

June 18, 1969

herald

OF HOLINESS

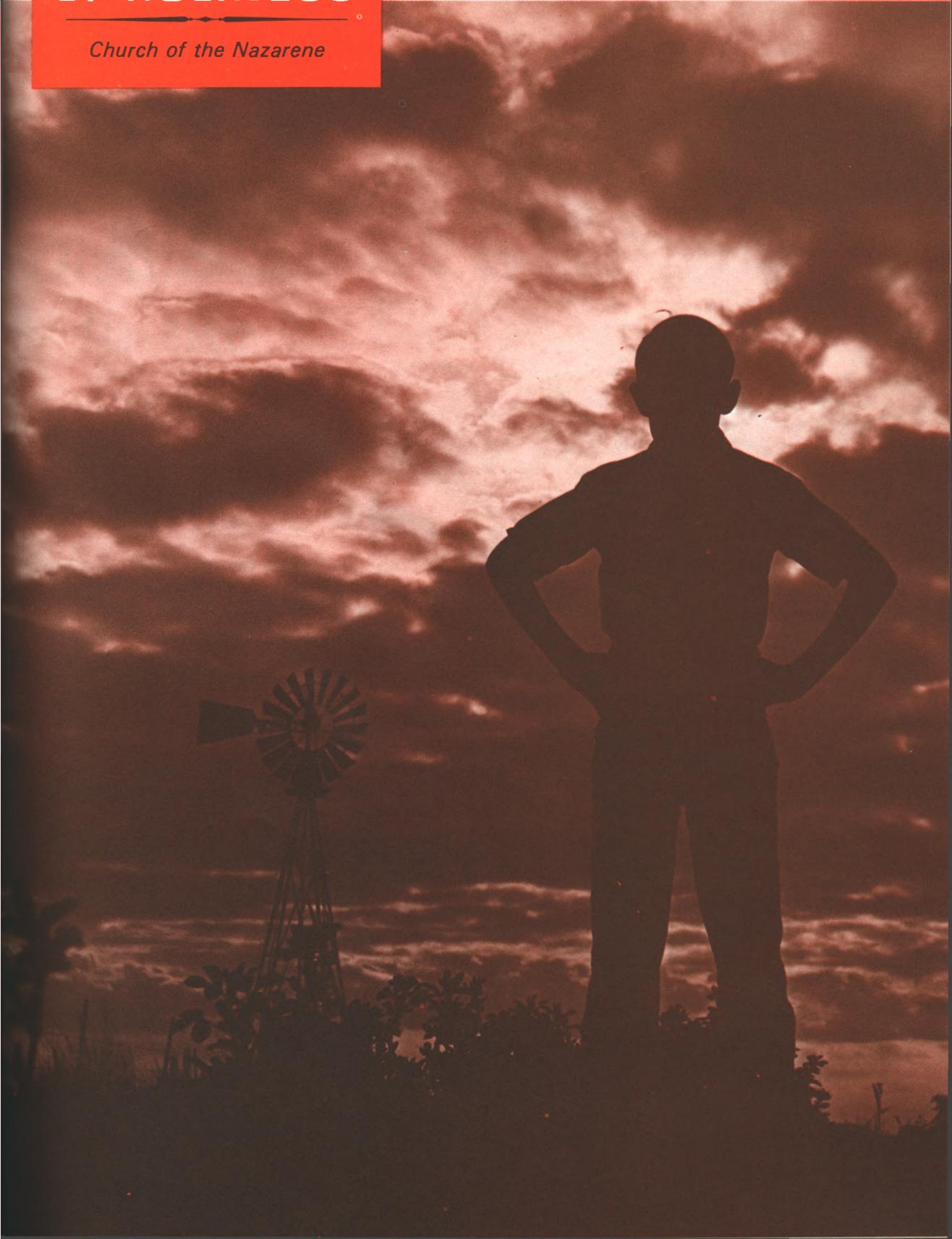
Church of the Nazarene

EQUALIZING LIFE'S PRESSURES

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Diamonds in the Grass

(See page 3.)





General Superintendent Lewis

“Bread Alone”

MAN shall not live by bread alone” (Matthew 4:4).

Time has spent its allotted duration so far in proving God to be true. Certainly it has verified this statement of Christ again and again. It was being already revealed in His day, for the Roman Empire had already started its decline. Israel itself was a textbook of this truth. When it turned to “bread alone,” it fell before its foes. So goes the story of man. A laboratory of history proving again and again that “bread alone” does not sustain life.

And now again in the midst of plenty of “bread” the nations, our nation, becomes the tragic arena where death and destruction vie for the corpse. Higher taxes—bread! Higher wages—bread! Skyrocketing prices—bread! Bread at any cost! It is an appetite that is never sated by the bread upon which it feeds! “Bread alone”—the fatal diet of nation, masses, and men!

This would be a dismal statement, indeed, if He had not followed with the answer, the

formula, the recipe, the cure—“Man shall live . . . by every word that proceedeth out of the mouth of God.”

Listen, all ye nations; hearken, ye people. Give ear, men, women, youth—the Master speaks. He utters truth. He points the way. He brings life to us by every word. God speaks and by His truth, His advice, His counsel, we live.

Pause in your haste for bread and turn to Him. Try Him and see. Follow Him and learn. Ask Him and find. Seek Him and discover. Inquire of Him and be answered. Drink and be satisfied.

Here is living. The words of God are better far. His Book is at hand; read it. His church is down the street; go to it and worship. His altar is there; kneel and tell Him your needs.

The fountain is open; His grace is for you. Live by His Word. Plan your life under His direction. Live! Really live!

The breadlines of the world grow longer, and at the end there is death! □

• By Clare St. John
Bucyrus, Ohio

Diamonds in the Grass

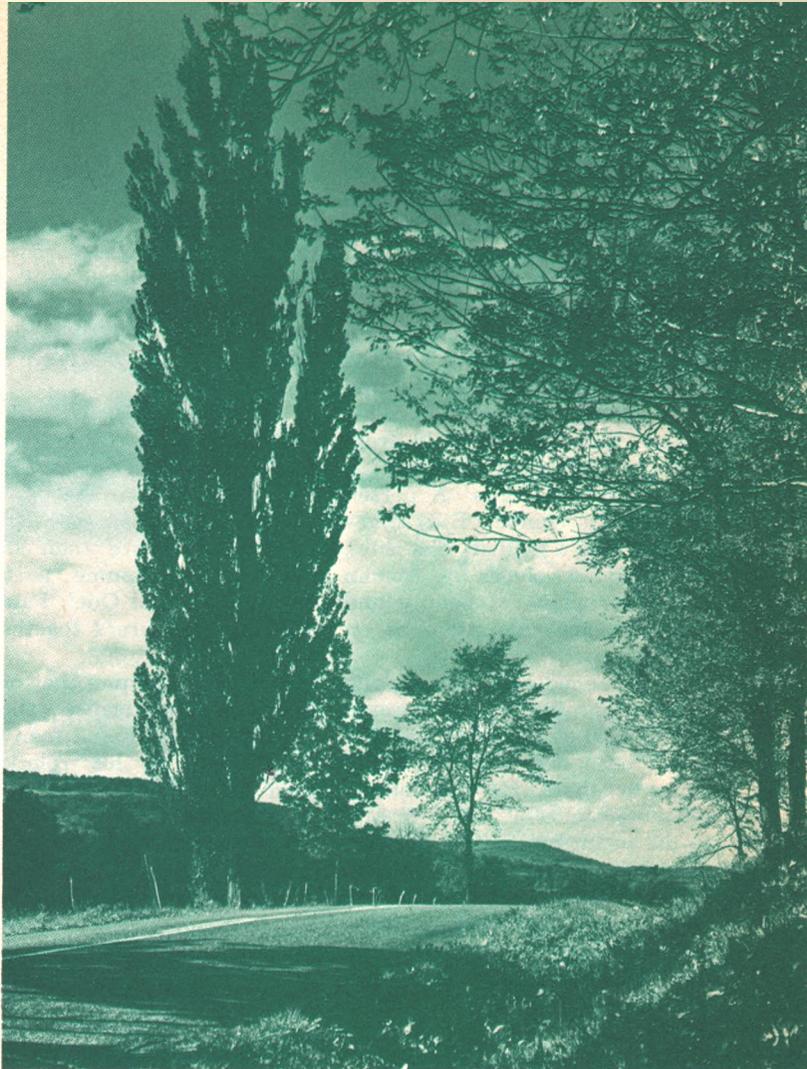


PHOTO BY THE COSTAS

I REALLY hadn't noticed—how could I have been so blind—but there they were all around me: sparkling, scintillating, flashing diamonds! Acres of them, fields covered with them! By the thousands; no, millions; yes, millions of millions! Sparkling on the roadside grass, adorning the weeds in the ditches, out in the fields beyond the fences, all winking and twinkling at me!

Why hadn't I seen them sooner? Surely I must have driven along for some miles surrounded by their glitter. Perhaps with the early morning sun in my eyes and squinting intently against its dazzle so as to see the road, I couldn't look about.

But now with the sun up behind the visor, I was more relaxed and suddenly I was aware of their presence. Instantly I saw that the landscape was dancing in light. It was a sparkling world I was driving through and my now observant eyes were fascinated in a fairyland of scintillation!

Had I been less worldly-wise, I might have brought the car to a screeching halt and rushed out to gather a few hundred of these obviously available diamonds. But admiring them only from

a distance I drove on, aware that they were not hard, rocklike diamonds but multitudes of tiny dewdrops. Distilled for only a few hours upon earth, they couldn't be gathered.

Shortly the climbing sun would reflect its rays at a sharper angle and then the sparkle would vanish. Or, warming, it would draw the dewdrops off the leaves of grass and they'd be gone. Still that made them no less captivating as those transient dewdrops made my world to glisten. For a little while I was treated to a fantastic spectacular.

I fell into reflection. "It's the sun that does it," I mused. "Were it hidden under a cloud, I'd see only wet grass. But each minute drop of water receives the sun in its heart and so reflects a bit of its light."

The glory was not of the dewdrops but *in* them. Without the sun, close inspection would reveal tiny droplets and no more. Yet without the dewdrops, the morning sun would have been only a bothersome glare in my eyes.

Does not life teach us that truest worth and beauty lie not in and of themselves but in their

relationships? It is the sermon preached by every tool: "Apart from me the hand is limited," they say. "But without the hand I am useless." A carpenter might build a house deprived of his saw but his skill would be vastly limited, and without the hand of the man the saw would be valueless.

The word "mother" evokes some of our tenderest thoughts. Artists have found inspiration for the finest art in the mother-child relationship. Remove the child from the picture and what remains? A beautiful woman? Yes. A person of value? Of course. But something less than a mother. The child, though helpless, places the woman on a higher plane of beauty and worth than she can attain as an individual.

It so happened as I drove along that May morning, I was en route to the funeral of a good friend. His life had been one of purposefully relating to others. He was nothing if not a teacher.

In the years before I knew him, he had left his job as a chemist in industry and become a teacher in the village high school. Here among the youth of the community, and at his lifelong avocation as teacher in the Sunday school, lay his chief delights.

It was so that he lived out his too short a life. He was preeminently a good man and the folk of town and church well knew it. Because of him, others traveling life's road saw a bit of heaven's glory reflected. Not in a spectacular fashion, but daily, consistently, his life quietly spoke of God.

The high calling of man is to reflect the light of the Sun of Righteousness. He who said, "I am the light of the world," also said, "Ye are the light of the world." What a wondrous thing God did when fashioning man and making a window that the light might shine in,

He also placed a window so that light might reflect out!

This all calls to mind the story of the boy wondering who a saint was. Wandering into a cathedral he saw the sun's rays streaming through the multicolored figures portrayed in the stained-glass windows. "Oh, now I see," he exclaimed. "Now I see, a saint is someone that the light shines through."

These "dewdrops" of our lives, on earth for just a brief time, will shortly be recalled. But until then God has ordained that we should show forth His glory. In so doing, we become more than transient mortals, we assume partnership with the Eternal One! Paul called it being "labourers together with God."

It is by so shining that our lives take on significance above all earthly values. For if man's worth is revealed in his relationships, then his highest worth is shown in his most exalted relationship. The dewdrop lending its small self

to the sun as a lens glows thereby. Even so, as we give ourselves to show forth His light a heavenly luster is imparted to each.

Can a tiny dewdrop reflect the light of a great sun? It can. Can a mere man show forth the glory of the Creator himself? Let us say it reverently but no less positively, **HE CAN!!**

The sun is big and bright. Man with difficulty looks directly upon such brilliance, but easily upon its reflected image. God's glory too is more easily comprehended by reflection. The sun shines in dewdrops, but Christ shines in men.

Today, in a dozen ways, we can open the windows and let the light out. You may be disappointed that some do not notice, but keep on shining. In due time, a wayfarer, presently distracted, will become aware that a light "not seen on earth nor sea," shines, and will be enamored with its beauty.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isaiah 60:1). □

Must Forgive

by
Ethel Granger Bemis

I've learned at last I must forgive
Each injury and slight,
If I would live within God's love
And walk within His light.

The angry mumblings of my soul
against one unforgiven
Can poison every pleasant thought
And hide the light of heaven.

An unforgiving spirit, like
A cloud before the sun,
Obscures the shining presence of
The All-forgiving One.



Herald of Holiness

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Volume 58, Number 25 JUNE 18, 1969 Whole Number 2982

HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. Published every Wednesday by the Nazarene Publishing House, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Mo. 64108. Subscription price, \$3.00 per year in advance. Second-class postage paid at Kansas City, Mo. Address correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Please send new address and old, enclosing a recent address label if possible. Allow six weeks for change. Unsolicited manuscripts will not be returned unless accompanied by postage. Opinions expressed in signed articles are those of the authors, and do not necessarily represent the official position of the Church of the Nazarene. Printed in U.S.A.

COVER PHOTO: H. Fussler



Equalizing Life's Pressures

A FEW years ago, I was driving along a busy thoroughfare in Santa Ana, Calif., when my attention was arrested by a large tent of "three-pole size" with no visible means of support. Investigation revealed a power pole at the back of the tent lot, and a small, electrically driven compressor with an air hose going to the wall of the tent.

An "air wall" was supporting this canvas structure. There was enough pressure on the inside to withstand all the atmospheric pressure of approximately 30 pounds per square inch on the outside.

No one will dispute the fact that we live in days of great pressures. They are many and varied—physical, mental, nervous, moral, and spiritual pressures.

A mother experiences them in the care of children and household.

A father finds them building up in his business—and sees them generating in the generation gap.

In every profession and occupation, the pressures are present. One school administrator, facing growing problems of juvenile discipline, told me, upon coming to the time of his retirement, "If I were just starting out in an educational career, I don't think I could make it. The discipline situations with all their implications would force me to resign the classroom."

A concerned pastor says, "How can I lead my people from the soul-destroying, materialistic, secular values to choose the ways of eternal worth?"

The Apostle John seemed to have an answer to this whole problem. He announced the secret of overcoming: "Greater is he that is in you, than he that is in the world" (I John 4:4).

Our solution to the problem of this world's pressure is an "air wall" of grace—an "other

world" pressure on the inside that will keep us standing in spite of everything crowding in from the outside.

The only effective defense against the pressure and threatened inroads of the world is a heart cleansed and filled with the Holy Spirit. The Stronger Man enthroned within will keep the strong man of the world from getting in.

The only antidote for death is life. The only cure for sin is salvation. The only conqueror of the world is Jesus.

The degree of blessing we enjoy will correspond exactly with the completeness of God's victory over us within. Darkness is dispelled by letting in the light. Freedom from the world is obtained by being filled with the Spirit.

Are the worldly attractions and pleasures a bother? Be filled with Him; and you may discover as one dear lady, who often testified, "Jesus is my entertainment! I'm so satisfied with Him."

The perfect love of God is an exciting cure for the crippling plague of love of the world.

Even life's "normal" pressures are too much for us to handle. Here the renewal of the Holy Spirit day by day gives that pressure on the inside which keeps the "tent" standing. A constant supply becomes most important.

The "supply system" for the Christian is simply exposure to the Spirit through the Word of God, prayer, and meditation. Paul calls this relationship "walking in the Spirit."

How wonderful this walk is when the heart is set on prompt obedience to the Holy Spirit, and the resulting spiritual pressure is the adequate by-product to withstand all of life's upsetting pressures!

□



You Must Be Willing to Die

A tragic number of Christians seem totally unaware of the New Testament imperative, "Be filled with the Spirit." Whatever the name or words used to describe it—heart purity, sanctification, holiness, victorious living, the crucified life—a heart cleansed from sin and filled with the Holy Spirit is the intended normal Christian experience. De-emphasis of this in practice has in no way deleted the teaching from God's Word.

Entire sanctification is a work of grace done in us by the Holy Spirit, when He comes to possess our lives. While one's approach to it is progressive and possibly slow, his entrance into it will be instantaneous.

The seeker for sanctification who settles for simply feeling better or who goes away with a vague concept that the altar sanctifies the gift will surely be disillusioned.

The Bible says that sin can be destroyed. Jesus promised to baptize His disciples with the Holy Ghost and fire. The author of the Book of Acts declares that they were all filled with the Spirit. Years later, Peter would evaluate that experience and would cite the purifying of their hearts as the lasting reality.

At the altar, one must not settle for too little. Definite praying is essential to definite answers. Fulfillment comes with the realization that you do not have in yourself what it takes.

Death to all that you are in your own inadequacy is the only

gateway through which you may enter into the fullness of all that Christ is.

Willingness to die is the price that you must pay if you want to be raised from the dead and live and work and walk in the power of the resurrection life of Jesus Christ on earth. In this you are identified with Him in unfolding of God's redemptive purposes, which are to find their final consummation in the glorious appearing of our triumphant, risen Lord.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Colossians 3: 1-4).

No one can say with exactness how the experience of sanctification will make a person feel or act. But we can be sure that one who has entered in will have the assurance that all sin is destroyed from his being and that the Holy Spirit has come in abiding fullness.

*Oh, make me clean! Oh, make
me clean!*

*Mine eyes Thy holiness have
seen.*

*Oh, send now the burning,
cleansing flame,*

*And make me clean in Jesus'
name.** □

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FINNEY *on Revival*

Finney Describes His Crisis Experience

My heart seemed to be liquid within me. All my feelings seemed to rise and flow out, and the utterance of my heart was, "I want to pour my whole soul out to God." The rising of my soul was so great that I rushed into the back room of my office to pray. There was no fire and no light in the room; nevertheless it appeared to me as if it were perfectly light.

As I went in and shut the door after me, it seemed as if I met the Lord Jesus Christ face-to-face. . . . I wept aloud like a child, and made such confessions as I could with my choked utterance. It seemed to me that I bathed His feet with my tears; and yet I had no distinct impression that I touched Him that I recollect. As soon as I became calm enough, I returned to the front office, and found the fire I had made of large wood nearly burned out.

But as I was about to take a seat by the fire, I received a mighty baptism of the Holy Ghost. Without any expectation of it, without having the thought in my mind that there was any such thing for me, without any recollection that I had heard it mentioned by any person in the world, the Holy Ghost descended upon me in a manner that seemed to go through me, body and soul.

I could feel an impression, like a wave of electricity, going through and through me. Indeed, it seemed to come in waves and waves of liquid love, for I could not express it in any other way.

—CHARLES G. FINNEY

MY HUSBAND and I were spending the week at a beautiful lake resort.

Needing some supplies along with what we had brought with us, we drove into the little town nearby to the general store.

As I browsed around the store with all its many supplies, I noticed a small boy leaning suspiciously close to the apple barrel. Suddenly the storekeeper thundered out at him, "Are you trying to steal those apples?"

Whereupon the boy said, piously enough, "No, sir, that's just it; I'm trying NOT to."

It was sometime later when I thought about this incident again.

My mind went back to that day, many years before, when God first spoke to my heart. I remembered how I went forward and bowed at the old pew that had been turned around in front of the pulpit for an altar. Memory carried me back to how I sought God that night and how Jesus came in. I found peace, my sins were gone.

I remembered the difficulty I found myself in many times after that night, trying to live a Christian life. Like the little boy, I was trying NOT to do anything I should not do. It was difficult to say No, and this very indecision was the vulnerable point at which

Memory Carried Me Back

• **By Katherine Bevis**
Houston

Satan so subtly attacked me. And I knew a successful Christian must learn to say No and do it with happy courage.

Realizing that I must have help, I cried out with anguish of soul, "Who shall deliver me? Who will help me?"

Taking my Bible, I walked out to a spot hidden deep in the hills behind our home—a spot where quietness mingled with tree-whispers. Holding my Bible tightly with

both hands, I asked God to help me. I opened my Bible, and glancing down at the words before me, I read Paul's question to the Ephesian Christian: "Have ye received the Holy Ghost since ye believed?" (Acts 19:2)

Later I read the words of E. Stanley Jones after his conversion: "There was something in me not redeemed, something else down in the cellar that seemed to be suddenly at war with this new life." That was it. My heart yearned for a new life. That something down in the "cellar" of my soul caused me to be defeated. I was trying to say No to Satan, trying not to do the things that displeased God, but I needed help—help that could come only from God—His giving to me the Holy Spirit, His promise to all those born again.

As I presented myself to God that day in the quietness of that spot, He met my every need. And He will meet the need of every earnest, seeking heart.

The Holy Spirit coming to abide in our hearts is the culmination of redemption. And I realized that since God, for Christ's sake, had given me this gift, I was not just trying to keep from doing wrong. With Him in my life I was able to say No with happy courage. □

GARMENTS FOR SAINTS

• **By Paul H. Andree**
New Eagle, Pa.
(age 90, retired elder)

BE SUBJECT one to another, and be clothed with humility" (I Peter 5:5).

Our garments often reflect our character. Peter had been one of the roughest personalities of all the apostles. But three years in the school of Christ, and the refining fire of Pentecost, did wonders for him.

This statement on humility reveals the great change and the beauty of Peter's inner life, when he exhorted others to be clothed with humility. Only the Spirit and love of God could work such a wonderful change in rough humanity as to bring out such wonderful thoughts.

Peter's meaning here is to be completely

covered with this costly material. Humility! How beautiful to behold the softness of its tints! It's so easy on the eyes that it gives off no reflections of the faults or weaknesses of others.

And it absorbs all the harshness or lack of appreciation of others and still maintains its soft, mellow glow of heavenly beauty, shining its light upon all who are born of woman, to lift them to the bosom of God.

O Peter, thou rock! How Pentecost has beautified the inner temple of thy soul! "And that ye put on the new man, which after God is created in righteousness and true holiness" (Ephesians 4:24). □

Pen Points

Cheerfulness Despite Hardships

STOPPING one afternoon in an eastern city, I met an elderly man at a railroad crossing, the watchman whose duty it was to meet every train.

I said, "And do you meet them all alike, swinging your red lantern as vigorously for one as for the other? No difference? Eight hours a day?"

"Yes," he replied, "no difference, eight hours a day."

I told him that I was an evangelist conducting revival services at the Church of the Nazarene, and would be pleased to have him attend.

"I am also a Christian," he said. "Come over and visit my family and have dinner."

As we were seated, he looked at me with a cheerful and tender expression and said, "Kindly express our appreciation to the Lord for His goodness. This food comes to us for swinging the lantern at the railroad crossing."

The cheerfulness in that man's life has lived with me through these many years.

Sitting close by his side was a daughter of some 15 years. Her affliction might have brought an embarrassment to the average family. He said, "This is our only daughter. We are so thankful for her; she has been an untold blessing to our home."

We had prayer before leaving for the church. The first song was being sung when to my delight the railroader, his wife and daughter entered.

They had found the place of worship for which they had been looking. The good pastor received them into full fellowship, and to my personal knowledge, they remained loyal members of that church.—
MARVIN S. COOPER, Arlington, Va. □

The Tenth Way to Be Happy

IN HIS Sermon on the Mount, Jesus lists nine kinds of people who are happy. The word translated "blessed" is probably closer to our words "happy" or "contented."

Indeed, as one reads the Beatitudes, the common phrase, "well-adjusted," seems appropriate. The list is inspiring: "happy are the poor-in-spirit ones," "the mourning ones," "the meek ones," "the hungering-and-thirsting-after-righteousness ones," "the merciful ones," "the pure-in-heart ones," "the peacemaking ones," "the persecuted-for-the-sake-of-righteousness ones," "the reviled ones."

What a lineup of all-stars! Surely one would be happy whose life was characterized by these attributes!

But there is a tenth way to be happy, a way which James reveals in the first chapter of his New Testament letter: "Happy is the man who endures temptation."

"Endures?" Yes. It is not necessary to enjoy temptation. It is not laudable to seek it. But it is vital to endure it.

The word in Greek is a compound which literally means to "remain under." The picture given is something like the ox. His only abilities in life seem to lie in the area of strength and patience. No matter what the circumstances, whether the path is muddy or dry, whether the day is hot or cold, whether the load is heavy or light, the ox just stays under the yoke and pulls. He endures what he cannot change.

The Christian too must accept some unpleasant yokes. It is not necessary for him to run at full speed under them, but neither is it necessary for him to pull out from under them and quit. They can be endured. The Christian can stand his ground in every situation.

In this particular passage, James is not dealing with the problem of advancing. He is simply acknowledging that there are times when it is all one can do to keep from losing what he may have gained through earlier struggles. The twentieth-century idiom which applies here is "hold out." "The man who holds out (even) in temptation is happy."

But what about that word "temptation?" Must it always be a part of the Christian vocabulary? The answer is "Yes," but it is not as gloomy an answer as it has sometimes been thought to be.

The word "tempt" means more a "test" than an enticement to a dark and evil act. Used as a verb, it refers to the process of put-

ting a man to the test for the purpose of knowing him better.

An Old Testament example of this kind of testing is furnished us by the life story of Abraham. Genesis 22 begins with the phrase, "God tested Abraham." That is, God wanted to demonstrate just what kind of man Abraham was. He tested him, not to show his evil but his golden qualities.

Perhaps James would say in our day, "Happy is the man who proves his mettle during a good stiff test." And his answer to the "why" of being happy during temptation is still very relevant: "Because after he becomes genuine, he will receive the crown of life."

This is the reason for the entire matter of temptation, of testing. We must become and demonstrate that we are genuine. Only by being first submitted to extremes at both ends of the thermometer can our true character be proven—to the world, to God, to ourselves.

Thus the entire complexion of temptation changes from gruesome to glorious. God is not trying to lure the Christian into sin so that He may damn him; He is exhibiting faith in one of His children, even as He exhibited faith in Job long ago. Job found the right response in his heart, asserting that after God had completed the test he would come forth "as gold." And we too may find the right re-

sponse, knowing that no test He sends will be more difficult than the answer-sheet of His grace.

How happy we will surely be when all of life is done, when our tests are passed by His grace, and our lives are presented to the world and to God as genuine! We shall receive the crown of life, the crown of the victor, the crown of the test-passer. It will be a genuine crown which can be worn only by a genuine victor.

"The man who holds out even in a stiff test is happy, because after he is proved genuine, he will receive the crown of life which is promised to those who love Him" (James 1:12, free translation). □

What About Yesterday?

EACH AREA of life has its own blessings and burdens. It is impossible to advance from youth to old age without leaving both the pleasures and the burdens belonging to the successive stages through which we pass. Memory can store the delightful things of youth but life cannot always continue to experience them. Persons who continually look backward to see lovely things rather than looking outward will blight their journey with dullness. Our living must be done in the immediate day.

Marriage, like life, must live in its contemporary situation. There are some delights to the courting time, some belong to the honeymoon, some belong to the mature years, and some to the sunset seasons. Marriage is not the same at any two seasons and to expect it to continually offer the same delights is folly. The couple which tries to measure their marriage continually by honeymoon experiences will be unable to enjoy their marriage. Marriage should not have less pleasure as the years go on but the pleasures must surely change. The experiences sought after must be contemporary with the situations.

A house full of children, a mailbox full of bills, and a day full of responsibilities do not lend themselves to the gay abandon of the honeymoon. However, the person who rather than looking longingly back to the honeymoon will look eagerly and honestly at the hectic day in which he lives will find more cause for happiness and ample reason for romance. Life is different but it can be increasingly good.

For many couples, life comes to its most difficult time during the retirement years. Many of their old activities are gone and areas once enjoyed close in rapid succession. Happiness is possible only as they learn to find it in the framework of their immediate environment. Memories become choice treasures but backward looks disappoint. The marriage must be rich in experiences and enjoyments which blossom best in the gathering autumn. The sere and yellow leaf has a quality of romance all its own.

The crocus cannot invade July nor the dahlia come in March. The dogwood blossom and the red flaming maple leaf belong to their own months. So homes should have their ever changing, ever renewing, ever passing, but ever complete adventure and beauty. Marriage is a moving, progressing relationship.

SO THIS IS LIFE

By Milo L. Arnold
Colorado Springs



Editorially Speaking

● By W. T. PURKISER

The Name of God

One of the modern cults that has attracted some considerable following in our troubled times has taken the name "Jehovah's Witnesses." This is the last and presumably final choice of name by a movement that has been variously known as "Millennial Dawn," "International Bible Students," "The Watchtower," and "Russellites."

In a recent publication copyrighted by the Watchtower Bible and Tract Society of Pennsylvania, it is explained that those who fail to use the name Jehovah cannot be among those whom God "takes out to be 'a people for his name' (Acts 15:14)."

All the familiar heresies of "Millennial Dawn" are found in this new propaganda piece: the denial of the deity of Christ; the affirmation that the Holy Spirit is an "it," not a Person; the doctrine of "soul sleep"; "no-hellism"; and the teaching that the millennium began in 1914.

But one of the interesting little sidelights has to do with the choice of the name "Jehovah." It is explained that the personal name of the true God, as found in the Old Testament, is the four-letter Hebrew word YHWH, possibly pronounced "Yahweh."

But, says the writer, "the form 'Jehovah' has been in use for many centuries and is most widely known."

What is not explained is that the name "Jehovah" is not a biblical word at all, nor is it even a modernized form of the Hebrew term itself. It was invented by a Roman Catholic monk by the name of Galatinus in A.D. 1520, combining the vowels from the Hebrew term for "Lord" with the consonants of the sacred name YHWH.

While the American edition of the Revised Version published in 1901 chose to use "Jehovah" to translate the Hebrew YHWH, the King James Version uses the name "Jehovah" only four times by itself and three times in compounds, although YHWH occurs in the Hebrew Bible more than 6,700 times.

Most modern translations have gone back to the King James translation, "the Lord," and quite properly so.

But the real crux of the issue lies in the fact

that the New Testament uses the personal name of God, YHWH, not at all. When the New Testament writers quoted Old Testament passages using the name of God, without exception they translated YHWH by the Greek term "the Lord." The name "Jehovah" does not appear in the New Testament even once.

Doesn't it really seem that Matthew, Mark, Luke, John, Paul, Peter, James, and Jude knew at least as much about the name of God and Father of the Lord Jesus Christ as Charles Taze Russell or Joseph Franklin Rutherford or their successors?

We have, then, a most curious situation. Here is a group that condemns Christians for accepting historic traditions such as the form of the cross and the observance of Christ's birth and resurrection. Yet these people themselves adopt a name for which there is no biblical justification and which is an artificial word scarcely five centuries old!

Truly, wisdom is justified in her children! □

The Slow Leak

Most tires go flat by a slow leak rather than a sudden blowout. And Christian lives that go flat tend to do so in the same way.

It is true that there seem to be some sudden and unpredictable collapses in the life of the spirit. Yet even here, in most cases there are signs of decline long before the final failure.

There is no need for either, to be sure. God gives us every resource heaven affords to enable us to go through life whole and sound in soul and spirit. His pardoning and sanctifying grace is sufficient for every condition and circumstance any of us shall ever meet.

There is no road so rough but that we can make it through to the destination if we take advantage of what the grace of God can do for us. Even the sharp stones and broken glass the enemy scatters along the path will not cut the tire that is fully inflated.

It is when the slow leak starts that trouble be-

gins. Soft tires and hard driving spell nothing but trouble—on the highway, or in the soul.

We never get soft and flabby on purpose. It is always by neglect.

It is usually in the private or secret life that trouble starts. The neglected place of secret prayer, the unread Bible, constant preoccupation with a multitude of "things"—these are the danger spots along the way.

When the pressure within begins to fall, pressures from without begin to take their toll. What starts within the secret and private life soon manifests itself outwardly.

Neglect of private prayer is apt to be followed by distaste for public prayer. The person who never or rarely reads his Bible at home is liable to neglect the preaching of the Word at church. The cares, riches, and pleasures of life can wilt the spiritual life as surely as the thorns and tares choke out the wheat.

The best time to stop a slow leak is when it starts. We must plug the little holes and keep the inner pressure high. So shall the journey be swift and safe, and the destination sure. □

Sick of the Numbers Racket

A minister in another denomination recently expressed himself as being "sick of the numbers racket." He was reacting to the common tendency in today's world to measure everything by numbers.

The reference is to the modern form of lottery in which the gambler picks any combination of numbers from 001 to 999 and bets on his number to appear in some published list where numbers occur quite at random. It is a racket because the gamblers so seldom win but the syndicate that controls the betting always wins.

The numbers racket is the curse of the poor. Even when there is no money to buy food and clothes or pay the rent, there is always an extra "buck to play the numbers."

The numbers pool appeals to the insatiable desire of the unregenerate heart to "get something for nothing," to prosper on the "smile of Lady Luck," to enjoy a few hours of glamorous hope on the "long shot." Yet the dollars that could so much better go to provide the bare necessities of life roll into the coffers of the bloated overlords of corruption and organized crime.

All of which seems to have little to do with the church and its ministry until we take another look. We do not indulge in betting, in playing the horses or "the numbers." But we easily develop a "numbers racket" of our own.

It isn't that we mean to be dishonest. It is al-

most like the fellow who said about his golf score, "It's not really that I cheat at golf. I play for my health and a low score makes me feel better."

BUT BECAUSE numbers necessarily ignore differences that are really vital, they lend themselves to a sort of honest deceitfulness as well as to the downright dishonest deceit of a crooked soul.

The matter is all the more dangerous because numbers are so important to our lives. In so many ways, they make or break us. We have to be careful about the number of dollars in the bank, the number of seats on the plane, the numbers that indicate size and location.

Counting is necessary. If there were no numbers, we should have to invent them. Our world as we understand it would be impossible without numbers and what they stand for.

Yet numbers become a racket when we use them to make ourselves look better than we really are. "Guesstimates," however well-educated they may claim to be, are never reliable and may even be unintentionally used to build up a "front."

Examples by the dozen come to mind, and need not be labored. There was the Sunday school secretary who always added 10 percent "to make up for the people missed in the count." There was the minister who reported converts, "counting them as they came"—when they were invited to come for a variety of reasons. There are the estimates of giving in which a person "gives himself the benefit of the doubt."

There is no rule that can be imposed which cannot be evaded by a clever rationalization. The only remedy for the "numbers racket" is a sensitized conscience and a deeper devotion to Him whom Jesus introduced as "the Spirit of truth." □

“. . . Thou art the Christ, the Son of the living God” (Matthew 16:16). This central truth of Christianity is the rock on which Christ builds His Church. Built on this rock, the Church is indestructible. On any other foundation it is but a house of cards. Do we believe with all our hearts what Peter believed? Do we say it with the rapture of loving devotion? Then we are “on the rock” and in the true Church, and we need not fear the power of the devil, for the very “gates of hell shall not prevail” against the people of God.—Richard S. Taylor.

I Saw a Wreck Today

MY FIRST impulse was to blast my horn at the car that was blocking the intersection just ahead of me. Then I saw a second car, its side badly smashed, pull to the curb and stop.

Apparently I was the first one at the scene of an accident. To stop would make me late for work but that mattered little now for it was my legal and moral obligation to offer assistance. Someone could be hurt.

As I walked toward the car in the intersection, I saw blood trickling down the forehead of the man who had been a passenger in the car with the driver who was obviously at fault. After a few words of conversation, I realized that the injured man was also blind. I guided him to my car and drove him to the destination which he requested.

Reflecting on the experience in the solitude of my home this evening, I recalled that in my 17 years of driving, this was the first wreck I have ever seen which involved personal injury.

But on second thought, I've witnessed numerous wrecks along life's highway which involved very serious personal injury. I'm not sure that I was the first one on the scene in each case, but I am sure that it became my duty and desire to render assistance to the injured when I was made aware of the need.

In a Sunday school classroom, several years ago, after the rest of the class had been dismissed, I witnessed the aftermath of remorse and the anguish of a young girl

• **By Eva J. Cummings**
Lincoln, Nebr.

who had given up her baby born out of wedlock. Her spirit was broken and contrite but the healing balm of God's forgiveness bathed her wounds that day. I was morally bound by the law of love to offer assistance even though it meant missing the morning worship service to do it.

Just 10 days ago, I watched hope die in the heart of a very dear co-worker. Her husband had suffered for two years with a nerve deterioration of undetermined origin. Both legs are now in braces but the pain was subsiding and hopes were mounting that he could soon go back to work, at least on a part-time basis.

A persistent sore throat caused him to consult a physician for a second time and a biopsy was recommended. My friend anxiously awaited the report from the laboratory. When it came, the hurt in her eyes penetrated the very depths of my heart. A very serious and extensive malignancy was the diagnosis. She had "so hoped and prayed for a miracle that didn't happen," she said.

Words seemed so hollow, so empty, but there was a personal injury demanding an offer of assistance. As gently as possible I reminded her that sometimes the greatest miracle of all is the grace given to go through times such as these.

Last Saturday morning, I listened to the outpouring of burdens of a wife and mother whose husband and son, both far from God, are breaking her heart in a thousand pieces. Though I could not witness a visible flow of blood, I knew that her heart bled from the wounds of rejected love and concern.

It was beyond my power to heal the mangled emotions or to remove the agonizing circumstances which caused the pain. My only avenue of assistance lay in the suggestion that we pray. As I lifted her burdens and loved ones to God in prayer, a troubled heart found some release in her tears that mingled with my prayers.

Safety experts insist that most automobile accidents could be avoided. Some of the wrecks I've witnessed along life's highway could have been avoided. They have resulted from the recklessness and carelessness of the victim who suffered the consequences. Such people have deliberately and repeatedly violated the laws of God.

But some, like this blind passenger, have been injured through no fault of their own. They have been at the mercy of others' actions or reactions and their wounds have been inflicted upon them with a sudden and unexpected impact.

O God, help me never to blast a horn of impatience and pass on by such a scene in life where I might render assistance to an injured heart or help to save a soul from death. □

DISTRICT ASSEMBLY REPORTS

WASHINGTON PACIFIC

Goals of three new churches organized, a church membership increase of 700, and a Sunday school enrollment of 17,500 during the coming year were announced at the twenty-sixth annual Washington Pacific District assembly, held at Longview, Wash.

District Superintendent Bert Daniels, completing his third year of a four-year term, also challenged the district to organize a new branch Sunday school in each of five zones. He also presented an interesting comparison of 25 years of progress on the district. Since 1944 the total number of churches has nearly doubled—from 34 to 67—and church membership has more than tripled—2,056 to 6,444. During the past year alone, 398 new members were received by profession of faith.

Dr. V. H. Lewis, presiding general superintendent, ordained Howard E. Mosely, associate pastor of the Vancouver (Wash.) Hillcrest Church.

The Growing Church Achievement awards went to the Lynden church in the small church category (John D. Ham, pastor), and to the Pleasant View church in the category of above 50 members (Howard D. Stephens, pastor).

PHILADELPHIA

A near-capacity crowd filled the 1,000-seat First Presbyterian Church in Allentown, Pa., to hear Dr. Edward Lawlor preach a sermon on home missions and plead for finances to launch out into the needy areas of America. The audience—delegates and friends at the twelfth annual assembly of the Philadelphia District—responded by giving over \$4,200 in the offering.

Rev. James E. Hunton, district superintendent, completing his second year of a four-year term, reported plans for a VBS and evangelistic campaign among the American Negroes in Philadelphia. Twenty-six churches were on the evangelistic honor roll and 41 were 10 percent churches in giving for world evangelism. A total of 1,788 CST credits were earned on the district this year, and 95 percent of the district NMBF budget was paid.

Small Church Achievement Award (for under 50 members) was presented to the home mission church at Warminster, Pa., and the older, larger church so honored was West Chester.

Dr. Lawlor, presiding over the assembly "with efficiency and grace," and preaching with "compassion and evangelistic zeal," concluded the as-

sembly by ordaining as elders Wayne E. Cummings, Franklin J. Klein, and Curtis Lewis, Jr. Elder's orders recognized from another denomination were those of James L. Kinnan.

SACRAMENTO

Rev. Kenneth Vogt, the only superintendent the Sacramento District has had in its seven years of existence, gave an encouraging report at the district assembly reflecting significant gains in many areas and some energetic plans for future growth and achievement. Assembly reporter A. G. Jeffries, called the reports "thrilling—God has helped in every area."

The district was in the 90 percent bracket in payment of the NMBF budget, and actually overpaid both the district and education budgets. Total money raised exceeded \$1 million, and 364 new church members were received by profession of faith.

The Sunday school had a banner year, and plans are under way to increase average attendance during the summer months by 5 percent over a year ago.

Dr. George Coulter, general superintendent, ordained two men to elder's orders—Earl Transue and Robert Bradford. "The assembly concluded with victory and with a high note of optimism."

IDAHO-OREGON

The fifty-seventh annual assembly of the Idaho-Oregon District, meeting at Boise First Church, heard District Superintendent Grady W. Cantrell announce the accomplishment of two financial goals: over \$1 million raised for all purposes (\$1,039,056), and over \$100,000 for world evangelism (\$100,219).

Dr. Cantrell, who was reelected for a four-year term, also reported a net membership gain of 104. Received by profession of faith during the year were 281.

General Superintendent George Coulter ordained into the ministry Larry Coen. Elders elected to the advisory board were Rev. Jim Bond and Rev. Robert Hempel; laymen elected were Quentin Howard and Raymond Tate.

Mrs. Robert O. Jackson was elected NWMS president and Rev. Al Jones was elected to head up the NYPS. Rev. Howard R. Olson is Church School Board chairman.

CENTRAL CALIFORNIA

"I believe the great need of the hour is a fiery baptism of the Holy Spirit to fill, thrill, magnetize, vitalize, energize, and spiritualize our lives. . . . He is the Key to success, the

Secret of victory, and the Door to the impossible. The Holy Spirit is our Hope and Ally—THESE TIMES . . . GOD IS ABLE!"

These were the words of District Superintendent W. H. Dietz to the seventh annual assembly of the Central California District, held in the People's Church, Fresno, Calif.

Rev. Dietz, completing the third year of a four-year term, reported a total of 340 new Nazarenes received by profession of faith, and a net membership gain of 123, putting Central California District over the 5,000 membership mark. Thanksgiving and Easter offerings set new records for the district, totaling \$45,910. Goals for the new year include 500 members gained by profession of faith and the pursuing of an "in-depth study of our home missionary opportunities and responsibilities." Delegates and churches raised over \$6,000 for emergency needs in home missions.

Elected to the advisory board were Rev. Paul D. Mangum, Rev. Donald J. Smith, Mr. Francis L. "Bud" Smece, and Mr. George Almgren. NWMS president, NYPS president, and Church School Board chairman are, respectively, Mrs. Wanda Almgren, Rev. Bert Rhodes, and Rev. Paul Alexander.

Ordained by Dr. Samuel Young, presiding general superintendent, were Duane Vaughn, Les Pinner, and Bob Mueller.

ALABAMA

The Alabama District is looking forward to family camp June 30, the target date for the completion of the first phase of the new district center and campgrounds.

This was the good news shared at the sixty-first annual assembly held at Birmingham (Ala.) First Church, presided over by Dr. Eugene Stowe, general superintendent, who ordained into the ministry Samuel L. Hindman, Lester L. Ford, and Daniel Williams.

District Superintendent Reeford L. Chaney, reelected for a four-year term, reported a total of 542 new members by profession of faith, 28 churches on the Evangelistic Honor Roll, and 37 giving 10 percent or better for world missions.

Elders elected to the advisory board were John W. Banks, T. A. Shirley, and John W. Lancaster; laymen elected, Howard Stocks, J. W. Spiva, and Ralph W. Marlowe. □

Our God has boundless resources. The only limit is in us. Our asking, our thinking, our praying are too small. Our expectations are too limited.

—A. B. Simpson

MAMMOTH PUBLISHING PROJECT COMPLETED

Eight years ago a far-reaching decision was made by the Book Committee of the Church of the Nazarene which recently reached its climax. These cryptic words appear in the minutes of the committee's meeting of May 16, 1961: "It was moved, seconded, and carried that the Book Committee favor launching a commentary project." To implement this action, a committee was appointed to "draw up detailed plans for such a project, the plans to be submitted to the Board of General Superintendents in early September for final approval." The members of that pilot committee were E. S. Phillips, M. A. Lunn, S. T. Ludwig, Ralph Earle, W. T. Purkiser, A. F. Harper, and Norman R. Oke.

The wheels set in motion on that historic occasion completed their cycle eight years later, to the exact day, when the last volume of the set of 10 commentaries was delivered to the shipping department of the Nazarene Publishing House.



FLOYD HODGES delivering to shipping department the last completed volumes of the "Beacon Bible Commentary."

The story of those intervening years is one of faith and perseverance and, above all, of divine leadership. On a project of such proportions, problems and frustrations are inevitable. To maintain a schedule of two volumes per year in itself demanded masterful coordination, for there were myriad details involved between the initial assignments to writers and the ultimate mailing of finished volumes.

The skills of 40 writers, a four-man editorial board, and a six-member advisory group, along with artists, composers, printers, and binders were combined to produce a 10-volume work which has been hailed as the most significant publishing achievement of its kind in recent decades.

To launch such a prodigious undertaking in the first place was an



Purkiser



TELEGRAPH ROAD CHURCH, Downey, Calif., dedicated its new sanctuary and classrooms on April 6 with Dr. Nicholas A. Hull, superintendent of the Southern California District, as speaker. The building was designed by Mr. Rick Conklin, AIA architect, and constructed by Mr. Chester Robinson, contractor and builder. The property was purchased for \$70,000 and the building constructed for \$65,000. It was designed and built on a master plan for ease in future construction. Rev. Floyd H. Young is pastor.

act of faith. For one thing, there was no assurance of a substantial enough market to make it economically feasible. Yet, with matching faith, more than 6,000 subscribers signed up in advance for the full set (with 1,000 more following later). This overwhelming response made the project financially solvent even though production costs zoomed during the years to make the original price structure perilously near the break-even point.

The 40 writers carried out their all-important part of the task with scholarly dedication amidst the press of their already crowded schedules. Dr. W. T. Purkiser and Dr. Ralph Earle served with distinction as Old and New Testament editors, respectively.

But the one who stood at the helm as senior editor to pilot the project through was Dr. A. F. Harper. To him is owed an incalculable debt. Without his diligent and sacrificial labors the commentary program may well have faltered. He meticulously edited every page of manuscript, carefully read every galley proof, and checked every page proof—a monumental task, for there are 6,353 pages in the total set.

On the production side, it is of interest to note that one linotype operator, Gil Cash, set type for the entire

commentary, using the sophisticated electronic "mixer" linotype machine. Ralph Gardner, of the composition department, assembled the type for the pages on all but the last volume. Miss Georgia Anderson, head of the proofroom department, checked every page of manuscript as well as every line of type which was set.

But it was a team effort all the way and a landmark achievement for the Nazarene Publishing House. We who had a part, however great or small, are grateful for the evident seal of God's approval and blessing as the work has progressed.

As the commentary takes its place in the evangelical world as an authoritative guidebook in biblical studies, it is our earnest prayer that it will be a source of inspiration as well as information to all who seek to discover the deeper meaning of God's Word "which liveth and abideth forever."—J. FRED PARKER, *Book Editor*.



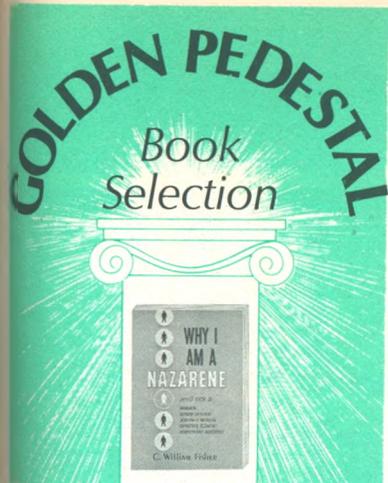
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GIL CASH happily completes the big task of typesetting 10 volumes of the B.B.C.



WHY I AM A NAZARENE

C. William Fisher

In this informative book, Dr. Fisher compares the beliefs of five religious groups with the doctrines of the Church of the Nazarene. This is not an attack or expose. We have no desire to antagonize or ridicule the creeds and customs of the religious movements that differ from us. This book is an effort to point out the errors and teachings of: Mormons, Roman Catholics, Jehovah's Witnesses, Christian Scientists, Seventh-Day Adventists.

Some of these cults are extremely active in promotional efforts, in door-to-door missionary work and literature distribution. Surely no thinking person takes seriously the often repeated fallacy that it makes no difference, just as long as he is sincere in his beliefs. It is most important that we be conversant with error if we have hopes of correcting it. Also we must be sure of the source and foundation of our faith, lest we be tossed to and fro and carried about with every wind of doctrine.

How satisfying in an age of confusion and compromise to be grounded in biblical truth and to have the assurance we are not following cunningly devised fables. 144 pages.

Paper: \$1.00
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for 1969 is on its way to our unsighted friends

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ENC HOSTS BLACK STUDENT CONFERENCE

A conference on the black student and the Christian school was held recently at Eastern Nazarene College.

Planned by students, college deans, Roxbury ministers, and the Evangelical Committee for Urban Ministries in Boston (ECUMB), special emphasis was given to the "significance of the Christian college to the black community," and, "Can the black student find identity in the Christian school?" Discussion groups included "The Black Professor—Where Is He?" and "The Black Church—How Can It Help?"

The keynote address was given by Rev. Michael Haynes, a Christian college graduate who is the black pastor of the Twelfth Baptist Church, Roxbury, Mass., member of the Massachusetts House of Representatives, and chairman of ECUMB. □

noses in our homes. Also, alert us to get involved in getting television cleaned up in every area we can. . . .

ESTHER L. COHEY
Maryland

NEWS OF REVIVAL

EVANGELIST FRED R. LESTER, of Corona, Calif., recently held a two-week revival in Trinidad, W.I., in the San Fernando church. The meetings, with an average nightly attendance of 218, were held in a tent pitched on the front of the church property. Pastor Merlin E. Hunter relates that God blessed with one of the most fruitful, well-attended revivals in the seven-year history of the church, according to the consensus of the members. "The ministry of Brother Lester," he states, "is practical, helpful, forceful, and inspiring." □

NAZARENE CAMPS

June 27—July 6, NORTHWESTERN ILLINOIS, District Center, Manville, Ill. (10 miles south and east of Streator, Ill. Take Hwy 17 east from Hwy 23, or take Hwy 17 west of Dwight to signs pointing two miles south to camp entrance.) Bob Hoots, William Varian, evangelists; Ted Lee, youth worker; James and Rosemary Green, Olivetian Quartet, singers. Floyd H. Pounds, district superintendent.

July 1-6, DALLAS DISTRICT, Scottsville Camp, Scottsville, Tex. 75688. Paul H. Garrett, district superintendent.

July 3-13, NORTH CAROLINA, four miles from Hendersonville on corner Orchard and Upward Road, Hendersonville, N.C. 28739. T. W. Willingham and Forrest McCullough, evangelists; Paul Qualls, singer. W. H. Gentry, manager. T. C. Sanders, Jr., district superintendent.

July 6-11, CHICAGO CENTRAL, College Church of the Nazarene, Olivet at Bresee, Bourbonnais, Ill. 60914. Charles Hastings Smith, evangelist; Richard Brooks, singer. Forrest W. Nash, district superintendent.

July 7-13, MAINE, Nazarene Campgrounds, Route 24, Richmond, Me. 04357. Charles Strickland, evangelist; Mrs. Elmer Kilponen, children's worker; James and Rosemary Green, singers. Joshua C. Wagner, district superintendent.

DISTRICT ASSEMBLY INFORMATION

NORTHEASTERN INDIANA, June 25-26. District campgrounds, R.R. 5, Box 504, Marion, Ind. 46952. Host Pastor: Donald Ault. General Superintendent: Dr. Eugene Stowe.

CANADA CENTRAL, June 26-27. Cedardale Nazarene Camp, Pefferlaw, Ontario, Canada. Host Pastor: David Wells. General Superintendent: Dr. Samuel Young.



Con: TV

. . . Since I was saved some 13 years ago there has just always been a warning signal inside about letting the children get the TV "habit," and yet sometimes there is a real pressure in the home because of it. . . .

Yesterday while substituting as teacher at the middle school one of the school office workers surprised me by mentioning how they had spent such a wonderful weekend while the children were away to 4-H camp "because the television wasn't turned on all weekend," and she very quietly said, "I wish I could just take my foot and push the whole set overboard." . . .

Many more of our people [should] wake up and do something about what is going on right under our

UPSTATE NEW YORK, June 26-27. District Center, 120 White Church Road, Brooktondale, N.Y. 14817. Host Pastor: Maynard W. Parker. General Superintendent: Dr. Edward Lawlor.



"Showers of Blessing"

Program Schedule

Dr. William Fisher

June 22—"The Tragedy of Segregation"

June 29—"Who Are the Real VIPs"

VITAL STATISTICS

DEATHS

MRS. MABEL M. BEAVER, 86, died Apr. 24 in Hastings, Neb. Funeral services were conducted by Rev. Douglas Clem and Dr. Whitcomb B. Harding. She is survived by her husband, Rev. H. J.; two sons, Rudy and Dr. Don; three granddaughters, one sister, and one brother.

MRS. MARION E. CORY, 61, died May 11 in San Mateo, Calif. Funeral services were conducted by Rev. J. M. Anderson. Surviving are two daughters, Mrs. Barbara Jo Huddleston and Mrs. Wilma Sue Doyle; one son, Donald B.; seven grandchildren, two sisters, and one brother.

REV. C. E. STANLEY, 64, died May 3 of a heart attack in Chariton, Ia. Services were conducted in Chariton and in Danville, Ill., by Revs. Bob Swanson, Jim Diehl, G. E. Phillips, Sam Smith, and J. C. Collins. Interment was at Danville. He is survived by his wife, Gladys; one daughter, Mrs. Jim Diehl, and four grandchildren.

MRS. AGNES FLOUNCE PARKER, 72, died May 7 in Orlando, Fla. Funeral services were conducted by Rev. Merton Wilson and Rev. Fred Toms. Survivors include her husband, Harry L.; one son, George; one grandchild, and one brother.

MRS. RUTH WILLIAMS CROOKS, 75, died May 3 in Topeka, Kans. Funeral services were conducted by Rev. J. Ray Shadowens and Frank McClellan. She is survived by two daughters, Mrs. Sam Bundy and Mrs. C. William Fisher; two brothers and two sisters.

MRS. ROBERTA (CROOK) WISE, 39, and her son RONALD, JR., 15, killed in an automobile accident on Route 1, one-half mile south of Georgetown, Ill., on Apr. 19. Funeral services were conducted by Rev. Darrell St. Gemme. Surviving are her husband, Ronald, Sr.; three daughters, Cheryl, Aleta, and Yvonna; her parents, seven sisters, and two brothers.

LEROY C. HAWKINS, 81, died May 5 in Decatur, Ind. Funeral services were conducted by Rev. Wilmer Watson. Surviving are his wife, Mable D.; four sons, Alvin P., Dale L., Rev. Kenneth T., and David E.; four daughters, Mrs. Orval (Vera) Sudduth, Mrs. Harold (Dorothy) De Armond, Mrs. Mernard (Mazetta) Harris, and Mrs. Amos (Mary Alice) Bauman; 23 grandchildren and 10 great-grandchildren.

REV. CLARENCE T. FLEETWOOD, 69, died May 6 in Bluffton, Ind. Funeral services were conducted by Rev. Ronald Featherston and Rev. Harold Priddy. Interment was at Berne, Ind. He is survived by his wife, Ethel H.; three sons, Chester, Gerald, and Dale; a daughter, Mrs. Robert (Thelma) Pence; seven grandchildren and one great-grandchild.

BIRTHS

—to Sp/4 and Mrs. Tommy Paul Bynum, formerly of Gilmer, Tex., now serving in Vietnam, a girl, Blair Michelle, Jan. 14.

MARRIAGES

Miss Patricia Anne Harrison of San Antonio, Tex., and Mr. Darrell Wayne Forrest of Somerset, Tex., were married in San Antonio Apr. 18.

ANNOUNCEMENTS

LONDON VISITORS

Nazarene members and friends visiting London are invited to contact Rev. A. J. Lown, 12 Hillier Rd., London, S.W. 11, pastor of the Thomas Memorial Church of the Nazarene, 68 Battersea Rise, London, S.W. 11. Queries regarding accommodations and services can be made by phone: 01-228-0582.

DIRECTORIES

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NEWS OF RELIGION

You Should Know About . . .



PHOTO BY GEORGE L. SMITH

THE EVANGELICAL PRESS ASSOCIATION held its twenty-first annual meeting in May in Grand Rapids, Mich. Pictured above is the annual awards banquet at which "World Vision," a monthly journal of missionary strategy and inspiration edited by Paul S. Rees, was announced as "Periodical of the Year."

THE THREE-DAY CONVENTION was attended by some 200 editors and publishers of evangelical periodicals. The "Herald of Holiness" was represented by Editor W. T. Purkiser and Office Editor George L. Smith. The convention featured nearly 40 speakers, panelists, and workshop leaders in what was EPA's largest convention outside of the centralized Chicago area.

IN THE ELECTIONS, Dr. Sherwood E. Wirt, editor of "Decision," published by the Billy Graham Evangelistic Association, was elected president of EPA for the coming year. He succeeds Paul Fromer, editor of "HIS" magazine published by Inter-Varsity Christian Fellowship, who had served for the two previous years. Elected vice-president was C. Charles Van Ness, editorial director of the David C. Cook Publishing Company. Chosen as advisors were Dr. Louis Benes, editor of "The Church Herald," and Harold Myra, editor of "Campus Life" published by Youth for Christ International. Norman Rohrer was reelected to serve another year as EPA executive secretary. □

"COLD WAR" NOT OVER, DR. JUDD WARNS. The Soviet bloc invasion of Czechoslovakia made clear that the "cold war" isn't over and that Communism still seeks to dominate the world, Dr. Walter H. Judd said recently in Minneapolis at a dinner marking the fiftieth anniversary of Central Lutheran Church.

The former congressman and medical missionary said the situation in Vietnam is "precisely the same" as in Czechoslovakia. "It is the refusal of North Vietnam to let the people of South Vietnam have their independence," he said.

Dr. Judd said the Czech invasion was "brilliantly executed" and he warned that the non-proliferation treaty will "keep Germany helpless" against possible threats from the Soviet Union.

Ho Chi Minh will not negotiate, he added, "because he can't lose." Dr. Judd claimed the North Vietnamese leader can humiliate the United States and show the world that the country does not have the steadfastness to prevail.

He also criticized the peace marchers. "They are war marchers—they are death marchers . . . They encourage Ho Chi Minh," Dr. Judd said. □

Late News

57 YEARS FOR SALEM FIRST

Salem (Ore.) First Church celebrated its fifty-seventh birthday on Pentecost Sunday, May 25. Sharing the activities of the exciting occasion was the reading of special greetings from two of the church's former pastors, now general superintendents—Dr. Orville Jenkins and Dr. Eugene Stowe.

The church was founded in 1912 by Rev. E. P. Kyle, its first pastor. Eighteen have succeeded him, including the present pastor, Rev. H. B. London, Jr.

Only one of the 15 charter members is still living in the Salem area, Mr. Paul Townsend. □

NEWS OF REVIVAL

CONGO, W. VA., CHURCH enjoyed a good revival under the leadership of Evangelist and Mrs. Leo Davis. The pastor, Rev. Ralph K. Mitchell, reports excellent spiritual progress and six new members added. □

MR. DAVE ROBERTS, reporting for the Denver Lowell Church, gives glowing reflections on the recent 10-day meeting with Carl and Ethel Prentice. There were 42 seekers at the altar, many of whom had been on prayer lists for years. A quartet from the Bible College helped two nights. □

REV. CLIVE WILLIAMS, "retired" elder from Southern California, and still holding many revivals, recently conducted an outstanding campaign at the Maple Shade, Ark., church. According to a report from Pastor J. E. Mitchell, "The Holy Spirit was present in every service, and many adults prayed through to definite victory . . . God certainly used this man. He's a great holiness preacher." □

SEMINARIANS ALL. Past, present, and future night supervisors at Nazarene Publishing House talking to director of engineering and maintenance, Ray Neisler. Left to right, Paul Barber, class of '68, now pastoring at Dayton, Wash.; Ron Hunter, class of '69, will pastor at Grand Coulee, Wash.; and Bill Judkins, class of '71, will pick up the supervisory mantle.



HAWAII LOSES BUILDING

District Superintendent W. Lee Gann from Pearl City, Hawaii, has written to say they have received notice that they must vacate the building used for the Samoan congregation in Aiea. This building belonged to the government, and the area is being razed in preparation for a freeway.

This means that a congregation running more than 60 in Sunday school with between 70 and 80 in regular church attendance each Sunday will have no place to meet. The cheapest price on available property which would be suitable is \$2.50 per square foot.

Gann has sent a request that prayer warriors join him in prayer for God to help them find the answer for this great need.—R. W. HURN, Executive Secretary, Department of Home Missions. □



THE WEST CHESTER (Pa.) First Church recently honored its Sunday school staff with a banquet. Twenty-three teachers and staff workers were awarded Registered Teacher certificates.

A special "Honor Teacher of the Year" award and plaque was presented to Mrs. Billie F. Harvey (photo), adult teacher, by the pastor, Rev. Robert S. Faulstick.

Banquet arrangements were made by Dr. Robert E. Wilfong, Sunday school superintendent. Rev. Arthur Fallon, Philadelphia District church schools chairman, brought the banquet message. □

OF PEOPLE AND PLACES

EVANGELIST AND MRS. W. F. MILLER, of Williamstown, W. Va., celebrated their fiftieth wedding anniversary at a March 30 open house. They served as missionaries in Japan and Korea and pastored churches in Nebraska, Missouri, Ohio, and Pennsylvania. Mr. Miller is still active in the evangelistic field, having recently conducted his 426th revival. □



65th ANNIVERSARY ON NORTHWEST DISTRICT

At its annual district assembly May 13-15, held at the Walla Walla, (Wash.) First Church, the Northwest District commemorated its sixty-fifth anniversary.

Special recognition was bestowed on the "Pioneers," whose presence bore special significance for the occasion. They are shown in photo, from left (front row), Mrs. M. G. Jobe and Mrs. R. J. Plumb (wives of former pastors of Walla Walla First Church), Mrs. Mary Yeend, Mrs. Gladys Bollinger. Second row: Rev. Donald R. Peterman, host pastor, Mrs. Vera Rimbey, Mrs. Lida Maxson, Mrs. Sylvan Davis, Rev. Sylvan Davis. Back row: District Superintendent Raymond C. Kratzer and General Superintendent Dr. George Coulter, who presided over the assembly.

Dr. Coulter ordained Charles Hugh-ey, Al L. Haynes, and Glenn Tom-baugh.

The original Northwest District encompassed the states of Washington, Oregon, Idaho, Montana, North Dakota, and South Dakota. The same geographical area is now divided into six distinct districts with over 400 churches and nearly 30,000 members.

The district superintendent challenged the Northwest District to a total district membership of 6,100 by 1970, and an average Sunday school attendance of 6,900. □

MOVING MINISTERS

Allen Bennett from Lakewood, Colo., to Quincy, Wash.

Kenneth Charles Buster from Sumner, Wash., to Sheridan, Ore.

Cecil Cook from Stuttgart, Ark., to Hot Springs (Ark.) First as music and youth worker.

Ernest Conrad from Odessa (Tex.) Golder Avenue to Denver City, Tex.

Ronald Crosley from Wellington, Tex., to Denver Lowell.

Bernard W. Culbertson from Seattle Ballard to Hermiston, Ore.

Philip Daniels from Liberal, Kans., to Wellington, Tex.

Kelly Davis from Northwest Nazarene College to Ephrata, Wash.

Wilbur Dodson from Dawson, Minn., to Mokena, Ill.

Harold Gilliam from Pierce, Idaho, to Vale, Ore.

Corbie Grimes from Abilene (Tex.) First to La Junta, Colo.

Next Sunday's Lesson

The Answer Corner

By W. E. McCumber

THE BIBLE SPEAKS TO ME

(June 22)

Scripture: Deuteronomy 5:1-6; 30:15-20; Psalms 19:7-11; 119:9-16, 102-5; II Timothy 1:13-14 (Printed: Psalms 119:9-16; Deuteronomy 30:15-20)

Golden Text: Romans 15:4

The Bible, despite the passing centuries, is not mere ancient history. It is the most contemporary book available. It speaks to me. Three factors condition the reception of its message.

1. *Hear the Word!* (Deuteronomy 5:1-6)

"Hear, O Israel." Attention is demanded. God speaks through His Word, but we miss His voice when preoccupied. We cannot hear if our Bibles are hastily read and quickly forgotten. A reverent, listening attitude must be cultivated.

As we listen God identifies himself and us: "I am the Lord thy God, which brought thee out . . . of bondage."

2. *Heed the Word!* (Deuteronomy 30:15-20; Psalms 119:9-16)

God speaks to claim our lives and command our loyalty. His voice is distorted and His message lost when we refuse to obey. "If thine heart turn away . . . thou wilt not hear!" Our lives are cleansed by "taking heed thereto according to thy word." They are ruined when we "wander from thy commandments." The Psalmist brings attention and obedience together: "I will meditate in thy precepts, and have respect unto thy ways."

3. *Hold the Word!* (II Timothy 1:13-14)

"Hold fast the form of sound words." Too many turn to the Bible in times of crises, when pain or grief or misfortune come, and then quickly turn away when the storm passes and the sun shines. The Bible retains its character as God's Word to my heart only as I persist in consulting and obeying its truth through all the changes of my life! We must dwell in the Word and let the Word dwell in us if we want to have God's guidance for our paths.

Hear, heed, hold. Attention, obedience, perseverance. This is the secret of having the Bible, not as a relic of ancient literature, but as the voice of the living God! □

Conducted by W. T. Purkiser, Editor

When do you believe the disciples of Jesus were saved? Do you believe they were ever born again? Was Judas ever saved, at the beginning of his discipleship or during his discipleship? I had always had the idea that Peter and Judas had been "saved" (in our terms) and "backslid" some time before they committed their sins of denial and betrayal. But I have been challenged on these points.

I believe the disciples of Jesus were saved in the sense of their justification the moment they turned to follow Christ. I believe the presence of Jesus with them provided for them everything now included in regeneration or the new birth.

I believe the pre-Pentecost impartation of the Holy Spirit after Christ's resurrection (John 20:22) meant that the disciples came to the Day of Pentecost as thoroughly regenerated individuals even though during the 48 days between the Resurrection and Pentecost the risen Lord was not with them constantly.

I cannot see how a number of passages in the Gospels, including Luke 10:20 ("your names are written in

heaven"); John 14:15-17 ("whom the world cannot receive . . . he dwelleth with you"); and John 17:6-23, could be interpreted otherwise.

Nor is there any distinction between Judas and the rest until after Judas left the company during the Last Supper. That Judas should have been called "the son of perdition" may be interpreted as we understand the Lord's words to Peter, "Get thee behind me, Satan" (Matthew 16:23). That Judas was a thief indicates what he became, not what he was throughout.

From the way you have expressed it, I would say, "Stick by your guns." Your challenger is apparently trying to shape the facts to fit a theory. But this is the wrong way around.

Since Jesus knew He was going to be crucified, how can we say He died of a broken heart?

Perhaps it is better to say that Jesus died *with* a broken heart.

One may know well that some sor-

row or pain is approaching, but this does not change the fact of that sorrow when it comes.

In the "Answer Corner" (March 5, 1969) you said that Jehovah's Witnesses are among those who do not observe the Lord's Supper. I have talked with members of this group, and they tell me that they do have the Lord's Supper.

The Jehovah's Witnesses observe what they call the Memorial Feast once a year, on the modern equivalent of the fourteenth day of the Jewish month of Nisan, which coincides with the Christian Easter season.

However, I am informed that only those who are of the "144,000," that is, who came into consecration before 1931, are allowed to partake. Others merely

attend and observe.

My information at this point comes from William J. Schnell, whose book, *Thirty Years a Watch Tower Slave*, is a pretty thorough exposé of this movement from one who was on the inside for over a quarter of a century. The book (207 pages, paper, \$1.95) is available from the Nazarene Publishing House.

Is it correct to think of the Trinity as Father, Mother, and Elder Brother?

No, it is not.

One of the striking facts about the language of the Old Testament is that it has no word for "goddess." Nowhere in Scripture is there the slightest intimation of a female principle in the Godhead.

In fact, there is a very dangerous booby-trap in such a concept. The pagan religions of Bible times abounded

with goddesses. In almost every case, this led to the temple or shrine prostitution that was such anathema to the biblical writers.

The Bible gives us the terms in which we should think of the Persons of the Trinity. They are "Father," "Son," and "Holy Spirit." We get nothing but confusion from altering these concepts.

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We are debtors to every man to give him the gospel in the same measure as we have received it.

—PHINEAS F. BRESEE

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“By All Means...”

LIFE IS WORTH LIVING

WE TOOK off from the Los Angeles airport for Oklahoma City. Unable to gain sufficient altitude to get on course, the plane flew around for eight or 10 minutes awaiting further instructions from the tower. I don't need to tell you—if you've traveled by air—that these can be tense moments!

I do not know how I looked. All I know is how I felt. I felt a peace and joy and the love of Jesus Christ flooding my soul. It's wonderful to have your life surrendered to Jesus Christ.

After about eight minutes—which seemed like an eternity—the announcement was made to head back, land at the San Diego airport, and wait for better flying conditions. You could feel the pressure easing off.

The lady seated beside me said, “Sir, you didn't seem to be afraid.”

“No, as a matter of fact, I wasn't afraid,” I said.

“I believe you're probably the only person in this cabin that wasn't,” she countered.

“Well, maybe so,” I replied.

Then she inquired, “You wouldn't mind telling me the secret?”

Right there was an open door.

“I'll be glad to tell you the secret,” I began. “Twenty-two and a half years ago I was a wayward teen-age boy in the hills of southeastern Pennsylvania. I turned my life over to Jesus Christ, and from then on

my entire life has been in His hands. Oh, I want to hold on to my wife and two children if that's God's will. But if it isn't, I'm ready to go home to heaven today.”

While I was speaking, tears of joy were flowing down my face. She began to weep and said, “My, it must be nice to have a faith like that.”

I replied, “It's not only nice; it's unspeakably glorious—and it's for everybody.”

“Now wait a minute,” she said. “I've been a member of a church, the Catholic church, all my life, and I've never experienced anything like that.”

With her permission I opened my Bible and read to her the four verses from the “Romans Road” to salvation. We bowed our heads and hearts in God's majestic presence and prayed. Jesus Christ came into her heart, and as we parted at the San Diego airport, she said, “You know, I'm going back to my home in Pittsburgh with a real purpose for living for the first time in my whole life.”

O my friends, we can turn our lives over to Jesus Christ, who holds the world in His hands, and then we need worry about nothing. With this confidence, we can share our Saviour with others and promise them that, because He has assumed full control of our lives, He will do the same for them.

—Reprinted from the papers of the late Paul McGrady

SAVE SOME!

1 Cor. 9:22

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