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W. T. Purkiser (Editor)

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# Herald of Holiness

OCTOBER 1, 1969

CHURCH OF THE NAZARENE

## THE BREAD OF GOD

(See page 2.)



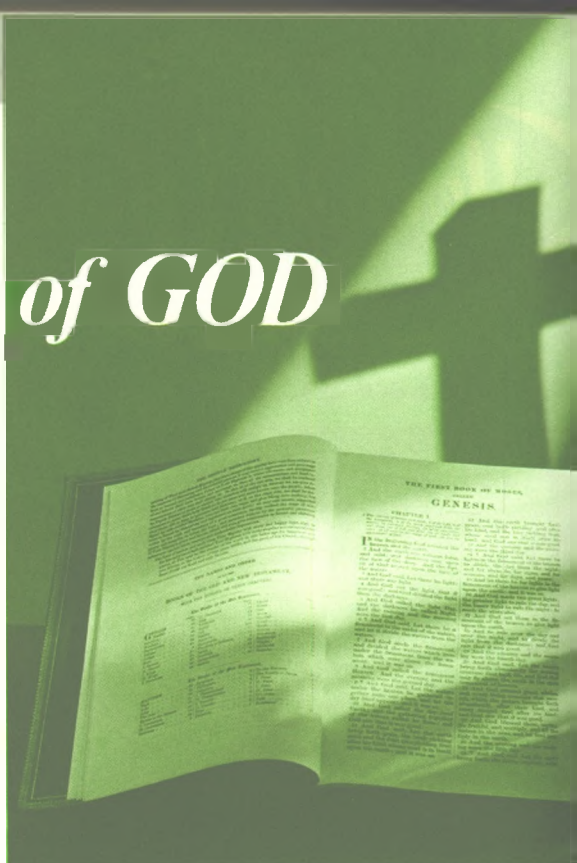
WORLDWIDE COMMUNION SUNDAY  
October 5

# The Bread of GOD

(John 6:33)



General Superintendent Lawlor



**WE LIVE** in an angry, troubled world, but in many ways it's a weak and undernourished world.

We are prone to stand back and watch the turmoil and strife, to talk among ourselves about ways of solving all of the problems by human ingenuity and manipulation, by conference and confrontation, forgetting that our hands are holding "the bread of God" with all of its explosive possibilities.

God has made His redeemed children stewards, with the responsibility and opportunity of faithfulness in sharing "the bread of God." Hoard it to ourselves

and we'll soon find it deteriorating and worthless. But as we give it out, it multiplies!

Here before us is a hungry, starving mass of humanity, and we stand on the sidelines, scarcely seeming to realize that we have custody of the one thing that can satisfy man's hunger, "the bread of God."

As Nazarenes around the world, one of the greatest things we'll have to be thankful for at Thanksgiving time is that the opportunity is ours to administer "the bread of God" to a spiritually hungry world through the Thanksgiving Offering.

Praying and paying may sound old-fashioned and unglamorous. But Thanksgiving, 1969, must find every Nazarene doing just that to the best of his ability! Thereby "the bread of God" can be sent to the regions beyond and the unchurched on every hand.

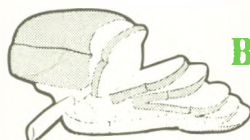
Our program is an offering of \$2.4 million, which could lead our church to "its finest hour" of personal stewardship to God and a needy world.

"The bread of God" must be set before men. We have nothing else to offer, and indeed nothing else would do! "For the bread of God is he which cometh down from heaven, and giveth life unto the world" (John 6:33). Here is the heart of the Christian's possession, *Christ, the Bread of God.*

We call upon our people everywhere to share in a Thanksgiving Offering of \$2.4 million wrapped up in a threefold challenge of **PROCLAMATION, PRAYER, AND PASSION.**

This call comes with the sacred prayer that every Nazarene accepts his responsibility through the Thanksgiving Offering to give the spiritually hungry "the bread of God"! □

Others Need



**THE  
BREAD  
OF  
LIFE**

1969

THANKSGIVING OFFERING  
for World Evangelism



# God's Will for You Is— **PROSPERITY**

*"Beloved friend, my wish for you is that you may be successful in every way and be in sound health even as your soul prospers."*



**I**N reading an ancient book recently I came across an interesting sentence which sounded as if it had been written by a modern author faced with the anxieties and tensions of Century 20.

It's a short book, less than one page, written first on papyrus or parchment. The oldest copy known to be in existence today is made of vellum and has withstood the ravages of 15 centuries. How many of our best sellers will do that?

The original was written in Greek capital letters, with no punctuation marks or word divisions, which would make it extremely difficult for us to read. But all the same, it is an interesting book. For its size—only 293 words in our most used translation—it has an amazing cast of characters.

The book is commonly known as III John, the last of the letters written by Jesus' beloved disciple John. The writer was at the time an old man, so aged that he did not even need to identify himself by name—he just called himself "the elder" and everyone knew who he was.

There is Gaius, the recipient of the letter. Really, all we know of him is that he was John's friend. The word "beloved" used here comes from *agape*, the Greek word which carries a deep meaning, that of divinely inspired Christian love.

Now—enter the serpent into the garden, Diotrophes by name. From what we read here he must have been a selfish man, grasping for power, seeking prominent position, covetous of man's applause, and jealous even of the love shown to John—so jealous that he would not even let the old apostle inside the church building!

But, as always, the Bible ends on a note of hope and optimism. Counterbalancing this evil man is God's good man, Demetrius, a man of "good report of all men, and of the truth itself." Thank God, such men as Demetrius are almost always in the great majority in the church!

But now to the sentence that is so intriguing, verse 2: "Beloved friend, my wish for you is that you may be successful in every way and be in sound health even as your soul prospers" (free translation).

As this was John's wish for his friend, as he was inspired by the Holy Spirit to write it, so we may safely say: "This is God's will for you."

**GOD'S WILL FOR YOU IS PROSPERITY**, "that you may be successful in every way." Really, John, aren't you pushing the centuries a bit? It is in the twentieth century that we wish prosperity for everyone when the new year rolls around. And then, too, what about that time-

honored notion that one cannot be prosperous and a Christian at the same time?

Of course, our terms must be defined. Some would define prosperity as money *made*, others as money *kept*, some as money *inherited*, and some even as money *stolen*, so we cannot issue a blanket sanction on prosperity and then allow each person to form his own definition. But when we use the scriptural meaning of the term we know that God wills His children to prosper.

The Lord has given some a talent for making money, for developing a business, and creating jobs for others. He has given some the gift of management; to others, talents for medicine, law, music, statecraft, teaching, farming, and whatever respectable occupations there may be. And the Lord wants us to prosper, not to fail. He wants us to use our gains, financial or otherwise, to His glory and the good of mankind.

There is no discrepancy here. At long last there are no failures in God's will. We may not achieve another's success. We may not reach all our desired goals. But we can succeed in what He wants us to do.

**GOD'S WILL FOR YOU IS SOUND HEALTH.** Here again John is up-to-date. Ideas regarding the relationship of religion to health are many and varied, from Job's so-called comforters to some of our modern preacher-psychologists. What does the Apostle John mean here?

We may safely conclude that

God made the body healthy; also we may rule out that He enjoys our pain in any way. We also reach the conclusion that sometimes we may be disciplined by illness; and we realize that often we are responsible for our ills. To say that God heals everyone in every circumstance is unrealistic and unreasonable, as well as contrary to fact.

But within the framework of Scripture we understand that God wills that we should be in health. We can be better Christian workers if we are sound in body. Our motive for wanting health should be to glorify God. Thus we may approach Him in confidence, praying for health to serve Him better.

**GOD'S WILL FOR YOU IS SOUL PROSPERITY.** "Ah, there it is!" exclaims someone; "I knew you would get around to putting religion into it somewhere." But why not? What good is a healthy bank account and a healthy body if you have a sick soul?

It is doubtful whether one can have true success and health very long without a proper relationship to God. Some have money but are not happy; others have health but are not content; but you cannot find anyone with a radiant, wholehearted consecration to God who does not have deep, heartfelt joy, whatever his situation.

Through conditions beyond our control we may not enjoy much material prosperity or physical health (or these conditions may change on us). These are not "fixed stars" in our firmament, nor are they ultimate measurements of the quality and values of life.

Who would rate greatest in God's book? Would it be a rich playboy, or a Miss Universe type? Would it not rather be some Greatheart along the road of life, willing to spend and be spent in the service of God and humanity?

**50 YEARS**

**AGO...**



In the  
*Herald*  
of Holiness

## Taking God at His Word

**H**ow we all need the victory which comes to the simple child-like faith which takes God at His word, believing that all things work together for good to them that love God. How this calms the soul amid life's storms. How it bids defiance to all of Satan's machinations by which he would draw us aside into doubts and fears and weakness.

How the mother needs this under-girding strength of faith in her toils and trials these days of peculiar stress and strain...

How the young need it to stabilize and strengthen them to withstand the batteries of hell from the allurements of vice gilded to deceive the very elect, and the enticements, which come through social and commercial influences...

How fathers need the iron tonic of this sublime, deep-centered faith which takes God at His word in their sorrows over sons or daughters who are hanging by their fingers on the edge of a great gulf of sin...

Thank God for faith which is the victory that overcometh the world.—*Editor B. F. HAYNES.*

October 1, 1919

**Next Week . . .**

## LAYMAN'S SUNDAY Issue



**Herald of Holiness**

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GEORGE L. SMITH, Office Editor  
PHILLIP BLAIR, Staff Artist

Contributing Editors:  
SAMUEL YOUNG EDWARD LAWLOR  
V. H. LEWIS EUGENE L. STOWE  
GEORGE COULTER ORVILLE W. JENKINS  
General Superintendents  
Church of the Nazarene

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Cover photo, H. Armstrong Roberts



# The **LOGIC** of **HOLINESS**

That confused, but honest, seeker has a right to know that God is trying to share with him His love, His nature, and His resources. It is not a cat-and-mouse affair. It is a simple case of two longing hearts reaching for one another.

PHOTO BY A. DEVANEY

**E**VERY new convert desires a closer walk with God. It is as inevitable as instant hunger in a newborn child.

Why, then, do many converts eventually plateau at some level of groping frustration in their search for a deeper Christian walk?

My conclusion, after many years of pastoral and evangelistic ministry, is that there is more confusion than there is rebellion. Not every unsanctified Christian is resisting God's efforts to crucify the "old man."

Although the increasing number of Christians unable to confidently testify to the experience of holiness is certainly cause for concern, I believe there is an increasing number of factors contributing to this uncertainty.

Just to name a few:

- Confusion about what to expect in a second crisis experience—how one should act or feel, how one can know for sure.
- The uncertain definitions of holiness emanating from some pulpits—or no definitions at all! Shocking that some Christians never hear a clear, scriptural, reasonable sermon on holiness!
- Distorted concepts of the attitude of God in it all. The faulty image of an austere martinet rather than of a God of unfathomable patience who wants to lead His children into the "promised land."
- Inability to relate descriptive terms to personal experience. Terms which, though accurate

and scriptural, seem to connote the impossible—*perfection, purity, perfect love, even holiness* itself. Here, again, the problem more often lies in the understanding than in the will.

I confess I have no panacea, but there are some answers. I believe each individual can successfully be helped at any of these points by an understanding counsellor with a clear mind and heart of his own.

A sound starting place would be to share God's own gracious urgency: "This is the will of God, even your sanctification . . . that every one of you should know how to possess his vessel in sanctification and honour."

Think of that for a moment—*God has something He wants to share with us!* Surprising how many seekers believe they must batter their way through the reluctance of a standoffish God who will yield "the blessing" only to those who can break through His shell.

Likewise, a "holiness or hell" approach can only create greater confusion for an honest seeker. This philosophy may apply to a backslidden board member or hypocritical church boss, but it does not strengthen God's plan to share His love and fellowship with an earnest, but confused, "bruised reed" or "smoking flax."

Sanctification as "the will of God" has one supreme objective:



"That we might be partakers of his holiness" (Hebrews 12:10). "To glorify God and enjoy Him forever," was the way John Wesley put it.

This position will stand the test of God's original motive in creating a human being: "Let us make man in our image, after our likeness." This is the whole idea behind holiness doctrine! Stop right there at Genesis 1:26 and you will stand unconfused about God's goal for your life.

Long before the Pauline Epistles came along to amplify this glistening chain of truth, even Isaiah recorded our Heavenly Father's plan for man: "I have created him for my glory" (43:7).

Whatever other implications are involved in the search for a true

experience of sanctification, one supreme compulsion towers above all—*both the Creator and His creature have a longing for each other.*

Such a basic motivation simply has to remove any legal barriers on either side—that of an austere, theoretical demand on God's part and a cringing, dutiful groping on ours.

While both salvation and sanctification must find their fulfillment through the cross of Christ, they are but chronological steps to the one purpose—accomplishing God's original plan for a reciprocal love relationship with us.

God did not initially create man in order to save him. He created him for love, and that motive has not changed. It is only because of the fall of man that salvation be-

came a necessary intermediate step toward this objective.

In His plan to make us partakers of His holiness, a second work of grace was introduced only because this original goal cannot be realized at the crisis of conversion. This is due to the voluntary nature of love. Love cannot be reciprocal unless it first can be accepted. As soon as our sins have been forgiven, we desire more of God, but all the implications of accepting His lordship are not yet conceivable to us.

This *second work of grace* as a mere term, however, can become a cliché of alienation if practical holiness is somewhere lost in a jungle of terms and theory. God does not bless a group merely because of its theology.

In fact, a church which has a

## The Child's World of Wonder

**F**ORTUNATE is that child whose parents teach him to wonder. His lifetime can be spent in a world wide with wonder and the loveliness of simple things. He who in childhood learns to become enraptured by his environment will never live in a dull world.

Many people spend their lives in pitiful poverty. Their world is dull and their environment uninteresting. They will be inclined to be forever wanting to move to a more interesting situation. They yearn for beauty but it is always somewhere else. The trouble is not in their environment but in their own lack of ability to experience communication with what God has placed all about them.

The child's very early years are most opportune for developing this ability. Parents who have this ability can readily pass it on to the eager minds of children. In these years when the child's world is small and his exposures limited, he can eagerly concentrate on the world of his home, his yard, and his immediate things. Here he can learn to see beauty, to hear sounds, to enjoy fragrances, to feel textures and movements, and to taste delightful things.

The parent who spends time showing the child these interesting parts of his world will be richly rewarded. These are taught best in the early years before the child's world is widened by going to

public school. They are taught most effectively by parents who have personally learned to enjoy them taking time to share them with their children.

The most fundamental factors in a person's lifetime are most readily shaped in the preschool years of a child. The ability to love confidently and without fear can best be learned at this time. The sense of security which is so essential to healthy personality can never be well-formed if it is not well-begun in the first 36 months of life. The ability to enjoy others is largely shaped early in life. The amount of the person's world he will be able to enjoy is determined greatly by the kindling of his mind in childhood.

One needs but to watch the people about him to see the differences in the dimensions of their lives. One says the sun went down while the other watches a sunset. One digs out the thorny rosebushes while the other delights in cultivating roses. One curses the darkness while the other watches the stars in wonder. One curses the weather while the other revels in the feel of wind and rain in his face.

Some parents sacrifice greatly to give their children college educations—and this is right. Yet at the same time they fail to cultivate the child's breadth of interest, which is equally important to happy living. Teaching a child to find unforgettable experiences among commonplace things can be a parental gift for which the child will forever thank him.

## SO THIS IS LIFE

By **Milo L. Arnold**  
Colorado Springs





theological answer to man's greatest need must be prepared to accept the responsibility of intelligently sharing it. It is for this reason we must, as V. H. Lewis has said, "spell it out again and again . . . preach on sanctification until they understand and thirst after it."

That's it! They must understand it! It must be believable. There are comprehensible explanations, and people must know what they are. A suggested few may include these:

- Sanctification is a desirable experience. If it is the will of God for us, how could it be otherwise?

- If God's original plan for man was to share with him His glory and His love, then His plan for us today is the same.

- *Christian perfection* describes the fulfillment of that plan and never need be a terminological stumbling block. Perfection is simply that state for which anything originally is intended. Christian perfection is a relative term and describes a Christian who has accepted the lordship of Christ to the exclusion of all other known personal considerations. It is returning to God His love by His help. "Your will to love God is the whole of religion," said the saintly Fenelon.

- Sanctification is not an "it," but Christ himself. We are sanctified by the indwelling life of Jesus Christ. Some Christians with little theological understanding have been filled with the Holy Spirit simply by turning their longing hearts loose in total surrender to God. When we abdicate the throne rooms of our hearts, Jesus replaces us at the seat of authority—without first checking out our denominational background. It is that simple.

- Sanctification does not make us superhuman. And even though we do rejoice in new victory and spiritual power, we are still subject to temptation, frustration, disappointment, apprehension, failure—even avoidable failure. But the difference after sanctification lies in the facts that: (1) We are more sensitive to anything that is unlike Christ; and (2) We are more able to cope with these inconsistencies through prayer, scripture,

and discipline until there begins to form within us "habits of soul" which make us less and less vulnerable to defeat. This is the basic difference between a newly sanctified Christian and a mature saint—the development of "spiritual antibodies" and habits of victory. To the Ephesians, Paul put it this way: "For the perfecting of the saints . . . till we all come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ . . . [that ye may] grow up into him in all things."

Viewed in this light, holiness is a reasonable and attainable experience. This may appear as an oversimplification, but we would do well to remind ourselves that nothing would delight the enemy more than to make God seem impossible, illogical, or unfair. Wasn't that the first tactic of the devil in the Garden of Eden?

Admittedly, it can never be right to circumvent established theological truths to make something more believable, but neither can it ever be wrong to place these truths in a setting which makes them more comprehensible and gives faith a better glimpse of God's love.

That confused, but honest, seeker has a right to know that God is trying to share with him His love, His nature, and His resources. It is not a cat-and-mouse affair. It is a simple case of two longing hearts reaching for one another.

I believe it makes sense. And if you, dear reader, are one of those honest, but disappointed, seekers after holiness, remember—this is the will of God for you. He is on your side!

*Once it was the blessing,  
Now it is the Lord;  
Once it was the feeling,  
Now it is His Word;  
Once His gift I wanted,  
Now the Giver own;  
Once I sought for healing,  
Now Himself alone.*

*Once 'twas painful trying,  
Now 'tis perfect trust;  
Once a half salvation,  
Now the uttermost . . .  
All in all forever,  
Jesus will I sing;  
Everything in Jesus,  
And Jesus everything.*

—A. B. SIMPSON □

• By Jirair S. Tashjian  
Paradise, Kans.

# Not Negotiable

**S**OME things in life are not for sale. Honor, patriotism, truth, and faith do not carry a price tag. They are not for the bargain table. They are not negotiable.

Esau in the Book of Genesis failed to realize this. He threw away his birthright for a bowl of soup.

The story of Esau and Jacob is familiar to most of us. Esau came home from the field impatient and hungry. His brother, Jacob, had been cooking red pottage.

When Esau asked for food, Jacob demanded his brother's birthright. Esau replied, "Behold, I am at the point to die: and what profit shall this birthright do to me?" Jacob inherited the birthright and Esau had his bowl of soup.

Some things in life are a bargain at any price. Esau's birthright was worth having at any cost. It was certainly worth going hungry for, for a while. His birthright meant a double portion in inheritance. It entitled him to a special place of honor and authority. It carried with it the promise of his father's blessing. But he threw it all away for a bowl of red pottage.

What mattered most to Esau at the time was that he was hungry and he needed food. He wanted something to satisfy his hunger right then and there. His first concern was with the present moment. His birthright was of no value to his empty stomach. Rather than suffer hunger for a while he swore away his splendid inheritance in exchange for momentary pleasure.

Many men and women today make the same tragic mistake when they assume that what matters most is not the "pie in the



sky by and by" but the pie right here and now. In order to earn an extra dollar or two, people sacrifice family life, church life, and devotional life. Millions of people turn the Lord's Day to a weekend of pleasure.

It is tragic to assume that one is getting a bargain when in reality he is paying a high price. Many so-called bargains in life are fake. The man who spends his Sundays fishing at the lake may give the impression that he does not have a worry in the world, when in reality his mind and heart may be in complete chaos.

Many people get a fake bargain because they assume that the tangible is more real than the spiritual. For Esau the bowl of soup was more real than his birthright. After all, he reasoned, you can't put your hands on a birthright.

You can't see or smell a birthright. The bowl of soup was the real thing: you can see it, smell it, handle it, hold it, eat it. So Esau sold his birthright "for one morsel of meat" (Hebrews 12:16).

It is no bargain at all to negotiate that which is sacred. Esau's error was not that he was hungry or that he got himself something to eat. His error was that he paid too great a price for one morsel of meat. "Esau despised his birthright" (Genesis 25:34). He realized his folly later, but the blessing had already been given to Jacob and nothing could be done about it. "He found no place of repentance, though he sought it carefully with tears" (Hebrews 12:17).

We always face the temptation to negotiate and compromise our faith and our stand. We are liv-

ing in a day of moral and spiritual relativism. The general mood of our age is one of permissiveness. At a time like this we face the danger of negotiating our birthright, compromising our faith, and exchanging the message of holiness for a message that is more popular but less biblical.

When we join a protest march but neglect the saving of souls, when we make pronouncements about social and political issues but fail to preach the gospel of salvation, when we discuss the current events of the day but neglect to talk about the Bible, we are beginning to sell our God-given birthright for a man-made bowl of soup.

In times like these we need to tell ourselves over and over again that some things in life are not negotiable.

• By J. B. Galloway  
Orange, Calif.

## "Go Ye" Means ME

THE floodlights reveal the great numbers as they respond to the invitation of Billy Graham. We are apt to say, "What the world needs is more 'Billy Grahams.'" Yet his great work can reach only a fraction of the world's millions.

Years ago I saw a Christian worker write startling figures on a blackboard. He put down 3,000, the number converted under the preaching of Peter on the Day of Pentecost. He multiplied this by 365, the number of days in a year, and again by 30, about the number of years remaining in Peter's life. If Peter won 3,000 people per day for 30 years, the total would be far short of the population of the earth at that time.

Then the speaker took 120, the number in the Upper Room. Supposing that each had won one soul per year—not per day—and each convert in turn had won one a

year for 20 years, he showed that the total would have more than equalled the population of the earth.

Each generation is responsible for its generation. If every Christian would win one soul a year, the task would be done in a generation.

The greatest need today is for every believer to be involved in some form of soul-winning evangelism. If I fail to do my part, that much is left undone.

The one-talent man is responsible to do his part as much as the 10-talent man.

A revival meeting was beginning. A timid Christian said to a burdened soul, "I wish you would get the blessing."

The Holy Spirit used this simple message. The other person said, "I will never return from this meeting until I get this settled."

The preacher preached loud and

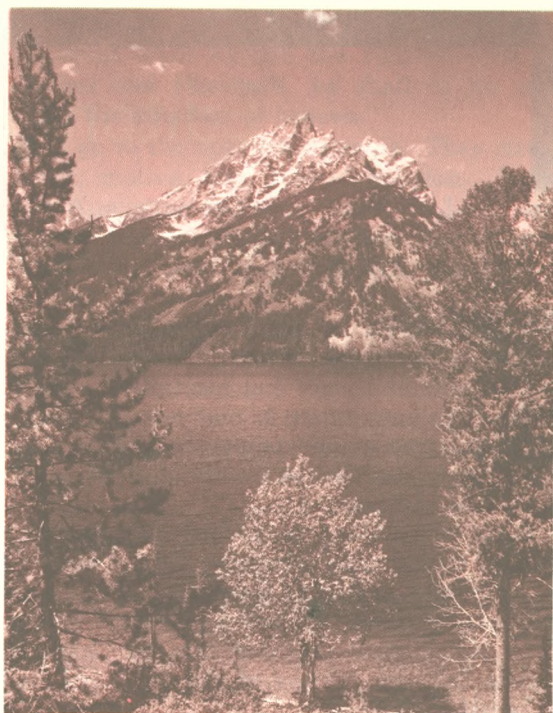
long. The seeker was not interested in a word he said, but was burdened that he would stop, so he could go to the altar. Soon the seeker was rejoicing, and for more than 60 years he preached the gospel in the Church of the Nazarene. Who won this soul? No one can win all, but the humblest can do his part.

Some 60 years ago the newspapers reported a great storm on Lake Michigan. A ship was wrecked and scores were struggling in the cold waters. An athlete plunged in and brought 19 to safety. As he lay exhausted on the shore, in what was almost his last breath, he cried, "Did I do my best?"

Whittier wrote:

*Heaven's gate is closed to him  
who comes alone.  
Save thou a soul, and it shall  
save thine own.*

# Concerning the "MUCHNESS"



UNION PACIFIC RAILROAD PHOTO

ON a long-ago summer evening I sat with another child on the back doorstep. Though I have long since forgotten her name, I remember well her pixie face with its wide blue eyes, her flaxen hair, and her to-be-envied age. She was six going on seven. I was only five.

We had played the afternoon away, and tired now, were willing to sit quietly, watching the spectacle of the sun setting above the wide Saskatchewan plains.

It was a fiery ball, drawing veil upon shimmering veil of crimson and gold, violet, amethyst, and umber to meet the far horizon. The beauty of it brought an aching lump to my throat. Although I had never mentioned this to anyone, I wondered if anyone else ever had this trouble—half ecstasy, half pain—when beauty becomes too much to bear.

After a long silence I asked, "What are you thinking about?"

"Oh," replied my friend, with a faraway gaze, "I was just thinking about the muchness."

"The muchness?" I echoed.

"Sure. You know—the muchness of everything: the sky, the wheat fields, the colors, the air, and [a pause, and wide-flung arms] the muchness of God all over the place."

The *muchness*! What a perfectly splendid word! Although I had not heard it before, it seemed exactly right for the time and place. It said so well what I with my limited vocabulary could not have begun to express.

I swallowed the lump in my throat and gulped happily, "Why—so was I!"

Though I have since learned several descriptive words, there have been times across the years when none of these has seemed adequate. At such times, in the privacy of my own mind, I have recalled the one coined by my little playmate so long ago.

Standing close to a mighty chasm, I have gazed across to that glacial peak known as Mount Rainier. Crowned with the snows of centuries, it stands in awesome grandeur among the clouds. Have some called me poet? The title is undeserved, for I find no words to describe this scene. My heart is too large for its space in the cavity of my chest. A lump fills my throat, and tears sting my eyes.

God built this mountain. Somehow—earthquake; flood, aeons of slow change—or by whatever means. It is His mountain. His handiwork is clear in every young

fir tree marching up the lower slopes, and in the waterfalls cascading down from the heights. It is beyond my powers of comprehension.

The Grand Canyon calls me back again and again. The first time, I walked out on its rocky ledges, and for half a day studied its depths, completely lost in wonder. In later years I have returned in a wheelchair.

"Please get me as close as you can," I have begged. I am soon lost in contemplation of the Canyon's strange forms and various moods; its vibrant colors, its mist-hung corridors, and mysterious minarets. Like an overly confident child, I have even tried to paint portions of it, spurred on by a compulsion that would not be denied, even as the futility of the effort mocked me.

God carved out and painted the Grand Canyon. It has taken ages to do it. It is His. His signature is "all over the place." The "muchness" overwhelms me.

God surprises us every day with the magnitude of His thoughts for us. From a handful of seeds, the summer days sing with so many rainbow-hued petunias I cannot begin to count them. From a

(Continued on page 12)



# Editorially Speaking

By W. T. PURKISER

## No Half-God

The cults and isms that multiply in our times differ from each other in many ways. But most of them agree at one point. In one way or another, they cast doubt on the full deity of the Lord Jesus Christ.

Some are willing to accord our Saviour the highest rank among creatures. Others regard Him as a divinity, a sort of lesser god. But the great majority of these variant forms of Christianity deny the biblical teaching that in Christ Jesus dwells "all the fulness of the Godhead bodily" (Colossians 2:9).

The irony of it is that these modern cultists imagine themselves to be the discoverers of some new "truth." What they do not realize is that they are simply reviving heresies rejected by orthodox Christianity 1,600 or more years ago.

The evidence for our Lord's total deity is overwhelming for those who accept the testimony of the Bible.

The Messiah who was prophesied 700 years before His birth is to be known as "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6). His "goings forth have been of old, from everlasting" (Micah 5:2).

Jesus was "the Word" that in the beginning was with God, "and the Word was God" (John 1:1). Thomas, whose faith came not without struggle, worshipped Him as "My Lord and my God" (John 20:28).

Jesus was "in the form of God" and "equal with God" (John 5:18; Philippians 2:6-11). Even His enemies understood this to be the meaning of what He said about His Father.

While there is a sense in which Christians may be one in spirit as Jesus and the Father were (John 17:22), our English translations quite hide the emphatic and unique meaning of Christ's claim that "I and my Father are one" (John 10:30).

Both Paul and Peter wrote of "the great God and Saviour Jesus Christ" (Titus 2:13; II Peter 1:1) as the Greek is properly translated (Marshall, Twentieth Century NT, Norlie, Berkeley, TEV, RSV, NEB).

Christ is "the image of the invisible God" (Colossians 1:15), in which "image" means the

visible manifestation of that which is otherwise unseen and unknown. He is the Creator of all things (Colossians 1:16; Genesis 1:1).

Christ is "the brightness" of God's glory and "the express image of his person" (Hebrews 1:2-3). He is addressed with the words, "Thy throne, O God, is for ever and ever" (Hebrews 1:8).

LESS OBVIOUS, but no less important, are the many times the New Testament applies to Jesus without apology or limitation statements that in the Old Testament relate to the true and living God. Examples of this are found in Revelation 1:17; 2:8; and 22:13, where Jesus is identified as the "Alpha and Omega," "the first and the last," a phrase used of God alone in Isaiah 41:4; 44:6; and 48:12; and in Acts 2:21 and Romans 10:13, where the characteristic Old Testament term for God, "the Lord," is applied to Jesus.

Even to summarize the evidence would take a book. Nor does the doctrine of the subordination of the Son to the Father, part of the historic Christian understanding of the Trinity, invalidate this evidence.

Belief that the one true God manifests himself in three Persons, Father, Son, and Spirit, and that in one Person our Saviour perfectly combined both the nature of God and the nature of man, is not just so much theological gobbledegook concocted to puzzle the minds of men. It is, rather, the only way we can put together three great Bible facts: (1) that God is one; (2) that Jesus Christ is God the Son, subordinate only to the Father; and (3) that the Holy Spirit is a divine Person proceeding from the Father and the Son.

It is, of course, true that many operate with the conceited notion that only what they can fully understand can be true. Yet the old question is still a good question: If our finite minds could fully understand the nature of God, would what we understood really be the infinite God?

BUT ALL THIS is more than an exercise in systematic theology. Without the full deity of Christ Jesus our Lord, we are left with an untrustworthy Bible and a bridge of salvation broken at the farther end.

Peter Forsyth put this in incisive terms half a century ago when he said, "No half-God could

redeem the soul which it took the whole God to create."

Modern man may try to get along with a dead deity and a Saviour who is only a half-God, but it will never work.

If the Bible is mistaken in what its writers say about Jesus, there is no reason to believe it is true in what it says about God and about heaven.

No one who is less than the Bible claims Christ to be could make atonement for our sins. There are many attempted explanations of the atonement, some poor, some reasonably satisfactory. But all of them require a Redeemer who is one in nature with the Father.

Not "the blood of bulls and of goats, and the ashes of an heifer"—nor, let it be added, the death of a superman or even a lesser divinity—could "purge your conscience from dead works to serve the living God." Only "the blood of Christ, who through the eternal Spirit offered himself without spot to God" (Hebrews 9:13-14), could provide that "fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zechariah 13:1).

The danger of the cults and isms that deny the full deity of our Lord is not chiefly intellectual. It is intensely practical. They offer only a broken reed in place of the strong staff of life.

However great the appeal of substitutes and the half-gods of the modern religious scene, all that will stand firm in "the swelling of Jordan" is the Rock of Ages. This Rock is the life, death, and resurrection of the Saviour-God, whose two-fold mission is to reveal the Father and redeem mankind.

When all the argument dies away, it is still true that no half-God could redeem souls it took the whole God to create. □

## ***There Are Two Sides to It***

The sanctified life, that is.

This has often been said before. We will need to keep on saying it and seeing it.

The two sides to the life of holiness may be described broadly as the inner and the outer, the subjective and the objective, being and behaving, grace and light, or the realms of love and law.

Both are essential, like the wings of a flying bird, the legs of a walking man, the oars of a boat. One can't live a holy life without a holy heart. But the heart is not holy unless the life is basically right.

Yet some people separate the two.

There are those who emphasize the outer, objective, behaving, law side of life. These quickly become legalistic and Pharisaical. All is a mat-

ter of externals. But Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Others go to the opposite extreme. They stress the inner, motive, love side of religion. Some misread Augustine and say, "Love the Lord, and do as you please"—failing to see that, if you really love the Lord, you will seek honestly to please Him.

There is a sense in which the much publicized "new morality" or "situation ethics" is an example of this. Here we have the denial of any absolute standards or law of life (including the Ten Commandments)—except the absolute principle that there are no absolutes. Love, and what seems best in the situation, becomes the only guide to conduct.

There are at least two problems here. One is the almost unlimited capacity of the human mind to find "reasons" for doing what it wants to do. "Rationalization," the psychologists call it.

The facts of life are that desire overwhelms duty by its very deceitfulness. Sin comes masked, cloaked in the guise of innocence or necessity. Man's capacity for self-deception is almost unlimited, and he needs God's law to keep his perspectives true.

A second problem with this extreme is its failure to see that law and love are not antagonistic. The law of God is given as the supreme expression of His grace. It is His guidance through the wilderness maze of life in which we should otherwise be quite lost.

God's law brings to human life the offer of divine wisdom. It enables us to find the relevance of the will of God to all of life—and that will is always good, well-pleasing, and perfect.

Both sides of life were put into clear focus many centuries ago, much more concisely than Bishop Robinson or Joseph Fletcher have been able to do. Jesus said, "If ye love me, keep my commandments" (John 14:15). And John, who recorded those words, later added his own inspired comment: "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (I John 5:3). □

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"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Corinthians 10:13).

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## Concerning . . .

(Continued from page 9)

timbleful of minute specks holding the mysterious forces of life, we have a whole row of golden carrots growing, their fernlike tops rippling proudly beside the garden path.

All of these are but nature's reminders of the far greater beneficence of God in the deeper realm of the spiritual life.

One dark day a great sorrow came to stay. "If only God would change things!" we prayed. But the sorrow had come to live with us.

What now? our hearts cried.

Paul shouted to us from the middle of his letter to the Romans: *Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!*

Yes, beloved St. Paul, His riches were sufficient for you in the turmoil of your many afflictions, but you were special. Will they suffice for us also—today? Now?

Most surely they will. They have!

Who can tell how much grace God has to give for our need? *Enough, sufficient, adequate* are but weak words. *Abundant, plenteous, abounding, overflowing* are better. But I like best the promise of "much" grace. As much as we need. The assurance that when the special need arises, He giveth yet *more* grace!

The secret is in taking Him at His word; looking to Him for strength for this day—this hour—this moment. We can trust Him for tomorrow and whatever it may bring. Today we have all we can do to praise Him for the blessings of here and now. □



**A DOUBLEHEADER FOR HOLINESS!** Two churches organized on the same day on the same district! At left is the charter membership of the new Owensboro (Ky.) Second Street Church, and at right are the charter members at Madisonville, Ky. The new Owensboro church was formed by one-fourth of the members of Owensboro First Church, which not only gave the charter members, but also donated its church building with an equity of \$13,000. The remainder of the First Church congregation has rented temporary quarters in a school building at the edge of town near the site of their new church building. First Church pastor is Rev. Coolidge Grant. The Madisonville church, the first Nazarene congregation in the county, is meeting in a rented building, and hopes to build soon on a site purchased by district home missions. Owensboro Second Street pastor is Rev. Dale Hatfield, and the Madisonville pastor is Rev. Bill Reed. Dr. Dallas Baggett, Kentucky district superintendent, is shown at upper right in both photos on organization day June 1.

## DISTRICT ASSEMBLY REPORTS

### SOUTH AFRICA

Under the capable leadership of Rev. Herman Spencer, Africa field superintendent, the council of the Region of South Africa convened following a blessed time of retreat as the missionaries and their children gathered together for three days of fellowship, worship, and heart searching under the ministry of Rev. David Whitelaw of the Horizon church of our European District.

Our regional supervisor, Rev. Elmer Schmelzenbach, brought an excellent report of gains during the past year, and was reelected for the coming year on the first ballot. He suggested quadrennial goals of 25 percent increase in membership, 33 percent increase in Sunday school enrollment, 50 percent increase in fi-

nances, and 10 percent increase in self-supporting churches.

We were also challenged to make it a matter of prayer that we may soon be able to enter the five open doors—Northern Transvaal, Western Transvaal, Basotholand, the Transkie, and South West Africa.—MARY LOU RILEY, reporter.

### KANSAS CITY

"A Nazarene whistling a gospel tune in a dairy store was the start of the Holy Spirit causing a series of miracles to happen," which led to the discovery and purchase of a site for a new home mission church in Chillicothe, Mo.

The entire, exciting story was told by District Superintendent Wilson R. Lanpher during his report to the forty-fifth annual Kansas City district assembly held at Kansas City First Church. It was but one of the num-

## ALL THIS—AND HEAVEN TOO

Fall Sermon Series Begins October 5 on  
"SHOWERS OF BLESSING"

Dr. William Fisher

One of America's Great Radio Preachers

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DON'T HEAR "SHOWERS OF BLESSING"**

Nazarene Communications Commission  
H. Dale Mitchell, Executive Director



erous highlights of the report which concluded with these words: "Let's shun every vestige of divisive defeatism, encroaching worldliness, and subtle pride. And if we do, our churches across the district can become the 'vestibules of heaven' and God's best chance for many who are lost and desperately want to be found."

With 502 new Nazarenes gained by profession of faith, Dr. Lanpher challenged the district to seek and win 600 more this coming year. Sunday school attendance increased an average of 326, and a total increase of 870 was noted in enrollment. Raised for all purposes was \$1,520,838—an all-time high—and the NMBF budget receipts reached the 96.42 percent mark.

A strong vote on a four-year call was the assembly's way of expressing their gratitude for Dr. Lanpher's progressive leadership.

Presiding general superintendent was Dr. V. H. Lewis, who ordained seven men into the gospel ministry—David Bon, Robert Brunson, Terry Buchanan, Garren Hagemeyer, Roy Jones, Alvin Orchard, and Garry Wright.

Reelected to head the departments were Mrs. Wilson Lanpher (NWMS), Rev. Hugh Smith (NYPS), and Rev. Howard Borgeson (church schools). Elders reelected to the advisory board were Dr. C. William Ellwanger and Allen Miller; layman reelected, Dr. John Stockton; new lay member, Frank Rice.

## WEST VIRGINIA

"A strong vote of confidence" was the assembly reporter's way of describing the four-year call extended to District Superintendent H. Harvey Hendershot following his eleventh report to the thirtieth annual assembly of the West Virginia District convening at Summersville, W. Va.

Included in the report was the impressive total of 646 new members received by profession of faith, bringing district membership to 10,033. Raised for all purposes was \$1,716,595, with 10.8 percent given for world missions.

An impressive ordination service saw Dr. V. H. Lewis laying hands for the ministry upon James Hall, Clyde Morris, George Hazlett, Ralph Mitchell, and Tom Fowler, Jr.

A strong emphasis throughout was placed on personal soul winning with Dr. Hendershot stressing the importance of all churches participating in the "Couples for Christ" campaign.

Elected to the advisory board were Elders John Hancock, T. James Boshell, and O. C. Rushing, and Laymen Don Estep, Elmer Snodgrass, and Dallas Moore. Department heads for the new year are as follows: NWMS, Mrs. Harvey Hendershot; NYPS, Rev. Ronald Pelton; church schools, Rev. John Lawwill, Jr.

## EAST TENNESSEE

The East Tennessee District campground at Louisville, Tenn., was the scene of the twenty-second annual district assembly, presided over by General Superintendent V. H. Lewis.

Dr. Lewis ordained four—John Wesley Doss, Arlo John Alderman, Elbert Franklin Brown, and Stannard Elliott Phelps. Newly elected member of the advisory board is Charles Cagle.

District Superintendent Victor E. Gray, in completing the third year of a four-year term, reported a gain in membership of 307, of which 211 were secured by profession of faith, and an increase in giving of \$48,797. Organization of a new church in Jasper, Tenn., is in the plans for the coming year.

## DALLAS

Texarkana (Tex.) First Church hosted the recent sixty-first annual assembly of the Dallas District, during which Dr. Paul H. Garrett was reelected district superintendent.

Other elections included Mrs. Clyde Ammons as president of the NWMS (reelected), and Rev. Robert B. Williams, NYPS president. Returned to head up the church schools board for another year was Rev. Robert G. Nielson.

Dr. Orville W. Jenkins, general superintendent, conducted the assembly. □

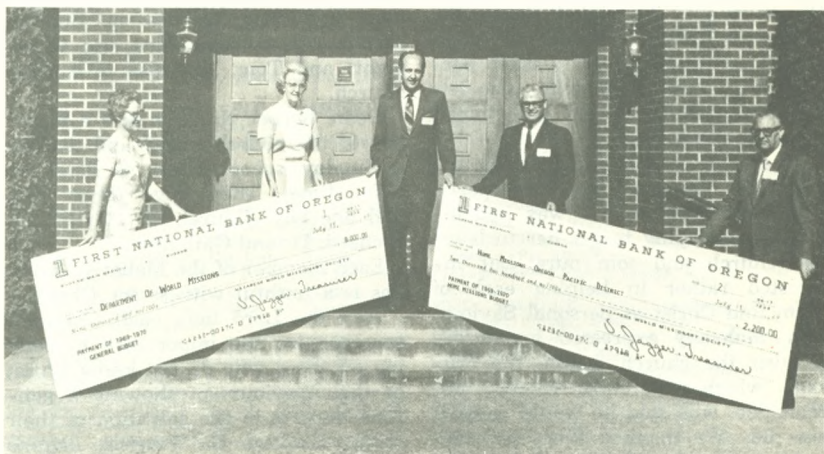
## NEWS OF REVIVAL

"IT WAS AN OLD-TIME Nazarene camp meeting with shouts of victory throughout the camp," according to a report of a combined holiness convention sponsored by the Rialto and Colton, Calif., churches.

Rev. Ed Miller and Rev. Roger Bowman, the two pastors, shared the platform responsibilities, and Rev. Clive Williams was the evangelist. Directing the musical program was Mr. Al Morris, assisted by the Rialto-Aires quartet. Held in the Rialto church, the average nightly attendance was 88, with over 50 seeking the Lord for spiritual needs during the week.

MUNDELEIN, ILL., church recently experienced an excellent revival with Rev. Albert Neuschwanger as evangelist and Paul McNutt as song evangelist. The Holy Spirit was present at each service and at least 30 bowed at the altar for spiritual help, according to the report. Rev. R. T. Jarrell is pastor.

ANNUAL CAMP MEETING of the Long Island Holiness Camp Meeting Association was held recently at Freeport, N.Y., with Rev. Frank Noel and Dr. Paris Reidhead as evangelists. Youth worker was Rev. Clifford Walton of ENC. President of the camp meeting is Rev. J. W. Patton, and vice-president is Rev. Clifton T. Matthews.



MISSIONARY CHECKS on plywood were but a sequel to the first chapter of a new step in missionary giving at Eugene (Ore.) First Church. They represented the result of a step of faith on the part of the congregation last year at their missionary convention, with Dr. Oswald J. Smith as speaker, during which faith promises of over \$40,000 for the year of missionary giving were made. As a result, even before the district assembly, the general and home missions budgets were overpaid. Said Pastor Bill Burch, "The spiritual atmosphere that the faith promise program creates is of primary concern. It has literally produced revival and renewal in our church . . . since they have stepped out on faith." The \$9,000 plywood check on the left was sent to Dr. John Stockton, general treasurer in Kansas City, and the \$2,200 check for home missions was given to the district treasurer. Both were bona fide checks and honored by the bank. More than this, it would be safe to say that the faith and sacrifice behind them were honored by God.





**BARBER NO. 1**—James Mahaney, with his family

## TWO BARBERS FIND CHRIST

In February, 1965, during a personal evangelism crusade I was conducting in the Church of the Nazarene in Oakdale, Calif., the pastor of the church stated that he would like to have me contact certain two families in the area. The husbands were brothers and worked together in their own barbershop located in the heart of the city.

During the team house-to-house visitation one evening, I was led by a layman to the home of one of the barbers, Jim Mahaney. Upon being introduced, I asked if we might come in to talk for a few minutes. Reluctantly, Mr. Mahaney invited us in. After informing him of the nature of my work, I witnessed to him about Christ and related my experience in finding Christ as my Saviour.

He quickly informed me that he was not accustomed to attending church and was not a church man. "Furthermore," he stated, "my wife, Mickey, is Roman Catholic and would not attend your church." I asked permission to talk to his wife, who left her dishwashing chores and joined us in the living room.

When she confessed she was not attending her own church regularly, I informed her that I was not interested in trying to get her to leave her church and join ours, but interested rather in helping each of them find Christ as personal Saviour. Mrs. Mahaney expressed her desire to visit the church during the crusade, which apparently shocked Mr. Mahaney, who said he would come if she did. We thanked them and left.

After our leaving the home that night Mr. Mahaney told his wife he had not really promised he would attend, so decided not to. Mrs. Mahaney said she intended to keep her promise.

The following Saturday, I was on my way to the barbershop of a member of the church who always gave the evangelist a free haircut and had asked me to come. The Holy Spirit clearly impressed upon me that I should go to the Mahaney barber-

shop instead (where the haircuts weren't free!).

While I sat in his barber's chair, he asked me if he had promised that he would come to church. I assured him that he had. He was glad I had come to his shop, he said, as he had told his wife that he did not believe he had promised and had decided not to attend. He then assured me he would come Sunday morning. He kept his promise and was there with his wife. At the close of the service Jim and Mickey Mahaney walked down the aisle of the church in response to the invitation and there at the altar accepted Jesus Christ as their Saviour.

Following this crusade, I received a letter from Jim Mahaney stating that he and Mickey were rejoicing in the Lord and asked me to pray for his brother, Dean Mahaney, who, he said, was under such deep conviction that he could hardly cut the hair of his customers. A couple of weeks later I received a letter from Dean Mahaney telling me that he and his wife, June, had accepted Christ as their personal Saviour as the pastor prayed with them in their home.

Since the Mahaney brothers and their families have been saved, they have been responsible for bringing many to Christ and to the church, including another barber's wife.

All the Mahaneys have joined the Oakdale church. Jim, barber No. 1, is a member of the church board and teaches a Sunday school class. Mickey, his wife, is missionary president and also teaches in Sunday school. Three boys—Kirt, 11; Craig, eight; and Tom, six—also love their church.

Dean, barber No. 2, is also a member of the church board and teaches a Sunday school class, as does his wife, June. They have three girls and one boy—Laurel, 17; Phyllis, 15; Richard, 11; and Gail, nine.

Each member of the Mahaney families is a faithful witness for Christ.

May the Lord help each Christian to recognize the importance of calling on those who do not know Christ as their Saviour—of showing a genuine interest in the salvation of their souls.—LEONARD H. WHIPPLE, *Laguna Hills, Calif.* □

**BARBER NO. 2**—The Dean Mahaneys



## OF PEOPLE AND PLACES

**HOMECOMING** and the fiftieth anniversary of the church at Conway (Ark.) First Church was celebrated June 22 with over 1,300 attending the services of the day.

Two former pastors spoke in the morning and evening worship services—Rev. Harold Latham of Springfield, Ill.; and Rev. Clyde Montgomery of Richmond, Ind. Rev. J. E. Moore of Dallas, who organized the Conway church in 1919, also participated.

Conway First Church is a thriving congregation with a missionary vision. They gave over 27 percent for world evangelism, and built a chapel in Breyton, Republic of South Africa, which was to be dedicated the same day as the anniversary celebration of the Conway church. Rev. Jack Dell is pastor. □

## The Book Corner

### THAT YE SIN NOT Studies in First John

By Nelson G. Mink. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968. 72 pages, paper, \$1.25.

In this small book Nelson Mink has given us a polished jewel. In a condensed, concise form he has given an outstanding study of the First Epistle of John. He consistently opens the window of each chapter and floods it with clarity and insight.

The author has been thorough in pointing up doctrine, but in no place is he pedantic or dull. Capable economy of words enables him to present the truth effectively but briefly. Each page is alive with fresh thinking and vigorous expression. The doctrine of the victorious life is made attractive, exciting and attainable.

While the First Epistle of John has always been a favorite portion for most Bible lovers, it will be even more meaningful and rich after being studied with this little book. The author digs truths commonly overlooked from these familiar pages and holds them out to us in straight sentences.

The reader gets the impression that the author is being genuinely honest. He is actually seeking the intended message of the writer rather than trying to make the writer say things the interpreter wants to believe.

Mr. Mink is the principal of the Nazarene Bible College in Australia.—MILO L. ARNOLD. □

## MOVING MINISTERS

Larry Wright from Bethany Nazarene College to Okeechobee, Fla.

Andy Benson from Miami (Fla.) South Heights to Walnut Ridge, Ark.

John D. Davidson from Nazarene Theological Seminary to Stettler, Alberta, Canada.

Ronald D. Doolittle from Vicksburg (Mich.) Chapman Memorial to Indianapolis Broad Ripple.

Edward Endsley from Pittsburgh (Pa.) Sheridan to Robinson, Ill.

Albert L. Gamble from Kallispell, Mont., to field of evangelism.

B. Edwin McDonald from Miamisburg, Ohio, to Cincinnati Carthage.

Martin C. McLaren from Stettler, Alberta, Canada, to Sundre, Alberta, Canada.

M. Gene Murrell from Kennard, Ohio, to Fort Recovery, Ohio.

## MOVING MISSIONARIES

Miss Frances Vine, 6227 Forest, Kansas City, Mo. 64110.

Miss Judith Slater, 2308 South 5th Ave., Arcadia, Calif. 91006.



### "Showers of Blessing" Program Schedule

Dr. William Fisher

October 5—"All This and Heaven Too! and 'This' Means Freedom"

October 12—"All This and Heaven Too! and 'This' Means Power"

#### NEW "SHOWERS OF BLESSING" OUTLETS

2AP	Apia, Western Samoa	10:00 p.m. Monday
	1420 kc.	
WGHN	Grand Haven, Mich.	8:30 a.m. Sunday
	1370 kc.	
WGHN-FM	Grand Haven, Mich.	8:30 a.m. Sunday
	92.1 meg.	
KAMB-FM	Merced, Calif.	8:15 a.m. Sunday
	101.5 meg.	
WCGB	Ponce, Puerto Rico	12:45 p.m. Monday
	1050 kc.	
WCBI	Columbus, Miss.	12:15 p.m. Sunday
	550 kc.	

## DISTRICT ASSEMBLY INFORMATION

SOUTH AFRICAN EUROPEAN, October 23-24, Regents Park Church, 29 South Road, Regents Park, Johannesburg, Transvaal, Republic of South Africa. Host Pastor: J. MacLachlan. General Superintendent: Dr. V. H. Lewis.

## DISTRICT SUPERINTENDENTS

AKRON—Floyd Flemming, 7970 Ruble Ave., Louisville, Ohio 44641  
ALABAMA—Reeford Chaney, Route 1, Box 180-M, Helena, Ala. 35080  
ALASKA—Roy J. Yeider, 5443 Meadeale Dr., Burnaby 1, British Columbia, Canada  
ARIZONA—M. L. Mann, 6801 East Coronado, Scottsdale, Ariz. 85257  
AUSTRALIA—A. A. E. Berg, 11 Lymm St., Mt. Gravatt, Brisbane, Queensland, Australia  
BRITISH ISLES NORTH—George Frame, 126 Glasgow Rd., Garrowhill, Baillieston, Glasgow, Scotland  
BRITISH ISLES SOUTH—Thomas W. Schofield, 384 Walkden Rd., Worsley, Manchester, England  
CANADA ATLANTIC—Robert F. Woods, 14 Hollywood Dr., Moncton, New Brunswick, Canada  
CANADA CENTRAL—Bruce Taylor, 38 Riverhead Dr., Rexdale, Ontario, Canada  
CANADA PACIFIC—Roy J. Yeider, 5443 Meadeale Dr., Burnaby 1, British Columbia, Canada  
CANADA WEST—Herman L. G. Smith, 2236 Capitol Hill Crescent, Calgary, Alberta, Canada  
CENTRAL CALIFORNIA—W. H. Deitz, 1512 W. Dovewood Lane, Fresno, Calif. 93705  
CENTRAL LATIN-AMERICAN—Everette D. Howard, 137 Jeanette Dr., San Antonio, Tex. 78216  
CENTRAL OHIO—Harvey S. Galloway, 4100 Maize Rd., Columbus, Ohio 43224  
CHICAGO CENTRAL—Forrest Nash, 239 E. Anderson, Champaign, Ill. 60914  
COLORADO—E. L. Cornelison, 8470 West 4th Ave., Lakewood, Colo. 80226  
DAKOTA—J. Wilmer Lambert, Box 1213 Jamestown, N.D. 58401  
DALLAS—Paul H. Garrett, 2718 Maple Springs Blvd., Dallas, Tex. 75235  
EAST TENNESSEE—Victor E. Gray, P.O. Box 8067, Chattanooga, Tenn. 37411  
EASTERN KENTUCKY—D. S. Somerville, 2421 Division St., Ashland, Ky. 41001  
EASTERN MICHIGAN—E. W. Martin, Box 56, Howell, Mich. 48843  
FLORIDA—A. Milton Smith, 10900 E. Sand Lake Rd., Orlando, Fla. 32809

GEORGIA—Jack H. Lee

GULF CENTRAL—Warren A. Rogers, 18751 Fenkell Ave., Detroit, Mich. 48223

HAWAII—W. Lee Gann, P.O. Box 304, Pearl City, Hawaii 96782

HOUSTON—W. Raymond McClung, 8418 Hunters Creek, Houston, Tex. 77024

IDAHO-OREGON—Grady Cantrell, Box 31, Nampa, Idaho 83651

ILLINOIS—L. S. Oliver, 2200 Greenbriar Dr., Springfield, Ill. 62704

INDIANAPOLIS—C. R. Lee, 4930 S. Franklin Rd., Indianapolis, Ind. 46239

IOWA—Gene E. Phillips, 1102 Grand Ave., West Des Moines, Ia. 50265

JOPLIN—Dean Baldwin, 689 W. Swan, Springfield, Mo. 65806

KANSAS—Ray Hance, 457 Lexington Rd., Wichita, Kans. 67218

KANSAS CITY—Wilson Lanpher, 7640 Antioch, Overland Park, Kans. 66204

KENTUCKY—Dallas Baggett, 1821 Tyler Lane, Louisville, Ky. 40205

LOS ANGELES—L. Guy Nees, 1546 East Washington Blvd., Pasadena, Calif. 91104

LOUISIANA—T. T. McCord, Box 4535, Alexandria, La. 71301

MAINE—Joshua C. Wagner, Route 1, Riverside Dr., Augusta, Me. 04331

MICHIGAN—Fred J. Hawk, 2754 Barfield Dr., S.E., Grand Rapids, Mich. 49506

MIDDLE EUROPEAN—R. F. Zanner, Wilhelm Busch Strasse 56, 6 Frankfurt/Main, Germany

MINNESOTA—Norman Bloom, 6224 Concord Ave. South, Minneapolis, Minn. 55424

MISSISSIPPI—W. M. Lynch, P.O. Box 8426, Jackson, Miss. 39204

MISSOURI—Donald J. Gibson, 12 Ridge Line Dr., St. Louis, Mo. 63122

NEBRASKA—Whitcomb Harding, Box 195, Hastings, Neb. 68901

NEVADA-UTAH—Murray J. Pallett, 7849 Nantucket Dr., Salt Lake City, Utah 84121

NEW ENGLAND—Kenneth H. Pearsall, 180 Adams St., Quincy, Mass. 02169

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NEW YORK—J. H. White, Box 179, Yorktown Heights, N.Y. 10598

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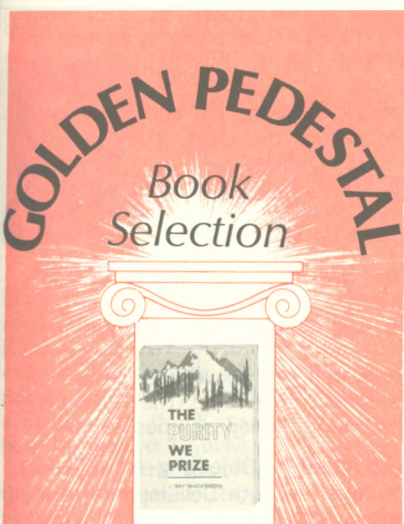
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## VITAL STATISTICS

### DEATHS

MR. F. E. DEITERS, 83, died May 31 in Portland, Ore. Funeral services were conducted by Revs. Mel Laws, Duane Muth, and William Thompson. He is survived by his wife, Betty; one son, Frederick J.; three daughters, Mrs. Louise Nevin, Mrs. Florence Muth, and Mrs. Doris Emrick; nine grandchildren; one great-grandchild; three stepsons; one brother; and one sister.

MRS. SYLVIA FERGUSON, 89, died July 21 in Ottumwa, Ia. Funeral services were conducted by Rev. Jim Diehl in Oskaloosa, Ia. Interment was in University Park, Ia.

MRS. MARTHA PIERCE CHAMBLESS, 91, died Mar. 20 in San Antonio. Funeral services were conducted by Rev. C. C. Carrigan. She is survived by two sons, W. H. and C. E.; seven daughters, Mrs. O. M. Gilcrease, Mrs. C. E. Willoughby, Mrs. A. A. Kutchka, Mrs. C. W. Scott, Mrs. May Sylvester, Mrs. R. B. Lipps, and Mrs. R. B. Bunnell; 49 grandchildren; 69 great-grandchildren; and seven great-great-grandchildren.

LESLIE A. KIRBY, 65, died Aug. 4 in Shawnee Mission, Kans. Funeral services were conducted by Rev. Allen Miller. He had been employed at the Nazarene Publishing House 23 years. He is survived by his wife, Norma; one daughter, Mrs. Ruth Clark; two sons, Dorsey and Glenn; five grandchildren; and four brothers.

MAJOR J. CASEY, 87, died Aug. 20 in Miami, Fla. Funeral services were conducted by Rev. J. Rex Eaton. He is survived by one nephew, Charles Westgate.

### BIRTHS

—to John and Joyce (Tolza) Cokkinis, Brockton, Mass., a girl, Jody Ann, July 19.

—to Bob and Sharon (Seibel) Shaver, Bethany, Okla., a girl, Paula Jean, Aug. 17.

—to Hardy and Lucille (Lewis) Weathers, Olathe, Kans., a girl, Shelly Renay, Aug. 12.

—to Richard Lee and Jene (Williams) Moore, Houston, a girl, Allison Jenalee, Aug. 9.

—to Tony and Sharon (Purkiser) Genovese, Mission Viejo, Calif., a girl, Christina, Aug. 24.

### MARRIAGE

Gail Madsen, Vista, Calif., and Chad Nye, Eagle Mountain, Calif., in Vista, Calif., July 26.

## ANNOUNCEMENTS

### RECOMMENDATIONS

Rev. and Mrs. P. J. Wolpe, 546 E. Howard, Pasadena, Calif. 91104, are reentering the evangelistic field. They carry a full program of music and preaching. It is a joy to recommend them to our churches everywhere.—L. Guy Nees, Los Angeles district superintendent.

Rev. Ben F. Marlin, pastor of Gainesville (Fla.) First Church, is reentering the evangelistic field. Mrs. Marlin normally travels with her husband and has a program with the children. At present he has time open at Christmas—two weeks before and six weeks after. Address them at: 4801 S. Fern Creek, Orlando, Fla. 32806.—A. Milton Smith, Florida district superintendent.

Rev. Horace T. McCants resigned the church at East Point, Ga., to reenter full-time evangelism. I recommend him wholeheartedly. Address him at Box 527, Kansas City, Mo. 64141.—Mack Anderson, Georgia district superintendent.

## DIRECTORIES

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

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## NEWS OF RELIGION

# You Should Know About . . .

**EXCITED ARCHAEOLOGISTS THINK THEY HAVE FOUND REMAINS OF NOAH'S ARK.** Some archaeologists think they may have found remains of Noah's ark under a glacier at the bottom of a lake on 17,000-foot Mount Ararat in eastern Turkey.

B. E. Crawford of Washington, D. C., president of SEARCH (Scientific Exploration and Archaeological Research Foundation), said a party of six found pieces of wood on July 13 and August 2 believed to be from the ark abandoned by Noah after the Flood. Now being examined in research centers in the U.S., France, and Turkey, it is believed to be hand-hewn timber about 4,000 years old.

Mr. Crawford said about 900,000 cubic yards of ice and other substances would have to be removed to expose the craft. They plan to begin digging through the ice for it next summer.

The record in Genesis, chapter 8, states that Noah's ark set down on Mount Ararat at the end of the great flood which covered the earth and destroyed all animal life except that on the ship. □

**GUTENBERG BIBLE THIEF SUSPECT NABBED.** A 20-year-old man's attempt to steal Harvard University's copy of the Gutenberg Bible from the Widener Library failed when he was knocked unconscious in a getaway fall.

The robber was found below a rope hanging above a courtyard on the campus of the famous Cambridge, Mass., university. The Gutenberg Bible, printed in Germany in the 1450's, was in a knapsack beside him. □

**VAUS WRITES REBUTTAL LETTER TO "LIFE."** Objecting to a "Life" magazine article by Barry Farrell, Jim Vaus of Youth Development, Inc., of Tarrytown, N.Y., sent the magazine a letter which led the letters column. Wrote Vaus:

"Say what you may about Graham, I attended one of his meetings 20 years ago (at the height of a career in organized crime). My life was transformed by the power of the Christ Graham preaches. For 12 years I have been working in the slums to reach needy kids with the same message."

What "Life" didn't print was the full text of the Vaus letter, which added: "With vision to see the color of Billy's eyes a city block away, Mr. Farrell's editorial makes it clear he fails to see and recognize his own personal need. . . . Can it be that Farrell's need today is the same as mine 20 years ago?" □

**PREDICTS NO IMMINENT WAR IN ISRAEL.** "There will not be another Israeli War for some time," according to Dr. Hyman Appelman, Russian-born Jew now in evangelistic ministries.

Speaking nightly at Park of the Pines at Midway, Wash., Appelman said the reason no war is imminent in the Middle East is that Russia cannot afford to lose another \$2 billion in money and equipment as it did in June, 1967. He said also that the Russians are occupied with China and that the USSR is now "soft-talking" the United States.

The Southern Baptist evangelist who has toured 100 countries of the world said he has found the average Russian person on the street—not the Communist—more friendly toward the United States than any other foreigner. "This is because Russians who come to America send back help and good reports, and the Russians haven't forgotten when Hitler had Stalin driven back and the United States came on to help," he said. □

**IT SAYS HERE**—"Most people think immediately of the automobile or smokestacks when considering causes of air pollution. Little regard is given the cigarette. The fact is, cigarettes have a higher concentration of carbon monoxide and nitrogen dioxide than the exhaust of autos.

"The cigarette has an additional toxic agent, hydrogen cyanide. All of these chemicals in a poorly ventilated room contribute to the pollution of the air others must breathe."—"Prevention." □

# Late News

## DAVE LAWLOR DIES

David L. Lawlor, 48, director of art, layout, and product design for the Nazarene Publishing House, died September 8 at the Olathe, Kans., Community Hospital.

Dave had undergone surgery for a brain tumor last October, but was readmitted to the hospital August 12.

Born in Winnipeg, Manitoba, he had lived in Kansas City 20 years. A professional photographer, he played a key role in the development of many documentary films for the Church of the Nazarene. He served as secretary of the Kansas City Art Directors' Club and was on the faculty of the Missouri School of Photo Journalism. He was a member of the Kansas City Rainbow Boulevard Church.

Surviving are his wife, Vivienne; three sons, Gerald, Ray, and Ronald; two daughters, Judith and Margaret; one brother, General Superintendent Edward Lawlor; and two sisters, Miss Florence Lawlor, of Kansas City, and Mrs. Margaret Reid, of Winnipeg. □

## VIETNAM CASUALTY

Word has been received that Sp/4 Daryl G. Scalf, 20, member of the Canton (Ill.) First Church, was killed in action February 5 while serving

with the U.S. Army at Long Binh, Vietnam.

He was the son of Mr. and Mrs. Hubert Scalf, also members of Canton First Church, of which Rev. Jack Braundmeier is pastor. □

## JACK LEE APPOINTED TO HEAD GEORGIA DISTRICT

With the unanimous approval of the Board of General Superintendents and the district advisory board, I have appointed Rev. Jack Lee, pastor of Kankakee (Ill.) First Church, superintendent of the Georgia District to succeed Dr. Mack Anderson, who has retired. The above appointment is made effective October 1, 1969.

EUGENE L. STOWE  
General Superintendent

Rev. Jack H. Lee, 47, has pastored Kankakee First Church for the past five years. Previous pastorates were Baltimore First Church; Newport, Ky.; and Kansas City St. Paul's Church. He was ordained an elder in 1950.

Lee's appointment was made necessary when Dr. Leslie Parrott, pastor of Portland (Ore.) First Church, who had been elected superintendent by the Georgia district assembly, September 4, declined the office. □

## PIONEER EXECUTIVE DIES

Rev. E. G. Anderson, who served as foreign missions secretary and general treasurer during the early days of the denomination, died September 14 at his Pasadena, Calif., home. He was 84 years of age.

Funeral services were conducted September 17 at Pasadena Bresee Church by Pastor J. G. Taylorson, assisted by Dr. D. Shelby Corlett and Dr. H. B. Wallin. □

## MOVING MINISTERS

Stewart Reed from Fredericktown, Mo., to Caruthersville, Mo.

William Q. Sheridan, Jr., from Carthage, Tenn., to Cowan, Tenn.

Grafton Smith from Fayetteville (Ark.) Morrison Davis Memorial to Little Rock (Ark.) Westwood.

Duane Yoessel from Springfield (Mo.) East Grand to Cimarron, Kans.

Trossie Altes from Ashdown, Ark., to New Orleans Central.

Robert H. Bradley from Walpole, Mass.,



**EVANGELIST EARNS CST AWARDS** in record time. Rev. Edgar Burnem (second from right), an evangelist on the Eastern Kentucky District, receives the Registered, Qualified, and Certified teacher awards in Sunday school administration from Dr. Kenneth S. Rice, executive secretary of the Church Schools Department. The remarkable aspect of the awards, according to Dr. Rice, was the fact that all required books were read and reported on and all credits earned in a seven-month period. It comes as no surprise that Burnem was appointed district CST director for the new year! Joining Dr. Rice in expressions of appreciation are Dr. D. S. Somerville (left), district superintendent, and Lewis K. Edwards (right), church schools chairman.

to Bridgewater (Va.) Spring Creek.

W. E. Carruth from Hattiesburg (Miss.) First to Tuscaloosa (Ala.) First.

Robert Daily from Alum Creek, W. Va., to Pinesville, W. Va.

Francis L. Hoagland from Aberdeen, Ohio, to Falmouth, Ky.

Gerald E. Huff from Ravenna (Ontario, Canada) Kolapore to Walpole, Mass.

Robert W. Jackson from Wolfeboro, N.H., to Brockton, Mass.



**DON L. KNIGHT** (left), son of Dr. and Mrs. John L. Knight, executive secretary of the Department of Evangelism, is being congratulated by G. A. Brakeley upon winning a special \$500 award in educational fund-raising sponsored by the American Alumni Council. Don is associate director of development at Vanderbilt University, Nashville, and currently is engaged in a campaign to raise \$55 million. He won the award in competition with 250 college and university fund associates. The award was given by the G. A. Brakeley corporation. —N.I.S.





## Next Sunday's Lesson

# The Answer Corner

By W. E. McCumber

### WHY ISRAEL DIVIDED (October 5)

Scripture: 1 Kings 12-16 (Printed:  
1 Kings 12:12-20, 26-29)  
Golden Text: Proverbs 14:34

Israel's unity lay in the worship of the one true and living God, centralized in the Temple at Jerusalem. When Solomon introduced other gods, the nation was corrupted and divided.

#### 1. The divided kingdom

Upon the death of Solomon his son, Rehoboam, was made king. His opportunity to unite the people under him was wrecked by his failure to heed the wise counsel of experienced and compassionate men to effect tax and labor reforms. Israel revolted and crowned Jeroboam their king (12:1-20). Only Judah followed Rehoboam. There were now two kingdoms—the northern, called Israel; and the southern, known as Judah—constantly at war (14:30).

Stupid Jeroboam! He repeated the folly of Solomon and built idolatrous worship-centers for his people. He wanted to insure himself against their return to the Temple, and thus to Rehoboam's kingdom (12:25-33). He should have cemented their loyalty to God, and thence to himself! Men who will not be true to God will not be true to one another.

#### 2. The emergent pattern

Through these chapters emerges a national pattern, in both kingdoms, that will become a dominating motif throughout their histories—vacillation between obedience to and rebellion against God's word. Hence their histories will be marked by periods of decadence and intermittent political and religious reforms, depending upon the character of the kings.

The trend is downward, seen in Israel, where the rule passed finally to Ahab, who outdid all his predecessors in evil practices (16:30). Temporary relief was afforded under such kings as Asa, in Judah, who carried out stringent moral reforms (15:11-14).

Against this background of the people's failures is seen the faithfulness of God. He judges evil but also shows mercy, as the withering and healing of Jeroboam's hand illustrates.

The Lord keeps His word even when the very prophets who bear it are disobedient (13:26, 32). Here alone is hope for sinful man—the grace of a covenant-keeping God to a covenant-breaking people! □

Conducted by W. T. Purkiser, Editor

**Is the Church of the Nazarene abandoning its usual custom of praying with seekers at the altar and urging them to pray through to definite victory? My observation is that we are in some churches.**

To the extent that any are, they are missing the boat.

I am assuming that you have no preconceived idea as to the exact manifestation of that "definite victory" such as tears, shouting, or some kind of physical evidence.

On the other hand, as I learned almost 35 years ago from my first district superintendent, Rev. J. T. Little, we should not fear to leave an

honest seeker in the hands of God. If he is honest, the Lord will see him through. If he isn't, there isn't much real possibility of helping him anyway.

What we want to avoid is careless, mechanical, "cheap grace," institutional or psychological religion that misses spiritual reality. It doesn't come easy with all people, and we want to be sure that our seekers really "touch the Throne."

**The teacher of a young adult class said that, if two Christians are married and they can't get along, it is better to separate than to try to work out their problems. What do you think of this?**

It is almost unbelievable that such a statement should be made. It is the counsel of futility at its worst.

I recommend that this teacher be advised to read I Corinthians 7, and to review the vows exchanged in the wedding ceremony.

Few marriages succeed without mutual willingness to work out the almost inevitable problems that arise. To suppose they can is unrealistic romanticism.

Nor can the give-and-take in marriage ever be a matter of "you give and I'll take."

**I teach a young adult class in our church and one of my pupils contends that the Protestants threw out the apocryphal books. I understand that the Old Testament as a whole was considered Holy Scripture by 100 B.C. Now did this or did this not include the Old Testament apocryphal books, or was this only the books as we now have them in our Bible?**

Your pupil is misinformed.

What is known as the Old Testament Apocrypha consists of 14 books: I and II Esdras, Tobit, Judith, The Remainder of Esther, The Wisdom of Solomon, Ecclesiasticus, Baruch (with the Epistle of Jeremiah), The Song of the Three Hebrew Children, The History of Susanna, Bel and the Dragon, The Prayer of Manasses, and I and II Maccabees. III and IV Maccabees are sometimes added to make a total of 16.

These books originated later than the canonical Old Testament books and were never part of the Hebrew Bible. They were added to the Old Testament books when the Hebrew Scriptures were translated into Greek in Alexandria in the second century before Christ (the Septuagint version).

They were not included in the Bible known to Josephus (contemporary of Christ), and were not considered when the Old Testament canon was officially set by the Jewish Council of Jamnia in A.D. 90. In fact Ecclesiasticus and II Maccabees explicitly disclaim divine inspiration.

The New Testament contains no direct quotation from any apocryphal

books (the Book of Enoch quoted in Jude 14-16 was not part of the Apocrypha).

Because the apocryphal books were translated from Greek into Latin along with the canonical Scriptures, they appear in the Vulgate, the standard Latin text of the Roman church. The Council of Trent and later the first Vatican Council in 1870 included the apocryphal books as part of the canon of the Scriptures.

Protestants have almost without exception followed the ancient Hebrew canon. It is therefore not a case of throwing something out, but of refusing to add what was not part of the original Hebrew Scriptures.

The apocryphal books will sometimes be found in very old Protestant Bibles, inserted between the Old and New Testaments. They are valuable for historical information and insight into intertestamental attitudes and conditions, but do not in any real sense come up to the level of the 39 canonical books.

The Nazarene Publishing House carries the Cambridge edition of the Apocrypha, 157 pages, clothbound, for \$1.25.

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# *“By All Means...”*

## AN OPEN LETTER TO JANE ORDINARY

Dear Jane:

I'm writing to help you shake this feeling of uselessness that has overtaken you. Several times you have said that you don't see how Christ can possibly use you—you're nobody special.

The church must bear part of the responsibility for making you feel as you do. I have in mind the success-story mentality of the Church. Our church periodicals tell the story of John J. Moneybags, who uses his influential position to witness for Christ. At the church youth banquet we have a testimony from an all-American football star, Ox Kickoffski, who commands the respect of his teammates when he witnesses for Christ. We've led you to think that, if you don't have the leverage of stardom or a big position in the business world, you might as well keep your mouth shut—nobody cares what Christ has done for you.

We have forgotten an elementary fact about Christian witness, something that should encourage you: “God has chosen what the world calls foolish to shame the wise; he has chosen what the world calls

weak to shame the strong. He has chosen things of little strength and small repute, yes and even things which have no real existence to explode the pretensions of the things that are—that no man may boast in the presence of God” (I Corinthians 1:27-29, Phillips).

When Jesus Christ chose His disciples, He didn't choose Olympic champs or Roman senators. He chose simple people like you. Some were fishermen; one was a political extremist. Another was a publican—a nobody in that society. But these men turned the Roman world upside down for Christ. How did they do it? Through their popularity? They had none. Their position? They had none. Their power was the power of Christ through the Holy Spirit.

Jane, don't forget that we still need the ordinary in the hands of Christ to turn the world upside down.

*Sincerely,*  
Pastor Bustanoby

Andre Bustanoby wrote the above as pastor of Arlington Memorial Church—Christian and Missionary Alliance, Arlington, Va.

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# SAVE SOME

1 Cor. 9:22

