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W. T. Purkiser (Editor)

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May 17, 1967

# herald OF HOLINESS

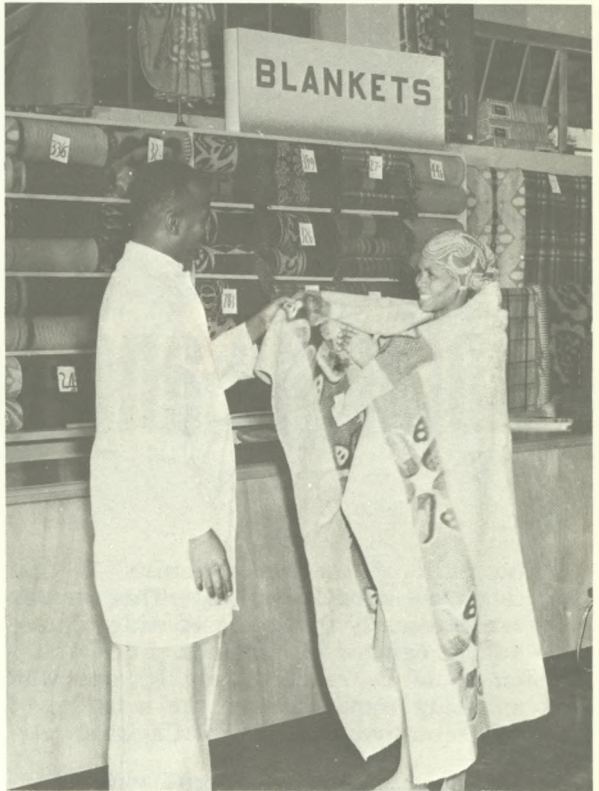
*Church of the Nazarene*



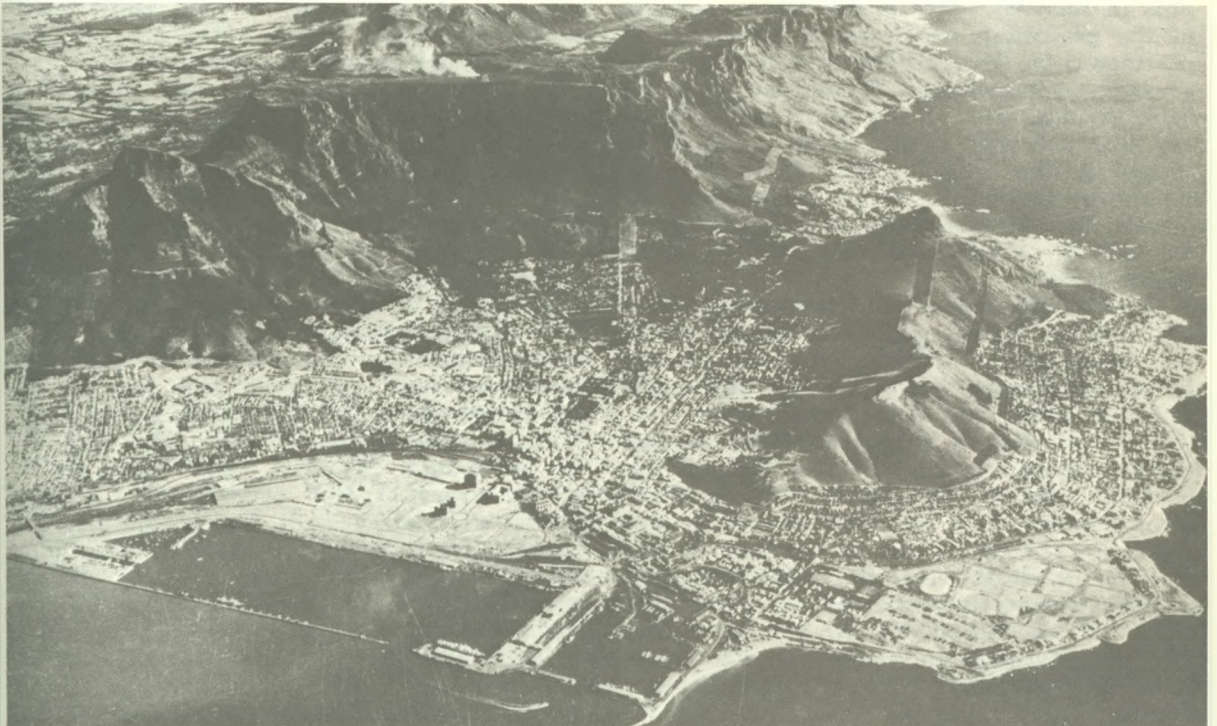
TRANVAAL Basutos near Pietersburg build mud walls around their huts, and ornament them with strange and colorful designs.

## Enchanting South Africa

See "About the Cover," page 4.



A BANTU GIRL chooses a new blanket from a wide selection in a Bantu department store near Johannesburg.



THE SCENIC CITY of Cape Town, the San Francisco of South Africa, wraps itself around the mountains, the most prominent of which is Table Mountain (center). Cape Town is the parliamentary capital of the Republic of South Africa.



General Superintendent Williamson



# Holiness and the Grace of God

"The fault of the 'perfectionists' is that they leave no need for grace." This remark was made recently by a man of wide reputation and recognized intelligence. Such a conclusion could be reached only by one who has not fully comprehended the teaching of the representative advocates of Christian perfection.

The biblical authors, especially Paul; John Wesley, foremost church leader; and all responsible teachers of this doctrine have made it clear that it is perfect *love* that is obtainable in this life. This is the obvious import of the perfection which Jesus called for in Matthew 5:48. The fulfillment of the first and greatest commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . And the second is like unto it, Thou shalt love thy neighbour as thyself," is the present experience of the Christian believer in whose heart the love of God is shed abroad by the Holy Ghost.

Herein singleness of mind and right motive are assured. To the subjective knowledge of full cleansing the Holy Spirit bears witness by inward illumination and by outward manifestation in the fruit of the Spirit.

There is certainty of personal salvation and there is necessarily dedication to the building of God's kingdom on earth. This involves clear witness to all men and earnest prayer for their surrender to the will of God. It also calls for quenchless zeal to see the principles of righteousness applied in all social relationships. A committed Christian cannot love God and his neighbor and live complacently amid those to whom equal opportunities are denied.

The perfection available to a Christian is that of motive and intention. He never expects to reach a state of grace in this life in which he cannot sin. He does believe that by God's grace it is possible now for him to be so cleansed from inward sin that he can live without voluntary or conscious sinful acts. An awakening to involuntary or unconscious sins calls for immediate confession and renouncement of the same and for present exercise of faith to overcome by the enabling of the Spirit of God. Moment-by-moment obedience to the light joined with the voluntary act of faith in God's Word brings present and continued deliverance from sin.

This trustful obedience is rewarded by continual progress toward the ultimate goal of Christlikeness. At all times the differential between the good intentions of an entirely sanctified believer and his frequently faulty performance is atoned for by the grace of God.

The one who testifies to Christian perfection does so to magnify the grace of God. Any manifestation of pride of grace is a contradiction of such a witness. He must acknowledge that conviction was because of prevenient grace, that justification and sanctification are by grace alone, that day by day, moment by moment, victory over sin is by the grace of God revealed at Calvary. Furthermore all growth toward maturity is of grace. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16).

Nay, my brother, the "perfectionists" know that initial, full, and eternal salvation is by grace through faith—the gift of God.



# A Cry for Help

**Self-fulfillment is important, but man's problem lies deeper**

● **By Leon Chambers**  
Kankakee, Illinois

**T**he human race is like a helpless man caught in the grip of a swift stream. He is fighting and struggling against the current but is still being swept toward some rendezvous with self-destruction.

Man seems to be his own worst enemy—so much so that some psychologists speculate that man has an inherent tendency toward suicide. Because he seems to be so determined to destroy himself, suicide-prevention centers are set up throughout the nation.

In spite of all precautions, man through unnecessary self-destruction on the highways, war, and crime continues to destroy himself. Self-destruction seems to be his

history. From the battlefields, from the crime-filled streets, from broken homes, the prisons, and even death row, there arises a cry for help. Must man, God's greatest creation, be the victim of his own evil nature?

His need for help is not new to this generation. It is as old as the human race. Man's despair started in Genesis. It is still with him. Some psychologists write of life as the "endless" stream, and some biologists write of the "spark of eternity" in man. The conception of a child does not represent the beginning of life. This is only the continuance of the "stream of life." This stream is poisoned, tainted. The "spark of life" is dimmed.

In science, religion, and educa-

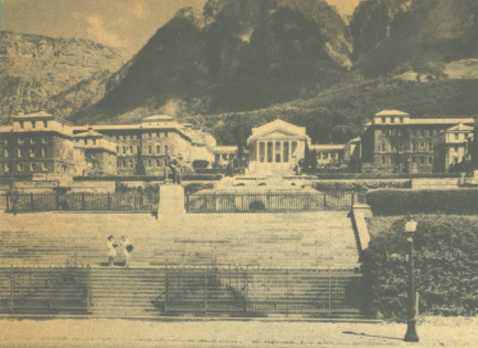
tion there is recognition that the race is in trouble and something needs to be done. Freud found a

rebel in man that he called the "id." He described this nature as a pleasure principle that is universal. It is a tendency toward pleasure that cannot be controlled. This nature has no

respect for values, and therefore it cannot be controlled by reason. The one driving purpose of this inborn nature is self-centered pleasure seeking. This is not an organ that can be seen. However, the news media give daily testimony to its







The University of Cape Town, a dream actualized by Cecil John Rhodes in 1925.

\* \* \*

## About the Cover . . .

The Church of the Nazarene has long been active in the Republic of South Africa. It supports work among the European population, the Bantu or native people, and the mixed races and immigrants from India.

There are now nearly 5,000 Nazarenes in South Africa among these groups. More than 300 national pastors, teachers, and nurses and about 75 missionaries direct the work.

This does not include Swaziland, which is independent both as a country and as a missionary field.

The Nazarene headquarters and a publishing house are located at Johannesburg.

A Bible school is operated in Cape Town by the church for Coloured (mixed-blood) Nazarenes, and one for European students in Johannesburg.

A hospital and ten dispensaries are operated for the Bantu population.

—Managing Editor

reality through descriptions of its destructive power.

Some would attempt changing the nature of man through scientific control. The feeling is that if man can find his place in society, and make a proper adjustment, he will be content. Happiness and the good life will be found in adjustment.

This is not a new idea. Plato felt that a testing program of all citizens would lead to identifying the niche in society where each man would find fulfillment. No one

would be a misfit. Each one who would do what he could do best.

Self-fulfillment is important, but man's problem lies deeper.

Others find the answer in a change of environment. Science rests on the assumption that behavior is caused. Some teach, therefore, that if each child is surrounded by the right environment this will "cause" him to be a good citizen.

However, this solution must assume a perfect home in a perfect world. Since no environment is the same for any two persons, what is the perfect environment for one child would not be for the other. Would the perfect environment be to let each child have his own way? When an individual's own pleasure drives are frustrated there are troubles.

History records no success in bettering the world by a change of environment. Suicide and vice and wars are still with us, and nations seem set to systematically destroy the world. Man's selfishness respects no code of ethics. Technological achievements are astonishing, but man's moral decay is appalling.

The Bible recognizes man's predicament. This predicament is brought about by the sin (Romans 6 and 7). Man's problem is not maladjustment, negativism, or frustration. Man's problem is a nature that is in rebellion against God. Poe saw a ship caught in a swift-moving current, rushed into a giant whirlpool, and pulled down, down, and lost. Man is caught in the current of his fallen nature and is going down in the abyss of despair and destruction. Man is driven to the threshold of despair and almost to world suicide.

*There is an answer.* Even as Paul cried out in despair over his evil nature and that of the race in general: "O wretched man that I am!" (Romans 7:24), he saw deliverance in Christ (Romans 8).

The human race was degraded by the Fall, but the destruction of the sinful nature and freedom from

## 50 Years Ago . . .

in the *Herald of Holiness*

### On Life and Death

Completeness of life is not a quantitative matter but a qualitative matter. . . . Not how long a man lives, but what his life meant, must determine its completeness or incompleteness. The tocsin of war sounds and calls forth boys and young men to their nation's defense. They enlist to drive back the invader and protect their homes, their altars and their native land. Many a youthful soldier falls a victim to the enemy's bullets. Does his comrades say, "What a wasted life," as they behold him weltering in his blood. Is he not rather honored for his patriotism? Is he not considered as having met life's highest privilege and completest success in laying down his life for his country?—B. F. Haynes, editor.

### Important Audience

If all your words and acts in the home life had to appear in the public print, would you omit the speaking or doing of any of them? Certainly you would. Then remember that part of the public the most seriously hurt by wrong words and acts hears and sees them. We mean your children and families.—B. F. Haynes.

sin are complete in Jesus Christ. The cry for help is answered: "But God be thanked . . . Being then made free from sin, ye became the servant of righteousness" (Romans 6:17-18).

There is an answer for man's predicament. Christ is the answer!

Life is sweet  
indeed when

# THE SHADOWS FALL BEHIND

• By James Macleod  
North Ireland

MEETING OUR new postman on his way home from work gave me a chance to get to learn something about him. He told me how badly things had gone with him; how life had been shattered by the loss of his dear wife; how hardly the Lord had dealt with him, leaving him sad and lonely, bitter and completely inconsolable.

It was easy then to ask him if he knew Auntie Jen, my favorite aunt, the youngest of my mother's eight sisters.

He did know her, and stated rather fiercely that anyone could tell that she was one who had never had any real trouble or sorrow in her life. She was buoyantly happy, bright as the sunshine, singing and rejoicing, apparently free from grief and sorrow, not in the least in need of comfort and consolation, as he was.

\* \* \*

HOW COMPLETELY mistaken can a man be in his conclusions!

Auntie Jen, as she was known by pastors, superintendents, and friends, was a great soul, a splendid Christian. In her school days she was at the top in her classes, gaining a scholarship in open competition with her own brother and many other boys and girls older and in higher classes than she was.

She was converted as a young

woman, and gladly gave up a promising career to follow the oldest calling in the world, building a home with the fine Christian young man with whom she had fallen in love. What a grand "port of call" was this home to the writer on his way home from school!

The Lord honored this devoted couple with two fine boys, who early began to walk in the ways of their parents, the way of the Lord.

The husband was a winding engineman at a large colliery. It was a real adventure to me to go to the enginehouse with his "piece" (lunch), as he had to be in constant attendance on the engine, raising and lowering the cage with miners, or with "tubs of coal" or "tubs of rock."

\* \* \*

HE NEVER was absent from duty until compelled to go to bed with a bad flu headache. Eager to get back to his work, he got permission from the doctor, rather unwillingly given. But a short time after going back he collapsed, was taken home, and in a few days slipped away to his heavenly home.

For the first time in my life death became a cruel, monster-like thing to me, and I cried in secret, finding relief only in singing—

*Steal away, steal away, steal  
away to Jesus.*

*Steal away, steal away home,  
I ain't got long to stay here.*

Although at the time I was a slave to many gross sins, there was help for me in the singing of this Negro spiritual at the time of loss of my best-loved uncle.

Auntie Jen, greatly sorrowing but greatly rejoicing, with her two small sons depending on her, set out to insure the saving of their lives and their souls. She resigned from an old-line church, became a charter member in the Church of the Nazarene in her town, and faithfully witnessed by lip and life.

\* \* \*

HER YOUNGER son, a lad of six, trusted the Lord, and appeared too good and fine for this coarse and cruel world. He fell ill and after a short time passed away, saying that he was going to see Jesus and his dear daddy.

A few years after this the elder

son, now a fine lad of sixteen, and a witness to full salvation through heavy bereavements, was forced to take to his bed, where he steadily declined in strength. At the age of seventeen years he died in the faith of Jesus Christ, without fear or sorrow.

Widowed and bereaved of her children, Auntie Jen found the abiding Holy Ghost a real Comforter. Often with tears she would testify of the sweetness of the love of God in her heart. She was a good advertisement for the truth of scriptural holiness, both in the services and on the town and village streets. She looked like a woman who had found the secret of true happiness. Her favorite hymn was

*The trusting heart to Jesus  
clings,*

*Nor any ill forebodes,  
But at the cross of Calv'ry  
sings,  
"Praise God for lifted loads!"*

*The passing days bring many  
cares.*

*"Fear not," I hear Him say;  
And when my fears are turned  
to prayers,  
The burdens slip away.*

*When to the throne of grace  
I flee,  
I find the promise true;  
The mighty arms upholding me  
Will bear my burdens too.*

*Singing I go along life's road,  
Praising the Lord, praising  
the Lord.*

*Singing I go along life's road,  
For Jesus has lifted my load.*

\* \* \*

HOW EASY for that postman, an unconverted church member, to believe that Auntie's joy came from favorable conditions, never thinking that she had had far more sorrow than had made him disconsolate! Truly, the consolations of God were small with him but great with her.

She had passed through the waters, not alone, but accompanied by her Lord, and the rivers had not overflowed her. She had walked through fierce fires but they had not burned her, neither had the smell of fire passed upon her. The light was before her, and all the shadows fell behind. Praise the Lord!



# God Has No I

• By L. Wayne Sears

Lombard, Illinois

**M**y thesis adviser was giving me a bad time. (That's what thesis advisers are supposed to do.) She wanted to know why I had listed the Bible among secondary sources in my bibliography.

I replied that since the Bible is altogether a series of translations from other languages, and varying copies of each part exist and are themselves but copies of older copies, there is a sense in which the Bible cannot be regarded as primary material (actually not correct).

Later it occurred to me that even if we had the original tablets of stone as Moses received them on Sinai, and even if we had all the original manuscripts of the various writers of each portion, we would still have to list them among secondary sources, since in each case the writers claimed to be quoting. Their incessant word is: "Thus saith the Lord."

Then the amazing revelation began to come. Slowly the startling fact dawned upon me! *God has no Ph.D., because:*

## God Never Quotes Anyone

Any writer with any pretense to scholarship would never attempt a work like the Bible without reams and reams of footnotes, bibliography, *loc. cit.*'s, *op. cit.*'s, *ibid.*'s, *supras*, and *infras*! Not to mention *cf.*'s. But God never quotes anyone!

Moses on the back side of the desert had encountered the burning bush. He heard and heeded the Voice. But Moses was an educated man! He knew better than to approach the learned college of the elders of Israel, not to mention the intellectual elite of Pharaoh's court, without some sort of authority. So in asking for confirmation—"What footnote

may I add to establish my word?"—Moses inquired, "If I go, whom shall I say has sent me?"

The Voice replied: "I AM." The Original Source that has no source. The primary Authority that does not receive, only delegates. The First Person. The Unmoved Mover. This concept of God has had men trying to understand and express for centuries.

Behind all the confusing and contradictory bits of "evidence" about origins and species, before nebular hypotheses and gaseous elements, antecedent to all material phenomena wherever and whenever, we still are awed by the realization that results flow from causes and therefore somewhere there was beginning.

The Greeks gropingly announced: "In the beginning were earth, air, fire, and water." That is only to say, in self-contradiction, "In the beginning there were results." Far more intellectually acceptable is the considered faith: "In the beginning—God."

**F**urther musing revealed another indication of the truth of my subject. All of God's statements in the Bible are dogmatic certitudes. There is no hedging, no groping, no sense of feeling the way. God is sure of every event to which He refers in past, present, or future. All His statements about facts or persons are so certain that it is clear God has no Ph.D. because:

## God Never Doubts

No educated person, no careful scholar would ever be so dogmatic. And it is well. We are even prone to say something like: "All generalizations are false, including this one!"

But God is never in doubt about

the origin, ongoing, or end of anything or anyone. Moses early learned that we must believe in something of the same manner, even implying by his life that "without faith it is impossible to please him."

Doubt implies intellectual search. Doubt also implies uncertainty. We cannot help but doubt many so-called irrefutable proofs, for we have experienced many deceiving appearances. And the more one learns, the more he is inclined to doubt. This generation of juveniles, like all others, has all the answers because it has not yet learned the meaning of the questions.

Only the omniscient Personality whom we call God never doubts. There is purpose in all these confusing phenomena and He knows what it is. There is meaning in all this contradictory existence and He knows what that is. There is design because He designed it. It will continue in the direction He has planned. His omniscience will not suffer Him to doubt, and His omnipotence will not suffer Him to fail.

Another consideration is:

## God Doesn't Change!

Scholars traversing fields of knowledge must constantly re-evaluate, modify, and change. No conclusion of human learning can be regarded as final. Our finest research must inevitably, if paradoxically, affirm: "We constantly search for ultimate truth. We accept nothing as final."

But contingency can never rest upon itself. Its foundation may remain beyond our reach, and whether it be "up" or "down," or "whither" or "thither," may not be discovered. Nevertheless the man of faith and perception be-

n.D.

A superhighway had cut its way ruthlessly through my beloved boyhood countryside

## Christ, the Unchangeable

believes it is there, somewhere. And this faith is "substance" and "evidence."

God is unchanging. What He was, He is and will be. He is the same "yesterday, and to day, and for ever," and it is a comforting assurance. The old theological term *omnipresence* suggests this. The very idea of eternity includes an unchanging essence. Plato had at least a partial truth when he insisted that the "really real" does not fluctuate.

**C**hange implies decay. The term "God" is expressive of immutability. Therefore to speak of "God" as "dead" is a contradiction of terms (to be very mild about it). Some ideas of God may be dead, and may those funerals increase! Our own ideas must of necessity change. But to say that God is dead is as contradictory as to describe Him as "a series of tangential, concentric, oblong circles"!

God neither quotes, doubts, nor changes. The lesson surrounding this encounter that Moses had is of an undervived Person who can and does speak to man and says: "I AM." His further identification as "the God of your fathers" brings Him into proximity to His creatures.

To say that His is "wholly other" in the sense of being unapproachable is not to dignify Him but to make Him a prisoner of His own nature. He *could* stand apart from every created thing; He *chooses* to communicate. Jesus declared of Him: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14: 23).

A few months ago, as my wife and I drove through the community where I lived as a lad, I was reminded that one cannot live in the past. It's not the same as it was when I was a boy.

The beautiful red and white farm buildings, where we had lived and which were at one time a symbol of pride, have fallen into a state of neglect and disrepair.

The old windmill, that seemed to run perpetually and pump an endless stream of water, long ago turned its last wheel and today looks like a grotesque skeleton of the past waiting to be buried.

The straight, sturdy fences that once performed their tending duties so well have long ago become lazy and would offer little resistance to a frisky colt.

I said, "It makes me a little heartsick to see the old home place so run-down."

A few minutes before, I had been driving 70 miles per hour on a superhighway that had cut its way ruthlessly through my beloved boyhood countryside, while at that very moment "Gemini 9" was orbiting the earth with its precious human cargo at over 17,000 miles per hour.

All of this reminded me that we live in a changing world. The old makes way for the new. It is in this world of change that one must find the unchangeable, "Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8).

I dare not entrust the keeping of my soul to this changing, decaying, materialistic world. I say then with William B. Bradbury:

*My hope is built on nothing less  
Than Jesus' blood and righteousness.  
I dare not trust the sweetest frame,  
But wholly lean on Jesus' name.*

*On Christ, the solid Rock, I stand;  
All other ground is sinking sand.  
All other ground is sinking sand.*

• By L. Thurl Mann  
Anderson, Indiana





WORKING WITH an Apache Indian boy, Dr. Douglas Powers established a warm relationship with his Indian patients in a four-state area in the southwest United States. At right, Grandma "Happy Moses" looks on through glasses fitted by Dr. Powers.

• By Wil M. Spait  
Chandler, Arizona

# A Sanctified Surgeon

**T**HE SLAP of busy paint-brushes echoed through the nearly completed sanctuary of the home mission church. Manipulating the brushes were a pastor and a faithful layman. Noticing that the hour was nearly 10:30 p.m., the layman rather apologetically confided, "Pastor, I'd better stop now. I have to perform a corneal eye transplant early

tomorrow morning. I will need a steady hand for the surgery."

These words came from Douglas K. Powers, whose willingness to help perform common tasks revealed an uncommon spirit of dedication. In addition to being a volunteer laborer through two building programs of this home mission project, the Phoenix Deer Valley Church of the Nazarene,

he has served for five years as chairman of the board of trustees, and an adult Sunday school teacher.

Dr. Douglas Powers (no relation to General Superintendent Hardy Powers) was converted at the age of fourteen in an evangelical church in Englewood, Colorado. A praying Christian took Doug and



his brother to this church, where they responded to the gospel invitation. Christ became a living reality.

\* \* \*

**WITNESSING** to God's saving grace was to become a part of Doug's life immediately spontaneously, and naturally. He was instrumental in leading his high school friends to Christ, several of whom are now serving on the mission field.

Excelling in high school football, Doug was named All-State Colorado halfback in 1946. His contagious testimony amidst the "rock and sock" of football resulted in the conversion of his teammates.

At summer camp, Doug met Shirley Owen, who was to become his wife. Married while attending their freshman year at the University of Colorado, it was in Boulder that they first attended the Church of the Nazarene and heard messages on the deeper work of entire sanctification.

Doug and Shirley were skeptical at first of any experience that could give victory over sin—for they had been taught to expect spiritual ups and downs as an inevitable daily occurrence. The lot of the Christian was a constant fight to hold the carnal "self" down.

Dr. Powers recounts, "The Nazarene pastor preached that God could solve this problem of struggle, that He offered a victorious way. It was tremendous, and we wanted it—if it were really true." For two months they sought to know the truth through prayer . . . the preached Word . . . searching the Scriptures . . . listening to testimonies . . . observing lives that lived up to the profession. The Powerses sensed within a growing hunger for such a satisfying and stabilizing experience.

Dr. Powers relates how this yearning found fulfillment. "I shall never forget the night the Lord sanctified me. I have not been an emotional person, either before or since; but when I fully surrendered my life to Christ, the witness of the Spirit came with great joy and emotion. I have never had any doubt as to the reality of this cleansing experience which Christ performed in me."

Douglas Powers graduated from Northwest Nazarene College in 1950, received his medical degree

from the University of Colorado, and served his internship at Grace Hospital in Detroit. He was stationed for two years at the Public Health Service Hospital at Fort Defiance, Arizona. For three years he specialized in ophthalmology at the Public Health Service Hospital in San Francisco.

Since 1961, Dr. Powers has been medical director of ophthalmology for the Indians of Arizona, Utah, Nevada, and California. After ten years of service, he is resigning from the Public Health Service with the U.S. Navy rank of captain. He is now in private practice in Longmont, Colorado. He and Shirley have seven children.

\* \* \*

**HIS SPIRIT-FILLED LIFE** has influenced those who come under his medical care. While serving as Dr. Powers' pastor at Deer Valley, I accompanied him one day making house calls on the Apache Indian Reservation. He was attempting to control the prevalent eye disease of trachoma, which afflicts the Indians.

Before many hogans and been visited, I became aware of the remarkable rapport he had developed with his Indian patients. He accepted them as persons . . . he knew them by name—from little Joe to Grandma "Happy Moses." A firmness was evident in dealing with the negligent patient coupled

with an admonition of gentle humor. He enjoyed his work, and most apparent, he felt a Christian compassion.

Asked how he was able to overcome the barriers between the status of a professional white doctor and the Indian, Dr. Powers replied, "As a Christian doctor I consider myself a servant. You can't say much to offend a servant."

\* \*

**GUIDANCE BY THE HOLY SPIRIT** has been Dr. Powers' means of keeping life's values in focus. When recent medical director demands made it a necessity to be out of town constantly, Dr. Powers felt led of the Lord to put his family first. He has resigned his high-ranking Public Health Service position to begin private practice in order to assist Mrs. Powers in raising their sons and daughters.

Douglas K. Powers, a sanctified surgeon, shares his testimony with conviction . . . yet simply . . . and permeated with gratefulness: "There are so many false philosophies in the world today. So many people are hoodwinked into evil ways that demand their full time and energy. It really means everything to know that I have found the One who is the right Way. He owns everything, and He owns me. I want my life to count for Him in the brief years I live on His earth."



**LISTENING PATIENTLY** to an Indian medicine man, Dr. Powers grew to appreciate the Indians' problems.



# Editorially Speaking

● By W. T. PURKISER

## ***It's How You Take It***

It is not what life does to you that matters most. It is how you take it.

The Bible offers the people of God no immunity from the ordinary ills and problems of life. Where it makes the greatest difference is in the way the child of God meets that with which circumstances confront him.

It is true, God may deliver His own out of their troubles. There is a cry of desperation that is heard in heaven. Yet more often He delivers His own through their troubles, if not unscathed, at least unbroken.

The promise of the Lord comes clear through Isaiah's pen: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (43:2).

This does not promise that there shall be no flood and no fire. It does not even assure us that we shall never be in deep waters or fiery trial. It reminds us that when we do face hardship, suffering, and trouble, we have a Presence with us.

Even in "the valley of the shadow of death," David said, "I will fear no evil: for thou art with me" (Psalms 23:4).

And it is important to notice that when we are in flood and fire and the valley of the shadow, it is not to stay. It is to pass through.

One could not pretend that we can always see the answer. What we can do is to trust the Answerer. Even before we gain the victory, we walk with the Victor.

Pain, suffering, trouble do give us one opportunity we should not otherwise have. It does give us the chance to offer God "an unbridged worship," a love not bought by prosperity and ease of circumstance.

A PASTOR TELLS of calling door to door one afternoon, to come by strange chance upon two young housewives each in the advanced stages of multiple sclerosis, that strange, slow, terribly crippling, and usually fatal disease.

To the first, life seemed small, unjust, lonely, and senseless. She had gained some formal knowledge about God, but her limited concept of the

divine had been useless for her needs long before. Her world reached no farther than her dinner tray. Existence was without meaning.

As Pastor Baker tells it, "Five doors down the street, the second lady looked out of her window with great yearning to be up and out, participating and being involved. She asked questions about community matters, school problems, future plans, and her eyes sparkled with life even though, she acknowledged, she probably would not be around to see these fascinating projects come to completion."

Through the suffering of the second young woman there was no complaint, only thankfulness for the love and thoughtfulness of others—and a profound faith in the total adequacy of the grace of God.

Let's not glibly toss out trite answers to the "Why . . . ?" wrung from troubled hearts. Let's remember our mortality and our dependence on the One so much greater, and stronger, and wiser than we.

Then even in the fiery trial of a faith that is much more precious than gold, in the love of Him whom we have not yet seen, we may yet rejoice by faith "with joy unspeakable and full of glory: receiving the end of . . . [our] faith, even the salvation of . . . [our] souls" (I Peter 1:7-9).

## ***Done Without Him***

These are days when loud voices proclaim the dawning of a "post-Christian" era. Many hands are writing the obituary of the Church. It may help in such circumstances to recall that "the world is not done with Christ, but it is done without Him."

Many seem to think that they are done with Christ. They seem to imagine that they have outgrown their need of Him. They have, as they say, "come of age."

What is actually the case is that they are "done" without Him. Every straw in the wind of time, every indicator from the history of past or present, bears witness to the fact that any society that rejects or ignores Christ is doomed.

One need not be a learned historian or dedicated to the theories of a Spengler or a Toynbee to see the handwriting on the wall. Every sign is that the structure we are building is too heavy

for the sandy foundation on which it is laid.

The greater the society, the more vast the culture, the more imposing the scientific knowledge, the more important become its spiritual underpinnings. Our modern technology bids fair to be putting machine guns into the hands of moral imbeciles.

In fact, the more glittering and imposing the civilization, the greater its crash when the foundation gives way. The imposing ruins that now mark "the cradle of civilization" are eloquent testimony to this truth.

Christ alone can give to men and nations the direction and reinforcement of the moral will that they need. Just imagine what could be done for the redemption of a doomed race if the wealth spent for bombs could go for Bibles and bread!

Only the power of God can expel the demonic powers that rule humanity apart from grace. The kingdom of darkness can be shattered only by the light and love that stream from the middle Cross.

No, we are not done with Christ.

We are done without Him.

**BUT LET'S BRING THIS** down to the issues of individual life. We have pondered the question, "What shall I do . . . with Jesus which is called Christ?" We should turn it around, and face the question that is really crucial for us, What shall I do *without* Jesus which is called Christ?

What shall I do without Him when faced with the power of temptation?

What shall I do without Him when making the crucial decisions on which so much of earthly happiness and eternal welfare depends—decisions about a life companion, a lifework, and a life commitment?

What shall I do without Him when bereavement and sorrow press sore, when suffering becomes almost intolerable, when nothing seems to make sense anymore?

What shall I do without Him when I face "the swelling of Jordan," the dark "valley of the shadow of death," through which all must pass? Who then will give me light?

There is only one answer.

I cannot do without Him.

Without Him I am done.

But I need not be without Him.

He is as close as a repentant heart, a yielded will, an honest confession, and an earnest prayer.

He is, by the grace of God, made unto me "wisdom, and righteousness, and sanctification, and redemption."

It is He who has said what no other could: "Lo, I am with you always, even unto the end of the world."

## At the Heart of Things

Christian character must be at the heart of all true and lasting success. Skills and intellectual achievement become frustrated and even devastating when they do not express this supreme motive. Christianity would not be eternal and absolute had the life of our Lord been out of harmony with this principle. And so Christ brings cleansing to give us pure hearts. He, too, supplies strength when true character is tested in the tensions of time. Christ is all you need Him to be for time and eternity. Holiness is our hope.

—Forrest W. Nash.

## It's Hard to Imagine

It's hard to imagine the Church of the Nazarene without the Nazarene Publishing House. Whatever the church would have been, it would not be what it is in stature and stability apart from the power of the printed page.

Many factors have contributed to the growth of the Publishing House. One has been the countless man-hours of toil by the dedicated lay employees of the House. Another has been the degree of support from the constituency of the church, which far exceeds that of other denominational publishers. The success of the House is the achievement of all Nazarenes everywhere.

The farsighted professional management of the Lunn, father and son, has been a major element in the growth of the Nazarene Publishing House. M. S. Lunn became manager in 1922, after three years as assistant manager. He retired in 1960, and his son, Meredith A. Lunn, who had been his assistant for fourteen years, was elected to succeed him.

Sheer measures of growth across the years from 1922 to the present are staggering. The business of the House has grown from 4 million pieces of literature per year to 1,000 million (one *billion*) pieces of literature per year, and from gross sales of one-quarter million to just short of \$5 million in 1966.

And the end is not yet. Continued support of its publishing arm by the church will continue to be the investment of double-duty dollars in the work of the Kingdom. Even with pricing policies at rock bottom, whatever there is of income over expenses goes directly back into the denomination through the General Board.

We believe the readers of the *Herald* will be interested in the two pages that follow, presenting some views of the Nazarene Publishing House and some who have visited it in recent months.

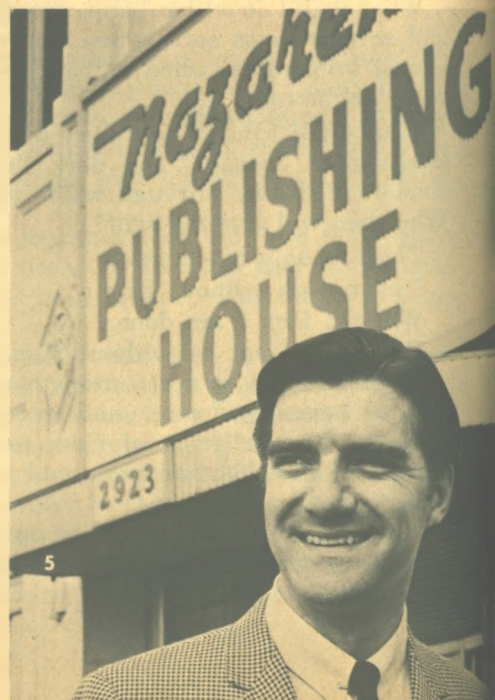




No. 1: Sunday School Superintendent and Mrs. Ivan Rexroth with four junior high teen-agers of Kankakee, Illinois, First Church. Their Kansas City trip was won as a Sunday school contest award. Publishing House tour hostess was Wilma Vincent, second from right. No. 2: Ministerial students from Trevecca and Northwest Nazarene colleges spent a day visiting the International Center, Publishing House, and Seminary. No. 3: Bethany's "Mission Crusaders" paused during tours of Joplin and Kansas City district churches to see the Publishing House and enjoy the film "Doers of the Word." No. 4: This N.Y.P.S. group travelled by train from Sublette, Kansas, led by Rev. E. W. Kehr, pastor, and Don Bird, N.Y.P.S. president. No. 5: Robert Hale, of the Voice Department of Eastern Nazarene College.

## Recent Nazarene Publishing House VISITORS Enjoy a Warm Welcome

This year, as always, the latchstring is out, and shown here are just a few of our guests of recent weeks. When summer vacation travel brings you into mid-America, drop in for a close-up look at Kansas City and your church's publishing program.





No. 6: Bishop J. Paul Taylor of the Free Methodist church was one of the first to see a finished copy of the new one-volume edition of *Adam Clarke's Commentary*, displayed here by Book Editor J. Fred Parker. No. 7: Captain Larry Hull, in the Midwest on a military inspection tour, chats with Dr. Norman Miller, N.P.H. administrative assistant. No. 8: Tour Guide David Miller explains composition department procedures to Joplin District young people, led by Rev. Doyle Frazer of Chanute, Kansas. In the group was the Joplin District quiz team, in Kansas City for a warm-up quiz with South Arkansas District quizzers (No. 9) in preparation for the April regional quiz. Juniors and Caravaners from Kansas City's St. Paul's (No. 10) and Central (No. 11) churches took advantage of a school holiday to see the publishing operation. No. 12: This group from Newton, Kansas, enjoyed an N.Y.P.S.-sponsored Kansas City trip as a reward for *Herald* promotion efforts. No. 13: Leavenworth, Kansas, N.Y.P.S. group pauses for a picture beside the Publishing House truck being loaded with the afternoon's outgoing mail.





## Vital Statistics

### DEATHS

REV. S. H. "Jack" HOUTS, sixty-six, died March 27 at Bethany, Oklahoma. Funeral services were conducted by Rev. Jerald Locke, Rev. R. S. Howard, and Rev. Frank McConnell. He is survived by his wife, Laura June; two sons, Harold E. and Jack E.; one daughter, Mrs. Melvin Unruh; one brother; and six grandchildren.

B. FRANKLIN ROSS, fifty, died March 31 at Pasadena, Texas. Funeral services were conducted by Rev. Robert G. Womack. He is survived by his wife, Ovon; three sons, Frank Patrick, John Claude, and David Wayne; two daughters, Vonnice Henderson and Nancy Eileen; one granddaughter; one brother; and two sisters.

F. M. WESTMORELAND, seventy-nine, died April 3 at Pasadena, Texas. Funeral services were conducted by Rev. Robert G. Womack and Rev. Hugh Dean. He is survived by his wife, Drue; five sons, Jerry G., Forrest, Jake, Perry, and Junior; six daughters, Hazel Anders, Bessie Foster, Lois Lee, Retha Wellmon, Margaret McKinley, and Merle Sanford; thirty-four grandchildren; and twenty-three great-grandchildren.

### BORN

—to Jim and Sharon (Huddle) Gocking of Villa Grove, Illinois, a son, Stephen James, March 24.

—to Rev. Loyd, Jr., and Mary (Coleman) McLaughlin of Bradford, Pennsylvania, a son, David Loyd, March 2.

—to James and Sharon Monck of Grand Rapids, Michigan, a daughter, Tamara Leanne, April 8.

—to Blaine and Becky (Medors) Rice of Kansas City, Missouri, a son, Blaine DeVere, March 3.

—to Rev. and Mrs. Ed Irwin of Richmond, Virginia, a daughter, Maria Ruth, March 9.

—to Rev. and Mrs. Daniel Snowbarger of Kansas City, Missouri, a daughter, Cynthia Dawn, March 3.

## Announcements

### RECOMMENDATION

This is to recommend Rev. Norman Ford, pastor in Smithton, Pennsylvania, who is entering the evangelistic field. Mr. Ford is completing seven years of exceptional progress at Smithton. He is a natural evangelist with soul passion, fervency, and enthusiasm. He is a sound biblical preacher as well as an artist. Mr. and Mrs. Ford will be traveling by trailer. They may be reached through the Publishing House, Box 527, Kansas City, Missouri 64141.—Robert I. Goslaw, Superintendent of the Pittsburgh District.

### EVANGELISTS' OPEN DATES

Roy M. Vaughn, P.O. Box 225, Ocala, Florida 32670: Open time in July and August and fall and winter of 1967.

## District Assembly Information

FLORIDA, May 22 and 23, Curtis Hixon Hall, 600 Ashley, Tampa, Florida 33602, Pastor P. L. Wright. General Superintendent Powers. (N.W.M.S. convention, May 19 and 20; N.Y.P.S. convention, May 19 and 20; Sunday school convention, May 20.)

LOS ANGELES, May 24-26, Bresee Ave. Church, 1480 E. Washington, Pasadena, California 91104, Pastor J. George Taylorson. General Superintendent Young. (N.W.M.S. convention, May 23; N.Y.P.S. convention, May 19.)

SOUTHERN CALIFORNIA, May 24-26, Riverside Memorial Auditorium, 7th and Lemon, Riverside, California 92501, Pastor Blaine Strauser. General Superintendent Benner. (N.W.M.S. convention, May 23.)

ARIZONA, May 25 and 26, Central Church, 404 S. Columbus, Tucson, Arizona 85711, Pastor David K. Kline. General Superintendent Lewis. (N.W.M.S. convention, May 23 and 24.)

CANADA PACIFIC, May 25 and 26, First Church, 998 East 19th St., Vancouver, B.C., Canada, Pastor Warren Boyd. General Superintendent Coulter. (N.W.M.S. convention, May 24; Sunday school convention, May 23.)

## "Showers of Blessing" Program Schedule

May 21—"Gods of Our Times," by Wm. Fisher  
May 28—"Do-It-Yourself Living," by C. L. Rodda  
June 4—"A Conquering Life," by C. L. Rodda

**By definition, stewardship is: "Life, with all its resources—[held as] a sacred trust. It is to be administered in the interest of the kingdom Christ came to establish—out of loving devotion to Him, and not as a compulsory obedience to any arbitrary, external standard."—J. Nuel Ellis.**

## Directories

### BOARD OF GENERAL SUPERINTENDENTS

Office: 6401 The Paseo  
Kansas City, Missouri 64131

### HUGH C. BENNER:

Washington	May 3-4
Philadelphia	May 10-11
Alabama	May 17-18
Southern California	May 24-26
South Dakota	June 21-22
North Dakota	June 29-30
Eastern Michigan	July 12-13
Central Ohio	July 19-21
Illinois	July 26-28
Dallas	Aug. 10-11
Northwestern Illinois	Aug. 17-18
Tennessee	Aug. 23-24
South Arkansas	Sept. 6-7

### GEORGE COULTER:

Hawaii	April 27-28
San Antonio	May 3-4
Central California	May 10-11
Canada Pacific	May 25-26
Alaska	June 1-2
Canada West	June 8-9
Chicago Central	July 6-7
Michigan	July 12-14
Eastern Kentucky	July 19-20
Akron	Aug. 3-4
Southwest Indiana	Aug. 10-11
Northwest Indiana	Aug. 17-18
Gulf Central	Sept. 14-15

### V. H. LEWIS:

Mississippi	May 3-4
Abilene	May 10-11
Idaho-Oregon	May 18-19
Arizona	May 25-26
New Mexico	June 7-8
Nevada-Utah	June 14-15
Northwestern Ohio	July 12-13
Pittsburgh	July 20-21
Northwest Oklahoma	July 26-27
Virginia	Aug. 9-10
South Carolina	Aug. 17-18
North Arkansas	Aug. 23-24
New York	Sept. 8-9
North Carolina	Sept. 13-14

### HARDY C. POWERS:

Florida	May 22-23
Rocky Mountain	June 8-9
Nebraska	June 15-16
Canada Central	June 22-23
Oregon Pacific	July 19-21
Northern California	July 26-27
Wisconsin	Aug. 10-11
Louisiana	Aug. 16-17
Houston	Aug. 23-24
Georgia	Sept. 7-8
Joplin	Sept. 13-14

### G. B. WILLIAMSON:

British Isles North	May 8-9
British Isles South	May 13-15
Canada Atlantic	June 8-9
Maine	June 14-15
New England	June 21-22
Albany	June 29-30
Colorado	July 12-14
Kentucky	July 20-21
East Tennessee	July 27-28
Missouri	Aug. 8-9
Minnesota	Aug. 17-18
Kansas City	Aug. 23-24
Southwest Oklahoma	Sept. 7-8

### SAMUEL YOUNG:

Washington Pacific	May 3-4
Northwest	May 10-11
Sacramento	May 17-18
Los Angeles	May 24-26
Northeast Oklahoma	June 14-15
Northeastern Indiana	June 28-29
West Virginia	July 6-8
Southwestern Ohio	July 12-13
Kansas	Aug. 2-4
Iowa	Aug. 9-11
Indianapolis	Aug. 23-24
Southeast Oklahoma	Sept. 6-7

## OF PEOPLE AND PLACES . . .

ROBERT N. DONALDSON, Sunday school superintendent at the Sapulpa, Oklahoma, church for fifteen years, was honored April 16 for his service by the Sunday school. Donaldson has seen the Sunday school grow in enrollment from 300 to 748, and in average attendance from 200 to 340. In addition to his work in the local church, he is a member of the Northeast Oklahoma District advisory board. Rev. Harold R. Morgan is pastor.

MR. AND MRS. M. B. SCHMIDT, Broken Bow, Oklahoma, were honored recently by their family and friends in the Idabel, Oklahoma, church on the occasion of their forty-fifth wedding anniversary.

HARLAN R. HEINMILLER, a General Motors administrator and member of the General Board, gave the student council lecture series April 24-28 at Trevecca Nazarene College.

STUDENT BODY officers at Trevecca Nazarene College for 1966-67 will be Herb McMillian, Jr., Covington, Kentucky, president; Carson Fluharty, Weirton, West Virginia, vice-president; Louis Stembbridge, Dade City, Florida, secretary; and Patricia Danley, Covington, Kentucky, treasurer.

THREE PROFESSIONAL growth workshops for public school teachers will be conducted at Trevecca Nazarene College, Nashville, Tennessee, this summer. Areas for study include mathematics, reading, and science, according to Dr. G. L. Pennington, director of teacher education.

DONNA PETERSEN, Sandwich, Illinois, and Virginia Bell, El Paso, Illinois, won \$100 scholarships to Olivet Nazarene College for being the top quizzers and highest scoring senior, respectively, in Northwestern Illinois District quiz competition.

THE KANSAS DISTRICT, according to Dr. Eugene Stowe, president of Nazarene Theological Seminary, is the first to write into its annual budget an amount equivalent to its quota for the seminary library offering. The district paid the first half of its quota—\$1,734—recently. The denomination-wide offering had reached \$43,098 as of April 20.

EVANGELIST Morris Chalfant, Danville, Illinois, announced recently a series of six tent crusades between June 2 and September 10. The meetings are scheduled for Cincinnati; Youngstown, Ohio; Sterling, Illinois;



East St. Louis and Carmi, Illinois. Nazarene churches in and around these cities are participating.

**THE WOMEN'S** choir from Olivet Nazarene College appeared April 8 on the campus of Trevecca Nazarene College.

## NEWS OF REVIVAL . . .

**Cincinnati, Ohio**—Three churches in the metropolitan area—Calvary, Montana Avenue, and Western Hills—linked forces in a youth crusade recently to hear Evangelist Harold Shackelford, according to Secretary LeRoy Stewart.

**Concord, New Hampshire**—As a result of a revival meeting in the church here, ten persons have been added to the membership by profession of faith, and the Sunday school has grown from an average attendance of thirty-three a year ago to an average of seventy-four in March. Pastor is Rev. Jon K. Gray.

**Pasadena, Texas**—One hundred thirty-seven persons found spiritual help recently in a revival here with Evangelists Lloyd and Gertrude Ward. Pastor Robert G. Womack said that seventeen persons have since joined the church by profession of faith.

**College Corner, Ohio**—Pastor C. R. Mitchum indicates that church membership has doubled, and that Sunday school average attendance has more than doubled in the course of five revival meetings since July, 1965.

## MOVING MINISTERS

Rev. Robert Bradley from Ashtabula (Ohio) Edgewood to Norwood, Massachusetts.

Rev. Ronald J. Lush, Jr., student, to Casa Grande, Arizona.

Rev. George L. Fitch from Burquitlam, British Columbia, to Randle, Washington.

Rev. Floyd Styers from Alvin, Texas, to Tulsa (Oklahoma) Trinity.

Rev. Ralph Scott from Belleville (Illinois) Emmanuel to Decatur (Illinois) Faries Parkway.

Rev. Eldon Shields from Des Moines (Iowa) Highland Park to St. Joseph (Missouri) First.

Rev. Aleck Ulmet from Oskaloosa, Iowa, to Cedar Rapids (Iowa) First.

Rev. Loy Watson from Springfield (Missouri) First into evangelistic field.

Rev. John H. Warren, student, to Kansas City (Missouri) Bethel.

Rev. William Hurt from Sumner Center, Michigan, to Coldwater, Michigan.

Rev. Ronald Roth from Charleston, Missouri, to O'Fallon, Missouri.

Rev. Larry Brinkley, student, to Vandalia, Missouri.

Rev. Densel McFadden from Roswell (New Mexico) Central to El Paso (Texas) Grace.

Rev. Hurley Hill from Bristow, Oklahoma, to Alamogordo, New Mexico.

Rev. R. Dean Ferguson from Fairfax, Oklahoma, to Roswell (New Mexico) Central.

Rev. Wayne E. Smith from Milton-Freewater, Oregon, to Sunnyside, Washington.

Rev. Raymond Buskirk from Lowell, Indiana, to State Line and Veedersburg (Indiana) Stone Bluff.

Rev. John Brockmueller from Molalla, Oregon, to Prineville, Oregon.

Rev. Carson Snow, Jr., from Myrtle Point, Oregon, to Molalla, Oregon.

Rev. Kenneth Robinette from Huntington Park, California, to South Gate, California.

Rev. LeRoy C. Felsburg, student, to Olivet, Illinois.



**GROWING CHURCH**—Laymen and ministers join in breaking ground for the new Estill Springs, Tennessee, church now under construction. From left to right are Glenn Hill, Hobart Hill, and Preston Hill, trustees; Pete Garner, city alderman; Pastor Richard Reed; Rev. Victor E. Gray, superintendent of the East Tennessee District; and Elbert Brown, trustee.

\* \* \*

## How One Church Grew . . .

### STOREFRONT SERVED AS LAUNCHING PAD

It was in June, 1955, when the first efforts toward a Church of the Nazarene in Estill Springs, Tennessee, began. And for what turned out to be nearly ten years, services were held mostly on Sunday afternoons in a store building.

When a young pastor named Richard Reed accepted the invitation to come to Estill Springs, the church treasury showed a balance of \$5.00, and there was a \$64.86 bank note due.

That was in July, 1964.

The Sunday school had maintained an average of twenty-nine per Sunday, and interested families had contributed a little more than \$3,500 that year.

With an expanded church program, the attendance in Sunday school climbed to an average of forty-one during the next year, and giving almost doubled. Ten percent of the \$6,564 paid in during 1964-65 went for missions.

In 1965-66, the Sunday school continued its healthy climb to an average of fifty-four, as did giving on the part of members. In fact, contributions almost doubled, reaching \$12,764, and the interest in missions increased. The church contributed \$600 to the Louise Chapman literature fund, part of the \$1,765 the church paid to world evangelism through the General Budget. It became a 16.5 percent church for missions.

Five persons were added to the church by profession of faith last year,

and seven more by transfer, bringing church membership to thirty-five.

Helping to bring about the gains were an active program of visitation, an organized Home Department which ministers to persons who cannot attend church, and a Cradle Roll Department.

The indebtedness, which amounted to \$1,765 in 1964, was wiped out last year. The church also bought and paid for property with the intent to build a new church.

The old store building, though renovated and beautified, failed to meet the need for the growing congregation. The church rented a Methodist building for Sunday school purposes, and subsequently added four new classes.

But worshipping in the store building did not curtail evangelistic activity. While plans were being made for a new sanctuary, there were ninety-four spiritual victories during the 1965-66 assembly year.

The first vacation Bible school was conducted last June with fifty pupils enrolled. Ten Christian Service Training credits were awarded last year.

Construction has now started on a new church as Estill Springs. Pastor Reed says that plans call for a sanctuary which will seat 175 persons, and a dozen Sunday school rooms, along with other needed rooms.

Noting the church's progress, the Department of Home Missions cited the congregation and Pastor Reed with the "Growing Church" achievement award for 1966 in the Southeast region.



## Pro: Guidance in Social Issues

In Dr. Sanner's column of the March 15 issue of the *Herald* he asks, "Is such compassion and love practiced or possible in a world like ours? Can such attitudes become real human ideals? What about Vietnam, or Watts, the Berlin Wall, or eight murdered Chicago nurses?"

Well, what about them? What does that have to do with the lesson, "Love Beyond Measure"? Clarke, Childers, Hudgens, Greathouse, Galloway, and Troutman were all silent about such issues. Where would you suggest that we turn for this information? The Sunday school material makes no attempt to relate the Scriptures to any multi-sided problem. It only takes up things upon which most all Nazarenes have already agreed.

Can't the religious writers see that some of us have accepted the teachings of the Bible, but that we are crying out for help in applying Christianity to problems that are neither black nor white? . . .

I am only a layman. Would someone please help me?

DON L. MORGAN  
Iowa

## Pro: Hymns on Sunday Morning

The Church of the Nazarene has attempted to set itself apart from the more formal churches in its evangelistic emphasis, which is healthy to a degree, I believe. However, I am very concerned over our lack of worship through good hymns. Another Sunday has passed with our opening song as a rousing, evangelistic gospel song with very little message of worship. I came away from church hungry for majestic hymns written by the Wesley brothers, Fanny Crosby, etc. There are so many of our friends who feel the same way, I think it should be brought to the attention of our pastors, music directors, and young seminary students. Why can't we sing a higher quality song on Sunday mornings?

MRS. ESTHER HOLMES  
California

## OLIVET PRESIDENT VISITS CORREGIDOR

Dr. Harold W. Reed, president of Olivet Nazarene College, and Mrs. Reed are on an around-the-world trip which they will complete April 25. Below is an account of a visit to a Pacific island off the Philippines which twenty-five years earlier served as a pivotal point in the history of the war in the Pacific. Following are Dr. Reed's impressions.

By Dr. Harold W. Reed

Our hydrofoil glided gracefully upon its cutters for the fifty miles from Manila Harbor to the impregnable rock of Corregidor. This fortress was known as the Gibraltar of the East. Our boat was filled with Filipino, American, and Japanese tourists. My mind retraced the bitter events which transpired here twenty-five years before.

On the way Rev. Denny Owens, our missionary in Manila, and I watched U.S. supply ships pass, weighed down with war materials for Vietnam. The ships were waiting for harbor space in Saigon.



REED

A few nights before we had passed over South Vietnam. Our KLM jet was bathed in light as we cruised 33,000 feet above the war-torn country. Below a cruel war was in progress similar to the one fought twenty-five years ago, in part, on Corregidor and Bataan.

On the island of Corregidor we saw the great barracks a mile long—built to house 5,000 men—a mass of broken concrete and twisted steel, left after the savage attack of the Japanese. We saw the great cannon which had been placed to guard the sea entrance. They could cut to shreds any ship within ten minutes.

But the fortress which was impregnable against attack from the sea was helpless and alone from the mainland of Luzon and from the air.

You may recall that on April 9, 1942, Bataan fell to the Japanese and Corregidor was expected to follow within hours. But it didn't. We visited Malinta Tunnel and saw General MacArthur's headquarters, later to be used by General Wainwright.

For twenty-seven days the defenders were in a life-and-death struggle. For four days they had neither food nor water. The bombardment of the little island was kept up constantly from land and air. But the twenty-seven days gave Mac-

Arthur time to go to Australia and regroup his forces.

It gave time for heavy naval units to prepare for the Battle of the Coral Sea, which became the turning point of the war. It saved Australia. It turned the Asian battle fortunes in our favor.

And now with bowed heads we remember MacArthur's eloquent words:

Corregidor needs no comment from us. It has sounded its own story at the mouth of its guns.

It has scrolled its own epitaph on enemy tablets.

But through the bloody haze of its last reverberating shot, I shall always seem to see a vision of grim, gaunt, ghastly men—unafraid.

## News of the Religious World

### EVANGELICALS NOTE QUARTER-CENTURY MARK

By the Evangelical Press

A thousand evangelicals gathered in Los Angeles, April 4, to mark the quarter-century anniversary of the National Association of Evangelicals and to chart a course for the next.

In the inaugural session of the three-day convention at the Statler Hilton, N.A.E. General Director Clyde W. Taylor placed emphasis on social concerns, calling for a "continuing demonstration of the love of God in and through us . . ." Some ninety other participating speakers laid down a kaleidoscope of comments whose pattern, many felt, had the excitement and challenge of the first convention twenty-five years ago.

The pastors, laymen, educators, and church and mission executives adopted a manifesto describing the Christian message as a mission of "evangelism to salvation," of "evangelism unto holiness," and of "evangelism supported by service."

Dr. G. Aiken Taylor, editor of the *Presbyterian Journal*, noted the activity of the Consultation on Church Union now under study by ten Protestant denominations and declared "an evangelical alternative must be provided." Dr. Phillip Hook, Wheaton (Illinois) College professor, grappled with campus issues. To Dr. Jared E. Gerig, president of the Fort Wayne (Indiana) Bible College, "life has become a profaned, secular and despiritualized thing committed to no God and governed by no Book." The past president of N.A.E. laid the blame on the doctrine of relativism, which shuns "indoctrination" of any kind. Numerous resolutions held to the theme: "Evangelical Certainty in a World of Change."

Billy A. Melvin of the National Association of Freewill Baptists was named

executive director, and all five officers retained their positions: Dr. Rufus Jones, president; Dr. Arnold Olson, first vice-president; Dr. Hudson T. Armerding, second vice-president; Dr. Cordas C. Burnett, secretary; and Robert C. Van Kampen, treasurer. W. C. Jones of Los Angeles was named "Layman of the Year."

## IN FIGHTING CRIME, "DON'T FORGET GOD"

WASHINGTON, D.C. (EP)—The National Crime Commission left something out when it reported the obvious relationship of poverty, ignorance, and discrimination to an increasing crime rate.

So said one of its members in a minority opinion. Miss Genevieve Blatt, attorney and former Pennsylvania director of internal affairs, said the commission report "neglects to recognize godlessness as a basic cause of crime and religion as a basic cure."

It is true that "all too frequent unwillingness of many religious groups and of many presumably religious individuals to live by and not just to profess the moral precepts common to all religions has all too frequently blunted the effectiveness of religion in preventing crime," Miss Blatt said. "Nevertheless, properly used, religion is a real weapon. In my personal opinion, it is the best weapon. And it should be used."

Casting a backward glance at history, Miss Blatt stated: "Somehow or other we must restore to every citizen's everyday living that same belief in God's love and justice which was characteristic of our countrymen in an earlier and less crime-ridden period of our history. We were a God-fearing people at one time, and proud of it. We must be that again if we expect to see the crime rate substantially reduced."

She gave her opinions to a staff correspondent of the *Christian Science Monitor*.

## TEEN-AGERS LOSE IN GAMBLING SESSION

CARDIFF, South Wales (EP)—A unique "gambling" casino was set up here for one night at a church.

Rev. David Anthony, minister of the Baptist Zion Chapel of Ynysbywl, Glamorgan, wanted to acquaint younger members of his congregation with the evils of gambling.

He said the best way to teach the youngsters was the hard way.

Mr. Anthony turned his chapel into a "casino" with games of dice, cards, bingo, and other games of chance. Fake money was used. Tables were run by persons posing as bookmakers, bankers, and gambling bosses.

Within two hours the youngsters had lost all their "money." This is what Mr. Anthony, forty-five-year-

old father of five, wanted—to show that bookies and "bosses" always win.

Moir Evans, fifteen, said later, "We learned our lesson. There's to be no gambling for me if it is as easy to lose as that."

One thing Mr. Anthony forgot in his "lesson"—casinos usually prefer a few winners to attract future customers. All his patrons lost, a rarity in casino gambling.

## CATHOLIC AUTHORS SCRIPT

FORT WORTH, Tex. (EP)—Dr. Paul M. Stevens, director of the Southern Baptist Radio and Television Commission, found himself in the unexpected role of upholding a Roman Catholic.

This circumstance came about when a reporter noted that the script writer for the \$700,000 series of three films produced by the Baptist commission is a Catholic—Philip Scharper.

"Philip Scharper was recommended to us by NBC in 1958 and since we began working with him at that time we have become thoroughly convinced he is spiritually qualified," Dr. Brown replied.

## CALLS BELIEVERS INSANE

HANOVER, N.H. (EP)—Mrs. Madelyn Murray, whose legal battles were responsible for the ban on prayer recitation in public schools, has lashed out against the tax-free status of U.S. churches and synagogues.

In a speech at Dartmouth College she said she is conducting a court fight against the tax-free status of church properties.

The controversial atheist, introduced here as the "most hated woman in America," criticized the American people for being afraid to speak out about what they believe. She declared that "people who believe in God are insane."

## HARGIS WROTE ATTACK

NEW YORK (EP)—A conservative clergyman, noted for his national right-wing radio broadcasts, has disclosed for the first time that he wrote the famed Senate floor speech by the late Senator Joseph McCarthy attacking the late Methodist Bishop G. Bromley Oxnam.

Billy James Hargis, forty-one-year-old director of the Christian Crusade, discussed his drafting of Senator McCarthy's 1951 speech in an article by Pete Martin in the March issue of the *Christian Herald*, published here.

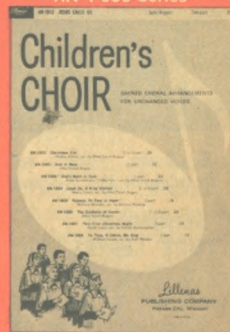
In 1951, Bishop Oxnam—who died in 1963 at the age of seventy-one—headed the Washington, D.C., area of the Methodist church. During his tenure he had supported many liberal causes.



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Dr. Paul S. Rees, right, talks with Seminary President Dr. Eugene Stowe.

### REES AT SEMINARY FOR LECTURE SERIES

Dr. Paul S. Rees, editor of *World Vision* magazine, urged students at Nazarene Theological Seminary to "master the vocabulary of the Scriptures" in explaining the doctrine of holiness.

Dr. Rees addressed the student body four times in giving the annual Turner Lectures on Preaching, April 25-26, at the seminary.

He indicated in response to a student's question that the doctrine of holiness should be based on scripture, and preached in the idiom of the particular audience the preacher is addressing.

The question-answer session followed a luncheon for seniors which was also attended by General Superintendent Hugh C. Benner and several department executives.

Dr. Rees has written and preached extensively about the doctrine of holiness.

### DR. V. H. LEWIS CHOSEN

Dr. V. H. Lewis, of Kansas City, Missouri, vice-chairman of the Board of General Superintendents, has been designated for the important assignment of writing the 1964-68 quadrennial report for the board. This keynote document is read at an opening meeting of each General Assembly. It summarizes progress and announces goals for the next four years.

### TWO DATES IN 1970

The Department of Evangelism will sponsor two church-wide events in 1970. One will be the Conference on Evangelism at Music Hall in Kansas City, Missouri, January 13-15. The second will be the Second Quadrennial Laymen's Conference, August 18-23, at the city to be selected. Bids are being studied from California, Arizona, and Florida.

## BRITONS FEEL LOSS OF CHURCH LEADER

Rev. James Baxter MacLagan, known in almost every corner of Britain and in much of America, was an attractive but uncompromising preacher of second-blessing holiness for almost a half-century.

Mr. MacLagan, sixty-five, superintendent of the British Isles South District, died April 3 in London.

He served the Church of the Nazarene all his life, with the exception of eight years during which he was superintendent of the former International Holiness Mission. The I.H.M. united with the Church of the Nazarene in 1952, largely because of MacLagan's influence.

Orphaned early in life, he was converted in August, 1917, under the preaching of the late Dr. George Sharp, and soon after was sanctified. His first pastorate was at Blantyre in Lanarkshire, followed by six years at Port Glasgow, and then to Perth in 1931.

He spent seven years, from 1938 until 1945, in his "own church" at Parkhead, Glasgow. There the message of full salvation became news as MacLagan preached and taught, mingled with Christian leaders of every persuasion, and availed himself of a hundred open doors and pulpits.

In October, 1945, he surprised his friends by accepting the invitation to become superintendent of the International Holiness Mission, and pastor of what is now known as Thomas Memorial Church of the Nazarene in London.

But later, while Dr. George Frame, now superintendent of the British Isles North District, prepared the way for merger among the British Nazarenes, Mr. MacLagan was serving as an architect for merger in the I.H.M. The fusion came in 1952.

The final phase of his ministry started in 1953 when he was elected as the first superintendent of the new British Isles South District.

In March, during what proved to be a fatal illness, Mr. MacLagan exhibited a patient spirit under intense pain. His witness became a byword in the London hospital.

Mrs. Jean MacLagan, his wife of forty years, survives him.

The funeral was held April 7 in Thomas Memorial Church, which was the focal point of much of his activity during the last twenty years of his life. Dr. T. Crichton Mitchell conducted the service, and MacLagan's boyhood friend, George Frame, read a tribute.

A Sunday evening memorial service was held April 9.

General Superintendent Samuel Young, himself a native of Scotland, said:

"I've known Brother MacLagan all his ministerial life, and knew his wife before he ever met her, when I was a boy in the Parkhead Church in Glasgow. I remember him especially from his pastorate in Parkhead. And my old Sunday school teacher, Mr. Robert Tanner, used to write me about his strong evangelistic preaching.

"He [MacLagan] was especially adept in street meeting work, at which he played his concertina. He was always a Nazarene at heart, and was utterly committed to the message of full salvation."

Rev. J. B. MacLagan will chiefly be remembered for his pastoral affection, and his genius for friendship.—*T. Crichton Mitchell*

### EVANGELIST SUCCUMBS

Rev. Thomas Hayes, evangelist and pastor for fifty-eight years, died April 25 after a short illness caused by a heart attack. Mr. Hayes, who was seventy-three, made his home in Pasadena, California.

Among his survivors is his wife, Bessie E. Hayes.

### NAZARENES RANK TENTH

The Church of the Nazarene ranks tenth among the leading missionary agencies in North America that are sending missionaries to other nations. The nine denominations or agencies that come ahead of the Nazarenes

are: Methodist, Adventists, Southern Baptists, United Presbyterians, Sudan Interior Mission, Wycliffe Bible translators, Christian and Missionary Alliance, Assemblies of God, and Presbyterian U.S.

### POWERS SCHEDULES RETURN

Dr. Hardy C. Powers, general superintendent, indicated in an April 25 cablegram that he plans to leave Singapore, May 9, approximately a month after being hospitalized there with a slight coronary attack.

He will assume his district assembly schedule in Florida, May 22-23.

## Next Sunday's Lesson

By A. Elwood Sanner

### STEPHEN—MAN OF FAITH (May 21)

Scripture: Acts 6:1—8:1 (Printed: Acts 6:8-12; 7:51-60)

Golden Text: Philippians 4:13

*What is the relationship between the Old and New Testaments? Why should we consider such a question?*

**Synopsis:** When the young Church chose seven Spirit-filled men of wisdom to assist the twelve, the saintly Stephen came into prominence. He is remembered, not for the menial tasks assigned him, but for his eloquent defense of the gospel before the council. Of special interest, is the confrontation of Stephen and Saul, a young man who witnessed and approved Stephen's martyrdom.

#### *Stephen vs. Saul: death*

As one ponders this part of Acts, something dramatic begins to emerge: two young men face each other in a struggle typical of the age-long tension between the old covenant and the new.

Stephen had been chosen to relieve the apostles of mundane duties, but we first hear of him as he entered into disputations with a certain synagogue in Jerusalem. This group seems to have been a congregation of free-men (citizens of Rome) which included some Jews from Cilicia, Saul's home province. It is reasonable to conclude that the "apostle of the Gentiles," not yet converted, was a member of that synagogue.

In any case, the debate led to Stephen's arrest and to his lengthy defense before the Sanhedrin. Whether Saul listened to the sermon, we do not know, but he did witness and support the savage stoning and death of the young Christian.

#### *Saul vs. Stephen: life*

When did Saul of Tarsus first begin to kick against the goads of God (Acts 26:14)? If it was not as he listened to Stephen's witness, so full of grace and power, perhaps it was as he looked on the angelic face of the young martyr, as he saw the Son of Man in the open heavens, and as Stephen prayed for his executioners, "Lord, lay not this sin to their charge."

If Saul saw the Old Testament in conflict with the New, Stephen saw the New Testament in cooperation with the Old. It cost Stephen his life to confront Saul. It cost Saul his blindness to confront Stephen.

# The Answer Corner

Conducted by W. T. Purkiser, *Editor*

**What happened to Elisha when he cursed little children in the name of the Lord, for calling him a bald head? Did he lose favor with God for such an act? Could a person under pressure be guilty of such an act today?**

The episode to which you refer is described in II Kings 2:23-25.

Without minimizing the difference between the dispensation of the law and that of grace, I would simply say that most of the problem arises from a sorry mistranslation of the original Hebrew.

As Adam Clarke long ago pointed out, the words here translated "little children" are used of Isaac when he was twenty-eight years old (Genesis 21:5-12), of Joseph when he was thirty-nine (Genesis 41:12), and of the soldiers of Ahab in I Kings 20:14.

This, therefore, was not a matter of childish disrespect, but a deliberate and blasphemous attack upon the God of Elisha by young, idolatrous hoodlums who knew better.

Further, Elisha's "curse" (which was not swearing, or profanity, but a pronouncement of judgment) may well have been predictive rather than causal. That is, as Dr. Clarke says, Elisha had no power to control the actions of the enraged bears—whose whelps, incidentally, may have been annoyed or destroyed by those same witless youths.

There is, therefore, more to this incident than meets the eye. It could well be the swift judgment God sometimes imposes on conspicuous evil.

No one today has any authority to invoke the name of God in a declaration of judgment against evildoers. Our situation, in that respect, is different from that of the Old Testament prophets or, for that matter, of New Testament apostles (I Corinthians 5:3-5).

**What scriptures do the Nazarenes have for saying that they are born in original sin?**

The same Scriptures orthodox, mainstream Christianity has had for over nineteen centuries in teaching that all people are born in original sin.

Why don't you start with Romans 5:12-14, 17-18? Then read Genesis 5:3; 6:5; 8:21 (remembering that "imagination" here does not mean "fancy" or "dream," but propensity or tendency); Job 14:4; Psalms 14:2-3; 51:5; 58:3; Jeremiah 17:9; Mark 7:20-23; John 3:5-6; Romans 7:17-18; 8:5-9; Galatians 5:17-24.

If these passages don't put you on

your knees, I'm afraid there's not much hope.

These verses do not mean that babies or young people who cannot tell right from wrong are damned because of Adam's sin. They are not. They are saved by the merit of Christ's atoning death.

But they do mean (1) that the universality of sinning has its root in a racial tendency to sin; and (2) that no man apart from the grace of God and a new birth can be pleasing to a holy God.

**Since Jesus said of Judas Iscariot, "One of you is a devil" (John 6:70-71), why did He choose him as one of His disciples? Or was Judas born to fulfill prophecy?**

Jesus chose Judas, not for what he became, but for what he could have been.

I see no evidence in the Scriptures that Judas was any different from the other disciples when he was chosen to be an apostle.

If the expression "is a devil" puzzles you, compare it with Matthew 16:22-23, when Jesus said to Peter, "Get thee behind me, Satan."

Also, the time factor in the Gospels is not always apparent on the surface. The best scholarly opinion places the

events of John 6 just about twelve months before the final betrayal and crucifixion of Christ. Already the set of Judas' soul had become apparent to the Master's eye.

I do not think Judas was "fore-ordained" to betray the Lord. It seems to me that principle expressed by Jesus in Luke 17:1-2 applies here: "It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea . . ."



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# THE AGONY OF THE "WHY?"



**T**hree times in two short chapters the Psalmist asks one of life's most perplexing questions—"Why?" (Psalms 42:5; 43:5). It well may be life's supreme question. Other questions reveal the anxieties of the mind, but no "Where?" "When?" "Which?" "Whence?" "Whither?" or "How?" lays bare the Stygian darkness of the soul's most secret chamber as does "Why?"

It is the question the Master addressed to His Heavenly Father in the darkest moment of His earthly existence: "My God, my God, why . . . ?" (Matthew 27:46)

The double address to God bespeaks the dark anguish of Christ's troubled soul. Into the "Why?" are distilled queries as to the justice, the love, and the goodness of God himself. It is the point at which sight has gone into total eclipse, where faith must walk alone.

The "Why?" is addressed to the heavens—to the supreme Ruler. It is an effort to understand the workings of the divine. But the heavens are higher than the earth, and the ways of the heavens cannot be comprehended by the earth. Despite the fact that God has conveyed to man some of His thoughts and plainly marked many of His paths, of Him it still must be said, "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known" (Psalms 77:19). After centuries of man's intimacies with the heavens it remains true that . . . his ways [are] past finding out" (Romans 11:33); and that "clouds and darkness are round about him" (Psalms 97:2).

When the Psalmist said, "Why art thou cast down, O my soul? and why art thou disquieted within me?" (Psalms 43:5), he was asking a question that in many instances has no answer.

The moods of the soul cannot be explained. They are the movements of man's spirit, and the movements of the spirit of man are similar to the movements of the Spirit of God—likened by Jesus to the movement of the wind, which "bloweth where it listeth, and thou . . . canst not tell whence it cometh, and whither it goeth" (John 3:8).

While there is no assurance that the "Why?" will have an answer in this present life, there is abundant proof that the anguish evoking the question will be assuaged and that the pangs of pain will give way to paeans of praise: "For I shall yet

praise him, who is the health of my countenance, and my God" (Psalms 43:5).

When the anguish of the soul has ceased, the answer to the question may await its appointed time, be it this side the grave or the other. When faith rules the soul, the claims of knowledge are less pressing. There is a willingness to trust where one cannot see, and rely upon the wisdom of the Pilot although the path through the deep is known only to Him.

The Psalmist points out the bridge from the soul's disquietude to a path of peace in the simple injunction, "Hope thou in God" (Psalms 42:5). A New Testament saint reminds us that "we are saved by hope" (Romans 8:24). Our moods may blow in and as swiftly blow out, but "now abideth . . . hope" (I Corinthians 13:13). The bridge to peace and praise is ever abiding, and from every "cast down" experience there is an escape route that can never be blocked: "Hope thou in God."

That hope will save you—save you from despair and save you from the agony of an unanswered question. When the dark-enshrouded soul turns to the cloud-shrouded Throne in hope, "deep calleth unto deep." From the heights of the heavens comes a response to man's deepest hope, and, lo, a lighted path lies clearly before him.

*O God, we thank Thee that Thou art ever teaching us that Thou art above us and that the finite cannot fully grasp the Infinite, and therefore we must be content to rest our souls in Thee as a child would trust its loving mother.*

*We are content to know only what Thou art willing to reveal. We recognize that some of Thy thoughts are like the words spoken to Daniel, "closed up and sealed till the time of the end" (Daniel 12:9).*

*Grant unto us that in the future we may be more swift to hope in Thee, and to trust in the dark hours when we cannot see.*

*Manifold are Thy promises, as echoed by David: "Many, O Lord my God, are thy wonderful works . . . and thy thoughts which are to us-ward" (Psalms 40:5).*

*"How precious also are thy thoughts unto me, O God!" (Psalms 139:17)*

*Forgive us for forgetting.*

*In Christ's name, Amen.*

● By T. W. Willingham  
Kansas City, Mo.