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Church of the Nazarene

4-12-1967

Herald of Holiness Volume 56, Number 08 (1967)

W. T. Purkiser (Editor)

Nazarene Publishing House

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Recommended Citation

Purkiser (Editor), W. T., "Herald of Holiness Volume 56, Number 08 (1967)" (1967). *Herald of Holiness/Holiness Today*. 1650.

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herald

OF HOLINESS

Church of the Nazarene

See page 3.

Look Upward, Stranger

See page 17.

Triplets Added to Cradle Roll

See page 8.

Your Fortune Is Made





General
Superintendent
Powers

GOD SPEAKS IN THE STORM

A great many people hear God speak, but they do not hear alike. In John 12:29 we are given an example: "The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him." Some heard and said it thundered; others heard and said an angel spake to Him. What a difference!

In the same experience one is frightened and another is comforted. One is a materialist with only limited natural resources to call upon in life's emergencies; the other is the man of faith who has tried and tested God's promises, and even in the midst of life's perplexities and bewilderment he holds to God's unchanging hand. This man may not understand every experience through which he passes, but he does know his Heavenly Father and so he trusts and waits for that time when, no longer seeing through a glass darkly, God shines the light of His truth on his unexplained problems.

A personal knowledge of God's love and an unwavering trust in that love when we are in the storm is the only sure way of hearing God's voice correctly. The materialist

has only a natural explanation and hence often becomes frustrated and embittered. There are no ultimate answers other than God.

On the other hand, the man of faith does not discount the natural, but his ear is attuned to the voice of God, his Father, who rides upon the storm, and hence he hears more than thunder and is blessed. He does not look to the storm for an explanation. He looks to Calvary for the evidence of God's love. With Calvary in view can any man doubt that God loves him, even in a storm? Like the disciples of old on the Mount of Transfiguration, who feared as they entered the cloud, let us remember that out of that experience came a new revelation of Christ and a measure of spiritual strength not known before.

So I go on, not knowing—

I would not, if I might—

*I would rather walk in the dark with God
Than go alone in the light;*

*I would rather walk with Him by faith
Than walk alone by sight.*

(Mary Gardner Brainard)

Look Upward, Stranger



• **By H. M. von Stein**
Jacksonville, Oregon

A compass-bearing points without regard for steepness of mountains, standing or fallen timber, or tangled brush. It is the only way possible to find a mark the size of a man's hand in a mountain wilderness. And this is necessary in locating a point called a section corner, by which land boundaries are determined.

The terrain in which our search centered remains unchanged since the original survey party passed through, probably with a soldier escort,

for the Indians claimed the land.

The field notes indicated a black oak, six inches in diameter, and three white oaks, ten, fourteen, and sixteen inches through, as bearing trees, scribed 109 years ago!

"It isn't likely the big oak will be standing," Jack, the engineer, remarked. "The little 'n might be. This fir timber has all grown up and nobody has been around here since they were marked."

It was a thrill to find three of the bearing trees

still alive and standing, and to trace the ancient scribe marks in the half-rotted wood.

It seemed strange that the trees had grown hardly at all in over a century. The thriving, vigorous forest had grown up, towering over the oaks and shutting out the sun.

Yet, though they had not grown, they continued to carry their witness.

Standing in the somber, thriving forest I thought of Christians all over America, standing in a surrounding, vigorous generation which overshadows them so that their witness is not as prominent as it once was. You can tell by looking at them that they are different. There is a kind of righteous restraint about them. The church has traced its witness upon them, but they haven't changed much since they became members.

This thriving generation we have helped educate to maturity grew up under our protection as the forest arose out of the earth under the spreading branches of the stalwart oaks.

And then the oaks stopped growing. Why?

A man it not like a tree. The vigor and stature of our rising generation is a challenge to the substance of our faith. It does not shut out the light, but focuses its intensity upon us, demanding:

"What do you believe? Why?"

The witness we bore back yonder is not for now. A tradition is no longer an adequate frame of reference in this day of immediacy. We have all, young and old, "entered an age of progressive education programmed for discovery rather than instruction."

This is a dangerous situation calling for a boldness and strength which the rising generation has yet to learn. All they know is what they have seen and heard. Their keen minds, restless under an overburden of information, realize that the "eternal life" of the gospel, if there is any such thing, must be a knowledgeable,

"know-so" proposition. There is not time for an uncertain salvation.

Have we grown enough to demonstrate that our faith is more than a symbol represented by a picture of a cute baby in a manger away back when kings killed babies for fear of what they might become when grown? Have we grown enough to demonstrate what it means to know God?

People seek the God of reality—not a symbol. Such an attitude becomes destructive when men become presumptuous in their boldness. Yet men must be more reckless and daring than they have ever been, because it is harder to believe now than it ever was, growing more difficult as the ends of time loom upon us.

The framework of symbolism is not the structure to sustain faith, nor is it the inspiration for faith. Symbolism has given inspiration a bad name and isolated our rising generation from everything that cannot be "explained"—until we have "explained" and analyzed ourselves nearly to death.

Valid inspiration is from God alone. And it is here that Christianity has stopped growing and waited, embarrassed. Yet our Lord specifically declared that He came that we might have life more abundant. He has not cut off the source of inspired life in faith.

Today, if any hear His voice, let him who dares step out upon the Word of God, committing himself to its truth and immensity. Explanations are not what we need!

We who carry the marks of His witness need to take time, while there is yet time, to remember that we are strangers here. Social security and retirement pensions do not make us citizens of this world.

The rising generation are anxiously inquiring where to look. They see us looking at them and at our own image.

Look upward, stranger! If you look up, others will. "Your redemption draweth nigh!"

50 Years Ago

in the *Herald of Holiness*

On Godsend

Phillips Brooks makes a fine distinction when he discriminates between our concluding that God must have sent us a thing because it proves good for us and our concluding that God sent it and that hence it must be good for us. He said, "Faith says not, 'I see that it is good for me and so God must have sent it,' but, 'God sent it, and so it must be good for me.'"

—B. F. Haynes, editor.

Fifth Birthday

How quickly the five years have passed since the first issue of the *Herald of Holiness* appeared. These five years have a record which none will ever fully understand except those personally and vitally connected with our publishing interests as a denomination. . . .

No man or set of men, whatever their experience in publishing church literature and their business sagacity and alertness, could have persuaded us that the marvelous results in a religious publishing house could be possible, which we have attained with the limited capital at our command, and the constituency to whom we had to look for patronage. . . .

We are persuaded that this broad disproportion between the results accomplished and the means in hand for its accomplishment is a clear indication that God has been with us.—B. F. Haynes, editor.

A week before revival . . .

Pastor Writes Letter to Church

A certain farmer invested \$1,000 in seed which he sowed within his carefully tilled acreage. Immediately after the seeding he gave careful attention to his proposed crop, keeping his fences mended, and repairing the machinery.

His seed would have yielded a bountiful harvest, but unfortunately, at harvesttime he found his time occupied with other things.

His wife's aunt and uncle, whom they had not seen for two months, came by to visit; and although it was harvesttime, this farmer found it necessary to take some time off and go to the mountains with the company.

The weather was still good when he returned home, but in view of the approaching winter he thought he'd better go to town and shop for some heavy clothing for the family.

So day after day of the harvest season slipped by, and finally winter came with the grain still standing in the field. Of course he felt bad about it, and promised himself to do better "next time," but for that crop there would be no "next time." His opportunities to harvest that crop were all used up.

Next week is "harvesttime" at the church. During these past months, through the Sunday school and various church activities, the seed has been sown and carefully nurtured. Experience of the past has shown that all too often the imaginative fable of the foolish farmer can be translated into reality by the interest shown by the people of the congregation and even the elected leaders of the church.

Never-dying, immortal souls may be in the harvest of these next eight days. As the pastor of this congregation, need I remind you that this harvest of souls is our supreme business. This time is to the church what the harvest is to the farmer. It is unthinkable that we should let material considerations come before our God-called duty these next days ahead.

Will you join me in the following program of harvest?

1. Spend extra time in prayer and fasting, praying for people you hope to bring with you to "the harvest."

2. Make strong effort to bring those folk with you. We have workers of whom you have no need to feel hesitant or ashamed to introduce to your friends.

3. Be present at every service possible, especially Monday and Tuesday nights. These are our two poorest nights in attendance, and we need your help to improve them.

4. Take the lead in coming to the altar to pray with seekers. You may not be a profound Bible student; you may not feel capable of giving wise counsel. The seeker probably doesn't need that anyway. He needs your prayer. Your very presence there is encouraging to him.

. . . Be seeing you in "the harvest field."

YOUR PASTOR



Lesson in a Bulb

• *By Enola Chamberlin*

With feelings close to rever-
ence I hold

This dry, dead-looking bulb
and know that when

The robin tells us spring has
come again

It will burst forth in fluted
cups of gold.

It manifests the stories new,
yet old,

That nature tells each year
with field and glen,

Tells hopefully to hungry
hearts of men

Who will but listen as the tales
unfold.

O dormant bulb, help me to
learn your art;

To keep my hope and trust
while slow hours creep,

While I, as you, am prisoner
of the sod.

Help me to know, to feel
within my heart

That keeping faith, though
white snowdrifts be
deep,

Is but to gather strength to
reach to God.

The Delayed Miracle

• *By Maurice Palmquist*

Denver, Colorado

The German shepherd growled an uneasy welcome as I walked cautiously to the door. It was early evening and I was finishing another day of inviting my neighbors to church. Out in the garage a bald-headed, portly man scraped dog food into a pan.

"Whatta you want?"

* * *

"I'M OUT inviting my neighbors to church. Do you go to church regularly?"

"Come in. It's cold out here."

We sat around the kitchen table for an hour and a half as he told of years of married tension that had culminated a year earlier in a mountain cabin when his wife had committed suicide.

He told of her going faithfully to church, of returning home to his curses and abuse, and finally of her reluctant compliance with his drinking and partying. He told of weekend fishing trips, beer, fights, and misery. He showed me her worn Bible and wept. "It's all my fault, Reverend. I made those tensions and she couldn't stand them. For a year now I've been living in hell."

* * *

THROUGH THE smoke from his cigarette I told the old story again—of God's love, Jesus dying on Calvary to forgive all sins, confession, repentance, and finally faith. I told John about opening the door of his heart to let Jesus in.

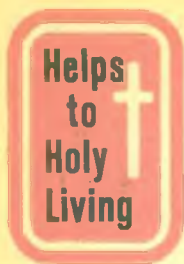
"That's what I need." He looked me in the eye and knelt to pray a stumbling prayer. And the miracle happened again. Forgiveness came—and peace.

In the glow of newfound peace we laughed and praised God together, and then he became very serious. "You know, Reverend, I've prayed to God for a year that someone would come over here and invite me to church. I just didn't know what church to go to and I needed someone to help me."

* * *

WAS IT ANY wonder that I drove home that night with mixed emotions? Thrilled, of course, that John had found Christ and forgiveness. But I was troubled that he had prayed for a year for someone to invite him to church while a family who attended my church regularly lived right across the street and visited him all the time. They had gone to his wife's funeral, mowed his lawn when he was gone, fed his dog—everything except what he had prayed for.

Finally, after a year, I had come—an answer to his prayers. But why hadn't they invited him? I don't know, but since then I try to keep up to date on my witnessing to the folks across the street, the gas station attendant, and the others I see regularly. I don't want a miracle to be delayed waiting for me.



Your Fortune Is Made

• By Ralph E. Perry
Kankakee, Illinois

Holy Spirit provides resources for successful Christian living

The late Dr. L. B. Smith recalled that years ago an old professor at Vanderbilt University said to a group of young men preparing for the ministry, "Young men, get the Holy Spirit and your fortune is made!" He was not thinking of fortune in terms of dollars and cents, but in terms of successful Christian living.

Some might seek the Holy Spirit with wrong motives, as was the case of Simon the sorcerer described in Acts 8:18-19. The only motive in seeking the Holy Spirit which can be justified is the desire for a heart cleansed from all sin. This in turn results in power to live and do as God would have us live and do.

What has the Holy Spirit's coming meant in your life? To some it has meant:

A more fervent witness

Jesus promised in Acts 1:8, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." One has said the second blessing is a speaking blessing, and the reason some people are so poor spiritually is that they never collect *witness fees*. The early Methodists used to say, "When this blessing is not preached, the class meeting dies."

As a boy, I attended a Methodist church in Ohio. There came a holiness evangelist to our church for a ten-day meeting. During this meeting a lady got sanctified who had been a Christian for many

years. I shall never forget the way she told other people about her newfound experience. That made a profound impression on me as a lad. I saw the difference the Holy Spirit's coming into this life had made in the area of witnessing.

Overcoming a man-fearing spirit

This can be seen in the experience of the Apostle Peter.

Before Pentecost he cringed in fear at the presence of a little maid, denying that he knew Jesus Christ. After Pentecost he was out on the streets charging the Jews with the responsibility for crucifying the Lord.

The Jews observed the boldness of Peter. This boldness was a new characteristic and it was the result of the Holy Spirit's coming. One of the real tests of being sanctified is that of overcoming the man-fearing spirit.

A deathblow to doubt and unbelief

Entire sanctification deals a deathblow to doubt and unbelief. We see this again in the experience of the apostles. Where they had been wavering, fearful, self-centered, and unbelieving, they became steadfast, courageous, unselfish, and believing. Pentecost had brought about a new dimension in their lives. We see it expressed in their behavior.

If there is one thing above another that entire sanctification should and will do for the individual, it is to destroy doubt and

help him at the point of faith. It is hard to doubt and have faith at the same time. Doubt led to unbelief and kept Israel out of the Promised Land. It led to the downfall of the Hebrew nation.

Doubt always hinders the Christian in his walk with God. The Holy Spirit in sanctifying power cleanses away the carnal nature, which is the source of doubt and unbelief. This in turn encourages faith.

A fullness of blessing

The coming of the Holy Spirit means a fullness of blessing—the uncontainable blessing is as a well of water springing up and flowing out with blessing and salvation. Some have walled up a dry well and their experience is far from satisfactory.

There is an interdenominational campground called Sychar at Mount Vernon, Ohio. There is a story back of the well there that always has been of interest to me.

When the holiness people settled there many years ago, they started to drill for water. They drilled for days but failed to strike water. Then they held an all-night of prayer. The next day they struck an adequate source of water. The adequate source of water impressed me as a lad attending this camp with my parents as I watched the clear, sparkling water pour forth from pipes into the cement enclosure.

Jesus promised that the Holy Spirit would be in us "a well of water springing up into everlasting life." The Holy Spirit brings an adequate source of blessing to the life of the believer.

A holy life day by day

God swore by oath to Abraham that "we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:74-75). Some have found the Holy Spirit's coming to mean one thing, and some another, but multitudes have found it possible to live holy lives day by day through the power of the Holy Spirit. They would testify that this is possible only since the Holy Spirit has come to abide.

Yes, the old professor was right, "Get the Holy Spirit and your fortune is made!"

HOW IMPORTANT IS FRIENDLINESS?

• *By Olive W. Mumert*

Youngstown, Alberta

My mother had the right idea regarding strangers in the church. I suspect that if she had been financially able she would have collected young people—and older ones too—from other places as well as from church.

We lived in a town near a large army camp. Each new group of trainees had one or two young men who found their way to church.

Mother never waited to see if they were going to be regular attendants. The first time she saw a new one at the service she invited him home for a meal. And she made each one of them feel welcome to return whenever he wished. And this she did in spite of the fact that she had three teen-age daughters.

* * * * *

SHE HADN'T much of worldly wealth to offer, but like the widow who gave of her small living, she did what she could. She couldn't offer anything fancy to the boys and girls who came into the home, but she gave them what they needed most, a home to come to and friends to visit with.

Young Peter left home to join the air force. Living conditions in the barracks were a complete change. He missed family life. New companions faced him with new situations. And he found it easier to join the others in avoiding church. Fishing trips and parties gave him the social life he needed. The temptations were overwhelming.

Protestant Christians seemed to be lacking in his life. It was Catholic friends who made him welcome in their homes and churches. And before long he joined the Roman Catholic church.

He met Christians in his travels. But they were, apparently, too slow in making him welcome in their midst.

* * * * *

ANNE, A FRIEND of mine, went into the city 250 miles from home. She worked in an office there, and roomed with another girl. I contacted friends in the city about her and asked them to see that she was made welcome.

They all had good intentions and promises. But before they found the time to contact Anne she had given up the fight against loneliness and married a man of poor reputation.

Consider carefully your attitude to strangers. God says, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Hebrews 13:2).

Editorially Speaking

• By W. T. PURKISER

The Major Mistake of Perfect Love

The central point of John Wesley's classic *Plain Account of Christian Perfection* is the definition of perfection. Then, as now, opponents of full salvation read into the idea of perfection many qualities not properly there. They then deny the possibility of holiness because these qualities are not found in the lives of those who profess sanctifying grace.

One of the most common objections was that "a perfect man would make no mistakes." Since, by common consent, all human beings are liable to mistakes, it was argued that therefore there is no such thing as Christian perfection.

Mr. Wesley's answer was the same in each case. By Christian perfection he meant a measure of grace sufficient to keep the believer free from committing sin in the sense of willfully and knowingly transgressing the law of God, and that this is the result of nothing more and nothing less than pure love for God and man.

In making clear what he meant by perfection, Mr. Wesley said, "We secondly believe that there is no such perfection in this life, as implies an entire deliverance, either from ignorance, or mistake, in things not essential to salvation, or from manifold temptations, or from numberless infirmities, wherewith the corruptible body more or less presses down the soul."

The question was raised, "But how can every thought, word, and work, be governed by pure love, and the man be subject, at the same time, to ignorance and mistake?" Mr. Wesley replied:

"I see no contradiction here: 'A man may be filled with pure love, and still be liable to mistake.' Indeed, I do not expect to be freed from actual mistakes, till this mortal puts on immortality."

But, interestingly enough, Mr. Wesley went one step farther. He pointed out that there is one kind of mistake to which perfect love makes a person more prone than he would be if his heart were not thus filled with pure love to God and man.

Let Wesley's own words speak to us: "Love itself may incline us to mistake. The pure love of our neighbor, springing from the love of God, thinketh no evil, believeth and hopeth all things.

Now, this very temper, unsuspecting, ready to believe and hope the best of all men, may occasion our thinking some men better than they really are."

The point is obvious. The carnal mind tends to be suspicious, quickly judging on the basis of casual observation, ready to see the worst in others. The person in whom God's love is made perfect may actually be "taken in" because he conforms to the great pattern for love in I Corinthians 13.

THIS IS A HIGH STANDARD. The question remains, Is it too high? Certainly there are a great many who profess the grace of perfect love who never seem to err on the side of too much charity toward the faults and imperfections of others.

Really, our concern is to know whether Mr. Wesley's standard is biblical. Here the evidence will be both negative and positive.

First, the New Testament firmly and repeatedly forbids Christians the right to a place on the judgment seat.

True, there may be such a thing as "observing fruit." Dr. Olive Winchester used to observe that if a man fools you once it's his fault. If he fools you twice it's yours.

Yet we must not allow the human necessity for appraising the moral quality of other people's character and lives to lead us into the sin of violating our Lord's commands, "Judge not, that ye be not judged" (Matthew 7:1), and, "Judge not according to the appearance, but judge righteous judgment" (John 7:24).

The problem of those to whom these words were addressed was a twofold problem. It was the problem of a censorious and unloving attitude. And it was the problem of "teaching for doctrines the commandments of men." Because they judged others by their human standards, the result was, Jesus said, that "ye reject the commandment of God, that ye may keep your own tradition" (Mark 7:7-9).

Even outside the Gospels, the New Testament standard is the same. Paul is particularly emphatic at this point, perhaps because he had himself suffered a constant barrage of criticism and

maligning gossip from both outside and within the Church.

"Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. . . . Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way" (Romans 14:3-13).

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts" (I Corinthians 4:5).

James likewise pleads for a charitable attitude: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one law-giver, who is able to save and to destroy: who art thou that judgest another?" (4:11-12)

ON THE POSITIVE SIDE, Mr. Wesley's thesis is also borne out. Mr. Wesley cited the great "Hymn to Love" in I Corinthians 13. We have read these words so often in the hallowed and familiar language of the King James Version that they have almost lost their meaning for us. Listen to them in the sparkling version of J. B. Phillips:

"This love of which I speak is slow to lose patience—it looks for a way of being constructive. It is not possessive: it is neither anxious to impress nor does it cherish inflated ideas of its own importance.

"Love has good manners and does not pursue selfish advantage. It is not touchy. It does not keep account of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when truth prevails.

"Love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen" (I Corinthians 13:4-8a).*

Peter puts it in direct, strong language: "Above all things have fervent charity [love] among yourselves: for charity shall cover the multitude of sins" (I Peter 4:8).

"Love is blind," we say. Like so many of our popular proverbs, this is only half true. It is not that love is blind. It is that love sees behind the imperfect and faulty behavior the worth of an immortal soul for whom Christ died.

Love, whether human or Christian, sharpens

the sight and helps us see what others are blind to.

It is pretty hard to deny the point Mr. Wesley has made. Mistakes are inevitable in our human frame. Ours is the choice whether we shall err on the side of suspicion or on the side of love.

The Wrong Map

An American missionary flew over the spot in Zambia where Dag Hammarskjöld met his untimely death. The pilot of the mission plane, a resident of Zambia, told him something of the circumstances of the accident.

In the cockpit of the wrecked United Nations plane the rescue party found an open map of Nadolo, a town near Leopoldville, Congo. But its destination was Nadola, Zambia.

The map of the Nadolo section showed that the pilot had a thousand feet more altitude than he actually had at Nadola, since Nadola is higher than Nadolo. He crashed in an open field in the dark, believing he had a thousand feet more than he actually had. He was flying by the wrong map.

Such a story in broad outline could be repeated hundreds of times. A safe arrival at the right destination depends on having the right map.

What is true in geography is just as true in the voyage of the soul through life. No amount of skill and no degree of sincerity can make up for the tragic blunder of navigating by the wrong map.

It is amazing how many in our day who would insist on the most accurate possible chart for their trips across the face of the earth are satisfied to take their voyage into eternity on the basis of whim, desire, or that hazy attitude "sincerity."

They seem to think that all roads lead to the same destination. Yet Jesus made it clear that they do not. There is a strait gate into a narrow way that leads to life. And there is a wide gate into a broad way that leads to destruction.

The difference in the ways and their contrasting destinations is not changed by the sincerity or good intentions of those who travel them. They are fixed by the very nature of reality, by "the lay of the land," so to speak.

There is, of course, a map. We are not explorers groping out into the unknown. We are pilgrims traveling toward a heavenly city.

The right map is the Word of God. The Guide is Christ, who is at one and the same time the Way, the Truth, and the Life. The compass is "zeroed in" on the polestar by the Holy Spirit.

All we need for the journey has been given us. There is no reason to crash in the dark while flying by the wrong map.

*From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

ON CHOOSING WHAT YOU MUST TAKE

By Paul Culbertson

Consider this provocative statement by Dr. James B. Chapman: "No man is free to do as he pleases, but a Spirit-filled Christian is free to choose what he must take."

Do you have some undesirable and unwelcome condition or problem in your life which you *must* take? Have you, as a Christian, freely chosen it, and thanked God for it?

How and why is it possible for a Spirit-filled Christian to choose what he *must* take? It is because he has already freely chosen the will of God, and all that comes to him within the scope of that will. He has confidence in the love, goodness, and wisdom of the One whose will he has made his master-choice.

One of our basic needs, psychologically and spiritually, is to humbly recognize the limitations which God has written into the nature of the universe, including our own finiteness; and to seek to distinguish between the alterable and unalterable conditions of life.

In creating man, God designed that he should have a measure of freedom and sovereignty. In his relationship to nature around him, man was given dominion and commanded to exercise it. But man's relationship to his Creator was that of a servant. Man's sin involved a violation of his servanthood, in an effort to become a "god" (Genesis 3:5). In so doing, man forfeited his complete lordship over nature, for it depended on the maintenance of his attitude of humble stewardship toward his Maker.

Natural man is still trying to be his own god. But it won't work. Those who are trying to find they are fighting a losing battle. No man can transcend the limits that God has woven into the very structure of reality.

Jesus called attention to man's finiteness in the divine plan when He said: "And which of you by being anxious can add a cubit to his span of life? If then you are not able to do as small a thing as that, why are you anxious about the rest?" (Luke 12:25-26, RSV)

There is widespread evidence all around us of man's efforts to prove he is a god and is able to save himself: the insatiable drive for more and more wealth; the obsessive attempt to deny the horror and certainty of death; the compulsive urge to cover up evidences of aging; the arrogant pride which denies any need of God's self-revelation in Jesus Christ; and the driving "business" which provides an escape from moments of quiet reflection of life's meaning and purpose.



Culbertson

What, then, is the way? It is an attitude of childlike humility and honesty which recognizes the lordship of Christ, and the limitations which God has written into the very texture of the universe, including our bodies and minds. It is the way of the Perfect Servant exemplified in the life of our Lord, who, though He was Lord of all, humbled himself and became the Suffering Servant (Philippians 2:5-11). It is to follow His example of loving obedience and simple dependence on the Father.

Such an attitude of humble trust will sustain us when we are confronted with the inevitable facts of our finiteness, including death, and the tragic and unwelcome events of our lives. When there are conditions that can and should be altered by intelligence and purpose and effort, we shall do our best. When we are confronted by undesirable but inescapable conditions of life, we shall rest in the sovereign will of a loving Heavenly Father. We shall, by God's grace and power, humbly and freely choose what we have to take.

O God and Heavenly Father, grant us serenity to accept what cannot be changed, courage to change what can and should be changed, and wisdom to tell the one from the other. Amen.

Announcements

RECOMMENDATIONS

Rev. J. C. Wallace is entering the field of full-time evangelism. He has unusual preaching ability, a keen insight into the present-day needs of our church, and a genuine dedication to the task of winning souls. I highly commend him to our churches and camps throughout the nation. His address: 2115 Pennycastle, Louisville, Ky. 40205. —Dallas Baggett, Superintendent of Kentucky District.

EVANGELISTS' OPEN DATES

Leonard G. Hubardt, Route 6, Huntington, Indiana 46750: Open time in April and May

SPECIAL PRAYER IS REQUESTED

- by a Christian lady in California that the Lord will heal their pastor.
- by a Christian lady in Texas that the Lord will touch her physically.
- by a Christian lady in Ohio for her sister who is to undergo heart surgery.
- by a Nazarene lady from Ohio for her husband's health and salvation, and also for two grandsons who are in the service of their country.
- by a Christian lady in Oklahoma for her daughter who has recently undergone surgery.

District Assembly Information

MIDDLE EUROPEAN, April 19-21, First Church, Rodovrevej 47, Rodovre, Denmark, Pastor Gunnar Gundersen. General Superintendent Williamson. (N.W.M.S. convention, April 19; N.Y.P.S. convention, April 19)

HAWAII, April 27 and 28, First Church, 408 N. Judd St., Honolulu, Hawaii 96817, Pastor Charles Higgins. General Superintendent Coulter. (N.W.M.S. convention, April 26; N.Y.P.S. convention, April 29)

Vital Statistics

BORN

- to Mr. and Mrs. Charles Hoover of Kansas City, Missouri, a son, Kevin Duane, February 23.
- to Rev. and Mrs. Ronald D. Crosley of Wellington, Texas, a daughter, Laura Lynne, March 2.
- to Michael D. and Jean (Copeland) Ice of Bethany, Oklahoma, a son, Feron Michael, February 15
- to Autilio and Virginia (Penha) Da Costa of Brockton, Massachusetts, a daughter, Carol Elaine, February 19

DEATHS

MRS. UNA P. ALSTIN, eighty-nine, died March 1 in Manchester, Connecticut. Funeral services were conducted by her pastor, Rev. Robert J. Shoff. She is survived by a son, one grandchild, and three great-grandchildren.

MRS. EVA E. CALL, sixty-three, died February 18. Funeral services were conducted by her pastor, Rev. William E. Naill, Sr. She is survived by her husband, James W., and son Richard, and several grandchildren.

NORRIS W. FORD, seventy-two, died February 24 in Sarasota, Florida. Funeral services were held in Old Saybrook, Connecticut, by his pastor, Rev. Robert J. Shoff. He is survived by his wife, two sons, one daughter, and seven grandchildren.

RUREL W. GILMORE, sixty-one, died unexpectedly January 21 in Portland, Oregon. Funeral services were conducted by his pastor, Rev. Mel V. Iaws. He is survived by his wife, Virginia; one son, Howard W.; one daughter, Carmen; and brothers and sisters.

MRS. LAURA GODFREY, sixty-one, song evangelist, died February 24 in Inglewood, California. Funeral services were conducted by Rev. Ralph Hertenstein, Dr. H. R. Waller, Dr. Shelburne Brown, and Rev. Wendell Wellman. She is survived by three daughters, Gwendolyn Bergherm, Betty Parker, and Marjorie Perkins, and nine grandchildren.

J. W. GOINS, SR., eighty-two, died March 5 in Tuscaloosa, Alabama. Funeral services were conducted by Rev. Roy McKenney, Rev. Wesley Tatum, and Rev. Cullen Evans. He is survived by eight children: Rev. James E. N., H. B. Truman, Lavender, Mrs. K. C. Crawford, Mrs. Don Cork, and Mrs. Paul McGrady; and a large number of grandchildren and great-grandchildren.

MRS. MARY HARVEY, fifty-seven, died January 12 in Albany, Kentucky. Funeral services were conducted by her pastor, Rev. J. B. Root. She is survived by a daughter, Mrs. Vernita Blair; one son, Rev. Forest F. Harvey; and six grandchildren.

MRS. BELLE DAVIS JENKINS, seventy-two, died February 8 in Lenoir City, Tennessee. Funeral services were conducted by her pastor, E. J. White, Howard Field, and Charles Patton. She is sur-

vived by her husband, Lon; two sons, Buddy and Curtis; four daughters, Mrs. Nellie Robinson, Mrs. Mildred Hines, Mrs. L. F. Callahan, and Mrs. Ira Crisp.

REV. JOHN VAN GENT, seventy-seven, died March 6 in Oskaloosa, Iowa. He was a retired pastor and evangelist, working in home mission churches on the Iowa District. Funeral services were conducted by Rev. Aleck Ulmet and Dr. Gene Phillips. He is survived by his wife, Ida; one son, Arthur; two daughters, Mrs. Florence DeBooy and Mrs. Genevieve Oswald; three grandchildren; and five great-grandchildren.

Directories

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Pro: Life as a Minister's Wife

I wanted to express my sincere appreciation to Dr. Purkiser for his editorial in the February 15 *Herald of Holiness*; also the article, "No Tomorrow," by John W. May.

"A strange blind spot!" You know, when I was a girl, I always said, "I'll never marry a preacher." I thought his life was too hard. But I'm so glad I prayed, "Not my will, but thine be done." To know His will and to do it gloriously truly is a romance.

As the wife of an evangelist in the Church of the Nazarene for many years, I remember how we hurried from one revival to another seeking to win a soul ere it would be too late. He's in heaven now, but I still hurry

to get on my knees to pray for some request . . . to write that letter . . . to visit someone in distress or deep sorrow, because there may be "No Tomorrow." . . .

MRS. NENA HENBEST
Arkansas

Pro: Christmas Stamps

I was happy this year (1966) that Christmas stamps were chosen which portrayed some of the meaning of Christmas, in contrast to last year when they purposely printed some that had no relationship to Christmas in order not to "offend." I was greatly surprised to see that someone wrote in a protest because the book was a "missal." To me it looked like the Bible, even under a strong magnifying glass.

I think sometimes we go out of our way to find something wrong. "Whatever things are lovely . . . think on these things." We enjoy the *Herald*, particularly the answers by Dr. Purkiser.

MRS. CHARLES NICHOLS
California

Con: Moving Slates from HERALD

As a booster and supporter of the *Herald* and an enthusiastic denominational man I am shocked and left dangling in midair at the recent news of obliterating and annihilating Evangelists' Slates from the *Herald of Holiness*. . . . The *Herald of Holiness* without reservation will proclaim it in no uncertain terms and tones—"More and more room for institutionalism, promotionalism, and commercialism but less and less room for real, true, dynamic, Holy Ghost evangelism." . . . Dry-eyed and cold-hearted formalists who are not interested in evangelists and revivals are rarely and seldom enthusiastic subscribers to the *Herald of Holiness*.

PAUL J. STEWART
Alabama

. . . I would like to go on record as being opposed to taking the evangelists' slates out of the *Herald*. We need to promote our revivals as much as possible. . . . During a recent revival at our church many people stated the reason for their being present was that they had read about it in the *Herald*. . . .

RODNEY W. DUNHAM
Maine

. . . I would like to see the Evangelists' Slates remain in the *Herald*. I follow the schedule of those evangelists I know, and have visited nearby revivals because I read in the *Herald* where a particular evangelist would be conducting a meeting there.

My people have frequently done the same. Some of them have mentioned that it helps them in praying for those evangelists that they know personally. . . .

GAYLORD R. RICH
Michigan

I sincerely hope the evangelists' slates will not be discontinued in the *Herald*.

T. McCORMICK
Indiana

Maryland Pastor Cited

The pastor of Hillside (Md.) Grace Church, Rev. J. Weston Chambers, was named among five "outstanding young men" of Prince Georges County by the area's Junior Chamber of Commerce.



J. Weston Chambers

Chambers was honored at a dinner meeting in late January by Jaycee President Frank Komenda. The county, the most populous in Maryland, is part of the Washington, D.C., metropolitan area.

Chambers had been pastor at Grace Church less than eighteen months when he received the award. He was cited with two attorneys, a state senator, and a bank manager.

A native of Port Elizabeth, New Jersey, Chambers was graduated from Eastern Nazarene College in 1957, and Nazarene Theological Seminary in 1960. He is married to the former Luine Stine. They have three children.

Church Chuckles by Cartwright



"He'll come back down to earth in a minute. Some friends he invited to church actually showed up!"

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COLORADO CHURCH DEDICATED—General Superintendent Samuel Young, Dr. Kenneth Rice, executive secretary of the Department of Church Schools, and Rev. E. L. Cornelison, Colorado District superintendent, participated recently in dedication services for the \$90,000 Greeley (Colo.) First Church. Educational facilities were dedicated to the late Mr. and Mrs. L. R. Rice, parents of Dr. Rice. Pastor since 1963 is Rev. Earl B. Wheeler.

Of People and Places . . .

Pastor to Chaplaincy

Rev. Bill Sharp, a 1964 graduate of Nazarene Theological Seminary and pastor at Lemoore, California, recently entered the army as a chaplain. He is stationed at Fort Bliss, Texas, and is assigned to Air Defense Command.



Capt. Sharp
College.

The Sharps reopened the church in Lemoore in 1964, which had been inactive. He and his wife, Carolyn, have two daughters.

CELEBRATING their fiftieth wedding anniversary January 9 were Mr. and Mrs. William H. Ellwanger, Bethany, Oklahoma. With them were their three children, Mrs. Dorothy

Sawyer, Dr. C. William Ellwanger, and Mrs. Jeanette Rowe.



Mr. Chandler

RAMAN CHANDLER, Dalhart, Texas, rancher, was elected unanimously by the Abilene District advisory board to fill the vacancy on the board created by the death of M. King Bingham, who died unexpectedly in January.

ROBERT L. OWEN, editorial director for the Narramore Christian Foundation, assumed the additional responsibility recently of director of the Pasadena College news service. Owen pastored for ten years in Idaho, California, and Illinois. He was editorial director for David C. Cook Publishing Co., and director of publicity and advertising for LeTourneau College, Longview, Texas, prior to joining the Narramore Foundation.

News of Revival . . .

E.N.C. Notes Spiritual Tide

QUINCY, Mass.—Revival stirred the Eastern Nazarene College campus and Wollaston church recently during a weekend youth crusade with Rev. Jim Bond, Nampa, Idaho, as more than 100 persons approached the altar to be reclaimed, renew their vows, or be sanctified wholly.

Before the meeting various prayer groups were spontaneously organized, and there were extended times of intercessory prayer, according to Pastor Milton E. Poole.

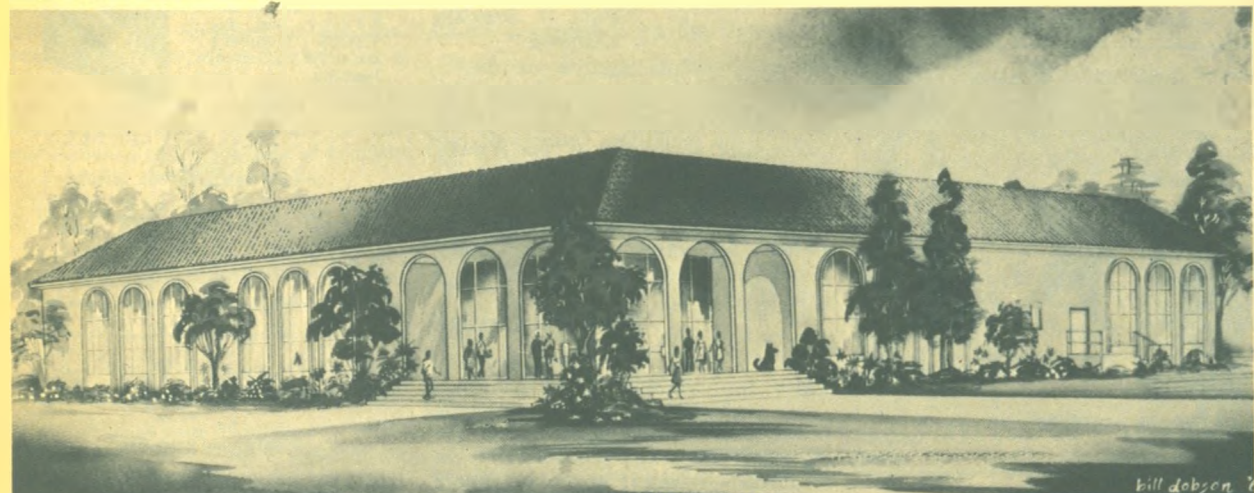
Bond, who is pastor of College Church near the campus of Northwest Nazarene College, gained immediate rapport with students as he spoke. He mingled informally with them during campus activities, discussion periods, and counseling sessions.

"We praise the Lord for the exaltation of the Word, the honoring of the Holy Spirit, and the recognition of the dignity and worth of each person present," Poole said.

HEILAIKE, Tex.—Nazarenes here took the opportunity to congratulate Dr. and Mrs. A. S. Landon on their sixtieth wedding anniversary during a Sunday school convention conducted at the church. During the occasion, seven persons found spiritual help and another joined the church, according to Pastor Terry Curtis.

BRISTOL, Ind.—Evangelist Twyla Pittenger preached here during a youth revival which saw thirty-seven persons seek spiritual help, according to Pastor Donald F. Crigger.

PLACERVILLE, Calif.—Evangelist and Mrs. S. Trueman Shelton conducted revival services here recently in which "many prayers were answered as souls found Christ," according to Pastor L. B. Snellenberger.



PASADENA LIBRARY—Construction of a \$1 million library which will contain 300,000 volumes will begin shortly at Pasadena College, according to Dr. Harvey Snyder,

administrative assistant. The three-story building will enclose 32,000 square feet. Construction costs will be paid for in part by a \$333,000 federal grant.

Pastor Calls Him an Inquisitive Young Man . . .

GI Who Anticipated His Death Cited by Freedoms Foundation

GRAHAM, N.C.—Pfc. Hiram (Butch) Strickland was an inquisitive young man, Pastor Al Truesdale recalled.

His parents, Mr. and Mrs. Donald Strickland, and their three daughters are regular attenders at the Church of the Nazarene here. Butch used to be, too. In fact, the family has been responsible "for getting a number of new people into the Sunday school," the pastor said.

* * *

BUT SADNESS was to come. Butch died on a hillside in South Vietnam while dragging a wounded soldier to cover.

If it had not been for a simple nine-paragraph letter, Butch's death would have been like hundreds of others—a sad affair for his family and friends. But in the letter to his parents, still in a notebook when it was found, he had ironically pointed out that he would die. He also jotted down some of his feelings about his country, his job as a soldier, freedom, God, and his family.

This was more than a year ago. He died February 1, 1966.

* * *

NOW, MORE THAN a year later, February 22, 1967, his parents received the George Washington Medallion medal and a check for \$5,000. This is the highest award given by Freedoms Foundation at Valley Forge, Pennsylvania. It was given posthumously to twenty-year-old Butch Strickland.

No one knows when Butch wrote the letter. His parents believe that it was within two days of his death.

Actually, it was not among Butch's personal belongings. It was found a month after his death in a notebook which had apparently fallen between his bed and the side of the tent.

A friend opened the notebook and found the undated letter addressed to his parents still attached.

* * *

THE LETTER EVEN then made its impact. Butch's commanding officer wrote the parents that, on reading what their son said about his country, he had delayed mailing it as he checked it with those who knew the young soldier. He said he verified

that Butch had written it.

The parents shared the letter with the Burlington, N.C., *Daily Times-News* and the Associated Press. Mail tumbled in, expressing to Mr. and Mrs. Strickland agreement with Butch's high ideals.



Strickland's contribution toward the understanding and propagation of the American way of life" in 1966.

The letter came to the attention of judges of the Freedoms Foundation. After another investigation to satisfy them that this was Butch's thoughts, and not those of someone else, they cited it to be "the most outstanding individual

contribution toward the understanding and propagation of the American way of life" in 1966.

* * *

BUTCH, WHO JOINED the army eight days after completing high school in 1964, had been a radio operator in Korea when he volunteered for duty in Vietnam. He also had volunteered for the patrol with which he would die. His earlier patrol that day had been cancelled because of heavy fog which had rolled over their position in Bong Son.

The patrol of thirteen men was caught in a U-shaped trap by three platoons of highly trained PAVN's from North Vietnam. Butch rushed to the aid of SP4 David Houston, who had been injured in both shoulders from Viet machine-gun fire.

He managed to get the wounded soldier out of the clearing and dragged him into the protection of the bushes, where he laid him down. As Butch straightened up, said Lt. Teddy Sanford, he was shot from behind by a PAVN standing no more than four feet away.

The patrol escaped with eleven of its original thirteen men.

* * *

IN THE WAKE of the news of their son's death, the Stricklands and their three remaining children—all daughters—were visited frequently by Pastor Truesdale and members of the Graham church.

"These Nazarenes are the best people in the world," Butch's dad said recently.

Butch's Last Letter

NOTE: Following is the letter written by Pfc. Hiram (Butch) Strickland of Route 2, Graham (N.C.), to his parents shortly before his death in Vietnam on February 1, 1966. The letter has won the top award—the George Washington Medallion Medal—from the Freedoms Foundation, with the presentation posthumously to his parents, Mr. and Mrs. D. A. Strickland.

DEAR FOLKS,

I'm writing this letter as my last one. You've probably already received word that I'm dead and that the government wishes to express its deepest regret.

Believe me, I didn't want to die, but I know it was part of my job. I want my country to live for billions and billions of years to come.

I want it to stand as a light to all people oppressed and guide them to the same freedom we know. If we can stand and fight for freedom, then I think we have done the job God set down for us. It's up to every American to fight for the freedom we hold so dear. If we don't, the smells of free air could become dark and damp as in a prison cell.

We won't be able to look at ourselves in a mirror, much less at our sons and daughters, because we know we have failed our God, country, and our future generations. . . .

I fought for Sandy, Nell, Gale [his sisters], Mom, and Dad. But when the twins and Sandy's kids get old enough, they'll probably have to fight too. Tell them to go proudly and without fear of death, because it is worth keeping the land free.

I remember a story from Mr. Williams' [Thomas Williams, a teacher of Butch Strickland's at Southern High School] English classes when I was a freshman that said, "The cowards die a thousand times; the brave die but once."

Don't mourn me, Mother, for I'm happy I died fighting my country's enemies, and I will live forever in people's minds. I've done what I've always dreamed of. Don't mourn me, for I died a soldier of the United States of America.

God bless you all, and take care. I'll be seeing you in heaven.

Your loving son and brother,
Butch

NEWS OF THE RELIGIOUS WORLD

"Holey" cards work for the church

Robots in the Army of the Lord

By the Evangelical Press

Somewhere there's a computer for you and nearly everything you own. By the end of the century every person in the world will be located and identified.

In twenty-five years our current communications explosion will have tied together most of the libraries and information centers of the world electronically. Governments and individuals will have the world's current information available at a touch. In many areas, money will be replaced by electronic identification cards. Medical diagnosis will be made by computer. Men will converse with computers as they now talk by telephone.

These are the communications marvels which David Sarnoff, chairman of the board of the Radio Corporation of America, sees leading to "a one-world concept of mass communications." Dr. Paul S. Rees in *World Vision Magazine* calls them the missionary's "titanic tool"; and C.

Richard Broome, director of Southern Baptist Theological Seminary's data-processing department, sees them as the means, not of binding and shackling man, but of freeing him to be creative in greater witness for Jesus Christ.

"Missions are being carried on amidst the third great revolution of mankind," said Dr. Donald A. McGavran, dean of the School of World Mission and Institute of Church Growth of Fuller Theological Seminary, Pasadena, California. "The first [was] from a hunting to an agricultural economy, and the second, industrialization of the West. This third revolution, marked by automation, atomic power, electronics and the fantastic development of rockets and space travel, is upon us and is pushing nations hither and thither at bewildering speed."

What shall we do with these fantastic God-given communications tools? The Missions Advanced Re-

OOOPS! N.Y.P.S. Bible Quiz has a red face. Contrary to the second-quarter "Teen Topics," the quizzing slide set is not available on rental. It is now a fifty-frame filmstrip and a sales item. See your district N.Y.P.S. president for details.

Paul Miller

search and Communication Center in Pasadena (sponsored jointly by Fuller Seminary and World Vision) suggests first the need for more research and development to use the methods of communicating more effectively. This could be done, it says, by establishing research centers in key cities throughout the world. Interdenominational in character, they should be manned by the best scientists, theologians, missionaries, and supporting staff the Christian world can muster, says MARC.

Never before have fishers of men had so many tools do their job. Scientists have provided the means; now let us pray that God will supply the men to use them.

Editor Rebukes Clergy

WASHINGTON, D.C. (EP)—An editorial in *Christianity Today* rebukes competing clergy demonstrators here with a "preacher, go home" plea.

The editorial cited a mass demonstration by two opposing factions of clergymen in front of the White House—one group favoring de-escalation and negotiations, with the other group picketing across the street calling for the defeat of Communism in Vietnam.

Immediately in front of the White House were more than 2,000 clergymen and 400 seminarians calling for peace in Vietnam under the auspices of the interreligious Ad Hoc Clergy and Laymen Concerned About Vietnam.

Across the street at Lafayette Park were more than 300 clergy and laity picketing under the aegis of the American Council of Churches, conservative Protestant organization.

"Both clergy pressure blocs on the Vietnam issue are sowing to the wind," Editor Carl F. H. Henry said. "Both obscure the church's main role in society."



TO WASHINGTON PRAYER BREAKFAST—Rev. J. D. Cook, left, Independence, Kansas, pastor, and Rev. R. J. Smith, right, Parsons, Kansas, pastor, talk on the steps of the House of Representatives with Congressman Joe Skubitz during the pastors' Washington visit to attend a Presidential Prayer Breakfast, January 27. The southeast Kansas ministers were invited by Sen. Frank Carlson (Kan.)

News Makers in Religion

LOS ANGELES (EP)—The body of a man was frozen minutes after his death in hope that science may later discover how to bring it back to life.

The "freeze funeral" was conducted here by members of the Cryonics Society of California, who told a press conference that the freezing process was carried out at the prior request of the man and his family.

NEW YORK (EP)—The United Presbyterian Church's Confession of 1967 has been approved by seventy-six and rejected by fifteen, of the ninety-one presbyteries known to have voted so far around the country, according to reports received by Religious News Service.

This indicates that the new confession apparently is being approved by a ratio of 5 to 1 among the denomination's 188 presbyteries.

NASHVILLE— (EP)—Disagreement with certain churchmen who urge U.S. withdrawal from Vietnam was voiced here by the Chief of Chaplains, U.S. Army. Maj. Gen. Charles E. Brown, Jr., a Methodist, is in charge of 300 chaplains now in Vietnam. He also commands 1,200 other military chaplains stationed throughout the world.

"Churchmen don't have the responsibility for 180 million people over there," Chaplain Brown said.

HARRISBURG, Pa. (EP)—Gov. Raymond P. Shafer said he does not favor a state lottery but would probably sign a bill legalizing bingo for churches and other nonprofit and charitable institutions if the legislature submits such a measure. Bingo is regarded as illegal in Pennsylvania, but most county district attorneys allow churches, fire companies, and other groups to hold such events.

NEW YORK (EP)—Patricia May Groff, twenty-five, of Pawtucket, Rhode Island, who launched a missionary career in a children's school in Indonesia only in January, was found slain by an intruder at the mission compound in Bandung, Java.

Her death was reported here by the international headquarters of the Christian and Missionary Alliance.

Rev. Leslie Chown in January celebrated his fiftieth year as pastor of the same church—the Waterloo Road Baptist Church in Wolverhampton, England. He is still serving.

(Continued on page 18.)



NO SMALL BUNCH—Mr. and Mrs. Sammy Bunch with their three newest daughters—Kristie Lynn, left, Karyn Joy, and Kimberly Dawn—responded to the invitation of Miss Eunice Jackson, Cradle Roll director at Fort Worth (Tex.) First Church, for the triplets to become a part of the church's Cradle Roll.

Texas Triplets Now on Cradle Roll

While May may be Cradle Roll month, Miss Eunice Jackson, supervisor of the Cradle Roll department at Fort Worth (Tex.) First Church, got a four-month jump on her goal recently by responding to an intuition.

The Fort Worth *Star-Telegram* reported the January 1 predawn birth of three daughters to Mr. and Mrs. Sammy Jack Bunch.

Miss Jackson alertly paid Mrs. Bunch and the much-publicized bunch of little Bunches a hospital call. The result was four new Cradle Roll members—the triplets, as well as their two-year-old sister, Tami Lorraine.

* * *

THE GIRLS—Karyn Joy, 5 lbs. 12 oz.; Kristie Lynn, 5 lb. 11 oz.; and Kimberly Dawn, 4 lb. 10 oz.—were no surprise to the father, who is twenty-two, nor to his eighteen-year-old wife.

Back in November Mrs. Bunch's doctor advised her she could expect twins.

"But he went ahead and took some X-rays and told me to call him the next day," she said.

* * *

"WHEN I CALLED him back, he told me to grab a chair and sit down. 'You'll have triplets,'" she quoted him as saying.

What did she do then?

"Well, I was crying and laughing at the same time."

Sammy Bunch, a molder for an Arlington, Texas, firm, told Phyllis not to have any more X-rays made. "We might have four," he said.

* * *

PLANS WERE changed somewhat after the parents found out about the multiple bunch to come.

"We had to start stocking up on three times as many clothes," Bunch said.

They bought some boys' clothes as well as girls' . . . just in case.

But in spite of the advance warning, the Bunches were still overwhelmed at the triple birth.

* * *

"I JUST DIDN'T believe it would happen," said Mrs. Bunch. Her husband had trouble getting someone else to believe it—their two-year-old daughter.

"She wasn't prepared to get three sisters in such a hurry," the father explained.

The odds against triplet births are about 7,396 to 1.

* * *

BUNCH MADE a hurried New Year's resolution.

"One of our first resolutions is to move into a new house next month," he said shortly after his new daughters arrived.

And Miss Jackson is happy she followed her hunch about the new bunch.

Pastor of the Fort Worth church is Rev. Wallace Renegar.

(Continued from page 17.)

Scopes Breaks Long Silence About Trial

DAYTON, TENN. (EP)—Since 1925, when Attorney Clarence Darrow met William Jennings Bryan in a court here to decide the right of John Thomas Scopes to teach evolution in the public school, the school-teacher has been passionately anonymous.

Now his biography, *Center of the Storm*, renders some informal recollections about the famous event dubbed "The Monkey Trial."

Scopes said he drank in the events of the trial and "tried to learn from it."

"Are you a Christian?" one reporter allegedly asked him during the trial.

"I don't know," Scopes says he replied. "Who does? Anyone who would have answered in the affirmative probably has a different view of what it takes to be a Christian than I did. It has been my observation that anyone who is sure he is a Christian is likely to be mistaken."

The trial is remembered by most for the display of cross-examination prowess exhibited by the wily Darrow, his thumbs ever tucked under bright blue suspenders.

Scopes gives Darrow's defense aide, Dudley Field Malone, much of the credit for Darrow's victory in turning the courtroom into a ludicrous jumble. The author says it was the urbane New York divorce lawyer for the international set who set up Bryan for the "kill."

While pursuing a geology Ph.D., Scopes was years later turned down by a large and respected university. A prominent educator, he says, told him "to take my atheistic marbles and play elsewhere."

Thinking back over his experiences, Scopes says: "There is more intolerance in higher education than in all the mountains of Tennessee. There is a tendency for educated people to insist that others less schooled should think as they themselves think. I wouldn't let anybody, whether he was from the Tennessee hills or the Harvard graduate school, control my thinking."

Rejects Sunday Work

WHITBY, Ont. (EP)—Presbyterian Thomas Smith refused to work on Sunday, was fired, and 425 workers promptly walked off the job at the Lake Ontario Steel Company. Mr. Smith told reporters he was willing to work Sundays "in a genuine emergency," but not on a regular basis.

The forty-nine-year-old union

steward and welder said: "There comes a time when a fellow gets tired of working constant overtime on Sundays."

Late News

Alabaster Giving Sparks Revival

SOUTH SAN GABRIEL, Calif. —It began in a service where an Alabaster offering was being taken. Following Pastor Raymond Totten's sermon, the congregation passed by the altar to drop in their contribution to missions.

Meanwhile, a recently converted young woman slipped out of the church, and returned a short time later with two large leather cases, one containing a reducing machine and the other two wigs.

* * *

SHE REQUESTED these be sold and the money added to the offering.

That was during the morning service of February 26. In the service that night the leader of the boys' Caravan group said that following the morning service the boys had asked him to put the money they had been saving for an outing into the offering.

A young mother gave her television set, a man his 35-mm. slide projector, another a Polaroid camera, and a teen-ager a coin collection. A young man went to his car, removed an expensive stereo-tape machine, and brought it to the altar, saying it was his most prized possession.

The gifts mounted, ranging from a prized oil painting to a half-week's salary.

* * *

DURING THE following Wednesday evening service the spirit of Sunday continued. A man handed the pastor \$20.00, saying that he had been saving it to pay down on some golf clubs. Another lady gave \$50.00.

An out-of-state visitor reported that he was reclaimed in the Sunday service. Other conversions have taken place.

The offering had reached \$720 in cash with the proceeds of the items to be sold yet to be added to the total.

Lunsford Speaks Before Empty Tomb

Prof. R. L. Lunsford, currently on leave from Olivet Nazarene College, and serving as director of the Nazarene Bible School, Beirut, Lebanon, delivered the annual Easter sermon, March 26, at the Garden Tomb, the traditional site of the burial and resurrection of Jesus.

Several hundred international visitors were on hand for the service held in the open.

The annual Easter service was held in front of the tomb, near the Damascus Gate, outside the north wall of the old city of Jerusalem. The tomb is on the west side of the hill called Golgotha, where Christ was crucified.

According to the New Testament account, Joseph of Arimathea, a wealthy follower of Jesus, begged Christ's body from Pilate and laid it in his own new tomb which had been hewn out of rock. The tomb still shows evidence of the hasty preparation for Jesus' burial.



Lunsford

Intended for the entombment of six bodies, the tomb has only one completed sepulchre, the one in which Jesus was laid. It was lengthened several inches at the foot, confirming the tradition that Jesus was a tall Person.

The object of bitter dispute for centuries, the Garden Tomb is now open to the public without charge. The keeper of the tomb is Rev. Dr. S. J. Mattar, whose two daughters are students at Pasadena College.

Arrangements for Lunsford's preaching engagements were made by Rev. Berge Najarian, superintendent of missionary work in the Hashemite Kingdom of Jordan.

Robert Crew to Washington

Rev. Robert Crew, pastor of Lawrence, Kansas, First Church, has accepted a call to First Church of the Nazarene, Washington, D.C. He will succeed Dr. Norman Oke, recently elected member of the faculty of the Nazarene Bible College in Colorado Springs.

Mr. Crew has pastored on the Kansas City District for nine years, during part of which time he served as superintendent of the Kansas City Rescue Mission.

He will begin his ministry in Washington, May 21.

Next Sunday's Lesson

The Answer Corner

By A. Elwood Sanner

PETER'S SERMON AT PENTECOST

(April 16)

Scripture: Acts 2:14-47 (Printed: Acts 2:22-24, 32-39)

Golden Text: Acts 2:38

Why is the gift of the Holy Spirit called the promise of the Father? Who may expect to receive this promised gift?

One of the most pointed questions St. Paul ever asked was prompted by the suspicion that something was amiss: "Have ye received the Holy Ghost?" (See Acts 19:1-2.) It is still the most searching question to be asked of any Christian believer.

The primary thrust of P. F. Breesee's preaching was the insistence that Jesus yearns to pour out the Holy Spirit upon His Church.

The Old Testament Promises

The phrase "the promise of the Father" is intriguing. When and where does this promise appear? What is promised? The answer is simply that the Old Testament prophets stressed the inwardness of true religion and announced the day when the Spirit of God would transform men at the core.

One calls to mind at once the *new covenant* of Jeremiah (31:31-34), the *new heart and spirit* of Ezekiel (36:25-27), and especially the moving words of Joel in the sermon before us (2:17-21). Jesus identified these predictions as "the promise of the Father" (Acts 1:4).

The New Testament Prerequisites

An analysis of early Christian sermons, such as Peter's, reveals the presence of certain themes in them all: the age of fulfillment has arrived in the life, death, and resurrection of Jesus the Nazarene; in numerous places the Old Testament foretold the coming of Jesus as the Christ; consequently, the call is to repentance!

It is gripping to note that God chose a *man* and a *sermon* to achieve His purpose at Pentecost. God has always spoken to persons *through* persons (see Hebrews 1:1-2).

Men who have rejected Jesus as Lord of their lives have one clear duty: *repentance* for the remission of sins. The men of Israel were cut to their hearts, but what of the men near us? The gift of the Holy Spirit is promised only to those who renounce their rebellion and accept Jesus as Lord. The fullness of the Spirit is for *believers*.

Conducted by W. T. Purkiser, *Editor*

Space research is explaining the changes in the atmosphere that supported advancing forms of life: invertebrates, dinosaurs, mastadons—and man. But what about statements like these: "Scientists have long since discarded the idea of special creation"; "All forms of life are produced by evolution through mutation"; and, "The only cause of mutation is nuclear cosmic rays"? What about the Neanderthal man?

These are large questions, and I'm not at all sure I can answer them.

I just want to point out, however, that sweeping generalizations such as you quote are not scientific facts but philosophical theories.

Some scientists have indeed discarded the theory of special creation. But special creation isn't a scientific theory, and a scientist as a scientist can no more "discard" what isn't part of his discipline than he can give away what he doesn't have. A man may be a top-flight scientist but a poor philosopher and an even worse theologian.

To say that "all forms of life are produced through mutation" and that only nuclear cosmic rays cause mutations is to make philosophical generalizations no first-rate scientist would be caught dead with.

Mutations have been produced, it is reported, by X rays. But the results of most of those I have read anything about have been traumatic rather than constructive—that is, they have led to devolution rather than evolution.

If the "Neanderthal man" was indeed a man, I believe he was a descendant of Adam, created by God in His own image. If I can't prove that he was, neither can anyone else prove

that he wasn't.

The first three chapters of Genesis together with the other teachings throughout Scripture about creation are still the best explanation of the origins of this universe ever given to the mind of man.

Nor have they ever been or could they be disproved by scientific fact. As long as scientists and theologians remain in their fields of competence they complement but do not contradict each other. It is when scientists become amateur philosophers and theologians become amateur scientists that the conflicts arise.

An astronomer sat down on a plane with a minister. They introduced themselves.

"Want to hear my theology?" the astronomer asked.

"Why, yes," the minister replied.

"The golden rule," was the astronomer's triumphant reply.

"Want to hear my astronomy?" asked the minister.

The astronomer wasn't so sure, but the other offered it anyway:

Twinkle, twinkle, little star;

How I wonder what you are!

Silly? Right! But just as appropriate in the one case as in the other.

I once heard an outstanding evangelist say that for some sins no restitution can be made. Adultery was the sin he mentioned. Please give your views on this matter.

The point seems fairly self-evident to me.

Restitution by definition means to make right or restore. Some acts by their very nature can never be made right or the prior situation restored.

Adultery is not the only sin of this kind. Slander, lying, libel, gossiping, spreading surmises injurious to the good names of others are "lesser" sins that fall into the same general category. However repentant the person may be, however much he may wish to undo the evil he has done, he cannot call back the harmful effects.

Such sins must be confessed first of all to God. Whether they should be confessed to others or publicly is quite a different matter, and each case must be decided in view of the circumstances.

This must not be taken as an excuse to rationalize around confessions that ought to be made to those who have been wronged. On the other hand, the wrong kind of confession to the wrong persons may do far more harm than the original sin.

The general rule about confessing to people would be that the circle of the offense is the circle of the confession. Public sins should be publicly confessed. Private sins should be privately confessed.

Nor should the "confession" be used as a rusty knife to open old wounds. If there is any doubt whether confessing a sin to people would do more harm than good, by all means consult some spiritually minded advisers before going ahead.

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