

FEBRUARY 17, 1971

Herald of Holiness

CHURCH OF THE NAZARENE

ROCKS ARE FOR CLIMBING ON

(See page 3.)

The Ancient Beautiful Things

(See page 5.)



“... let judgment run down as
waters, and righteousness as a
mighty stream.”

—Amos 5:24



General Superintendent Lawlor

“NOW-TIME SALVATION” ?

TODAY'S world is faced with a multiplicity of conflicting voices—humanism, socialism, Communism, democracy, etc., etc. Recently, into this world of conflict, came what one has called “*now-time salvation*” with a message that brings deep concern. Desiring to be understood by the greatest number of sinners, exponents of this “*now-time salvation*” seem to have invented a theological language of their own. Such words as repentance, confession, forgiveness, the new birth, and conversion seem in short supply.

It is both tragic and ironic that the generation that so desperately needs the *fullness* of the gospel of Jesus Christ, the Bread of Life, are receiving only the crumbs, as they are called to a vocal commitment rather than to vital conversion.

We carry deep concerns for this aspect of “contemporary evangelism.” The message is appealing. They speak about the Word of God; they talk about commitment as conversion. They are becoming increasingly popular as they ask sinners to commit themselves to Christ, but say very little about conviction which involves confession of sins, repentance, and recognition that “all have sinned, and come short of the glory of God” (Romans 3:23). Very little is said of separation from this present world or the constant public confession of Jesus Christ as Lord and Saviour.

The old-fashioned couplet, “The way to heaven is straight and plain: repent, believe, and be born again,” is as true today as it ever was. Conversion is not only *commitment*, but it is being born again by the Spirit of God, following repentance, confession, forsaking of sin, and belief in the Lord Jesus Christ. We dare not surrender any of the fundamental doctrines of holiness evangelism, such as the fall of man, the need of repentance, the confession and forsaking of sins, and our confidence in justification through faith in the Lord Jesus Christ. All of this, plus our conviction that it is the privilege of the born-again believer to be sanctified wholly, must ever be in the forefront of all we teach, preach, sing, and believe in this contemporary day. *Let us keep our evangelism all-inclusive!* □

Rocks Are for Climbing On

ERIC BUTTERWORTH tells the story of a little boy who was leading his sister up a mountain path. She complained: "It's not a path at all. It's all rocky and bumpy."

But her brother gave a wonderful reply: "Sure, the bumps are what you climb on."

And life is this—climbing on the rocks and the bumps. For only that man reaches any height who uses the rocks and bumps to climb on instead of stumbling on them. Only that individual has promise of the view from the top who takes the worst and uses it to reach the best.

This is not to say that all of life is made up of rough, rocky, bumpy experiences. We all know that the smooth, joyful, pleasant experiences far outnumber the others. It is, however, to recognize that human nature has a way of remembering the rough long after the smooth has been forgotten. We miss the beauty, looking out for the ugly. We pass the pleasant, unnoticed, fearing the unpleasant. So, in recounting our experiences, it all too often appears that all has been rocks and bumps.

Sometimes the passing years teach us that what were rocks at the time were really stepping-stones, as the boy said. In Coffee County, in the southern part of Alabama, there is a village named Enterprise. In the town square there is erected a monument to an insect—the Mexican boll weevil.

In 1895, the Mexican boll weevil first appeared in Coffee County, and played havoc with the cotton crop. An ordinary yield of 35,000 bales was cut by 40 percent. The boll weevil forced cotton farmers to turn to diversified farming. They began to grow corn, potatoes, and most important of all, peanuts.

By 1919, peanut growing in Coffee County was at

record-breaking peaks. It brought wealth to the farmers. Amidst such prosperity, a fountain was built across from the courthouse square in Enterprise, and on it an inscription was placed, which reads: "In profound appreciation of the boll weevil and what it has done as the herald of prosperity, this monument was erected by the citizens of Enterprise, Coffee County, Alabama."

The boll weevil, seen first as an enemy that made life rocky and hard, was later realized as the factor that turned life around and headed it toward prosperity. Someone writing of the monument years later said: "A people have constructed, literally, a monument to a misery. For the place of most difficulty became, for them, the place of greatest strength."

History is replete with those occasions where man has used the rocks and bumps to climb on. And it is worth noting that those who climb, rather than crawl, have exciting experiences to relate.

A teacher was trying to relate to a class how sometimes many of the sweetest joys in life are the fruit of sorrow. She drew some black dots in an irregular assemblage on the board. Then she drew a few lines, put in a few rests, then a clef, and soon the dots were musical notes which, when sounded, formed: "Praise God, from whom all blessings flow."

That teacher was saying that the black dots and dark lines—the rocks and the bumps—may be hard to figure out. But if we will keep climbing and let God arrange the dots, a glorious harmony could result in our lives.

But the harmony of life is fashioned only when we keep climbing—using the rocks and the bumps to lift us, and not bring us low. □



In prayer you align yourself to the purpose and power of God and He is able to do things through you that He couldn't do otherwise. For this is an open universe, where some things are left open, contingent upon our doing them. If we do not do them, they will never be done. So God has left certain things open to prayer—things which will never be done except as we pray.—E. Stanley Jones.



AN IMPORTANT INVITATION

IT was over 30 years ago that a friend of mine invited me to a revival meeting. Little did my friend know that this proved to be the most important invitation I received during my school years.

The Lord wonderfully saved me and my brother during that revival. About a year later I joined the First Church of the Nazarene in Gainesville, Fla. It was not long until my whole family of 10 was attending church regularly.

Today more than 43 people attend church every Sunday as a result of this invitation. All my children, grandchildren, brothers, sisters, nieces, and nephews attend church every Sunday.

I have proven His ways to be much higher than mine. How can I ever repay Him?

O Holy Spirit, help me to INVITE, visit, witness, and pray until He comes! Yes, "Little is much when God is in it."—PAULINE JERNIGAN, *Mobile, Ala.*

A Pastor's Prayer

Give me men who will teach;
Give me men who will preach;
Give me the man who will stand in his place
And dare the enemy to face.

Give me men who will pray;
Give me men who will pay;
Give me men who will accept the price
Of victory through sacrifice.

Give me men who will fast;
Give me men who will last;
Give me men who will fill the need
And will for God's mercy plead.

Give me men who are loyal;
Give me men who are royal;
Give me men who will win the world
Ere to eternity we're hurled.

—STEPHEN R. BEALS
Nome, Alaska



Herald of Holiness

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Volume 60, Number 7 FEBRUARY 17, 1971 Whole Number 3069

HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. Published every Wednesday by the Nazarene Publishing House, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Mo. 64109. Subscription price: \$3.00 per year in advance. Second-class postage paid at Kansas City, Mo. Address correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Please send new address and old, enclosing a recent address label if possible. Allow six weeks for change. Unsolicited manuscripts will not be returned unless accompanied by postage. Opinions expressed in signed articles are those of the authors, and do not necessarily represent the official position of the Church of the Nazarene. Printed in U.S.A.

Cover photo: Donald L. Dixon

■ **By Bertha Munro**
Quincy, Mass.

Surrounded by the restless spirit of change, in a day impatient of "tradition" and snatching everything "modern," we could let slip some ancient, beautiful, God-given treasures.

The first of these is the Giver himself. Today let me be quiet to see the King in His beauty, the Ancient of Days, and to worship the Lord in the beauty of holiness.

The two most beautiful of the ancient things, the philosopher Kant said, are "the starry heavens above and the moral law within." Beautiful and abiding, and both equally for our delight—the law of God in nature around us, the law of God in our own natures! Not to be rightly adjusted to His will is ugliness and discord.

Dorothy Thompson, writing in 1952, summed up the true "American way of life" in terms of two ancient beautiful things of her youth which she fears we might lose. They are more than American; they go back to creation's dawn, fresh from the hand of God. One she calls "the most human standard of life and relationships: hard work."

You didn't think it beautiful, the joy of achievement? the opportunity to create, most of all to create strong, useful character, in the image of God, the Worker Creator?

The other factor of the "American way" named—this too as ancient as God's first revelation—is "lovingness, pulling people up instead of pushing them down . . . belonging to a nation of friends and doing as you would be done by." The golden rule is

an ancient beautiful thing—forever new. If we make it ours, day in, day out.

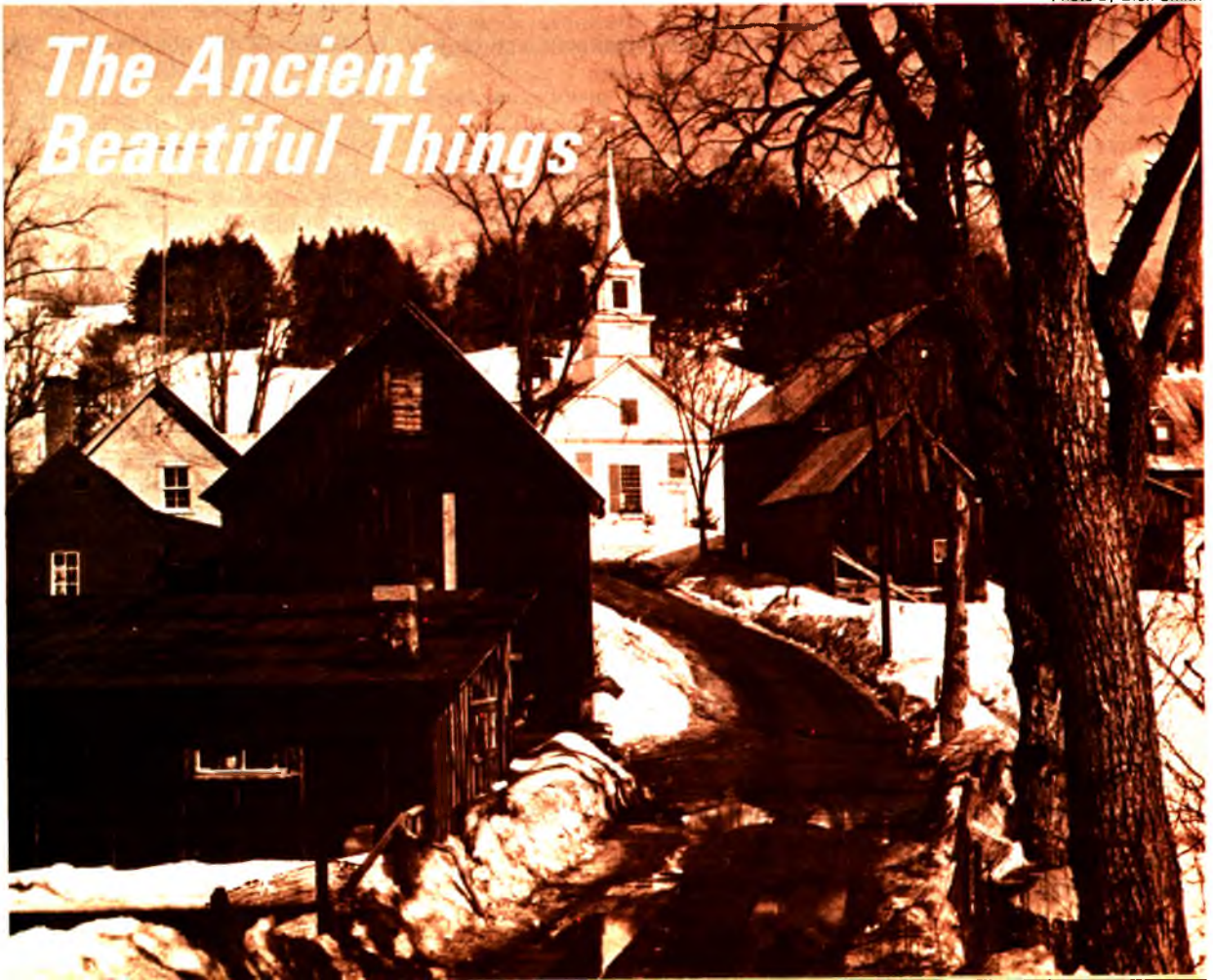
Home is an ancient beautiful thing. Like all the others, it has been sanctioned and ordained by the Father in heaven; it is kept beautiful by following His specifications and living in His Spirit. Every Christian—though the actual family circle may not be complete—should find some way to create the atmosphere of home wherever he is. It is his right.

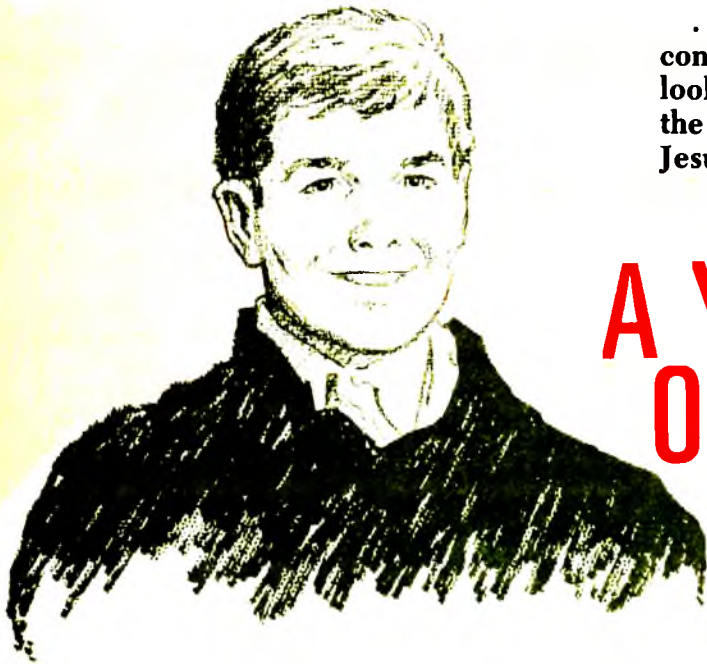
Fatherhood, in the flesh or in the spirit, its privileges and responsibilities: giving the world a reproduction of oneself, one's life extended to another generation, walking for another to follow one's steps, providing, protecting, shielding; motherhood and wifehood with their self-forgetful giving-out; the art of being a brother or a son—all these can be cheapened. Some of them have been travestied, smirched by ugly living and uglier psychopathic fads. We need to keep them beautiful. God's Word shows us the way.

Friendship is an ancient, beautiful thing. And neighborliness. Beautiful if they follow the pattern of Jonathan and the Good Samaritan: treasures found by giving.

So it is of all these beautiful "things" that have lasted. They pull the best out of us, and so give back the best. I shall make my world better by cultivating them. □

Photo by Dick Smith





. . . every advantage that I had gained I considered lost for Christ's sake. . . and I look upon everything as loss compared with the overwhelming gain of knowing Christ Jesus my Lord (Philippians 3:7-8, Phillips).

A Young Man On His Way Up

PERHAPS you remember reading, some time ago, that series of magazine articles titled *People on Their Way Up*.

Obviously published to try to counteract some of the undue publicity being given to certain rebels and revolutionaries, the series featured young scientists and artists and entertainers, and others, on their way up the ladder of fame and success.

After reading several of those articles, it occurred to me that another series could be run under the title "People on Their Way Down." And a series like that could run almost indefinitely, because there are so many, in all age-groups, headed in that direction.

There is, however, a third possibility. And it is these three directions and dimensions of life, basically illustrated in the life of the Apostle Paul, that I would like to discuss with you with the prayerful hope that they might give someone direction as he tries to answer the question, "Which way shall I take?"

There are at least two qualities, or characteristics, shared by all those in the magazine series, and by Paul, and

in fact by any other person on his way up.

One of these qualities is *intelligence*.

It has been said that mankind's level of intelligence has not changed appreciably from Confucius to Aristotle to Einstein. Knowledge has increased enormously, of course, but the reservoir of human intelligence remains the same.

Perhaps you read of the two college students, loaded down with books, crossing the campus, when the girl turned to her boyfriend and said, "You know, I get so worried at times, because every day there are more subjects to be ignorant about."

It is so easy these days for a man to have his head crammed with knowledge he doesn't understand, and facts he can't correlate, and information he can't communicate.

Becoming a Christian will not increase one's native intelligence, but since God's grace always tends towards wholeness, getting right with God will release and focus and direct one's mind into right ways of thinking. For Christ, who is Truth, is the true Center around which knowledge can

be organized for more creative and productive and fulfilled living.

But another quality shared by all those on their way up is *intensity*—intensity of interest or purpose.

And no one, surely, could speak of the life and work of the Apostle Paul without using this word, or its equivalent. Some might call it ambition, but it is more than that. For there have always been those who were ambitious enough but lacked the intensity of interest to match their hopes.

It was Emerson who said that there is never any great performance without fanaticism. And among other things, this would suggest that there is never any worthwhile accomplishment without this element of intensity—intensity of purpose or interest.

There are any number of intelligent and able people who never seem to achieve much because they never get fired up sufficiently to focus their ability on a particular project or goal.

Radio Sermon of the Month

"I was simmering, simmering, simmering," said Walt Whitman, "until Emerson brought me to a boil." But thousands of people have gone through their entire lives just "simmering," because they never had anyone, or any experience, meaningful enough, or challenging enough, to bring them to a boil. Or, as they say, to "turn them on."

"I am come," said Christ, "that they might have life, and that they might have it more abundantly." And multitudes have found that when they said, "Yes," to Christ, life for the first time became not only real, but focused and purposeful and intense.

I heard a young college basketball player witness to several hundred students recently that he had never known what life was all about until he accepted Christ.

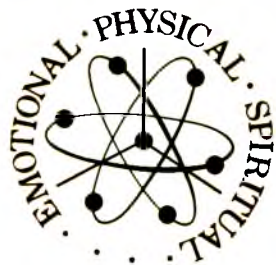
"I thought I had it made," he said. "A sharp car, plenty of friends, and in college on a basketball scholarship. But when I was alone, I would ask, What's it all about? I was hollow and aimless and nothing meant anything. Finally," he continued, "I locked myself in my room one night and got on my knees and said, 'O God, if You're not a big hypocrite, come into my heart and do Your thing.'"

"No great bolt out of the blue hit me; there was no strange tingling or sensation of any kind. But the next few days I began to realize that I was thinking about things differently; I was reacting to people and situations in a better way; and for the first time in my life I knew what I wanted to do and began to seriously prepare to do it. It was Jesus Christ," he concluded, "who really turned me on."

Paul expressed it differently, as did Luther and Wesley and Chapman. But it was Christ who turned them all on, and brought their minds and hearts and wills to a focus and intensity that made their lives incredibly productive and effective and fulfilled.

And the good news is that what He has done for others He will do for you—if you will turn to Him, and say, "Yes," to Him, and surrender your life to Him, and begin to go His way instead of yours.

Shall we pray. *O God, speak to that one just now who has insisted on his own way but has come to disillusionment or apathy, saying, "What's the use?" May he find, from this moment, that Your way is not only the best way, but that it is the only way there is that really works. This we ask in Jesus' name. Amen.* □



DIMENSION

Adventures in Self-Discovery

BY DARRELL E. LUTHER

Lansing, Mich.

FEAR

Our lives are largely the sum total of the attitudes we choose and the thoughts we think. It has been said that "what gets your attention gets you." Note, it has to get your attention!

Since we are born with only fear of falling and fear of loud noises, most of us must admit that we have permitted other fears to get our attention. It is a known medical fact that fear reacts on the endocrine glands, causing disfunction of the whole system.

Where does fear come from and how does it begin in a person? It is learned from both experience and training. Fear is contagious!

Fear is an emotion frequently interwoven with other problems. Studies reveal that people from broken homes or those with personality problems of another nature are more likely to have crippling fears.

Psychologist John Dollard has listed seven kinds of situations in which fears are common to many of us: failure, sex, self-defense, trusting others, thinking, speaking, and being alone.

To determine which fear has its hold on us, we should ask ourselves some questions. When challenged with a specific assignment, do I feel inferior, unimportant, or weak, and either not try at all or give up easily? (Fear of failure.)

In my marriage, is my reaction to normal sex relations indifferent, disapproving, or guilty? (Fear of sex.)

Am I retreating from others while the burden of imagined guilt prompts me to suffer in silence? Do others take unfair advantage of me? (Fear of self-defense.)

Would I rather work alone than depend on others? Do you frequently say, "If I want something done I'd better do it myself"? (Fear of trusting others.)

Am I fearful of my own thoughts and ideas—often concerned by the thought that some unacceptable statement at the wrong time and place will ruin me? (Fear of thinking and speaking.)

Do I constantly seek companionship? When I cannot be in the presence of a person, is it necessary to have the radio or TV on? (Fear of being alone.)

We have observed some of our fears. How can we handle them? Try the following:

1. **ANALYZE.** Honestly examine yourself and admit the fears you recognize.

2. **EXPLAIN.** Parents should talk with children and adults with their peers concerning what to expect of a new experience.

3. **CHRISTIAN COUNSELING.** People should be understood and reassured, so they can see life in a clearer prospective.

4. **GOD.** Psychological needs are never met adequately by human techniques. God completely understands you.

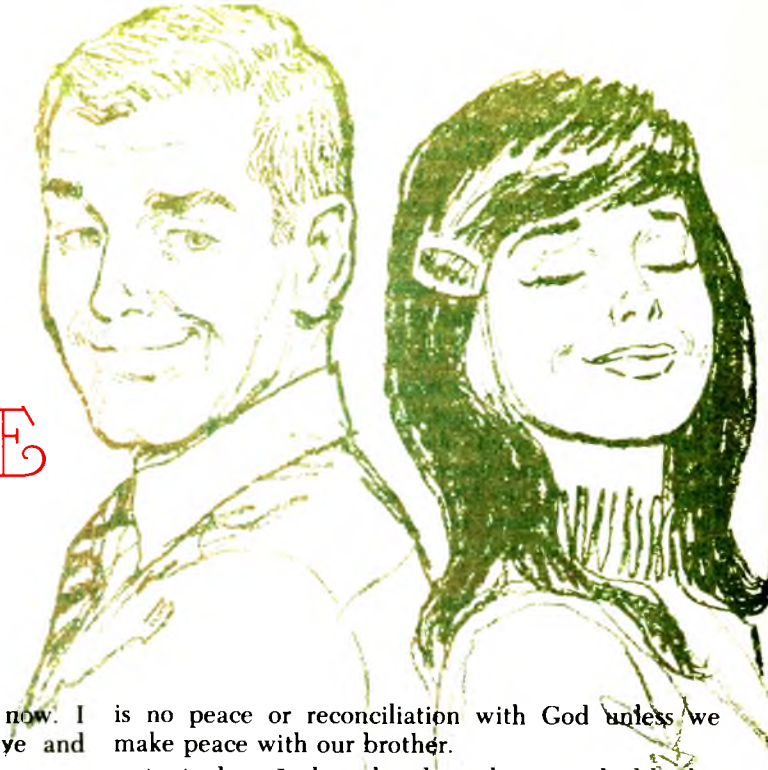
A scripture that has brought courage and strength to me through many demanding church problems is, "I can do all things THROUGH CHRIST which strengtheneth me." I let it sink deep into the twilight regions of my mind. God drives out the demon of fear. Try also Joshua 1:9 and Psalms 27:1.



■ By Morris Chalfant

New Castle, Ind.

“FORGIVE ME”



A HUSBAND said to his wife, “Come, now. I thought you had agreed to forgive and forget.”

“Yes,” she replied, “but I don’t want *you* to forget that I have forgiven and forgotten.”

All of us, throughout our lives, seeking forgiveness for ourselves, must extend it to others.

Two words with power to bless, to cheer, to heal, are, “Forgive me.” Just two small words—and yet how slow we are to swallow pride and admit to a friend or a relative that which he already knows: “I was to blame.”

Friends sometimes clash over trifles, each seeking to establish his own importance. But the atmosphere quickly clears when someone says, “Perhaps you are right. I may be mistaken.”

There is magic in the words, “Forgive me.” They bless the speaker as much as the one spoken to. Some magnanimous souls have learned the joy of taking the humble way—even when they feel they are not to blame. You win every time; you can’t lose when you say sincerely, “Forgive me.”

If husbands and wives, sweethearts, friends, people in every relationship, knew the response to a tender, forgiving spirit, they would manifest such a spirit more often. Paul counseled, “Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you” (Ephesians 4:31-32).

“Forgive me” is just as hard to say as “I was wrong.” To admit wrong is to back up on ourselves, to stab our pride. To ask forgiveness is to seek another’s favor and love.

Jesus teaches that our brother may become our adversary (Matthew 5:23-26). Thoughtlessly, or with intention, we may hurt him. It is only human that he hold against us that wrong. It is also a fact that God is hurt when our brother is hurt. We cannot wound him without grieving the Lord. So there

is no peace or reconciliation with God unless we make peace with our brother.

As Andrew Jackson lay dying he was asked by his pastor, “Do you forgive all your enemies?”

“I forgive all my enemies freely from my heart,” he replied. “But the men who foully lied about my poor dead wife I will not forgive.”

“The Saviour made no exceptions,” said the minister gently. “All your enemies, He said.”

There was a long silence during which the old soldier seemed greatly distressed. Suddenly he looked up, a tender smile on his face.

“I can do it,” he said reverently. “I will pray to God to forgive them.” Indeed, a sure evidence of our state of grace is to be found in such a quality of forgiveness in our prayer life.

“If ye do not forgive, neither will your Father which is in heaven forgive your trespasses” (Mark 11:26).

Unforgiveness is rebellion against God.

Unforgiveness stops the channel of answered prayer. Prayer from an unforgiving heart is blasphemy.

The amount of malice, bitterness, and party spirit among professing Christians is fearfully great. No wonder prayer power is gone!

Do we know what it is to be of a forgiving spirit? Can we look over the injuries that we receive from time to time? Can we pardon an offense? If not, where is our Calvary love? If not, why should we wonder that our souls do not prosper?

Let us resolve to amend our ways. Let us forgive as we hope to be forgiven.

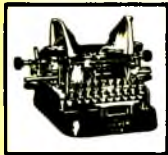
God’s free forgiveness of sins is our highest privilege in this world. Our forgiveness of those who sin against us is the most Godlike act man can perform.

*O Lord, a little of Thy strength is all I ask,
A bit more power to fulfill my earthly task.*

*O Lord, a little of Thy love, from Thee I pray,
That I compassion for all men might have today. □*

50 YEARS

AGO . . .



In the
Herald
of Holiness

■ By Milton E. Poole

San Diego

The Laughter of Little Ones

THE VEILED CHRIST

"Beatitude seemed written in his face." These words of Longfellow came to mind as I looked upon a picture of the Christ by Hofmann. . . .

A reproduction of Hofmann's masterpiece constitutes the frontispiece of one of my books of devotion. . . . I opened the book at the frontispiece. The thin paper adhered to the picture so that the Christ features were but dimly seen. One could recognize it as the face of Jesus, but the transcendent loveliness of that countenance could not be realized. I seemed to be looking at a friend through a mist. It was a veiled Christ that I saw.

Are there not many who have accepted Him as their Savior, but who do not know Him as "the fairest among ten thousand"? Does not a veil intervene so that their souls do not see the brightness of His appearing?

Yes. For many He is the Veiled Christ.

What are some of the veils that the believer allows to come between himself and the Sun of his soul?

The veil of unconsecrated ambition.

The veil of selfishness.

The veil of self-will.

The veil of prayerlessness.

The veil of neglect of Bible study.

The veil of unspiritual reading.

The veil of lovelessness.

There are many more. The mother of John Wesley wrote of some of these veils: "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God."

One may know for himself that there is a life here and now, where and when "without a veil is seen the King of glory."

E. WAYNE STAHL
January 19, 1921



AT FIRST it perplexed me. What does it mean to become as little children? That this is basic for Kingdom living, Jesus is most specific: ". . . Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matthew 18:3).

I'm not absolutely sure that I know either what is meant or how to demonstrate this in living. The more I think about it, I find it takes my total resources to become as a child—in his openness, his searching, his readiness to learn, his enjoyment of living, looking forward with thrill to the tomorrows, released from the hurts of yesterday—and you can name it.

When I see it in this perspective, I begin to pray, "Help me, O Father, to see that the Christian life is more than creed and doctrine, more than organization and activity. It is a way, an attitude, a disposition. I know You will help me to see it today. And I choose to be more childlike. Amen."

In a descriptive way an anonymous writer speaks to the child:

*You, little child, with your shining eyes and dimpled cheeks—
You can lead us along the pathway to the more abundant life.*

We blundering grown-ups need in our lives the virtues that you have in yours:

The joy and enthusiasm of look-

ing forward to each new day with glorious expectations of wonderful things to come;

The vision that sees the world as a splendid place with good fairies, brave knights, and glistening castles reaching toward the sky;

The radiant curiosity that finds adventure in simple things: the mystery of billowy clouds, the miracle of snowflakes, the magic of growing flowers;

The tolerance that forgets differences as quickly as your childish quarrels are spent; that holds no grudges, that hates never, that loves people for what they are;

The genuineness of being oneself; to be done with sham, pretense, and empty show; to be simple, natural, and sincere;

The courage that rises from defeat and tries again, as you with laughing face rebuild the house of blocks that topples to the floor.

Little child, we would become like you, that we may find again the kingdom of Heaven within our hearts.

To have Kingdom knowledge in a way which intrigues the mind may be self-fulfilling. But to know Kingdom living in a way which engages the soul is supreme ecstasy. □

Editorially Speaking

By W. T. PURKISER

Making the Most of Necessity

To tell in detail what has happened to the economy of the world in the last nine years would only be to elaborate what is painfully obvious to those who pay the bills. Costs have gone in only one direction: up, *up*, UP.

But memory plays tricks. When things change gradually, we are not apt to be conscious of just how great the changes are. This is why printed records are always more reliable indicators than recollections.

For example, in 1961—

- The United States cost of living index stood at 104.2. At latest report, it is 136.6 and edging upward.
- Individual average income in the United States was \$2,163 in 1961. As early as 1967, it had risen to \$3,159.
- Nazarene per capita giving to the church was \$142.33. In 1970, it was \$221.35.
- Nazarene giving for world evangelism and general interests in 1961 was \$4,776,151. Last year it was \$9,100,188.
- The annual publication cost of the *Herald of Holiness* rose 54 percent from 1961 to 1969.
- The subscription price for the *Herald* in 1961 was \$2.50. Today, the subscription price for the *Herald* is \$2.50, still less than five cents per week.

While high-speed presses and increased circulation have absorbed part of the increase in costs, they have absorbed only part. As a result, the *Herald of Holiness* is currently being published at an annual deficit in the neighborhood of \$100,000.

The higher cost of publishing the *Herald* is accounted for by the increased cost of just about everything that goes into making and mailing a magazine: paper, ink, printing plates, wages, addressing equipment, and postal rates. None of these items has reached a plateau, and postal rates in particular are scheduled for another sharp increase.

WHAT TO DO?

The options are two:

1. Increase the subscription price.

It would take an increase of \$1.00 per subscription to meet current costs, anticipate future needs,

and, hopefully, to pick up some of the accumulated deficit, now carried by the Nazarene Publishing House.

An additional dollar per year would not mean much to many. To others, it would be a burden—particularly to those who do what we should encourage, provide gift subscriptions to friends or relatives.

2. Reduce the frequency of publication.

It is possible to increase the size of the *Herald* by eight pages, publish the paper alternate weeks, and thereby make savings of \$65,000 to \$70,000 per year.

After weighing all the factors, and with not a little seeking for divine guidance, the editorial staff of the *Herald*, the management of the Publishing House, the Department of Publication of the General Board, with the approval of the Board of Superintendents and the General Board itself, have chosen the second option.

Beginning March 3, 1971, the *Herald of Holiness* will be published every other Wednesday. An additional eight pages will help absorb some of the reduced total space and keep news coverage as current as possible.

It is interesting to note that practically every other weekly church paper in the United States has already gone biweekly, most of them without increasing their size. This is true of the publications of sister holiness denominations, as well as of the general religious press. Weekly church papers are now the exception rather than the rule.

THERE IS VALUE as well as necessity in this step. It would be less than honest to pretend that there is no financial crisis involved. Heavy deficits cannot be carried indefinitely.

But the changes planned promise some advantages as well as savings. The additional pages will allow the greater flexibility possible in a larger magazine. The added time which can be devoted to each issue will make possible a sharper, harder-hitting product.

Savings in handling and mailing costs will permit the use of more full-color covers. Graphic appeal in illustration and layout can be improved.

News coverage will suffer slightly, since events that occur in the week immediately following press

time will have to be held a week longer than formerly. However, delays in second-class postal delivery make it difficult for any magazine such as ours to function as a newspaper; and added time between event and reporting will permit more in-depth coverage.

The growth in *Herald* circulation over the past eight years has been most encouraging, from approximately 89,000 in 1962 to approximately 167,000 at the present time. It is our hope that "holding the price line" will help us hold our present readers and add others to the growing *Herald* family.

Necessity isn't always easy to face. Sometimes we meet it with only the fabled "sour grapes" attitude. But in the present necessity as it affects the *Herald of Holiness* there is the possibility of gain instead of loss. It is in this direction we are determined to move. □

Responsibility and Response

Much is being said today about responsibility in society, in politics, and in the Church. It is a wholesome emphasis, and one sorely needed in a generation far more conscious of its rights than of its duties.

Irresponsible citizenship is the breeding ground for dictatorship. When great numbers of citizens whose right to vote was purchased by blood are so indifferent to the issues of their day that they don't even bother to register, let alone go to the polls, political disaster waits at the door.

Irresponsibility is not only a problem of society as a whole. It is a problem in the Church. The sin of respectable people is flight from responsibility.

Good people have been known to refuse involvement in the work of the church because, they say, "I don't want to be tied down." One has only to consider how far this attitude is from the spirit of our Saviour, who was willing not only to be tied down but to be nailed down—nailed to the Cross for our redemption.

Yet responsibility is not the key word to effective Christian living. The key word to effective Christian living is response.

Responsibility by itself is at best a matter of duty and obligation. Its sanctions and controls are from the outside. Like law, it imposes itself from without.

Response, on the other hand, is from within. Its dynamic is the inner drive of desire.

There is a sense in which the difference between responsibility and response is exactly the difference between the Old Testament and the New.

This difference is expressed in the words of Jeremiah as quoted by the writer to the Hebrews: "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them" (Jeremiah 31:33; Hebrews 10:16).

It is good to say, "The law of God restraineth us."

It is better to say, "The love of Christ constraineth us" (II Corinthians 5:14).

THIS IS ALSO the difference between legalism and spirituality. Legalism leads to smug self-righteousness and hypocrisy. Spirituality springs from within and diffuses the life with grace and light.

It is also the difference between works and fruit. Words are the product of effort and activity, and may be changed without necessarily changing the worker. This is why we cannot be saved by "works of righteousness which we have done," but only by "the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).

Fruit, on the other hand, is the direct reflection of the nature of the inner life that produces it. The "flesh" has its works, said Paul; but the Spirit bears fruit—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:18-23).

What is needed is not a choice between these two. What is needed is to put "response" into responsibility.

The New Testament very carefully holds response and responsibility in balance. It makes lawfulness the expression of love—"If ye love me, keep my commandments," said Jesus as recorded in John 14:15.

"Work out your own salvation with fear and trembling," wrote Paul—and then immediately adds, "For it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:12-13).

In the very passage where we are warned that it is not by works of righteousness which we have done that we are to be saved, we are told to "be careful to maintain good works" (Titus 3:5-8).

A religion of duty, works, and law alone is "religion" in the worst sense of the word that originally meant "to tie fast, to bind." It is a drab and dull affair, and a complete perversion of the spirit of Christ.

Life in the freedom of the Spirit is not irresponsibility, being "so heavenly-minded as to be of no earthly use." Life in the freedom of the Spirit is the spontaneous expression of a transformed heart.

Life in the freedom of the Spirit infuses duty, works, and "the law of the Lord" with inward meaning and a light such as never shone before on earth or in the sky.

Responsibility, yes. But responsibility as the response of a redeemed person to the love and the grace that have lifted him from the miry clay and placed his feet on solid rock. □

The reason we do not have confidence when we witness to our faith is that we think it's up to us. It is never up to us! When we make this plain, the other party is relieved, and so are we! Then God can get on with His own persuading without having us get in His way.—*Rosalind Rinker.*



PRAISE GOD FOR VICTORY!

We praise God for the faithful giving of our people in last fall's Thanksgiving Offering which enabled us to go beyond our goal of \$2,600,000 for world evangelism! Your giving played a vital part in this wonderful total. Together we are doing what we could never do apart or alone. The sharing of our material and spiritual blessings with others, many who have never heard the Good News, reflects the love and concern of Spirit-filled people.

Already God has blessed you for sharing in this offering. Continue to maintain that generous heart of love toward the lost by supporting our missionaries and national workers by praying and giving. They labor and preach the gospel in places and to people where many of us will never go or see. God has promised, "Cast thy bread upon the waters: for thou shalt find it after many days" (Ecclesiastes 11:1).

ORVILLE W. JENKINS for
BOARD OF GENERAL SUPERINTENDENTS





to ALL Teachers of ADULT and SENIOR HIGH Classes

This spring quarter's TEACHER RESOURCES packet includes a filmstrip on "The Good Samaritan" and "The Ten Virgins" to be used with The March 7 and 21 lessons.

In anticipation of these dates, your audiovisual equipment should be checked AT ONCE. Do you have easy access to a projector and screen that will make an adequate presentation? If not, this is the opportune time for your church to invest in some permanent equipment. With the ever increasing use of filmstrips, this equipment can fill a vital place in the teaching ministry of all the departments of your church.



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Con: Synthetic Cells

Reference: *Herald of Holiness*, January 13, 1971

"News of Religion," sub-topic: "Events"

Oops! The referenced issue of the *Herald* stated in the "News of Religion" section: "1970—the year a scientist created a living and reproducing cell—the first man-made gene."

Well, it hasn't happened, and "that cell" is NOT going to reproduce—no way! (And I also question the following sentence: ". . . and found the 'center' of creation . . .")

I'm disappointed that Dr. Khorana's report to the University of Wisconsin of synthesizing amino acids was construed by the *Herald's* profound statement. Not even the *Los Angeles Times* nor the *Herald-Express* newspapers took such liberties. Review of the scientific journals, I hope, will cause the *Herald* to reconsider (and restate?) this implied fact. . . .

RON L. WOODFORD
California

GENERAL BOARD APPOINTS MISSIONARIES

Appointment of missionaries, designation of fields, transfer of assignments, and extension of furloughs were all part of the work of the General Board, which met in Kansas City, January 18-19.

Interviews were held and recommendations were made by the Department of World Missions. Approval was granted by action of the Board of General Superintendents. The following appointments were then made by the General Board:

Miss Barbara Cantrell, Kansas City, nurse, Republic of South Africa.

Rev. and Mrs. Hughlon Friberg, Sumner, Wash., minister/teacher, Mozambique.

Rev. and Mrs. Roger Gastineau, Aztec, N.M., minister/homemaker, Central Africa.

Miss Brenda Gould, Columbus, Ohio, teacher, Haiti.

Mr. and Mrs. David Heaps, Statesville, N.C., nurse/nurse, Swaziland.

Mr. and Mrs. Phil Hopkins, Kansas City, teacher/teacher, El Salvador.

Rev. Earl Morgan, Johnstown, Pa., minister, Israel.

Rev. and Mrs. Charles Roberts, Towanda, Kans., minister/homemaker, Chile.

Rev. and Mrs. Duane Srader, Chan-

nelview, Tex., minister/homemaker, Cape Verde.

Miss Mary Lou Tieman, Kansas City, teacher, New Guinea.

Miss Christine Tarrant, Manchester, England, radiographer, general appointment.

Miss Charlotte Wuster, Kansas City, teacher, Philippine Islands.

Mr. and Mrs. Willis Zumwalt, Sacramento, Calif., teacher/homemaker, Taiwan.

The following missionaries were transferred:

Rev. and Mrs. George Rench from Taiwan to Singapore and Indonesia.

Dr. and Mrs. William Sedat from Guatemala to Central America Nazarene Seminary.

Rev. and Mrs. Kenneth Singleton from Republic of South Africa to Mozambique.

Rev. and Mrs. O. K. Perkinson from Cape Verde to Argentina.

Rev. and Mrs. Lawrence Bryant from Guatemala to El Salvador.

Rev. and Mrs. Allen Wilson from El Salvador to Central America Nazarene Seminary.

Rev. and Mrs. Gene Smith from Haiti to the Bahamas.

Rev. and Mrs. Bob Brown from Haiti to Nicaragua.

Rev. and Mrs. David Browning from Guyana to the Philippine Islands.

Rev. and Mrs. Lawrence Faul from Guyana to Trinidad.

Rev. and Mrs. Oliver Karker from Lebanon to Republic of South Africa.

The following missionaries' furloughs were extended:

Rev. and Mrs. Paul Stubbs extended one year.

Rev. and Mrs. Norman Salmons extended one year.

Rev. and Mrs. Charles Gates extended six months.

The following continue under general appointment: Mr. and Mrs. William Patch, and Mr. and Mrs. John Lewis.

A recommendation was made by the General Board that the following list of candidates be interviewed by committees on the mission fields where they are to serve and by the general superintendent in jurisdiction: Miss Peggy Trumble in Africa; Dr. Harry Broekman in Africa; Mr. and Mrs. David Graham in Africa; Miss Joan Anderson in Africa; Miss Julie Porrill in Africa; Miss Jennifer Humphrey in the British Isles; and Rev. and Mrs. Harry Stevenson in the British Isles.

Subject to a successful interview, action will be considered by the General Board at its annual meeting in 1972. □

RECORD BUDGET ALLOCATED



General Board members consider the budget

Another record was set in General Budget allocations for 1971 by the General Board of the Church of the Nazarene in approving the report of its finance committee, January 19.

The total amount allocated was \$7,114,254, a figure which represents General Budget allotments already accepted by the local churches for 1970-71, plus \$286,241 overpaid on General Budget during the first 10 months of 1970.

World Missions, Home Missions, and Radio received 79.27 percent of the total allocations. The respective figures are \$4,512,566 for World Missions, \$1,020,678 for Home Missions, and \$107,211 for the Radio Television Division.

World and Home Missions receipts will be increased by approved specials that average approximately \$2 million per year in addition to budgeted funds.

The total budget represents an increase of \$660,206, or slightly over 10 percent above 1970. Of the increase, \$579,883 was allocated for World and Home Missions.

The Departments of Education, Evangelism, Stewardship, and Youth came in for smaller increases.

Dr. Norman Miller reported that his office handled in excess of \$11 million in total income during 1970. Missions and other "specials" together with legacies, annuities, and earnings from invested reserves accounted for the funds above the General Budget receipts.

The goal for the Easter Offering for 1971 was set at \$2,750,000. Interim Stewardship Secretary B. Edgar Johnson reported that 1970 Thanksgiving Offering receipts were already \$270,000 in excess of 1969. □

MOVING MINISTERS

P. Ward Albright from Hanover, Wash., to Butler, N.J.

Donald K. Ballard from Shreveport (La.) First to Chattanooga (Tenn.) First.

Jay A. Bergers from Owosso, Mich., to New York district center administrator

John L. Bradley from Albany (Ky.) First to Sparta, Tenn.

I. Wilbur Cassick from Malone, N.Y., to Eustis, Fla.

Jack Christner from Corry, Pa., to Bradford, Pa.

Raymond Daniels from Carinville, Ill., to Frank Clay, Mo.

John J. Hancock from Weirton (W. Va.) First to Charleston (W. Va.) Davis Creek.

John L. Harrison from Muskogee (Okla.) First to Buffalo, Okla.

Richard Littrell from field of evangelism to Oklahoma City First.

George L. Mowry from Lincoln (Neb.) First to Manhattan, Kans.

Robert Noah from Garber, Okla., to Knowles, Okla.

Howard Porter, Jr., from Missouri Valley, Ia., to Camby, Ind.

Leslie Roberts from Edinburgh Albany St., England, to Stockton, Durham, England.

Paul J. Stewart from field of evangelism (cancelling slate) to Jacksonville (Fla.) Northside.

Barry Whetstone from Calumet (Okla.) Coleman Chapel to Vici, Okla.

Chester M. Williams from Bethlehem (Pa.) First to Bristol, Pa.

O. W. Wilson from Greencastle (Ind.) First to Duncan (Okla.) First.

MOVING MISSIONARIES

Rev. and Mrs. Ronald Calhoun, 8304 Harris, Raytown, Mo. 64138.

Rev. and Mrs. Kenneth Stark, 612 Hawaii Street, Nampa, Idaho 83651.

Godliness is not goeyness, a naive sentimentality which fails to perceive the nature and demands of the spiritual struggle. While admitting that moral judgments are seldom if ever a case of white and black, we must not conclude that all shades of gray are the same. The Christian discriminates, not hesitating to take a stand on the best judgment which informed understanding can render, and to pay the cost of personal involvement.—*Morris Inch*.

...though He was so very rich, yet for your sakes He became so very poor in order that by His poverty you might become enriched — abundantly supplied.

— 2 Corinthians 8:9, "Amplified Bible"

1971

EASTER BIBLE

These selections offer a variety of Easter expression... for everyone. They provide you with another opportunity to proclaim that Jesus Christ is a risen Saviour!

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...what a day to be joyful!

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Teachers... use this "Biblical Rose of Jericho" when illustrating to your pupils the Easter story! Buy a quantity now... they can be used anytime. VA-4925 Packed in poly-bag Each, 40c; 12 for \$4.40; 100 for \$35.00



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Children love to put this symbol of Christian faith and testimony together. The puzzle is to put the six pieces of wood together to make a 1 1/2 x 3 1/2" cross. Symbolizes our Christian faith. AW-6P Each, 15c; 12 for \$1.65



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WORDS OF MEN AT THE CROSS
C. Neil Strat. The words of Jesus at the Cross are well-known, but the words of other participants in the drama, of which there are quite a few, are frequently overlooked. Of these, seven have been chosen as the basis for these Lenten season meditations. The writing is in crisp, interesting style, abounding in thought-provoking statements and meaningful quotations and illustrations. 63 pages. Paper. \$1.00



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**"Showers of Blessing"
Program Schedule**
Dr. William Fisher

February 21—"A Young Man on His Way Up"
February 28—"A Young Man on His Way Down"

VITAL STATISTICS

DEATHS

MRS. IMA OSBORN, 59, died Dec. 19 in Waco, Tex. Funeral services were conducted by Rev. Paul Grundy. She is survived by her husband, Lewis; two daughters, Mrs. Charles Nutt and Mrs. Thomas Throver; one son, Lewis Ray; two grandchildren; and one sister.

MRS. EVELYN WESTMORELAND MITCHELL, 63, died Dec. 19 in Boulder, Colo. Funeral services were conducted by Rev. Hugh B. Dean in Houston, Tex. She is survived by four daughters, Mrs. Joe (Dera) Keen, Mrs. Ed (Lyneva) Grauberger, Mrs. Norman (Sara) Gerig, and Mrs. Bruce (Ruth) Blowers; one son, Charles; 21 grandchildren; her mother; a sister; and three brothers.

MRS. MARGARET WHITEHEAD, 81, died Jan. 4 in Pasadena, Calif. Funeral services were conducted by Rev. Henry B. Wallin and Rev. Robert Owens. Surviving are her husband, Thomas; one daughter, Mrs. Dorothy Kejmar; three grandchildren; one brother; and four sisters.

MRS. W. G. JACKSON, 84, died Jan. 2 in Jasper, Ala. Funeral services were conducted by Revs. H. H. Hooker, John Banks, and Douglas Hendon. Among survivors are one son, Ted; two daughters, Mrs. Linus J. Swindle and Miss Rachel; two grandsons; two great-grandchildren; and two sisters.

MRS. T. N. NEELY, 57, died Dec. 16 in Columbia, S.C. Funeral services were conducted by Revs. C. M. Kelly, Aubrey Ponce, and L. Latham. She is survived by three daughters, Mrs. W. A. (Nadine) Martin, Mrs. L. O. (Peggy) Rayborn, and Miss Sandra; and five grandchildren.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. Kenneth E. Stephens, ordained elder and Bay City, Tex., pastor on the Houston District, is entering the evangelistic field and is now making up his slate. If desired, Mrs. Stephens will accompany her husband in meetings. She is a pianist and organist. Address them at 3220 Ave. H, Bay City, Tex. 77414 (phone: 713-245-2666).—Raymond McClung, Houston district superintendent.

Dale Martin, pastor of Fort Worth Westridge Church, is reentering the evangelistic field as song evangelist and also as evangelist. Contact him at 3692 Robindale Court, Decatur, Ga. 30034.—Lyle E. Eckley, West Texas district superintendent.

EVANGELISTS' OPEN DATES

E. H. Edwards, 506 Dena Dr., Newbury Park, Calif. 91320, has open March 10-21—in the Northwest: Oregon, Idaho, or Washington. Also has some open time in the fall of 1971.

DIRECTORIES

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

District Assembly Schedule

Samuel Young
Mississippi May 5-6
Alabama May 12-13

NEWS OF RELIGION

You Should Know About . . .

FIRST EVIDENCE OF CRUCIFIXION UNEARTHED. Israeli archaeologists have discovered what is described as the first material evidence of a crucifixion. It indicates that Christ could have been crucified in a position different from that shown on the traditional crucifix, according to a reporter for Reuters news service.

A detailed anatomical study of the remains of a man crucified about the same time as Christ indicates that the victim was nailed to a cross in a sitting position, both his legs slung together sideways, with the nail penetrating the sides of both feet just below the heel.

The find was unearthed during excavations in an ancient cemetery at Givat Hamivtar in northeast Jerusalem.

Dr. Nicu Haas of the Hebrew University anatomy department said the man was crucified "in a compulsive position, a difficult and unnatural posture," evidently to increase the agony. The knees were doubled in a semi-flexed position, the right one overlapping the left, the trunk contorted and the arms stretched out, each apparently stabbed by a nail in the forearm, and not in the palms. □

BREAKTHROUGH IN HORMONE RESEARCH. History was made early in January in medical science when scientists synthesized human growth hormone.

Synthesis of human growth hormone—HGH—gives scientists a powerful new tool for probing many diseases, including cancer, arteriosclerosis, and dwarfism. □

BRAZIL BANS MEDIA REFERENCES TO DRUGS. No more drug references in newspapers, magazines, books, and broadcasts will be allowed in Brazil, according to the Federal Censorship Department in Rio De Janeiro.

The move is a serious attempt to stamp out the spread of narcotics in this country.

Even comic books and cartoons with drug references were expected to be affected by the new decree. □

"IMPACT OF WORLD OPINION" SEEN IN RUSSIAN DECISION. Two Jewish leaders have credited the "world's conscience" and the "powerful impact of an outraged world opinion" with bringing about the commutation of the death sentences given to Soviet Jews in Leningrad.

Philip E. Hoffman, president of the American Jewish Committee, and Rabbi Maurice M. Eisendrath, president of the Union of American Hebrew Congregations, praised worldwide efforts on behalf of the Jews charged with hijacking a Soviet airliner.

Mr. Hoffman also referred to similar action of the Franco government in Spain, which reduced the death penalty given to six Basque separatists.

The American Jewish Committee leader's statement said that the actions are "a living indication of the power of the world's conscience." □

VICTIMS OF DISASTER TO GET WEDDING RICE. Members at the Little Brown Church in the Vale in Nashua, Ia., have decided to aid victims of the cyclone which recently devastated East Pakistan.

The money usually spent on rice which is thrown at weddings at the church will now be sent to buy rice to aid the starving.

Pastor Marshall Hinds estimated there would be 85 weddings during the holiday season at his church.

"Let them throw kisses instead of rice," said the concerned pastor. □

MAY BECOME FIRST U.S. LADY RABBI. Sally Priesand, 24, is studying at Hebrew Union College in Cincinnati, looking to the day when she can be ordained as a rabbi.

If plans materialize, she will be in 1972 the first woman rabbi ever in the U.S.A. □

The Answer Corner

Conducted by W. T. Purkiser, *Editor*

Did it rain, as we know it now, before the time of the Flood? I have been taught that it did not, but the earth was watered by a mist.

Some have concluded from Genesis 2:5-6 that such is the case. However, the statement seems to apply specifically to the time when early vegetation flourished (from which for example, we have our abundant coal and oil deposits), before the creation of animal life and of man.

Noah, at least, appeared to understand what rain was without an explanation (Genesis 7:14). God's "book of nature" indicates that atmospheric conditions precipitated rain on the earth long before the Flood, although the "book of His Word" is specifically silent on the subject.

The question has arisen as to whether the angels do or do not sing. Are we presuming, as in some of our gospel songs, that they probably sing some of their praises to God? Is there scripture to verify this?

The closest scripture I know is Job 38:7, "When the morning stars sang together, and all the sons of God shouted for joy" at creation. "Morning stars" is generally thought to refer to the hosts of angels.

I think we can grant our songwriters "poetic license" to speak of angels

singing without running into any theological contradictions.

What the angels said when they appeared to the shepherds at the time of Christ's birth is in poetic or hymn form, and I would have no objection to the customary designation of this as "the angelic hymn" (*Gloria in excelsis*—Luke 2:14).

Revelation 2:20 says, "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols." Who is the woman Jezebel? Was she a person, or does she represent a type of woman? Does the seduction to commit fornication and to eat things sacrificed to idols mean the real act, or was it an act of disloyalty to God, and indulgence in carnal things? Is it possible to have Jezebels in our churches today?

The majority opinion is that the false prophetess of Thyatira was a real woman, who is symbolically called "Jezebel"—"this Jezebel of a woman," as Moffatt translates it.

Jezebel was the pagan wife of Ahab in the Old Testament, the person more than any other responsible for the introduction of Baal worship into Israel. She is said to have encouraged immorality and witchcraft (II Kings 9:22).

It is likely that the fornication was actually sex immorality, although the term is used in the New Testament to describe gross worldliness on the part of professing Christians.

Eating things sacrificed to idols in all probability had reference to participation in guild feasts, the meat

for which had been first offered as an animal sacrifice to one of the pagan deities of the city. Paul discusses the problems arising out of these banquets in I Corinthians 8.

The relevance of the New Testament lies in large part in the fact that the material and physical becomes symbolic of the moral and spiritual aspects of life. In this sense, "Jezebel" was encouraging disloyalty to God, and indulgence in carnal things—whatever form that disloyalty and indulgence might take.

It is therefore possible to have "Jezebels"—both male and female—in the church today. The judgments that rest upon such conduct (verses 21-23) point to the need for immediate repentance.

Florida	May 17-18
American Indian	June 3-4
New Mexico	June 9-10
Nevada-Utah	June 17-18
Colorado	July 8-9
Michigan	July 14-15
Kentucky	July 20-21
Louisiana	August 4-5
Wisconsin	August 19-20
Kansas City	August 24-25
New York	September 10-11

V. H. Lewis	
Central Latin America	April 22-23
Sacramento	April 29-30
Northwest	May 5-6
Southern California	May 19-21
Maine	June 16-17
New England	June 24-25
Eastern Kentucky	July 7-8
Eastern Michigan	July 14-15
Akron	July 29-30
Missouri	August 5-6
Northwest Indiana	August 12-13
Dallas	August 19-20
Southeast Oklahoma	September 2-3

George Coulter	
Australia	March 15-16
Washington	April 28-29
Philadelphia	May 5-6
British Isles North	May 24-25
British Isles South	May 29-31
Northeastern India	June 16-17
Canada Central	June 24-25
Upstate New York	July 1-2
Houston	July 21-22
Illinois	July 28-30
Kansas	August 4-5
Tennessee	August 18-19
Minnesota	August 26-27
North Carolina	September 8-9

Edward Lawlor	
Western Latin-American	April 28-29
Central California	May 5-6
Los Angeles	May 12-13
West Texas	May 19-20
Canada Atlantic	June 10-11
Canada West	June 17-18
Southwestern Ohio	June 30—July 1
Chicago Central	July 8-9
Pittsburgh	July 22-23
Southwest Indiana	July 29-30
Indianapolis	August 4-5
West Virginia	August 11-12
Georgia	September 2-3

Eugene L. Stowe	
Hawaii	April 22-23
Canada Pacific	May 13-14
Idaho-Oregon	May 20-21
Alaska	May 27-28
Dakota	June 17-18
Rocky Mountain	June 23-24
Oregon Pacific	July 14-15
Northern California	July 21-22
East Tennessee	July 29-30
Virginia	August 12-13
South Carolina	August 18-19
North Arkansas	August 25-26
Southwest Oklahoma	September 9-10

Orville W. Jenkins	
Washington Pacific	May 5-6
Arizona	May 13-14
San Antonio	May 19-20
Spanish East	May 28-29
Northeast Oklahoma	June 9-10
Nebraska	June 24-25
Northwestern Ohio	July 7-8
Central Ohio	July 14-16
Northwest Oklahoma	July 21-22
Iowa	August 4-6
Northwestern Illinois	August 12-13
South Arkansas	August 18-19
Joplin	September 8-9

RETIRED MISSIONARIES HONORED BY GENERAL BOARD



Left to right, Irene Jester, Swaziland; Mary Cooper, Mozambique; Rev. and Mrs. J. Willis Anderson, India; and Dr. William Esselstyn, Africa.

Dr. E. S. Phillips, executive secretary of the Department of World Missions, made a special presentation of six missionaries to the General Board, January 18, indicating that the six had given a cumulative total of 218 years and six months of missionary service to the Church of the Nazarene.

DR. AND MRS. WILLIAM ESSELSTYN retired in December, 1969, after 42 years and six months, and 34 years and nine months, respectively, in Africa.

Dr. Esselstyn went to the field in 1928, where he served as teacher, administrator of station, mission treasurer, and as superintendent of the entire African District from 1941 to 1969.

His first wife, Margaret Patin Esselstyn, passed away in 1960. Two of their four children are now also missionaries in Africa.

Mrs. Bessie Grose Esselstyn served in Africa from 1937 to 1969 as teacher in the Bible college, in charge of outstations around Tavane, Mozambique, and as missionary in the Transvaal.

Her first husband was killed in an accident in 1941, and she and Dr. Esselstyn were married in 1962.

Dr. and Mrs. Esselstyn now reside at Lake Odessa, Mich.

REV. AND MRS. JOHN WILLIS ANDERSON, now of New Galilee, Pa., were missionaries of the Church of the Nazarene in India for 33 years and nine months before retirement in May, 1970.

The Andersons went to India in 1936. Mr. Anderson did evangelistic work, and was at different times principal of the Bible college, district treasurer, business manager of the hospital, and field superintendent.

Mrs. Anderson taught in the Bible school and worked with her husband in evangelistic work.

The Andersons have one son, John William, who is also a missionary in India.

MISS MARY COOPER was appointed to Africa in 1928 and stationed in Mozambique after six months of language study in Swaziland. She taught in the Bible school, pastored the main station church, pioneered in youth work before the mission was permitted to open outstations, and helped in outstation work.

During her last 15 years on the field, Miss Cooper supervised from 50 to 90 outstation churches, travelling



Dr. Phillips presenting retired missionaries.

thousands of miles over rough terrain in a Land Rover.

Miss Cooper's service record is 41 years and four months. She retired in April, 1970, and now makes her home in Muncie, Ind.

MISS IRENE JESTER spent 32 years and five months in missionary service, receiving her first appointment in 1938.

She served in Swaziland as principal of the Endingeni school, editor of the Bantu language district papers, was in charge of district schools, translator of Sunday school lessons, writer of missionary materials, pastor of a local church, and station and field treasurer for many years.

In 1962, Miss Jester wrote, "There has scarcely been a day in which I have not conducted a service somewhere."

She now resides in Indianapolis, her stateside hometown.

Each of the missionaries was presented an appreciation plaque on behalf of the church, and the recognition was closed with prayer by General Superintendent Emeritus Hardy C. Powers. □

MORRIS TO CALIFORNIA STATE BAR

Gary W. Morris, son of District Superintendent and Mrs. Harold W. Morris of the New Mexico District, was admitted to the California State Bar on January 7.

Morris is president of the Victors young adult Sunday school class at Pasadena (Calif.) First Church and an active layman in the congregation.

He has joined the law firm of Hart and Mieras in Los Angeles. Dr. J. Wesley Mieras, serving this year as chairman of the General Board of the Church of the Nazarene, is a partner in the firm. □



During the General Board meetings in Kansas City, the lay members planned for the Third International Nazarene Laymen's Conference. Dr. Gordon Olsen (left), chairman of the first two conferences, turns over the responsibility to the newly elected chairman, Dr. Wes Mieras, Pasadena, Calif.; and Bob Steenberg (right) from Ashland, Ky., the new vice-chairman, cheerfully witnesses the changeover in front of the colorful banner which read: "Plan and pray for Third International Nazarene Laymen's Conference in 1974."

**NTS CONDUCTED
JANUARY SEMINAR**



Pictured (left to right): Ponder Gilliland, Randy Michael, Leslie Parrott.

A seminar in pastoral ministry was held at Nazarene Theological Seminary in Kansas City, January 11-15. Guest speakers were featured each day as follows:

Monday—Olin Runnels, a former seminary professor in a Texas seminary, now a successful pastor, spoke on the theme "The Pastor and His Study(ing)"; Herbert Rogers, pastor of Kansas City Rainbow Church, spoke on "The Pastor and His Devotional Life."

Tuesday—Millard Reed, pastor of Kansas City Overland Park Church, spoke on "The Pastor and His Preaching."

Wednesday—Leslie Parrott, former pastor and now president of Eastern Nazarene College, Quincy, Mass., spoke on "Pastoral Sociology and Interpersonal Relationships."

Thursday—B. Edgar Johnson, former pastor and now general secretary of the Church of the Nazarene, spoke on "The Pastor and Administration."

Friday—Ponder Gilliland, pastor of Bethany (Okla.) First Church, spoke on "The Pastor, His Role and Image: the Seventies and Beyond."

One hour credit in pastoral ministry could be earned by reading two books: Seward Hiltner's *Ferment in the Ministry* and William Hulme's *Your Pastor's Problems*; and by attending each of the five day's sessions, which were from 8:30 a.m. through 12:45 p.m.

On Saturday there was a three-hour seminar entitled "The Pastor's Wife." This Saturday seminar was financed by the surfeit money from the week's seminar.

The seminary is concerned about training men and women for a real ministry in today's world. The seminar was designed to help students better understand what is entailed in the pastoral ministry. The goal of the classes was to lay a foundation for a philosophy of pastoral ministry and to present principles and insights that will be helpful through the years.

The seminar was one of a number of

activities which are being sponsored by the administration and student council alike to help give as much "on the job" training as possible.

The pastoral seminar was originated and sponsored by the student council. It was financed by the regular \$14.00 fee for one hour of seminary credit. The council hopes to sponsor similar seminars between semesters in the future.—RANDY MICHAEL, reporter. □

**PC PROFESSOR
PUBLISHES FOUR BOOKS**

The recent release of four books for Spanish-speaking Christians was announced by the author, Professor Ismael Amaya, instructor in Spanish at Pasadena College, Pasadena, Calif. Professor Amaya gained experience as an editor with the Nazarene Publishing House.

The books cover several topics of modern-day relevance, and will mean a notable expansion in the libraries of Spanish evangelical Christians. The books already released include—*For You Parents*, which gives guidelines of handling parent-child relations; *The Parable of the Golden Gate*, seven messages for young people; and *The Biblical Theology of Evangelism*.

Professor Amaya's most recent publication, *The Bible—the Fascinating Book*, discusses reading, studying, and memorizing the Bible. It has reached the market with im-



Amaya

mediate large-volume sales, and offers a treasure-house of fresh ideas for Spanish evangelicals.

Professor Amaya was a Sunday school editor of Spanish materials at the Nazarene Publishing House from 1958 to 1964. In 1964 he took the position of Spanish book editor, and continued at the Publishing House until 1966. In addition, he has held several pastorates in Buenos Aires, Argentina; Los Angeles; and Kansas City.

The author is a graduate of the Nazarene Bible School in Buenos Aires, Argentina. He received his bachelor degree in religion at Pasadena College in 1958, and a bachelor of divinity degree from the Nazarene Theological Seminary, Kansas City, as a 1968 *cum laude* graduate. He is presently engaged in a doctoral studies program at Fuller Theological Seminary, in Pasadena, Calif.

A writer in the field of religious journalism, Amaya recently read his paper, "The Biblical Basis for Evangelism," at the Latin-American Congress on Evangelism for Spanish-speaking people in the United States, held in San Antonio, October 27—November 1.

December 12-19, Professor Amaya attended the Confraternity of Latin-American Theologians in Cochabamba, Bolivia. He presented a paper on "The Inspiration of the Bible and Latin-American Theology," as one of two Spanish speakers representing the United States.

He delivered another paper on "God's Revelation in History" to the Evangelical Theological Society, at Westmont College, in Santa Barbara, Calif., December 27-30.—PAT HIGHLAR, PC News Service reporter. □



The Boulder (Colo.) Martin Park Church had two special events on December 20. A group of 17 members were received with 13 of these coming into the church on profession of faith. Pictured are the new members with Pastor and Mrs. Myrl B. Winkle to the far right of photo. A group of 28 people were baptized on the same special day.

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

—PHINEAS F. BRESEE

• WITNESSING • REVIVALS • MISSIONS • VISITATION • RADIO

LITERATURE • EXAMPLE • CHILD EVANGELISM • MUSIC

“By All Means...”

IT PAYS TO WITNESS

THE winning of a soul to Christ is so often a long process of presenting truths, loving him, and praying for him. God can answer prayer, lift the burden, and turn a person in a new direction! I have seen this happen, not only in my own life, but in the life of my neighbor.

My friend lived next door to me for two and one-half years, during most of which time she frankly told me she could not understand me or the way I lived. She was a German girl who had married an American serviceman.

We became good friends and she would ask me a great number of questions about our church and salvation. The very terms that are so familiar to us were strange to her. She came to a few services at our church, but made no move toward Christ.

Finally marital problems arose and this young couple needed help that only God could give. When the problem became too much for them to handle, they asked me for

advice. I was inspired to invite them to come to our prayer meeting that very night.

How strange it seemed to them, but God spoke to their hearts. A few days later the wife came rushing into my kitchen, with a shine on her face, telling me how wonderful she felt! She had prayed through to a definite experience with the Lord. That evening she and her husband both went to the altar, during a revival service.

The sight of souls you have been praying and burdened for making such a step is more thrilling than words can express. We were friends before; but now that we were sisters in Christ, our friendship became even more special and beautiful.

What a heartwarming experience it was and is to see this fine couple grow in grace, become active in our church, and work to win their family and friends to Christ! It pays to witness for Christ!

—RUBY STOUT
Goshen, Ind.

SAVE SOME”

1 Cor 9:22

