



FEBRUARY 3, 1971

Drama in an Ancient Cypress

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NEW LEVELS OF LIFE

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CHURCH OF THE NAZARENE



BLESSED

are they which do
hunger and thirst
after righteousness
for they shall be filled

FEBRUARY—STEWARDSHIP MONTH
Theme: *The Stewardship of Heritage*



General Superintendent Coulter

“YOU ARE NOT YOUR OWN”

THE passion to possess is deeply ingrained in the human heart. It begins to appear early in life. The little child cries out, “Mine,” as he clutches a toy. The youth has a fierce determination to be “on his own.” The adult can become enmeshed in the mad race to acquire and accumulate the things of time.

But one of the most basic facts of our existence is that all of life is a trust from God. He is the Owner; we are the owned! The Psalmist said, “The earth is the Lord’s” (Psalm 24:1). We are tenants here; not owners. Stewardship begins when we recognize His ownership and our trusteeship.

The Apostle Paul projected our stewardship to its deepest dimension when he said to the Corinthians, “Ye are not your own” (I Corinthians 6:19). The fierce independence of so many today is the rejection of God’s claim to all we have and all we are.

“Stewardship is not the leaving of a tip on God’s tablecloth; it is the confession of an unpayable debt at God’s Calvary.”

*Jesus paid it all,
All to Him I owe.*

Paul reminded the Corinthians, “For ye are bought with a price” (I Corinthians 6:20). The Cross on which He died makes every man a debtor. Those who have accepted the price He paid, gladly surrender themselves and all they possess to His control. Stewardship, rightly understood, is not the legalistic doling out of God’s share of time, talent, and treasure but the wholehearted yielding of our all to His will and purpose.

The practical outcome of stewardship is faithfulness. Paul summed it up, “Moreover, it is required in stewards that a man be found faithful” (I Corinthians 4:2). That means faithfulness in getting wealth as well as in giving it.

Owned!
Obligated!
Indebted!
Faithful!
That’s stewardship!

□



Photo by Richard Parker

Drama in an Ancient Cypress

■ By Katherine Bevis

Houston

MEMORY goes back tonight to an incident that happened in the long ago, when I was just a child—something that taught me a lesson that has blessed and helped me many times in the years that have followed.

In our yard, near the old front porch, stood an ancient cypress tree. In the hollow of this old tree, high up, was a wood duck nest. In this nest nine eggs had been hatched and nine bright-eyed youngsters were about to go adventuring in a strange new world.

My father had told me that their usual method of reaching the ground was to hop out, one at a time, and trust their fluttering little wings to land them without too much jar.

Dad knew that I had been looking forward to seeing these nine young ducks make their landing and we had been sitting on the porch watching and waiting for the event—for Daddy had said it could be almost anytime now.

I tried to sit very still and with anxious glances I watched the nest high up in the hollow.

Suddenly, my dad spoke, "Look, Kate, look." As I did, I saw disaster in the form of a five-foot chicken snake approaching the young ducks in the high cypress.

This tree had no limbs for the first 40 feet making it impossible for the snake to climb it. However, a well-limbed maple stood only a few feet away and

its upper limbs touched the ancient cypress near the entrance to the nest.

I watched with my father as the snake climbed the maple. You could see he knew where he was going. I couldn't understand how he knew those baby ducks were there, but somehow he had an instinct that seemed to be leading him right to them. Nor did I know how he had figured a way to reach the nest by climbing the maple.

But this I did know, for it was clear for even a child as I to see, he was going up deliberately and without hesitation straight to the limb which extended nearest the nest.

The snake slowed its pace as it inched out on the limb. By this time the mother duck had discovered him and was circling the tree in much anguish, crying. I saw the drake join her. And in their circling they passed very near the snake, but the two parents seemed unable to figure a way to dislodge him and save their little ones.

Just at that moment, something happened so quickly that it was hard to realize it had happened at all. The snake got no farther than the middle of the limb when with uncanny speed a red-tailed hawk came down from the sky, snatched the snake from the limb and went away with scarcely a pause. The only sign left was the bobbing up and down of the empty limb.

I remember how my eyes had welled up with

tears at the plight of these babies, and the cries of the mother and father, and now with cries of joy I looked up in my dad's face and said, "O Daddy, wasn't that wonderful! The way that big bird flew down and snatched the snake away just as he was ready to eat those poor little baby ducks."

"Yes, Kate," my dad said slowly, as he held me tight and kissed the tears from my eyes and face. "It WAS wonderful. And what a lesson we should learn from it, my child."

"Listen, there will be times in your life, as there have been in mine, when the enemy of my soul was ready to pounce upon me. But, just as disaster seemed sure, God in His tender mercy sent His Holy Spirit to rescue me. Remember, He will send Him to rescue you. Don't ever forget this, Kate."

Years have passed. My dear Christian father has been in heaven now more than 40 years. But the lesson he taught me that day with those baby wood ducks has helped me to remember that my Heavenly Father is watching over me.

Many times there has just been the "bobbing up and down of the empty limb" to remind me of the disaster that He has delivered me from. He has never been a moment late.

Tonight as I sit thinking of God's numberless mercies, of His help in time of need, I am still intrigued with the lessons learned from nature's stage—lessons that made my faith grow as my godly father and mother taught me about God in their homespun way.

It was not by chance that the hawk was hunting. He does that from necessity day by day. But you might say it was by chance that he happened to be above the big cypress at the right time to take away the shadow of death from the young ducks.

I stand in wonder and awe even now as I think of the "chance happenings" which have affected my life because of the Holy Spirit who walks beside me and guides me down the trails of life.

Creatures of the wood must be alert both day and night for dangers which are never far away. But oh, how much we human beings, with never-dying souls, need to always be alert to God's Holy Spirit and His guidance.

Homespun lessons? Lessons learned from the birds of the air, and the wild creatures who walk the trails?

Yes! But thank God for such an heritage.

Thank God for this drama in an ancient cypress! □

The Chastening Rod

**I thank my God
For the chastening rod.
For the power of love divine.
When my feet would stray
From the narrow way,
Then He speaks to this heart of mine.**

**I thank my God
For the chastening rod,
Whene'er my faith would sway.
When I suffer loss
And turn from the Cross,
He then tenderly bids me stay.**

**I thank my God
For the chastening rod,
When I shirk at the task begun.
For He speaks from above
With a voice of love,
And assures me I am His son.**

**I thank my God
For the chastening rod;
Though weary my steps may be.
For He guides aright
Through the darkest night:
Till the lights of home we see.**

**I'll thank my God
For the chastening rod,
For redeeming love and grace.
By His guiding hand
I shall reach that land,
Where I'll see Him face-to-face.**

RALPH H. BAKER
Yorktown, Ind.

Individuals progress at different rates: since people do not usually start at the same place in their spiritual pilgrimages, they were not expected to arrive at the destination at the same time.

—Walker Knight



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■ Leon Martin

Bethany, Okla.



"THE PASTOR IS UNDERPAID"

THESE words were spoken by a man who was not a member of any church, although he attended a small Church of the Nazarene. Since they came from one outside the church, perhaps we should weigh them more carefully.

I talked with Si. "Do you have a will?" I asked him.

"No. I do not see any need of one," he replied. This is a common answer from so many today.

"But who will receive what you have accumulated?" I asked. "Do you realize that if you die without leaving a will the court costs of settling your estate will probably be equal to 30 percent of its total value?"

This man had a sizeable estate. He had never married, so there was a possibility of a squabble among nieces and nephews over whatever he might leave.

I encouraged my friend to remember the church in his will, but never dreamed he would remember it in the way he did. He left his money to supplement the pastors' salaries of four churches in the amount of \$50.00 per month.

This action on his part revealed that he *saw the need*. He said that most pastors were underpaid. Was he correct? In this day when many high school graduates are receiving larger salaries than pastors who are collage and seminary graduates, it is time to evaluate the services of a pastor in the light of his training and years of service.

The words spoken by my friend reveal *a concern*. This concern was evidenced during his lifetime, for often he handed the pastor money. One time he came by the parsonage of the small church which he attended and left the pastor a check for \$1,000. This was a tremendous help to a church whose pastor was having to supplement his salary by secular labor.

Finally, these words of my friend reveal *the need of planning*.

There is a moral responsibility for wealth. In Luke 12:20 Jesus said, "You have made your money. Who will get it now?" (NEB) As good stewards we should plan for the disposition of our possessions. When we are gone, what we leave behind can be a blessing in the hands of the righteous or a curse in the hands of the wicked.

Because my friend planned for the disposition of his possessions by remembering God's cause, the pastors of four churches have received increases in salary. These increases will continue for at least five years. Three of these churches are small, and it is likely that some of them would have no pastor if one had not remembered God's cause in his will.

Si has been gone for more than a year, but "he being dead yet speaketh" (Hebrews 11:4). He speaks of a need which results in concern and action. Surely, there will be those who will arise to call him blessed. □

Pen Points

A CHOIR SINGS AGAIN

"COME, We Who Love the Lord" is a song of testimony written by Isaac Watts. Originally it had 10 stanzas.

The second stanza was of real assistance one Sunday morning years ago to Dr. Samuel West. He pastored a church in New England. A disagreement had arisen in the congregation and the choir had become indignant and rebellious. An usher informed Dr. West that the choir would be in its usual place, but would express its protest by refusing to sing.

Dr. West was a resourceful pastor. He announced the hymn, "We're Marching to Zion"—the common name now for the hymn. He had the choir and congregation stand. Then he read the first and second stanzas.

He said: "I am asking the choir to please lead in the singing of the second stanza." Chagrined, the choir followed his suggestion as gracefully as possible:

*Let those refuse to sing
Who never knew our God;
But children of the heav'nly King,
But children of the heav'nly King,
May speak their joys abroad,
May speak their joys abroad.*

CHORUS:

*We're marching to Zion,
Beautiful, beautiful Zion.
We're marching upward to Zion,
The beautiful city of God.*

Both choir and congregation continued with verses three and four:

*The hill of Zion yields
A thousand sacred sweets
Before we reach the heav'nly fields,
Before we reach the heav'nly fields,
Or walk the golden streets,
Or walk the golden streets.*

*Then let our songs abound,
And ev'ry tear be dry,
We're marching thro' Immanuel's ground
We're marching thro' Immanuel's ground
To fairer worlds on high,
To fairer worlds on high.*

After all, we cannot be "Marching to Zion" and harbor grudges or rebellion.—OVELLA SATRE SHAFER, *Kingman, Kans.*

The Humble Walk

By Jack M. Scharn

**Walk humbly, my heart,
By waters still,
Where my faith finds rest
In God's perfect will.**

**Walk humbly, my heart,
In heavenly light,
Where God's love and grace
Are the soul's delight.**

**Walk humbly, my heart;
'Tis a peaceful trail.
Beside thee walks One
Who never will fail.**

**Walk humbly, my heart,
Where mercies abound.
Thy pathway God planned
Over holy ground.**

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■ By Milo L. Arnold

Colorado Springs

Going Somewhere

HE who goes walking with a lovely dream is never lonely. He may be quite alone, but the aspiring of his soul will fill his days, and the urgency of his purpose will make the journey seem short and pleasant.

A man may journey a rough road without too much complaint if his heart is full of a noble purpose. He may live in penury or even hunger without feeling the gnawing of it if his mind feeds on worthy plans and challenging assignments.

No man is truly bored with life if he is possessed by a purpose, and none finds a day drab which is crowded with responsibility.

The day a man goes forth without a dream, without a purpose, and without an aspiration, he begins a laborious journey and a wearying ordeal. There is no road so smooth as to be easy or interesting for the person who is going nowhere, and no path so paved that it will not weary the person who has no big reason for walking it.

Eager eyes give beauty to the interested traveler, and eager dreams give courage to the journeyer whose path is chosen with a purpose and whose distance is dictated by dedication. Boredom or beauty are less in the path than in the traveler's heart, and happiness is experienced by the traveler rather than found beside the road. □

■ By A. Percy Rainey

St. Catharines, Ontario, Canada



NEW LEVELS OF LIFE

LAKE ERIE is 326 feet above the level of Lake Ontario. Ships passing through from one lake to the other must “climb the mountain.”

It is impossible to get through by way of the Niagara River which connects these two lakes. Niagara Falls, although a natural attraction to sight-seers from around the world, is a mighty barrier to shipping.

William Merritt conceived the idea of building a ship canal between the two lakes, and in 1829 the first canal was constructed with a series of locks that lifted the boats from one level to another.

Today, after many changes and improvements, oceangoing vessels may plow the waters all the way from the mouth of the St. Lawrence River to Thunder Bay at the western end of Lake Superior, a distance of 2,350 miles.

Although the Welland Canal is a vital link in the great St. Lawrence Seaway, it does retard the speed of boats. This slowdown brings to us one of the most important lessons in life.

To advance a distance of 26 miles through a series of eight locks takes approximately eight hours. There are waits and stops that try the patience.

Often attainment to higher levels in the spiritual life is gained by a series of frustrating experiences—times when we must wait. During these times, if

we “wait upon the Lord” we may be lifted to higher levels of spiritual attainment.

The lady who came to the altar to pray said that her great need was patience. The pastor began to pray that difficult experiences would come into her life.

She objected, “I am not asking for tribulation, I am asking for patience.”

His reply was, “Tribulation worketh patience” (Romans 5:3).

Someone has well said that there are times when we must wait for the development of events that confirm our calling of God.

After a ship enters a lock there is only one direction it can go—not forward, but upward until it reaches a new level. It is not lifted by its own power, but by the upward pressure of water that is filling the lock. Once it reaches the new level, the guard gate is opened and it can go forward.

How wonderful it is that during times of delays or troublous times the Spirit of God provides a buoyancy that lifts us up into the “heavenly places in Christ Jesus”!

We joyfully sing in another context:

Lord, lift me up and let me stand,

By faith on heaven's tableland,

A higher plane than I have found.

Lord, plant my feet on higher ground. □

I KNOW that I can never be a great Christian, but I can be a faithful one." I one time heard these words from the lips of a man who had walked with God for many years. He was not a man of great talents. His educational background was limited and a place of prominence in the church had never been his.

I don't recall this man ever serving on a church board or being in a place of great leadership. However, for many years he has taught a class of junior boys. He served as a substitute usher and always worked in vacation Bible school wherever he was placed by the director.

From the platform I have noticed that he always placed his tithing envelope in the plate on Sunday morning. Whenever a special offering was needed his hand is one of the first to be raised in participation. His salary scale has risen and fallen across the years, but whatever it has been God has always been given a minimum of 10 percent.

I have noticed that when seekers came forward to the altar of prayer, he always found time to come forward for prayer with those who were kneeling at the place of help. His praying, while not loud and boisterous, was always earnest and fervent. It was always a thrill for him to help a needy soul find victory.

It was a very rare occurrence for him to be absent from a service. I always knew that it was a matter of grave consequence that caused the absence. He enjoyed hunting and fishing, and a baseball game was always a delight to him, but his recreation was always done in what he called "regular" time, not church time.

He was an eternal optimist. To him the greatest days of his life were the present days. He had been a Christian for many years but he did not live in the past. "Pastor, these are great days" was his frequent greeting.

I never recall hearing a word of complaint fall from his lips. His life was a very ordinary one with reverses to balance the successes. If he wished to bemoan his lot he had every reason to do so. He had his share of family financial problems as well as medical expenses. Rain and sunshine both came his way, but he loved to quote Billy Bray in saying, "I have been taking vinegar and honey but praise the Lord I've had vinegar with a spoon and honey with a ladle."

A short time ago I heard of the death of this friend of mine. I don't know what kind of a gravestone is over his last resting place in the quiet, rural burial ground. If I could write the epitaph I think I would simply say, "Well done, thou good and faithful servant." To say that he was great would embarrass this modest man. To say that he was faithful would be true and I believe pleasing in the sight of God. □



Not Great—but
Faithful

Photo by Grover Brinkman

The Carpenter's Son

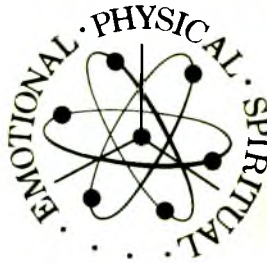
"Son, fit the grooves and
join them well,
These yokes must be both
strong and light;
The yokes of Joseph shall
be safe,
Nor oxen's weary shoulders
chafe—
Have patience, Son, and
build aright."

The carpenter of Nazareth
Thus kindly spake unto
his Son,
Nor dreamed those busy
hands would be
Pierced by the nails of Cal-
vary
Before their mission
should be done.

"My yoke is easy," spake
the Man
Who trod the hills of Gal-
ilee;
"The yoke I give is strong
and safe,
My yoke will never gall nor
chafe
A weary soul; come—fol-
low Me!"

O wounded Hands! I take
Thy yoke,
And find it light indeed
to bear;
My path may stormy be,
and rough,
But if Thou lead me—'tis
enough—
I shall rejoice Thy yoke
to share!

Kathryn Blackburn Peck
Kansas City



DIMENSION

Adventures in Self-Discovery

BY DARRELL E. LUTHER

Lansing, Mich.

BASIC EMOTIONAL NEEDS

IF you were asked to define "emotion," what would be your response? The dictionary says it means "To stir or upset." Common sense will tell you that the word means a strong feeling of some kind.

An emotion is a process which plays a dynamic role in a person's life—arousing, sustaining, directing. The basic physical needs of air, water, and food must be met if energy for life and growth is to be furnished. All these are accompanied by appropriate emotions.

We need more than physiological satisfaction. We are not merely physical organisms; neither are we merely psychological beings functioning through subconscious and conscious processes; we are all this and more—immortal souls.

Let's turn to the discussion of those forces that motivate the individual to goal-seeking—man's basic emotional needs.

Have your basic emotional needs been met? Look at your needs briefly:

1. LOVE. This is a powerful, universal hunger. From the tiny tot to the aged—all need to receive affection from at least one person.

2. ACCEPTANCE. You want to be accepted with your personality, just because you are a person. Even a mentally retarded person will reach out to anyone who will give him attention.

3. BELONGING. You want to be included—member of the church—class—club—gang. If an acquaintance or family member is difficult to get with, perhaps he has been taken for granted. A doubt exists that he really belongs.

4. ATTENTION. The limelight is sweet. Isn't it reassuring when someone remembers your name? If one is not being noticed, he may resort to exaggerated behavior. Disapproval is better than no attention.

5. APPRECIATION. When appreciation is constructively accepted it builds confidence, and a sense of satisfaction. You have contributed to the needs of others.

6. DISCIPLINE. In making reference to another parent-teen relationship, my teen-ager said, "Those parents don't care about their son—no limits are set, the son does what he wants." Discipline gives a sense of security. Subconsciously we desire it.

7. SEX. The sex urge is a potent, God-given drive which should find expression in the bonds of matrimony. The tide of moral laxity is tremendous. The Christian must maintain a sense of responsibility toward God and reverent respect for his fellowman.

8. GOD. There is a sense of incompleteness, frustration, and guilt until one finds reconciliation with his Maker. The redeemed person experiences inner adjustment in the transforming love of Christ—soul security.

God's provision for our spiritual need is likened unto a number of satisfiers of natural needs. Jesus is the "Bread of life," "Living Water," "Friend of man," and sends to us the "abiding Comforter." If all others reject or neglect you, you can be assured that God loves you!



Biblical faith assumes that there is a grace in God which makes it impossible that His will for us should be defeated, except by our own will to have it so.

—Paul Scherer

Editorially Speaking

By W. T. PURKISER

Our Goodly Heritage

By tradition, February is "Stewardship Month." Each year, some aspect of the broad range of stewardship is selected for emphasis. This year the Stewardship Committee has selected as its special theme "The Stewardship of Heritage."

Few of us would think of our heritage as a matter for stewardship—an asset to be conserved and rightly used. Yet there are areas of privilege and responsibility in our heritage that do deserve the attention of faithful stewards.

It was David who sang:

*The Lord is the portion of mine inheritance and of my cup;
thou maintainest my lot.*

*The lines are fallen unto me in pleasant places;
yea, I have a goodly heritage (Psalms 16:5-6).*

The lines of our goodly heritage extend far and include the most important things in life.

We who live in a free society with open churches and open Bibles have a goodly political heritage. There are millions deprived of these blessings in our generation.

The first object of attack by any totalitarian regime, whether on the right or on the left, is the Church and the Bible. Christianity has much to commend it. But if it had nothing to be said for it except the rage of the dictators, it would still have a great deal in its favor.

Let us never suppose that this aspect of our many-sided heritage is secure without our attention. Political freedom is fruit that grows on the tree of values taught in the Word of God. We cannot long enjoy the fruit if we allow the root to wither and die by our silence and inattention.

We have a goodly economic heritage. That there are pockets of poverty is a bitter fact. But by and large, we of the English-speaking world have been blessed beyond measure with the "good things" of life.

I have never forgotten the visitor from the Orient who toured the United States. On the eve of his return to his own land he was asked what impressed him most about America.

His hosts expected him to mention the homes and businesses, the factories and stores, the telephones and television sets, the schools and colleges and hospitals.

His reply was, "What impresses me most are the garbage cans. We have no garbage cans in my coun-

try." He had observed that we waste and throw away more than two-thirds of the human race have to live on.

BUT BEYOND the political and economic lines of our goodly heritage are the spiritual and religious lines.

As Christians, we stand in a line of descent that goes back into the Old Testament. We share with David the worship and service of the true God, the Lord of heaven and earth. This, particularly, is what the Psalmist had in mind by his "goodly heritage."

As countries go, there was nothing very remarkable about Palestine. It was not large, nor was its soil unusually productive. It was capable of providing the necessities but not a great many of the luxuries of life for those who plowed its fields, tended its trees, or pastured their sheep and cattle on its hillsides.

The goodly heritage of Israel was the love and law of the Lord, who had brought His people out of Egypt by His mighty hand and outstretched arm.

The God of the Old Testament, who in "many and various ways" spoke through His prophets, is "the God and Father of our Lord Jesus Christ." Through the life, death, and resurrection of our Saviour we have the most precious gift the human soul can know.

Our heritage is no watered-down, anemic version of the Good News. Many live and die with no more than that.

Nor is our heritage one that lives with its eyes on the past, interpreting the New Testament by a legalistic understanding of the Old Testament. It is pathetic to note how many popular cults of the twentieth century are really no more than dressed-up versions of religion before and virtually without Christ.

Our heritage is the full light of Calvary and the empty tomb. It is the Gospel, complete and adequate for every human need.

It is the message of "forgiveness of sins, and inheritance among them which are sanctified by faith that is in" Christ Jesus himself (Acts 26:15-18). We need both the forgiveness and the "holiness, without which no man shall see the Lord" (Hebrews 12:14).

THE STEWARDSHIP OF HERITAGE means more than possessing; it means sharing. What is given to us by God is not given only for our enjoyment. It is given to pass along to those in need.

There is one real difference between the steward-

ship of heritage and the stewardship of money and property. Apart from the strange and wonderful ways God helps us make the nine-tenths do more when we tithe, in most instances the more we give of money and property, the less we tend to have. But the more we share the stewardship of heritage, the richer and more precious the heritage becomes to us.

One thing we can give and always have more left after we have given than we had before is the witness and word of the Gospel. To share it is to multiply it both for others and for ourselves.

Not only is ours a heritage to receive, to cherish, to share with our contemporaries; it is a heritage to preserve and to hand down to our children. One of the great Bible commands to those who hear the Word of God is, "That ye may tell it to the generation following" (Psalms 48:13).

Our heritage will limit us if we spend our days looking back to it. It will liberate us if we live by it and communicate it to others and to our own children.

Nor is it enough to preserve its wrappings if we neglect its reality. It is nothing short of tragedy when all we leave to those who come after us are a few sacred cows that give no milk and are no good for meat.

True, "God has no grandchildren," and each generation must come to know Him for itself. Yet we must pray and work that those under our influence not only know *about* Him but *know Him* "whom to know is life eternal."

So let us give some thought this month to our goodly heritage. It is ours to have and to hold; but more than that, to share. □

What Younger Christians Are Saying to Us

Much has been made recently over the apparent inability of the generations to talk to each other and to understand each other when conversation is attempted. This has been tabbed as one important area of distance in the "generation gap."

The problem is real. There is much shouting and little listening. President Nixon's inaugural appeal for lowered voices has gone unheeded. The result is little short of chaos.

It is high time for all of us to do less talking and more listening. There could well be a reason why each of us has only one tongue and two ears.

Not all we hear is worth listening to, of course. Each generation—older and younger—has its share of irresponsible voices that babble of solutions without even understanding the problems.

But some voices are making sense. Again it is not a matter of age—for people may grow older without becoming wiser, and the young may see some things their nearsighted elders miss.

All this is true in the Church as well as in the larger society in general. Despite all the mythology about generation gaps, there are some differences which we need at least to consider.

A professor of history in a traditionally conservative college has summarized one point of difference between younger evangelical Christians and their older counterparts. The younger generation is saying in effect to its elders:

"We are convinced of your righteousness but have not been convinced of your responsibility; your sincerity is beyond question but we question your sensitivity; while we have learned from you the love of God you have seldom shown us your love of man."

IT WOULD BE easy to dismiss this as an instance of the "black and white" thinking of the young. But candor compels the confession that there is something here we need to consider.

Righteousness is the basic essential of Christian living. To be right with God, right with ourselves, and right in our personal relationships is the irreducible minimum of practical Christianity.

Yet righteousness without a corresponding sense of responsibility for the well-being of others can become self-centered, withdrawn, sterile, and worthless.

Righteousness feels the warmth of goodwill that says to the destitute, "Depart in peace, be ye warmed and filled." But the searching question of James 2:15-16 is still with us: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

The great parable of Jesus in Luke 10 puts this squarely to us. It was given to explain the last part of Christ's answer to a question about the requirements for eternal life, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

The priest and the Levite were, by the standards of their law, righteous men. But they were not responsible men. When they came to the victim of thieves, bleeding and dying by the wayside, they passed by on the other side.

The Samaritan, on the other hand—the man who could least afford to "get involved" in such a need—proved not only his love for God but his love for his neighbor in the only way love could be proved under circumstances like that.

Responsibility requires more than sincerity. It demands sensitivity to the needs and heart cries of those around if it is to be effective.

Nor is it enough that we teach our young to love God. If love for God, however pure and fervent, had been sufficient in itself, Jesus would never have

(Continued on page 12)

EDITORIAL

(Continued from page 11)

added—every time He spoke of loving God—"and thy neighbour as thyself."

Some young people, even in evangelical and holiness circles, have become stained with the cynical and negativistic attitudes of some of their worldly counterparts. But by far the great majority seem sincerely troubled. They want to follow Christ, but they know that they must follow Him

through a new and untried wilderness.

What they need from us is willingness to listen, and understanding. What they say to us is, "Tell us, yes; but more importantly, show us by consistent contemporary lives that the Gospel works in every area of need. Give us your confidence and your trust as we set out to meet the issues of our generation even more effectively than you have met the issues of yours."

And we would better listen. □

MISSOURI CHURCH CELEBRATES FIFTIETH ANNIVERSARY



Pictured left to right—Rev. Pace, Mrs. Cain, Mr. McKinley, Pastor Williams, and Dr. Gibson.

Eldon, Mo., church celebrated its fiftieth anniversary in November. Prior to the special day of celebration, a week-long revival was conducted with Evangelist Russell Bowman preaching and District Superintendent Donald J. Gibson (Missouri District) directing the music.

The revival series was concluded during the morning service on the anniversary Sunday. This service was climaxed with souls finding spiritual victory at the altar.

A homecoming dinner was sponsored by the church during the noon hour and was attended by many friends and members.

Dr. Gibson was special speaker for the 2:30 p.m. anniversary service. Former Pastor Glenn Pace, now serving at Granite City, Ill., was also a featured speaker.

Recognition was given to former members. Two charter members—Mrs. Rhoda Cain and Mr. William A. McKinley—were present and gave their testimonies.

The day closed with a praise and testimony service. Rev. Paul A. Williams is the present pastor at the Eldon church. □

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THE triumphs of Apollo underline the irony that it is easier for man to go to the moon than to wipe out a slum, easier for him to coast through space than to clean up his own polluted skies, easier for him to manage cooperation in a vast technological enterprise than to forge brotherhood in a city block. Yet as man has conquered the seas, the mountains, the air, he has also at each stage, in a small way, conquered part of himself. Therein lies the hope and the ultimate promise of his conquest of space.—Edward Lindaman.

FROM A SMALL BEGINNING



The Jasper, Tenn., congregation believes in miracles

A small beginning, an all-night of prayer, a dream in the night, deliverance from whiskey drinking and other sins, a strange change of property sale, mysterious donations of building materials, and a growing crowd of enthusiastic Nazarenes, all mean a miracle church has been born in Jasper, Tenn.

When Rev. and Mrs. Bob Myers, a home-building contractor from Florida, turned preacher, and came to Jasper, Tenn., this county-seat town had not one Nazarene church member. Strange and providential circumstances have brought into being, in a very short time, a "miracle church."

Beginning in an abandoned candy shop, the baby church soon experienced a harvest of souls. One man was saved "from a life of whiskey drinking." Others gave up worldly lives to turn to Christ.

Soon the small group began to think that God had led them to the abandoned candy shop for a permanent church home. They were prepared to purchase the commercial property for a church.

An "all-night of prayer" was conducted. In a strange dream the Lord revealed to the pastor that they were to forget the old store building and move to a totally new location.

Soon a fine location was found and the project was financed by the district. First-unit plans were obtained from the Department of Home Missions in Kansas City.

A ground-breaking ceremony was held, although it was hard to understand how materials and money for construction would be provided. And then . . . another miracle!

A mystery donor unloaded a truckload of sand and a truckload of concrete blocks on the new location,

greatly stimulating everyone's faith.

A local merchant "had his eye" on the site where the church was to be built. In fact, he had left a check in down payment in the attorney's office as a deposit for the owner. Others had tried to buy this choice location but the deal "fell through."

Pastor Bob Myers was convinced that God had been reserving this property for the Church of the Nazarene, so that hungry souls could have a place to find full salvation.

The pastor reported, "A cooperative effort between local, district, and general agencies of our church can enable us to plant strong, effective, soul-winning churches in right locations. The counsel of our district superintendent, Rev. Victor Gray, and the backing of our district advisory board have been helpful and encouraging in establishing the church in Jasper." □

AMATEUR RADIO CLUB STATION AT TREVECCA



Operation of Trevecca Nazarene College's (Nashville) amateur radio club station has been recently licensed by the Federal Communications Com-

mission with the call letters WB4TDO.

The equipment is the SR-2000 Hallicrafter transceiver, with matching power supply. Antennas covering five major bands are located on the roof of the science building, and the station itself in a small room on the fifth floor.

Equipment is on loan to the college by the director of Development and Public Relations, Dr. W. D. McGraw, who has been named trustee for the station.

Contacts are made Saturday and Sunday afternoons of each week, with missionary stations and other Nazarene operators in the States, including the headquarters station in Kansas City.

The Nazarene Amateur Radio Fellowship consists of more than 100 Nazarene amateur radio operators in the homeland and a considerable number of our missionaries overseas. Harry W. Gilbert, 11943 Josephine Dr., Mokena, Ill., 60448, is president this year. □

ONC STUDENTS JOIN ARMY NURSE CORPS

Four coeds and one male student from Olivet Nazarene College, Kankakee, Ill., joined the U.S. Army Nurse Corps in a ceremony at the administration building at the college.

The students are Paul Dillinger, Ill.; Linda Wood, Ala.; Judy Sparks, Ky.; Gracie Larrabee, Wis.; and Marilyn Wheelocke, Mich.

The five students are seniors and are obliged to serve in the military for two years after graduation. If they had signed up as juniors, their obligation would be three years.

The army pays the students' tuition, for books, and also a \$300 a month salary. The salary is increased to \$600 a month six months before graduation. After graduation, the second lieutenants are paid \$700, according to Capt. Karen Uhler of the Army Nurse Corps.

The students in the program are actually on active duty, but they do not wear uniforms.

The five students are members of the first graduating class in nursing at Olivet. After graduation in May, the students will receive a B.S. in Nursing Education and will be eligible to receive registered nurse's status if they pass the state examination.

Overwhelmingly the five students said that the salary was the main attraction to join the Army Nurse Corps program. Gracie Larrabee felt that it was her "patriotic" duty. Paul Dillinger believes that the program is the



Photo: Kankakee Daily Journal

From left—Judy Sparks, Marilyn Wheelocke, Gracie Larrabee, Linda Wood, Capt. Karen Uhler.

best way to fulfill his military obligation. Marilyn Wheelocke pointed out the travel and educational opportunities as additional reasons for joining.

Mrs. Margaret Seelye, director of the nursing program at Olivet, received a plaque of appreciation for assistance in support of the program. —OLIVET NEWS SERVICE BUREAU. □

NEWS OF REVIVAL

THE NASHVILLE (GA.) CHURCH held a revival series with Rev. and Mrs. Carl Prentiss from Oklahoma City as special workers.

About 20 men sought the Lord and found spiritual victory during the campaign. The church was lifted spiritually and the meeting had an outreach effect on the city of Nashville.



Rev. Torsten Janshon, graduate of European Bible College, is the new pastor in Berlin, Germany. He formerly served as assistant pastor of Busingen College Church in charge of the German language work. The work of Rev. Janshon as NYPS president for the Middle European District is enhanced by his ability to preach superbly in both German and English. Pictured with Rev. Janshon are his Finnish wife and three-month-old son.

The church felt the spirit of praise for the special time of blessing. Rev. J. L. Jamison is pastor. □

LEADING UP TO CHRISTMAS, the Cuba, Ill., church experienced a revival with Rev. and Mrs. Darrell Dennis and family as the evangelistic team.

Forty people found spiritual help at the altar. Several were saved for the first time.

John W. Barrick, pastor, reported that the church is moving forward. □

THERE WERE 64 SEEKERS during a revival with Rev. Forrest McCullough and Wally and Ginger Laxson at the Atlanta Brookhaven Church. In every service there were from four to 16 seekers.

During the crusade, the church reached many new people. There was a fine response to the "Churchmanship" classes offered for prospective members following the meeting. Jack Hinton is pastor. □

EVANGELIST FRANK McCONNEL of Bethany, Okla., reports: "Among this year's [1970] revivals have been three this fall. First—at Amarillo (Tex.) North Beacon Church, over 6,000 calls were made. In August, 1969, the church averaged 85 in Sunday school. They are now running over 300.

"In the Great Falls, Mont., church, over 4,000 calls were made. They are running 25 percent better in average attendances.

"In Urbana, Ill., church, 2,882 calls were made. Before the revival which focused on personal work, they had 234 in Sunday school. On the closing Sunday of the meeting there were 348 present. The attendance has stayed up close to 300.

"There were near 100 different people who professed victory at the altars in the three revivals. Pastors Joe Meade, Charles Ice, and Jack Jones are good workers. They realize the importance of personal invitations." □

RETIRED MINISTER AND WIFE CELEBRATE SIXTIETH WEDDING ANNIVERSARY

Rev. and Mrs. C. E. Pendry, residing in Hemet, Calif., celebrated their sixtieth wedding anniversary November 24.

Mr. Pendry retired from the pastoral ministry in 1960. After moving to Hemet, he continued his ministry via a radio program entitled "The Old-time Religion" from 1962 to 1965.

The couple's pastoral ministry began in Mitchell, Ind. After serving other communities in that state, they served pastorates in Illinois, Florida, and Texas.



Mr. and Mrs. Pendry

The Pendrys are members of the Hemet, Calif., church, where Donald R. Thurman is pastor. □

NAZARENE APPOINTED JUDGE OF SUPERIOR COURT

Mr. J. Wesley Reed, member of Pasadena (Calif.) First Church, was appointed by California Governor Ronald Reagan to be judge of Superior Court, November 19. For the past eight years he has served as commissioner of Los Angeles County Superior Court.



Judge Reed

This is the first time a Superior Court commissioner has been appointed directly from that position to Superior Court as a judge. Mr. Reed has been assigned

Concluding many years of active duty as an army chaplain, Major Earl A. Keener received the Bronze Star Medal for "... outstanding meritorious service in connection with military operations against a hostile force in the Republic of Vietnam during the period—August 1969 to March 1970." He is now serving as a chaplain with the National Guard in California. Chaplain Keener (right) is pictured at the Letterman General Hospital, San Francisco, as he receives the special citation.

Photo: U.S. Army



judge in family court of Los Angeles County.

Judge Reed is a 1938 graduate of Pasadena College. He joined the Los Angeles County Probation Department in 1940. He served three and one-half years in the United States Navy as chief petty officer and then returned to the Los Angeles County courts, where he has served over 30 years.

His law degree was received from Loyola University Law School while he was serving as a referee.

In his local church, Judge Reed has served as Sunday school teacher. He has been involved in the educational program for many years. Presently he is teaching the young married couple's class, which averages 60-75 in weekly attendance. He is chairman of the church board and a former chairman of the building committee. He has been scoutmaster of a church troop for 12 years. □

PARSONAGE DEDICATED



Parsonage, Marlow, Okla.

A dedication service was held on Sunday, November 15, by District Superintendent W. T. Johnson, Southwest Oklahoma District, at Marlow, Okla., for the new parsonage. The building was ready to be occupied by Pastor Richard F. McBrian, on September 30.

The parsonage is of gray-green brick veneer, with 1,525 feet of living area including three bedrooms, two ceramic tile baths, formal living-dining area, total electric kitchen, den, utility room, and double garage. It has central heat and air conditioning. It was fully carpeted and draped throughout.

Valuation is estimated at \$25,000. With some donated labor and gifts, building cost was held to \$15,886, with a loan of only \$11,500. □

COUPLE CELEBRATE SIXTY-FOURTH WEDDING ANNIVERSARY

Dr. and Mrs. A. S. London, residing in Oklahoma City, celebrated their sixty-fourth wedding anniversary on



Dr. and Mrs. London

January 30. Many friends joined in wishing them congratulations.

The Londons are well-known for their work in Sunday school evangelism. They have traveled more than one million miles during their ministry together and have been in more than 2,000 churches.

Dr. London has spoken in local churches, on district tours, and in state and national conventions.

The Londons attended grade school together, were high school friends, and attended college together.

Mrs. London said, "I have not regretted a single day of more than six decades together." Dr. London added, "Amen." □

Prayer, then, is not an option with the Christian; it is an obligation. He does not have the right to choose whether or not he will pray. He must pray. To be a Christian without praying is no more possible than to be alive without breathing. —Harold Lindsell.

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February 7—"What on Earth Is Right?"
February 14—"What It Means to 'Win a Soul'"

VITAL STATISTICS

S. MATT BRITT, 78, died Dec. 1 at Bakersfield, Calif. Funeral services were conducted by Rev. Kenneth Schubert. He is survived by his wife, Virgie; a daughter, Mrs. Harold Dunham; a son, Jerry; and six grandchildren.

REV. MRS. DOLA MAE HOLMES, 83, died Aug. 27 in San Pedro, Calif. Funeral services were conducted by Rev. Orval Halley. Surviving are one niece and one nephew. Rev. Rollin and Rev. Mrs. Dola Holmes were retired elders and had served for many years as pastors in the Pacific Northwest.

MRS. DOROTHY GENTRY died Sept. 11 in Indianapolis. Funeral services were conducted by Rev. Gordon Taylor and C. Ross Lee. She is survived by her husband, Clem; one daughter, Mrs. Helen Boughton; four sons, James, Paul, Phillip, and Andrew; and 12 grandchildren.

ALBERT H. HEIMKE, 87, died Dec. 20 in Ellendale, N.D. Funeral services were conducted by Rev. George B. Johnson. Survivors include four daughters, Gladys Evans, Helen Morehead, Dorothy Fleming, and Leona Kern; also one foster daughter, Bethel Reisdorph.

BIRTHS

—to Lewis and Judy (Damon) Weigelt, Manfred, N.D., a boy, Brian Daniel, Dec. 16.

—to Vernon and Karen (Throw) Baxter, Stevenson, Wash., a girl, Angela Kay, Oct. 12.

—to George and Mary (Maus) Hollenberry, Carson, Wash., a boy, Nathan Scott, Nov. 9.

—to William and Laura (Powell) Denny, Indianapolis, a boy, Jonathan William, June 22, 1970.

—to Claude and Theresa (Denny) Elkins, Indianapolis, a boy, Phillip Lester, Sept. 22.

—to Daniel and Susan (Wheeler) Vasquez, Bethany, Okla., a boy, Benjamin Daniel, Nov. 25.

ADOPTED

By Robert T. and Mari Elizabeth (Dycus) Zak, North Bonneville, Wash., a boy, Robert Corey, Sept. 16, born Sept. 10, 1970.

MARRIAGE

Joanne May Maus, Carson, Wash., and Lindsay A. Enderby, Melbourne, Australia, in Carson, Wash., Dec. 19.

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Religion isn't something to be added to our other duties, and thus make our lives yet more complex. The life with God is the center of life, and all else is remodelled and integrated by it.—*Thomas R. Kelly.*

NEWS OF RELIGION

You Should Know About . . .

TWO BABY GALAXIES SEEN SHATTERING "BIG BANG" THEORY. Maybe galaxies evolve from infancy to old age instead of being born with a tremendous explosion in the universe.

If so—and that is what recent discoveries at observatories at Palomar, Calif., and at Mount Wilson near Los Angeles were said to indicate—then the "big bang" theory of creation is out the window.

Astronomers are studying two galaxies that seem to be mere infants—only 10 million years old. That is 1/1,000th the age most galaxies are assumed to be according to the "big bang" theory of the origin of the universe. That theory holds that 10 billion years ago all the matter in the universe was concentrated at one place, and exploded.

Astronomers W. L. W. Sargent, associate professor of astronomy at Caltech, and Leonard Searle, a staff member of the Hale Observatories, have been looking for young galaxies. Proving that such objects exist would be evidence that galaxies evolve from infancy to old age and also indicate that they can come into existence billions of years after the big explosion. □

CREATION FEATURED IN NEW HIGH SCHOOL BIOLOGY TEXT. A new high school textbook offering creation as a live option to evolution for the theory of origins has been released by Zondervan Publishing House in Grand Rapids, Mich.

Titled *Biology: A Search for Order in Complexity*, the book is, according to Coeditor John N. Moore of Michigan State University, "a scientifically accurate alternate to currently available biology texts which contain heavy emphasis on biochemical and physical science principles of abstract explanation of matter and energy."

Unique in the book is a unit on "Theories of Biological Change" which presents the evidence for both creation and evolution as a theory for origins—the first time in nearly half a century. □

I.R.S. EXEMPTS CHURCHES FROM CLOSE SCRUTINY OF ACCOUNTS. Examination of church books by the Internal Revenue Service for taxable unrelated income will be severely limited, according to proposed regulations published in the *Federal Register* in Washington, D.C.

The new proposed regulations are in harmony with the tax reform bill earlier enacted into law and signed by President Richard Nixon.

Under the new law, churches and religious orders are still among the charitable organizations not required to file annual information returns on institutional assets and details of management.

However, a church engaged in an unrelated business is required to file an unrelated business tax return, since such income of churches is no longer tax-exempt. Currently owned businesses will be taxed after five years. □

HONG KONG MOTHER, SON UNDERGO HEART OPERATIONS AT AN ADVENTIST HOSPITAL. A Chinese widow and her two-year-old son, Jimmy, may soon return to Hong Kong following complicated surgery at a Seventh-day Adventist hospital for heart defects.

Lo Keng-Ming, as Jimmy is called in Chinese, was a premature baby and at 13 months a hole was found in his heart. His mother, Lai Lai-Han, suffered from severe heart disease.

When Jimmy's father died in Hong Kong's Adventist Hospital, the staff took an interest in the mother and son. After extensive care to help the boy gain weight and strength, Jimmy and his mother were referred to Kettering Memorial Hospital in Kettering, Ohio.

Cost of the trip halfway around the world was covered by physicians and nurses in Hong Kong, the Dayton District of the Fraternal Order of Eagles, and other private contributions.

The Adventist hospital provided modern, sophisticated techniques to treat the pair's heart ailments, and it is expected that Mrs. Lai and Jimmy will soon return to Hong Kong. □

Music to make the heart sing!

THE CHAPEL PIANIST Book 1

Ideal book for pupil assignments. 32 pages of easy-grade arrangements by Eleanor Pankow for third or fourth year students. Selections include "O Worship the King," "Majestic Sweetness," "O Happy Day." **\$1.75**

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These 13 excellent preludes or offertories by Winifred L. Winans, arranger of *Organ Offertories*, will contribute to the worship-inspiring atmosphere of any service. Include "Holy Spirit, Faithful Guide," "When God Speaks," "This Is My Father's World." **\$1.50**

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The Answer Corner

Conducted by W. T. Purkiser, *Editor*

What is the location of hell? I have always thought it was in the heart of the earth.

There is no geographical answer to your question. Jesus simply described it as "outer darkness."

The Old Testament speaks of *sheol*, a Hebrew term translated "the grave" 31 times, "hell" 31 times, and "the pit" three times in the King James Version. It was always referred to as "down," and was thought of as an

underworld of the dead.

However, *sheol* was not the *Gehenna* hell of the New Testament gospels, since such different characters as King Saul and the prophet Samuel were both in *sheol* (I Samuel 28:19).

There is a spiritual answer to your question, however: Hell is at the end of a Christ-rejecting life.

How can parents who have been cleansed of the carnal mind pass it on to their offspring?

The traits we pass on to our offspring are those we ourselves inherited. Acquired characteristics of any kind are not transmitted biologically.

Your question raises all kinds of marginal issues, the answer to some of which we simply do not have.

However, the Bible makes it clear that all are born with latent sinful tendencies (Genesis 6:5; 8:21; Psalms 51:5; Romans 5:12-14, 19-21), but may by the grace of God be made pure in heart and cleansed from all sin (Matthew 5:8; Acts 15:8-9; Ephesians 5:25-27; I John 1:7-9).

Is there any Scripture saying that the eagle is to be placed on the moon? The only verse I can find is Obadiah 4.

That is the only verse that comes anywhere near suggesting an eagle on the moon, and then only by taking it totally out of its context.

One can get some strange and wonderful teachings out of the Bible by simply ignoring the setting and applying words to something they have no reference to at all.

There are many references to eagles in the Bible. Some are literal: Numbers 24:21; Deuteronomy 28:49; Job 9:26; Proverbs 30:17, and so on.

Other references are figurative,

such as the one in Obadiah which refers to the pride of the Edomites.

Figurative references relate to powerful rulers (Ezekiel 17:3; Hosea 8:1); to God's strengthening grace (Psalms 103:5; Isaiah 40:31); His care for His people (Exodus 19:4; Deuteronomy 32:11); the false security of the wicked (Jeremiah 49:16; and the verse from Obadiah); as well as applications of the speed of an eagle's flight (Deuteronomy 28:49; Proverbs 23:5; Jeremiah 43:13; 48:40).

Please explain why the number 40 was used so many times in the Bible.

I'm not sure that I can. Various explanations have been given.

For example, some say that as the number four is believed to symbolize completeness and 10 sacredness, the multiple may be taken symbolically to indicate both completeness and sacredness.

Often 40 seems to be simply a round number indicating about six weeks; or when in terms of years, a complete generation.

Because the Israelites wandered 40

years in the wilderness, and Christ was tempted 40 days, the number may symbolize trial or testing.

Numerology, or what is called "gematria"—the symbolic interpretation of numbers—can lead to great excesses of imagination. The Jewish Cabbala is an example of this.

There are so many things so much more important that I don't think we should get too excited about the mystical meanings of numbers either in the Bible or out of it.

SECOND JERUSALEM INSTITUTE PLANNED



Some of the participants in the 1970 Biblical Studies Institute in Jerusalem, Israel, viewing the ruins of biblical Megiddo on a field trip. The 1971 institute will include Athens and Corinth in Greece, and is scheduled for June 15 to July 5, departure from and arrival at New York.

A second annual Biblical Studies Institute in Jerusalem and Athens has been scheduled for June 15—July 5, 1971, under the sponsorship of the Nazarene Theological Seminary.

Six semester credit hours are available for seminarians, pastors, public school teachers, and college seniors. Enrollment is limited to 35.

The institute will feature field trips throughout Israel, as well as visits to Athens, old Corinth, and other biblical spots in Greece.

Lectures in archaeology, geography, and the life of Jesus will be given by Drs. Harvey E. Finley, professor of Old Testament and director of the institute; Willard H. Taylor, professor of biblical theology; and Ralph Earle, professor of New Testament.

Total cost for the institute including air fare from Kennedy International Airport and land arrangements is \$925 for each registrant.

Further information may be obtained by writing Dr. Willard H. Taylor, Nazarene Theological Seminary, 1700 E. Meyer Blvd., Kansas City, Mo. 64131. □

OF PEOPLE AND PLACES

THE NEW WINCHESTER (KY.) FIRST CHURCH was dedicated by District Superintendent D. S. Somerville, Eastern Kentucky District. The church was the first to be organized by Dr. Somerville when he assumed the assignment to the newly formed district in 1952.

Former pastors were present to assist in the service and county officials were on the program. The new church is a brick building of contemporary design with laminated arches, wall-to-wall carpet, and central air-conditioning.

It is valued at \$75,000 and has an indebtedness of \$30,000. Rev. John P. Salyer has been pastor since December, 1967. □

MRS. STELLA SMART was honored by the Barberton (Ohio) First Church for her 50 years of faithful service to God and her church. She has served on the church board, church school board, and as superintendent of vacation Bible school, supervisor of the Junior Department, missionary president, and Sunday school teacher.

An AM-FM radio was presented to Mrs. Smart by Pastor Robert Gray and Sunday School Superintendent Darrell Allgood.

Mr. Gray is now pastoring the Dayton (Ohio) Parkview Church. □

THE MARSHALL (TEX.) FAIRVIEW CHURCH raised \$900 for the Thanksgiving offering. Using a clock to designate cost per minute of the world evangelism program of the denomination, the young church rallied to the challenge.



Pastor Daniels (left of sign) is pictured with Sunday School Superintendent Al Rhea (right of sign) and the congregation.

Fairview Church is preparing to launch a building program including 13 new classrooms and a new sanctuary to seat 250. The seven-year-old church is pastored by Orin L. Daniels. □

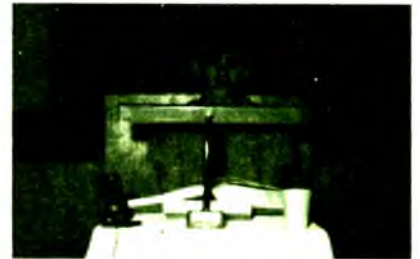
JOHN J. HANCOCK, PASTOR AT WEIRTON, W. VA., reports that he has received 78 members by profession of faith since March, 1967, when he began his ministry at the Weirton church. The present membership stands at 365.

The church raised \$56,194 in 1970 for all purposes. A five-bedroom, brick, split-entry, colonial style parsonage has been built and last June the church purchased six acres of land for construction of a new church building.

Average attendance has shown steady gains and reached an average of 291 for the 1969-70 church year. □

TEENS FROM THE DALLAS BRUNTON TERRACE CHURCH conducted a Bible reading marathon December 11-12. The marathon was scheduled to commemorate National Bible Week.

Beginning at 6 p.m., Friday, December 11, each teen read a portion from the New Testament during 30-minute intervals. The New Testament was read around the clock in this manner until it was completed at 11:25 a.m., Saturday, December 12.



One of the teens takes his turn

The readings were given in the sanctuary and the public was welcome during the entire period. There were 18 teens who participated. □

A TRIBUTE TO RETIRED EVANGELIST S. C. LANSDOWNE was given by the Kingfisher, Okla., church on Sunday, December 13.

Words of appreciation were expressed by Pastor Forrest Woodward, Evangelist Jimmie Allen, and Song Evangelists Dwight and Norma Jean Meredith for Mr. Lansdowne's interest in their past spiritual development and his influence upon their lives.

District Superintendent Jerald R. Locke, Northwest Oklahoma District, assisted in the program of the day.

Mr. Lansdowne was converted under the ministry of Rev. L. R. Bolerjack in 1919 at the age of 30. Though he pastored a few years, his evangelistic work marked the major portion of time during his 51 years in the ministry. □



Left to right—Dwight Meredith, Jimmie Allen, Forrest Woodward, S. C. Lansdowne, Jerald Locke.

TWO MISSIONARY APPOINTEES HONORED



Sally Bond left; Linda Stamps

Kansas City First Church gave tribute in the form of a special sending service for the two missionary appointees—Linda Sodowsky Stamps and Sally Whitcanack Bond. Both were honored with a cash gift. Parents of Linda and Sally are longtime members of First Church.

The Stampses and Bonds left for their field, Brazil, in January. The local NWMS president, Mrs. C. William Ellwanger, and chapter chairmen planned the service. □

GENERAL NYPS COUNCIL MEETING



Council members

The 15-member council that gives direction to the general program of the Nazarene Young People's Society met in annual session, January 12-15, in Kansas City.

Under the capable leadership of President Jim Bond, and in conjunction with Executive Secretary Paul Skiles and other members of the general staff, the council addressed itself to matters of ministry to and through Nazarene youth. In addition to planning toward the General Convention of 1972 the council endorsed new resources to be provided for local youth leadership.

Each educational zone is represented on the council as well as three teen members-at-large. An innovation this quadrennium is the inclusion of a representative from the European districts, Richard Zanner.

The general council meeting terminated with a joint session with the members of the newly formed Youth Department. □

TOP 10 DISTRICTS

As a matter of recognition for a job well done, the Department of Evangelism, has established guidelines for a church being on the Evangelistic Honor Roll for a given assembly year. Following is the base for giving every church an equal opportunity to reach the requirements:

Churches with 1-24 members must receive 3 by profession of faith; other requirements are:

25-74	6
74-149	12
150-299	18
300 and above	25

Here are the top districts with the number of churches receiving an Evangelistic Honor Roll Certificate. Three districts tied for the tenth place. Congratulations!

Florida—50
Michigan—45
Central Ohio—41
Alabama—35
Southern California—34
Akron—31
Illinois—29
Northeast Indiana—29
Southwest Indiana—25
Missouri—23
Philadelphia—23
Pittsburgh—23

Thanks to these district superintendents and their pastors. We are praying that this number shall increase and all of us shall become excited about the "Decade of Impact" and go on to win 500,000 persons during this decade. 1,237 Honor Roll Certificates were issued for the assembly year 1969-70. —JOHN L. KNIGHT, *executive secretary*, Department of Evangelism. □

PROFESSOR'S DREAM COMES TRUE

It had been a lifelong dream of Professor Moody Johnson, fifth-year teacher at Olivet Nazarene College, Kankakee, Ill., to visit the Holy Land. Before he became ill last spring, he and his wife had hoped to visit the Holy Land during the Christmas season.

Then, hospital and medical expenses made this impossible. For this

reason the Johnsons were especially surprised when the junior class president, Kelvin St. John, presented plane tickets to the Johnsons during the college chapel service, November 23.



Johnson

Professor Johnson quoted the tour itinerary when he commented that this tour would be more than a tour—but also a religious experience.

The Johnsons left New York City December 21. The tour began in Jerusalem and continued through Galilee, stopping at such places as Rachel's tomb, Hebron, and the Mount of Olives.

Professor Johnson felt that one of the highlights of the trip would be spending Christmas eve (which incidentally was Professor Johnson's birthday) in Bethlehem. After Christmas the tour was scheduled to include visits to Nazareth, Golgotha, Mount Carmel, and to conclude in Athens, Greece.

Professor Johnson is scheduled to teach the life of Christ second semester. □

Left to right, Rev. Clarence Jacobs, pastor of the Brooklyn (N.Y.) Miller Memorial Church of the Nazarene; Dr. R. W. Cunningham, pastor of the Institute Church and former president of the Nazarene Training Institute, W. Va.; Rev. Roger Bowman, associate pastor, Los Angeles Grace; Dr. Raymond Hurn, executive secretary of the Department of Home Missions; Rev. Roland Chopfield, pastor of the Richmond (Va.) Woodville Church; Rev. Rufus Sanders, pastor of East St. Louis (Ill.) Alorton; and Rev. Warren Rogers, evangelist and former district superintendent of the Gulf Central District—meeting as members of the Negro Advisory Committee in Kansas City, January 11 and 12, to consider the needs of integrated and black Nazarene churches. Sponsored by the Department of Home Missions, the meeting also included department heads and members of the General Board of the denomination. Important recommendations were made and are being implemented. It is anticipated that the committee will meet again next year. The meeting was also in preparation for a larger interracial group scheduled to convene in April.



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

“By All Means...”

ELSIE WAS DESPERATE: BUT THE *HERALD OF HOLINESS*—

LIFE was crumbling down on her gray head. What sad thoughts troubled her as she turned from her companion lying, a suicide, in the dust! Her nice home and life savings gone.

“Not a friend in the world,” she mumbled. And she didn’t know our Christ.

As she walked sadly down the street, a crumpled piece of paper at her feet strangely attracted her attention. Where did it come from? A torn page from—guess what. The Holy Spirit brought to her memory the prayer of a sanctified grandmother many years ago.

Some unorthodox groups had been giving her a lot of attention. The pastor of our local Church of the Nazarene heard of her need and gave the information to the Home Department of our Sunday school.

She was located across the railroad in a cheap apartment. A radio blared jazz music as a drinking, carousing crowd lingered to late hours of the night. As the little group from the church timidly approached her door, they were met by two big dogs.

“Who is there?” a voice called out.

“We are from the Nazarene church.”

“Nazarene church? Was hoping you would come. Do come in. Down, Tige; quiet, Queenie. Excuse my old furniture.”

No need to wonder what to say, for she poured out the sad story. On the table, the Book of Mormon.

“I am confused,” she cried.

We read the Scripture to her and prayed. She joined the Home Department. We left literature with her—including a few old copies of the *Herald of Holiness*—as she begged us to return soon.

Next visit what a change and what a welcome!

“Am reading the Bible. That *Herald of Holiness*—best paper ever read. Read every word.”

“Would you like it regularly? We will see that you receive it.”

As we prayed with her she cried out, “Let me pray.” God seemed so near. What a prayer!

Soon she arose in smiles and tears, crying in joy, “Why didn’t I do this before?”

“We are having revival at our church. Do come.”

How easy for her to make a full consecration at the altar. Now a new Nazarene, a transfer from the Home Department to regular class, a new member of NWMS. She begs everyone to come to the Church of the Nazarene.

This happened in the last three years—except for Grandma’s prayers.

Bud Robinson said, “Holiness seed never rots.”

—J. B. GALLOWAY
Orange, Calif.

SAVE SOME

