ROCKS ARE FOR CLIMBING ON
(See page 3.)

The Ancient Beautiful Things
(See page 6.)

"... let judgment run down as water, and righteousness as a mighty stream."
—Amos 5:24
“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!
By C. Neil Strait
Uniontown, Ohio

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.
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.
By C. William Fisher

... 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.
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.
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

A 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 looking 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 glittering 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.

By Milton E. Poole
San Diego
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 5:22-23).

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.

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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-
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 $296,241 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 $1,077,211 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 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: 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.

Godliness is not gooeyness, 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.
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 Thrower; one son, Lewis Ray; two grandchildren; and one sister.

MRS. EVELYN WESTMORELAND MITCHELL, 83, 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) Kent, Mrs. Ed (Lyneva) Grauberger, Mrs. Norman (Sara) Geric, 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 Revs. 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.

ASSOCIATION OF AMERICAN JEWISH TRAINERS

Sally Priesand, 24, is studying at Hebrew Union College in Cincinnati, looking to the day when she can be ordained as a rabbi.

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 compulsory 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.
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.

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.
RETIRED MISSIONARIES HONORED BY GENERAL BOARD

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.

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 thousands of miles over rough terrain in a Land Rover.

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 Enderingeni 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 Miers in Los Angeles. Dr. J. Wesley Miers, 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 Miers, Pasadena, Calif.; and Bob Steenbergen (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."
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 Pastor and His Preaching." 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 surplus money from the week’s seminar.

The seminar 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 speaking 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 immediate 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 Hislar, 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.
"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"