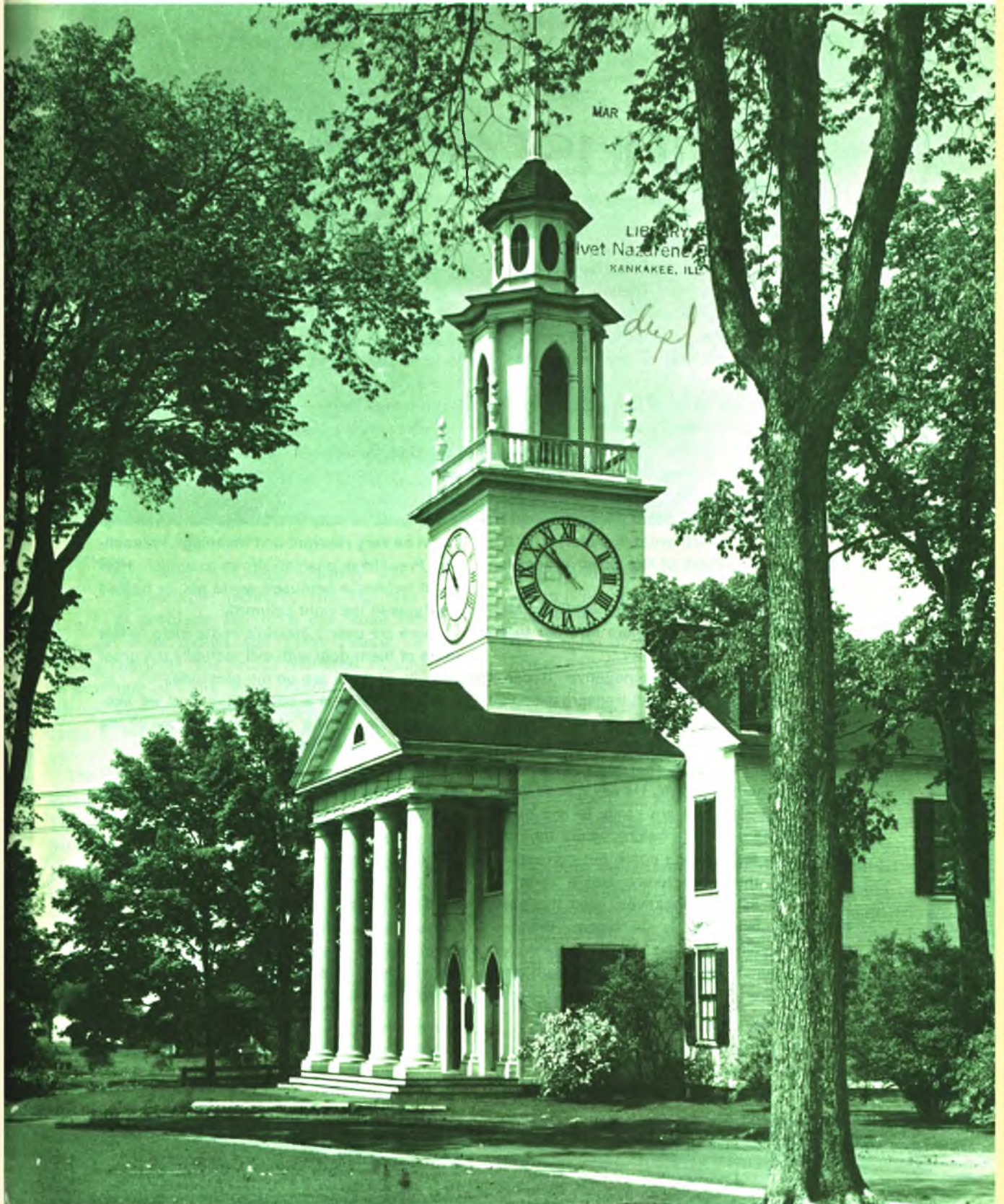


# HERALD OF HOLINESS

CHURCH OF THE NAZARENE / MARCH 15 '72





# Minus or Plus?

**T**he minus sign is as important in mathematics as the plus sign. Though they are opposites, yet they go along the road of learning close to each other. Not all is addition in the accumulation of data or the balancing of equations.

The don'ts are as important as the do's. All don'ts will get a person nowhere—likewise, all do's can end in failure. They also are opposites, but also go along life's road in unison.

A person makes progress by selecting the do's and in so doing accomplishes the don'ts. If you ask me which word I prefer, it is the word *do*—and others of like positive decision and action.

Yet we mustn't neglect the negatives. Man must come to grips with them in order to go with God.

Sin is actually a tragic negative. It came when man "did a don't." All transgression lies under the terrible pall of the minus. So much was lost when man chose the black negative!

The irony of it all is that man in sin can't get his mathematics right. He has placed items on the plus side that are really on the negative. Figures and facts belong where they belong or the totals won't come out correct.

Look at the world today. Get a sheet of paper and list the negatives, also the positives. The black list is far bigger. Drugs—there is a minus for you. All sinful habits go in this column: crime, divorce, Sabbath desecration, war, profanity, lying, deceit—what

a negative column we have made already! The wrecking crews are abroad today. They pick up recruits like crazy. They are experts at negation; the destructive negative is their forte. A destroyed nation is rubble—costly, tragic rubble—sin's epitaph. Man in sin goes from minus deeper into the great drain of negatives—until life is gone. No wonder the Lord God cried out, "Why will ye die?" (Ezekiel 33:11) A column of minuses brings one to zero.

We used to hear more negative preaching. It can be very relevant and meaningful preaching. Preaching against sin is essential. How about helping a confused world get its figures and facts in the right column?

There are over 1,300 do's in the Bible. While some of them deal with evil, actually the great majority of them are on the plus side.

God was and is a do-ing God, and we likewise can find in the great admonitions of the Scriptures a road into the plus.

The advice that Christ's mother gave unto the servants one day, "Whatsoever he saith unto you, do it," is a good "do" to make life's base of decision.

The life of sin doesn't give mankind a place to add. It is minus all the way through. The life Christ offers has some great big, strong don'ts in it—but they are there so that we may know and do His good will. And His will is always plus—when the columns of life are added up and totaled. □

# Bright Darkness



A. Devaney, Inc., N.Y.

**O**n shore, although visibility was considerably reduced, the fog was no problem. But once our small fishing boat footed the great Pacific swells beyond the jetty, the motor muttered sturdily in an envelope of chill, misty vapor. Although the salmon were no doubt running, the wisdom of going to sea alone became momentarily less apparent!

The gimbaled compass close beside the wheel gyrated alarmingly with the grip of the waves. The situation brought to mind the hymn: "Jesus, Saviour, Pilot Me"! But as in so many material predicaments of life, no ghostly hand was there to move the wheel, and no tangible presence spoke to assure me that my reading of that compass meant anything.

The whistle buoy, where the fishing grounds are, was out there about a mile. All a man could do was try to keep his course.

Always before there had been an experienced

companion and a sea not so rough. In this case a man is his own pilot, and he had better be good! The thought of finding oneself blindly adrift on the Pacific in a pea-soupy fog in a small boat brings on a cold sweat!

But if you are going to catch fish profitably you must catch the tides and go where the fish are. Fog makes the fishing better, although it multiplies the hazards.

The dark shape of another vessel looms suddenly out of the mist with a grumble of trolling motors. A strong turn of the wheel, and the shape vanishes.

At once we anxiously return on course. But have we overcorrected for this deviation? I should be hearing that whistle buoy! Perhaps I should try to turn around and go back! But until we reach that buoy there is no sure point of departure, and the rocks on shore spell more immediate disaster than the open sea.

The fact that other men do this all the time does not, now, seem sufficient reason for a man old enough to know better to place himself in such a predicament.

There is also something tantalizingly familiar

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By Hal M. von Stein, *Fort Bragg, Calif.*

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# HERALD of HOLINESS



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## IN THIS ISSUE

### ARTICLES

<b>MINUS OR PLUS?</b> .....	<b>2</b>
<i>General Superintendent Lewis</i>	
<b>BRIGHT DARKNESS</b> .....	<b>3</b>
<i>The Christian's compass      Hal M. von Stein</i>	
<b>HARBINGERS</b> .....	<b>5</b>
<i>Signs of Christ's return      Clare St. John</i>	
<b>COMMONPLACE OBJECTS BRING US CLOSEST TO HIM</b> ...	<b>6</b>
<i>A tenderness that transcends terror      Katherine Bevis</i>	
<b>THE BUFFER ZONE</b> .....	<b>7</b>
<i>Pen points      L. Thurl Mann</i>	
<b>A CROSS—OR A PEDESTAL?</b> .....	<b>8</b>
<i>Radio sermon of the month      C. William Fisher</i>	
<b>A GREAT PERSON, UNRECOGNIZED</b> .....	<b>9</b>
<i>Reason for missing most important things and people      C. Neil Strait</i>	
<b>A LAYMAN LOOKS TOWARD REVIVAL</b> .....	<b>10</b>
<i>Things that need to happen during revival      Helen Temple</i>	
<b>VALUES</b> .....	<b>12</b>
<i>High and low estimations of worth      Mark F. Smith</i>	
<b>BELIEVING GOD AND LETTING HIM WORK</b> .....	<b>13</b>
<i>Helps to holy living      Robert L. Sawyer</i>	
<b>THE SMUT SMEAR</b> .....	<b>14</b>
<i>Fighting pornography      J. Grant Swank, Sr.</i>	
<b>SHORT-TERM MISSION TOUR:</b>	
<b>AN ENLIGHTENING EXPERIENCE FOR JOYCE GRAY</b> .....	<b>15</b>
<i>A Christian woman's world      Aarlie J. Hull</i>	
<b>EDITORIALS</b> .....	<b>16</b>
<i>W. T. Purkiser</i>	
<b>THIS TOO IS IRELAND!</b> .....	<b>18</b>
<i>Land of St. Patrick      Hugh B. Gorman</i>	
<b>THE ART OF PUBLIC WORSHIP</b> .....	<b>19</b>
<i>Perspective      John A. Knight</i>	
<b>STANDING FEATURES</b>	
<b>NEWS OF RELIGION</b> .....	<b>28</b>
<b>ANSWER CORNER</b> .....	<b>29</b>
<b>BY ALL MEANS</b> .....	<b>30</b>
<i>Handpicked Fruit      Mrs. "Jack" Holstead</i>	

about this situation. Strange boats sweeping by in the mist on other courses seem to be sure where they are going. They are not concerned about me in my little boat.

Tomorrow, if I miss the buoy, these people will read about a lone man vanishing in the sea, and they will feel bad. Some will say, "Yes, I saw the 'Linda L.' headed out. I thought he knew where he was going. He should have stayed in if he didn't know."

The waves are becoming rougher now and my little boat feels the grip of the mighty sea. *Perhaps I should follow one of those other boats.* But to do this I must abandon my own compass. *How do I know the other man knows where he is and where he is going?*

The scripture stands starkly in mind: "A double-minded man" . . . "unstable in all his ways" . . . "driven with the wind and tossed." It means a lot more out here in the Pacific Ocean when you can't see and the waves are salty, wet, and very cold.

Much later, after I had reached my goal and started fishing, a vessel much larger and better equipped than mine did swing by. The skipper shouted, "Hey—which way is the harbor?" With some astonishment, but gladly, I was able to point the course.

So it was true! Other men are not always certain of their position. Just because a man is fishing does not mean he is an experienced seaman. For a seaman relies on his compass. When any question of direction arises, he immediately sets about to correct it by chart and compass. If he asks any questions, it is of someone he knows to be a sea man.

What does the hymn say? "Chart and compass came from Thee"? Back there in a fluttering instant I thought of forgetting my compass and wheeling off in the fog after somebody else! What held my hand steady on the wheel?

Only One can do that. No spooky hand, but our Lord's deep, inner assurance that "this is the way, walk ye in it."

Our Chart is the Bible. Thank God, I am somewhat familiar with that.

The Holy Spirit is the Compass to guide us into all truth. It seems to gyrate, but it doesn't. It's the boat that gyrates.

The Holy Spirit speaks through the Chart in the turmoil and uncertainty of the sea of life.

He *does* pilot me! He makes the darkness bright, for He is not a ghost. He is real!

You cannot always see your way clearly. Nobody can. But you must stay with that Compass. When you do, God can help you, either on shore or at sea in the fog.

And if you are to be a fisherman, you must be out there when the fish are feeding. □

# HARBINGERS

**H**arbingers” is an old name for persons who went ahead to prepare lodging for traveling parties. We use it now in the sense of forerunners or that which foreshadows.

There are the “harbingers of spring” so much in evidence now. A few weeks ago there were some signs of coming spring, but it took the eye of an expert to detect them. But today they are so many and so obvious that none could miss them.

Redwings flock in the countryside. The voice of the meadowlark, robin, and killdeer are heard in the land. The green fingers of daffodils in some sunny places probe through the sod.

The spring peepers may be heard trilling in the pond, not yet in full chorus, but singly, tentatively, trying their winter-rested voices like musicians tuning up, readying for the start of the concert.

It is enough to fill the heart with joy. Spring, warmth, new life is returning!

There is another set of harbingers which should set our hearts a-singing. The disciples asked Jesus concerning the “sign” of His coming. He proceeded to list several and then said, “When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.”

The signs of His coming as given to us in the Bible are numerous. The increase and speed of travel (Daniel 12:14), the spread of learning (II Timothy 3:7), wars and rumors of wars (Matthew 24:7), and the restoration of the Jews to Palestine (Jeremiah 16:14-16; Luke 21:29-31) are some. When one reads II Timothy 3:1-5 he may wonder momentarily whether he is reading the old, old Bible or the evening newspaper.

These are some of the harbingers of His coming that we don’t have to be expert in order to detect. “Blessed are those . . . whom the lord when he cometh shall find watching” (Luke 12:37). □

**Saturday, the First Day of April**—will be another day of intercessory prayer for our forthcoming General Assembly. Nazarenes everywhere can, by prayer, open channels through which God will be able to release the power of the Holy Spirit upon the General Assembly.

Let this be a day when with faith, perseverance, and regularity we spend valuable moments praying and fasting, that a great spiritual force may be released through our General Assembly.

*Edward Lawlor, General Superintendent*



# COMMONPLACE OBJECTS BRING US CLOSEST TO HIM



Photo by Dick Smith

By Katherine Bevis, *Houston*

**T**he X ray showed a white disc on the right lung.

The specialist's words struck terror to my heart.

"Mrs. Bevis," he said, "this could be serious. An exploratory operation may be necessary. It could be something of long standing, or it could be the aftereffects of the pneumonia he has just survived.

"If the latter is true, the antibiotic that I am going to give him for the next 10 days will cause it to dissolve. But if it is something of long standing, an exploratory is necessary in order to determine what it is and how long it has been there."

I tried to be brave as I asked the doctor more in a whisper than aloud, "Do you fear"—and then I broke completely as I sobbed out the dreaded word—"malignancy?"

The surgeon could give me no real consolation. He gave me a prescription for the antibiotic, and touching my hand, said, "Now try not to worry.

We'll see another picture in 10 days and just hope for the best."

Jack and I, both retired, were not in the prime of life. We had had reasonably good health, thanks to our kind Heavenly Father, but—"exploratory." The word itself scared me even to speak it.

Stopping on my way home to get the prescription filled, then hurrying home to my husband to start the medicine as quickly as possible, my heart cried out at each breath, "O God, please help us."

Trying to be cheerful, I said, "Jack, the doctor wants you to take this medicine, then have another X ray. He is not quite satisfied with the picture he has. And we are both, you and I, going to put it in God's hands."

I went out of the room to my open patio, carrying my Bible. Sitting down, idly holding my Bible and gazing at the huge old oak that stood in our backyard, I became quiet.

I knew one thing for certain: Jack knows how

to pray. He knows how to talk to God about other problems that have come to us during our lives together.

Still holding my unopened Bible on my lap, I said, "Dear God, I know that many people seeking strength and wisdom have just opened the Bible at random, and some promise has suddenly stood out for their attention. Please show me a promise, as other have been shown, and as You have done for me in times past."

Opening my Bible to the Gospel of Matthew, my eyes fell on 10:29: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father."

Wondering at first about what this verse could convey to me just then, I took my eyes from the open Bible. Looking out again at the old oak, I saw a dead sparrow lying on the ground beneath its huge limbs. God knew all about it. He had attended this little bird's funeral, so to speak. He knew. He cared.

God was speaking to me through His Word. He was telling me that Jack was worth much more than this little feathered creation of His. He knew about Jack, about my heavy heart, and He would see us through. Before I knew it, I was saying

aloud, "Praise God! You know and You care, and You will handle this situation."

God did help. In 10 days the new X ray was taken. The spot or shadow, whatever it was, had completely dissolved.

That scripture in Matthew and that dead sparrow will always remain in my memory.

One cannot read the Bible without being impressed with the way the Holy Spirit causes the writers to lay their hands upon the ordinary things of life to teach deep abiding lessons.

This was a characteristic of our Master, the Supreme Teacher. When He spoke to the people, He gathered from the scenes about Him the familiar and commonplace objects that would bring Him closest to His audience.

The Master touched the commonplace objects of life and made them eloquent with His gospel.

Other trying circumstances may come yet into my life. But the wonderful way my Lord spoke to me through the scripture and a dead sparrow will always remain in my memory. It will be a promise to me and, as I recall this particular situation, a hope for me in the future. God knows. God cares. *God works in mysterious ways to give us the faith and strength to go through any trial.* □

## PEN POINTS / The Buffer Zone

In places of tension in the world, one of the means of trying to avoid hostile contact between opposing forces is to establish a "buffer zone." It is supposedly an insulation against actual enemy contact. Violation of that zone usually compounds the hostility. Obedience to it offers peace and tranquility.

William Barclay talks about the necessity of a "moral margin" between the Christian and evil. He is talking about a spiritual buffer zone.

The Spirit-filled Christian will not need to establish a buffer zone through regimentation to rigid laws which put him under strain and struggle. Rather, the Holy Spirit will fill him with such grace and blessing and joy that the buffer zone will be established by the privileges in the Christian life.

Experience teaches us that subscription to a code of do's and don'ts, for the code's sake may establish a buffer zone, but it will be forced and will chafe. It will also be thin in its

ability to absorb the blows of the enemy. This kind of buffer zone will smack of Pharisaism.

Jesus said, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

By "exceed," Jesus was not saying that you must work harder or struggle more than the Pharisee. He was saying, Quit struggling! "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:8-10).

There is the buffer zone! Salvation . . . the gift of God . . . by grace . . . through faith . . . makes the born-again Christian a product of His workmanship!

The privileges of grace lift one out of the area of struggle to satisfy a legal code and open to him a relationship with Christ whose ethical standards will far surpass a strained relationship to a set of rules.

The buffer zone which grows out of this kind of relationship with Christ will absorb the blows of the enemy. It will give a moral margin between the Christian and evil—an insulation against enemy contact. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4:12-13).

Thank God for the privileges of the Christian life. Thank God for the buffer zone!

—L. THURL MANN  
Colorado Springs

# A CROSS OR A PEDESTAL?

“And when He had entered Jerusalem, all the city was stirred, saying, ‘Who is this?’ And the multitudes were saying, ‘This is the prophet Jesus, from Nazareth in Galilee.’” “And bound Him, and led Him away, and delivered Him up to Pilate the governor”

(Matthew 21:10-11; 27:2, NASB).\*

It has been said that there are two ways to get rid of Jesus Christ. One way is to crucify Him; the other way is to merely admire Him.

Christ’s enemies got rid of Him 1,900 years ago by placing Him upon a cross. Many of Christ’s so-called friends have been getting rid of Him ever since by placing Him upon a pedestal.

Whenever anyone rejects Jesus Christ and repudiates His claims, that person crucifies Christ afresh on the Golgotha of his own soul. But whenever anyone clothes Jesus Christ in silks and satins and places Him upon a pedestal and relegates Him to some marginal area of life—that person has just as effectively gotten rid of Jesus Christ.

Either way—a cross or a pedestal—is a denial of the real Christ.

On that first Palm Sunday, the multitudes wanted to crown Jesus King. They waved their palm branches and shouted their hosannas and were caught up in the excitement and adulation of a new superstar, or celebrity, come to town. Jerusalem was giving Jesus its equivalent of a ticker-tape parade. And the jostling, joyous throngs loved every minute and mile of it.

But that lonely, majestic Figure on the borrowed colt would have none of it. There is no record that Jesus waved back at the shouting crowds. He was no politician running for office—He was already a King, and when you’re a king you don’t need the ego-building plaudits of a fickle crowd.

Besides, His major work was still before Him. The week that lay ahead would see the consummation of His mission, and He knew that many who were shouting, “Hosanna,” would soon be crying, “Crucify Him.” So He cut across the cheap sentiment and fickle allegiance of the shouting crowds by saying, “Follow Me.”

This same Jesus is throwing out the same challenge today. And on Palm Sunday this year, as on

that first one long ago, there are many who are willing to fawn over Jesus but are unwilling to follow Him. They have Christ on a pedestal. They respect Him; they admire Him; they sing sweet songs about Him; they even love to “discuss” Him—but He is little more than a beautiful irrelevancy in their lives.

But this Jesus doesn’t belong on a pedestal on the margins of life. He belongs at the center. And instead of being a beautiful irrelevancy, Jesus is the most relevant, disturbing, challenging Person who ever lived. And the discovery of the real Christ still produces crisis, for it is impossible to be neutral concerning *Him*.

From the first century on, every fresh movement of the Spirit has resulted in a rediscovery of Jesus Christ. And one of the most encouraging realities of our times—in the churches as well as in the “Jesus movements”—is the rediscovery of the real Jesus.

Will you, personally, on this Palm Sunday, risk seeing Him in *the mystery of His being*?

The favorite designation Jesus had for himself was not some high-sounding, pompous title; it was simply “the Son of man.” But to see Him as that, you have to take Him off the pedestals and wipe the cosmetics and Pepsodent smile off His face, and rip off the silks until the seamless robe begins to show; and see Him, not as a pretty, effeminate, Madison-Avenue Saviour, but as a Carpenter with sawdust in His hair and dirt under His nails, engaged in the sweaty business of life. Not just telling us, but *showing* us how life can be lived to the full no matter the people, the problems, the pursuits, or the pressures of life.

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**RADIO SERMON OF THE MONTH**  
*By C. William Fisher*

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The rock-opera, *Superstar*, which emphasizes only the humanity of Jesus, is blasphemous theology, but it does cut across much of the cheap sentimentalism that removes Christ from the mainstream of life and places Him on a pedestal—to be fawned over, but not to be followed.

In Mary Magdalene's haunting song, "I don't know how to love Him," she sings of Jesus as "a man"—and that is biblical. But when she says that "He's just a man"—*that* is blasphemy.

All three worlds—devils, men, and God—have testified that Jesus is more than man but is God—man—God incarnate in human flesh, so beautifully blended that one could look upon this Jesus and say, "Behold the man!" But one could also look upon this Christ and say, "Behold the Lamb of God, which taketh away the sin of the world."

Rediscover Him, then, as man—a real, vital, flesh-and-blood man; but keep on looking until you see Him also as Son of God. As Son of Man, He understands your human predicament; but as Son of God, He can do—indeed, *has done*—something redemptive about it.

But are you willing, also, to risk discovering this Christ in the *meaning of what He did?*

And the most redemptive thing He did was to die on the Cross. For Jesus died, the Bible says,

"to save sinners." It was Spurgeon who said that his entire theology could be compressed into four words: "Jesus died for me."

Let the skeptics and the agnostics and assorted unbelievers say what they will; I still believe

*There is a fountain filled with blood  
Drawn from Immanuel's veins;  
And sinners, plunged beneath that flood,  
Lose all their guilty stains.*

How could I help but believe and proclaim this when through these years I have seen men and women and boys and girls, across America and around the world, discover this Christ and become new creatures through the redemptive power of His blood?

Christ, to them, was not a pale, dead Galilean. Neither was He a beautiful but irrelevant symbol on a pedestal. He became to them Saviour and Lord and Master, giving both *aspiration* and *inspiration* to live a full, joyous, abundant life.

And He can do that for *you*—but not if you put Him on a cross by rejecting Him, or on a pedestal by merely admiring Him—but if you *accept* Him and follow Him in continuing discovery and contagious fellowship. □

\*New American Standard Bible, copyrighted 1960, 1962, 1963 by the Lockman Foundation, La Habra, Calif. Used by permission.

By C. Neil Strait, *Uniontown, Ohio*

## *A Great Person, Unrecognized*

**A**nne Cover, in her book, *Mr. Lincoln's Wife*, tells about a time after the President's death when Mrs. Lincoln was on a ship returning from Paris. She had a conversation with two boys, and told them who she was.

But Mrs. Lincoln was shocked to learn that the boys had never heard of President Lincoln. Thus, they did not recognize Mrs. Lincoln as a person of note.

One can only imagine the feeling one would have to know that a great man and a great name had gone unnoticed.

But a greater tragedy is that Christ is so unrecognized in the world He helped create and died to redeem.

Christ encounters lives, daily, and wishes to be invited in, but is turned aside. He is unrecognized.

And so it is that He who died on the Cross for all men is recognized by too few. And fewer yet invite Him into their hearts as Saviour.

He who loved man when he was unlovable is often turned aside or is granted a casual nod at best. He who made possible man's escape from the

clutches of sin and sorrow is too often passed by unrecognized. He who makes all things possible for fallen man is too frequently forgotten when a man plans his life.

One of the casualties of mid-twentieth-century life is that a person can miss the better things by tinkering with lesser things. He can forfeit great experiences by settling for small ones. He can pass through exciting moments, unconscious that great forces are at work.

Strange, indeed, how the hearts of men can turn to other things and to other people, and miss the most important things and the greatest people—and, especially, the greatest Person.

But while Christ remains unrecognized by so many, this is not to say that He remains unavailable. He still reaches out to be touched, to be recognized, to be accepted.

And that man who meets this Christ meets a Friend, a Companion, a Saviour. For such a person, every burden is lighter and every problem a bit less pressing. Each tomorrow is different—and better. □



Photo by Dick Reynolds

# A Layman Looks Toward Revival

**W**e're having a revival in my church next week. I got to thinking about it the other day. I hope it will be more than just a protracted meeting. More than a series of scoldings for the ones who are there because they didn't bring more of the ones who aren't there.

I sat through a meeting like that once. Didn't feel very revived when it was over. Just relieved.

Revivals are for sinners, I know. And for backsliders. And for tired Christians. Like me. I need reviving, too.

There are some things I'd like to have happen to me in this revival.

I'd like to have a renewed awareness of the miracle that took place when I totally committed my life to God's will and God's way. Remember when it happened to you? Remember the indescribable peace and calm and shining radiance you felt when you knew you were God's from that day on, no matter what life might throw at you?

I'd like to be reminded of that peace and radiance all over again. No, I haven't lost it. But sometimes it gets buried under all the nitty-gritty of earning a living, paying bills, washing, cooking meals, mowing lawns, coaxing the car to last another year. And I forget.

I think if I could see this same wonderful experience happening to others—maybe a few finding Him for the first time—it would bring it all back to me, fresh and new. I'd like that. I'd like to feel again the great wonder of it all—God dwell-

ing in me—little old scrubby-elbowed, shiny-nosed ME. The miracle of God, down here in me!

Jesus said once, "Come ye yourselves apart . . . and rest awhile." Maybe that is part of what revival is supposed to be. Leaving the nitty-gritty outside and coming in to do nothing but sit with Jesus and listen to Him. A week of that would be pretty refreshing.

Then I'd like this revival to give me some mountaintops.

I get lonesome for mountaintops.

I've been plodding along in the valley of obligations and musts and bread-and-butter living quite a while. Sometimes there doesn't seem to be any horizon beyond the next payday. No sunrises. No sunsets. A few midnights.

Revivals are for  
sinners, I know.  
And for backsliders.  
And for tired  
Christians. Like me.  
I need reviving, too.

I could use some mountaintops.

And I'd like to be a part again of the exhilarating experience of the Holy Spirit moving unhindered—and unprompted—through a service. Not prodded. Not cajoled. Not pretended. Not pumped up by psychological gimmicks that insult my intelligence—and His. No man-made mock-ups. Just the Holy Spirit himself moving in His own sweet, unique way. And people responding any way they feel like responding.

No prompting to wave hands or bob heads or say "Amen" or "Hallelujahs." That doesn't bring the Holy Spirit. It just reveals His absence. "Hallelujah" doesn't mean much anyway when it is squeezed out of a dry lemon.

No. The Holy Spirit is either there or He is not there. And if He's there, He will be doing it His own way. Not my way. Not the preacher's way. Not Grandpa's way. Not even Phineas Bresee's way.

His way. Right—for today.

The Holy Spirit is the most relevant Person in the world. He is the only One who knows life as it really is. Mine and yours, too.

We can't shape Him to our image of Him. He must be himself.

I'd like to see the Holy Spirit come in His way, with His unique beauty that can't be faked. Free-flowing. Unhindered.

Maybe He comes only when everyone is tuned in and waiting. Nobody stopping the flow by tuning in another wavelength.

I remember something that He said once—about everybody knowing we were really followers of Him, not because we loved sinners, but because we loved each other—Christians. Do you suppose it is harder to love Christians? Especially when they profess to have as much grace and victory as we do, but still get away with some things that God won't let us do? Anyway, He said that.

Maybe it's this kind of loving that gets us tuned in on the same wavelength with the Holy Spirit: taking time to wait together in unity for Him to come. Really worshipping in God's presence, not just singing hymns and hearing prayers while we try to remember if we turned off the oven.

We get so busy with things—humdrum, necessary, pushy, demanding things—that to the watching world it must look sometimes as though we've turned David's verse around and made it say, "Who is God, O man, that thou art mindful of Him?"

Not very impressive to sinners.

Well, I guess I shouldn't say things like that. Sounds like preaching and I'm only a layman. But in this revival it would be nice to be part of a one-minded group waiting expectantly for the Holy Spirit to move into the middle of everything and do it His way.

Ninety-five percent of winning souls comes after their decision for Christ, when the newborn Christian has to cut loose from all his old friends and old activities. Who will be his friend then?

There's another thing I wish this revival would do for me. I wish it would sharpen my concern for others. Not just for "the lost." Anybody can pray for "the lost" and cover the whole world in a minute and a half.

I'd like the Spirit to revitalize in me a burning concern for John and Mary and Sue and Bob and Dick. For Neighbor Brown and Down-the-Street Betty. I am concerned about them, already. But I'd like that concern sharpened—made exciting—until sometimes, right in the middle of my over-pressured life, it would draw me to prayer for them—on my knees, or at the sink, or driving the car, or pounding nails.

I'd like that concern to wind me up and send me to visit them as a friend, not just as a zealot with a five-minute formula for instant salvation.

There's so much more to salvation than a few "yesses" and a signature. Holding the new converts, for instance. Ninety-five percent of winning souls comes after their decision for Christ, when the newborn Christian has to cut loose from all his old friends and old activities. Who will be his friend then, if not me? It takes time. Time I'd like to spend for myself. Need to, in fact. But the kind of concern I want will keep me with him, helping him learn to walk; introducing him to Christian friends; making him part of the Christian fellowship where I find my friends. It's a lifetime assignment with each one.

I'm not sure I'm up to this kind of never-ending concern, by myself. That's why I need to recharge my batteries every now and then in revival. □

By Mark F. Smith, *Seattle*

VALUES  
VALUES  
VALUES

**D**o you know how much New York City cost the Dutch? The whole island of Manhattan was bought for \$24.00. Very cheap—but who knew at the time how valuable this piece of land would become?

Today, we think of three items of value, value far beyond our present comprehension.

First, there is *Christ*. Paul says concerning Him: "By him were all things created, that are in heaven, and that are in earth, visible and invisible" (Colossians 1:16). And he continues, "... it pleased the Father that in him should all fullness dwell." That is, "all vastness."

Anything that Christ is connected with or involved in is vast. Think of His creation. *The Encyclopedia Britannica* says that earth has more than 400,000 different varieties of plants and 30,000 mosses. There are 1,000 different kinds of grasses in the United States and 6,000 varieties of apples. We are told that 552,000 kinds of animals inhabit the earth, 30,000 different species of birds, 13,000 species of fish, and 1,800 varieties of lizards! If Christ, the great Creator, does things on so VAST a scale, we can be sure that His plan of

salvation for sinful man is just as great and vast!

Christ could make atonement because of His value. He was not only man—He was the eternal Son of God. He was "the brightness of his [the Father's] glory, and the express image of his person." The word "brightness" means "substance." He is divine. His deity gave eternal value to the atonement which He made.

Remember His value as you remember that He is Creator—He is Redeemer—He is God. He is everlasting, and in the future He will be the Judge of every man. How big is your God?

Second, there is *the Church*. It is the pearl that Matthew tells us about in chapter 13 in the parable of the merchant who was seeking pearls; who, when he had found one pearl of great price, sold all that he had and purchased that pearl. He evidently had collected many pearls from the shores of the Red Sea and far-off Britain itself, but gladly gave all of them in return for the one of great price.

"Christ . . . loved the church, and gave himself for it" (Ephesians 5:25). He sees value that many do not see. Many take a flippant attitude toward the Church, but Christ does not. His love for the Church took Him all the way to Calvary. That was the price He was willing to pay.

The Church of this day is facing two alternatives: decadence or daring.

Established religion was decaying in Christ's day also. He did not try to save it. He talked about "salt," about "light," about "leaven," about "new life." And today Christ is not interested in trying to save a dead Church. He is interested in a Church that wants His will—a Church that is daring—a Church that is willing to align its priorities for evangelism—a Church that is making holiness precious in a day of smut and vulgarity.

Christ values the Church of the committed where life, light, and salt are the exports. He values above all things what He calls "my church"—the Church that is willing to move out into the stream of the Spirit.

The third value we would consider is *your value as a person*. Some put too low a value on themselves. They do not think of their eternal worth. Others put too high a value upon themselves. They act as if they were so important that they needed nothing from God.

In measuring the value of yourself, you must include all of life in the measuring. Remember that it is not all of life just to live on earth; in this evaluation we must include immortality, too.

In Milan, Italy, there is a cathedral with three doors. Over one a rose is carved with the words, "That which pleases is but for a moment." Over the second are carved thorns with the words, "That which troubles is but for a moment." Over the third is a cross, and the words, "That only is important which endures forever." You are valu-

able because you live for time and eternity—forever.

Let me ask you a question concerning yourself: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" That is an important question to be answered now.

And may I ask you another? "What shall a man give in exchange for his soul?" Christ, the Church, and yourself are the three most valuable items in all the world.

Robert Morrison was once a slum boy whom a Sunday school teacher almost gave up to the ways

of sin. But the superintendent encouraged her to try once more. This lad became the famous missionary to China of a century ago, influencing wide areas of that nation. How big is your God?

Take Christ as your Saviour today!

*His love has no limits; His grace has no measure;*

*His power has no boundary known unto men.*

*For out of His infinite riches in Jesus,*

*He giveth, and giveth, and giveth again!* ◻

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# BELIEVING GOD & LETTING HIM WORK

**G**od answers prayer. But He does it His way and in His time.

Two similar incidents from two different books of the Bible teach us some lessons concerning answers to prayer. It is well to remember that the methods of Kingdom work are certainly not sacred, but the methods must be worthy of the ends or goals that are spiritually profitable.

Exodus 14 and Joshua 3 contain a significant comparison and contrast in learning to obey God and let Him work out any problem, His way and for His glory.

As Moses stood with the Red Sea before him, the Egyptian armies behind him, and the complaining Israelites surrounding him, he believed, he listened, he spoke a word of comfort, and he acted. ". . . Fear ye not, stand still, and see . . . he will shew . . . The Lord shall fight . . . hold your peace . . . go forward."

So Moses lifted up his rod and the Red Sea divided, a wall of water on the right hand and on the left. A strong east wind blew all night and the children of Israel walked across on the dry sand bed of the sea.

After they were safely across, but with the Egyptian armies in hot pursuit through the sea, Moses lifted his hand in obedience to the command of God again. The sea walls of water

flowed together, drowning the enemy.

The pillar of cloud by day and the pillar of fire by night continued to give protection and direction.

Forty years later, Joshua stood at the banks of the Jordan at flood tide in the spring of the year. He remembered, he reminded the people, that God had helped in a similar situation at the Red Sea when Moses was their leader.

The same God, a similar situation—but a new method of accomplishing God's will.

The priests, carrying the ark, which was a sign of the presence of God, had to get their feet wet in the waters of the Jordan. Joshua had to have the assistance of the priests to help him, along with two representatives of the tribes.

No dramatic raising of the hand and rod, no strong east wind blowing all night, no walls of water on the right and left hands. But as the priests stood with their soggy sandals in the water, the Jordan backed up in a "heap" as far as the city of Adam.

For Joshua had listened and commanded, "Come hither, and hear . . . ye shall know . . . ye have not passed this way heretofore . . . he will without fail . . . and all the Israelites passed over on dry ground . . . clean over Jordan."

But they had to fight psychological as well as physical wars to take Jericho, Ai, and the rest of the Promised Land. We too must do our part. God will not do for us what we can do for ourselves!

Some conclusions concerning answers to prayer:

1. *God is the same today.* He will do what we cannot do for ourselves. He is ready and willing.

2. *Our faith must be in God himself.* Faith sees the problem, seeks guidance, and is quick to do the will of God.

3. *We have needs.* Physical, spiritual, whatever. God wants to help. We must not limit God by demanding that He answer as He did Moses or Joshua. Expect Him to meet your need in the framework of His divine love and wisdom.

4. *We must let God work in our lives through the leadership of the Holy Spirit.* What is your need for God's divine help? Ask for His will, do His will, and watch Him work—His way! Then we shall say, "What hath God wrought!" ◻

**helps to holy living**

By Robert L. Sawyer

Olathe, Kans.

# the SMUT SMEAR

By J. Grant Swank, Sr., *Manchester, Conn.*

**P**ractically every community in America and Canada has been hit in the past months with increased pornography peddling. In metropolitan areas, the sales efforts are of mammoth proportions; however, the hamlets have not been neglected either.

Granted, pornography has been around for a long time; but stepped-up programs to market *hard-core* pornography in its grossest form have come in recent years.

According to the December, 1971, issue of *Reader's Digest*, the added momentum to the porno push has come from the Mafia. "Three years ago mob leaders discovered pornography and the astronomical profits to be made from it. Today, from coast to coast, they dominate what has become a multimillion-dollar business."

Los Angeles County Sheriff Peter J. Pitches is recorded as stating, "Organized crime is not just moving into the lucrative traffic in obscene materials. It is already there."

Also Paul Curran, chairman, New York Commission of Investigation: "The evidence is quite clear that racketeers have come into control of such key businesses as the production of low-grade sex books and magazines, stag films and peep-show machines, and the operation of 'bookstores' that are the main outlet for this trash."

When the Mafia discovered in 1968 that porno equals profits, they immediately decided that smut was their field. Heretofore their efforts had been focused primarily in such areas as crooked loan outfits and brothels. Now law-enforcement officials claim that smut turns out money for the mob even faster than narcotics.

What should be the Church's position in this situation? The obvious answer: Fight it!

What can YOU do as a minister or layman? Here's a checklist. Go to it:

- 1. Organize church people for action. Form a Citizens Against Pornography group within your congregation.
- 2. Appeal by letters to other clergy and congregations to join you immediately.
- 3. Request your community's civic organizations, PTA Councils, and Chamber of Commerce

to state publicly their opposition to pornographic sales.

- 4. Flood the newspapers with letters. Ask the editor to print a strong editorial position in opposition to the smut smear.
- 5. Ask the same of your radio and television stations.
- 6. Write to and meet with your local elected officials. Ask them to pass a local ordinance against pornography in all its forms: so-called "adult bookstores," porno movie houses, live sex shows, etc.
- 7. Write to and meet with your state legislators. Have them check out the existing obscenity state laws and *change them* if they are too lax. (Remember: laws *can* be changed.)
- 8. Run ads in your newspapers in the form of ballots which citizens can clip and mail to Citizens Against Pornography as their individual votes against smut selling. Grass-roots reaction support is important!
- 9. Contact news reporters in order to inform them of your protest activities. Keep your program constantly before the public.
- 10. Seek out a local, like-minded attorney who can provide your group with legal counsel.
- 11. Proceed to file complaints with your local and state police and FBI, leveling the complaints against the X-rated movies and "bookstores" in particular.
- 12. Don't give up!

Whatever you do, don't just bemoan the situation. Do something! But more: do *all* you can do. And do not become discouraged. Ask the Lord for daily guidance. Rely on the Spirit's power.

Every time you turn your ear these days you hear some Bible-believing preacher saying we are living in the last days. It must be so. But that is no reason to sit quietly by, waiting for the Rapture. Instead, it is all the more reason to be up and doing—for God—now! And one area of "doing" is to save our country from the smut smear.

This is the day when the forces of light must combat the forces of darkness. Let's get where the light is, shall we?

# A Christian Woman's World

## SHORT-TERM MISSION TOUR: AN ENLIGHTENING EXPERIENCE FOR JOYCE GRAY

"I'll never forget the first Sunday we were home in our beautiful new church," Joyce Gray recalls. "We went down to the Sunday school class and there was an overhead projector all set up in a beautifully equipped room and I just started bawling. It seemed horrible—nearly sinful. I had just been out under a tree with all those people and no supplies at all. One quarterly to go around to all the teachers."

Joyce and her family had just returned from four months of short-term missionary duty at the Ethel Lucas Memorial Hospital in the Republic of South Africa at Acornhoek.

Joyce's husband, Eddie, farms 1,800 acres of wheat and peas near Moscow, Idaho. They have three children: Karla, 15; Connie 12; and Eddie, Jr., nine.

Joyce and I had lunch together one day in Spokane during the Northwest District missionary convention. We talked about her experiences.

Joyce explained, "It all began when Dr. Howard Hamlin came to our district young adult retreat and a week later to our church to show his pictures. While we were looking at his pictures Eddie felt the Lord said to him, 'Maybe there's something you can do over there.'"

This in itself was a miracle, she said, because Eddie had never had any emotional impressions about anything before and had never had any interest in going to the mission field.

That night Eddie reluctantly told Joyce about his impression. They both prayed about it. The next morning Eddie called Dr. Hamlin, whose response was enthusiastic. They had been praying for someone to come and take over the maintenance of their station while their maintenance man was on furlough. Since Dr. Hamlin hadn't mentioned any needs of the mission field at the retreat or their church, Joyce and Eddie were convinced that this was really of the Lord.

Originally they planned to go for one year but were providentially limited to four months. Though the Grays financed their own trip, they were approved by the Department of World Missions and by the missionary council at Acornhoek.

"There was really no rhyme or reason to spend that much money for four months," explained Joyce.

"We did something on pure faith and the Lord took care of us."

Apparently the Lord decided a hailstorm was the most expedient way to "take care of" the Grays' financial commitment. Returning to the States, they were depending on a good crop to cover the expenses they had incurred on their mission tour. A hailstorm wiped out their pea crop, and their insurance paid off 100 percent.

But let's get back to Africa. For four months, while Eddie fixed everything from screens on the missionaries' houses to the hydraulic system on the operating table, Joyce's official title was "Mrs. Hamlin's right-hand man"—a formidable task, since furloughs had left Mrs. Hamlin with three people's jobs.

They also visited many of the local churches, where Eddie sang and they both testified. With Dr. Hamlin they took several trips and saw a lot of the Nazarene mission work.

I asked Joyce about her impressions of missionary life.

"At the station where we were, the homes were nicer than we anticipated," she said. "Our missionaries are well taken care of, but they do go without a lot of the little things we take for granted."

Joyce also related that before she went to the mission field she had the impression that people just flocked to the missionaries begging to be saved. Not so. Missionaries travel many miles, preach many sermons, and work hard for every convert.

Finally, Joyce was struck by the missionaries' godly lives and tremendous burden for revival. "While we were there, and now every letter we get, they just keep saying, 'Pray for revival; pray for revival' . . ."

How did their experience affect their lives?

"For one thing," Joyce admitted sheepishly, "I'm interested in missions now. Before it was just another program of the church.

"I can see a difference in Eddie, too. Before, he was so busy farming he would never have taken two days during seeding to come to missionary convention. And would you believe he's president of the missionary society at our church—a group he always considered sort of a 'ladies' aid'?"

Eddie is also a member of the district missionary council and a delegate to the general missionary convention.

"Our giving to missions will never be the same," Joyce said enthusiastically. "When missionary offering comes around, instead of feeling, 'We'll do our share because it's the thing we should do, we willingly give all we possibly can. Just gladly.'"

In a few weeks it will be Easter and missionary offering time. I suspect the Grays will be exercising some of their strengthened faith when they gladly give "all we possibly can."



By Aarlie J. Hull  
Seattle

# editorially SPEAKING

By W. T. PURKISER

## *The Conquering Cross*

For centuries, the cross was the symbol of defeat. It was the most barbaric method of public execution ever devised by the fiendish minds of sinful men. It meant everything the gallows, the electric chair, and the gas chamber means today—and much more.

The cross was the sentence of death imposed upon those held to be criminals of the lowest sort. Even when hundreds of thousands were crucified whose only crime was patriotism and zeal for their ancient religion, the stigma remained.

All this until one certain Cross. It was the middle cross on a green hill outside a city wall where the Son of God made the supreme sacrifice that reconciles alien and rebellious men to the Lord who loved them while they were yet sinners.

Even then, the Cross was an obstacle—a stumbling block to the Jews and foolishness to the Greeks, as St. Paul wrote in I Corinthians 1. The preaching of the Cross is still an offense to the self-righteous and ridiculous to the worldly-wise.

But to those who hear and heed the call of God, the Cross is the power of God and the wisdom of God (I Corinthians 1:24). What human reason can never fully master, God has done in Christ. What human willpower could never accomplish, the Spirit of God enables in those who find their place under the shadow of the Cross.

The symbol of defeat has become the sign of victory. The Crucified One is not the victim but the Victor. The resurrected, living Lord has conquered.

The Cross is Christ's conquest of Satan. For a long time, theology lost this truth. Only in recent decades have we learned again the truth buried in such verses as Colossians 2:14-15, where Christ on the Cross "spoiled principalities and powers," and "made a shew of them openly, triumphing over them in it"—that is, His very cross was the victory that shattered the kingdom of darkness.

Here was the act of the Stronger who binds the strong man and redeems those who had been held captive (Mark 3:27). Here was the victory that destroys the power of man's greatest enemy, the devil himself (Hebrews 2:14).

**T**he Cross is Christ's conquest of sin. Christ conquers sin first by unmasking it, and second by cancelling both its guilt and its power.

The power of sin in human life is due in part at least to the fact that it comes to us incognito, disguised as "freedom," or "self-fulfillment," or "a necessary part of human life."

But those who talk about sin like that have never really seen the meaning of the Cross. At Calvary, God stripped the disguise away and showed human sin for what it is—stark, bitter rebellion against light and life and all in the universe that is true and real.

The Cross conquers sin by cancelling its guilt and destroying its power. The death of Christ is more than a visible proof of God's love—although it is truly that. It is more than a change of attitude or mind. It is God's provision to cover and cancel the corruption revealed at Calvary.

In fact, unless the Cross met real necessity in the relationship of God to man, it could not even display God's love. William Hordern made this point so clearly it calls for exact quotation:

"If a man jumps into the water and saves me while I am drowning, the act reveals his love. But if we are walking along the beach and he suddenly says, 'See how much I love you,' and then jumps into the water and drowns, we are inclined to think the sun got too hot for him. In other words, Christ's death can only be a revelation of God's love for man if it was a necessary sacrifice. It is meaningless if man could be saved without it."

We may never fully understand the "how" of it. But we are hopeless until we see the "that" of it. *How* the death of Christ brings us life we may never completely grasp. *That* it does is the basic fact of the Gospel, foreshadowed in the sacrifices of the Old Testament altar and shouted from Matthew to Revelation.

**T**he Cross is Christ's conquest of selfishness. The importance of this victory we have not always seen.

Those who have never found it can scarcely imagine the release that comes to one who is truly delivered from carnal self-interest and self-pre-occupation. Charles Kingsley said it over a century ago, but it is even more obviously true today:

"If you wish to be miserable, you must think about yourself; about what you want, what you like, what respect people ought to pay you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery out of



*True humility comes as a result of the recognition of our indebtedness to God. The potential we have is not ours by reason of superior worth. It is ours as a gift of which we shall always be unworthy but for which we should never be ungrateful.*

everything God sends you. You can be as wretched as you please."

There is a total transfer of the center of life when we can honestly say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

Archbishop Marcus Loane has recently recalled a dramatic story from the early eighteenth century. Count Nicholas von Zinzendorf was one of the early leaders among the Moravian Brethren. Not only the Count's inherited wealth but his personal life and influence were thrown without stint into the effort to reach men for Christ.

But it had not always been so with Count Nicholas. He grew up as an aristocrat. He was trained for a diplomatic career in the service of the court at Dresden. He was young, rich, endowed with many personal gifts—and a professing Christian.

But the day came when, on a trip to Paris, Zinzendorf paused to rest his horses in Düsseldorf. He spent some time in the famous art gallery of the city. There he came upon Sternberg's picture known as the "Ecce Homo," "Behold, the Man," a picture of the Crucifixion.

Under the painting the artist had inscribed two lines: "This I did for thee: what have you done for Me?"

As the young man's eyes met the eyes of the Saviour looking down from the canvas, he was filled with a deep sense of shame. He could find no answer in his life that would satisfy his conscience.

Hours passed as the light faded, and Zinzendorf stood still transfixed. It was dark when he left, but a new day had dawned in his experience. From that time, his whole heart and life, wealth and fame, went to the service of the Saviour.

"I have but one passion," he declared; "it is Jesus, Jesus only."

Only the conquering Cross can subdue Satan, sin, and self. God forbid that we should glory in anything less. □

## *The Grace of Humility*

No virtue has been more misunderstood than humility. Most people claim it. Not too many have it.

One man said, "I used to be proud. But no more. Now I'm perfect." Another asked, "Have you read my book on humility? It's the greatest thing ever written!"

Part of our problem is, we are apt to confuse humility with false modesty that is actually lack of legitimate ambition. Paul's warning against pride is coupled with a safeguard against grovelling self-contempt: "Don't cherish exaggerated ideas of yourself or your importance, *but* try to have a sane estimate of your capabilities by the light of the faith that God has given to you all" (Romans 12:3, Phillips).

Raymond Ortlund tells about the deacon who prayed, "Lord, make me nothing!"

The brother next to him was brutally frank. "You are, Brother," he said. "Take it by faith."

Phony humility of this sort is actually a denial of the gifts and talents God has given. None of us is or can do everything. Each of us is and can do something.

Humility does not destroy the "sane estimate of your capabilities" the apostle speaks about. What it does is to view them "by the light of the faith that God has given."

Humility is in this sense like happiness. It does not come as a result of direct seeking. It is the by-product of other concerns.

Above all, true humility comes as a result of the recognition of our indebtedness to God. The potential we have is not ours by reason of superior worth. It is ours as a gift of which we shall always be unworthy but for which we should never be ungrateful.

And humility, in its turn, makes possible even greater gifts from God. We must be emptied before we can be filled. God comes to the humble and contrite heart—never to the self-sufficient.

It is no accident that the great promise of II Chronicles 7:14 has as its first "If"—"If my people, which are called by my name, shall humble themselves . . ." This is not all revival costs, but it is the first step.

May God help us to avoid as the plague the bogus self-depreciation that paralyzes faith and is actually the masking of unconquered pride. May God grant us an even greater measure of the genuine grace of humility. □

St. Patrick's Day, March 17

"Dear Brothers,

"From the bottom of my heart I long and pray to God that Ireland may be saved! I know from experience what a passion for God they have; but, alas, it is not a passion based on knowledge. They do not know God's righteousness, and all the time they are going about trying to prove their own righteousness they have the wrong attitude to receive His . . ."

# This TOO Is Ireland!

Land of Legend—little folk or leprechauns, shillelaghs and shamrocks, saints like patron St. Patrick—Ireland!

Land of beauty—the wild rose, green fields, the mountains of Mourne, Galway Bay—it's Ireland!

Land of violence—I.R.A., British soldiers, bombs, CS gas, rubber bullets, destruction, DEATH—this is Ireland!

Land of challenge. In the Irish

Republic there are 3 million literate, educated, English-speaking people, 700,000 of them in the capital city of Dublin. They are hungry for the truth, wanting to find the Way.

Never before in the history of Ireland has there been the spiritual unrest that is to be found in the hearts of people today. For too long these people have paid allegiance to a politico-religious system. For too long they have lived in the past with

memories of battles and rebellion. For too long they have put up with hatred and violence. Too long they have been seeking, wanting to find something.

For hundreds of years people in all parts of Ireland have been seeking in darkness for that which can be found only in the light.

See the masses of all ages as they kneel in homage at the many sacred shrines. The shrine of Mary—Bernadette—of Joseph—seeking!

See them on their three-day pilgrimage to Station Island (St. Patrick's Purgatory) in Lough Derg. For years they have come on their bare feet, keeping a full night's vigil, with no nourishment but crackers and black tea—seeking!

See others on their nighttime trek up rugged Croagh Patrick, the Reek—a lonely, 2,510-foot peak rising majestically by Clew Bay on the Atlantic Coast. On Garland Sunday, the last Sunday in July, 50,000 pilgrims will make the difficult ascent of the Reek. The climb is made at night, when one can see the torches of the pilgrims winding upwards. Many of them will finish the climb on bare feet, some on hands and knees, not satisfied unless they are in pain and bleeding—seeking! This too is Ireland!

Something is happening in Ireland today! She enjoys no immunity from the worldwide authority crisis which challenges the very foundations of Catholicism. The reverence and superstitious awe which for so long characterized popular attitudes to the priest and the church is now often exchanged for scornful skepticism.

Because people are earnestly seeking the truth they will listen to the

St. Patrick's Day parade, O'Connell St., Dublin



Pat O'Dea. Courtesy, Irish Tourist Board

O'Connell St., Dublin



By P. Tutty. Courtesy, Irish Tourist Board

reaching of the gospel at our street meetings. They will willingly receive and read our evangelical literature and Scripture portions. They are happy to stand and talk with us, asking many questions about our faith and experience.

I have stood in the streets of Dublin with priests telling them about the joys of personal salvation and the deep experiences of grace, and they have been so friendly and eager to listen to what I had to say. This just could not have happened 10 or 15 years ago.

Recently I had the joy of presenting a young nun with a copy of *The Living New Testament*, which she had asked for. She had stood listening to the message at our street meeting, and gladly received the literature which was offered her. On her way home on the bus after reading the literature, and thinking about the message, feeling her deep need, she committed her life to Christ and trusted Him to be her Saviour.

What a day of opportunity for the evangelicals to reach these dear people who have been sadly neglected or years! Ireland is still one of the

Western world's neglected fields. Will God's people respond to the challenge in this great hour of Ireland's need?

Up to the present the challenge has been overlooked by North American evangelicals, but not by the prophets of error, or the advocates of revolution.

The Communists are on the move as they see the opportunity of strengthening their forces here in Ireland. They have two excellent bookstores in the center of Dublin, and are busy peddling their literature, contacting people in the streets. How sad it is to see fine young Irish men and women join their ranks!

The Mormons have 40 full-time workers in the city of Dublin, and 160 others spread across Ireland propagating the teachings of Joseph Smith and the *Book of Mormon*. They are so zealous and determined to win the allegiance of many of the Irish people for their church.

The Jehovah's Witnesses have 600 paper peddlers here in Ireland. One can see them every day as they distribute their Brooklyn printed literature from door to door.

What a challenge God has given the Church of the Nazarene in this present day in Ireland! Is it not possible that He has us in Ireland for such an hour as this?

We certainly have the message! If there is any message needed in the Emerald Isle today, it is the Bible message of perfect love. The challenge is clearly before us. The opportunities will never be better.

Oliver Cromwell said as he looked at Ireland's verdant vales and beautiful landscapes, "This is a country worth fighting for."

John Wesley, with a far keener eye, as he looked out over the darkness, superstition, and irreligion of its inhabitants, felt within him the impulses and incitement of a loftier purpose. When we realize that he willingly gave not less than six years of his ministerial life to the furtherance of the work of God in Ireland, it gives added value to the appeal he made to the English Conference, "Have patience with Ireland, and she will repay you yet."—HUGH B. GORMAN, *Dublin, Ireland.* □

\*Adapted from Romans 11:1-3, J. B. Phillips, *Letters to the Young Churches.*

# PERSPECTIVE

## COMMENTS ON DAILY CHRISTIAN LIVING

BY JOHN A. KNIGHT, *Nashville*

### The Art of Public Worship

Many people go to church. Few ever learn to worship. True worship is possible only when one is in right relation to God. But the practice of it is an art which should be perfected. To acknowledge properly the "worthship" or worthiness of God, the worshiper in church must give attention to several significant factors.

- *Take careful note of where you are.* This is "God's house," and not a country club or football game. Where one is determines behavior. The conduct of worship should reflect the attitude of one seeking the Divine Presence and direction for his life.

- *In faith expect something of spiritual significance to happen.* This demands *advance* preparation. Believe that the experience of worship will provide strength for temptation, endurance for the journey of life, forgiveness for sin, alleviation for guilt, faith for fear, hope for futility, and love in the place of bitterness.

- *Accept the challenge to think*—about God and His world; about your own commitments, loyalties, and prejudices. Cooperate with God's effort to rearrange your established thought patterns, and make you truer, gentler, better, kinder—more like the Master.

- *Plan to be different as a result of worship.* To go to church with an aversion to change is as foolish as a trip to the college classroom with an aversion to knowledge. One man told his pastor, "It's taken about 20 years to get my religion the way it is now, and I don't want anybody tinkering with it." Such an attitude makes true worship impossible.

- *Worship regularly.* The habit of worshipping with the total community of faith brings untold rewards.

Some doctors say that the body's muscles have a memory of about 72 hours. The spiritual muscles need frequent and regular exercise as well. Who can eat enough food at one sitting to sustain himself for a month?

- *Pray for ways to bring the experience of worship to bear upon the realities of human existence.* Use the strength derived from worship to transform the raw materials of sin, struggle, disappointment, and brokenness into love, fulfillment, and character.

Worship is an art, and art calls for artists!



## NAZARENE CHAPLAINS IN ACTIVE DUTY

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March AFB, Calif. 92508

Chaplain, Cpt., David Grosse  
824 Combat Spt Gp Box 20124  
APO San Francisco, Calif. 96239

Chaplain, Cpt., James Paul Hall  
43920 Aerospace Spt Gp/HC  
Vandenberg AFB, Calif. 93437

Chaplain, Maj., Shural G. Knippers  
Sheppard Tech Tng Ctr.  
Sheppard AFB, Tex. 76311

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Office of the Chaplain  
HQ USARJ  
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U.S. Army Armor Center & Fort Knox  
Fort Knox, Ky. 40121

Chaplain (Cpt.) Billy Ray Sharp  
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90th Replacement  
APO San Francisco, Calif. 96494

Chaplain (Maj.) Vernon Swim  
511-10-8804  
284th MP Co. Box 13  
APO San Francisco, Calif. 96491

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Naval Communications Training Center  
Pensacola, Fla. 32511

LCDR Gerald W. Black CHC USN  
USS Ranger (CVA-61)  
FPO San Francisco, Calif. 96601

LCDR Veldon Dobbs CHC USN  
USS Hector (AR-7)  
FPO San Francisco, Calif. 96601

Capt. L. W. Dodson, Jr. CHC USN  
Office of the Force Chaplain  
COMNAVFOR V, Box E  
FPO San Francisco, Calif. 96626

LCDR Dudley C. Hathaway CHC USN  
Chaplains Office, Box 12  
U.S. Naval Station  
FPO New York, N.Y. 09540

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Newport, R.I. 02840

LCDR Albert S. M. Kirkland CHC USN  
U.S. Naval Hospital  
Chelsea, Mass. 02150

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Office of the Division Chaplain  
2nd Marine Division, FMF  
Camp Lejeune, N.C. 28542

### Veterans Administration

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Chaplain Service  
VA Center  
Leavenworth, Kans. 66048

Chaplain Claude A. Steele  
VA Center, Brentwood Hospital  
Wilshire and Sawtille Blvds.  
Los Angeles, Calif. 90073

## CHICAGO (ILL.) AUSTIN CHURCH HONORS MEMBER

Mr. George Garvin, Sr., was honored in a "This Is Your Life" program on the occasion of the fiftieth anniversary of the Chicago Austin Church. Mr. Garvin has been a member since the church was organized in 1921 and has served as church treasurer through 50 years.

Over 300 people were present to honor Mr. Garvin for his faithfulness demonstrated in many areas of service. He has served as a Sunday school teacher, served on the board of trustees, was Sunday school superintendent for a period, has driven the church bus, and has assisted through countless jobs in the church.

Eight former pastors of the Austin

Church attended the celebration and paid tribute to Mr. Garvin. Three who were not able to attend sent greetings. Each pastor reflected on



Pastor M. R. Korody (right) commends Mr. George Garvin, Sr., for 50 years of faithful stewardship and service.

Garvin's faithfulness, his spiritual life, untiring efforts to help others, and his generosity to the church, district, and college interests.

Words of tribute were brought by Superintendent Forrest W. Nash, Chicago Central District; and by former members, neighbors, and members of Mr. Garvin's family.

The church presented an electronic wristwatch with calendar to Mr. Garvin. The watch was inscribed—"50 years of service, Mr. George Garvin, Sr." □



Recently, the Annandale (N.J.) Clinton Church was dedicated by General Superintendent Samuel Young. District Superintendent Jack White, New York District, offered the dedicatory prayer. The church was constructed mostly with donated labor under the direction of the pastor, Rev. Robert Kapalje, with a debt of only \$30,000. The land was purchased for \$18,000, a LANDS grant was given by the General Home Missions Department, and the New York District gave generously. A three-bedroom parsonage has also been constructed with a debt of \$18,000.

**HAPPY DAY Easter RALLY**

APRIL 2

*"Bring Them In" for a*

**RECORD ATTENDANCE**

*For promotional items, consult mailing sent to all pastors.*



## OPPORTUNITIES FOR TEACHING IN JAMAICA

Opportunities exist at the present time for qualified teachers to serve in certain areas abroad. One of these is in Jamaica.

Jamaica lies 700 miles south of Miami, Fla., in the blue Caribbean Sea. There are nearly one million inhabitants.

The Church of the Nazarene entered the island in late 1966 with the thrust provided by the Nazarene Ambassadors. "Showers of Blessing" broadcast has been in the island since 1956.

The opportunity for Nazarene teachers to serve in Jamaica under government sponsorship is two-pronged. That is, an opportunity to serve the nation within the government school system; and, secondly, an opportunity to assist and serve the church in whatever area the applicant would be assigned by the ministry of education.

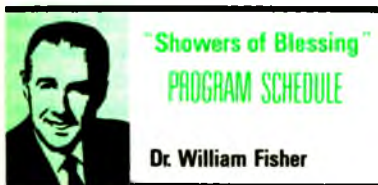
The government of Jamaica is at the present time seeking qualified teachers to assist in staffing both elementary and secondary schools which have recently been constructed. They pay transportation, housing, and salary.

The Church of the Nazarene has two main centers in Jamaica—Kingston and Montego Bay. Out from these centers are other points of operation. Hundreds of calls come from the country parts which cannot be handled by limited missionary staff.

An excellent opportunity is afforded those who serve in the educational field to assist also in an overseas ministry through the church in Jamaica.

Contacts for teaching positions should be made directly with the Ministry of Education, Government of Jamaica, Race Course, Kingston, Jamaica, West Indies.

Additional information may be secured by writing the Department of Education, 6401 The Paseo, Kansas City, Mo. 64131 □



March 19—"I'll See You in Church"  
March 26—"A Cross—or a Pedestal?"

## CHURCH REACHES NEW RECORD IN GIVING FOR MISSIONS

The promotional idea "Shares in the Kingdom" brought a record response for the Columbia (S.C.) First Church.

Ten stockbrokers were appointed to receive pledges for "Shares in the Kingdom" at \$10.00 per share. The total church involvement and interest resulted in an offering of \$2,116, a 300 percent increase over the previous year's world missions offering. Gary F. Powell is pastor. □

*Pastor Gary F. Powell and Mrs. Marion Love, NWMS president, stand by the "Life and Light Investment Company" chart which was used to spark the venture of faith in giving for missions.*



Snow and cold weather in Kansas City were the background for the first harbinger of the Eighteenth General Assembly in the sunshine state of Florida, June 15-23. Marlow Salter, coordinator for the General Secretary's office, is attaching a sticker to his car. Car stickers are now available at no charge through the Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

## PRO & CON

### Pro: "Being Real"

This is in response to the editorial "On Being Real" in the January 5 *Herald*.

I believe it is one of the best editorials ever written by the editor. In an age when people are searching for reality, the imperative for a dynamic reality in a Christian's relationship with God was spelled out in clear and simple words.

Keep up the good writing.

M. H. GODWIN, JR.  
Louisiana

### Con: More on the Jesus People

For some time I have desired to write to you about your editorial in the September 15, 1971, issue on "The Jesus Revolution" and two other similar articles that followed in later issues in the *Herald*. I feel along with many of the other members of our church that you were all badly misinformed on this movement.

Since when has God's standard changed to compromise? Since when have effeminate men, unkempt appearance, filthiness, disregard for the law, disobedience to parents, immorality, and the loud Satanic "rock music" that characterizes these so-called "Jesus People" been pleasing

to God? On the contrary, God gave His warning on such wickedness.

These young people ought to be ashamed to use Christ's name so lightly without reverence, godly fear, and a life that backs it up. It appears that they have got the right name but the wrong person.

God plainly sets forth in His Word in II Corinthians 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." It is only by God's transforming power that lives can truly be changed. We don't see any evidence of this in the hippie "Jesus Movement." . . .

SHARON ESLINGER  
South Carolina

### Pro: More on the Jesus People

Personally, I think Jesus people are Jesus' people. This miraculous outpouring of the Holy Spirit upon our youth is a great blessing from God, who is giving everyone an opportunity to get right with Him before the Day of Judgment.

Jesus people are not only a living testimony of God's grace and power; they are also a warning to the established church. When the church (I do not have in mind any particular denomination) becomes so well-organized, built up, and financed; when its leaders become so well educated and trained by their respective institutions that they feel themselves quite well qualified to direct the business of the church by their own wisdom; when the visible results of the church activities take preeminence over the spiritual; when God's methods be-

come "impractical"; when quantity becomes more important than quality; when God is dethroned from His place of lordship, and is given a position of a servant to bless and to help men in the work of their own planning, then God withdraws from such a church and begins His work elsewhere. . . .

If this movement is of God we need not worry about its destiny. God, who promoted it, will also uphold it and protect it. They will be safe as long as He is the center of their lives.

It has been proved throughout church history that the "old church" will not accept the "new Spirit" if it interferences with the established policies of the church and requires radical changes.

The Church needs revival. God is willing and ready to send revival. But it is costly to "self." When pride and envy creep into the church, the Spirit of God is restricted, and finally thrust out.

The love of God cries: "Save them by all means!" But the pride and envy reply: "Not unless I get the credit." When people who call themselves Christians become lovers of self and of pleasure more than lovers of God, then the church loses its power, its influence on the world, and eventually dies, though it may continue to function as an organization. . . .

VERA TISON  
Florida

### Pro: Christian Woman's World

I've put this letter off far too long. I must let you know how much I like the *Herald of Holiness*.

We joined the church over 25 years ago, when we had two small babies. The *Herald* has been like a visiting friend all these years. It seems to get better all the time.

The page for women in this last issue by Aarlie J. Hull is just marvelous. It was just what I needed to give to a young woman I've been trying to help to a closer walk with Jesus.

Every article of every issue is just a tremendous help; if not just for me, for someone I'm witnessing to.

We are praying daily for our General Assembly, that God's complete will may be done in every meeting.

God bless you all.

MRS. LORRAINE WEHR  
New York



## PROGRAM BUILDERS for Special Days coming up

Marvelous time and work savers that have proven their worth over the past 30 years. Compiled by GRACE RAMQUIST who gathers material from many sources and writers to provide an outstanding selection of recitations, exercises, readings, plays and songs for every age-group. And with no duplication!



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MP-304	Mother's Day and Father's Day No. 4	75c	MP-601	Special Events in the Church	75c
MP-105	Children's Day and Rally Day No. 5	75c	MP-701	Young People's Program Builder	75c
			MP-202	Misionary Program Builder No. 2	75c

NOTE: For a complete listing, consult your church office copy of our latest "Master Buying Guide."

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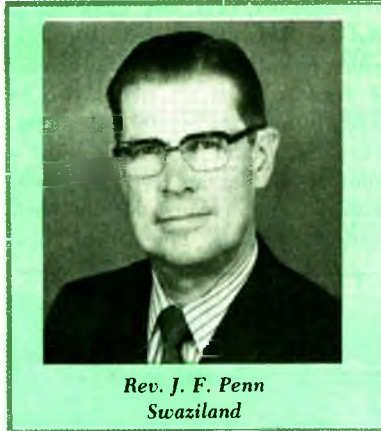
NAZARENE PUBLISHING HOUSE  
Kansas City, Pasadena, Toronto

# 2<sup>nd</sup>-GENERATION MISSIONARY

## J. F. Penn Reports

"It is a pleasure to be a missionary of the gospel of the Lord Jesus Christ in the Church of the Nazarene. We are sure that the church is with us in this great task of spreading the gospel and bringing men to Jesus around the world. We do not feel isolated or cut off from the home church but are continually conscious of your oneness with us because of your support not only financially but in various other ways which also show that you are praying for us. With such a backing we are certainly, more than ever, 'debtors to every man to give him the gospel in the same measure as we have received it.'

"Having spent most of my life on a field which has now been



Rev. J. F. Penn  
Swaziland

divided into six fields, it was my privilege as a boy to witness the camp meetings, the preaching, the singing, the praying, the Holy Spirit's presence and convicting power, and times of great victory. Today, it is still a privilege to continue to feel the Holy Spirit's presence in

our services, to hear nationals preach with a burden for souls and the Holy Spirit's anointing, to see seekers consecrate their lives to Christ and become living examples of His grace and power.

"As on other districts in Africa and around the world, here in Swaziland we have a mission district with its assembly and Swazi district superintendent. Our work is becoming more and more self-supporting and indigenous. Until, however, it becomes wholly self-supporting, the above-mentioned victories will continue to be possible, at least to some extent, because of your support both spiritually and materially.

"As we come up to this Easter season may God help each of us to do all we can to help others to crown Him Lord of their lives."

**\$3 million for 3½ billion souls—EASTER OFFERING, April 2, 1972**

## NYPS TAKES NEW LOOK AT INTERNATIONALIZATION



Wil Spaite (center) leads NYPS Council meeting with student leaders from Nazarene colleges.

Further internationalization of the church's top governing bodies was a major concern of the 1972 General NYPS Council meeting, January 11-14, in Kansas City.

Recommendations to the 1972 General Convention in Miami Beach, Fla., will include a resolution providing for delegates from all world districts (domestic, home mission, and world mission) to the 1976 convention. The council also requested that the delegates selected from world and overseas home mission districts for the 1972 convention be national

NYPS leaders instead of missionaries.

The council is also recommending that changes be made in the composition of the General NYPS Council. This would include addition of the student chairman of the Nazarene Student Leadership Conference, a member from the Spanish-speaking districts, and two additional members-at-large who might be racial minorities or representatives from other world areas.

A recommendation will also be submitted to the General Convention by the council suggesting the NYPS

membership be adjusted to align with the primary focus of the youth organization with latitude allowed in the age qualifications for leadership.

Other items of discussion included: training of youth ministers, national single young adult retreats, Key '73, unified local youth ministries, summer outreach programs sponsored by the Department of Youth, and the 1972 General NYPS Convention.

In the absence of General President Jim Bond, missionary to Brazil, the sessions were chaired by Wil Spaite, Southwest U.S. regional representative. □

### MOVING MISSIONARIES

Miss Dorothy Davis, 2415 Porter Ave., Altadena, Calif. 91101.

Rev. and Mrs. Ted Esselstyn, P.O. Box 15, Acornhoek, E. Transvaal, Republic of South Africa.

Rev. and Mrs. Kenneth Jones, Apartado 4950, Miraflores, Lima, Peru, South America.

Rev. and Mrs. Maurice Rhoden, Hongo Kitakata, Tsukimigaoka, 2422-2, Miyazaka Shi, Japan 880.

Miss Jane Tustin, B. G. Alexander Nursing College, Nurses Home, Smit Street, Johannesburg, Republic of South Africa.

## CHURCH ATTENDANCE INCREASES IN BAHAMAS

Interest and enthusiasm toward the Church of the Nazarene in the Bahamas remains high and is still increasing. The work, begun August 9, 1971, has grown from an attendance of 24 to the sixties, according to a report from Rev. Gene Smith. The main work is with the Haitians, but Bahamians are beginning to attend services. At the present, services are conducted in English and translated to Creole. Separate Creole and English services will be held later when attendance has grown.

About eight years ago one of our Haitian Nazarene pastors migrated to Freeport, Grand Bahama Island (about 100 miles northwest of Nassau). He began a church among the Haitians who were there. Several religious groups have asked him to affiliate with them over the years, but he declined, hoping that one day the Church of the Nazarene would

come to the Bahamas. In August, his hopes were realized and he and his congregation became the Church of the Nazarene in Freeport, Grand Bahama.

In October, 1971, Rev. Gene Smith and Rev. Massillon visited Eleuthera, which lies about 75 miles to the east of Nassau. It is an island two to seven miles wide by 100 miles long. They had heard that there were a number of Haitians on this island with no one looking out for their spiritual welfare. This island, plus



*The Bozeman, Mont., church has dedicated a four-bedroom, three-bath, double-garage parsonage. The home was completed for less than \$12,000 through the work of Pastor Lon J. Runner and his laymen. Bozeman is a thriving city of 19,000 population and is the location for the second major division of Montana University. The church, established eight years ago, operates a day-care center, which puts it in touch with many of the university students as well as the community. District Superintendent Ross E. Price dedicated the building at the conclusion of a revival crusade in the Bozeman church.*

several other areas, are wide open to the Gospel of Jesus Christ. Rev. Gene Smith writes: "All in all, I feel that we are making good progress for these several months that we have been underway in the Bahamas. The work is challenging and thrilling, and the future, under God, looks bright."

The Haitian and Bahamian Christians request your prayers and interest for the continued growth and outreach of this new field.—Department of World Missions □



*A mortgage-burning service was held on October 24 at the Osborne, Kans., church during the morning worship hour. Shown participating in the service from left to right are Pastor Dale Apple; Mr. Darrell Eller, chairman of the board of trustees; and Dr. Ray Hance, district superintendent of the Kansas District. During the noon hour, a basket dinner was served to members and friends at the Osborne VFW building.*

## NAVCO FILM "THE WAY OUT" RECEIVES WIDE VIEWING

BINGHAMTON, N.Y.—Rev. George L. Woll, pastor of the Binghamton (N.Y.) First Church, that has recently moved into its new \$280,000 church plant at a relocation site, reports:

"Last month I showed the film 'The Way Out' to the Kiwanis Club in this new area, Hillcrest. I had an overwhelming response. At the close of the film a question-and-answer period was conducted. It gave me a great opportunity to tell much about our church."

Pastor Wolf said the following Sunday morning the Kiwanis Club members were special guests in his church's worship service. He continued, "The film was so well accepted that I have received an invitation from the Rotary Club to present it at their February meeting."

The film has been purchased by the Upstate New York District and is available for use by the churches by

scheduling arrangements. □

TRI-STATE TELEVISION—100 Nazarene churches on three districts sponsored a half-hour television program on WSAZ-TV, Channel 3, Huntington, W. Va., at 11 a.m. Sunday, January 16.

The 15-minute Nazarene film "The Way Out" was shown with an appropriate introduction. A taped interview followed in which Rev. Willis G. Coburn, pastor of Huntington First Church, interviewed leaders of three districts: Central Ohio, Eastern Kentucky, and West Virginia.

The sponsoring group was the Tri-State Nazarene Ministerial Association. Coburn said the station had offered the church two more free half-hour segments of time in 1972.

The 100 churches contributed \$2.00 each toward incidental expenses.—N.I.S. □



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## District Assembly Schedule

### CORRECTION:

The district assembly schedule published in the March 1 "Herald of Holiness" was in error. Following is the corrected schedule. Please disregard the earlier listing.

**Samuel Young**  
Northwest April 19-20  
British Isles North May 8-9  
British Isles South May 13-15  
West Texas May 24-25  
San Antonio May 31—June 1

**Y. H. Lewis**  
Mississippi May 4-5  
Alabama May 10-11  
Florida May 15-16  
New Mexico May 24-25  
Spanish East May 29-30

**George Coulter**  
New York April 14-15  
Central California April 28-29  
Nevada-Utah May 4-5  
Canada West May 18-19  
Rocky Mountain May 26-27

**Edward Lawlor**  
Central Latin-American April 13-14  
Washington Pacific April 19-20  
Canada Pacific April 28-29  
Idaho-Oregon May 11-12  
Alaska May 18-19  
Maine May 31—June 1

**Eugene L. Stowe**  
Washington April 26-27  
Philadelphia May 3-4  
Southern California May 17-19  
Arizona May 25-26  
Nebraska June 1-2

**Orville W. Jenkins**  
Hawaii April 20-21  
Sacramento April 28-29  
Western Latin-American May 3-4  
Los Angeles May 19-20  
American Indian May 25-26

### Following General Assembly

New England June 30—July 1  
Eastern Kentucky July 5-6  
Northeast Oklahoma July 5-6  
Canada Central July 6-7  
Colorado July 6-7  
Dakota July 6-7  
Upstate New York July 11-12  
Eastern Michigan July 12-13  
Michigan July 12-13  
Northwestern Ohio July 12-13  
Oregon Pacific July 12-13  
Chicago Central July 13-14  
Northern California July 19-20  
Northwest Oklahoma July 19-20  
Southwestern Ohio July 19-20  
Central Ohio July 19-21  
Canada Atlantic July 20-21  
Northeastern Indiana July 21-22  
Houston July 26-27  
Illinois July 26-27  
East Tennessee July 27-28  
Pittsburgh July 27-28  
Southwest Indiana July 27-28  
Akron August 3-4  
Indianapolis August 9-10  
Kansas August 9-10  
South Carolina August 9-10  
Iowa August 9-11  
Dallas August 10-11  
Virginia August 10-11  
Kentucky August 15-16  
Louisiana August 16-17  
West Virginia August 16-17  
Missouri August 17-18  
Northwest Indiana August 17-18  
Northwestern Illinois August 17-18  
Kansas City August 22-23  
North Arkansas August 23-24  
North Carolina August 23-24  
South Arkansas August 23-24  
Minnesota August 24-25  
Wisconsin August 24-25  
Tennessee September 1-2  
Joplin September 6-7  
Georgia September 7-8  
Southeast Oklahoma September 7-8  
Southwest Oklahoma September 7-8

## EASTERN NAZARENE COLLEGE OPENS EXTENSION PROGRAM

Eastern Nazarene College, Quincy, Mass., opened on February 5 on a trial semester basis, an extension program in Hackensack, N.J.

The program will consist of two courses in biblical studies—one in New Testament and one in Christian theology—for the young people associated with the Maranatha Church of the Nazarene in New Milford, N.J.

The program will be directed by Dr. Alvin H. Kauffman, chairman of the Division of Philosophy and Religion and head of the Department of Philosophy at the college. Dr. Kauffman will commute to New Jersey on Saturdays to teach the course in theology and to supervise the program.



*Kauffman*

The course in New Testament will be taught by Rev. Robert E. Griffin on Tuesday evenings. Rev. R. Griffin is also assistant professor of religion and director of admissions at Luther College in Teaneck, N.J.

It is expected that a minimum of 40 students, many of whom are work-

ing, will be enrolled in the program.

Classes will be held in the new building which has recently been purchased by the New York District of the Church of the Nazarene in Hackensack at a cost of \$145,000 and which will soon be renovated for the purpose of ministering to the many hundreds of young people who have recently turned to Christ from lives of drug abuse.

The courses which will be offered during the coming spring semester are such that may count toward an associate degree in biblical studies which the college now offers. It is the hope of all concerned that the trial semester will provide the information needed to decide whether a more permanent type of program would be feasible in this location. Such a decision will not be made until late in the spring. □

### MOVING MINISTERS

Noble James Hamilton from Hermosa Beach, Calif., to Norco (Calif.) First.

C. Michael Hutchens from Eaton, Ohio, to Hamilton (Ohio) Tuley Road.

Edward O. Jackson from Hillsboro, Tex., to Pampa, Tex.

D. S. Somerville from Eastern Kentucky district superintendent to Lexington (Ky.) Calvary.

## Choral Choir Arrangements for PENTECOST SUNDAY May 21

No church would think of Christmas or Easter without special music. As important a date as Pentecost is on the Christian calendar, would it not be significant for Nazarene choirs to present music emphasizing the experience of Pentecost on this anniversary day?

Any of these 9 meaningful numbers will prove a blessing to your choir and congregation alike. All arrangements are SATB.

AN-1149	LET THE FIRE FALL	By Floyd W. Hawkins	15c
AN-1130	LET THY MANTLE FALL ON ME	By Floyd W. Hawkins	25c
AN-1145	LET THY MANTLE FALL ON ME	Arr. by Paul Mickelson	25c
AT-1001	OLD-TIME POWER	Arr. by Jerry Kirk	30c
AT-1002	PENTECOSTAL MEDLEY	Arr. by Hope Collins	30c
AN-1602	THE COMFORTER HAS COME	Arr. by Eleanor Whitsett	30c
AN-2221	THE DAY OF PENTECOST	By Floyd W. Hawkins	35c
AN-1129	WAITING ON THE LORD	Arr. by Harold J. Smith	20c
AT-1017	YE SHALL BE WITNESSES	By Jerry Kirk	30c

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NAZARENE PUBLISHING HOUSE

## NEWS OF REVIVAL

DESPITE SNOW AND ICE, a fall meeting at the Provo, Utah, church was well attended. There were 40 seekers during the revival. On the closing Sunday evening, eight members were received into the local church. Rev. Bruce Coleman is pastor.

The Provo meeting was the forty-second revival campaign held by Evangelist D. J. Buongiorno. □

THE CHESAPEAKE (VA.) FIRST CHURCH experienced revival under the ministry of Rev. Douglas Williams. There were 23 seekers during the week.

One member felt led to go to Ohio and bring his parents back for the last day of the revival. His father had not been in church for 25 years. They responded and both were saved. At the close of the revival, Pastor Larry W. Spraker received five new Nazarenes into church membership. □

TWENTY-FOUR RESPONDED TO THE INVITATIONS during a revival at the Prestonsburg, Ky., church with Dr. D. S. Somerville. Two young couples were taken into membership during the meeting. The church is showing a gain of 22 in average attendance over its previous

year's attendance. Rev. A. A. Frederick is pastor. □

THE PLAINFIELD (IND.) TRINITY CHURCH experienced revival under the ministry of Evangelist Leo C. Davis. On the closing night, 15 seekers found spiritual help. Many of these were converted for the first time.

Pastor Samuel W. Stewart reports that the church is moving forward and there is an expectancy for future victories. □

LYLE AND LOIS POTTER, Sunday school evangelists, write—"1971 has been another wonderful year for us. We've been in 54 churches in conventions, tours, and Sunday school crusades. The blessed Holy Spirit has been faithful to convict, awaken, inspire, and motivate. We have been thrilled with the response of pastors and people across the nation." □

PASTOR J. O. McCASKELL, St. Marys (Ohio) First Church, reports seekers came to the altar every night of a recent revival. Two nights, there were Catholic boys seeking Christ as Saviour.

Rev. Dennis Wyrick and the Ralph Dunmires were special workers during the crusade. The pastor planned to receive several members following the revival. The church has scheduled the same team for a revival in 1972. □

## AS OTHERS SEE US

The following comes from a bulletin put out by the Roman Catholic publishers of *Our Sunday Visitor*:

"We've mentioned the Nazarenes often before, quoted frequently from their publications. This little known, fundamentalistic Protestant body has real vitality, dynamic leadership. We frequently hear from clergymen of the many churches; what we've learned to expect is that letters from Nazarene clergymen will always be intelligently written.

"The world membership of the Nazarenes passed a half million last year; there are about 373,000 in the United States. That seems like a fairly small number compared to the 48 million Catholics, the 12 million Southern Baptists, the 11 million Methodists.

"But consider what they do. Last year those few members gave nearly 96 million dollars to their church; that's more than \$235 a member. No other church has a per capita gift record that approaches that of the Nazarenes.

"These 373,000 Nazarenes support 11 Nazarene colleges with about 10,000 students. The number of Catholics in the country is about 110 times as large as the number of Nazarenes. We have 283 colleges, 426,000 students. If we had colleges at the same ratio we would have 2,210 with 5,346,000 students." □

### ANNOUNCEMENTS

● First Church of the Nazarene, 1477 N. Broadway, Springfield, Mo. 65802, is building a new sanctuary. Dedication services are anticipated about September 15. A homecoming will be scheduled at that time. Former pastors and members are requested to forward their new addresses to the church for proper notification.

### RECOMMENDATIONS

● Rev. Malcolm F. Eudaley, 3310 Linwood, Springfield, Mo. 63122, is entering the field of evangelism. He has pastored for many years on the Joplin District and we commend him to our churches.—James C. Hester, Joplin district superintendent.

● Rev. and Mrs. Jonathan Sparks, 8 Riviera Courts, Murray, Ky. 42071, are entering the full-time evangelistic field effective September 1. They will serve as both preacher and singer team in the evangelistic field.—Dean Baldwin, Kentucky district superintendent.

### EVANGELIST'S OPEN DATES

● Charles Davidson, 410 N. Clover, Fremont, Ohio 43420, has open October 3-8 and 10-15 and would like to slate in the west coast area.

### VITAL STATISTICS

#### Deaths

MRS. ZOLA WILLIAMS, 73, died Jan. 24 in Shirley, Ind. Services were conducted by Rev. Ross Lee and Rev. James Caniff. She is survived

(Continued on page 28)

## A Great Last-minute Idea for Easter! PROLONG THE LIFE OF YOUR PRESENT HYMNALS WITH A VINYL "PRAISE & WORSHIP" COVER

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\$285\* June 24  
Visiting SAN JUAN, Puerto Rico •  
BARBADOS • PORT-OF-SPAIN,  
Trinidad

3. 9-Day CENTRAL AMERICA Tour  
\$350\* June 24  
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by her husband, Rev. Luther, five children, and 21 grandchildren.

MRS. LENA MAE BAILEY, 53, died Jan. 3 in Victoria, Tex. Funeral services were conducted by Rev. Marselle Knight. Interment was in Irving, Tex. Surviving are her husband, Rev. James; one daughter, Mrs. Brenda Thomas; two sons, Ronnie and James L.; three sisters; and three brothers.

MRS. NELL TRAYLOR, 78, died Jan. 11 at Lakeland, Fla. Services were conducted by Rev. Clyde Walters and Rev. James O. Deal. Survivors are one daughter, Mrs. Vernon Hurler; two sons, Rufus and Gillis; and one sister.

MRS. HARVEY FELDMAN died Feb. 8 in Seattle. Funeral services were conducted in Kent, Wash. Interment was in Meade, Kans. She is survived by two daughters, Mrs. Bert (Lola) Daniels and Mrs. Eugene (Mildred) Hoskinson.

MRS. DELLA MAY CARKHUFF, 83, died Jan. 17 in Montrose, Colo. Funeral services were conducted by Rev. Wayne McGuire. Surviving are two daughters, Mrs. Marjorie West and Mrs. Mary Baker; and three sons, Paul, James, and Delbert.

HOLLIS M. CASEY, 68, died Dec. 11 in Cedar Rapids, Ia. Funeral services were conducted by Rev. Aleck Ulmet. Survivors include his wife, Jennie; one son, Dave; one daughter, Janelle; and two grandsons.

MRS. ESTHER BOHLKE YARBROUGH, 58, died Jan. 21 at Waldron, Ark. Funeral services were conducted by Revs. J. Barnard, T. Hermon, and F. Clemmons. Interment was in Bethany, Okla. She is survived by her husband, John F.; three daughters, Mrs. Dorothy Morgan, Mrs. Carol Davis, and Karen Elaine; five grandchildren; and two brothers.

WILLIAM (BIG BILL) SOMERVILLE, 82, died Jan. 28 in Wyoming, Ia. Services were conducted by Rev. Harold MacMillan. He is survived by his wife, Helen; three sons, Rev. Paul, Morris, and Robert; 11 grandchildren; and three great-grandchildren.

MRS. CORINNE SPELL HOFFPAUIR, 63, died Dec. 27 in Natchitoches, La. Funeral services were conducted by Revs. T. T. McCord, J. D. McNeal, C. E. McCall, and Gary Smith. She is survived by her husband, Rev. A. H., Sr.; two daughters, Mrs. Annette Bunch and Mrs. Fannie Mae Chesson; two sons, Harley E. and Asa H.; 15 grandchildren; one great-grandson; her mother; three brothers; and one sister.

MRS. WINNIE LEE EAKIN, 69, died Dec. 28 in Moody, Tex. Funeral services were conducted by Rev. C. Frank Beckett. Surviving are two sons, C. E. and Bobby; five daughters, Mrs. Mabel Jennings, Mrs. Evelyn Phillips, Mrs. Frances Cureton, Mrs. Faron Hindman, and Mrs. La Nell Lichnovsky; 21 grandchildren; six great-grandchildren; and one sister.

#### BIRTHS

—to Mr. and Mrs. Paul Moritz, San Jose, Calif., a girl, Lythia Alyson, Jan. 20.

—to Mr. and Mrs. Virgil Weeks, Fremont, Calif., a boy, Randall Leon, Jan. 23.

—to Sp.6 Gerald and Terry Fay (Taylor) Lawlor, Dothan, Ala., a girl, Stephanie Lynn, Jan. 10.

—to Vernon and Linda (Crigger) Fuller, Bradleyville, Mo., a girl, Mary Esther, Dec. 22.

—to David and Karen Klassen, Goldendale, Wash., a boy, Scott David, Jan. 27.

—to Adrian and Anne Ledger, Churubusco, Ind., a boy, Thomas Paul, Jan. 30.

—to Dave and Judy (Dillon) Casey, Kansas City, Mo., a boy, Michael Brent, Dec. 2.

—to Rev. Douglas and Sue (Freeland) Sears, Thorofare, N.J., a girl, Kristen Elaine, June, 1971.

#### MARRIAGES

Margaret Ann Brewer, Tulsa, and John Arthur Harcourt, Durant, Okla., in Tulsa, Jan. 15.

#### DIRECTORIES

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## NEWS OF RELIGION

### JEW CITES ANSWERS TO EXPLAIN "YIDDISH JESUS FREAKS."

Eight reasons have been given by a young member of "Jews for Jesus" to explain why many of his contemporaries are turning away from Judaism in favor of Christianity.

"Jewish parents regard [our conversion] as a tragedy," Moishe Rosen told Evangelical Press News Service. The leader of San Francisco's "Jews for Jesus" movement added, "We . . . do not feel that we have defected. We do not have an easy answer to the parents' lament, but we'd like to explain some of the reasons why Jewish young people are turning to Christ."

Rosen said Jewish youth are turning in faith to Jesus Christ because:

—Anti-Christian prejudice is incompatible with traditional Jewish liberalism.

—Personal convictions transcend dogmatism.

—We who are "Jews for Jesus" categorically reject the ethnic chauvinism of our parents.

—The Judaism we know is not the religion delivered by God to the prophets.

—Most young people today, Jews included, are experience-oriented.

—In one word, "love" is a reason. In Jesus we have found . . . love.

—While in the committee meetings and forums of Judaism the discussion is continuing on how to define a Jew, we have found the meaning of Judaism in Jesus.

—And finally, we "Jews for Jesus," young and old, know that in choosing to worship God through Christ we have gone the route that the Lord God of Israel has intended. We believe the prophets' description of the coming Messiah, who would suffer and die for our sins. Therefore, we hold to our Jewishness and treasure it as something given uniquely by God . . .

A forthcoming issue of *U.S. News & World Report* will feature the "Jews for Jesus" work of Mr. Rosen. □

### NATIONAL RELIGIOUS BROADCASTERS HONOR REV. STANLEY WHITCANACK.

An outstanding national honor came to Rev. Stanely (Stan) N. Whitcanack, Nazarene radio leader since 1945, when he received the first distinguished service award in the history of the National Religious Broadcasters. The presentation was made at the recent annual convention of NRB in Washington, D.C.

The recognition came for Whitcanack's eight years as NRB treasurer and for 15 years more on the executive committee.

The award was made by Dr. E. R. Bertermann, Whittier, Calif. president of the NRB, and for 25 years executive director of "The Lutheran Hour" broadcast. Bertermann now heads the Far East Broadcasting Company.

In 29 years, the NRB has grown to 441 members, representing more than 85 percent of all evangelical gospel broadcasting in the world.

Whitcanack is producer of the Nazarene "Showers of Blessing" radio program and office manager of the Communications Commission and the Radio League.—N.I.S. □



Rev. Stanley Whitcanack (left) receives award from Dr. E. R. Bertermann.



# the answer corner

Conducted by W. T. Purkiser, Editor

■ **Recently I was asked to read a book that concerned the teachings of the Rosicrucians. I disagreed with almost all of it. The author says that in Jesus' day there was no such town as Nazareth. Is this true?**

I don't wonder at your disagreement.

The Rosicrucian Fellowship teaches a mystical philosophy that involves contact with the dead, astrology, and the principle of reincarnation—all

directly counter to the Scriptures.

As to Nazareth, I have no idea how the author came to such a conclusion unless it is because Nazareth is not mentioned in the Old Testament or in the writings of Josephus.

Apparently the town didn't have too good a reputation in first-century Palestine (cf. John 1:46) and its Aramaic name may have been *Nasera*. But there is no reason I know of to suppose it didn't exist.

■ **How do you feel about prayer using "You" and "Your" in speaking to God?**

I believe prayer should be the most natural and sincere expression possible.

For many today, that will mean "You" and "Your."

I'm sure you realize that in the

Bible there is no "holy language" reserved for address to God, different from that addressed to men.

"Thee," "Thou," "Thine" were common modes of speech used for both God and people in Elizabethan English. They are used, therefore, in

the King James Version, which dates back to 1611.

Frankly, I'd much rather hear "You" and "Your" used correctly than to hear "Thee," "Thine," or "Thou" used in ways that butcher the King's English.

■ **Was Paul a married man? He gave much advice to married people. My pastor says tradition says he was a married man, but did not say that the Bible said he was. I believe the Bible.**

I commend you on your belief in the Bible.

In this case, the Bible is silent.

All we know is that Paul was not

married at the time he wrote his first letter to the church in Corinth. He may have been a widower at that time.

The tradition that Paul was married is based on the supposition that he was a member of the Sanhedrin. But this is not stated in the New Testament.

■ **Would you please answer four questions for me? Did it cost money for Jesus to go to school? If so, how much? How old was Jesus when He started school and how old was He when He finished it?**

This letter comes in a child's handwriting, but the questions are of some interest.

In the first-century Palestine, when Jesus was a boy, the synagogue was the school. There was no charge for attending. School attendance was generally required from ages six to 16 for boys, but was optional for girls.

Instruction centered around the Old Testament teachings, although writing and music were also taught. In the absence of printed books, most learning was by memory, and the

material was dictated by the teacher.

Jesus probably left school at 16 to work in the shop of Joseph, since He was later known as "the carpenter."

There were advanced theological schools in Jerusalem. Two are known by name, the schools of Shammai and of Hillel, the latter of which Paul attended. But the amazement of the crowds at the authoritative teaching of Jesus after He started His public ministry would at least hint that Jesus did not go beyond the synagogue school.

Only one episode from the boyhood of Jesus is known to us through the Gospels. This one is connected with school. It was the visit to Jerusalem at age 12, where Jesus lingered in the Temple among the teachers, "both hearing them, and asking them questions" (Luke 2:46). The teachers were "astonished at his understanding and answers" (verse 47).

Jesus is spoken of as "teacher" more often than by any other title (cf. Acts 1:1). He himself spoke of teaching each day in the Temple (Mark 14:49).

■ **Is the statement, "The altar sanctifieth the gift," true of the experience of entire sanctification?**

In an adapted sense.

The original statement of Jesus in Matthew 23:19 had to do with the literal altar in the Temple in Jerusalem, and the ceremonial sanctification of the sacrifices placed on it.

But when you read, "The altar sanctifieth the gift," in the light of Hebrews 13:10-13, then it takes on larger meaning.

"We have an altar," the writer says—and that Altar is Christ and His cross. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (v. 12).

The Altar that sanctifies in fact, not fiction, is Christ and His sacrificial blood.

When a Christian places himself on that Altar in an act of total consecration, faith can accept Christ's finished work and receive the promise of the Father. Faith is the simple acceptance of what God has said as true, regardless of temporary lack of confirming evidence (Mark 11:24; Romans 4:20-21; Hebrews 11:1).



"BY ALL MEANS...  
SAVE SOME"

## Handpicked Fruit

He was not a very attractive person—that is, unless you noticed the shine about him and wondered why you felt warmed. In addition to his plain looks, he lisped.

Mr. Box, however, was no common person. One day years before, he had cried out to God in desperation and God had wonderfully met his spiritual needs. Mr. Box was not a man to take such a gift lightly, so he had promised God that he would speak to at least one person a day about Jesus Christ and the plan of salvation.

Every time he was able to leave his small business he could be found in the city parks and streets, where he was a constant witness for his Saviour. He spoke to at least one soul a day, and many times scores of people were influenced by his testimony in public places.

With his speech impediment he was the butt of some ridicule, but the radiance of Christ always remained on his face.

He once told how he had been sick in bed and as the hours of the day slipped by he worried about his promise going unfulfilled—until the Lord seemed to remind

him of the telephone. He picked up the thick directory of a half million subscribers, dialed a strange number which he had picked at random, and witnessed to the man who answered. Over the phone they prayed, and that man, too, has picked up the torch of personal witnessing.

One day Mr. Box approached a teen-ager on the street with the gospel. This young boy was so impressed that he took his best friend, Jack, to the Box home to hear the story of the new birth and a Saviour who would forgive one's sins.

Jack became a strong Christian—heard God's call, prepared himself in college and seminary, and is today serving as a minister of the gospel in Taiwan, Republic of China.

Because of one man's promise, many today are still hearing the gospel. Although Mr. Box is now dead, his witness lives on in Jack and many others who were won through personal evangelism. □

—Mrs. "Jack" Holstead  
*Taipei, Taiwan  
Republic of China*

## PIONEER PREACHER PROMOTED

Rev. George Frank Baldwin, 91, (pioneer preacher) died February 4. He joined the Pentecostal Church of the Nazarene in 1909 at Liberty, Okla., under the ministry of Rev. Lee Hamrick.

Feeling a call to preach, Baldwin was licensed in 1914. He was ordained on October 12, 1924, at the Oklahoma District Assembly by the late General Superintendent James B. Chapman.

After pastoring and organizing churches throughout the state of Oklahoma, he retired in 1934 at Bethany, Okla. He is survived by five sons, six daughters, 31 grandchildren, and 31 great-grandchildren.

Memorial services were held in

Bethany, Okla., with Superintendent Jerald Locke, Northwest Oklahoma District, officiating. □



*Ground-breaking services for the new sanctuary addition of the Springfield (Mo.) First Church were held February 6. Participants in the service included Rev. Dorsey Levell, executive secretary of the Springfield Council of Churches; Mayor Pro-Tem Jim Payne; General Superintendent George Coulter; and Pastor Bob Lindley. The new facility will contain 7,483 square feet of floor space, and the sanctuary will have a seating capacity of over 600.*

## EVANGELISTIC TEAM HOLDS JANUARY MEETINGS ABROAD

Evangelist Chuck Millhuff and Singer Jim Bohi were a spiritual blessing to the Acornhoek and Arthurseat stations in Eastern Transvaal. The big church was filled to overflowing and crowds gathered around the windows.

Chuck's message was timely, relevant, and delivered with unction. Jim's ministry through song enthralled the people.

A straightforward altar call prompted 85 to move forward. Missionaries

and pastors were overjoyed with the genuine repentance and praying which followed.

Acornhoek and Arthurseat stations will reap the benefits of this service for a long time to come.—HOWARD HAMLIN, medical superintendent of the Ethel Lucas Memorial Hospital. □

A new all-time-high—"Showers of Blessing" and "La Hora Nazarena" will be aired on 2,271 radio stations around the world on Palm Sunday and Easter. Contact your local radio station to find out the time of broadcast.

## SEMINARY OFFERING GROWING

Incomplete returns on the seminary offering, tabulated as of February 23, show the offering running well ahead of last year's final results.

By February 23, the top 10 districts were as follows:

	1971 Total	1972 Partial
Kansas City	\$2,570	\$3,254
Sacramento	573	2,605
Pittsburgh	1,221	2,500
Kansas	2,000	2,418
Central Ohio	2,408	1,767
Kentucky	433	1,713
Joplin	680	1,338
Northwest	930	1,165
Missouri	1,062	1,080
Florida	1,295	1,002

Dr. William Greathouse, seminary president, emphasized that numbers of churches on these as well as other districts had not sent in their offerings by the February 23, first count date.

The 10 top local churches as of February 24, together with their last year's totals, are:

	1971	1972
Kansas City First	\$1,500	\$2,404
Campbellsville, Ky.	25	1,021
Overland Park, Kans.	25	623
Kankakee (Ill.) College	250	600
Marion (Ohio) First	103	472
Hutchinson (Kans.) First	-	418
Seattle First	72	396
Orlando (Fla.) Central	92	300
Dallas Central	100	250
Moscow (Idaho) First		250

The amounts contributed toward this year's seminary offering are being matched dollar for dollar up to a total of \$100,000 by Mr. William Broadhurst of Tulsa.

With the matching grant of \$100,000, an offering of \$130,000 from the churches would completely wipe out the seminary's capital indebtedness. □

\*Included in district total.

## DR. POWERS HOSPITALIZED

Prayer has been requested for Dr. Hardy C. Powers, general superintendent emeritus. He was admitted to a Bethany, Okla., hospital on February 10 with a type of nonmalignant blood disorder known as fibrosis.

Blood transfusions have been given. Dr. Powers' condition is considered serious. □



Friends of Ohio Layman Warden Ross provided funds for a memorial chapel in the Northern Transvaal in South Africa. The missionary superintendent, Rev. Elmer Schmelzenbach, recently dedicated the new building. Left to right: Mr. S. Mamani, a prominent government official and member of the local congregation; Chief M. Mashego, the tribal leader who brought greetings; and Superintendent Schmelzenbach.

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