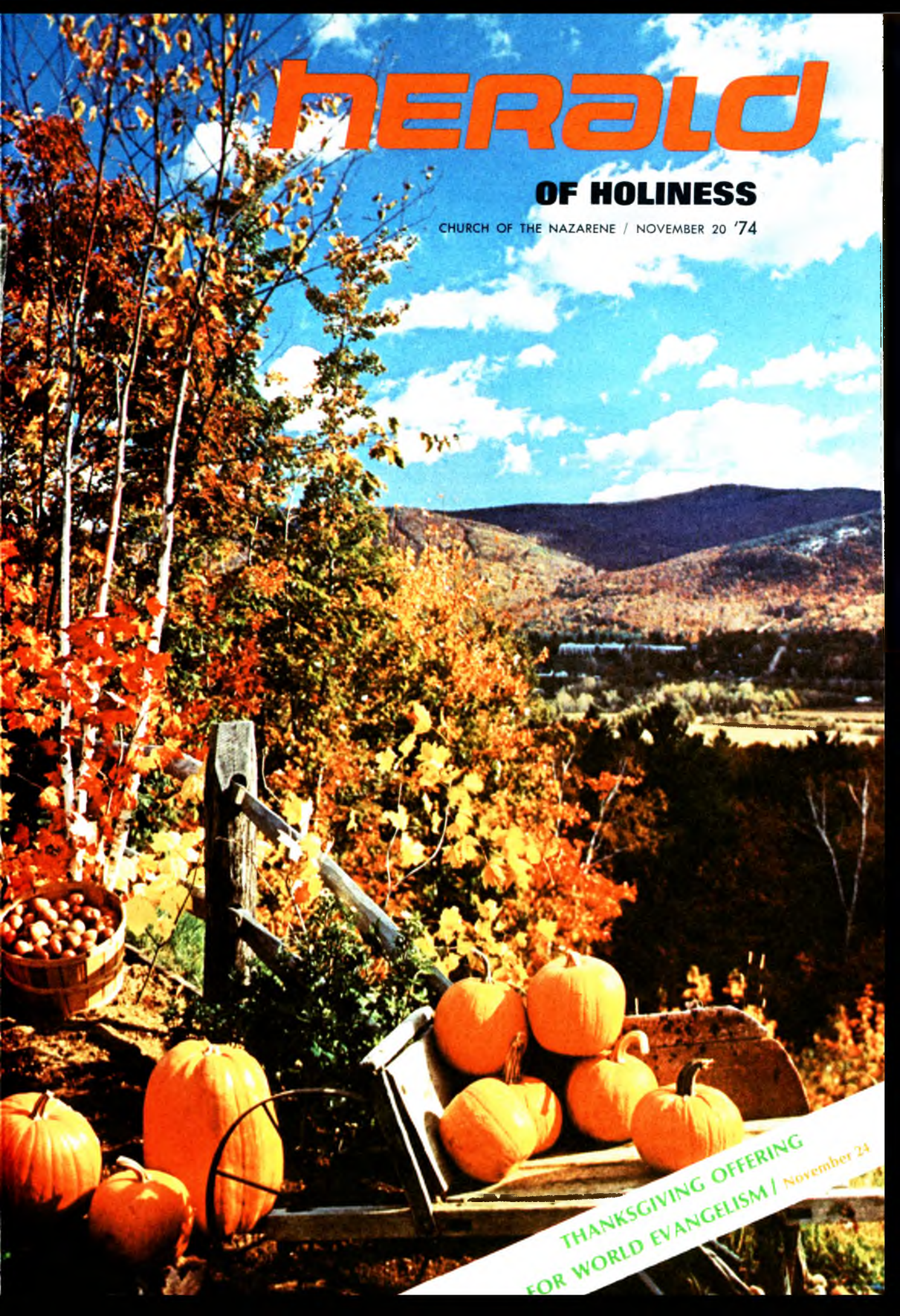


HERALD

OF HOLINESS

CHURCH OF THE NAZARENE / NOVEMBER 20 '74



THANKSGIVING OFFERING
FOR WORLD EVANGELISM / November 24

General Superintendent Charles H. Strickland



LET US GIVE THANKS

Giving thanks is universal. The American Thanksgiving began in the fall of 1621 when Governor William Bradford, of Plymouth Colony, appointed a day of feasting and thanksgiving to celebrate a year of bountiful harvest. Canada observes a Thanksgiving Day the second Monday in October. Britain and South Africa observe a Harvest Festival in the fall. Other countries observe similar days for the expression of gratitude for national blessings.

In the history of Christian nations there are experiences past and present of national mercies which make each Christian citizen grateful and which reveal the favor and providential guidance of God upon that country. Let us give thanks to God for these national mercies.

Another common area for thanksgiving in the international Christian community is our common heritage of the Church. The message of the Church came to all our shores through dedicated missionaries. The Church soon became indigenous, offering a message of salvation and hope to the people. We should be thankful for the westward movement of Christianity which began with Paul's experience at Troas. The Macedonian call brought the great Apostle Paul eventually to Rome and opened the door to the Western world. Let us give thanks for the heritage of the Church.

Why should we express gratitude? First, because the giving of thanks is en-

joined in the Word of God. In Psalm 100:4 we are commanded to "enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name." Hebrews 13:15 enjoins us: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."

Secondly, the giving of thanks is a positive attitude. Paul speaks in 1 Thessalonians 5:18: "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." This admonition calls for us to give thanks for "every thing"—even those things which hinder and hurt us. The secret is that giving thanks to God will turn the hindrances into positive assets.

The thankful heart becomes a victorious heart. Chapter 20 of 2 Chronicles records a great victory for the kingdom of Judah when their land was invaded. The prophets called for singers to "praise the beauty of holiness," and to say, "Praise the Lord; for his mercy endureth for ever." Verse 22 records: "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten." Thanksgiving turned defeat into victory.

Let us give thanks at this special season throughout our beloved Zion. □



Photo by Grover Brinkman

PRAISE FOR THE ORDINARY

MANY OF our most memorable and enjoyable moments come directly from the hand of God, from His creation. Many of them center around sight, sound, and smell. Let us close our minds for a few moments to all that is man-made around us and share together God's wonderful world.

It's autumn. See the leaves falling . . . one, two, three, a whole pile of them. See the golden-rods, the pumpkins, the shocks of corn. See the sun as it goes down in brilliant, flaming colors.

Picture winter—the naked woods; the brown meadows; the dusky mountains; white birch bark; stars twinkling in the Milky Way; the beautiful, shimmering snow.

In spring, see the sun as it peeps through; picture the violets bursting from the sod; golden daffodils; blooming orchards, pink and white. See the wild duck by the spring, the first robin.

In summer, see the floating clouds; the blue of the heavens; the sunlight playing through the trees; the wide, spreading pond. Observe the twilight, the crescent moon. See the majesty of mountains. See the wild waves reaching up; the scattered driftwood, bleached and dry; the sandpiper flitting up and down the beach.

There are so many things to see—the cheery smile, dimples, damp curls, merry dancing eyes.

Thank You, God, for eyes to see Your world.

We live in a world full of noise—but listen for a moment to God's sounds. Hear the rustle of the corn, the dropping nuts, rain. Hear the call

of the crow, the bobolink telling forth his name, the song of the thrush.

Hear the cricket, frogs croaking. Hear the hum of the honeybees, the lowing of the herd.

Hear the wailing, sighing wind; the whispering of the pine trees. Hear the waterfall, the laughing brook, the surging ocean.

Hear the crackling fire, the merry tune, the patter of little feet.

Thank You, God, for ears to hear Your sounds.

Thrust aside for a moment the smell of smoke, dust, and pollution and enjoy God's fragrances.

There's the fragrance of honeysuckle on the hill, orange blossoms, the first rose of summer, perfume-laden lilacs.

There are fresh odors from the plow; the meadow sweet with hay; clover-scented grass; seasoned apples; the salty, fresh sea breeze.

Thank You, God, for sharing with us the lingering fragrance of Your creation.

Beauty—how much do we really see? Laughter—how much do we really hear? Nature's fragrances—how much do we really smell?

Perhaps you, as I, usually see the sink of dishes instead of the sunset; hear the telephone instead of the meadowlark; smell burning toast more often than the rose outside the window.

But thank You, Lord. Along with so many other blessings, thank You for sight, sound, and smell. □

BY FRANCES SIMPSON

Anderson, Ind.

HERALD of HOLINESS



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FAREWELL TO AUTUMN

Farewell, Autumn,
With your flaming reds
Splashing the treetops
And flower beds!
Farewell to your gold,
Your crimson and brown,
Your dancing leaves
That come tumbling down
to earth with a skip
And a bit of a sigh,
As the brisk north wind
Comes rollicking by!

Farewell, Autumn!
Now go to sleep
Under the leaves.
We shall not weep,
But only remember
The beauty you brought,
The joys we shared,
The lesson you taught—
That God still gives
With a lavish hand,
Though *why*—it is hard
To understand!
—Alice Hansche Mortenson
Racine, Wis.

WE THANK YOU, LORD

For this day
and for this food
We thank You, Lord.
For each other
and this hour
We thank You, Lord.
For our friends,
our toys,
our clothes;
For our health,
our jobs,
our home;
For the Christ,
who loves
us all:
We thank You, Lord.
—Dwight Uphaus
Kansas City

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ALL

By Sadie Thomas Shepherd, Pasadena, Calif.

All that I have is thine (Luke 15:31).

"He that spared not his own Son, but delivered him up for us ALL, how shall he not with him also freely give us ALL things?" (Romans 8:32).
"He died for ALL" (2 Corinthians 5:15).
"His divine power hath given unto us ALL things that pertain unto life and godliness" (2 Peter 1:3).
"He hath abounded toward us in ALL wisdom and prudence" (Ephesians 1:8).
"Now unto him that is able to do exceeding abundantly above ALL that we ask or think" (Ephesians 3:20).
"Hath he quickened together with him, having forgiven you ALL trespasses" (Colossians 2:13).
"And we know that ALL things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).
". . . that ye might be filled with ALL the fulness of God" (Ephesians 3:19).
"The blood of Jesus Christ his Son cleanseth us from ALL sin" (1 John 1:7).
"Now the God of hope fill you with ALL joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Romans 15:13).
"Behold, I give unto you power . . . over ALL the power of the enemy: and nothing shall by any means hurt you" (Luke 10:19).
"Jesus [said] ALL power is given unto me in heaven and in earth.
Go ye therefore, ALL nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost . . . and, lo, I am with you always, even unto the end of the world" (Matthew 28:18-19).
"And God is able to make . . . ALL grace abound toward you; that ye, always having ALL sufficiency in ALL things, may abound to every good work" (2 Corinthians 9:8).
"Christ is ALL, and in ALL" (Colossians 3:11).
"I have ALL, and abound" (Philippians 4:12).
"His kingdom ruleth over . . . ALL" (Psalm 103:19).
"[Christ] is over ALL" (Romans 9:5).
"For there is no difference between the Jew and the Greek: for the same Lord over ALL is rich unto ALL that call upon him" (Romans 10:12).

BY IVAN A. BEALS

Clinton, Ill.



THANKSGIVING is certainly appropriate. There are so many things for which we ought to be thankful. The songwriter properly exhorts: "Count your many blessings; name them one by one."

However, the Psalmist gives further insight to thanksgiving. He focuses attention on the Lord, saying, "Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness" (Psalm 97:12).

All too often, our thanksgiving depends upon the magnitude of our material blessings. Indeed, we ought to be thankful for every measure of welfare and prosperity. But our thanksgiving is offered from too narrow a base if it is motivated only by comfortable circumstances. The less fortunate would have little or nothing to be thankful about.

Some accuse Christians of being mercenary. It is charged that many follow Christ only for the personal good or gain derived. Satan thought this about Job's relationship with God—that he served God only because of the protection and prosperity God had given him.

Satan was wrong. Job continued to serve God faithfully in the midst of severe affliction and loss. Job said, "Though he slay me, yet will I trust in him" (Job 13:15). The question is whether or not our trust in God is sufficient to be thankful in *all* things.

Thus the Psalmist points to the root issue of all thanksgiving—thanks for the holiness of God. This may seem to submerge thanksgiving into a fathomless sea of intangibles. It is difficult to be thankful for an unknown or that

which one cannot see, touch, or feel. But the holiness of God is not beyond human comprehension, and it is not out of sight or reach, or without emotion.

The Psalmist indicates that the basic moral attribute of God is holiness. More specifically, the holiness of God includes His love, His mercy, His justice, His truth, His righteousness, His goodness, and His judgment. These correlated elements indicate the direction God's holiness operates in relation to sinful man. As we consider their implications, we behold the real reason for thanksgiving.

Love. Out of holiness, God so loved that He gave, sending His Son to be the Saviour of the world. The Son so loved that He gave himself to die as an atoning sacrifice for man's sin.

Although we cannot measure the depths of God's love, He has demonstrated it in no uncertain terms. The amazing power of this love was exerted even while we were yet sinners. And we behold its manifold concern as God deals with each of us individually according to our personal needs.

Mercy. Because God is holy, He is merciful. God does not condemn us without first providing the possibility of redemption.

If sinful man had received merciless treatment, the entire race would have been cut off without hope of salvation, doomed to oblivion. Instead, God has extended unmerited favor to all men, calling us to himself with long-suffering.

Justice. The holiness of God could not be maintained without justice. It guarantees that

the divine purpose will be fulfilled at His appointed time. Despite all of the injustice of this present world, we can be thankful that all lawlessness will be eventually brought before the justice of God and He will right all wrongs.

Truth. The propagation of God's holiness depends upon His telling it like it is. Consequently, God pointedly deals with man's sin. He faithfully provides full salvation for all believers, as He promised. His truth challenges every deception of sin and Satan in such a way that we can know the truth, and the truth makes us free from sin. Amidst all of the propaganda of this polluted world, there is plenty of reason to be thankful for the truth of God.

Righteousness. The holiness of God assures us that He will always do that which is right. He is no respecter of persons.

God is compassionate in all of His dealings with humanity. It is impossible that He would ever do wrong. There would be no thanksgiving if it were not for the fact that God is righteous in every aspect of our relationship with Him.

Goodness. There is no evil in God. He does nothing that endangers the creative process of

life. Such goodness is the spring of life and the perpetuator of it.

As evil is "live" spelled backwards, we recognize it as a revolt against life, twisting life to destruction. Only the goodness of God can overcome evil, unto providing every thankful believer with everlasting life.

Judgment. Yes, God's holiness even includes judgment. He will bring all evil and unrighteousness to account. Justice depends upon the eventual and effectual weight of judgment. Thus, the holiness of God not only requires justice, but also righteous judgment.

People may have judged us unfairly. They may have condemned us improperly. But thank God, when He judges us, it is an accurate assessment of our relationship with Him.

It is no wonder that the Psalmist was inspired to say, "Give thanks at the remembrance of his holiness." This deepens our thanksgiving beyond the shallow base of comfortable circumstances that may go sour. The most vital factor of our lives is the holiness of God, and that alone is the true reason of our thanksgiving. □

PEN POINTS

"BE OF GOOD CHEER"

Importance of Cheerfulness to the Christian

The other morning several people were in a restaurant waiting for their breakfast. Some were sipping coffee. Most appeared to still be half-asleep.

All of a sudden a little girl, with her parents, came bouncing into the room, speaking to everyone with a loud, cheery "Hi." The whole room was transformed in a second. Smiles came to faces. A ripple of laughter passed over each table as the child's greeting was heard. Her cheerfulness started the day right for many.

Jesus was a strong Advocate for cheerfulness in the lives of His people. He said, "Be of good cheer;" to the man sick of the palsy, "thy sins be forgiven thee."

In the midst of a storm on the Sea of Galilee, Jesus appeared to His troubled disciples in their boat, and said, "Be of good cheer; it is I; be not afraid."

Another time the Lord said to His followers, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

Paul's voyage to Rome illustrates the importance of Christian cheerfulness. The ship encountered a storm that continued many days and nights. Winds battered the ship, and finally drove it upon a sandbar. As the vessel began to weaken, its occupants looked for ways of escape.

Paul shouted above the noise of the storm, "Be of good cheer; for there shall be no loss of any man's life among you, but of the ship. For there stood by

me this night the angel of God, whose I am, and whom I serve. . . . Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. . . . Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all. . . . Then were they all of good cheer, and they also took some meat."

Cheerfulness brought constancy of trust to all hearts. They made it safely to shore.

These four words, "Be of good cheer," are significant to today's Christian. The believer is pressed for time for daily devotions. Each moment of meditation inspires faith to take God at His word. An attitude of cheerfulness lifts the soul. Among the ills of life, a cheerful heart does good like medicine.

We were helped in recent weeks when we recalled this scripture, "Be of good cheer; I have overcome the world." These words of Jesus came as light rising out of the darkness. With the light came also a cheerful heart. We rejoiced and gave thanks to God for victory.

Are you disheartened? Look up! BE OF GOOD CHEER and praise the Lord for the help of His countenance. "He that is of a merry heart hath a continual feast."

By **Lawrence A. Whitaker**
Silver Springs, Fla.

Laws of Fruit Bearing



BY J. MELTON THOMAS

Mt. Vernon, Ohio

they may be still more fruitful.

There is a cleansing, a purging, a removing, an emptying out, as relates to Christians, before they can be maximum fruit bearers. It is "emptied of self" before "filled with Thee."

John the Baptist said of Jesus, "He shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner" (Matthew 3:11-12). There is first the purged floor, then the gathered wheat. The reason for the purging and pruning is greater productivity.

It is almost as if Jesus is saying that there is an alien strain in the vine. So we show up bearing unkindness, joylessness, defeat, and such negations, to say nothing of the work of the flesh, which Paul contrasts with the Spirit's fruit. So purging is done.

Purging is done by the Father. This is not a spiritual do-it-yourself exercise. Purging precedes productivity.

There is one other law of fruit bearing, and it is that **fruitfulness depends on abiding**. "Abide in me, and I in you," Jesus says, and adds, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (verse 4).

The branch bears the fruit; this is clear. For the greatest productivity a purging is required; this is evident. The life-giving substance which makes the fruit possible must always come from Christ, the Vine. Hence, our continued contact with Him is imperative. As Jesus stated it, we are to abide in Him.

So we are always to be attached to the Vine. We are to abide in the Vine. We are to draw from the Vine.

We do not subsist on one great surge of divine infilling, imperative as that is. The results of purging are not enough, valuable though they be. It is the constant contact, the "always abiding," which makes for meaningful fruit bearing.

Nowhere has it been said better than in the old hymn:

*I have learned the wondrous secret
Of abiding in the Lord;*

*I have found the strength and sweetness
Of confiding in His Word. . . .*

*All my will is yielded to Him,
And His Spirit reigns within,
And His precious blood each moment
Keeps me cleansed and free from sin.*

—A. B. Simpson

OF THOSE numerous figures of speech used to portray life in the Spirit, one of the most expressive portrays the Christian as a fruit-bearing tree or plant or vine. Paul makes much of the fruit of the Spirit, and is very clear as to what the fruit is.

It is to Jesus, however, that we turn if we want to learn the laws of fruit bearing. These emerge with real clarity in the parable Jesus gives of the vine and the branches. This is recorded by John 15:1-8. Three laws of fruit bearing stand out.

The first law is that the **branches bear the fruit**. Fruit never appears on the vine, the stalk, or the tree. Fruit is always the product of the branch. This is the case whether it is a tall pear tree, a spreading grapevine, or a straight corn-stalk. The limbs or branches produce the fruit.

Jesus portrays the Christian as a branch. Christ is the Vine; the Christian is the branch. The branches—you and I—bear the fruit.

We do the loving. We exude the joy. We demonstrate the peace. We are the long-suffering ones. If the gentleness, goodness, and faith appear, they appear in us. We will be the meek. We show what it means to be temperate, or disciplined. The branch bears the fruit.

Here a second law of fruit bearing appears. It is that **purging precedes productivity**. Jesus points out two things: fruitless branches are taken away; bearing branches are purged, that

helps to holy living

WELLS OF GRATITUDE

Father,
You've always given us more than we
deserved, or needed.
Too often
we haven't been aware of this.
And still
we ask for more and more.
Forgive our greed,
our ingratitude,
our thanklessness.

Dig deep the wells of gratitude.
Teach our hearts to utter praise
before we voice petitions.
Help us to count our blessings
before we list our wants.
Let the springs of thanksgiving
flow deeply into our souls.

By C. Neil Strait
Racine, Wis.

BECOMING MATURE:

By Lyle P. Flinner
Bethany, Okla.



TOWARD CHRISTIAN SELF-ACTUALIZATION

WHERE DO I START?

Central Idea: *The Holy Spirit gives guidance toward concentrating on specific areas for maturity.*

One of the problems that arises when we begin to think of attaining any appreciable level of maturity or of reaching out to fulfill our potential is: With so much that needs improvement, where do I begin?

Even when we try to take an objective look at ourselves, we are usually not pleased with what we see. Most of us feel somewhat inadequate and even inferior. In fact, some psychologists have built their whole personality theory on the basis of the universal feeling of inferiority which they feel persons experience.

The feeling of inadequacy may not be your problem. But you still have the problem of methodically selecting (from all of the alternatives) those areas of your life, thoughts, actions, or attitudes that cry for improvement.

The obvious solution to this dilemma is that the Christian has the insight and guidance of the Holy Spirit in selecting those areas of his life that need correcting. The Holy Spirit opens our eyes and hearts to become especially aware of single areas in which we can work for improvement. He makes some areas glaringly important, while other areas

(which also need help) temporarily fade into the background. These are the emphases of the Holy Spirit to which we must become sensitive.

The Holy Spirit may work through natural processes in calling attention to things in our lives which need changing. For example, attention to anything is largely determined by our set or expectancy. Without such selection of sensory stimuli from our environment, perceiving would be most complex. Many sights, sounds, and other sensory stimuli are present in every situation, but we actually pay attention to only a select few.

Some evidence indicates a possible physiological mechanism for the selectivity of perceptions. When one sensory channel is engaged, others may be inhibited or "gated out," so we pay special attention to selected aspects of any one experience.

However, the Holy Spirit works with us. He works for our good and for the development of all of what God has built into us. We must be responsive to His leadings and life will be full and vibrant. □

Point to Ponder: *Now glory be to God who by his mighty power at work within us is able to do far more than we would ever dare to ask or even dream of—ininitely beyond our highest prayers, desires, thoughts, or hopes (Ephesians 3:20, TLB).*

PEN POINTS

THANKSGIVING IN THE PSALMS

- T**hat I may publish with the voice of thanksgiving,
and tell of all thy wondrous works (Psalm 26:7).
- H**ow excellent is thy lovingkindness, O God! (Psalm
36:7).
- A**nd my soul shall be joyful in the Lord: it shall
rejoice in his salvation (Psalm 35:9).
- N**evertheless I am continually with thee: thou hast
holden me by my right hand (Psalm 73:23).
- K**now ye that the Lord he is God (Psalm 100:3).
- S**ing unto him, sing psalms unto him (Psalm 105:2).
- G**ive unto the Lord the glory due unto his name
(Psalm 96:8).
- I** will praise thee for ever, because thou hast done
it (Psalm 52:9).
- V**oice of the Lord is full of majesty (Psalm 29:4).
- I** will praise thee, O Lord, with my whole heart
(Psalm 9:1).
- N**ow know I that the Lord saveth his anointed; he
will hear him . . . (Psalm 20:6).
- G**ive thanks at the remembrance of his holiness
(Psalm 97:12). □

By **Lorraine O. Schultz**
Mozambique, Africa

THANKSGIVING

*For open churches
That point us heavenward still,
For Holy Bibles
We may own and use at will,
For blessed meetings
Where hearts and voices thrill,
We thank Thee, Lord.*

*For happy homes
Where prayers are daily said,
Where loving hands
Prepare our daily bread,
Where peace abides,
Nor fear of danger's tread,
We thank Thee, Lord.*

*For earthly beauty
Round us everywhere,
For joyous seasons,
Making days most fair,
For love of God
That lifts our every care,
We thank Thee, Lord.*

By **Jean Leathers Phillips**
San Diego, Calif.



MOST CHRISTIAN families have
no idea how much time they spend
watching television.

We claim the lordship of Christ over our daily lives, yet, according to research director of the St. Clement Film Society, "churchmen join with the rest in spending more time looking at television than they do at any other activity aside from sleeping and working." Reputable surveys report that the average set is on eight or nine hours every day. That amounts to approximately one and a half months a year, at 24 hours a day. A graduating senior has watched about 15,000 hours of TV programming in comparison to 10,800 hours in school. We don't dare compare that to the little time spent in church or church school classes, family worship, or play.

You don't believe you or your family spend anything like that much time watching TV, correct? Have you ever tried to determine how much time you or they actually do spend in the TV room? Try it. Put a note pad and pencil on top of the set. Instruct the family to write down when it goes on, when it goes off, and how long each person watches it.

The question is, What could be achieved in personal and family growth and development in even half the time we spend watching television? Paul instructs us to redeem "the time, because the days are evil" (Ephesians 5:16).

Too many Christian families are not really convinced that television influences their attitudes and behavior.

They maintain the illusion that what we watch has no effect on what we think or do. Exhaustive studies as far back as 1935 demonstrate conclusively that "the attitude towards any social value can be measurably changed by one exposure to a film, and the effects are cumulative and of substantial permanence."



BY MEL WHITE*

Control TV Before TV Controls You

My two children (ages two and three) have proven more to me than all my studies combined. "Sesame Street," "Misterogers," and "Captain Kangaroo" taught my children the alphabet, numbers, colors, songs about brotherhood, philosophical responses to emotions ("It's natural to feel like Oscar the Grouch"), and how to handle childhood fears and inadequacies ("Parents make mistakes; why can't I?" "Monsters are only pretend"; "I'm too big to go down the drain"; and "Dark is nice"). The other day my two-year-old shocked my wife at dinner with "It tastes so good you hate to put it down."

That television is a powerful teacher is no longer questioned, and fortunately the programs mentioned have an army of educational consultants and quality-control personnel. But what are my children (or what am I) picking up overtly and covertly from all the other programming without any moral, let alone educational, standards or sensitivities? Marshall McLuhan talks about the medium as message. It is not so much the results of one program on one night that we need fear as the steady bombardment of ideas and acts contrary to God's dreams for man. A regular diet of unworthy inputs can set the whole human system off balance.

What are the general standards set by television on violence, sexuality, money use, and family relationships? What are the general views on crime, minority races, being poor, the Church, war, and problem solving?

Remember, I'm not criticizing television. There is no Burbank-based conspiracy to overthrow American morality. But writers and producers are out to snare the widest possible audience. They are not interested in moral truths or spiritual insights. They want viewers, and will get

them at almost any price. If we sit and lap everything up like thirsty kittens, unwilling or unable to distinguish between fresh whole milk and poison, it is because we don't really believe that television can substantially and permanently influence our attitudes and behavior. If we don't monitor what we watch, and help our children monitor what they watch, we are risking a great deal.

Most Christian families believe that commercials are harmless.

In my film, "TV and Thee," I juxtapose a fast montage of familiar commercials with scenes of poverty and despair to raise the question, "What can commercials do to us?" Most reply, "Nothing." But the fact that business lavishes so much money on television advertising is proof that it affects our behavior in no uncertain terms. We sit silently by while Madison Avenue directs some \$12 billion through media, especially television, as Stan Freberg says, "to brainwash us into buying some—[pause]—today!"

Commercials have little to do with truth or information or actual need. The brainwash principle causes us to reach blindly for products on the merchant's shelf because their names are familiar, while other products may have better content. If you're not fussy about your health or don't care about value or saving the budget, it may not matter. But today even senators and presidents are marketed like gasoline and soda pop. All the while the consumer gets less information and more dangerous, if not deceiving, jingles and slogans.

Madison Avenue ad men delight in raising our "necessity" level every year, convincing us that it is not only good for the economy to spend lavishly on ourselves, but that we really need all those extras. No wonder we have lost track of the 2 billion starving and deprived peoples of the world. We are too busy spending our money to give any away. Jesus talked of "lilies of the field" and how hard it is for us to hear. Commercials, again in their cumulative power, are a significant noise factor in drowning out "the still small voice" of God. You may quiet them by discussing them with your family, by laughing at the obvious lies and stupid claims, or by comparing their absurdities with one another. But the best thing to do is stand up, walk over, and turn the TV off. It may be the only exercise you get in the evening.

Most Christian families have no particular standards, goals, or strategy for using their television sets.

Apparently television is not a Christian issue and few, if any of us, feel any tension about using it creatively as Christian stewards. Television is not evil, but our use of it requires a lot of prayerful consideration. Here are a few suggestions:

1. Get a portable TV that can be moved, not one

*Professor of communications, Fuller Theological Seminary, and producer for Gospel Films, Muskegon, Mich. Used by permission. Reprinted from *Preacher's Magazine*, May, 1974, issue.



Photo by Paul M. Schrock

John Wesley



Wil M. Spaite
Porterville, Calif.

THE MAN WHO SAVED A NATION

NAZARENES are often asked, “Why was your church organized when we already have so many denominations? What *new* doctrine does your church teach?”

The most accurate answer is that the Church of the Nazarene does *not* teach a new doctrine. Our church was founded for the purpose of *continuing* the Bible-based beliefs taught by John Wesley and the early Methodist church.

Church historian Dr. Mendell Taylor has researched Christianity since Bible times. He observes, “The more nearly a church returns to the original Bible pattern (at Pentecost), the more powerful it will become. The Holy Spirit must have ample room to work or He will find another channel.”

Down through the centuries God has been renewing and reforming His Church. How? He has found channels in men like Augustine, St. Francis of Assisi, Martin Luther, and John Wesley. It is interesting to me how one man, John Wesley, brought about a revival that saved his nation.

JOHN WESLEY was born in England to Samuel and Susanna Wesley on June 17, 1703, the fifteenth of 19 children. He was raised in Epworth, where his father pastored a Church of

England. His mother, Susanna, was both talented and deeply devoted to God.

Susanna recognized that children would learn obedience to God only when they first learned to obey parents. She regarded her main task to be her children’s teacher. As soon as they could speak, they were taught the Lord’s Prayer and scriptures. At a young age they learned spelling and reading. No lesson was left until it was perfect.

While Susanna was strict in disciplining her children, a confession of fault on their part would always avert punishment. This way she removed the temptation to tell a lie.

At age five, John had a close brush with death when fire broke out in the parsonage, trapping him upstairs. After futile attempts to reenter the blazing house, a neighbor climbed on the shoulders of a friend. He pulled John to safety, just as the wall crumbled. Susanna wrote in her diary, “I do intend to be more particularly careful of the soul of this child.”

John studied at Lincoln College, Oxford, where he and his younger brother Charles became a part of a group called the Holy Club. A fellow student, critical of the regularity of their lives, nicknamed them “Methodists.”

In 1735, John and his brother Charles sailed

for Georgia, desiring to convert the Indians. During a violent storm on the voyage crossing the Atlantic, John observed a group of Moravian Christians. These zealous Moravians had separated from the formality of the Lutheran church. Unlike all the other passengers and crew, they seemed unafraid. They were singing when the sea broke over the vessel and split the mainsail in pieces. Calmly they sang on. Wesley asked himself, What do they have that I am lacking?

As he returned to England after a rather unsuccessful year, Wesley concluded, "I went to America to convert the Indians; but, oh, who shall convert me?"

He now began to diligently search the Scriptures and to read the works of Martin Luther. Also influencing him was a Moravian friend, Peter Bohler, who convinced him that salvation is a *gift*, received not by works, but by faith.

On Wednesday evening, May 24, 1738, John Wesley went "very unwillingly" to a religious society meeting on Aldersgate Street. The leader was reading Martin Luther's preface to the Book of Romans. Wesley relates his conversion:

About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and assurance was given me that He had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death.

John hurried to the home of his brother Charles (who became the great hymn writer). Charles had found assurance of salvation a few days before. John burst in on his overjoyed brother, exclaiming, "I too believe as you do!"

The Evangelical Revival was now to begin. It was never more needed. Conditions in England at the time of Wesley's conversion were deplorable. Only four or five members of Parliament attended church. Every sixth building in London was a saloon. Criminals kept cities in terror by day as well as by night. Few persons attended church—the common people were taught they were hopelessly lost.

George Whitefield, an evangelist friend, was the first to pioneer preaching in the open fields. He urged Wesley to join him. John read in the Scriptures how Jesus taught the multitudes on the mountainside. Standing by Whitefield and listening to him preach to the crowds out of doors, Wesley went through an inner struggle: "I could scarcely reconcile myself to this strange way of preaching in the fields. I had been taught that the saving of souls was almost a sin, if it had not been done in a church."

At four o'clock on a Monday in 1739, John Wesley overcame his fear, mounted a small hilltop, and preached his first outdoor sermon to 3,000 people from Luke 4:18: "The Spirit of the Lord is upon me, because he hath anointed me

to preach the gospel to the poor."

Real conviction gripped the hearers. Across the countrysides of England, people heard that *salvation was a free gift* for all who would repent and believe. Wherever Wesley preached, there was opposition. His *Journal* reads like Paul's missionary journeys. Mobs frequently surrounded him, shouting, cursing, and throwing stones. Yet he was never hurt. Once a mob came surging forward. Wesley deliberately walked into their midst. He described the scene.

I called for a chair on which to stand. The shouting became hushed and all was still. My heart was filled with love, my eyes were filled with tears, and my mouth with arguments. They were amazed. They were ashamed and melted down. What a turn was this that God worked.

As John Wesley continued to study the Bible and the writings on Christian perfection by William Law, he was more convinced of the need of believers to experience holiness as both crisis and process.

In his sermon "The Scripture Way to Salvation," Wesley said, "I have continued to testify in public, that we are sanctified as well as justified by faith." Wesley suggested three truths on how to be sanctified:

Expect it *by faith*,
Expect it *as you are*,
Expect it *now*.

He discovered that wherever he and his ministers preached this deeper work of sanctification *more people were saved* as well as filled with the Spirit.

Wesley believed that holiness was the primary heritage given to Methodists. He wrote in his *Works*: "This doctrine is the grand depositum which God had lodged with the people called Methodists; and for the sake of propagating this chiefly He appeared to have raised us up."

Wherever Wesley traveled, he would greet people on the street with the words of his favorite apostle, "Little children, love one another." He traveled by horseback throughout his lifetime a distance of 225,000 miles. He preached between 40,000 and 50,000 sermons and wrote over 400 books or articles on the subjects of religion, medicine, and a translation of the New Testament. He had no intention of founding a new church, but the Bible-sharing groups called "societies" led to the inevitable creation of the Methodist church.

How far-reaching was the influence of John Wesley? Isaac Taylor tells of the effect of the Evangelical Revival: "No such harvest of souls is recorded to have been gathered by anyone since the first century."

Among those saved and sanctified were politicians, industrialists, as well as laborers. Lecky, regarded as the greatest historian of the eigh-

teenth century, expresses his conviction that "John Wesley and the Great Revival of the 1740's saved England from a revolutionary spirit that laid France in ruins."

Even John Wesley's opponents were forced to admit that the holy life he taught was the life he also lived. Spurgeon, a famous preacher who disagreed theologically with him, wrote, "I honestly believe that were the Savior to add more disciples to the Twelve, among them would be John Wesley."

In the eighty-eighth year of his life, Wesley lay dying. There were now some 72,000 people called Methodists, 500,000 adherents, and 300 traveling preachers. He had not only been a major influence in saving England, but had sent Methodist leaders to evangelize America. Circuit riders would spread like wildfire across the West into every pioneer town.

On his dying day in 1791, John Wesley gathered his friends around his bedside and said,

"We must be justified by faith, and then go on to full sanctification." His parting words speak of the victorious life he lived: "And best of all, God is with us."

PRAYER: Father, sometimes I wonder what difference one person can make in our world. Then I think of John Wesley, how You used just *one* man to save his nation. His life reminds us that, as our churches grow, we must ever have compassion for the common people—the poor as well as the rich. Jesus, You have entrusted to us the message of being cleansed and filled with Your Spirit. Make this to be more than a statement of our *Manual* or verses from the Bible, but an *experience* to be lived and taught. Lord, we love our church; yet keep us ever mindful that, unless we are sensitive to the Holy Spirit, *You will find another channel*. I believe You can make us, like Wesley, clear channels through which Your power can flow to *change America*. . . . For Jesus' sake. Amen. □



LET US BE THANKFUL

BY ROSS W. HAYSLIP
Tucson, Ariz.

It was on December 20, 1620, that Governor John Carver gathered around him the small band at Plymouth to thank God in the midst of overwhelming adversities for the many good things that He had bestowed upon them.

On June 20, 1676, Edward Rawson in Charleston, Mass., published the first Thanksgiving proclamation passed officially by the town council. When we read this document, short as it is, we are attracted by its beauty and simplicity as it sets forth some simple principles of thankfulness.

In speaking of God it says, ". . . in the midst of His judgments He hath remembered mercy." How thankful we are for the wonderful perception that can see the mercies of God in the midst of judgments!

It is very important that we take time to give proper recognition to God as the Author of all the blessings that have come our way. Our thanks-

giving can be the act of erecting a spiritual memorial to the God who has brought us safely through another year. It is more than a national holiday of which we take advantage with feasting and merriment.

As suggested in the proclamation of President George Washington, "We unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations and beseech Him to pardon our National and other transgressions." Thanksgiving can also be a time of penitence in which we invoke God's mercies as we give Him our thanks.

Jeremy Taylor's philosophy could well be ours at this season of the year: "The private and personal blessings that we enjoy, the blessings of immunity, safeguard, liberty and integrity deserve the thanksgiving of a whole life." □

The Christian Grace of Contentment

WHEN PAUL wrote to the Philippians about having learned to be content in “whatsoever state” he was (4:11), he was not building fairy castles of finespun theory as an arm-chair moralist, sitting comfortably in a soft chair in a cozy, air-conditioned house.

He was in a Roman prison. He was writing from the place of poverty and mortal peril.

Yet a tone of joy pervades this brief letter. He speaks frankly of suffering, but not with a whine or complaint. Instead of joy being submerged by his suffering, his suffering is submerged in joy.

In this inspired scripture we are being reminded not to be surprised by fluctuating circumstances. The notion that God’s people should always be well and prosperous is false.

Our devotion to Jesus is indeed shallow if it is dependent on divine pampering.

Our evangelism is equally shallow if we paint a picture of the Christian life as trouble-free, and make this the basis of our appeal. People of the world experience insecurity, losses, sickness. What if conversion were a guarantee of immunity against illness, hospital stays, car accidents, financial reverses, loss of job, fire and thefts, and especially against poverty? Everyone would rush to be “converted.” But Christ doesn’t want disciples on such a basis. He had a lot of this sort once; but He uncovered their “bread-and-butter” motive—and that was the end of their “discipleship” (John 6:26, 66).

Rather than seeking exemption from the ups and downs of life, we must learn Christian contentment, as Paul did.

However, it is very important that we do not misunderstand the nature of this contentment. Paul does not mean indifference or complacency. He means rather that his peace of mind is not dependent on outward circumstances, but solely on the indwelling Christ. “I can do all things through Christ which strengtheneth

me” (v. 13)—including being happy in the Lord in the midst of an unhappy predicament.

We are not to infer that the Christian should make no effort to change circumstances. Paul did not accept passively and indifferently his “thorn” in the flesh, but prayed earnestly for deliverance; and doubtless would have accepted gratefully any effective remedies available. It was only after the Lord promised more grace instead of deliverance that Paul became content. In fact, when he saw that the thorn could become a means of glorifying God, he actually took “pleasure” in it (2 Corinthians 12:9-10).

This is the victorious grace which turns liabilities into assets, and determines to glorify God not only *in spite of* but even *through* unpleasant things which in themselves would seem to be hindrances.

Frequently one sees the prayer motto:

*Lord, help me to change the things which
can be changed;*

*To accept the things which cannot be
changed,*

*And to have the wisdom to know the
difference.*

Paul would have said a hearty “Amen” to that. Really, this little prayer contains the kernel of victorious living. Holiness of heart is necessary in order to have entire inward willingness to accept what God permits and wills not to change. To persist in trying to change what God has permitted and ordained is sinful rebellion. Yet, on the other hand, to accept supinely and weakly what God expects us to change is lazy irresponsibility.

Therefore something else is needed—*wisdom*. In addition to holiness of heart there is needed some degree of good sense and maturity. We must learn to discern the mind of the Lord in respect to our circumstances. Many Christians are unhappy and defeated because (1) they have not learned to distinguish between what can and ought to be changed and what cannot be changed; and (2) they have not claimed sufficient grace to *accept* as from the Lord what they cannot change.

Unbelief sees only the blunderings of men and the wickedness of Satan in outward circumstances. Faith sees God.

Faith is not blind to the part played by both men and Satan, but faith sees beyond and above, and believes that God is mightier than either men or the adversary. He can help us change circumstances if they should be changed; if not, He can give us the Christian grace of contentment and the power to turn seemingly *impossible* conditions into divine means of glorifying Christ and advancing His kingdom. □

BY RICHARD S. TAYLOR
Kansas City

GOD ALLOWS IT

RECENTLY a friend made a statement which I didn't agree with, but which set my thoughts in motion. He said, "God put me in a wheelchair that He might use me more effectively."

I am sure this friend meant that God allowed the circumstances to happen in order that he might be more open to God's will for his life and that his testimony might be more effective. I cannot believe that He puts us in wheelchairs, that He makes people go blind, or that He causes some to be born with cerebral palsy. This does not coincide with my idea of a kind and loving God.

Although this is not a new idea, I do feel it bears repeating. When something happens, there are two factors to consider. There is the happening itself, and there is our reaction.

How we accept what happens determines the kind of persons we are. If we believe in God, we can find a pattern which will give real meaning to life even in the midst of trouble and conflict; and we can consider our problems as blessings (in disguise) because of the lessons they teach.

One of my favorite Bible verses is Psalm 119:71, "It is good for me that I have been afflicted; that I might learn thy statutes." In *The Living Bible*, it reads: "The punishment you gave me was the best thing that could have happened to me, for it taught me to pay attention to your laws."

In this particular verse, it seems to me that the King James translation is better. After we accept what happens to us, we do not consider it punishment.

I was an active, nature-loving person, so one of the hardest things for me to accept after polio was that I would no longer be able to go hiking with my family to see the beauties of nature beyond the beaten tracks.

God has made it up to me by permitting me to see the whole world through the Nature Adventure series of the Natural History Society, and by giving me strength to travel by car. Also He gave me a fine husband who is willing to accept the limitations connected with the circumstances that have come. Our children enjoyed normal lives and have had quite a number of opportunities to experience the fun of camping and travel.

God does allow our way of life to be changed radically, but He teaches us rare lessons from these hardships.

One of the benefits of wheelchair living for me is that I am learning that persistence and patience must "never give up." There is always a way, and if one method doesn't work, we must try another. Strength comes slowly, but each little progress gained is never lost and we have to persist.

Another blessing is that it teaches us to be more organized. It takes time and effort to move slowly over the carpeting a number of times a day. Household duties, personal care, and the mere process of getting around take more time, so self-discipline and organization are necessary if I am to accomplish these tasks and still have time to spend on my several volunteer jobs and hobbies.

If we accomplish our goals in extremely difficult situations, we are in a better position to help others overcome feelings of frustration. Often these feelings are replaced by a new belief in the goodness of God and confidence in their own self-image. A life committed to Christ shows more love and concern, and more love and concern for others enlarge our own hearts.

Are we taking advantage of our opportunities to honor God by bringing joy to others? Even shut-ins have a chance to take part in this service. They can be God's messengers of hope and joy. I know several elderly persons who have a real ministry of prayer and service for Jesus right where they are. Yes, He does allow hardships but only for our good and His glory.

Being a Christian is a great satisfaction to me, since Jesus has been so close to me and mine in times of stress and strain.

We were married 10 years and had three girls when polio struck the youngest (age 18 months) and myself. The baby had only stiffness (for which we praise the Lord), but I suffered motor-nerve paralysis of the lower extremities.

My husband has been a brick of strength through this all. Neighbors, relatives, and church friends were most helpful also.

Since we received such wonderful assistance and many prayers when we were so needy, we have been challenged to help in the Christian League for the Handicapped, and our church. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinthians 10:13). □



A Christian Woman's World

HOW TO WIN YOUR HUSBAND TO THE LORD

"How can I win my husband to Christ?" she sincerely asks.

God answered that question a long time ago. In fact, He outlines His plan very clearly in 1 Peter 3:1-2: "In the same way you wives must submit [adapt] yourselves to your husbands, so that if some of them do not believe God's word, they will be won over to believe by your conduct. It will not be necessary for you to say a word, because they will see how pure and reverent your conduct is" (TEV).

The Bible elaborates further and tells women not to rely on outward aids to make themselves beautiful, but to let beauty consist of a gentle, quiet spirit.

Jill Renich, founder and director of "Winning Women," deals with the problem of winning your husband to Christ in one of the chapters of her book *To Have and to Hold* (Zondervan, 1972).

Mrs. Renich writes that the biblical concept of submission of wives to their husbands includes three facets of a woman's life: (1) her conduct, (2) her grooming, and (3) her faith.

Your conduct toward your husband is greatly affected by your attitude toward him. Are you one of those martyred wives who leaves every Sunday morning for church in a silent "huff" because your husband is still in bed or out mowing the lawn? Do you criticize his mustache, his hair, his eating habits, the way he dresses, etc., etc., etc.? Do you drop not-so-subtle hints about how you disapprove of his life-style? Or is your attitude one of deep love and respect? Do you purposefully build your relationship on the positive aspects of your life together?

Jill Renich tells about being invited to a friend's home for dinner. The idea was for Jill to witness to her friend's husband about the Lord. To Jill's surprise, she arrived for dinner before her friend was even home. Jill admits that she wondered about dinner, since her friend had been away all day. When the wife arrived, she greeted Jill warmly and went straight to the kitchen.

With boyish pride her husband opened the oven door to show his wife the dinner he had prepared in her absence. Without a word of

appreciation, the wife snapped, "Why did you fix the potatoes *that way*?" He said nothing and walked out of the kitchen.

Jill writes that the dinner was delicious but table talk was difficult.

"The wife tried to talk about faith in Christ," Jill recalls. "The husband was a perfect gentleman, but I had no heart left to tell of my Lord, who wins the respect of husbands by the loving, gracious conduct of their wives."

Grooming is the second aspect of submission Mrs. Renich deals with. God doesn't despise attention given to personal attractiveness. In fact the Bible refers to a woman's care of herself in the Song of Solomon and Proverbs 31. Further, God has a lot to say in His Word about laziness, and it is inexcusable for a Christian woman to be untidy or sloppy in her appearance.

Even though God loves beauty (His creation testifies to that), He makes it clear that we are not to rely on it. It is a pleasure to see a woman who has done all she can to make herself attractive by using becoming colors and clothes best suited to her, but whose real charm comes from within.

It is paradoxical that usually the most beautiful women on the inside are also well groomed on the outside. Perhaps it is because they seriously consider their bodies the temple of God.

So if your husband is not a Christian and is annoyed at your extra pounds, it is clear what you should do. Dieting is hard, but the results could be redemptive.

Finally, Mrs. Renich examines the area of faith in God as it pertains to winning your husband to the Lord. She asks, Does your husband see a real love for God and His Word or does he see that church bores you and that you seldom read the Bible with pleasure? Does he see, when you pray, that God answers?

"As you obey God in practical, loving ways, God will work for you," says Jill Renich.

It is not always easy to be a loving wife. In fact, sometimes it's downright hard. But as you talk less to your husband about God and more to God about your husband and about how you can be the kind of wife he needs, miracles will begin to happen.

God will help you change your attitudes and resentments. You may have to ask forgiveness from your husband for your wrong attitudes and resentments and it'll be difficult (especially since he's to blame also).

What I'm suggesting is hard and takes more than what you are humanly able to give. But do you REALLY want your husband to be saved? If you do, you must pay the price, and God will take over where your resources end. Very little worth having is easily obtained.

God wants to work in your life. He wants your husband to be a Christian. He wants you and your husband to have a beautiful marriage relationship. He wants to use you to win your husband to himself, and He is willing to help you. □

Hallelujah

A widely travelled missionary who had served in a number of different language areas commented that one word is almost universally understood. It is the word *Hallelujah*. It means, always and everywhere, "Praise the Lord."

Bible students know that the term is an Old Testament word made up of two Hebrew terms, *Hallel* for "praise," and *Jah* for *Yahweh*, the personal name of the Lord God. It carries over into the New Testament, where it particularly describes the worship of the heavenly hosts (Revelation 19:1-6).

What hides behind this universal Bible word is the power of praise. Years ago we used to say, "When you can't pray your way through, praise your way through!" It's still good advice.

Not that prayer and praise are all that different. It may be true that prayer for some is endless begging. But the Bible links prayer and praise in a union so close as almost to be identical: "In every thing by prayer and supplication *with thanksgiving* let your requests be made known unto God" (Philippians 4:6); "Continue in prayer, and watch in the same with thanksgiving" (Colossians 4:2).

Psalms 22 is forever memorable to Christians because it opens with the words Jesus spoke on the Cross, "My God, my God, why hast thou forsaken me?" (verse 1). It speaks of pierced hands and feet (verse 16). It tells of the dividing up of His garments and casting lots for the seamless robe (verse 18).

But Psalm 22 is not a psalm of defeat. It is a song of triumph. And it contains one note we should never forget: "Thou art holy, O thou that inhabitest the praises of Israel" (verse 3). Where His praise abounds, there God dwells and there sorrow and sighing are made to flee away and tears are wiped from our eyes.

Prayer accepts the promises of God; praise affirms them. Praise expresses faith in a way that petition alone cannot. Since it is "according to your faith" that God's blessings are measured, praise operates reflexively to enlarge the flow of divine blessing into our lives.

Thanksgiving, 1974, can be an empty form, a matter only of tradition and habit. Or Thanksgiving, 1974, can be the beginning of a continual expression of praise to God that will transform our lives. □

Proving Our Faith in the Bible

A man converted out of stark atheism recently told of one of the turning points in his pilgrimage of faith. He was raised on the plains of Manitoba, and had only a nominal connection with the church in his rural community.

Finding nothing but emptiness and despair in unbelief, he began casting around for something better. He was attracted to the Bible, but at that time lacked any confidence in its truth.

The thought occurred to him that if he could find someone who actually believed and tried to live by the Bible, he would have a witness. He could find out if it really worked.

But how could he tell who really believed the Bible? Many professed to, but their lives bore little evidence of their faith.

Then something happened. A missionary offering was taken in the little church. One older man did an unusual thing. He personally gave more than all the rest of the church put together.

The younger man was much impressed. Why should this other give to missions? He had never been to South America, Africa, or India. Why would one living in North America, in Canada, give to missions? Why would he care?

It was because he believed the Bible. He did not give because he had to, because it was expected of him, but because he sincerely wanted to be obedient to what he read in the Scriptures.

For Manfred Gutzke, who tells the story of his search for faith, this was not the end. But it was an important milestone along the way.

The story illustrates an important truth. The proof of our faith is not what we say about it but what we do about it.

Not everyone sees this. Some think of faith as little more than a kind of mental assent which

Prayer accepts the promises of God; praise affirms them. Praise expresses faith in a way that petition alone cannot. Since it is "according to your faith" that God's blessings are measured, praise operates reflexively to enlarge the flow of divine blessing into our lives.

may not make any difference at all in what they do.

It is likely that underlying the extreme form of "eternal security" that surfaces frequently is such a defective idea of what faith really is. To say that one may still be a believer in Christ and live in direct disobedience to His will is to take mental assent for saving faith. In that case, to believe "Christ died for my sins" makes no more difference than to believe that "water is H₂O."

But true faith as viewed in the Scriptures is demonstrated, not by what we think or say, but by what we do. The essential difference between opinion and belief is that opinion may or may not make a difference in the way a person acts; belief always does.

To read, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you" (Matthew 28:19-20), and then to do *nothing* about it, is sheer unbelief and disobedience—terms that really mean just about the same thing.

Our Thanksgiving Offering for world evangelism next Sunday is more than an evidence of church loyalty. It is more even than a token of our love. It is a demonstration of faith in the Bible as our "only authoritative rule of faith and practice."

We showed our faith to the extent of \$4.095 million in the Easter Offering this year. Let's show our faith at least \$4.2 million worth next Sunday. □

People or Pigs?

The gospel story of the demon-possessed man at Gadara has been a puzzle to many. It seems so far from present ways of looking at life as to be almost irrelevant to the concerns of our century.

Yet few of the miracles of Jesus have more to say to us today than does this Gospel narrative. It is more than a case of exorcism, a demonstration of Christ's lordship over the demonic world.

Above all, the miracle of Gadara is a lesson in priorities.

Here was one man—demon-possessed as few have ever been. Here was a herd of swine. When the demons begged permission from Jesus to enter the swine, it was granted and the whole herd perished in the lake.

The payoff comes in the attitude of the swineherds of Gadara. They made no comment about the message of peace and salvation Jesus brought—the "gospel of the kingdom" He preached. But when they lost their pigs, they begged Him to leave their territory.

The Gadarenes were glad enough to see a troublesome citizen brought into the straight world. It was just that the pigs got top billing. The man was second.

No one objects to a tame, inoffensive gospel. "Cheap grace" always has takers.

But a dangerous gospel—one that values persons more than pigs—that's another matter.

Yet the Church is not without its temptation to echo the attitude of the Gadarenes. When pigs become more important to us than people, Christ will not be with us long.

Property, wealth, status, acceptance are all important in their way and place. But when they crowd out concern for persons, we're in real trouble.

It happens so easily so often. We want to minister to all people, but we feel special affinity for our own kind of people.

Sometimes we excuse ourselves with the statement that the "up-and-out" need Christ as much as the "down-and-out." True. But the "up-and-out" have little trouble getting the ministry they need—from the Church as from other organizations and agencies.

It is still the poor and downtrodden, the underprivileged and disadvantaged, who are neglected.

The desire to be on the right side of the tracks is understandable. We must never let it become a temptation to which we yield without careful weighing of human values.

Pigs come high on the scale of worldly priorities. People rank first in heaven. Jesus asked, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" One soul in its eternity is worth the world in its entirety. □

- of those huge, altarlike consoles. Then put it into a closet—anywhere away from the family's main living space.
2. Subscribe to a complete TV guide. Read and underline it weekly, well ahead of time. Plan what you want to see and set a time and standard limit on those spontaneous extra viewing sessions.
3. Roll out your television only when you plan to see something scheduled, and return it immediately after that to its closet.
4. Whatever you watch, watch it actively, not passively. Be alert! Don't let anyone manipulate you. Keep asking yourself, What is this program doing to me?
5. Don't just stare at the commercials. Stretch and squelch.
6. Begin your own personal study of media and

SIGHTS AND SOUNDS IN A HURRICANE

Thursday morning, September 19, will long be remembered. Seven hours of sights and sounds during Hurricane "Fifi" made an indelible impression upon our lives.

We were brusquely awakened before 5 a.m. with the shout "The river is overflowing. Help us evacuate the people!" As we quickly dressed and turned on lights, the blackness of night suddenly disappeared, bathed in the rays of fluorescent lamps. As I ran outside, I shouted to my wife, Norma, "Get the children up and dressed."

Several families had gathered under the carport. They were drenched from rain and from wading through water and mud. "Make coffee," I yelled back to Norma as I rushed into the office. I turned on the radio transceiver, hoping to call for help. As it warmed up, I tuned across the 20-meter band, only half hoping to hear a signal. Hearing nothing, I switched antennas and bands to 40 meters. Again hearing nothing, I began calling on one, then another frequency, "C.Q., C.Q. Emergency! Does anyone copy WA6YLI/NR2?" I repeated the distress signal in Spanish. No answer came. Turning off the set, I told the waiting crowd, "I am sorry. We have no phone and no one has heard us on the radio."

Remembering that there were several sheets of plastic in the storage room, I rushed there and gathered them up. Suddenly all lights went out. A moment later they came on again, then out—not to return for three days. Out of the darkness another voice shouted, "Get out! The water is backing up behind the retaining wall." Boom!

their power. Discuss TV and its power with your family. Set standards, limits, and goals together.

7. If your set is not equipped to receive the Public Broadcast Service (NET), get a set that does. You and your family are missing the finest and most consistent source of quality programs.
8. Practice turning the TV off to do something better! This last suggestion responds to the saddest thing I have learned about television and the Christian family. **WE USE FREE TIME BADLY.** We watch television as if we knew of nothing else to do. We talk about being too tired or too poor or too disorganized to do anything else. In truth we are too lazy. Now we all have a chance to experience God's grace and to try again to control TV before it controls us. □

One hundred ten feet of cement block wall broke up and disappeared. We found ourselves in water to our knees. All gathered in the house, trying to climb on top of furniture. It was useless. The organ turned on its back and began floating. The china cabinet turned on its side with a crash of plates, cups, and saucers. Boom! The other retaining wall broke up and was washed away.

As the current of water became deeper and stronger, all stumbled outside. Some went next door, while our family and three others stayed under the carport. Two huddled in a protective corner of the entranceway. Five of us held tightly to a three-inch galvanized pipe supporting the carport roof.

The sights and sounds one experiences under these circumstances are quite vivid: the hissing of torrential rains, the swishing of cascading water, the crashing of falling trees, the rumbling of huge stones as they crunch against one another.

Dawn was beginning to break. Dirty, brown water was now chest-high. Barbed-wire fences, torn loose upstream, began tearing at our legs. The car began to float in the rising waters. First it was pushed against the house, then taken out to the street. Later in the day it was seen lodged in deep sand about one-half a mile away.

After an hour the first "tide" began to recede. Expecting worse things to come, we went next door, hoping that our house would take the brunt of the punishment and help to protect us.

Finding a pick ax, we broke into the ceiling and climbed up into the attic. A second "tide" came, bringing with it more sand, silt, and destruction. Huge logs, 2 feet in

diameter and 15 or 20 feet long, piled up around the two houses like matchsticks. Water rose to 6 feet inside the rooms.

Breaking through the asbestos-cement roofing, we climbed out into the cold, drenching rain. Looking about, we saw our neighbors in a like situation. Cars were half buried in sand; pillars on porches were torn away; windows, broken; and fences, torn down.

As the waters began receding, we returned to the shelter of the attic. Later a new ominous sound struck our ears. Until now the only real danger was in the water. Now hurricane winds whistled across the face of troubled waters. We could only wait and watch.

Logs continued to float by. Relentless rumblings were "felt" and heard. Sobs of neighbors who had already lost loved ones were sights and sounds not soon to be forgotten.

About noon an army search and rescue team helped us out of the attic and through a mile of water and debris to waiting busses and trucks. These transported us to a stadium where about 4,000 others were sitting on the cold bleachers. Their blank faces and stooped shoulders told of their desperate condition.

Other sights and sounds were seen and heard that eventful morning. Time and again I had the opportunity to express my faith in the living God; to lead some to the Lord and to sing a chorus of hope and praise. During a quiet moment I gathered the family in a circle to pray and bolster their spirits. At one point, while on the rooftop, I gave each a last bit of instruction, expecting the house to break up at any moment.

But through it all we each "saw" and "heard" the Lord as He stayed by our sides. He whispered words of comfort and hope. Today Psalm 91 has a new and real meaning to us. □

—STANLEY P. STOREY,
missionary, Honduras, C.A.

CHURCH DEDICATIONS



Dr. G. B. Williamson, general superintendent emeritus, delivered the dedicatory message at the West Chester (Ohio) Pisgah Community Church. Pastor G. T. Koch, District Superintendent Dallas Baggett, and former pastor E. C. McKinney also participated in the service. Ground was broken in May, 1973, for the present sanctuary building, which also provides additional Sunday school rooms and offices. The church property is now valued at \$575,000. The new sanctuary will seat 650. It is air-conditioned, fully carpeted, and furnished with padded pews.



West Columbia (S.C.) First Church dedicated its new sanctuary August 25. General Superintendent V. H. Lewis preached the dedicatory message. District Superintendent Otto Stucki prayed the dedicatory prayer and presented the key to the trustees. The building is fully air-conditioned. The sanctuary will accommodate 375 worshippers. The church was organized in 1945 by Rev. A. E. Kelley, who was present for the dedication service and prayed the morning prayer. Valued at \$100,000, the present indebtedness is only \$45,000. P. D. Montgomery has served as pastor since 1954.

The parsonage in Nanaimo, British Columbia, was dedicated by District Superintendent Dan J. Derksen (Canada Pacific District). The three-bedroom home was built under the pastoral leadership of Revs. Ethel Prier and Jessie Clerc. There is an indebtedness of less than \$10,000 remaining.



Early this year the new sanctuary of the Kansas City Hillcrest Church was dedicated. The facility was completed under the pastoral leadership of Rev. Merlyn H. Klink. General Superintendent Orville W. Jenkins delivered the dedicatory message. District Superintendent Milton Parrish participated in the service.



General Superintendent V. H. Lewis delivered the dedicatory message for the new building at the Roxana, Ill., church. District Superintendent James Hunton also participated in the special services. The new church offers 14,000 square feet of space and includes 4 auditoriums that can be divided into classrooms, 23 classrooms, and a sanctuary seating 400. There is overflow room in the narthex for 125. Off-street parking is provided for 200 cars. The value of the new property is \$350,000. C. D. Gadow is pastor.



The Opelika, Ala., church dedicated its new building August 11. District Superintendent Reeford L. Chaney delivered the dedicatory message. The church and property is valued at more than \$100,000 with an indebtedness of \$30,000. T. P. Phipps is the present pastor.

The St. Petersburg (Fla.) Kenneth City Church, organized December 10, 1972, has dedicated its new building. This is the first of a three-unit plan. Guest speakers for the special services of dedication day were General Superintendent George Coulter and District Superintendent A. Milton Smith (now retired from the superintendency). C. E. Winslow is pastor.



Following the nineteenth annual assembly of the Canada Pacific District, General Superintendent Charles H. Strickland led the dedication service of the Prince George, B.C., church. The erection of this building was begun under the leadership of Rev. Roy Yeider, district superintendent. Most of the construction took place during the ministry of Rev. W. Barney, former pastor. Dwight Greiner is the present pastor.



The Prince Albert, Saskatchewan, church's new education unit and remodeled sanctuary was dedicated by Herman L. G. Smith, superintendent of the Canada West District. The new education unit added 3,600 square feet to the facilities and includes classrooms, church offices, study, nursery, conference room, and fellowship hall. Total value of the church now stands at \$110,000 with a total indebtedness of \$23,000. Nels R. Nelson is pastor.



General Superintendent George Coulter dedicated the new facilities of Lemont (Ill.) First Church on Bell Road just five miles off the Eisenhower Expressway and three miles from Highway 83. The present building cost about \$650,000 and is free of debt. On the day of dedication, plans were presented for another unit which will add educational space, a teen room, and church offices. Bob Cerrato is pastor.

District Superintendent Norman W. Bloom delivered the dedicatory message at the Willmar, Minn., church. The building has a sanctuary seating capacity of 325, Sunday school rooms, fellowship hall, nursery, and office. It is fully carpeted and was built at a cost of \$93,000. Land, building, and furnishings are valued at over \$200,000. Benjamin Ketterling is pastor.





August 18 was "Cut the Ribbon Sunday" at the Danville (Ky.) Killion Memorial Church. Rev. M. C. Hash of Louisville, former pastor, cut the ribbon opening the newly black-topped parking area for the 9:45 a.m. Sunday school and gave the dedication message at the morning worship service. Pictured (front row, l. to r.): Sunday school superintendent, Willard Trayner; Rev. Willis Estep, first pastor of the church; Rev. Hash; Dr. Thomas C. Williams, present pastor; and Harold Sullivan, church treasurer. Leon Hash, project chairman, is shown standing far left in the second row. Others pictured are teachers and members of the church board. Members donated money to finance the project.



The Pontiac (Mich.) Clintonville Church recently dedicated its new sanctuary. District Superintendent E. W. Martin officiated. The Clarion Trio from Olathe, Kans., provided special music. All Nazarene ministers from Pontiac, Mich., were present and participated in the service. Wayne G. Greve is pastor. The congregation also remodeled its old brick parsonage into a Dutch colonial home with two living units.



The Madison (Wis.) First Church dedicated its new facilities September 15. General Superintendent Edward Lawlor brought the dedicatory address and the Olivet Nazarene College Quartet furnished special music. Six acres were purchased for relocation of the church on the Interstate leading into the east side of the city. The \$22,000 for land purchase was raised within a few weeks. With donated labor, the construction cost was \$184,000, and the property is now valued at approximately \$400,000. The building provides almost 15,000 square feet for the sanctuary and education space. The sanctuary will accommodate over 300. Ulf Kristoffersen was pastor. Rev. R. A. Moore, Wisconsin District builder, served as construction supervisor.



Oakdale, Calif., church dedicated its new sanctuary, two large Sunday school units, and a fellowship hall and office complex last May. General Superintendent Eugene L. Stowe and District Superintendent W. H. Deitz officiated at the dedication service. Rev. L. Dale Horton has pastored the church for the past six years. Bus Holder, member of the local congregation, was construction superintendent. The structures cover 20,000 square feet and are valued at over \$400,000.



Dr. E. E. Grosse, former superintendent of the Washington District, preached the dedicatory sermon for the new sanctuary of the Hollywood, Md., church. District Superintendent Roy E. Carnahan participated in the service. The sanctuary will seat 350 people with the overflow section. Also included in the new air-conditioned and carpeted facility are five new Sunday school rooms, a nursery, pastor's study, a choir room to accommodate 40 people, and rest rooms. It is connected to the old sanctuary by a closed ramp. Joseph L. Hoopengardner is pastor.



Sizable increases in average Sunday school and morning worship attendances have been noted by the Salina (Kans.) First Church since the dedication of its relocated facilities last year. The building, valued at \$350,000, was built at a cost of \$210,000 by Pastor Jack Abbott and the congregation.



The Howell (Mich.) Tyndall Memorial Church dedicated a new educational unit early this year. District Superintendent E. W. Martin officiated. The unit was built at a cost of \$165,000. It contains room for five departments, a music room, office, and a memorial chapel. Pictured are Pastor Harold L. Harris (l.) and Youth Pastor Wayne Brown.

The Oklahoma City Oakcliff Church, organized October 1, 1972, has occupied its new facility. The construction was a joint venture with the Department of Home Missions in seeking ways to provide a first unit with adequate floor space at a minimal building cost. With donated labor, the building was erected at \$10.00 per square foot. The average Sunday school attendance has climbed from 32 to 66, and the membership has increased from 36 to 51. Rev. John Abney is the present pastor.



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Miami (Okla.) First Church dedicated its new building located on a 2½-acre plot located just off Interstate 44 and directly in front of the new high school. Much of the work was donated. The sanctuary can accommodate a crowd of 350. The total construction cost was \$116,000 with a present indebtedness of \$97,000. Land, building, and furnishings are valued at \$200,000. Larry R. Brinkley is pastor. General Superintendent V. H. Lewis delivered the dedicatory message. Rev. W. T. Dougharty is superintendent of the Northeast Oklahoma District.



The Shadyside, Ohio, church has dedicated a new pastor's study-office structure. It is a 24 x 15½-foot room addition attached to the rear of the parsonage. The new office features a suspended ceiling with recessed lighting, built-in cabinets and bookshelves, and paneled walls. Superintendent Floyd O. Flemming, Akron District, brought the dedicatory message. Richard E. Phelps is pastor.



The new 2,300-square-foot parsonage, built by the Crescent, Okla., church for Pastor and Mrs. Bob McCroskey, Jr., is located in a choice housing area of the town. It is valued at \$37,500.

OF PEOPLE AND PLACES

Nazarene Theological Seminary opened its fall term with a record of over 350 students enrolled. "Spiritual Dedication Week" helped set the tone for the new year as students listened to messages from Rev. Melvin McCullough, Rev. Richard Neiderhiser, Dr. Ted Martin, and Rev. Milton Parrish. Many of the students reportedly found special victory over spiritual problems. □



Dr. Stephen Nease, president of Bethany Nazarene College, delivered the dedicatory message at the Mount Vernon (Ohio) Lakeholm Church. Pastor Jim Cummins stated that within two to five years the church plans to start additional construction on phase two of its three-phase plan. Located adjacent to Mount Vernon Nazarene College campus, the church has adopted as its theme: "A community church with a campus ministry."



The West Lake, La., church was dedicated earlier this year by District Superintendent T. T. McCord. Rev. Darwin Enick is pastor.



General Superintendent George Coulter delivered the dedicatory message for the new sanctuary at the Bozeman (Mont.) First Church. The new sanctuary seats 264 with overflow accommodations for an additional 55. The choir area seats 60. A week of celebration was observed. Evangelist Charles Millhuff and musicians Larry and Lola Rap conducted revival services. Lon J. Runner is pastor.

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HIGHER GROUND. (C) P.O. Box 40139, Nashville, Tenn. 37204
HOECKLE, WESLEY W. (C) Vaky St., Corpus Christi, Tex. 78404
HOLCOMB, T. E. (C) 9226 Monterrey, Houston, Tex. 77028
HOLLEY, C. D. (C) 529 Jessop, Lansing, Mich. 48910
HOLLOWAY, WARREN O. (C) 445 W. Lincoln Way, Lisbon, Ohio 44432
HOOTS, BOB. (C) Adair Ave., Columbia, Ky. 42728
HOPKINS, BOB & LINDA. (C) R. 2, Box 719, Indianapolis, Ind. 46231
HUBARTT, LEONARD. (C) 902 St. Felix Dr., Huntington, Ind. 46750
HUNDLEY, EDWARD J. (R) 732 Drummond Ct., Columbus, Ohio 43214 (full-time)
HYSONG, RALPH. (C) Stone Church Rd. (Mail: Gen. Del.), New Stanton, Pa. 15672
IDE, CHARLES D. (C) 1794 52nd St., S.E., Grand Rapids, Mich. 49508
INGLAND, WILMA JEAN. (C) 322 Meadow Ave., Charleroi, Pa. 15022
IRWIN, ED. (C) 7459 Davis Mill Cr., Harrison, Tenn. 37341
ISENBERG, DONALD. (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914
JANTZ, CALVIN & MARJORIE. (C) c/o NPH*
JAYMES, RICHARD W. (C) 321 E. High Ave., Bellefontaine, Ohio 43311
JETER, H. LESLIE. (C) 1309 N. Elizabeth, Ferguson, Mo. 63135
JEWETT, LARRY. (C) R. 4, Box 265, West Monroe, La. 71291
JONES, CLAUDE W. (C) R. 4, Box 42, Bel Air, Md. 21014
JONES, FRED D. (R) 675 Harding Pl. (D-11), Nashville, Tenn. 37211 (full-time)
KALDENBERG, R. T. (R) 56649 Golden Bee, Yucca Valley, Calif. 92284 (full-time)
KEALIHNER, DAVID. (C) 316 Dufur, Nampa, Ida. 83651
KENNEDY, GORDON L. (C) 405 W. Benton St., Wapakoneta, Ohio 45895
KLIVEN, ORVILLE H. (C) 1241 Knollwood Rd., 46K, Seal Beach, Calif. 90740
KLINGER, ORVILLE G. (C) R. 3, Box 115, Reading, Pa. 19606
KOHR, CHARLES A. (C) R. 2, Box 298, Brookville, Pa. 15825
KOHSER, HAROLD L. (C) R. 3, Box 106, Denton, Md. 21629
LAMAR, C. M. (C) R. 1, Maquoketa, Ia. 52060
LAMBERT, MARSHALL & MRS. (C) 264 E. Caven St., Indianapolis, Ind. 46225
LANIER, JOHN H. (C) Poplar St., Junction City, Ohio 43748

- LASSELL, RAY. (C) R. 2, Box 55, Brownsburg, Ind. 46112
- ◆LAW, DICK & LUCILLE. (C) Box 481, Bethany, Okla. 73008
- ◆LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala. 35611
- ◆LECKRONE, LARRY D. (C) 1308 Highgrove, Grandview, Mo. 64030
- ◆LEICHTY SINGERS. (C) 753 S. Wildwood, Kankakee, Ill. 60901
- LEONARD, JAMES C. & FLORICE. (C) 150 Valley View Dr., Johnstown, Ohio 43031
- LESTER, FRED R. (C) Box 396, White Oak, Tex. 75693
- LIDDELL, P. L. (C) 3530 W. Allen Rd., Howell, Mich. 48843
- LIGHTNER, JOE. (C) 4335 Raven Pl., Springfield, Mo. 65804
- ◆LINDER, LLOYD P. (C) 1121 Maple Row, Elkhart, Ind. 46514
- LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701
- LONG, WILMER A. (R) 926 Franklin St., Johnstown, Pa. 15901 (full-time)
- LOWN, A. J. (C) c/o NPH*
- ◆LUSH, RON & MYRTLEBEL. (C) c/o NPH*
- LYONS, JAMES H. (C) 1011 W. Shaw Ct., No. 1, Whitewater, Wis. 53190
- MacALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035
- MACK, WILLIAM M. (C) R. 2, Union City, Mich. 49094
- MANLEY, STEPHEN. (C) 1778 S. 350 E., Marion, Ind. 40952
- MANNING, C. M. (C) Box N, Maysville, Ky. 41056
- MARTIN, DICK. (See Martin-Fisher Evan.)
- MARTIN, PAUL. (C) c/o NPH*
- ◆MARTIN-FISHER EVANGELISM. (C) c/o NPH*
- MAYO, CLIFFORD. (C) Box 103, Afton, Tex. 79220
- McCLUNG, J. B. (R) R. 1, Box 77B, Sugar Grove, Ohio 43155 (full-time)
- McCLURE, DARL. (C) R. 3, Box 500, Kenwood Plaza, Bryan, Ohio 43506
- McCULLOUGH, FORREST. (C) c/o NPH*
- McDONALD, G. RAY. (R) 321 Curran, Brookhaven, Miss. 39601 (full-time)
- McGUFFEY, J. W. (C) 4715 Ponderosa, Tyler, Tex. 75701
- McKINNEY, ROY T. (C) 2319 Wakulla Way, Orlando, Fla. 32809
- ◆McNUTT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113
- McWHIRTER, G. STUART. (C) c/o NPH*
- MEEK, WESLEY, SR. (C) 4701 N. Asbury, Bethany, Okla. 73008
- MELVIN, DOLORES. (C) R. 1, Greenup, Ky. 41144
- ◆MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH*
- MEYER, VIRGIL. (C) 3112 Willow Oaks Dr., Ft. Wayne, Ind. 46807
- ◆MICKEY, BOB. (C) 504 N. 6th St., Lamar, Colo. 81052
- ◆MILLER, RUTH E. (C) 111 W. 45th St., Reading, Pa. 19606
- MILLHUFF, CHARLES. (C) c/o NPH*
- MONTGOMERY, CLYDE. (C) 2517 N. 12th St., Terre Haute, Ind. 47804
- MOOSHIAN, C. HELEN. (C) 2501 H St., Apt. 109, Sacramento, Calif. 95816
- MORGAN, J. HERBERT. (C) 1101 Walnut St., Danville, Ill. 61832
- MORRIS, CLYDE. (C) 717 Kanawha Ave., Nitro, W. Va. 25143
- ◆MULLEN, DeVERNE. (C) 67 Wilstead, Newmarket, Ont., Canada
- ◆MYERS, HAROLD & MRS. (C) 575 Ferris, N.W., Grand Rapids, Mich. 49504
- ◆NEFF, LARRY & PATRICIA. (C) 625 N. Water St., Owosso, Mich. 48867
- ◆NELSON, CHARLES ED. & NORMADENE. (C) Box 241, Rogers, Ark. 72756
- NEUSCHWANGER, ALBERT. (C) c/o NPH*
- NEWBREY, ROBERT L. (R) Box 1196, Gainesville, Fla. 32602 (full-time)
- NICHOLAS, CLAUDE. (R) 2404 Hamilton Rd., Lebanon, Ohio 45236 (full-time)
- ◆NORRIS, ROY & LILLY ANNE. (C) c/o NPH*
- NORTON, JOE. (C) Box 143, Hamlin, Tex. 79520
- ◆OLIVER, RICHARD G. (C) 6328 Iroquois Dr., North Little Rock, Ark. 72116
- OVERTON, WM. D. (C) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097
- ◆OYLER, CALVIN B. (C) 1322 S. Hydraulic, Wichita, Kans. 67211
- PALMER, JAMES E. (C) 802 Stewart Dr., New Castle, Ind. 47362
- ◆PARR, PAUL G., & THE SONGMASTERS. (C) Box 855, Decatur, Ill. 62525
- ◆PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH*
- PECK, W. A. (C) R. 2, Box 65A, Malden, Mo. 63863
- PERDUE, NELSON. (R) Box 205, Pioneer, Ohio 43554 (full-time)
- PERSONETT, C. N. & MRS. (C) R. 1, Petersburg, Ind. 47567
- PFEIFER, DON. (C) Waverly, Ohio 45690
- PHILLIPS, GENE E. (C) R. 2, Griggsville, Ill. 62340
- ◆PIERCE, BOYCE & CATHERINE. (C) R. 4, Danville, Ill. 61832
- ◆POOLE, JOHN WESLEY & MRS. (C) R. 5, Leighton Rd., Augusta, Me. 04330
- ◆POWELL, CURTICE L. (C) 2010 London Dr., Mansfield, Ohio 44905
- ◆POWELL, FRANK. (C) P.O. Box 222, Oskaloosa, Ia. 52577
- PRESSLER, IRVEN. (C) 411 S. Michigan Ave., Brac'ey, Ill. 60915
- PRICE, JACK L. (C) 1214 W. Third Ave., Flint, Mich. 48504
- ◆QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809
- ◆RAKER, W. C. & MARY. (C) Box 106, Lewistown, Ill. 61542
- RAYCROFT, R. N. (C) c/o NPH*
- REEDY, J. C. (C) 449 Bresee Ave., Bourbonnais, Ill. 60914
- ◆RICHARDS, LARRY & PHYLLIS (COLTER). (R) 2479 Madison Ave., Indianapolis, Ind. 46203
- ROBERTSON, JAMES H. (C) 2014 Green Apple Ln., Arlington, Tex. 76014
- ROBINSON, LINDA. (C) See Higher Ground
- ◆ROBISON, ROBERT & WIFE. (C) Heaters, W. Va. 26627
- RODGERS, CLYDE B. (R) 505 Lester Ave., Nashville, Tenn. 37210 (full-time)
- ROTHWELL, MEL-THOMAS. (R) 2108 Alexander Ln., Bethany, Okla. 73008
- RUSHING, KEN & EDNA. (R) 3621 N.W. 97th St., Miami, Fla. 33147 (full-time)
- RUTHERFORD, STEPHEN. (R) Box 204, La Vergne, Tenn. 37086 (full-time)
- SANDERS, RUFUS. (C) c/o NPH*
- SANDO, CLIFFORD A. (C) 261 S. Small Ave., Kankakee, Ill. 60901
- ◆SAY FAMILY. (C) 1515 Pinelake Dr., Orlando, Fla. 32808
- SCARLETT, DON. (C) 3643 Chrysler Ave., Indianapolis, Ind. 46224
- ◆SCHLANG, NEIL. (C) 542 N. Crest Rd., Chattanooga, Tenn. 37404
- SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221
- SCHRIBER, GEORGE. (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
- SCHULTZ, ROYAL G. (C) R. 6, Box 277A, El Dorado, Ark. 71730
- SCOTT, WILLIS R. (C) 8041 Ruble Ave., Louisville, Ohio 44641
- ◆SERROTT, CLYDE. (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312
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- ◆SHARP, CHARLES & FAMILY. (C) R. 2, Box 216-D, Vicksburg, Mich. 49097
- SHARPLES, J. J. & MRS. (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)
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- SINGELL, TIMOTHY. (R) c/o NPH* (full-time)
- SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117
- ◆SLACK, DOUGLAS. (C) 424 Lincoln St., Rising Sun, Ind. 47040
- ◆SLATER, GLENN & VERA. (C) 320 S. 22nd St., Independence, Kans. 67301
- SMITH, CHARLES HASTINGS. (C) Box 937, Bethany, Okla. 73008
- ◆SMITH, DUANE. (C) 3301 Drennan Rd., Box 63, Colorado Springs, Colo. 80911
- SMITH, HOWARD M. (C) R. 1, Box 87-B, Jacksonville, Ark. 72076
- ◆SMITH, OTTIS E., JR., & MARGUERITE. (C) 60 Grant St., Tidioite, Pa. 16351
- ◆SMITHS, SINGING. (C) 205 Drayton St., Winnsboro, S.C. 29180
- ◆SNELLGROVE, H. G. (C) 1906 Keystone Ave., Albany, Ga. 31705
- SNOW, DONALD E. (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507
- ◆SPARKS, ASA & MRS. (C) 91 Lester Ave., Nashville, Tenn. 37210
- STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008
- ◆STARK, EDDIE G. & MARGARET. (C) 6906 N. W. 36th, Bethany, Okla. 73008
- STARNES, SAM L. (C) 448 S. Prairie, Bradley, Ill. 60915
- STEPHENS, KEN. (C) 731 Lakeside Dr., Duncanville, Tex. 75116
- STEWART, PAUL J. (C) Box 90, Jasper, Ala. 35501
- ◆STOCKER, W. G. (C) 1421 14th Ave., N.W., Rochester, Minn. 55901
- ◆STONE GOSPEL SINGING FAMILY. (R) R. 2, Box 386, Spooner, Wis. 54801
- STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503
- SWANSON, ROBERT L. (C) Box 274, Bethany, Okla. 73008
- SWAENGEN, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914
- TAYLOR, ROBERT W. (C) 4501 Croftshire Dr., Dayton, Ohio 45440
- THOMAS, FRED. (C) c/o NPH*
- THOMAS, J. MELTON. (C) c/o NPH*
- THOMPSON, GENEVIEVE. (C) Prophecy, Craig Mo. 64437
- ◆THOMPSON, L. DEAN. (C) 314 S. Summit, Girard, Kans. 66743
- TOEFFER, PAUL. (C) Box 146, Petersburg, Tex. 79250
- TOMPKINS, JOE LEE & MRS. (C) Box 297, McCrory, Ark. 72101
- ◆TUCKER, BILL & JEANETTE. (C) P.O. Box 3204, La Vale, Md. 21502
- TUCKER, RALPH, JR. (C) c/o NPH*
- ◆TURNOCK, JOHN J. & MRS. (R) c/o NPH* (full-time)
- UNDERWOOD, G. F. & MRS. (R) 150 Shadylane Circle Ct., Warren, Ohio 44483 (full-time)
- VANDEBUSH, HENRY AND RHONDA. (C) Bushnell, S.D. 57011
- VANDERPOOL, WILFORD N. (C) 1188 Kottinger Dr., Pleasanton, Calif. 94566
- VARIAN, W. E. (C) 5423 Hicks Corner, Kalamazoo, Mich. 49002
- WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115
- WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228
- WALKER, LAWRENCE C. (C) 114 8th St., N.E., New Philadelphia, Ohio 44663
- ◆WALLACE, J. C. & MRS. (C) 2108 Bridlewood Dr., Louisville, Ky. 40299
- ◆WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901
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- ◆WELCH, RICHARD & CLAUDIA. (C) c/o NPH*
- WELCH, W. B. (C) 5328 Edith St., Charleston, S.C. 29405
- ◆WESTS, THE SINGING. (C) 910 Carlisle St., Colorado Springs, Colo. 80907
- WHITED, CURTIS. (C) 307 N. Blake, Olathe, Kans. 66061
- WHITTINGTON, C. C. & HELEN. (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110
- WILKINSON TRIO. (R) 2840 18th St., Columbus, Ind. 47201
- ◆WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
- WISE, F. FRANKLYN. (R) 451 Blanchette Ave., Bourbonnais, Ill. 60914
- ◆WISEHART, LENNY & JOY. (C) 1136 Westfield Pl., Olathe, Kans. 66061
- WOLPE, JOSEPH P. (C) 7139 El Prado, Riverside, Calif. 92506
- WYLLIE, CHARLES. (C) 1217 Fuller, Winfield, Kans. 67156
- WYRICK, DENNIS. (C) 603 Reed Dr., Frankfort, Ky. 40601
- ◆ZIMMERLEE, DON & JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031

DECEMBER SLATE

(As reported to Visual Art Department)

- ANDREWS: Portsmouth, Va. (1st), Dec. 1-8; Kane, Pa., Dec. 10-15
- ARCHER: Bowie, Tex., Dec. 10-16
- BAILEY, C. D.: Chillicothe, Ohio (Westside), Dec. 2-8
- BATTIN: Lubbock, Tex., Dec. 1-8
- BELL: Hurst, Tex., Dec. 3-8
- BENDER: North Little Rock, Ark. (Nady), Nov. 29—Dec. 8
- BLUE: Puerto Rico, Haiti, Nassau (missionary tour), Dec. 2-15; Ky. Dist. Evan. Tour, Dec. 27—Jan. 3
- BOHI, JIM: Yucaipa, Calif., Dec. 4-8; Costa Mesa, Calif., Dec. 11-15
- BOND: Marion, Ind. (Union Chapel), Dec. 17-22

BONE: Kingston, Mo., Dec. 2-8; Cameron, Mo., Dec. 9-15
 CAUDILL, STEVE: Cincinnati, Ohio (Lockland), Dec. 3-8
 CLARK: Orient, Ohio (S.W. Comm.), Dec. 3-8; Hicksville, Ohio, Dec. 10-15
 CLIFT: Carmichael, Calif. (Madison), Dec. 1-8
 CLINE: Dayton, Ohio (Ft. McKinley), Dec. 3-8
 COX: Ireland, Dec. 2-15
 CRABTREE: Bradford, Ohio, Dec. 2-8
 CRANE: Ronceverte, W.Va., Dec. 3-8
 CULBERTSON: Home, Wash., Dec. 1-8
 DARNELL: Indianapolis, Ind., Nov. 28—Dec. 8; Cincinnati, Ohio, Dec. 11-15
 DAVIS, E. O.: Lincoln, Neb. (Northside), Dec. 4-8
 DAVIS, HAROLD: Hollywood, Md., Dec. 3-8
 DUNMIRE: Longwood, Fla., Dec. 3-8; Perry, Fla., Dec. 9-15
 ELLINGSON: Conway, Ark. (College), Dec. 13-15
 ELLWANGER: Olney, Ill., Dec. 3-8; Ottawa, Kans., Dec. 10-15
 ERICKSON: Abingdon, Va., Dec. 2-8
 FELTER: Canton, Ohio, Dec. 3-8; Ft. Myers, Fla., Dec. 29—Jan. 5
 FILES & ADAMS: Schuylkill Haven, Pa., Dec. 3-8; Allentown, Pa. (Chil. Cru.), Dec. 10-15
 FISHER, C. WM.: Dallas, Tex. (Central), Dec. 3-8
 FORD, NORMAN: Monongahela, Pa., Dec. 3-8
 FORTNER: Enfield, Ill. (Wes. Chapel Meth.), Dec. 1-15
 GARDNER: Mansfield, Mo., Dec. 2-8
 GAWTHORP: Chesterhill, Ohio, Dec. 3-8
 GLENDENNING: Chattanooga, Tenn. (East Ridge), Dec. 27-29
 GRAYVAT: Bishop, Calif., Dec. 1-8; Mojave, Calif., Dec. 8-15
 GREEN: Cape Girardeau, Mo. (1st), Dec. 3-8; Astoria, Ill., Dec. 11-15; Zephyrhills, Fla., Dec. 29—Jan. 5
 GRIMSHAW: Yakima, Wash. (Trinity), Dec. 3-8; Grangeville, Ida., Dec. 10-15
 GRINDLEY, GERALD: Watertown, N.Y., Dec. 6-8; concerts in New York, Dec. 9-15
 HAMILTON: Newberry, Ind., Dec. 3-8
 HAPPINESS SINGERS (See Grindley.)
 HAROLD: Kewanee, Ill. (1st), Dec. 3-8
 HEGSTROM: Lake City, Ia. (Comm.), Dec. 9-15
 HOLCOMB: Muncie, Ind. (N. Wal.), Dec. 2-8
 HOLLOWAY: Lisbon, Ohio, Dec. 3-8; Union City, Pa., Dec. 10-15
 HUBARTT: Oregon, Ill., Dec. 3-8
 HYSONG: Simcoe, Ont., Dec. 2-8; Mt. Albert, Ont., Dec. 9-15
 INGLAND: East Liverpool, Ohio, Nov. 28—Dec. 8
 JANTZ: Ft. Worth, Tex. (Haltom City), Dec. 3-8
 JAYMES: Follansbee, W.Va. (Hoovering Hgts.), Nov. 27—Dec. 8
 JEWETT: West Monroe, La. (1st), Dec. 3-8; Bossier City, La. (South), Dec. 11-16
 JONES, CLAUDE: Danielson, Conn., Dec. 3-8
 LAMBERT: Woodsfield, Ohio, Dec. 3-8
 LAXSON: Wichita, Kans. (1st), Dec. 3-8; Pasadena, Tex. (1st), Dec. 10-15
 LECKRONE: Olney, Ill., Dec. 3-8
 LESTER: Lodi, Calif., Dec. 10-15
 LOWN: N. Ireland, Dec. 26-29
 LUSH: Sierra Vista, Ariz., Dec. 4-8; Apache Junction, Ariz., Dec. 11-15
 MANLEY: Lockland, Ohio, Dec. 3-8; Cincinnati, Ohio (Price Hill), Dec. 10-15; Marion, Ind. (Un-

Chapel), Dec. 17-22; Amboy, Ind. (Meth.), Dec. 27-29; Roanoke, Ind., Dec. 31—Jan. 5
 MARTIN, PAUL: Wichita, Kans. (1st), Dec. 3-8; Yuma, Ariz. (Grace), Dec. 10-15; Alameda, Calif. (1st), Dec. 17-22
 MARTIN-FISHER: Kimberly, Ida., Dec. 3-8; Fallon, N.J., Dec. 10-15; Sunnyvale, Calif., Dec. 17-22
 McCULLOUGH: Decatur, Ala. (Larkwood), Dec. 7-8; Terre Haute, Ind. (Northside), Dec. 10-15; Cordova, Ala. (1st), Dec. 18-22
 MEREDITH: Guthrie, Okla., Dec. 9-15
 MICKEY: Newkirk, Okla., Dec. 3-8; Denver, Colo. (Rose Hill), Dec. 10-15
 MILLHUFF: Otisville, Mich. (Richfield), Dec. 3-8; Lowell, Mich., Dec. 11-15; Saline, Mich. (Miracle), Dec. 18-22
 MONTGOMERY: Bowie, Tex., Dec. 10-15
 MORRIS: Hurricane, W.Va., Dec. 2-8
 MULLEN: Innisfail, Alta., Dec. 3-8
 MYERS: Battle Creek, Mich. (1st), Dec. 3-8; Swartz Creek, Mich. (Lindenwood), Dec. 10-15
 NEFF: Watertown, N.Y., Dec. 6-8
 NEUSCHWANGER: Emmett, Ida., Dec. 2-8; Wray, Colo., Dec. 9-15
 NICHOLAS: Mason, Mich., Dec. 3-8
 NORTON: Harrison, Ark., Dec. 9-15
 OYLER: Cimarron, Kans., Dec. 2-8
 PARR: Mishawaka, Ind. (1st), Dec. 3-8; Quincy, Ill., Dec. 31
 PASSMORE: Nanty Glo, Pa., Dec. 31—Jan. 5
 PFEIFER: Lexington, N.C., Dec. 3-8; Grosse Pointe, Mich. (Bethel), Dec. 10-15
 PHILLIPS: Dale, Ind., Dec. 3-8; Louisville, Ky., Dec. 27—Jan. 5
 PIERCE: Assumption, Ill., Dec. 3-8
 RUTHERFORD: Kingsport, Tenn. (Calvary), Dec. 21-23 & 26-29
 SANDERS: Wakefield, R.I. (1st), Dec. 2-8; Kansas City (conference), Dec. 10-11
 SAY: St. Petersburg, Fla. (Kenneth), Dec. 3-8
 SCHOONOVER: Orange, Calif., Dec. 2-8
 SCHULTZ: Blevens, Ark. (Bells Chapel), Dec. 2-8
 SHUMAKE: St. Bernice, Ind., Nov. 25—Dec. 1
 SLACK: Ellisville, Ill. (Waterford Comm.), Nov. 29—Dec. 8
 SMITH, DUANE: Whitefish, Mont., Dec. 3-8
 SMITH, OTTIS: Warren, Pa. (Wes.), Dec. 6-8
 SNOW: Cadillac, Mich. (1st Wes.), Dec. 3-8
 STAFFORD: West Blocton, Ala. (Bible Meth.), Dec. 5-15
 STEWART: Cottondale, Ala. (1st), Dec. 3-8
 STOCKER: Davenport, Ia. (Chr. Miss.), Dec. 1-8; Paris, Ill. (1st), Dec. 10-15
 STRICKLAND: Dresden, Ohio, Dec. 3-8; Johnston, Ohio, Dec. 10-15; Waukesha, Wis. (1st), Dec. 17-22
 SWEARENGEN: Ellisville, Ill. (Waterford), Dec. 3-8
 THOMAS, J. MELTON: San Diego, Calif. (Clairmont), Dec. 3-8
 TOMPKINS: Alexandria, La. (1st), Dec. 3-8; Nocona, Tex., Dec. 10-15
 TURNOCK: Red Oak, Ia. (1st), Dec. 6-8
 VARIAN: New Philadelphia, Ohio (1st), Dec. 3-8; New Carlisle, Ohio (1st), Dec. 10-15
 WILLIAMS: Junction City, Kans., Dec. 2-8
 WYLIE: Levelland, Tex. (1st), Dec. 3-8; Oberlin, Kans. (1st), Dec. 11-22
 WYRICK: Crystal Lake, Ill., Dec. 3-10

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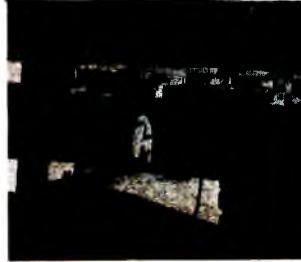
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MULDERS TO JAPAN ASSIGNMENT

Dr. Chester Mulder has accepted a teaching appointment at Nazarene Seminary in Tokyo, Japan, under the Department of World Missions. He has been principal of the Australian Bible College.



Dr. and Mrs. Mulder

A native of Idaho, Dr. Mulder graduated from high school in St. Maries and attended Northwest Nazarene College. He graduated

from Pasadena College with A.B. and M.A. degrees, and subsequently received his B.D. and Th.M. degrees from Berkeley Baptist Divinity School. He did doctoral research at Berkeley Baptist Divinity School

and Pacific School of Religion.

Dr. Mulder served in pastorates in Wisconsin, Idaho, and California. He was a U.S. Army chaplain in the Pacific Theatre during World War II, and in Japan and Korea in 1951-52. He also served in various posts in the U.S.

As professor in fields of religion, theology, and church history, Dr. Mulder taught for 10 years in Canadian Nazarene College and for 4 years, prior to going to Australia, in Northwest Nazarene College. Canadian Nazarene College conferred on him the D.D. degree in 1965. From 1969 until his present appointment to Japan, Dr. Mulder has been principal of Australian Nazarene Bible College at Sydney.

Dr. Mulder and his wife, Vivian, have one married daughter, Doryce. □

FRANCO ACCEPTS NEW ASSIGNMENT

The resignation of Dr. Sergio Franco, book editor of the Latin Publications Division, was announced by Executive Secretary H. T. Reza, October 24. Reza also announced the addition of two new staff members—Rev. Josué Mora and Moises Marques.



Dr. Franco

Rev. Mora is presently pastoring the Upland (Calif.) Spanish Church. He expects to begin his work in Kansas City by December 1. Moises Marques, an attorney in Monterrey, Mexico, plans to join the Latin Publications staff on December 15.

Dr. Sergio Franco has served with the Latin Publications Division for the past 15 years (a total of 18 years).

Franco has accepted a position for the Kansas City Board of Education. He will direct a federally sponsored bilingual project. His resignation at Headquarters is effective December 1. Negotiations for a successor are under way. □

THE DEPARTMENT OF PENSIONS AND BENEVOLENCE

SUPPLEMENTAL RETIREMENT PROGRAM

Any full-time employee of the church, whether a layman, licensed minister, or ordained elder, is eligible to join this program. You may provide for your retirement by means of this excellent tax-sheltered annuity which will give you a guaranteed income for life upon retirement. By having your church board designate a certain percentage of your salary as a contribution to the Nazarene Supplemental Retirement Program, you not only save your money towards retirement (which earns 7 percent interest annually), but the amount of the contribution is not currently reportable for federal income tax purposes!



"Showers of Blessing" PROGRAM SCHEDULE

Dr. William Fisher

November 24—"The Way out of Sin—into Salvation"

December 1—"Is There Anyone to Answer?"



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church schools

HAPPENING

MINISTRIES IN LONG BEACH

Frequent hot weather, hard pavement, and itchy grass couldn't seem to stop over 3,700 children reached through the Happy Time Clubs sponsored by the Long Beach (Calif.) First Church. For eight weeks last summer, the children's division held Happy Time Clubs throughout the city and surrounding areas. Ninety-two clubs were held in backyards, family rooms, garages, apartment patios, parks, school grounds, and vacant lots. Children brought their brothers, sisters, friends, moms, and dads to hear the good news of Jesus Christ.

Leslie Wright, children's pastor, conducted and organized the program. He directed three Point Loma College students who taught the Happy Time Clubs. The interns, as they were known, not only had the privilege of ministering to thousands of eager children, but also acquired valuable skills for working with children.

Each Happy Time Club ran 45 minutes daily for one week. It began with a brief registration for new children, followed by a song time. The Campus Crusade Good News Glove presented a children's version of the Four Spiritual Laws. A special salvation story was the highlight of each session.

On the Saturday before a new Happy Time Club was to begin, the area was canvassed with fliers. Cartoon characters announced the time, location, and events of the club.

Attendance skyrocketed during the week. One club jumped from 4 to 26 in just one week. The enthusiasm of the participants was evidenced when an anxious mother called the church to report that 20 children had gathered in her backyard a half hour early.

During the week, the names and addresses of the children enrolled were recorded. Mail was sent to

their homes telling of a special program scheduled at the church the following Sunday afternoon. In the service, parents heard their children sing the songs learned in the Happy Time Club, enjoyed a

puppet show, a ventriloquist, and other special features. Children and parents were invited to accept Christ. □

Thomas R. ...

Good Tidings of Great...

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Christmas Greetings reflecting the finest in artistic designs... full-color printing... friendly sentiments... selected scriptures.



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Realistic, vibrant photo reproductions helping you express the glory of this blessed season. 4 x 6 1/4". Box of 14. G-9304 \$1.25



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Scenes reminiscent of Christmas take on a deluxe setting with a "mother-of-pearl" Virko finish. 4 x 8". Box of 18. G-9784 \$1.75



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A superior assortment combining traditional scenes, golden brown background, bronze border and accents. French fold. 4 1/2 x 6 1/2". Box of 16. G-9564 \$1.50



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Cheery, colorful designs convey your feelings of warmth, friendship, and goodwill at this Christmas season. 4 x 6". Box of 12. G-9174 \$1.00

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DISTRICT ASSEMBLY REPORTS

ITALIAN DISTRICT

March 28-29 in Civitavecchia.

District Superintendent Roy Fuller reported membership of 430. Sunday school enrollment of 288, with average attendance of 197.

NWMS membership was 198, with NYPS at 90.

Total giving reached \$19,298.

The district went on record with a goal of reaching 70 new Nazarenes on profession of faith next year. Their goal last year was 20. □

MIDDLE EUROPEAN DISTRICT

The 1974 Middle European District Assembly was held March 20-22.

District Superintendent Richard Zanner reported membership of 542, an 11 percent increase.

Gains were reported in Sunday school enrollment—1,344, a gain of 123; Sunday school average attendance—621, a gain of 112; youth society enrollment—450, a gain of 32; youth society average attendance—290, a gain of 24; NWMS enrollment—347, a gain of 43.

Total raised gained 18 percent.

The closing service was unprecedented as 30 or more seekers, mostly after holiness, lined the altar. □

NORTHWEST EUROPEAN DISTRICT

The 1974 Northwest European District Assembly was held in Haarlem. District Superintendent Murray Pallett reported 74 church members, an increase of 10 percent over the previous year.

He also reported a Sunday school enrollment of 224 with average Sunday school attendance of 123.

Financially, the district made a strong report with \$24,386 total raised, an increase of about 33 percent. □

PHILIPPINE DISTRICT DIVIDES

Before dividing this year, the Philippine District covered a distance of 800 miles in length. Attendance at district meetings was limited as a result of the distance and expenses involved in travel.

Seventeen churches on the southern islands in the Philippines have become charter members of a new district. The first assembly of the Visayan District was held last April in Iloilo City. Rev. Wilfredo Manaois was appointed assistant superintendent.

The Philippine Bible school (formerly two years) extended to a four-year program. Enrollment jumped from the low twenties to over 50. Building program plans have been initiated. Rev. Manaois will serve as Bible school director.

Rev. and Mrs. Roy Copelin are filling the gap created by the furlough of Rev. and Mrs. Stanley Wilson. The Wilsons have worked in the Visayas for the past 12 years. The Copelins will assist with the teaching load and assist Rev. Manaois with other district duties. □

ANNOUNCEMENT

The Birmingham (Ala.) First Church will celebrate its fiftieth anniversary on November 24. In honor of this event, plans are to raise a record for the anniversary. Thanksgiving Offering for missions of \$5,000. A former pastor, Dr. Roy Hance will be the special speaker. Former members and friends are invited. A potluck lunch will be served at noon.

MOVING MISSIONARIES

REV. J. WILLIS ANDERSON, retired missionary to India; 6355 N. Oak Ave., Temple City, Calif. 91780

MR. ROBERT ASHLEY, Swaziland, furlough

address: 5243 Sereno Dr., Temple City, Calif. 91780

REV. HOWARD CULBERTSON, Italy, field address: Via Comparetti 73 Int:8, Roma, Italy 00137

MRS. CAROLYN MYATT, India, furlough address: c/o H. W. Beeler, Box 424, R.D. 3, Washington, Pa. 15301

MRS. GRACE PRESCOTT, retired missionary to Virgin Islands; Casa Robles, 6355 N. Oak, Temple City, Calif. 91780

REV. JOHN SLUYTER, Ecuador, field address: Apartado 27-166, Mexico 7, D.F., Mexico

REV. SAMUEL TAYLOR, Bahamas, furlough address: Apartment C-7, 405 Grand, Bourbonnais, Ill. 60914

MISS VENUS WARD, Swaziland, field address: P.O. Box 14, Manzini, Swaziland, South Africa

MOVING MINISTERS

DALE APPLE from Osborne, Kans., to Caddo, Okla.

MARVIN APPLEBY from Memphis First to Columbia, Ky.

PAUL BLACKMON from evangelism to Houston North Freeway

GRADY B. BOHANNAN from Stillwater (Okla.) First to Muskogee (Okla.) First

RODNEY BROOKS from associate, Chandler, Ariz., to Radcliff, Ky.

ROBERT CALVERT from North Little Rock (Ark.) Grace to Kansas City Grace

GEORGE W. CARRIER from Coolidge, Ariz., to associate, Mesa (Ariz.) First

C. H. CARROLL to Bartlesville (Okla.) Central

ALVA E. DOTSON from Hicksville, Ohio, to Lithopolis, Ohio

WILLARD EMERSON from Kearney, Neb., to Okmulgee, Okla.

JOHN T. FRIERSON from Ellis (Crowley, La.) to Alief, Tex.

RAY GIBSON to Lexington (Ky.) Calvary

LAWRENCE GOLDEN from Pine Hill (McEwen, Tenn.) to Science Hill, Ky.

JOHN L. HARRISON from Muskogee (Okla.) First to Baytown (Tex.) First

PAUL D. HILBERT from minister of visitation, Newark, Del., to Elkton, Md.

RAY H. HUFFMAN from Grove City, Pa., to Alanson (Mich.) Lakeview

ELMER HUGHES to New Liberty (Mayfield, Ky.)

HORACE HUNSAKER from Aurora, Mo., to Cherryvale, Kans.

WILLIAM ISABELL from Newport, Tenn., to Louisville (Ky.) Valley

FRANK H. JOHNSON to Benton City, Wash.

DAVID K. KLINE from evangelism to Missauga (Ontario, Canada) Bethel

BURLESS McCALLISTER from Cynthiana, Ind., to Owensville, Ind.

STANLEY P. MINGLEDFORFF from Wolcott, Vt., to Rome (Ga.) First

EUGENE MYERS from Coldwater, Ohio, to Ashley-Hudson (Hudson, Ind.)

NORMAN PASCHAL to Bowling Green (Ky.) Grace

DAVID L. SCOTT to Window Rock (Ariz.)

Nazarene Mission

J. RAY SHADOWENS from Topeka (Kans.)

Fairlawn to Clarksville (Tenn.) First

RODNEY L. SHANNER from Wallace Chapel

(Vance, Ala.) to Hueytown, Ala.

WILLIAM SHAW to Elizabethtown (Ky.) Bethel

(mission)

ELDON E. SHIELDS to Colorado Springs

Black Forest

JOHN TURNER from Bartlesville (Okla.)

Central to Clarksville, Ark.

SCOTT KEITH VANBIBBER to associate,

Amarillo (Tex.) First

JOHN R. WALLACE to Nicholasville, Ky.

MELVIN WILKINSON from Redkey, Ind., to

Hopkinsville, Ky.

VITAL STATISTICS

DEATHS

HARRY H. BRANDT, 75, died Sept. 9 in Pasadena, Calif. Funeral services were conducted by Rev. D. Shelby Corlett and Rev. John Yarbrough. He is survived by his wife, Irena; two daughters, Mrs. G. T. Hendren and Mrs. Melvin W. Jones; two sisters; and five grandchildren.

ANGELA KAY and AMY SUE CHAPMAN, identical twins, died July 3 and July 28 respectively. Graveside services were conducted by Rev. Richard H. Smith in Akron, Ohio. Surviving are the parents, David and Dorothy (Long) Chapman; a brother, Davey Joe; and grandparents, Mr. and Mrs. Kermit Long and Doris Chapman.

REV. CHAUNCEY C. CHATFIELD, 79, died Oct. 6 in Sacramento, Calif. Funeral services were conducted by Rev. Paul R. Ne-smith and Dr. Kenneth Vogt. Interment was in Washington Park Cemetery, Indianapolis, Ind. He is survived by his son, Mark; four grandchildren; and five great-grandchildren.

HAROLD L. DOW died Sept. 20 in Eliot, Me. He is survived by his wife, Lora; four brothers; and two sisters.

ROBERT A. LUNDGREN, 75, died Sept. 11 in Las Vegas, Nev. Funeral services were conducted by Rev. John Stephenson. Surviving are his wife, Edna; son, Robert; daughter, Roberta Ann; one brother; two sisters; and four grandchildren.

BARBARA (STRICKLAND) McCEIG, 54, died Sept. 8 in Dallas. Funeral services were conducted by Dr. Robert G. Nielson. She is survived by her husband, Thomas; three daughters, Tommye Gayle, Mrs. Sharon Davis, Mrs. Vickie Davis; one son, Alvie P.; her mother; three sisters; and one brother.

ALFRED E. MEEK, 79, died Sept. 30 in Bethany, Okla. Survivors include his wife, Leona; a son, Wesley; a daughter, Mrs. Reathyl Brummet; a stepson, Henry Sweek; a sister; eight grandchildren; and three great-grandchildren.

ROBERT G. MORRIS, 66, died Aug. 28 in Glendale, Calif. He is survived by his wife, Madge; one stepson, Dick Friesen; and six stepgrandchildren. Services were conducted by Rev. Clayton Bonar and Dr. L. Guy Nee.

MRS. G. E. (ADA) OHSFELDT died Sept. 22 in Houston. Funeral services were conducted by Rev. Robert A. Britt and Dr. Hugh

NEWS OF RELIGION

B. Dean. She is survived by 2 daughters, 2 sons, 11 grandchildren, and 8 great-grandchildren.

MRS. FRIEDA KORDES PALMER, 71, died Sept. 18 in Polo, Mo. Funeral services were conducted by Rev. Marvin C. Kelman and Rev. Jeff Padgett. Survivors include her husband, Raymond; one daughter, Anita Mae; one sister; one brother; four nieces; and three nephews.

MRS. DAISIE PETERSON, 86, died Aug. 19 in Le Mars, Ia. Funeral services were conducted by Rev. Gary Carr. She is survived by one daughter, Mrs. George Reeves; three grandchildren; and five great-grandchildren.

SYLVAN F. STARKS, 68, died Sept. 30 in Springdale, Ark. He is survived by his wife, Florence; 2 sons, Donald and Norman; 2 daughters, Mrs. Larry (Marjorie) Covell and Mrs. Jerry (Sylvia) White; 2 sisters; and 13 grandchildren. Funeral services were at Springdale, Ark., with Rev. Simpson officiating; burial was in Independence, Kans. Articles by Mr. Starks have appeared occasionally in the *Herald*.

EDITH BELINDA JONES TWYEFFORT, 84, died Sept. 30 in Mountainair, N.M. She is survived by 3 sons, Ben K., John P., and James N.; 2 daughters, Mrs. Tom Pounds and Mrs. Raymond Scott; 17 grandchildren; and 10 great-grandchildren. Graveside services were conducted by Rev. Jesse Midendorf.

BIRTHS

to CLAUD and JANET (BLESSING) BINGHAM, Little Rock, Ark., a boy, Aaron Dean, Aug. 22

to REV. STEPHEN and CAROL BRINGARDNER, Mankato, Minn., a boy, Jeremy Alain, Oct. 6

to REV. and MRS. WILLARD CASTO, Columbus, Ohio, a boy, Aaron Paul, Sept. 1

to MELVIN and MARLIA (VAUGHN) ENGLAND, New Castle, Ind., a girl, Amy Jo, Aug. 25

to TIM and TIRESA (DALKEY) JOBBINS, Wheatland, Calif., a boy, Wayne Travis, Aug. 9

to REV. and MRS. ROBERT E. MEYER, Mendota, Ill., a girl, Theresa Ruth, April 22

to MR. and MRS. DON PINDELL, Columbus, Ohio, a boy, James Edward, Sept. 18

to DR. WALTER R. and FAY QUANSTROM, Lombard, Ill., a girl, Anna Katherine, June 25

to REV. SCOTT and SHELLEY (ALEXANDER) VANBIBBER, Amarillo, Tex., a boy, Kristopher Scott, Sept. 17

to REV. RON and LORRAINE (BEAUCHAMP) WALTRIP, Kansas City, a boy, Charles Daniel, Aug. 3

to REV. BOB and SHARRON (GOBLE) ZANGGER, Boulder City, Nev., a boy, Lance Clinton, Sept. 9

MARRIAGES

JOELLYN KAY KELSEY and STEPHEN MALONE WILLS at Urbana, Ill., July 6

CONNIE HAGER and DENNIS DODRILL at Columbus, Ohio, Sept. 21

WIDELTA CASTO and PHIL BATTEN at Columbus, Ohio, Oct. 5

PENNY CASTO and DENNIS BERGER at Columbus, Ohio, Oct. 5

BETTY SUE BROWNING and ROBERT L. STONE at Okmulgee, Okla., Sept. 20

ELENA LIZABETH SHORT and RANDY EARL HOLLON at San Diego, Aug. 29

LINDA JOYCE BLESSING and KENNETH LEE YOUNG at Little Rock, Ark., July 6

DIRECTORIES

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

MOORE DEFENDS PROTEST OF REV. MOON. Although he insisted that it was not against anyone but for Jesus Christ, Rev. Paul Moore defended his people and other Christians passing out tracts criticizing the doctrine of Rev. Sun-Myung Moon, 54, leader of the Unification church, at a rally sponsored by Rev. Moon in New York. Rev. Moore, pastor of the Manhattan Church of the Nazarene, said that, although he was spurred to action by the lethargy of New York clergy and Christians concerning the teachings of the Korean minister, he was impressed with the number of Christians who appeared outside the rally to distribute tracts.

Moore said he represented "Christians United for Jesus Christ" and that it was for this reason that he had organized the literature campaign directed at the teaching of Rev. Moon. Explaining to LaVay Sheldon, as reported by World Religious News, Moore said, "Rev. Moon denies the five basic tenets of the Christian faith including the inspiration of the Scriptures; the lordship and divine incarnation of Jesus Christ as the only Son of God; the atonement of Jesus Christ as being that which paid the penalty for our sins; the physical resurrection of Jesus Christ from the dead and that He is coming again in the clouds to receive His church. All of these Mr. Moon denies in his 'Divine Principles' and goes so far as to purport that eventually he will be the lord of the second advent and finish what Jesus Christ couldn't get done because He gave himself up on the cross. That upsets me." □

—NIS

PROSECUTORS GET HELP ON SMUT CASES. Help for the prosecution in pornography and obscenity cases in the United States is available in a unique federally funded pilot program at California Lutheran College near Thousand Oaks, outside Los Angeles.

The campus is home for the National Legal Data Center (NLDC), a two-year-old antiobscenity project which grew out of a dissenting minority report of the President's Commission on Obscenity and Pornography. The findings were published in 1970.

The NLDC was formed in 1972 but did not become active until 1973, when it started developing trial tactics and otherwise providing aid to the prosecution at pornography and obscenity trials.

The Law Enforcement Assistance Administration has awarded grants of \$335,000 to support the center's work. This includes collection and distribution of material to help prosecutors move against allegedly obscene or pornographic films and literature.

A Jesuit priest, Rev. Morton A. Hill, coauthor of the president's minority report, was active in developing the new center.

Project director at the center is Philip Cohen, former Ventura County assistant counsel. He also teaches constitutional law at Cal Lutheran.

Rev. Hill and Cohen believe that failure to prosecute and win convictions in some cases was most likely due to inexperience and lack of expertise by prosecutors.

The NLDC offers a number of aids for prosecutors, including helping find expert witnesses to appear in obscenity trials, compiling a prosecutor's manual of guidance in trial tactics, and guidance in pornography cases and holding seminars for prosecutors. □

EISENHOWER NEW TESTAMENT ISSUED TO FORMER FIRST LADY. The first copy of the Eisenhower Memorial Edition of the New Testament has been given to the late General Dwight D. Eisenhower's widow in Gettysburg, Pa.

Mrs. Eisenhower received the special edition from members of the American Bible Society, which published the version.

It will be issued to servicemen and to veterans in hospitals around the world. □



the answer corner

Conducted by W. T. Purkiser, Editor

■ It seems that most of our ministers believe that Christ will take Christians out of the world before the tribulation. How do you reconcile this belief with 1 Corinthians 15:22, which states that it will happen at the "last trump"; then over in Revelation 10:5-7, where it speaks of the seven trumpets?

I'm not as sure as you seem to be that Paul was speaking about the seventh trumpet of Revelation 10 when he used the term "last trump" in connection with the rapture.

After all, the "mark of the beast" and much that many students of prophecy identify with the tribulation doesn't appear in Revelation

until chapter 13 and after.

It seems to me in direct contradiction to what Jesus said for us to interpose necessary and identifiable historical events between us and His return (Matthew 24:44; Luke 12:40).

The practical effect of the teaching that Christ will not come for His own until the Antichrist ap-

pears, or an identifiable great tribulation starts, or the Temple is rebuilt in Jerusalem, or the Roman Empire is reconstituted out of the nations of the European common market, is that there will be plenty of warning before Christ comes again and it won't be for some time yet. This seems to me to be dangerous and misleading doctrine. □

■ Last Sunday, in the adult Sunday school class I teach, we got into a heated discussion about women's role in the church, prompted by our study of Paul and his attitude toward women. We discussed the new freedom for women in the business world—equal pay, etc. Some were very insistent on knowing if there would ever be any district or general superintendents who are women. Also, why aren't more women pastors or evangelists? Most of us women felt very content to serve in lesser ways and the men seemed satisfied at this. But I thought you might be able to help us settle our discussion.

There is no *Manual* (and therefore no legal) reason why women should not hold any office in the church whatever—including that of general superintendent.

I would add that I can see no biblical or theological reason why women should not hold any or all of these offices—although I recognize that there are some who read Paul in other ways.

The only thing, I would advise you not to hold your breath until they do . . . that's not male chauvinism but commonsense realism.

Paul does say that women should not speak in tongues in church

(1 Corinthians 14:34 in context) and he did not permit women to be authoritative teachers or usurp authority over the men (1 Timothy 2:12); but he also said in the broadest and most definitive theological context, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Galatians 3:28).

I don't know exactly why we have proportionately fewer women pastors and evangelists now than we used to have.

Perhaps it is the result of the male *hubris* which makes it dif-

ficult for any other kind to make it. But the women preachers I used to hear and those I still hear occasionally are top-notch.

My general observation across the years, however, is that women themselves will take a lot more from almost any man than they will from those of their own gender.

This just means that, if women preachers are going to be accepted, they have to be unusually good. Fair? Perhaps not; but inevitable.

Now don't accuse me of starting up the war between the sexes. I'm only trying to understand it a bit and hopefully to cool it some. □

■ I am writing in regard to the duties of the financial secretary of the church. The "Manual" has nothing about this office, and I know every church does not have one.

In many smaller churches, the treasurer does the work of the financial secretary. The chief responsibility of the financial secretary is keeping an accurate and complete record of the contributions of the members of the church.

Where contributors use envelopes, either the name on the envelope or the coded number is the basis of the record. The counting committee empties the envelopes and verifies the amounts indicated,

and then gives them to the financial secretary for recording.

Envelopes should be kept on file until after the end of the year, when each contributor is given a copy of his individual giving record and has a chance to verify it. If there is any discrepancy, the financial secretary can check the envelopes and verify the figures.

Obviously, the work of the financial secretary (as well as the counting committee and treasurer)

is highly confidential and must always be treated as such.

The Nazarene Publishing House provides a complete set of forms for the financial secretary and treasurer, a "Uniform Church Accounting System" in a loose-leaf binder, as well as the book by Harper L. Cole, *Handling Finances in the Local Church* (\$2.50). Each local church should have these supplies and follow the methods outlined. □

Inexpensive Gifts

Appropriate for SS teachers wishing
to remember their entire classes

"QUIKOID" COIN HOLDERS

The finest squeeze-type coin holder. Easy to use... simply squeeze at end and it pops open. Your change is instantly accessible. Made of soft, rubberlike plastic. Does not wear pockets. Designs and text imprinted by silk screen with lifetime embossed enamel. (WA)

- AW-4130** Oval design with "Head of Christ" in white. Assorted colors. Size, 2 x 3".
AW-4138 Baseball design. Cream with red imprint. Size, 2 1/2" diameter.
AW-4139 Football design. Brown with white imprint. Size, 2 x 3".
 Each, 39c; 12 for \$4.30

POCKET SECRETARY

Compact... complete... convenient. Vinyl case with text, "Wait on the Lord." Includes ballpoint pen, note pad, file, and comb. Size, 2 1/2 x 5 1/2". (EPN)

- AW-62** Embellished gold bronze in hexagonal design with text printed in black... black interior. Each, 85c

MEMO PAD WITH CASE

Brushed-gold vinyl case has inside pocket for cards and papers. Church window design and text on cover: "Great Is Thy Faithfulness." Size, 3 x 4 1/4". (SP)

- AW-4107** Each, 48c; 12 for \$5.28

"HAPPY FACE" YO-YO

Great attendance builder or award prize for a low price. Imprint "Smile, God Loves You" appears on both sides. Plastic ring holds string in groove when not in use. (MCB)

- AW-144** Each, 19c; 12 for \$2.09

BIKE SAFETY GUIDE

Sliding scale combines 12 safety rules and regulations with illustrations for even the youngest to understand. Great for camps, schools, teachers, and youth groups. Imprints: Ecclesiastes 12:1; Acts 16:31. (CS)

- AW-705** 15c; 12 for \$1.65

HUMMING BUZZING BEE

A very suitable award. Hums when whirled. References for 10 scripture verses printed on back. (CU)

- AW-25** 25c; 12 for \$2.75

SLIMLINE POCKETKNIFE

A quality knife with two stay-bright, razor-sharp, stainless-steel blades. Burnt-brown, staggered handles make this an attractive gift. Gift box imprinted with Nehemiah 8:10. Size, 3 1/4" long. (EPN)

- GI-1250** \$2.25

TOY PENCIL SHARPENERS

These miniature pencil sharpeners are novel favorites for award items in Sunday school and contests. Come assorted in four different designs: an airplane, car, boat, and whistle. Each is imprinted with the following text: "Be Ye Kind." (CS)

- AW-507** Assorted 25c; 12 for \$2.75

BIBLE PENCIL MAGIC

Rub lead pencil over the surface of the plain sheet of paper and an outline of the picture appears. Then color it. Ten pictures on separate sheets of paper with envelope. Size, 3 1/2 x 5 1/2". (CUR)

- AW-1BPM** Creation and Fall of Man
AW-2BPM Miracles of Christ
AW-3BPM Animals of the Bible
AW-4BPM Early Life of Jesus Each, 19c
AW-5BPM Ministry of Jesus 12 for \$2.09
AW-6BPM Miracles of the Old Testament



AW-4130



AW-705



AW-507



AW-142



AW-144



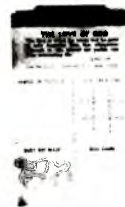
AW-3BPM



AW-4107



AW-62



AW-184



AW-185



AW-1BPM

AW-2BPM



GI-1250



AW-4257



AW-25



MAGIC PLAY SLATES

Provide repeatable fun for ages 2-10. Lift film to erase. Text: John 3:16. Comes with stylus pencil. Can be used over and over again. Size, 3 1/2 x 5 1/2". (EPN)

- AW-184** Bible text and three games
AW-185 All blank Each, 25c; 12 for \$2.75

COMB 'N' LINTER

An excellent item for anyone. Sturdy plastic comb slides into pocket of vinyl case. Foam plastic on back makes a convenient brush. 5 1/2" long. Text: "Commit Thy Way..." Assorted colors. (EPN)

- AW-79** 29c

NOTE: For MORE GIFT SELECTIONS
See Herald of Holiness, October 23 and November 6, and our 1974-75 Master Buying Guide.

SAVE with Quantity Purchases

for Everyone!



AW-40



AW-712C



GA-1630

Swiss-embroidered EMBLEMS

All have a bright, colorful look. They are machine-sewed, vat-dyed. Each with different colors of thread on a twill cotton background. Best of

- U-2102 Smile, Jesus Loves You
- U-2103 Jesus Is My Lord
- U-2104 One Way Each, \$1.00
- U-2100 Church of the Nazarene Emblem Each, 75c; 25 for \$15.00

PADDLE BALL

Made of 1/4" plywood, 4 x 10", to which rubber ball is attached by long rubber thread. Lots of activity and fun for youngsters. (CS)
AW-70 35c; 12 for \$3.85



U-2101



PE-1715



U-2104



AW-5325



AW-306B



AW-5304



AW-5329



AW-306G



M-1400



AW-5310



M-1401



AW-5295—AW-5299



AW-70



AW-265

RETURN TOP (YO-YO)

Remember how you used to enjoy working a yo-yo? An excellent gift for any age child. Made of bright enameled wood with a long string. Imprinted with scripture text. Size, 2" diameter. (CS)
AW-55 Each, 35c; 12 for \$3.85

"GOD'S LOVE IS FOR YOU" MEMO PAD

30 colorful sheets for your note-writing. Give away to your Sunday school class. Attractive cover, with good message imprinted. Size, 4 x 4". (EPN)
AW-40 39c; 12 for \$4.29

SECRET OF LIVING PENCIL SET

A Christian testimony gift for any age-group. Fine quality, 7 1/2" lead pencils with eraser tips come neatly packaged. Texts are from Psalms 37:3-9 ... TRUST in the Lord; DELIGHT; COMMIT; REST; WAIT ... Assorted colors. (SCE)
PE-1715 Each, 35c; 12 for \$3.85

LUMINOUS STAND-UPS

Finely molded plastic figurines and symbols quickly remind us of prayer and Christ During the day they absorb the light. At night they give off a soft, luminous glow. Each has a snap-on base. Gifts and awards to be appreciated by adults, youth, and children. Height, 3 1/2". (WA)

- Stand-ups with Text**
- AW-5325** Praying boy, "God Is Love"
 - AW-5326** Praying girl, "God Is Love"
 - AW-5327** Shepherd, "Jesus Cares"
 - AW-5328** Praying Hands, "Remember to Pray"
 - AW-5329** Jesus and the Children, "Jesus Loves Me"
 - AW-5330** Nativity, "Jesus Is Born"
- Each, 29c; 12 for \$3.19
- Stand-ups**
- AW-5304** Cross
 - AW-5310** Praying Hands
- Each, 25c; 12 for \$2.75

Colorfully Hand-decorated Stand-ups

- AW-306B** Praying Boy (not luminous)
 - AW-306G** Praying Girl
- Each, 29c; 12 for \$3.19

PLASTIC FRAMED FIGURINES THEY GLOW IN THE DARK

The finely crafted, plain white frames are perfectly matched with the luminous, plastic figurines mounted on the colorful background. The hangers on the back make it possible to either hang them or use them on a tabletop. Size, 3 3/8 x 5 1/4". (WA)
 Order by number. Each, 59c

- M-1400**—Cross
- M-1401**—Praying Hands
- M-1402**—Praying Boy
- M-1403**—Praying Girl
- M-1404**—Shepherd
- M-1405**—Jesus and Children

LUMINOUS CROSSES

Molded of luminous plastic and gold-stamped with favorite motto texts. Each has a colored cord and tassel. Size, 2 1/2 x 1 1/2". (WA)

- AW-5295** "He Lives"—purple tassel
- AW-5296** "Trust God"—red tassel
- AW-5297** "Jesus Cares"—blue tassel
- AW-5298** "God Is Love"—gold tassel
- AW-5299** Cross, plain with assorted colored tassels

Each, 19c; 12 for \$2.10

BEDTIME PRAYER REMINDERS

White Cross Glows in the Dark
 Most appropriate for hanging on bedroom wall where the light will strike it. The cross will quickly absorb enough light to make it glow for hours after light is turned off. Package of 12. (WA)

- AW-9500** Head of Christ
- AW-9502** Christ at Heart's Door
- AW-9503** The Good Shepherd
- AW-9512** Christ, Our Pilot

1 pkg. \$2.75

BALL AND TOSS GAME

An exciting game that is fun for all! A bright-colored bowl and ball with imprint on handle.

- AW-265** James 1:19
- AW-265-1** Bible and scripture: Psalms 27:11

Each, 35c; 12 for \$3.85

UNBREAKABLE TUMBLERS

Polyethylene plastic in assorted lovely colors ... with anti-slip finish. Imprint and design in white will not wash or peel off. 3 3/8" high 2 3/4" rim. (CS)

- AW-712B** Imprinted: "Jesus Loves Me"
- AW-712C** Imprinted: "Father, We Thank Thee"

Each, 25c; 12 for \$2.75

NOAH'S ARK

A unique gift. Consists of a wooden, three-color ark with 9 pairs of animals, and Mr. and Mrs. Noah, that fit in the ark. Size of ark: 5 1/4" x 2 3/4"; 2" high. (MW)
GA-1630 Handmade in Italy \$2.50

AIRMAIL Your ORDER TODAY!

NAZARENE PUBLISHING HOUSE
 P.O. Box 527, Kansas City, Missouri 64141

T "BY ALL MEANS...
SAVE SOME"

WORK CLOTHES

We had purchased a deep freeze from a family with whom we were acquainted and were to move it from their house to the parsonage with their truck.

As I arrived dressed in a pair of overalls, one of the small children answered the doorbell, then ran back into the house, announcing in an excited voice, "Brother Stephens is here and he has work clothes on."

A few days following this, an uncle of the young lad was working with me on the church parking lot. As we worked and talked, the conversation moved to spiritual things. It was evident that he was hungry for the Lord, but wanted his wife to become a Christian along with him.

We left our work on the parking lot and went immediately to his home; there both Kenneth and Linda knelt in

prayer and accepted Jesus Christ as their personal Saviour. Some time later they both came forward and knelt at the altar to fully surrender their all to the Lord.

Kenneth is now driving our church bus and becoming increasingly active in the church. Linda has been helping, when possible, in the evening services with the juniors, as pianist, and singing special numbers for the worship services.

Whether dressed in a pair of overalls or a dress suit, if a minister is not wearing his "work clothes," he is out of uniform.

Incidentally, I was dressed in coveralls when Kenneth and Linda prayed through in their home. □

— BY HARRY STEPHENS
Sweetwater, Tex.



ECONOMIC STABILITY

Can the Church Maintain It?

Can our church realistically expect to remain healthy, financially speaking, when the economic condition of the world is so feverish? I was thinking about that the other day.

There is one basic difference between the economics of our church and that of the world in general. But first, notice the numerous similarities. The Church shares with the world such economic variables as work potential, ecologic factors, and political situation. In fact, in almost every way, the Church faces the same economic afflictions as the rest of the world.

Then, you ask, what is the essential difference? What is it about the Church that ensures her continued financial well-being? It has something to do with her people. Unlike the masses of humanity, Christians are not self-

centered but cause-centered. They not only look after number one, but minister to their neighbors as well. In short, they are not greedy. Neither are they skeptical of their leadership. They accept the challenges presented to them and cheerfully work together for the good of the Kingdom.

To the extent this is true, the financial future of your church is secure. It is the people who make the difference. You and I. We hold the key to economic vitality for our church. We are the difference.

Remember, inflation strikes your church, too. The price for world evangelism rises like everything else. World evangelism depends on you. So does God.

Donald E. Wilde, office assistant
General Stewardship Commission

DAVID WHITELAW ELECTED DISTRICT SUPERINTENDENT

Rev. David Whitelaw was elected superintendent of the South African European District, October 17, at its twenty-fifth anniversary assembly. General Superintendent George Coulter presided over the assembly business.



Rev.
Whitelaw

Rev. Whitelaw had been president of South African Nazarene Bible College since 1973. He is the first South African national to serve as superintendent of the European work.

A record attendance was recorded at the assembly. Closed-circuit television was used for an audience assembled in the fellowship hall.

Dr. Bruce Taylor, former district superintendent, has led the district toward this historic moment. He reported a record year on the district with a 15½ percent increase in membership, 22 percent increase in giving for all purposes, and a 40 percent increase in General Budget giving.

Prior to his becoming principal of the Bible College, Rev. Whitelaw served as pastor of the Horison Church of the Nazarene.

Whitelaw recently completed a half-year of intensive study at Nazarene Theological Seminary in Kansas City. He also traveled widely throughout the United States to observe church and college administration.

He is a native of South Africa, having completed chemical engineering training at the University of Witwatersrand in Johannesburg in 1957.

He then completed his contract period with the Johannesburg municipality in the chemical division and looked forward to continued scientific study in the United States at Massachusetts Institute of Technology.

"I first met the people called Nazarenes," he says, "in a little rented room on the second floor of an old building used for billiards, snagglers, and saloons in Johannesburg. A banner boldly declared to a handful of worshippers that the church was in a 'Mid-Century Crusade for Souls.' It was there that I, too, rather unwillingly at first, was caught up in that spirit and vision."

Reared in an evangelical denomination, Whitelaw had been saved through a personal encounter with Christ at the age of 13. Some years later he reports he found the bless-

ing of entire sanctification "without knowing what to call it."

A growing sense of conviction was steering him toward the ministry rather than science, for his career.

He experienced, he said, "a growing conviction that I could never fulfill the will of God for my life in engineering, but that I should move to the ministry; and since I have done that, I have felt that this is what I was born for and called for and this is my heart and life."

He enrolled in Nazarene Bible College of South Africa and upon graduation was appointed pastor of the Durban Morningside Church. After seven years, he accepted a call to the Horison Church, where he pastored four years.

While pastoring Horison, he also served as acting principal of the Bible College and in 1973 assumed duties as full-time principal of the college.

Nazarene Bible College in South Africa was founded in 1954, partly sponsored by a special gift of the Nazarene Young People's Society around the world. It was started primarily to train Nazarene preachers and Christian workers for the church in South Africa. □

CHAPLAIN REGINALD BERRY DIES AT 62

Two weeks following surgery performed at New England Baptist Hospital, Boston, physical complications claimed the life of Chaplain Reginald Berry, 62. Rev. Berry retired from the chaplaincy in the U.S. Navy six years ago. He was a graduate of Olivet Nazarene College, Kankakee, Ill., and Harvard Divinity School.

Funeral services were conducted from Lansing (Mich.) First Church on October 30 with retired Chaplain James Morris of San Diego officiating.

Chaplain Berry is survived by his wife, Ruth; and two sons—R. Paul, of Pasadena, Calif.; and Ernest, of Columbus, Ohio. □

NAZARENE CHAPLAINCY STUDY COMMITTEE MEET PLANNED

Rev. Melvin McCullough, director of the Servicemen's Commission, has announced plans for a Nazarene Chaplaincy Study Committee meeting in Washington, D.C., December 5-6. Chaplains representing three branches of the armed forces are expected to be in attendance—Col. Clifford Keys, U.S. Army; Major David Grosse, U.S. Air Force; and Commander Dudley C. Hathaway, U.S. Navy.

The officers will meet with Rev.

McCullough; and General Superintendent Edward Lawlor, chairman of the Board of General Superintendents and sponsor of the Servicemen's Commission. The committee will study the role and place of the General Board sponsorship of Nazarene chaplaincy. □

SIXTY-SIXTH BIRTHDAY OF CHURCH OBSERVED

The sixty-sixth birthday of the Church of the Nazarene was commemorated on the Dallas District with a giant Junior Day Rally on October 12. Over 260 juniors from across the district journeyed to the McKinney, Tex., church for a special program of songs, quiz demonstrations, talent skits, and a message by Rev. John Calhoun, pastor of the Bethany (Okla.) Lake Overholser Church. Rev. Calhoun is also NYPS president for the Northwest Oklahoma District.



Following the service at McKinney, juniors went by cars and buses to the city park at Pilot Point, Tex., for a picnic. The motorcade then drove to the monument which marks the site where the Church of the Nazarene was formed on October 13, 1908. Here Rev. Calhoun gave a brief history of the church and led the children in a sing-along. Souvenir pencils commemorating the birthday of the denomination were given to all juniors. Mrs. Mary Lynn Peters is the district Junior Fellowship director.

COULTER RETURNS FROM ABROAD

Dr. George Coulter left Kansas City, October 13, for an overseas assignment to South Africa and Brasil. Mrs. Coulter accompanied him in Brasil. South Africa celebrated its twenty-fifth anniversary during the district assembly.

Dr. Coulter returned to Kansas City on November 5. □

MAN SHALL NOT LIVE
BY BREAD ALONE,
BUT BY EVERY WORD
THAT PROCEEDETH
OUT OF THE MOUTH
OF GOD.

MATTHEW
4:4



Give

THANKSGIVING OFFERING
FOR WORLD EVANGELISM
CHURCH OF THE NAZARENE