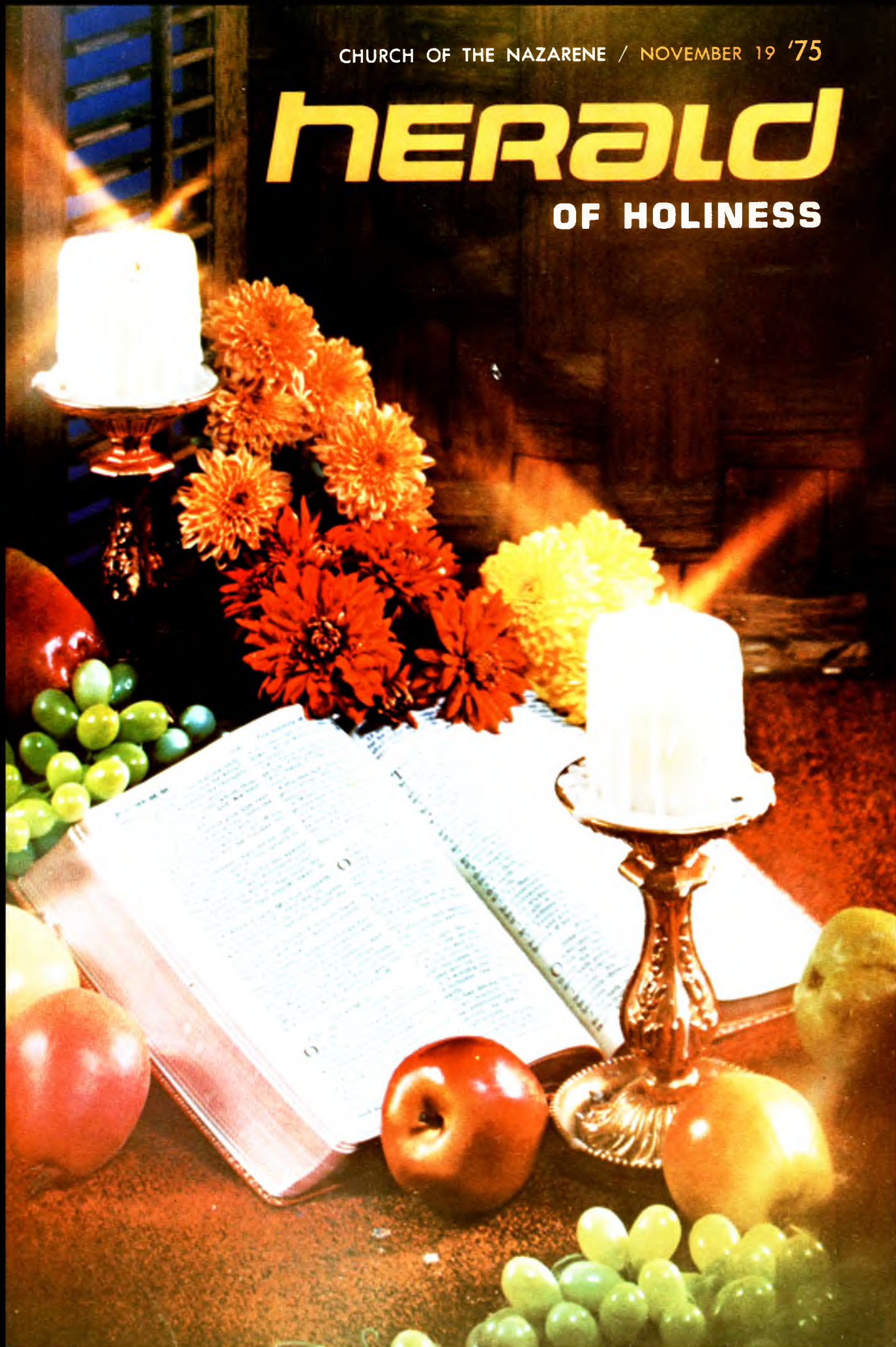


CHURCH OF THE NAZARENE / NOVEMBER 19 '75

HERALD

OF HOLINESS





Try Thanksgiving Now

PERHAPS ONE of the deepest sins of our generation is the scarcity of gratitude. Thanksgiving season affords a valuable opportunity for all to express gratitude toward God for His goodness in both temporal and spiritual affairs during the past year. George Washington, the first president of the United States of America, in a presidential proclamation assigned one day in November as a day of public thanksgiving and prayer. That was good. But for the child of God thanksgiving must be a habit of life rather than just the observance of one day set apart.

Thanksgiving is a vital element of Christian character. The Apostle Paul emphasized and reemphasized this in his epistles. The turmoil of our times gives added significance today to his inspired counsel in his first letter to the Thessalonians, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (5:18). While it is true that many may see little in 1975 to be thankful for, as Christians we must have that inner perception that sees *much in everything* for gratitude. Thankfulness should come naturally to the Christian as part of the living water welling up from the presence of God the Holy Spirit in his life.

Thanksgiving does not belong to a chosen few of the body of Christ—a sort of spiritual elite. It is God's prerogative for us all—although paradoxically the most grateful are often those who seemingly have the least reason to be thankful.

From a hospital bed a person once said

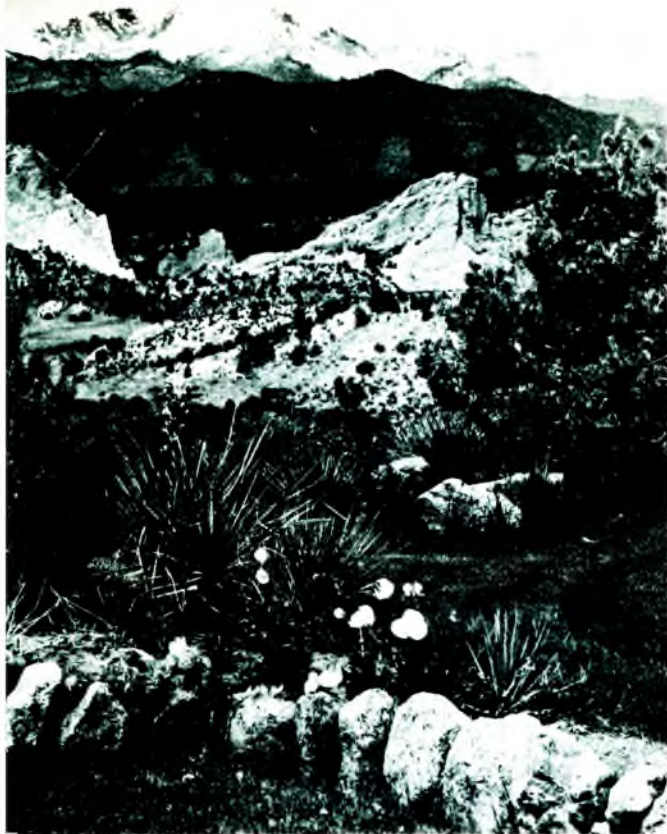
to me, "Have you ever thanked God that you can think?" Paul Rees has written, "If we had more *thinkers*, we'd have more *thankers*."

We would do well to *think* with appreciation today of all we enjoy as Christians: His entreating voice . . . His glorious redemption . . . His indwelling Spirit . . . His keeping power.

We ought to be thankful for our Christian heritage, recalling the words of our Lord, "Other men laboured, and ye are entered into their labours" (John 4:38). So, in thankfulness for the freedoms we enjoy, let us remember that only by our constant vigilance can they be preserved and proclaimed to all men.

Giving thanks in every situation is evidence of Christian strength, not weakness—evidence of a total reliance on Almighty God. Yet true thanksgiving is active, not passive. It is the fruit of noble aims, deep hope, and wholehearted activity for Christ and others. It is not growing weary in well-doing or giving up. It is persevering whether men give heed or not; being neither disturbed by difficulties, nor terrified by danger, nor chilled by neglect. Truly, "he that endureth to the end shall be saved."

So, in everything give thanks NOW. We may not understand the why of suffering loss or tragedy, but our courage is reinforced as we find that through all these things we can gratefully say with the Apostle Paul, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57). □



Union Pacific Railroad

The Glory of an Ordinary Day

THE DAY was in its mellow eventide. The hour was full of peace. The sun was settling in silent grace behind lofty Pikes Peak. Dinner with my wife had been simple, happy, wholesome. It was all very usual.

It had been an ordinary day. My work had been the ordinary routine at the college. No unique adventure had entered my spiritual life. Prayer times had been meaningful, but not unusual. My social day had been in the pleasant periphery of Christian presences touching as life moved about on the campus.

I bowed my head to thank God for such a day, then realized that it was a very ordinary day. I was suddenly aware that my life is the conglomerate of such days. This day seemed ordinary because it was so usual. So much of life is made up of such times. The whole of my life is made of luxury so consistent that it becomes ordinary.

Picking up the evening paper, I looked with minimal interest at the very ordinary headlines.

There had been the common spate of crime. Homicides, robberies, fights, thefts, and scandals. It made for dull reading. There was a long list of divorces. Child custody cases were in the courts. A couple of people received scant attention by suicide. The paper was not able to hold my thoughts for long. It did not seem appropriate in an evening of peace.

Suddenly it dawned upon me that this ordinary daily paper reflects the ordinary lives of citizens in our community. That is the kind of day they have had. It is not an unusual day, but a way of life.

For most people in the world, a day such as I had would be an unforgettable experience. It would be so unusual that they would write home about it. To be at peace with God, with life, with people, and with self would be enough to make a day unforgettable. To live in a clean house with a happy spouse would be for them like a visit to heaven. To work among Christians all day would be an unbelievable experience. To sense God sitting beside them in the sunset would boggle their minds.

The things which make my ordinary day would be beyond the understanding of a large percentage of the population of the community. They have never seen it for a moment. Yet for me, it becomes the norm. I tend to take it for granted.

Staring blankly at the evening paper, I thanked God, for I knew that God had made the difference. Today I dropped a few genuine tears with one who sorrowed, and in a sense it became my sorrow. I listened to the painful story of one whose life was being devastated by a threatened marriage failure. In a sense his burden became mine. I prayed with a person in agony in a lonely hospital room and here, too, in a sense, his pain became mine.

My hours of toil had been unaffected by the stroke of the clock. It had been my privilege to give myself without charge and without reservation to those whose needs were greater than mine. In the living of my day and the giving of myself there had been a hallowed sense of God's presence. His presence mingled with my presence and it was good.

Because of His providence I can go into the day asking what I can give to others without a thought of what others will give to me. Because of His love I can love liberally and widely even when some might be unable to return it.

Yes, it has been an ordinary day. It is a characteristic chunk of life. I'm glad I became a Christian early in life. If I had not, I would begin here and now to become a Christian. Good days become so ordinary when they are lived for and with our wonderful Lord.

I don't want ever to take them for granted. I must not cease to thank God for His wonderful blessings. I just want to enjoy a thankful heart, a full life, and a grateful walk with God. □

By MILO L. ARNOLD

Colorado Springs

HERALD of HOLINESS



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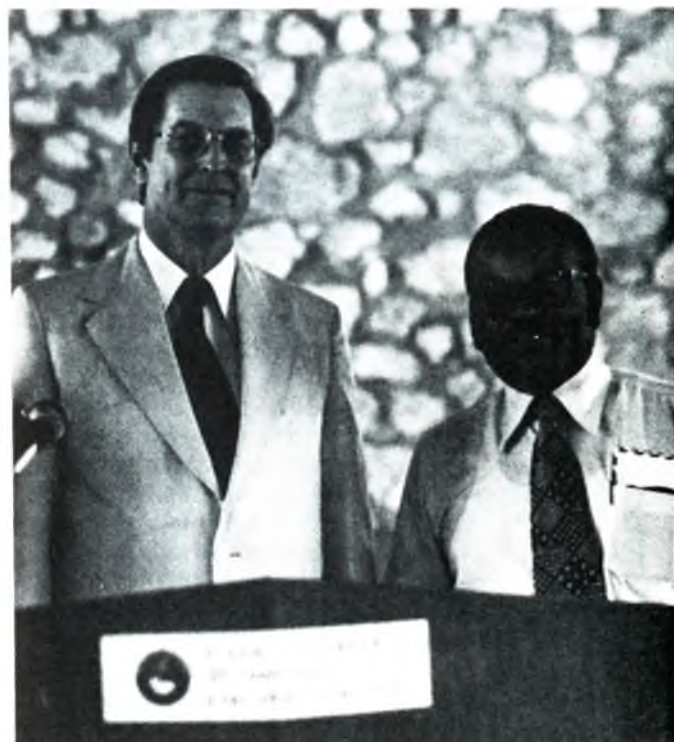
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Special radio broadcast by Pastor Remy Cherenfaut.



Pastor Florentin Alvarez interprets for Dr. Greathouse.



Dr. Orjala and Pastor Felix Dauphin, one of the first Haitian pastors, still in the pastorate.

The 25th Anniversary Year in HAITI

By PAUL R. ORJALA
Kansas City, Mo.

WHEN MARY AND I stepped off the plane in Port-au-Prince, Haiti, for the first time on October 3, 1950, we had no hint of what God was going to do in the next 25 years. During the first 2 years, there were good reasons for doubting whether we should have come to Haiti and whether we should stay. But God was in it, and His sure guidance came at every step of the way.

Haiti has been one of those miracle countries where, after the slow initial years of getting established, almost suddenly it was apparent it was a field of God-given responsiveness and opportunity. A fantastic growth pattern began to develop which made the Church of the Nazarene the fastest growing church in Haiti from 1960 to 1970. From humble beginnings, as one Baptist pastor put it, "Suddenly you are all over Haiti!"

"Why has the Haitian church grown so fast?" is a question many people ask. There is no simple answer, but there are some indications of how God was at work.

Missions always start with people; and humanly speaking, the growth became possible through some great Haitian pastors and people and some dedicated missionaries who worked and preached alongside of them. Many of these Haitian pastors are now leaders in the two districts which achieved Mission District status last year with the appointment of the first Haitian superintendents: Rev. Florentin Alvarez in the south, and Rev. Delano Pierre in the north.

The first missionary couple to join us, in the third year of the work, was Rev. and Mrs. Charles Alstott, who carried a heavy load in the earliest pioneer stages. The next year Rev. and Mrs. Max Conder, who were already in Haiti, became Nazarene missionaries, and after serving most effectively in the north, transferred to New Guinea for their second missionary term.

Rather interesting to note is that three couples each served 14 years as missionaries to Haiti: the Orjalas, the Riches, and the Smiths. Rev. and Mrs. Harry A. Rich, now pastoring in Kansas City, Kans., made an outstanding contribution to Haiti through their strong holiness preaching and evangelism as well as through their missionary leadership and teaching ministry in the Bible school. Rev. and Mrs. Gene Smith, now pioneering our work in St. Lucia in the southern Caribbean, were tireless workers in many places of the work, notably in teaching and district development. [*Editor's Note: Dr. Paul Orjala is now professor of missions at the Nazarene Theological Seminary in Kansas City.*]

A total of only 21 missionaries have served in Haiti in the past; and this includes, in addition to those already mentioned, the Brian Vanciels, the James DePasquales, Miss Nancy Borden, the Elvin Devores, the Bob Browns, and the Walter Crows. There are 10 missionaries presently appointed to Haiti: the Terry Reads, the David Fords, Miss Brenda Gould, the Charles Morrows, the Steve Webers, and—on special assignment—Miss Jeanine VanBeek.

Almost one out of every four Nazarenes outside of the United States is a Haitian, and seven out of nine Nazarenes in the Caribbean is a Haitian. Migrating Haitians have made it possible to establish Haitian Nazarene churches in Miami, Brooklyn, and the Bahamas, where the first Haitian "missionaries," Massillon and Rose Pierre, started our work which now includes Bahamian congregations.

Simultaneous revivals in every Haitian Nazarene congregation, October 3-12, 1975, closed the year of celebration and ushered in the second 25 years in what may be the greatest harvest the Haitian church has ever known.

The Haitian Nazarenes are deeply committed to holiness and aggressive evangelism and have given the worldwide church a present-day glimpse of what it means to be a New Testament church. □

What Is Left to Appreciate?

A MOVING PORTRAYAL of gratitude is found in Borghild Dahl's book, *I Wanted to See*. After 50 years of almost total blindness, this woman of magnificent courage began to see again following an operation at the Mayo Clinic in 1943.

It was like stepping into a new world. Even dishwashing, that typically humdrum chore, became a source of sheer delight. Almost in ecstasy, she wrote: "I begin to play with the white fluffy suds in the dishpan. I dip my hands into them and I pick up a ball of tiny soap bubbles. I hold them up against the light, and in each of them I can see the brilliant colors of a miniature rainbow."

Thrice-daily dishwashing and all those opportunities to play with soap bubbles made her so exuberant that she ended her book on this triumphant note: "Father in heaven, I thank Thee, I thank Thee."

The time is always right, and Thanksgiving time all the more so, to turn the searchlight of self-scrutiny within and to ask ourselves: How grateful am I for all my blessings? Am I inclined to count other people's blessings and enumerate my own miseries? Am I endowed with that happy simplicity which is grateful to God for such unspectacular things as soap bubbles? Am I more prone to in-

dulge a penchant for grumbling and groaning about the stacks of dishes casting dirty looks in my direction?

There is an all-too-human tendency to think we have nothing to be grateful for because the things we treasured are no longer ours. Admittedly, some of life's joys depart with the passing of years, but many still remain to be acknowledged with the sound of thankful praise.

Recently I read about a woman named Marjorie. One morning she awoke, totally unable to leave her bed. Thus began her long battle with rheumatoid arthritis. By a strange coincidence, it was on Thanksgiving Day that her illness began. After months of anxiety and depression, she discovered new wellsprings of courage and cheerfulness in the Book of Psalms. She began to feel "thankfulness for replenished courage and joy and for the many remaining lovelinesses of life."

Another who taught me the grace of appreciation is a woman who lives in England, whom I met via the printed page. Her husband gave her a single red rose on their first wedding anniversary. On their second, two red roses. Each year he added one more, until on their thirty-sixth anniversary he presented his wife with three dozen lovely roses. Several months later, he passed into the eternal world.

Every year since, his widow brings 36 red roses to church on their wedding anniversary. The bouquet is an eloquent tribute to God for the long-ago "lovelinesses" and for those which yet remain.

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thessalonians 5:18). Gratitude is a virtue for all seasons. And for all reasons.

God never wearies of making soap bubbles to delight the eye and red roses to give joy to the heart. □



By FLORENCE WEDGE
Victoria, B.C., Canada

The Holy Day

NO DAY should be lived in an unholy way. The divine proposition of a special holy day is for our good and God's glory. In Exodus 20:8, we are told: "Remember the sabbath day, to keep it holy."

We may well ask ourselves: To what extent are we remembering God's holy day? The world has long forgotten the distinction between the Lord's Day and the other days of the week. It is all too easy for the children of God to follow suit.

Some people uselessly argue about which day of the week is to be kept holy. The Christian recognizes that all days should be sanctified and kept for the Master's use. It is not that man should live in strict accordance with God's law one day a week, and then carelessly waste the other six.

Even so, the immediate issue is that we give careful remembrance to the one particular day God has set aside for rest and worship. This has to do with both the physical and spiritual aspects of man's welfare. The sabbath involves the total man, and his personal response to his Creator and Saviour.

Whatever the holy day means for us, it should be first and foremost the Lord's Day. Jesus Christ is Lord of the sabbath as well as every thing else. His resurrection on the first day of the week places eternal significance on that day. It is an event of salvation that must not be forgotten. Our very futures depend upon it.

Failure to worship God on the first day of the week is to ignore the order of His saving grace, providing new life. Although some emphasize the virtue of worshipping on the seventh day, according to the sabbath of creation, the life of the first Adam does not overshadow the life of Christ, the second Adam.

Certainly, the Old Testament commandment immediately refers to the fact of man's accountability to God as Creator. He is told to keep the sabbath lest he forget that he was created in the image of God. In spite of sin, man is to remember that he is the special creation of God. Adam and his posterity were to remember that day and keep it holy unto God.

Now the commandment refers to the fact of man's accountability to God through Jesus Christ, the Saviour. He is the legal Head of the new creation, bringing redemption to mankind. On the first day of the week, at the beginning of our routine of life, at the head of our priorities, we are to remember that Christ died and was raised that we might have new life.

We may also ask: Just how holy is the holy day? A careful remembrance of what God did for us through the death and resurrection of Jesus Christ demands that it be viewed differently from any other day of the week. This is why our church *Manual* sets forth the stipulations of distinction regarding the manner in which we keep the Lord's Day holy.

Another business day, another day of usual diversion and activity cannot contribute to the rest we need and the worship that God desires. Although we might like to rebel against the seeming legalism of the commandment, the fact remains that we should abstain from all activity that would desecrate the Lord's Day and make our shallow attempts at worship an unholy thing.

Unnecessary labor, buying and selling, and other common practices are still high on the list of things that detract from the holy day. We live in a complex society that runs cross grain to many Christian convictions. Thus, every Christian ought to seek God's will in all that he does, every day.

If Christians today would remember the Lord's Day as they ought, it would be an effective witness to the world that the Lord is God. Any vacillation of keeping His day holy by His people makes it easier for others to subdue any conscience about worship. Our testimony must be continuously supported by our consistency in keeping the Lord's Day holy.

Whenever one fails to keep this commandment, he really loses sight of the hope of salvation. The death and resurrection of Jesus Christ are the means of our new life. If we forget to keep the Lord's Day holy, we also forget that work of salvation Jesus accomplished for us.

Our main concern in keeping the sabbath holy should call us to wholehearted worship, celebrating the fact of full redemption that Jesus brings. The joy of worship is stifled if we only think of the negative aspects of the law. But our worship is deepened when we approach God in love and thanksgiving.

Such an attitude should be life-consuming as well as time-consuming. But the holy day is different. It is a day of special remembrance and emphasis. It is a day set aside as ordained of God. When we neglect it, we neglect God and His claim on our lives. It is not only a commandment to live by, it is an invitation to revitalized life. □

By IVAN A. BEALS

Kansas City, Mo.

ONE OF THE MAJOR FORMS of contemporary philosophy sees the task of philosophy to be the analysis of language. In its beginning stages it asked, "What kind of language has meaning?" and set up certain tests by which it attempted to determine which statements were meaningful and which ones were meaningless. That is, which ones made sense and which ones made nonsense.

These tests were limited at first and therefore had to be revised. But the whole movement has made a significant contribution in many areas, including theology, by calling attention to the importance of meaningful talk. Most of the modern developments in communication theory have grown out of the insights of these analytic philosophers.

No one needs the help and corrective of such language analysis more than religionists, both preachers and theologians. It is much too easy to talk "nonsense" or make meaningless noises so far as the man in the pew is concerned. And this is nowhere more evident than in many pronouncements regarding *holiness* and *holy living*.

What do the terms mean? Do they have any cognitive content or just emotive content? The questions are important, for it is only when one knows the meaning of holiness that one engages meaningfully in holy living.

Where do we turn to find the meaning, the concrete content, of these terms? Many people will immediately respond: "To the dictionary. After all, that's where words are defined." But not in this case, if you mean the one traditionally ascribed to Webster. The *Webster's* (or any other secular dictionary) is no place to get your theology.

It is not even enough to turn to the Bible, at least without some idea as to where to look and some guidelines for interpretation. That is, you have to recognize that the Bible is the record of a preparatory, as well as a final, revelation. If we drew the content of holiness from the Old Testament, we would probably turn to the Book of Leviticus, where the key word is *holiness* and the key verse is Leviticus 19:2 "Be holy: for I the Lord your God am holy."

But holiness in the context of Leviticus is rather cultic in nature; and holy living in this setting would be concerned with ritual purities and impurities, the keeping of certain laws pertaining to dietary matters, etc. Such an understanding led eventually to the form of piety which we encounter in the New Testament known as Pharisaism.

The prophets of the eighth century B.C. (Amos, Hosea, Isaiah, and Micah) and their successors brought into clear focus the ethical dimension of holiness and thus advanced beyond the cultic concept. They saw and preached that holiness in ritual must be supplemented by holiness in life, especially in personal relations on the social plane. It involved honesty in trade and concern for persons as persons.

But it remained for the coming of the Son of God to give distinctive Christian content to the idea of holiness both through precept and example. It is to the New Testament that we must turn with its witness to Jesus Christ in order to bring clarity and precision to our holiness talk.

One need only recall the variegated and sometimes weird types of behavior that are associated with holiness in certain sections to see what uncertainty is conveyed when the term is used in the marketplace of ideas. No wonder there is confusion and even revulsion on the part of many outsiders, and even some insiders as well.

But when we turn to God's "Dictionary" and use it properly, the concept comes out of the shades of vagueness and shines with brilliance and clarity, bearing a content which anyone can grasp. All esoteric "goofy-dust" is eliminated. When Christ gives content to holiness, holy living is seen to be Christlikeness. From there the door

opens to an eternal pursuit, but there is no uncertainty about the goal.

Much talk today about growth in grace is lovely and its analogies with natural growth are stimulating. But it still leaves one with a nebulous feeling. It is instructive to observe that Peter correlates growth in grace and knowledge (2 Peter 3:18). There are not unrelated developments. When one sees what the apostle is after, it is clear that he is saying that knowledge of Christ provides one with both the incentive and guidance for growing. The Christ-pattern sets before one the contours of maturity which is the goal of the developing Christian life.

Paul sums it up beautifully in 2 Corinthians 3:18: "We all with unveiled face, beholding as in

What Is Holy Living?

By H. RAY DUNNING

Nashville, Tenn.

helps to holy living

a mirror the image of God in the face of Jesus Christ, are in process of being changed from one degree of conformity to the same image to a higher degree through the Spirit of the Lord" (paraphrase).

Listen to the apostle again in Ephesians 4:11-13: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints,

. . . for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Spiritually speaking, Christ is the only full-grown Man. Holy living, then, becomes a dynamic, romantic, life-long process of growing up in His likeness. □



Eleanor A. Schrawder

Autumn Fulfillment

*I love the fragrant springtime,
The freshness of its streams,
Its singing birds, its bursting buds,
Its promises, its dreams.*

*But all its beauty can't compare
With autumn days like these!
An unseen Artist is at work
In gardens, fields, and trees;*

*Fulfillments of the promises
Of spring, not losing zest,
And thus an unseen Hand can make
Our golden years the best!*

—Alice Hansche Mortenson
Racine, Wis.

Mastering Defeat

By C. D. HANSEN

Lowell, Ind.

FOR EVERY DEFEAT suffered, there is a key that can unlock the future and turn defeat into success. It is the ability to see beyond the present grief or disappointment that has been sustained.

I watched a beautiful young lady tell her success story on a local TV news program. She was radiant. Her testimony was a glowing one. Paralyzed from her shoulders down and able to move only with the aid of a wheelchair, she does not allow her condition to incapacitate her mind or potential.

This young lady draws pictures with a pencil in her mouth. She has become so proficient that her works are being displayed across America.

Her success lies in an unwillingness to accept defeat. Hope and an indomitable spirit were born in her through faith in Christ, and she set out through arduous work with a pencil in her mouth to create beautiful pictures on paper.

Difficult? Yes, for she is limited in the amount of time she can look at the paper because of the proximity of the paper to her face. Yet the rewards for not accepting defeat have been immeasurable.

The chronology of Abraham Lincoln's public life suggests his refusal to allow defeat to overwhelm him.

- 1831—failed in business
- 1832—defeated for state legislature
- 1833—failed in business again
- 1834—elected to state legislature
- 1835—sweetheart died
- 1836—had nervous breakdown
- 1838—defeated for speaker
- 1840—defeated for elector
- 1843—defeated for Congress
- 1846—elected to Congress
- 1848—defeated for Congress
- 1855—defeated for Senate
- 1856—defeated for vice-president
- 1858—defeated for Senate
- 1860—**ELECTED PRESIDENT***

Defeat is no respecter of persons. Everyone sometime will know its agony. Not everything we attempt to do will be successful. Yet that is no reason to remain defeated. If we will profit by failures in life, we can become stronger persons.

Some of the world's greatest leaders worked

**Developing Christian Personality, Leader's Guide*, by Richard Lint, Beacon Hill Press of Kansas City, p. 18.

hard to be successful, yet suffered defeat numerous times along the way. The attitude with which they faced these temporary setbacks made the difference. The glint of success made hope spring anew, and they faced up to the challenges again and again. They never accepted defeat. Hope is the margin that makes the difference between failure and success.

How often we see persons just ready to give up. The storms of life have raged and beat against them until it seems all hope is lost.

But hope is still present, no matter how severe the test or the defeat. Referring to varied circumstances of life—both pleasant and unpleasant—Paul rejoiced in the grace of God: "I can do everything [endure, or triumph in any situation] through him [Christ] who gives me strength" (Philippians 4:13, NIV).

When things go wrong, as they sometimes will,

When the road you're trudging seems all uphill,

When the funds are low and the debts are high,

*And you want to smile, but you have to sigh;
When care is pressing you down a bit,
Rest if you must—but don't you quit.*

*Life is queer with its twists and turns,
As everyone of us sometimes learns,
And many a "Failure" turns about
When he might have won if he'd stuck it out;
Don't give up, though the pace seems slow;
You may succeed with another blow.*

*Often the goal is nearer than
It seems to a faint and faltering man;
Often the struggler has given up
When he might have captured the victor's cup,*

And he learned too late, when the night slipped down,

How close he was to the golden crown.

*Success is Failure turned inside out—
The silver tint of the cloud of doubt;
You can never tell how close you are;
It may be near when it seems afar;
So stick to the fight when you're hardest hit—*

It's when things seem worst that you mustn't quit.

—Author Unknown



Alan Cliburn

What Are You Giving?

If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? (Luke 11:11-12).

IF HE SHALL ASK . . . ?” Many are asking, begging . . . those about us, our friends, our children, those who work with us. They do not say as much aloud, but they are asking.

That may be the reason for some of their actions which are difficult to understand. Look a little closer . . . They are troubled . . . fearful, and you are a Christian. They know that . . . you’ve told them . . . They have seen the bumper sticker on your car . . . and you invited them to church or Sunday school.

So they are asking for something from you. What are you giving?

They are asking for peace . . . a deep contentment. Are you giving . . . a set of rules? . . . a list of negatives? Certainly there is need for discipline. Narrowness is a characteristic of God’s way. But without love, without peace . . . there is so little that is worthwhile.

In the grab-and-get world we live in . . . where the noise is so loud, and the struggle so fierce . . . they are asking for peace. There is a peace that Jesus gives. “It never dies, it always lives.” Jesus said, “My peace I give unto you: not as the world giveth, give I unto you” (John 14:27).

We cannot give peace, like advice, or a dollar . . . it comes as a by-product of a full commitment. Nor can we give what we do not have! Talk to us, Jesus . . . they are asking for Your peace . . . our peace!

They are asking for joy . . . not a giddy, passing feeling . . . Laughing all the time would wear us out. They want to see contentment. . . . They want to turn from their worried struggle, and rest in real joy.

What are you giving them? . . . a cheap, professional enthusiasm? . . . a hands-off attitude?

Jesus gives joy. He prayed that “my joy” would be in you (John 17:13). Talk to us, Jesus . . . they are asking for Your joy . . . our joy!

They are asking for love . . . what are you giving?

Busy lives, hurried steps, management . . . We like to manage something . . . someone. What a great feeling to be managing . . . But they want more, much more.

Love . . . that is what they beg for. Love that is patient . . . that has time . . . that listens honestly . . . that really cares. This kind of love is not careless . . . it has discipline . . . It cares enough that it has discipline . . . It cares enough that it just can’t let us get by. . . . But it is love . . . real love . . . God’s love . . . like-Jesus love.

Jesus gives love . . . “As the Father hath loved me, so have I loved you” (John 15:9). Talk to us, Jesus . . . they are asking for Your love . . . our love!

We give good things to our children . . . or try. “How much more will the Heavenly Father give the Holy Spirit to those who ask him?” We cannot ask amiss. He knows before we ask. He is anxious to give. His nature is love.

And He will help you . . . me . . . to give what those about us really want . . . no matter what they say. Peace! Joy! Love! □

By PAUL MARTIN

Kansas City, Mo.

The Expositor's Corner

BY ALBERT J. LOWN
Keighley, Yorkshire, England



Nazarenes in 1976

He shall be called a Nazarene (Matthew 2:23).

THOSE who have been nurtured in the Church of the Nazarene are rightly proud of the name. "I'm glad to be a Nazarene" is a familiar testimony when saving grace and spiritual fullness are experienced through its medium. A good Nazarene should suggest a high rung on the ladder of spiritual awareness, accompanied by a zeal to see the church spread far beyond the nearly 60 countries in which it now serves.

It is difficult for those who have known no other church to understand attitudes and queries when the name is encountered for the first time. "Are you Catholic?" ". . . Jewish?" are two common reactions to the name Nazarene.

Why the choice of this name by the founding fathers who came together before the First World War to follow the vision of a new holiness church? A name that links Jesus with a despised city, a sarcastic inscription over a cross, and from days when Christianity was viewed as a sect of Judaism?

Possibly because the first Nazarenes—like those in the Early Church—felt that everywhere they were "spoken against" (Acts 24:5; 28:22). Misrepresented as sinless perfectionists, they sensed a kinship with formative, trying days when early Christians were also called Nazarenes.

Further, the name suggested a simplicity and intensity of Christian experience. Grieved with formalism and worldliness, P. F. Bresee's band of burning hearts was more concerned with fire than form, evangelism than "establishment," and dynamics than statistics. The name appealed, belonging to days when the church blazed with a zeal to promote holy faith and living.

Symbolism too was linked with singlemindedness. Holiness revivals in the U.S. and other countries at the turn of this century—in the parent Los Angeles church and in its offspring

groups—were fitly symbolized by the implied connection between "Nazarene" and "Branch"—shoot, or springing one (cf. Isaiah 11:1). Like its Lord, a lowly Messiah from a lowly city, the new church was a root of the Spirit out of dry ground.

Expressed or unexpressed at the christening of the church upon which "the sun never sets," there was surely another reason for the name—similarities of experience between New Testament Nazarenes and Old Testament Nazarites. Correct exegesis does not allow a clear expository link between the two groups, although Tertullian, Jerome, Erasmus, Calvin, Beza, and Grotius held this to be so. In any case, there are (apart from unshorn hair and beards in some cases) parallels of life-style.

LIFE GOVERNED BY GOD'S WILL

unites Old Testament Nazarites, early Christians, twentieth-century Nazarenes, and Jesus, the Nazarene. Complete devotion to God and clear negatives and positives of conduct characterize each. Binding obligations. For Samuel, Samson, and John the Baptist, these were revealed before birth, accepted by the parents, and their children were trained in the light of divine claim and promise.

In essence a Nazarene is one who embraces God's will as good, acceptable, and perfect. "Today or tomorrow . . . if the Lord will, we shall live, and do this, or that" (James 4:13-15), is the heart's diamond-studded rule. Repentance, new birth, sanctification (begun, in process, in crisis, entire, and maturing), stewardship, witness, and service are component privileges conferred by God's paramount will. Following a Nazarene Lord we become church members, are baptized, Spirit-filled, and go about doing good.

NATURAL AFFECTIONS WERE SECONDARY

in Nazarite and Nazarene lives. The Nazarite vow involved more stringent obligations than those of priest or Levite. The Nazarite was barred from touching a dead body (Numbers 6:6-8). Even for a loved one—consecration must not be defiled.

That harsh prohibition does not apply today, whatever its purport in wilderness days. Jesus settled this by deliberately touching a dead body and taking the hand of a lifeless child, breaking the strangulating extremes of fearful or fanatical separation. Neither God nor grace are inhuman.

But the *principle* within the old prohibition applies to all Christians. God must be first in heart and life. "He that loveth father or mother . . . son or daughter more than me is not worthy of me," said Jesus (Matthew 10:37). When His mother confidently brought to Him a problem of shortage at a newlyweds' banquet and which might result in possible ridicule, Jesus affirmed that God's will had priority over human wishes and bonds, however dear (John 2).

RESTORATION AFTER UNWITTING TRANSGRESSION

applied in both Testaments. The outward sign of Nazarite consecration was abstinence from wine and strong drink, unshorn hair, and an unnatural separation (Numbers 6:2-5). In time the sign was

regarded as the secret of strength; valid when consecration was intact, void when it was broken. Samson, for instance, lost the Spirit and in consequence his strength, sight, and the sign itself.

Similarly, the outward indications and associations of a Nazarene member are precious and God-approved. Without the Spirit and godly living, they are hollow, for he is a Nazarene who is first one inwardly, in the heart. If a Nazarite's consecration was involuntarily broken, immediate renewal was possible (Numbers 6:9-11). An ordained sacrifice and appointed priest were at hand.

A greater Priest and Sacrifice avail for genuine Nazarenes in human frailty and an ungodly world (1 John 2:1-2). Wesley's penitential prayer is lifelong in its intent:

*Oh, may the least omission pain
My well-instructed soul,
And drive me to the Blood again
Which makes the wounded whole.*

Associations of fanaticism and fleshly tongues-speaking prevailing at the time (1919) advised deletion of the first part of the original name, "The *Pentecostal Church of the Nazarene.*" A heartsearching decision for some, it has been providentially endorsed by the worldwide growth of a church without adjective or imbalance in its title and truth.

But we are still the church that lives by Pentecost, with an unashamed scriptural confession of a nonconforming life—transformed by a renewed mind to live and die in the will of God. □



HARVEST BOUNTY

*Large golden pumpkins, firm and round;
Bushels of apples, juicy and red;
Wax beans, green beans, cabbage, and
corn—*

Harvest bounty round us spread.

*Potatoes with skins paper thin,
Tomatoes succulent and sweet,
Turnips, carrots, radishes too—
Abundance of good things to eat.*

*It was the rain that gave the moisture;
It was the sun that warmed the seed;
It is our Heavenly Father
Who supplies our ev'ry need.*

*All the good gifts from the garden,
All the good gifts grown in the field,
Man has planted, tended, cared for,
But God alone has given the yield.*

—LILY S. THOMAS
Horseheads, N. Y.

Luoma

A Support Team to Rotterdam

A New Heart for a Dutch City

DUTCH PASTOR Cor Holleman says that Holland is more than windmills and wooden shoes—it's the place where the Holy Spirit is working to establish the Church of the Nazarene and its message of full salvation.

Until, November, 1975, Nazarene work in the Netherlands has consisted of two churches: Haarlem, organized and pastored for seven years by Cor Holleman and more recently by Steve Gunter; and Zaanstad, organized in 1974 by pastor Jan Spijkman.

The spotlight is now on the great port city of Rotterdam, location of the third Nazarene church in Holland which opens this fall. Again, the pioneering pastor is Cor Holleman. But there is more. Lots more!

Not content with just providing a commodious building recently vacated by a Christian Reformed congregation, the Department of Home Missions is instituting a pilot project to provide two couples to work with Cor and Miep Holleman in planting and establishing a new congregation.

Called a Support Team, the venture is calling upon the talents of graduate students Merritt and Linda Nielson and Gary and LaVonna Moore. These two young couples have been influenced by the Cor Hollemans and their dream of a Nazarene church in that city of 1½ million.

Gary and LaVonna have served as seminarian staff members for the Victory Hills Church in the Kansas City area where the Holleman family was brought from the Netherlands. Cor enrolled in Nazarene Theological Seminary for a nine-month stint and as an associate under Rev. Douglas Clem at Victory Hills. During this time the Lord dealt with couples about the waiting work in Rotterdam and the Moores' possible involvement in it.

In Boston, Eastern Nazarene College administrator Merritt Nielson was gripped by a series of *Herald of Holiness* articles authored by Home Missions executive Raymond Hurn, outlining the church's proposed outreach in Europe.

Memories of school vacation months spent on the continent when his father was rector of European Nazarene Bible College filled Merritt's heart. There were recollections of frequent family prayer sessions where the needs of Holland were frequently mentioned.

These memories and the articles, coupled with a visit by Holleman to the ENC campus, gave the impetus to Merritt and his then fiancée Linda Teague

to say yes to Dr. Hurn's invitation to join the Moores in the Rotterdam experiment.

During one of the many orientation sessions in Kansas City in June, Cor Holleman reflected upon the task ahead:

"It is our job to erect an altar in Rotterdam. God has given us a magnificent church building



By PAUL MILLER

Nazarene Communications Commission

which at one time housed a congregation of 1,000 [although the group's attendance dropped to 30 before the Nazarenes bought the building].

"I have been dreaming and praying: 'How can the Church of the Nazarene fulfill its mission in this second largest Dutch city?' We will need help to do it. Of course, God's Holy Spirit will be the Prime Mover, but we also need human help. If we could find someone to play the church's large pipe organ; Dutch people love music. Also, if we could only attract young people. The church already has a large youth center. With the proper help, we could fill it.

"We need people who can teach and bring the Nazarene way of doing things. I turned to Dr. Hurn. In turn, he devised this pilot-sponsored team program."

The character and devotion of the Hollemans, the Nielsons, and the Moores were reflected more than once in exchange around the table during orientation:

Cor Holleman: "We three couples will be the Church of the Nazarene in Rotterdam."

Merritt Nielson: "His strength is made perfect in our weakness. He has the solutions to problems that we haven't even thought of yet."

Miep Holleman: (*praying*) "Open our eyes . . . give us souls."

Gary Moore: "We have to abide in the Word so we can become fruit-bearing branches. What the people in Rotterdam see in us should give them a view of the Church of the Nazarene and the Christ we serve."

Raymond Hurn: "Through past experience we

have learned that language and cultural communication must be mastered to some degree. Therefore, our team will be submerged in language study for six to eight weeks."

Dr. Hurn's observation about language study is one of the unique facets of this Home Mission Sponsored-Support Team program. For this pilot project and for any future projects, all participants will receive a crash course in conversational language. No heavy responsibility will be undertaken until the language and cultural study requirements are met.

In the heart of Rotterdam is a beloved, larger-than-life sculpture popularly called the Heartless Man—a symbolic portrayal of the heart of a city that was bombed out during World War II.

Standing at the base of that statue and looking up at the groping, heartless figure, Pastor Cor Holleman has said, "The heart of Rotterdam may have been taken away, but the Church of the Nazarene is coming to give a new heart to all who will receive the message."

And now, the team goes forth: Merritt and Linda Nielson; Gary, Lavonna, and Todd Moore; and the Hollemans: Cor, Miep, Antonie, Nellemarie, and Joost.

The doors of Rotterdam will open, but first, Nazarenes around the world will need to pledge themselves to financial and prayer support.

The Rotterdam project is an Approved 10 Percent Missionary Special. For further information, write: *Rotterdam Project, Department of Home Missions, 6401 The Paseo, Kansas City, Mo. 64131.* □

PEN POINTS

TAKE UNTIL USED UP

Karen was very sick recently. I tried the traditional home remedies of aspirin and bed rest. After this failed, I anxiously called the doctor, administered the prescribed antibiotics, and waited for the results.

As I felt the longing to help, the desire to share in her illness, my love that wrapped itself around her, I wondered—Does God, my Heavenly Father, care about me like that?

"Yes," came the response from His Holy Word. "I am touched with the feeling of your infirmities. I am more ready to help you in your needs than you are to help your child."

Then I reviewed the picture of God watching over His people as they tried their temporary remedies—bringing an animal as a sin offering, trying to keep the law but failing so miserably. God sent His Son, the Great Physician, to apply the only effective remedy, His atoning blood, for our leprosy of sin. Now he waits as some reject the remedy, others only dabble—never really applying the cure of Calvary.

The directions on my daughter's medicine bottle read, "Take until used up." Apply the whole remedy.

God the Creator—who stretched the blue tent of heaven from somewhere to everywhere, who planted gardens of trees and vines and wild flowers—cares about me.

I give my child toys. God gives His children oceans to sail in, mountains to climb. I give my child a puppy. God gives His children all the animals of the world. I give my child food to eat, clothes to wear, a house to live in. God gives His children the fruit of the trees, the vegetables, the meat brought into existence at His command. He provides the wool, the cotton, the flax for their clothing. He made the earth as their habitation.

Yes, God is love. His love is reflected through me to my child. We are the family of God, children of a gracious Heavenly Father, who gives spiritual health and wholeness. □

By **Frances Simpson**
Wichita, Kans.

The Lost Art of Being Grateful



SIR WINSTON CHURCHILL once told a little story which goes to show how utterly ungrateful some humans can be. There was once a sailor who plunged into the waters of Plymouth Harbor to rescue a small boy from drowning. A few days later the gallant hero met the boy with his mother on the streets of Plymouth. The youngster nudged his mother, who remembered at once having seen the seaman somewhere. But she couldn't be positive about it, so she asked, "Are you the man who pulled my little boy out of the water?"

The sailor grinned, saluted, and answered briskly, "Yes, Ma'am." Already in the back of his mind he was figuring how best to respond to her thanks.

But she saved him the trouble. Her face set in stern lines and her lips unsmiling, she snapped at him: "Then where's his cap?"

Most of us surely would not be so thoughtless and thankless in the presence of a benefactor as this woman who acted as if a cap were the most important thing next to life itself. However, barring all major incidents and emergencies, how do we measure up as grateful souls?

An accurate definition of ingratitude, though not the one usually found in dictionaries, might be worded like this:

"Ingratitude is the attitude of the person who receives every good and perfect gift without so much as an appreciative nod in the direction of the donor, be he human or divine."

A neighbor sympathized one day with a little, wrinkled old lady because she had only two teeth left. But the smiling old soul answered: "One's lower, and t'other's upper; but thank God, they meet!"

Andrew Carnegie, the multimillionaire, left \$1 million for one of his relatives, who in return cursed Carnegie thoroughly because he had left 365 million to public charities and had cut him off with just 1 measly million.

Samuel Leibowitz, criminal lawyer and judge,

saved 78 men from the electric chair. Not ever did one bother to thank him.

There is no creature so ungrateful as a human being. Even animals will seldom bite the hand that gives them bread. Not so man.

Many years ago, as the story is told, a devout king was disturbed by the ingratitude of his royal court. He prepared a large banquet for them. When the king and his royal guests were seated, by prearrangement, a beggar shuffled into the hall, sat down at the king's table, and gorged himself with food. Without saying a word, he then left the room.

The guests were furious and asked permission to seize the tramp and tear him limb from limb for his ingratitude.

The king replied: "That beggar has done only once to an earthly king what each of you does three times each day to God. You sit here at the table and eat until you are satisfied. Then you walk away without recognizing God, or expressing one word of thanks to Him."

Let us thank God for His blessings. He provides all things, supplies our daily needs. Let us this day, and every day, heed the counsel of His Word: "Be ye thankful." □

GOD'S MERCIES

*He lifts the lamp of morning,
Directs the midday light,
Creates the twilight's splendor,
Ordains the stars of night.*

*He casts the shades of midnight
And flares the predawn's glow.
He fashions ev'ry sunrise.
His mercies overflow.*

—JACK M. SCHARN
San Diego, Calif.

By MORRIS CHALFANT

Norwood, Ohio

BY LAURA MAE
DOUGLASS, R.N.
Point Loma College
San Diego, Calif.



FROM A NURSE'S NOTEBOOK

IN HIS STRENGTH

I awakened to a hammerlike pulsation at my temples. "Another headache," I moaned, "and the day is filled with interviews, consultations, and 1,000 details incident to my work as director of a nursing program in a Christian college."

Outside the trees were achirp with singing birds, but there was no song in my soul. This miserable pounding in my head had stripped all melody from my heart.

Rather than being awed by the beauties of nature and thrilled with the sheer joy of living, I was groveling in a state of dejection. In this condition I cried out, "O Lord, You have called me to this work. Now why am I being afflicted with these mind-crushing hindrances?"

Mentally I scanned the list of appointments for the day. Most would be casual, but some would call for intense concentration.

"How will I ever get through the session with Jean?" I thoughtfully prayed. "She is so mixed up. I know that after I help her to sort through the problems in her life, I will be completely drained of all mental and spiritual energy. And yet this is why I am here—to prepare men and women to serve others through the ministry of nursing. I am in desperate need of strength. Please help me."

As I moved painfully about in preparation for the day, I was reminded of a card a faculty member had sent me the previous week.

There was a scribbled note attached that said, "Laura Mae, I am concerned about the pace you are leading. Please consider these words. Much love, Lois."

In my haste I had barely read the message; but now I was drawn to it:

Slow me down, Lord.

Ease the pounding of my heart by the quieting of my mind.

Steady my harried pace with a vision of the eternal reach of time.

Give me, amid the confusion of the day, the calmness of the everlasting hills.

Break the tensions of my nerves and muscles with the soothing music of singing streams that live in my memory . . .

Teach me the art of taking minute vacations—Of slowing down to look at a flower, to chat with a friend . . .

*Slow me down, Lord, and inspire me . . .**

I surveyed the previous week's schedule. I had gone far beyond my strength. I should not have taken on the additional load of another speaking engagement and committee assignment when there were other deadlines to meet. And I had arranged for the same kind of pace for this and ensuing weeks.

"Is this poem for me?" I asked. "If so, Lord, what can I do to slow down?"

I sat for a moment and reached for my Bible. I glanced at a marked passage in Isaiah 40:29, 31 which had brought strength and comfort in other moments of distress.

He giveth power to the faint; and to them that have no might he increaseth strength. . . .

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Then I held a quiet conversation with my Heavenly Father, asking for the headache to cease and, above all, that I might gain strength for my work through a quieter walk with Him.

With eyes closed, I prayed and visualized calm scenes—beautiful lakes, rippling streams, snow-peaked mountains, and rolling hills. Quieting myself physically and mentally, I dedicated the day and its duties to the Lord.

As I slipped behind the wheel of my car, I determined that God's power would give me victory over the malady that doubtless I had brought upon myself by a headlong rush through multitudinous activities.

Once at the office, I rested faithfully upon the wings of the Almighty. I claimed strength for each task as it came and for wisdom to meet the needs of each person whose life I touched.

I paused again to thank God for the love of a staff member who had taken time to share her concern for me.

Thus moment by moment in His strength, the hours passed. When it was necessary to make careful judgments and decisions, I found that the headache had slipped away and I was free to fulfill each obligation without handicap.

Only that morning I had cried to God in the distress of the headache. And His strength had become mine. He had slowed me down and helped me to rejoice in the day. I determined henceforth to practice more faithfully waiting on Him and to proceed, not in my wisdom and strength, but in the wisdom and strength of the Lord. □

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By JOHN A. KNIGHT

November 24— A Day of Fasting!

A year ago a resolution was adopted by the United States Senate setting aside the 12-month period from Thanksgiving, 1974, to Thanksgiving, 1975, as a time for calling attention to the world's hungry and for seeking ways to assist them.

The resolution designated November 24, 1975—the Monday of Thanksgiving Week in the United States—as a National Day of Fasting. The intent was to call on all Americans to fast voluntarily, expressing concern for the poor, the undernourished, and the starving here and abroad.

Various humanitarian organizations, most of them formed out of the Christian conscience, throughout the year have arranged statewide fasts on the first Monday of various months to generate support for the National Day of Fasting. Telethons, film documentaries, and other means have been employed to involve people individually in this endeavor.

None can deny that the conservation of food is one way to increase the supply of food necessary to meet the growing demands of our world. During and after World War I the United States was able to relieve suffering and feed the hungry in Europe because of the grassroots food conservation of the American people. Many voluntarily cut their food consumption, making available millions of tons of food to the starving.

Dr. W. Stanley Mooneyham, president of World Vision, recently has written a challenging book entitled *What Do You Say to a Hungry World?* He not only documents the needs around the world, but clearly affirms that we have all the resources to feed the hungry. Only the will is needed.

Many people ask, But what can I do as one person to help? At the individual level, the practice of fasting is a meaningful step. It represents a personal commitment and is a sacrifice—

though a meager one. Yet it calls attention to our wasteful food consumption patterns which can be changed.

The resolution, presented by Sen. Mark Hatfield of Oregon, states in part:

“Resolved, (1) That the Monday of Thanksgiving Week, November 24, 1975, be recognized as a National Day of Fasting; (2) This nation embark upon a spirit of identification with the hungry people of the world, with self-sacrifice, and with sharing through the practice of fasting; (3) the practice of fasting be encouraged in connection with holiday and religious periods when the temptation is greatest to spend in excess on foods, gifts, and many nonessential items; (4) the people of the United States individually and as a nation reevaluate their own life styles and during this year seek to change their habits from those of overconsumption to those of conservation . . .”

Such a call is appropriate. Since the World Food Conference in Rome last November, the world's hunger has been dramatized in many ways. Forty-two nations are now listed as “most seriously affected” because of lack of food. It is estimated that 460 million persons, about half of them young children, suffer from acute malnutrition because they lack the minimum calories to sustain normal human life.

Nazarenes traditionally have given themselves to the practice of fasting. And they have done so not merely as a means of assuaging a sense of guilt or expressing a passing concern for an acknowledged problem. Rather, they have fasted because Jesus asked His followers to do so. He enjoined fasting because it brings divine resources to bear upon critical needs, both physical and spiritual. Referring to a given undesirable spirit, He once stated, “This kind goeth not out but by prayer and fasting” (Matthew 17:21).

On November 24 let us all—in the United States and out—give ourselves to serious prayer and fasting. □

When the desire for God goes unsatisfied and there is deep sorrow, the mighty famine is not merely a famine of bread. When a sense of sin overwhelms and self is condemned, the mighty famine is in the soul.

November 23— A Day of Giving!

No true Christian can be unconcerned about the starving millions of earth. But he is very much aware that there is another hunger fundamental to the human condition.

In the Old Testament prophecy of Amos is a verse that fits our prodigal times. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (8:11). In the story of the prodigal son, Jesus said: "There arose a mighty famine in that land" (Luke 15:14).

But the famine in our day does not relate only to physical need—for when the desire for God goes unsatisfied and there is deep sorrow, the mighty famine is not merely a famine of bread. When a sense of sin overwhelms and self is condemned, the mighty famine is in the soul.

Our generation has chosen the far country—it has left the Father's house. The pleasures of life have brought us to want; we have had our fling at life and been left stranded with the hogs. We have put a price tag on life, and life cannot be bought. We have hurried after things, and things cannot bring peace of soul.

Man has wanted to be master, and his desires have mastered him. Life has been crowded into a pocketbook and spelled with success. Our day has not yet discovered that the Bread of Heaven cannot be bought with the abundance of material things.

The ravages of sin loom large before our eyes—broken homes, diseased bodies, fear-ridden faces, doubt-filled minds, ruined lives, seared consciences, hearts devoid of love, material graft, exploitation of others, the threat of war.

Satan attacks from every conceivable vantage point. He makes assault from the front with a barrage of materialism; from the rear with the incessant gnawing of Church complacency and indifference.

Indeed, his cohorts are everywhere. Someone has graphically stated, "Immorality stalks our lands, spiritual mercury falls low, faith's wings are clipped by reason's scissors, the Bible stands condemned before the bar of human opinion, liberalism abounds, materialism grows." This is an age of the machine, but the wheels destroy. This is a time of wisdom, but man continues to play the fool.

The picture of sin around us is a dark one, but there is a ray of hope—for out of the dark background, there shines the Light of Life. True, the world is at wit's-end corner; but God often meets man at wit's-end corner. Hitler boasted that he would change history for 1,000 years. But our Redeemer has changed history forever.

There was a sign in the jeweler's window: "Artificial gems set in real gold." But Christ proposes to set real gems in an artificial setting—to make men holy in an unholy world! He has come to reclaim the wasted life and salvage the wrecked character. He is able to forgive sins and cleanse inner depravity. He will apply healing balm to the sin disease of our day.

This is the message we are called to proclaim. This is the only word that really counts—the "good word" that tells a baffled world there is full freedom from all sin!

Next Sunday, November 23, we will bring our Thanksgiving Offering around the world for the evangelism of all peoples everywhere. It is our way of spreading the Good News. Let us offer our gifts out of a sense of gratitude to God for His blessings, both spiritual and material.

Selfishly to save our lives is to lose them. "Thankful giving" will insure the sharing of the gospel with those who have not heard or received it. Just as every man has "the right to food," so every man has "the right to the gospel."

A day of giving! A day of fasting! Who knows? God could take these sacrifices of love and concern to turn our world around and bring revival for His glory. □



CHRISTIAN FAMILY LIFE

Church Schools Announces—



Pictured by the old plow used to break ground for the new 10,000-square-foot family activity center at Lubbock, Tex., First Church are: (l. to r.) Scott VanBibber, minister of youth; Gene Ingle, minister of music; Wayne Byrum, minister of education and evangelism; Pastor Charles L. Kirby; and Mr. and Mrs. Vaughn Bates. The Bateses are making the building possible with a contribution of \$90,000. The new building will house a gymnasium, kitchen, church parlor, and six classrooms.



FAMILY LIFE PROGRAM for 1976

- ✓ General Board votes *Monday Night Is Family Night*. Pastors and church boards are encouraged *not* to schedule activities on Monday evenings when they interfere with the strengthening of the family as a unit.
- ✓ General superintendents and church school board chairmen wholeheartedly support this new emphasis on **Family Togetherness**.
- ✓ Pastor's and Family Idea Kit being prepared. Available in the fall. Plan now for the enrichment of family life in your church in 1976.



On July 6 ground was broken for the new Anderson, Ind., Fairfax Church. The church will be located on the corner of East 10th Street and Rangeline Road. The sanctuary will seat 400 with an educational unit composed of 12 classrooms, nursery, pastor's study, office, and air conditioning throughout. The total cost of the building will be \$175,000, including furniture, landscaping, etc. When completed, the property of seven acres plus church and parsonage will be valued at over \$280,000 with an indebtedness of \$120,000. Pictured (l. to r.) are: Robert Fouch, contractor; Gorman Self, treasurer; Whaneeta Wilson, only living charter member; Norma Chambers, NWMS president; Paul Savage, Sunday school superintendent; T. V. Neely, chairman of board of trustees; John Gibson, NYPS president; District Superintendent Bruce Taylor; and Pastor Kenneth Hawkins.

NEWS OF REVIVAL

Pastor Kenneth Johnson of Monroeville, Ala., church reports an outpouring of the Holy Spirit in revival meeting with evangelists John and Patsy Porter. Night after night the altar was lined with seekers to be saved and sanctified wholly. There were more than 40 seekers, with 38 seekers receiving definite spiritual help. □

Pastor W. D. Phillips, of Sebring, Ohio, First Church, writes that Rev. Miss Wilma Inghand recently conducted a successful revival campaign with several "first time" converts and many others receiving spiritual help. A new sense of dedication and enthusiasm became evident among the people as they began the "Reach Out and Touch" campaign. The Sunday school continues to increase as well as attendance in all the services. To God be the glory. □

Benton, Ark., First Church reports a good revival with Jimmy Dell, lay evangelist.

During the four-day meeting, there were over 50 seekers, many reporting definite victory in Christ. □

The Pleasantville, Ohio, church reports a good week of revival August 10-17, with Rev. John Lanier of Junction City, Ohio, and the Countrymen Quartet of Baltimore, Ohio.

There were six new converts, two sanctified, with many receiving help. On the closing day nine candidates were baptized. Rev. Kenneth H. Maynard is the pastor. □

CHRISTMAS FILMSTRIPS



"Showers of Blessing" PROGRAM SCHEDULE

Dr. William Fisher

November 23—"How to Sweeten a Sour Heart"

November 30—"And Now, in Closing . . ."



Three sisters—Beverly, Karen, and Rowena Cramer—all earned the Esther Carson Winans Award in the Oklahoma City Britton Church this year. Pictured with the girls (*l. to r.*) are Mr. and Mrs. Gene Cramer and Pastor D. F. Hail. This is probably a first, three sisters all earning the Esther Carson Winans Award at the same time, according to Bill Young, general director of Caravans.

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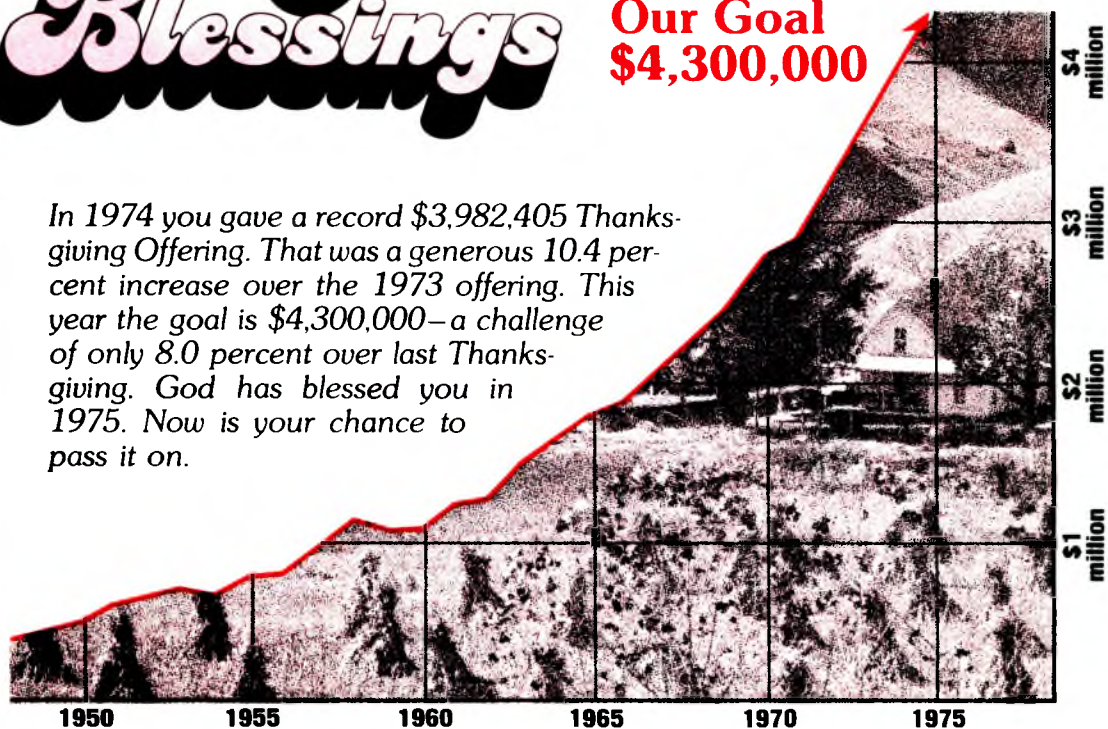


At New Bedford, Mass., First Church, Mrs. Dorothy Grew recently completed 24 years of service as NWMS president. She was honored at an all-Sunday missionary service in which Rev. Alex Wachtel of Israel was the speaker. Mrs. Grew, who is the sister of Rev. Earl Lee, pastor of Pasadena, Calif., First Church, was presented with a mounted Revere bowl. (*l. to r.*) Rev. Wachtel congratulates Mrs. Grew as Pastor C. Leonard Newbert holds the present.

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Groundbreaking service was held August 2 for Centerville, Ohio, First Church. Participating (l. to r.) are: Mr. John Bunn, district advisory board member; Rev. Larry Steveley, home mission builder; Rev. Robert Gray, district advisory board member; Rev. Virgil Applegate, district advisory board member; Rev. J. G. Wells, district home mission coordinator; Dr. Dallas Baggett, superintendent of the Southwestern Ohio District; and Pastor Wayne Wade. This home mission church will be serving people in the South Dayton, Ohio, area.



Ground was broken May 11 for a new Davis Creek Church, Charleston, W. Va. Pictured (l. to r.) are: Mr. Cliff Kendall, Continental Church Builders (Nashville); District Superintendent M. E. Clay; Pastor Merlin E. Provance; Mr. Dale McAvoy, building committee chairman; and Mr. Bob Hudson, chairman of the board of trustees. The new building will be contemporary in design with a fan-shaped sanctuary that will seat 700 with overflow. Educational space will serve 700. The estimated cost is \$500,000. May, 1976, is the projected occupancy date.

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Pastor Gerald Woods of Clovis, N.M., First Church presents keys for transportation to newly appointed missionaries Garnett and Marilyn Teakell. The Teakells drove the "Blazer Carryall" to Central America from Clovis on August 18. The Jerry Demetre Chapter sponsored the drive to buy the vehicle for the Teakells. The parents of Garnett Teakell are Mr. and Mrs. Lester Teakell of Clovis, N.M. Marilyn's parents are the Skinners, now serving as missionaries in South America.

LAUGHBAUM PRESENTS PAPER TO COCL

Dr. Anne Belle Laughbaum, professor of English at Bethany Nazarene College, presented a literary paper for the Region IV meeting of the Conference on Christianity and Literature, held on the campus of Baylor University, September 26 and 27.



Dr. Laughbaum's paper, entitled "Muscular Christianity in the Crimean War Novels," was presented under the category of Secular and Sacred Works.

The Conference on Christianity and Literature is a national organization of scholars and teachers who share an interest in the relationships that exist between Christianity and the creation, study, and teaching of literature. □



Northwest Nazarene College President Kenneth Pearsall presents a commemorative plate to Prescott Beals, Class of 1919. Beals, who has spent 44 years as a Nazarene missionary and evangelist, was chapel speaker for Heritage Day at NNC.



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- NEUSCHWANGER, ALBERT.** (C) c/o NPH*
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- 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.** (C) 639 S. Home Ave., Martinsville, Ind. 46151
- ◆**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
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- PFEIFER, DON.** (C) Waverly, Ohio 45690
- PHILLIPS, GENE E.** (C) R. 2, Griggsville, Ill. 62340
- ◆**PIERCE, BOYCE & CATHERINE.** (C) R. 4, Danville, Ill. 61832
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- POWELL, EARL.** (R) 1613 Hickory St., Flatwood, Ky. 41139 (full-time)
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- ◆**QUALLS, PAUL M.** (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809
- ◆**RAKER, W. C. & MARY.** (C) Box 106, Lewistown, Ill. 61542
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- REED, STEWARD.** (C) Cambridge Apts., Bldg. 2, Apt. 5, Joplin, Mo. 64801
- REEDY, J. C.** (C) 449 Bresee Ave., Bourbonnais, Ill. 60914
- ◆**RICHARDS, LARRY & PHYLLIS (COULTER).** (R) 2479 Madison Ave., Indianapolis, Ind. 46203
- RIDEN, K. R.** (C) c/o NPH
- ROBERTSON, JAMES H.** (C) 2014 Green Apple Ln., Arlington, Tex. 76014
- ◆**ROBINSON, ROBERT & WIFE.** (C) Heaters, W. Va. 26627
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- RUSHING, KEN & EDNA.** (R) 3621 N.W. 97th St., Miami, Fla. 33147 (full-time)
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WYRICK, DENNIS (C) 603 Reed Dr., Frankfort, Ky. 40601
YATES, BEN J. (R) 5709 Willow Terr. Dr., Bethel Park, Pa. 15102 (full-time)
YOUNG, JOHN L. (C) R. 1, Box 1217, Buckley, Wash. 98321

DECEMBER SLATE

(As reported to Visual Art Department)

ANDREWS: Selma, Ala., Nov. 30—Dec. 7
BAILEY, CLAYTON: Berne, Ind. (Mt. Hope), Dec. 1-7; Azenville, Ill. (Bethel), Dec. 8-14
BATTIN: Pasadena, Tex., Nov. 30—Dec. 7
BELL: Alva, Okla. (First), Dec. 1-7
BOHI, JAMES: Downsview, Ont. (Emmanuel), Dec. 2-7; El Paso, Tex., Dec. 10-14
BOHI, ROY: Wichita Falls, Tex. (Univ. Park), Dec. 1-7
BONE: Santa Maria, Calif. (Maria Highlands), Dec. 1-7
CAUDILL, STEVE: Leesburg, Va. (1st), Dec. 2-7
CAYTON: Yarmouth, Me., Dec. 2-7; Orange, Va., Dec. 8-14
CLARK: Findlay, Ohio (1st Un. Br. in Christ), Dec. 2-7; Pimento, Ind. (Community Church), Dec. 9-14
CLIFF: Barstow, Calif., Nov. 30—Dec. 7
CLINE: Beebe, Ark., Dec. 7-14; Elizabethton, Tenn., Dec. 16-21
COX, C. B.: Colton, Calif. (1st), Nov. 30—Dec. 7
CREWS: Hamlin, Tex., Dec. 2-7
CULBERTSON: Cody, Wyo., Dec. 2-7; Pilot Rock, Ore., Dec. 9-14
DARNELL: Spring Grove, Pa., Dec. 11-21
DUNCAN: Portsmouth, Ohio (Sciotoville), Dec. 16-21
DUNMIRE: Youngstown, Ohio (Wickliffe), Dec. 2-7
ELLINGSON: Washington Court House, Ohio (1st), Dec. 31
ELLWANGER: St. Louis, Mo. (Lemay), Dec. 2-7; Centralia, Ill. (1st), Dec. 9-14
ERICKSON: Arlington, Va. (1st), Dec. 2-7
FELTER: Gallipolis, Ohio (1st), Dec. 2-7; Grand Rapids, Ohio (Wes.), Dec. 9-14
FILES & ADAMS: Schuylkill Haven, Pa. (Children's Crusade), Dec. 2-7
FISHER: Houston, Tex. (1st), Dec. 2-7
FORD, NORMAN: Vanderbilt, Pa., Dec. 5-14
FORTNER: Danville, Ill. (Metcalf), Dec. 1-7
FRODGE: Tabor, Ia., Dec. 1-7
GAWTHORP: Hagerstown, Ind., Dec. 2-7
GLENDENNING: Cuyahoga Falls, Ohio, Dec. 4-21

GOLAY: Cedar Rapids, Ia. (Trinity), Dec. 2-7
GRAVVAT: Lake Isabella, Calif., Nov. 30—Dec. 7; New Cuyama, Calif., Dec. 7-14
GREEN: Otisville, Mich. (Richfield), Dec. 2-7; Rockford, Ill. (Auburn Rd.), Dec. 12-14
GRINDLEYS, SINGING: Concerts in Ohio, Dec. 7-14
GUY: Junction City, Kans., Dec. 1-7
HAINES: Flat Rock, Mich., Dec. 2-7; Rochester, Mich., Dec. 9-14
HAMILTON, MARK: Jefferson, Ind. (1st), Dec. 2-7
HANCOCK: Fort Smith, Ark. (Faith), Dec. 1-7; Berryville, Ark., Dec. 8-14
HAPPINESS SINGERS: Concerts in Ohio, Dec. 7-14
HEGSTROM: Bloomfield, Ia., Dec. 1-7; Mansfield, Ohio (1st Wes.), Dec. 9-14
HOECKLE: Scott City, Kans., Dec. 1-7
HOLLEY: Danville, Ill. (Oaklawn), Dec. 2-7; Lansing, Mich. (Kendon Dr.), Dec. 9-14
HOLLOWAY: Ellwood City, Pa., Dec. 2-7; Steubenville, Ohio, Dec. 9-14
HUBARTT: Van Buren, Ind. (S. Liberty Chr.), Dec. 3-14
IRWIN: Sheridan, Ind. (Wes.), Dec. 7; Jamestown, Tenn. (W. Fentress Bapt.), Dec. 14
JACKSON SINGERS: Concerts in Alabama, Florida, & Georgia, Dec. 1-15
JAMES: O'Fallon, Mo. (1st), Dec. 2-7
JANTZ: Morgantown, W. Va., Dec. 2-7; Crystal Lake, Ill. (1st), Dec. 9-14
JEWETT: Shreveport, La. (Southern Hills), Dec. 2-7
JONES, CLAUDE: Fort Myers, Fla. (1st), Dec. 2-9
LAMAR: Montrose, Ga., Dec. 1-7
LASSELL: Milton, Ky., Dec. 2-7; Monrovia, Ind., Dec. 9-14
LAXSON: Conway, Ark. (1st), Dec. 2-7
LESTER: Stockton, Calif., Dec. 2-7
LIDDELL: Circleville, Ohio, Dec. 2-7
LOMANS: Holly, Mich., Dec. 1-7; Carrier Mills, Ill. (Faith Chapel), Dec. 8-14
LUSH: Sunnyslope, Ariz., Dec. 17-21
MANLEY: Leesburg, Va., Dec. 2-7; Crewe, Va., Dec. 9-14; Franklin, Ohio (1st), Dec. 16-21
MARTIN, PAUL: Conway, Ark. (1st), Dec. 1-7; Lawrence, Kans. (Holiday Hills), Dec. 9-14; Mountainair, N.M., Dec. 16-21; San Pablo, Calif., Dec. 29—Jan. 4
McWHIRTER: Sikeston, Mo. (1st), Dec. 7-14
MEREDITH: Freedom, Okla., Dec. 4-14
MICKEY: Albuquerque, N.M. (Bernillee), Dec. 1-7
MILLER, MEL: Springfield, Ohio (Br. in Chr.), Dec. 7-14
MILLHUFF: Downsview, Ont. (Emmanuel), Dec. 2-7; Mundelein, Ill., Dec. 9-14; Mansfield, Ohio (1st Ch. of God), Dec. 17-21 (a.m.)

MULLEN: Shelburne, Ont., Dec. 2-7; Pefferlaw, Ont., Dec. 14
MYERS: Kalamazoo, Mich. (Riverview Wes.), Dec. 2-7; Kalamazoo, Mich. (Central), Dec. 9-14
NEFF: Tour in Ohio, Dec. 7-14
NEUSCHWANGER: Springfield, Mo., Dec. 8-14
OYLER: Regent, N.D., Dec. 1-7; Mount Vernon, Ill., Dec. 9-14
PALMER: Martinsville, Ind. (Willow Grove), Dec. 2-7
PASSMORE: Thorofare, N.J. (Woodbury), Dec. 9-14; West Chester, Pa. (1st), Dec. 31—Jan. 1
PFEIFER: Midwest City, Okla., Dec. 2-7; Midwest City, Okla. (Chapman Mem.), Dec. 9-14; Portsmouth, Ohio (Sciotoville), Dec. 16-21; Columbus, Ohio, Dec. 31—Jan. 4
PHILLIPS: Minford, Ohio, Dec. 2-7; Warrington, Ind., Dec. 9-17; Reserved, Dec. 18-25
PIERCE: Nashville, Ill., Dec. 2-7
PORTER: Atmore, Ala. (1st), Dec. 2-7; Athens, Tenn. (1st), Dec. 9-14; Reserved, Dec. 16-21; Sweetwater, Tenn. (1st), Dec. 30—Jan. 4
POWELL, FRANK: Lomax, Ill., Dec. 7-14
QUALLS: Nebo, Ill., Dec. 2-7
RIDEN: Brooklyn, Ind., Dec. 1-7
SHARP: Taylor, Mich. (Eureka), Dec. 9-14
SMITH, DUANE: Burlington, Wis., Dec. 2-7
SMITH, OTTIS: McComb, Miss. (1st), Dec. 2-7
SNOW: Westland, Mich. (GCCU), Dec. 2-7; Grand Rapids, Mich. (Fuller Ave.), Dec. 9-14
STAFFORD: St. Marys, Ohio (Trinity Mission), Dec. 1-7; Nabbs, Ind. (Jefferson Co. Hol. Tab.), Dec. 8-14
STEWART: Dinuba, Calif. (1st), Dec. 2-7; Le-moore, Calif. (1st), Dec. 9-14
STRICKLAND: Dayton, Ohio (Northridge), Dec. 2-7; Cortland, Ohio, Dec. 9-14; Hicksville, Ohio, Dec. 19-21
THOMAS: Ravenswood, W. Va., Dec. 2-7; Salem, Ore. (Kaiser), Dec. 14-19
TUCKER, BILL & JEANETTE: Delta, Ohio, Dec. 2-7; Florida Tour, Dec. 22-31
VARIAN: Coolidge, Ariz., Dec. 2-7; Escondido, Calif., Dec. 9-14
WARD: Reserved
WELCH, W. B.: Chesterfield, S.C. (Prayer House), Dec. 2-7
WEST, C. EDWIN: Portales, N.M., Dec. 1-7; San Francisco, Calif. (1st Chinese-Retreat), Dec. 27-30
WILLIAMS, LAWRENCE: Oklahoma City, Okla. (Woodson Park), Dec. 1-7
WISEHART: Osawatomie, Kans., Dec. 2-7; Lacon, Ill., Dec. 9-14; Reserved, Dec. 15-31
WRIGHT: Portage, Pa., Dec. 2-7; Weaver, W. Va., Dec. 9-14
WYLIE: Winfield, La. (1st), Dec. 5-14



church schools
 By Melton Wienecke
HAPPENINGS

CHRISTIAN FAMILY LIFE SERVICE PLANNED FOR DALLAS

"Christian Family Life" will be the theme of the Friday night service at the General Assembly, sponsored by the Department of Church Schools. A new book, a symposium of family life written by 12 outstanding authors, will be released at this service. Families will be featured in special musical presentations.

Dr. James Dobson, highly recog-

nized author and authority on children and family life, will be featured in the Church Schools Convention and will be on the program at this family life service.

Those attending the Friday night service will be asked to sit with

their families so that they can participate in the service together.

Rev. John Nielson is the general director of Christian Family Life for the Church of the Nazarene and is chairman of the Friday night planning committee. □

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NEWS OF CHURCHES

"Reach Out and Touch" was the theme for the church board *Advance* sponsored by Longview, Wash., church September 5-6. Twenty-eight board members and their mates met at Black Lake Conference Center, near Olympia, Wash. They were accompanied by Pastor and Mrs. Elvin Gilliam and Elvin and Lois Hicks, Washington Pacific District Key Kuple. Pastor Gilliam reports this sharing time was used of God to prepare the church for greater service. □

The Hawthorne, Pa., church was awarded the Growing Church Achievement Merit Award. The church had an average increase in Sunday school attendance of 53 per Sunday. Also, 28 new members were received by profession of faith during the 1974-75 assembly year.

The presentation was made at the close of the District Convention in Butler, Pa., July 25 by District Superintendent Robert I. Goslaw. Rev. Leon Carrice is the pastor. □

Pastor J. Grant Swank, Jr., of the Fishkill, N.Y., church, reports there will be six young adults studying for areas of church ministry during the school year of 1975-76. Five of these students will be at



Happiness, for Curtis Simpson, is retirement September 1 after 33 years in the production department of the Nazarene Publishing House. Actually, Curt has been in the printing business almost 50 years of his life. The small sign between Curt (l.) and M. A. (Bud) Lunn, manager, who is presenting a farewell Bible, significantly reads, "Holy Spirit, Be My Guide."



The Waverly, Ohio, church had a mortgage burning June 8. Pictured (l. to r.) are Dora Burggraf, church secretary; District Superintendent Terrell (Jack) Sanders; Pastor Ron Phelps; and Frank Hornback, church treasurer. The present property value is \$44,000.

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the Nazarene Bible College and one at the Nazarene Theological Seminary. Those at the Bible College include Peter Heilemann, Paul Decker, William Kelley, Mary Henke, Randolph Sandford. At the seminary will be Daniel Madasz. All of the men are preparing for the pastoral ministry. Miss Henke is planning for a missionary nurse career. □

Royalton, Ill., church celebrated its fiftieth anniversary September 14. At noon there was dinner on the grounds. In the afternoon the Gospels, a group of singers from Valier, Ill., sang. This was followed by reminiscences from former pastors and older laymen. Three charter members were present: Mr. and Mrs. Tom Mason and Leona Bradshaw. □

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Groundbreaking ceremonies were conducted Sunday, July 13, for the new facilities of the Oak Harbor, Wash., church. Standing left to right are: Bill Massey, contractor; Pastor Fred E. Fowler; Steve Walden, chairman of the finance committee; Thelma MacDonald, charter member; Mayor Koetje of Oak Harbor; and District Superintendent Bert Daniels.



Special Edition

THE GOSPEL ACCORDING TO MATTHEW

The complete section of Matthew taken from Volume 6 of BEACON BIBLE COMMENTARY

Writer: **RALPH EARLE**, Professor of New Testament, Nazarene Theological Seminary

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MOVING MINISTERS

WAYNE L. ALBRIGHT, JR., from Glenwood, Ark., to Maple Shade (Alma, Ark.)
 DWIGHT BABCOCK from Fairgrove, Mich., to Manistee, Mich.
 EARL R. BAKER from evangelism to Farmington, Ark.
 CHARLES E. BERTRAM from Eaton, Ind., to Newbern (Columbus, Ind.)
 ARMOND CALVERT to Pine Haven (James-town, Tenn.)
 JOSEPH CAMPBELL to Estill Springs, Tenn.
 HOWARD H. CASTEEL from evangelism to Malden, Mo.
 CLIFFORD CHURCH from Licking Valley (Marne, Ohio) to evangelism
 DUNN C. COCHRAN from Frankfort (Ky.) Capital to Sarasota (Fla.) Swift Rd.
 RICHARD L. COOK from Olton, Tex., to Lubbock (Tex.) Grace
 REX C. CRUMPLEY from West Plains, Mo., to evangelism
 FRED CUNNINGHAM from Lima (Ohio) Grand Ave. to Midland (Mich.) Community
 RICHARD C. DAGES from Tupelo, Miss., to Bethlehem (Moss, Miss.)
 CHARLES DAWSON to Sweetwater (Tenn.) First
 ROBERT L. DONHAM from Kinsley, Kans., to Gainesville, Tex.
 BARRY T. GAY from Charlotte (N.C.) First to Wilmington (N.C.) First
 ANDREW F. GROSSMAN from Nazarene Bible College, Colorado Springs, to El Sobrante, Calif.
 D. MOODY GUNTER from Hartsville (S.C.) First to Sumter (S.C.) First

MICHAEL M. HANCOCK from associate, Ottawa, Ill., to associate, Dayton (Ohio) First
 FRANCIS L. HOAGLAND to Kermit, Tex.
 PERCY HOFFPAUIR to Sinton, Tex.
 COMER R. JOHNSON, Sr., from Daytona (Fla.) First to Mary's Chapel (Lexington, Ala.)
 HAROLD L. KEENEY from East Peoria, Ill., to Havana, Ill.
 PAUL KELLY from Greenock (Port Glasgow,

Scotland) to Stoke-on-Trent (Longton, England)
 ELDON KIRKS to Ironton, Mo.
 JOSIAS MacLACHLAN from Parys, Rep. of South Africa, to Amersfoort, Rep. of South Africa
 CLARENCE MANNERS from Oakley, Kans., to Marionville, Mo.
 JAMES MANNERS from Bethany Nazarene College, Bethany, to Halltown, Mo.
 PHILLIP MARKLIN from Bonifay, Fla., to minister of youth, Winter Haven, Fla.
 CHARLES MARTIN to Smithville, Tenn.
 ALFRED T. MCKINLEY from Harmon, Okla., to Dalhart, Tex.
 GARY D. MILLER from associate, Midland (Mich.) Community, to Ludington, Mich.
 RICHARD S. MILLER to Albion, Mich.
 RANDY MORIARTY to Morehouse, Mo.
 NELS R. NELSON from Prince Albert, Saskatchewan, Canada, to Thompson, Manitoba, Canada
 HAROLD D. NEWBY from evangelism to Bloomington (Ind.) East Side
 CHARLES PARKER from evangelism to Como Lake (Coquitlam, British Columbia, Canada)
 JERRY PEACOCK to Rowland's Chapel (Chester, Ga.)
 ROY A. PEDERSEN from McPherson, Kans., to Greeley (Colo.) First

CST

Here's what to do . . .

1. Register your class immediately with the Christian Service Training Office for Unit 122.1b, "Study of the Book of Matthew."
2. Determine your needs and order an adequate supply of the text—a special Sunday school edition of MATTHEW from Volume 6, *Beacon Bible Commentary*.
3. Be sure to report the study to the Christian Service Training Office when the work is completed.

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2. Study the regular Sunday school lessons.
3. Read the textbook—the Special Sunday School Edition on MATTHEW.

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Pictured (l. to r.) are Dr. Leslie Parrott, president of Olivet Nazarene College, and General Superintendent Orville W. Jenkins, standing next to the three men and their wives ordained at the recent Northwest Indiana District Assembly: Rev. and Mrs. Mark Hostetler, Rev. and Mrs. James Boone, Rev. and Mrs. Harold Cox, and District Superintendent George Scutt.



At the recent South Arkansas District Assembly, five persons were ordained by General Superintendent Eugene L. Stowe. Pictured are (seated) Dr. Stowe and District Superintendent Thomas M. Hermon with the ordinands and their wives (l. to r.): Rev. and Mrs. Robert Hubbard, Rev. and Mrs. W. E. Money, Rev. Elizabeth Daniel, Rev. and Mrs. Richard Oliver, Rev. and Mrs. Tom Bacox.

concerts, or revivals in our churches. He can be contacted at 541 Gibson St., Fremont, Ohio 43420.—D. E. Clay, North Central Ohio district superintendent.

I recommend REV. PAUL SEYMORE from our district who is entering the field of evangelism. He is commissioned both as singer and preacher. He can be contacted at P. O. Box 94 Pittsburg, Ill. 62974.—James Hunton, Illinois district superintendent.

VITAL STATISTICS

NAZARENE PIONEER SUCCUMBS

Memorial services for Rev. H. H. Hooker affectionately known as "Mr. Alabama Nazarene," were held September 23, in the Gardendale Church of the Nazarene. Dr. Reeford L. Chaney, superintendent of the Alabama District, delivered an appropriate message.



Rev. Hooker was born November 7, 1890, in Pontatoc County, Miss. At age 16 he was converted in a Nazarene revival, and sanctified wholly the following year. He preached his first sermon in a Baptist church on the first Sunday of November, 1908, and joined the Church of the Nazarene a week later.

He attended old Peniel College in Peniel, Tex., in 1911-14, and returned to pastor the Peniel church in Mississippi for one year. He moved to the Alabama District in 1915, where he pastored Nauvoo Circuit (three churches) for two years and evangelized. At the assembly at Jasper, Ala., in 1918, he was elected district superintendent and served until 1928.

Rev. Hooker was called to pastor the mother church of the denomination in Los Angeles, Calif., and served the church for five years. He returned to Alabama to take up the work as district superintendent for four more years.

During the 14 years of his superintendency in Alabama, Hooker organized 53 churches, of which 45 are still active. He conducted the initial revivals where most of these churches were organized. During his term as district superintendent, he saw the membership of the district double three times.

While in California, Brother Hooker served on the advisory board and was elected to the General Board, but returned to Alabama before attending his first meeting. He was on the Board of Trustees of Trevecca Nazarene College for 14 years and was elected as a delegate to every General Assembly from 1919 to 1944.

He served as an evangelist of the church for 22 consecutive years. During his retirement years, he pastored Birmingham Ensley, Hartselle, and Wilson Chapel in Walker County. □

DEATHS

MRS. ADA M. BRITTON, 71, died in Des Moines, Ia., Sept. 8. Funeral services were conducted by Rev. LeDon McAnally. She is survived by her daughter, Mrs. Paul (Lucille) Pusey; three grandsons; and six brothers.

DELLA O. (SHEETS) BUCK, 79, died in Johnstown, Ohio, Sept. 16. Funeral services were conducted by Rev. N. C. McNely. Surviving are: two daughters, Mrs. Stanley (Ruth) Wilcox and Mrs. Ivan (Wanda) Daniel; two grandchildren; three great-grandchildren; and two sisters.

REV. MERLIN RALPH HERSHBERGER, 74, died in Louisville, Ohio, Oct. 6. Funeral services were conducted by Revs. Wayne Cummings, Jerome Carmicheal, and Larry Davis. He is survived by his wife, Dorothy; 2 sons, Ralph and Paul; 2 daughters, Mrs. William (Eleanor) Getz and Mrs. Leland (Janice) Covert; 13 grandchildren; and 8 great-grandchildren.

JOSEPH POLMOUNTER from Buchanan, Mich., to Clare, Mich.
 LESLIE PORTER from Royal View (Burnaby, British Columbia, Canada), to Nanaimo, British Columbia, Canada
 DOMINICK PROSPERI from Akron (Ohio) Cottage Grove to Temple (Harrison, Mich.)
 LARRY D. PRYOR from Sweetwater, Tex., to Palacios, Tex.
 LARRY D. REINHART from Enon (Springfield, Ohio), to Niles, Ohio
 BRUCE REYNOLDS from Nazarene Bible College, Colorado Springs, to Menominee, Mich.
 W. EVERETT ROTHMAN from St. Joseph, Mich., to Boyne City, Mich.
 JAMES L. SANDERS to associate, Carthage, Mo.
 GLEN W. SCHEIERN from Clarksdale, Miss., to Batesville, Ark.
 ROYAL G. SCHULTZ from evangelism to Mountain Home (Ark.) Twin Lakes
 R. WAYNE SHARPES from Overland Park, Kans., to Lima (Ohio) Grand Ave.
 DONALD W. SIMMONS from Orangeburg (S.C.) Memorial to Chapman's Chapel (Pelham, Tenn.)
 KENNETH W. SOUTHERLAND from Crewe, Va., to Montgomery (Ala.) Capitol City
 KENNETH G. SPICER from Klamath Falls (Ore.) First to Spokane (Wash.) Millwood
 WILLIAM THIGPEN to Soperton, Ga.
 JON THOMAS from Avoca (Yale, Mich.) to Fairgrove, Mich.
 RALPH THOMPSON to West Des Moines, Ia.
 J. EDMUND TURNOCK from Brooksville, Fla., to De Soto, Mo.
 WOODY L. WALLINGSFORD from Nazarene Bible College, Colorado Springs, to West Plains, Mo.
 GENE WELLS to Fairfield, Ill.
 L. G. WILLIAMS to Oswego, Kans.
 FRANK L. WILLS from Vicksburg (Miss.) Calvary to Moss Point, Miss.

MOVING MISSIONARIES

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 REV. & MRS. ROY COPELIN, Republic of the Philippines, furlough address: 311 12th Ave. S. Rd., Nampa, Ida. 83651
 REV. & MRS. HOWARD CULBERTSON, Italy, new field address: Via Toscanini 62, 50127 Florence, Italy
 REV. & Mrs. ARTHUR EVANS, Swaziland,

field address, Poste Restrant, Nhlngano, Swaziland, Africa
 REV. & MRS. LARRY GARMAN, Peru, field address: Apartado 193, Chiclayo, Peru, South America
 REV. & MRS. CLYDE GOLLIHER, Peru, new field address: Apartado 4950, Miraflores, Lima 18, Peru, South America
 REV. & MRS. FRANK HOWIE, Mozambique, new field address: P.O. Box 959, White-river, Tvl., Republic of South Africa
 MR. & MRS. JOHN LEWIS, Panama, furlough address: 21 Paterson Ave., Elmwood Park, N.J. 07407
 REV. & MRS. ELMER NELSON, Panama, furlough address: c/o Mr. Dale Willis, 789 Harvey Dr., Marion, Ohio 43302
 MISS MERYL PATRICK, Republic of South Africa North, field address: Lorraine Hospital, P.O. Box 27, Trichardt, 0980, N. Tvl., Republic of South Africa
 REV. & MRS. OATHER PERKINSON, Argentina, furlough address: 210 S. Water St., Apt. 47, Olathe, Kans. 66061
 REV. & MRS. GEORGE RENCH, Indonesia, furlough address: 316 Mission Rd., Glendale, Calif. 91205
 MISS VIRGINIA STIMER, Papua New Guinea, furlough address: 714 N. Bridge St., Linden, Mich. 48451
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 REV. & MRS. NORMAN ZUERCHER, Coloured & Indian, Africa, field address: P.O. Box 92, Florida, Tvl. 1710, Republic of South Africa

ANNOUNCEMENT

The San Jacinto Church, Amarillo, Tex., (originally Atkinson Memorial) will celebrate its fiftieth anniversary November 29 and 30. All who have had a part in the church's history are invited for the banquet November 29, at 7:30 p.m., and in the day of worship and thanksgiving on Sunday, November 30. For information write the church at 2920 W. Fifth, Amarillo, Tex. 79106 or call (806) 373-1209. R.S.V.P. for the banquet is necessary. □

RECOMMENDATIONS

REV. CHARLES DAVIDSON is a commissioned evangelist of the North Central Ohio District. I recommend him for weekends,

NEWS

OF RELIGION

SGT. VERL PARNELL, Vietnam veteran, 27, died in Lancaster, Calif., Oct. 2. He is survived by his parents, Rev. and Mrs. Orville Parnell; two brothers; and his grandfather. Funeral services were conducted by Rev. Harold Beeson.

MRS. LUCY A. PINCKARD, 94, died in Fontana, Calif., Sept. 11. Funeral services were conducted by Rev. Jack Eystone. Survivors include: three sons, Sylvester, Melvin, and Delbert; two daughters, Susie M. and Mrs. Cleopa D. Ford; nine grandchildren; and two sisters.

MRS. ANNA SHOLLER, 79, died in Wapakoneta, Ohio, on Aug. 23. Surviving are: 4 sons, Russell, Harvey, Lewis, and Raymond; 5 daughters, Mary, Helen, Dorothy, Lois, and Martha; 36 grandchildren; and 36 great-grandchildren. Funeral services were conducted by Rev. Bernard Miller.

MRS. DELBERT (LOTTIE) SUTTON, 89, died in Ironton, Ohio, on Sept. 30. Funeral services were conducted by Revs. Thomas May, J. Donald Carrico, and David West. She is survived by six children, Sterling, Wynemia, Merle, Ray, Payson, and Paul; five grandchildren; nine great-grandchildren; one great-great-grandson; and two sisters.

BIRTHS

to FRANK AND DIANE (COLLINS) BOSTICK, Nashville, Tenn., a girl, Heather Lynn, Sept. 17

to BOB AND CAROL (POWERS) BROADBOOKS, Olathe, Kans., a girl, Keely Renee, Oct. 2

to DON AND JANE (BURBRINK) DUNNINGTON, Palos Heights, Ill., a boy, Deron Wayne, Oct. 12

to WARREN AND FERN (WILLISON) GRIFFITH, Lyons, Kans., a girl, Heather Adelia, Oct. 13

to DONALD REID AND JAN (MANASCO) HARVEY, Jasper, Ala., a boy, Ashley Reid, Sept. 20

to DOUGLAS AND SUE (FREELAND) SEARS, Arlington, Va., a girl, Kara Ann, July 30

to DOUG AND SNOOKIE (GLISSON) SMITH, Orland Park, Ill., a boy, Douglas Wayne, Aug. 20

to STEVE AND NANCY (THOMSON) TAYLOR, Wilmington, Del., a boy, Daniel Scott, Sept. 25

to JAMES P. AND JUDITH (CHRISTIE) THOMPSON, Whittier, Calif., a boy, Aaron James, June 25

to DR. RANDIE AND SHIRLEY (JENNER) TIMPE, Mount Vernon, Ohio, a son, Kevin Lee, Sept. 11

to STAN AND MARY LOU (HOFFMAN) VAN ARSDEL, Coupeville, Wash., a girl, Sarah Elizabeth, Aug. 31

MARRIAGES

CHERYL DELAYNE HARRIS and DUANE MARSHALL STEWART at Abilene, Tex., Aug. 2

REBECCA CLARE MERCHANT and DAVID BRADLEY HURST at Lakeland, Fla., Aug. 2

ANN FETZER and ROBERT BORBE at Napa, Calif., June 28

JUDY ARDELL HUNT and ANDREW LEON BENNETT at Lethbridge, Alberta, Canada, Sept. 13

LINDA BLANKENSHIP and RANDY PETERMAN at Kennewick, Wash., Sept. 20

EVANGELINE HOLLY DAY and LARRY GENE RONEY at Orlando, Fla., Sept. 12

DIRECTORIES

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

JUDGE "KIDNAPPED BABIES," WORLD VISION HEAD CHARGES. A Superior Court judge in Los Angeles has ordered 20 Cambodian orphans taken from their Christian adoptive parents—a move the president of World Vision called "strange, shocking, and unprecedented."

"I risked my life to save those babies from certain death," declared W. Stanley Mooneyham at a press conference here. "I'm not going to remain silent and simply let them be 'kidnapped' by the state of California or anyone else!"

The statement was in reply to Judge Lester E. Olson's ruling that 18 Cambodian orphans be moved from the control of Family Ministries, a Whittier-based evangelical adoption agency to which World Vision gave most of the babies for placement with Christian adoptive parents.

The judge ruled as unconstitutional Family Ministries' requirement that adoptive parents be active members of an evangelical Protestant church. Mooneyham argues that the Cambodians who brought the infants to World Vision's center in Cambodia had agreed that the babies "could be placed in Christian homes."

The ruling "is a sword at the heart of every private religious adoption agency—Catholic, Protestant, Jewish, or any other faith—involvement in intercountry adoptions," Mooneyham said. "It must not be allowed to stand." □

BREAD FOR THE WORLD CAMPAIGN SUPPORTS "RIGHT TO FOOD" BILL. Bread for the World, an antihunger lobby, is organizing a nationwide "offering of letters" to obtain public support for a "right to food" resolution being considered by Congress.

Under the sponsorship of Senator Mark Hatfield (R-Ore.) and Rep. Donald Fraser (D-Minn.) the resolution would have Congress affirm that the right of every person to a nutritionally adequate diet "is henceforth to be recognized as a cornerstone of U.S. policy." During November, local churches will be asked to urge their members to write letters to their congressmen supporting the resolution and place the letters in a special collection basket. □

TV MAKES CHILDREN UNSYMPATHETIC TO VICTIMS OF VIOLENCE, EXPERT SAYS. The average American child witnesses the destruction of 13,400 human beings on TV by age 15—seriously reducing normal compassion for victims of aggression and violence, a prominent psychologist wrote in the *National Enquirer*.

"We found that children massively saturated with violence on TV become desensitized to violence," said Dr. Victor B. Cline, a psychology professor at the University of Utah. "They no longer have compassion or feeling for the victims. They don't care anymore." □

HIGH SCHOOLERS' USE OF DRUGS ON THE RISE, A SURVEY SHOWS. A national study on drugs has revealed an "alarming" increase in the use of all types of drugs in the last two years, especially among young people.

Studies released by the National Institute on Drug Abuse revealed that experimentation with marijuana is beginning at an earlier age and its use among 14- and 15-year-olds has more than doubled from 10 percent to 22 percent between 1972 and 1974.

The \$2.2 million federal study found that 6 percent of the nation's 3 million high school seniors used marijuana on a daily basis last year and at least half had tried it. □



the answer corner

Conducted by John A. Knight, Editor

■ Why do Nazarene preachers bypass the ninth article of faith in the "Manual" (dealing with justification) and emphasize the tenth article on sanctification?

If there are Nazarene ministers who neglect justification in order to emphasize sanctification, they obviously are faulty in their theology or careless in preaching a balanced gospel.

In the order of salvation, justification always precedes entire sanctification. Thus justification is foundational. One must be a disciple, justified, born of the Spirit, regenerated, adopted into the family of believers before he can effectively consecrate himself to God—consecration being a condition for entire sanctification.

But God does not merely *account* us righteous, that is, merely consider us to be so—as some would have us believe. Those whom He justifies He also sanctifies. It is this full-orbed biblical truth that Nazarenes preach. To leave off sanctification—a *real* change in man—is to preach a truncated gospel.

It should be noted that what is called "initial" sanctification—actual transformation of a sinner into a saint—begins simultaneously with justification, that is, in the moment of conversion. In this sense

all our salvation is the sanctifying work of God, so that whenever we preach biblically we preach sanctification (which encompasses justification).

While we believe in entire sanctification by which man is cleansed from in-being sin, given the fullness of the Holy Spirit, and empowered for service, we do not think it necessary to minimize conversion to make room for this further work of God. On the contrary, it is an important and necessary step in becoming all God wants us to be. □

■ We don't get in church very often but can walk to a church of another denomination. Where should we pay our tithes?

From your question it appears that you accept the obligation of the Christian to pay his tithes even when he is not permitted to attend public worship regularly. In this you are to be commended. I have known very devout persons who, though hindered from worship because of old age or illness, have nonetheless forwarded their tithes to the church or asked the pastor to place them in the offering for them.

We believe in and practice "storehouse" tithing (Malachi 3:10; Matthew 23:23). It is true that the "storehouse" spoken of by Malachi is not clearly identified. However, we should not become legalistic in our understanding con-

cerning either the meaning or procedure for paying the tithe.

For Nazarenes, bringing "all the tithes into the storehouse" involves certain basic assumptions: (1) The tithe is the Lord's (Leviticus 27:30); (2) Every Christian should be a member of a particular local congregation; (3) Church membership should normally be placed where one can worship regularly and find a place of service; (4) With few exceptions—if any—one should pay his tithe where he holds membership. It is reasonable to feel that one should support the work of the Lord where one is being nourished spiritually.

We think it unworthy of the Spirit of Christ to withhold the

tithe over an issue in a local church where no great principle is involved; for example, discontent with fellow members, pastor, or decision of the church board.

And, of course, it is good business, as well as good stewardship, to give only where monies are properly accounted for and where one knows what it is being used for. This principle excludes the giving of offerings—to say nothing of the tithe—to many independent groups.

Perhaps in your case, unless you are physically unable, someone from the church can arrange transportation for you—particularly if your present situation is more or less temporary. □

■ Is it true that the "modern" translations are taken from a different Greek text than the King James Version of the New Testament? If so, would you please comment on the differences between the texts?

The text of the Greek New Testament has come down to us in various manuscripts, since printing was not invented until the fifteenth century. Some are more important than others (the oldest are not necessarily always the best). We do not have the "originals" (called "autographs"), therefore the manuscripts (copies of copies, etc.) must be studied by the scholars and assessed of their values in seeking to reconstruct the original as nearly as possible. This work is the science of textual criticism.

The Authorized or King James Version of 1611 follows what is known as the Received Text (*Textus*

Receptus). It is now generally recognized as having numerous shortcomings. Since the text was compiled in 1550, and even since the Revised Version in 1881, many further manuscripts have come to light which give us a more reliable text, that is, one closer to the "originals."

Many imagine that the Authorized Version is a literal and accurate translation of the Greek. Several brief examples show otherwise, however. Not a single word of the expression "cast the same in his teeth" (Matthew 27:44, KJV) is in the Greek. "Bottles" of Mat-

thew 9:17 were in reality wineskins. And in Jesus' time people did not "sit at meat" so much as recline (Luke 7:36).

Modern translations such as the *American Standard Version*, the *New International Version*, and the *Revised Standard Version* have access to better Greek texts than were available to the translators in the seventeenth century. While the King James Version is eloquent in its expression—and still a favorite—the later versions (some are better than others) are valuable and helpful for sound biblical interpretation and study. □

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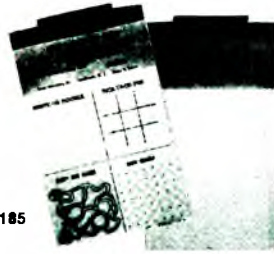
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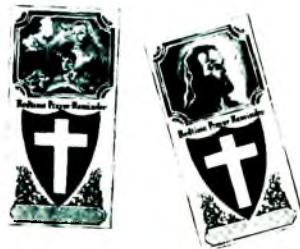
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We were singing the first congregational song in the Sunday evening evangelistic service when I experienced terrific pain in my chest and down my right arm. Not wanting to frighten my husband, I prayed silently, waiting for the pain to subside. Though the discomfort continued, I sat quietly through the remainder of the service.

Our daughter was called. Soon I was taken to the emergency room of the hospital, where I was given oxygen, and hooked to the heart monitor. After an examination, the doctor sent me to the coronary care unit.

Several days later, I was moved to a room in the medical wing and introduced to my new roommate. We enjoyed pleasant conversation. In time I told her that long ago I had given my heart to the Lord and turned my life over to Him. I talked of the privilege of fellowship with Him, of the joys of the Christian life.

I shared my confidence in the promise of Romans 8:28 and quoted the verse for her. Then I confessed, "In light of the terrific hospital expense which my husband and I cannot afford, I have been lying here wondering what good He will bring from all this."

Maxine, my new roommate, said, "Already He has used you to help me. I'm so depressed, discouraged, no hope, no goal, no God. I don't even care to live."

The next four days were the most thrilling in my entire 35 years of living the Christian life. Never have I found a person so hungry for the things of God. I tried to explain the way of salvation, and of the meaning of becoming a new creation in Christ. I shared my own testimony of how God had made me new, and had given me new purpose for living, and a goal for the future.

Maxine acknowledged she and her husband were not happy. Although they had position, houses, lands, and everything money could buy, they yet felt empty and unfulfilled. They lived from a drink to a smoke, and two of their children had left home in their early teens.

The Holy Spirit made himself known in such a beautiful way. Soon Maxine gave her heart to the Lord. The next morning she left the hospital—but a new person with a new radiance on her countenance and a purpose for her life.

The last day of the month had come, but the Lord is never late. He turned an unexpected and unwanted circumstance into an opportunity to share His love with someone who desperately needed it. □

—MRS. RUTH GROOTERS
Yakima, Wash.



FOURTH CHURCH OPENED IN LEEDS

The fourth Nazarene church in Leeds, England, was opened on Saturday, September 27.

Nazarenes from the area gathered for the official opening of the \$10,000 premises which had been originally a Jewish religious school. The dedication services were performed by District Superintendent T. W. Schofield.

The new church results from the vision of members of the Leeds First Church who comprise the nucleus of the congregation. Pastoral oversight and preaching ministry is being maintained by the Leeds First Church and Rev. Herbert McGonigle.

The congregation is shown outside the church with District Superintendent Schofield (r.) and Rev. Herbert McGonigle. □

NAZARENE INSTITUTIONS OF HIGHER EDUCATION FALL ENROLLMENT, 1975

	1974	1975	Increase (Decrease)
British Isles Nazarene College (Manchester, England)	30	32	2
Bethany Nazarene College (Bethany, Okla.)	1,041	1,045	4
Canadian Nazarene College (Winnipeg, Manitoba)	82	101	19
Eastern Nazarene College (Quincy, Mass.)	832	782	(50)
Mid-America Nazarene College (Olathe, Kans.)	880	981	101
Mount Vernon Nazarene College (Mount Vernon, Ohio)	575	781	206*
Nazarene Bible College (Colorado Springs, Colo.)	509	559	50
Northwest Nazarene College (Nampa, Ida.)	962	1,053	91
Nazarene Theological Seminary (Kansas City, Mo.)	302	346	44
Olivet Nazarene College (Kankakee, Ill.)	1,481	1,591	110
Point Loma College (San Diego, Calif.)	1,258	1,365	107
Trevecca Nazarene College (Nashville, Tenn.)	744	830	86
Total	8,696	9,466	770

Nazarene institutions of higher education increased 8.9 percent. These figures are full-time equivalent students.

*Added fourth year class.

—Edward S. Mann, Executive Secretary
Department of Education and the Ministry



MANHATTAN PROJECT REPORT

In the immediate afterglow of the unprecedented "I Care" telethon, Sunday, October 26, it is impossible to measure the impact made by the Manhattan Project Nazarenes on this city.

But there was an undeniable impact. There were a total of 490 calls for spiritual counsel, and 38 people made a definite profession of faith.

One man on his deathbed in a city hospital responded to Pastor Paul Moore's invitation and gave his heart to Jesus just 30 minutes before he died.

One woman, identifying herself

as a prostitute, responded to a broadcast interview with a "hooker" by deciding to commit her life to God.

Follow-up within 24 hours is planned for all who responded to the invitation.

It was easier to count the financial response. Shortly after sign-off time at 1 a.m., viewers had pledged \$283,129 toward the varied ministries of the Manhattan Project Church of the Nazarene. Since then, the average rate of income has been \$4,000 a day.

One thousand volunteer counselors worked and answered 400 telephones through the night. Television Channel 11 polls estimated

there were 400,000 viewers every quarter hour.

Manhattan Project Church was organized on Labor Day two years ago and presently has fewer than 100 members. □

—Department of Home Missions
John Oster, reporter

MISSIONARY MESSERS LOSE SON

Word has come that Rev. and Mrs. Glenn Messer have suffered the loss of an infant son, who was stillborn in Papua New Guinea. Burial was in Mount Hagen, Papua New Guinea, on October 4. Friends who wish to send messages may write to the Messers at P.O. Box 456, Mount Hagen, W.H.D., Papua New Guinea. □

REPORT FROM MOZAMBIQUE

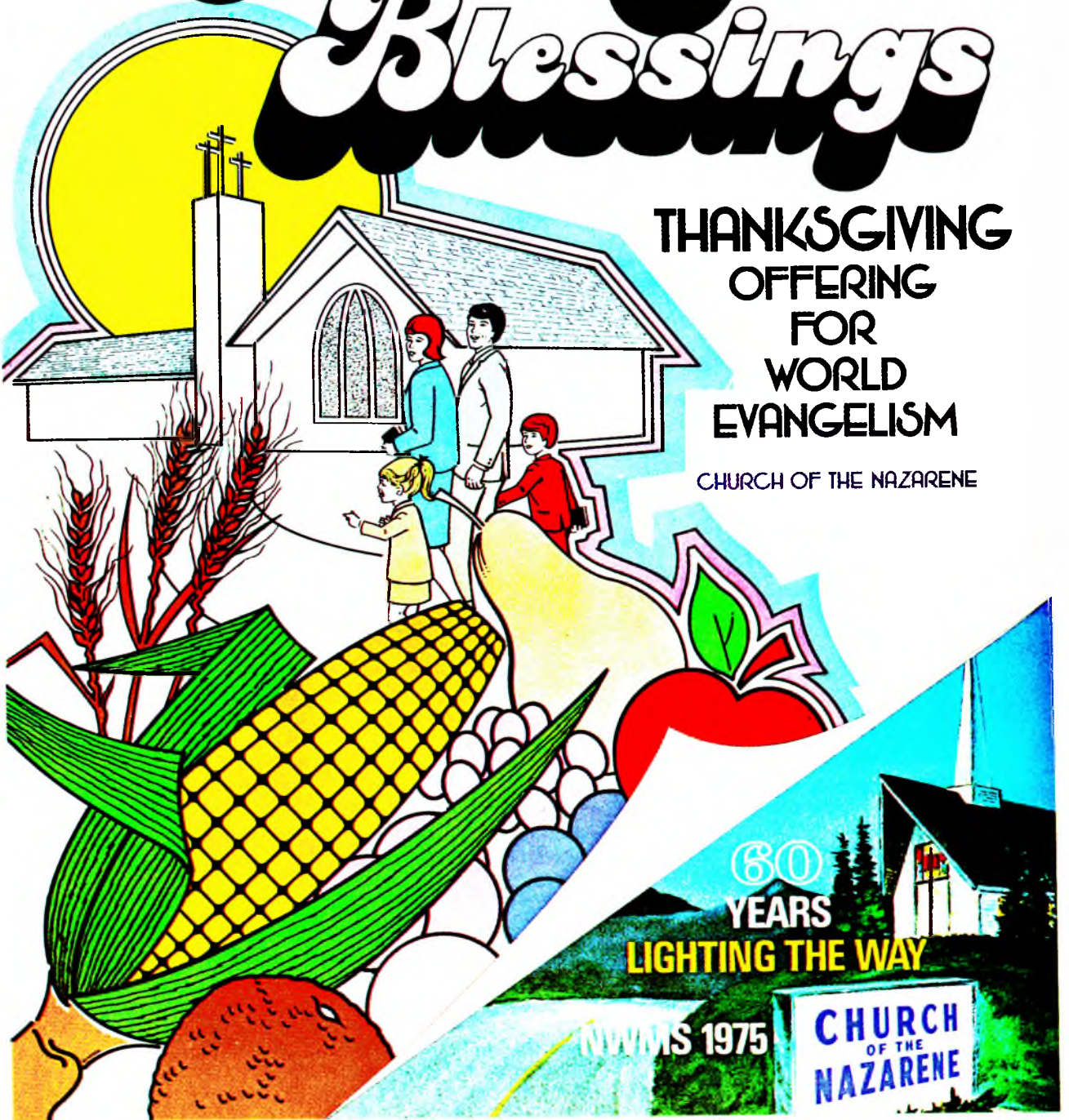
Dr. George Coulter and Dr. Jerald Johnson have been in the Republic of South Africa, and visited the United States embassy in Pretoria, to discuss possibilities of securing the release of Rev. Armand Doll and Rev. Hugh Friberg, who have been held in jail since August 29.

The men are reported to be in good spirits and have not been mistreated. □

Count Your Blessings

THANKSGIVING
OFFERING
FOR
WORLD
EVANGELISM

CHURCH OF THE NAZARENE



60
YEARS
LIGHTING THE WAY

NOV 1975

CHURCH
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NAZARENE