



HERALD OF HOLINESS

CHURCH OF THE NAZARENE / NOVEMBER 15, 1976



by General Superintendent Charles H. Strickland

Thanksgiving and Missions

IN OUR NORTHERN hemisphere the summer has ended. This portion of the earth has yielded its harvest to man, and the land awaits the snows of winter. Nature has changed its colors from summer brights to the more subdued shades of its winter moods. On the other side of the world nature has put away its winter coat and summer has begun.

In America the harvest season brings the nation to the celebration of Thanksgiving. Thanksgiving Day this year will be a significant celebration in relation to our Bicentennial year.

In our observation of America's Bicentennial, our people have been reminded of the special blessings this nation has received and which we now enjoy. Thanksgiving this year should bring reflection upon our past and present heritage and also our responsibility to share our blessings with others.

Other countries of the world observe similar days for expressions of gratitude for significant national mercies. Canada observes Thanksgiving Day the second Monday in October. Several countries observe a Harvest Festival. In all Christian countries there are meaningful experiences which merit gratitude for the providential mercies of God.

Naturally, our American Thanksgiving

does not carry national significance in our international church. But the season has been adopted in all of the world areas served by the church as a time to give a missionary offering for world evangelization. This has become a tradition in our beloved Zion throughout the world, and it plays a significant financial role in our worldwide missionary enterprise.

In what way can we more adequately express our gratitude to God than to share our blessings through giving that others may know Christ?

With the rapid advance in so many world areas of atheistic Communism and government administrations which in turn become hostile to Christian missions, there is an urgency to advance the gospel with all haste before the curtain is drawn.

There is also an urgency to prepare the church already established in these difficult world areas to maintain itself in the absence of our missionary staff. We must continue assistance to the wonderful corps of national leaders who are directing the advance of the kingdom of God to their own people.

For all that God has done for us, let us be thankful. For all that God desires to do to heal our broken and sinful world, let us give sacrificially at Thanksgiving. □

NOT EMPTY-HANDED

by BETTY MARTIN

Tulsa, Okla.

IT WAS THANKSGIVING. As the car headed toward Grandmother's, I was singing,

*"Over the river and through the wood,
To Grandfather's house we'll go . . ."*

The day was bright and sunny. It was usually rather warm in Oklahoma on Thanksgiving Day.

I sat looking out the car window, wondering what it would be like going to Grandmother's house in the snow. I had always hoped it would snow—the kind of snow that makes good snowballs. It never did.

The car had the fragrant aroma of pumpkin pie, cake, and other delectables we were taking to Grandmother's. I could already hear her saying to my mother, "Now you didn't need to bring anything." But my cousins were coming and we would not bring home any food.

I wished Dad would drive faster, but I knew there was no need to ask him. He always faithfully observed the speed limits.

Though it was early morning, I was beginning to become hungry just smelling the pies in the car, along with the thought of Grandmother's table. At Grandmother's you could have seconds, thirds, and all you wanted.

Childhood memories linger a long time. But the thing that stands out most in my mind is the fact that we never went to Grandmother's house on Thanksgiving Day empty-handed—no matter how bare our cupboard was.

My parents would have been insulted at the suggestion that they go expecting to receive without taking something. My dad would not have walked in the door and said, "Mother, we're sorry, but we had a bad year. We have had large medical bills and unexpected car expense. We just couldn't bring anything. I hope we can next year."

We might have to sacrifice and do without some things the next few weeks, but Dad would never have gone with excuses and empty-handed.

As I approach the Thanksgiving season and ask God what He wants me to give in the Thanksgiving offering, I think of my dad—tall, erect, pressed with hard times, but not empty-handed.

The past year has been hard. There have been the continued doctor bills, car repairs, dentist bills, and unexpected things too numerous to list. But how can I forget the many blessings that have come my way?

As my family sits around the table, there are no vacant chairs. We can worship God in the way we wish. His blessings are too numerous to recount. Our fellowship with Him has grown sweeter, and we have



known the great comfort of the "everlasting arms" every day of the year.

In the earlier days of my Christian life, when the plates were passed to receive the Thanksgiving offering, it seems I always had excuses and was empty-handed. But God has shown me I cannot wait to give from my abundance (I probably will never have abundance). Instead I am to sacrifice from what I have received.

When the Thanksgiving offering is received this year, I want to be like my dad—no excuses, and above all, not empty-handed. □

THANKSGIVING PRAYER

*Dear Lord, especially on this day
My thanks I give to Thee.
So many blessings crown my life—
They lift and comfort me.*

*I thank Thee now for life and home,
For work and friends so true,
For health and every joy I know—
But most of all for You.*

*May I never for granted take
These blessings from above,
May I give myself to others—
And reflect Thy gracious love.*

—LUCILE WAER
Seattle, Wash.



HERALD OF HOLINESS

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HOW CAN CHRISTIANS COUNT THE COST?

Analysis for problem solving did not originate with the "Operations Researches" of World War II. When Luke documented his perceptions of Christ, his twenty-eighth verse of the fourteenth chapter quotes Jesus like this: "... which of you, intending to build a tower, sitteth not down first, and counteth the cost ...?"

This is useful advice. It is relevant in our complex world and antedates modern principles of analysis.

We live in the most fantastic and awesome era man has ever known. It presents for each Christian simultaneously an opportunity and a responsibility. Just as Newton's physical world has for every action an equal and opposite reaction, each privilege in life brings an attendant responsibility.

How does this apply to a Christian layman and his world?

There are two distinct types of Christian laymen—one who has been converted, saved from his sins (which we could refer to as *type I*); and one who, after regeneration, has been sanctified "wholly" or filled with the Holy Spirit ... *type II*. More on that later.

What about a definition of *world*?

- to the cartographer the world is a globe;
- to the astronomer it is the universe;
- to the sociologist it is the dynamics of the earth's population in its development and structure for common purposes;
- to the psychologist it may be the totality of man's perceptions and his resultant behavior.
- But to the Christian the world is dual—both material and spiritual. He lives, functions, and behaves in a tangible environment which may affect his spiritual "world"—and upon which he can, at the same time, have an influence for good.

It is the latter world, the one on which one can exert an influence for good, to which laymen should give much attention. This "world" may be described as all of those non-Christian people and pursuits which clamor for attention and action.

As Christian laymen we should be thankful for the world—not, of course, for the temptations it may send our way, but for the wonderful and serious opportunities it offers. Wonderful because winning and nurturing a soul can be the most thrilling and worthwhile experience in life. Serious because there are so very many who need Christ's forgiving and cleansing love.

This dichotomy of privilege and responsibility has created a multiplicity of problems which deserve careful and organized analysis for best solutions. Behavioral scientists, industry, and some segments of government have developed problem analysis techniques which Christians could put to good use.

We need not fear the analysis of any problem, the "scientific" approach to problem solution—for it is merely common sense organization of factors which relate to a given question.

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Counting the Cost

by THANE MINOR
Houston, Tex.

THE SCIENTIFIC APPROACH TO PROBLEM SOLVING

This includes five basic points:

- 1) *State the problem.*
- 2) *List all relevant factors.*
- 3) *Establish criteria.*
- 4) *List all possible solutions.*
- 5) *Test solutions against criteria, and list best solutions in order of best to least best.*

It is important to take that first step—**state the problem**. Most people worry about a problem which seems to stay out in some hazy area of unreality. They never take the time to define their problem. We should write it out, look at it, think about it, redefine it, and reduce it to useful proportions.

All problems are made up of data which represent people, behavior, places, characteristics, and resources. Those which are relevant to the problem at hand should be listed in step two—**list all relevant factors**.

Elementary considerations which are relevant to nearly all problems include: goals (what do we want to accomplish by solving the problem); plans (sometimes referred to as strategy); specific immediate courses of action; contingencies (all of those things one can think of which might cause adopted courses of action not to work); and for each contingency—an alternative course of action.

The threads of ethics, economics, politics, psychology, and interpersonal relationships make up the fabric of relevant factors.

The third point, **establish criteria**, is probably the most difficult in problem solution. It usually concerns such measurements as dollar budgets, time constraints, numbers of people involved, behavior, and organizational policy.

List all possible solutions, the fourth point, will test one's originality and creativity. Don't let the "implausible" escape attention. What may seem, at

first, "wild" or unrealistic, may, upon closer examination and familiarization, appear quite valid.

For example: during the late summer of 1962 we were preparing to analyze a potential Cuban situation when that problem became real. One of the now amusing aspects of that proposed cold war game was the scenario which we first wrote to describe a hypothetical situation which could lead to a crisis. It was turned down as being implausible—we had hypothesized that the Soviets had given Castro intermediate-range ballistic missiles!

So, don't be afraid to examine in depth a possible solution which at first may appear unlikely. List all possible solutions, the not-so-good ones as well as the good ones.

The last point, **test solutions against criteria and establish a hierarchical listing of all solutions**, is just hard work. This makes the point of establishing criteria a very important one, and one which frequently is modified when the testing process begins.

THE FULLNESS OF THE HOLY SPIRIT

Regardless of the types of problems which Christian laymen recognize and the methods we use to analyze them, some things are imperative. The **type II** layman, the one who has had his sins forgiven and has then offered clean hands in consecration and received the indwelling of the Holy Spirit, will be more effective in facing the sin problems of the world and winning others to Christ.

The utilization of problem-solving techniques are not substitutes for, nor in competition with, biblical studies and prayerful supplication for spiritual guidance. They can be complementary to spiritual help and prove to the Lord our sincerity and determination in utilizing effective problem-solving procedures to promulgate Christian living.

"Sit down first and count the cost." □

Putting Your Heart into God's Work



by MORRIS CHALFANT

Norwood, Ohio

THERE WAS A TIME when a trip to the dentist for a tooth extraction was something akin to the tortures of the Dark Ages. Even today when our speech calls for a description of an unusually un-

pleasant undertaking, we are likely to say, "It is like pulling teeth."

Yet with the progress of medical science, methods and means have been discovered and utilized so that today dentists can truthfully advertise (almost) "painless dentistry." Something which was once to be dreaded has lost much of its fearsomeness. Man has discovered how to use the resources of God to make possible relatively painless dentistry and surgery.

Concerning one aspect of Christian stewardship often described as "like pulling teeth," God may have created principles for us to discover and use which make the extracting of impacted pocketbooks a painless process.

The doctor or dentist who seeks information studies the journals and textbooks of his calling. It is only reasonable, then, that as practicing Christians we should turn to the Journal and Textbook of our calling, the Bible, for valid information on the subject of giving.

Stewardship of possessions is one of the most important teachings of the Bible. It is like a golden thread that runs throughout the Bible, God's Word, from Genesis through Revelation.

Tithing was practiced by the Egyptians, the Babylonians, the Greeks, the Romans in the dawn of recorded history.

The first biblical reference to an offering to God is that of Cain and Abel (Genesis 4), where Abel's offering was accepted because it was in the right proportion and with the right spirit.

Abram paid the tithe to Melchizedek years before the Law was given on Mount Sinai (Genesis 14:20). Tithing was ordained of God (Leviticus 27:30), recognized and pursued by Jacob all of his life (Genesis 28:22), commended by Jesus (Matthew 23:23), and practiced in the early Christian era.

Tithing is simply putting God, not self, first. The conscientious tither devotes or sets aside the tenth as

SING A SONG OF THANKSGIVING

*Sing a song of Thanksgiving
To God for daily care;
Voice petitions of gratitude—
Let them ring throughout the air!*

*Sing a song for God's glory
In music from a psalm;
Lift your spirit skyward
As you worship in color or calm!*

*Sing a song in the morning
When dew is on op'ning bud;
Leave a refrain for the ev'ning,
For songs in the night are good!*

*Sing a song of Thanksgiving
And others will catch the trend,
As souls are trav'ling eternity-ward
To Creator, Redeemer, Friend!*

—OVELLA SATRE SHAFER
Gaylord, Kans.

soon as it is received. It is the "first fruits" of his labor or gain, no matter from what source received. It is God's share, the "devoted," the "separated" portion, and has first place in all thoughts of expenditure. Tithing is obedience to Christ's command "Seek ye first the kingdom of God."

When we tithe, we adopt the fairest system known for the support of God's work. We do not give "out of what we have" but "according to" the amount with which God has prospered us.

It is fair because it places everyone on the same level.

It is not a matter of financial assets alone; it lies within the realm of the heart.

The widow's mite excelled the larger gifts of the wealthy because she gave everything she had. The tithe is the minimum—10 percent of our income; the widow's mite is the maximum—she gave her all.

What the widow did had eternal value because it came from a willing and sacrificial heart.

It isn't merely the matter of how much we give, but what we have left. God allows us to keep 90 percent, excluding our offerings to Him.

A quiet Christian man who seldom missed a church service had a habit of taking his tithe to the church each payday. One day the secretary asked him why he made a special trip. Why not wait until Sunday?

"I have a bad heart," he said, "and I don't want to die with God's money in my pocket."

While we do not believe God would have held it against this man if he had died before he had the opportunity to pay his weekly tithe, his spiritual heart had much to commend it. But what about those who never tithe or give only spasmodically?

"Will a man rob God?" This searching question is from God himself. "Ye have robbed me," He said, "in tithes and offerings" (Malachi 3:8).

If God's people would bring all their tithes into the storehouse, the work of God would leap instead of limp; it would expand, rather than simply hold its own in some areas. The challenge of God through Malachi still holds: "Bring ye all the tithes into the storehouse . . . and prove me now herewith" (Malachi 3:10).

True Christian stewardship makes us partners with God, co-workers with Him. It links us with Him in a definite way. It brings our lives into harmony and cooperation with the majestic plan of redemption. For when we bring our tithes and offerings into the storehouse of God, we are in a very practical way workers together with God.

Let us not withhold the tithes until God must say to us, "Ye have robbed me." God's tithe must never remain too long in our pockets, lest His work suffer and we lose the blessing of having His approval.

Remember Jesus' words: "For where your treasure is, there will your heart be also" (Matthew 6:21). Tithing puts your heart into God's work! □

IN THE BOOKSTALL

By C. NEIL STRAIT • Racine, Wis.



Afterglow

Sherwood E. Wirt

Zondervan Publishing House, 1975, \$2.95

Here is a book that deals with the excitement and experience of being filled with the Holy Spirit, written by someone outside the Wesleyan framework. And, while it does not explore in any depth the doctrinal or theological aspects of the work of the Holy Spirit, it is an honest response to what the Spirit does.

Dr. Sherwood Wirt recently retired from the editorship of *Decision* magazine, publication of the Billy Graham Evangelistic Association. So his exposure to evangelical persuasion should need no proof. But in *Afterglow*, he pens his confessions about his lack of filling power, as results from the Holy Spirit's work. It is the humanness and honesty of the book that makes it so valid and vital.

Most books that deal with the work of the Holy Spirit are based on doctrine and mechanics. Here is one that majors on the experience.

The book also presents the concept of "afterglow" that has resulted from Dr. Wirt's newfound ministry. In short, it is the plan of an after-service prayer meeting, where individuals, seeking the filling of the Holy Spirit, are prayed for by the entire group. He presents it as the New Testament pattern in the Early Church.

The book should have wide readership, for it is a good autobiography of one who has experienced, in a fresh, exciting way, the work of the Holy Spirit. □

The Heart of Friendship

Muriel James and Louis S. Savary

Harper & Row, 1976, \$6.95

Here is a book that explores friendship in a thorough, thought-provoking way. Friendship is an area about which not too much is written. But this book examines friendship in a variety of ways. While it is not a religious book, as such, it has religious overtones.

One of the strengths of the book is the depths of friendship that the writers research. Hardly a facet of friendship is untouched. The illustrations and supportive material are convincing and make interesting reading.

There are thoughts from many fields woven into the argument of this book—sociology, psychology, religion, economics, philosophy, politics—to name only a few. The minute details of relating fully to others is what this book is all about.

The study of friendship is an area which needs to be enlarged. Perhaps a reading of this book would help us see the things we have missed. It might set us on the path of some exciting friendships. □

THE KEPT ONES

by E. W. MARTIN

Howell, Mich.

THE SEVENTEENTH chapter of John gives insight into the profound depths of Jesus' relationship with the Heavenly Father, and one must approach this prayer of Jesus with a sincere reverence for its great and sacred sublimity.

The petition has as its great burden the isolated position of the disciples when left in a hostile world without the sustaining presence of Jesus. The prayer reaches beyond the group of men associated with Jesus in His earthly ministry, for Jesus stated, "Neither pray I for these alone, but for them also which shall believe on me through their word."

Every believer has a claim on the prayer; it is a part of our heritage. The application is just as vital for the Johns, Andrews, and Simon Peters of our day as it was when Jesus first prayed, just before going out to meet His Gethsemane and Calvary.

The prayer is directed to the needs of disciples, faced with the alien atmosphere of a world that is "no friend to grace." Jesus was not praying for the unbeliever, but for those clearly born of the Spirit of God.

He was praying for a group who were not of the world, even as Jesus was not of the world—given by the Father to the Son, as a special trust. They belonged to the Father, they believed on the Son, and they kept His word. Jesus was concerned about their survival, now deprived of His physical presence, in a hostile and sinful environment.

How were these men to be kept from the evil in the world, and sustained while facing a world filled with hate? The key is in verse 17: "Sanctify them through thy truth: thy word is truth."

Jesus said these men did not need to be removed from the world to be kept from its evil. Indeed they could not be. Rather, they were to be guarded against the encroachment of evil by the power of God's indwelling Spirit.

One of the problems of Christian living is in the area of Jesus' concern. We must live in the world and face the evil so rampant. It is not really practical to withdraw from everyday life; yet we cannot partake of the evil.

Here the Church has always lived with a certain creative tension. We have a mission to the world, for Jesus commanded the disciples to go into the world and disciple all nations.

Effective witnessing demands contact and an example of victorious living. However, if I become a partaker of the world's evil, my testimony has no power, and my witness no effectiveness.

Holiness as an experience and a life does not belong in a museum, nor does it need walls of exclusion. It is rather a demonstration of the Spirit of Jesus, who did not isolate himself, but rather "went about doing good, for God was with him."

He was found in the homes of the rich and the poor. He visited the marketplace as well as the Temple and synagogue. In fact, He was accused of eating with publicans and sinners. But always His ministry was corrective of corruption, compassionate in concept, and redemptive in outreach.

Years ago, outside of Damascus, our guide pointed out a cave high up on the mountain, where there once lived a "holy" man. So holy was he, said the guide, that he never came down to the city or into its marketplace. Twice a day devotees of the holy hermit carried food to him in a basket, and water in a goat-skin. He neither greeted them nor thanked them, and they never saw his face. He was a holy man, in a hole on the side of the mountain.

A friend, perhaps irreverently, observed, "He might have been holy in that hole on the mountain, but what difference did it make?"

Jesus said, "You are the salt of the earth." If the salt is to combat the corruption of the world, it must be rubbed into the meat. H. C. Morrison stated years ago that it is our task to get the salt out of the barrel and in contact with the world's need.

Again Jesus said, "You are the light of the world," and emphasized that the candle under a peck measure will shed no radiance. It must be placed in the candlestick if it is to give light to the household.

The New Testament picture of holiness does not reconcile easily with the anemic portraiture so common today. There is a quality of ruggedness found in the New Testament disciple after the Day of Pentecost.

When the men of the Acts of the Apostles met opposition and were commanded not to preach or teach in the name of Jesus, they continued fearlessly with undiminished zeal. Their only explanation was that they "ought to obey God rather than men."

helps to holy living

Indeed, these men, living in a pagan world with its cruelty and sensuality, faced with a decadent and corrupt society, lived lives of purity and power. With their courageous witness they penetrated every level of life from the lowest slave to Caesar's throne. They did not withdraw nor build high walls around the Church. The age of asceticism came centuries later.

The New Testament Christians took their message and, with purity of life and motivation unmatched in history, were the fulfillment of Jesus' prayer in John 17: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." "As thou hast sent me into the world, even so have I also sent them into the world."

We must of necessity live in the world and sustain a relationship to it. And like the early disciples we are to be uncorrupted by it. In fact, we are to persuade men to love not the world, but rather to set their "affection on things above, where Christ . . . is at the right hand of the Father."

We have a mission to the world. That mission is not the task of the reformer. It is to be an ambassador of another world and to proclaim the message that Christ transforms and prepares us for His coming kingdom.

Once that mission is accomplished, the Master assures our future, for He promises that we shall be with Him where He is that we may behold His glory. □



Another Spirit of '76

by PETER W. GENTRY

Port Glasgow, Scotland

THE CHURCH OF THE NAZARENE really had its first distant beginnings in an English village. It happened this way. Thomas Coke, the fiery young Welsh curate of South Petherton in Somerset, was having a difficult time. He had lately come into contact with the doctrines of the Methodists, which had revolutionized his own Christian life and led him to preach for the conversion of his rough and rustic parishioners. They didn't like it, and neither did the absentee rector when he heard what was happening. Dr. Coke felt that his days in the national English church were numbered and wondered how he could get to know more about these people called Methodists whose fearless evangelism was spreading all over the country.

Then the unexpected happened, as it so often does. He heard from his friend, Rev. James Brown of the nearby parish of Kingston St. Mary, that Mr. Wesley himself was coming to pay him a visit next Tuesday. Would he care to ride over in the afternoon and meet him? Would he indeed! The two men met in the cool of the rectory parlour and Mr. Wesley recorded in his *Journal* for that day:

13th August, 1776—I preached at Taunton and afterwards went with Mr. Brown to Kingston. . . . Here I found a clergyman, Dr. Coke, late Gentleman Commoner of Jesus College in Oxford, who came twenty miles on purpose. I

had much conversation with him; and a union then began which I trust will never end.

Wesley, now over 70 and needing a second in command whom he could trust, had found his man but would not take him at once. He encouraged him to persevere with gospel work where he was, but it was no use. They drummed him out of the parish and rang the church bells to celebrate his departure, with cider flowing freely as added entertainment. So the 30-year-old parson threw in his lot with John Wesley and was soon his closest confidante.

Set apart at Bristol in 1784 to be superintendent of the Methodist work in the now independent America, Dr. Coke presided at the inaugural conference of the Methodist Episcopal Church in Lovely Lane Chapel, Baltimore, the following December. From the seedbed of that great church were to come, a century later, the first tiny plants that grew into the Church of the Nazarene and go on bearing fruit all over the world.

All from an unexpected meeting between two men in an English country village one summer day. I stood in that spot in Kingston St. Mary not long ago. It has not changed much in two centuries, and I could easily imagine the scene. My heart was saying, "Lord, let the work You began that day go on gathering strength until there are a million Nazarenes—plus—world-wide." Amen! □



CIVIL RELIGION VS

CIVIL RELIGION is an informal marriage between church and state in America. It is a national religion, a kind of "everybody's faith" which mixes together religious and political symbols, words, and events. More commonly, we refer to this as patriotism. However, patriotism in America takes on religious connotations because of the strong influence of religious and Christian groups in American history. The national motto, "In God We Trust"; the phrase "one nation under God" in the flag salute; prayers by the president; and the advocacy of patriotism by Christian groups are some examples of civil religion.

Although church and state are legally separated in America, civil religion emerges through the informal romance of church and state and pervades our entire American way of life. Consequently, we think of America as a Christian nation with a unique destiny among other nations.

One way to view civil religion or patriotism is to see it as a modern heresy which contradicts some of the basic teachings of the New Testament. Because Christian symbols, words, and language are used to describe political and national events, civil religion becomes a subtle heresy since at first glance it sounds good to have everyone using "our" Christian terminology. Our hearts are warmed when we hear public officials making references to God and praying, and we assume that everything is okay since they must believe as we do.

However, if we look beneath the surface of civil religion, we find considerable false teaching cloaked in religious dress. Many of the substantive teachings of the New Testament are turned around and twisted to mean almost the opposite of their original intent. In the lines below I have tried to identify some of the areas and issues where New Testament teaching contradicts the commonly accepted beliefs of American patriotism. Civil religion can be viewed as a "warm, fuzzy" religion in contrast to some of the "cold, prickly" emphases of the New Testament.

CIVIL RELIGION

1. The way of faith is so broad and easy that everyone can follow. Civil religion attempts to offend no particular religious, ethnic, or political group; it is general enough so that all types of diverse groups can participate. As a representation of the American way of life, it is the most natural thing to participate in, since one is culturally born into civil religion.

2. Public displays of piety are acceptable ex-

pressions of religion. The religion of patriotism consists primarily of mass displays of piety in speeches, inaugurations, and parades which are publicized by the mass media.

3. The greatest sacrifice one can make is to die defending one's own country. Memorial Day sermons and speeches suggest that the greatest sign of allegiance is the willingness to die for the country. In dying for the defense of the country, one is doing his righteous duty to God.

4. The enemies of the nation are opposed to God and should be hated and killed. Countries which are formal enemies of the U.S. are defined as evil. Loyal American citizens are taught to hate them and to be willing to kill them in battle.

5. National trust in military might is an expression of the nation's trust and belief in God. The phrase "In God We Trust" suggests that the nation believes in God and follows God's direction and guidance. A huge defense budget and overkill power is viewed as God's way of caring for and protecting the nation.

6. America's economic prosperity is seen as a sign of God's blessing. A high standard of living, affluence, luxury, and a rising GNP are interpreted to mean that God is blessing America in a special way.

7. American cultural values are a modern expression of Christianity. Success, competition, and achievement cultivated by individualism are viewed as orthodox characteristics of the Christian life.

8. America has a special destiny in God's plan unlike other nations. America is frequently viewed as God's New Israel, as a paradise He is creating out of a wilderness. The nation is viewed as a redeemer nation among other nations with a special messianic role.

9. The Old Testament continues to be God's present plan for the American nation. The majority of biblical references used in civil religion come from the Old Testament, with the underlying assumption that the American nation is now God's chosen nation occupying a special piece of geography, and the American people are His new elect.

10. Good religion consists of trusting in God and being grateful. Much of the theology of American civil religion says that we continue to believe and trust in God and we are thankful for His guidance and protection for the country. The national motto admonishes citizens to just trust in God—whatever that means to them.

11. Salvation consists of believing in any kind of God. References to God in civil religion are very bland and fuzzy. Frequently terms like "The Father

by DON KRAYBILL

NEW TESTAMENT CHRISTIANITY



of Mankind" or "Divine Providence" and "The Guiding Hand of the Universe" are used.

12. *Civil religion suggests that the way things are is the way they ought to be.* American religious patriotism comforts the troubled in a priestly manner. God is the "nice guy" who makes us feel good and blesses whatever we want to do.

NEW TESTAMENT CHRISTIANITY

1. *"Enter by the narrow gate . . . for the gate is narrow and the way is hard, that leads to life, and those who find it are few"* (Matthew 7:14, RSV). Jesus portrays the way of faith as a difficult one which only few persons will be willing to accept. The imagery of salt in the New Testament suggests that the Christian faith never becomes a broad faith that everyone in a society accepts.

2. *"Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven"* (Matthew 7:21, RSV). Jesus advises us to pray in our closets rather than on street corners and urges us not to heap up empty phrases as the Gentiles do.

3. *"This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends"* (John 15:12-14, RSV). In reference to His own life Jesus suggested that the greatest sacrifice and the greatest symbol of love occurs when a man is willing to lay down his life nonresistantly to save the life of a friend. His suffering example on the Cross illustrates the perfect, nonresistant sacrifice so that others may live.

4. *"But I say to you, Love your enemies"* (Matthew 5:44, RSV). The clear teaching of Jesus is that enemies, as well as friends, should be loved and cared for.

5. *"Beloved, never avenge yourselves, but leave it to the wrath of God; for it is written, 'Vengeance is mine, I will repay, says the Lord'"* (Romans 12:19, RSV). Retaliation is not the way of a Christian. Evil is not overcome by evil, but rather with good.

6. *"Woe to you that are rich"* (Luke 6:24, RSV). *"What is exalted among men is an abomination in the sight of God"* (Luke 16:15, RSV). In the New Testament wealth is a curse rather than a blessing. The poor are the ones who receive the blessing of God.

7. *"A man's life does not consist in the abundance of his possessions"* (Luke 12:15, RSV). Jesus suggests that if a man appears to save a life according

to the values of his society, he will have lost it spiritually. And the man who makes it spiritually will appear to be a failure.

8. *"You are a chosen race, a royal priesthood, a holy nation, God's own people"* (1 Peter 2:9, RSV). The New Testament makes it clear that God loves the whole world. He shows no partiality to persons in any nation. No nation has a special place in His plan. His primary agent in the world is the Church, not a particular chosen nation.

9. *"In these last days he has spoken to us by a Son"* (Hebrews 1:2, RSV). Jesus, as God's final and definitive Revelation, represents His rejection of a special ethnic group and select nation. The New Testament is a story of God's love transcending national, political, and ethnic boundaries. Today God works with the followers of Jesus in every nation.

10. *"Repent, for the kingdom of heaven is at hand"* (Matthew 4:17, RSV). The emphasis of Jesus' teaching in the New Testament is on leaving one's possessions, turning around, and selling out and following Jesus. There is a strong emphasis on decision-making which has direct consequences for daily living.

11. *"I am the way, and the truth, and the life"* (John 14:6, RSV). The New Testament identifies Jesus clearly as God's Word in the flesh, the concrete manifestation of God.

12. *"Woe to you, scribes and Pharisees, hypocrites! for you tithe mint and dill and cummin, and have neglected the weightier matters of the law, justice and mercy and faith; these you ought to have done, without neglecting the others"* (Matthew 23:23, RSV). Jesus troubled the comfortable of His time. He did not bless things the way they were, but rather called the religious practices of the day into judgment. He did not sprinkle holy water over the social and economic practices of His day.

Civil religion is a Pharisee religion which presents itself in a religious manner with superficial spiritual terminology, but which in substance is heresy. As typical of Pharisee religion, it uses religious language and God-talk for its own purposes to bless and legitimate national policies and program. The curses of the New Testament become blessings in American civil religion, and the blessings of the New Testament are cursed in civil religion.

The follower of Jesus in modern America needs to exercise discernment in sorting the wheat from the chaff in national religious ritual and rhetoric. The way of Jesus is narrow and hard and contrasts sharply with the comfortable, sweet, and pious faith of American civil religion. □



FAMILY

Pertinent

by NINA E. BEEGLE
Warsaw, Ind.

STOP SQUIRMING!" "Keep your hands in your lap!" "Don't yawn during the Scripture reading!" "Poke your sister so she'll wake up!"

These are the wrong sound effects for the family altar time. No wonder the children groan when devotions are announced. They're tied in knots. It's so late (or early) they can't stay awake. Or, there is nothing in it for them.

There has been a serious decline in the family altar tradition. Why? Recent national statistics point up its importance and may give a clue:

One of every three marriages ends in divorce;

One out of 50 marriages ends in divorce among couples who have church weddings;

One in several hundred marriages ends in divorce among couples married in church who *attend* church;

Among couples who attend church regularly and *hold family worship in the home*, only 1 of every 1,103 marriages ends in divorce.

Our youngest once said, "The coziest time is when we're all home [how rapidly that time flees!] and we sit around and talk about God and the Bible and things." She was talking about the unstructured, unhurried family prayer and share times.

I remember too well some other times. When we finally got the six children herded together, Father read the scripture. He prayed. Mother said, "Get to bed quickly now. It's past bedtime." Duty performed. Little accomplished. It's not enough to poke this important function into a little slot as a last gesture.

We've been taught that we must establish a special time and keep it. That's ideal. And it usually works when the tots are all swinging their legs under the table. But by the time their feet reach the floor, they each have a different schedule and are flying off in all directions at all hours—yes, even foregoing meal-time.

Might as well give up. Change with the times.

No. Just change. If, like at our house, Mom works, Dad travels, and kids are all caught up in separate whirlpools, scheduling may be likened to a four-ring circus. We've had to learn flexibility. Sometimes we join hands before the first departure in the morning (from four to six different departure times) and quote a scripture promise for the day, bow our heads, and ask God's protection and blessing. Another time we might sit in the living room in the evening and have a Bible study-share-prayer time that lasts more than an hour. It varies of necessity. Sometimes (I hate to admit it) we miss it altogether.

But give up? Never.

Along with flexible *scheduling* we need flexible *methods*. Here are some of the variations we've used to give family altar time a shot in the arm:

Ask the children to be on the lookout for something they can contribute: a poem, a scripture verse that had special meaning for the day, a quotation (e.g., "You cannot test the resources of God until you try the impossible"), a verse of song, a testimony or magazine article. One daughter surprised us by reading an article which suggested ways children and young people could help bridge a communication gap.

Always leave freedom for comment or question (steering it back on course if it strays too far).

After Bible reading ask, "What do you think was the key scripture verse?" At our house everyone helps to decide and then we repeat the verse together several times.

Have a "praise time" when we ask, "What did God do for you today?" (Prepare yourself for some surprises.) This helps children to look for spiritual benefits beyond ice-cream cones.

Ask for prayer requests. We've prayed for cats,

ALTAR— or Passé?

birds, broken toes, and cars. I remember well the tears that accompanied a fourth grader's request for a little girl who had few clothes and few friends . . . and the time we prayed for a grouchy teacher.

Share spiritual victories. Children begin seeing the working out of God's will in things they thought commonplace.

Let each one pray. They'll need help at first. Later on just sentence prayers are good for reluctant pray-ers. An unknown youth wrote:

*You know me and my big mouth
That's always open wide.
I'm always saying things that should
Be bottled up inside.*

*Sunday I said, "It's easy to pray."
My teacher took up my boast.
"Tom will lead the class in prayer."
I almost gave up the ghost.*

*But at home I'm used to family devotions,
I'm not afraid to pray.*

*I opened my mouth . . . God gave me words
And told me what to say.*

If the family altar shows signs of becoming meaningless or perfunctory, it may be not only our methods that need revision, but our ingredients also. We used to ask: Are our children learning the Bible? Finding support for convictions that are forming? Being directed in the application of the Word of God to their own lives?

Remember, first of all, the Apostle Paul didn't use the King James Version of the Bible. Use one of the contemporary translations. "Suffer the little children . . ." (Luke 18:16) will come across much clearer as "You must let little children come to me, and you must never stop them" (Phillips). Or how about ". . . because the bowels of the saints are refreshed by thee, brother" (Philemon 7), as compared to ". . . because you, brother, have refreshed the hearts of the saints" (NIV)?

Secondly, is religion just something we do at bedtime, or does the Word come alive because the children have seen it in our lives day by day? We neutralize the Word if we are not living proof.

Our youngest are teen-agers now—looking for acceptance, questioning, searching. Instead of coming home from school with "Mommy, the teacher said . . . Is that true?" they are apt to be heard asking us, "But how do you know you are right about that?"

Family altar is more important than ever, and it needs to be a setting where they may "let down," "sound off," and release tensions—about school, friends, church, home, even the things they like or don't like about family altar time.

Leslie Parrott, in *Easy to Live With*, says, "If the relationships in the home are so fragile that an honest expression of tension-releasing behavior cannot be absorbed, then the family foundation is faulty."

The family altar reveals the foundation but strengthens it as well.

This makes it pertinent, not passé. □

HOW CAN I THANK THEE?

*How can I thank Thee
Enough, dear Lord,
For this beautiful Book You've
given?*

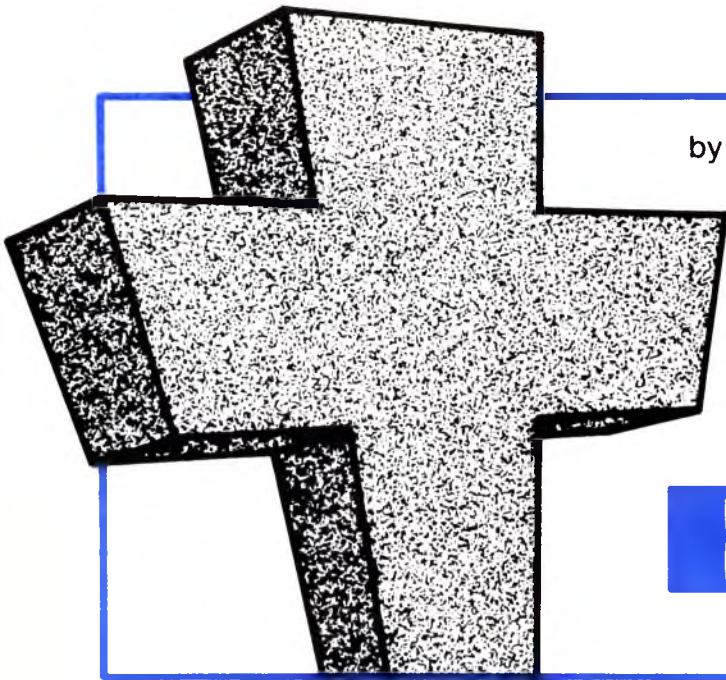
*Guiding my steps
Through shadow and light—
To the very gateway of heaven!*

*And, what's more—You've sent me
An angel band
Surrounding me night and day,
To deliver me out of
The enemy's hand,
Lest I falter and go astray!*

*How can I give thanks for
Your presence divine,
Dwelling within my heart?
This constant assurance that
Jesus is mine,
And that He will never depart!*

*Oh, how can I thank Thee
Enough, dear Lord?
No way—but living for Thee,
And joyfully spreading
The glorious news
Of what You have done for me!*

—ALICE HANSCH MORTENSON
Racine, Wis.



by THEODORE P. ESSELSTYN

*President
South African Bible College
Florida, Transvaal*



This I Believe

I BELIEVE WE HAVE A HIGH CALLING

Paul wrote to the Philippians, "I press toward the mark for the prize of the high calling of God in Christ Jesus" (3:14). He then urges those who are perfect to do the same. This concept of a high calling has been a concern of Christians throughout the ages and has manifested itself in many ways. In some periods of history, and perhaps even among some today, it has been interpreted to mean that secular work is low and church work is high. At other times and places poverty, self-sacrifice, or monastic austerity have been interpreted as the highest calling.

That God calls us is sure. Jesus called in a variety of ways: "Come, take up your cross and follow me." "Follow me and I will make you fishers of men." "Go ye into all the world . . ." "As the Father hath sent me, so send I you." The list could go on and on. Is this the "high calling"? I believe so. Jesus calls me to join with Him in the accomplishment of the purpose for which He came into the world. Can there be a higher calling than to join with the Creator in the salvation of His creation?

It is clear that His call demands that we turn away from all that is evil. Repentance is an essential. Paul's statement, which we have quoted above, and Jesus' command, "Tarry until . . ." also make it clear that response to this call can only be effective when the Holy Spirit has been allowed to cleanse and to fill my life. At this point I must recognize that I am a witness. A witness is someone who has experienced—seen, felt, touched, knows—a fact about which he is called on to testify. All sanctified Christians are witnesses. Some may be more effective than others, but nevertheless all are witnesses.

But the high calling touches more than taking up my cross, following Christ, being sent as Jesus was

sent. It involves a commitment to helping men get saved that takes precedence over all else.

To mankind at creation came the command to subdue the earth, the right and responsibility to bring the fullness of the earth into the service of man. Who other than a Christian is capable of making the most and getting the greatest enjoyment out of the creation of God? It was a wonderful day in my life when as a Christian I learned that God wanted the best for me; that Christianity and poverty were not synonyms; that He wanted me to enjoy the fruits of the earth and the fullness of it. It is wonderful to revel in the good things which God has made, to enjoy the best quality which the hand of man can produce from His creation. Nevertheless, God calls us to make secondary our right to these good things. The primary fact of my life must be the same as that of Jesus—the salvation of mankind.

To mankind has come responsibilities—responsibilities for our families, for wives, husbands, children, parents. These are not trivial, and the Word makes clear that the man who makes light of such responsibilities is sinning against God and man. Jesus even condemned the man who tried to shirk responsibility for his parents by thrusting it onto the Temple (Mark 7:11). Nevertheless, Jesus also declares that such grave responsibilities must be secondary to taking up the cross and following Him (Luke 14:26).

Thus I believe that we have a high calling, and that calling is to bring salvation to the world in which we live. We are called to set as the top priority of our lives working with Jesus Christ to accomplish His great mission here. We must be ready to set aside all else—material goods, family, friends, and comfort—to complete this mission. □

MANY CHRISTIANS appear to be dangerously vulnerable to cultic influences." So writes a widely known evangelist, Dave Breese, who defines a cult as "a religious movement which distorts or warps orthodox faith to the point where truth becomes perverted."

Recognizing that most of us have neither the time nor the inclination to become familiar with the specific teaching specialties of these cult-type manifestations, Evangelist Breese has compiled a list of typical characteristics of cultic groups. At first he put the list in a pamphlet but later expanded it into a small but valuable paperback book entitled: *Know the Marks of Cults* (published and copyrighted by Victor Books, 1975).

Here's his list, together with a bit of summary of his point of view and some comments of my own. You may find them both interesting and helpful:

1. Extrabiblical Revelation. A very common cultic characteristic is to put some other document alongside of (or maybe even above, in actuality) the Bible and claim special revelatory standing for it. Sometimes these writings came from a leader claimed to be especially "divinely inspired."

2. A False Basis of Salvation. The Bible teaches that salvation is the free gift of God through faith in the atoning work of Christ. We can neither earn nor merit our salvation. But many groups teach "salvation by works" or by something other than faith in Christ. Not all the door-knockers and literature-passers are there as joyous witnesses to experience in Christ; some are "working" at their supposed "salvation" and hoping they will have done enough to finally get included in the elect!

3. Uncertain Hope. This one is somewhat akin to the "works" salvation approach. Some cult groups keep their devotees in endless doubt as to their standing and by this press for more money, more time, more prescribed "works." In some instances, something akin to bondage ensues, and so testify some of the escapees!

4. Presumptuous Messianic Leadership. "Only Jesus Christ deserves disciples!" writes Breese. But many of today's cultic type religious leaders expect and receive a type of adulation that should be reserved for God alone, and they tend to bind their followers to them in ways not wholesome. "One of the marks of a cult is that it elevates the person and words of a human leader to a messianic level."

5. Doctrinal Ambiguity. "Never in the history of the world have there been so many confused and contradictory religious propositions pressed upon people in the guise of truth." This is particularly true of some forms of non-Christian oriental mysticism so popular currently. The stress is commonly sub-rational, emotional, vaguely mystical, and without a clear or understandable basis.

TYPICAL MARKS of the CULTS

6. The Claim of "Special Discoveries." Some long-lost "secret" is proclaimed as suddenly discovered—the secret of "prosperity, health, victory over environment," and so forth. The aura of "mystery" is promoted and for a fee you will be "initiated." This sort of thing has a history that goes all the way back to the Apostle Paul and those who threatened to pervert the pure gospel in Colossae!

7. Defective Christology. Most of today's cults deny in one fashion or another basic biblical teachings concerning the nature and work of Christ.

8. Segmented Biblical Attention. The cultic trend here is to pick and choose a few biblical emphases that support or appear to support a particular teaching stress but largely ignore the balance of the Bible or anything like a really full-orbed biblical message.

9. Enslaving Organizational Structure. Writes Breese, "An almost universal characteristic of the cults is the creation of a monolithic, merciless, and entangling organizational structure." The loyalty appealed to is something other than Jesus Christ—the human leader, the institutional cause, the organizational growth. It can and does become almost "slavery."

10. Financial Exploitation. Here Breese suggests that reading the newspapers will provide examples of "shameless financial exploitation" by cultic practitioners, some of whom demand even a "triple" tithe from their followers—and get it, to the detriment of the followers' personal and family welfare. Sacrificial giving is to be commended for truly needy causes, but many a cult leader has been a notoriously lavish liver.

11. Denunciation of Others. "Some of the most bitter imprecations in print are the scathing calumny of cultic messiahs upon all who do not believe their views and join their organizations." There has to be a line somewhere between true devotion to perceived truth and the type of attacks on others that appear to be an operating style to win support.

12. Syncretism. Some cultic groups appear to support a sort of mishmash of ideas currently faddishly popular. It would almost seem that the leader said to himself, "Now what kind of emphases will the people readily 'buy'?" And then he proceeds to hand out just that.

That's a pretty sobering list. Evangelist Breese has 128 pages of exposition on these 12 "marks." Those of Wesleyan theological persuasion will note his Calvinistic stresses. But some very basic and needed emphases are set forth here. If this whets your appetite for a more detailed account, you'll find it in this book—with names, faces, and places. □

by HAROLD L. PHILLIPS

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IT CAME TO ME as plain as the low beam shining on the highway in front of our car. It was on farmer's highway number 94, and we were traveling from Kit Carson to Colorado Springs. But it's the same on any highway. You can only see the length of a beam, and you must travel that way. It's one beam's length at a time.

Life's highway is like that, too.

Here is an old Hebrew version of Proverbs 4:12:

As thou goest, thy way shall be opened up step by step before thee.

My wife read me that promise as I was leaving the

house one morning, several years ago, for Nazarene Bible College. I had one year to finish and there seemed to be insurmountable financial difficulties in the way.

But I took it a step at a time and those difficulties vanished.

I have encountered other difficulties since then but find that the promise holds true every time.

A nation travels that way, too. Solomon prayed the most lengthy prayer ever recorded in the Bible (1 Kings 8). As he finished, he implored the Lord to "maintain the cause of . . . his people Israel, *as each day requires*" (v. 59, italics mine).

If the needs of a nation are cared for a day at a time, it seems to me that God would find no great difficulty in caring for the needs of an individual in the same way. Jesus thought so, too. He said, "Do not be anxious about tomorrow, for tomorrow will be anxious about itself. Let the day's own troubles be sufficient for the day" (Matthew 6:34, RSV).

This day is mine. I can only travel life's highway a day at a time. Even if I should live 1,000 years, I could only live them a day at a time.

I drive life's highway but I can only drive a light's beam at a time. If I stop, the beam stops, too. As I continue, the light is given me to proceed. We made it from Kit Carson to Colorado Springs last night because we traveled a beam's length at a time.

Another thing to think about: We can only live in the will of God a day at a time. True it is that God has a long-range plan for each of us, but we can only walk the *daily* path. A man's life tenure on this, the Lord's, earth is measured in days, not years. If I live today, and every day, in the center of God's will, then at the conclusion of my journey my life will have been a successful one.

Today, Lord, we bring our troubles and anxieties to You. We know also that You are aware of the deep desires and aspirations of our hearts. We desire, above all else, to live this day precisely as You would have it. Give us, we pray, the light to walk a step at a time. The day is ours, and we thank You for it. Amen. □

by J. V. WILBANKS

Black Forest, Colo.

This Day Is Mine





By **PAULINE SPRAY**
Sparta, Mich.



Happiness Is . . . A Grateful Heart

Shari, then two; her parents; and Baby Sister were traveling "over the hills and through the cities" to spend Thanksgiving Day with us. Shari, fastened securely in a seat belt in the backseat, sang happily, "Thank You, Lord, for restaurants."

Have you ever thanked the Lord for a restaurant? I'm sure I have while traveling, but so often we fail to thank Him for the ordinary, commonplace things of life. Sometimes it takes a little child to remind us that His praise should continually be in our mouth—not just at this special season of the year, but moment by moment, day in and year out.

"Happiness is rarely absent; it is we that know not of its presence" (*Maeterlinck*). Happiness comes with a grateful heart. One way to know if you're happy is to count your blessings. When you begin enumerating everything the Lord has given you, it isn't long until your emotions have changed radically.

If we modern-day housewives are tempted to complain over trivials, we need to read frequently this excerpt taken from Granny Bee Bee's diary. It is one of my favorite clippings:

Recet for Washing Clothes

1. Build fire in back yard, to het kettle of rain water.
2. Set tubs so smoke wont blow in eyes, if wind is pert.
3. Shave one hole cake lie sope in bilin water.
4. Sort things, make 3 piles, 1 pile white, 1 pile cullard, 1 pile work britches and rags.
5. Stur flour in cold water to smooth, then thin down with bilin water.
6. Rub dirty spots on board, scrub hard, then bile.
7. Rub cullard, but don't bile, just rench and starch.

8. Take white things out of kettle with broom stick handel, then rench, blew and starch.
9. Spread tee towels on grass.
10. Hang old rags and britches on fence.
11. Por rench water in flower bed.
12. Scrub porch with hot soapy water.
13. Turn tubs up side down.
14. Go put on clean dress, smooth hair with side combs, brew a cup of tee, set and rest and rock a spell, and count your blessings.

One day we called on an elderly couple who at that time had been married 58 years. He was an invalid. She got around the house with the aid of a walker. Neither was able to leave the house. "Oh, sometimes I get discouraged," she said, "but then I begin to think of all the things we have to be thankful for—we have enough to eat, we're warm, we can hear, we can see." She added cheerfully, "Then I feel better. People have a lot to be thankful for."

Occasionally I have made a special effort to thank the Lord for the many material blessings He has bestowed on my husband and me since we were married. I've recalled our first home, scantily furnished, mostly with borrowed furniture at that. As I've looked about the rooms of our present home, I've thanked Him for the many items, one by one, that we have accumulated since those lean depression days. And my heart has welled with gratitude. Truly He has been wonderful to us . . . and to our children. And I cannot help exclaiming with the Psalmist, "Blessed be the Lord, who daily loadeth us with benefits" (Psalm 68:19).

But I am also reminded that Paul said we are to give "thanks always for all things" (Ephesians 5:20). It isn't difficult to say, "Thank You, Lord," for the good things that happen to us; but it is sometimes more challenging to feel grateful for frustrations and hardships. But as His children we must recognize that God is in all He allows to come to us. "It's marvelous how the Lord worked," my friend Ellie has said many times, despite much physical suffering.

The social secretary at the White House was asked in an interview what advice she would give to her successor. She replied, "Enjoy every minute of it—even the frustrations."

Blessings can come even from our failures and frustrations if we look for them. Times of suffering and hardship can create precious memories. Remember when the children were still under feet (my mother declares they were the happiest days of her life)? You wondered how you would buy more shoes and pay the grocery and doctor bills. When the baby cried, the older children fussed, and the water pipes froze, you didn't know what to do first. Now the children are grown and gone, and you look back on those times with yearning and nostalgia.

Even troubles can produce happiness if we take a creative attitude toward them. God often teaches us our most precious lessons during periods of adversity. And failures cause us to look for new and better ways of doing things, thus increasing our effectiveness.

Grenville Kleiser said, "Be grateful. Begin the day with gratitude for your opportunities and blessings. Be glad for the privilege of life and work."

Praise opens the door to God's presence. As we express our appreciation to Him and assure Him of our devotion, His great heart is warmed and He warms our own hearts in return. Yes, "it is a good thing to give thanks unto the Lord" (Psalm 92:1).

"Happiness is . . . a grateful heart." □

Editorially Speaking . . .

by W. E. McCUMBER

TO FATHER'S GRAND HOUSE

When I was a boy in school, we sang a Thanksgiving song which began

*Over the river and through the woods
To Grandfather's house we go,
The horse knows the way to carry the sleigh
Through the white and drifting snow.*

I grew up in Miami, Fla., and had seen neither snow nor sleigh! But we loved the song because of the theme; being in a warm, loving family circle at Thanksgiving.

After I found Christ and united with the church, a new family opened its heart to me. How I loved to be with my brothers and sisters in the Lord! At Thanksgiving I knew the joy, not of being in Grandfather's house, but in my Father's grand house, the house of worship.

As Thanksgiving Sunday approaches, we should all be in church if it is possible. There is no finer family fellowship and no better way to express our gratitude for the abundant blessings of God. Nothing trivial should keep you from God's house on that day.

In Colonial America our Puritan fathers tramped through snow, armed against possible attack from marauders, to attend their crude log churches. The aims of their resolute hearts centered in God, the Bible, and human freedom. We are scarcely worth our heritage if we jeopardize our cherished freedoms by ignoring God, forsaking the Bible, and neglecting the church.

By horse or however, let's go to our Father's grand house next Sunday! □

A DAY OF SPIRITUAL TRIUMPH

Three dates stand out in the history of Thanksgiving Day.

The first is the date of the first winter. But the next fall found them well provided with meat and grain. Gratitude for survival in the face of heavy odds prompted Gov. William Bradford to decree a special Thanksgiving Day. Joined by friendly Indians, the pilgrims spent three days feasting, praying, and listening to sermons.

The second important date is November 26, 1863, when Thanksgiving Day was observed as a national holiday for the first time.

Sarah Hale, magazine editor and advocate of women's rights, persuaded Abraham Lincoln to issue a proclamation establishing Thanksgiving Day as a national observance. He was easy to persuade. As one of his biographers said, "He knew how to say thank you to men and to offer praise to God."

The first national observance took place during the Civil War. The North had cause for gratitude. Grant had just smashed the center of rebel resistance at Chattanooga, paving the way for Sherman's fiery march to the sea. The battle of Chattanooga ended on November 25.

The South did not share the holiday. On the 27th, Sam Davis was hanged as a spy. His death was symbolic of the Confederacy's plight. Grant's war of attrition was to strangle their military resistance as surely as Yankee hemp choked life from the brave young private.

Against this backdrop of war and grief Lincoln

summoned the people to thanksgiving for "bounties which are so constantly enjoyed that we are prone to forget the Source from which they come . . ."

The third date of interest fell in November, 1939.

From Lincoln to Roosevelt the nation observed the last Thursday of November as Thanksgiving Day. FDR proclaimed a date one week earlier, to give merchants a longer shopping period between Thanksgiving and Christmas.

Some states dubbed the change "Franksgiving" and stubbornly observed the traditional date. To end the wrangle Congress decreed that after 1941 the fourth Thursday in November would be a legal holiday for Thanksgiving.

A hard, knotty, and glorious fact lay behind the rejection of "Franksgiving." The nation recognized the day as a tribute to the victory of spirit, not just an occasion of praise for material blessings. Juggling the date for mercenary reasons contradicted the spiritual value of the heritage.

The Pilgrims had braved the perils of the New World because, as Francis Russell said, "they valued their inner rights as individuals about outer security."

Sarah Hale exemplified the same courage of spirit. Her writing career was begun to support five children when she was widowed in 1822.

President Lincoln had borne the burden of a divided nation and the sorrow of many bloody battlefields upon his broken heart.

Thanksgiving Day, therefore, became an American

*Around the world our Thanksgiving Offering will become incarnate.
It will be transmuted into people who heal the sick, feed the
hungry, shelter the homeless, teach the ignorant, and evangelize the lost.*

way of expressing gratitude for material benefits which would be surrendered when necessary in order to cling to spiritual values and personal freedoms. Against this heritage the cash register lost. "Franks-giving" collapsed and Thanksgiving survived. "The nation with the soul of a church," to borrow Sidney Mead's description, would not consent to barter that soul away.

We must not miss the lessons of this heritage. We must remind ourselves that God is the ultimate

Source of all good. We must remain grateful for His mercies in the midst of all our troubles and sorrows. We must not take for granted our freedoms. As Lincoln wrote, "They are the gracious gifts of the Most High God, who while dealing with us in anger for our sins, hath nevertheless remembered mercy . . . they should be solemnly, reverently, and gratefully acknowledged as with one heart and one voice by the whole American people." □

OUR THANKSGIVING OFFERING

Our annual Thanksgiving Offering for missions will be received on Sunday, November 21. The goal this year is an exciting one—\$5.2 million. That's right! Five million, two hundred thousand dollars.

This figure alone gives us abundant reason for thanksgiving to God. Our denomination has grown and prospered to the point where we can set a realistic goal of over \$5 million for missions before our people. Surely God has wonderfully blessed our labors for Him across the past years. He has multiplied the people and dollars and evangelism of earlier days and has brought us to the place where we can do this much, and more, for His kingdom.

So large an offering deserves a moment of analysis. Just what is the Thanksgiving Offering?

For one thing, it is a gesture of love.

Because God loved us, and because we love God, we give in order that the circle of God-lovers in the world might be enlarged. We do not face the challenge of this offering as slaves lashed by duty. Rather, we give as children prompted by love.

Countee Cullen, in a moving poem about the man who was compelled to bear the cross of Jesus, makes Simon the Cyrenian say,

*It was Himself my pity bought,
I did for Christ alone
What all of Rome could not have wrought
With bruise of lash or stone.*

Love will do gladly what no measure of force could achieve. We Nazarenes could never be lashed into giving over \$5 million for missions at Thanksgiving. But we will do it because we love Him who first loved us, and because we love those for whom His love was poured out in death at the Cross. Yes, the Thanksgiving Offering is a gesture of love.

And it is, also, a tribute of faith.

We really do believe that "Christ died for our sins," even "for the sins of the whole world." We really do believe that "God will have all men to be saved," and that "there is salvation in no one else" but Jesus. And because we do most certainly believe these truths, we give to send the message of His salvation

to "all men everywhere."

Faith works or it isn't genuine faith. Faith is not reciting a creed, prefacing each paragraph with "I believe . . ." We can believe that "God was in Christ, reconciling the world unto himself" in the same way that we believe two plus two equals four. But real faith acts on what it affirms. True faith joins in holy wedlock the word and the deed. It commits itself to venture on what it declares. Our Thanksgiving Offering evidences the genuineness of our faith in the lordship and saviourhood of Jesus Christ.

The Thanksgiving Offering is, also, an expression of praise.

No more appropriate time could be found to give an offering for missions than Thanksgiving. By our offering we praise God for a whole series of interlocking blessings. The offering says, Thank God for those who brought the gospel to us! Thank God for the salvation we have received from Jesus Christ! Thank God for the gifts of health and work that makes our offering possible! Thank God for the fellowship of the church in which offerings are added to offerings until the little each can bring becomes the huge amount which all have brought! Thank God for the privilege of sharing with others the good news of our Lord's atoning death and life-giving resurrection! You can give doxologies as well as sing them. In the Thanksgiving Offering one note of praise blends with another until a great symphony of praise is sounded forth.

Surely our churches will rise to this challenge. We will reach and exceed this goal. We will give bountifully and joyfully, and missions will have a new impetus and fresh inspiration in these critical times.

Around the world our Thanksgiving Offering will become incarnate. It will be transmuted into people who heal the sick, feed the hungry, shelter the homeless, teach the ignorant, and evangelize the lost. And this will bring to us satisfactions far beyond the measure of our investments. Our joy will outlast time because we joined in love and faith and praise to give \$5.2 million for missions! □



Pictured (l. to r.) are Dr. Ronald Ponsford, Sherrill Munn, Harrell Poarch, Shirley Cresswell, Dr. Gilbert Ford

(academic vice-president), Edwin Crawford, President Kenneth Pearsall, and David Smee.

FACULTY ADDITIONS AT NNC

Northwest Nazarene College added seven new members to the faculty for the 1976-77 school year.

New in the Department of Philosophy is Edwin Crawford, a doctoral candidate at the University of Oregon. Crawford had been pastoring in Albany, Ore.

A doctoral candidate at Boston University, Sherrill Munn has taught at Eastern Nazarene College and is presently teaching Greek in the Department of Religion at NNC.

The new NNC chaplain, Harrell Poarch, came from a pastorate in Ritzville, Wash. His master's degree was obtained at Pasadena College.

Dr. Ronald Ponsford, Ph.D. from

Fuller Graduate School of Psychology, is teaching in the Department of Psychology after serving as staff research assistant at the Brain Research Institute in the Department of Psychiatry at the University of California.

David Smee, NNC's new counselor of men, is a former resident director at Point Loma College, where he also received his bachelor's degree.

With an M.P.A. degree from Boise State University, Mrs. Diana Obenauer, also a current Boise State staff member, is serving NNC as the nursing coordinator-instructor for the new cooperative nursing program which has been set up between NNC and Mercy Medical Center in Nampa.

Mrs. Shirley Cresswell has a B.A.

degree from Fresno State College and is teaching in the Home Economics Department at NNC. □



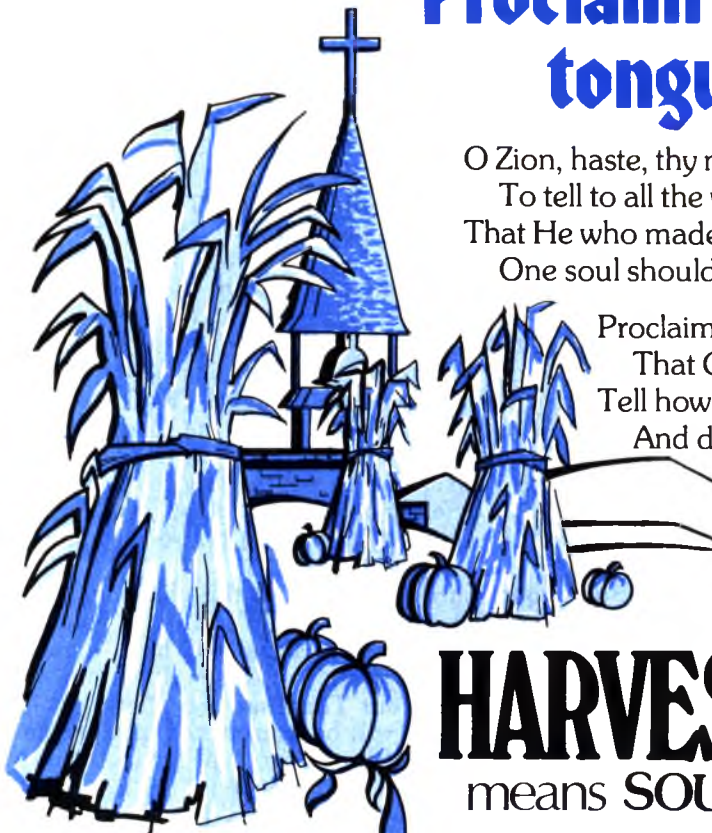
The Marysville, Wash., church recently had a special service in honor of Nelsa Cuthbertson, outgoing NWMS president, who is 87 years old. She had served as president for 27 years. Under her leadership the church has been an Award society every year. She was presented with a plaque honoring her service by Pastor Phil Ewy.

“Proclaim to ev’ry people, tongue, and nation”

O Zion, haste, thy mission high fulfilling
To tell to all the world that God is Light;
That He who made all nations is not willing
One soul should perish, lost in shades of night.

Proclaim to ev’ry people, tongue, and nation
That God, in whom they live and move, is love.
Tell how He stooped to save His lost creation,
And died on earth that man might live above.

Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way,
Pour out thy soul for them in pray’r victorious;
And all thou spendest Jesus will repay.



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Thanksgiving Offering for World Evangelism



There is an international flavor at Nazarene Bible College as students from around the world enroll. Pictured (l. to r.) are: Denis Auguste, Haiti; Mr. and Mrs. Gordon Williams and son, Guyana; Mrs. L. S. Oliver, Mission in Action Club sponsor; Mike Jenkins, Swaziland; Noel Alexander, Johannesburg; (Mario Zani of Buenos Aires, Argentina, is not pictured).



Dr. L. S. Oliver, president of Nazarene Bible College, welcomed new faculty members at the recent Faculty-Student Program and Reception September 10. Shown (l. to r.) are: Dr. Oliver, Prof. John Bowling, Dr. Floyd Perkins, Dr. George Privett, and Dr. T. C. Mitchell. (Col. Charles Crecelius, new staff member who is director of services, is not pictured.) Nazarene Bible College has begun its 1976-77 year with an enrollment of 776.



Eight new foreign students have enrolled at Northwest Nazarene College this fall. Pictured (l. to r.) are: Faith Holmes, South Africa; Portia Newbold, the Bahamas; Eunice Jansen van Rensburg, South Africa; and Laem Punnark, Thailand. Front (l. to r.) are: Jason Apan, Micronesia; and Mary Ann Robb, Canada. Not pictured are Glenn Thomson, Canada; and newest arrival, Zuhair Gafur from Bangalore, Kernata, India. The total number of foreign students attending NNC is 17.

BETHANY NAZARENE RECEIVES EXXON GRANT

An educational grant totalling \$5,350 has been awarded by the Exxon Educational Foundation to BNC for the "development and initiation of a campus peer-counseling program," according to Admissions Counselor Larry Brooks.

The "peer counseling" concept was developed by Dr. William Brown of Southwest Texas State University which uses upper-level students to provide counseling for freshmen during their period of transition to collegiate life.

"Specifically," Brooks states, "the student's job is to assist the incoming student in areas of academic adjustment, such as study habits and attitudes, resident life, and proper lines of communication."

Fifteen students were selected by late September to receive 40 hours of training during the spring semester, to begin working with the freshmen in the class of 1977.

Bethany Nazarene College was one of 51 institutions to submit proposals to the Foundation, with less than 10 receiving the funding. Exxon awards approximately 20 grants per year for "peer counseling." □



FORMER ONC TEACHERS AT ENBC

After teaching at Olivet Nazarene College for 16 years, Irving and Wanda Kranich recently departed for Schaffhausen, Switzerland, on a 4-year assignment at the European Nazarene Bible College.

In 1973 the Kranichs and their four children—Virginia, Douglas, Sylvia, and Lois—spent eight months in Europe during Mr. Kranich's sabbatical leave. While serving for a semester at the Bible College, Mr. Kranich also had the privilege of sharing Christ with many of the European churches through the ministry of Olivet's Treble Clef Choir.

Prof. and Mrs. Kranich attended a two-month language study course at the Goethe Institute in Radolfzell, Germany. The Kranichs assumed their responsibilities as music teachers at ENBC in September. They will represent the school with student musical groups in various churches throughout western Europe. □



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Gifts and Awards



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AW-265 James 1:19

39c

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AW-55

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AW-712C Imprinted: "Father, We Thank Thee"

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AW-5326 Praying Girl, "God Is Love"
AW-5327 Shepherd, "Jesus Cares"
AW-5328 Praying Hands, "Remember to Pray"
AW-5329 Jesus and the Children, "Jesus Loves Me"

Each, 29c; 12 for \$3.19

STAND-UPS

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AW-5310 Praying Hands

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U-2104 One Way

U-2100 Church of the Nazarene Emblem
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NOTE: MORE GIFT SELECTIONS may be seen in the "Herald of Holiness," October 15 and November 1, and our latest "Master Buying Guide."

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Gifts and Awards



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AW-2025 15c

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AW-2020 25c

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Provide repeatable fun for pages 2-10. Lift film to erase. Text: John 3:16. Comes with stylus pencil. Can be used over and over again. Size, 3 1/2 x 6 1/4". (CS)
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The Fessenden, N.D. church recently honored Henry Weigelt for 32 years as a Sunday school teacher. He joined the church in 1923. Attending the occasion were two brothers and a sister. His sister, Mrs. Selma Denson, came from New York City. His brother, Ted, came from Armstrong, Ia., and brother Gus came from Litchfield, Minn. Mr. Weigelt was presented a plaque and a scrapbook with letters of appreciation. There were 112 people in attendance at the worship service when his son, Dr. Morris Weigelt, brought the morning message. Pictured are Mr. Henry Weigelt, (seated); (l. to r.) are: Wesley Gross, Sunday school superintendent; Alan Weigelt, Dr. Morris Weigelt, and Lewis Weigelt; and Pastor Harold Stratton.

NEWS OF CHURCHES

Pastor Warren E. Foxworthy reports the Encounters singing group from Trevecca Nazarene College kicked off an eight-week Sunday school contest at Virginia Beach, Va., First Church to a record-breaking service. The attendance record was swept away as 403 came to hear the concert. □

A mortgage-burning ceremony was held Sunday, August 15, at the Moberly, Mo., church. Among the participants were Pastor David Perry; Jerry Jeffrey, vice-president, City Bank and Trust; Lavern Milhollin, trustee; District Superintendent Arthur E. Mottram; Francis Watson, trustee and treasurer; and trustees Kenneth Hanna, Floyd Timmons, and Dwayne Bond.

In 1962, under the leadership of Rev. J. G. Rushing, the congregation moved from Johnson Street to the church just built. Pastor David Perry moved to Moberly October 10, 1973. □

July 18 the Erwin, Tenn., Harmon Memorial Church had a note-burning service, affirming their property was free of debt. District Superintendent Glen Jones of the East Tennessee District was the special speaker; Rev. Fannie Garber, the first speaker, gave a short history of the beginning of the church; and charter member Mr. George R. Harris gave a testimony. □



ACT NOW!

MVNC GIVES AWARDS

Mount Vernon Nazarene College Prof. Glen Chesnut and Dr. W. Lloyd Taylor were honored for their outstanding contributions, and staff member Novice Morris was named "Staff Member of the Year" for the 1975-76 school year.

A standing ovation went to Prof. Chesnut during the annual honors assembly when President L. Guy Nees awarded him the "President's Excellence in Teaching" award. Chesnut has been with the college faculty since the school's beginning in 1968. He is the chairman of the Division of Social Sciences, and his wife, Judy, teaches Spanish at MVNC.

Taylor was selected to receive a "Citation of Merit" at the June General Assembly for his long-time service on the administration and faculty at MVNC. Taylor has served as academic dean through the 1974-75 school year and teaches in the natural science area. He and his family reside in Mount Vernon.

Novice Morris, secretary to the president, was surprised with the top staff award. She came to Mount Vernon three years ago from Trevecca Nazarene College, where she was employed for many years. Her selection was based on staff ballot. Her husband, Cecil, is head of security at MVNC. □

OF PEOPLE AND PLACES

Professor Evonne Neuenschwander of Nazarene Bible College recently received her Master of Music Education degree from the University of Northern Colorado in Greeley, Colo. In addition, she has co-authored *Please, Would You Play the Piano?* Book III, by Neuenschwander and Cheatwood. □



Mr. Charles Davis made political history in his election to the city council of Winter Haven, Fla. Mr. Davis won an upset victory by defeating the mayor.



Charles is a member of the Winter Haven church. He teaches a Sunday school class of young adults and is active in church affairs. He graduated from Trevecca Nazarene College. He received a master's degree from the University of Cincinnati and a law degree from the University of Florida. He practices law in Winter Haven.

Mr. Davis knocked on 1,200 doors, seeking votes for his election. He feels

that one's commitment to Christ can be a strong influence in politics. □

G. Eugene Davidson began his new duties as controller at Trevecca Nazarene College, September 7.



Davidson, who moved from Springfield, Ill., is a 1962 graduate of Olivet Nazarene College and has done graduate work in business administration at Sangamon State University in Springfield.

At Trevecca, Davidson will be in charge of the business office, accounting, and insurance. He and his wife, the former Sally Milby, have two sons, John, 15, and Brad, 13; and a daughter, Anne, 10. □

NNC RECEIVES GRANT FROM UNION PACIFIC RAILROAD

August 26, C. H. Burnett, vice-president—executive department for Union Pacific Railroad in Portland, Ore., presented an award to Dr. Kenneth Pearsall, president of Northwest Nazarene College in Nampa, Ida., which represented a grant made to NNC by

the Union Pacific Foundation.

NNC will utilize the \$5,000 grant as it has with past grants from the foundation to fund a microfiche collection of 21,500 volumes entitled "Library of American Civilization." The college currently has 19,500 volumes in its collection, along with six microfiche readers. □



C. H. Burnett (l.), vice-president—executive department of Union Pacific Railroad, and Dr. Kenneth Pearsall, president of Northwest Nazarene College in Nampa, Ida., watch as NNC student Barbara Lea demonstrates the college's microfiche system.

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HAM OPERATOR HONORED

Dr. W. D. McGraw, director of deferred giving at Trevecca Nazarene College, was named this year's recipient of the Lion's Eye Bank Volunteer of the Year Award.

The presentation of the award was made at a banquet given in Dr. McGraw's honor in the Acklen Mansion at Belmont College in Nashville. T. Lamar Triplett (l.), executive director of Lion's Eye Bank, Research and Service Center, made the presentation.

Dr. McGraw, an amateur radio operator, meets three times daily with other operators on the Eye Emergency Net to discuss the need for and availability of eye tissue for corneal surgery. This information is exchanged with other ham operators representing 65 eye banks throughout the country.

In presenting the award, Triplett said, "Dr. McGraw truly deserves this award as his dedicated service assisted this past year in restoring sight to 54 individuals in Middle Tennessee."

In addition to his volunteer work and work at TNC, Dr. McGraw, a retired district superintendent, serves as minister of visitation of Nashville First Church. □



Charleston, W. Va., First Church recently hosted a reception for the Schendel missionary family upon their return from the mission field in Papua, New Guinea. Pictured (l. to r.) are Daryl, Elizabeth, Susan, and Daryl, Jr. They are home on furlough for a year, doing deputation work, residing at South Charleston, W. Va.

THREE TEACHERS RETIRE WITH 52 YEARS TOTAL SERVICE TO PLC

Mrs. Lela London, Mrs. Mildred L. Nash, and Dr. Vern Pearson retired from full-time teaching this year, culminating a total of 52 years of service to the students of Point Loma College.

Mrs. London, counselor of women and assistant professor of religious education, joined the college in 1957 while it was still located in Pasadena. Prior to that, she was director of Chris-

tian education at Pasadena, Calif., Central Church for seven years. She earned the A.B. and M.A. degrees in Christian education from Point Loma College. She has also studied at Texas Christian University and Fuller Seminary. In 1972 Mrs. London was licensed by the State of California as a marriage, family, and child counselor.

Mrs. Nash became a member of the faculty in 1962 as assistant professor of education. She has also served the college as advisor on graduate program and credentials, and program director for PLC's Pasadena campus. Before joining the college, Mrs. Nash had been with the Pasadena Academy as teacher, vice-principal, and director of the academy. She earned the A.B. degree from Point Loma College and pursued advanced study at the University of California at Los Angeles.

Dr. Pearson, associate professor of education, joined the faculty of Point Loma College in 1957 following 20 years as a teacher and administrator in public school systems of California. He had been principal of the Brawley and Old River school districts and consultant in child welfare to the Santa Barbara County Schools. Dr. Pearson earned the A.B. from Fresno State College, the B.S. from the University of California at Los Angeles, and the M.S., M.Ed., and Ed.D. from the University of Southern California. □



Rose Gilbert, member of the Plainville, Kans., church celebrated her one hundredth birthday July 20 of the bicentennial year. The Gilberts moved to the Plainville area in 1913 by covered wagon from Missouri, and she joined the Plainville church in 1916, just less than seven years after it was organized. Of her family of six children, only three are still living: Mrs. Ethel Sheppard and Mr. Harlan Gilbert of Plainville; and Mrs. Della Morgan of Logansport, Ind. Over the last 50 years, Mrs. Gilbert has become a grandmother many times over. To date, she has 17 grandchildren, 44 great-grandchildren, and 15 great-great-grandchildren. Although her eyesight is poor and her hearing impaired, Mrs. Gilbert still reads her Bible, the *Herald of Holiness*, and some from the literature Pastor Frank C. Elliott brings when he visits her in the nursing home. Asked about her secret for living so long, she indicated that she really didn't have one, but those who know her best say it is her unflinching trust in God and her life of "hard work."

SCRIPTURE READINGS

By **Audrey J. Williamson**

THE LIVING WORD

The oral interpretation of God's Word had been a hallmark in the life of Mrs. Williamson, wife of General Superintendent Emeritus G. B. Williamson. Over the years her readings have inspired hundreds of thousands.

By popular request, 10 of her favorite scriptures have been recorded. All who have had the privilege of hearing Mrs. Williamson in person as well as those who have "just heard about her" will want to take advantage of this opportunity and obtain this record.

And for added listening pleasure, Jerry Nelson, noted keyboard artist, provides selected organ background music.

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Pictured with Pastor C. Neil Strait is poetess Alice Hansche Mortenson as she was honored in "An Evening to Alice" at Racine Taylor Ave. Church, Wis., where she is a member. Mrs. Mortenson is a prolific writer. She has authored three books and her poems have appeared in numerous magazines, including the *Herald of Holiness*.



Special recognition was given to Angela Nadroski, who has taught the ladies' class at the Bellaire, Ohio, church for 25 years. She was presented an engraved plaque by Pastor John R. Congalton denoting her service. Pictured (l. to r.) are: Hazel Congalton, Sunday school superintendent; Angela Nadroski; and Pastor John Congalton.

LOVE OFFERING FOR RETIRED MINISTERS

The Annual Love Offering to be received in December is a ministry to retired Nazarene ministers and widows of ministers in which all members and friends of the church can participate. The offering received in each participating church will be applied toward that church's Pensions and Benevolence budget.

This love offering helps to provide many services for Nazarene ministers and their families. Most notable of these services is the "Basic" Pension plan.

A letter from a recently retired minister expressed an opinion that much of the credit for the pension plan belongs to concerned laymen "who believe that the clergy should have somewhat similar benefits in their retirement years as those enjoyed by their counterparts in the business world."

Special envelopes for the Annual Love Offering will be supplied free of charge to any pastor requesting them. For more information contact the Department of Pensions, 6401 The Paseo, Kansas City, Mo. 64131. □

OLIVET HONORS TOP FACULTY AND STAFF MEMBERS

Olivet Nazarene College President Leslie Parrott presented awards to two men at the annual President's Dinner which opened the fall semester.

Dr. Max Reams, chairman of the division of natural sciences, was selected as the outstanding teacher of the year.

Rev. Ted R. Lee, associate director of development, was named outstanding staff member of the year.

Reams is an associate professor of geology and chairman of the Department of Earth and Space Sciences. He has been a member of Olivet's faculty since 1967.

He earned his bachelor's and master's degrees at the University of Kansas, and his doctorate at Washington University.

Lee is a graduate of ONC and Nazarene Theological Seminary. He was executive secretary of the ONC Alumni Association since 1969.

During the past two years he has also been director of



field services involving relationships with the Nazarene churches of the Olivet educational zone of Illinois, Indiana, Michigan, and Wisconsin.

Dr. Parrott announced with regret that Rev. Lee would be leaving the college in mid-September to become pastor of Rochester, N.Y., Trinity Church.

He succeeds Rev. Morris Wilson, who is retiring after many years of service in that church and on the Upstate New York District. □



The Cardington, Ohio, church will celebrate their fiftieth anniversary on Sunday, September 26. The occasion will be highlighted with former pastors speaking in the morning and evening services. Special music will be furnished by former members of the church. Following the afternoon address by District Superintendent D. E. Clay, the 12-year mortgage will be burned. The church is valued at \$300,000. Rev. Gary Wilson is the present pastor of the church.

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EVANGELISTS' SLATES

As reported to Visual Art Department, Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141.

"Who cares if a lost world is going to hell? *The Father cares . . . 'God so loved the world . . . he gave his . . . Son.'* *Jesus cares . . . 'Christ . . . so loved the church . . . he gave himself.'* *The Spirit-filled Christian cares and gives himself to seeking the lost."*

AMOS, CARL A.: Scottsburg, Ind., Dec. 7-12
 ANDERSON, LAWRENCE J.: Milford, Mass., Dec. 12-19
 ANDREWS, GEORGE: Woodsfield, Ohio, Nov. 28—Dec. 5; Excel, Ala., Dec. 7-12
 BAILEY, CLAYTON D.: Findlay, Ohio (1st), Nov. 30—Dec. 5
 BATTIN, BUFORD: Fort Sumner, N.M., Nov. 28—Dec. 5
 BELL, JAMES & JEAN: Helena, Okla., Dec. 1-5
 BLUE, DAVID: Ft. Lauderdale, Fla., Dec. 12
 BOHI, JAMES: Port Huron, Mich. (North Hills), Dec. 1-5; Sublette, Kans., Dec. 7-12; McPherson, Kans., Dec. 15-19
 BOHI, ROY: Watonga, Okla. (1st), Dec. 12
 BOND, GARY C.: Munster, Ind. (1st), Nov. 30—Dec. 5; Ironton, Ohio (1st), Dec. 7-12; LaPorte, Ind., Dec. 14-19
 BUCKLES—BURKE EVANGELISTIC TEAM: Peoria, Ill. (Northside), Dec. 2-5; Portland, Ind., Dec. 7-12
 BUTCHER, TONY H.: Ava, Mo. (Goodhope), Nov. 30—Dec. 5
 CAYTON, JOHN: Cambridge, Mass. (1st), Dec. 7-12
 CLINE, JERRY: Bradyville, Tenn. (Hollow Springs), Dec. 7-12
 COBB, BILL & TERRI: Iowa Concert Tour, Nov. 27—Dec. 5; Sulphur Springs, Tex., Dec. 10-12
 CROFFORD, DON: Spencerport, N.Y. (Parma Bpt. Community), Dec. 5; Oil City, Pa., Dec. 11-12
 DARNELL, H. E.: Markers Island, N.C. (Free Grace Wes.), Dec. 2-12; Pineville, La. (Lakeside), Dec. 14-19
 DEAL, JAMES O.: Holy Land, Nov. 23—Dec. 3
 DELL, JIMMY: Chandler, Ariz. (1st), Dec. 2-5; Rio Linda, Calif., Dec. 8-12
 DENNIS, DARELL & BETTY: Oxford, Ind., Dec. 30—Jan. 2
 DIXON, GEORGE & CHARLOTTE: Albuquerque, N.M., Dec. 3-5; Gospel Concerts (west coast), Dec. 6-24
 DUTTON, BARRY & TAVIA: Trenton, Nova Scotia, Dec. 7-12; New England Concerts, Dec. 14-19 and Dec. 28—Jan. 2
 ELLINGSON, R. LEE: Martinsville, Ind. (Willow Grove), Dec. 6-12; Kenner, La., Dec. 14-19; Milesburg, Pa. (GMC), Dec. 31—Jan. 9
 ELLWANGER, C. WILLIAM: Columbus, Ind. (1st), Dec. 3-5; Port Arthur, Tex. (1st), Dec. 7-12
 EMSLEY, ROBERT: Fitchburg, Mass., Dec. 5-10
 ERICKSON, A. WILLIAM: Belle Vernon, Pa., Nov. 30—Dec. 5; Martinsburg, W.Va., Dec. 6-12
 FILES, GLORIA & ADAMS, DOROTHY: Baltimore, Md., Dec. 8-12
 FORD, NORMAN A.: Windham, Ohio, Dec. 5-12
 FRODGE, HAROLD: Bluford, Ill. (Markham City), Dec. 7-12

GATES, KENNETH W.: Indianapolis, Ind. (West Side), Dec. 19 p.m.
 GRAVVAT, HAROLD F.: Marionville, Mo., Dec. 5-12
 GREEN, JIM & ROSEMARY: Broken Arrow, Okla., Dec. 8-12
 GRINDLEY, GERALD & JANICE: Milford, Del. (Aldersgate Wes.), Nov. 30—Dec. 5; Chillicothe, Ohio, Dec. 12
 HAINES, GARY: Pratt, Kans., Dec. 7-12; Walsh, Colo. (Wes.), Dec. 17-19
 HAPPINESS SINGERS: Chillicothe, Ohio, Dec. 12
 HESS, BILL: Broken Arrow, Okla. (1st), Dec. 7-12
 HOLLEY, C. D.: Leighton, Pa., Dec. 14-19
 HOLLOWAY, WARREN O.: Wintersville, Ohio, Dec. 7-12
 HOOTS, BOB: Elk City, Okla. (1st), Dec. 7-12
 IDE, GEORGE: Albany, Ind., Nov. 30—Dec. 5; Concerts in Ohio & Pa., Dec. 8-12; Concerts in Pa. & Mass., Dec. 15-19
 IRWIN, ED: Butler, Ga., Nov. 30—Dec. 5; Winslow, Ind., Dec. 7-12
 JACKSON, CHUCK & MARY: Concerts in Ill., Ind., & Ohio, Dec. 1-18; Selma, Ala. (1st), Dec. 31
 JAYMES, RICHARD: Johnstown, Ohio, Dec. 1-12
 JOHNSON, RON: Concerts in Wash. Pac. Dist., Dec. 5; Concerts on N.W. Dist., Dec. 26
 KRATZ, ELDON & KAY: Wichita, Kans. (Westside), Dec. 4-5; Lawrence, Kans. (1st), Dec. 31
 LANIER, JOHN H.: New Straitsville, Ohio (Bapt.), Dec. 6-12
 LASSELL, RAY: Cincinnati, Ohio, Dec. 7-12; Mason, Ill., Dec. 14-19
 LECKRONE, LARRY: Lawson, Mo. (Canaan Hill), Dec. 14-19
 LEMASTER, BEN: Kingsburg, Calif., Dec. 7-12
 LIDDELL, P. L.: E. Millinockett, Me., Dec. 7-12; Dayton, Ohio (Un. Br.), Dec. 14-19
 LOMANS, LANE & JANET: Harrisburg, Ill. (Raleigh U.M.), Dec. 7-12
 LUSH, RON & MYRTLEBEL: Auburn, Wash., Dec. 1-5; Vancouver, Wash. (Fourth Plain), Dec. 8-12; Connell, Wash., Dec. 15-19
 MANLEY, STEPHEN: Odessa, Tex. (1st), Dec. 7-12; Cofax, La., Dec. 14-19
 MARTIN, PAUL: Sublette, Kans., Dec. 7-12; Albuquerque, N.M. (Sandia), Dec. 14-19
 MICKEY, BOB: Akron, Colo. (Peniel), Dec. 8-15
 MILLHUFF, CHARLES: Lee's Summit, Mo., Dec. 7-12; Del

City, Okla., Dec. 15-19 a.m.
 MONTGOMERY, CLYDE: Montrose, Ga. (St. John), Dec. 7-12
 MORRIS, CLYDE: Ravenswood, W.Va., Dec. 7-12
 MYERS, HAROLD: Battle Creek, Mich. (W. Michigan Ave.), Nov. 30—Dec. 5; Jackson, Mich. (Jackson Central Wes.), Dec. 7-12; Vestaburg, Mich. (Assem. Ch. of God), Dec. 14-19
 NEFF, LARRY & PAT: Chillicothe, Ohio, Dec. 12
 OVERTON, WILLIAM D.: Hopewell, Va., Dec. 7-12
 PASSMORE EVANGELISTIC PARTY: Guys Mills, Pa. (Un. Br.), Dec. 7-12; New Castle, Pa. (Highland Heights Un. Br.), Dec. 28—Jan. 2
 PECK, JOHN: Norco, Calif., Dec. 6-12
 PEMBLE, AL: Concert tour in Fla., Dec. 7-19
 PITTS, PAUL J.: Webb City, Mo., Dec. 5; Overland Park, Kans. (Antioch), Dec. 12
 PORTER, JOHN & PATSY: Monroe, La. (1st), Dec. 7-12
 RAKER, W. C.: Gorham, Ill., Dec. 12-19
 RICHARDS, LARRY & PHYLLIS: Monroe, Mich. (1st Wes.), Dec. 31—Jan. 2
 RIDEN, KENNETH: Brooklyn, Ind., Dec. 1-7
 RUTHERFORD, STEPHEN: Kingsport, Tenn. (Calvary), Dec. 27—Jan. 2
 SHARP, CHARLES, FAMILY: Mt. Gilead, Ohio, Nov. 30—Dec. 5
 SHOMO, PHIL: Kendallville, Ind. (Meth.), Dec. 3-5
 SMITH, CHARLES HASTINGS: Sacramento, Calif. (North Highlands), Dec. 7-12
 SNOW, DONALD E.: Plymouth, Mich. (1st), Nov. 30—Dec. 5
 SPARKS, ASA: Louisville, Ky. (Okolona), Nov. 30—Dec. 5
 STRICKLAND, RICHARD: Hudson, Ind. (Ashley), Dec. 7-12; New Carlisle, Ohio, Dec. 14-19
 THOMAS, J. MELTON: Loudonville, Ohio, Dec. 7-12; Dayton, Ohio (Huber Heights), Dec. 14-19
 TUCKER, RALPH: Winslow, Ind., Dec. 7-12
 VARIAN, WILLIAM E.: Springfield, Ohio (Erie St.), Dec. 7-12; Traverse City, Mich., Dec. 14-19
 WADE, E. BRUCE: Houston, Tex. (Sun Valley), Dec. 7-12
 WEST, C. EDWIN: Walnut Grove, Calif., Nov. 30—Dec. 5; Ukiah, Calif. (1st), Dec. 7-12
 WISEHART, LENNY & JOY: Xenia, Ohio (1st), Dec. 8-12
 WYLIE, CHARLES: Yazoo City, Miss. (1st), Dec. 7-12
 WYRICK, DENNIS E.: Mentor-on-the-Lake, Ohio, Dec. 7-12

NOTE: The evangelists' slates are printed in the *Herald* monthly. The full directory is published monthly in the *Preacher's Magazine*.

NEWS OF REVIVAL

Pastor Elton W. House reports a time of victory for the **Piedmont, Mo., church**. God anointed Evangelist Odis James and poured out His Spirit upon the people in every service. There were 40 seekers. □

The **Wellington, Tex., First Church** recently had a revival with Evangelists Dolores Melvin and Mrs. Wilma Hales of Greenup, Ky. Pastor John Harrison reports it was the best attended of any revival in that church in many years. There were 10 seekers during the meeting, and others received spiritual help. □

Pastor Sylvester Ballard of **Memphis, Tenn., South Church** reports

they had a week of prayer and fasting for revival. A recent morning worship service started as usual, but the Holy Spirit came in a special way. An altar service continued throughout the whole service, with 10 seekers. As a result four new members were added to the church. □

Gosport, Ind., church celebrated their twenty-fifth anniversary with a revival crusade in the town park. Evangelist Gary Haines ministered not only to a gathered congregation but to others who were reached by the sound system. Pastor Don Maynard reports the image of the church in the community was enhanced by the format of Rev. Haines's messages and the quality of his music presentations. □



Wally and Ginger Laxson were recently in the Bahamas with Missionary Samuel Taylor. Rev. and Mrs. Doyle Hofferbert, from New Albany, Ind., Eastside Church, spoke at an indoor camp meeting sponsored by the Southwest Indiana District. Pictured are some of the local church people in Nassau where services were held. The church was only five weeks old.



Pictured (l. to r.) are: Dallas District Superintendent and Mrs. W. M. Lynch; ordinands Gaetano and Mrs. Franzese, Geoffrey and Mrs. Gunter, Michael and Mrs. South; and Dr. William M. Greathouse, general superintendent. A reception in honor of the ordinands and their wives was given by the wives of the Dallas District Board of Orders and Relations.



Three retirees were honored at the recent Dallas District Assembly. Pictured (l. to r.) are: District Superintendent and Mrs. W. M. Lynch, Rev. and Mrs. Henry Poteet (18 years' service), Rev. and Mrs. Austin T. Moore (38 years' service), Rev. and Mrs. H. F. Crews (38 years' service), and General Superintendent William M. Greathouse. A reception given in their honor followed the service.

DISTRICT ASSEMBLY REPORTS

NORTH CAROLINA

The thirty-sixth annual assembly of the North Carolina District was held at Burlington, N.C., First Church. District Superintendent Bill M. Sullivan was reelected to a four-year term.

General Superintendent Orville Jenkins ordained D. Randy Berkner, John Holsenback, James O. Creekbaum, and Tom Wingard.

Elected to the advisory board were (elders) Ernest Carter, J. C. Whitener; (laymen) Odie Page and Bill Tate.

Elected to their posts were Mrs. Bill Sullivan, NWMS president; Rev. Winston Hatcliff, NYPS president; and Rev. Aubrey Smith, church schools board chairman. □

SOUTH ARKANSAS

The twenty-fourth annual district assembly of the South Arkansas District was held at Little Rock, Ark., First Church. District Superintendent Thomas M. Hermon, completing the third year of an extended term, reported.

General Superintendent William M. Greathouse ordained Ernest C. Lewis, Gerald A. Bohall, James Hill, James G. Dye, and Dan Allen.

(Elders) Wayne T. Gash and Dallas Hudspeth; (laymen) C. R. Sawrie and I. L. Stivers were elected to the advisory board.

Elected to their posts were Mrs. Kay Hermon, NWMS president; Rev. David Smith, NYI president; and Rev. Wendel Miller, church schools board chairman. □

DALLAS

The sixty-eighth annual assembly was held at Dallas Central Church.

District Superintendent W. M. Lynch was reelected to a four-year term.

General Superintendent William M. Greathouse ordained Gaetano Franzese, Geoffrey Gunter, and Michael South.

Elected to the advisory board were (elders)

J. Lewis Ingle and Leon Martin; (laymen) J. David McClung and Arless Wilson.

Elected to their posts were Mrs. Betty Lynch, NWMS president; Richard Dickinson, NYI president; and Charles Peters, church schools board chairman. □

MOVING MINISTERS

JOHN K. ABNEY from Oakland, N.J., to Maryville (Tenn.) First

DAVID ALLEN from Dallas Lake June to Plano, Tex.

GLENN AMERSON to Aroma Park, Ill.

PARK D. BURKHART from Denver (Colo.) Green Acres to Gainesville (Fla.) First

ARLIN CHESNEY from Spring Hill, Fla., to Macon (Ga.) First

RAYMOND E. DEAN from Hanging Rock, Ohio, to Quitman, Ga.

JIM DILLOW from Wichita (Kans.) Bell Aire to Iola, Kans.

ROBERT B. DODD from Trevecca Nazarene College, Nashville, Tenn., to Ocoee, Fla.

RAY R. GLENN from Idaho Falls, Ida., to Salt Lake City (Utah) First

LESLIE E. GOODWIN from Morrow, Ohio, to evangelism

CARL HENSON from Stockton (Calif.) North to Woodland Park, Colo.

PAUL E. HESS from Point Pleasant, W. Va., to Bluefield, W. Va.

KERMIT M. HUDSON from Goshen, Ohio, to Steele, Mo.

BILL JETTON from New Albany (Ind.) First to Tuscaloosa (Ala.) Alberta

JAMES L. JOHNSON from associate, Port Huron (Mich.) North Hills, to associate, Austin (Tex.) Grace

TROY MACKEY from Ozark, Ark., to evangelism

MERLE R. MANSELLE from Central City, Ky., to Harlan, Ia.

GORDON B. MAYWOOD to Bradley (Ill.) First

RICHARD MILLER from Nazarene Theological Seminary, Kansas City, Mo., to associate, Patterson, N.J.

NELS NELSON from Thompson (Manitoba, Canada) Eastwood to Richmond, British Columbia, Canada

ERSEL POTTS to St. Charles, Ill.

WILLIAM Q. SHERIDAN, JR., from Cowan, Tenn., to Cookeville, Tenn.

CHESTER A. SMITH, JR., from Hydro, Okla., to Tampa (Fla.) Drew Park

ROY E. SMITH from El Centro, Calif., to Prospect, Ore.

FRANKLIN WARD to St. Charles, Mich.

RON WESLEY from Goodlettsville, Tenn., to Sumter, S.C.

BEN WHITTAKER to Mineola, Tex.

DONALD E. WILDE to Spring Arbor, Mich.

RALPH WRIGHT from Longview (Tex.) First to Dallas Lake June

LARRY A. WYLIE from Atwater, Calif., to Palm-dale, Calif. □

ANNOUNCEMENTS

Santa Monica, Calif., First Church will celebrate their fiftieth anniversary December 4 and 5, beginning with a banquet Saturday evening at the Miramar Hotel. Los Angeles District Superintendent Paul Benefiel will be the special speaker at the Sunday morning service. In the evening a musical program will be given, followed with a buffet honoring the former pastors. All former pastors, members, and friends are invited to attend or send greetings. For information write Rev. W. Lee Mansveld, 1001 18th St., Santa Monica, Calif. 90403. □



Pictured (l. to r.) with ordinands of the South Arkansas District: District Superintendent Thomas M. Hermon, Rev. and Mrs. Ernest Lewis, Rev. and Mrs. Gerald Bohall, Rev. and Mrs. Dan Allan, Rev. and Mrs. James Dye, General Superintendent William M. Greathouse, and Rev. and Mrs. James Hill.

NEWS OF RELIGION

Fullerton, Calif., First Church will celebrate its fiftieth anniversary, November 17-21. Nebraska District Superintendent Hoyle Thomas will be the guest speaker. All former members, pastors, and friends are invited. If unable to attend, words of greeting are welcomed. Pastor Dennis C. Smith may be contacted at 214 N. Highland, Fullerton, Calif. 92632. □

RECOMMENDATION

CHUCK AND MARY JACKSON, formerly directing a song evangelistic group known as the "Chuck Jackson Singers," are now traveling alone as a husband-wife musical team. They are commissioned song evangelists from the Tennessee District and combine vocal and instrumental musical talent in an effective ministry. I am happy to recommend them to our pastors and churches.

They may be contacted by writing to Chuck and Mary Jackson, P.O. Box 17226, Nashville, Tenn. 37217. Telephone 615-361-6776. —*H. Harvey Hendershot, Tennessee district superintendent.* □

VITAL STATISTICS

DEATHS

MRS. A. S. LONDON died Sept. 28 at Houston, Tex. Services were conducted by Dr. Ponder Gilliland. She is survived by two sons: Holland, Pasadena, Calif.; and Haskell, Oklahoma City, Okla.

HERMAN RICHARDSON, 84, and **GRACE E. RICHARDSON**, 68, died Aug. 10 at Richmond, Mo., within a few hours of each other. The double service was conducted by Rev. Marvin C. Kelman. They are survived by a son, Herman Richardson, Jr.; and a daughter, Mrs. Phyllis Hunton. Mr. Richardson is survived by two sons and six daughters. Mrs. Richardson is survived by one son, four daughters, one brother, and three sisters.


WALTER C. SCHULTZ, 84, died July 11 at Ovid, Mich. Services were conducted by Rev. Jerry D. Ulrich and Rev. Lawrence Neff with interment at Owosso, Mich. He is survived by his wife, Ethel; two stepdaughters; one brother; two sisters; three stepgrandchildren; and three stepgreat-grandchildren.

ROY LEE THOMPSON, JR., 23, died Aug. 11 at Nashville, Tenn. Funeral services were conducted by Dr. H. Harvey Hendershot and Dr. Mark R. Moore. He is survived by his parents, Rev. and Mrs. Roy Lee Thompson, Sr.; two sisters; two brothers; and his paternal grandparents.

CHERI RANEA UNRUH, 6 days, died Sept. 30 at Augusta, Ga. Interment was held in Barnwell, S.C. She is survived by her parents, Mr. and Mrs. Rick Unruh; one sister; paternal grandparents, Mr. and Mrs. Ramon Unruh; and maternal grandparents, Mr. and Mrs. Herbert T. Agee.

CHARLES E. WALLACE, SR., 69, died May 13 at Mott, N.D. Services were conducted by Rev. Roy Sloan and Rev. Harry Taplin. Survivors include his wife, Nora; one son, Charles Wallace, Jr.; and five grandchildren.

"Showers of Blessing"
PROGRAM SCHEDULE
By Dr. Ted E. Martin



"Jesus Talks About Harvest"
November 21

"The Day of His Coming"
November 28

AMERICANS UNITED LEADER WARNS OF ABUSE OF TAX PRIVILEGES BY CHURCHES, OTHERS. Rev. Andrew Leigh Gunn, executive director of Americans United for Separation of Church and State, has warned that "abuses of tax privileges by religious and other organizations could well bring on a widespread tax rebellion and the collapse of existing tax exemption policies."

In a statement, the United Methodist clergyman declared that "the ordination into the so-called Universal Life Church of many hundreds of residents of the Catskill Mountain community of Liberty, N.Y., recently could be a shot heard around the world of such a tax revolt."

The Americans United executive said that "religious tax exemptions are an extremely complex affair. They apply to federal and state income taxes and state and local sales and property taxes. Policies vary widely from state to state. Involved in exemption policy are properties used for worship, education, welfare projects, recreation and summer camps, and income from donations, sales, lotteries, stocks and bonds, and businesses." □

BRITISH BIBLE GOES METRIC. Publishers of a British edition of the Bible that gives measures in meters, centimeters, and kilograms predict that their *Good News Bible* released October 11 will be sold out by Christmas.

The Bible Society and Collins Publishers plan to release 1 million copies of the newest translation of the world's best-selling Book. The volume also acknowledges women's liberation.

Goliath in the British Bible is no longer six cubits and a span tall, but instead reaches nearly three meters. His coat of armor, which once weighed 5,000 shekels of brass, is now recorded at 57 kilograms.

Noah's ark is 133 meters long, 22 meters wide, and 13 meters high.

Awareness of women's liberation can be detected in several passages. Paul wrote to the Ephesians, hoping they would be strengthened with the might of the Holy Spirit in the "inner man." In the *Good News Bible* this becomes "inner selves."

Instead of "Man that is born of a woman is of few days, and full of trouble," the new version declares: "We are all born weak and helpless." □

DEATH AND DYING EXPERT REPORTS ON THE "CLINICALLY DEAD" WHO SURVIVE. Dr. Elizabeth Kubler-Ross, the noted authority in the field of death and dying, said some persons apparently have been "brought back to life" because it was not their "time for dying."

Dr. Kubler-Ross, who has written several books on death and dying, described some of the interviews she has conducted at a meeting sponsored by the Christian Association for Psychological Studies and the Western Association of Christians for Psychological Studies.

She said the experiences of "hundreds" of persons who have revived after being "clinically dead" have convinced her "beyond the shadow of a doubt that there is life after death."

Dr. Kubler-Ross described a case involving a two-year-old boy who was brought to a hospital with no vital signs after suffering an allergic drug reaction. Doctors' efforts brought the "dead" boy back to life.

"I know I was dead, Mommy," the child reportedly said, adding that he saw Jesus and Mary and it was "so beautiful there" that he wanted to stay.

But "Mary" insisted that the boy's time on earth was not yet finished, Dr. Kubler-Ross said. "Mary pulled him gently by the wrist . . . and said, 'Peter, you have to go back, you have to save your mother from the fire.'"

She told the audience here that that child was apparently referring to saving his mother from hell. □



THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

■ In the August 1 issue of the "Herald" there is an article "Who Are the Nazarenes?" I read it eagerly. The quote made by the Board of General Superintendents stopped me cold. I had to get a dictionary out to find out what all the big words they used meant. This is the quote: "It is our considered judgment and ruling that any practice and/or propagation of speaking in tongues either as the evidence of the baptism with the Holy Spirit or as a neo-Pentecostal ecstatic language shall be interpreted as inveighing against the doctrines and usages of the Church of the Nazarene." Will you please explain what they mean in simple English? Are they talking about the Charismatic Movement, being against it? We would like short, simple answers to these questions without being referred to books or pamphlets on the subject to receive our answers.

If you read the statement by the Board of General Superintendents in the October 15 issue, I think you got your answer in very plain language. It states their position very forthrightly and clearly.

If you don't have the article, here is the gist of it. They believe that speaking in tongues, either in public worship or private prayer, is contrary to the doctrines of our church, and that Nazarenes who do it or encourage others to do it are being disloyal to our teachings and practices.

I share your interest in "simple English." Words, big or little, that I

cannot understand do not edify me one bit. However, I enjoy learning new words even if they drive me to a dictionary.

Since your letter complained about hard-to-understand statements, and since you desire "short, simple answers" without having to be referred to another source for interpretation, I assume that you are opposed to unknown tongues, since they are both difficult to understand and require a source other than the speaker to interpret. Nevertheless, be loving toward and patient with those with whom you disagree. □

■ Your answer concerning the origin of the Jewish people was most interesting (July 15 edition). If the Cushites were "strongly negroid type," then should we assume that this was an inherited trait? If so, Cush being the son of Ham, Ham the son of Noah, Noah the descendant of Adam, would this indicate that the human race was negroid from the beginning?

Or would it not be more correct to assume that the Cushites were truly Semites and over the centuries developed negroid traits through intermarriage with a negro people who inhabited Ethiopia prior to the arrival of the Cushites? Moses we see, many centuries later, incurred the displeasure of his brother and sister by marrying a "Cushite" woman.

If the later assumption if valid, then where and when did the negroid type originate?

Can you shed more light on the subject, please?

Frankly, no. I don't know what "type" the human race was from the beginning, or when and where "the negroid type" originated.

There is a cluster of problems which frustrate the efforts of scholars to identify the Cushite wife of Moses. Some ancient Greek and Latin versions of the Old Testament regard her as an Ethiopian from Cush, a region south of the first cataract of the Nile. Ancient Jewish tradition, however, did not distinguish her from Zipporah, regarding her as a woman from

Cushan, probably a region in the Sinai peninsula near Midian. "Cushan" (Habakkuk 3:7) may have been a tribe or tribes associated with, though not identical with, the Midianites. The whole matter is too foggy to form a basis for dogmatic conclusions.

This is probably disappointing. Your letter was addressed to the former editor, whose answer to another question prompted yours. If you care to pursue the matter further with him, he is now president of Bethany Nazarene College, Bethany, Okla. □

BIRTHS

to BOB AND SANDY (MACE) BOYD, Nampa, Ida., a boy, Matthew James, Sept. 8
to REV. JERRY STEVEN AND LINDA (STARK) FARGO, Martinsburg, W.Va., a girl, Jerilyn Donna, June 17
to REV. DARRELL E. AND LURA (PARKER) LLOYD, Orleans, Ind., a girl, Moneica Deeann, Sept. 19
to LARRY AND SHARON (GUNSTREAM) MEDDLES, Phoenix, Ariz., a girl, Brittany Dawn, Sept. 8
to DWIGHT AND DEBORAH (PARTIN) MO-DESITT, Decherd, Tenn. a girl, Hila Marie, Sept. 4
to ROBERT AND DIANE (LOMAR) VENA, Portage, Pa., a girl, Barbi Marie, Sept. 14
to DAVE AND FLORIE (LANGLEY) WILCOX-SON, Longview, Wash., a girl, Sarah Beth, Sept. 5
to MARK AND KAREN WIRTH, Kansas City, Mo., a girl, Kimberly Joy, Sept. 28

MARRIAGES

SHARON KAY HOUGH and KEN L. THACK-ERAY at Kankakee, Ill., June 26
ELAINE LOUISE HOUGH and DAVID E. HILKERT at Mt. Vernon, Ohio, July 3
KAREN J. DZEDULEVICZ and W. DAVID GAGNON at Jacksonville, Fla., Aug. 21
CLAUDIA BETH NEWELL and DOYLE L. GIVEN at Pocatello, Ida., Sept. 11
BEVERLY J. ORR and JAMES F. CALVERT at Marietta, Ohio, Oct. 2
LINDA KAY SPEECE and THOMAS ALLEN SWINDERMAN at Greensboro, Pa., Aug. 7

ANNIVERSARIES

MR. AND MRS. C. T. BROCKMAN of Lexing- ton, Ky., were recently honored with a sixtieth wedding anniversary open house in the base- ment of Lexington First Church. They have 3 daughters: Marie Hawks and Mildred Shearer of Lexington; and Deborah Tripp, wife of Pastor James Tripp of the Leesburg, Fla., church. They have 10 grandchildren and 1 great-grand- child. The Brockmans have been members of the Lexington church 51 years.

DR. AND MRS. T. T. McCORD were honored on Sept. 19 for their golden wedding anni- versary. Sylvia Spurlock and Tracy McCord were united in marriage in Harrisburg, Ill., on Sept. 23, 1926. While a student at Olivet Nazarene College, he held his first pastorate in Ogden, Ill. In 1939 he was ordained by Dr. R. T. Williams. Subsequent pastorates were in Shelbyville and Roxana, Ill.; Sioux City, Burling- ton, and Oskaloosa, Ia. In 1961 he was ap- pointed district superintendent of the Louisiana District, from which office he retired in 1974. He is presently evangelizing in the area of his home in Harrisburg. Dr. and Mrs. Donald Odum (Betty) were the hosts of an open house in their honor. In addition to their daughter, the Mc- Cords have three grandchildren; Tracy, Jill, and Matthew.

MR. AND MRS. HARLEY STONER of Fort Recovery, Ohio, celebrated their fiftieth wedding anniversary, Sept. 5. Mrs. Stoner is a charter member of the Fort Recovery church.

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, Secre- tary; George Coulter, V. H. Lewis; William M. Greathouse.

General Superintendents Emeritus and Retired. D. I. Vanderpool, 11424 N. 37th Pl., Phoenix, Ariz. 85028; G. B. Williamson, 2835 Avondale Dr., Colorado Springs, Colo. 80917; Samuel Young, 5639 W. 92nd Pl., Overland Park, Kans. 66207; Edward Lawlor, LeRondelet Apt. No. 206, 1150 Anchorage, Ln., San Diego, Calif. 92106.



Pictured with Chaplain Causey (l. to r.) are Gen. Woodard, Patricia, Matt, Carol, and Nat.

CHAPLAIN CAUSEY RECEIVES LEGION OF MERIT

Chaplain Causey; his wife, Patricia; and three of their four children will take up residence in Novato, Calif.

A member of the Church of the Nazarene, Chaplain Causey received his Master of Divinity degree from the Nazarene Theological Seminary in Kansas City.

Overseas tours have included Korea, Germany, and Vietnam. He was a member of the staff and faculty of the U.S. Army Chaplain's School, Fort Hamilton, N.Y., from 1969 to 1973.

A senior parachutist, having made 46 jumps, Chaplain Causey has previously been awarded the Senior Parachutist's Badge, the Bronze Star Medal, the Air Medal, and the Army Commendation Medal with Oak Leaf Cluster.

Mel McCullough, executive director of the Department of Youth, has expressed deep appreciation on behalf of the Church of the Nazarene for the lives that have been changed and enriched by the service of Nazarene U.S. Army Chaplain Causey. □

RETREAT FOR NAZARENE PERSONNEL

The 1976 Far East retreat for Nazarene military personnel convened at "Little Heaven," the U.S. Army Retreat Center in Seoul, Korea, September 16-19. In spite of the recent alert placed on military personnel in Korea, over 50 people attended the retreat.

Each service was a time of special blessing and spiritual renewal under the anointed ministry of Chaplain Eugene King. Bible studies, sharing times, and singspirations were times of melting of hearts together in Christian love and fellowship.

Included in the activities was a tour of the "Korean Folk Village" (a miniature Korea). The following afternoon there was a tour of Korea's capital city to see its historic landmarks and many Nazarene churches.

The climax of the retreat for many was the attendance at a national church on Sunday. It was a thrilling experience to worship the Lord in two languages simultaneously. Chaplain King brought a powerful message with the aid of an interpreter. To honor the English-speaking visitors, the church

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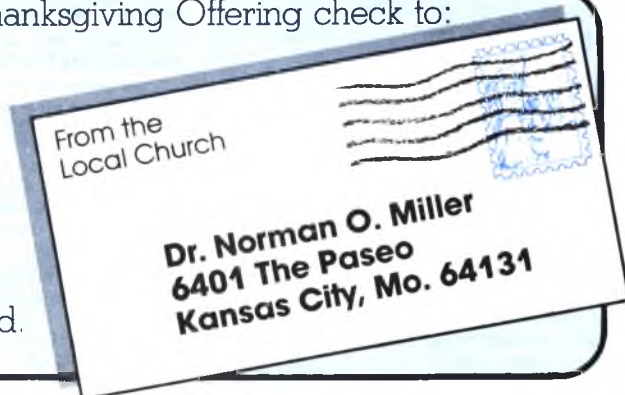
choir sang an inspiring selection in English.

Following a picnic lunch at the mission station, there was a tour of the Bible College campus. The retreat ended with a Communion service in the college chapel. For all who attended, the retreat was truly a time of spiritual refreshing. □

ALL PASTORS AND CHURCH TREASURERS

Send your Thanksgiving Offering check to:

Your excellent support and participation are appreciated.



Participants in the retreat pictured with a Korean congregation.



The Grove City, Ohio, church recently dedicated their new Christian education building. Dr. Donald Gibson, executive secretary of the Department of Evangelism; and Dr. Terrell Sanders, district superintendent of the Central Ohio District, participated in the ceremonies. This phase of the building program added 6,522 square feet of space. The completion of this phase brought the total value of the church property to \$550,000. Rev. Jerry D. Lambert is the pastor.



The dedication service for the new Monticello, Ky., First Church was on July 4. The building includes classrooms, office, pastor's study, nursery, chapel with baptistry, balcony, and a sanctuary seating approximately 500. District Superintendent Alex Ulmet preached the dedicatory sermon. The church, which was organized in 1927, is on an 8½-acre plot which includes a park named in honor of a charter member, Georgia Burnett. At age 90 she is still active in the church. Rev. Eugene Campbell is the pastor.



Founder's Day was the theme as the Hinton, W.Va., church celebrated the church's twentieth anniversary and the Bicentennial. This special July 4 service included speeches from former pastors, West Virginia State Senator Jack Helms, and District Superintendent M. E. Clay. Charter members Ada Garten, Rosa Withrow, and Ruth Garten were honored. Special recognition was given to Mr. and Mrs. George Reece for their faithfulness. Pictured (l. to r.) are: Pastor R. A. Laird, Ada Garten, Rosa Withrow, and Dr. M. E. Clay.



NOVEMBER

BOOK OF THE MONTH

Directions in Christian Living



by James D. Hamilton

Readers of the *Herald of Holiness* will recall the series of articles which appeared there a few years ago under the heading "Directions." This volume contains a selected number of these (somewhat revised) plus many other items. The result is an inspiring collection of 59 brief messages which speak to human need. They are grouped under three major categories: (1) The Upward Look; (2) The Inward Look; (3) The Outward Look.

Dr. Hamilton is a professional counsellor as well as seminary professor, and out of his experience he has drawn helpful insights to guide us all to a more fulfilling life. He tackles real-life problems and offers practical solutions—with, of course, a strong emphasis upon the divine resources available to meet the varied situations of life. But the book is not "problem oriented"; it is optimistic in tone, loaded with "lifters" that inspire, refresh, and encourage.

This is a great book for the coffee table or bedside, for pick-up-and-lay-down reading. You can dip in anywhere and find a challenging thought and an encouraging word. □

ABOUT THE AUTHOR

James D. Hamilton is professor of pastoral ministry and director of field education at Nazarene Theological Seminary. He is also the author of *The Ministry of Pastoral Counselling*.

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by MRS. ERNEST HOLSCHER
Medford, Ore.

Workers With God

IN OUR EVANGELISM training class, the teacher made this statement, "You and the Holy Spirit are an unbeatable team." The full impact of that statement recently came alive to me.

Several months ago I was looking over a list of names from our Sunday school rolls for evangelism prospects. Pat's name was among them. I decided to call, hoping to make an appointment for our evangelism team to visit and share spiritual things with her. We were anxious to use the weeks of instruction we had received in sharing Christ through personal evangelism training classes recently offered in our church.

I dialed the number and introduced myself, explaining my purpose in calling. Her name was on our prospect list because she sends her children to Sunday school. I had breathed a prayer that the Lord would somehow prepare her heart. The indignant voice on the other end of the phone surprised me. She was satisfied with the church where she had been a member for many years. I apologized and assured her I would not bother her again.

The following week we discussed the incident at our evangelism training meeting. We all agreed to pray that the Holy Spirit would prepare the hearts of those with whom we were to share.

The Holy Spirit began to work as we continued praying, preparing, and looking for harvest. Four months passed and I had

forgotten about the call made to Pat.

Then one evening the phone rang. It was our Sunday school superintendent, who is also a member of our evangelism team. Pat had called her that evening, crying for help. In discouragement she confessed that her church didn't have the answer and she had found no purpose to life. She remembered the phone call of several months ago and wondered if someone could come and help her find God. The Holy Spirit had been working all along! After a moment of rejoicing about the power of the Holy Spirit, we arranged to visit Pat the following morning.

A barking dog met us as we drove up to the home where Pat lived alone with her two small children. We found her in tears and despair. I was thrilled as we presented Jesus to her and witnessed a beautiful transformation as she prayed. The tears of despair turned into tears of joy as she invited Christ into her life. She shared the series of events that led her to call us. We could plainly see the Holy Spirit's involvement.

As we drove away, we praised God for the Senior Partner of our team . . . the Holy Spirit. We witnessed His work firsthand. I learned that He not only enables and empowers us to witness, but also prepares the way, making ready the harvest! "Not by might, nor by power, but by my Spirit, saith the Lord" (Zechariah 4:6). □

**"By All Means . . .
Save Some"**



**SAMUEL OVANDO
SERIOUSLY INJURED
IN COLOMBIA**

Rev. Samuel Ovando, recently assigned the responsibility of beginning the work of the Church of the Nazarene in Colombia, South America, was seriously injured in an auto accident Saturday, October 23, when the car he was driving was struck by a cattle truck.

He sustained severe head injuries, the extent of which are still not fully determined, and he remains in intensive care at the military hospital in Bogota. His small daughter Cindy was also injured but has shown remarkable improvement and was soon to be released from the hospital.

The situation is complicated by a doctors' and nurses' strike in that area, but the Department of World Mission has been assured by Rev. Dean Galloway, missionary in Colombia, that Rev. Ovando is in the best possible care in the military hospital. An air force officer witnessing the accident was instrumental in gaining admittance for Rev. Ovando to the military hospital, the only hospital functioning at that time. He will

be transferred to a private clinic if and when the situation should require it. □

—NIS

ANNOUNCEMENT

With the unanimous endorsement of the Board of General Superintendents and in consultation with the District Advisory Board, I have appointed Rev. Walter M. Hubbard (presently pastor of Seattle First Church) superintendent of the Sacramento District. He will be moving to the district November 30. —George Coulter, general superintendent. □

**BOARD OF GENERAL
SUPERINTENDENTS
OFFICERS FOR 1977-78
ANNOUNCED**

The Board of General Superintendents have notified the headquarters executives, college presidents, and district superintendents of the election of officers for their board for the calendar years 1977-78. Beginning January 1, 1977, the chairman will be Dr. Orville W. Jenkins; vice-chairman, Dr. Charles H. Strickland; and secretary, Dr. Eugene L. Stowe. □

—NIS

**COMMUNICATIONS SPECIAL
DRAWS ENCOURAGING
RESPONSE**

"Let It Happen," a 30-minute television special about the 19th General Assembly in Dallas, June 17-25, is currently being aired in several cities. The response has been encouraging, both in the number of phone calls

received during and following the broadcast and in the number of visitors in churches in the areas where the telecast has been seen.

The complete schedule of fall showings as of October 31 is as follows:

- Sept. 13 6:30 p.m.
Kansas network comprised of:
KARD-TV (Ch. 3) Wichita, Kans.
KCKT-TV (Ch. 2) Great Bend, Kans.
KGLD-TV (Ch. 11) Garden City, Kans.
KOMC-TV (Ch. 8) McCook, Neb.
(Oberlin, Kans.)
- Sept. 14 8:00 p.m.
KBSA (Ch. 46) Los Angeles
- Oct. 15 9:00 p.m.
WSTV (Ch. 9) Steubenville, Ohio
- Oct. 31 3-4:00 p.m.
KOB (Ch. 4) Albuquerque, N.M.
- Oct. 31 3:30 p.m.
KIVI (Ch. 6) Nampa, Ida.
- Nov. 1? * ?*
- Nov. 21 4:00 p.m.
WLEC (Ch. 28) Lexington, Ky.
- Dec. 4? * 8:30 a.m.
WRTV (Ch. 6) Indianapolis
- Dec. 15 10:00 p.m.
KCPO (Ch. 13) Los Angeles

*Date and/or time not yet finalized.

This is the second television special prepared by Nazarene Communications for use by local churches or groups of churches to acquaint the public with the message and program of the Church of the Nazarene. Other similar specials are being planned as a beginning thrust into an enlarged television ministry.

The Communications Commission becomes a department of the General Board in January, 1977, with a specific mandate to enter the important field of television ministry as rapidly as funds are available. □

—NIS

**NAZARENE INSTITUTIONS OF HIGHER EDUCATION
FALL ENROLLMENT, 1976**

Dr. Edward S. Mann, executive secretary of the Department of Education and the Ministry, has announced the enrollment at Canadian Nazarene College, British Isles Nazarene College, and the 10

educational institutions in the United States shows an increase of 400 above the previous year's record enrollment.

—Department of Education

	1975	1976	Increase (Decrease)		861	776	(85)
British Isles Nazarene College (Manchester, England)	32	36	4	Nazarene Bible College (Colorado Springs, Colo.)			
Bethany Nazarene College (Bethany, Okla.)	1,208	1,272	64	Northwest Nazarene College (Nampa, Ida.)	1,112	1,142	30
Canadian Nazarene College (Winnipeg, Manitoba)	153	141	(12)	Nazarene Theological Seminary (Kansas City, Mo.)	421	456	35
Eastern Nazarene College (Quincy, Mass.)	815	817	2	Olivet Nazarene College (Kankakee, Ill.)	1,853	1,880	27
Mid-America Nazarene College (Olathe, Kans.)	1,057	1,046	(11)	Point Loma College (San Diego, Calif.)	1,605	1,750*	145
Mount Vernon Nazarene College (Mount Vernon, Ohio)	813	879	66	Trevecca Nazarene College (Nashville, Tenn.)	859	1,008	149
				Total	10,789	11,203	414

*Incomplete.



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too.



Church of the Nazarene

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