



HERALD of HOLINESS

CHURCH OF THE NAZARENE / NOVEMBER 15, 1979

THE TONIC OF PRAISE

In spite of the constant stimulation of slogans, songs, and programs, there is a prevailing spirit of apathy and listlessness that affects the people of God today. Yet the scriptural picture of the life of the Christian is one of vigor, zeal, and fervency. God has a tonic for those who have become jaded and sluggish. It is the tonic of praise!

The Psalmist discovered the renewing and exhilarating power of praise and thanksgiving in his own life, and he longed for all men to know its blessed results. Four times in Psalm 107 he cries out, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (vv. 8, 15, 21, 31).

In beautiful picture language the Psalmist gives the basis for a spirit of thanks that is spontaneous, joyous, and continuous.



General Superintendent George Coulter

He gives a fourfold description of the condition of all who are living without God's great salvation. His language is so graphic and inclusive that all of us can identify with this tragic condition.

Once we were "wanderers," without a permanent home. We were "hungry and thirsty." We had "no city to dwell in." But the Lord "delivered them out of their distress" (v. 6). Once we were captives "bound in affliction and iron" (v. 10). But the Lord "broke their bands in sunder" (v. 14). Once we were invalids afflicted by sin. But "He sent his word, and healed them" (v. 20). Once we were helpless mariners on the storm-tossed seas of life. But the Lord made "the storm a calm, so that the waves thereof are still" (v. 29).

The "wanderer" can find a permanent abiding place in Jesus Christ.

The "captive" can be brought forth to true freedom and

liberty in Christ, for whom the Son sets free is "free indeed." The "invalids" can be healed by the miraculous touch of the Great Physician!

The storm-tossed "mariners" can be brought to that harbor of safety and security.

Let praise arise from those who have found refuge in Christ.

Let joy burst forth from those who have been set free from the dominion of sin!

Let thanksgiving be lifted to God by those who have been healed by His marvelous grace!

Let the flags of praise be raised by those who have found that true haven of rest.

Another Thanksgiving season is upon us. Through the ministry of the church we have another opportunity to give an offering which will result in liberation from sin for many who are now held captive by its power. But just as important is the tonic we receive as we give and live with thanksgiving.

I join with the Psalmist, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" □

ACCORDING to a medieval legend, two angels were once sent down to earth. One was to gather up the petitions of people, and the other to collect their thanksgivings. The first angel found requests everywhere he went. He soon returned to heaven with a load of them on his back and a bundle under each arm.

The second angel had a more difficult time with his assignment. He had to search with diligence and patience for sincere thanksgivings. When at length he returned to heaven, he did so reluctantly. He was able to take only a mere handful of thank offerings to God.

During the Thanksgiving season, we often think it's mostly a time when we recall the past blessings from God. We certainly need to give thanks for the bounties of harvest and the showers of divine goodness upon our lives. But thanksgiving ought to mean more to us than a ritual of feasting with occasional signs of gratitude.

Perhaps we need to change the tone of our prayers from "Give me," to "Thank You!" Somehow, we must learn to live thankfully as unto the Lord. The Psalmist ponders this matter when he asks, "What shall I render unto the Lord for all his benefits toward me?" (Psalm 116:12).

Thanksgiving is more than simply saying "Thank You" to God. All too often, these words are but a formal response to material blessings or favors. Neither should one limit his responsibility to giving thanks in return for the desired abundance he has received. There's plenty of reasons for offering thanks even amid hardship.

The vital point of thanksgiving is that God relates himself to us as the loving, Heavenly Father who provides salvation from sin. True thanksgiving only stems from our acceptance of God's saving grace. So the Psalmist declared, "I will take the cup of salvation, and call upon the name of the Lord" (116:13). We can depend on the powerful, transforming name of the Lord to make our sinful lives what they ought to be. A thankful person will want nothing less than God's best for his life.

Our full response of thanks won't neglect promises to God in response to His providence. The Psalmist further affirms, "I will pay my vows unto the Lord now in the presence of all his people" (116:14). Keeping our vows to God becomes a public witness of our gratitude for His goodness and mercy. We are thus united to His holy cause.

Beyond payment of vows, thanksgiving moves toward sacrifice. Giving thanks to God demands more than a token response to all His love and care. It requires us to return self-sacrificing love and obedient service. Thus the Psalmist resolved, "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord" (116:17).

More people will talk about thanksgiving than sacrifice. Perhaps the reason thanksgiving is rare is because it is costly. Giving thanks means giving up self-centeredness. The price to be paid is personal. It asks the exchange of selfishness for thinking and caring about others. But such a bargain opens wide the channels of divine blessing that have eternal value. Our thanks offerings to God assert the truth that in Him alone do we have life.

Suppose the angels returned for the same legendary purpose to America, to Canada, to England, to Germany, and to all the lands where professing Christians live. Would the angel gathering petitions really outstrip his companion angel collecting thanksgivings? The legend contains an obvious and haunting truth. People are still more concerned about making requests of God than in offering thanks to Him.

During this Thanksgiving season, consider afresh how you can give thanks unto the Lord. Begin by admitting you are unworthy of His faithful love and care. By faith claim the joy of forgiveness and cleansing from sin that He provides through Jesus Christ. In keeping your word with God, others will know and rejoice in your witness. Let's freely offer the sacrifice of thanksgiving that honors God and enriches our lives. Then the rarity of thanksgiving will be revealed to a doubting world, and God will receive the glory that is due Him. □

HOW RARE IS THANKSGIVING?

by IVAN A. BEALS
Kansas City, Missouri



HERALD of HOLINESS

W. E. McCUMBER, Editor in Chief
IVAN A. BEALS, Office Editor

Contributing Editors: V. H. LEWIS • ORVILLE W. JENKINS
GEORGE COULTER • CHARLES H. STRICKLAND
EUGENE L. STOWE • WILLIAM M. GREATHOUSE
General Superintendents, Church of the Nazarene

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HURRICANE DAVID has arrived in a fury. I am sitting in my living room looking out the sliding glass doors at the results of his anger. I am awe-struck as I see the evidence of David's powerful (up to 170 mph) winds as they whip across my island home, Martinique.

Trees are bent nearly double or uprooted. Less than a mile down the hill, the Caribbean Sea has been hidden from view by dark, foreboding clouds and falling sheets of rain. The radio reports have given cause for grave concern: this is the worst hurricane of the century; no one is to venture from his home except in an emergency; the youth center at Godissard is serving as an emergency refuge center; filtering through the static is the report of destruction on route Didier, the posh residential section of Fort de France; 25-foot waves are battering the Caravelle peninsula on the eastern coast; the rustic 17th-century Leyritz plantation has been destroyed; a nearby marina has become a watery graveyard for yachts and pleasure craft of every description; the always lush tropical rain forest has been denuded of foliage; land slides have closed routes through the mountains in the north; and doctors and nurses have been ordered to rush immediately to their posts at the various dispensaries, clinics, and hospitals of the island.



Battering down the hatches for David.

My mind rushes to Fonds Sinistré, an aptly named poor and vulnerable "tin town" that was once before destroyed by a hurricane. What about those people?

My missionary colleagues, the Gene Smiths and Brenda Gould, are in well-built lodgings and are surely free from danger (though they are probably mopping up water by the bucketsful!)

In my own home, all appears secure. Rugs have been rolled up, a reserve of water has been placed in containers of all sorts—empty pop bottles, Tupperware, camping jugs, and, just in case, the bathtub! The windows and doors are creaking, shivering, and shaking as they never have before. Water is actually seeping through the cement blocks of our secure (I hope!) house. My wife and daughter are safely tucked away in the bedroom keeping their ears turned to Radio Caraibes for the latest alert or news about David's actions.

I am aware of a very grave danger as I watch the ominous activity outside. I don't know what might happen. I suppose all could be lost, even our lives, if the worst should occur. But I am strangely calm and at ease. I know why, too.

Before he had received the assurance of salvation, John Wesley recounts in his *Journal* a storm of

calm IN THE STORM

by JOHN SEAMAN

Martinique, French West Indies



The hurricane begins its impact upon the Caribbean coastline

ferocious nature that crashed down upon the ship carrying himself, some other Englishmen, and a group of German (Moravian) missionaries. The vessel which had embarked from England was on its way to Georgia in the American colonies. As the storm bore down intensely upon the ship, Wesley tells of his great fears and reluctance to die. Thinking himself a spiritual man, he was greatly disturbed by his fears. At the same time, he was genuinely impressed by the peace and serenity he had observed on the part of the German missionaries. His observations during the journey had convinced him that these people had been delivered from the spirit of pride, anger and revenge. Now he had a chance to see if they were freed from a spirit of fear—he certainly was not!

The German missionaries were singing a psalm in a worship service when the ravaging sea crashed in on the boat, splitting the mainsail to pieces and pouring through the decks. The Englishmen broke into screaming, but the Germans calmly continued their

singing. Wesley was incredulous. Later, he asked one of them:

"Was you not afraid?" He [the German] answered, "I thank God, no." I asked, "But were not your women and children afraid?" He replied mildly, "No, our women and children are not afraid to die."¹

What a confirmation of peace with God was exhibited by those German missionaries in the midst of that storm. That experience was significant in Wesley's own trek to spiritual calm and assurance.

Earlier, I stated that I know why I am calm during the attack of Hurricane David. Several years ago the Prince of Peace, the Calmer of storms, took up residence in my own life. Once I was afraid. The storms of life were inundating my little, sinking ship when finally, in desperation, I cried out to the Master for His help and salvation. All of a sudden, just as He did on another boat 2,000 years ago during a raging storm on Lake Galilee, He rose up, "rebuked the wind and said to the waves, 'Quiet! be still! Then the wind died down and it was completely calm'" (Mark 4:39, NIV). And it has been ever since.

I have a forever calm, even in the midst of hurricanes, whether they are literal or figurative. This is one Nazarene missionary who knows well the Reason for the calm of those German missionaries nearly 250 years ago. So blow your hardest, David! □

1. John Wesley, *John Wesley's Journal*, abridged by Nehemiah Curnock, London: Epworth Press, 1967, p. 10.

Thanksgiving Psalm

*Let us join our voices
in grateful praise
for daily bread
and heavenly grace
that falls like manna
on the human race.*

*For the love
that unites us,
for the arms that enfold us,
for children that sing,
for seedtime and harvest,
O Lord, our hymns of praise
we bring.*

—MARCIA SCHWARTZ
Falls City, Nebraska

OUR LORD'S earthly life is the best model for the lives of His people. This being true, our Thanksgiving season is a good time to reflect on the thanksgiving of Jesus.

Jesus gave thanks for *food*.

All four Gospels record the miracle of the loaves and fishes. Jesus multiplied a boy's lunch until it was more than enough to feed over 5,000 people. Matthew, Mark, and Luke tell us that Jesus "blessed" the bread and fish, and John says that He gave "thanks" for them. What we commonly refer to as "saying the blessing" at meals was a custom among the Jews, and Jesus endorsed and practiced that custom.

Though it was a custom, we may be sure that Jesus never allowed it to become mechanical or empty. He was genuinely grateful to God for the food which sustained His daily life. Giving thanks for our food recognizes God as the Creator by whose merciful hands we are fed. It should also keep us sensitive to the face of our stewardship, and make us as willing to share as we are to receive.

Nothing is more basic to physical life than bread. If we are not grateful for our food, we will not be grateful to God for all the other mercies we receive. To honor Him as the One who gives sun and rain, seed and harvest, and strength to toil is the beginning point, the gateway, to a truly thankful life.

Jesus gave thanks for *revealed truth*.

Matthew and Luke tell of a time when "Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matthew 11:25). Jesus went on to insist that only the Son could reveal the Father, and then issued an invitation to the "heavy laden" to come and learn these truths (vv. 27-30).

God's word is truth, and for Jesus this word was even more essential than bread. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4). As He was grateful for His bread, so Jesus was grateful for the truth by which God disclosed himself to us and invites us into fellowship with himself.

God's word to us is the Bible. How thankful we should be for the Bible. The Psalmist declared, "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). Think of how dark our lives would be without that light! We could not find God, could not find salvation, could not find the way to heaven. We would grope in thick darkness and be lost forever.

Jesus gave thanks for *answered prayer*.

He stood before the grave of Lazarus, and just before He raised him from the dead, "Jesus lifted up his eyes, and said, Father, I thank thee that thou has heard me" (John 11:41).

God hears and answers prayer, and every answered prayer becomes another reason for thanksgiving and praise. The Psalmist poured contempt upon idols because they had eyes but couldn't see, ears but couldn't hear, hands but couldn't reach, mouths but couldn't speak (Psalm 115:4-8). But the living



THE THANKSGIVING OF JESUS

by E. O. T.

God, who creates and redeems and judges, is a God who hears, speaks, and acts. He answers prayer.

We must learn to thank God for answered prayer—not only when the answer is "yes," but also when it is "no" or "wait." God is good in what He gives us, but He is also good in what He denies us. Our confidence in His wisdom and mercy should incline our hearts to thanksgiving in everything.

Jesus gave thanks for His *atoning death*.

At the Last Supper with His disciples, Jesus took bread and wine and made them symbols of His coming death on the cross—"This is my body . . . This is my blood . . ." And for this He gave thanks (Matthew 26:26-28). Think of it! He loves us so much that He gave thanks to God that He could die "for the remission of sins"!

Above everything else for which we are thankful, we should be grateful for the saving death of our Lord. We should thank God, constantly and fervently, for Calvary. Because of the cross of Christ, our bread is the food of children and not the diet of slaves. He frees us from sin to become the sons and daughters of God. Because of the Cross, truth is a thoroughfare and not a dead-end street. It leads to God and life eternal, not to the despairing cynicism of a Pilate asking, "What is truth?" Because of the cross, we have access to God, audience with God, so that our prayers are heard and His answers are given. All our blessings and benefits are based upon the cross. Thank God for Calvary!

Jesus gave thanks! Like Him, let us live gratefully. And at Thanksgiving time, as we reflect upon His own thanksgiving, may it produce glad echos in our own hearts! □

THANKSGIVING *Every Day*

by MABEL P. ADAMSON
Kansas City, Missouri

AS THANKSGIVING DAY nears, my thoughts turn to home. Do yours? Do you remember singing,

“Over the river and through the woods,
To Grandmother’s house we go . . .”?

Family life has changed a lot in the past two decades. One might argue that many of the younger generation seldom see their parents, much less their grandparents, at Thanksgiving. Nevertheless, Thanksgiving remains as one of the most important family-oriented days of the year, along with Christmas and Mother’s Day.

My circumstances have not allowed me to go “home” for Thanksgiving for more than 10 years. If I could go this year, I would find things drastically changed. Mom and Dad are gone, and other family members have moved; it’s just not the same. But the Thanksgiving of my memory remains, polished to a glowing patina with the passing of the years.

I grew up in the lean years following the depression. Our family was large and there were many years when turkey was not on the menu, nor many other items considered traditional for a Thanksgiving dinner. But one thing was never missing—a genuine concern and compassion for others even less fortunate and a true thanksgiving for what we did have.

Any other attitude would have been unacceptable to Mom. Never, in all the years of bare subsistence, did I hear her complain.

I remember my father, a taciturn man, in the later years of his life telling someone, “Many times I wanted to give up, but not Ede. She’d turn to me and comfort me. ‘Don’t worry, Elmer, we’ll get by. Look at all the things we have to be thankful for.’” I was amazed, not by my mother’s thinking, but by the ability of my stern old dad to recognize her tremendous faith.

All the *facts* of my childhood tell me that we were desperately poor. Yet, in spite of the hand-me-down clothes and cardboard in our shoes, I can honestly say that I don’t remember *feeling* poor.

I didn’t always realize or appreciate all the good things that were a part of our lives, particularly the positive influence of my mother. She was an unusual person and built into her large family ideals and principles that have helped us all weather many storms. But I believe one of her greatest contributions to my life was her example of a truly thankful spirit.

Yes, Thanksgiving was a family day, a special day, but *every* day was a day in which to be thankful. What Mother instilled in me by her example, and what the Lord has taught me through His patient and faithful correction, have been strengthened by the experiences of life.

I have heard people say they want to forget all the hard places in their lives. I want to remember them, not as hard places, but as times when I realized God’s goodness and faithfulness in special ways. I am thankful for them, for they taught me

MY THANKS

*“For the Lord is great,
And greatly to be praised,”
Songs of joy and thanksgiving
To Him be ever raised.*

*He who rules o’er all the earth,
With awe my being fills;
He who knew me ’fore my birth,
My heart and spirit thrills.*

*He feeds me with the Living Bread,
My soul no thirst shall know,
He leads me with His mighty hand
Along life’s paths below.*

*He who sees the sparrow fall,
And every hair can number,
Listens to me when I call
And guards me when I slumber.*

*And so on this Thanksgiving Day,
I wish to let all know
That I am thankful He is God
And that He loves me so.*

—NANCY HAIL
Kansas City, Missouri

many things about waiting on the Lord and trusting Him.

He has never failed me, nor will He ever. I could never adequately express my thanks for His love and blessing in my life. This Thanksgiving season, I want to pledge anew to seek to have a thankful heart. I don’t want the spirit of thanksgiving to depart at the stroke of midnight, November 22. I want every day of my life to be a day of thanksgiving. □

IN PEACETIME it's easy to forget them"—a simple statement coming out of a committee meeting. Yet, the words remained with me. No one likes to be forgotten.

Years ago we responded positively to a service person. A visitor in military uniform made him an honored guest at someone's Sunday dinner table. Some churches "adopted" soldiers or sailors.

Since the Vietnam War, Americans are reacting less favorably to service personnel. Fewer of our young people are entering the military. But their needs are an important challenge to the church.

What are the needs of persons in today's military? According to Captain Rich Needham, our chaplain at Fort Ord, there are five basic needs.

1. *Loneliness.* They may be miles from home, from those who know them and understand them. Distance stimulates the feelings of loneliness and may also strengthen temptation. Being away from families, especially in times of disappointment, discouragement, stress, or temptation, can make the days and nights extremely long, especially for young adults.

For married military personnel, certain assignments necessitate long periods of time away from family, friends, and from church, especially in the Navy.

2. *Feelings of separation.* Many service personnel feel estranged from their families. Birthdays and holidays in strange or new settings can stir memories. Certainly, some joined the service to "get away from home," but time has a way of softening hurts and frustrations. Illness in a family member "back home" can produce anxiety. Among married military personnel, being hundreds of miles from the extended family can be lonely.

3. *Spiritual.* True, many joined the service in a moment of rebellion or courage, left home and spent months or years "seeing the world," and having a good time. Eventually they found a Nazarene church, found the Lord, and made spiritual and emotional progress. Sound familiar? Hundreds of Nazarene men can identify with that scenario. Since that is our experience, shouldn't we be able to identify with the service person now, especially if we stop a moment and remember how we felt?

Some, from small churches where everyone knew everyone may have difficulty in a large church; others find anonymity in a large church.

A new assignment at a crucial juncture in their spiritual life can cause some to drift. It takes time to feel comfortable in a new congregation, and the enemy will use that interval to attack.

4. *Peer pressure.* Peer pressure can be tremendous, especially for the young, single soldier. The services are not immune from "play the game/go along with the crowd" mentalities. Those weekend leaves can be lonely times for the soldier with moral standards unless you reach out to him or her.

5. *Barracks life.* One of the realities in developing the volunteer army has been a relaxation in the tight discipline so traditional in the military. One soldier described barracks life as "like living in a moral sewer." Others find the tight quarters on board ship frustrating. Yet a move off base can affect



Harold I

by HAROLD IVAN SMITH*

Kansas City, Missouri

the pocketbook. Opening your home to a military person can be a way of "practicing hospitality" (Romans 12:13).

What can you do for service personnel from your church?

1. *Keep in contact.* Send letters, notes, and especially remember their birthday. You perhaps cannot send a cake with candles but you could send a shower of cards by inserting a notice in your church bulletin two weeks in advance of the birthday. Mail newsletters and church bulletins. Send cassettes of special services, musical programs, etc.

2. Send gift subscriptions to the *Herald, World Mission, Etcetera*. Formerly these were distributed free by the general church. However, that policy was recently changed so that the responsibility could be returned to the local church. This is an excellent way to show how much you care and to keep in touch.

3. *Pray.* While the military person is less likely to lose his life during peacetime, there is no letup in the spiritual warfare. Indeed, peacetime may produce a lethargy that was not evident in the Vietnam conflict. We need to put actions to "I will pray for you."

4. Notify the pastor of a church in the area of the new assignment.

What can you do for those moving into your area?

1. Welcome them into your congregation, homes, and hearts.

2. Stay in contact. Keep open the doors to fellowship and friendship.

3. Put them to work. Historically, service personnel and families have been strong workers in local churches. Many home mission projects have been initiated and supported by military families. Although some will be there only a short time, they need to be a vital part of the church's work.

Let me urge you, also, to remember our chaplains.

Currently we have 39 men and women who are representing our church in this vast mission field of service life.

It's easy to forget them because they are not as free to participate in zone and district activities, assemblies, conventions, and camps—but neither do our missionaries.

Chaplains need our support, our love, our prayers.

What would happen if your church adopted one of our chaplains and made his ministry the subject of prayer and encouragement as we do for foreign missionaries? When was the last time you had a chaplain fill your pulpit?

What would it mean to these "military missionaries" to know that thousands of Nazarenes are enthusiastically praying for them *by name* that day?

As director of ministry to military personnel, I have received letters from service personnel who visited some of our churches and did not feel welcome. This is tragic!

Would it make a difference if it were *your* son or *your* daughter?

"It's easy to forget them in peacetime . . ." □

*Director, Service Personnel Ministry

Book Briefs



Reviewed by
JEANNE MILLHUFF
Olathe, Kansas

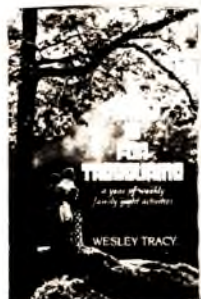
THE FAMILY IS FOR TREASURING

"A family is a work of art. Like a drama you play it and it is over. The curtain closes and you are finished." Thus Wesley Tracy captures attention in the very opening paragraph of his book. The words are haunting and disturbing. They speak of sunrise and sunset; of eager, upturned young faces and faces so soon grown old with the lines of living and knowing and caring. Along with the author we are certain that these are moments to cherish—to capture the true purpose of Christian "familying," to set aside time "to rediscover that the family is the central agency and arena of evangelism, Christian education, and God's self-disclosure," as the author so aptly puts it.

As Christian parents we must be alert to the most important of cues, those relating to the nurture and development of spiritual truth in the lives of our children. To help us toward this goal, Mr. Tracy has produced a valuable handbook containing 52 outlines for family devotional activities, which are correlated to the Enduring Word Series of Adult Sunday school lessons, and are easily adapted to your family's level of understanding, needs and concerns.

A variety of interesting subjects is included. A study of Acts relates the dynamic example of the lives of the early Christians to our present-day life-style, and a group of Christian doctrine lessons bring understanding of our church's distinguishing doctrine of sanctification.

Your family will find new and varied opportunity for encouragement, instruction, individual expression, and meaningful conversation. You will surely find this book to be a "godsend" next Monday night when the kids ask, "What are we going to do tonight that's special?" □



by Wesley Tracy
Beacon Hill Press of Kansas City

To order, see page 23.



Series from

"THE STRONG-wILLED child"

by Dr. James Dobson

Alan Cliburn



THE FINAL RELEASE

The most common mistake made by parents of "older" teen-agers (sixteen to nineteen years of age) is refusing to grant them the independence and maturity they require. Our inclination as loving guardians is to hold our kids too tightly, despite their attempts to squirm free. We try to make all their decisions and keep them snugly beneath our wings and prevent even the possibility of failure. And in so doing, we force our young adults into one of two destructive patterns: either they passively accept our overprotection and remain dependent "children" into adult life, or else they rise up in great wrath to reject our bondage and interference. They lose on both counts.

On the one hand they become emotional cripples who are incapable of independent thought, and on the other they grow into angry and guilt-ridden adults who have severed ties with the families they need. Indeed, parents who refuse to grant appropriate independence to their older adolescents are courting disaster not only for their children, but also for themselves.

We simply must learn to let go . . . mothers and fathers would be wise to remember that the day is fast approaching when the child they have raised will pack his suitcase and leave home, never to return. And as he walks through the door to confront the outside world, he will no longer be accountable to parental authority and supervision. He can do what he chooses. No one can require him to eat properly, or get his needed rest, or find a job, or live responsibly, or serve God. He will sink or swim on his own. This sudden independence can be devastating for some individuals who have not been properly prepared for it. But how can a parent train an individual so that he won't go wild in the first dizzying months of freedom? How can they equip him for that moment of emancipation?

The best time to begin preparing a child for the ultimate release is during toddlerhood, before a relationship of dependence is established. However, the natural inclination of parents is to do the opposite. As Renshaw wrote,

It may be messier for the child to feed himself; more untidy for him to dress himself; less clean when he attempts to bathe himself; less perfect for him to comb his hair; but unless his mother learns to sit on her hands and allow the child to cry and to try, she will overdo for the child, and independence will be delayed.¹

This process of granting appropriate independence must continue through the elementary school years. Parents should permit their kids to go to summer camp even though it might be "safer" to keep them at home. Likewise, boys and girls ought to be allowed to spend the night with their friends when invited. They should make their own beds, take care of their animals, and do their homework. In short, the parental purpose should be to grant increasing freedom and responsibility year by year, so that when the child gets beyond adult control, he will no longer need it.

When this assignment is handled properly, a high school senior should be virtually emancipated, even though he still lives with his parents. This was the case during my last year at home. When I was seventeen years of age, my parents tested my independence by going on a two-week trip, and leaving me behind. They loaned me the family car, and gave me permission to invite my (male) friends to spend

This article is one of a series, abstracted from Dr. James Dobson's most recent best-selling book, *The Strong-Willed Child* (Tyndale, 1978). The theme of this series is the discipline and training of more assertive boys and girls who are inclined to test the limits of adult leadership.

Dr. James Dobson is Associate Clinical Professor of Pediatrics at the University of Southern California School of Medicine. He also serves on the attending staff for Children's Hospital of Los Angeles. He is the author of three prior books, *Dare to Discipline*, *Hide or Seek*, and *What Wives Wish Their Husbands Knew About Women*.

the fourteen nights at our home. I remember being surprised by this move and the obvious risks they were taking. I could have thrown fourteen wild parties and wrecked the car and destroyed our residence. Frankly, I wondered if they were wise to give me that much latitude. I did behave responsibly (although our house suffered the effects of some typical adolescent horseplay).

After I was grown and married, I asked my mother why she took those risks—why she left me unsupervised for two weeks. She smiled and replied, “Because I knew in approximately one year you would be leaving for college, where you would have complete freedom with no one to tell you how to behave. And I wanted to expose you to that independence while you were still under my influence.” Her intuitive wisdom was apparent, once more. She was preparing me for the ultimate release, which often causes an overprotected young man or woman to behave foolishly the moment they escape the heavy hand of authority.

Our objective as parents, then, is to do nothing for boys and girls which they can profit from doing for themselves. I admit the difficulty of implementing this policy. Our deep love for our children makes us tremendously vulnerable to their needs. Life inevitably brings pain and sorrow to little people, and we hurt when they hurt. When others ridicule them or laugh at them, when they feel lonely and rejected, when they fail at something important, when they cry in the midnight hours, when physical harm threatens their existence—these are the trials which seem unbearable to those of us who watch from the sidelines. We want to rise like a mighty shield to protect them from life’s sting—to hold them snugly within the safety of our embrace. Yet there are times when we must let them struggle. Children can’t grow without taking risks. Toddlers can’t walk initially without falling down. Students can’t learn without facing some hardships. And ultimately, an adolescent can’t enter young adulthood until we release him from our protective custody.

Let me offer three phrases which will guide our parenting efforts during the final era of childhood. The first is simply, “Hold on with an open hand.” This implies that we still care about the outcome during early childhood, but we must not clutch our children too tightly. Our grip must be relaxed. We should pray for them, love them, and even offer advice to them when it is sought. But the responsibility to make personal decisions must be borne by the next generation and they must also accept the consequences of those choices.

Another phrase expressing a similar concept is, “Hold them close and let them go.” Parents should be deeply involved in the lives of their *young* children, providing love and protection and authority. But when those children reach their late teens and early twenties, the cage door must be opened to the world outside. That is the most frightening time of parenthood, particularly for Christian mothers and fathers who care so deeply about the spiritual welfare of their families. How difficult it is to await

an answer to the question, “Did I train them properly?” The tendency is to retain control in order to avoid hearing the wrong reply to that all-important question. Nevertheless, our sons and daughters are more likely to make proper choices when they do not have to rebel against our meddling interference.

The third phrase could easily have been one of King Solomon’s Proverbs, although it does not appear in the Bible. It states, “If you love something, set it free. If it comes back to you, then it’s yours. If it doesn’t return, then it never was yours in the first place.” This is especially applicable to older adolescents (especially those in their early twenties). There comes a point where our record as parents is in the books, our training has been completed, and the moment of release has arrived. If our “child” runs, he runs. If he marries the wrong person, he marries the wrong person. If he takes drugs, he takes drugs. If he goes to the wrong school, or rejects his faith, or refuses to work, or squanders his inheritance on liquor and prostitutes, then he must be permitted to make these destructive choices. But it is not our task to pay the bills, ameliorate the consequences, or support his folly.

A lesson can be learned from the prodigal son of whom Jesus spoke. He became so desperately hungry when he ran out of money that even the pigs’ food began to look good to him. Nevertheless, “no one gave him anything.” There were no food stamps or welfare checks or unemployment programs to support his life as a swinger, and he was systematically starving. It was in that state of utter need that “he came to his senses.” Deprivation has a way of bringing us back to the basics, or in the case of the prodigal son, back to Daddy. We parents would be wise to follow the example of the loving father in this story, who symbolizes God himself. First, he set the boy free with no strings attached. Second, he allowed him to suffer the consequences of his own foolishness even though he could, as a wealthy farmer, have sent his servants to bail him out. And third, he revealed his immeasurable love by welcoming home his repentant son without insults or accusations, saying joyfully, “He was lost and is found!”

In summary, let me say that adolescence is not an easy time of life for either generation; in fact, it can be downright terrifying. But the key to surviving this emotional experience is to lay the proper foundation and then face it with courage. Even the inevitable rebellion of the teen years can be a healthy factor. This conflict contributes to the process by which an individual changes from a dependent child to a mature adult, taking his place as a co-equal with his parents. Without that friction, the relationship could continue to be an unhealthy “mommie-daddy-child” triad, late into adult life, with serious implications for future marital harmony. If the strain between generations were not part of the divine plan of human development, it would not be so universally prevalent, even in homes where love and authority have been maintained in proper balance. □

1. Domeena C. Renshaw, M.D., *The Hyperactive Child*. Chicago: Nelson Hall Publishers, 1974.

**THOUGHTS
TO THINK
ON A DAY
WHEN YOU
ARE TEMPTED TO OVEREAT
AND FORGET WHY THE DAY
IS CALLED THANKSGIVING**

Sweet Potatoes are not enough



by BETTY MARTIN
Fort Walton, Florida

Sitting in front of the fireplace I watched the slowly dying embers while reflecting upon the day.

We were hundreds of miles from relatives, but there is something special that binds you together with friends who invite you to share Thanksgiving Day dinner.

The hostess had the gift of entertaining with charm and art. It had been a traditional Thanksgiving dinner, with all the trimmings and more.

Closing my eyes I could sense the aroma of baked turkey and dressing, potatoes and gravy, salads, vegetables, hot rolls, pies, cakes, and other goodies. But what I remember most were the sweet potatoes.

After the dishes were done and put away, and the fellows were watching the football game on television, my hostess related to me this incident.

The day before she had double-checked her list to make sure she had all the items necessary for her dinner. But late on Thanksgiving eve she realized that she had forgotten the sweet potatoes. "No sweet potatoes! What is Thanksgiving without sweet potatoes!" she exclaimed.

She spent time fretting, unhappy with herself because she had overlooked the sweet potatoes. Even at the Thanksgiving eve service she kept wondering if there was a possible way to find some at that late hour. Finally, after checking with relatives, she located enough.

At bedtime she drifted off to sleep, content that Thanksgiving dinner would now be complete.

Later around the heavily-laden Thanksgiving table, someone remarked about the contrast between their bounty and the many in the world who were starving.

It was then she became painfully aware of how she had felt regarding the necessity of sweet potatoes. While praising God for His love and blessings He had extended to her and her family, sweet potatoes seemed so insignificant.

But somehow, caught up in all the planning, commercialization, and tradition of the holidays, it is easy to let small things seem big.

I have remembered this incident numerous times when I felt my entertaining needed a certain thing to make it complete.



Dave Anderson

I shall be forever grateful to my friend for sharing her experience with me. I learned a valuable lesson.

In my dining room hangs a picture titled, "Grace." It portrays a man sitting at a table, with bowed head, thanking God for what he has—a portion of a loaf of bread and a small bowl of porridge.

It seems he has so little but feels so grateful. Perhaps he is wise enough to realize that "things" are not enough. They, alone, do not bring fulfillment and satisfaction.

It is easy to let our priorities become so confused that little things seem of exaggerated importance, and we almost lose sight of what is really valuable. When this happens, our joy flees, peace is shattered, and we become like Martha—troubled about many things.

What will we do this Thanksgiving?

My family will probably request the traditional dinner with all the trimmings. We will probably eat too much and overfeed the dog. And, as is our custom, we will hold hands around the table during prayer, then individually tell what we are especially thankful for.

But I pray that we will always remember the picture hanging in the dining room. May it be forever imprinted upon my children's memories, the picture of a man sitting at the table, with only a portion of a loaf of bread and a small bowl of porridge. His head is bowed, eyes closed, and with praise and thanksgiving he is saying "grace."

I pray I will always remember that "things," no matter how important, are never enough if I lose sight of eternal values. □

PATTERNS



by C. D. HANSEN
South Bend, Indiana

A Quaker landowner put up a sign on a vacant lot next to his house which read, "I will give this lot to anyone who is really satisfied." A wealthy farmer rode by and noticed the sign. Immediately he went to the Quaker's home.

He decided that since the Quaker was going to give away that piece of ground, he might as well have it as anyone else. He thought to himself, "I am rich. I have all I need, so I am able to qualify."

He knocked on the door and the old Quaker came out. The rich farmer explained why he had come. He was satisfied and thus would like to claim the property.

The owner of the lot asked, "And is thee really satisfied?"

The farmer replied that he was. "I have all I need, and I am well satisfied."

"Friend," said the Quaker, "if thee is so satisfied, what does thee want with my lot?"

How do we overcome the penchant for things; especially when we are constantly inundated by the adman's pitch telling us how much better off we will be if we buy his product?

The New Testament writers addressed this issue in a straightforward manner, advising Christians to be content with what they have, rather than always seeking for more things (Hebrews 13:5).

Contentment is an amazing cure for many things, but let's look briefly at three.

First, contentment dethrones materialism.

Sometime ago a leading sociologist conducted an experiment comparing living standards at the turn of the century with those today. The results were astounding. In 1900 the average American wanted 72 things and considered 18 of them important. Today, the average American wants 496 things and considers 96 of them important.

It seems basic to human nature to want more, not less. Our materialistic world seeks the eternal fountain of happiness through money and possessions, but its thirst is never slaked.

Such an attitude is mirrored by the monkey with his fist stuck in the coconut shell grasping a fistful of peanuts. He must make a choice: the peanuts or freedom. He can't have both.

The simple truth expressed by John Greenleaf Whittier in the following lines is a good motto for each of us, especially in a time when we are all called upon to moderate our wants:

No longer forward nor behind

I look in hope or fear;

But grateful, take the good I find,

The best of now and here.

We must be careful, though, not to combat materialism by embracing asceticism. Rather we should shape our attitude around the teaching of Jesus by putting Him first in our lives, and possessions second.

An ancient Greek philosopher said, "A wise man is he who does not grieve for the things which he has not, but rejoices for those things which he has."

Second, contentment dispels worry.

Worry is a source of tension, stress, fear, anxiety, and nervousness for many people. Apparently it has

THE SECRET OF CONTENTMENT

been a perennial problem. So much so, that a panel of psychologists discovered in a study of the problem that 40 percent of the things most of us worry about never happen.

Worry causes us to blot out the joys of the present by fretting over the future. That is why Jesus chided His disciples, "Don't worry at all then about tomorrow. Tomorrow can worry about itself! One day's trouble is enough for one day" (Matthew 6:34, Phillips).

It is said that Bishop Quayle was sitting up late one night worrying over many things. Finally the Lord said, "Quayle, you go to bed. I'll sit up the rest of the night."

Epictetus was right when he said, "I am always content with what happens: for I know that what God chooses is better than what I choose."

Paul laces the message of cessation from worry throughout his letters of instruction to the early churches. One bedrock admonition is, "Don't worry over anything whatever; whenever you pray tell God every detail of your needs in thankful prayer, and the peace of God, which surpasses human understanding, will keep constant guard over your hearts and minds as they rest in Christ Jesus" (Philippians 4:6, Phillips).

Third, contentment determines happiness.

Recently, Dr. Herb True, well-known lecturer, told an audience in South Bend, "In the U.S. we have reached a peak of teaching people how to be rich, how to be popular, how to be famous . . . how to make a living, but we have failed miserably in showing them how to be happy or to attain happiness."

Rarely satisfied, modern man stands before the golden cow of success waiting for liquid gold to pour forth. He has, as True says, been duped into thinking that happiness can be bought with money.

Columnist Sidney Harris was on target at this point when he said, "Most people's idea of happiness consists in a succession of pleasures, and only those few who have had a succession of pleasures know how removed that may be from happiness."

That kind of happiness is self-centered. Man becomes the object of his own devotion and in the end he learns the cruel lesson that happiness is never achieved when he centers attention on himself.

Billy Graham has caught the best definition of happiness I have read in some time. "The happiness for which our souls ache is one undisturbed by success or failure, one which will root deeply inside us and give inward relaxation, peace and contentment, no matter what the surface problems may be. That kind of happiness stands in need of no outward stimulus."

Let us exclaim with Paul, "I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. I can do everything through him who gives me strength" (Philippians 4:12-13, NIV). □

PERSPECTIVE

Louis C. Williams

I DIDN'T HEAR THE ALARM

—FRANCES SIMPSON
Wichita, Kansas

"It's seven o'clock," Karen exclaimed, as she stood in the doorway.

I grabbed the clock from the nightstand and felt the alarm button. Sure enough, it had gone off at 6:00 without my hearing it.

It all began in a very innocent way. I ignored the alarm a time or two, letting it wind down on its own. I then developed the habit of turning over for "one more minute." Now the alarm had sounded completely unnoticed,

and Karen had missed her school bus.

Could it be that people harden their hearts to the call of God in just such a way? The convicting alarm rings out clearly, "Repent, therefore and be converted." "Be ye holy, for I am holy." But men and women snuggle deeper into their comfortable world to find they are no longer disturbed by God's ringing call.

Even as Christians, we sometimes fail to recognize God's

alarm. We dull the edge of our appreciation by taking those around us for granted. We stifle the voice of gratitude as we forget to say, "Thank you." We weaken our spiritual sensitivity by failing to respond quickly to the Spirit's suggestions. We ignore the beauty of sunsets, golden grain, frosty mornings, and children's smiles.

O Lord, may it not be said of us, "Having eyes, see ye not? and having ears, hear ye not?" (Mark 8:18). □

THE PURSUIT OF *Wisdom*



by LYLE P. SKINNER
Bethany, Oklahoma

Becoming a whole person surely involves a progressive growth in wisdom.

Solomon considered the achievement of wisdom as the ultimate blessing he could receive from God out of all of his alternative choices. Perhaps we should take it more seriously.

True godly wisdom comes from a communicative relationship with God where open channels permit the highest wisdom to manifest itself to and through us. And how desperately we need such a quality to deal adequately with our many interpersonal relationships and to make decisions at our many choice-points.

Relying on godly wisdom to flow through us requires an active faith and absolute confidence in God's guidance. James writes: "If any of you lack wisdom, let him ask of God." You see, God promises to guide you himself.

One must be careful to temper the idea of His personal guidance with the fact that God sometimes uses other persons or sources for our advice and guidance. But it is also true that God can give you wisdom directly and you do not have to go to another for knowledge and wisdom. Why should we seek wisdom secondhand? Why not go to the Infinite Source himself?

You need to keep yourself open to suggestions of truth from persons and books, but always regard them as agencies and not as sources—use them as teachers.

Reason, also, is not to be set aside, but it is to be constantly illumined by a spiritual perception that comes as a gift of God. As your reason is thus illumined it becomes a powerful source of guidance.

If you can only bring yourself to become perfectly open to the Spirit of God, the wisdom of God will flow into you and you will have the power of seeing into the very heart of things. Now this is not an easy thing to do, but it is possible!

Wisdom far transcends knowledge. Many people can retain a lot of knowledge and yet not have the

Becoming a Whole Person

wisdom to use it. Facts we can always gather, but wisdom to use such facts is infinitely more precious.

The proper application of wisdom would save many heartaches, losses, and disappointments. Is it not, therefore, a most valuable goal to pursue?

If God has promised wisdom, He will give it. It all depends on the realization of our need, the exercise of our dynamic faith, and the receptivity of our open spirit. "If any of you lack wisdom, let him ask of God."

POINT TO PONDER: Would not my Christian witness be more effective if I earnestly pursued the wisdom of God for the needs of my life? □

BEFORE I became a Christian I was interested in Wicca, or witchcraft, which claimed to be the old religion of the people of the British Isles prior to the arrival of Christian missionaries. I did not believe in a spirit world and thought Wicca was a nature religion. I felt that primitive people were more skillful in using ESP powers, and that while their religious mythology was not literally true, it was a method for unlocking the powers of the mind.

I read every book I could find on the subject, and listened to a prominent practicing witch who appeared on the Merv Griffin Show and has a regularly scheduled FM radio program.

Practicing Wicca is called "work." Work can be done alone but most people prefer to belong to a group. The witch said that although she could not put her listeners in touch with each other (there were too many "nuts" out there and she did not want to accept the responsibility), each person who wished to contact another for the purpose of forming a group should "put out a call to the universe."

This "call" is a sort of wish/request/prayer. I figured it was some sort of telepathy and followed her directions. Having no response I forgot about the call. Little did I realize how it had been answered.

As my study progressed I learned that witchcraft, rather than being an old nature religion, relied on perverting Christian scripture and prayers. Spirits were real and power came from summoning them to do your bidding. But these spirits were hostile, dangerous, and unwilling. All kinds of ritual precautions had to be taken to avoid direct contact with them. Fright mingled with fascination. I learned all I needed to know to begin work; all that remained was to prepare the ritual tools and secure a few simple chemicals.

But, if there really was a spirit world, why were the spirits so malevolent? Why the emphasis on perverting Christian rituals? Why say the Lord's Prayer backward or recite a corrupted version of the Ten Commandments? Why were some aspects of the practice so revoltingly sexually deviant?

Fear, new knowledge which needed time for consideration, and conviction which I now know came from the Holy Spirit, stayed my hand.

Meanwhile, many sources began to witness to me. I read Christian literature, listened to Christian programs on radio and TV, became interested in studying the Bible, and was aided and encouraged by a Christian friend.

Soon after I turned my back on Wicca, I can't remember exactly when, I prayed to God, not even fully believing in Him, requesting that He reveal himself to me.

Conviction mounted and Christ's call became al-

most irresistible. For some reason I was persuaded that if I were to commit my life to this new way, it would happen for me in a church. I was fully convinced that I would know the right place and the right time when it happened.

It happened on November 21, 1976, at the services of the local Church of the Nazarene. "Hallelujah! I have found Him—Whom my soul so long has craved!"

While I was still a babe in Christ, about three weeks old, an unforgettable event occurred. One evening when my wife was out, about ten o'clock, I was lying in bed reading the Bible and looking through some Christian books. All at once I sensed another presence in the darkened room. Could this be real? Was I hallucinating? Was it the product of an imagination overstimulated by recent events? I came to my senses rapidly. I was awake, this was real, my mind was not playing tricks on me. The atmosphere in the

room became oppressive; in fact, I began to know what the word "oppressive" meant in a way I had never known before. My flesh chilled and covered with goose bumps; the hair stood up on the back of my neck. The thing before me was absolutely revolting; it was filthy; and it was directing toward me a hatred that was icy and beyond anger.

Fortunately, when I became a Christian I destroyed all vestiges of contact with the occult. Borrowed books were returned with warnings. Tarot cards and books I had purchased were burned in the wood stove. A Christian friend had advised me, knowing of my former interest in the occult, how to rebuke Satan.

Filled with disgust and fearful respect for the spectre, yet with absolute trust in Him who protected me, I claimed the power of Jesus' blood as my defense, and commanded the filthy thing, in the power of Christ's precious name, to depart.

I loudly and firmly repeated myself, telling the spirit he had no more business here, and being careful always to make it clear that I commanded in Jesus' power, and not by my own strength.

Almost as quickly as it had come, the presence vanished. The air of the room became clear; the oppressive atmosphere was fully lifted, and I praised God for my deliverance.

I had put out a "call to the universe" and it had been most terribly answered. But thanks be to God, He too had answered my plea. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered" (Joel 2:32). □

Deliverance

"... I will deliver thee, and thou shalt glorify me."
(Psalm 50:15)

FROM WITCHCRAFT TO CHRIST

by BRUCE SKEWES

Dover, New Jersey

the editor's STANDPOINT

A GREAT DAY

I think Thanksgiving Day is a great day for everyone, with the possible exception of the turkey.

It is good to be thankful, to review each year a national and spiritual heritage that should prompt our gratitude to God. Our freedoms are intact and our blessings are abundant. God be praised!

It is good, also, when families can gather to eat, talk, laugh, and worship together. Life rushes by so quickly, and families scatter so widely. Those who can unite for a day of festive fellowship have special cause for deep thanksgiving.

Even when things are going badly we all have occasions for gratitude. Thanksgiving Day, as a national holiday in the United States, was first proclaimed during the shadowed days of the Civil War. In his proclamation Abraham Lincoln took note of the sacrifices, bereavement, and affliction which saddened the land. But he insisted that it was right to recognize and confess the power of God's hand in

triumphs and in sorrows. He called for a day of praise and prayer, of special services of worship. And he wisely spoke of the need for "repentance and submission to the Divine Will."

When I was a boy I went with my mother to visit some friends who were going through hard times. Partly because of their circumstances, and mostly because her heart was big, my mother took along a huge meal, deliciously prepared, and topped off by a large orange cake, beautifully decorated. When we all sat down to eat, a small boy in that family was called on to "say grace." He bowed his head and said fervently, "Thank God for the cake, amen!"

When circumstances are austere, and when burdens are heavy, even then God has a way of sending along an occasional cake. In good times, in bad times, at all times, we have reason to be a thankful people!

Yes, I think Thanksgiving Day is a great day. It is a good thing to give thanks to God. He is the author of all our blessings, and deserves our constant praise. □

OUR CHAPLAINS

A special insert in this issue of the *Herald* presents to the church our U.S. military chaplains.

These men, and one woman, have an extremely significant ministry. They preach to, and counsel with, our service personnel. Many of these service people are young, uprooted, and facing adjustments and stresses unlike any they have experienced before. Thousands of them will receive no direct personal guidance in spiritual matters unless they receive it from our chaplains. We thank God our chaplains are there to serve.

Our chaplains not only represent the U.S. armed forces, they represent as well the Church of the Nazarene. Their personal lives, their intellectual gifts, and their dedicated ministries are a valuable "calling card" for our church to multitudes who otherwise do not know us. We rejoice to be so well represented.

These chaplains want, need, and deserve our prayers for their work. They are *Nazarene* chaplains. We are

their family, and we should take a family interest and pride in their efforts and achievements.

Let me suggest that you save this chaplaincy insert. Read it through completely and carefully. Then use it as an intercessor's guide. Pray for these chaplains, one after another, day by day, until you have prayed for them all. And keep doing this over and over.

When a chaplain visits your church, or moves into your area and joins your church, make him and his family warmly welcome. Keep them involved in the life of the church. They are a precious and vital part of the family!

Of course, chaplains cannot do all that needs to be done for military personnel. We have a part to play, too. Be sure to read Ivan Smith's article in this issue. It offers both challenge and counsel to us at the local church level concerning ministry to those in service. And it reminds us that they, too, can minister to us, enriching the life and work of our churches. □

When circumstances are austere, and when burdens are heavy, even then God has a way of sending along an occasional cake.

A VALUABLE GIFT

Some years ago a friend of mine identified my spiritual gift. He was a minister in another denomination, and he had just heard me preach. "McCumber," he said, "you have a massive gift for the elaboration of the already obvious." I am sure the words were not original to him, just as the gift is not unique to me.

I think he is right. My thoughts are not original. Whatever I say has been said before, and said better, by others. If I ever had an original thought my instinct would be to place quotation marks around it.

So I thanked him, because this really is a valuable gift. To say clearly and simply what others have preached and taught is a talent not to be despised or buried in the earth like an excess dog bone. It is an ability to be used without ingratitude because of its small size and without intimidation because of its ordinary quality.

You see, most of us *know* better than we *do*. What we often need is not new light, but constant prodding to walk in the light we have. The church needs its exe-

getes and expositors—those who can break open the Word with power, skill, and insight. It needs its evangelists—those who can proclaim with arresting force and persuasive logic the mighty saving acts of God in the life, death, and resurrection of Jesus Christ. But the church also needs its exhorters—those who can repeat the truths already established and urge people to obedience, those who "elaborate the already obvious."

The work of God cannot always await the genius. We respect him when he appears, but he comes rarely and goes quickly, this man of exceptional ken, grasp, and inspiration. Someone has to serve in the more prosaic task of saying, "Alright, folks, you heard what the man said. Now let's get at it before darkness falls!"

I am not ashamed of my humble gift and my commonplace work. Rather, I pray, "Lord, help me to be faithful in the exercise of my gift. My church needs it." □

WHAT "GOD" MEANS

The truest, fullest definition of God was given in the human life of Jesus.

From early history, man's mind, heart, and conscience has been haunted by the question, "What is God like?" Partial answers are given in nature, history, and the Old Testament. But the Incarnation supplied questing man with the final answer; God is like Jesus Christ.

This was the teaching of Jesus himself. To His disciples He said, "he that hath seen me hath seen the Father" (John 14:9). This became, therefore, the teaching of the apostles. Paul wrote, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Corinthians 4:6). And the writer of Hebrews described Jesus as "the express image" of the person of God (Hebrews 1:3). God reveals himself in the human life of Jesus of Nazareth.

To find out what God is like we do not resort to textbooks on philosophy, sociology, or even theology. We

read the Gospels and view there the portrait of Jesus. In the words and deeds, the actions and reactions and interactions of Jesus, we behold at its clearest the nature and activity of God. The love, power, wisdom, justice, holiness, and wrath of God find clear exposition in what Jesus was, and said, and did in the concrete situations of His life on earth.

And while it would take a library of writings to comment adequately upon the meaning and influence of God's self-disclosure in Jesus Christ, the fact that makes the deepest impression upon me is the deep, caring love that Jesus exhibits. From the life and death and resurrection of Jesus I am convinced that God cares so deeply for sinful, undeserved, and threatened people that He will go to any length of self-sacrifice to save them. How that inspires faith and hope! How that condemns selfishness and inspires service to others! How that awakens thanksgiving and praise! God is like Jesus; therefore God is love, and love is right, and right will triumph, and the triumph means our redemption! □

GIVING BECAUSE...

by LOLA M. WILLIAMS
St. David, Illinois



THE USHERS stood before the altar, waiting to receive the morning offering; the pastor asked one of them to pray. Harden's prayer was simple and direct. "Lord, bless *your* tithe and *our* offerings."

We pay our tithe, for it already belongs to the Lord. Then out of generous, loving hearts we give offerings—or do we? People give for a variety of reasons, some good and some bad. Billy Graham said, "God has given us two hands—one for receiving and the other for giving." Let's examine some of the reasons people give.

Some give because it's a duty. They experience no joy in their giving, but assume an "if I must, I must" attitude. Esther York Burkholder put it this way. "Giving is a joy if we do it in the right spirit. It all depends on whether we think of it as 'What can I spare?' or as 'What can I share?'"

Two farmers attended the same church. Every time he butchered, one farmer would give the first 10 percent of the meat to his pastor for his freezer.

After his potatoes grew, the second farmer grudgingly informed his pastor, "There's ten rows of potatoes out there in my field. One row is for you, but you'll have to come out and pick them yourself if you want them." The pastor did pick his potatoes, but he probably felt no pleasure in them, because they were given out of duty.

Some give out of fear. They may faithfully pay their tithe and even give offerings, but only because they are afraid of what God might do to them if they don't. "For God loveth a cheerful [not *fearful*] giver" (2 Corinthians 9:7).

One of the most despicable reasons for giving is for show. In the story of the widow's mites, Jesus said the wealthy already had their reward. They gave large sums of money where everyone could see what they were doing.

A lady who could have paid the pastor's salary with her tithe alone, had she paid it, gave only when

she felt she had something to gain by it. She wanted to manipulate the church with her purse strings. "I'll give \$X to the church if they will do thus and so." Frequently, when the offering plates were being passed, the clink of coins could be heard as she broke her two rolls of pennies into the offering plate, where everyone in the congregation would be sure to hear. She was a widow, and she gave her "mite," but there the similarity to the widow in Jesus' story ended.

Some give because they consider it a sound business investment. There is a doctrine being preached throughout the land that if we give to God (usually meaning give to a particular religious radio or television program), God will bless us with all kinds of material wealth. In Malachi 3:10 God does promise that if we do not withhold our tithe and offerings, He will bless us until there will not be room enough to receive it, but for us this is a *spiritual* blessing, not a promise of a large bank account.

Others may give because they know it's right. A young man had backslidden and freely acknowledged it. Yet he continued to tithe, explaining, "When I do get back to the Lord, I don't want to have to catch up on all my back tithe."

Others give for the purest reason of all, because they love. "It is possible to give without loving, but it is impossible to love without giving," said Richard Braunstein.

Grace was in bed in the hospital, dying of cancer. She testified to her pastor from her bed of pain, "I'm glad my tithes are all paid. Soon I'm going to meet my Lord. I've given to God when I was well because I love Him. I'll give to God until my dying day because I *still* love Him."

The late Winston S. Churchill once said, "We make a living by what we get, but we make a life by what we give." Grace had been investing in *eternal* life by her attitude of lovingly giving to God, the Giver of perfect gifts. □

NAZARENE CHAPLAINS...

WE SALUTE YOU

The Church of the Nazarene has a sizable and significant outreach ministry going through its active duty military chaplains, and through all others serving in specialized chaplaincy assignments. Through these dedicated ministers, the church seeks to fulfill its mission to meet the spiritual needs of today's complex world of people.

Our military chaplains are "missionaries" to the military communities around the world. Our institutional chaplains serve as pastors in hospitals, prisons, industries, and colleges. All our chaplains are committed to sharing the love of Christ with others.

Nazarene chaplains are ministers on loan to the military and to institutions. The church recognizes the validity of their ministry, pledges to them our interest and prayers, and salutes them for their dedicated service.

We assure these fellow ministers of our deep appreciation and give them our prayerful support.

The Department of Education and the Ministry

Dr. Mark R. Moore,
Executive Director

Dr. Earl C. Wolf, Director
Chaplaincy Services



USAF (Air Force)



LOWEL D. FOSTER

Chaplain (LTC) Lowel D. Foster has been in the military for 13 years. He served recently at Andrews Air Force Base, Maryland, where he was the senior chaplain at the U.S.A.F. Medical Center. He is currently stationed at Norton Air Force Base, California.



DAVID G. GROSSE

Chaplain (LTC) David G. Grosse is a member of the United States Air Force Chaplain Resource Board, Leadership Management Development Center, Maxwell AFB, Alabama. He has been in the military 12 years. Chaplain Grosse is married to the former Donna Webb.



JAMES P. HALL

Chaplain (CPT) James P. Hall has served over eight years in the USAF. His current assignment is at the Malmstrom Air Force Base, Montana, where he is the senior Protestant chaplain in charge of the entire Protestant program.



J. W. JOHNSON

Chaplain (CPT) J. W. Johnson is presently serving at the Seymour Force Base, North Carolina. His assignments include the Keesler Force Base, Biloxi, Mississippi, and a one-year remote tour at Kunsan Base, Korea. Chaplain and Johnson (Darlene) have two sons.



KENNETH B. CLEMENTS

Chaplain (MAJ) Kenneth B. Clements has been in the U.S. Army since 1965. He is currently the Family Life chaplain at Fort Bragg, North Carolina. Kenneth and his wife, Elaine, have two daughters, Lori, 15, and Lisa, 12.



GERALD EARLES

Chaplain (MAJ) Gerald Earles is presently the chief of Clinical Pastoral Service at the DeWitt Army Hospital, Fort Belvoir, Virginia. Jerry has been in the military since January, 1970. He and his wife, Janie (Carpenter), have three children.



LAWRENCE R. FENTON

Chaplain (CPT) Lawrence R. Fenton is currently stationed at Fort Carson, Colorado, where he is assigned to the Fourth Infantry Division (Mechanized) Artillery as Protestant chaplain. He has also served in the Air Force for four years as an enlisted person.



DONALD R. HANNAH

Chaplain (CPT) Donald R. Hannah is currently stationed in Germany where he serves 14 small military installations scattered over 10,000 square miles. His prior assignment was Fort Benning, Georgia. He recently received the "Army Commendation Medal" for his ministry at Fort Benning.



LOWELL P. MOORE

Chaplain (CPT) Lowell P. Moore is currently stationed in Germany. He is the director of the 1979 European Military Personnel Retreat. He was ordained in 1976. Chaplain and Mrs. Moore (Betty) have two children, Leslie Renee and Dawn Elizabeth.



CHARLES E. MORELAND

Chaplain (MAJ) Charles E. Moreland has served for the past four years in Germany, and was recently transferred to Fort Leonard Wood, Missouri. Chaplain and Mrs. Moreland (Marilyn) have two daughters, Dana, 15, and Michelle, 10.



RICK L. NEEDHAM

Chaplain (CPT) Rick L. Needham has been in the military for just two years. He has been for the past year and a half with the 14th Engineer Battalion, Fort Ord, California. The Needhams have two children, Erika and Elke.



PAUL M. PUSEY

Chaplain (LTC) Paul M. Pusey has served for the past three years in the U.S. Army Readiness Group at the Selfridge Air National Guard Base, Michigan, and is now stationed in Panama. Chaplain Pusey has been a commissioned chaplain for 19 years.

USN (Navy)



JAMES R. THOMPSON

Chaplain (MAJ) James R. Thompson is currently serving as pastor of the Protestant congregation, Post Chapel, Fort Devens, Massachusetts. He has been in the military for nearly 11 years. His prior assignments have included Germany and Vietnam. His wife's name is Eleanor.



LEROY A. BEVAN

Captain L. A. Bevan has been in the Chaplains Corps of the United States Navy for 25 years. At present he is the chief of Pastoral Care Service at the Naval Regional Medical Center, San Diego, California, the largest military hospital in the world.



GERALD W. BLACK

Commander Gerald W. Black is currently serving as chaplain to the 3rd Marine Aircraft Wing, El Toro, California. The MAG 11 is the oldest fighter group in the Marine Corps. Chaplain and Mrs. Black (Dorothy) have two children.



LEONARD W. DODSON

Captain Leonard W. Dodson is currently the staff command chaplain, Commander Naval Material, Washington, D.C. Chaplain Dodson was commissioned in the U.S. Navy in 1953 and has served on active duty since 1956. He is married to the former Dorothy Louise Neal of Glendale, Arizona.



GENE E. AHLSTROM

One of our newer chaplains, Gene E. Ahlstrom (CPT) went on active duty at Fort Leonard Wood, Missouri, in October, 1978. Here he is assistant brigade chaplain in the 2nd Training Brigade, working with the second battalion.



DAVID K. BON

Chaplain (CPT) David K. Bon has been on active duty for the past six years. At present he is assigned to the 3rd Armored Division in Germany. Chaplain and Mrs. Bon (Carol) have two sons, Daniel Mark, and David Matthew.



CURTIS R. BOWERS

Chaplain (COL) Curtis R. Bowers is staff chaplain, 1st Cavalry Division, Fort Hood, Texas. Here he advises the commanding general and his staff on all matters pertaining to religion and morality. "Curt" has been an army chaplain for 18 years.



LELAND S. BUCKNER

Chaplain (LTC) Leland S. Buckner has served for nearly three years as the director of the Family Life Enrichment Center, Fort Rucker, Alabama. He has been in military service for nearly 18 years. He and his wife (Dorothy) have three children.



MARVIN C. KELMAN, SR.

Chaplain (CPT) Marvin C. Kelman, Sr. entered the chaplaincy in March, 1978. He was assigned to the 70th Ordnance Battalion, Fort Bliss, Texas. "Marv" and Waneta Kelman have one son, Marvin C., Jr. (Chip), nine years old.



IRA EUGENE KING

Chaplain (CPT) Eugene King is the assistant brigade chaplain, 2nd Battalion, Fort Lee, Virginia, which is the Quartermaster Center for training supply troops for the Army. Chaplain King went on active duty as a commissioned chaplain on July 7, 1974.



WILLIAM A. MARTIN

Chaplain (COL) William A. Martin has been post chaplain, Fort Myer, Virginia, since August, 1976. He has been on active duty as a military chaplain for nearly 23 years. Chaplain and Mrs. Martin (Marilyn Nadine) have two children.



BOBBY G. MIDGETTE

Chaplain (CPT) Bobby G. Midgette has spent the past five years as a chaplain in the U.S. Army. He was recently stationed in Korea (HHC 2d Brigade, 2d Infantry Division). His prior assignments were in California, Texas, and New York.



BILLY R. SHARP

Chaplain (MAJ) Billy R. Sharp is currently stationed in California. He has been on active duty for 12 years. He has had two assignments in Vietnam and one in Germany. The Sharps have two daughters, Pam and Suzzane, and a son, Michael.



WILLIAM C. STAGNER

One of our newest chaplains is Captain William C. Stagner, who is currently serving at Fort Sill, Oklahoma, a United States Army Field Artillery Training Center. He is a battalion chaplain in a basic training center. His wife's name is Mary Ann.



WESLEY SULLIVAN

Chaplain (CPT) Sullivan has been in the military for six and one-half years. For three and one-half years he served in the USAF as an air traffic controller. For the past three years he has served as a chaplain in the Army, currently stationed at the Schofield Barracks, Hawaii.



VERNON G. SWIM

For the past 17½ years Chaplain (LTC) Vernon G. Swim has been serving in the U.S. Army. For three years Vernon was a member of the staff and faculty, U.S. Army Chaplain Center and School, Fort Wadsworth, Staten Island, New York. He is currently stationed in Germany.



LAWRENCE C. GRANT III

Chaplain (LT) Lawrence C. Grant III is presently stationed at the Naval Air Station, Alameda, California, where four chaplains provide spiritual guidance to the service personnel and their families there. Chaplain and Mrs. Grant (Melodie) have one daughter.



DUDLEY C. HATHAWAY

Commander Dudley C. Hathaway has been a chaplain in the U.S. Navy for over 17 years. He is presently attached to the Naval District Washington. His office is at Fort Myer, Virginia. Mrs. Hathaway's name is Faith. The Hathaways have three children.



LOWELL M. MALLIETT

Chaplain (CDR) Lowell Malliett has served for the past two years as the regimental chaplain, 3rd Marine Regiment, 1st Marine Brigade, Hawaii. Chaplain Malliett has served 22 years on active duty as both a chaplain and as a Marine. He and Mrs. Malliett (Barbara) have four children.



KARLA SUE OGDEN

LTJG Karla Sue Ogden is a chaplain in the U.S. Navy. She went on active duty, April 20, 1979, at the Naval Air Station, Oceana, Virginia Beach, Virginia. She is one of five women on active duty in the Navy Chaplaincy. She is the first woman Nazarene chaplain.



DONNIS P. BURRIS

Chaplain Burris has been serving for the past three years at the Dayton VA Medical Center, Dayton, Ohio. He has been a pastor for the past 23 years. Chaplain and Mrs. (Norma) Burris have six children.



CALVIN G. CAUSEY

For the past two years Calvin Causey has been serving as a chaplain at the Veterans Administration Medical Center, Leavenworth, Kansas. Prior to this assignment, Chaplain Causey spent 20 years in the military. Chaplain and Mrs. Causey (Patricia) have four children.



WENDELL A. RUSSELL

After seven years as a chaplain at the Veterans Administration Medical Center, Indianapolis, Indiana, Wendell Russell transferred to the VA Medical Center, Waco, Texas, a Psychiatric Treatment Center for veterans. His wife, Mary Alice (Perkins), and Chaplain Russell have five children.



CLAUDE A. STEELE

Since 1969 Claude A. Steele has been serving as a chaplain at the Brentwood Hospital, Veterans Administration Medical Center, Los Angeles, California. Chaplain and Mrs. Steele (Mollie) have two children, a daughter, Saundra Jean, and a son, Robert Lawrence.

And There Are Many More ...

Other Military Chaplains

Nazarene ministers serve as chaplains in the Naval Reserves, Air Force Reserves, and Army or National Guard Reserves. Others serve as Civil Air Patrol chaplains.

Institutional Chaplains

The Church of the Nazarene is having a ministry in many institutional settings. Nazarene ministers are now serving in various chaplaincies such as private and public hospitals, prisons, police organizations, retirement establishments, and in industrial corporations. Here they strive to meet the staggering needs of our complex world.

Chaplaincy Advisory Committee

The Board of General Superintendents has appointed a Chaplaincy Advisory Committee to give guidance to our expanding chaplaincy ministries. That committee is composed of the following:

- Eugene L. Stowe, Advisor
- Mark R. Moore, Chairman
- Earl C. Wolf, Consultant
- Milton Parrish, District Superintendent
- Neil MacPherson, Pastor
- Richard Neiderhiser, Pastor
- Chaplain (Lt. Col.) Lowell D. Foster, Air Force
- Chaplain (Col.) William Martin, Army
- Chaplain (Capt.) L. W. Dodson, Jr., Navy
- Chaplain Archel R. Meredith, Veterans Administration
- Chaplain Alden Sproull, Institutional Chaplaincy

IN THE NEWS

PEOPLE AND PLACES

Dr. Bill Manning, minister of Christian Life for Kansas City First Church, has been selected as one of the Outstanding Young Men of America for 1979—an honor that recognizes young men from 21 to 36 years of age for professional achievement and exceptional community service. The 15th annual volume of *Outstanding Young Men of America* includes a biographical sketch of Dr. Manning. The OYMA program is endorsed by the United States Jaycees.



Bill Manning is a 1967 graduate of Bethany Nazarene College with a B.A. degree in religion, and a 1976 graduate of Nazarene Theological Seminary with the M.Div. degree. He received the D.Min. degree from Midwestern Baptist Theological Seminary in 1978. Dr. Manning has served as a member of the staff of Kansas City First Church since January, 1974. □

Clifford D. Curl, member of Little Rock, Ark., First Church of the Nazarene, received the Doctor of Education degree from the University of Kansas, Lawrence, during May graduation ceremonies. His degree is in special education administration with an emphasis in gifted and talented education.



He received a bachelor's degree in piano performance from Pasadena College (now Point Loma College) and a master's degree in elementary education from Emporia State University, Emporia, Kans.

Dr. Curl is consultant for Gifted and Talented Education, State Department of Education, Little Rock, Ark. In June, he was chosen a recipient of the annual Alumnus Award presented by the Point Loma College Alumni Association.

For the past year Dr. Curl has been engaged in presentations of his Heritage Piano Concerts. The program is based on music utilized in the Nazarene denomination from its beginnings to the present. □

ARIZONA DISTRICT— MARRIAGE ENRICHMENT

Three marriage enrichment retreats were held in one week by the Arizona District—two clergy retreats on the

weekdays, and one lay retreat on the weekend.

Ken and Betty Rice of Kansas City led all three retreats across the district. Two of the three events are pictured here.

A clergy couple has now moved on the district who have received provisional certification by the Department of Adult Ministries to lead Marriage Enrichment events. **Jerry and Judi Ferguson** of Glendale have met the requirements and are available to answer questions regarding this rapidly growing ministry to couples. □



Lay retreat at Scottsdale



Clergy retreat at Rio Rico

BNC DEPARTMENT RECEIVES SBA MINI-LIBRARY

The division of business at Bethany Nazarene College was recently awarded the "SBA Mini-Library," published by the Small Business Administration Department, according to Dr. Larry Mills, chairman of the BNC department of professional services.

According to Mills, the "mini-library" contains a copy of all publica-

tions originating from the SBA, including over 145 pamphlets, booklets, and actual case studies of problems facing the small businessman in today's economic surroundings.

The new holdings are particularly geared towards the areas of management and marketing aids, accounting and problems in finance. Mills added that the SBA material would be used in both the undergraduate curriculum, and the proposed graduate level.

Representing the BNC business division, Mills was presented with the material from Mr. Jerri Reese, management assistance officer for the Oklahoma City office of the Small Business Administration.

Bethany Nazarene College is currently in the process of expanding the facilities for the business division. Nearly 30 percent of the 1979-80 fall enrollment at BNC stated majors in the business division, with 27 percent of last year's graduates coming from the various business departments. □

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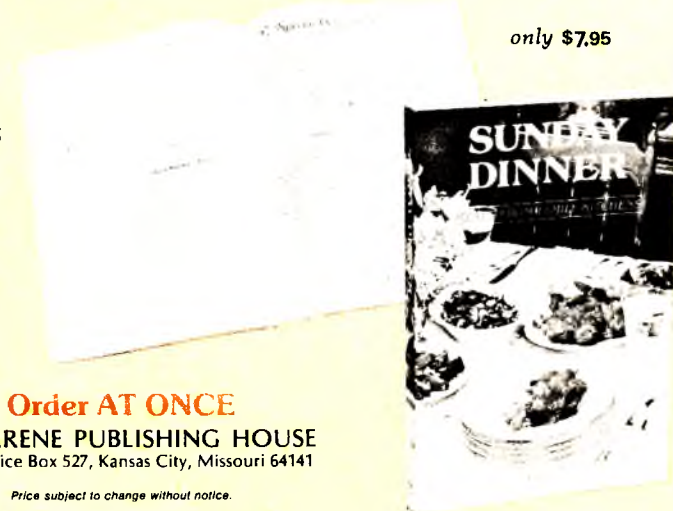
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TWO ENTHUSIASTS INTERSECT

Two different enthusiasms came together for the same purpose at the Iowa District Campground in West Des Moines. A Nazarene ballooning enthusiast brought his hot air balloon to the campground where the Sunday school enthusiasts were gathered to kick off the new contest, "Going Higher." Mrs. Margaret Whitlatch was "taken up" as her husband, Dr. Forrest Whitlatch, watched. The balloon rides were a huge success.

The "Going Higher" contest is generating more enthusiasm than has been seen for some time in Nazarene Sunday school promotion.

Larry Fairbanks of Maine ran out of promotional materials before he was hardly started. When he called the publishing house for more materials, they apologetically said they weren't fully prepared for the enthusiastic response to the "Going Higher" program, but that they were thrilled. They reported to Brother Fairbanks that the posters and several items



Balloon on Iowa District Campgrounds, West Des Moines.



Mrs. Margaret Whitlatch is "taken up" were in third printing and that they couldn't keep ahead of the orders for "Going Higher" balloons.

Enthusiasm has been high all across the denomination in this "Going Higher" Sunday school attendance campaign. □

—reported by Melton Wienecke,
Division of Christian Life

AUTHOR GIVES BNC STALEY LECTURES

"The Cycle of Victorious Living" was this year's theme for Bethany Nazarene College's Staley Distinguished Christian Lecture Series September 25-27 in Herrick Auditorium. This sixth year of the series featured Dr. Earl G. Lee, minister, author, lecturer, and missionary.



Dr. Lee spoke in each session on principles outlined in his most recent publication, *RECYCLED LIVING*, dealing with the subject of coping with stress and anxiety. The book has been published in Spanish, Korean, Portuguese, German, and in Braille.

In his book, Lee states that even with the pressures of today, Christians can live on a "new level of dynamic, Spirit-filled life in Christ," through "Commitment," "Trusting," "Delighting," and "Resting" in the promises of Christ.

Lee began his missionary service in 1946, serving in India as principal of the Nazarene Bible School where he and his wife taught English and Marathi, the regional language. During his tour of service, Lee was elevated to field superintendent, and he was responsible for getting the Indian Na-

tional Church registered with the Indian government as an indigenous organization.

Returning to the U.S. in 1960, the Lees spent six years pastoring in Nampa, Ida., before accepting the call to Pasadena, Calif., First Church. In the past 13 years, the membership of Pasadena First has tripled in number, and a new facility is under construction.

Dr. Lee is particularly known for his work with foreign missionaries, delivering a "Cassettes for Christ" ministry to foreign workers in 90 nations, representing 54 denominations. □



The Nazarene Publishing House 25-year club received its 53rd member when Paul Cole (l.) received his gold watch from NPH manager M. A. (Bud) Lunn. Cole is employed in the litho plateroom.

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PLC RECEIVES NEW GRANT

In October, official word was received from the Department of Health, Education, and Welfare announcing a Title III grant to Point Loma College in the amount of \$131,000. This program is under the Title III of the Higher Education Act—a program called Strengthening Developing Institutions.

Dr. Keith A. Pagan, PLC vice-president of academic affairs, stated—“This is by far the most significant grant of its kind ever received by the college.”

The goals of the Title III program for PLC are directly related to the institutional mission and purpose. It is an integral part of what the college is trying to do.

Dr. Harold H. Young, Title III coordinator, has established an office on campus to aid in implementation strategies, provide support for all phases of campus involvement, and submit reports to the federal government on a regular basis. □

—NCN

STALLINGS APPOINTED TO MVNC POST

With the resignation of Richard Haynes July 1, administrative changes have been made at Mount Vernon Nazarene College. Rev. R. Wayne Stallings has been appointed administrative assistant to the president for church and public relations.

Stallings will be in charge of college public relations, and will serve as the MVNC representative to churches, church groups, and other agencies. His duties will also include involvement in alumni activities.

Stallings served as pastor in Tipp City on the Northwestern Ohio District for the past six years. Previous to this, he pastored for seven years at Groves, Tex.

Stallings attended Bethany Nazarene College, Bethany, Okla., 1955-56, and Olivet Nazarene College, Kankakee, Ill., 1958-62. He received his Master of Divinity from Hamma School of Theology in Springfield, Ohio, a graduate school of Wittenberg University. He has been accepted by United Theological Seminary in Dayton, Ohio, to begin work on a doctorate in ministry.

His wife, Priscilla (Liles), is a 1963 graduate of the University of Mississippi. The Stallingses have three children, Heath, 8, Casey, 6, and Christian, 7 months-old. □



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**COMMITTEE LOOKS AT
YOUTH CHRISTIAN
EDUCATION**

Emphasizing the importance of early and senior youth Christian education, an ad hoc Curriculum Committee met August 27-29 in the Heritage Room of the Nazarene Publishing House. Resource people included youth ministers, pastors, Christian education directors, and teachers.

Former Early Youth Editor Jim Boardman and Senior Youth Editor John Denney chaired the respective age-group subcommittees. Each committee considered the curriculum's

biblical focus, educational philosophy, teacher and student usability, and use of graphics.

On the last afternoon, the two committees presented their recommendations to a joint meeting of the Curriculum Committee, Department of Youth Ministries staff, and Nazarene Publishing House manager and staff. The recommendations spoke to

the importance of Bible-based lessons that meet current teen needs.

Both committees suggested changes that would improve the visual impact of the curriculum pieces. The Department of Youth Ministries plans to introduce Early and Senior Youth Curriculum pieces that reflect these changes and recommendations by spring of 1981. □



The Early Youth Committee is shown (l. to r.): Randy Smith, Denver; John Bowling, Dallas; Phil Baldwin, Richland, Wash.; Michael Pitts, editor, *Source*; Gary Hencke, executive director, Department of Youth Ministries; Jim Boardman, former Early Youth editor; Richard Ungerbueller, Pompano Beach, Fla.



Pictured (l. to r.) is the Senior Youth Committee: Dave Best, San Luis Obispo, Calif.; Ron Gilliland, Salinas, Calif.; John Denney, Senior Youth editor; Joe Rapalje, Eastern Nazarene College; Debbie Salter, editorial director, Department of Youth Ministries; Bob Sturtevant, Emmett, Ida.

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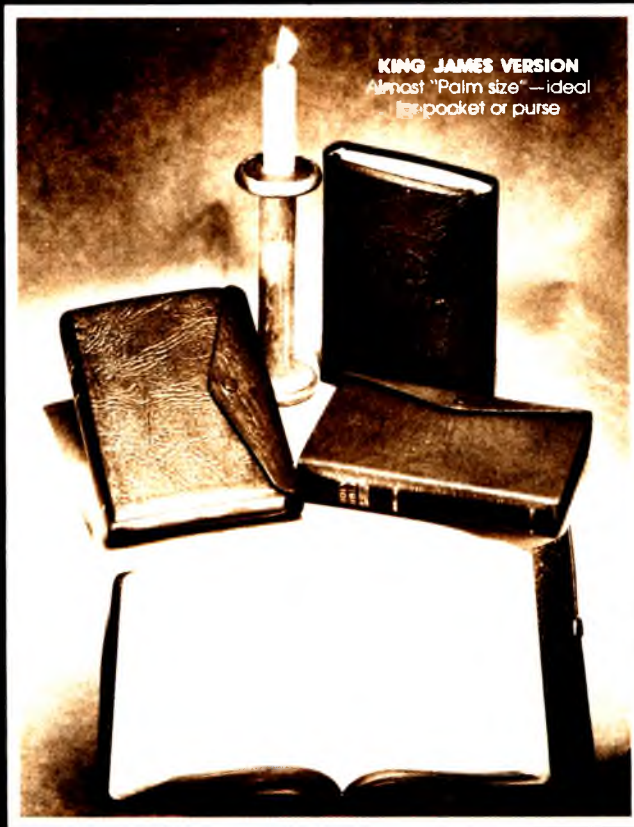
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Rev. and Mrs. Paul Holderfield and granddaughter Patty toured Nazarene Publishing House recently while visiting International Headquarters in Kansas City. Rev. Holderfield is pastor of North Little Rock, Ark., Friendly Chapel. A former professional boxer and fireman, Holderfield was instrumental as a layman in starting the Friendly Chapel in a racially mixed neighborhood especially for ministry among Blacks. He later became pastor after retiring from the Fire Department. He is currently working in cooperation with the Department of Home Missions to produce a book on his experiences in cross-cultural ministry in the inner city. Here they are shown visiting with Wes Blachly at the Nazarene Publishing House.



Pastor Terry Curtis, of the Bellaire, Tex., church has received new members for 150 consecutive months. Shown (l. to r.) are: Rev. Curtis, Mrs. Lilly Hallmark, Mrs. Nellie Matthews, Mrs. Ruby Stiles, and Mr. Carl Ronnander. Not pictured is Mr. David Mumme who also joined the church. Of the 482 persons (319 new Nazarenes) who have united with the Bellaire church, the pastor says most were won to Christ and the church because someone cared enough to give personally of themselves to others—some who were "unlovely" in early stages of contact.

NEW NAZARENES TESTED BY STORM

Missionary Louie Bustle, in the midst of a disheartening report of the damage caused by hurricanes David and Frederic which gave the Dominican Republic a shattering one-two punch over Labor Day, told of the heroism and faith of the new Nazarenes in that island republic.

1980 Calendar Towels

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tle said that he visited where the eye of the storm had struck and nearly every tree was down and very few buildings were left standing. There were areas in the South and East he had been unable to reach.

But the good news is that no serious injury or loss of life had come to any Nazarene.

\$25,000 is the hurried estimate of the damage. The Department of World Mission has sent \$4,000 from the Hunger and Disaster Fund to feed the homeless.

The department is also recruiting several six-man Work and Witness Teams to go as soon as possible to begin repair work. The response has been good but specific plans have not yet been completed. Work and Witness Teams are experienced tradesmen who go at their own expense to upgrade the buildings and property on mission fields.

Larry Faul in Antigua, and Gene Smith in Martinique, report no damage to property there. The island of Dominica, however, was hard hit. Missionary Faul has been unable to visit there, as yet. Prime Minister Oliver Seraphin of that new nation, says that 60,000 are homeless; 7 were killed. In response to his call for assistance, the Department of World Mission has sent money from its Disaster Fund to the government of Dominica.

Puerto Rico and the Virgin Islands have no report of damage or injury.

Missionary Steve Weber in Haiti served as a member of the Haitian government Disaster Committee as that nation prepared for the worst. Church leaders are grateful that there was no report of loss of life to Nazarenes in the Caribbean because of the storms. □

—NCN

One little parsonage family stood in the doorway of the church for protection because their parsonage roof had gone. As they huddled around their four children, one of which was a three-day-old baby, the roof of the church was blown off and a 10-foot 2 x 4 fell at their feet. They thanked God for His protection and set about repairing enough of the parsonage roof that they could keep dry and get along. This kind of story could be matched by many others.

Thousands are homeless, among them many Nazarenes. Trees are down everywhere. Nazarene churches and parsonages have lost portions or all of their roofs. Some have been damaged by flying debris. The tabernacle at the campground was badly damaged.

Flooding from the heavy rains paralyzed much of the country. Rev. Bus-

Meditations for the Advent Season

A refreshing reminder not to lose our sense of wonder concerning the events surrounding the Babe of Bethlehem nor the expectations of Christ's second coming.

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THE CHURCH SCENE



The El Paso, Tex., Northgate Church recently burned the mortgage on their sanctuary, leaving the church buildings and properties debt-free. Participating in a Sunday morning ceremony were Max and Otha Arnold, and Jayne Whitaker, charter members; Mrs. Norlyn (Bobbie) Brough, wife of founding pastor; Velma Barnhard, present church secretary; and Pastor Arch Hoffpauir. The church was organized in 1960. □



The Houston, Tex., Spring Branch Church building was dedicated May 20. The special speaker was Dr. Eugene L. Stowe, general superintendent. Rev. Curtis Lewis, Jr., is the pastor. The new structure has a seating capacity of approximately 850.

CHURCH-A-MONTH CLUB

Dr. B. G. Wiggs, superintendent of the Southwest Indiana District has a "Church-a-Month Club."

The last Sunday of July he opened a new church in Bloomfield, Ind. The last day of August a new church was opened at Carlisle. The last Sunday of September he announced the launching of the Vincennes Reel Avenue Church, and during this excitement about church planting, strong leads have been developed that led to a fourth new church in October.

The Bloomfield story is exciting. The first Sunday 31 persons attended morning worship and 75 attended on Sunday evening. They have already purchased a building. A total of \$33,515 was pledged at their district assembly toward the purchase price of \$35,000 to be paid by Christmas Day. Various churches throughout the district are taking part in a "Pray and Pay" program. This program concentrates on prayer for the new church and paying the pastor's salary.

The Carlisle church, sponsored by the Sullivan church, has a nucleus of people ready to help launch this new work. A building is already secured and Rev. Howard Sewell is the pastor.

Vincennes Reel Avenue Church remodeled and repaired their building, to make ready for their first services the last Sunday in September. A good group of people have promised to support this work under the leadership of Rev. C. W. Snider.

Dr. Wiggs and his district Church Growth Committee believe that at least 25 churches within the district could double their membership and attendance in a few years. Dr. R. W. Hurn was invited to come and lead them in three clinics which resulted in a greater understanding of the local church community, its growth, and deployment of workers into outreach activity. □

ASSEMBLY IN CAPE VERDE

The 26th assembly of the Church of the Nazarene in Cape Verde was held by Dr. Jerald Johnson, executive director of the Department of World Mission.

Rev. Gilberto Evora was chosen as the second district superintendent. Delegates to the General Assembly were elected for the first time. Two elders were retired.

Dr. Johnson, Mission Director Duane Srader, and Revs. Gilberto Evora and Xavier Ferreira, made a visit to the president of the republic. He was pleased with the announcement that the Department of World Mission plans to establish a hospital in Cape Verde.

MONEY IS SUCH A WORLDLY THING.



Let It Work

WORLDWIDE FOR EVANGELISM

Church of the Nazarene Thanksgiving Offering

After the assembly some young people and workers had a youth camp in São Francisco Valley, a tropical recreation area. The camp was crowned when some young men testified they were called to be preachers. □

—Reported by Antonio M. Barbosa



The Billings, Mont., Trinity Church dedicated its new church building June 24, with Dr. Ross E. Price of Colorado Springs, former superintendent of the Rocky Mountain District, as the dedicatory speaker. Rev. Archie Brown, pastor, Maple Valley, Wash., and Jim and Letitia Betz, musicians, Great Falls, Mont., participated in the services throughout the day. Pastor Carl Green served as superintendent of construction and master carpenter. The sanctuary will seat 200. The full basement includes Sunday school classrooms, equipped with folding partitions. The area can also be used as a fellowship hall. A two-bedroom apartment, with ground level entrance, is built in the rear of the basement as temporary housing for the pastor.



August 24-26, Cincinnati, Ohio, Fairfax Church celebrated its 50th anniversary. Five of the former pastors were present: Rev. George M. Galloway, 1929-1931; Rev. A. J. Shea, 1952-1960; Rev. H. C. Watson, 1960-1963; Rev. Virgil P. Applegate, 1964-1968; and Rev. Robert L. Atkinson, 1968-1970. Rev. George Galloway started the church with a month-long tent revival in July, 1929, receiving 23 charter members. Mrs. Emma Whitney, the only remaining charter member, was presented a silver set to commemorate the event. New sanctuary lights were also installed in her honor and in memory of her late husband, Charles Whitney, who was the first Sunday school superintendent. A three-tier lighted cross was also placed in the sanctuary for Homecoming. This is an M. J. Pfister memorial. Pictured (l. to r.) are Mrs. Emma Whitney, Pastor Howard Becker, and Rev. George Galloway.



The week of August 12-19 marked the 75th anniversary celebration of the Bradford, Pa., First Church. The week included messages by former pastors and activities for all ages. Three of the four surviving pastors attended. They were: Rev. Byron Maybury (1928-1931) of Tampa, Fla.; Rev. C. G. Schlosser (1942-1946) of Mount Vernon, Ohio; and Dr. Lyle Flinner (1962-1964) of Bethany, Okla. Rev. Wayne Acton (1964-1970) of Coraopolis, Pa., was unable to attend. Dr. Flinner brought the messages in both services on Sunday, August 12. Wednesday and Thursday night, Rev. Maybury presented prophetic messages. The highlight of the week was a banquet prepared by the ladies of the church. Dr. William Prince, superintendent of the Pittsburgh District, was the guest speaker. The week concluded with Rev. Schlosser bringing the Sunday morning message, and Rev. Maybury spoke Sunday evening. Pictured, looking over the commemorative booklet (l. to r.) are: Miss Gerry Crooks, chairman of the 75th celebration; Rev. Byron Maybury, former pastor, 1928-1931; and Rev. Jack Christner, present pastor since 1971.



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NEWS OF EVANGELISM

Bryan, Ohio: The church had a revival with *Evangelist Nelson Perdue* and *Song Evangelists Larry and Pat Neff*. A clear call to holiness was given resulting in not only the sanctification of new believers but also the salvation and reclamation of many. Conviction was strong. On Sunday morning one man left the church, but finally drove back, came to the altar just as we were finishing and was gloriously saved. He testified in the evening service of God's deliverance from sin, including drugs and alcohol. □

—D. L. Huffman, *pastor*

Freedom, Pa.: The church had a revival with the *Sipes Evangelistic Team*. Rev. John Sipes preached simply and dynamically with the anointing of the Holy Spirit. His messages were on the "Second Coming," "Salvation," and "The Need to Be Sanctified." There were 40 seekers, 15 of whom were saved, and backsliders were reclaimed. Teens who had been raised in the church saw their need for a know-so salvation and prayed through. Four new members were received! □

—Arthur Roxby, Jr., *pastor*

Terre Haute, Ind.: **Southside Church** had a revival with *Evangelist Ted L. Robinson*. Twenty-seven people were saved, many of whom were new converts. Ten people were sanctified and 10 were reclaimed. As Rev. Robinson preached his messages on personal commitment, holiness, and the Second Coming, the Holy Spirit convicted hearts and seekers came. □

—Richard C. Dickson, *pastor*

FOR THE RECORD

MOVING MINISTERS

DUANE BERG from Alexander, N.D., to Hydro, Okla.
DAVE BOSTICK from Erick, Okla., to Walters, Okla.
TIM BOYER from student, Nazarene Bible College, Colorado Springs, to pastor, Piedmont, Okla.
LONNIE BROWN to Erick, Okla.
GLENN D. BRUNSON to Laverne, Okla.
GARY BUGASKI from Attica, Mich., to Roseville, Mich.
T. DANIEL CASEY from East Point, Ga., to Omaha (Neb.) Central
ROBERT O. CLARK to Mifflinburg, Pa.
JAMES D. CONNER from Lakeland (N.J.) First to Detroit First

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TROY J. DAGGETT from Poplar Bluff (Mo.) First to Johnson City (Tenn.) First
JACK D. DRISCOLL from Moore, Okla., to Wagoner, Okla.
OSCAR H. ELLER from Odessa (Tex.) Central to Frederick, Okla.
MARQUIS J. FLOWERS from Barnsdall, Okla., to Kirwin, Kans.
CHARLES (CHUCK) FOUNTAIN, JR., from Orangeburg, S.C., to Hazelwood, N.C.
RONNIE GILBERT to Shattuck, Okla.

JAMES I. HARRIS (new) to associate, Amarillo, Tex.
EUGENE N. HOSKINSON from Windsor, Ontario, Canada, to Moore, Okla.
GARY HUTCHESON from Houma, La., to Williamsburg, Ohio
IRVIN HAL JONES (new) to Hobart, Okla.
WILLIE F. JOHNSON from Carthage, Tex., to Grand Saline, Tex.
DAVID KRICK to Indianapolis (Ind.) Speedway (Supply)
HERMAN R. LINN from Andersonville, Ind., to Greens Ford, Ind.
ROBERT E. LOVE from student, Nazarene Bible College, Colorado Springs, to Dayton (Ohio) Huber Heights

FRANCIS L. LOVELL to Momence, Ill.
 MERLE MANSELLE from Harlan, Ia., to Kings Mountain, Ky.
 FRANK MORLEY from associate, Anaheim (Calif.) First, to pastor, Torrance, Calif.
 JOSEPH MORMINO to Sheldon, Ill.
 EUGENE S. MORRELL from Whitehorse, Alaska, to Chilliwack, British Columbia, Canada
 DANNY L. NORMAN to Jacksonville Beach (Fla.) First
 RONALD L. PHELPS from Rantoul, Ill., to Crystal Lake, Ill.
 DAVID E. PORTERFIELD from Findlay, Ohio, to Gagetown, Mich.
 STEVE POWERS from associate, York, Pa., to pastor, Robinson (Ill.) First
 JIM D. PRICE from associate, Oklahoma City Woodson Park, to pastor, Purcell, Okla.
 TERRY C. ROWLAND to Mustang, Okla.
 DAVID ROWLEY from student, Nazarene Theological Seminary, Kansas City, to Carthage, Tex.
 JAMES F. RUPERT from Flagstaff, Ariz., to Port Huron, Mich.
 HIRAM E. SANDERS from Clairemont (Calif.) First to Kent (Wash.) First
 SCOTT L. SAMPSON from associate, North Little Rock (Ark.) First, to pastor, Willows, Calif.
 J. R. SHADOWENS to Lansing (Ill.) First
 MEL SKEEN from Troy, Ida., to Benton City, Wash.
 CHESTER A. SMITH III from Buffalo, W. Va., to Cleveland (Ohio) West Side
 THOMAS G. SMITH from student, Nazarene Bible College, Colorado Springs, to pastor, Attica, Mich.
 R. B. STANDIFER to Hoopeston (Ill.) Westside
 RICHARD WARNER from associate, Adrian (Mich.) First, to pastor, Ann Arbor (Mich.) First
 CHARLES R. WATKINS, JR., from student, Nazarene Theological Seminary, Kansas City, to pastor, Royaltown (Ill.) First
 CECIL B. WEST from pastor, Greensburg, Ind., to evangelism
 CLAYTON P. WILSON from Akron, Ohio, to Caro, Mich.
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 BRONELL GREER, India, Furlough Address: c/o Mr. Steve Greer, 2361 Emerald Hts. Ct., Reston, VA 22097
 ELMER NELSON, Argentina, Furlough Address: c/o Paul May, 787 Runyun, Limda, OH 45801
 MARK RUDEEN, Panama, Mailing Address until December 30, 1979: PSC Box 2037, APO, Miami, FL 34002

ANNOUNCEMENTS

The **Jacksonville, Fla., Oak Hill Church** (formerly Mallory Memorial Church of the Nazarene and Jacksonville Gospel Tabernacle) will celebrate its 50th anniversary on November 24-25. All friends, former members and pastors, and families are invited to attend the activities. For more information, contact Rev. Samuel Pickenpaugh, P.O. Box 7774, Jacksonville, FL 32210, phone 904-771-7860.

RECOMMENDATIONS

REV. AND MRS. GEORGE LAKE have returned from two years of missionary service in New Guinea and are now available for revivals and special services. The Lakes have had a long record of effective service in the church. Brother

Lake is a good preacher and will be a blessing to any church. You may contact him: c/o 1710 Dougherty Dr., Shawnee, OK 74801.—*W. Talmadge Johnson, Mississippi district superintendent.*

I am happy to recommend RAY McDONALD as an evangelist. Brother McDonald is a very fervent minister with special interest in Sunday school evangelism. He is available for revivals and special services. His address is: 321 Curran Street, Brookhaven, MS 39601.—*W. Talmadge Johnson, Mississippi district superintendent.*

It is my privilege to recommend to the church in general, DR. MENDEL TAYLOR as an evangelist. As a preacher of the Word, Dr. Taylor is outstanding. I will be happy to recommend him to my pastors, and any others who may contact me. He may be contacted at 1716 North Glade, Bethany, OK 73008.—*Milton B. Parrish, Kansas City district superintendent.*

Evangelists may be reached through the Department of Evangelism's toll-free number, 800-821-2154

VITAL STATISTICS

DR. HOMER GRAY, NEW ENGLAND NAZARENE LAYMAN, DIES

Dr. Homer Gray, 84, church leader and retired dentist, died September 4 in Milford-Whitinsville, Mass.

He had practiced dentistry in Uxbridge, Mass., for 57 years before retiring in 1974.

Dr. Gray had been president of the Douglas Camp Meeting Association for 28 years, and a member of the board for 54 years. Douglas Camp is New England's oldest interdenominational camp meeting.

Dr. Gray assisted in the establishing of the Uxbridge Church of the Nazarene in 1951. He was a trustee and Sunday school teacher, and was a member of the Board of Trustees of Eastern Nazarene College.

His wife, Rose, preceded him in death in 1951. He is survived by a son, Dr. Paul H. Gray, also a dentist, of Ashland, Ky.; and three daughters: Ruth (Mrs. Richard) Stinson, of Saratoga Springs, N.Y.; Deborah (Mrs. John W.) Cnossen of Uxbridge, Mass.; and Joan (Mrs. Ronald) Keller of East Rockaway, L.I., N.Y. All are members of the Church of the Nazarene. There are 17 grandchildren and 6 great-grandchildren. One grandson, Dr. Paul E. Gray, is also a dentist.

—NCN

DEATHS

MRS. JANEL DENE BRINK, 23, died Sept. 29 in an automobile accident in Anaheim, Calif. Funeral services were conducted by Rev. Leon Jennings. Interment was in Newton, Kans. She is survived by her husband, Scott; her parents; her grandparents; one brother, and one sister.

H. WESTON BROWN, 59, died Sept. 21 in Springfield Gardens, N.Y. Funeral services were conducted by Rev. V. Seymour Cole and Rev. Ronald Keller. Survivors include his wife, Louise E.; one son, Rev. Kenneth M.; one grandchild; his parents; and three sisters.

MRS. HAZELLE J. BUTTS, 80, died July 16 in Kansas City, Kans. Funeral services were conducted by Rev. Horace Hunsaker. Survivors include one son, Jerry L.; one daughter, Mrs. Wanda Pollman; three grandchildren; one brother; and two sisters.

MRS. PHYLLIS CHANDLER, 51, died Sept. 24 in Canton, Ill. Funeral services were conducted by District Superintendent Floyd H. Pounds and Rev. Gordon Tink. She is survived by her husband, Rev. Norman Chandler, one son, Michael; and one daughter, Joan.

GENEVA CATHERINE ORNER, 62, died May 27 in Dayton, Ohio. Funeral services were conducted by Dr. Dallas Baggett and Rev. Charles Armstrong. Interment was in Greenfield, Ohio. She is survived by her husband, Rev. Raymond Orner; four sons, Dennis, Daryl, David,



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and Dan; one daughter, Denise; three brothers; and one sister.

EMMA S. OSWALT, 89, died July 31, in Sarasota, Fla. Funeral services were conducted in Hammond, Ind., by Rev. Crawford Howe. She is survived by 3 sons, Lawrence W., Charles E., and Donald J.; 12 grandchildren; 17 great-grandchildren; and 1 sister.

MRS. ROSE E. SCHWAB, 86, died Sept. 8 in Grand Rapids, Mich. Funeral services were conducted by Rev. William Nail and Dr. Donald Snow. Interment was in Ionia, Mich. Surviving are 5 children, Harold, Esther Coates, Sam, Leonard, and Margaret Olinisky; 19 grandchildren; 19 great-grandchildren; and 1 brother.

MRS. ELVIE MARTIN SCOTT, 72, died Sept. 17 in Memphis, Tenn. Funeral services were conducted by Rev. G. Jakes and Rev. J. E. Beckum. Interment was in Columbia, Miss. She is survived by one son, Max; one daughter, Mrs. L. J. (Frances) Strickland; three brothers; and two sisters.

NANCY ANN SHEPARD, 30, and NANCY ANNA SHEPARD, 2, died in an automobile accident in Versailles, Ky. on Aug. 9. Funeral services were conducted by Rev. James McGarey and Rev. Jimmie Smith. She is survived by her husband, Elwood, Jr.; three sons, Kevin, Michael, and Joseph; her parents; her grandparents; four brothers; and two sisters.

BIRTHS

to JOHN AND DREMA (ROBISON) BRAZELTON, W. Palm Beach, Fla., a boy, James Aaron, Sept. 12

to REV. JOHN AND BETTY BRYAN, Ontario, Calif., a boy, John Robert, Oct. 7

to TOM AND SHARON COOK, Chile, a girl, Shelley Elizabeth, Aug. 3

to GARY D. AND NORMA L. (MOORE) GOBLE, Mesa, Ariz., a girl, Erica Marleasse, July 22

to RON AND SANDY JEWELL, Ft. Wayne, Ind., a girl, Tonya Nicole, Sept. 18

to DUANE AND DONNA (WILLIAMS) KEESEE, Yukon, Okla., a girl, Daria Christine, July 21

to REV. JAMES AND LAURA KOONS, Pearl City, Hawaii, a boy, Joseph Lloyd Lunaliio, Aug. 27

to QUENTIN AND NANCY (GARTIN) SMITH, San Jose, Calif., a boy, Brendan Howard, Oct. 1

to CURT AND SHARREN (SHELTON) WEAVER, Smithfield, Pa., a boy, Colin Dane, Aug. 8

to JOHN AND CONNIE (DARDEN) WILLISON, Fort Worth, Tex., a girl, Jennifer Kay, Sept. 28

to REV. DAVID D. AND LINDA (SNEED) WORCESTER, Beardstown, Ill., a girl, Jennifer Rozena, Sept. 26

ADOPTIONS

by REV. AND MRS. MICHAEL EDWARDS, Lyons, Kans., a boy, Timothy James, born Aug. 2, adopted Sept. 6

by DANIEL AND SANDY (CHEW) SHOOK, Mesa, Ariz., a girl, Christina Rebecca, born Aug. 29, adopted Sept. 5

"Showers of Blessing"

PROGRAM SCHEDULE

November 25
"Teacher and Lord"
by W. E. McCumber

December 2
"Peter's Tears"
by W. E. McCumber

NEWS OF RELIGION

BIBLE, RELIGIOUS FREEDOM LINKED, PRESIDENT CARTER SAYS IN MESSAGE.

"Access to the Scriptures and familiarity with their teachings is an important adjunct" to religious freedom in America, President Carter says in a special message for this year's National Bible Week observance, November 18-25. The message was released in New York by Thomas A. Murphy, chairman of the General Motors Corporation and national chairman of the 39th National Bible Week observance, sponsored by the Laymen's National Bible Committee.

"Much of our strength as a nation comes from our commitment to personal and moral values," the president's message says. "The Bible has been a major source of teaching and reinforcing the values of many of our people throughout our history. This commitment is not weakened by our exposure, understanding, and respect for different religious beliefs."

Mr. Carter notes that "the Bible has been an important part of my life since childhood. I read it daily and find it a constant source of inspiration and spiritual guidance, providing ever-new insights into human nature and human problems. I welcome this opportunity to share my feelings about the Bible and what it has meant in my own life, and I commend efforts to encourage increased familiarity with the Bible." □

FIRST MAJOR RULING IN SACRED MUSIC COPYRIGHT ARENA.

A multiple plaintiff copyright infringement lawsuit involving the unlicensed use of 40 copyrights has recently been resolved. The legal action was brought by 22 different publishers against the Unification Church of America.

After two years of vigorous pretrial proceedings, the defendants agreed to a Consent Order against them providing for the payment of \$90,000 in damages inclusive of legal fees paid by the Unification Church. The lawsuit concerned a hymnal, *Songs for Worship and Fellowship*, which was offered for sale by the church. The action claimed that since this hymnal included so many unlicensed copyrights, it was clear that the infringement was no accident.

Publishers of sacred music, who have been reticent in the past to defend their property rights and sue civilly for infringement under the copyright law, consider the example set by this case and the result obtained as a model for future actions. According to Hal Spencer, president of the Church Music Publishers Association (CMPA), "The problem of unlicensed copying within the church has reached epidemic proportions. The law provides copyright owners with appropriate remedies and the successful conclusion of this important suit is viewed as a significant first step in enforcing the provisions of the statute." □

NEW LOOK FORECAST FOR CHURCH OF ENGLAND AS ANGLICAN CATHOLIC SUCCEEDS EVANGELICAL.

A new look for the Church of England with great attention to ecumenism is being forecast following the nomination of Bishop Robert Runcie of St. Albans, north of London, as 102nd Archbishop of Canterbury and spiritual leader of the world's 65 million Anglicans.

Leaders of fellow Christian communions generally hailed the appointment. But it was received only lukewarmly by the evangelical-leaning Church of England newspaper. Dr. Runcie, of an Anglican Catholic, or "high church," tradition, succeeds Dr. Donald Coggan, who has an evangelical or "low church" background. There has been an unwritten tradition for the archbishopric to alternate between "Catholic" and "Evangelicals." □

MARRIAGES

CAROL ANN UNGER and RICHARD D. JOHNSON at Nampa, Ida., Sept. 1

ANNIVERSARIES

MR. AND MRS. LEROY CARLSON of Freedom, Okla., celebrated their 60th wedding anniversary September 23, with a dinner at the Nazarene Fellowship Hall for family and relatives, followed by open house at the United Methodist Fellowship Hall.

The couple has lived in Freedom and the Lookout Community all their lives except seven years when they lived in Attica, Kans., and Ponca City, Okla.

Leroy and Dorris Carlson have one daughter, two sons, six grandchildren, and three great-grandsons.

Feting the occasion was Mr. and Mrs. Ernest (Eleanor) Burrow and Terry of Grand Prairie, Tex.; Mr. and Mrs. Lenard Carlson and Jeanene of Wichita, Kans.; Mr. and Mrs. Gilbert Carlson of Freedom, Okla.; Mr. and Mrs. Freddy Stearns, Freddy Dan, Erick, and Jason of Irving, Tex.; and Mr. and Mrs. Denis Carlson of Freedom, Okla.

MR. AND MRS. FRANK H. CUNO celebrated their 70th wedding anniversary in September.

They were married September 21, 1909, just two days before the first Colorado District Assembly convened. Rev. Alpin M. Bowes, then pastor of Denver First Church, officiated. The Cunos have been members of the Denver Green Acres Church since it began as Central Church 40 years ago.

MR. AND MRS. FENTON A. DELBRIDGE (HELEN ELIZABETH ALLEN) observed their 50th wedding anniversary October 10.

They have been members of the New Lathrop, Mich., church for 50 years.

They have a son and a daughter, both married.

DANIEL AND MAE EBY of Sebring, Fla., formerly of Miami, celebrated their 60th wedding anniversary with a family gathering at their daughter's home in Sebring, Fla., September 2. Mr. and Mrs. Eby were married by Rev. Samuel Stafford at Miami First Church (the second Nazarene Church formed in Florida) on September 2, 1919. The Ebys joined the church during the first year of organization. They have one daughter: Loretta Crandall, Sebring, Fla.; four sons: Roy, Orlando, Fla.; Clyde and Howard, of Miami, Fla.; and Robert, Silver Springs, Md. They also have 11 grandchildren and 5 great-grandchildren.

REV. AND MRS. M. CLARKE GARRISON observed their 50th wedding anniversary with a reception hosted by their two daughters and sons-in-law, Mr. and Mrs. Danny Smith and Mr. and Mrs. Ted Wight. Before the reception, they renewed their wedding vows, performed by their grandson, Rev. Mark Gritton. It was held in the Trevecca Towers II, Nashville, October 6.

Rev. Garrison has pastored eight churches in Alabama, Mississippi, and Arkansas. They have eight grandchildren, and one great-grandchild.

MR. AND MRS. MARTIN INSCO celebrated their 50th wedding anniversary in July with an open house at the home of their daughter and son-in-law, Marilyn and Merwyn Hassell, in Clearwater, Fla. Mrs. Insko (Ruth) is the daughter of the late Rev. John Norberry, one of the founders of the present Church of the Nazarene in the New England area, especially in Brooklyn and Long Island, N.Y.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS

—Office: 6401 The Paseo, Kansas City, MO 64131. Charles H. Strickland, Chairman; George Coulter, Vice-chairman; William M. Greathouse, Secretary; Orville W. Jenkins, V. H. Lewis; Eugene L. Stowe.

THE ANSWER

CORNER

Conducted
by W. E.
McCumber,
Editor

Hebrews 13:12 tells us that Jesus sanctifies the people with His own blood. In Exodus 19:10 Moses is told to sanctify the people. And in Leviticus 11:44 the people are told to sanctify themselves. Please comment on this for it is very important to me. Jesus is my very life.

There is no problem in these distinctions when you remember that sanctify means to make holy in two senses, separation from the common or unclean to God, and purification from sin. The people could be sanctified by Moses, or could sanctify themselves, in the sense of dedication, of separation from the unclean or the secular to God, to be possessed and used by Him. But sanctification in the sense of cleansing from sin can be done only by the Lord. Cleansing from sin is through the blood of Jesus and by the power of the Holy Spirit. □

Where is the Scripture that says "you can only tell the changing of the season by the falling of the leaves"?

I do not find such a statement in the Bible. The process by which a tree sheds its leaves requires distinct temperature changes, so that would be a pointer in itself to changes of seasons. □

My husband and I were told that there is a verse in the Bible saying something to the effect that "one should never say, 'he said she said,' or 'he said he said.'" The idea being, not to repeat information received secondhand. We have looked for hours trying to find this verse, but we haven't been able to. Do you have any idea where it is?

Perhaps Leviticus 19:16 is the verse you seek: "Thou shalt not go up and down as a talebearer

among thy people." See also Proverbs 11:13; 20:19. Secondhand information is not necessarily false, but it can be, however unintentional. It is wise to refrain from quoting unverified statements, and especially if the information received secondhand contains damaging elements. □

If a woman is saved from her sins, is she commanded by the word of God to obey an unsaved husband if he tells her to take a drink of whiskey, go to a dance, steal, or commit any other sin he commands or asks of her? Will she be guilty of those sins, or will her husband only be held accountable for the sins he tells her to commit?

Is this a doctrine of the Nazarene Church? If so, why?

Must I obey my husband and sin, expecting God to blame him for it, and not me?

Every Christian is expected to live under the Lordship of Jesus Christ, and He has one standard of behavior for the converted sinner—"Go and sin no more."

Wives are enjoined by Scripture to be submissive to their husbands, but this submission is not unconditional and absolute. The only person to whom absolute and unconditional submission is to be given is our Lord.

Scripture also tells the Christian to submit to civil rulers. But when the Sanhedrin commanded the apostles to stop preaching and teaching, they replied, "We ought to obey God rather than men" (Acts 5:29). When men command what God forbids, we must refuse to obey them and obey Him. That includes the husbands of Christian wives.

If you sin, you will be personally responsible for it. To give absolute submission to your husband is to make him a false god and yourself an idolator. □




Friend!
Pastor!

CHRISTMAS

Selected Pictures and Plaques

HOT PLAQUES. Combination wall plaque and hot pad in gift boxed sets of two. Each hot plaque comes with a special hole on the reverse side for easy hanging. The heat-resistant plastic finish will withstand heat up to 481°. The back is genuine Portuguese cork that protects tabletops. Philippians 4:19 imprinted.

M-1002  **\$3.95**

CONTEMPORARY WALNUT

SALLMAN PRINTS. Rich, dark walnut finish frame. 1 1/4 inches thick, accented with a gold tenite edge. Brass ring hanger. Size, 5 x 6".

P-1CW HEAD OF CHRIST **\$4.50**

P-4CW PILOT **\$4.50**

Barnboard FRAME GRACE. Rugged, rough quality to compliment the Mediterranean and rustic decorative scheme. The walnut-stained boards have been wire brushed to bring out the rough grain effect on the edges. Black antique chain for hanging.

P-38BB 10 x 13" **\$15.95**

SLAB FRAME EMMAUS. The simulated tree slab with its rough bark finish and chiseled oval opening is ideal for those wanting the "natural" look in their home.

P-6SL (8 x 10")  **\$18.95**

ALUMINUM PLAQUE. A uniquely designed plaque—the text is enamel printed on anodized aluminum, which is step mounted onto a wood-grained panel back. Border is attractive walnut and the text (John 14:6) is clearly visible. Size, 3 3/4 x 9"; overall. Gift-boxed

M-15 **\$4.25**

RIBBON CHAIN PLAQUE. Beautiful individual decoupage plaques that compose a religious verse, hanging on a velvet ribbon. Text "Jesus Is Lord" is imprinted on a 2 1/2 x 2" block.

M-22CH **\$4.95**

BOX PLAQUE. 1 3/8" thick frame with beautiful color print inset. The title is "Sunrise," with Psalm 19:1 imprinted. "The heavens declare the glory of God." Size, 4 1/2 x 5 3/4".

M-82FP  **\$4.50**

Elegant Gifts for Home and Office

PERPETUAL CALENDAR. Elegant gold plate with black printing on distinctive natural wood. Blue rings are included to place on proper day, date, and month. Use red bars to underline birthday, anniversaries, or other special days. Size, 7 x 4".

GI-802 **\$6.95**

PEN AND STAND DESK SET. Available in four different colors, each set—the pen and stand both—has an elegant suede finish. The swivel stand bears the brass-plated scripture verse: "In all thy ways acknowledge him, and he shall direct thy paths." —Proverbs 3:6 **GI-1099**-Green; **GI-1100**-Blue; **GI-1101**-Orange; **GI-1102**-Brown. **\$5.49**

WOOD COASTER/NAPKIN SET. Elegant looking wood with cork bottom and gold knob makes attractive coaster. Top is ceramic tile with attractive red and yellow roses. Wire frame attaches to back for convenient napkin holder. Holds 8 coasters. Size, 5" wide, 3 3/4" tall.

GI-1958  **\$4.95**

FLOWER COASTERS. Beautiful flowers will set off your table decor in a delightful manner. Background is done in white on a heat-resistant finish. Cork backing protects your table. Imprinted, "... to behold the beauty of the Lord"—Psalm 27:4. Size, 4" square.

GI-1001 **\$5.49**


ALUMINUM SERVING TRAY. Bright silver-aluminum tray will make you a popular hostess. You may also hang on wall for an attractive witness item. Includes picture of Lord's Prayer, Bible, and Praying Hands. 13" diameter.

GI-7745 **\$2.50**

WILDLIFE MEMO BOARD. Ideal to hang by a phone and use again and again by erasing old notes with a damp cloth. Felt-tip pen is attached with a cord, and adhesive sticker is included for easy hanging. Imprint is "Seen as God sees them, all things are alive and beautiful"—Henry David Thoreau. Size, 11 x 17.

GI-53 **\$3.95**

KEYMINDER. How many times have you searched for a missing key? Search no more! Durable white plastic organizer will hold 6 different keys, note paper, and pencil. Space provided for key identification. Boxed with adhesive back and two screws. Imprint: Dove, Fish, and Proverbs 3:6. Size, 7 x 5 3/4".

GI-34  **\$1.49**

MAILBOX COVER. Colorful and durable, these adhesive backed, styrene mailbox covers provide a unique decorator touch that transforms a plain No. 1 rural mailbox into an eye-catching Christian witness.

GI-5 **\$4.95**

Prices subject to change without notice.

Order **AT ONCE!**

NAZARENE PUBLI



M-1002



P-1CW



GI-7745



P-6SL



M-22CH



P-38BB



GI-802



M-82FP



GI-1099



GI-34



M-15



GI-1001



GI-5



GI-53

GIFT IDEAS!

Relative!
Teacher!



A Variety of Delightful Christmas Gifts

CHURCH STITCHERY KIT. Picture is titled "Little Church by the Lake." Contains: design printed on 50 percent cotton/50 percent polyester homespun-type fabric. 100 percent wool yarns, cotton embroidery floss, needle, full-color print, easy to follow illustrated instruction (frame not included). Finished size is 12 x 16".

GI-2081 **\$4.95**

TOTE BAG. 14 x 14" sturdy beige-colored canvas bags. Has a 24" tight-woven strap and a snap center closing. Colorful Christian slogan (Jesus Is Lord) is printed on the tote bag.

GI-2235 **\$4.95**

CLUTCH PURSE. Great gift for youth and older adults! The compact size and loop handle makes it perfect for carrying. The cover unsnaps to reveal two compartments—one with a zipper. Made of sturdy expanded vinyl with cloth backing. Stamped on the front is "God Is Love." Size, 3 3/4 x 5 1/4".

GI-5150 Black
GI-5151 Red
Each **\$1.50**

CHRISTIAN STICKPINS. Makes attractive witness for your dress. You can share your faith when your friends ask you about the pin. Each gold pin has clasp on end to hold firmly in place.

PI-20426 TRY GOD **\$1.95**

PI-20422 CROSS **\$1.95**

PI-8060 BUTTERFLY **\$2.95**

NOTE TOTES (Praise in All Seasons). The perfect companion stationery. The splendor of the seasons are captured in beautiful pressed-flower designs. Scriptures of praise from Psalms, Deuteronomy, and Hebrews are also included. Folded size 3 3/4 x 5". Includes 16 notes and 16 envelopes.

S-2701 **\$2.75**

COIN HOLDER & KEY PURSE. Now you can organize your change in a convenient coin holder. Will hold 6 keys and also has a place for an identification card. Gold praying hands stamped under key holder. Holder has the decorative carved look of leather.

AW-2120 **\$1.69**

TAPE MEASURE KEY CHAIN. The measure has 38 inches and includes the metric measure. The key ring will hold several keys. Design of praying hands is on both sides with imprints of "Prayer Changes Things" and "Pray Every Day."

AW-1180 **\$1.39**

TELEPHONE/DESK PEN. Unique pen and holder that sticks anywhere. Pen attached with memory extension cord which returns pen to its original position. Swivel ball socket helps angle pen to most comfortable writing position. Imprinted, "... in his word do I hope."—Psalm 130:5.

GI-2W **\$1.49**

CONTOUR PEN AND PENCIL SET. With Padded Vinyl Carrying Case. This set has the contemporary flat shape, with no pocket clips to mar the clean lines or snag on purse linings. Vinyl case stylish and convenient. Pen and pencil take the standard refills. Imprinted, "... the gift of God is eternal life through Jesus Christ our Lord."—Romans 6:23.

PE-295 **\$2.95**

BIBLE I.Q. GAMES (Twelve Disciples). Perfect for Sunday schools, VBS classes, youth meetings, or personal enjoyment. You play with a set of pegs in jump-the-peg fashion. Each of the holes on the game board represents one of the disciples. After you play the game, the scripture reference is looked up for any hole where a peg is left.

GA-1942 **\$2.29**

OUR DAILY BREAD. This lifelike replica of a miniature loaf of bread contains 120 cards printed with scripture text on both sides—240 scriptures in all. Cards are heavy stock to resist wear, and are assorted colors for decorative appearance.

GI-9651 Boxed. Size, 4 x 2 1/2 x 3" high. **\$2.95**

EVERYDAY FROSTEE-LITE CANDLES. Sweet-smelling beautifully colored candles. Different full-color designs are depicted on the cylinders under a frosted coating. Size, 6 1/2 x 2 1/2".

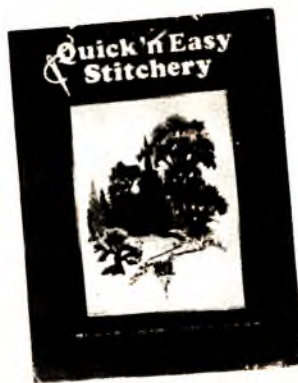
GI-7331 WAY TO EMMAUS (Cinnamon Scent)

GI-7332 LOVE (Spice Scent)

GI-7334 PRAYING HANDS
Each, **\$2.50**

OUR DAILY BREAD TRAY. For warming and serving bread. Adds grace to your table in the nicest way. Pewterlike finish. Size, 9 x 6 1/2".

GI-165 **\$2.95**



GI-2081



GI-2235



GI-5150



PI-20426

PI-20422



AW-2120



AW-1180



GI-7332



PE-295



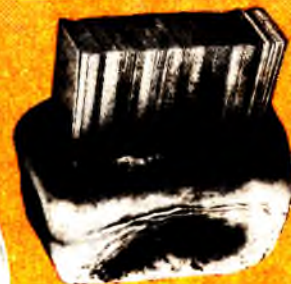
GI-2W



S-2701



GA-1942



GI-9651



GI-165

BNC RECORDS A FALL INCREASE—

Officials of Bethany Nazarene College report statistical increases in all major areas of student life: total enrollment, full-time student equivalency, and housing and board, following the completion of the fall registration.

Final enrollment figures have been placed at 1,339, up 28 from the '78-79 fall class of 1,311, registering a modest

2 percent increase, according to Dr. Vernon Snowbarger, college registrar.

In addition, Snowbarger added, that BNC recorded a FTE rate of 1,179, up 4 percent from last year's maximum figure of 1,133. This figure also reflected an increase of 414 credit hours being taken this fall above the same time last year.

The enrollment increase has been felt most noticeably in the area of on-campus student housing, with

BNC's four resident halls reporting a 99.5 percent maximum occupancy rate.

BNC's fall enrollment is comprised of 640 male and 699 female students. By a class breakdown, the enrollment records 432 freshmen, 307 sophomores, 245 juniors, 247 seniors, 50 graduate students, and 58 adjunct students.

With the opening of the fall semester, BNC begins its 80th year of service to higher education in Oklahoma's private sector. □

by ANTHONY WHITE

Washington, Indiana

“WE WANNA GET MARRIED”

I WAS WORKING on the bulletin board in the foyer of the church when a young couple walked in and asked if I were the minister. They then asked if I would perform their wedding ceremony. They said, “We wanna get married.” I told them I didn't marry just anyone and that we would need to talk, and they would have to agree to counseling before I could officiate at their wedding. We decided to meet later, and I made an appointment with the couple.

Upon their arrival at the parsonage, we discussed the wedding plans. They both said they loved each other very much. David did not want to lose Camilla nor did she want their relationship to dissolve.

Camilla recently had an experience with the Lord and felt that if she and David were to continue their relationship they must get married. We talked further about Camilla's recent experience with the Lord and discovered that she had been born again, but could not really explain salvation in Christ. David said that he believed in God, but didn't know God. Together they shared their backgrounds, and after much discussion I agreed to perform their wedding.

During the counseling, I told them their marriage would be so much better, and could have a greater chance for success, if they both were Christians. However, I assured them that I did not want David to feel trapped into Christianity.

I invited them back for dinner the following Friday and told them I wanted to present the gospel to them. They both agreed. We concluded the interview with prayer, and I told them we would be praying all week, and would look forward to seeing them on Friday.

Well, Friday night was perfect! My wife fixed a delicious Mexican salad and a special peach cobbler,

which happened to be some of David's favorite foods. Immediately after dinner we went to the living room. I presented the gospel to David and Camilla. My wife prayed. The Holy Spirit had prepared them both. Camilla's experience was reaffirmed, and David accepted Christ. We had a time of praising God, presented them with a Bible and Basic Bible Study No. 1, and agreed to meet at their home the next night.

The next evening after Bible study, David asked if he could bring his mother to church on Sunday night.

Sunday night, Camilla, David, and his mother, Aggie, were there. After the message, an invitation was given for seekers or those wanting to make a public profession of their newfound faith. David, Camilla, and Aggie came forward. David and Camilla prayed, thanking the Lord for what He had already done in their lives. I asked Aggie what she wanted the Lord to do for her. In tears, she answered, “I want to come home!” We prayed and she made a decision to follow Christ.

We met the following Tuesday night for Bible study with David, Camilla, and Aggie at David's home. After the Bible study, Aggie requested prayer for Harold, her husband. On Saturday night we presented the gospel to Harold. He wasn't ready, and did not make a commitment, but we knew the Lord was working with him.

The next Saturday David and Camilla were married. They said the wedding must be a redemptive witness to those who attended and asked that my wife sing “Fill My Cup, Lord” as a prelude.

The next week we had revival services. I made an appointment with Harold for Monday morning. Evangelist David Street and I went to visit him. Brother Street presented the gospel and Harold accepted the Lord.

David, Camilla, and Aggie were sanctified in the revival services. Two more of the family were saved, and five of the six were baptized at the end of the revival services. This is just the beginning of a story that started with, “We wanna get married.” □

**“By ALL MEANS...
Save Some”**

AT LAST—WORD FROM CHINA

Christianity is alive in China. It has not been snuffed out. This is the evaluation of Dr. Jerald Johnson, executive director of the Department of World Mission, and Paul Skiles, executive director of the Department of Communications, upon their return from a one-week visit to that country along with Missionary John Holstead of Hong Kong. Rev. Holstead had arranged for the three to travel with a tour group of business and professional people from 10 Western countries. It was the first visit of any Nazarene official in over 30 years.

Between 1915-40 the denomination had built a sizable organization of 100 churches, a full-scale hospital, a training school for pastors and church leaders, and had more than 2,000 members.

Johnson and Skiles were there to assess the religious climate now that visitors can go to China, and to meet with people there. They found an openness on the part of the people which was a window into their lifestyle and religious concern.

In Shanghai they talked to Mary Li, an ordained elder in the Church of the Nazarene who had helped found the Chinese Church of the Nazarene in San Francisco years ago. Two Protestant churches in the city of Shanghai have been opened; a third will open soon. Attendance at church is by invitation only, and one must be at least 18 years of age to attend. The larger and first of these churches will seat 1,000 people and reported a first service attendance of 1,250.

In Hangchou the visitors were constantly surrounded by interested people, eager to talk. One young lady, in conversation with Paul Skiles, asked him if he were a Christian. When he replied in the affirmative, she told him that her father played and led music in a Christian church. They were interrupted at that time. But the next morning she returned to talk further of the religious interest in her country.

Dr. Johnson found confirmation that the government is proceeding with the printing of Bibles in the new Mandarin characters. While they did not find any people, in Shanghai, other than Mary Li, who have been associated with the Church of the Nazarene, they said that she was optimistic about the future of China. Their meeting was emotional and exciting. Mary Li, now 73, said, "I want 20 more years to see and participate in the significant events that are shaping up."

Dr. Johnson said that he has good reason to believe that the Church of the Nazarene will have opportunity to



Pictured (l. to r.) are Dr. and Mrs. Jerald Johnson and Mr. and Mrs. Paul Skiles at Kansas City International Airport.

render humanitarian service to the nation, perhaps by official request. Both men expressed the reaction that the tour was the best planned and the facilities the most comfortable of any such tour they had taken anywhere.

Another purpose of the trip was to have firsthand contact with personnel of radio stations which are broadcasting the church's message to the Orient. Paul Skiles expressed satisfaction with the understandings he received in this visit.

Awaiting Dr. Johnson and Mr. Skiles at the airport were their wives, Mrs. Alice Johnson and Mrs. Maxine Skiles, of Kansas City. Both said they always meet them when they return from trips, which is frequently, as the worldwide ministry of the International Church of the Nazarene takes both men to various parts of the world. This 15-day trip took them to Japan and Korea as well as to China. □

—NCN

1979 THANKSGIVING OFFERING GOAL

The Board of General Superintendents has asked for \$6,250,000 in the 1979 Thanksgiving offering.

The 1978 Thanksgiving offering totaled \$6,320,117. The 1979 Easter offering totaled \$6,337,080 and was the largest offering ever received in the history of the church. While the new goal is below last year's giving, the economy slow-down indicates that it might be more difficult to equal last year's record.

Executive Director of the Department of Stewardship Leon Doane urges the church to plan and to pray that the goal will be reached. □

—NCN

PIONEER SPANISH-SPEAKING PASTOR DIES

Rev. Salvador Salcedo, 80, pioneer Spanish-speaking pastor, died Monday, October 22, at his home in Arcadia, Calif. Though retired, he was active up to the last.

He had been a pastor for 35 years in Spanish language churches in the southwestern part of the United

States. His last pastorate was the Los Angeles Boyle Heights Church, which he served for 10 years.

He is survived by his wife, Mrs. Victoria Salcedo, and 10 children, the second oldest of which is Esther (Mrs. Sergio) Franco, of Kansas City. □

—NCN

PASTORAL DEVELOPMENT AND CONFERENCE CENTER UNDER CONSTRUCTION

Land is being cleared and work has begun on the \$600,000 Pastoral Development and Conference Center at International Headquarters, on a site near the seminary.

The contracting company is Pitman Building Corporation. Architect Don Bozich of the George Butler Associates has drawn plans for the building which will have 19 rooms and will house 38 people. There will also be a 3-room apartment for the caretaker, a lounge, and 2 classrooms with approximately 14 foot ceilings. The two-story building will be 96 x 52'.

The construction will be wood frame and brick veneer to match the seminary setting. Plans call for the construction to be completed by June, 1980. □

—NCN

THANKSGIVING OFFERING—GERMAN STYLE

Pastor Bopp of the Busingen Church of the Nazarene in West Germany shared his plans for a special thanksgiving service for Sunday, September 30. It was to be at 3 in the afternoon—no morning service—no evening service. It was to be a combined English and German service. My feeling was to speak up, but I was impressed to "be quiet."

Sunday came. I was lost all Sunday morning—no worship service. At 2:45 the chapel was filling with people—85 in an area that would seat 50 comfortably. The front of the chapel was beautifully decorated with the fruits of the field. There was music—German and English—the children sang and took part—then the German youth choir sang—and the college choir—then the offering and a message. Afterwards the treasurer reported the offering to be 4,577 DM, over \$2,500. There were expressions of joy and excitement. What a tremendous offering from a church with 21 members! My faith was increased as I shared in that service of thanksgiving and I had my own prayer, "Lord, thanks for keeping me quiet."

Both Pastor and Mrs. Bopp are former students of the European Nazarene Bible College and met there. This church serves both the college and the community. □

—Reported by Bennett Dudney, Rector of European Nazarene Bible College

HARVEST

A TIME TO REJOICE

A TIME TO GIVE

LOUISIANA METHODIST CHURCH
Thanksgiving Offering for World Evangelism