

November 15, 1967

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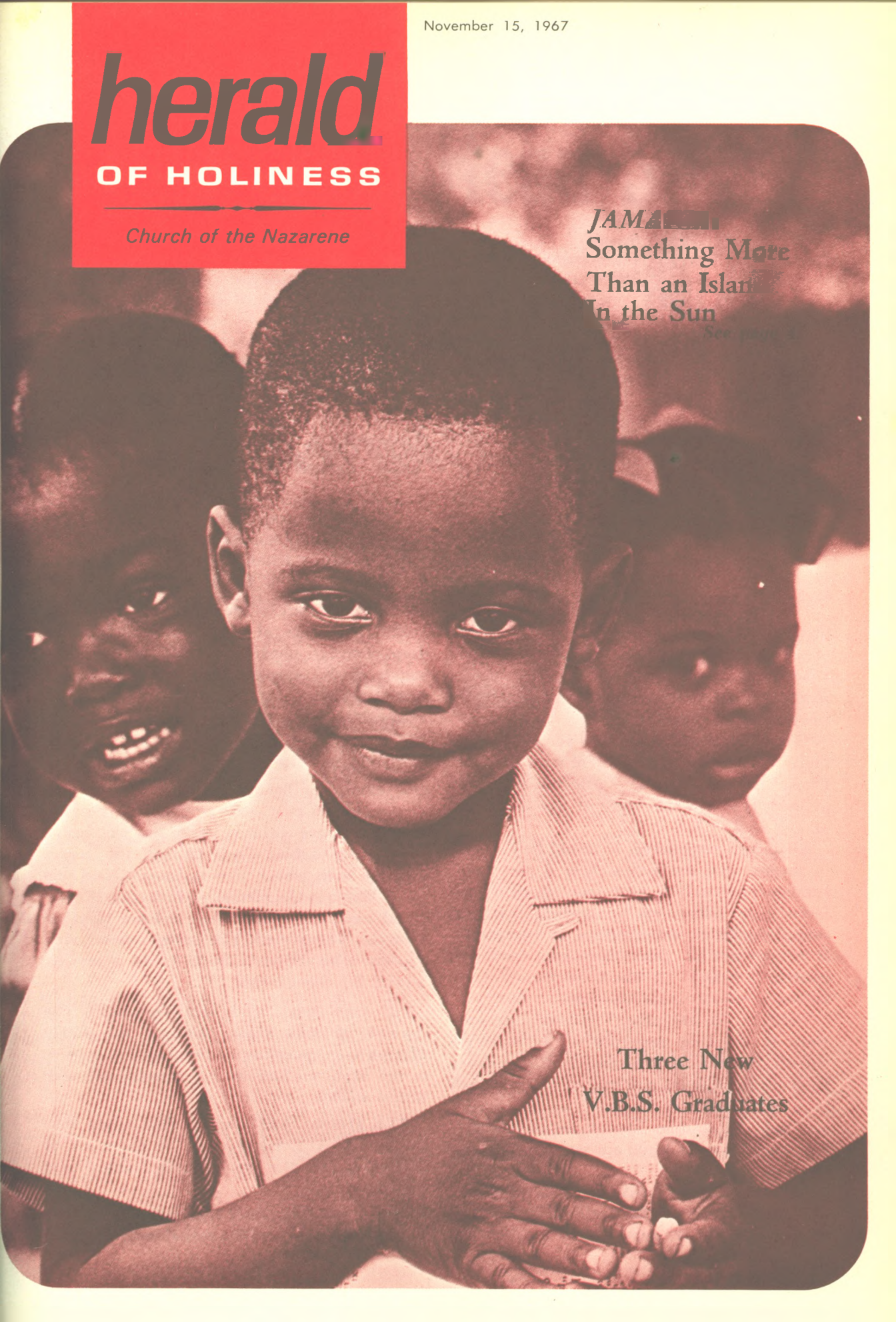
OF HOLINESS

Church of the Nazarene

JAMAICA
Something More
Than an Island
In the Sun

See page 4

Three New
V.B.S. Graduates





General
Superintendent
Benner

The Unanimous Church

This phrase, "the unanimous church," probably brings to most Nazarenes the idea of a church in which the pastor is called by a unanimous vote. But the early chapters of the Acts of the Apostles portray the truly unanimous church.

"They were *all* with one accord in one place. And they were *all* filled with the Holy Ghost" (Acts 2:1 and 4). "And the multitude of them that believed were of one heart and of one soul" (Acts 4:32).

All things considered, it would be difficult to surpass that early church as a pattern of fundamental values and true spiritual effectiveness. What was the secret? Not personnel, facilities, organization, or equipment. It was the "*all*" element—the unanimous church in which all the believers were involved at every important point.

"ALL . . . in one place." All were present. Here is the first requisite of an effective church. Sporadic and inconsistent attendance weakens the essence and impact of the church to a much greater degree than is usually realized. Hit-or-miss attendance at revivals can frustrate what could otherwise be a major spiritual project.

"ALL with one accord." Unity brings strength. Inevitably there will be differences of judgment on matters related to the work

of the church, but by the humbling, anointing, guiding presence of God in the church, no deep cleavage need to develop between the hearts of the people. They can maintain a spirit of unity.

"ALL filled with the Holy Ghost." This is the supreme, climactic element of the unanimous church. "With hearts made pure . . . and Christ enthroned within," those early Christians not only were present and unified, but they were infused with an aggressive spirit that enabled them to bear the gospel message with power, persuasiveness, and victory. Without the effects of this truly Pentecostal experience, there would have been no Church. Today, this cleansing, empowering baptism with the Holy Spirit is the prime essential for the Church.

"Of ONE heart and of ONE soul." The context of this verse pictures the Early Church as cooperating unanimously in service to the brethren and in evangelistic outreach to the world.

ALL present, ALL unified, ALL filled with the Spirit, ALL cooperating in the work of God—this is the scripturally unanimous church.

May every Church of the Nazarene qualify to be designated as "the unanimous church."

Operation Head Start

In an education class I taught last summer there were two teachers who had been assigned to work in the "Operation Head Start" program in East Los Angeles. They told of four- and five-year-old children who had never seen an egg or an orange; who, though they lived only a short distance from a supermarket, had never been in one. They were afraid of all adults because their image of an adult was that of "someone who hits me." These children were deprived of the culture which most of us take for granted.

There are many in our neighborhoods who are deprived of the spiritual culture and understanding which is so commonplace to us. Many of our neighbors and acquaintances would not even understand the terminology of salvation. Were they to hear a holiness sermon they would be uncomprehending.

In Paul's letter to Titus he deals with just such a problem. He had visited Crete briefly and had left behind a few converts. But in general the population of Crete were slaves of the lowest and most illiterate type. Their primary interests were in the lusts of the physical flesh. They were characterized as lazy liars and gluttons. Paul sent Titus to minister to these people who did not even know the language of redemption.

In his instructions to Titus, Paul expresses repeatedly his concern for sound doctrine among the Cretans. This doctrine included the universality of the gospel, for "the grace of God that bringeth salvation hath appeared to all men." It included present salvation from all sin, for it teaches us to deny "ungodliness and worldly lusts"; to "live soberly, righteously, and godly, in this present world." It teaches that we should live in expectancy of the "appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Furthermore, though Paul was careful to say we are not saved by "works of righteousness which we have done," he was concerned that the Christians of Crete "adorn the doctrine of God our Saviour" by the quality of the lives they lived. The doctrine was to be made understandable and attractive by the good works of the Christians. They were offered the possibility of

adorning the doctrine of God and thus preparing the way for its entrance into the minds and hearts of the people.

People who may not understand the language or the doctrines of the gospel do understand them when adorned by a transformed life. We profess a faith that will deaden men's minds to the world; that will make them unselfish, and love their enemies. We profess a faith that will lift men above the sorrows and cares of the world; that will give new desires, new hopes, a new joy. Do we have any examples of this change which will clarify the doctrine to an uncomprehending world and give the gospel a "head start" in the minds of men?



Paul speaks of being a "pattern of good works" and of being "careful to maintain good works." This is not spasmodic performance, but a habitual pattern of character. In describing the pattern of living which adorns the doctrine he mentions "sound speech, that cannot be condemned." He speaks of honesty and fidelity and of not falling

prey to the vices which are common to one's particular station in life. There is a kind of life appropriate for servants, for young women, for aged women, for young men, and for aged men.

We too can give the gospel a "head start," adorning the gospel with lives which are like the mirror of a reflecting telescope into which the astronomer looks to see the stars.

The ancient scribes adorned the margins of the Scripture pages with illustrations of the text. The best illustrated Bible is the conduct of genuine Christians. Paul exhorts us to this kind of living, "that the word of God may not be discredited" (RSV).

We are either adorning or discrediting the doctrine of holiness. Let us be careful to maintain good works in order to give our pastor's sermon and our own testimony a "head start" in the minds of the hearers. The illustration which comes up before the hearer's mind is your life and mine.

We have the privilege of participating in a spiritual "Operation Head Start" in our community.



MIDMORNING CRISIS—A tear edges down her cheek as she lines up for the vacation Bible school program. She holds her purse, which someone had grabbed, and in the process broken its strap. Before long, however, she was singing the happy songs, and the sadness didn't hurt so bad the next time she thought of it.

JAMAICA

Something Island in t

• **By Elden Rawlings**
managing editor

In the buccaneer days 250 years ago, the narrow neck of land in Kingston Harbor on which our plane was touching down was the domain of Captain Henry Morgan.

Then it was much bigger, but as the result of an earthquake in 1692 much of the pirate capital of the world now sleeps underwater.

Getting through customs at Palisadoes Airport, which serves Kingston, made me briefly apprehensive. It wasn't because anyone was threatening us, but because of the fear I associate with officialdom.

But once through customs, we began an exploration which would take us from top to bottom, from one end to the other of this affable island in the West Indies.

Jamaica is 146 miles long and at its widest point 51 miles across. Most travel brochures picture it with white sands, omnipresent coconut palms, and a gentle surf which has the power to wash away the tensions built up in an accelerated North American culture.

There is this element to Jamaica. These areas are served by hotels as big and expensive as those in Miami, a brief 600 miles to the northwest. Living on this level is plush.

But that is hardly Jamaica.

Thirty-six hours (and several glasses of freshly squeezed orange juice) after landing, we were driving down a crowded Kingston

ore than an Sun

street. I was with Missionary Ralph Cook and his son, Franklin, who is administrative assistant to Dr. E. S. Phillips, secretary to the Department of World Missions.

We had just passed the Datatron



MIFFED at her teacher for not calling on her to answer a question, the pupil above is representative of Jamaican children eager to learn. Education is a big thing with them, even in Bible school.

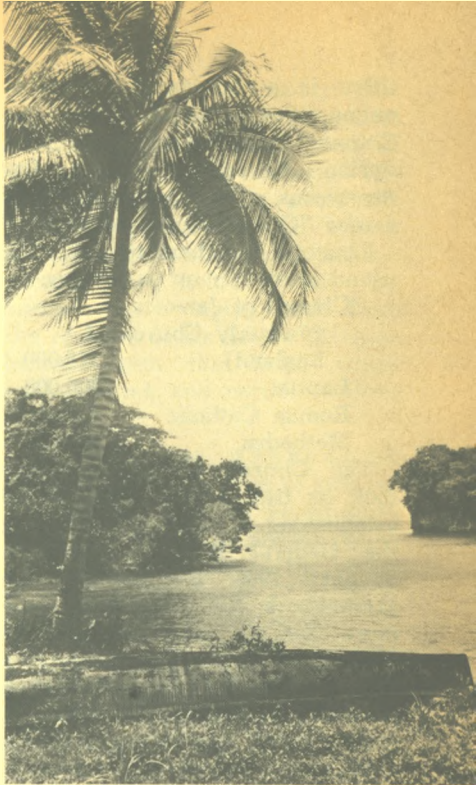
Limited building. Datatron, a computerized business which is taking its place among a variety of progressive new operations, suggests Jamaica is somewhat more advanced than much of the West Indies.

In front of Datatron rested a step-down van. Its left front side was crumpled and the door was missing. A hundred yards down the street lay the truck's door, as well as an unfortunate middle-aged cyclist who wouldn't get to market that day. His bike and its burden sprawled beside him. The mangoes which had been in the basket now added to the clutter in the street.

A half-dozen men, talking animatedly, stood around as traffic backed up for blocks. The cyclist lay still; a small stream of red trickled toward the curb, interrupted only by the wheels of passing motorists.

It would be another warm day in Kingston.

Jamaica was fast becoming something more than an island in the sun. The island throbbed with people which could as easily have made up part of the milieu in San Francisco, Nashville, or Akron.



PROTECTED by coral reef and its own natural enclosure, Cousins Cove serves as a simple refuge for local fishermen. This calm inlet is near Lucea on the north shore of the island.

The difference, at least to me, was that they spoke with a musical British accent, paid their bills in sterling pounds rather than dollars, and drove their small European cars on the left, at least most of the time.

It is not difficult to see reason for the Church of the Nazarene there. There are nearly two million people in Jamaica, a fourth of whom live in the capital city, Kingston. At present, 41.2 percent of the island's population is under fifteen years old. Another 40 percent makes up the fifteen-to-forty-four age-group.

Jamaica is something more than an "emerging" nation, a label tagged on countries beginning to show signs of being able to govern themselves. It has been independent of Great Britain since 1962, and enjoys a relationship with the British Isles similar to that of Canada.

Most Jamaicans are Negro, but

there is a smattering of many nationalities. Among these are Chinese, East Indian, Portuguese, Syrian, European, and a few Americans. The national motif reads: "Out of many, one people."

Church membership on the island is broken up as follows:

| | |
|---------------------|---------|
| Church of Jamaica | |
| (formerly Church of | |
| England) | 318,000 |
| Baptist | 306,000 |
| Roman Catholic | 115,000 |
| Methodist | 107,000 |

The Church of the Nazarene took its first official step toward establishing a work there during the General Board meeting in January, 1966. But actually the groundwork for this move came more than ten years before when Mrs. A. O. Hendricks, formerly a missionary to Barbados, established a variety of contacts in Kingston, among which was that with Radio Jamaica.

The Nazarene radio program, "Showers of Blessing," began its ministry shortly afterwards, which resulted in a wide introduction of the church's message, and a file of more than 700 names of persons who had responded to the program.

With this background Rev. and Mrs. Ralph Cook, formerly missionaries to India and Trinidad, established headquarters in Kingston. They arrived in April, when the bluegrass in midwestern United States was just beginning to turn green. But in Jamaica's Blue Mountains the foliage had always been that color.

The procedure for a church to receive official permission to start operation on the island is an intricate one. It was only two weeks before a team of Nazarene Evangelistic Ambassadors landed

Jamaica's Vital Statistics

| | |
|--------------------------|-----|
| Church membership | 83 |
| Sunday school enrollment | |
| Kingston Crossroads | 125 |
| August Town | 35 |
| Tinslen Pen | 50 |
| Riverton City | 60 |
| Pembroke Hall | 30 |
| Reserve, Falmouth | 45 |
| Montego Bay | 45 |
| Total | 390 |
| N.W.M.S. membership | 43 |
| N.Y.P.S. membership | 26 |

in late August before the church received that permission.

The Ambassador team brought with it an excitement seldom related to a church group. They were to appear in the new National Convention Hall, part of the complex which had been constructed especially for the 1966 British Commonwealth Games, which had been history only a few days.

To introduce the crusade as well as the newly recognized Nazarene work on the island was the queen of England's representative, Governor General Campbell. With him was his wife, Lady Campbell.

The Governor General in bringing official greeting from the island used well the term "Ambassador." To encourage complete support of the crusade, he said, "These people have brought Ambassadors to us. We should be ambassadors to encourage everyone we see to attend these crusade services."

Following the visit of the Ambassadors, Dr. E. S. Phillips visited the island again (he had investigated the possibilities of starting a church a year before) and organized the first Nazarene church on the island, October 9, 1966.

The organization was composed of forty-four persons, many of whom were members of an independent holiness work. Rev. Oswald Simms, a graduate of Kansas City College and Bible School (Church of God, Holiness), had served as the group's pastor.

Into the church that October Sunday came also several probationary members, some of whom had been converted in the Ambassador campaign. Mr. Simms was appointed pastor.

General Superintendent V. H. Lewis finalized the organization in a December visit. The church, which was meeting in one section

of a private school, was on its way.

But before the Cooks' first year of work was complete, the work on the island would grow into six additional Sunday schools and the framework for another church.

Foundation for a second church got under way in Montego Bay in the spring. This is the second largest city on the island with a population of 25,000, and widely known as a tourist attraction.

W. Alex Morgan is a customs official at Montego Bay's busy air terminal, but his interest now runs deep in the new congregation he has been called to pastor. The intelligent young Jamaican hopes to get further schooling as soon as he has the opportunity.

The group Morgan serves meets in a rented Red Cross hall which overlooks the enchanting Caribbean. They will soon be organized into membership, and then begin the work of finding a permanent place to worship.

Actually, the church was introduced in Montego Bay through a cultural event. Dr. David Uerkvitz, a professor of piano at Bethany Nazarene College, returned to the island after serving as pianist during the Ambassador crusade.

His concert in Montego Bay achieved its purpose. A cordial review appeared in the local newspaper, and during the concert Mr. Cook had the opportunity to announce that church services would begin and to introduce the new pastor, Alex Morgan.

The congregation is growing. After six months, Sunday school enrollment has reached forty-five,

(Continued on page 14)



Alex Morgan Oswald Simms



Ralph and Orpha Cook

• **By Raymond C. Kratzer**

Yakima, Washington

of his brief contact with the church. Unfortunately those few times he had attended a church had been where there was little spirituality and the whole matter of religion was cold to him. He could not remember that he had ever really prayed.

He had been near death with polio some years before and he knew that people had prayed for him. He readily adjudged that it was God who had miraculously delivered him from this disease. But with health back again, he

What a change of scenery! The rugged, snowcapped mountains suddenly reminded him of God: of His grandeur, His majesty, His permanence. Then he asked the age-old question when one's back is against the wall: "From whence cometh my help?" And the answer came ringing back from the recesses of his faith: "My help cometh from the Lord, which made heaven and earth" (Psalms 121:1-2).

In life's most depressing moments it always pays to look up. The outlook may not be so good, but the uplook is always good. Too often we linger in the valley of decision, the slough of despond, or on the plains of indifference. We need to move up by faith to higher ground and breathe the fresh air of God's grace and goodness.

Some years ago Major David Simonson ascended into the stratosphere a distance of 20 miles in a gondola attached to a huge balloon. He recorded many experiences as he hung suspended 100,000 feet above the earth. The absolute silence intrigued him. He couldn't hear a dog bark, an automobile horn sound, or a telephone ring. There wasn't even the sound of wind whistling through the trees.

When the sun was setting, the major said the beauty was breathtaking and indescribable. He observed colors that were not even recorded on the color spectrum. As night drew on, he observed some clouds a great distance below him. Suddenly he saw they were storm clouds and he knew that to the earthbound people beneath they held terror, for there were thunder and lightning and rain. But to him from his lofty vantage point they appeared like tiny powder puffs.

Here is the secret of spiritual victory. Get closer to God! Then the storms about you will lose their fury, for you will see them from the divine viewpoint—just as "tiny powder puffs."

God has a "hilltop experience" for every unconverted soul in which He longs to reveal himself in saving power. And beyond that He has new heights for each of His children to scale in their journey toward heaven that will give succeeding evidence of His power and glory and adequacy.

HILLTOP EXPERIENCE

soon was busy operating his farm with little thought of God.

Just a few years ago it was necessary to reseed some of his wheat ground. With the prospect of a poor crop, he drove his tractor as it pulled the drill and in this framework began to feel sorry for himself. As he reached the top of a hill, he began to pray.

He said God must have put words in his mouth because he prayed a sincere prayer of repentance that could never have been thought out other than by the moving of God's Holy Spirit upon his hungry and disillusioned heart. Needless to say, on that hilltop that day the burden of sin rolled away. Soon he found his way to the little rural Church of the Nazarene, where he and his family are eager workers for the Lord.

David, in the Bible, must have been in a mood of depression one day because of the disappointments of life. No doubt he had been looking at the problems of government, difficulties with a wayward son, and the ever present threat of war. Suddenly he had an inspiration! He said, "I will lift up mine eyes unto the hills."

Just today I had the joyous experience of conversing with a member of one of our small, rural churches near his ranch home. Although he has been converted only a few years, his zeal for the Kingdom far outdistances many of his fellow members who have been professing for a much longer time. His wife and four children are integrated into the church and his oldest daughter feels a definite call to the missionary field.

He told me of his early life and



Not Empty-handed

• By Betty Martin

Fairbury, Nebraska

It was Thanksgiving. As the car headed toward Grandmother's I could feel myself singing,

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

The sun shone brightly this beautiful Thanksgiving Day. It was usually rather warm in Oklahoma on Thanksgiving, and as I sat looking out of the car window I wondered what it would be like going to Grandmother's house in the snow. I had always hoped it would snow—you know, the kind of snow that makes good snowballs—but I can never recall that it did.

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

My, how I wish Daddy would speed it up! I thought to myself. But I knew there was no need to ask him. He was a firm believer in not doing over twenty-five miles per hour in those days.

Even though it was still early in the morning I was beginning to get hungry just smelling those pies

in the car, and at the thought of Grandmother's table. At Grandmother's you could have seconds and thirds, and all you wanted.

Childhood memories linger a long time. But I believe the thing that stood out most in my mind was the fact that *we never went empty-handed*. No matter how bare our cupboard was, we never went to Grandmother's house on Thanksgiving Day empty-handed. My folks would have been insulted at the suggestion that they go and expect to receive and yet not take anything.

My dad would not have walked in the door and said, "Mother, we're awfully sorry, but we had a bad year, you know. There was that big doctor bill, and we had to have the car worked on, and we just couldn't bring anything this year. I sure hope things work out better for us so that we can do better next year."

No, we might have to sacrifice and do without some things the next few weeks, but Dad would never have gone with a mouthful of excuses and empty-handed.

As we approach this Thanksgiving season, and are praying and asking the Lord what He wants us to give in the Thanksgiving offering, I think back of my dad

—tall, erect, pressed with hard times, but not empty-handed.

I realize this past year has been hard. There have been the continued doctor bills, car repairs, dentist bills, and unexpected things too numerous to list. But how could I ever forget the many, many blessings that have come our way the past year!

As we sit around the Thanksgiving table there are no vacant chairs, and we can worship God in the way that we wish. His blessings throughout the year have been too numerous to mention. Our fellowship with Him has grown sweeter each day, and we have known the great comfort of the "everlasting arms" every day of the year.

In the earlier days of my life, as the plates were passed to receive the Thanksgiving offering, it seemed like I always had a mouthful of excuses and was empty-handed. I am glad that God showed me I could not wait to give from my *abundance* (for I probably never would have any), but that I was to *sacrifice* from what I had received, regardless of how meager it might be.

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



Be Grateful!

By Ovella Satre Shafer

*For silver stars, for glist'ning dew,
For trees that from a seedling grew,
For fresh days to begin anew—
Be grateful!*

*For all that we call commonplace:
For neighbors kind, a son's embrace,
For heat, for cold, for air, for space—
Be grateful!*

*For corn shocks dotting brown-black fields,
For harvests of abundant yields,
For beauty as God's pencil wields—
Be grateful!*

*For homes where fam'ly altars glow,
For peace that "Freedom Nations" know,
For warmth from icy winds that blow—
Be grateful!*

*For hymns to sing, for sermons heard,
For blessings from God's Holy Word,
For charity when we have erred—
Be grateful!*

Editorially Speaking

By W. T. PURKISER

Two Million Votes for Missions

We are approaching the last Thanksgiving Offering of this quadrennium, and facing the biggest financial challenge in the history of the church.

The Board of General Superintendents has set a goal of two million dollars for this final fall offering of the quadrennium. Each dollar is actually a ballot voting for the continuation and expansion of the worldwide mission of the Church of the Nazarene.

It is no secret in the religious world that the whole concept of missions is under attack these days. The attack is a twofold one.

One prong of the criticism comes from a liberal camp that would substitute service for soul winning, and place more stress on the reformation of society than on the regeneration of the individual.

About the only thing new in this is its terminology. The social implications of the Christian faith are now being called "evangelism." Evangelism for Colin Williams and a strong segment of liberal leadership in the American church is marching in Selma, picketing for fair housing, and opposing the war in Vietnam.

The other prong of criticism comes, surprisingly, from within evangelical circles. It questions both the motives and the methods of missions—particularly the work of the "independents"—but in such a way as to suggest that perhaps the usefulness of the missionary is at an end.

This editor would be the last man in the world to defend the unscrupulous policies and programs of some independent missionary organizations. The devices to which some resort to wring money from the unsuspecting literally makes one's blood run cold. No accounting of their stewardship is ever offered their supporters, for reasons that are too obvious to need enumeration.

But none of this criticism properly applies to the worldwide operations of a church whose policies are carefully publicized and whose every dollar is accounted for to its democratically elected representatives.

Nazarene missionary work is not a one-man affair. It is not even the affair of a department or a board. Nazarene missionary work is all of

us. We not only support it; we share in the democratic processes that direct it.

SOME WORLD AREAS are indeed now closed to missionary work, and in others the restrictions are increasing to the point where these also may be closing before our eyes. In other areas, missions have succeeded to the point where the national church is now able to carry its own weight and direct its own destiny.

But while some doors are closing, others are opening. While in some areas the work of ministers and teachers from abroad is limited, in others it is welcomed by the ready response of the people.

All of this comes out pretty much at one place. We vote again next Sunday in Nazarene churches around the world on the scope of our denominational outreach. Each dollar given is a "yes" ballot, voting for continuing and expanding a gospel ministry worldwide in its extent. Each dollar withheld that could and should be given is a "no" ballot, voting for retrenchment or a policy of marking time.

We can count the "yes" votes in the returns that pour into the General Treasurer's office. Only each of us in his own heart and God in heaven above can estimate the size of the "no" vote—the dollars that will be kept for ourselves that should have been given for others.

Judged by what we have given, we are doing pretty well. This year's Easter Offering, with a goal of \$1,850,000, has gone to \$1,866,695. But judged by what we have kept for ourselves, we may not be doing as well as we could.

Two million votes for missions is a challenging and realistic goal. How many "yes" ballots will you cast? And—not at all incidentally—will you cast any "no" votes?

The Triumph of Vulgarity

This is a phrase that comes from an editorial in the *Wall Street Journal*. "Much of what is annoying or depressing about contemporary life can be described in one word—vulgarity," its editors recently wrote.

After pointing out the sad state of painting and the other arts, whose distinctive feature is mindlessness and irrationality, the editorial continues:

"Next on our list of unlovables, obsession with the slovenly is grotesquely evident in the phenomenon of the drug-drunk hippies. They would not merit mention except that their careless attitudes are also found to some degree in a much larger segment of the population, namely teen-agers. Whatever else anyone may think about the hippies, going around in rags and crowding together in filthy rooms—by choice, that is—they constitute a triumph of vulgarity."

This is in direct contrast with all the talk we hear about the pursuit of excellence, improving the quality of life, and "the great society." Widespread higher education has not produced a noticeable appreciation for the fine and the good.

Nor does education without God guarantee a sensitivity to moral values. The fact is that Joseph Goebbels was a doctor of philosophy.

The flood of pornography, declining levels of appeal in advertising, lack of grace and downright crudity in fashions, wild and tuneless "pop music," the current craze for the sensate and the psychedelic all add up to what can be described only as a "triumph of vulgarity."

That this side of our culture is not the whole story is, of course, quite true. There are, no doubt, millions who find the whole trend distasteful in the extreme. The world has been "going to the dogs" for a long time, as someone has commented, and the dogs have had quite a wait.

The point is, unless the trend is changed and unless the molders of public taste lift their sights above the lowest common denominator, the dogs may not have to wait much longer.

We can only hope and pray that ultimately beauty may be more appealing than ugliness, refinement more attractive than vulgarity, wholeness more satisfying than fragmentation, health more desirable than sickness, and holiness more lovely than sin.

The extent to which this may come to be will depend on all of us. When we see behind the facade the deep hunger of an immortal soul, when we realize that there is an instinct for the depths even in those who dabble in the shallows, we can pray and live and witness with a greater degree of faith and love.

Our task is not first of all to judge and condemn, but to be a healing and preserving factor in the world. Salt stings, but it also preserves. Light is unnecessary unless it is dark. But the business of the light is to shine in the darkness, confident, as one translation renders John 1:5, that the darkness can "never put it out."

The Shrinking Man

J. Wallace Hamilton has commented on the paradox that "the selfish man is the shrinking

It is a glorious thing to be a Christian. It is the most exalted privilege of mankind. To accept Christ as Savior, Lord, and Master and to strive sincerely and devotedly to follow in the way of life which He taught is certainly and by far the most reasonable and most satisfactory way a person can live. It means peace—peace of mind, contentment of heart, forgiveness, happiness, hope, life—life here and now, life abundant, and above all, a life that shall never end.—Theresa Ann Bolen.

man; his world grows smaller and smaller until he abides alone. The giving man is the living man; his world grows larger with his touch and everything multiplies in his hand."

It would be easy to apply this observation chiefly to the stewardship of money. The wise man long ago said, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Proverbs 11:24-25).

Yet the application is much wider than the economic. It touches the giving or withholding of oneself from life in general and the church in particular.

People shrink by turning in upon themselves. They stretch by reaching out toward others.

The law of the life of man that will never be repealed was stated by Jesus in the words: "Who-soever will save his life shall lose it: and who-soever will lose his life for my sake shall find it" (Matthew 16:25).

It is one thing to observe that "the man wrapped up in himself makes a pretty small package." It is another thing to see that the package progressively becomes smaller. It shrinks.

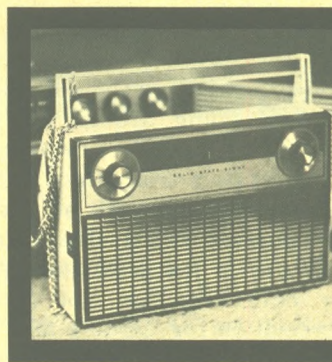
Conversely, the giving man is the growing man. Paul uses an intriguing expression to describe the effect of his concern and self-giving for the people of the church in Corinth: "O ye Corinthians, our mouth is open unto you, our heart is enlarged" (II Corinthians 6:11).

Whether it shall be a shrinking heart or an enlarging heart depends upon the direction in which our lives move. The grasping heart is the shrinking heart. The giving heart is ever enlarging. Its world grows larger and everything multiplies at its touch.



\$89.88

would produce a flood of over 18,000 printed pieces to carry the Word of Life to darkened hearts in South Africa . . . OR . . . you could buy this shiny, new, portable typewriter to peck out words of your own! Which?



\$16.95

could buy this shiny little transistor portable and keep you up to date on the world news, OR it could pay a month's expenses for a G. malan Bible school student preparing to bring his people the Good News!

*"You can't afford to spend
would have you
GIVE!"*

THANKSGIVING OFFERING/1967

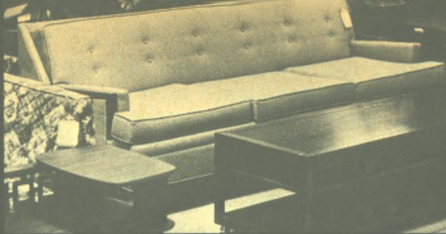
FOR WORLD EVANGELISM
CHURCH OF THE NAZARENE
Sunday, November 19



\$3000

Imagine breezing down the highway at the wheel of one of these shiny late models. BUT this amount could build and equip a permanent chapel on a mission field. So . . . before you sign those papers, think of those who need help on the highway of life.





\$289.95

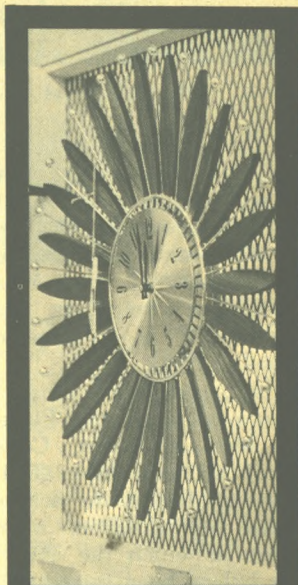
will bring the luxurious comfort of this fine sofa into the living room of your home . . .

OR

. . . install new seating in a church in the Cape Verde Islands. The price tags are about equal. Which is more important?

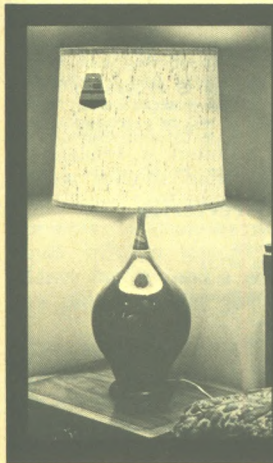


hat God



\$24.98

could set this pretty, decorative clock ticking away the hours in your front hall . . . OR, in the Thanksgiving Offering, could help a future national pastor redeem the time by providing him with the Bible study books he needs.



\$22.98

for this elegantly styled bedside lamp . . .

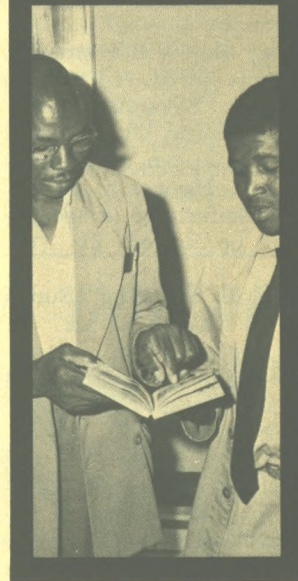
OR

. . . a chance to bring the **Light of the World** to a boy of India through half a year in grammar school. Which will it be?



\$8.98

The "on sale" price of a genuine leather handbag makes \$8.98 look pretty important! Would it do as much in the Thanksgiving Offering? Well, for one thing . . . it could mean six months of grammar school for a child in Haiti!



Jamaica . . .

(Continued from page 6)

and church organization is imminent.

During the summer the Crossroads Church in Kingston sponsored an open-air crusade on the private school grounds. Dr. and Mrs. C. William Fisher, on an evangelistic tour of the West Indies, served as evangelists. The crusade attracted an average of 100 persons nightly.

The first organized vacation Bible school followed the Fisher crusade. Mrs. Franklin Cook, daughter of Dr. and Mrs. G. B. Williamson, conducted the school. It attracted 115 children, many from homes to which the church had never before been introduced.

A demonstration program followed the school on Sunday morning. Nearly two hundred persons crowded into the small chapel to watch their children sing "I'm Walking with My Saviour," "I Am So Happy," and "God Speaks Today."

The children's voices wafted through the open concrete-block structure onto a warm morning breeze while their parents weaved to the time of the music, and smiled proudly.

Following the V.B.S program, Pastor Simms introduced a special speaker, Rev. Seymour Cole, a Nazarene Jamaican who presently pastors an American congregation in the Bronx. He was as dynamic as he was comfortable in speaking to people he called his "soul brothers."

It was an inspiring Sunday morning.

Church membership at the Crossroads Church continues to grow. At last count it had reached eighty-three.

What the churches in both Kingston and Montego Bay need at present is property on which they can build churches. The rented quarters, particularly in Kingston, are expensive. But so is land. Inflation has ballooned property prices even higher than cities of comparable size in the United States, and not all the sites are desirable for a church building.

But there is much to be

optimistic about concerning the work in Jamaica:

1) The mailing list of persons who have shown some interest in the church has now grown to more than 1,000. When permanent places for worship have been established, these people will be prime prospects.

2) The work is almost fully indigenous and self-supporting. Jamaicans pastor both the congregations, and auxiliary organizations (N.W.M.S. and N.Y.P.S.) function with national leadership.

3) Government officials are friendly to the work of Protestant churches. The Cooks have made friends with many of these people, which has helped significantly with the acceptance of the church.

4) The work has begun in population centers which provide the logical base for its spreading to areas outlying from Kingston and Montego Bay.

As we boarded the K.L.M. jet for our return trip to Miami, which would take us directly over Castro's Cuba, I recalled reading somewhere that you leave a bit of yourself wherever you go, and you take with you something of what you saw, heard, and felt.

The strong impression I carried away was that there was much work to be done, and yet it was a bit egotistical to think I could help a great deal. To build a strong, healthy church means that leadership must come from Jamaicans themselves. Some of these men necessary for the job are already in various stages of development. It will take more.

Our job is to give them support through both prayers and giving.

In fact, we might try the Thanksgiving Offering for a start.

Vital Statistics

DEATHS

MRS. NANNIE E. BASS, ninety-two, died August 28 at Miamisburg, Ohio. Funeral services were held at West Carrollton, Ohio. She is survived by one daughter, Mrs. James Malone; and one stepson, Rev. Martin V. Bass.

LESLIE YOUNG AND LAURIE YOUNG, day-old twin daughters of Professor and Mrs. Ovid W. Young of Olivet Nazarene College, died October 6 at Kankakee, Illinois. Graveside services were conducted by Rev. Forrest Nash. They are also survived by one brother, Kirk; maternal grandparents, Mr. and Mrs. Ardell Rees; and paternal grandparents, Mr. and Mrs. Quince Young.

MRS. LENA SPEER, sixty-eight, died October 6 in Nashville following a five-month illness. Her death followed that of her husband's, George Thomas (Dad) Speer, by thirteen months. The couple and

their children made up a well-known gospel singing group. Mrs. Speer had performed with the group until her sickness.

Dr. T. E. Martin and Dr. William Greathouse conducted funeral services. She is survived by two sons, Brock and Ben; two daughters, Mrs. J. E. Powell and Mrs. Robert L. Reid; and twelve grandchildren.

Announcements

EVANGELISTS' OPEN DATES

J. W. Swearingen, Box 215, Olivet Nazarene College, Kankakee, Illinois 60901: open date in April.

Two evangelists have indicated their availability for meetings:

● Rev. Miss Ellen Rowan, a commissioned evangelist and a student at Nazarene Theological Seminary, is interested in conducting weekend and Sunday meetings either as an evangelist or song evangelist. Her address is 6438 Agnes, Kansas City, Missouri.

● Rev. Milton B. Gudmundsen, a registered evangelist on the Oregon Pacific District, is entering full-time evangelistic work as a preacher, Sunday school worker, vacation Bible school director, or youth evangelist. His address is 4822 S.E. 74th Avenue, Portland, Oregon.

MARRIAGES

Miss Dixie Hellenka and Mr. Richard Ackley at Ketchikan, Alaska, August 18.

Miss Jewell Flaughter and Dr. Clarence Grothaus at Bourbonnais, Illinois, August 16.

Miss Beverly Grace Nash and Mr. Kenneth Christoffersen at Bourbonnais, Illinois, August 19.

Miss Arlene Beyer and Rev. Irad Allen at Bourbonnais, Illinois, August 26.

BORN

—to Rev. and Mrs. Branson Roberts of Nazareth, Pennsylvania, a daughter, DeAnn Michele, September 28.

—to David Paul and Carol (Stauffer) White of Merriam, Kansas, a son, Jamison Paul, September 30.

ADOPTED

—by Rev. and Mrs. Kenneth Alcorn of Providence, Rhode Island, a daughter, Amy Sue, born on June 12, 1966.

—by Rev. Ken and Beverly (Ellis) Stephens of Butler, Missouri, a son, Kenneth Paul, born July 15.

SPECIAL PRAYER IS REQUESTED

—by a Christian mother in Oklahoma for her son who is very ill and will be undergoing surgery.

—by a Christian lady in California that God will heal her body.

—by a Nazarene pastor for his church.

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo

Kansas City, Missouri 64131

HARDY C. POWERS, Chairman

V. H. LEWIS, Vice-chairman

GEORGE COULTER, Secretary

HUGH C. BENNER

G. B. WILLIAMSON

SAMUEL YOUNG

Moving Ministers

Rev. Charles S. Shreffler from Helena, Oklahoma, to Arkansas City, Kansas.

Rev. Clifford L. Walton from Detroit (Michigan) Trinity to the field of full-time evangelism.

"Showers of Blessing" Program Schedule

November 19—"Some Gods Are Dead," by C. William Fisher

November 26—"Is the Gospel Relevant to an Affluent Society?" by C. William Fisher

December 3—"Say, Mister, Where Is Your Church?" by Ponder Gilliland

NEW "SHOWERS OF BLESSING" STATIONS

| | | |
|---------|------------------------------|---------------------------------------|
| WOPI | Bristol, Tenn. 1490 kc. | 12:15 p.m. Saturday |
| WOPI-FM | Bristol, Tenn. 96.9 meg. | 12:15 p.m. Saturday |
| WCLD | Cleveland, Miss. 1490 kc. | 12:45 p.m. Sunday 5:30 p.m. Sunday |
| WRYT | Boston, Mass. 950 kc. | 8:30 a.m. Sunday |
| KLLL | Lubbock, Tex. 1460 kc. | 8:15 a.m. Sunday |

OF PEOPLE AND PLACES

A FORTY-SIX-VOICE teen-age choir from Pasadena (California) First Church completed a summer tour which took it as far east as Oakland City, Indiana. During the 33-day tour, the young people sang to more than 13,000 people in 11 states. Rev. Dee Freeborn, associate minister, directed the choir. More than 1,000 persons heard the group give a concert of sacred and patriotic music on its return. Rev. and Mrs. Dee Freeborn were assisted on the tour by Mr. and Mrs. Don Smith and Phil Reed.

APPROXIMATELY eighty teachers from the Los Angeles area attended a reading workshop on the campus of Pasadena College. Teachers heard Mrs. Pauline Hord of the Phonovisual Phonics Institute of Memphis, Tennessee, lecture and give demonstrations. Mrs. Hord was formerly associated with Dr. Frank Laubach's literacy work. Forty-five participants were chosen for a second workshop, a federally sponsored institute for teachers and supervisors of disadvantaged youth. More than 800 teachers had applied for the institute.

SUPERINTENDENTS of the nine districts of the Southeast Educational Zone met August 30-31 to lay plans for a \$361,000 fund drive which will supplement a building program for a new science hall and a physical educational building on the campus of Trevecca Nazarene College. The funds will go toward a \$1 million science facility and a physical education center costing \$500,000.

DR. MENDELL TAYLOR, dean of Nazarene Theological Seminary, was the fall revival speaker at Trevecca Nazarene College, October 16-20. Rev. Albert Lown of Paisley, Scotland, spoke at Trevecca September 18 during his fifth lecture tour of Canada and the United States. He is pastor of the Paisley Nazarene church.

ARTHUR K. Sullivan, son of Rev. and Mrs. Kenneth E. Sullivan, Wollaston, Massachusetts, has received a full-expense, four-year medical school scholarship provided by the New York Life Insurance Company. Sullivan, a graduate of Eastern Nazarene College, is now enrolled at the University of Vermont College of Medicine.

A NINETY-FIVE-YEAR-OLD MEMBER of the Olivet, Illinois, church, Mrs. Theda Peake, recently took her first plane ride, and said after the trip: "We fly around all our lives by foot, but when you get on a plane you finally get to sit down and fly. Of all the ways I have

traveled during my life, the plane is the most wonderful." She is a former teacher at Olivet Nazarene College, and speaks six languages. "I'm still going to school because I learn something every day." She added: "The Bible is not a decoration for the library table; it is to be read." Reading is her favorite pastime, which she still does without the aid of glasses. When asked what stage of her life was the best, she quickly answered, "Right now."

MEMBERS AND friends of the Grandview, Missouri, church in suburban Kansas City, Missouri, gathered recently to break ground for a new sanctuary and educational unit to be built at a cost of \$55,000. On hand also was Dr. Wilson Lanpher, Kansas City District superintendent. Pastor is Rev. Ray L. Hance.

THE CAMAS, Washington, church celebrated its fiftieth anniversary on August 27. Former pastors and members returned for the special day.

DR. PAUL BASSETT, assistant professor of religious studies at West Virginia University, gave the convocation lectures at Trevecca Nazarene College, September 12. In the audience were 320 freshmen, the largest beginning class in the history of the college.

DR. SHELBURNE BROWN, president of Pasadena College, gave his annual address to new faculty members during the annual faculty workshop held September 13-16 on the college campus.

REV. AND MRS. Don Scarlett, Jr., missionaries to South Africa, were recently presented a new automobile by Mr. and Mrs. Jim Bohi, members of the Bloomfield, Iowa, church. The

car was presented following a special missionary service at the church for which Mrs. Gene Phillips, president of the Iowa District N.W.M.S., was present. Rev. R. V. Schultz is pastor.



Bruce Mock

BRUCE R. MOCK, son of Mr. and Mrs. Lester G. Mock, Tigard, Oregon, was chosen the outstanding recruit among 285 marines inducted with him. A member of Portland First Church, Pfc. Mock is a former N.Y.P.S. president there. The honor carried with it a dress blue uniform awarded by *Leatherneck* magazine. He will enter training as a marine information service officer.

HERALD SUBSCRIPTION figures grew 6.7 percent (or nearly 7,000) above the same period last year, according to M. A. (Bud) Lunn, manager of the Nazarene Publishing House. The weekly press run of the *Herald of Holiness* was 136,500 as of November 1.

MR. AND MRS. Herman Moeckel, Sylvia, Kansas, celebrated their fiftieth wedding anniversary recently. Mrs. Laura (Lang) Moeckel is a charter member of the Pleasant Hill Church there, which was organized in 1910.

MORE THAN 400 orders for student subscriptions to the *Herald of Holiness* had been received by the Nazarene Publishing House in less than a month after a special rate to students was announced to pastors. The rate of \$1.25 for the *Herald* from October through May was created for churches to send the church periodical to students attending either Nazarene or non-Nazarene schools away from home.

TWO MILLION DOLLARS



for THREE BILLION SOULS this Thanksgiving

Lillenas

MUSICREATION



LET'S GO CAROLING MC-219 25¢
12 for \$2.00; 100 for \$15.00 plus postage

Handy 5" x 7½" collection of 20 best-known Christmas songs and carols with words and music. Ideal for caroling, can be used by choirs and congregations.

CHRISTMAS CAROLS NEW & OLD MC-5 60¢

Widely recognized 56-page source-book of best-known carols. Saves hours of searching through other sources for Christmas songs. Also contains a large selection of lovely newer songs and carols for various ages.

SING NOEL MC-226 60¢

48 pages of Christmas solos, 2-part numbers, quartets. For both children and adults. Includes "Sleep, My Little Jesus," "Everywhere, Christmas Tonight," "While by My Sheep" many others.

CHRISTMAS CAROL ENSEMBLES MC-4 75¢

18 of the Season's loveliest songs and carols with 3-part vocal staff and piano accompaniment arranged by Eleanor Whitsett. Can also be used for treble choir or string trio. Includes "I Heard the Bells," "The Coventry Carol," "The Friendly Beasts."

CHRISTMAS FOR LOW VOICE MC-8 1.00

26 solos selected by R. W. Stringfield to help "low voicers" express the joy and blessing of the Advent occasion. Accompaniments beautifully arranged by Eleanor Whitsett. You'll enjoy singing "What Child Is This?" "Come Unto Him," "Go Tell It on the Mountains," "I Heard the Bells on Christmas Day" and many others.

Order from your
Nazarene Publishing House

Prices slightly higher
outside the continental United States



WITH THE completion of fall registration at Nazarene Theological Seminary, new students were guests of the Publishing House, September 13, for a luncheon followed by a tour of the N.P.H. complex.

From District Assemblies . . .

NEW GEORGIA CHURCHES

Two new churches were organized on the Georgia District during the recently completed year and membership increased by seventy-nine members, according to Dr. Mack Anderson, superintendent.

The fifty-third assembly was held September 7-8 at Moultrie, Georgia, and was conducted by Dr. Hardy C. Powers, general superintendent.

The two new churches are in Blairsville and Perry.

Total giving reached \$920,000.

The newly elected district advisory board members are Rev. Elmer Carter and B. Ostelle Smith. The new church school chairman is Rev. Terry W. Soles.

Ordained were Fred J. Cobbs, Rev. Richard J. Lane, and Rev. George W. Beasley.

General Assembly delegates include Dr. Anderson, Rev. Bruce Hall, Dr. W. E. McCumber, and Rev. Lyle A. Parker (ministerial); B. Ostelle Smith, J. G. Foskey, J. F. Chilton, and Lark Martin (Lay).

NOTE OKLAHOMA GAINS

Gains in church membership and Sunday school enrollment were among increases reflected in most departments on the Southeast Oklahoma District, according to the report of Dr. Glen Jones, superintendent.

The district assembly was held September 6-7 at Henryetta, Oklahoma. Dr. Samuel Young, general superintendent, presided.

The church membership gain was twenty-one and the Sunday school enrollment increased forty-seven. Giving for all purposes exceeded \$600,000 and giving for general interests increased \$2,817.

Elected delegates to the General Assembly were Dr. Jones, Rev. Emmet Taylor, and Rev. John L. Harrison (ministerial); Lenard Stubbs, George A. Miller, Jr., and H. C. Rustin (lay).

PORTER REELECTED

Rev. William Porter was reelected as field superintendent of the Puerto

Rico-Virgin Islands mission district during the annual missionary council meeting, held September 19-20 at San Juan, Puerto Rico.

District membership is now 678, and Sunday school enrollment 2,250, which qualified district Sunday schools for the "millionaire" status. Giving for world evangelism is \$8,701, making the district more than a 10 percent district.

TREVECCA TEACHERS ADDED

Dr. William Greathouse, president of Trevecca Nazarene College, announced recently ten new teachers and a librarian to join five more whose names had been announced earlier.

The new teachers are:

Dr. Delmar Aebischer, associate professor of music and head of the department of music

Walter Dillard, professor of physical sciences and science education, and head of the department of physical science

William P. Sloan, associate professor of education

John Moore, associate professor of education

Dale Sievers, assistant professor of Spanish

Wade Powers, part-time assistant professor of education. He will be working toward his doctorate degree at Peabody College.

Mrs. Nancy Haynes, assistant professor of English

James Knear, graduate assistant, attending Peabody College

Dr. William Martindale, professor of chemistry at Belmont College, part-time teacher of chemistry

David Spencer, graduate student at Peabody College, music

Wesley Nelson, reference librarian

NEW CHURCHES

Springfield Central, Ohio (Northwestern Ohio), June 25. Rev. Dale Bissell, pastor.—Rev. Carl B. Clendenen, district superintendent.

Monona, Iowa (Iowa), May. Rev. Richard Nelson, pastor.—Dr. Gene E. Phillips, district superintendent.

Pleasantville, New Jersey (Philadelphia), August 20. Rev. H. J. Felter, interim pastor.—Rev. James E. Hunton, district superintendent.

Clinton, New Jersey (New York), August 20. Rev. Robert Rapalje, pastor.—Rev. J. H. White, district superintendent.

PROBE NATURAL SCIENCES

Scientists and theologians from eleven Nazarene educational institutions in North America gathered October 19-21 on the campus of Canadian Nazarene College in Winnipeg, Manitoba, to focus on the natural sciences.

The conference attracted teachers of science from each of the eight liberal arts colleges, as well as theologians from all the Nazarene institutions. Forty representatives attended.

Among speakers from other than Nazarene colleges were Dr. W. G. Barker, a biologist from the University of Manitoba; and Dr. Russell Mixer, a zoologist from Wheaton (Ill.) College. Dr. George Coulter, general superintendent, was also on hand to address the group.

Topics for study included:

- "The Age of the Universe and the Earth"
- "The Origin of Man"
- "Evolution and Christian Thought Today"

In addition to the resource speakers, Nazarene scientists and theologians contributed to the conference.

On the program were: Dr. Harvey Finley, theologian, Nazarene Theological Seminary; Dr. George Horner, anthropologist, Eastern Nazarene College; Dr. Robert Sawyer, theologian, Mid-America Nazarene College; Dr. Mel-Thomas Rothwell, theologian, Bethany Nazarene College; Dr. Gilbert Ford, physicist, Northwest Nazarene College; Dr. Robert Lawrence, zoologist, Bethany Nazarene College; Dr. Harvey J. S. Blaney, theologian, Eastern Nazarene College; Dr. Harold W. Reed, theologian, Olivet Nazarene College; and Dr. William Greathouse, theologian, Trevecca Nazarene College.

NEWS OF RELIGION

You Should Know About . . .

IN THE LONG FIGHT to get cigarettes labeled as harmful to health, alcoholic beverages have escaped the attention of congress—at least, until recently.

Citing the use of strong drink as one of the most serious health problems in the United States, Sen. Strom Thurmond of South Carolina introduced a bill which would require a health warning on alcoholic beverages similar to that now required on cigarettes. The bill got the immediate support of six other senators.

"We wish," said the *Christian Science Monitor*, "it were possible to say that the cigarette warning had been widely heeded. We wish we could say that such a warning on alcoholic beverages would have a widespread effect. But even if it does not, it would be a step forward to have the United States Government go on record as to alcohol's effect upon individuals and society. For we are convinced that sometime, in some way, that message will get across."

TELEVISION CONTINUES to be the vast wasteland, even on Sunday mornings.

The answer to who listens to the expensive telecasts, according to one television scriptwriter, is only a few religious people confined to their homes, and none of the unchurched.

"I don't see what would attract unchurched people to church-sponsored programs," said John Bloch, scriptwriter for "The Man from U.N.C.L.E.," "Dr. Kildare," and others.

"All the money and energy being channeled into half-hour programming on Sunday morning is a waste," Bloch said. "It's incestuous . . . because you're talking only to yourselves."

An exception to all of the generalizations about bad religious programming on television are the semiannual Billy Graham crusades which avoid Sunday morning and hit prime week-night times.

THE 2,800 MEN AND WOMEN gathered in Rome for the world Congress of Roman Catholic Laymen formed a sharp contrast to the 200 Catholic bishops meeting secretly at the same time in Vatican palace.

While the bishops were concerned with abstruse matters such as reforming canon law and doctrinal aberrations, the laymen were debating—sometimes raucously—bread-and-butter issues.

For instance:

- Liberalization of the church's birth control policy which would allow Catholic couples to choose the contraceptive methods they prefer.

- A mixed marriage resolution which urged that ceremonies performed by ministers of the main Protestant faiths be considered valid and that the choice of faith for the children of such marriages be left up to both parents.

- Calling for a strong church stand against racism.

- A wider role for women in the church. (The statement on women was toned down from an earlier draft which asked that women be considered for the priesthood.)

TRAVELING TO HIS HOME here from Steamtown, U.S.A., at Bellows Falls, Vermont, F. Nelson Blount's single-engine airplane apparently ran out of gas and plunged into a tree at the end of a pasture, killing the millionaire industrialist instantly.

Since the forty-nine-year-old New Englander was converted five years ago he has become widely known as an earnest soul winner, speaking even with the President when Mr. Johnson invited him to the White House for a conference during the Israeli-Arab conflict in June.

DR. V. RAYMOND EDMAN, chancellor at Wheaton College, 1940-65, and editor of the *Alliance Witness*, publication of the Christian and Missionary Alliance, died September 22 while speaking in Edman Chapel at the college where he served.

He was delivering his favorite address, "The Presence of the King," when he collapsed and died of a heart attack. He was sixty-seven.

*"You can't
afford to spend
what God
would have you
GIVE!"*

**THANKSGIVING
OFFERING/1967
FOR WORLD EVANGELISM
CHURCH OF THE NAZARENE**



DR. L. PAUL GRESHAM (left) and Prof. Joe Bierce, of the Pasadena College English department, inspect newly acquired video-tape equipment consisting of two view cameras with zoom lenses and one portable camera, seven monitor sets, and other equipment related to the recent establishment of closed-circuit television operation on the campus. The equipment, paid for through a \$4,700 government grant and matching gifts, will be used by the education, speech, religion, history, and athletic departments.

BETHANY STUDENTS HONORED

Twenty-five Bethany Nazarene College students have been chosen for the 1967-68 edition of *Who's Who Among Students in American Colleges and Universities*.

Selected by the faculty-student committee are:

Karen L. Bell, Palacios, Texas; Gary J. Blan, Fort Smith, Arkansas; Thurman Eugene Coburn (posthumously), Bethany; Howard R. Culbertson, Bethany; Cleve G. Curry, Griggsville, Illinois; Paul H. Davis, Bethany; Douglas G. Eaton, Wichita, Kansas; Allen D. Hannaford,

South Portland, Maine; Stephen M. Heap, Esquintla, Guatemala;

Carolyn Karns, Pratt, Kansas; Barbara Joan Ladd, Tulsa, Oklahoma; Patricia McReynolds, Oklahoma City; Brad R. Moore, Bradley, Illinois;

Susan M. Newmann, Bethany; Laura B. Price, Bethany; Thomas E. Ream, Titusville, Florida; Paul D. Rothwell, Bethany; Lauris R. Shepherd, Severy, Kansas; Sheryl J. Shepherd, Severy, Kansas; Gary M. Sivewright, Kansas City, Missouri;

Fay Smalling, North Little Rock, Arkansas; Randall E. Smith, Fairbury, Nebraska; Margaret Wallace, Bethany; Leland G. Woolery, Newton, Kansas; Larry V. Wright, Hot Springs, Arkansas.

PRAY FOR MRS. CHAPMAN

Just one week after returning from almost three months on various mission fields, Mrs. Louise R. Chapman, N.W.M.S. president emeritus, was taken to a Portland hospital suffering from a virus which resulted in almost total immobility. After six weeks she is still unable to help herself, though some degree of movement has returned to her hands, feet, and neck.

In a few days it is hoped that Mrs. Chapman will be able to be moved to a convalescent hospital where special intensive therapy will be available. The doctor says recovery will be a long, slow process.

Remember Mrs. Chapman in your prayers. She will need them for many weeks to come.

—Mary L. Scott,
executive secretary
Nazarene World Missionary Society

MADSEN TO BETHANY



Madsen

Rev. Loran A. Madsen, formerly pastor at Pueblo (Colorado) Belmont Church, has accepted a position as director of outreach evangelism for the Bethany Nazarene College public-relations department.

He is responsible for training and coordinating evangelism teams for church activities throughout the educational zone. These teams will also be available to train church groups in personal soul winning.

Prior to going to Colorado, he also held pastorates on the Southwest Oklahoma District.

Mr. Madsen joins Rev. C. Marselle Knight, who was appointed director of public relations in September to succeed the late Paul McGrady.

HARDING TO OKLAHOMA CITY

Rev. Robert Harding, pastor for twelve years at Minneapolis First

Church, resigned recently to accept a similar position at Oklahoma City First Church.

Mr. Harding, who succeeds Rev. Marselle Knight, the new director of public relations at Bethany Nazarene College, assumed his responsibilities in late October.

NAME NEW E.N.C. FACULTY

Faculty and staff appointees at Eastern Nazarene College announced recently include:

Full-time:

Rev. Gordon A. Wetmore, pastor of College Church; Donald L. Young, Ph.D., dean; Donald P. Brickley, Ph.D., dean of students; Albert D. Stiefel, S.T.M., director of guidance; David Atkinson, A.M., assistant professor of mathematics;

Dorothy Bausman, M.Mus., assistant professor of music; Gail E. Beck, Ph.D., professor and head of department of biology; Richard E. Cantwell, B.F.A., instructor of instrumental music; Lowell Hall, Ph.D., associate professor of chemistry.

Part-time:

Herschel Billingsley, M.S., English and language departments; Floyd John, Ph.D., mathematics; Judith Paul, B.A., secretarial studies; Janet I. Stiefel, director of news service.

Christmas Mailing

List of FORMER MISSIONARIES

(with fifteen or more years of service)

| | Birth Date |
|--|------------|
| BISHOP, Rev. Ronald (field: British Honduras) | June 12 |
| (and Mrs. Bishop) 2609 Curdes Avenue, Fort Wayne, Indiana 46805 | |
| CHAPMAN, Dr. Louise Robinson (field: Swaziland) | Oct. 9 |
| 6355 North Oak Avenue, Temple City, California | |
| CHISM, Miss Fairy (field: Swaziland) | Jan. 10 |
| 43508 North 20 East, Lancaster, California | |
| FRANKLIN, Rev. George (field: India) | July 20 |
| FRANKLIN, Mrs. George | Oct. 20 |
| 1916 West 28th Street, Vancouver, Washington | |
| KAUFFMAN, Rev. A. H. (field: India, Palestine) | July 22 |
| KAUFFMAN, Mrs. A. H. | June 18 |
| 1212 West Lavender Lane, Arlington, Texas 76010 | |
| OWEN, Miss Gladys (field: Africa) | Aug. 29 |
| 647 Grand Avenue, Orlando, Florida | |
| CORBETT, Mrs. Ruth Rudolph (field: India) | Mar. 22 |
| 5035 Newberg Drive, Salem, Oregon | |
| SIMS, Miss Glennie (field: China) | Aug. 6 |
| 470 Prescott Street, Pasadena, California | |
| SUTHERLAND, Rev. F. C. (field: China) | June 9 |
| SUTHERLAND, Mrs. F. C. | Jan. 1 |
| 319 Nectarine, Nampa, Idaho | |
| WELLMON, Rev. Robert (field: Nicaragua, etc.) | Apr. 18 |
| WELLMON, Mrs. Robert | Mar. 5 |
| 10th at Willow, P.O. Box 242, Duncan, Oklahoma | |
| WILKE, Miss Lydia (field: Africa, Cape Verde) | Feb. 3 |
| 1720 Avenue C, Kearney, Nebraska | |

Next Sunday's Lesson

The Answer Corner

● By A. Elwood Sanner

GOD'S SEEKING LOVE

(November 19)

Scripture: Hosea 11; 14 (Printed: Hosea 11:1-4, 8-9; 14:1-4)
Golden Text: Jeremiah 31:3

What is the final word in the nature of God: love or judgment? How does our answer affect our attitude toward the wayward?

SYNOPSIS: Amos and Hosea both foresaw and announced the doom of Israel—Amos during a period of economic and material prosperity, Hosea during the period of instability and anarchy associated with Israel's fall. The message of Amos was stern and uncompromising, with little to relieve the gloom. The message of Hosea was just as firm but with the added stress upon the compassionate, holy love of God. Thus prophet joins the apostle in proclaiming that "God is love" (I John 4:16).

THE WAYWARDNESS OF ISRAEL

The sin of Israel was not that she was irreligious. Religious activities flourished. Priests and prophets were plentiful. Centers of worship and sacrifice were not lacking in devotees. The sin of Israel was that she mixed the religion of the Lord God with the pagan religions of the land. Israel had forgotten the first word of the Decalogue—"Thou shalt have no other gods before me" (Exodus 20:3).

It all began when Jeroboam I made two calves of gold and set them up at Dan and Bethel, saying, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt" (I Kings 12:28). This visible representation of the Lord was a key symbol in the religion of baalism.

THE FAITHFULNESS OF GOD

The God who justifies the ungodly (Romans 4:5) and whose mercy endures forever (Psalms 136:1) is the One who has loved and cared for Israel from infancy (Hosea 11:1-4), who seeks through discipline to correct her waywardness (11:5-7), and whose ineffable love will not let her go (11:8-9).

The way back to God is one familiar to the Christian: confession and repentance (cf. I John 1:9). "Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously" (Hosea 14:2).

*O Love that wilt not let me go
I rest my weary soul in Thee . . .*

Conducted by W. T. Purkiser, *Editor*

Why was Cain punished? Because he made an offering of the fruit of the ground, rather than an animal in which the blood would have to be shed? I was always under the impression that he was punished more because he did not offer his offering in the right way, that is, his heart was not right. Do you know of any reference to show that at that time God required a living animal as a sacrifice?

This is pretty much in the area of speculation, and I do not have a great deal to offer. It is quite possible that both reasons you mention were involved in the rejection of Cain's offering.

Certainly Cain was guilty of disobedience, since the Lord used the word "sin" for the first time recorded in Scripture in describing Cain's rejection. This would at least imply that he knew what he was expected to do.

The only direct reference I know of is the Hebrew text of Genesis 4:3, in which our English phrase "process of time" is literally "appointed time," and suggests an occasion for which specific instructions had been given.

Later, of course, Cain's bloodless sacrifice did become typical of any religion without the Cross, be it outright paganism or some sort of deviate Christianity.

Luke 23:43 says, "And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise." Kindly give your interpretation with regard to the word "paradise." Is this another word for "heaven"? If not, please explain the difference between the two.

This is an area in which no absolute certainty is possible. The word translated "paradise" is used three times in the New Testament: here, and also in II Corinthians 12:4 and in Revelation 2:7. In Revelation 2:7, by comparison with Revelation 22:2, 14, it undoubtedly means heaven itself.

The word originally meant a park or walled garden. It is the word used by the Greek translators of the Old Testament to describe the Garden of Eden.

As used by Jesus in Luke 23:43 it probably means "Abraham's bosom," as described in Luke 16:19-31.

"Abraham's bosom" seems to represent an intermediate state for the righ-

teous dead (part of the Hebrew *sheol* or the Greek *hades*, names for the entire realm of the dead). It could therefore have been in "Abraham's bosom" or *hades* (not the *gehenna* hell of final punishment) that Jesus met again the dying thief that very day.

The point was that death would not end the existence of the dying thief nor usher him into a state of sleep until the resurrection. The comfort offered to him by Jesus was that his sufferings would that day be exchanged for the bliss of paradise. Since Jesus would himself be there—what more could he desire?

If the carnal nature is "destroyed" or "eradicated" in entire sanctification, how can it be accounted for in the soul of the individual again when he loses his experience? If it is destroyed or eradicated, that should be a final thing.

Eradication is complete, but not necessarily final. That is, what caused the sinful disposition of the human soul in the first place (a deliberate act of sin) could cause it again.

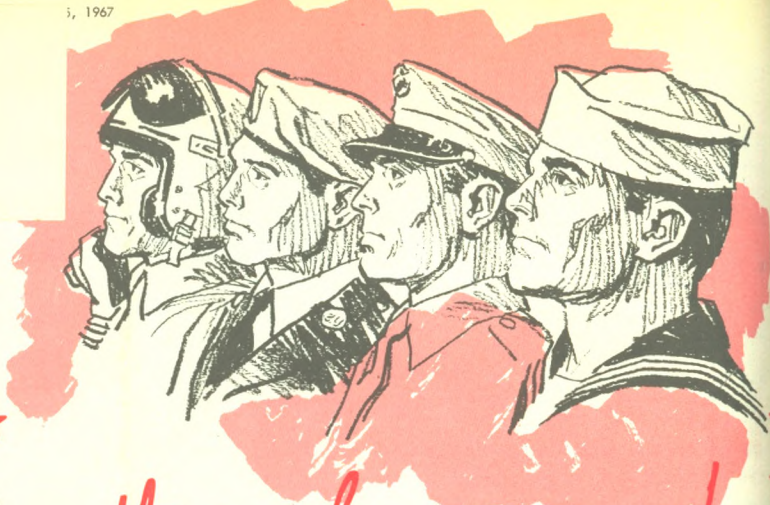
The difficulty probably arises from trying to think of sin as a "thing," a substance or entity, rather than an attitude, disposition, or tendency of the soul.

While we may have to speak of inbred sin on occasion as a root, a cancer, a rotten tooth, we mustn't make the comparisons "walk on all fours." Sin is most like disease, poverty, blindness, darkness, the corruption of a branch cut off from the vine.

This is to say that, while inner sin

is a positive evil, it is a positive evil that results from a loss of holiness and the immanent presence of God's Holy Spirit. It is a depravity that comes as a result of "deprivity."

John Wesley used light and darkness as metaphors of holiness and carnality. He wrote, "The holiest of men still need Christ, as their Prophet, as 'the light of the world.' For He does not give them light, but from moment to moment; the instant He withdraws, all is darkness. They still need Christ as their King; for God does not give them a stock of holiness. But unless they receive a supply every moment, nothing but unholiness would remain."



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*The widow's mites. Signs of t
44 David therefore calleth him L
how is he then his son?*

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26 Which was the son of
Mā'ath, which was the son

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