

HERALD OF HOLINESS

CHURCH OF THE NAZARENE / DECEMBER 19 '73



John Walton

—General Superintendent Charles H. Strickland



WHAT CHRISTMAS MEANS

Christmas has a variety of meanings in its universal adaptations. To the business world it becomes a financial binge. To many shoppers and store clerks it is an exhausting and senseless experience. To the jet set it is a giant cocktail party. To many others, a time for vacation and parties. The symbols of Christmas have become crowded airports, congested highways, jam-packed stores, and exhausted people.

To the Christian, however, Christmas is the birthday of our Saviour—rich in heritage and tradition, in song and worship. It is the carols, the pageants, the church music, the traditional services at church. It is colorful greetings sent and received from afar. It is the gathering of loved ones, the exchange of gifts, and the exuberance of children around the Christmas tree. But beyond all this, Christmas is the unforgettable reflections of adoration and praise to God for His greatest gift to our world in Christ.

Christmas reminds us that we are loved. John 3:16 declares, "God so loved the world, that he gave his only begotten Son." The Christmas season with its warmth and friendship and its close family relationships conveys to us the

beautiful message that we are not alone and forgotten. Warm greetings remind us of old and abiding friendships or are simple symbols reminding us of a greater love and assurance from our Heavenly Father, who cares for us.

Christmas is also a reminder that Christ is the ultimate hope of our bewildered world. The message of the angels at our Saviour's birth, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14), can guide our modern age to its longed-for dream of a world at peace. We must admit that we have witnessed only small gains in man's efforts to achieve world brotherhood and lasting peace. Is this fact an evidence of the inadequacy of the Christian announcement, or is it rather a mute testimony of mankind's failure to comprehend the true meaning of the Christmas message and to accept the terms of Christ for the building of a better world? We are observing at present the collapse of humanistic and materialistic philosophies and sociological processes which have no moral and spiritual foundations. Simon Peter answered as truly for our age as he did for his own in his historic reply to Jesus in John 6:68, "Lord, to whom shall we go? thou hast the words of eternal life." □



I SAW CHRISTMAS

I saw the *rush* of Christmas in the throngs of people crowding the street—happy but shoving and pushing, walking from store to store looking for last-minute gifts for someone forgotten before.

I saw the *hope* of Christmas in the wrinkled face of an old man as he sat and gazed at the star at the top of the tree. He had not placed the star there this time. One of the nursing home

workers had done that; but he was remembering the star he had placed at the top of the first Christmas tree he had enjoyed with his darling wife long years before. There was hope in those old eyes as he thought of the bright star of heaven he would be seeing soon—"the bright and morning star."

I saw the *kindness* of Christmas when the weary policeman on the corner walked with a lone and gray-haired mother across the busy street.

I saw the *tenderness* of Christmas in the gentle touch of a mother who sang to her baby as she rocked it. She was singing of that other Baby who had come to earth to give so much to us.

I saw the *work* of Christmas as the postman carried his burden of greetings and presents to cheer others, while he carefully walked the icy and dangerous streets.

I saw the *joy* of Christmas in the faces of the youth who carolled; for old, and sick, crippled, blind, and lame.

I saw the *majesty* of Christmas—and heard it, too—in a church with stained-glass windows while a choir sang and the organ sounded the good news that Jesus had come.

I saw the *humility* of Christmas when I worshipped in a tiny chapel. There was no choir, no great organ, no stained-glass windows, no cushioned pews, no carpeted floor. But the Christ who was born in a manger let His presence be felt that night in the little chapel.

I saw the *beauty* of Christmas when lights in the homes made a golden pathway across the snow and the stars in the crisp, cold air seemed to shine more brightly for the Lord of earth.

I saw the *meaning* of Christmas when I saw the empty tomb and heard the angels saying, "He is not here. He is risen."

I saw the *real love* of Christmas when in my mind's eye I looked to Calvary.

A better poet than I has written it thus:

*They took my blessed Saviour
Out to the mountainside,
And nailed him there to the cross-tree,
Jesus, the crucified.
And when I saw my Saviour,
Dying on Calvary,
He drew me graciously to Him
By His kind look at me.
He tenderly looked at me,
He tenderly looked at me.
He drew me graciously to Him,
When He tenderly looked at me.*

Yes, then I saw the love and meaning of Christmas when Jesus tenderly looked at me. □

By Ruby Franklin,
Boise, Ida.



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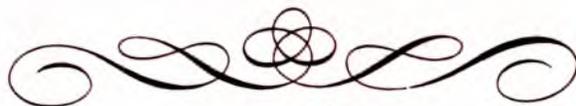
Christmas Star

See how that star draws brightness in the night,
Upon three wise men as they travel there.
See how their wanting faces yearn for more
than
Worldly store, though this is what they own—
Gold, incense, and myrrh; yet they have come
To find the secret of that glimmering light.

They persevere until its brightness beams
For them upon a lowly cattle shed.
Wise men pause, look through the stock room
door.
Resplendent is the light within; the sight
Of cattle bowed in adoration mild,
On the birthday of the Heavenly Child.

They behold their King with crown upon His
head,
Lying in His hay-lined manger bed.
The wise men kneel, as if on Golgotha.
Their gifts lay down; they pray to Him.
Their bodies whole; their hearts made new,
they rise,
A heaven of brilliance in their tear-rapt eyes,
And God's sweet love divine within their
hearts.

Rose E. Burckhardt,
Bourbonnais, Ill.



"GLORIA"

Sing out the joyful tidings
To every land on earth:
Glory to God in the highest!
His Son has come to birth!

For lowly in a manger,
Cradled in holy light,
Jesus is born among us,
On this triumphant night.

The Lord of life and heaven
Is born (oh, shout, proclaim!)
To reconcile creation,
To set men's hearts aflame.

Sing peace, goodwill forever,
With angel hosts above!
Jesus has come, our Saviour,
With God's eternal love!

* Jean Hogan Dudley
Oxnard, Calif.

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The parsonage phone rang. Fire! "I'm on my way," I said, grabbing my car keys.

Flipping on the headlights, I sped south along the country road. The ominous red glow was discernible a couple of miles away. I stepped on the gas. I wondered if anyone was in the house when the blaze started.

Friends and neighbors could only offer their sympathy. A strong east wind had fanned the flames, engulfing the house in total destruction. Everything was gone. It was just a week before Christmas.

"Were our Christmas presents in there, Grandma?" little Jeffrey plaintively asked.

"Yes, they were," his grandmother responded.

"We must keep our eyes on the Christ child this Christmas," she added.

Her words gripped me. Here was a woman whose home had been burned to the ground for the second time in 25 years. All her prized possessions, all her home comforts, all her family mementos now lay in smoldering ashes. Yet here was a woman who sensed the true signifi-

cance of the Advent season—the Christ child.

Her words echoed in my mind as I walked back to my car. I gazed up into a Missouri sky as black as velvet in which myriad stars cast their brilliance.

"We must keep our eyes on the Christ child this Christmas." How true! How easy to get caught up in the rush of the Christmas season!

We are reminded every Christmas "to keep Christ in Christmas." And yet, isn't this reminder necessary for some of us?

"We must keep our eyes on the Christ child this Christmas."

Let us come as the shepherds came—with simplicity of faith.

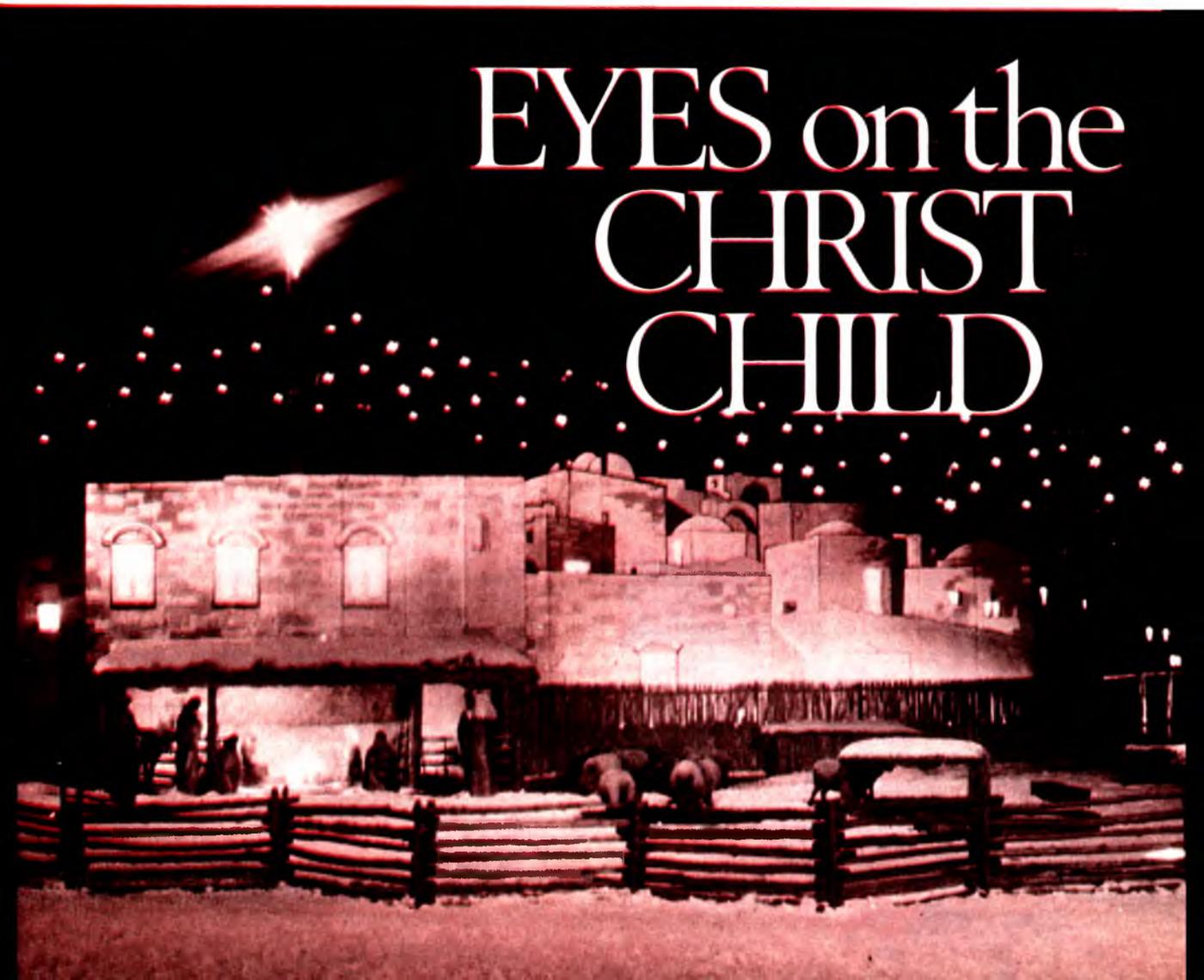
Let us come as the wise men came—in the spirit of worship.

And, having done so, let us go into our world with the serenity of peace, with the inspiration of hope, with the resplendence of love, and the fragrance of joy that Christ alone can give. □

By T. Gwyn Downing,
Mexico City, Mexico

Photo by Vernon Sharer

EYES on the CHRIST CHILD





HOM FOR CHRIS'

Christmas is surely the season of joy and happiness. For those who share its spirit, both those in Christ and those outside of Christ, Christmas can be a time of life at its best.

No doubt much of the good feeling we have toward Christmastime is learned and developed, an association over the years with the joy of the festive spirit and the deep satisfactions of giving and receiving.

But I am persuaded that it is more than just that. I choose to believe that there is something inherently elevating in the celebration of the birth of Jesus Christ, inherently full of blessing because it expresses the reality of God's movement of love toward men in Jesus Christ, His Son. The truth that God has come to us in Him does something healing and exalting to life, even to those who are dumb in His presence and deaf to His voice.

The celebration of Christmas for us means home—being home with those we love, with those who love us. We cannot think of Christmas without relating it to the family unit. First in childhood, then in adolescence, and then as adults, we have tasted the goodness of Christmastime in the warm sanctuary of home. Christmas has special meanings for different people, but to most of us in the Western world it means home. What could be more empty than to spend Christmas alone?

Only once have I been alone on Christmas Day, and that was enough to convince me that home is the place to be.

It was during my first year in seminary in Kansas City. I was planning to drive a used car to southern California as my transportation home for Christmas. But then a week before Christmas there came a heavy snow and the dealer cancelled all trips out.

It was then too late to get a train reservation and I did not have money for plane fare. And to top it all off, I came down with the flu.

So I spent Christmas Day sick in bed—in a little two-room apartment. For lunch that day, I managed to fix myself a can of chicken noodle soup (for which I've had no appetite since!). I felt sorry for myself. I was alone—

E STMAS

1,600 miles away from my California home and family—on Christmas, when every person ought to be home.

But did you ever stop to think about that first Christmas? If Christmas is a time for being at home for us, that first Christmas was a drama of the homeless. No member of the cast of Christmas was home.

Take the shepherds. The only thing we know about them is that they were abiding in the fields, keeping watch over their flocks by night—and that they were not home.

When they heard the angels sing, “they came with haste” and found the Holy Family—and the infant Jesus, lying in a manger. I can only guess that those shepherds would have liked to be home that night, in the fellowship of their families, sleeping in warm beds. But their work took them away from home—and permitted them to be a part of the divine drama.

And then the wise men. For them, also, the first Christmas involved a journey that took them away from home.

We know so little of them, only that they came from the East. I judge that means they came from Persia, that they travelled several hundred miles in their quest for the “Star out of Jacob.” It took time, and when they arrived they found the Holy Family in a house (Matthew 2:11). And that meant they were away from their own homes.

Then there were the angels, the hosts that sang, “Glory to God in the highest, and on earth peace, good will toward men.” We certainly cannot detail their “daily activities.” But on that night when Jesus was born, they had a special mission—unlike any before or since, as they heralded the birth of the Saviour. That night they were away from their celestial dwelling.

And what of Joseph and Mary? They were away from home. Over 100 miles they had come from Nazareth to Bethlehem to be numbered in the census of the empire that had been ordered by Caesar Augustus. The trip was not an easy one for anyone, much less an expectant mother. And to welcome a babe in a cattle stall

was not what that mother would have planned. But then, they were away from home at Christmas.

It really seems intriguing—almost as if there were a divine scheme to it all. The event that now means to all of us home and shelter and family and security meant none of those things on the night when Christ was born. Indeed it was just the opposite. The characters involved were all away from home.

And it does not stop with the shepherds, and the wise men, and the angels, and Joseph and Mary. What about the Babe of Bethlehem? He was away from home, too.

We can re-create Nativity scenes with manger and shepherds and the “newborn King” so easily and feel so good about it all. Birth is such a wonderfully blessed thing, such a human thing. But the baby Jesus had not found His home in Bethlehem; He had left it to come to Bethlehem.

Isaiah had said his name would be Emmanuel, “God with us.” When the eternal Son of God entered into the experience of men, when it pleased Him to be fashioned as a man, it meant forsaking the chambers of eternal glory. When the Word was made flesh, and dwelt among us (John 1:14), then He too was away from home.

And then think one last time, Who else was away from home that first Christmas? We were. That is why there was a Bethlehem manger and an angel chorus and an infant Saviour—because mankind was away from home, you and I and every son of Adam.

In the dawn of human history, the parents of our race walked out of the fellowship of the Creator. They sinned, and with sin came spiritual darkness and estrangement. God kept seeking, and man kept on evading, farther and farther from “home.” And so God sent His Son, to show us the way back to God in himself, and by the redeeming power of the Cross and the Resurrection to bring us back to Him—and home. So Jesus testified of himself, “The Son of man is come to seek and to save that which was lost” (Luke 19:10). They called His name “Jesus” because He came to save us from our sins—to restore us to our rightful home.

Every manger scene you see is saying that you are away from home, and God is looking for you, to bring you home again. In His love He sent His Son, to take your hand and bring you back into His family, and dwell forever in His heavenly home.

Home for Christmas! They weren’t, because we weren’t.

Home for Christmas? By the grace of Jesus may it be so. Really home! At home with God—now, and throughout eternity. □

By Hal Bonner,
Auburn, Calif.

THE WAY to SANCTIFICATION

Every Christian's heart cry is for more of God. How may one know the fullness of God in his life? How may he know the sanctifying fullness of the Holy Spirit?

A careful study of Romans 7 will help to answer such questions. There are negative as well as positive answers given.

Sanctification does not come through the law. Never has the law been able to sanctify. The law can make a person "look" and "act" right, but that does not sanctify. When one is molded so he looks and acts "right," the result may be a saint or it may be a devil.

Paul's experience was: the law came, sin sprang to life, and he died (Romans 7:9). Why then should the sanctified man take on a legalistic religion that is a mere exchange for what he had before?

Legalistic religion is paradoxical. It has never been and can never be consistent. Some would not wear jewelry and would condemn it, but will wear flowers. Both are ornamental. Some would not wear a tie clasp, but will wear a tie. Both are ornamental.

Legalism puts the cart before the horse. Strangely, those who talk most about spiritual freedom are usually most legalistic. The law puts "saints in the making" on the assembly line. They are molded so they look, act, think the same. With all it does, the law cannot sanctify.

Dr. P. F. Bresee, our church founder, suggested that we make the church rules few and simple. Rather, he suggested we get people filled with the Spirit. The Holy Spirit can teach us what we need to know.

This is not to encourage libertinism (cf. Romans 6:14). It does say religion is not a legal relationship, but a warm, personal, loving relationship. God is like a father, not like a policeman. The way to sanctification does not lie with the law.

Sanctification does not come through self-determination. Paul found this self-defeating, for when he determined to do good, he only ended up in evil again (Romans 7:18).

Actually, self-determination brings self-centeredness, not sanctification. Like the salesman who focuses on himself, the self-determined Christian becomes neurotic. He loses sight of Christ and becomes, not Christ-like, but egoistic.

Any golfer will tell you that you can try too hard. Trying too hard brings on an anxiety neurosis. The more effort the golfer makes to drive the ball a great distance, the more likely he is to drive it only a few feet from the tee.

"Uptightness" brings poor performance. It is when the Christian relaxes in God's grace that he may know His sanctifying fullness.

Over and over the seeker for holiness declared, "I mean business this time." But such self-determination does not take into account his double-mindedness. Always it is the story of consenting with the mind but failing to perform.

The octopus of original sin cannot be killed piecemeal in our lives. Such effort ends in frustration, not God. Sin is unitary; so God must kill the whole beast, and its multiple tentacles will lose their hold.

This means there must be a death to self. "I am crucified with Christ," said the apostle (Galatians 2:20). Again, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world" (Galatians 6:14). Not self-determination, nor even positive thinking, but crucifixion to self!

The self needs radical surgery and only the Holy Spirit can do that. Neither legalism nor self-determination will do the work of sanctification. The "Big I" (the infected self-nature) must be cleansed. Sanctification does not come through struggle, but through surrender.

In Paul's desperate situation, what is the answer? His question was, "O wretched man that I am! who shall deliver me from the body of this death [carnal nature]?" (Romans 7:24).

Then, with a shout, his answer comes clear-

helps to holy living

ly: "I thank God through Jesus Christ our Lord" (7:25). Christ is our Sanctifier! He "suffered without the gate" to sanctify us (Hebrews 13:12).

Holiness is Christlikeness. Any holiness that does not result in Christlikeness is phony. We are to be "hid with Christ in God" (Colossians 3:3). The Spirit of Christ then becomes our Law. Loving Him with one's whole being (Mark 12:30), the disciple finds love fulfilling the law (Romans 13:10). The cry of the soul becomes:

*Let the beauty of Jesus be seen in me,
All his wonderful passion and purity.
O Thou Spirit divine, all my nature refine,
Till the beauty of Jesus be seen in me.*

A man filled with the Spirit needs few rules. Yet he can shout, "There is therefore now

no condemnation" (Romans 8:1). Guilt is gone. The carnal nature is cleansed. In its stead there is a positive, vital, dynamic, alive faith. Sanctified people live by the "law of the Spirit of life in Christ Jesus" (Romans 8:2).

No, love will not lower holiness standards! It will enhance them. Love for God with one's whole self gives holiness its motivation.

The law never motivated anyone to holy living. But love for God will.

Our sanctification lies in Christ. Outside of Him there is no sanctification. The way to sanctification is through Christ!

Thank God, we can bid farewell to legalistic systems of religion. We can cease struggling. "Thank God through Jesus Christ," we can know the sanctifying fullness of the Holy Spirit. The way is through Him! □

By Jerry W. McCant, Decatur, Ga.



WHAT CHRIST WANTS FOR CHRISTMAS

The trip from Nazareth had been long and arduous. Many miles they had traveled—Mary riding on the back of a donkey, and Joseph walking wearily beside her.

The tax decree from Caesar could not have come at a worse time for Mary. She was great with child and the trip had been exhausting.

At the journey's end the couple found that no room was available, so necessity forced them to seek shelter in a stable. "No room for them in the

inn." There is irony in that statement. It was not rank strangers who would not give them a room; it was their own kinsmen.

Each town in Judea was filled with relatives, because the census decree required that persons must register in the city of their forefathers. Bethlehem was no exception.

Thus when the parents of Jesus were forced to the stable, it was their own people who had crowded them out. It was the kinsmen of the Messiah who had no room for Him. Later, a divinely guided pen would write, "He came unto his own, and his own received him not." This rejection began at Bethlehem before His birth; it continued throughout His life; and it followed His death.

Luke wasted no words about the holy birth. He tersely stated, "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger." But in that sentence is stated the grandest of all truths—God had become flesh; the hopes of the centuries had been crystallized, for CHRIST HAD COME! Christ in a baby blanket; Christ on a pile of straw; Christ in a manger; Christ in a stable!

Mary and Joseph could not give their Child the comforts and conveniences He deserved, but they gave Him a better gift—their love. The angels and the shepherds gave Him songs of praise; and the wise men gave Him gold, frankincense, and myrrh. But Mary and Joseph gave Him the best gift, the gift of love.

That is the gift He wants for Christmas—the gift of our love to Him. Like Mary and Joseph, we may wish we could do many things for Him. But what He wants most, each of us can give. Will you give Him your deepest love? That is what Christ wants for Christmas. □

World Investment

A thought is a personal possession until it is made known. Deity unexpressed would not be known. Therefore God, sending His own Son in the person of Jesus Christ, made the most realistic impression upon the world.

"In the past God spoke to our forefathers through the prophets . . . but in these last days he has spoken to us by his Son" (Hebrews 1:1-2, NIV).

"When the fulness of time was come, God sent forth his Son, made of a woman . . . to redeem them that were under the law" (Galatians 4:4-5). Being "made of a woman" precluded the normal biological process. Therefore His coming was miraculous and supernatural. His birth was divinely unique, as was His morally sinless life.

"In the beginning was the Word. . . . And the Word was made flesh [Jesus], and dwelt among us, (and we beheld his glory, the glory as of the ONLY BEGOTTEN of the Father) . . ." (John 1:1, 14).

In this manner Jesus literally became the Voice of God in His purpose to save the world. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:16-17).

In his preexistence, Christ enjoyed the splendor of eternal glory. But He bade farewell to heaven with its magnificent beauty and gates of pearl to invest himself in man's redemption.

The descent from the majesty of glory to a manger was a transition of voluntary sacrifice. He came from the hosanna-plaudits of angels to the jeers of men; from the hails of glory to nails of derision.

The Word confirms God's revelation in these words: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" (Hebrews 2:9).

It is ironic that the world's hope lay cradled in a manger. But the reality of that hope was confirmed at the Cross. It is tragic but inscrutably true that, in the Crucifixion, His shed blood became the means by which we have the birth of life.

That hope came to fuller fruition at His resurrection. The tomb could not confine Him. His coming forth was mute evidence of His inimitable power. He announced to His disciples, "Because I live, ye shall live also" (John 14:19)—an irrevocable promise that the redeemed likewise shall live in the triumph of resurrection life.

Because of His life-giving power, Christ's words have been hammered in gold, chiselled in granite, and etched in the rarest stained glass of the cathedrals of the world.

When a person responds in faith to the convicting Spirit's urge, a repenting heart and surrendered will have made a decision to which the Spirit bears witness that he has been born again—a new creature in Christ. □

By Fred M. Weatherford, *The Dalles, Ore.*

WHEN
DOES

Christmas

BEGIN?



A group of tourists landed one evening in early November at the Oranjestead airport on the island of Aruba, just off the east coast of Venezuela. After clearing customs, their luggage was jammed into an ancient taxi for the short trip to the hotel.

The heat was oppressive; the hotel, barely average; the travelers, tired. Their exhaustion was mental, not physical. The sights, sounds, and odors of Jamaica and Haiti, which had preceded Aruba on their tour, had overloaded their sensory mechanisms. Their minds had not yet brought order out of the chaos, but they were resolved to "get their money's worth."

So, fortified with ice-cream cones, they descended on downtown Oranjestead and were unimpressed. They looked at, but did not see, the unique beauty of Aruba's capital city.

Suddenly they became aware of a new sound, a Christmas carol being played through an outdoor loudspeaker. Christmas carols in early November seemed almost irreverent. Then some members of the group remembered having heard them also in Jamaica and Haiti. Others commented on the displays of Christmas merchandise they had seen in all the stores since leaving the United States.

Unexpectedly, someone asked, "When does Christmas begin?"

The conversation that followed jerked the tourists back from their travel-induced fatigue to a discussion of the central truth of Christmas.

Obviously, for the merchant, Christmas begins as early as possible, as early as society will permit.

Some enterprising businessmen in resort areas start their Christmas advertising in early September.

In the United States a November Thanksgiving Day marks the beginning of this special time of merchandising madness.

One jaundiced shopper, noting that the season seems to arrive earlier every year, suggested a new holiday called "Hallowthanks-mas." It would combine Halloween, Thanksgiving, and Christmas, allowing holiday advertising to begin in midsummer.

The businessman has a simple answer to the question, "When does Christmas begin?" For him Christmas is a date in December. Its existence is printed on every calendar. It returns every year at the same time, offering him the possibility of considerable financial reward. He makes his plans six or eight months before that magic December date, so that he can earn the maximum amount of money during the holiday season.

The advertising campaigns that usher in the holiday signal the arrival of Christmas for many people. The child watching television is reminded of it when the Saturday morning car-

toons are divided by commercials promoting new toys. Likewise the housewife, relaxing with a cup of coffee, has her "soap opera" interrupted by similar presentations of new kitchen gimmicks.

Santa Claus and his reindeer reappear for their annual tour. Artificial snow sprayed from aerosol cans in southern California and Christmas trees air-freighted to Hawaii are examples of the power of these advertising campaigns. Decorations appear; colored lights are turned on; there is the sound of sleigh bells in the air, even though there is no snow on the ground. Business has decreed it; Christmas has arrived.

Yes, it is true: Christmas is a date on the calendar. It is also a state of mind.

The December weather report may indicate chilling frost, but there is a perceptible warming trend in human relationships. People are friendly. They smile. Suddenly it becomes acceptable to talk to a stranger while riding an elevator. Greetings are sent; parties are planned; and gifts are exchanged. It is a happy time; the sound of joy is in the air.

The sound of joy is in the air because one night the angels sang in Judea, not because the sleigh bells ring in Miami. In fact, sleigh bells ring for holiday shoppers because the angels sang to the shepherds on that ancient hillside.

The song of the angels was not a commercial presentation of a new product designed to improve man's standard of living. It was

God's message of love and hope. The angels proclaimed that God's greatest Gift had been given to the world. To simple shepherds they announced that Jesus Christ, God's Son, had arrived to become the Saviour for all men. No longer did anyone need to be imprisoned by the habits of sin nor destroyed by its evil force. Christmas had come; the sound of singing filled the air.

Thus the Christian also has an answer to the question "When does Christmas begin?" It is the believer's faith that gives meaning and glory to the holiday season.

For the Christian, Christmas begins with Christ. It is not simply a date on the calendar, nor just a state of mind. It is a loving relationship with the God of peace who brings forgiveness and joy to all who believe in Christ as Saviour.

The yearly commercial reminder of His birthday will not destroy its meaning or its beauty as long as Christ is the Lord of life. As long as He remains the center of our attention and the reason for our celebration, no one need fear that the spirit of the season will be ruined by the irrelevant sound of the cash register. The Christmas season begins with Christ; and as long as He is given first place, all the other joys of the season will find their rightful place. □

By Gene Van Note,
Camarillo, Calif.



CHRISTMAS BIBLE QUIZ

The letters in the word *Christmas* provide the initial letters of the answers needed in the blanks. The first letter is the key letter in this seasonal quiz. Add the other letters to form the word which correctly completes the Bible statement. This might provide a devotional period for the entire family during the natal season. Should you have difficulty—just read the Bible reference.

C—"For unto us a _____ is born" (Isaiah 9:6a).

H—"Mary . . . was found with child of the _____" (Matthew 1:18).

R—"Who gave himself a _____ for all, to be testified in due time" (1 Timothy 2:6).

I—"And shall call his name _____" (Isaiah 7:14b).

S—"When they saw the _____, they rejoiced with exceeding great joy" (Matthew 2:10).

T—"_____ be unto God for his unspeakable gift" (2 Corinthians 9:15).

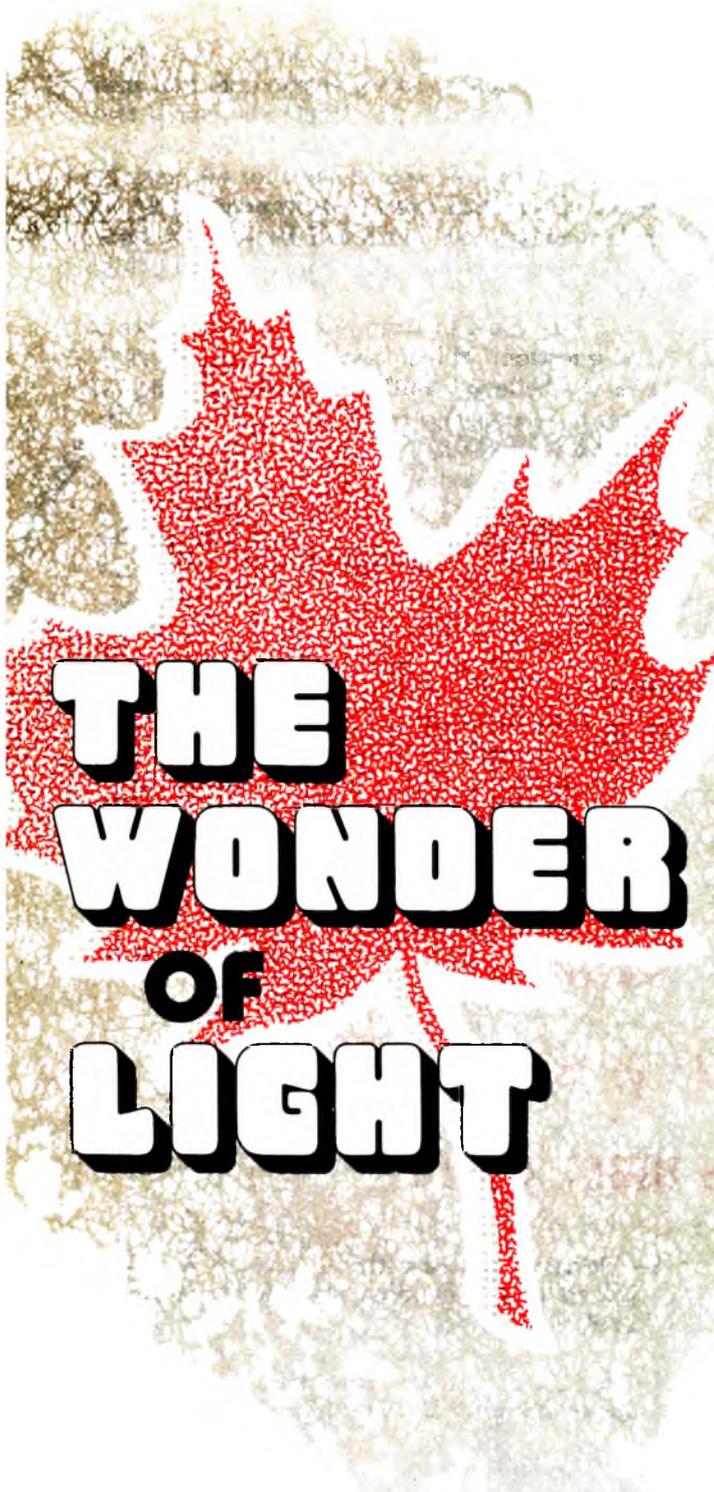
M—"She laid him in a _____; because there was no room for them in the inn" (Luke 2:7b).

A—"And the _____ said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2:10).

S—"For God so loved the world, that he gave his only begotten _____, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).



By Ovella Satre Shafer,
Kingman, Kans.



THE WONDER OF LIGHT

By Neil E. Hightower, *Rexdale, Ontario*

There is no greater wonder on earth than sunlight touching a leaf—the silent mystery of photosynthesis beginning to make the food we eat and the air we breathe. When a sunbeam kisses a leaf, wonderful things begin to happen.

A sunbeam, having travelled 93 million miles across cold, black space, slants through your window and miracles begin to happen.

Flower petals slowly swing open; and the beam breaks into a spectrum of color through a thick edge of glass. The subatomic world of radiation is revealed.

At the same time, the mysterious process begins by which green leaves transform solar energy into food for all living things and as a by-product give off free oxygen.

Only the eternal God could organize such a complexity. And the very thing that is of such primary importance to our survival, oxygen for breathing, is a by-product of His continuing creation.

A leaf looks as thin as paper, but it is a one-story food factory. It has a transparent ceiling in its upper edge; pipelines to bring water from the ground; and holes in the floor (its underside) which open and close to regulate moisture and the flow of gases.

Flooded with sunlight and supplied with sap water, the leaf goes to work, combining carbon, hydrogen, and oxygen, and producing sugar and oxygen.

A leaf has a set of temperature thermostats known as “chloroplasts,” which adjust to the intensity of light. If the intensity is great and too hot, the chloroplasts drift to the sidewall of the leaf and present only a thin edge to the searing sunbeams. If the amount of light is too dim, they spread out along the floor and ceiling of each cell and trap more light with their flat bottoms.

Here now is the bridge of spiritual application: not only is life sustained by physical light, but our very spiritual life is dependent on the Light of the World, Jesus Christ.

We were spiritually dormant, even dead, until the Light of God touched our poor souls and the synthesis of His regenerating grace began to take place. And moment by moment we are sustained by the sunbeams of His love.

The by-products of His light are the graces and fruit of the Spirit, at work in us synthesizing something good and beautiful from our lives. Isn't God wonderful?

Paul knew how important light was to the earth, and how symbolic it was of the Christian believers, for he said to the Ephesians, “Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light” (Ephesians 5:8).

As *light people*, if we would glorify God and help the human race, we must be sensitive to Jesus and willing to absorb more light, so that we can become food for the hungry and guides for those still groping in spiritual darkness. □

“. . . and they shall call his name Emmanuel, which being interpreted is, God with us" (Matthew 1: 23).



PEN POINTS

IT'S A BEAUTIFUL LIFE!

By Larry H. Lewis,
Buena Park, Calif.

It is interesting, in our living, how the more we know about something, the more simple it becomes. If we know just a little, the object of our knowledge seems very complicated; but if we know a great deal about it, it becomes very simple. A watch seems a very complicated thing to me but not to a watch-maker. He knows all about the watch.

It's like that with my life. It seems very complicated to me, like the watch. I see a wheel turning here and do not know how it relates to the whole. To God it all appears very simple, for He knows all of it. Situations that make no sense to me are all seen and known by Him.

It's also like that in my relationship to Him. Not that I will ever know all about God, but that I can grow in knowing of my relationship to Him and of my response to Him.

When I know little, it seems complicated; but the longer I walk with Him, the more simple my relationship with Him becomes. I come more and more to the joy of a relationship of simple trust. I rely on nothing but my trust in Him. I use fewer and fewer crutches, props, and supports and stand more and more securely in the simplicity of trust in Him. The way becomes more simple, the more I know of Him. It's a beautiful life! □



**"BY ALL MEANS...
SAVE SOME"**

UNLIMITED OPPORTUNITIES

When I boarded the airplane in Denver, I could not have cared less who was sitting next to me. I flew youth-standby and therefore had endured the waiting period to see whether or not I would get a seat. I was going home for the Christmas holidays and was anxious to see my family.

As I plopped down in the seat, I was vaguely aware of a large, rather gruff-looking, middle-aged man in the next seat.

While the plane was taking off, we exchanged the usual trivial comments about flying and the weather. He then introduced himself and asked where I had come from and where I was headed.

When I tell people I go to a church college in Nampa, Ida., the reaction is usually the same—"Where's Nampa?" He was like everybody else in his reaction.

I went on to tell Mr. Allen that I was majoring in elementary education and planned to be a missionary teacher. I always see a fantastic look on people's faces when I tell them this, as if they expect my hair to be in a bun on my head, a skirt eight inches below my knees, and a sermon on my lips.

Mr. Allen was no exception. He replied that his mother was a Baptist and went to church all the time, almost as if he was offering a compensation for himself.

Mr. Allen told me how he had flown for one of the big airlines for 28 years and had been all over the world, yet he did not really have a home. When I asked why he was on his way to Kansas City, he said he was going to clear up some wrong that had been done and ease his conscience.

One of his comments to me was on the fact that I really looked happy, a different sort of happy. Now I could have replied that it was because I was on my way home, but I knew my real happiness was knowing a personal Christ.

I decided to plunge ahead and tell him what Christ had done for me and what He can do for others.

When I was out of breath, there were tears in his eyes. He told me how he had gone to church with his Baptist mother, but had not been for 30 years.

He explained he was on his way to Kansas City to see his ex-wife because he felt he had wronged her and it weighed so heavily on his mind he had to do something about it.

I replied, "Mr. Allen, the only way you will know real peace of mind and of heart is to ask Jesus to forgive you and to live in your heart."

There was silence after I said this and I realized I had indeed spoken with "holy boldness." I myself would never have been able to talk to a stranger in that way. Mr. Allen acknowledged that I might just possibly be right and he was certainly going to think about it.

I am not saying that he got saved that night, but I do know God planted a seed in his heart and mind. I often remember him in prayer and wonder what would have happened if I had not been open to the Spirit's leading. I now witness every time to the person that sits next to me on the plane.

This incident taught me that we need always be ready to tell of God's love, and there are "unlimited opportunities" for us to do this. □

Marilyn Hicks, *Nampa, Ida.*



By Aarlie J. Hull, Centralia, Wash.

A Christian Woman's World

ANGELS PAST AND PRESENT

Did you know that there are angels in this room with you this very minute? There are—and I'm not referring to the ones in the Nativity scene or standing all lit up in your window.

Even though the Bible clearly represents angels as real and present beings, it hasn't been very fashionable in Christian circles to recognize their presence.

At Christmas we accept the fact that angels appeared to the shepherds. But we place that in a very separate category—a special happening for a special event. Somehow we find it hard to relate the Christmas angels to our present, here-and-now existence.

God made angels long before He made man. Angels are spirits, but limited spirits. They cannot do anything they like, as God can. They do not know everything, as God does. They can be only one place at a time, instead of everywhere at once, as God is.

Angels are best described as God's helpers. Angels sent from God intervene in our earthly circumstances to help and protect us and to further the cause of Christ.

Some angels are greater than others. Michael is possibly the greatest of all. He is the one who replaced the fallen Lucifer as chief angel of heaven. Gabriel is the messenger of God, the bringer of grace. He is the one who appeared to the Virgin Mary to tell her about the coming of Jesus.

We don't know the special names of other angels, but we do know that there are different ones who have different work to do.

Most of the time we can't see angels. Sometimes people who are dying can see them or hear them singing even though the other people who are with them cannot. People who have seen them or heard them sing tell us that they and their songs are very beautiful.

S. Ralph Harlow is a scholarly man who has taught in colleges and universities. He believes in angels.

On a beautiful, spring morning several years ago, Dr. Harlow and his wife, Marion, were walking in a parklike area in Massachusetts. They were reveling in the newly budded birches and maples and enjoying the quietness of early morning as they walked along a little path.

Dr. Harlow remembers that suddenly they began to hear the murmur of muted voices behind them and he said to Marion, "We have company in the woods this morning."

Marion casually turned to look but saw nothing. Strangely, even though they could not see anyone, it became clear that the voices were coming nearer—and at a much faster pace than they were walking, so they realized that the strangers would soon be upon them.

That is when they realized that the voices were not only coming from behind them but from above them also. They looked up and saw the angels.

About 10 feet above them and slightly to their left was a group of floating creatures. They were six gloriously beautiful young women dressed in flowing white garments and engaged in earnest conversation. Dr. Harlow says that he and Marion stopped and stared as they passed above them.

"If they were aware of our existence," he says in an article in *Guideposts* (December, 1970), "they gave no indication of it. Their faces were perfectly clear to us, and one woman, slightly older than the rest, was especially beautiful. Her dark hair was pulled back in what today we would call a ponytail which appeared to be bound at the back of her head. She was talking intently to a younger spirit who looked up into her face."

The Harlows could not understand the words of the angels even though their voices were clearly heard.

They were stunned and shaken. Dr. Harlow recalls that, after the angels had floated gracefully past and out of sight, he and Marion sat down on a fallen tree beside the path. Neither said a word until Dr. Harlow asked, "Marion, what did you see and hear? Tell me exactly."

Her reply clearly described what he had seen and heard also.

There is a host of heaven all around us. What the shepherds saw 2,000 years ago is a part of the reality that presses close every day of our lives.

Episcopal Bishop Phillips Brooks says, "Hold fast to yourself the sympathy and companionship of the unseen worlds. No doubt it is best for us now that they should be unseen. It cultivates in us that higher perception that we call 'faith.' But who can say that the time will not come when, even to those who live here upon earth, the unseen worlds shall no longer be unseen?" □

The Wonder of It All

Shah Abbas, ancient king of Persia, once disguised himself and went out among his subjects to learn more about their lives. He mingled with the crowds in the streets, ate in the inns, and worked in the fields and shops.

One evening the king, incognito, stopped to talk with a workman who was stoking a furnace. The workman thought his visitor was just a poor man wanting to rest where it was warm.

The workman was cheerful and talked freely. He told about his work, his family, his dreams. He even shared a rather meager lunch with the stranger who had stopped.

Warmed in spirit as well as body, the king returned night after night and the two men became friends.

Finally Shah Abbas said to his host, "I think it only right to tell you that I am not a poor man desiring only a warm place to rest and the pleasure of your company. I am your king. I have disguised myself to learn more about my people."

The workman was astounded and too abashed to speak. The king continued, "Now that you know who I am, I suppose you will have some request to make."

But the other replied, "No, no! my king. I have nothing to ask. To think that my king has visited and talked with me, and shared my humble food—this is the greatest gift you could have given me. The memory of your friendship will stay with me forever."

Here, in a tale that may be of doubtful truth, is a parable with a truth about which there is no doubt whatever. The greatest gift is that our King has visited and talked with us. He has shared our lives, and the glory of His presence dignifies the earth even after 2,000 years.

C. S. Lewis expressed his wonder that Planet Earth, of all possible places in the created universe, should be "the visited planet." But John the Beloved had said it first: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:1, 14).

The wonder of the Incarnation is reflected in Christmas. "Incarnation" simply means "in the flesh, of a bodily form." The central truth about Jesus of Nazareth—a truth on which all Christianity depends—is that "God was in Christ, reconciling the world unto himself"

(2 Corinthians 5:19).

The pride of man has always resisted this truth. Even now, in some of the more popular cults that flourish under the cloak of Christianity, there is a two-pronged attack on the deity of Christ. Christ is either made another like ourselves or we are said to occupy a status like His.

This is not to obscure the humanity of our Lord. We are less likely to miss His humanity at Christmas than at any other time of the year. But the person of Jesus is a union of deity and humanity in such a way that the deity does not obscure the humanity and the humanity does not mar the deity. A. W. Tozer wrote, "We grant mystery here, but not confusion. In His incarnation the Son veiled His deity, but He did not void it."

From the fact of the Incarnation follows all that is unique in the life and death of the Saviour.

Miracles are no real mystery if He who stilled the tempest on the sea and opened blind eyes is indeed the Son of the living God.

The Cross becomes more than a martyr's pyre when its Victim is the divine Lord. It becomes an altar on which is presented the Sacrifice that takes away the sin of the world.

The empty tomb of Easter is inevitable when its Occupant is the Prince of Life. Death cannot overcome life any more than darkness can subdue light.

And the Subject of it all—Babe in Bethlehem's manger, Prophet of Galilee, sacrificial Lamb at the Cross, risen Redeemer at Easter—is our King: King of Kings and Lord of Lords.

Edward I, thirteenth-century king of England, undertook the conquest of Wales. The struggle was bitter and bloody. Edward is said finally to have called for a conference asking the Welsh if they would give their allegiance to a prince who was born in their own country, the son of a king, and a person none could charge with any fault.

The Welsh cheerfully agreed, believing that no one could be found who could meet all the qualifications.

Edward is then said to have presented his own infant son, who, unknown to the Welsh, had just been born in the Castle of Caernarvon. The child was thereafter "the Prince of Wales," and became King Edward II.

The Prince of Peace meets all possible requirements for our allegiance. He was born in our own world. He is the Son of a King. He is a Person none can charge with any fault. He will reign for ever and ever. So we give Him praise at the festival of His birth, happy, but awed with the wonder of it all. □

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Days of Prayer and Fasting

The *Herald of Holiness* for December 5 carried the proclamation of the Board of General Superintendents calling for five days of prayer and fasting January 1-5, 1974, in behalf of a year of holiness evangelism throughout the Church of the Nazarene.

The first hour of the new year, 12 midnight to 1 a.m., January 1, is to be devoted to a time of special prayer for the Holiness Conference on Evangelism that convenes in the Kansas City Music Hall on Tuesday evening, January 8.

The year 1974 promises to be a momentous one in human affairs. Vast and ominous events are afoot. Like any time of crisis, the day is one both of peril and of opportunity.

The call to prayer and fasting is timely in more ways than one. The church needs it.

We seem to have lost one feature of John Wesley's work among the early Methodists. It is what Mr. Wesley called “the renewal of covenant.”

Over and over, Wesley refers in his *Journal* to blessed times when the people in prayer and heart searching renewed their commitment to Christ and their covenant to serve God with all their hearts and souls.

There was no suggestion that the original covenant under grace had been broken. It was exactly what “renewal” means: to revive, to revitalize, to make again as new.

Voices of doom that write off the institutional Church as a thing of the past reckon without one factor. That is the way, sometimes mysterious and always miraculous, the Spirit of God breaks through and brings the dawn to break the darkness.

One of Christendom's most perceptive scholars wrote: “History shows us again and again that, when everything seemed at its darkest, God has in the most unexpected way caused new light to shine in the darkness. With the advantage of hindsight, we can see a long process of preparation for the Reformation through the Middle Ages; yet the most optimistic prophet of reform in these times could hardly have foreseen the emergence of Martin Luther on the horizon of world history.”

Kurt Koch describes the revivals that have swept across the Church in other

days: “Rigid fronts of church tradition have been shaken. People who were sure of themselves have found the ground taken away from under their feet. All human authority has broken down. Pious conceit has been unmasked, hatred has turned into love. All who have been touched by the Holy Spirit have begun their lives for a second time.”

This is never without cost. With fasting and prayer must be honesty and the confession of need.

Dr. Koch relates a conversation with Rev. William McLeod, a leading figure in the recent revival across Saskatchewan in Canada.

“Bill, what sort of sin was most frequently confessed?” Koch asked.

McLeod replied, “Arrogance, self-seeking, and pride. Before the revival people used to say, my home, my car, my firm, my business, my garden. Now, since this wave of cleansing and expropriation, everything has been handed over to the Lord. Everything belongs to Him. He has the supreme right of possession, and the sole power to decide.”

Not only does the Church need the revival that flows from prayer, fasting, and confession; the world needs it more.

Revival is an inside job. It relates to Christians. It is the renewal of the Church.

But revival leads to effective evangelism just as surely as the rising sun brings the day.

Evangelism, personal and mass, gains new interest and power when “the fountains of the deep” are broken up.

Key 73 began last January with high hopes. Much good has been done; but the vision has been far from full realization.

Many reasons for limited success may be given. One would be the barrage of criticism from those who apparently would rather see nothing done than anything attempted in a new way.

But might not another reason be that we have tried to have fruit without giving first attention to the root? Evangelism is effective to the degree it is backed by revival, renewal, fresh anointing, and the all-powerful and pervasive working of the Holy Spirit.

Prayer and fasting is not a gimmick. We are beyond the stage where gadgetry will help. Nothing less than reality can break the defenses carnal hearts put up against the gospel.

So let no one pass off this matter lightly. The proclamation is clear and timely. The call is urgent. The year 1974 cannot fail to be a good one if its first days are passed in fasting and prayer. □

THE GIFT

By Betty Martin
Tulsa, Okla.

Leaving a huge cloud of black smoke behind us, the big jet banked toward the south and we were on our way. Destination? Kansas City, Mo., and the Mid-Quadrennial Conference on Evangelism.

As the "Fasten your seat belt" lights were turned off, I slipped my hand into my husband's and said, "Merry Christmas, honey."

"Happy birthday, dear," was his reply.

Ordinarily I might not appreciate being reminded of having a birthday just two days earlier, but this was one time I was glad I had not quit having birthdays.

It had all started back in November when we were trying to decide how we could possibly afford to attend the Conference on Evangelism.

Within the last year our 12-year-old had fallen while ice-skating and had lost a front tooth.

Then our 14-year-old son decided to grow seven inches in four months.

We appreciated the fact that he was a growing, healthy boy, but for some reason our income was not growing as rapidly as he was.

Our first reaction to the Conference on Evangelism was that this time we would not be able to attend.

But somehow we could not escape the need of going.

Christmas! Perhaps that could be the answer. What better gift could we give each other?

Shopping was simple. All I needed for my husband was a gift-wrapped brochure of a motel. His gift to me was easy to find. Just some pictures of food (since I love

to eat).

But it was the spiritual food we were looking forward to, and for three glorious days we feasted on it.

As in any meal, the appetizer—of music, inspiration of the crowd, and the thrill of meeting old friends—could only whet our appetites for the main course.

What I thought was the main course turned out to be a full meal. The different speakers underscored our needs as individuals and as a church.

They pointed out our need of *individual* soul winning, involvement, witnessing, and our lack of prayer.

At times the main course became so heavy I could feel indigestion. But instead of reaching for "Tums for the tummy," I faced facts. What I felt was conviction.

Dr. Jenkins told how Christians in Korea gather at the church to pray every day at 5 a.m., except in the summer; then they come at 4 a.m.

They have no heat in the church—no pews—they just kneel on mats.

I could not help but think of our warm, carpeted church and wonder why I do so little.

Dr. James Kennedy, of Fort Lauderdale, Fla., told how the laymen in his church have been trained to lead people to Jesus Christ wherever they are. He pointed out that reading and training are not enough.

He used the illustration of learning to fly an airplane. No matter how many hours of training or how much knowledge one has in flying an airplane, he still cannot fly until he climbs into the cockpit, along with his instructor, and puts his training to use.

I thought of the conferences on

soul winning I had attended and the CST courses I had taken.

A cold sweat broke out upon my forehead when I realized that feeling inadequate was just an excuse. I needed to "climb into the cockpit," and with the help of the Holy Spirit start using my training. I accepted the challenge of Mark 1: 17, "And I will make you to become fishers of men."

During those days I enjoyed the workshops, the excitement of seeing old friends, blessed by the beautiful music, and challenged by each speaker.

But more than that happened. Through it all the Holy Spirit was talking to me. He was showing me things He wanted me to do. And as He spoke to me, I was willing. We had such sweet fellowship—even in an overcrowded auditorium.

All too soon it was over and we were flying high above the clouds with several feet of snow on the ground below.

My thoughts turned to what we had first planned to do with the money that had been given to us for Christmas. It would have been nice and we needed it. And what about my birthday? Why did my birthday always seem to come at times like this? But 50 years from now, what difference would it make?

With the challenge we had just received at the Conference on Evangelism, it could make a difference where some soul would spend eternity.

I slipped my hand into my husband's and said, "Merry Christmas, honey."

"Happy birthday," he whispered.

As our eyes met, we knew we would be looking forward to the Conference on Evangelism in 1974. □

OF PEOPLE AND PLACES

Rev. A. J. LOWN, minister of Thomas Memorial Church, London, England, has resigned pastoral duties. He has announced his availability to preach in revivals, camps, and conventions.

Rev. and Mrs. Lown have served in both England districts and are concluding a six-year pastorate in London. He may be contacted in care of Magnet Joinery Ltd., Keighley, Yorks, United Kingdom. □

THE ARLINGTON (VA.) CALVARY CHURCH celebrated its forty-fifth anniversary on November 25. The church was organized in 1928. Former pastors participated in the special services of the day.

An anniversary choir composed of members attending Calvary Church for over 25 years was a program feature. Historical films and slides of church activities were shown.

Calvary Church has grown from a small beginning to a present Sunday school average of 900. James Ahlemann is pastor; Jerome Hancock, minister of music and youth; and Ron Edens, minister of visitation outreach. □

THE EASTERN MICHIGAN DISTRICT held its fifth annual laymen's retreat at the Troy, Mich., Hilton Hotel. The retreat was directed by the district steering committee with Mr. and Mrs. Nelson Bradford serving as chairmen. Lee Shevell, vice-president of the Motorola Corp., Chicago, was speaker. The theme of the retreat was challenge, change, and commitment. □

PHOENIX ORANGEWOOD CHURCH gave special recognition to Mr. Paul Thomison for his outstanding achievement in Christian Service Training. He received his Certified Teacher's Award and his Certified

Sunday School Administration Award from Pastor Marion McKellips. Thomison has earned a total of 62 CST credits. Linda G. Diehl is CST director of the Orangewood Church. □

THE LAWRENCEVILLE, GA., CHURCH was recently organized by District Superintendent Jack H. Lee. He installed Rev. Jay R. Smith as pastor. The church has purchased facilities from the First United Methodist Church at a cost of \$72,500.

Twenty persons have already united with the church. In the first three Sundays, the worship service crowds averaged 43. □

"NASHVILLE CHRISTIAN SERVICES is a unique organization," says Dr. Harvey Hendershot, superintendent of the Tennessee District. "By *unique*," he continued, "I mean it is the only social service/mental health agency under the auspices of a Naza-

rene district in our denomination."

He explained, "Our bylaws call for 80 percent Nazarene members on our board of directors. We have a dynamic and committed group of Nazarene professional and business people on the board: pastors, medical doctors, professors, accountants, attorneys, insurance people, educators, and housewives."

One of the special services includes assistance to unwed mothers. A state license for placing children in foster care and approved adoptive homes was presented to Executive Director Jack Jamison. Since the opening day last summer, requests for individual, family, and marital counseling have been numerous.

Further information is available through Nashville Christian Services, Post Office Box 4641, Nashville, Tenn. 37216. □

REV. ALECK G. ULMET, superintendent of the Kentucky District, recently received the official Kentucky Colonel Certificate from the governor of Kentucky. The presentation was made by Rev. Joe Tyson. □

KARVAL, COLO., YOUTH sponsored a booth at the Lincoln County Fair, Hugo, Colo., last summer. Church teens manned the booth and distributed 100 American Bible Society Key 73 editions of *Good News for Modern Man* and 650 *Life Can Have Meaning* tracts.

Diane Trotter, member of the Karval NYPs, sang two religious numbers at the Colorado State Fair (4-H entertainment) in August. She previously had won a first place in the county 4-H talent contest. □

WEDDING ANNIVERSARIES

MR. AND MRS. THOMAS L. MARKS, members of the Marion (Ind.) Lincoln Boulevard Church, celebrated their fiftieth anniversary December 16. A reception in their honor was held at the Hillside Wesleyan Fellowship Center in Marion from 2 to 4 p.m. Mr. Marks served as Sunday school superintendent of the Anderson (Ind.) First Church for 14 years, and Mrs. Marks served as Sunday school teacher.

In 1955 the couple moved to Marion, Ind., to assume duties as caretakers at the district campground. They continued their service until retirement in 1970. They have assisted in the establishment of several churches.

Mr. Marks served as lay delegate to the General Assembly seven times and was a member of the board of trustees at Olivet Nazarene College, Kankakee, Ill., for several years. □

MR. AND MRS. RUFUS COLVIN, oldest members of the Petersburg, Ind., church, celebrated their seventy-fourth wedding anniversary on November 8. The couple live alone and take care of most of their own needs. They seldom miss church on Sunday and often are present for prayer meeting and revival services.

Both of the Colvins have been active in the work of the church for many years. Mrs. Colvin is often

called upon to give recitations and readings she has committed to memory. Their lives have proved a blessing to their church and community. □

Mr. and Mrs. Rufus Colvin



REV. AND MRS. E. D. MESSER, Galveston, Tex., will observe their sixty-fifth wedding anniversary on December 25. The Messers served pastorates in Texas, Kentucky, and Florida from 1920 until 1965, when they retired from the active ministry.

For a period of about six years, Rev. Messer worked at Headquarters in Kansas City as office secretary to General Secretary E. J. Fleming. While in the Kansas City area, Rev. Messer preached frequently in the downtown mission and on numerous occasions at churches in the greater Kansas City area. □

Rev. and Mrs. E. D. Messer



MR. AND MRS. SAMUEL AARON of Glen Fork, Ky., celebrated their fiftieth wedding anniversary at their home on November 4. Their church presented them a brass, floral centerpiece. Governor Wendell H. Ford sent a letter of congratulations.

The couple have two daughters, Mrs. Coolidge (Clarice) Grant, pastor's wife at Owensboro (Ky.) First Church; and Capt. Janice Aaron, USAF, San Antonio. Their grandson, Rev. Bobby Grant, pastors the Albany (Ky.) First Church. □

SOUTH AFRICAN ASSEMBLY HIGHLIGHTS

Dr. Bruce Taylor, district superintendent of the South African European District, sent the following telegram to Dr. Raymond Hurn, executive secretary of the Department of Home Missions, and Rev. David Whitelaw, South African Bible College principal, currently studying at Nazarene Theological Seminary:

Only superlatives describe attendance, enthusiasm, harmony, and victories of assembly with Dr. Coulter. Eleven thousand rand [each rand worth 1.495 American dollars], cash and pledges, was received for college in glorious college service. Thank God.

—B. T. Taylor

Dr. Taylor reported some of the assembly highlights were a net increase in membership of 125 for a total of 1,087, or a 13 percent increase.

Eighteen out of 26 churches showed a net increase in membership.

The amount raised for all purposes increased 12 percent.

Dr. Taylor will be in the United States in January to attend the Mid-quadrennial Evangelism Conference. He will also be accompanied by five South African pastors for this conference. Those attending will be Rev. Gideon Tredoux, Rev. John Marks, Rev. Albert J. Siebbeles, Rev. Christoffel Botha, and Rev. Jerry Jennings. □

Shown are Pastor James Krauss and Assistant Pastor Fred Bates IV, Highland, Mich., church, baptizing Janice Mann at Lake Shannon, Mich. In recent baptismal services, 54 converts have been baptized.





Day of organization for Manhattan church. Rev. Jack White addresses class of 46 people to be received as charter members.

MANHATTAN (NEW YORK CITY) CHURCH ORGANIZED

The Manhattan Church of the Nazarene was organized on Labor Day afternoon, September 3, in a very impressive service. Services which began in May have steadily moved ahead toward the 100 mark in regular attendance. Over 150

were present for the organizational service.

Shouts of victory arose when District Superintendent Rev. Jack H. White declared the Manhattan church to be an officially organized Church of the Nazarene and installed Rev. Paul Moore as first pastor. Rev. Moore then received 46 charter members, 34 by profession

of faith.

Dr. Raymond Hurn brought a challenging message to the new congregation. Dr. Hurn is the executive secretary of the Department of Home Missions, with offices in Kansas City.

The Manhattan project was made possible largely through a \$30,000 first-year gift from Pasadena (Calif.) First Church and Pastor Earl Lee. There are 1.5 million people living on this island.

Services are presently held in the Emmanuel Lutheran Church at 88th and Lexington; and Rev. Moore lives at 214 East 72nd Street, New York, N.Y. 10021. □

EAST NEW YORK ORGANIZED

The Calvary Church of the Nazarene (East New York) was organized on Sunday, July 29, with 12 charter members. The church is presently worshipping in rented quarters at 324 Remsen Avenue in Brooklyn. The pastor is Rev. Komar Singh.

This makes the seventh Nazarene church in Brooklyn. □



Pastor Manuel Chavier, New Bedford (Mass.) Portuguese Church is shown during a broadcast session for his program, "Songs in the Night." The program is aired weekly over WBSM from 10 to 11 p.m. on Sundays.

Rev. Chavier was recently honored by his congregation in recognition of his twenty-fifth anniversary as pastor. He has seen the church grow from a handful of people to a present Sunday school enrollment of 676. Church property and assets are evaluated at \$175,000.

Chavier has served as a leader in his community and in significant areas of responsibility on the district and general levels of the church. His congregation presented a three-week, expense-paid trip to Rev. and Mrs. Chavier for a visit to the Middle East. Mayor John A. Markey offered a citation to Rev. Chavier for ministering to thousands of troubled people through his broadcasts.

Rev. and Mrs. A. R. Aldrich were honored on August 12 by the Overland, Mo., church, where they are concluding 34 years of pastoral service. They started the church in a tent, progressed to a storefront building, and are presently occupying a property and facilities valued at \$350,000. A host of friends, relatives, and members presented a money tree of \$1,400 on the occasion, which also marked Rev. Aldrich's retirement. The couple have three children: Rev. Paul Aldrich, Cape Girardeau, Mo.; Rev. Robert Aldrich, Liberal, Kans.; and Mrs. Helen Schoenborn, Florissant, Mo.



**CHURCH DEDICATIONS,
1973**

WHITNEY (TEX.) FIRST CHURCH, newest church on the West Texas District, recently held a dedication service for its completed building. General Superintendent Orville W. Jenkins delivered the dedicatory message. The church started as a home missions project. By the time the building was completed, it was self-supporting.

The property is valued at approximately \$100,000. The building was constructed at a cost of \$55,000 and has an indebtedness of less than \$40,000. Rev. C. W. "Bill" Ray is pastor. □

THE DRUMHELLER, ALBERTA, CANADA, CHURCH held a dedication service for its new building October 28 with District Superintendent Herman L. G. Smith officiating. A capacity crowd attended. Representatives from three levels of government were present to bring greetings—Mr. Stan Schumaker, federal member; Mr. Gordon Taylor, provincial member; and Mr. E. A. Toshach, mayor of Drumheller. Rev. Elwyn A. Grobe is in his fifth year as pastor. He also serves on the city council. □

VALPARAISO (IND.) FIRST CHURCH recently dedicated a new parsonage. General Superintendent Orville W. Jenkins delivered the dedicatory address. Pastor Richard H. Leffel led the program. Nazarene song evangelist Richard Brooks sang. An open house followed the dedication ceremony. The new facility contains 2,500 square feet of space and is valued at \$70,000. It is a four-bedroom home located in the wooded Forrest Park addition of Valparaiso. □

**CHURCH LEADERS
ATTEND K.C. SEMINAR**

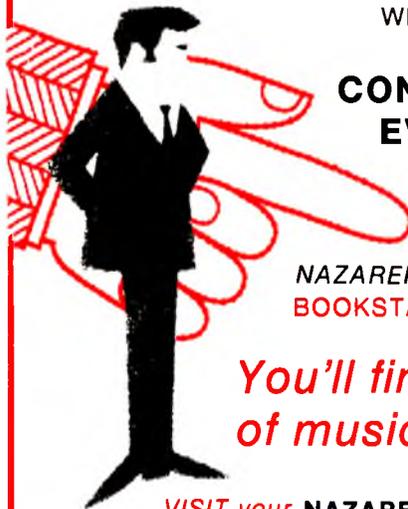
A Deferred Giving Seminar attended by Nazarene leaders was held October 26-27 at Kansas City. Conrad Teitell, counselor-at-law and lecturer, from New York City, was the featured speaker.

Participants included general superintendents, Nazarene college presidents and representatives, and members of the General Board serving on the finance committee and the investment committee.

Rev. Robert W. Crew, executive consultant, Division of Life Income Gifts & Bequests, arranged the seminar to inform church leaders of the many benefits available to individuals who plan their giving.

(Continued on page 27)

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○ Planned giving allows an individual to consider the financial security of his family at the same time he considers a gift to aid some area of Kingdom work. Planned giving allows a person to take full advantage of the charitable deductions allowed by law under both the income tax and estate tax laws. Even a planned gift has a cost to the donor. But the actual cost of a contribution will be substantially lower with proper planning.

○ The service offered will include guidance and information concerning estate planning, wills, life income gifts, trusts, gift annuities, bequests, and many other forms of charitable gifts. These gifts may provide many benefits to you, such as—

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 MONTGOMERY, CLYDE. (C) 2517 N. 12th St., Terre Haute, Ind. 47804
 MOOSHIAN, C. HELEN. (C) R. 7, Box 44, Westminster, Md. 21157
 MORRIS, CLYDE. (C) 5281 Ridge Cross Dr., Charleston, W.Va. 25312
 ♦MULLEN, DEVERNE. (C) 67 Wilstead, Newmarket, Ont., Canada
 ♦MYERS, HAROLD & MRS. (C) 575 Ferris, N.W., Grand Rapids, Mich. 49504
 ♦NEFF, LARRY & PATRICIA. (C) 625 N. Water St., Owosso, Mich. 48867
 ♦NELSON, CHARLES ED. & NORMADENE. (C) Box 241, Rogers, Ark. 72756
 NEUSCHWANGER, ALBERT. (C) c/o NPH*
 ♦NORRIS, ROY & LILLY ANNE. (C) c/o NPH*
 NORTON, JOE. (C) Box 143, Hamlin, Tex. 79520
 O'BRYANT, W. GARY. (R) 101 N. Maple Ave., Wilmore, Ky. 40390 (full-time)
 ♦OLIVER, RICHARD G. (C) 6328 Iroquois Dr., North Little Rock, Ark. 72116
 OVERTON, WM. D. (C) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097
 ♦OYLER, CALVIN G. (C) 605 S. Hydraulic, Wichita, Kans. 67211
 PAINE, THOMAS P. (C) 1951 S. Garfield Ave., Monterey Park, Calif. 91754
 PALMER, JAMES E. (C) 802 Stewart Dr., New Castle, Ind. 47362
 ♦PARR, PAUL G., & THE SONGMASTERS. (C) Box 855, Decatur, Ill. 62525
 ♦PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH*
 PATTERSON, ALEX B. (R) 33520 Marshall Rd., Abbotsford, B.C., Canada
 PECK, W. A. (C) R. 2, Box 65A, Malden, Mo. 63863
 PFEIFER, DON. (C) R. 7, Box 7, Chillicothe, Ohio 45601
 PHILLIPS, GENE E. (C) R. 2, Griggsville, Ill. 62340
 ♦PIERCE, BOYCE & CATHERINE. (C) R. 4, Danville, Ill. 61832
 ♦POOLE, JOHN WESLEY & MRS. (C) R. 5 Leighton Rd., Augusta, Me. 04330
 ♦POWELL, CURTICE L. (C) 2010 London Dr., Mansfield, Ohio 44805
 POWELL, FRANK. (C) P.O. Box 222, Oskaloosa, Ia. 52577
 PRATT, G. EMERY. (C) R.F.D. 2, Waldoboro, Me. 04572
 PRENTICE, CARL & ETHEL. (C) Evangelist & Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008
 PRESSLER, IRVEN. (C) 411 S. Michigan Ave., Bradley, Ill. 60915
 PRICE, JACK L. (C) Box 284, Corning, Ark. 72422
 PRICE, JOHN. (C) (Van Buren, Ark.) c/o NPH*
 ♦QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809
 ♦RAKER, W. C. & MARY. (C) Box 106, Lewistown, Ill. 61542
 RAYCROFT, R. N. (C) c/o NPH*
 REEDY, J. C. (C) 449 Breesee Ave., Bourbonnais, Ill. 60914
 ♦RICHARDS, LARRY & PHYLLIS (COULTER). (R) 1735 Dawson St., Indianapolis, Ind. 46203 (full-time)
 RIST, LEONARD O. (C) 3544 Brookgrove Dr., Grove City, Ohio 43123
 ♦ROBISON, ROBERT, & WIFE. (C) Heaters, W. Va. 26627
 RODGERS, CLYDE B. (R) 505 Lester Ave., Nashville, Tenn. 37210 (full-time)
 ROEDEL, BERNEICE L. (R) 423 E. Maple St., Boonville, Ind. 47801
 ROTHWELL, MEL-THOMAS. (R) 2108 Alexander Ln., Bethany, Okla. 73008
 RUSHING, KEN & EDNA. (R) 3621 N.W. 97th St., Miami, Fla. 33147
 RUTHERFORD, BOB. (C) R. 1, Lynchburg, Tenn. 37352
 RUTHERFORD, STEPHEN. (R) Box 204, La Vergne, Tenn. 37086 (full-time)
 SANDERS, RUFUS. (C) c/o NPH*
 SANDO, CLIFFORD A. (C) 261 S. Small Ave., Kankakee, Ill. 60901
 ♦SAY FAMILY. (C) 1515 Pinelake Dr., Orlando, Fla. 32808
 ♦SCHLANG, NEIL. (C) 542 N. Crest Rd., Chattanooga, Tenn. 37404
 SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221
 SCHRIBER, GEORGE. (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
 SCHULTZ, ROYAL G. (C) R. 6, Box 277A, El Dorado, Ark. 71730
 SCOTT, WILLIS R. (C) 8041 Ruble Ave., Louisville, Ohio 44641
 ♦SERROTT, CLYDE. (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312
 SEXTON, ARNOLD (DOC) & GARNETT. (C) 2809 S. 29th St., Ashland, Ky. 41101
 ♦SHARP, CHARLES & FAMILY. (C) Rte. 1, Lyons, Mich. 48851
 SHARPLES, J. J. & MRS. (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)
 SHELTON, TRUEMAN. (C) 6700 24th St., Rio Linda, Calif. 95673
 SHUMAKE, C. E. (C) Box 4536, Nashville, Tenn. 37216
 SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117
 ♦SLACK, DOUGLAS. (C) 424 Lincoln St., Rising Sun, Ind. 47040
 SMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003
 SMITH, HOWARD M. (C) R. 1, Box 87-B, Jacksonville, Ark. 72076
 ♦SMITH, OTTIS E., JR., & MARGUERITE. (C) 60 Grant St., Tidiloute, Pa. 16351
 SMITH, PAUL R. (C) 242 Chapman Ave., Spencer, W. Va. 25276
 SNELENBERGER, L. B. (C) 4105 N. Garfield, 51, Loveland, Colo. 80537
 ♦SNEELGROVE, H. G. (C) 1906 Keystone Ave., Albany, Ga. 31705
 SNOW, DONALD E. (C) 53 Bayliss, S.W., Grand Rapids, Mich. 49507
 ♦SPARKS, ASA & MRS. (C) 91 Lester Ave., Nashville, Tenn. 37210
 ♦SPARKS, JONATHAN & PAULA. (C) Box 462, La Vergne, Tenn. 37086
 STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008
 ♦STARK, EDDIE G. & MARGARET. (C) 6906 N.W. 36th, Bethany, Okla. 73008
 STARNES, SAM L. (C) 448 S. Prairie, Bradley, Ill. 60915
 STEPHENS, KEN. (C) Box 24537, Dallas, Tex. 75224
 ♦STOCKER, W. G. (C) 1421 14th Ave., N.W., Rochester, Minn. 55901
 STONE GOSPEL SINGING FAMILY. (R) R. 2, Box 386, Spooner, Wis. 54801
 STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503
 SWANSON, ROBERT L. (C) Box 274, Bethany, Okla. 73008
 SWEARENGEN, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914
 TAYLOR, EMMETT E. (C) c/o NPH*
 TAYLOR, ROBERT W. (C) 4501 Croftshire Dr., Dayton, Ohio 45440
 TEASDALE, ELLIS L. (C) 3205 Pleasantwood Ct., N. Elkhart, Ind. 46514
 THOMAS, FRED. (C) c/o NPH*
 THOMAS, J. MELTON. (C) Box 682, Mt. Vernon, Ohio 43050
 THOMPSON, GENEVIEVE. (C) Prophecy, Craig, Mo. 64437
 ♦THOMPSON, L. DEAN. (C) 715 W. Cedar, Girard, Kans. 66743
 TOEPPER, PAUL. (C) Box 146, Petersburg, Tex. 79250
 TOMPKINS, JOE LEE & MRS. (C) Box 297, McCrory, Ark. 72101
 TRIPP, HOWARD M. (C) c/o NPH*
 TUCKER, RALPH, JR. (C) c/o NPH*
 UNDERWOOD, G. F. & MRS. (R) 150 Shady Lane Circle Ct., Warren, Ohio 44483 (full-time)
 VANDERBUSH, HENRY AND RHONDA. (C) Bushnell, S.D. 57011
 VANDERPOOL, WILFORD N. (C) 1188 Kottlinger Dr., Pleasanton, Calif. 94566
 VENNUM, EARLE W. & ELIZABETH. (C) Evangelists, 606 Ellen Dr., Goodlettsville, Tenn. 37072
 WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115
 WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228
 WALKER, LAWRENCE C. (C) c/o NPH*
 ♦WALLACE, J. C. & MRS. (C) 2108 Bridlewood Dr., Louisville, Ky. 40299
 ♦WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901
 ♦WARNE, RAY E. & VIOLET. (C) Box 333, Dillonvale, Ohio 43917
 ♦WESTS, THE SINGING. (C) 910 Carlisle St., Colorado Springs, Colo. 80907
 ♦WHISLER, JOHN. (C) 404 N. Francis, Carthage, Mo. 64836
 WHITED, CURTIS. (C) 419 N. Eign, Bolivar, Mo. 65613
 ♦WHITTINGTON, C. C. & HELEN. (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110
 WILKINSON TRIO. (R) 2840 18th St., Columbus, Ind. 47201
 ♦WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
 WILSON, ROBERT J. (R) R. 1, Lexington, Ala. 35648
 WISE, F. FRANKLIN. (R) 451 Blanchette Ave., Bourbonnais, Ill. 60914
 WOLPE, JOSEPH P. (C) 5130 Magnolia Ave., Riverside, Calif. 92506
 WRIGHT FAMILY SINGERS. (C) P.O. Box 430, Waynesboro, Va. 22980
 WYLLIE, CHARLES. (C) 1217 Fuller, Winfield, Kans. 67156
 WYRICK, DENNIS. (C) 603 Reed Dr., Frankfort, Ky. 40601
 ♦YOKUM, BEATRICE. (C) 309 W. Jackson, Medford, Ore. 97501
 ♦ZIMMERLEE, DON & JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031

JANUARY SLATE

(As reported to Visual Art Department)

- ANDREWS: Oregon, Ill., Jan. 29—Feb. 3
 BATTIN: Georgetown, Guyana, S.A., Jan. 8—Feb. 3
 BERTOLET: Ft. Myers, Fla. (1st), Jan. 15-20; St. Croix, V.I., Jan. 22—Feb. 3
 BOND: Danville, Ill. (1st), Jan. 1-5; Bartlesville, Okla. (1st), Jan. 11-13; Ludington, Mich., Jan. 15-20; Fairborn, Ohio (Wrightview), Jan. 22-27; Stow, Ohio, Jan. 29—Feb. 3
 BOWMAN: Alum Creek, W.Va., Jan. 14-20
 BYERS: Clarion, Ia., Jan. 29—Feb. 3
 CANFIELD: Santa Paula, Calif., Jan. 27—Feb. 3
 CHAMBERS: Birmingham, Ala. (Tarrant), Jan. 14-20; Oklahoma City, Okla. (Trinity), Jan. 21-27; S.W. Ohio Dist. Cru., Jan. 28—Feb. 3
 CLARK: Spencerville, Ohio, Jan. 8-13; Brunswick, Ohio, Jan. 15-20; Longwood, Fla., Jan. 22-27; Sebring, Fla., Jan. 29—Feb. 3
 CLIFT: Colton, Calif. (1st), Jan. 6-13; Apple Valley, Calif., Jan. 15-20
 COOK: St. Augustine, Fla. (1st), Jan. 11-20
 COX: Shelby, N.C. (Wes.), Dec. 30—Jan. 6; Brooksville, Fla. (Wes. Camp), Jan. 10-20; Jacksonville, Fla., Jan. 22-27
 CRANE: Charleston, W.Va. (Northside), Jan. 7-13; Charleston, W.Va. (Nitro), Jan. 14-20; Mannington, W.Va., Jan. 21-27; Weirton, W.Va. (1st), Jan. 28—Feb. 3
 CREWS: Chanute, Kans., Jan. 13-20
 DARNELL: Ethridge, Tenn., Dec. 31—Jan. 6; Canton, Ill., Jan. 10-20; Albany, Ohio, Jan. 24—Feb. 3
 DISHON: Lake Wales, Fla. (1st), Jan. 28—Feb. 3
 DUNNINGTON: Centerville, Ia., Jan. 4-6; Hutchinson, Kans. (1st), Jan. 23-27
 ELLINGSON: Wagoner, Okla., Jan. 7-13; Bossier City, La. (1st), Jan. 18-20; Shreveport, La. (1st), Jan. 25-27
 ELLWANGER: Taylorville, Ill. (1st), Jan. 22-27; Independence, Mo. (Trinity), Jan. 29—Feb. 3
 EMSLEY: Lutkin, Tex., Jan. 29—Feb. 3
 FILES & ADAMS: Washington, N.J., Jan. 2-6; Chestertown, Md., Jan. 8-13; Easton, Md., Jan. 15-20; Huntingdon, Pa., Jan. 30—Feb. 3
 FINE: Mid-America Holy Land Tour, Jan. 14-23; Osawatimie, Kans., Jan. 25-27
 FISHER: Alameda, Calif., Jan. 8-13; Barstow, Calif. (1st), Jan. 15-20; San Jose, Calif. (Central), Jan. 22-27; Hawthorne, Calif. (1st), Jan. 29—Feb. 3
 FORD, NORMAN: Belle Glade, Fla., Jan. 6-13; Okeechobee, Fla., Jan. 18-27
 FORTNER: Hamburg, Ill. (Bellvue Comm.), Jan. 14-40; Olivel, Ill., Jan. 28—Feb. 3

GAWTHORP: Georgetown, Ill. (1st), Jan. 22-27; Glasgow, Ky. (1st), Jan. 29—Feb. 3
 GILLESPIE: Farmland, Ind. (Olive Br. Christian), Jan. 6-20
 GORMANS, SINGING: Shelbyville, Ky., Jan. 2-6
 GRAVVAT: Carmichael, Calif. (Madison Ave.), Dec. 30—Jan. 6; Mojave, Calif., Jan. 7-13; Payson, Ariz., Jan. 20-27
 GREEN, JAMES: Ft. Wayne, Ind. (Lake Ave.), Jan. 2-6; Akron, Ohio, Jan. 16-20; St. Louis, Mo. (S.W.), Jan. 22-27; Cleveland, Miss., Jan. 29—Feb. 3
 GRIMSHAW: Denver, Colo. (Littleton), Jan. 11-13; Redwood City, Calif., Jan. 29—Feb. 3
 GRINDLEYS, SINGING: Blissfield, Mich. (Un. Br.), Jan. 13-20
 HAPPINESS SINGERS: Concert Tour, Ind., Jan. 2-6; Concert Tour, Ala., Fla., Ga., Jan. 22—Feb. 10
 HEASLEY: Fairfax, Okla., Jan. 22-27
 HOLCOMB: Seneca, S.C., Jan. 13-20; Charleston, S.C. (1st), Jan. 21-27; Myrtle Beach, S.C. (1st), Jan. 28—Feb. 3
 HOLLEY: Trilla, Ill. (Meth.), Jan. 2-13; Montrose, Ga. (St. John), Jan. 15-20; Stonington, Ill., Jan. 29—Feb. 3
 HOLLOWAY: Carlville, Ill. (1st), Jan. 10-13; Baltimore, Md. (Hallmark), Jan. 18-20; Manassas, Va., Jan. 30—Feb. 3
 HUNDLEY, EDW.: Fayette, Ohio (1st), Jan. 4-13; Dayton, Ky. (1st), Jan. 25—Feb. 3
 IRWIN: Tullahoma, Tenn. (Mt. Vernon), Jan. 8-13; Shelbyville, Tenn., Jan. 14-20; Ft. Mill, S.C., Jan. 22-27; Anna, Ill., Jan. 29—Feb. 3
 JANTZ: Enid, Okla. (Westside Wes.), Jan. 1-6; Dewey, Okla. (1st), Jan. 14-20; Carlsbad, N.M. (Church St.), Jan. 29—Feb. 3
 JONES: Cherryville, N.C., Jan. 1-6; Tampa, Fla. (Grace), Jan. 15-20; Ft. Lauderdale, Fla. (Manor), Jan. 22-27; Jacksonville, Fla. (Univ. Blvd.), Jan. 28—Feb. 24
 LANIER, JOHN: Monroe, Ind. (Friends), Jan. 2-13; Pleasant Mills, Ind. (Un. Meth.), Jan. 16-27; Fairmount, Ind. (Comm.), Jan. 30—Feb. 10
 LASSELL: Mahaffey, Pa., Dec. 28—Jan. 6; Bossier City, La. (South), Jan. 8-13; Indianapolis, Ind. (Southport), Jan. 14-20; Evert, Mich., Jan. 22-27
 LAW: Hamilton, Ohio, Jan. 13-20; Hutchinson, Kans. (Peniel), Jan. 22-27; Stuart, Okla. (Friendship), Jan. 28—Feb. 3
 LAXSON: Hutchinson, Kans. (Bethany), Jan. 15-20; Sac-

ramento Dist. Conv., Jan. 22—Feb. 3
 LECKRONE: Sebring, Fla. (1st), Jan. 29—Feb. 3
 LESTER: Jacksonville, Tex. (Mt. Hope), Jan. 6-13; Henderson, Tex., Jan. 15-20; Bixby, Miss. (1st), Jan. 22-27; Baytown, Tex. (1st), Jan. 29—Feb. 3
 MANLEY: Middletown, Ohio, Jan. 11-13; Richmond, Va. (Southside), Jan. 15-20; Mt. Vernon, Ohio (1st), Jan. 22-27; Cheyenne, Wyo. (Grace), Jan. 29—Feb. 3
 MANNING: Charleston, W. Va. (Valley Grove), Jan. 21-27; Seth, W. Va., Jan. 28—Feb. 3
 MARTIN, DICK: Walnut Creek, Calif., Jan. 8-13; Sacramento, Calif. (1st), Jan. 16-20; Berkeley, Calif., Jan. 22-27
 MARTIN, PAUL: Agana, Guam, Jan. 1-6; Long Beach, Calif. (Bixby Knolls), Jan. 8-13; North Little Rock, Ark. (1st), Jan. 15-20; Hollywood, Fla., Jan. 22-27; St. Petersburg, Fla. (1st), Jan. 29—Feb. 3
 MCWHIRTER: Charleston, W. Va. (Capital View), Jan. 13-20; Vallejo, Calif., Jan. 27—Feb. 3
 MONTGOMERY: Carbon, Ind., Jan. 25—Feb. 3
 MULLEN: Halifax, N.S. (Wes.), Jan. 7-13; Dartmouth, N.S., Jan. 14-20; Trenton, N.S., Jan. 21-27
 MYERS: Sandusky, Mich., Jan. 2-6; Flint, Mich. (East), Jan. 8-13; Ann Arbor, Mich., Jan. 15-20; Lincoln Park, Mich., Jan. 22-27; Westland, Mich. (Elmwood), Jan. 29—Feb. 3
 NEFF: St. Paris, Ohio (Missionary), Jan. 15-20
 NEUSCHWANGER: Edmond, Okla. (Waterloo), Jan. 14-20; Benton, Ark. (1st), Jan. 21-27; Cimarron, Kans., Jan. 28—Feb. 3
 OVERTON: Orlando, Fla. (1st), Jan. 20-27
 PARR: Newton, Ia. (1st), Jan. 4-6
 PHILLIPS: Franklin Furnace, Ohio (Plymouth Hgts.), Dec. 30—Jan. 6; Barbados, Jan. 7-13; Rushville, Ill., Jan. 15-20; Deep River, Ia., Jan. 22-27; Urbana, Ill. (Faith), Jan. 29—Feb. 3
 PIERCE: Pensacola, Fla., Jan. 29—Feb. 3
 QUALLS: Loveland, Ohio, Jan. 1-6; Hollywood, Fla. (1st), Jan. 22-27
 RAKER: Avondale, Ariz., Jan. 7-13; Blythe, Calif., Jan. 21; Baldwin Park, Calif., Jan. 23-27
 RAYCROFT: Bartow, Fla., Jan. 8-13
 ROTHWELL: Port Huron, Mich., Jan. 18-20
 RUTHERFORD, STEPHEN: Kingsport, Tenn. (Calvary), Dec. 30—Jan. 6; Bristol, Va. (Brentwood), Jan. 13-20; Tullahoma, Tenn. (Westside), Jan. 27—Feb. 3

SCHULTZ: Minden, La., Jan. 21-27; Kenner, La. (1st), Jan. 28—Feb. 3
 SHARPLES: Olivehurst, Calif. (1st), Jan. 13-20; Vancouver, Wash. (4th Plain), Jan. 28—Feb. 3
 SHUMAKE: Ashland City, Tenn., Jan. 9-13
 SMITH, OTTIS: Chesterton, Ind., Jan. 1-6; Langdale, Ala., Jan. 15-20; North Miami, Fla., Jan. 22-27; Erma, N.J. (Wes.), Jan. 29—Feb. 3
 SNOW: Albany, Ind., Jan. 1-6; Plant City, Fla., Jan. 22-27
 SPARKS, ASA: Logan, W. Va. (1st), Jan. 27—Feb. 3
 STAFFORD: Logansport, Ind., Jan. 7-13; Conneaut, Ohio (Wes. Meth.), Jan. 17-27; Greensburg, Ind., Jan. 28—Feb. 3
 STARK: Neosho, Mo., Jan. 4-6; Columbus, Ohio (Whitehall), Jan. 11-13; Bethany, Okla. (Overholser), Jan. 25-27; Moore, Okla., Jan. 28—Feb. 3
 STONE: Menomonia, Wis. (Forrest Center), Jan.
 STRICKLAND: Zanesville, Ohio (Northside), Jan. 15-20; Anderson, Ind. (38th St.), Jan. 22-27; East Liverpool, Ohio (LaCroft), Jan. 29—Feb. 3
 SWEARENGEN: Kankakee, Ill. (Westbrook), Jan. 22-27; New Albany, Ind. (East Side), Jan. 29—Feb. 3
 TAYLOR, E. E.: Claremore, Okla. (1st), Jan. 15-20; Corpus Christi, Tex. (Arlington Hgts.), Jan. 22-27; Lewisville, Tex., Jan. 29—Feb. 3
 TAYLOR, ROBERT: Dayton, Ohio (Drexel), Jan. 15-20; Northridge, Ohio, Jan. 22-27; Vandalia, Ohio, Jan. 28—Feb. 3
 THOMAS, J. MELTON: Mt. Gilead, Ohio (N. Woodbury Wes.), Jan. 1-6; Monroe, Okla., Jan. 15-20; Lancaster, Ohio, Jan. 22-27; Elkins, W. Va., Jan. 29—Feb. 3
 TOMPKINS: North Little Rock, Ark. (Rose City), Dec. 31—Jan. 6; Mountain Grove, Mo. (1st), Jan. 29—Feb. 3
 TRIPP: Tuscaloosa, Ala. (Alberta), Jan. 29—Feb. 3
 VANDERBUSH: Pinellas Park, Fla. (Wes.), Jan. 2-13; Brooksville, Fla. (Wes. Camp), Jan. 14-20; Brooksville, Fla., Jan. 27—Feb. 3
 WALLACE: Brandenburg, Ky., Jan. 29—Feb. 3
 WARD: Crowley, La. (1st), Jan. 20-27; Cleveland, Miss. (Davis Chapel), Jan. 29—Feb. 3
 WILLIAMS: Houston, Tex. (Northshore), Jan. 6-13
 WYRICK: Fayetteville, N.C., Jan. 1-6; Columbia, S.C. (1st), Jan. 15-20; Orangeburg, S.C. (Mem.), Jan. 22-27; Winter Haven, Fla. (1st), Jan. 29—Feb. 3
 ZIMMERLEE: Elizabethtown, Ky. (1st), Jan. 15-20; Sullivan, Mo., Jan. 29—Feb. 3

Miami Florida 1974

THIRD INTERNATIONAL NAZARENE LAYMEN'S CONFERENCE
 August 13 Through Sunday Noon, August 18

Make Plans Now to Attend

District Superintendent David Iglesias, Latin East District, worked with Pastor Dick Clifford, East Wareham (Mass.) Emmanuel Church; and Mr. Manuel Perez, a local layman, in a special summer ministry. The trio (sponsored by the local church) concentrated their witness on Spanish-speaking men who work seasonally in the area with cranberries. Spanish New Testaments and Bible literature were distributed. Several sought the Lord and testified to definite decisions. One was baptized. Mr. Perez has led the follow-up.



HAPPENING

CHURCH SCHOOLS

HAPPENING

Norman J. Brown reporter

Contrary to general assumption, recent information indicates that our larger churches are among our fastest growing. Following are the 25 largest Nazarene Sunday schools in average attendance and enrollment:*

| | | | |
|------------------------------------|-----|---------------------------------------|-------|
| 5. Nashville First (Tenn.) | 937 | 4. Denver First (Colo.) | 1,991 |
| 6. Portage First (Ind.) | 791 | 5. Pasadena First (Calif.) | 1,813 |
| 7. Arlington Calvary (Va.) | 730 | 6. Salem First (Ore.) | 1,618 |
| 8. Nampa First (Ida.) | 726 | 7. Nashville First (Tenn.) | 1,542 |
| 9. Nampa College (Ida.) | 725 | 8. Nampa First (Ida.) | 1,501 |
| 10. Tidewater Central (Va.) | 719 | 9. St. Louis Ferguson (Mo.) | 1,491 |
| 11. Salem First (Ore.) | 714 | 10. Arlington Calvary (Va.) | 1,451 |
| 12. St. Louis Ferguson (Mo.) | 703 | 11. Canton First (Ohio) | 1,403 |
| 13. Wichita First (Kans.) | 659 | 12. Tidewater Central (Va.) | 1,400 |
| 14. Kankakee College (Ill.) | 651 | 13. Colorado Springs First (Colo.) | 1,340 |
| 15. Midway City (Calif.) | 630 | 14. Bethany Jernigan Memorial (Okla.) | 1,337 |
| 16. South Charleston First (W.Va.) | 601 | 15. Nampa College (Ida.) | 1,315 |
| 17. Battle Creek Pennfield (Mich.) | 573 | 16. Battle Creek Pennfield (Mich.) | 1,308 |
| 18. Portland First (Ore.) | 561 | 17. Xenia First (Ohio) | 1,299 |
| 19. Overland Park Antioch (Kans.) | 557 | 18. Kankakee College (Ill.) | 1,283 |
| 20. Canton First (Ohio) | 556 | 19. Midway City (Calif.) | 1,270 |
| 21. Seymour First (Ind.) | 550 | 20. South Charleston First (W.Va.) | 1,224 |
| 22. Colorado Springs First (Colo.) | 537 | 21. Sterling First (Ill.) | 1,189 |
| 23. Brandon First (Fla.) | 511 | 22. Charleston Davis Creek (W.Va.) | 1,166 |
| 24. Ashland First (Ky.) | 506 | 23. Oklahoma City Trinity (Okla.) | 1,153 |
| 25. Indianapolis West Side (Ind.) | 496 | 24. Fairborn Wrightview (Ohio) | 1,149 |
| | | 25. Bradenton First (Fla.) | 1,148 |

*Statistics taken from 1973 District Minutes.

Attendance

| | |
|------------------------------|-------|
| 1. Bethany First (Okla.) | 1,558 |
| 2. Denver First (Colo.) | 1,275 |
| 3. Pasadena First (Calif.) | 1,122 |
| 4. Long Beach First (Calif.) | 1,000 |

Enrollment

| | |
|------------------------------|-------|
| 1. Bethany First (Okla.) | 2,450 |
| 2. Portage First (Ind.) | 2,257 |
| 3. Long Beach First (Calif.) | 2,103 |

(Continued from page 23)

All of the programs authorized under present tax laws are now

available to Nazarenes through the "Horizons Planned Giving Programs." □

Pictured (l. to r.) at the head table are Dr. Gordon T. Olsen, finance committee; General Superintendent V. H. Lewis; Rev. Robert W. Crew, executive consultant; Mr. Conrad Teitell, attorney and speaker; General Superintendent Eugene L. Stowe.



In a recent evangelism clinic conducted on the Northwestern Illinois District, 26 trainees received instruction from 17 trainers from the Central Ohio District. In three days of calling, 26 persons made a profession of faith.



HAARLEM CHURCH DEDICATION

The Haarlem, Holland, Church of the Nazarene was dedicated September 15, and since that time the people of our first church in Holland are enjoying one of the finest church facilities in that country.

Rev. and Mrs. Dowie Swarth of Altadena, Calif., participated in the dedication service of this church in the homeland of Rev. Swarth. Mrs. Swarth was privileged to cut the ribbon, and Rev. Swarth declared, "This building, to be known as the Kerk van de Nazarener, is now open to the service of God, the local congregation, and to the service of men everywhere." Attendance was well beyond the 300 capacity of the building.

Rev. Swarth brought a message in the Dutch language; and Rev. Murray Pallett, district superintendent of the Northwest European District, brought the dedicatory message.

The temporary chapel in which the Haarlem congregation had been meeting will now be moved to Zaandam, where a new work will be started.

Property has been found for the erection of the temporary chapel but \$50,000 is needed immediately to secure this property. This is an approved 10 percent missionary giving special. Those who would wish to participate in expanding



Rev. Dowie Swarth seated in the interior of the Haarlem church.

the work in Holland from this encouraging beginning may send their contribution to Dr. Norman O. Miller, general treasurer, Church of the Nazarene, and indicate that it is for the Zaandam project, a 10 percent missionary special. □



Exterior of the Haarlem church

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Mrs. Willard Andersen received a plaque from Rudy Huber, Sunday school superintendent of the Vancouver (Wash.) Hillcrest Church, in recognition of 57 years as Sunday school teacher. She has taught 53 years in the Kindergarten Department. Rev. Willard P. Andersen, husband, is standing beside Mrs. Andersen, and Pastor Harry L. Evans is shown at far right.



Dr. Don Whitsett, seated, member of Bethany (Okla.) First Church and professor in the College of Dentistry, University of Oklahoma, was the guest lecturer at the Naval Graduate Dental School at Bethesda, Md. His lecture and demonstration was video-taped for future use by the navy.



NEW KENTUCKY CHURCH SOARS IN THE SUMMER

The Bowling Green Grace Church of the Nazarene lost no time in implementing the denominational Sunday school slogan of "Soaring in the Summer."

Organized May 20 with 55 charter members, the home mission church is now averaging 130 in Sunday school attendance, according to District Superintendent Dean Baldwin and the pastor, Rev. Jerry Cline. □



"Showers of Blessing" PROGRAM SCHEDULE

Dr. William Fisher

December 23—"Christmas Unlimited!"

December 30—"A Funeral for Dead Gods"

ANNOUNCEMENTS

Anyone knowing of servicemen stationed in or near Frankfurt, West Germany, are asked to send the names and addresses to Rev. Tom Findlay, pastor of the American Congregation, Church of the Nazarene, 6000 Frankfurt/Main, Hugel Strasse 143, West Germany. Pastor Findlay's phone is 0611-524184. He will be glad to make contact.

RECOMMENDATIONS

Rev. Vearl Fisher of Sparks, Nev., is entering the evangelistic field. I would recommend him to any of our churches. Contact him at the Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141.—I. F. Younger, Nevada-Utah district superintendent.

Rev. R. B. Kelly of Bethany, Okla., has recently entered the field of evangelism after serving as a very successful pastor for many years. Contact him at 4786 N. Donald, Bethany, Okla. 73008.—Wendell O. Paris, Southeast Oklahoma district superintendent.

MOVING MINISTERS

- Howard Baker** from evangelism to Greensburg, Ind.
J. D. Cordell from Ames, Ia., to Osseo, Minn.
Billy D. Crane from associate at Parkersburg (W.Va.) First to evangelism.
Cecil M. Geiger from Caroline, Alberta, Canada, to Calgary (Alberta, Canada) South.
Francis D. Ketter from Royersford, Pa., to Topeka (Kans.) First.
Eugene L. Mingus from Shenandoah, Ia., to Denver Edgemont.
Alvin V. Orchard from Milford, Ill., to Valley City, N.D.
John E. Powell from Excelsior Springs, Mo., to Charleston (S.C.) Calvary.
Edwin L. Retter from Mahomet, Ill., to Jerseyville, Ill.
Carl D. Selfridge from Ironton, Mo., to Carl Junction, Mo.
Gary F. Skagerberg from associate to Castle Rock, Wash.
W. O. Thomas from Farmington, Ark., to Nowata, Okla.
J. Edmund Turnock from Seneca Falls, N.Y., to Brooksville, Fla.

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1974 POINT MENT CALENDAR

Features 12 (plus cover) original paintings of Bible scenes. On opposite pages monthly calendars are designed with ample write-in space for appointments, and inspirational thoughts with scripture references. Back cover is for listing special events and phone numbers. Spiral binding allows pages to lie flat or be turned under. Punched, should hanging be preferred. 9 3/4" x 16". Anyone with a busy schedule will appreciate this handy calendar.

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MISS PHYLLIS McNEIL (on furlough), c/o Harold McNeil, 308 S. 12th, Hiawatha, Kans. 66434. Phone (913) 742-2852.
MISS MARY MEIGHAN, P.O. Box 2, Acornhoek 1360, E. Transvaal, Republic of South Africa
DR. & MRS. JACK PATTON, Nazarene Mission, P.O. Box 456, Mt. Hagen, Papua New Guinea
REV. & MRS. CHARLES ROBERTS, Casilla 917, Arica, Chile, South America
DR. & MRS. KENNETH STARK, P.O. Box 14, Manzini, Swaziland, Africa
MISS CLAUDIA STEVENSON (on furlough), 215 Madison, #211, Pasadena, Calif. 91106. Phone (213) 795-0297.

VITAL STATISTICS

DEATHS

- SHAWNEE DYE**, 8, died July 7 in Ohio. Funeral services were conducted in Westland, Mich., by Rev. Richard A. Lashley. She is survived by her mother and father, Maxine and Bill, and two sisters, Kim and Pam.
ALOIS EGGEN, 68, died Sept. 15 in Republic, Wash. Funeral services were conducted by Rev. Walter I. Watson and Rev. James Lee. He is survived by his wife, Opal; one son, Fred; one daughter, Mrs. Lucille Hartley; and five grandchildren.
REV. ELVIN H. ERNEST, 55, died Oct. 7 in Othello, Wash. Funeral services were conducted by Dr. Raymond Kratzer, Rev. Everett Cole, and Rev. Ellis Cox. Survivors include his wife, Liberty; a daughter, Luella; and his parents, Harry and Ida Ernest.
MRS. LELYA FINLEY, 71, died Oct. 21 in an automobile accident in Napa, Calif. Funeral services were held in Petaluma, Calif., with Rev. Glenn W. Schafer officiating. Survivors include a son, Bill Steele; a daughter, Mrs. Bobbie Sue Behrs; and two grandchildren.
MRS. E. M. (BERTIE) HAMPTON died May 29 at Stephenville, Tex. Funeral services were conducted by Rev. Jim Ashcraft

NEWS

OF RELIGION

and Rev. Pete Griffin. She is survived by 4 sons, 3 daughters, and 50 grandchildren.

KENNETH SAMUEL HARRISON, JR., one day, died Oct. 6 in Nacogdoches, Tex. Graveside services were held in Wister, Okla. He is survived by his parents, Sam and Carmen (Land) Harrison, and his maternal and paternal grandparents.

PURL HORN, 75, died Oct. 24 in Pasadena, Calif. Funeral services were conducted by Dr. Cecil Ewell, Dr. H. B. Wallin, and Rev. Earl Lee. He is survived by his wife, Eddie May; his daughter, Mrs. Doris Charlesworth; and two grandchildren.

THOMAS MARVIN SENTER, 85, died Nov. 11 in Bonham, Tex. Funeral services were held in Bonham. He is survived by his wife, Mrs. Oma Senter; two sons, James and Leon; and four grandchildren.

RALPH E. SHURLOW, 61, died Oct. 15 in Caro, Mich. Funeral services were conducted by Rev. Richard Spencer, Rev. Hugh Putnam, and Rev. James Stephenson. He is survived by his wife, Thelma; three daughters, Mrs. Paul Kittles, Mrs. Richard A. Lashley, and Mrs. John P. Graham; and nine grandchildren.

REV. CLAUDE J. STUDDT, 81, died Oct. 29 in Waukesha, Wis. Funeral services were conducted by Rev. H. T. Stanley. Survivors include his wife, Jeannette; two daughters, Catherine Wilson and Mary Jane Stewart; and three sons, Robert, John, and Gordon.

MARRIAGES

MARY JO WILLIAMS and **TERRY MILLER** at Fort Smith, Ark., July 9.

BIRTHS

to **WES** and **MARCIA (DELONG) BITTENBENDER**, Jackson, Miss., a girl, Amy Jill, Nov. 12.

to **MIKE** and **JUDY (ARNOLD) ALLEN**, Casper, Wyo., a girl, Erica Michelle, Aug. 4.
to **GARY** and **CARY (LEUELLEN) EMBICK**, Granite City, Ill., a girl, Cara Reshay, Sept. 12.

to **WARREN** and **FERN (WILLISON) GRIF-FITH**, Lyons, Kans., a girl, Daphne Faye, Oct. 29.

to **REV. STEVE** and **ROXIE (CARR) GUN-TER**, Independence, Mo., a boy, William Kirk, Nov. 5.

to **LLOYD** and **CAROL (WELKER) HICK-ERSON**, Port Angeles, Wash., a boy, Derik Scott, Oct. 30.

to **DALE** and **PAT (GOUGE) LAJEN-NESE**, Rock Falls, Ill., a boy, Robert Dale, July 7.

to **RICK** and **JOANNE (MILLER) MONTY**, Chicago, Ill., a boy, Richard Anthony, July 16.

to **MIKE** and **LINDA (BICKEL) MULDER**, Sterling, Colo., a boy, Mark Michael, Nov. 2.

to **DERRICK** and **CAROLYN REESE**, De-troit, Mich., a boy, Derrick, Jr., Oct. 31.

to **REV. and MRS. JOHN C. ROSS**, Blev-ins, Ark., a girl, Mary Danielle, Nov. 1.

to **JIM** and **LIZ (KALB) SALO**, Colorado Springs, Colo., a boy, Nathan James, Oct. 28.

to **REV. GARY** and **JOANNE SKAGER-BERG**, Castle Rock, Wash., a girl, Shauna Lynn, July 20.

to **REV. JAMES** and **KAREN (ALLER) SPRUCE**, Belleville, Ill., a boy, Steven Jed, Nov. 3.

to **JACK** and **MARLENE (NELSON) SUITS**, Mackey, Ind., a boy, Stephen DeWayne, Oct. 11.

DIRECTORIES

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

NAE CONCERNED OVER TV. The National Association of Evangelicals is concerned about the sexuality and immorality that has become a large part of TV programming today. At the fall meeting of the NAE Board of Administration it was felt that an immediate protest was needed.

Through NAE publications and those of member denomina-tions and organizations, a call has gone out for expressions of protest. In turn, the NAE will see that these protests are brought to the attention of the FCC, the major networks, and the sponsors.

Below is a copy of the NAE ad.

*how do you feel
about the new wave of
TV permissiveness*

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NAE is concerned about the rising degree of permissiveness concerning sex, violence, and profanity on TV. We feel evangelicals across the country share this concern. You are invited to join this nationwide effort to register evangelical opinion with those who make the decisions. Please fill in the blank to the right and mail it today. We will see that the Federal Communications Commission (FCC), TV network VIP's and sponsors get the message. This campaign can only succeed with your help. A united voice can make a difference.

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other: _____

Please list specific programs (and sponsors, if known):

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Please list specific programs (and sponsors, if known):



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RABBI'S DAUGHTER LEAVES \$30,500 TO CHRISTIAN LIVING FOUNDATION. PAWLING, N.Y. (EP)—A \$30,500 bequest to the Foundation for Christian Living (FCL) here, the largest ever received in its more than 30 years, has come from the estate of a rabbi's daughter in Detroit.

Col. Oliver E. Porter, assistant executive director of the Foundation, announced that after several small bequests, the late Dorothy M. Hurwitz divided her estate equally between the FCL and the Jewish Home for the Aged in Detroit. The Foundation is an extension of the ministry of Dr. Norman Vincent Peale, and was founded by his wife, Ruth, to distribute copies of his sermons to persons requesting them.

AMERICAN LAWYERS CITE CONFUSION CAUSED BY HIGH COURT RULING ON OBSCENITY. Delegates attending a "Com-munications Law Explosion" in New York were told that the recent U.S. Supreme Court ruling on pornography hasn't yet slowed down the flow of so-called obscene materials—but it has definitely given local communities greater power to keep it out of their areas.

"What is happening is that moviemakers and publishers are going ahead. Movies are coming out, books are being published. Then they're testing them to see what will happen," said Alan U. Schwartz, a New York lawyer.

■ **What do you think about small children believing in Santa Claus at Christmastime?**

With real small children, I would say that Santa Claus is a legitimate part of the spirit of Christmas. They will quickly grasp the idea that it is all in fun, and will generally have no trouble making the transition from fantasy to reality.

Actually, youngsters can take make-believe in their stride much more readily than more literal-minded older folks.

Somewhere in it all, and very soon, the smallest child can be brought to know that Christmas is our observance of the birthday of Jesus. In this connection, the faith of the parents will quickly be communicated to the child.

I have heard of those who complained about being shaken in their faith in the credibility of their parents when they learned that Santa

Claus was just an amiable fiction. Naturally, if the faith of the parents in Christ is no greater than their faith in Santa Claus, the child will be confused.

But we don't speak of Jesus in the same manner as we speak of Santa Claus, and the youngsters know the difference. Playfulness and reverence are quickly distinguished by the preschool set.

■ **According to the Manual, baptism is merely an "outward sign of an inward cleansing." The New Testament, however, seems to give it much more importance (Mark 16:16; Acts 2:38; etc.). The Bible seems to make baptism a part of being saved. How are these seemingly opposed viewpoints reconciled?**

By taking into consideration the whole teaching of the New Testament about the conditions of salvation.

There is nothing "mere" about the "outward sign of an inward cleansing."

Our creedal statement is, "We believe that Christian baptism is a sacrament signifying acceptance of the benefits of the atonement of Jesus Christ, to be administered to believers as declarative of their faith in Jesus Christ as their Saviour, and full purpose of obedience in holiness and righteousness" (Article XIII, Paragraph 18).

The verses you cite are often taken as showing that a person is

not converted or born of God until the moment he is baptized. This is commonly known as "baptismal regeneration."

But such a view completely ignores the many promises in the New Testament of forgiveness and acceptance with God which do not mention baptism at all.

Included in verses of this kind would be Matthew 11:28-30; Luke 7:40; 23:43; John 1:11-12; 3:16-19, 36; 5:24; 6:47; Acts 2:21; 10:43; 16:31; Romans 5:1; 10:8-10; Galatians 2:16; Ephesians 2:8-9; 1 John 1:9; 5:1.

Added to this should be the Apostle Paul's evaluation of baptism in 1 Corinthians 1:14, 17 in

relation to 9:20-22.

When you take all the teaching of the New Testament together, it makes it clear that salvation is by grace through faith. Baptism does not come before regeneration, but as a testimony to what God has already done (see Acts 10:40-48 for clear evidence at this point).

One can easily understand the verses referring to baptism as having to do with the outward evidence of God's prior grace in the heart. But the references listed above, from Matthew 11:28 to 1 John 5:1, would be quite false and misleading if baptism must come first or at the moment of conversion.

■ **Zondervan's "Pictorial Bible Dictionary" suggests that the bubonic plague may have been the factor involved in 1 Samuel 6:5 (the sickness of the Philistines) and 2 Kings 19:35 (the death of 185,000 Assyrian soldiers). Is this an accurate statement?**

As long as it is qualified by "may have."

Conservative scholars have long accepted the possibility of so-called "secondary causes" in these two instances.

Both were judgments of God on the nations involved; but God's judgments in the Bible often use "natural" means to accomplish supernatural ends. Such was apparently the case in the plagues

that afflicted the Egyptians before the Exodus (Exodus 7:1-12:30).

The description of the Philistine affliction in 1 Samuel 5:6 and the inclusion of golden "emerods" and mice (1 Samuel 6:4-12) as a trespass offering would point to bubonic plague.

"Emerods" are "tumors" or "swellings" characteristic of the plague, and mice and rats are known carriers.

Linking the plague to the destruction of Sennacherib's soldiers is based on a statement in the writings of Herodotus, the Greek historian. Herodotus describes an infestation of rats and mice that could well have been carriers of the plague.

Whatever the secondary causes, the disasters are still clearly described as divine judgments against the enemies of God's people.



Ground was broken September 16 for the Leslie Mann Memorial Chapel in Hammarsdale, Natal. Rev. S. S. Ndlovu, national zone leader for Natal, preached the message with Rev. P. Mvubu, local pastor, leading the service. The church is located in a new city with over 100,000 residents. Pictured (l. to r.) are: Rev. S. S. Ndlovu, Rev. P. Mvubu, Rev. R. E. Jones, Rev. T. E. Esselstyn, and Rev. D. R. Schmelzenbach.

Ground was broken for the Clyde Riley Memorial Church in the Republic of South Africa on August 19. Rev. Jack L. Riley, missionary in charge of the area, spoke briefly and turned the first shovel of earth on behalf of those who had given money for the erection of this building. Rev. Charles Maake, leader of the Letaba-Lorraine Zone, represented the African church and brought the afternoon message. Money for the project was given by the Northwestern Illinois District as a memorial to the father of Missionary Jack Riley. The sanctuary is the first of a five-unit complex of a new district center for the area. Construction is expected to be completed before Christmas.

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LAY PREACHER CELEBRATES A CENTURY

Oliver W. Winch, born June 11, 1873, was recently the guest speaker in the evening service at the



Wilmington, N.Y., church. Mr. Winch, now over 100 years of age, is a retired teacher, lay preacher, writer, and publisher.

Seventy years ago when Winch was teaching in the Wilmington area, he preached his first sermon in the local Congregational church, which is now the Church of the Nazarene. The original building is still part of the church complex.

Mr. Winch spoke on the theme: "A Prescription for a Long Life." He testified, "The peace of the soul consists in an absolute resignation to the will of God. As a young boy, I made this resignation. Since that time, all my needs have been met. I have learned to suppress my desires and to exalt my needs. I have lived a long and happy life and now I await my two-hundredth birthday either here or in glory." □

NEVADA-UTAH CONCLAVE

On October 3-5 the Nevada-Utah pastors and wives met for their preachers' conclave at one of the most beautiful ski areas in the nation—Park City, Utah.

The weather was beautiful; the food and fellowship, outstanding; and the speaker, Dr. Raymond Hurn, inspirational and informative. Our new district superintendent, Rev. I. F. Younger, presented the theme "The Romance of Home Missions," and Dr. Hurn very ably followed through on this intriguing subject.

The Nevada-Utah District is yet a home mission work with some pastors still drawing no salaries at all. They are truly heroic missionaries to areas heavily dominated by gambling and false cults. There are many unsung heroes faithfully laboring for Jesus on "the backside of the desert," and around the Mormon Tabernacle.

To those who wonder if there are any churches in areas such as Las Vegas, Reno, or Salt Lake City, we can only say, "You'd better believe it." □

—Report from Department of Home Missions

BLANEY TO BINC

Dr. Harvey J. S. Blaney, presently chairman of the Department of Religion at Eastern Nazarene College, Quincy, Mass., has resigned effective January 1, 1974, to become dean at British Isles Nazarene College.



Dr. Blaney, a native of New Brunswick, Canada, was graduated from Eastern Nazarene College in 1933. In subsequent years he earned the B.D. degree at Yale University, the S.T.M. at Harvard, and the Th.D. at Boston University.

He has been a member of the faculty at Eastern Nazarene College since 1945. In addition to his teaching he has served as chairman of the Graduate Division of Theological Studies.

Dr. Blaney was coauthor of *Exploring the New Testament* and has written commentaries for both *Beacon Bible Commentary* and the *Wesleyan Bible Commentary*.

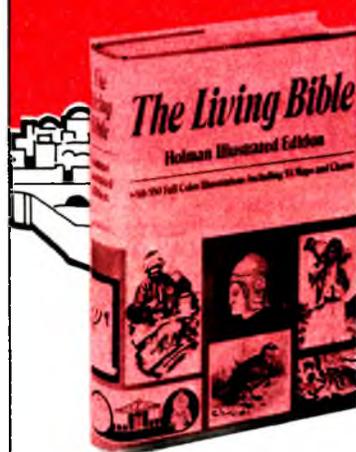
In addition to his academic work, he has pastored several Nazarene churches in New England, has served as president of Portsmouth Camp Meeting, and has represented his district as a delegate to the General Assembly on six occasions.

He is married to the former Esther Mosher and has two sons: David, a chemical engineer; and Paul, an assistant professor of psychology at the University of Texas. □



Kindergarten and primary children of the Overland Park, Kans., church put on a Thanksgiving program under the direction of Mrs. Sandie Winkle, Sunday evening, Nov. 18. Twenty-three children participated at a Thanksgiving table setting.

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CARAVAN NEWS

PASTOR PRESENTS AWARDS

Three girls from Port Arthur (Tex.) Grace Church received the Esther Carson Winans award from Pastor Darrell Miley. Lee Ann Carley, Ellyn Williamson, and Mary Jones were recipients of Caravan's highest award. □

CARAVAN REPORT FROM CANADIAN CHURCHES

THE PICTURE BUTTE, Alberta, Canada, church averages 90 in its weekly Caravan program. Eighteen leaders and assistants participate. Ernest M. Martin is pastor.

About 30 preschoolers and their leaders are part of the program. Known as "Trail Tots," these children, one- to six-year-olds, have their own caps, scarves, and awards. Weekly tasks and scripture memorization are assigned by the supervisor, Miss Dorothy Dalgliesh.

Pastor Martin reports—"God is really blessing the outreach ministry of the church through the Caravan program, and decisions for Christ are being registered."

DIANNE DINSMORE, Caravaner from the Meaford, Ontario, Canada, church, received her Esther Carson Winans award this year. Mrs. G. Boyce is Caravan director. □

CALIFORNIA CARAVANERS AWARDED

Highest Caravan awards were received by Caravaners from the Manteca (Calif.) First Church. A sizable group earned and received awards during the 1972-73 year.

Participants included the following: Rosemarie Stratton, Debbie Richardson, Kelly Grissom, Donna Allen, Lisa Pogue, Patty Cooper, Shelly Pogue, Gina Reynolds, Letha Frisk, Carolyn Stratton, Darla McKinney, Julia Stratton, Myrna Scriven, Diane Allen, Emory Scriven, Lonnie Cooper, Shawn Rocha, Jeffrey Frisk, Bobbie Parks, and Ray Frisk. □

RICHMOND (VA.) FIRST CHURCH AWARDS CARAVANERS

Pastor Bill Ballew, Richmond (Va.) First Church, presented awards to Caravaners Kim Peach, Jeff Helmick, and James Ballew. The young people earned the highest merit awards in the Caravan program. □

OREGON CITY CHURCH YOUTH RECEIVE RECOGNITION

For the third year in succession, the Oregon City, Ore., church Caravaners received first place in their classification during the Territorial Days Parade. Their float entry was a covered wagon with the

words, "On to Oregon—God's Country."

The float was covered with 4,586 tissue flowers, made and applied by the group. Caravaners marched in front of the float carrying a banner identifying themselves. Keith C. Kelly is the local Caravan director. □

Rev. Wayne Rose, pastor of the Monett, Mo., church on the Joplin District, toured the publishing house with an enthusiastic group from his church. He brought the group to acquaint them with NPH and the general church in Kansas City.



The Cardington, Ohio, church recently celebrated its forty-seventh anniversary. Fourteen persons have been members for over 30 years. Eleven of them are pictured with their present pastor, Jay Harold Keiser, standing on the back row—far right.



NAZARENE HEADS OKLAHOMA ORGANIZATION

James N. Posey, lawyer of Bethany, Okla., was recently elected president of Sooner Alcohol-Narcotics Education, Inc. (SANE), for 1974.



James N. Posey

SANE is an interdenominational organization made up of the evangelical churches of Oklahoma. Its purpose is to fight the alcohol and drug traffic.

The organization maintains a full-time lobbyist in the state legislature. Its fieldmen provide alcohol and drug education programs in the public schools as well as in churches.

SANE also publishes and distributes alcohol and drug abuse materials. It is headquartered in Oklahoma City across from the state-capitol complex.

Posey is a member of Bethany First Church, where he serves on the church board and as chairman of the Spiritual Life and Evangelism Committee. □

CHURCH RECORDS SHOW EXCITING GAINS FOR NAZARENES IN 1973

For several years, the number of churches, exclusive of world mission areas, has hovered "just under 5,000." This year has seen Nazarenes break that magical 5,000 barrier with a net increase of 35 to 5,023 churches. In addition, the churches on world mission fields totaled 1,509, for a grand total worldwide of 6,532.

Total world membership for the church gained 20,807 to 538,081, a 4.02 percent increase. This includes 107,245 on world mission fields, and exclusive of that number, the membership increase was 3.04 percent, or a 12,725 gain to 430,836 members.

The church has set a new record of accession by profession of faith with 30,762 coming into membership as new Christians. There were 1,621 from other denominations, making a total of 32,383 new Nazarenes in 1973. The always sobering factor in our membership record seems to be the number lost by removal, and this year it was also up by 1,580 to a high total of 14,547.

Ordained ministers now total 7,394; and, in addition, there are 2,411 licensed ministers serving the church. In world mission areas, there are an additional 2,589 national workers.

Sunday school enrollment climbed 23,017 to 1,131,151. Of that number, there are 194,176 on world mission fields, and in the new category of "outreach members" there are 24,497. The number of outreach Sunday schools increased by 334 in this first year of the new Sunday school emphasis, making a total of 695 outreach schools.

Average weekly Sunday school attendance increased 12,720, to a total average attendance of 592,382, of which over 127,000 were weekly attenders in world mission areas.

Nazarene Young People's Society reports 5,018 societies, with almost exactly 20 percent of these on world mission fields. Membership in NYPS is 221,375, with 41,642 of that number in world mission churches.

The number of Nazarene World Missionary Societies increased 66 to 6,104, of which 1,393 were world mission. The membership of this auxiliary reached 364,065, a gain of 4,537, and 52,245 are members in world mission churches.

The financial report of the church, excepting world mission areas, shows Nazarenes paid \$117,942,483 for all purposes. This amount is only a fraction of a per-

cent short of an increase of 10 percent, with a gain of \$11,572,869. Per capita giving in 1973 increased \$19.34, or 7.6 percent, to \$273.75. □

—B. Edgar Johnson
General Secretary

STATISTICS FROM WORLD MISSIONS OFFICE

Executive Secretary Jerald D. Johnson, Department of World Missions, has released the following year-end report:

Statistics compiled from all world mission districts reveal that for the first time membership has crossed the 100,000 mark. The report last year showing a membership of 99,163 was topped this year by a total of 107,245. This is close to an 8 percent increase.

The top five districts in membership and probationers net gain are—

| | |
|-------------------|-------|
| 1. Haiti | 1,860 |
| 2. Mozambique | 937 |
| 3. Korea | 884 |
| 4. Central Mexico | 702 |
| 5. Bolivia | 560 |

WESLEY SCHOLAR LECTURES AT NTS

Professor Albert C. Outler, of Perkins School of Theology in Dallas and formerly of Yale, gave the S. S. White Lectures on Theology at Nazarene Theological Seminary, November 9-10. Outler is a historian of doctrine and one of the most knowledgeable Wesley scholars of our time. One of Dr. Outler's eight books is on John Wesley and is

Sunday school attendance increased from 120,039 to 127,764.

Financially, in U.S. dollars, world mission districts raised \$2,036,995, an increase of \$232,426 over last year. □

EVANGELISM CONFERENCE BEGINS JAN. 8

Nazarenes from around the world are now completing plans to attend the Mid-Quadrennial Conference on Evangelism, January 8-10, in Kansas City. Some from distant lands are already on the way.

The conference is expected to attract about 3,000 persons. It is intended to "review our past, survey our present, and chart our future," according to Dr. John L. Knight, executive secretary of the Department of Evangelism and director of the conference. □

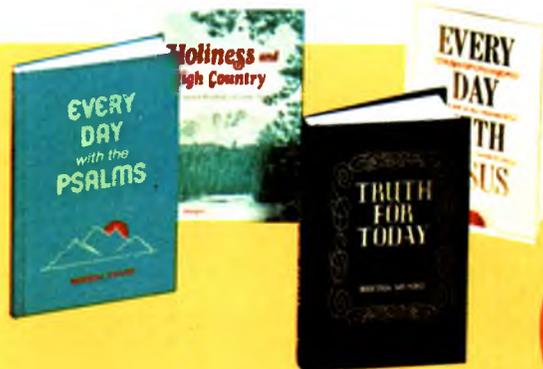
entitled *A Library of Protestant Thought*, Oxford, 1964.

Dr. Outler lectured four times on Wesley's theology. He spent entire sessions on justification and holiness. His lectures were based particularly on Wesley's *Standard Sermons*. Outler, a scholar of wide renown, has given lecture series at some 30 institutions, including Harvard, Princeton, and Union, N.Y. □

(L. to r.) Dr. Albert Outler, Dr. Harvey Finley, General Superintendent Eugene L. Stowe.



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