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Herald

OF HOLINESS



CHURCH OF THE NAZARENE / DECEMBER 18 '74

General Superintendent Orville W. Jenkins



TO REMEMBER IS TO PRAISE HIM

Once again we enter that season of the year called Christmas, when we remember the birth of our Lord and Saviour Jesus Christ. However, Christmas sometimes fails to speak to us because we have made it too pretty, too soft, and too unreal. Is there any connection between the "tinsel" Christmas we have created and the real world in which we live?

The Christmas we have created is vastly different from that first one so long ago. Jesus came into the world homeless. He was born in a stable. Shortly afterwards His parents became refugees on the open road to Egypt. The early months of His life were spent living under stark refugee conditions in an alien country. This Baby born in Bethlehem existed under trying conditions, and His whole life was much the same.

When He became a man and commenced His public ministry, He was hounded from place to place by His foes, and finally they put Him to death on a cross. He was born in a crude stable and

killed on a cross. They were both made of wood. There was nothing soft or unreal or easy about that first Christmas.

What, then, is the real message of Christmas for us today? It is simply this—Jesus Christ, the Son of God, came down into our world. He came down where we live; where we work and play; where we face trouble, heartache, illness, and finally death for our loved ones and for ourselves. He came into our world at our level, so that He could get underneath us and lift us up to His high level.

The angel told Joseph, "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21). In the rush and glitter and fantasy of Christmas, let us not forget its wonderful meaning. Paul summed it up this way, "God was in Christ, reconciling the world unto himself" (2 Corinthians 5:19). The Christ of Christmas has come into the world at the level where we live, to save and transform us from the power and dominion of sin. "Hallelujah, what a Saviour!"



GOD'S GIFT TO A WORLD THAT HAS EVERYTHING

DO YOU ENJOY Christmas shopping? Some people do; most do not. Years ago, when there was not as great a supply of gifts remaining on the shelves at closing time on Christmas Eve as now, one man was known to his wife as "The Pyrex King." He always waited until the last moment, and the only gifts for a supremely practical man to buy for his wife were those tempered-glass cooking dishes. He loved his wife but his gifts did not reflect it.

That personality defect is shared by many. It

is not the buying; it is the shopping. While we never have enough money, we always have enough to buy the "right" gift for the best people.

But to find the "right" gift, that is the rub. Nearly everyone has some people on his list who do not really need anything. Through the years they have accumulated everything they need, and now can afford to purchase anything they want. It is difficult to obtain the "right" gift for the person who has everything.

Our world has everything: gadgets and gimmicks, both large and small; exhibitions and pleasures, both clean and unclean. There are fortunes to be earned, mysteries to be learned, new places to go, and antiques for show. Our world has challenge and excitement, drama and delight, beauty and blessing, laughter and joy. What more could a person ask for?

Our world has everything. At least that is what self-appointed wise men have been saying for centuries. Bright young men have announced that God is dead, the Church is dying, and that the Bible is archaic.

They have shouted and sung a new refrain. If a man has this world, he does not need anything else. Religion is for the weak, the old, and the not-too-bright; but the strong, the alert, the mighty, the conquerors—well, all they need is this world. That is what Caesar said from his Roman palace and Karl Marx from his London slum.

But the Church keeps going and growing, and the Bible speaks as directly to this generation as it did to the first.

The reason is clear.

This world not only has laughter and joy; it has sadness and bereavement, unexplained sorrow and unrelieved loss. Things do not always come out right in the end. The beautiful couple do not always live "happily ever after." Children can be the source of magnificent joy or multiplied sorrow—and often both.

Yes, our world has everything! It is precisely for this reason that God gave His gift to the world. That gift is LOVE!

If the "Christmas spirit" is fir trees and fancy wrappings, shopping trips and Christmas morning, it is soon gone. But if it is wrapped up in a person, as God wrapped up His love in the person of Jesus Christ, then that life-changing spirit can last through the entire year.

Gifts are important. We like to receive them; we need to give them. Yet the holiday exchange of even the "right" gift cannot take the place of the daily expression of the love of Christ in and through our lives. And who would want it to? The real joy in living is in being a full-time Christian! □

BY GENE VAN NOTE

Camarillo, Calif.



W. T. PURKISER, Editor in Chief
JACK M. SCHARN, Office Editor

Contributing Editors:

V. H. LEWIS   EUGENE L. STOWE
GEORGE COULTER   ORVILLE W. JENKINS
EDWARD LAWLOR   CHARLES H. STRICKLAND
General Superintendents, Church of the Nazarene



ALL BECAUSE . . .

The serpent screamed;
His head was bruised.
A Child knocked him down
And yet the sound
Had scarcely stirred
That quiet Jewish town.

'Tis true that wise men
Saw the star,
And shepherds came to see,
But none of them
Quite understood
How God had set them free.

And even with
Two thousand years
To view what He has done,
So many people
Fail to grasp
The victory He has won.

Man, the serpent's slave,
Now free—
Sin's coils washed away!
All because
A Child was born
On that first Christmas Day!

—Donald Hasselman
Kansas City

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BETHLEHEM AND CALVARY

Let us not linger at Bethlehem,
Where carols filled the air,
And bells rang out the joyous news
To wise men gathered there
That Christ, the little Babe, was born
And came to earth that Christmas morn.

For Bethlehem to Calvary leads,
Both one in God's great plan.
The Christ child came to earth to die,
Reveal God's love for man.
Let's worship at the manger stall
And there proclaim Him Lord of all.

—Florence W. Willett
Fitchburg, Mass.

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Heaven's Christmas Tree

SOMETIME between now and Christmas you will be decorating your homes for Christmas . . . and sometime between now and then you will share in a time of giving and receiving of gifts . . . a time of giving what?

. . . a time of receiving what?

Pretty packages? Clothes that don't fit? Shoes that are too small or too big? Things for the house you really don't need or want? Things for you that you don't need or want? Many gifts will be exchanged, some practical, some useful, some exciting, some expensive, and some cheap.

Revelation 22:2 reads, "And on either side of the river, was there the tree of life." YES! HE is the Tree of Life . . . the great "Christmas Tree" set up for this world, with presents for every creature HE has created. For the poorest . . . the richest . . . the lonely . . . the forgotten . . . Jesus has just the right present for everyone under Heaven's Christmas Tree.

THE FIRST GIFT IS THE GIFT OF LOVE. God gave His only Son. . . Faith, hope, love

abide, but the greatest of these is LOVE. God is giving to each of us HIS LOVE. A gift with no strings attached.

THE SECOND GIFT UNDER THE TREE IS FORGIVENESS. Romans 3:23 says, "All have sinned." And Romans 6:23 adds, "The wages of sin is death." The gift of forgiveness shines with all the brilliance of the light of Christ's face, and yet it is stained bright red with the blood of Calvary. "Set in a frame carved out of the love of God, it dazzles like the chandelier of a thousand promises." Yea, even a million promises!

THE THIRD GIFT IS PEACE. Philippians 4:7 tells of the "peace of God, which passeth all understanding." Things of this world are so uncertain and fleeting. We may not know what tomorrow holds—friendships of earth sit on delicate pedestals and can easily be knocked over—but the friendship of Jesus is undying and brings PEACE. Peace amidst troubles, heartaches, heartbreaks, sickness, as well as joys!

THE FOURTH GIFT IS ABUNDANT LIFE. "I am come that they might have life, and that they might have it more abundantly." Webster defines *abundance* as: "A great plenty; an overflowing quantity; ample sufficiency; fullness, overflowing." As synonyms it gives "plenteousness, exuberance, plenty, plentifulness, riches, affluence, wealth."

Think about these. When something overflows, it means that you have more than you can hold . . . ample sufficiency. Who could possibly want more out of life than this? Imagine your CUP OF LIFE filled to the top and overflowing with the riches of God through Christ.

If I told you I had a million dollars to give you, you would not hesitate to take it; but abundant life is worth so much more!

THE LAST GIFT is shining like a million lights or a billion stars. It is glittering so beautifully that you can close your eyes and see it through eyes of faith: **THE GIFT OF ETERNAL LIFE.** John 1:12 reads, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

The span of life we live on this earth is so minute compared to all eternity . . . but this is what you can receive from **HEAVEN'S CHRISTMAS TREE.**

EXAMINE THESE GIFTS:

love
forgiveness
peace
abundant life
eternal life

You know, a gift is not a gift until it is received. May we be more ready to open our hearts and receive these gifts from Heaven's Christmas Tree this year than we are to receive presents from one another. □

—BY BARBARA WALL CHANEY—

Helena, Ala.

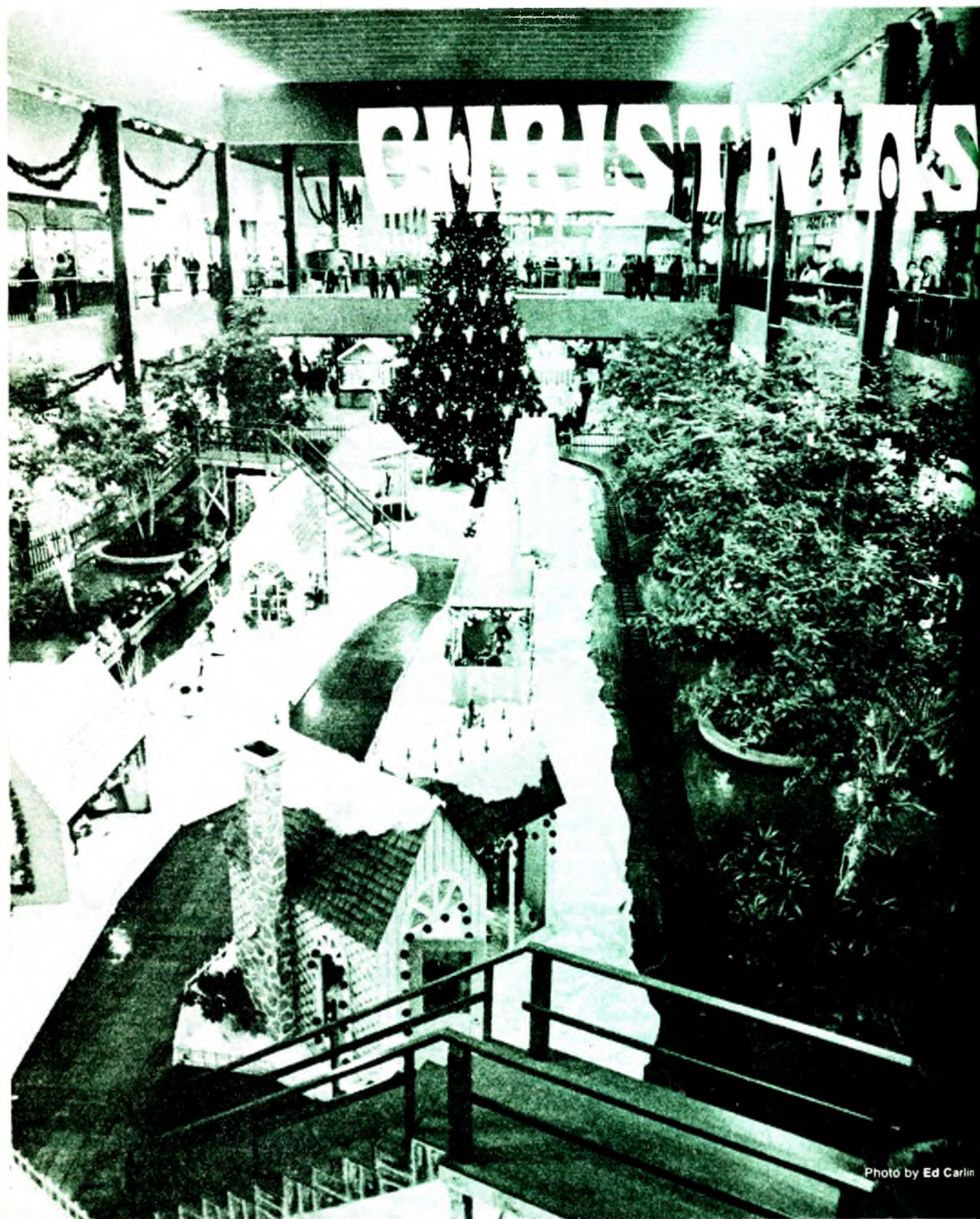


Photo by Ed Carlin





BY GLENN H. ASQUITH. *Cherry Hill, N.J.*

MR. SMITH

PUT 'CHRISTMAS' IN LARGER LETTERS," commanded Mr. Smith, as he paused in the cosmetics department of his store. "Some of this stuff is so old that if we don't move it at Christmas I'm going to have to junk it and take a big loss." And Mr. Smith started off for the toy section so fast that his advertising man, notebook in hand, had to break into a trot to keep up with his boss.

"Ah, here's a spot where we have to put the pressure on—this military stuff: guns, cannon, swords, missile-launchers. You know how many groups are yelling about selling this kind of thing for kids—afraid their dear little children will learn violence! We could use three or four Christmas signs here—you know, work in the tree on Christmas morning; 'An American boy and a gun go together'; 'Give your boy some of the fun you had, Dad'—et cetera. And," said Mr. Smith, "be sure *Christmas* is in big letters."

The next stop was in the jewelry department. "This could well be our 'make-or-break' area, Abernathy. Can't you get up something that will relate the gleam in *her* eye on Christmas morning to the gleam of *quality* stones and metal? And don't be stingy with the Christmas signs."

And so it was throughout the huge department store. Mr. Smith, trailed by Abernathy, covered all bases. Finally, the tour was over. Mr. Abernathy went back to his small office with his pad filled with urgent things to be done and with one sentence ringing in his troubled mind: "Put *Christmas* in big letters!"

Mr. Smith went back to his large office and sank down in his overstuffed chair. The entire front wall of his office was glass so that he could keep an eye on what was going on in the store below. He persuaded himself, and rightly so, that the watched employee was the most energetic.

Soon, two clerks had to pass the windows of the Smith office and, being aware of their jeopardy, walked briskly for fear of giving the impression of loitering. However, one of them caught a quick

glimpse of the fatigued figure in the big chair. Catching his companion by the sleeve he said, "Look. Little man has had a busy day."

And sure enough, Mr. Smith was sound asleep. If any further proof were needed, the sound that could be heard even through the glass partition verified the fact of slumber, deep and loud.

"Why were we in such a hurry, and where were we going?" inquired the second clerk. And the two of them decided that a coffee break must be about due.

Now it was true that Mr. Smith had had a busy day—Christmas season, you know, and it was true that he was asleep. Further, it was true that his last waking thought had been concerning big signs with big letters—"CHRISTMAS." This may have had something to do with the dream that he dreamed.

In the dream, Mr. Smith came to his store the next morning exuding a spirit of vigor and "hup, two, three, four." He greeted his employees in what he considered a fatherly sort of way—the sort of way that is found in a no-nonsense, disciplinarian-type father. Before going to his office, he decided to make a spot check for the new signs that Abernathy was to have in place. And he found none! Nowhere in the store could he find *one* Christmas placard with any-size letters—much less some with large-size letters. Yelling for someone to get for him that benighted Abernathy, he stormed to his office.

Abernathy was not eager for this conference. He stood on first one foot and then the other across the desk from the boss.

"All right, Abernathy, what is your excuse? If the new signs are not done, why did you remove the old ones? Why, don't you know a customer could come in at this minute—yes, at this just around the corner!"

"But it is not my fault, sir. An officer of the court came in and read an order that said we must take down, immediately, every Christmas

**"STRANGE—HOW STRANGE
THAT YOU SHOULD USE CHRIST
TO MAKE A PROFIT FOR YOU!
HE HAD NOTHING TO CALL
HIS OWN."**

sign in the place. Something about a copyright that we had infringed. Here is the name and address of the copyright owner," and Abernathy passed over a printed card.

"What copyright? What's he got copyrighted? Speak up, man."

"He has a copyright on the word *Christmas*."

Mr. Smith's face grew red; he sputtered. Abernathy offered him a drink of water. "Christmas—Christmas? Why, that has been common property for 2,000 years. I'll just go and see about this." Grabbing his coat, Mr. Smith was soon on his way.

The address on the card was for a street not far from the store. But when Mr. Smith found the place, he checked and double-checked his information—he was standing in front of a church. Some mistake here. But maybe they could tell him inside.

Opening the heavy door, he found himself in the presence of a receptionist. A group of nervous, and apparently angry, men were milling around. The receptionist nodded and said, "I suppose that you are here about the copyright? All of these people are here for the same reason."

Just then the phone rang and the girl answered. "Yes, sir, I will send them in."

To the men, "He will see you now. It is that room at the end of the corridor."

Jostling one another as they went, the group of men entered a quiet room softly lighted by the rays of the sun coming through a stained-glass window. A person was seated behind a narrow reading desk. There was something about him that stopped the headlong rush—indeed, no one spoke for a moment. Later, Mr. Smith could not describe this person—he was left more with an impression than an image.

"It is about Christmas that you are here?" a gentle voice inquired.

"You're right it is," exclaimed Mr. Smith indignantly. "What nonsense is this? A copyright—if any—on the word *Christmas* expired long ago. What are you trying to pull here?"

"Ah," came the answer, "but we are not speaking of a word but a name—the name Christ."

"Even so . . .," interrupted the merchant.

"Yes," continued the person, "a name. If you live to be 100, Mr. Smith, won't your name still be yours to protect from illegal use?"

"Let's not waste time," urged Mr. Smith. "Apparently you have satisfied the court of your

claim. Now what accommodation can we make? No doubt it is money you want."

"On the contrary, my friend, money is of no value to me. I only request that the name in the word *Christmas* be used in an appropriate manner."

"Now we are getting somewhere—I think." Mr. Smith's brusque manner seemed to have softened a bit. "Now look at it from my viewpoint. Business today is a tough deal. We merchants lose money during some months, and break even some months, and we depend upon the Christmas sales to pull us out into the profit column. I think I speak for my fellow store-owners—White, Davis, and the Emporium," and he looked at his competitors. Each one of the three nodded in strong approval, which encouraged him to go on. But first the person had a word.

"Strange—how strange that you should use Christ to make a profit for you! He had nothing to call His own."

A brief pause. Then Mr. Smith carried on his argument in what he thought was a persuasive tone. "Let me give you some examples. Take cosmetics. We are bound to accumulate stock that is not very new. Oh, it can do no harm and probably does about as much good as any of that stuff—but it does get stale and handled. Now, if we don't get rid of this outdated material at Christmas we are going to have to junk it and take a loss. You see that, don't you?"

"Again, strange that you think Christ should help you with your lipsticks, face creams, and deodorants. He never stressed the outward appearance, as you know."

Mr. Smith let this sink in for a moment, but he was not through yet. "Well, then, Christ was interested in children. And in our toy department—well, tastes change every year and we try to keep up with the whims. Which means we get stuck with what was the thing last year and the year before. Military toys are now being frowned on, but we have a lot of them left over. Really, we must use Christmas to get these items off the shelves."

"Amazing, amazing!" countered the quiet voice. "What a place for the Prince of Peace—a counter full of guns!"

"Let me try, again," urged Mr. Smith. "There are rich things, and good things of earth—in our jewelry section, for instance. A few Christmas signs here and there must be appropriate."

"Have you forgotten the young man who wanted to keep company with the followers of Christ and the Christ told him to get rid of his riches and give to the poor?"

"Now let me have a word," said a burly man as he moved to the front. "If we continue with



this kind of nonsense we are all going to be ruined. I represent the liquor dealers of this city. The newspapers say we cannot say *Christmas* in our ads for our beautifully packaged wet goods in handsome decanters. Can't people be full of cheer on Christmas?"

"And you think Christ should be made a Partner to what will be reported the day after His birthday is celebrated—immorality, crime, death on the highway, sorrow, and guilt?"

"You're talking of peanuts," said a third man. "You lose some, you win some. But if I don't pull my scheme off, I lose everything. I've got a Christmas cruise to advertise—a 'Christmas Swinging Singles' blast. I've just got to use the Christmas gimmick—nothing else will do the trick."

"Christ, then, is to be your Co-Host at an extended orgy? Did He not take Mary Magdalene out of the Swinging Set? Did He not say, 'Blessed are the pure in heart'? Did you consult Him before you made your plans?"

Just at this moment Mr. Smith awakened with a start. His office was dark; the store below his window was dark. He had slept through closing hour. He aroused himself and went home. He spent a restless night with his mind busy on many thoughts.

The next morning Mr. Smith entered his store with less than his usual aggressiveness. He greeted the employees rather absentmindedly. He sat at his desk for a long while, staring into space. Then he reached for the phone and asked that Abernathy and the merchandise manager be sent to him immediately.

When the two men hurriedly entered, Mr. Smith inquired, "Abernathy, those signs I ordered—are they up?"

"Well—no, that is—we are working on them," stammered the advertising man.

"Good," said Smith. "Now you two come with me."

At the cosmetics area Mr. Smith said to the merchandise man, "You know the old stuff that's here. Put it on a separate table. Mark it down in price and indicate that it is outdated."

In the toy department, Smith's orders were that all of the war stuff be taken away and junked, and that the education toys be stressed, along with games and other wholesome playthings.

And in jewelry, Mr. Smith told Abernathy to make a sign stating that "it is not the value of a gift, but the love that goes with it that counts—spend wisely."

Such were the instructions of the merchant as they went from spot to spot. Finally, "And, Abernathy—none of those big Christmas signs at all. Use the best of judgment when you use any

Christmas sign—be sure it is in keeping with what Christmas really is." The two employees went off to do Mr. Smith's bidding, astounded but strangely happy.

"DUE TO ADVERSE BUSINESS CONDITIONS, THE STORE MUST BE WISE IN ITS FINANCIAL TRANSACTIONS IN ORDER TO INSURE OUR JOBS FOR NEXT YEAR, BUT . . ."

Now it would be unbelievable to say that Mr. Smith did not suffer as he made the decisions about his revised Christmas promotions, or that he welcomed the possibility of losing money. And he did wonder whether or not White, Davis, and the Emporium would not take advantage of him and get most of the trade. Yet, as it was with Abernathy and the merchandise manager, he had an inner peace not known before.

Before the day was over, Mr. Smith called his bookkeeper and asked him a question.

"How did that Christmas memo to employees read—the one that was to go into the pay envelope at the end of the season and the year?"

The employee knew the memo by heart: "Due to adverse business conditions our store must be very careful in conserving financial assets this year in order that all of us will have jobs next year. Therefore, we know you will understand why the customary Christmas bonus cannot be given."

"Change that," said Mr. Smith. "How about this?"

"Due to adverse business conditions, the store must be wise in its financial transactions in order to insure our jobs for next year, but we are making the Christmas bonus just as generous as we dare."

"Let me see last year's financial statement and this year's up to date, and I will let you know the amount of the gift."

"Yes, sir. Oh, yes, sir! Just as soon as I can," promised the bookkeeper. And when he got back to his cubicle he phoned his wife—they could count on a good Christmas after all.

That night on his way home, Mr. Smith went around to the address he had remembered in his dream. And there was a church there. He opened the door and looked. No receptionist. He entered and looked down the corridor—yes, there was a room. The door was open and a man could be seen at a desk, but it was not the person of the dream. Mr. Smith stood there for a moment, then surprised himself by going into the sanctuary to sit quietly for a few moments in a spirit of deep meditation. □



Photo by Elden Rawlings

MY HOUSE is on a hill. It does not matter which end of the street I enter. From either direction I must climb a hill to my home. Even more, my driveway is the steepest hill of all.

I love the snow. But like prayer, it "changes things." It changes my driveway. Instead of being the first glimpse of home, it becomes the last slippery, pulse-quickenning obstacle between peril and pillow.

The only sure way to conquer that last steep climb is to shovel away the snow.

When I try to drive up that unshoveled hill, I stall halfway. The beauty and glitter of pure

white snow are keeping me from getting home. So close to the open garage door! But spinning wheels are useless. The way has got to be cleared, or it's just no use trying.

So I shovel snow. I could shovel two narrow paths just wide enough to keep me moving. I could do that spiritually too. But the way is broader than that. The foundation under the storm is wider than my need. So I shovel long and I shovel broad. Why not? There is more than enough footing to be had if I am only willing to dig for it.

Many times I shovel snow before the storm is over. Neighbors say it is useless, a senseless waste of time. But once I waited too long and proved their theory wrong. The storm came and went. And what I thought was snow had turned to solid ice. I had waited too long. It was impossible then to remove the barrier.

Sometimes in life, burdens and pain "snow us under." We are tempted to give up trying, or just to endure till the storm passes by. We are tempted to let situations go unresolved. Instead of being something movable, they can become hardened in our way.

But there is another way. Though the storm has not stopped, and though the effort seems hopeless, we can shovel long and shovel broad. Even during the storm we can still keep the way clear.

Problems and discouragements don't have to pile up on us. There is a sure foundation beneath the attractive glitter of temptation. There is a way beneath the storm of despair that is wider than our need. It is there if we dig wide enough. It is there if we plow deep.

From my window I look down the hill to the white snow-blanketed street below. It is a beautiful sight.

But as time and cars pass by, and as the warm rays of the sun's light bathe the blanket of snow, a strange thing happens. That beautiful, white snow turns sooty and ugly.

The conflict between good and evil is something like that. Some things seem so innocent and pure at first. We think if we shovel them out of our lives we would be missing something wonderful. But when the Sun of Righteousness warms our spiritual atmosphere, these glittering attractions take on the tinge of dirt.

I like to shovel snow. I don't necessarily enjoy the work. But it is exhilarating to leave the security of my warm home and go into the cold, wet storm outside.

I know that by and by the sun will shine. The hostile storms will pass. Spring will come at last.

But so long as glittering temptations are at my door, and so long as all sorts of distractions are piling up before me, I'm going to just keep shoveling long and broad. I don't know how else to make it up the hill to my home. □

BECOMING MATURE:

By Lyle P. Flinner
Bethany, Okla.



TOWARD CHRISTIAN SELF-ACTUALIZATION



PERCEIVING ACCURATELY

Central Idea: *The perception of a mature person approaches ever closer to reality.*

Perception may seem to be a simple process, involving only the act of seeing what is there to be seen. But actually, there are many factors which influence and determine what we see.

To adequately explain what a person "sees," we must take into account both the objective characteristics of the event and the psychological processes at work within the individual.

For example, your perception is directly affected by the degree of your emotional involvement in the event. Two persons, perceiving the same event objectively and without emotional involvement, will tend to see the same thing. But emotional involvement immediately introduces the possibility of distortion.

Likewise the persons' environment, his past conditioning, his interests, and his motives all influence what he sees.

When one adequately grasps this concept he has achieved some understanding as to how different people see the same things differently while each is honestly sincere in reporting how "he sees it." Many a misunderstanding can be easily cleared up when two persons learn to "look out on the same thing

together."

The attempt to understand situations that are uncertain and difficult to explain may lead to distortion. Because one does not understand what is happening, he becomes confused as he vainly tries to impose some order on the events he perceives.

Obviously, our interests and motives greatly influence our perception. We hear what we want to hear and see what we want to see!

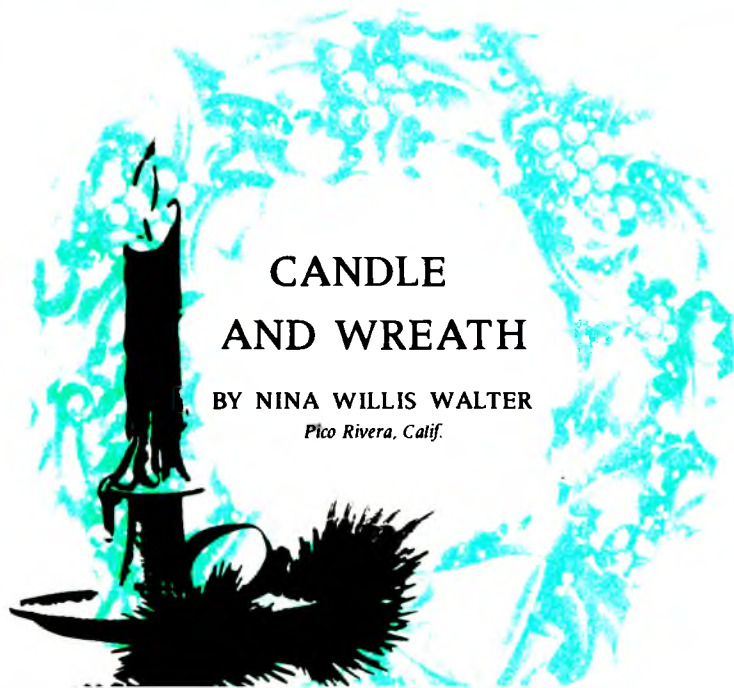
Distorted perceptions are immature in that they are at odds with the reality of the situation, and reality is what we must work with for any kind of reasoned judgment.

The ideal condition is when two persons feel empathy for each other in perceiving subtle meanings with considerable common ground. Each projects himself imaginatively into the reactions of the other. There is love and understanding, though not necessarily agreement, as each of them perceives the same situation accurately and makes his independent decisions based on reality. □

Point to Ponder: *And so we keep on praying for you that our God will make you the kind of children he wants to have—will make you as good as you wish you could be!—rewarding your faith with his power (2 Thessalonians 1:11, TLB).*

CANDLE AND WREATH

BY NINA WILLIS WALTER
Pico Rivera, Calif.



There's a candle in the window,

There's a wreath upon the door,

To show our love for Jesus

And remind the world once more

That Jesus came to save us—

All mankind—from strife and sin,

If we keep our own faith glowing

And our own love outward flowing

And our heart's door always open

So that Jesus may come in.

ESCAPE OR VICTORY



BY J. H. MAYFIELD
Northwest Nazarene College

When T. S. Eliot wrote the lines—
*[This is] the greatest treason:
To do the right deed
For the wrong reason,*

he laid bare one of life's most perplexing questions, *Why do I do what I do?* Is it to escape or to win a victory? And there is a difference—though it is not always easily discernible even to oneself.

Confronted with his responsibility for sin, man's first inclination is to escape, to flee. Adam fled from the presence of God.

In remembrance of his own efforts to escape, David wrote, "If I make my bed in hell, behold, thou art there." There is no way of escaping God. His is the last word. His is the only way. He is the only Truth.

When one learns and is willing to face God, then and only then can there be victory. "Him that cometh to me I will in no wise cast out." David, confronted about his sin by Nathan the prophet, found victory only when he said, "I am the man." Isaiah the prophet experienced the

cleansing fire from the altar only when in God's presence he saw himself as he really was and admitted it—"a man of unclean lips."

The divine imperative is, "Be ye holy; for I am holy." There is no escaping it. But there can be victory!

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The "if we confess"—that is, face up to our responsibility to admit our guilt and uncleanness, rather than to escape, to flee, to rationalize, to excuse ourselves—is the key. But when we do confess, identify ourselves with our sin and uncleanness, then there is victory.

The divine imperative also has something to say about our relationships with our fellow human beings—all of them. "Love thy neigh-

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helps to holy living

---

bour." "Pray for them which spitefully use you." "Love your enemies." Again the question is, Escape or victory? Classic ways of escape have been devised.

Jesus told about two escapees—a Pharisee and a Levite, men who with scrupulous religiosity went right by a neighbor in need while a costly victory was won by a despised Samaritan.

The modern day "I don't want to get involved" has for many become the line of demarcation between escape and victory. Sure, to become involved may be costly, result in some bruises, endanger one's reputation, pose a threat to the status quo, but it does bring victory.

It has never been promised that to love, to be concerned, to become involved in building God's kingdom would be easy or popular. But He has promised to be with us, never to leave or forsake us, and even to repay us.

*On the darkest side of the road,
Where the sick and wounded lie,
They are calling for help and mercy;
How can you pass them by?*

*The Saviour asks your love
In the service of want and pain;
And anything more thou spendest,
He will pay when He comes again.*

(Author unknown)

Another of the divine imperatives which we are inclined to escape is to love ourselves. "Love thy neighbour as [you love] thyself." One's own self-image, self-estimate, self-respect are important. Face oneself as he really is? No, escape! And legion are the ways it has been tried! Alcohol, drugs (some by prescription),

excessive sleep, feigned or self-induced illness are just a few of the broad avenues of escape into self-destruction.

It has always interested me to note how some students have been able to escape facing their responsibilities to themselves by self-induced illness. The responsibility may be course requirements, an examination, or what they perceive to be God's claim and call on their lives. One lad could be fast in bed with severe leg pains during the early morning Greek test and completely cured to be the life of the party that night! He may well have escaped the test but he never escaped the *F* nor did he know the taste of victory!

To depreciate oneself under the guise of humility is another way of escape from being really one's true self. "I am no good" and "I can't do anything" are not postures of self-estimation from which one may win victory.

No one likes the egocentric person (except he himself, who thinks he does), but the self-depreciating person is just as short of being a true person.

God expects His child to remember that he is made in His image and that through His Son he may become "a perfect man, unto the measure of the stature of the fulness of Christ"—who neither was an egocentric nor self-depreciating. He knew whence He came, who He was, and the purpose for which He came into our world.

Though Jesus was tested and tempted to avoid, to escape the Cross, with complete commitment to the Father's will He faced the Cross. Because He did, He is Victor—and so may all be who face and follow His will. □

PEN POINTS

JOLLY OLE ST. TICKLE US

... is the patron saint of much of Christendom! Here is a sample of the kind of appeal made to him:

Dear St. Tickle Us:

Sunday is coming and we want to go to the 11 a.m. service to get something out of it.

We want music that turns us on with its beat or its sentimental sound. The words should make us feel better or give us an excuse for our failures. Stay off the heavy stuff.

And St. Tick, we really hope the preacher isn't dry with doctrine or deep Bible content. We'd rather not follow a train of thought. Give us, St. Tickle Us, the happy little catchy statements that make us laugh and cry. Keep us awake. Turn us on. Pick us up. Cool us down. But don't bother to send us out.

Do something—but please don't ask us to bear a cross!

And St. T, we want to go to heaven in style. We're tired of the deprivations of our childhood. This old idea of setting "your affections on things above, not on things on the earth" is out. Give us the pleasures of Vanity Fair (just like that old book talks about) while we witness well-dressed for Jesus. The world wants to know that God cares for His children.

Thank you, St. Tickle Us, for the inspiration you are to all of us who just want to go to heaven in comfort.

By the way, St. T, please tell us again that everything is OK as long as we are feeling good. □

By Gordon Wetmore, Columbus, Ohio

INFLUENCE



Christ guiding Dale Black
—painting by his aunt

"Thank You, God . . . Thank You!"

ATWIN-ENGINE Piper Navaho taxied toward the runway at Hollywood-Burbank airport. The sun was just beginning to rise on a clear summer morning, July 18, 1969. Two pilots and their 19-year-old friend, Dale Black, were on a routine cargo flight to northern California.

Dale's dream since a small boy was to become a commercial airline pilot. He took every opportunity to learn from good flight instructors and to log as many hours as possible.

As the plane gained speed down the runway and lifted off the ground, without any warning there was trouble.

The props spun wildly . . . air speed was too slow . . . not enough altitude to clear the trees ahead. The copilot yelled, "Let's land in that area over there." They turned sharply . . . then came more trees. Suddenly, an object loomed in front of them . . . not enough time . . .

A Los Angeles newspaper headline read, "Two Men Die, One Critical!"

Dale Black lay unconscious in the hospital. His body had been badly burned, his back broken in three places. He had a severely dislocated shoulder . . . both ankles, knees, and legs were broken. He hovered between life and death. Three days later he regained consciousness.

Dale remembers, "When I woke up, I couldn't believe I was alive. I knew beyond a shadow of doubt that it was a miracle of God. We had crashed into a solid concrete monument which was 75 feet high and 40 feet wide. We hit it going 135 miles an hour. The plane was scattered in pieces throughout the area. My two friends were dead, yet the Lord allowed me to live."

Dale accepted Christ's forgiveness that day. He recalls that commitment, "My first life was mine, lived only for me. I'd blown it. Now God had given me another chance. This life was to be His."

Dale looked out his hospital window and saw the busy freeway. It seemed that he saw more than just a stream of cars. Now he looked within the cars to see *people who needed God's love*. He wanted to reach out to tell each of them that *Christ cares*.

The doctor told him he might be in the hospital for eight months. But Dale felt that God had a different plan. He declared to all who visited him, "I'll be piloting an airplane one year from the day of my accident—flying over that same monument into which I crashed." In eight days, Dale was dismissed from the hospital.

Now began the long process of healing a shattered body. For several months he lifted weights, building up his muscles. His shoulder muscles had been torn so badly that he could raise his left arm only a few inches from his body.

The doctor informed him the only possible way to regain full use of his arm was through surgery. Dale asked, "How much chance is there for success?" The surgeon replied, "About 5 or 10 percent." Dale's response was, "That's good enough for God—let's try it." The operation was a success!

At Christmas, relatives from around the state gathered at the Blacks' home. The gifts under the tree seemed unimportant. The gift of Dale being alive was what mattered. Dale's grandfather, Russell Price, was a leading layman at Long Beach First Church and a strong spiritual

leader in the family.

Around the Christmas tree, Grandpa Price asked all to kneel and hold hands. He joyfully prayed, praising God for sparing Dale's life. What rejoicing!

After several months, the doctor had bad news. The one remaining part of Dale's body that had not healed was his left ankle. The doctor was convinced that an operation was needed to fuse the ankle, to give it support and save it from collapsing. This fusing of bones, however, would eliminate plans Dale had for the full use of his ankle.

Dale was stunned by the thought. If he proceeded with the operation *he would have to give up his goals* of becoming an airline pilot and of playing sports again. Yet not having the surgery would result in being crippled for life.

Dale turned for guidance to his godly grandfather. Grandpa Price told him four things to do for God's healing:

First—pray, really PRAY.

Second—claim a BIBLE PROMISE as your own.

Third—ASK FRIENDS TO PRAY, those who truly believe.

Fourth—PUT GOD TO A TEST . . . and also expect that GOD WILL TEST YOU.

Dale wasted no time. He drove home, praying all the way. He opened the Bible and asked the Lord to give him scripture that would guide him.

Matthew 7:7-8 came to his mind: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth . . ."

Dale realized that the verse said *everyone* that asks receives. He realized, "I'm included in that *everyone*! Lord, I'll ask You for *100 percent healing*—then I can do everything with my body that I did before. And I'm still asking that I'll pilot a plane over that monument one year from my accident."

That was Dale's answer. He would *not* proceed with the operation; he would trust God for his healing.

The third step in his grandfather's guidance was to "call for the elders of the church" to "pray" (James 5:14). Dale phoned three families and asked, "Do you believe in praying for healing?" They all replied that they did, and agreed to pray.

Step four was "Put God to a test." He began to tell everyone that God had healed his ankle, though it was still in a cast.

At the next doctor's examination, he took his friends with him. Before looking at the X rays, they all gathered round the viewing scope and had prayer, thanking God in advance for His healing. Dale declared, "Doc, you're going to see how God heals!"

When the doctor looked at the X rays his verdict was "I'm sorry. There's no improvement."

Dale remembers the disappointment. He went back to his room really shaken in his faith. He cried out, "God, You have let me down!" Then into his mind came his grandfather's words, "Put

God to a test, and in turn *God will also test you* to see if you are really sincere."

If this was God's way of testing him, Dale would build up his faith even higher than before. Two weeks later, his believing friends again went with him to the doctor's office. After viewing the X rays the doctor announced, "No progress, and now it's too late to operate."

Dale will never forget that dark day. He drove silently back to his college dorm room. He dropped to his knees and prayed, "God, maybe *I've been telling You* what to do with my life. If You can use me better as an invalid in a wheelchair, then that's what I want. You've given me my second life. *Use me any way You like.*" He felt a deep inner calm.

He testified, "I got up from my knees—the happiest man in the world. I had yielded to God's will. It didn't matter much now about my ankle. Nothing could take away the love and joy the Lord had placed in my heart."

Two weeks went by. He had been content, thinking the Lord had said no to his healing. Dale went alone to the doctor for his regular appointment. X rays were again taken. Looking at them on the scope, the doctor turned to Dale in amazement and exclaimed, "I can't believe it! Your ankle has healed more in the last two weeks than in the last 10 months!" Two weeks later the cast came off.

On a morning 12 months from the fateful crash, a young man whose body had been made whole passed his first-class medical examination. That afternoon, July 18, 1970, exactly one year from the day of his accident, Dale Black was flying, pilot-in-command over the monument into which he had crashed.

As long as he lives, Dale will clearly remember this experience. He recalls, "As I circled my plane and looked down on the monument below me . . . I thought about the greatness of God, and what He can do if we will put ourselves fully in His hands. Tears ran freely down my cheeks and all I could say was, 'Thank You, God. . . . Thank You. . . . Thank You.'"

PRAYER: "Lord, Your miracle in Dale's life jolts me back to a joyous truth—*You are still able to heal completely*. It prompts me to believe *largely*. But there is something deeper in his story that speaks to me. It's Dale's trust in You, *regardless of circumstances*. Sometimes I pray, 'God, if You'll just . . . then I'll . . . ' When we begin to ache from our own efforts, help us to learn Dale's secret—to yield to Your sanctifying Spirit—which means to be filled with YOUR PLANS for our individual lives . . . through Christ's power. Amen." □

Wil M. Spaite
Porterville, Calif.





By Aarlle J. Hull, Centralia, Wash.

A Christian Woman's World

JOY, PEACE, AND FEASTING

A favorite caption on Christmas cards goes something like this: "May the joy and peace of Christmas be yours this holiday season and in the new year."

I've been thinking about that recently. I wonder if everyone who sends or receives that Christmas message really understands how appropriate and how beautiful it really is.

Through Jesus (the Object of Christmas) we receive so many wonderful gifts, and two of them are joy and peace.

Jesus said, "I am leaving you with a gift—peace of mind and heart! And the peace I give isn't fragile like the peace the world gives. So don't be troubled or afraid" (John 14:27, TLB).

And as for joy, Jesus explained, "If you keep my commandments you will live in my love just as I have kept my Father's commandments and live in his love. I have told you this so that you can share my joy, and that your happiness

may be complete" (John 15:10-11, Phillips).

Did you know that *Bethlehem* means "house of bread"? That's very interesting considering the fact that Jesus said, "My Father . . . offers you true Bread from heaven. The true Bread is a Person—the one sent by God . . . and he gives life to the world. . . . I am the Bread of Life. No one coming to me will ever be hungry again" (John 6:32-35, TLB).

This Christmas I am acutely aware of the fact that Jesus Christ is the Bread of Life. In the reckless gaiety of the holiday season I feel the emptiness and hunger of our society. I see my neighbors thirsting for something, anything to give their lives meaning. I see hungry people trying to satisfy their longings for meaning and purpose in parties and philanthropic projects.

My friend Susie became a Christian a month or so ago. She told me about her life before she ate of the Bread of Life. She said, "I was always so busy. I attended club meetings, political rallies, parties, and anything else that would afford me the luxury of not being alone with myself. My life was empty, and when I stopped long enough to think about it I knew it. But now I'm full. That's the only way I can describe it. I was hungry and empty, but now I'm full and satisfied. Praise the Lord!"

But as you well know, it's not just sinners who experience emptiness. Sometimes saved people as well are empty and hungry because they have not allowed Jesus Christ to completely fill them with His Holy Spirit.

Commitment of our total selves to Christ allowing Him total reign of our lives is a crisis as well as a continuing process. And in order to be really filled and to have our hunger really satisfied, we must be continually partaking of the Bread of Life, hungering and thirsting "after righteousness" by regular Bible study, prayer, and Christian fellowship.

This Christmas and in the new year, may you know the peace and joy that come only by feasting upon the Bread from Bethlehem.

ZUCCHINI BREAD

3 eggs	½ tsp. salt
1 cup oil	¼ tsp. baking powder
1 cup white sugar	2 tsp. soda
1 cup brown sugar	1 tbsp. cinnamon
2 cups grated zucchini with skin	1 tbsp. vanilla
2 cups flour	1 cup chopped nuts

Combine all ingredients and stir. Bake for one hour at 325 degrees in two greased loaf pans. Note: This can also be baked in an angel food tube pan or a bundt pan and frosted and served as cake.

By W. T. PURKISER

No Sides to Christmas

Christmas has a human side and a divine side. We miss much of the meaning of the day when we see them.

The human side of Christmas is a cultural one. Customs and traditions abound. Trees and greetings and gifts, even the date on the calendar, are all human additions to a divine reality.

It is not to say that the human is necessarily good. Most of those who rail against Christmas by the name of their religious cults do so because they cannot tell the difference between theology and tradition.

There is gladness and cheer at the beginning of the season on the human side of Christmas. Friends are remembered and strengthened, and families get together. "Home for Christmas" can be a very happy part of it all.

In a world that knows so little of thoughtful and happiness even on the human level, this is to the good. There should be no feelings of inferiority in the legitimate enjoyment of family and friends.

Row as well as gladness marks the human side of Christmas for many. Part of it is expressed in the pathos of lines by an unnamed mother:

*Christmas is a bitter day
for mothers who are poor;
wistful eyes of children
are daggers to endure.*

*Though shops are crammed with playthings,
enough for everyone,
mother's purse is empty,
there might as well be none.*

*Purse is full of money
but I cannot buy a toy;
only a wreath of holly
for the grave of my little boy.*

ON THE OTHER HAND, not all the cultural conditioning around Christmas is bad. It is possible to become so involved with theappings that the Gift is forgotten. It is not to say that the human side of Christ-

mas is really a very small part of what it is all about. The divine side is the most stupendous claim ever brought to the mind of man. "The Word [who in the beginning was with God and was God] 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).

There was a note of skepticism in the question of the girl who asked, "If God is so wonderful, why doesn't He show His face?" But this is just what He did when Jesus was born of Mary in Bethlehem almost 2,000 years ago. The true light of Christmas is "the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Corinthians 4:6).

Laurence Houseman put it in lines he called "And the Word was made flesh."

Light looked down and beheld Darkness.

"Thither will I go," said Light.

Peace looked down and beheld War.

"Thither will I go," said Peace.

Love looked down and beheld Hatred.

"Thither will I go," said Love.

So came Light and shone.

So came Peace and gave rest.

So came Love and brought Life.

Light, peace, and love—these are the gifts that accompany the Gift.

Light: "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not [or, literally, could not put it out]. . . . That was the true Light, which lighteth every man that cometh into the world" (John 1:4-5, 9).

Peace: "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:13-14).

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

We need not say no to the human side of Christmas. Let it be optional. But let us never miss the divine side of Christmas—the ageless

The human side of Christmas is really a very small part of what it is all about. The divine side is the most stupendous claim ever brought to the mind of man: "The Word [who in the beginning was with God and was God] 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).

message that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (2 Corinthians 5:19).

Peace on Earth: For Whom?

Translators have been hard put across the years to give the real meaning of the angels' song in the skies near Bethlehem: "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

That God's will toward men is indeed good is abundantly proved by the Christmas event. But this does not give the entire meaning of the original words.

Another translation reads, "Peace on earth among men of good will." This comes a little closer. The will of men must also be "good" if there is to be any kind of peace on earth.

But there is still another translation.

*"Glory to God in the highest,
And on earth peace among men with
whom He is pleased"* (NASB).

This comes to the crux of the matter. Peace on earth does not depend on the "good will" of amiable and reasonable men. Peace on earth comes only to people who are right with God, "with whom He is pleased."

One wonders if there will ever come the day when men generally will realize that they cannot be really right with others until they are first right with God. Until that time comes we can but stagger along from one crisis to another.

There is a promise in Proverbs 16:7 most of us have been slow to claim: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

From the human point of view, Jesus gave the secret of His life: "He that sent me is with me: the Father hath not left me alone; for I do always those things that please him" (John 8:29).

The purpose of the Scriptures is to teach us how we "ought to walk and to please God" (1 Thessalonians 4:1). In this we should "abound more and more."

Those who live only in the realm of the flesh "cannot please God" (Romans 8:8).

"Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6).

Paraphrases of the Bible are not always accurate. But *The Living Bible* adds a touch of real meaning to Hebrews 13:15-16 particularly appropriate for the Christmas season: "With Jesus' help we will continually offer our sacrifice of praise to God by telling others of the glory of his name. Don't forget to do good and to share what you have with those in need, for such sacrifices are very pleasing to him."

WITHOUT PEACE, all other values fade. Rabbi Joshua Liebman, author of the widely read book *Peace of Mind*, tells that in his youth he made a list of earthly values he would like to have: health, love, riches, beauty, talent, power, fame.

A wise friend told him, Liebman said, that he had omitted the one ingredient without which every other possession would mean nothing. That missing element was peace of mind. With peace, life is worth living. Without peace, though one might possess everything, it would be as nothing.

Yet the world is better at war than it is at peace. We lose at the peace conference what might appear to have been won on the battlefield because we fail to realize that world conditions are reflections of individual problems blown up to full size.

"To get peace, if you want it," said John Ruskin, "make it for yourselves." Better, "find it for yourselves"—not in the tangled circumstances of life, but as the gift of Him who said, "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

There is peace this Christmas, 1974. It is not political or international yet. That may have to wait for the coming of the Prince of Peace.

The peace we now have is peace *with* God and the peace *of* God. It is peace for people of every circumstance and nationality "with whom He is pleased." □

— HOME MISSIONS **ALERT**

NEW DIRECTIONS

A new spirit of outreach is beckoning the Church of the Nazarene.

There is a quickened step among Nazarene pastors and laymen who are linked by God's will in the spiritual mission of Christ. A sharpened sense of mission fills the heart of Nazarene youth who lead the way in bringing Christ to a world of need.

We are rediscovering the motivating power of being one in the fellowship and service of Christ. Old barriers are falling and the gospel is finding new acceptance.

Some will say that this is not new, but is in fact as old as Pentecost. They are right, of course. But this leading of the Holy Spirit is as current as each breath we take. Nothing could be newer.

What follows on these pages is excerpts from the current issue of Home Missions Alert, a quarterly publication devoted to reporting the home mission scene. For more detailed coverage of what is contained in this insert, ask your pastor to share one of his two copies of Alert, or write for your own subscription.



Department of Home Missions
Church of the Nazarene
6401 The Paseo • Kansas City, Mo. 64131



New Directions

*E. M. and Nodene Bowling of Clinton III., took retirement from the railroad as the signal for a new direction in their lives and volunteered to be lay home missionaries. The Lord led them to Horseshoe Bend, Ark., where a new group of Nazarenes is meeting in their home prior to organization as a church. In Richmond, British Columbia, Pastor Mel Tucker is reopening his seventh Nazarene church. This home mission pastor's story was written up in the *Richmond Review* and things look good in Richmond. In Sacramento, Calif., Rev. Warren Rogers is leading the way in interracial outreach with 107 persons involved in 14 outreach Bible studies in cross-cultural situations. Adults and young people at Moscow, Ida., donated time and materials to help the Medicine Hat, Alberta, home mission church finish its building. This could go on. Everyone, it seems, is looking for new directions for home mission service, and finding them.*



Christian Action Teams

"It was the best summer of my life. . . . I didn't know how hard Satan could fight. . . . I learned a good deal more than I expected." These are the comments of Nazarene college youth returning to campus after a summer of service in the inner city through the Christian Action Team program. This fall applications for Christian Action Teams have come in unprecedented numbers, according to Rev. Roger Bowman, outreach director. Three types of teams will be fielded in the summer of 1975—inner-city, pioneer vacation Bible school, and work teams. They will be serving "where the action is," meeting real needs with real answers found in Christ.

ne
ssions

400 Churches

Every church should seek the privilege of reproducing itself in nearby home mission fields. Many have already done so. Our quadrennial goal is 400 new churches. Check the news pages of the *Herald* for the latest count of new churches.

Home Missions



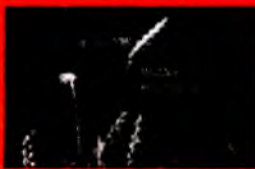
Mission Means Multiply

God is multiplying His Church in rural and metropolitan areas. Christ often called for reproduction or multiplication of the harvest. *Mission Means Multiply* tells it like it is in multiplication of the church today.

A 35-mm. filmstrip with professional cassette narration, *Mission Means Multiply* is available for purchase (\$10.00) or rental (\$2.00) from the Nazarene Publishing House.

Mission Fields at Home is a companion filmstrip that highlights some of the nearby mission fields where Nazarene laymen are finding fruitful ministry.

Those wishing to rent should be sure to specify first and second choice for showing.



Rice Chapels

Modular chapels designed and built as a memorial to Paul Rice by his uncle, Budd R. Rice, point the way to low-cost, first-unit home mission chapels. Approximately 20 are in various stages of completion—a new direction worth noting. Picture above shows the modular chapel at Oakland, N.J.

Mission Possible

Rev. Wendell O. Paris, of the Southeast Oklahoma District, credits study of *Mission Possible* with "turning on" the larger churches of his district for home missions. For a new view of the home mission challenge, get your own personal copy of *Mission Possible*. It will not only "turn on" big churches, but small churches and individuals as well. No book was ever more timely. Order your copy today.

Do It Now

Use the Home Mission ActionGram below to order helps for getting involved in new directions of Christian outreach, or to ask for more information on subjects mentioned in this folder.

ActionGram

Location of church _____ City _____ State _____ Material needed by (date) _____

Name of church _____

Send invoice to: Name _____ Street _____ City _____ State _____ Zip _____

Send merchandise to: Name _____ Street _____ City _____ State _____ Zip _____



Quantity	Item	Unit Price	Total
	<i>Mission Possible</i>	\$1.50	
	<i>Black Evangelism</i>	\$1.00	
	<i>Mission Means Multiply</i> (FS-7316) (Sale) (Rental)	\$10.00 \$2.00	
	<i>Mission Fields at Home</i> (FS-7317) (Sale) (Rental)	\$10.00 \$2.00	
TOTAL			

FILM RENTAL:

Mission Fields at Home

Choice of dates: _____

1st Choice _____

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Mission Means Multiply

Choice of dates: _____

1st Choice _____

2nd Choice _____

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☐ Lay Home Missionary Program ☐ Home Missions Alert



*Lead me to that lowly manger
That was for a cradle made.
Where in all His shining glory
Our Saviour dear was laid.
Oh, lead me to that little town
Where heaven came that night;
With baby King, and angel hosts;
With peace, and love, and light.
Lead me to the poor and lowly,
Those whom Jesus came to save.*

*Help me tell the Christmas story.
How God's only Son He gave.
Lead us on, O star from heaven;
Guide us by thy shining light;
And God's own will in hearts fulfill,
While carols are sung tonight.
Lead on, O Christmas spirit!
Lead on, Saviour of men!
Bring salvation to all nations,
And bring peace on earth again.*

—Wauneta Moraine, Paola, Kans.

church schools

HAPPENING

"LET'S HEAR IT FOR OHIO!"

The state of Ohio initiated a co-operative effort last fall to have 60,000 Nazarenes in Sunday school by October 27. The slogan, "Let's Hear It for Ohio," generated enthusiasm and participation throughout the state. The four Ohio districts along with their district superintendents and church school chairmen combined to make two teams: *Akron* (Rev. Floyd Flemming and Rev. Ernest Rhodes) with *South-western Ohio* (Rev. Dallas Baggett

and Rev. Simon Gorman, Jr.) and *Central Ohio* (Dr. Don Gibson and Rev. Dale Fruehling) with *North-western Ohio* (Rev. James Blankenship and Rev. Roger Flemming).

Over 600 pastors and Sunday school superintendents met for an all-Ohio kickoff rally, September 21, in Columbus. Dr. Leslie Parrott, guest speaker, challenged them to eliminate the negative and accentuate the positive.

The contest coordinator, Rev. Howard Doerle, reported the final tally. The Akron/SWO team led with 30,920 and the Central/NWO team with 28,738. This made a grand total of 59,658 Nazarenes in Sunday school on October 27, 1974. Dayton Central led the state with their attendance of 866. Rev. R. D. Beaty is pastor.

The winning districts with the contest coordinator, district superintendents, church schools chairmen, campaign managers, and wives were treated to an expense-paid trip to the Ohio State and Michigan State football game November 9 in Columbus.

ROUNDUP IN CHEYENNE

Teen-agers from the Cheyenne (Wyo.) Grace Church recently participated in a fall roundup. According to reports from Pastor Duane Hildie, this emphasis was thrilling and inspiring. The teens sought out new prospects and others who had strayed from the youth program and Sunday school during the summer months.

The climax of the attendance drive was a corral social, complete with a bale of hay to provide effective atmosphere.



Corral social with teens in Cheyenne, Wyo.

Yoman Gorman Reporter

YOUTH DEPARTMENT UPDATE ON REGIONAL CONFERENCES

Once every two years the Youth Department staff and other resource persons conduct conferences on the various educational zones. Plans are shaping up for this year's regionals which occur this spring.

The October 9 issue of the *Herald* listed the conference dates, which have been updated somewhat. Below is a final list of the dates and places. District councils and local church youth workers should place the appropriate dates on their calendars.

Mid-America—Des Moines, Ia., February 20-21
Olivet—Kankakee, Ill., February 27-28
Mt. Vernon—Columbus, Ohio, March 3-4
Eastern—Lansdale, Pa., March 6-7
Trevecca—Callaway Gardens, Ga., March 10-11
Point Loma—Las Vegas, Nev., March 14-15
Bethany—Checotah, Okla., March 17-18
Northwest—Boise, Ida., March 25-26
Canadian—Calgary, Alberta, March 31—April 1

—J. Paul Turner, Youth Department Informational Services

Left to right: Dr. and Mrs. Don Gibson, Rev. and Mrs. Floyd Flemming, Dr. Leslie Parrott, Rev. and Mrs. James Blankenship, Rev. and Mrs. Dallas Baggett.



MEMBER OF PARLIAMENT GUEST AT WELSH CHURCH

The Right Honourable Tom Ellis, reelected member of Parliament for Wrexham, North Wales, recently participated in a special service at the Llay, North Wales, church (British Isles South District).



Tom Ellis

Before reading the scripture portion from Hebrews 3, Ellis commented on the vital role that the Christian Church plays in modern society.

David Thirkell is pastoring a "thriving congregation" at Llay.

NEW CHURCH TOTAL REACHES 126

Six new Nazarene churches bring the total of new churches for the quadrennium to 126.

The "youngest" church is Show Low (Ariz.) White Mountain, where William Robertson is pastor. Arizona district superintendent, Dr. M. L. Mann, reports that the church was organized September 29.

On the New Mexico District, Dr. Harold W. Morris, superintendent, reports the organization of the Belen, N.M., church with Carby Carney as pastor.

The same day, September 22, the Rowland Heights, Calif., church was organized. Thomas Paine is the pastor, and Dr. L. Guy Nees is superintendent of the Los Angeles District.

The New Lebanon, Ohio, church was organized on the Southwestern Ohio District. Superintendent Dallas Baggett reports that Larry Stevely is the pastor of this church, organized September 8.

Two new churches were organized in Arkansas. On the North Arkansas District, where Rev. Boyd C. Hancock is the superintendent—Paragould (Ark.) Woodland Hills Church was organized with Robert Stovall as pastor.

Glenwood (Ark.) First Church, South Arkansas District, where Dr. Thomas Hermon is the superintendent, was organized with Wayne Albright as pastor.

These 6 churches bring the number of new churches organized since Easter to 21. □

—Home Missions Department

FAMILY DONATES CHAPEL

General Superintendent Orville W. Jenkins dedicated the chapel and furnishings of the Edinboro, Pa., church on Sunday, December 15. The chapel, seating 125, also has overflow space to accommodate an additional 75. It was donated by 119 members of the Rice family and given in memory of Paul Rice, son of Rev. and Mrs. George Rice of Kansas City, who died of cancer in 1968. Dr. Jenkins had received Paul Rice into membership in the Church of the Nazarene while pastoring Kansas City First Church.

Chapel furnishings were dedicated in memory of Paul's grandparents, Mr. and Mrs. B. W. Rice. Eleven children of their immediate family, and most of their grandchildren to three generations, attended the service of dedication.

The Edinboro church was organized in 1972 by Superintendent Robert I. Goslaw, Pittsburgh District. Rev. Don Hennen, pastor of the nearby Albion, Pa., church, felt the challenge and assisted in establishing the Edinboro church.

Land purchase and further financing were arranged by the Pittsburgh District. Rev.



Paul Rice Memorial Chapel

Hennen and laymen of the Albion and Edinboro churches worked together to build a parsonage next door to the chapel location. Other laymen contributed money and skills to establish the Church of the Nazarene in this northwestern Pennsylvania town, the home of Edinboro State Teachers' College.

On Saturday, December 14, Rev. Stephen Harvey, Edinboro pastor, was host for a district-wide open house and parsonage dedication. Rev. Hennen was the speaker. The chapel dedication which followed on Sunday was "an unforgettable day in the life of a church and a family."

The story of the Paul Rice Memorial Chapel at Edinboro has been included in the recently reprinted book *Facing the Dawn*, a biography of Paul's life. The book is printed by Pedestal Press. □



Revs. Perry Pults and LeRoy Storey (brother of Rev. Stanley Storey) stand beside a new Datsun just before takeoff for Honduras. The car is a gift of the Los Angeles District laymen. Following a message by Wendell Nance at the laymen's retreat, over \$12,000 was given to supply the car and other items recently lost by the Stanley Storeys in Hurricane Fifi. Revs. Pults and Storey drove the new car to its destination and returned by plane.

"Let the Earth Hear His Voice" was the theme for the seventeenth annual missionary conference at the Rochester (N.Y.) Calvary Church. The burning bush, angelic messenger, written Word, and the "still small voice" were highlighted in the theme display. Missionaries George and June Wood (Swaziland) and Harold Ray (newly appointed field superintendent to the Guatemala Southwest District) shared their insights and burdens for world missions during the week-long event.

In the 17 years that the church has held annual conferences, over \$100,000 has been given to missions. This year's faith promises totalled almost \$10,000. There were 25 teenagers and young adults from the congregation of 200 who indicated availability for full-time service as God leads their futures. Rev. Clarence C. Hildreth is pastor.



Pictured at the 1974 graduation day ceremonies at Nazarene Bible Training School in Mozambique are fourth-year theological students, administrative personnel, and guests. Front row (l. to r.) are Dr. L. S. Oliver, president of Nazarene Bible College, Colorado Springs, who was special speaker; Mrs. L. S. Oliver, General NWMS president; Lorraine O. Schultz, principal; Rev. Armand M. Doll, council chairman; and Rev. Jaap Kanis, teacher.



Boise (Idaho) First Church used a unique approach in raising faith promises at its annual missionary convention this year. Missionaries Harry Flinner and Wayne and Joanne Larson were special guests. The church adopted a mountain-climbing theme and pictured Schaffer Butte (near Boise) with its 7,900 feet height representing \$7,900. The large, painted chart also showed Mount Everest towering 29,000 feet and representing \$29,000.

Pastor Bob Hempel (l.) together with Missionary Flinner, who was standing on the step of the ladder; and Don Houts, artist (r.), look on as Associate Pastor Bob Wiens plants the Christian flag on Mount Everest. The 460-member congregation committed themselves to \$40,000 throughout the day.

**NAZARENE
FAMILY ALTAR
COMMITMENT
SUNDAY
January 5**

**NAZARENE
FAMILY WEEK
January 5-12**



On the occasion of its thirtieth anniversary, the Auburn, Wash., church honored its founding pastor, Rev. R. E. Lawrence, by naming the new fellowship area "Lawrence Hall." District Superintendent Bert Daniels (seated center) brought the dedicatory message for the fellowship hall and new education unit. Standing by the doorway are Pastor Jerry L. Skidgel (l.) and Rev. Lawrence.

A giant birthday cake was prepared and candles mailed to all people enrolled through the Sunday school. Nearly 300 people were present to place their candles on the cake and sing, "Happy Birthday, Auburn Nazarenes."



The Northeastern Indiana District Young Adult Retreat (held this summer) was attended by 138. Nona and Selden Kelley were special speakers. Music was presented by the "Forgiven Trio" from Muncie and a young adult ensemble from the Muncie Southside Church. The retreat was held at the district campgrounds. There were 35 couples in attendance who pledged to pay the registration for 36 couples from district churches to attend the retreat scheduled for 1975.



The British Isles South District's NWMS mid-quadrennial workshop was held at Bolton First Church. All age-groups were represented at the gathering. Some of the NWMS council members are shown holding the quadrennial theme banner. They are backed by a crowd of participants representing a number of local congregations.

OF PEOPLE AND PLACES

Rev. Philip H. Hampsten has retired after serving 45 years in the active ministry. He joined the Church of the Nazarene 50 years ago; graduated from Bresee College, Hutchinson, Kans.; and was ordained at Dodge City, Kans., by Dr. R. T. Williams. He pastored in Kansas, Arkansas, Texas, and California. Rev. Hampsten is presently living in Madera, Calif.



Rev.
Hampsten

Walden Hughes, a Northwest Nazarene College piano student, accepted a recent invitation to play for the state meeting of the Idaho Federation of Music Clubs which was held in Moscow, Ida. Hughes, a sophomore from Manteca, Calif., was accompanied to the meeting by his teacher, L. Alline Swann, of the NNC music faculty. Members of the

music federation held their meeting in conjunction with the Governor's Conference on the Arts of the University of Idaho.

The Northwest Louisiana Crusade, sponsored by the Nazarene churches in the area, was held at the Civic Theater, Shreveport, La., November 12-17. General Superintendent Edward Lawlor and musicians Wally and Ginger Laxson were special workers.

Mrs. Marjorie Grier of the Spokane (Wash.) Millwood Church has found a specialized service in sewing for the children of missionaries while the families are on furlough. After contacting Dr. Mary Scott, Kansas City, she received a list of names. She then wrote the mothers to find out their children's sizes, ages, and birthdays.

During the first year of her specialized service, she made new clothes for 21 boys and girls. Nearly always she would add some extra gift or accessory to the clothing. Mem-

bers of the local missionary society and friends furnished some material, thread, buttons, zippers, tape, and other essentials and paid postage for packages. Scraps from this sewing have been made into quilts and given to visiting missionaries and to others with needs.

Mrs. Grier decided on this ministry while recuperating from heart surgery. Realizing her activities would be somewhat curtailed, she searched for an outlet of service. She says, "I have received so many pictures of the missionary families and children that it is a real blessing when I sit down to sew at the machine."



Mrs. Marjorie Grier (r.) with Mrs. Hilma Koch, president of the Prescott Beals Missionary Chapter at the Spokane (Wash.) Millwood Church.

Mrs. P. E. Nelson, 69, of Lake Wales, Fla., has read the Bible through 51 times and the New Testament 25 times in addition. She has been a Christian for 59 years and testifies that the Bible is her Road Map. It has been a Lamp and Light to her over the years.

Mrs. Nelson and her husband, Rev. P. E. Nelson, served 31 years in the ministry. They have pastored churches on the Kentucky, West Virginia, and Florida districts. Mrs. Nelson has served as a consecrated deaconess. The couple are retired.



Mrs. Nelson

Ministers from British Isles districts assembled on October 28 for the Preachers' Retreat (known as Fraternal). More than 70 ministers, accompanied by their wives and small children, gathered at the Hayes Conference Center in Swanwick, Derbyshire. The group, representing about 100 churches, arrived in buses and private cars from all points of the British Isles.

The program was under the direction of the two district superintendents—Rev. D. J. Tarrant, North District; and Rev. T. W. Schofield, South District. The retreat theme, "Our Church—Change and Challenge," was emphasized in the papers presented on the pertinent aspects of life in the church.

Morris Weigelt was elected associate professor of Old and New Testament by the board of trustees of Nazarene Theological Seminary at its annual meeting in Kansas City. Dr. Weigelt is presently teaching in the religious department at Northwest Nazarene College, Nampa, Ida. He has also taught at Eastern Nazarene College, Quincy, Mass.

Dr. Weigelt is a Northwest Nazarene College and Nazarene Theological Seminary graduate. He earned the Th.M. and Th.D. degrees from Princeton. Weigelt is a member of the General NWMS Council this quadrennium.

—NIS

MORTGAGE-BURNING CEREMONIES, 1974



The Zanesville (Ohio) First Church held a mortgage-burning service, July 14. Participants (l. to r.) are District Superintendent Don J. Gibson; Mrs. Zelma Stotts, charter member; Jim Hearn, trustee; Herb Chambers, trustee; and Bill Owens, trustee and treasurer. Pastor Allan Robinson looks on.



On the occasion which marked its thirty-eighth anniversary, the Westerville, Ohio, congregation burned the mortgage for all three properties they hold. Pictured (l. to r.) are District Superintendent Don J. Gibson; Mrs. Edna Barnes, charter member; Mr. Ernie Walder, manager of the Main Savings and Loan and local church trustee; and Rev. Edwin Whipple, pastor who led the church in raising \$28,000 in four years to pay off all indebtedness. Three ladies, won previously to the Lord in their homes, were sanctified during the evening service on dedication Sunday.

One of the special features of the pastor's eighteenth anniversary service conducted Sunday, September 29, at the Louisville (Ky.) First Church was the burning of the church mortgage. Lew Hall, who was in charge of the service, presented the receipted mortgage to his father, Pastor Hadley Hall, who conducted the special mortgage-burning service. Herbert Redmon, Sr., finance director of the church, joined with trustees Dennie Lampton and Edsel Quiggins in the ceremony. Mr. Lampton and Mr. Quiggins were members of the board of trustees that erected the church 16 years ago. The building was erected during the second year of Pastor Hall's ministry at the church.

Pictured (r. to l.) are Edsel Quiggins, Pastor Hadley Hall, Herbert Redmon, Sr., and Dennie Lampton.



The Buffalo, Okla., church celebrated its twenty-fifth anniversary and burned the mortgage on its property Sunday, July 7. District Superintendent Jerald R. Locke spoke in the morning and afternoon services emphasizing the cardinal doctrine of holiness.

Buffalo church was organized July 31, 1949, with 10 charter members by District Superintendent Mark R. Moore. There are two remaining charter members—Rev. and Mrs. John Wilkerson. Rev. Wilkerson is chairman of the trustees. Two former charter members who have moved to Freedom, Okla., are Mr. and Mrs. Leroy Carlson. The church auditorium was filled for the morning and afternoon services with a new record attendance.

Pictured (l. to r.): Raymond Bentley, trustee and Sunday school superintendent; Pastor David Williamson; District Superintendent Jerald R. Locke; George Springs; and John Wilkerson, chairman of the board of trustees.



A mortgage-burning service was conducted in the Windsor, Ontario, Canada, church on October 6 during the morning worship hour. Pictured (l. to r.) are Mr. Ed Larrett, chairman of the board of trustees; District Superintendent Neil Hightower (Canada Central District); Mrs. Lawrence McIlwain, church treasurer; and Pastor Gene Hoskinson. This service climaxed when money was given to pay off the total indebtedness on the parsonage.

Mortgage-burning ceremonies were held at the Darbydale, Ohio, church earlier this year. Included in the picture (l. to r.) are District Superintendent Don Gibson; Pastor Walter Moore; and Rev. Leonard Rist, former pastor and supervisor of the construction. Rev. Rist is now pastor of the Muncie (Ind.) Wheeling Church. Five men from the church watch from behind the altar as the mortgage is burned.



Vici, Okla., church members burned the mortgage on their property Sunday afternoon, September 1. District Superintendent Jerald R. Locke was the special speaker for the occasion.

The past two years have been unusually good ones for the Vici congregation. They have purchased additional property and raised a building fund of over \$12,000 for the construction of a new sanctuary.

Burning the mortgage from left to right are Pastor LaVerne D. Wilson; Dr. Jerald R. Locke; and Mr. Edgar Shaw, chairman of the board of trustees.



The Rantoul (Ill.) First Church conducted its fiftieth anniversary celebration and mortgage burning on August 25. The present sanctuary was built by Rev. Kenneth Owens in 1963. Indebtedness of \$48,000 was eliminated in one-half the scheduled time.

Pictured (l. to r.) are Pastor Clifton Robnett; Rev. George Reader, member of the district advisory board and a former pastor; and Dale Livingston, chairman, board of trustees.



The Cedar Springs, Okla., church has burned the mortgage on its facilities at the end of one year. The church has experienced a healthy growth pattern. It is in a rural setting seven miles from the closest populated area. Attendance average for this church year is 108. Often there are between 130 and 150 people in attendance.

Pictured (l. to r.)—Pastor Harold Franklin; District Superintendent Jerald R. Locke; and Mr. Ed Martin, chairman of the board of trustees. The trustee chairman presented the mortgage to Rev. Franklin, who in turn presented it to Dr. Locke. He burned the mortgage and then preached the morning message on holiness.

(Continued on page 31)

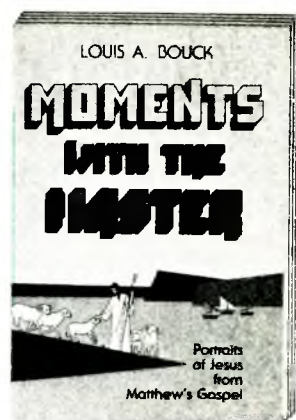
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- FLORENCE, ERNEST E. (C) 1021 Elm St., Ripley, Ohio 45167
- FORD, NORMAN K. (C) R. 2, Clymer, Pa. 15728
- FORTNER, ROBERT E. (C) Box 322, Carmi, Ill. 62821
- FOWLER, THOMAS. (C) 1251 S. Union, Ozark, Ala. 36360
- FOX, JAMES R. (R) 1401 Bernard Pl., Bakersfield, Calif. 93305 (full-time)
- FREEMAN, MARY ANN. (C) Box 44, Ellisville, Ill. 61431
- FRODGE, HAROLD C. (C) R. 1, Geff, Ill. 62842
- GARDNER, GEORGE. (C) Box 9, Olathe, Kans. 66061
- GAUT, ROBERT. (C) 1325 S. Cedar, Ottawa, Kans. 66067
- ◆GAWTHORP, WAYLAND & JOAN. (C) Box 383, Mahomet, Ill. 61853
- ◆GILLESPIE, SHERMAN & ELSIE. (R) 203 E. Highland, Muncie, Ind. 47303 (full-time)
- ◆GLENDENNING, PAUL A. & ROBERTA. (C) 700 E. Broadway, Fairfield, Ia. 52556
- GOODMAN, WILLIAM. (C) R. 3, Box 269, Bemidji, Minn. 56601
- ◆GORMANS, THE SINGING (CHARLES & ANN). (C) 11505 Preston Hwy., Lot 67, Louisville, Ky. 40229
- GRAVVAT, HAROLD F. (C) Box 427, Anna, Ill. 62906
- ◆GREEN, JAMES & ROSEMARY. (C) Box 385, Canton, Ill. 61520
- GRIMM, GEORGE J. (C) 820 Wells St., Sistersville, W.Va. 26175
- ◆GRIMSHAW, MICHAEL & MRS. (C) c/o NPH*
- GRINDLEY, R. E. (C) 6187 Ambleside Dr., Columbus, Ohio 43229
- ◆GRINDLEYS, THE SINGING (GERALD & JANICE). (C) 539 E. Mason St., Owosso, Mich. 48867
- GUY, MARION O. (C) 444 Fairfax, Muskogee, Okla. 74401
- ◆HAINES, GARY. (R) 246 Tanna Ct., Colorado Springs, Colo. 80916 (full-time)
- ◆HALL, BILL & SHARON. (C) Box 623, Trevecca Naz. Col., Nashville, Tenn. 37210
- HAMILTON, MARK. (C) 1305 St. Clair, Vincennes, Ind. 47591
- ◆HAPPINESS SINGERS. (C) c/o NPH*
- HARROLD, JOHN W. (C) 409 14th St., Rochelle, Ill. 61068
- HAYES, CECIL G. (C) R.D. 2, Howard, Ohio 43028
- ◆HEASLEY, JIMMY & FERN. (C) c/o NPH*
- HEGSTROM, H. E. (C) c/o NPH*
- HENDERSON, DEE. (C) Box 525, Islamorada, Fla. 33036
- HENDERSON, DONALD, EVANGELISTIC ASSOCIATION. (C) Box 338, Fern Park, Fla. 32730
- HESS, BILL. (C) Box 92, Owasso, Okla. 74055
- HIGHER GROUND. (C) P.O. Box 40139, Nashville, Tenn. 37204
- HOECKLE, WESLEY W. (C) 642 Vaky St., Corpus Christi, Tex. 78404
- HOLCOMB, T. E. (C) 9226 Monterrey, Houston, Tex. 77028
- HOLLEY, C. D. (C) 529 Jessop, Lansing, Mich. 48910
- HOLLOWAY, WARREN O. (C) 445 W. Lincoln Way, Lisbon, Ohio 44432
- HOOTS, BOB. (C) Adair Ave., Columbia, Ky. 42728
- ◆HOPKINS, BOB & LINDA. (C) R. 2, Box 719, Indianapolis, Ind. 46231
- HUBARTT, LEONARD. (C) 902 St. Felix Dr., Huntington, Ind. 46750
- HUNDLEY, EDWARD J. (R) 732 Drummond Ct., Columbus, Ohio 43214 (full-time)
- HYSONG, RALPH. (C) Stone Church Rd. (Mail: Gen. Del.), New Stanton, Pa. 15672
- IDE, CHARLES D. (C) 1794 52nd St., S.E., Grand Rapids, Mich. 49508
- INGLAND, WILMA JEAN. (C) 322 Meadow Ave., Charleroi, Pa. 15022
- ◆IRWIN, ED. (C) 7459 Davis Mill Cr., Harrison, Tenn. 37341
- ISENBERG, DONALD. (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914
- ◆JACKSON SINGERS, CHUCK. (C) Box 17177, Nashville, Tenn. 37217
- ◆JANTZ, CALVIN & MARJORIE. (C) c/o NPH*
- JAYMES, RICHARD W. (C) 321 E. High Ave., Bellefontaine, Ohio 43311
- JETER, H. LESLIE. (C) 1309 N. Elizabeth, Ferguson, Mo. 63135
- ◆JEWETT, LARRY. (C) R. 4, Box 265, West Monroe, La. 71291
- JONES, CLAUDE W. (C) R. 4, Box 42, Bel Air, Md. 21014
- JONES, FRED D. (R) 675 Harding Pl. (D-11), Nashville, Tenn. 37211 (full-time)
- KALDENBERG, R. T. (R) 56649 Golden Bee, Yucca Valley, Calif. 92284 (full-time)
- KEALIER, DAVID. (C) 316 Dufur, Nampa, Ida. 83651
- KENNEDY, GORDON L. (C) 405 W. Benton St., Wapakoneta, Ohio 45895
- ◆KLEVEN, ORVILLE H. (C) 1241 Knollwood Rd., 46K, Seal Beach, Calif. 90740
- KLINGER, ORVILLE G. (C) R. 3, Box 115, Reading, Pa. 19606
- KOHR, CHARLES A. (C) R. 2, Box 298, Brookville, Pa. 15825
- KOHSER, HAROLD L. (C) R. 3, Box 106, Denton, Md. 21629
- LAMAR, C. M. (C) R. 1, Maquoketa, Ia. 52060
- LAMBERT, MARSHALL & MRS. (C) 264 E. Caven St., Indianapolis, Ind. 46225

(C) Commissioned (R) Registered ◆ Preacher & Song Evangelist ◆ Song Evangelist
*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

- LANIER, JOHN H.** (C) Poplar St., Junction City, Ohio 43748
- LASSELL, RAY.** (C) R. 2, Box 55, Brownsburg, Ind. 46112
- ◆**LAW, DICK & LUCILLE.** (C) Box 481, Bethany, Okla. 73008
- ◆**LAXSON, WALLY & GINGER.** (C) R. 3, Athens, Ala. 35611
- ◆**LECKRONE, LARRY D.** (C) 1308 Highgrove, Grandview, Mo. 64030
- ◆**LEICHTY SINGERS.** (C) 753 S. Wildwood, Kankakee, Ill. 60901
- LEONARD, JAMES C. & FLORICE.** (C) 150 Valley View Dr., Johnstown, Ohio 43031
- LESTER, FRED R.** (C) Box 396, White Oak, Tex. 75693
- LIDDELL, P. L.** (C) 3530 W. Allen Rd., Howell, Mich. 48843
- LIGHTNER, JOE.** (C) 4335 Raven Pl., Springfield, Mo. 65804
- ◆**LINDER, LLOYD P.** (C) 1121 Maple Row, Elkhart, Ind. 46514
- LINEMAN, HAZEL FRALEY.** (C) 10 S. Third St., Bradford, Pa. 16701
- LONG, WILMER A.** (R) 926 Franklin St., Johnstown, Pa. 15901 (full-time)
- LOWN, A. J.** (C) c/o NPH*
- ◆**LUSH, RON & MYRTLEBEL.** (C) c/o NPH*
- LYONS, JAMES H.** (C) 1011 W. Shaw Ct., No. 1, Whitewater, Wis. 53190
- MacALLEN, LAWRENCE J. & MARY.** (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035
- MACK, WILLIAM M.** (C) R. 2, Union City, Mich. 49094
- MANLEY, STEPHEN.** (C) 1778 S. 350 E., Marion, Ind. 40952
- MANNING, C. M.** (C) Box N. Maysville, Ky. 41056
- MARTIN, DICK.** (See Martin-Fisher Evan.)
- MARTIN, PAUL.** (C) c/o NPH*
- ◆**MARTIN-FISHER EVANGELISM.** (C) c/o NPH*
- MAYO, CLIFFORD.** (C) Box 103, Alton, Tex. 79220
- McCLUNG, J. B.** (R) R. 1, Box 77B, Sugar Grove, Ohio 43155 (full-time)
- McCLURE, DARL.** (C) R. 3, Box 500, Kenwood Plaza, Bryan, Ohio 43506
- McCULLOUGH, FORREST.** (C) c/o NPH*
- McDONALD, CHARLIE.** (R) R. 1, Box 308, Dale, Tex. 78616 (full-time)
- McDONALD, G. RAY.** (R) 321 Curran, Brookhaven, Miss. 39601 (full-time)
- McGUFFEY, J. W.** (C) 4715 Ponderosa, Tyler, Tex. 75701
- McKINNEY, ROY T.** (C) 2319 Wakulla Way, Orlando, Fla. 32809
- ◆**McNUTT, PAUL.** (C) 215 W. 68th Terr., Kansas City, Mo. 64113
- McWHIRTER, G. STUART.** (C) c/o NPH*
- MEEK, WESLEY, SR.** (C) 4701 N. Asbury, Bethany, Okla. 73008
- MELVIN, DOLORES.** (C) R. 1, Greenup, Ky. 41144
- ◆**MEREDITH, DWIGHT & NORMA JEAN.** (C) c/o NPH*
- MEYER, VIRGIL.** (C) 3112 Willow Oaks Dr., Ft. Wayne, Ind. 46807
- ◆**MICKEY, BOB.** (C) 504 N. 6th St., Lamar, Colo. 81052
- ◆**MILLER, RUTH E.** (C) 111 W. 45th St., Reading, Pa. 19606
- MILLHUFF, CHARLES.** (C) c/o NPH*
- MONTGOMERY, CLYDE.** (C) 2517 N. 12th St., Terre Haute, Ind. 47804
- MOOSHIAN, C. HELEN.** (C) 2501 H St., Apt. 109, Sacramento, Calif. 95816
- MORGAN, J. HERBERT.** (C) 1101 Walnut St., Danville, Ill. 61832
- MORRIS, CLYDE.** (C) 717 Kanawha Ave., Nitro, W. Va. 25143
- ◆**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*
- NEWBREY, ROBERT L.** (R) Box 1196, Gainesville, Fla. 32602 (full-time)
- NICHOLAS, CLAUDE.** (R) 2404 Hamilton Rd., Lebanon, Ohio 45236 (full-time)
- ◆**NORRIS, ROY & LILLY ANNE.** (C) c/o NPH*
- NORTON, JOE.** (C) Box 143, Hamlin, Tex. 79520
- ◆**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 B.** (C) 1322 S. Hydraulic, Wichita, Kans. 67211
- 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*
- PECK, W. A.** (C) R. 2, Box 65A, Malden, Mo. 63863
- PERDUE, NELSON.** (R) Box 205, Pioneer, Ohio 43554 (full-time)
- PFEIFFER, DON.** (C) Waverly, Ohio 45690
- PHILLIPS, GENE E.** (C) R. 2, Griggsville, Ill. 62340
- ◆**PIERCE, BOYCE & CATHERINE.** (C) R. 4, Danville, Ill. 61832
- ◆**POWELL, CURTICE L.** (C) 2010 London Dr., Mansfield, Ohio 44905
- ◆**POWELL, FRANK.** (C) P.O. Box 222, Oskaloosa, Ia. 52577
- PRESSLER, IRVEN.** (C) 411 S. Michigan Ave., Bradley, Ill. 60915
- PRICE, JACK L.** (C) 1214 W. Third Ave., Flint, Mich. 48504
- ◆**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 Bresee Ave., Bourbonnais, Ill. 60914
- ◆**RICHARDS, LARRY & PHYLLIS (COULTER).** (R) 2479 Madison Ave., Indianapolis, Ind. 46203
- ROBERTSON, JAMES H.** (C) 2014 Green Apple Ln., Arlington, Tex. 76014
- ROBINSON, LINDA.** (C) See Higher Ground.
- ◆**ROBISON, ROBERT & WIFE.** (C) Heaters, W. Va. 26627
- RODGERS, CLYDE B.** (R) 505 Lester Ave., Nashville, Tenn. 37210 (full-time)
- ROTHWELL, MEL-THOMAS.** (R) 2108 Alexander Ln., Bethany, Okla. 73008
- RUSHING, KEN & EDNA.** (R) 3621 N.W. 97th St., Miami, Fla. 33147 (full-time)
- 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
- SCARLETT, DON.** (C) 3643 Chrysler Ave., Indianapolis, Ind. 46224
- ◆**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) 1116 Highland Ave., Ashland, Ky. 41101
- ◆**SHARP, CHARLES & FAMILY.** (C) R. 2, Box 216-D, Vicksburg, Mich. 49097
- SHARPLES, J. J. & MRS.** (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)
- SHAW, WILLIAM.** (R) Box 16166, Louisville, Ky. 40216 (full-time)
- SHUMAKE, C. E.** (C) Box 4536, Nashville, Tenn. 37216
- SINGELL, TIMOTHY.** (R) c/o NPH* (full-time)
- SISK, IVAN.** (C) 4327 Moraga Ave., San Diego, Calif. 92117
- ◆**SLACK, DOUGLAS.** (C) 424 Lincoln St., Rising Sun, Ind. 47040
- ◆**SLATER, GLENN & VERA.** (C) 320 S. 22nd St., Independence, Kans. 67301
- SMITH, CHARLES HASTINGS.** (C) Box 937, Bethany, Okla. 73008
- ◆**SMITH, DUANE.** (C) 3301 Drennan Rd., Box 63, Colorado Springs, Colo. 80911
- SMITH, HOWARD M.** (C) R. 1, Box 87-B, Jacksonville, Ark. 72076
- ◆**SMITH, OTTIS E., JR., & MARGUERITE.** (C) 60 Grant St., Tidoupe, Pa. 16351
- ◆**SMITHS, SINGING.** (C) 205 Drayton St., Winnsboro, S.C. 29180
- ◆**SNELLGROVE, H. G.** (C) 1906 Keystone Ave., Albany, Ga. 31705
- SNOW, DONALD E.** (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507
- ◆**SPARKS, ASA & MRS.** (C) 91 Lester Ave., Nashville, Tenn. 37210
- 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) 731 Lakeside Dr., Duncanville, Tex. 75116
- STEWART, PAUL J.** (C) Box 90, Jasper, Ala. 35501
- ◆**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, ROBERT W.** (C) 4501 Croftshire Dr., Dayton, Ohio 45440
- THOMAS, J. MELTON.** (C) c/o NPH*
- THOMPSON, GENEVIEVE.** (C) Prophecy, Craig, Mo. 64437
- ◆**THOMPSON, L. DEAN.** (C) 314 S. Summit, Girard, Kans. 66743
- TOEFFER, PAUL.** (C) Box 146, Petersburg, Tex. 79250
- TOMPKINS, JOE LEE & MRS.** (C) Box 297, McCrory, Ark. 72101
- ◆**TUCKER, BILL & JEANETTE.** (C) P.O. Box 3204, La Vale, Md. 21502
- TUCKER, RALPH JR.** (C) c/o NPH*
- ◆**TURNOCK, JOHN J. & MRS.** (R) c/o NPH* (full-time)
- UNDERWOOD, G. F. & MRS.** (R) 150 Shadylane Circle Ct., Warren, Ohio 44483 (full-time)
- VANDERBUSH, HENRY AND RHONDA.** (C) Bushnell, S.D. 57011
- VANDERPOOL, WILFORD N.** (C) 1188 Kottinger Dr., Pleasanton, Calif. 94566
- VARIAN, W. E.** (C) 5423 Hicks Corner, Kalamazoo, Mich. 49002
- WACHTEL, D. K.** (C) Box E, Madison, Tenn. 37115
- WADE, E. BRUCE.** (C) 3029 Sharpview Ln., Dallas, Tex. 75228
- WALKER, LAWRENCE C.** (C) 114 8th St., N.E., New Philadelphia, Ohio 44663
- ◆**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
- ◆**WELCH, RICHARD & CLAUDIA.** (C) c/o NPH*
- WELCH, W. B.** (C) 5328 Edith St., Charleston, S.C. 29405
- ◆**WESTS, THE SINGING.** (C) 910 Carlisle St., Colorado Springs, Colo. 80907
- WHITED, CURTIS.** (C) 307 N. Blake, Olathe, Kans. 66061
- 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
- WISE, F. FRANKLYN.** (R) 451 Blanchette Ave., Bourbonnais, Ill. 60914
- ◆**WISEHART, LENNY & JOY.** (C) 1136 Westfield Pl., Olathe, Kans. 66061
- WOLPE, JOSEPH P.** (C) 7139 El Prado, Riverside, Calif. 92506
- WYLLIE, CHARLES.** (C) 1217 Fuller, Winfield, Kans. 67156
- WYRICK, DENNIS.** (C) 603 Reed Dr., Frankfort, Ky. 40601
- ◆**ZIMMERLEE, DON & JUNE.** (C) 2060 S. Florissant Rd., Florissant, Mo. 63031

JANUARY SLATE

(As reported to Visual Art Department)

- ANDREWS:** Winterset, Ia., Jan. 24-26; Sullivan, Mo., Jan. 28—Feb. 2
- BAILEY, C. D.:** Defiance, Ohio, Jan. 5-12; Mt. Vernon, Ind. (Pt. Township), Jan. 14-19; Mackey, Ind., Jan. 20-26
- BATTIN:** Forestburg, Tex., Jan. 19-26
- BERTOLET:** Riviera Beach, Fla. (Faith), Jan. 28—Feb. 2
- BLUE:** Ky. Dist., Jan. 1-3; Nashville, Tenn. (college), Jan. 5-12; Greenwood, Ind., Jan. 26; N.W. Ind. Dist., Dunes Zone, Jan. 27-31
- BOHI, JAMES:** Clearwater, Fla., Jan. 3-5; Jacksonville, Fla., Jan. 7-12; Longview, Wash., Jan. 15-19; Springfield, Ore. (area-wide), Jan. 22-26; Walnut Creek, Calif., Jan. 29—Feb. 2

BOND: Kankakee, Ill. (1st), Jan. 1-5; Georgetown, Ill., Jan. 7-12; Shipshewana, Ind., Jan. 14-19; Rockton, Ill. (city-wide), Jan. 21-26; Broken Arrow, Okla., Jan. 28—Feb. 2

CASTELL: De Soto, Mo., Jan. 6-12; St. Louis, Mo. (Southside), Jan. 28—Feb. 2

CAUDILL, STEVE: Peck, Mich., Jan. 1-5; Syracuse, N.Y. (Immanuel), Jan. 28—Feb. 2

CAYTON: Titusville, Pa. (1st, youth), Jan. 8-12; Titusville, Pa. (1st), Jan. 14-19; Fulton, N.Y. (1st), Jan. 22-26; Lynn, Mass. (1st), Jan. 29—Feb. 2

CLARK: Cumberland, Ky., Jan. 12-19; Vanlue, Ohio (Ridge Chapel), Jan. 21-26

CLIFT: Euless, Tex. (1st), Jan. 14-19; Denton, Tex. (1st), Jan. 21-26; Ft. Worth, Tex. (River Oaks), Jan. 27—Feb. 2

CLIFTON: Bedford, Ind. (Davis Mem.), Jan. 17-19; Vincennes, Ind. (1st), Jan. 20-26; Bicknell, Ind., Jan. 30—Feb. 2

CLINE: Tullahoma, Tenn. (Westside), Jan. 21-26; Pelham, Tenn. (Chapman), Jan. 28—Feb. 2

COEY: Klamath Falls, Ore., Jan. 19-26

CRABTREE: Lakeland, Fla. (1st), Dec. 29—Jan. 5; Pascagoula, Miss. (1st), Jan. 7-12; Richmond, Ind. (St. Paul's), Jan. 21-26

CRANE: Seth, W.Va., Dec. 31—Jan. 5; Parkersburg, W.Va. (1st), Jan. 7-12; Charleston, W.Va. (Northside), Jan. 14-19; Point Pleasant, W.Va., Jan. 20-26; Mason, Ohio, Jan. 28—Feb. 2

DARNELL: Rimersburg, Pa., Jan. 2-12; Canton, Ohio (Indoor Camp), Jan. 16-26; Greensburg, Ohio, Jan. 30—Feb. 9

DIXON: Somerton, Ariz., Jan. 7-12; Winterhaven, Calif., Jan. 14-19; gospel concerts, Calif. and Ariz., Jan. 21—Feb. 2

ELLINGSON: Andalusia, Ala. (New Providence), Jan. 6-12; Indianapolis, Ind. (Southport), Jan. 13-19; Andrews, Tex., Jan. 24-26; Atoka, Okla., Jan. 31—Feb. 2

ELLWANGER: San Antonio Dist., Jan. 6-12; Sedalia, Mo., Jan. 15-19

EVERMAN: Winchester, Ky. (indoor camp), Jan. 20-26

FELTER: Ft. Myers, Fla., Dec. 29—Jan. 5; Bartow, Fla., Jan. 19-26

FIGHTMASTER: Felicity, Ohio, Jan. 26—Feb. 2

FILES & ADAMS: Milford, Del. (Children's Cru.), Jan. 7-12; Easton, Md. (Children's Cru.), Jan. 21-26; Huntingdon, Pa. (Children's Cru.), Jan. 29—Feb. 9

FINKBEINER: Santa Clara, Calif., Jan. 12-19; Los Gatos, Calif., Jan. 26—Feb. 2

FISHER, WILLIAM: Yuma, Ariz. (Grace), Jan. 5-12; Garden Grove, Calif., Jan. 19-26; Seattle, Wash. (1st), Jan. 28—Feb. 2

FRODGE: Bismarck, N.D., Jan. 27—Feb. 2

GARDNER: Sulphur Springs, Tex., Jan. 14-19; Henderson, Tex., Jan. 21-26

GAUTHORP: Bethesda, Ohio, Jan. 21-26

GLENDENNING: De Land, Fla. (1st Wes.), Jan. 5-12; St. Cloud, Fla. (1st), Jan. 19-26

GORMAN: Louisville, Ky. (Ind. Mission), Jan. 4; Louisville, Ky. (Hol. Baptist), Jan. 26

GRAVVAT: Weaverville, Calif., Jan. 1-5; Willow Creek, Calif., Jan. 5-12; West Covina, Calif., Jan. 19-26

GREEN: Zephyrhills, Fla. (1st), Dec. 29—Jan. 5; South Charleston, W.Va., Jan. 7-12; Akron, Ohio (city-wide), Jan. 15-19; Urbana, Ohio (1st), Jan. 21-26; Joliet, Ill. (Hol. Conv.), Jan. 28—Feb. 2

GRIMSHAW: Clovis, N.M. (indoor camp), Jan. 14-19; Casper, Wyo. (1st), Jan. 21-26; Tacoma, Wash. (1st), Jan. 28—Feb. 2

GRINDLEY, GERALD: Port Huron, Mich. (1st Wes.), Jan. 5; Charleston, W.Va. (Valley Grove), Jan. 21-26; concerts in Florida, Jan. 28—Feb. 16

HAPPINESS SINGERS: Concerts, Florida, Jan. 29—Feb. 9

HARROLD: Cedarburg, Wis. (1st), Jan. 5-12; Marysville, Ohio (1st), Jan. 19-26

HEASLEY: Tuttle, Okla., Jan. 26—Feb. 2

HEGSTROM: Nashville, Tenn. (Blakemore), Jan. 13-19; Russellville, Ark. (1st), Jan. 21-26; Redkey, Ind., Jan. 27—Feb. 2

HESS: Claremore, Okla. (1st), Jan. 20-26; Drumright, Okla., Jan. 27—Feb. 2

HOLLEY: Bushnell, Ill., Jan. 6-12; Hutchinson, Kans. (1st), Jan. 14-19; Tucson, Ariz. (Northside), Jan. 22—Feb. 2

HOLLOWAY: Cambridge, Ohio, Jan. 13-19; Talmadge, Ohio, Jan. 21-26

IDE: Venice, Fla., Jan. 17-26; Punta Gorda, Fla., Jan. 31—Feb. 9

INGLAND: Macedonia, Ohio, Jan. 6-12; Selinsgrove, Pa., Jan. 24-26

IRWIN: Concert tour (E. Tenn. & Ga.), Jan. 1-6; Shelbyville, Tenn., Jan. 7-12; Seaford, Del., Jan. 21-26; North Vernon, Ind., Jan. 28—Feb. 2

JANTZ: Mt. Erie, Ill. (West Meth.), Dec. 31—Jan. 5; Nashville, Ill., Jan. 5 (p.m.); Mt. Erie, Ill. (Meth.), Jan. 7-12; Milford, Ohio (Wes.), Jan. 14-20; Franklin, Ohio (1st), Jan. 22-26; Marion, Ill. (1st), Jan. 28—Feb. 2

JAYMES: Syracuse, Ohio, Jan. 15-26

JETER: Artesia, N.M., Jan. 12-19; Canadian Naz. College, Jan. 27—Feb. 16

JONES, CLAUDE: Gastonia, N.C., Jan. 7-12; Vidalia, Ga. (1st), Jan. 14-19

LAMAR: Shelbyville, Ind. (Emmanuel), Jan. 13-19

LANIER: Warren, Ind. (Wes.), Jan. 8-19; Fairmount, Ind. (Community), Jan. 22—Feb. 2

LAXSON: St. Petersburg, Fla. (1st), Jan. 7-12; Clearwater, Fla. (Central), Jan. 14-19; Daytona Beach, Fla. (1st), Jan. 21-26; Langley, S.C. (1st), Jan. 28—Feb. 2

LECKRONE: Ft. Wayne, Ind. (zone), Jan. 13-19; Decatur, Ill. (zone), Jan. 29—Feb. 2

LESTER: Cincinnati, Ohio (indoor camp), Jan. 28—Feb. 2

LOWN: British Isles, month of January

MANLEY: Roanoke, Ind. (Pleasant Chapel Meth.), Dec. 29—Jan. 5; Flint, Mich. (Central), Jan. 7-12; Oak Lawn, Ill., Jan. 14-19; Lakeland, Fla. (S. Fla. Hgts.), Jan. 21-26; San Antonio, Tex. (1st), Jan. 28—Feb. 2

MARTIN-FISHER: Lancaster, Calif. (1st), Dec. 31—Jan. 5

MARTIN, PAUL: El Sobrante, Calif., Dec. 29—Jan. 5; Hood River, Ore., Jan. 7-12; San Jose, Calif. (Cambrian Park), Jan. 13-19; Sacramento, Calif. (North), Jan. 20-26; Upland, Calif. (1st), Jan. 27—Feb. 2

MCCULLOUGH: Camden, Ark., Dec. 31—Jan. 5; Baton Rouge, La. (1st), Jan. 7-12; Chattanooga, Tenn. (Calvary), Jan. 15-19; Wilmington, N.C. (1st), Jan. 21-26; Titusville, Fla., Jan. 28—Feb. 2

MCWHIRTER: Lakeland, Fla. (Crystal Lake), Jan. 7-12; Orlando, Fla. (Colonial), Jan. 14-19; Daytona Beach, Fla. (1st), Jan. 21-26; Winterhaven, Fla., Jan. 28—Feb. 2

MEREDITH: Arlington, Va. (Calvary), Jan. 8-12

MICKEY: Fortuna, Calif., Jan. 14-19; Woodville, Calif., Jan. 20-26; Olivehurst, Calif., Jan. 30—Feb. 9

MULLEN: Halifax, N.S. (Wes.), Jan. 6-12; Dartmouth, N.S., Jan. 13-19; O'Leary, P.E.I., Jan. 20-26; Oxford, N.S., Jan. 27—Feb. 2

NEFF: Blissfield, Mich. (U.B.), Jan. 3-12; Adrian, Mich. (1st), Jan. 14-19; Donaldsonville, Ga. (1st), Jan. 21-26

NEUSCHWANGER: Sacramento, Calif. (Florin), Jan. 27—Feb. 2

NICHOLAS: Cincinnati, Ohio (Springdale), Jan. 3-5; Manley, Ind., Jan. 6-12; Dayton, Ohio (Northridge), Jan. 14-19; Bethel, Ohio, Jan. 21-26; Lima, Ohio (1st), Jan. 29—Feb. 2

NORTON: Big Springs, Tex., Jan. 19-26

OYLER: Elkhart, Kans., Jan. 1-5; Prescott, Ark., Jan. 8-12

PASSMORE: Frackville, Pa., Jan. 14-19; Chesapeake, Va. (1st), Jan. 21-26; Laurel, Del., Jan. 28—Feb. 2

PERDUE: Lakeview, Ohio (Indian Lake), Dec. 30—Jan. 5; Willshire, Ohio (Wren), Jan. 6-12; Springfield, Ohio (High St.), Jan. 24-26; Mt. Blanchard, Ohio, Jan. 27—Feb. 2

PFEIFER: Jacksonville, Fla., Jan. 7-12; Orlando, Fla. (Lancaster), Jan. 14-19; New Castle, Ind. (1st), Jan. 28—Feb. 2

PHILLIPS: Ky. Dist. Tour, Dec. 27—Jan. 5; Smyrna, Tenn., Jan. 7-12

PIERCE: Ft. Lauderdale, Fla. (Manor), Jan. 28—Feb. 2

PQWELL, FRANK: Ft. Dodge, Ia., Jan. 17-19; Knoxville, Ia., Jan. 27—Feb. 2

QUALLS: Fayette, Ohio (1st), Jan. 14-19

RAKER: McGehee, Ark., Dec. 31—Jan. 5; North Ft. Myers, La., Jan. 19; Key Largo, Fla., Jan. 24—Feb. 2

SANDERS: Salt Lake City, Utah (Central), Jan. 13-26

SAY: St. Petersburg, Fla. (Lealman), Dec. 31—Jan. 5; Waycross, Ga. (1st), Jan. 7-12; Opelika, Ala., Jan. 14-19; Tuscaloosa, Ala. (zone), Jan. 21-26; Tuscaloosa, Ala. (1st), Jan. 28—Feb. 2

SCHULTZ: Flint, Tex., Jan. 12; Blevins, Ark. (Bells Chapel), Jan. 20-26

SHARPLES: Manteca, Calif. (East), Jan. 8-19; Missoula, Mont. (1st), Jan. 26—Feb. 2

SMITH, DUANE: Indianapolis, Ind. (Mars Hill), Jan. 24-26; Pittsburgh, Pa. (zone), Jan. 27; Akron, Ohio (Westside), Jan. 29—Feb. 2

SMITH, OTTIS: Mt. Vernon, Ill. (1st), Jan. 7-12; Raleigh, N.C. (1st), Jan. 31—Feb. 2

SNOW: Florida, Jan. 1-19; Fairmont, W.Va. (1st), Jan. 21-26; Elkins, W.Va. (1st), Jan. 28—Feb. 2

STAFFORD: Port Neches, Tex., Jan. 2-12; Salisbury, N.C. (indoor camp), Jan. 17-26; Lexington, Ind. (Wes.), Jan. 30—Feb. 9

STEWART: Palmetto, Fla. (1st), Jan. 3-12; Naples, Fla. (1st), Jan. 21-26

STRICKLAND: Ft. Lauderdale, Fla. (Faith), Jan. 1-5; Berne, Ind., Jan. 7-12; Fayette, Ohio, Jan. 14-19; Tiffin, Ohio, Jan. 21-26; New Albany, Ind. (East Side), Jan. 28—Feb. 2

THOMAS: Upper Sandusky, Ohio, Jan. 7-12; Charleston, W.Va. (South Hills), Jan. 15-19; Charleston, W.Va. (Valley Grove), Jan. 21-26

TOMPKINS: Roseville, Ga., Dec. 31—Jan. 5; Dublin, Ga. (1st), Jan. 7-12; Atlanta, Tex. (1st), Jan. 14-19; Little Rock, Ark. (Univ. Park), Jan. 21-26

TURNOCK: Goshen, Ark., Jan. 15-19; West Des Moines, Ia., Jan. 31—Feb. 2

VANDERBUSH: De Land, Fla. (1st Wes.), Jan. 5-12; St. Cloud, Fla. (1st), Jan. 19-26

VARIAN: Traverse City, Mich. (1st), Jan. 14-19; Charlotte, Mich., Jan. 21-26; Joliet, Ill., Jan. 28—Feb. 2

WALKER: New Port Richey, Fla., Jan. 28—Feb. 2

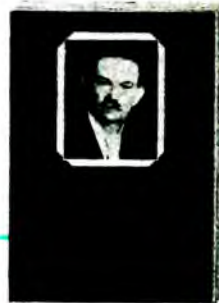
WALLACE: Zephyrhills, Fla. (1st), Jan. 5-12; Arcadia, Fla. (1st), Jan. 14-19; Hialeah, Fla. (1st), Jan. 28—Feb. 2

WYLIE: Bethany, Okla. (Calvary), Jan. 22-26

WYRICK: Greensboro, N.C. (Northside), Jan. 7-12; Greenville, S.C. (1st), Jan. 14-19; Columbia, S.C. (Grace), Jan. 21-26; Greensboro, N.C. (1st), Jan. 28—Feb. 2

ZIMMERLEE: St. Augustine, Fla. (1st), Jan. 13-19

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MORTGAGE-BURNING CEREMONIES, 1974



North Tonawanda (N.Y.) First Church held a mortgage-burning service on June 9. Special recognition was given to the five remaining charter members. Participating in the ceremony (l. to r.)—Wesley Terry and Henry Heckman, Sr., charter members; Pastor Steward B. Fretz; and District Superintendent J. Wilmer Lambert (Upstate New York District). Other charter members present were Mrs. Edith Heckman, Mrs. Eva Terry, and Henry Heckman, Jr.



Superintendent Jerald R. Locke (Northwest Oklahoma District) looks on as Pastor H. Warren Mingledorff burns the mortgage for the Alva, Okla., church's five-year-old parsonage. The parsonage is valued at approximately \$38,000 with three bedrooms, two baths, a two-car garage, wall-to-wall carpeting, and central air.

At the close of Dr. Locke's message in the morning service, he was authorized to launch the building fund drive for a new sanctuary and educational unit. Including an amount of \$26,000 already received for the project, the total raised in the service rose to \$182,000. When the Sunday night service concluded, the total had climbed to over \$206,000.

"Booming" growth at the Booneville, Ark., church has forced the congregation to improvise expansion facilities. The double-wide trailer sanctuary is no longer adequate for the crowds. The church has pitched three tents as classrooms. An average of 11 per Sunday meet in each of these temporary rooms. Jim Graham is pastor.



REFLECTION ON SUMMER MINISTRIES

The Ruston, La., church served its community this summer through a satellite vacation Bible school. The church bus was parked in front of one of the stores in the Plaza Shopping Center. Invitations were distributed as workers passed out balloons and suckers. A puppet show was presented every 30 minutes telling viewers about the activities planned for the Bible school. A table was set up for pre-registration.

From the effort, two new families have started attending the church regularly and a record VBS enrollment was reached. □

The Port Huron (Mich.) First Church held nine vacation Bible schools throughout the city the week of August 19-25. Six schools were held from 10 a.m. until noon, and three



VBS—final session at Port Huron First

were conducted from 6:30 to 8:30 p.m. The schools were conducted on school yards, front lawns, at a community housing project, under a carport, and at the church.

Enrollment and attendance records were broken with a final enrollment of 466 and an average daily attendance of 300. On Sunday morning, August 25, all nine schools were merged on the spacious front lawn of the church for a closing session. The five Sunday school buses were used to transport the children. Roy F. Quantstrom is pastor. □

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Two men from the Mishawaka (Ind.) First Church were recently honored for faithful service on the church board. Pictured (l. to r.) are James Hale, chairman of the board of trustees; Arthur Brown, member of the church board for 38 years; Guy Wagner, member of the church board for 31 years; and Pastor Oscar H. Sheets.



The Virginia Beach (Va.) First Church dedicated its new parsonage October 13. Constructed on a seven-acre relocation site, the parsonage is the first of three buildings which are to replace former facilities in Norfolk which were destroyed by fire in February, 1973.

The parsonage overlooks a lake which borders the back of the church's property. It is a four-bedroom, colonial, brick home with 2½ baths, living room, dining room, den with fireplace, kitchen with built-in appliances, utility room, and a finished room over the two-car garage. The home, valued at \$80,000, was constructed at a cost of \$40,000 and is debt-free.

A fellowship/youth building has also been completed. The final building will include a sanctuary with a seating capacity of 800 and will provide 40 classrooms and office space. Completion of this third unit is expected by the spring of 1975.

The Dawson Creek, B.C., church on the Canada Pacific District has purchased a building from another denomination for a price of \$40,000. At the opening service, a crowd of 125 were present. The October Sunday school attendance more than doubled last year's average. Pastor Warren Brower led the church in purchasing this building. Since July 1, Clark Streubing has served as pastor. Dan J. Derksen is district superintendent.



NAZARENE MINISTER BEGINS HOSPITAL CHAPLAIN CORPS

Rev. Russell H. Stukas, Nazarene pastor on the Nevada-Utah District, has conceived and created a hospital chaplain's corps which serves several hospital and convalescent homes in the Las Vegas area.

The organization, known as H.O.P.E. (Hospital chaplains Offering Prayer and Encouragement) began ministering in the county hospital, Southern Nevada Memorial, in June, 1973. It was incorporated as a non-profit organization in the state of Nevada the following December. The corps began with 5 charter members and grew in personnel to approximately 70 active lay chaplains.

Members are carefully screened, born-again, committed Christians who complete 10 hours of intensive training to qualify. Twenty-five different churches are represented in the group. Each chaplain is re-

quired to spend two hours weekly in hospital assignments.

Chaplains seek to support efforts of hospital staff by offering spiritual guidance to persons in crisis, serve as a communication link between persons in crisis and their own spiritual advisors (chaplains do not in any way replace the pastor, rabbi, or priest), and coordinate follow-up counseling. To date, more than 25 patients have accepted Jesus as a result of chaplains' efforts.

Vincent Hernandez, a lay member of Las Vegas (Nev.) First Church, was elected the first president of H.O.P.E. Several other Nazarene laymen are active chaplains.

Rev. Stukas has pastored Nazarene churches in Nevada, California, Washington, and Arkansas. He has organized and built several new churches. In addition, he has had much experience ministering in hospitals.

The chaplain corps has received much favorable publicity in the Las

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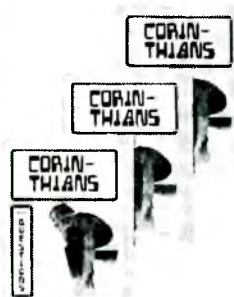
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¿QUE PASA? (What Happens?)

What happens when you take 28 teens 2,500 miles from home for 180 consecutive hours? Well, with teens being what they are (and what they *always* have been) anything *could* happen. The one thing that makes the deciding difference in the answer to this question is the fact that these particular teens were under the guidance of the Holy Spirit.

From its conception seven months before, the idea of taking a teen choir from St. Louis, Mo., to Puerto Rico was characterized over and over again by one word—"IM-POSSIBLE." Fortunately, our God still "specializes in things thought impossible" and on April 8, flight No. 961 to San Juan, Puerto Rico, lifted off the Missouri runway with 28 of the Overland Nazarene Teen Ambassadors and their 4 sponsors on board.

During the 8 days that followed, the group distributed over 6,000 pieces of gospel literature (much of which was donated by the Nazarene Publishing House), witnessed to scores of individuals about the saving grace of Jesus Christ, held 7 concerts (including participation in a "Musicanto" which was completely in Spanish), painted, scrubbed, scraped, and whatever else could be found to be done for the Lord.

They learned to love the people of Puerto Rico—Rev. and Mrs. Richard Humston and family, Bill and Juanita Porter, and all of the others who are a part of God's family in the Caribbean.

Without exception, the teens left at least part of their hearts in Puerto Rico. They discovered that the bond of love that God gives His children goes beyond national borders, language barriers, or racial differences.

What happens when people mind God, put Him first, others second, and self last? He can and will do great and wonderful things with us, for us, and through us. □

—David A. Lord
Minister of Youth
Overland, Mo., Church of
the Nazarene

ANNOUNCEMENT

The Dover, N.J., church will celebrate its golden anniversary during the 1975 calendar year. Services are planned for each month

of the year with a week of tent meetings scheduled for June. All former pastors, members, and friends are invited to attend. For information contact Mrs. Cheryl McKnight, 1 Alan Ct., Mine Hill, Dover, N.J. 07801.

RECOMMENDATIONS

Rev. John Young, an elder on the South Arkansas District, has entered the evangelistic field. I am pleased to recommend him for revivals. He may be contacted at the following address: P.O. Box 56, Peyton, Colo. 80831.—Thomas M. Hermon, South Arkansas district superintendent.

MOVING MINISTERS

WILLARD B. AIRHART from Richland (Wash.) First to Olympia, Wash.
DAVID J. ALDRIDGE to Cleveland Richmond Heights
PAUL F. ANDREWS to Burlington-Williston (Williston, Vt.)
WILLIAM L. BARTHOLOMEW from Portsmouth (Ohio) West to Racine, Ohio
RICHARD M. BISHOP to Nashville Westside
DAVID BLACK from Oklahoma City Portland Ave. to Lamar, Mo.
WILLIAM C. COULTER, JR., from Ottawa, Ontario, Canada, to Kansas City Nall Ave.
GLEN CURTIS from Athens, Ohio, to Newell (W.Va.) Glendale
DAVID L. DONOVAN from Electra, Tex., to Mandan, N.D.
ARTHUR EVANS, JR., to Moscow, Md.
ROGER A. FLEMMING from Toledo (Ohio) Chapman Memorial to Columbus (Ind.) First
WILLIAM E. GRIFFIN to Dover (Del.) Mission
WILLARD L. HUBBARD from Waco (Tex.) South Manor to Alexandria (La.) First
HAROLD L. KOHSE from evangelism to Seaford, Del.
SIEGEL LAWSON from Manchester, Ga., to Bainbridge, Ga.
O. EVERETT LYBARGER from Louisville (Ky.) Valley to Russellville, Ark.
SAMUEL McCURDY from Glasgow (Scotland) Govan to Morley (Leeds, Yorkshire)
DENNIS MIDDLETON from Washington, Ind., to Gary (Ind.) Aetna
RICHARD REITANO from Harrington, Del., to Port Elizabeth, N.J.
BEN T. RIGGINS from Konawa, Okla., to Pryor, Okla.
DAVID W. SMITH from Salt Lake City Central to Hawthorne, Nev.
JACK D. SMITH from Del City, Okla., to Ponca City (Okla.) First
TIMOTHY STEARMAN from associate, Denver Westminster, to Del City, Okla.
ROBERT L. SUMNER, JR., from Oklahoma City Trinity to Lowell, Mass.
LEROY TIPTON from associate, Chico, Calif., to Albuquerque (N.M.) Holiday Park
RAYMOND L. WISNER from associate, Oroville, Calif., to Ukiah, Calif.
JOHN L. YOUNG to evangelism

MOVING MISSIONARIES

MISS NORMA ARMSTRONG, Philippines, address change: Post Office Box 556, Commercial Center D-708, Makati, Rizal, Republic of the Philippines
REV. PHILLIP BEDWELL, Republic of South Africa, furlough address: c/o Keith Hawk, Rte. 2, Ottumwa, Ia. 52501
REV. DAVID BROWNING, Philippines, address change: Post Office Box 556, Commercial Center D-708, Makati, Rizal, Republic of the Philippines
MISS FAIRY COCHLIN, Mozambique, furlough address: c/o E. E. Harris, 1110 Park St., Dodge City, Kans. 67801
MISS RUTH DECH, Nicaragua, furlough address: 6930 Del Mar, #205, San Diego, Calif. 92107

REV. BRONELL GREER, India, furlough address correction: Magnolia Manor, Apt. 10, 2406 Country Club Rd., Duncan, Okla. 73533

REV. T. HAROLD JONES, Republic of South Africa, furlough address: Dr. & Mrs. Roger D. Lane, P.O. Box 492, Somerset, Ky. 42501

MR. JON SCOTT, Mozambique, field address: c/o Earl Mosteller, Rua Castilho 209-5° Esq., Lisbon 1, Portugal

REV. BOYD SKINNER, Chile, address change: Correo, Concepcion, Chile, South America

REV. STANLEY STOREY, Honduras, address change: Apartado 964, San Pedro Sula, Honduras, Central America

REV. RAYMOND THORPE, Coloured & Indian, Africa, field address: Post Office Box 17031, Congella, Durban, Natal 4013, Republic of South Africa

MISS ELISABETH TUBBS, Swaziland, address change: Private Bag, Endingeni Mission, Pigg's Peak, Swaziland, Africa

RETIRED CHURCH LEADER DIES AT 87

Rev. James N. Tinsley, 87, passed away October 29. Funeral services were conducted on November 1 at the San Diego University Avenue Church with Rev. Leon Wyss officiating.

After attending Peniel College, Peniel, Tex., Rev. Tinsley entered the ministry in 1910 and served Free Methodist churches in Texas until 1924, when he joined the Church of the Nazarene. He became pastor of the Canon City, Colo., church and then held pastorates at Colorado Springs; Amarillo, Tex.; and Moscow, Ida.

In 1932, Tinsley became district superintendent of the Northwest District and held this post for five years. Following a brief pastorate at Des Moines, he was appointed district superintendent of the former Central Northwest District (later the Minnesota District) and devoted another five years in this position.

He then served pastorates in Miami, Fla.; Colorado Springs; Kennewick, Wash.; and San Diego. After retirement, he lived in San Diego for 10 years and then returned to the Northwest in 1973.

Rev. Tinsley served for 10 years on the board of regents of Northwest Nazarene College, Nampa, Ida., and was chairman for two years of this time.

Survivors include his wife, Edna; 3 sons—A. W. Tinsley, Auburn, Wash.; James P., Dallas; Donald H., Fremont, Calif.—a daughter, Mrs. Wilford (Dee) Smith, Tacoma, Wash.; 11 grandchildren; and 9 great-grandchildren. □

VITAL STATISTICS

DEATHS

MRS. EARL (ANNA) BALDWIN, 83, died Oct. 15 in San Diego, Calif. Funeral services were conducted by Rev. Leon F. Wyss. She is survived by her husband, Earl; 4 daughters, Ann Schumacher, Vivian Powers, Roberta Bingman, Betty Young; 13 grandchildren; and 1 sister.

GEORGE RICHARD FRISK, 86, died Oct. 23 in Nampa, Ida. Funeral services were conducted by Rev. Charles E. Higgins. He is survived by his wife, Margaret Catherine; 1 son, Paul; 3 daughters, Beulah, Mrs. Evelyn Hodges, Mrs. Joye Drogen; 2 brothers; 1 sister; 15 grandchildren; and 15 great-grandchildren.

MRS. HALDOR (LOLA) LILLENAS died Oct. 22 in Kansas City. Funeral services were conducted by Pastor James H. Ingalls and Dr. Roy E. Swim. Music consisted of selections from the compositions of the late Dr. Lillenas. Burial was in Plainville, Kans.

HAZEL P. MITTS, 78, died Oct. 15 in Wellington, Kans. Funeral services were conducted by Rev. Arnold Rowland, Jr. She is survived by a son, Jon D.; two daughters, Mrs. Orville (Ellen) Mefford, Mrs. Charles (Frances) Fortman; five grandchildren; and six great-grandchildren. Interment was at Yale, Okla.

VERNON DALE MYRICK, 51, died Nov. 5 in Gladstone, Ore. Funeral services were conducted by his pastor, Allan W. Miller. Surviving are his wife, Mary; three daughters, Virginia, Elise, and Mrs. Dan McDonald; one grandson; and two brothers.

REV. ASA WILBUR WILSON, 89, died Sept. 16 in Aurora, Colo. Funeral services were conducted by Rev. Wendell O. Paris, and assisted by Rev. Ira Campbell. Survivors are his wife, Rev. Lillian Black Wilson; a son, A. W. Wilson; two grandsons; one great-granddaughter; and one sister. Interment was in Bethany, Okla.

BIRTHS

to LON AND SARA (VAN DYNE) ADKISON, Independence, Kans., a boy, Jason Paul, Oct. 30

to EDWARD AND PATRICIA (TAYLOR) ARCHAMLO, Pasadena, Tex., a girl, Paula Jean, Oct. 18

to DAVID AND MARLEEN (FOWLER) BOMAR, a boy, Stephen Thomas, Sept. 23 to REV. EUGENE AND PATSY (LAWSON) BROACH, Signal Mountain, Tenn., a girl, Angela Renee, Oct. 6

to ELDON JAMES AND DEEANN (MATUNIS) CRAGER, Midwest City, Okla., a boy, Andee James, Nov. 5

to REV. LYLE W. AND DILDA (BRINKLEY) CURTIS, El Dorado, Kans., a boy, Timothy Monroe, Oct. 19

to RICHARD AND HELEN (RANSFORD) DAVIS, Kansas City, a boy, Marvin Wendell, Nov. 8

to TERRELL AND DONNA KAY (CARR) EARNEST, Shreveport, La., a girl, Kimberly Kay, Oct. 28

to REV. DAVID AND LEATHA (LAKE) MACDONALD, Savannah, Ga., a boy, John David, Nov. 6

to REV. JOE AND SHARON MEADE, Lynwood, Calif., a boy, Matthew Robert, Sept. 30 to MIKE AND LINDA (BICKEL) MULDER, Yuma, Colo., a boy, Michael Mark II, Sept. 25

to PHIL AND JUDY PLYMIRE, Arroyo Grande, Calif., a boy, Bradley Philip, Oct. 1

to JOE AND ARLENE (BATEMAN) ROHRBACKER, Fort Lauderdale, Fla., a girl, Margaret Elizabeth, Sept. 19

to BUD AND NANCY TOLLIE, Overland Park, Kans., a boy, Lester L. III, Oct. 27

to DANNY AND PAT (PAVEY) TURNER, Indianola, Ia., a boy, Darin Lee, Oct. 12

ADOPTED

by ANSHEL W. AND CAROL (NORRIS) PIKE, Pasadena, Calif., a girl, Gina Gayle, born Nov. 2, 1966

by REV. LESLIE AND GLADYS (BARRIE) PORTER, Burnaby, British Columbia, Canada, a girl, Angela Kristin, born Jan. 4, 1974

MARRIAGES

SHERYL ANN SMITH and DAVID PAUL FRYE at Atlanta, Ga., July 13

HOLLY GLANEMAN and REV. RICHARD RAYMOND KYLLO at Columbus, Ohio, Aug. 3

LYNN MARIE JAMES and LARRY DON WILLIAMS at Fort Worth, Tex., Sept. 12

ROSE ANN WELLBORN and STEVEN LYNN SHAVER at Andrews, Tex., Sept. 21

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NEWS

OF RELIGION

"SENSE OF SHAME" AMERICA'S MOST SERIOUS LACK—ERIC HOFFER. The loss of shame in American society threatens the survival of civilized society, according to philosopher and former longshoreman Eric Hoffer.

"Shame is more uniquely human than guilt," he wrote in the *New York Times*. "There is more fear in guilt than in shame, and animals know fear. We blanch with guilt as we do with fear, but we blush with shame."

Hoffer points out that in the United States at present adults are unable to socialize their young, making it possible for juveniles to follow their bents, act on their impulses, and materialize their fantasies. The result, he says, has been a youth culture flauntingly shameless.

"You see well-fed, good-looking youngsters, obviously the sons and daughters of well-to-do parents, beg in the streets, pet in public, line up for pornographic movies and vie with each other in taking advantage of every opening for skulduggery offered by a social system based on trust."

Worse yet, Hoffer observed, is an adult majority which is not ashamed of its cowardice . . . workers who are not ashamed of negligence . . . manufacturers who market shoddy products . . . and rich people who dodge taxes.

"We have become a shameless society." □

COMPASSION FOR ELDERS SEEN AS TEST OF SOCIETY'S GREATNESS. A leading authority in the field of aging said in Nashville that one of the tests of a great society is the "compassion and respect shown to its elders."

David A. Affeldt, chief counsel of the Special Committee on Aging in the U.S. Senate, addressed a banquet group of more than 200 Southern Baptists gathered here for the denomination's premier Conference on Aging.

The conference, which lasted three days, was the denomination's first major effort to implement a 1973 SBC resolution calling for increased attention to developing program plans and resources in the aging field.

While the speaker could point to real gains for the aged (68.5 percent increase in Social Security benefits, enactment of the historic Medicare legislation, establishment of a national hot meals program, creation of a national senior service corps, and passage of a comprehensive pension reform package), he said the nation has "struck out" by not solving many "everyday problems affecting older Americans." □

SUPREME COURT REFUSES NEW OBSCENITY CASES. For the present, the U.S. Supreme Court has decided not to attempt defining precisely what constitutes obscenity in motion pictures and books.

That appears to be the clear message of nine 5-4 decisions by the court to refuse to schedule for oral arguments a new series of obscenity cases which had reached the docket of the nation's highest tribunal.

The nine cases, which came to the high court from New York, California, Florida, and Virginia, all stemmed from local bans on obscenity. In its 6-3 decision last year, in *Miller v. California*, the court ruled that local communities may determine for themselves what constitutes obscene matter in judging films and printed materials. □

■ An article in one of the June (1974) issues of the "Herald" says, "Jesus proposed that the work of regeneration is the work of the Holy Spirit (John 3:5-8), and Paul declares, 'If any man have not the Spirit of Christ, he is none of his' (Romans 8:9). Therefore to me, to be sanctified does not mean that I must struggle to receive the Holy Spirit—He is already with me. What I must do is surrender myself totally to the Holy Spirit, who comes to indwell all believers."

Doctor, I ask you, is this standard Arminian orthodox theology?

I believe it is.

It is virtually what Jesus said to His disciples almost two months before Pentecost: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but *ye know him; for he dwelleth with you, and shall be in you*" (John 14: 16-17).

Verse 23 shows that "with" and "in" are not used spatially, in the sense of *outside* versus *inside*. The terms are used relationally, and convey the promise that the regenerating Spirit is to become the sanctifying Lord (cf. John 17:17-20).

Many seem to suppose that a Christian's first encounter with the Holy Spirit is in a second experience of infilling or sanctification. Nothing could be further from the New Testament and from "standard" Wesleyan "orthodox theology."

Everything—but *everything*—we receive from the Father comes to us by the merits of the Son and through the Holy Spirit. The very earliest dawn of our religious consciousness is the Spirit's work. He convicts of sin (John 16:7-11), regenerates (John 3:3-8), witnesses to the fact we are God's children (Romans 8:16), leads the believer (Romans 8:14), and inspires prayer (Romans 8:26-27).

None of this means that the first experience of saving grace is all there is. Sanctification as well as regeneration is the work of the Spirit. Despite all the cavils of those who object to a second work of grace, there is a difference—both in time and in the nature of the grace imparted—between being *born of* the Spirit and *being baptized or filled with* the Spirit.

The human condition that marks the transition from the birth of the Spirit to the infilling with the Spirit is total self-surrender or the consecration that only a child of God can make (Romans 6:13, 19; 12:1-2), a consecration that alone makes appropriating faith possible (Acts 26:18; Galatians 3:2, 14). □

■ Ecclesiastes 6:10 baffles me. It seems to imply that our fate is predestined and we can do nothing to alter it. I know this seems contradictory to everything else I have read in the Scriptures. Would you clear this up for me?

The KJV translation of Ecclesiastes 6:10 reads, "That which hath been is named already, and it is known that it is man: neither may he contend with him that is mightier than he."

You seem to be reading it in the paraphrasing of *The Living Bible*: "All things are decided by fate; it was known long ago what each man would be. So there's no use arguing with God about your destiny."

More accurate translations are: "Whatever has come to be has already been named, and it is known what man is, and that he is not able to dispute with one stronger than he" (RSV); and "Whatever has already existed has been given a name, its nature is known; a man

cannot contend with what is stronger than he" (NEB).

The author is not talking about predestination at all. This is a restatement of his familiar theme, "There is no new thing under the sun" (1:9), and human weakness in the face of life's seeming vagaries.

One must guard against lifting verses out of context, particularly in Ecclesiastes. It must be read as a whole if it is to be understood. Much of it is the record of the author's pilgrimage from emptiness and skepticism to the level of faith expressed in chapter 12.

Many ideas in the earlier chapters reflect a purely humanistic point of view. These statements are usually prefaced with such words

as "I communed with mine own heart" (1:16); "I said in mine heart" (2:1; 3:18); "I turned myself to behold" (2:12); "All things have I seen in the days of my vanity" (7:15); and so on.

While the author truly thought these things, what he thought is not always true because not in harmony with the rest of scripture.

He came out at the right place when he said, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (12:13-14). □

■ It seems to me there is a definite trend toward having extremely loud music in our church services these days. Why do we need the loudspeakers turned up so loud? Please comment.

The trend is with us, to be sure.

I've heard better music in my time, but I've never heard music better than I do now.

Hard-of-hearing folks probably enjoy it. The rest of us endure it.

One phrase from the old English holds a scrap of comfort for us in re-

gard to all kinds of fads: "It came to pass."

The soft, sweet sounds are bound to come back. □



Lansing (Mich.) First Church welcomed nearly 1,000 persons to their sixtieth anniversary homecoming. General Superintendent George Coulter was the featured speaker. District Superintendent Harry T. Stanley and several former pastors participated in the event. Music was provided by the Speer Family. L. to r. are Dr. George Coulter, Pastor Darrell E. Luther, and District Superintendent Harry T. Stanley.



The Keokuk, Ia., church dedicated its new facilities midyear with a near-capacity crowd in attendance. Dr. R. W. Hurn, executive secretary of the Department of Home Missions, brought the dedicatory address. Rev. Forrest E. Whitlatch, Iowa District superintendent, prayed the dedicatory prayer. Pastor Don Kelly led the people in the act of dedication. The Bedford, Ind., limestone building is situated on two acres of land on the north edge of the city. Seating capacity for the sanctuary, including overflow area, is over 300. The property is valued at \$260,000.



"Showers of Blessing"

PROGRAM SCHEDULE

Dr. William Fisher

December 22—"Christmas—an Announcement of Amnesty"

December 29—"Let's Raise the Standard of Living in '75"

GROUND BREAKING, 1974

Ground-breaking ceremonies for the new Ashland (Ky.) First Church were held in September with Superintendent Lawrence B. Hicks (Eastern Kentucky District) and Dr. John Allen Knight, president of Mt. Vernon Nazarene College, participating in the day's activities.

The church has been growing in every area. Attendance has moved from 340 average three years ago to an average 558 during the 1973-74 assembly year. Pastor James M. Bearden reports that the congregation recently pledged \$130,000 to be paid within a 12-month period for the construction of the new auditorium. The anticipated cost is \$225,000. The new facility will also provide some additional education space. □

Ground-breaking services for a new 700-capacity facility at the San Antonio Hatfield Memorial Church were held last June. District Superintendent C. Marselle Knight was special speaker for the occasion. Following the worship service, the congregation canvassed to its new location for "on-site" ceremonies.

Pastor W. E. Rhodes designed the building with Paul L. Garcia as architect. Participating in the turning of the first shovels of dirt were charter members and people present at the organizational service over 40 years ago; the official church board members; the 15-member building committee; Pastor Rhodes; District Superintendent Knight; the architect; and T. A. Littlefield, chairman of the board of trustees. Dinner was served on the grounds following the ceremony.



(L. to r.) Pastor W. E. Rhodes; District Superintendent C. Marselle Knight; and Mr. Paul Garcia, architect. The stake is held in the center of the sanctuary where the pulpit will be located. The structure is circular in design.

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Ground-breaking services were held earlier this year at the Science Hill, Ky., church for a new fellowship hall. Pictured (l. to r.) are Cranston Wiles; Ron Dick; Edward Tucker; Floyd Dick; Danny Jasper, Sunday school superintendent; Pansy Burge, NWMS president; Brent Morris, chairman of the board of trustees; Lloyd Godby; Bert Hail, NYPS president; Sally Morris, secretary of the church board; Marie Tucker, church treasurer; Evangelist Bobby Hoots, who was closing a revival that day; Aleck G. Ulmet, superintendent of the Kentucky District, who delivered the dedicatory message; and Pastor J. G. Wells.



The Monticello (Ky.) First Church recently broke ground for a new facility. Longtime members Georgia Burnett (only living charter member) and Logan Lair turned the shovels of earth. Pictured (l. to r.), back row, are Russell Pyles, Contractor Clyde Carter, Paul Jenkins, Perry Raines, and Charlie Zimmerman; front row—Dempsey Foster, Mayor Carl Shearer, Pastor Eugene Campbell, Georgia Burnett, Curtis Bell, and Logan Lair.

The Cincinnati Springdale Church has broken ground on its new 14-acre site. The proposed project consists of a large, multipurpose building, seating more than 400, along with a two-story educational building which will furnish facilities to accommodate a Sunday school of more than 400. Further plans are to erect an 800-seat auditorium in four years. Rev. Harold B. Graves is the present pastor.

Pictured (l. to r.): Don Firth, of Associated Engineers; Don Boesel, education director; Pastor Graves; Monty Lobb, chairman of the board of trustees; George Cox, charter member; John Richardson, chairman of the building committee; and Superintendent Dallas Baggett (Southwestern Ohio District).



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

"THE SON OF MAN IS COME"

It was Friday, the day for our noon prayer and fasting service. When I got to church, no one else was there and I remembered that the pastor and most of those who usually attend were away at assembly and camp meeting.

Since I had time on my hands, I decided (uncharacteristically) to make a canvass of a block near the church where I thought there might be children living. I took a survey card and some Sunday school invitations and started out.

The knocks on several doors proved fruitless with almost no one answering.

Discouraged, I knocked on the door of a small home. A tall, frail young woman answered. After I had introduced myself and invited her to Sunday school and church services, she began to tell me a sad story.

She and her husband had just moved that week to our city from a small town in another part of the state. She told of being raised in a fundamental church, where she had been saved. However, during her teen years the church had been split by a serious disagreement.

Disillusioned, and not wanting to take sides in the dispute, she quit attending services. She began associating with the wrong crowd, and before long married an unsaved man much older than she. She soon found that he was an atheist who hated all religious belief. He opposed all her efforts to attend church. For years she had been quite ill and very unhappy.

We stood talking for about 20 minutes or so, and finally she apologized for not

inviting me in sooner, and I went inside the house. I didn't have a Bible or any religious tracts with me, and she could not locate her Bible, as she was not completely unpacked.

I quoted scripture and urged her to confess her grudges and resentment and join me in prayer. We both knelt; heaven came down and God touched both of us. She arose with a look of peace and we took leave of one another, both of us still crying. The presence of God was so real.

She promised to listen to religious broadcasts on Sunday, read her Bible, and attend church just as soon as she was strong enough. I promised to have the pastor call on her and to have some of the prayer group meet at her home to pray for her healing.

On Tuesday, I was amazed to read in the evening newspaper that my new friend had died suddenly early Sunday morning, and the funeral had already been held in her old hometown. She never had an opportunity to hear a gospel message, come to church, meet the pastor, or be prayed for.

I shall always be glad I obeyed the Spirit's prompting and went Sunday school canvassing. Despite my ineptness and feeling of inadequacy, the Holy Spirit was faithful to send her help. I had time on my hands—her time was almost gone.

How glad we can be that "the Son of man is come to seek and to save that which was lost" (Luke 19:10)! □

*By Elsie E. Buckmaster
Decatur, Ill.*

STOWE RETURNS FROM HAITI

General Superintendent Eugene L. Stowe left Denver on Tuesday, November 26, for an assignment in Haiti. He returned to Denver on December 6.

MIRACLE OF OBEDIENCE

Pasadena (Calif.) First Church has just experienced the payoff of open obedience. Pastor Earl G. Lee challenged the congregation to do "just what each one felt God would have him do" toward the purchase of land for a relocation site.



Dr. Lee

First Church had initiated plans to buy the property from the Pasadena Board of Education and were to pay \$440,000 in cash. Their building fund was \$360,000 short of the goal. Pastor Lee felt definitely that borrowing was not the answer. He expressed his conviction that unless the congregation could raise the money the property should not be purchased.

Dr. Lee announced that if the cash was not available by November 19 (day scheduled for the escrow closing) he would accept that fact as a directive of God's will to cancel the deal. He asked every member to pray and obey. Sunday, November 17, was set as the date for determining divine direction in the matter.

All through November, money came in as people discerned God's will for personal contributions. On Sunday, November 17, a total of \$131,000 was received, and by the scheduled deadline the church had received \$372,000. The property has been purchased. Pastor Lee stated, "The church is more convinced than ever that obedience to God really pays off." □

MONEY EVERYWHERE

Twenty-dollar bills were blown over the campus of Nazarene Theological Seminary and Nazarene International Headquarters, Friday afternoon, November 15. A fugitive who had robbed a nearby loan company sought refuge in the trees on the hillside but was frustrated by the new decorative fence.

The manager of the loan company who had pursued him by car to the seminary parking lot opened fire and the two men exchanged shots. The robber dropped the money box as he fled.

A bullet from the gun of the pursuer penetrated the upper half of a window in the office of Dennis

Berard, Department of World Missions. He and Dr. William Vaughters were in conference, but hastily sought shelter.

The robber hid in the bushes near the southwest corner of the headquarters building but was apprehended by police. A search for his gun and the missing money revealed scores of \$20.00 bills being gently carried by the wind like autumn leaves. Volunteers from the seminary student body and staff members of several General Board departments joined officers in the search. More than \$600 was recovered. □

—Ted Martin, NIS

FAST BECOMING WORLD CHURCH

The claim of the Church of the Nazarene that it is international has been true almost from its beginning. November 19 the church took a giant stride toward becoming a world church.

While presiding at the Guatemala Northeast District Assembly, General Superintendent Charles H. Strickland declared that it was the first mission district to achieve the status of regular district.

A regular district is defined by church law as follows: "A national-mission district may become a regular district at such time as a sufficient level in finance and government has been achieved. An assembly district so constituted and the local churches of this district shall thereafter in all respects be subject to and governed by the provisions of the *Manual*." □

Registrants totalling 176 fellowshipped around the Word and the theme "Singing the Lord's Song in an Unfamiliar Land" at the annual European Nazarene Servicemen's Retreat, November 11-15. The retreat was held at the General Walker Hotel at Berchtesgaden, Germany.

Chaplain (Maj.) Kenneth B. Clements coordinated activities for the event. Rev. Melvin McCullough, executive secretary of the Department of Youth and director of the Servicemen's Commission, was the retreat speaker.

Professor Jonathan Salgado, who is teaching at European Nazarene Bible College, was the Bible study leader. He presented the scripture lesson each morning before the retreat family divided into their small family life groups. Other Nazarene leaders in Europe assisted on the retreat staff.

Many tarried in prayer at the close of the evening services and testified to a variety of specific needs being met. Some shared that they felt the Spirit was leading them into areas of Christian ministry. Rev. McCullough reported that the entire group of registrants went away spiritually enriched and deeply appreciative of this meaningful ministry which the church has to those in the armed services.



The "Certain Sounds," singing group from the Leavenworth, Wash., church, recently accepted an invitation to present a series of performances in the Alberta Amphitheater and the International Amphitheater at Expo '74, Spokane, Wash. The group has been singing about five years throughout the Northwest. Mr. Jerry Dirkse is director. James L. West is pastor.

FRENCH-LANGUAGE BROADCAST TO BE LAUNCHED

"L'Heure du Nazarene" will make its debut January 1 from a station in Valleyfield, Quebec. It will begin with a special New Year program. This project has been sponsored by the Department of Home Missions, which has underwritten the production costs and given guidance to the planning. The securing of air time is a project of the Canada Central District. The continuing of the broadcast and the follow-up ministry also will be carried on by the district under the direction of Rev. Neil Hightower, district superintendent.

The program is expected to be aired eventually in other French-speaking areas, such as Haiti and France. It will be a part of the Latin language programs financed by the July offerings, which are sponsored by the Nazarene World Missionary Society each year. The total of this year's offering was \$121,883, as of November 11. —NIS □

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