



HERALD OF HOLINESS

CHURCH OF THE NAZARENE / DECEMBER 17 '75

—General Superintendent Eugene L. Stowe



Whose Child Is This?

DOES IT REALLY MATTER? Millions of people caught up in the frenzy of Christmas shopping, Christmas parties, and Christmas cards could really care less. The Christmas child is buried beneath a mountain of tinsel or lost in a forest of Christmas trees.

But it really does matter whose child He is. It makes all the difference in this world . . . and in the world to come.

God thought it was important. He got the message not just to one of His Son's biographers but to two of them.

Luke tells us that the news of Jesus' miraculous conception reached Mary by the very special delivery of an angelic messenger who announced, "Thou shalt conceive in thy womb, and bring forth a son" (Luke 1:31). Her bewildered response was "How shall this be, seeing *I know not a man?*" (1:34). The angel's answer made it clear that Jesus would be sired by the Spirit: "*The Holy Ghost shall come upon thee, and . . . that holy thing which shall be born of thee shall be called the Son of God*" (1:35).

Matthew leaves no doubt about whose child this is: "When as his mother Mary was espoused to Joseph, *before they came together, she was found with child*

of the Holy Ghost" (1:18).

Joseph was a good man, but not good enough to father the Saviour. The angel made this explanation to him: "Fear not to take unto thee Mary . . . *for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and . . . he shall save his people from their sins*" (1:20-21).

Only a sinless Redeemer could take away the sins of the world. Any child born naturally of two human parents would have been tainted by inherited depravity. C. S. Lewis concludes, "To avoid that taint . . . [God] once short-circuited the process" (*God in the Dock*, page 31).

The angelic chorus accurately identified the Father of Bethlehem's Babe when it sang, "Glory to God in the highest." No ordinary Child this. Like Father, like Son. Paul affirms, "In him dwelleth all the fulness of the Godhead bodily" (Colossians 2:9). Here at last is the spotless Lamb who can atone for the sin of all mankind.

At this blessed Christmas season, let us tell our world who He really is:

. . . the only begotten Son of God

. . . the sinless Saviour

. . . our wonderful Lord. □

OLD CORN BREAD”—that’s what they called the newest girl in school. She was very poor. Not that the other pupils in the two-room, rural school were rich. But by comparison she and her two little brothers looked different from the rest.

Her clothes were hand-me-downs, and much too large, even though she was a head taller than all the others in the room. And she always wore a hat. The total effect was ludicrous, and the children would laugh. Then one day someone came up with the nickname “Old Corn Bread.” It caught on. After that, the derision reached epidemic proportions throughout the whole school.

It was about that time that I saw what was going on. It was one of those interim experiences—being the principal of a two-room school for a year—building up the budget so I could return to college and finish. There were only four grades and two teachers.

I asked one of the children why the name Old Corn Bread. The explanation was not clear, but evidently the new children always brought stale corn bread for lunch. Their poverty was painful enough, but to be ridiculed and rejected by the other children was torture. Of course we must change all that—but how?

One way would be to take a firm hand—legislate. But unless attitudes could be changed, there would be no permanent solution.

You know people can be cruel, and rejection can hurt. Many psychologists agree that the desire to be accepted by the group, to be appreciated, is the strongest of all human drives.

Yet how often children—and older people too—suffer feelings of rejection. It happens in families. It happens sometimes at work. It can happen even in a church. Someone—just a bit different—rejected by the group, is made to feel left out. Just a mood, nothing very tangible—but back to “Old Corn Bread.”

It was nearing the Christmas season. If we could create attitudes of goodwill among the children, we could turn the whole situation around.

The other teacher and I talked it over and carefully laid plans. First we made a point of showing

kindness to the poor, frightened little girl and her brothers. Then we talked to the other children, one by one. Gradually we enlarged the conversations to groups. We talked about the meaning of Christmas—a time to show goodwill.

The mood began to change. It was the children themselves who suggested that we give presents to the newest girl and her little brothers. Slowly acceptance replaced rejection. The whole school became electric with Christmas plans.

Soon the Old Corn Bread nickname disappeared. Feelings of love and goodwill drew everyone into the circle—regardless of what he wore or brought for lunch. All were discovering the true meaning of Christmas. It was a real celebration!

Many times I have thought that the same thing can happen in a family, on the job—or even in a church. But someone has to work at it. You have to help it to happen.

The Christmas season is here again. What a wonderful opportunity to create an atmosphere of love and acceptance. Let’s broaden our circle to pull in that one who feels rejected—left out—someone who is hungry for a taste of the real meaning of Christmas—“. . . peace, good will toward men.” □

By MARY E.
LATHAM
Kansas City



Christmas and

“OLD CORN BREAD”

HERALD of HOLINESS



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IN THIS ISSUE

ARTICLES

| | |
|---|----------------------------|
| WHOSE CHILD IS THIS? | 2 |
| <i>General Superintendent Eugene L. Stowe</i> | |
| CHRISTMAS AND "OLD CORN BREAD" | 3 |
| <i>A celebration of goodwill</i> | <i>Mary E. Latham</i> |
| HIS NAME IS JESUS | 4 |
| <i>That wonderful name</i> | <i>Anne M. Beegle</i> |
| PEACE | 5 |
| <i>Poem</i> | <i>Linda Mowery</i> |
| WHERE CAN I FIND CHRISTMAS? | 6 |
| <i>In Christlikeness</i> | <i>Larry Finger</i> |
| WE HAVE COME TO WORSHIP | 7 |
| <i>Poem</i> | <i>C. Neil Strait</i> |
| A PHONY KING IS DEAD | 8 |
| <i>Helps to holy living</i> | <i>Millard Reed</i> |
| WHERE FREEDOM REIGNS | 9 |
| <i>Christ is Lord</i> | <i>Malcolm Cunningham</i> |
| WHAT SHALL I GIVE HIM? | 10 |
| <i>A life-offering</i> | <i>Earl C. Wolf</i> |
| THE FORGOTTEN HERO OF CHRISTMAS | 11 |
| <i>An approved father</i> | <i>Morris Chalfant</i> |
| WHAT DOES CHRISTMAS MEAN? | 12 |
| <i>The expositor's corner</i> | <i>Albert J. Loun</i> |
| GOD'S PHONE NUMBER | 13 |
| <i>Pen points</i> | <i>Paul Martin</i> |
| NOT PAWNS | 14 |
| <i>Purposeful redemption</i> | <i>C. Dale German</i> |
| THE NAME ABOVE ALL | 15 |
| <i>Proclaiming salvation</i> | <i>Ovella Satre Shafer</i> |
| SHADES OF LIFE | 16 |
| <i>Colorful boundaries</i> | <i>Leora Windoffer</i> |
| STOCKING STUFFERS FOR CHRISTMAS | 17 |
| <i>From a nurse's notebook</i> | <i>Laura Mae Douglass</i> |
| EDITORIALS | 18 |
| | <i>John A. Knight</i> |

STANDING FEATURES

| | |
|------------------------------------|-------------------------|
| NEWS OF RELIGION | 30 |
| ANSWER CORNER | 31 |
| BY ALL MEANS | 34 |
| <i>Witnessing to Our Neighbors</i> | <i>E. E. Wordsworth</i> |



AS A REGISTERED NURSE for many years, I have done a great deal of maternity work. Even in my service as a navy nurse, I was privileged to take care of hundreds of mothers and their new babies.

What is one of the most important things that takes place after a baby is born? Why—the naming of that baby. Within a few hours, or at most by the next day, the birth statistician, or the "Birth Certificate Lady," as we call her, comes to interview the mother regarding the name of her baby and other vital statistics. This information has to be accurate, as it is used all during a person's life. The birth certificate is necessary to obtain Social Security benefits, to secure a passport, and for many other things.

Sometimes the mother knows right away what the baby's name will be, but many mothers have a difficult time deciding on a name. They are afraid it might not please another member of the family or might not be suitable for the little one. Sometimes the name has not been determined even by the time mother and baby are dismissed from the hospital.

Bible quotations in this issue:

Unidentified quotations are from KJV
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His Name Is Jesus

By ANNE M. BEEGLE
San Jose, Calif.

There was one young mother, however, who had no doubt what her baby's name would be.

"And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David" (Luke 1:30-32).

A short time later, when Joseph was concerned about Mary and the future, the angel spoke to him.

"While he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:20-21).

As far as we know, Mary and Joseph were the only ones who knew what the name of Jesus would be until He

was eight days old.

All through the Old Testament like a golden cord was the promise of the coming of the Messiah. The prophets referred to Him by many names. Isaiah said, "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (9:6). But the name Jesus (Joshua) was not used.

Even when the angels announced to the shepherds the birth of Christ, they referred to Him as the "Saviour."

The Heavenly Father was very particular as to when He would announce His Son's name. Luke said it was at the time of the circumcision that "his name was called JESUS" (2:21)—*Jesus*, a name which has been translated into hundreds of languages; *Jesus*, the only name under heaven by which we can be saved; *Jesus*, whose coming changed the calendar from B.C. to A.D.

If we were to ask a child of almost any nation today, "What was the name of the Baby born in the manger?" many would answer, "His name is Jesus."

Very often after a baby's name was recorded in our hospital, the mother wished to change it for one reason or another. She would say that she thought a different name would be more suitable. But the name of Jesus has never been changed; and as far as we know, He will always bear that name (Revelation 22:16). Not only has the name of Jesus not been changed, but *He* has not and will not change—"Jesus . . . the same yesterday, and to day, and for ever" (Hebrews 13:8).

Yes, the name of Jesus is a truly wondrous name. His name in Hebrew is Joshua, which means Deliverer. He has come to deliver man from his sins.

"Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:9-11).

It was not by chance, but according to the Father's divine plan made before the foundation of the world, that the angel said to a Jewish maiden long ago that her baby was to be called Jesus, the sweetest, most powerful, most wonderful name our world will ever know. □

PEACE

*A song of joy in life's darkest hours,
A calmness in the midst of despair;
A restfulness in the works of toil,
A gentleness that fills the air.*

Each

breaks

forth—

*not while on the mountaintop,
but in the daily rush of time.*

Just the quiet realization that

God

is

love—

*And His love surrounds the soul with
Peace!*

—LINDA MOWERY
Mount Vernon, Ohio



Where Can I Find Christmas?

JUST LIKE all other bears, Ted E. Bear has always slept through Christmas. But one day he gets curious. He really wants to learn for himself what Christmas is all about. So, disregarding the advice of his skeptical friends, and fighting off sleep, he begins his search, asking everybody he meets where he can find Christmas.

Well, it's not a question just for a teddy bear in an animated television story for children. It's a question for grown-ups, too. Where *can* I find Christmas?

Many people look in the wrong places. Where can they find Christmas? In the annual Christmas party, they think, where everybody tries to outdrink and outsmoke and outjoke and outflirt everybody else.

Others succumb to the pressures of Madison Avenue, that "big Eastern syndicate that runs Christmas," as Lucy of the Peanuts comic strip says. They try to outbuy everybody else on the block. One man buys his son a 5-speed; so another thinks he must buy his a 10-speed. One buys himself a boat; another buys a bigger boat. And by the following Christmas, everybody has just about paid all his Christmas bills.

Where can I find Christmas? In the Christmas shopping? Well, I didn't find Christmas at the local religious bookstore. On one side of the counter stood 5 clerks; on my side, about 3 or 4 customers—that is, 3 or 4 to start with. In seconds there were 15 or 20.

One man pushed his way to the counter, announced he was the pastor of a local church (to get a discount on his Sunday school card purchase, I presume), and quickly completed his transaction. One woman shoved her package

across my shoulder to get it to the clerk, a little action which convinced me that while rudeness abounded on my side of the counter, blindness prevailed on the other.

So, muttering to myself, I stalked out of the store without buying anything. Where can I find Christmas? Not in a religious bookstore the week before Christmas.

In the animated television story, Santa Claus tells Ted E. Bear that Christmas can't be found in a place. Santa says Christmas is a feeling you have in your heart. So far as it goes, I guess that's true. Christmas *is* a feeling, unlike anything we experience any other time of the year.

But is Christmas just a feeling? Anyway, I don't like the idea of Santa Claus telling the bear where he can find Christmas. Everybody knows Mr. Claus is the ringleader of that big Eastern syndicate that keeps trying to run Christmas.

Where can I find Christmas? Well, I find Christmas in the Bible, don't I? Sure, I find it in the Bible. But where in the Bible? Well, anybody knows that. I find Christmas in the second chapter of Luke. "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord . . ." Sure, that's where I find Christmas. Or, as Linus says, "That's what Christmas is all about, Charlie Brown."

Maybe Linus is right, but for too many of us that chapter in Luke has become just a pleasant story, one with shepherds, and an angel saying nice things, and a sweet little baby boy. And the shepherds and the angel and the Baby fit in so well with the mistletoe and the holly and the snow and the wreaths on the front doors and the jingle bells and, yes, even Santa Claus. Santa Claus and the Christmas story—no real conflict with most of us; not really.

Where can I find Christmas? Where *can* I find

By LARRY FINGER

Nashville, Tenn.

Christmas? Well, I might have to go outside the second chapter of Luke to unlikely places in the Bible—to the Matthew genealogy, for example, the passage nearly everybody skips. In those opening verses of the New Testament, I learn about the ancestry of Jesus, and I learn that it includes all kinds of people. Maybe that tells me the Baby in the manger of Luke 2 is for everybody.

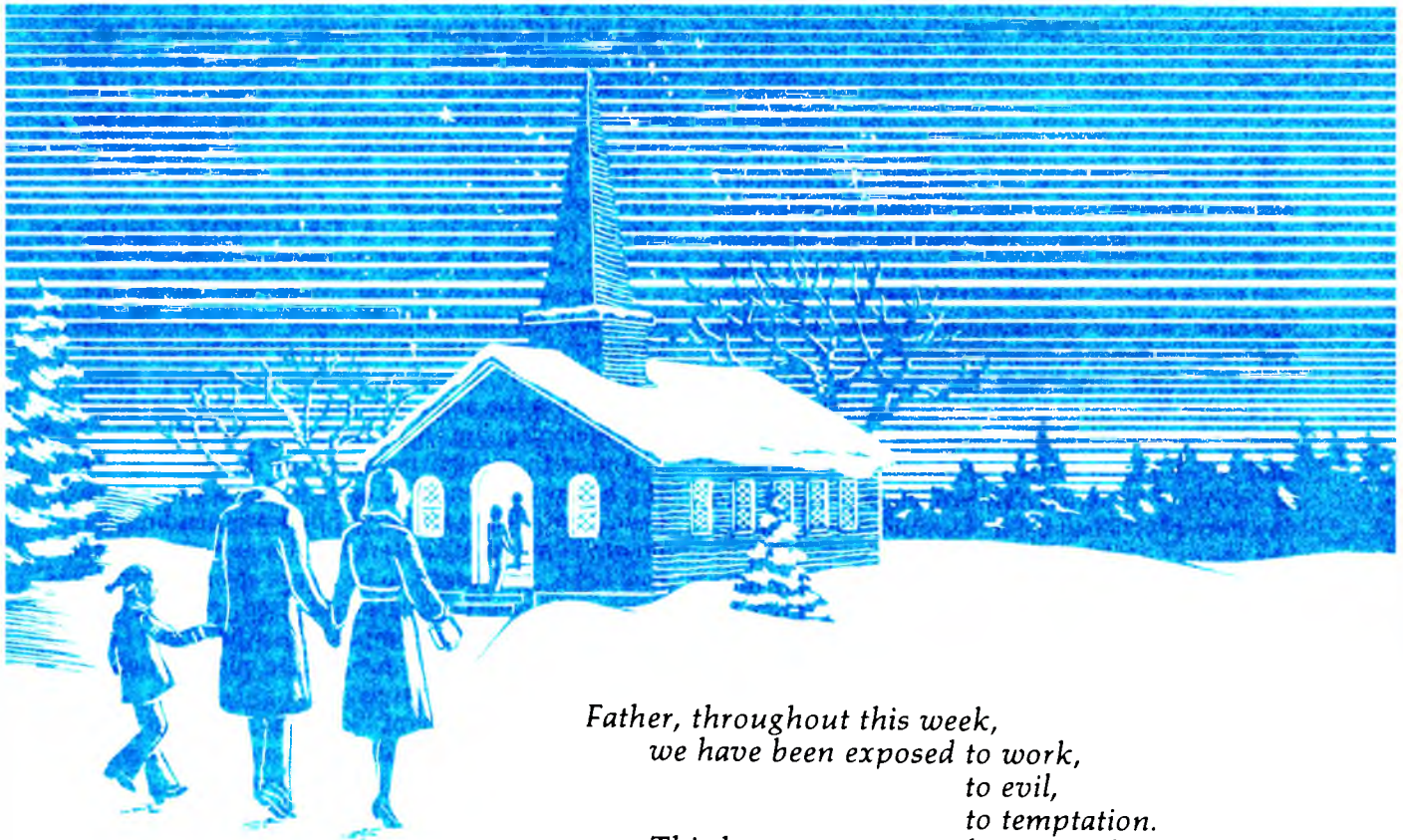
But do I welcome all people to the manger? Are the poor just as welcome in my church as the rich, with their fine clothes and their expensive perfume and their money? Ah, yes, their money. Do I welcome all people to my church? The red, the yellow, black, white? To my community, my street, my home? *When* will I find Christmas?

Maybe when I recognize the worth and beauty of all God's creation.

Where can I find Christmas? Luke 2? Well, yes. But what about Matthew 5? And 2 Peter chapter 1? You know how the chapters go—the poor in spirit and the meek and those that hunger after righteousness and the merciful; and faith and virtue and knowledge and temperance and patience and godliness and brotherly kindness and charity.

That's Christlikeness.

I'll find Christmas when I try to be like Him, when by His grace I seek to live the way He lived. That's what Christmas is all about, Charlie Brown. That's what Christmas is all about, Ted E. Bear. □



We Have Come to Worship

—C. NEIL STRAIT
Racine, Wis.

*Father, throughout this week,
we have been exposed to work,
to evil,
to temptation.
This hour, we want to be exposed
to renewing influences,
to spiritual truths,
to lasting resources.*

*In our living this past week,
There have been failures,
fears,
frustrations.
But we come, this hour, to lay
these at Your feet.
We want to regroup our energies.
We want to rearrange our priorities.
We want to readjust our lives to
the plan of God.*

*So, Father, we have come to worship.
Make it a great moment for our hearts.
Amen.*

a phony king is dead

By MILLARD REED
Nashville, Tenn.

I WAS SUSPICIOUS when the letterhead described the sender as “The King of the United States.” Sure enough, the contents bore out the fact that “my king” was calling for my support. I tossed it aside as a pathetic example of an unfortunate brother who was laboring under a delusion of sovereignty.

One might wish that he were the only one laboring under such a delusion. Actually, such is the lot of all mankind. From our birth we strut and make authoritative demands as if we were sovereign. Our carnal nature declares, “I demand my own way!” long before our mouths can shape the words.

Maturity does not lessen the claim, but only makes more clever and devious the methods by which we endeavor to bring all our subjects into obeisance. A great deal of the interpersonal drama of adult life is a warfare of conflicting sovereignty claims.

But, like my pitied letter-sender, none of us is sovereign at all. We are only laboring under a delusion. Our claim is a phony claim without basis in reality.

It is only a matter of time until our delusion begins to be exposed. It first becomes obvious in our unkingly acts. True sovereigns are infallible, but the unfortunate consequences of our deeds soon unveil us to ourselves and others as less than sovereign. Our actions simply do not work out well.

We are uncomfortable in the awareness that our conduct is out of line. The delusion is *beginning* to be shattered. This discomfort is called conviction by some.

In an effort to “make things right,” we confess the wrongness of our deeds. The very confession seems to make things better. We are truly sorry for our sins. Repentance is genuine. Through confession to God we are beginning to acknowledge a sovereign other than ourselves.

But the very confession of unkingly acts and the acceptance of forgiveness from another sovereign brings to fuller exposure the truly basic issue—**THE CONFLICT OF SOVEREIGNTY CLAIMS BETWEEN GOD AND ME.** All my life I have, by every energy of my being, asserted my sovereignty claims. But my own deeds have betrayed me. My delusion of sovereignty *is being* shattered.

As I face the prospect of the implications of my own sovereignty for the future, I am filled with fear. My regal air will not be adequate for tomorrow. It certainly will not hold me in good stead through the article of death.

Still, the lifelong delusion is not easily thrown off. My fantasy of kingship is so sweet. By ingenious means I will gerrymander through the areas of my life, willing to surrender lordship in one province in order to maintain it in others. Or I will set up puppet kingdoms, denying that I am in control when, in fact, I am still maintaining subtle sovereignty. The very nature of the delusion is to declare that it is not a delusion, but a statement of reality.

But the illuminating work of Him who is the true Sovereign exposes my false sense of sovereignty for what it is—**A DELUSION.** By the power of the Holy Spirit my delusion *is shattered* . . . completely. It is God’s work, for I could not escape it on my own. No man can say, “Jesus Christ is Lord,” but by the Holy Spirit. It is not superficial. It is not merely academic or emotional. It is the acknowledgment of the falsehood of a lifelong claim. A phony king is dead.

And with the shattering of the delusion comes the happy awareness of reality. Jesus Christ has been Lord all the while. While I was sending my phony “I am king” letters to Him and others. He was Lord. As I began to be aware of my unkingly deeds, He was Lord. He has been, and is, and shall be, Lord. It has simply taken the work of the Holy Spirit to bring me to the place where I acknowledge it to be true.

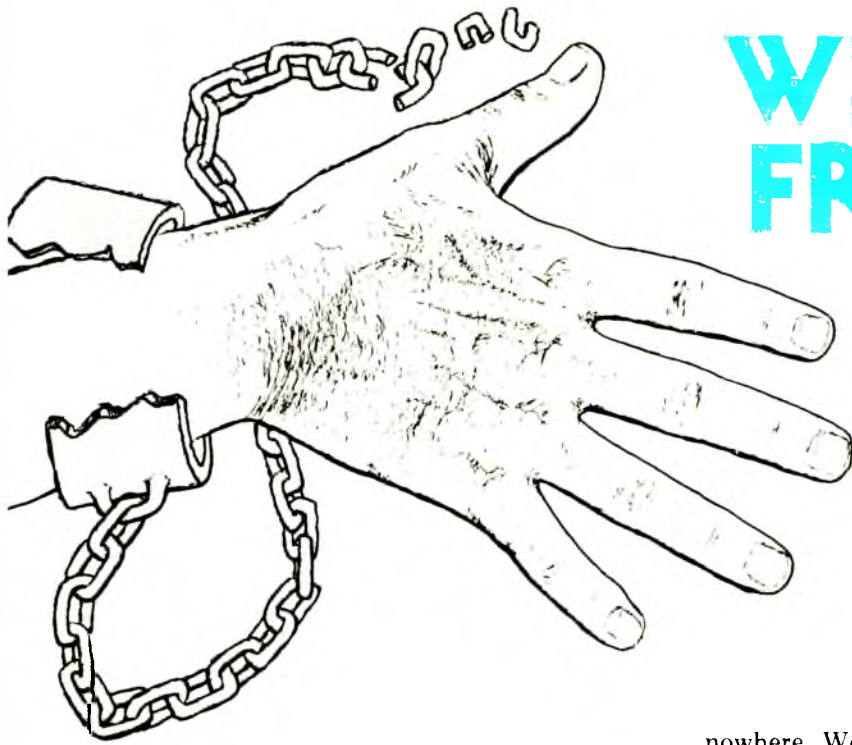
My old phony role of “king” is now past, and I am glad that it is. I didn’t fit it well. It is a great release, for it was hard to be a sovereign.

My new role is the one for which I was made. Now I am a loyal subject to His lordship. I am free from the old conflicting sovereignty claims. I find that His victory over me has become His victory for me. His design for me is better than I had designed for myself.

And since His lordship includes my brothers and sisters, we are brought into harmony with one another. We share one Lord, one faith, one baptism.

A phony king is dead. Long live the King! □

helps to holy living



WHERE FREEDOM REIGNS

By MALCOLM
CUNNINGHAM
Arlington, Ore

THE WORLD into which He came was a world of unrest and revolutionary upheaval. The religious leaders were corrupt. They were more interested in the gratuities they would receive than in actually helping their people. Their ceremonial pomp was empty of their original calling as spiritual leaders of the people. For too long had their own lives been empty of that union and communion with God that had first established their office.

Government corruption was so prevalent, it was becoming the accepted norm of the times. Nowhere, it seemed, had the rottenness of pay-offs not reached. The people were being taxed unmercifully, and the leaders were turning deaf ears to their plight. Inflation was eating into the poor man's pocket so badly that small revolutions were continually springing up. Unrest was common. The country was like a molten lava bed ready to erupt at anything which would disturb it further.

Morally the nation had reached its lowest point. The divorce rate was nipping at the heels of the marriage rate. Wife swapping, adultery, prostitution, and sexual promiscuity were looked upon lightly in their "enlightened age." Drunkenness was so bad it was fast becoming a social burden.

Into this type of a world walked a man named Jesus of Nazareth. His country of that time sounds much like America now. Our "advanced" age is little more than human corruption, which has been experienced in varying degrees from time beginning. True, we enjoy the highest standard of living of any nation at any time, and yet the national and personal esteem and morality has slipped to its lowest ebb. Our social reforms are taking food off our tables and are getting us

nowhere. We are making the same mistake now that men have always made: thinking we can change people by changing their social situation only.

This man named Jesus came singing a new song. A song of personal repentance to a personal God. "Love your neighbor"; "pray for them that despitefully use you." A song of love, joy, and freedom. It's not surprising to find thousands of people today discovering that this same Jesus still performs the miracle of changing the person, not just his circumstances. It's happening in the streets with drug addicts; in the factories; in homes; even in government offices. People are discovering Jesus Christ still lives today.

As we in America celebrate the Bicentennial of our nation, a reminder of the revolutionary process by which we, as a nation, gained independence and freedom, why not have a spiritual revolution and gain freedom and independence for our personal life? "Where the Spirit of the Lord is, there is liberty" (2 Corinthians 3:17).

Our times parallel in a striking manner the times in which Jesus came to earth. And the spiritual revolution that occurred at that time is happening again. It is not so much a return to "that old-time religion" as it was 50 or 100 years ago. Rather it is a reawakening to the person of Jesus Christ.

You see, He never left us; we just left Him out of our hearts and lives. It's like putting together a toy model: "When all else fails, read the instructions."

Many living outside the United States may not celebrate America's Bicentennial. But all can give tribute to the real cause of freedom, the person of Jesus Christ.

*All hail the power of Jesus' name!
Let angels prostrate fall.
Bring forth the royal diadem,
And crown Him Lord of all.*

□

What Shall I Give Him?

By EARL C. WOLF
Kansas City

A STORY of rare beauty, recorded only by Matthew (2:1-12), is that of the three wise men. It is more than an interesting tale of Eastern men who were guided by a star to the Light of the World. It is a parable of life.

It tells us that men are wise who respond to divine guidance. Others of that day were too earthbound, burdened with cares and blinded by the dust of their own doings, to see the star that led to Bethlehem and to Christ. The truly wise are those who follow the heavenly light until they find the fulfillment of their highest hopes in Christ.

This story tells us that men are wise who do not lose sight of the heavenly vision. For the three wise men, it was a long and hazardous journey across the desert wastes. But the prize was worth the price.

Too often men forsake "the star-blazed trail" and settle for less than God intends for them. Courage and obedience are required to accept the discipline and rigors of the journey until one reaches the rewarding end.

Matthew's story of the Magi reminds us that men are wise who let Christ change the direction of their lives. The wise men never returned to Herod, as he had asked them to do. They went home another way. When we meet Christ, give Him our hearts, and lay at His feet our treasures, we find our directions changed. We walk a new road of obedience, sacrifice, and service. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17).

We learn, too, from the Magi that men are wise who give their best to Christ. Anything less than our best is not worth the journey. "It is not enough to give Christ a homage that costs us nothing. He asks for our gifts, the offerings of our love, our service, the consecration of our lives. Giving is the test of loving—the measure of our loving is what we are willing to give and sacrifice" (J. R. Miller). The three wise men brought the choicest of gifts to lay at the feet of the Christ child.

It was appropriate to bring gifts to a newborn King. With care the gifts were chosen for this Child whose birth had been accompanied by a celestial choir and announced by a heavenly light! These gifts were the best the men could offer.

Gold—symbolizes His kingship. For King He was, and is, and ever shall be. "Alleluia: for the Lord God omnipotent reigneth" (Revelation 19:6). **Frankincense**—symbolizes the adoration He should receive in that day and from the millions yet unborn.

Myrrh—symbolizes His death. Did those worshiping wise men see a faint shadow of the Cross upon the floor?

Strange feelings Mary no doubt experienced as she watched these honored men of the East enter the humble lodging and present their gifts.

Gold—for a baby of peasant parents! Then she remembered what the angel of God had said to her: "And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:33). **Frankincense**—for a humble carpenter's family—fit for priests and the Temple. Then Mary recalled those words: "He shall be great, and shall be called the Son of the Highest" (Luke 1:32). **Myrrh**—this suggested a burial, and Mary could not think of that for the little One she loved, although she remembered those strange words of aged Simeon: "Yea, a sword shall pierce through thy own soul also" (Luke 2:35).

What shall we give to Christ? There is only one answer. *Give what the wise men gave.* Give Him **gold**—all that we consider as the wealth of our human estate let us lay at His feet. From one who has little, little is required. From one who has much, much is expected. Everyone, however, can give to the Master the best that he has—his heart and his all.

Give Christ **frankincense**—honor Him with the incense of our hearts' devotion. Our love and loyalty are fragrant incense to God. Let us make Christ the Lord of our lives.

Bring **myrrh** to Christ—representing our sorrows and suffering. The only answer to the problem of human suffering is found at the feet of the incarnate Christ. "God had one Son without sin, but none without sorrow." "And with his stripes we are healed" (Isaiah 53:5).

*Bane and blessing, pain and pleasure,
By the Cross are sanctified;
Peace is there that knows no measure,
Joys that thro' all time abide.* □



The Forgotten Hero of Christmas

By REV. MORRIS CHALFANT

SO LITTLE is ever said or written about the third member of that special family by the manger.

In our meditations we talk about "the little Lord Jesus asleep on the hay" and His young mother, but we overlook her husband. Yet he was there, chosen by God as the earthly protector of heaven's richest Gift to mankind.

The silent Joseph played an important role in the holy drama, reaching back to Mary's heavenly visitation and her surrender to God's will. Did I say silent Joseph? Yes, so he was, for we have no record of any words spoken by him at any time.

Practically all the details in the divine record that have to do with the life of Joseph are given in an incidental way. They are told, not for Joseph's sake, but for the sake of Someone whom

the writer deems of greater importance.

Joseph had a difficult place. When during the betrothal Mary was found to be with child, he had to believe against ordinary reason that there was no immorality involved. He probably had Mary's story of the Annunciation, and he had the assurance of the heavenly messenger that Mary had conceived under divine influence. But he had a more than ordinary faith to accept this situation without suspicion and to protect and care for Mary with love and understanding.

Joseph's place in the Christmas story is an assured and honorable one. He was good and kind and faithful. He was devout in his faith toward God, and sympathetic and understanding toward the extraordinary woman who was his wife.

But he was her husband, not her worshiper. The modern cult by which Mary has been virtually made a fourth person of the Godhead would have been utterly ridiculous to this sensible, pious man. He respected his wife in her great calling without exalting her to a place to which God never called her.

From all indications no one ever praised Joseph in any special way for his part in the Christmas story. The ages since have certainly treated him with a marked neglect. Could he have known, would his conduct have been different? We ponder the old record and we feel that, praise or no praise, his conduct would have been the same. It would have been the same because Joseph's heart rested in God, and he listened for God's approval above any voice that might be heard in the world.

Is not this calm devotion to duty a sore need among us? If we could only forget earthly voices and hear His voice in our souls, would not our Christmas be what Christmas ought to be? Would not life be simpler, the way clearer, and heaven nearer?

Edward Everett Hale, in his poem "The Nameless Saints," describes one of the pioneers of the past who, by toil and sacrifice, helped make our America the glorious heritage she now is. The poem runs on in these words:

*What was his name? I do not know his name.
I only know he heard God's voice and came,
Brought all he had across the sea
To live and work for God and me;
Felled the ungracious oak;
Dragged from the soil
With horrid toil
The thrice-gnarled roots and stubborn rock;
With plenty piled the haggard mountainside;
And at the end, without memorial, died.
No blaring trumpets sounded out his fame;
He lived—he died—I do not know his name.*

If this description might somehow be made to apply to the bitter toil and sacrifice that were once involved in the incidents of earth's first Christmas, what would be the name of him who served as a pioneer, who gave so much "for God and me" and who "without memorial, died"?

Now that the season is telling his story again, will you not agree that in this case the name of this individual must be—JOSEPH. □



Three Lions

The Expositor's Corner

BY ALBERT J. LOWN
Keighley, Yorkshire, England



What Does Christmas Mean?

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste . . . (Luke 2:15-16).

THERE are as many views of Christmas as there are characters in the Bible story.

For **parents** like Joseph and Mary, a time to express love's concern for the children; to wrap the family around with happiness as Jesus was wrapped in swaddling clothes by a mother's hands.

For **seekers** after truth like the Magi, an unusual event under an unusual star with an unusual message that has affected world history. The utopia of pilgrim thinkers in every age—glory, peace, and goodwill.

For **civil servants** like the census officials assigned to Bethlehem, a season of nonstop work; deadlines to meet as postal, transport, inn, and inland revenue services are fully stretched.

For **traders** like the innkeeper, a period of hoped-for maximum profits. "No room" in shops and stores or tills and registers as sales mount.

For **church members and officers** like Simeon and Anna, extra services and a children's festival. "Mine eyes see [afresh] thy salvation" in the Babe of Babes, and all young lives presented to Him. We echo Simeon's testimony.

Familiar aspects of Christmas in which we are involved. Our text wraps up the meaning of Christmas for faith and devotion as beautifully as a personal gift is wrapped by professional hands.

AN ADVENTURE IN FELLOWSHIP

is inseparable from a true celebration. A clear vision, a song in the soul, and a message be-

lieved in the heart merited only one response: "Let us now go . . . with haste"—a new adventure in fellowship. Christmas faith inspires a new spirit and sharing. Caution counselled, "Wait until the morning." Self-interest urged the flocks be given precedence over aught else. But the Christ child beckoned, and a fresh initiative in friendship led to Him.

We cannot all be leaders in fellowship—none should be laggards. Christmas '75 may ask new patterns of "getting together," or the expansion of familiar groupings. An "immigrant" carpenter and his wife need a visit—in a stable! A rough cradle needs love's fleecy wool. . . . "Inasmuch as . . . ye did it unto me." Daring adventures in fellowship have far-reaching results for both donor and recipient.

AMBASSADORS IN THE FAMILIAR

are made by eager sharing. The path leading from the hillside slopes to the city gate was not unknown. Duty had made it as familiar as the Horeb trailways where Moses led his sheep for many years. Its regular users were now ambassadors, bearers of "glad tidings." The goal and the glory of God's Love Gift had made the familiar new. A path of faith and testimony.

Familiarity can breed more than contempt; duty becoming drudgery may produce spiritual amnesia, making us allergic to daily opportunities—unless hillside glory and cradle grace combine to give new meaning and commission to life's well-trodden ways.

THE ANTICIPATION OF FAITH

has transforming power. When the angels had gone, the singing was but an echo and the night again dark. Then faith was born! Faith conceived in fear—for “they were sore afraid”—in questioning, and tears? Faith, trusting God, had acted, and experience would follow. He had made this to come to pass, and they would see!

Faith, coming by hearing, may need to take a first step in the dark. It will never be left there. Its anticipations are confirmed: “Ye shall find . . . and they found.” Every question will not be answered, but as Thomas found, Christ’s pity is more amazing than His proof. He stoops to where we are in loneliness and longing, darkness and obstinacy.

GOD’S ANSWER TO THE FORCES OF EVIL

The shepherd text opens a fourth window upon the Bethlehem story: “This thing which is come to pass, . . . the Lord hath made known”—in the face of a 1-billion-to-1 chance that a divine plan for a cradle child would ever be fulfilled. From

the first promise, “the seed of a virgin,” unnumbered checks and complications could have thwarted the plan. The unexpected death of Abel, the Flood, bondage in Egypt, the Captivity, 400 years without a prophet—all human failure and the upheavals of history making Bethlehem a computer outsider. All were overruled!

“And it came to pass in the days of . . .”—a certain emperor, a specific governor, a financial crisis, and a census plan, “that it might be fulfilled.” As truly as the Cross was by the deliberate counsel and foreknowledge of God, so was the cradle!

In spite of the original sinner and sin, murders and martyrdoms, weak good men and strong evil men, hypocrites and Herods, and the rise and fall of nations and civilizations, Christ—the Lamb of God, Light of the Gentiles, Glory of Israel, Desire of Nations, and Climax of prophecy—came at the appointed time and against odds that make the first landing on the moon look like an odds-on favorite.

What does Christmas mean? “The Lord hath made known to us.” There is an inner meaning to Christmas, known only to believing hearts, unselfish souls, and heralds of an everlasting kingdom. □

PEN POINTS

GOD’S PHONE NUMBER

Do you know God’s phone number? Do you use it? It is available to all. And it is toll free.

Mae Walker Brown, evangelist, in charge of the early morning prayer meetings at the Pittsburg District Camp, told us God’s phone number . . . JE 33-3 . . . Jeremiah 33:3: “Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.”

These are the words of the Lord to a man in jail . . . God’s phone is open in our prisons too . . . the prison of age . . . the prison of strangeness . . . new town . . . new job. It was the second time God offered this service to Jeremiah . . . just in case he forgot . . . or was too busy . . . or fearful.

CALL UNTO ME

. . . The most precious of all privileges. From where you are . . . about the things that press you. Not just words . . . but a call of need, a call from the heart . . . It is not unanswered prayers that bother . . . it is unasked prayers! “Ye have not, because ye ask not,” or “because ye ask amiss” (James 4:2-3).

AND I WILL ANSWER THEE

. . . He is a prayer-hearing and prayer-answering God. God does not treat us unfairly. He would not excite us with a promise which He never meant to keep. His nature compels Him to hear His children. He loves to give answers.

The answer may seem delayed by our frail time-piece . . . it may come in a different way . . . it may take longer than we hoped. But look for the answer. His promise is true.

AND SHEW THEE GREAT AND MIGHTY THINGS

. . . The deliverance will be complete . . . the victory will be positive . . . God does things well.

There are several translations of this part of God’s phone number . . . “I will shew great and reserved things.” Things special just for you.

“I will shew thee surprising things.” God’s surprises make life exciting.

“I will shew thee secret things.” Personal . . . just for you.

“I will shew thee inaccessible things.” Things that you could never have without Him.

Got any rivers you think are uncrossable?

Got any mountains you can’t tunnel through?

God specializes in things thought impossible.

And He can do what no other one can do.

There it is, God’s phone number . . . put it right where you have the police, fire, ambulance, and pastor’s numbers . . . JE 33-3 . . . Jeremiah 33:3. □

by Paul Martin
Kansas City

Not Pawns



By C. DALE GERMAN

Show Low, Ariz.

THREE-THIRTY in the morning, alone, in the antiseptic stillness of a hospital she lay gasping, strangling, gulping for just one quick breath of air. She discolored and thought the end had come. But the quick professional reflexes of the nurses on duty saved her life again from death by suffocation.

As I looked at her, she returned my look. A resigned, hopeless smile accompanied a declaration of her faith. She seemed to reason thus: "I am God's child. My Father has willed that I suffer. I will be resigned to His will."

As her chaplain I must do more than pat her hand, say a short prayer, and offer my sympathies. I must enable her to be changed from an acquiescing martyr who imagined herself to be a pawn on the chessboard of the universe, moved arbitrarily by an incomprehensible, if not capricious, God. I must help her to realize that suffering is not the primary will of God for any of us.

Attributing illness and other natural evils to God is a psychologically simplistic solution to the fact of life that unwanted circumstances do come our way. Whatever emotional and temporary comfort we may gain in giving God the glory for the most miserable of tragedies, we lose in Biblical and Theological soundness.

Many people attribute events to God for which God is not responsible. Such things as automobile accidents that kill and maim are not God's will. The idea that God wills all things, good and bad, comes from a wrong understanding that God in His sovereignty predetermined all things that happen.

A sounder understanding is that God created an orderly environment for man to inhabit. The laws of nature enable man to predict and plan.

These laws apply to all mankind. A violation of them brings the same results to Christians and non-Christians alike.

Giving God glory for evil makes a holy God directly responsible for sorrow and suffering. It would be difficult to love a God who would take a child's life, for example, in order to discipline a parent.

How much better it is to accept sorrow and suffering maturely and responsibly as a fact of life that comes to all of us at times, with the understanding that although it may not be God's perfect will, it is nevertheless in His permissive will. Instead of God arbitrarily moving us about as pawns, He is Fellow Sufferer—able to feel our deepest hurts, share our lonely tears, and eventually heal our open wounds.

Be careful in giving God the glory for anguish-producing tragedy in human living. We are not His pawns. We are His creation of love, made in His image, to enjoy the fullness of life.

Following to its ultimate conclusion the line of thought that suffering is God's will, may lead to bitterness in yourself or someone who loves you very much. Accepting the biblical perspective brings victory in all the circumstances of life.

Thus the Apostle Paul wrote: "For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. . . . For we know that the whole creation groans and suffers . . . even we ourselves groan within ourselves, waiting eagerly for our [final] adoption as sons, the redemption of our body. . . . And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose" (Romans 8:18, 22-23, 28, NASB). □

The **NAME** Above All

By OVELLA SATRE SHAFER

Gaylord, Kans.

HOW WOULD YOU LIKE to answer to the name "Sorry-for-sin" or "Through-much-tribulation-we-enter-the-kingdom-of-heaven"? These names are recorded in early Puritan English history. One American music teacher dared to name her children: Doh, Ray, Me, Fah, So, La, Ti, and Octave.

Often the father-son relationship was indicated by adding "son" to the father's name. Especially was this custom evidenced in the Scandinavian countries—Olson, Jacobson, Nelson.

Other names originated from occupations, like Porter and Butler. A Smith smote metal. Consequently, we have Coppersmith, Goldsmith, Shoemsmith. Zimmerman (a carpenter; Weber, a weaver; Schafer (Shafer is a derivative) means a shepherd. The most common surname in America is Smith, followed by Johnson, Brown, Jones, and Wilson.

Many times parents bestow upon their children biblical names which have special meaning. God, the Supreme Nomenclator, spoke to Joseph and Mary about the naming of their son and His Son: "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21). He was the Solution for the mixed-up world then. He is the One (name) for our chaotic world now! The name Jesus gives comfort to the weak and the well, to the sinner and the saint.

Scores of other names are given in the Scriptures to identify God's fullest revelation of himself. But no name is more wonderful, marvelous, or gracious than the name of JESUS! As no other, this name has been woven into the warp and woof of hymnology: JESUS—THE NAME ABOVE ALL!

The late Dr. Haldor Lillenas expressed his testimony in the well-known song "I Know a Name." Bill and Gloria Gaither penned it thus: "There's Something About That Name."

The name above all moved Oscar C. Eliason to write "A Name I Highly Treasure." His words are moving:

*I've learned to know a name I highly treasure,
Oh, how it thrills my spirit thro' and thro'!
O precious name, beyond degree or measure,
My heart is stirred when-e'er I think of you!
That name brings gladness to a soul in sorrow;
It makes life's shadows and its clouds depart;
Brings strength in weakness for today, tomorrow;
That name brings healing to an aching heart!
That name still lives and will live on forever,
While kings and kingdoms will forgotten be.
Thro' mist or rain, 'Twill be beclouded never;
That name shall shine and shine eternally.
My heart is stirred whene'er I think of Jesus,
That blessed name which sets the captive free;
The only name thro' which I find salvation,
No name on earth has meant so much to me. **

Eliason, the Swedish-born author of these lines, stated how they were inspired. "It was during the early summer of 1946 at the annual Memorial Day service at Cook, Minn., that there had been a speaker who seemingly did not have faith in God. The name of the Lord Jesus was left out entirely. At the close of his talk, Mrs. Eliason sang 'No Friend So True,' a song we had written several years before. People seemed anxious to hear such a message.

"That afternoon, upon my arrival home, that name thrilled me! I longed to express the feeling I had within. I yearned to be alone so I could write. This was granted me. God's presence became so real that my whole body trembled like a leaf. There God gave me both the words and music. The song is sung in at least seven languages now, and we give God the glory."

Names are important! There are names, and then there is the *PRIME NAME, THE IMMORTAL NAME OF OUR LORD JESUS CHRIST!* This name moves the pens of earth to proclaim His worth and touches the harps of heaven to make melody. At this Christmas season, a weary and wayfaring world is waiting, though often unknowingly, to hear of the name of Jesus, in whom alone there is salvation. □

*By Oscar C. Eliason. Copyright 1946 and 1974 by Lillenas Publishing Co.

WHEN WAS the last time you sat down to color with a small child? It is an activity which should not be set aside once we pass the age of crayons and advance to ball-point pens, for coloring can reach its finest stage of development in adults.

All through life we will face situations which threaten to drive us to despair. Instead of allowing such drab experiences to defeat us as Christians, we can and should change the shade of the incidents by deepening our walk with the Lord and "coloring" over the defeat with victory.

Often our daily pattern is upset by disappointment and confusion. "Why didn't I get that job?" "How could he say that about me?" **COLOR IN PEACE.**

Our Lord has promised to give us peace now which the world can only dream about. Some of the most beautiful shades of peace come through prayer. It is during intimate moments with God that He smooths over those troubled areas in our lives with words of security and counsel.

Since God is the Author of peace, He is able—and willing—to provide peace in any of life's settings. Peace to soothe the pain of living is available in abundant supply for the Christian who chooses to take God's crayon and shade in the blue sky of peace around the gray clouds of disappointment.

God wants good things for His followers, and

so the times of victory do come. "My friend finally accepted Christ!" "I know God is in this. His leadership is evident!" **COLOR IN JOY.**

The world needs to see joyous Christians. Although the shade of joy may be a pale yellow at times, and a smile is hard to muster, a darker hue of yellow may be displayed when the joy of the Lord is shown to be our strength. We must take the crayon of Christian joy—given to us by the indwelling Holy Spirit—and attract the world's attention.

Others need to witness our smile of joy so that it will soften their cynicism. There is something infectious about Christian joy, and it increases to epidemic proportions when it is shared.

Sometimes adverse circumstances raise sober and genuine questions in mature Christian minds. "Why did he die, Lord?" "How will I make the next payment?" **COLOR IN FAITH.**

When times of questioning come to us, we may feel that our faith certainly could not move a mountain and perhaps nothing of sizeable proportion. If faith becomes a faded shade, we need to get alone with God's Word and absorb His promises. Then we can take them as our own and press hard until a deep purple hue of faith shows us and others that despair is an insult to God. Since we belong to a royal family, purple should be our distinguishing color.

It may be helpful to remember that for our good God has a suggested outline for our life. As we color and enrich our lives, we must be aware



Shades of Life

By LEORA WINDOFFER
Sterling, Ill.

that regret is the result of going beyond the lines God has drawn for us. No one is more confused than the person who barges past God's will and tries to make things happen in his own way and time. It is better to trust God's organization and to stay within His limits than to color past them and end up with a jagged picture.

Coloring in peace, joy, and faith can be just the beginning to the beautification process of

our lives. An endless spectrum of colors is available to God's followers. These shades of life not only enhance our own Christian experience, but they make us colorful and attractive to a world that sees so much in only black and white.

It is important for us to display a life enriched by God's love. Let's take our crayons, stay in the lines God has drawn for us, and begin. Who knows what will happen when we start to show our true colors! □

BY LAURA MAE
DOUGLASS, R.N.
Point Loma College
San Diego, Calif.



STOCKING STUFFERS FOR CHRISTMAS

Invitations abound for us to pick up fantastic bargains for Christmas stockings.

"Just the thing for the whole family."

"An exciting, luxurious item."

"The owner will scream with delight with this gift!"

Merchants are hopeful that we will be enticed to come, see, and buy their wares.

My mind addresses the question "What goes into the making of a good stocking stuffer? Is it merely the trinkets gathered up, or are there more ingredients necessary for making the stocking worthwhile?"

The answer rings as clear as a holiday bell: A Christmas stocking brings joy when it is known that the gifts were selected with the receiver in mind and were packed with love and care, hoping to evoke feelings of warmth and happiness.

Like many of you, I am remembering the Christmases of my youth, with Mother scurrying about to make sure that I was not disappointed with my stocking.

But Mother did not stop with the Christmas stocking. She continued throughout each year to stuff my life with gifts that have proven lasting and priceless.

She gave me a Christian home and opportunities to see the Holy Spirit at work in her life. I cannot recall a time when I had any doubt about her relationship with God.

My mother stuffed my life with the work ethic. She seemed a dynamo of energy in accomplishing tasks and purposes in the home and church. She taught me how to assess what needed to be done, and how to mobilize myself and others to get the job finished.

A gift I did not fully appreciate at the time of the happenings was the opportunity to view her art of keeping on in the face of setbacks and discouragement. I have seen my mother persevere with faith, assurance, and cheerfulness through economic depression, pain, serious illness, and death of a loved one.

She presented me with a gift wrapped in tedium, but so precious. That of memorizing God's Word. I can still hear her saying, "'Study to shew thyself approved unto God, a workman that needeth not to be ashamed' . . . Now say it again, and say it *right* this time!"

But the most precious stuffer of all was the gift of herself. My mother had time for me. She taught me how to cook, clean house, and to sew. She shared with me her thoughts, her joys, and her sorrows. In the process, I learned her value system—that of Christ first and all else second to His will.

An outcome of her gifts is a daughter who was able to realize a goal to become a nurse and an educator, and who is now putting into practice many of the concepts and principles so dear to her mother's heart. My mother's influence lives not only in me, but indirectly in the lives of all whom I touch.

As Christmas nears and the stockings are hung again waiting to be filled, I will enjoy the happy occasion, but I will also remember the stuffing that occurred when the festivities had long ceased. □

editorially SPEAKING

By JOHN A. KNIGHT

The “Unspeakable” Gift

The greatest missionary who ever lived was not troubled by the lack of words. His quiver was always filled. Like arrows his words were ready to be plucked from their place of rest and put into the warrior’s service. For every occasion Paul seemed to have the right word. It made little difference what his theme was or the persons he was addressing.

If a theological treatise to the Romans was called for, there was his arsenal of words—ready for use: big words like *justification*, *sanctification*, *redemption*, *glorification*. If the Corinthians needed a stern warning against the easy misuse of the means of worship, the apostle had easy access to words that carried the necessary message in no uncertain terms.

Rebuke and argument—as in the letter to the Galatians who misunderstood the meaning of the law? For this, too, his supply of words did not fail him. And, of course, tender expressions which revealed the depth of his soul at times flowed from his lips and pen to such dear ones as the Philippians.

He had no problem either—at least within himself—in speaking to the unbelievers. On Mars’ Hill, he found in the idea of “the unknown God” a ready tool for preaching the gospel (Acts 17).

But there was one perennial and majestic theme—really an event, an encounter—which left him absolutely speechless. When this topic came up, he fumbled for a word and found none. There were no words, not even in Paul’s vast vocabulary, to describe adequately the beauty, the power, the divine glory of Jesus Christ.

And so, in awe, with obvious loss of words, he could only exuberate in the reality of his relationship with the living Lord by the immortal sentence: “Thanks be unto God for his *unspeakable* gift” (2 Corinthians 9:15).

If Paul could not express it, perhaps we need

not try. But we can know the Power that he knew, and at this Christmas season we can exclaim with him—not merely through our lips, but with our lives: “Thanks be unto God for his unspeakable gift.” □

The Road Home

“Going home this Christmas?”

The energy crisis, the high cost of fuel, the pleas to conserve our natural resources, and the breakdown of family life notwithstanding, the question still persists in our society. Again this year there will be the usual Christmas rush away from the schools and cities and the long lines at the booking offices. Packed planes, trains, coaches, and cars will cross the country and speed through space to a vast variety of homes and families.

It is good that befuddled minds should have this much-yearned-after yearly respite. It is good that the factory worker, the truck driver, the teacher, the executive, the clerk, the housewife, the preacher, have an annual chance of “going home” in thought, if not in fact.

It is good that tired eyes that have focused on problems—personal, national, international, economic, domestic, social, physical—should look out for a day at least upon fond and familiar faces and a little land of far distances that put him and his life at once in a truer perspective.

But the road home is the road to Christ, and it must be diligently sought. Herod, though with evil intent, gathered priests and scribes to inquire where Christ was born. He commissioned the wise men to “go and search diligently for the young child” (Matthew 2:8).

It appears that even at the first Christmas, only the determined seeker found the Christ. It is no different now. The familiar ring of the cash registers; the articulated and unarticulated skepticism of the disillusioned; the sameness of

the old, old story; the boast of our generation that we are "adult" (which, as R. E. O. White has suggested, we may suspect means "adulterous"); even the warm feelings which surround our celebrations, all serve to divert us from the main artery which leads to the desired destination.

The only road "home" is the road to Bethlehem. And the invitation still stands: "Come ye, O come ye to Bethlehem." With shepherds and sages—and with the Bible as our Guidebook—we do well to say: "Let us now go even unto Bethlehem, and see this thing which is come to pass" (Luke 2:15).

There are roads and roads and roads. There is the road of true love that runs out to Dover "through the fields of clover . . . on our golden wedding day." There is Kipling's "Road to Mandalay, where the flyin'-fishes play."

There is the road of perverse permissiveness, of unbridled appetites, of sensuous indulgence, of selfish gratification, of bland indifference, of spiritual ignorance—the road of the prodigal.

But then there is the road to Bethlehem—a road of *wonder*. Though the wise men from the East had grown old, they possessed the sense of wonder and awe. On this road they were still chasing stars at 70.

The road to Bethlehem is a road of *wisdom*, for at its end is revealed He who is the "wisdom" of God. Bethlehem's Babe is God's Wisdom because He alone can tell us what God is like. He is our "Light" and our Salvation.

The road to Bethlehem is a road of *worship*. No man can travel this road to its end, and truly behold the Christ child, without falling in adoration at His feet. "O come, let us adore Him."

To travel the road to Bethlehem is to keep a rendezvous with the lure of *wonder*, to answer the call of *wisdom*, and to bow the knee in *worship*. Only this road can bring us, in G. K. Chesterton's words:

*To an open house in the evening . . .
To an older place than Eden,
And a taller town than Rome,
To the end of the way of the wandering star,
To the things that cannot be and are,
To the place where God was homeless,
And all men are at home.** □

*G. K. Chesterton, "The House of Christmas."

Christmas Crimes and the Cross

Holiday spirits aren't the only thing that are lifted this time of the year. Last year in one of our largest states in the U. S., annual shoplifting losses were conservatively estimated by the state attorney general at almost one-half billion dollars.

Shoplifting and bad-check passing reach their peak in supermarkets, department stores, and retail shops ironically at Christmastime, the season of "good will." According to one source, over a 12-month period, shoplifting nationally accounted for losses approaching 4 billion, or 2 to 3 percent of gross sales.

Approximately 1 of every 60 customers who walks into a store is a shoplifter. It has been estimated that shoplifting losses in retail businesses have increased 500 percent since 1960, with the average value of goods stolen at well over \$30.00.

These grim facts bring us face-to-face with the greed and selfishness of human nature, and with man's need to be saved. And they cause the purpose of Christ's coming two thousand years ago to shine the brighter: "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21).

The Incarnate Christ—the Word made flesh, taking even human nature, bearing our sins, sharing our sorrows and loves, our joys and temptations, and gathering them into himself in His life and death and resurrection—is the only means of man's salvation.

But Jesus saves by way of the Cross. Edna M. Hook has stated this truth pointedly:

*Isaac lay wrapped on the altar
ready to be slaughtered.
Jesus lay wrapped in the manger
ready to be offered.
For Isaac they found a substitute,
for Jesus a cross.***

If we can bring together man's need to be saved, and the *saviourhood* of Christ, the world will find *salvation*. Then with Mary we can sing the Magnificat: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour" (Luke 1:46-47). □

**Untitled poem by Edna M. Hook. *Decision*, December, 1973.

church schools

By Melton Wienecke

HAPPENINGS

"MONDAY NIGHT IS FAMILY NIGHT" SWEEPS THE COUNTRY

FOR COUNSEL AND INFORMATION CONTACT:



CHRISTIAN FAMILY LIFE

ADULTS: 1-800-368-7262 YOUTH: 1-800-368-7263

John B. Nielson, general director of Christian Family Life, reports that the new "Monday Night Is Family Night" program is catching on all over the country. Here are a few testimonials from Nazarenes who are reaping the benefits of this new program.

"From personal experience I consider this family emphasis to be invaluable. What I am today has been largely determined by my family caring, sharing, and praying with me. My Christian character was formed with my family. Monday night as 'family night' encourages the strengthening of Christian character."



—Sue Thill
Speech Teacher
Seymour, Ind.

"In a day of eroding moral values, rising divorce rates, and juvenile delinquency, the Christian family surely requires God's maximum guidance and grace. Purposeful, dynamic 'preventative maintenance' in keeping open family relationships is vital. A systematic, weekly opportunity for home fellowship, spiritual instruction, and communication constitutes a joyous parental obligation."



—Claude L. Chilton
Chaplain, Lt. Col. USAF (Ret.)
Phoenix, Ariz.

"Like buckshot, the family scatters to various activities. A passing hello brings the most meaningful dialogue shared all day. We need to view the results. Separated families are living together in worlds of their own—alone and disenchanted. Let's get reacquainted! Set aside Monday night for *your* family togetherness in the Christian way."



—Derl G. Keefer
Pastor
Seymour, Ind.

"Teenagers have a remarkable capacity to recognize sincerity. To be convinced of Christ, they must see Him truly lived through others. 'Monday Night Is Family Night' provides parents an opportunity to share Christ with their families in worship together. I urge you to involve your family in this timely endeavor."



—Earl E. Vastbinder, M.D.
K. U. College of Medicine
Lexington, Ky.

"In these days of secular conditions, a return to family togetherness must be an intentional plan in every home. What is lacking is the will to acknowledge openly and gladly our love of God to one another within the family. This family night emphasis will develop, maintain, and strengthen the establishment of Christian living in Nazarene homes."



—Byron Buker
Senior high school teacher
Bedford, Ind.

"Unfortunately, the great positive potential of the family is not automatically realized. Too often family values are carelessly or subconsciously relegated to a low level of priority."



—Victor Edwards, reporter

"But the complexity of modern life demands a more deliberate consideration of priorities and plans than ever before. No longer can family sharing and togetherness be expected to just happen."

"Monday Night Is Family Night" is a sound step toward putting family values in the proper perspective. Its inception is a credit to our church and can be a great blessing to our people."

—Rebecca S. Lyon, Ph.D.
University of Montevallo
Birmingham, Ala.



PASTORS' RETREAT, ARGENTINA

San Antonio de Areco is the self-styled capital of the Gaucho country; it was also the venue of the Argentina District Pastors' Retreat from September 29 to October 3, 1975.

Pastors and their families travelled up to 1,100 miles to this annual gathering on the district campground. The highlight was the preaching of Dr. William Vaughters, who brought messages from God's Word to challenge and inspire. His fluency in Spanish and the warmth of his personality were deeply appreciated by the Argentine brethren.

Also participating was Rev. Terry Barrett of the South American Missionary Society, who spoke and organized workshops on Theological Education by Extension. He also gained a reputation as a very able soccer player and singer-guitarist.

Several Argentine pastors spoke on topics of vital interest, such as "Organizing the Church for Growth," and "The Consummation of All Things."

This was generally felt to be the best pastors' retreat ever. As Dr. Vaughters brought the closing illustrated message on "Just One Match," pastors were encouraged to remember what one man could do who was wholly yielded to God. We look forward to a great year in Argentina. □

BELFAST FIRST CHURCH HELPS LAUNCH CLIFFORD GAY MEMORIAL

Eight members of the Belfast First Church of the Nazarene became charter members of the Clifford Gay Memorial Church on September 24.

Thirteen others joined the charter members of this new Irish church named in honor of Rev. Clifford Gay, long-term missionary to the Cape Verde Islands.



Dr. Mary Scott and District Superintendent David Tarrant congratulating the charter members of the Clifford Gay Memorial Church of the Nazarene, Carrickfergus, Northern Ireland, on Sunday, September 14 (British Isles North District).

Rev. David Tarrant is district superintendent of the British Isles North District, where Clifford Gay Memorial Church is located.

The new Nazarenes were won through the vision and enterprise of Rev. and Mrs. Ernest Eades. They conceived the idea of pioneering a new church to commemorate the devoted service of their fellow laborer, Rev. Gay.

Mrs. Charlotte Gay, Clifford's partner in missionary service, is now living in Carrickfergus and is a charter member of this new church. Mrs. Kathleen Allen is another charter member whose enthusiasm has helped build a Sunday school which now numbers around 80 children.

This has been achieved despite the fact the church's present home is a converted chicken house! Five classrooms have been partitioned off from the attractive little sanctuary.

Land has been donated for a permanent building, and the project has been designated as an Approved 10 Percent Missionary Special.

Dr. Mary Scott was present to share the joy of the organization and to congratulate the fine group of new members. She was visiting Ireland to address an NWMS rally later that evening. □

DR. AMAYA ADDRESSES PASTORS' CONFERENCES IN INDIA

Dr. Ismael Amaya, assistant professor of Spanish and religion at Point Loma College, recently addressed two World Vision Pastors' Con-



ferences in India. Over 1,400 Indian pastors attended the interdenominational conferences in Madras and Mangalore in southern India.

Speaking to pastors in the nation that is often called "The Land of Thomas"—because Thomas "the doubter" went there—Dr. Amaya discussed the strengths and weaknesses of what is called liberation theology, and then led the pastors' thinking into the adequacies of evangelical, biblical theology as he said, "Let the Word speak to the world."

While in India, Dr. Amaya visited Dr. and Mrs. Albert Ainscough, Nazarene medical missionaries in Bombay, from Argentina. Dr. Amaya had become acquainted with the Ainscoughs from living in Argentina. □



Dr. Ray Cook, Wichita, Kans., congratulates Mike Brooks (l.), recipient of the President's Scholarship, as Dr. Curtis Smith, president of Mid-America Nazarene College, looks on. The President's Scholarship is a \$1,000 scholarship given each year to an outstanding senior majoring in religion. Dr. Cook, member of Wichita First Church, is the founder of the scholarship and maintains its funding yearly. Mike Brooks, from Terre Haute, Ind., currently is chairman of religious affairs at MANC and has served in the Student Mission Corps the past two summers in Argentina and Chile.



Mrs. Banie Meadows (center), a member of the Indianapolis, Ind., Ray Street Church since 1919, presented a check for \$1,000 to Mrs. Halford Ellis, local NWMS president, to help build a parsonage for the San Ignacio Church of the Nazarene in Belize, Central America. Mrs. Ross Lee, district NWMS president, is pictured with Mrs. Meadows. Rev. Duane Landreth has been Mrs. Meadows' pastor since 1963.



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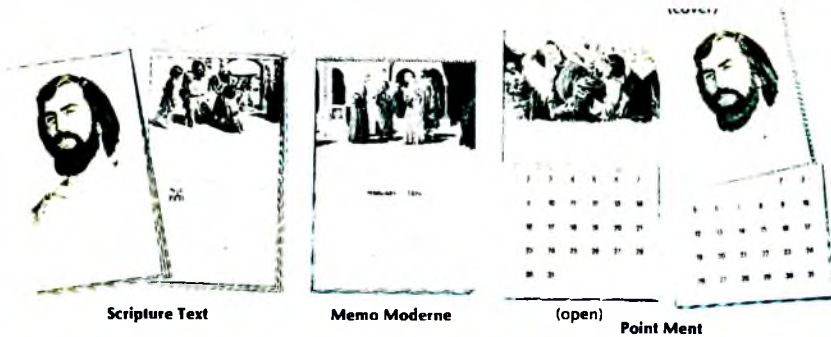
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Recently Mrs. Julia Peters celebrated her eightieth birthday. On this day she resigned her junior class, ending a span of 45 years as a teacher. Mrs. Peters has been a faithful member of the Church of the Nazarene since her early thirties, teaching only juniors. She is presently a member of the Milford, Ohio, church. Pictured on her right is her oldest son, Carl, and on her left Pastor Floyd L. Pennington.

NEWS OF REVIVAL

Pastor Chester Webster of the Saginaw, Mich., Shields Church reports a fruitful revival with Evangelist Earl Sprowls from Lakeland, Fla.

"Many of us joined him in fasting and were blessed in the 5 a.m. prayer meetings. God gave us a wonderful revival; praise His name. Several backsliders were reclaimed, believers were sanctified, and there were 12 new converts during the meeting." □

Pastor Les Ellis of the Paradise, Kans., church reports a good revival with Rev. Curtis Whited from Olathe, Kans. The church was encouraged and seekers found the reality of God's salvation. □



President Irwin and Dr. George Reed

REED SPEAKS AT ENC HERITAGE DAY

Dr. George J. Reed, member of the United States Board of Parole, was the featured speaker during the annual Heritage Day Convocation at Eastern Nazarene College, held October 28 in the Lahue Physical Education Center on campus.

In addition to the ENC community and local visiting friends, the Board of Trustees of the College participated prior to their annual fall meeting.

Dr. Reed is presently serving in his fourth 6-year term as a U.S. Parole Board member, following nomination by President Ford and confirmation by the Senate. He has served an unprecedented term as chairman or vice-chairman of the Board for 12 of the past 18 years.

President Eisenhower first appointed Reed in 1953 to the Federal Parole Board, having paroling jurisdiction over 23,000 federal prisoners and 12,000 parolees in the community. In carrying out his administrative and quasi-judicial duties, he has served under five presidents and eight United States attorneys general of the Department of Justice.

Mr. Reed is a graduate of Pasadena College and completed graduate studies in Criminology at the University of Southern California. He was in 1960 elected a Fellow of the American Academy of Criminology because of outstanding research into the causes and treatment of youthful criminal offenders. Three honorary Doctor of Laws degrees have been conferred upon him in recognition of his contribution toward improvements in the administration of the criminal justice system. He serves on numerous professional boards and commissions and has written extensively in the field of criminal justice.

Dr. Reed is an active churchman, having served on the Board of Trustees of his alma mater, Pasadena College; Eastern Nazarene College; and the Nazarene Theological Seminary for 12 years. He is a member of the General Board of the Church of the Nazarene and is now serving his third term as chairman of that body. He is an active member of Washington, D.C., First Church. □



Pictured (l. to r.) are Dr. Dunbar, Professor Ovid Young, Dr. Scutt, and Mr. Stan Martin.

NORTHWEST INDIANA DISTRICT SPONSORS CHURCH MUSIC SEMINAR

Dr. George Dunbar and Mr. Ovid Young from Bourbonnais, Ill., were the guest clinicians for the Northwest Indiana District Church Music Seminar on September 27. Over 250 registrants participated in the day's activities, which included workshops on youth music, graded children's choirs, sound and lighting equipment, rehearsal technique, and hymn playing.

This seminar was conducted at the Valparaiso, Ind., church. It was the first attempt of a district to sponsor such an event.

The rising popularity of the puppet ministry was demonstrated by a group of teens from Indianapolis First Church under the direction of Gay and Anne Boone. The Central Baptist Handbell Choir of Gary, Ind., was also featured in a short 30-minute program in the morning session.

Over \$3,500 worth of music was donated by different publishing companies, including Lillenas from the Nazarene Publishing House. Every participant of the seminar received a free packet of music which was sight-read in the afternoon choral reading session.

The entire day was climaxed in the evening with a short piano recital by Mr. Young. A mass choir, under the direction of Dr. Dunbar, concluded the program by singing an arrangement of "Sing to Our God."

Steering committee for the workshop included Stan Martin, Valparaiso; Carol Davis, Portage First; Tom Hartley, Gary Glenn Park; and Dick Wonders, Kokomo First. George Scutt is the district superintendent. □

WORKSHOP IN INDIANA

"Your Church in Action" workshop was conducted on October 4, Seymour, Ind. The idea germinated in the minds of two Seymour pastors—Derl Keefer and J. Pressly. After presentation of the idea, the Seymour Zone voted to accept the plan, making Derl Keefer the chairman. Persons from as far as the Southwest Indiana Dis-

trict as well as from neighboring Illinois gathered for the one-day affair.

According to registrar Darrell Winegar, over 220 registered for the 19 separate courses offered in various areas of church life. Each person registered was allowed to take up to 4 courses offered during the workshop.

Teachers and classes included: Bussing—Bill Jetton; Personal Evangelism—Derl Keefer; Children's Church—Steve Hofferbert; Junior Fellowship—Barbara Winegar; Teen Fellowship—Mark Barnes; Young Adult Fellowship—Byron Buker; Church Finance—O W Wilson, Jack Suits, Darrell Winegar; Sunday School Superintendents—Kenneth Burbrink; Nursery Class—Elva Kellogg; Kindergarten Class—Susan Saliba; Primary Class—Mary Sentz; Junior Class—Ramona Wedding; Teen Class—Lloyd Tucker; Adult—Roger Flemming; Caravans—Annabelle Stewart; Missions—Laverne Oliver; Quizzing—Doyle Hofferbert and Roy Shuck; and Church Music—James Cook.

Dr. A. J. Lown was the featured speaker. The Churchmen Quartet from Olivet Nazarene College provided music. Seymour's mayor, The Honorable Christopher Moritz, was present to welcome the delegations to Seymour. □



On October 12, Henderson, Ky., First Church celebrated its fiftieth anniversary. Recognized at these special services were the only charter member still living, Mrs. Nealie Stanley, and the oldest living church member, Mrs. Onnie Simpson, who is 87 years old. Special honored guests for the occasion were former pastors dating back to 1929. The church, which actually began in 1922 holding services with formal organization coming in 1925, has prospered through the years. Pictured (l. to r.) is Dr. Charles H. Strickland, who was special speaker for both morning and evening services; Congressman Carroll Hubbard of Kentucky, who brought greetings; and Pastor Dewey J. Williams. Telegrams were received from missionaries and former pastors; and among the letters, congratulations were received from Governor Julian Carroll of Kentucky, and President Gerald Ford. Approximately 400 people attended the morning worship service and Open House.

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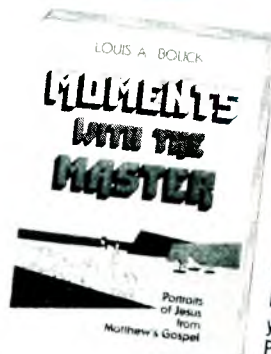
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REV. DOWIE SWARTH

The Rev. Dowie Swarth, born September 11, 1885, in Franeker, Northern Holland, was honored Sunday, September 14, at the Pasadena, Calif., Bresee Church by the receiving of a plaque in recognition of his 54 years of service to Christ and the Church of the Nazarene, on the occasion of his ninetieth birthday. A number of friends greeted Rev. Swarth following the service at a reception in his honor in the Bresee Lounge.



Rev. Swarth was educated in international law and gave up a political career to come to America in 1909. In 1921 he entered the ministry of the Church of the Nazarene, in which capacity he has served as pastor, evangelist, and district superintendent for 24 years. He organized the North American Indian Missions and a school. In 1973 he dedicated the First Church of the Nazarene in Haarlem, Holland, for which he gave an inheritance to build.

Rev. Swarth has been a member of the Bresee Church for over 21 years. Rev. Swarth and his wife, Helen, live in Altadena, Calif. □



The Modoc, Ind., church recently honored two persons who have rendered over 80 years of service in official roles through the Sunday school. Pastor W. R. York is shown congratulating Mrs. Flava Edwards for her 50 years as Sunday school teacher; and her brother, Mr. Raymond Jordan, for his 30 years of service as Sunday school superintendent.

NAZARENES PARTICIPATE IN FAMILY CONGRESS

Forty-five Nazarenes participated in the Continental Congress on the Family held in St. Louis, October 13-17. John Nielson, of the Department of Church Schools, served on the Convening Committee.

The Congress was the first element of Family '76, an effort at bringing together family experts to share their combined knowledge

with the spiritual leadership of our country.

The objectives of the Congress were to clarify biblical principles for marriage, provide a forum for dealing with issues facing the family, awaken the Christian conscience to special family needs, share successful patterns of family enrichment, produce strategies for churches in family ministry, and generate extensive family resources.

Senator Mark O. Hatfield was honorary chairman and J. Allan Petersen was executive director. Plenary sessions were led by such notables as Dr. Lloyd J. Ogilvie, Edith Schaeffer, Dr. Bruce Narramore, Dr. John and Letha Scanzoni, Dr. Henry Hollis, Rev. Britton Wood, Dr. Mark Lee, Dr. Ted Ward, and Dr. Larry Richards.

Dr. Ray Stedman led morning devotions, followed by the plenary papers and small-group strategy sessions.

The 2,500 participants were able to choose among 12 seminar options each afternoon.

Nazarenes present were largely represented by the pastoral ministry. Several Nazarene college and seminary professors were there, plus a delegation from Headquarters.

Over 40 participated in a Thursday morning breakfast. John Nielson presented the new *Christian Family Life* packet which is available to our churches from Nazarene Publishing House. □

—Youth Department
Informational Services



More than 70 senior citizens attended the first anniversary dinner of the "Silver Lining Hour." It was launched a year ago with a group of 16 by Rev. and Mrs. Leslie Hands, pastors of the Dunfermline church in Scotland. A successful venture of outreach evangelism, the "Silver Lining Hour" provides a weekly afternoon of food, fun, and fellowship, with a caring gospel ministry at its heart. In August the Silver Liners held their own flower show, bringing their pot plants for exhibition, as well as cut flowers from their own gardens. Prizes consisted of bowls of bulbs for nurture, in preparation for the spring show. Rev. Hands (*l.*) is pictured with the flower show judges.



Nazarene servicemen from Japan get to know Dr. Johnson, executive secretary of World Missions, and General Superintendent Eugene L. Stowe.

FAR EAST SERVICEMEN'S RETREAT A SUCCESS

It happened in Seoul, Korea, September 12-14. Dr. Eugene L. Stowe, general superintendent, and Dr. Jerald Johnson, of the Department of World Missions, were the speakers. Chaplains David Bon and Curtis Bowers were the retreat coordinators.

Our theme for the Far East Servicemen's Retreat was "A Breeze in the Morning Calm." The refreshing breeze of the Holy Spirit flowed through our beings that weekend.

The setting was the Eighth U.S. Army Retreat Center, a secluded haven on a hillside overlooking the Han River. The Korean name, Jakun Junkuk, means "Little Heaven." It has come to be known as "The Holy Hill."

A place and a chance to get away and to get close to God. Service personnel from army, navy, and Marine Corps in Korea and Japan had come. The missionaries to Korea were on hand.

A relaxed, leisurely atmosphere prevailed. The 30-some retreatants were there on purpose—to receive from God. And through rap sessions, recreation, and rich messages from God's Word, our cups were filled to overflowing.

On Sunday morning we all loaded onto an army bus. Half of us went with Dr. Stowe to a Korean Church of the Nazarene. The other half accompanied Dr. Johnson to the Bethel Church.

For many it was their first experience to worship seated on the floor. What beautiful singing they heard in the Korean language! New insights were gained into the vitality of the Korean churches.

We all came together for a sack-lunch picnic on the Bible College campus. The retreat was climaxed by a Communion service in the Bible College chapel.

From there we each went our separate ways, thankful for our church and more fully committed to our Lord. Our love and support of each other will keep us going in a world that often doesn't seem to care. □

—Brent Cobb, reporter

OF PEOPLE AND PLACES

Rev. Orville H. Kleven of Seal Beach, Calif., celebrated his fiftieth year in the Christian ministry in October. Mr. Kleven was a pastor in the Methodist church for 11 years before entering the evangelistic field. In 1955 he joined the Church of the Nazarene and became a member of the Pacific Northwest District in the state of Oregon. In 1959 Rev. and Mrs. Kleven evangelized in Norway for one year. In 1960 the Klevens received the assignment to begin work for the Church of the Nazarene in Denmark. While in Denmark, they saw two churches established there. He also served in Stockholm, Sweden, for two years.

In 1970 the Klevens returned to U.S.A. to resume their evangelistic work, and they are still active. Mr. Kleven has conducted campaigns in the evangelistic field, including the United States, Canada, and several European countries. □

Mr. and Mrs. James Makemson were honored on August 24, for their fiftieth wedding anniversary at an open house at the Illinois Power Company in Danville, Ill. They are active members of the Oakwood-Fairmount, Ill., church. The Makemsons are parents of five children. □

Mr. and Mrs. Ira Smith, members of the Nashville, Ind., church were honored, Sunday, August 31, by the congregation for their fiftieth wedding anniversary.

The celebration was planned by the ladies of the church and was held at the home of Pastor and Mrs. Richard Fisher and son. Nearly 70 people were in attendance.

A reenactment of their wedding was conducted by Pastor Fisher having the Smiths repeat the wedding vows. □



Mr. and Mrs. Owen Laymon celebrated their golden wedding anniversary August 3, in Casey, Ill. They have 6 children, 1 girl and 5 boys; 19 grandchildren; and 7 great-grandchildren. They are members of the Casey, Ill., First Church.



The S.O.S. (Saints Over Sixty) of the New Castle, Ind., Broad Street Church had their first meeting. It was under the direction of the church's senior adult director, Bob Baughey (pictured back row on left). Twenty-five senior adults met for a pizza party, fellowship, and prayer meeting. The oldest person there was Mrs. Lula Griffin, 87 years old. Dr. Donald V. Peal is the pastor (back row, second from left).

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In a special service of celebration on September 21, Dr. George Scutt (*l.*), district superintendent of the Northwest Indiana District, presented the Growing Church Achievement Award to Pastor Richard H. Leffel (*r.*) of the Valparaiso, Ind., First Church. The honor was first presented as part of the district assembly held August 13-15. The award was based on overall growth and advancement during the past assembly year, including: 32 new church members by profession of faith; increase of \$23,000 in total giving; increase of 38 in average Sunday school attendance; over \$5,000 given to district Home Missions projects; 13.4 percent given to World Missions. Rev. Leffel is in his third year as pastor of Valparaiso First Church.



Gerald L. Decker (*r.*), Nazarene layman from Midland, Mich., was awarded the Secretary of Commerce Special Medal by Secretary Frederick B. Dent (*l.*) in June. He is presently under consideration for deputy administrator of the Federal Energy Administration. The citation from Secretary Dent is for Decker's leadership as co-director of the Commerce Technical Advisory Board (CTAB) panel on Project Independence Blueprint, the report of the Federal Energy Administration on the status of the nation's energy supplies.

Recently Mrs. Lillie Brown was honored in a homecoming service at the Charleston, W. Va., First Church. Mrs. Brown is the only living charter member.



She was presented an orchid by Mrs. Norma Armstrong, who planned the service. Incidents from the past were recalled; words of appreciation and greetings from former pastors and friends were given. All of Mrs. Brown's children and grandchildren were in the service. Robert L. Atkinson is pastor of the church.



After a number of years of being inactive, the Palestine, Tex., church was reorganized with a new location and new property under the home mission program of the Dallas District. There were 25 charter members of the new organization. On October 12, the new building was dedicated by (*l. to r.*) former District Superintendent E. L. Cornelison, who was instrumental in bringing about the new organization and new building; Pastor Eugene Emerson; and District Superintendent W. M. Lynch.



The Mount Pleasant, Mich., First Church recently dedicated their new church building. District Superintendent H. T. Stanley brought the dedicatory message. Rev. Thomas Voyles, who served as pastor during most of the construction, assisted and preached in the evening service. The sanctuary seats over 300, with a spacious narthex, fellowship hall, and rooms designed for the various departments of the Sunday school. The congregation did most of the construction work themselves and moved into the building August, 1973, using the uncompleted facilities while work continued. Pastor Paul K. Moore began his ministry September, 1974.



A recent baby dedication at Adrian, Mich., First Church brought together four generations of Nazarenes. Pictured (*l. to r.*) are: Rev. John Earl Mellish, Lapeer, Mich., retired elder in the Church of the Nazarene; John Talmadge Mellish (wearing his great-grandmother's baby dress) held by his father, John Mark Mellish, ministerial student at the Nazarene Bible College, Colorado Springs; and Rev. John William Mellish, baby's grandfather and pastor of the Adrian, Mich., First Church.



The Keene, N.H., church dedicated their new sanctuary Sunday afternoon, September 28. Rev. William Taylor, district superintendent, was the speaker and leader in the dedication. This church was organized in February, 1890, as Bethany Mission. It became associated with the Association of Pentecostal Churches in April, 1897, which in turn affiliated with the Pentecostal Church of the Nazarene organized at Pilot Point, Tex., in October, 1908. This is the third location of the church over the years. Rev. James M. Kelley has been pastor since 1968.



The new 300-seat sanctuary of the Ashland, Ohio, church was dedicated September 14 with Rev. D. E. Clay, district superintendent of the newly formed North Central Ohio District, as special speaker. Plans for the construction of the new unit were begun in January, 1971, and actual construction began April 14 of this year. Cost of the structure was \$87,000. The new sanctuary is completely air-conditioned, constructed of brick veneer over wood construction with drywall finished interior. A cathedral-type ceiling features recessed lighting on dimmers for services. The building contains 3,700 square feet of space. Building committee members include: Pastor Beatty (chairman), W. E. Anderson, Bob Barnard, Richard Helenbrand, Herbert Houser, Lorin Martin, and James Walker, deceased.



Pastor Dennis Miller (*r.*) and organist Ben Ackerly (*l.*) of the Love-One-Another Church in Roselle Park, N.Y., were the speaker and musician for the community Bicenennial ecumenical service. It was attended by the city leaders and people from the various churches.



Sunday, June 8, the Whitefish, Mont., church was dedicated. Dr. Don Gibson, executive secretary of the Department of Evangelism, was the special speaker. Also sharing in the program were: Dr. Ross Price, district superintendent; Rev. Ronald Meyers, former pastor; Evangelist Kenneth Wells; and Pastor Al Pemble, the architect and builder who brought the work to completion. Music was directed by Song Evangelists Jim and Rosemary Green, assisted by a choir and orchestra.

The transition in only five years from a one-room log church to the present facilities is generally referred to in this area as "God's Miracle in Whitefish." The present structure is valued at \$210,000 with an indebtedness of \$27,000 and is financed entirely through a local bank. The church gave Pastor and Mrs. Pemble a love offering of \$1,500.



A generous venture at the College Church in Nampa, Ida., has set hearts a-singing across the Atlantic in the capital city of Bonnie Scotland! The Festival Choir raised \$500 under the gentle pressure of Professor Dan Berg's enthusiasm. This was used to purchase a second-hand Livingston two-manual organ to meet a need of the church at Clermiston, Edinburgh, where Rev. Jim Martin is pastor. When Professor Berg was pastoring in Kilmarnock, Scotland, while pursuing his doctoral studies at Glasgow University, his nearest ministerial colleague was Jim Martin, who was then pastoring the Troon church. The organ was presented by District Superintendent D. J. Tarrant, and dedicated to the Lord's service, at a special meeting addressed by Dr. Mary Scott, whose European tour coincided with this happy occasion. Rev. Tarrant is shown making the presentation to Pastor Jim Martin (l.). Miss Nan McBride is the organist.



Rev. H. E. McClain (r.) is shown receiving his forty-third year pin for perfect Sunday school attendance. Awarding the pin is Mr. Thomas Faulkner, Sunday school superintendent of the Hillsboro, Tex., church. Rev. C. M. Huff is the pastor.

After 61 years of teaching a Sunday school class, Mrs. Stella Smart, a member of the Barborton, Ohio, First Church, has retired. Mrs. Smart started teaching at the age of 11, as a substitute. During the years that followed, she taught every age level. She organized the primary and junior departments at the Barborton First Church, as well as Bible schools, and started the first junior church. Even though she retires as a teacher, Mrs. Smart has no intention of being inactive. She retains her position as Christian Service Training director.



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Mr. Noah Bennight has served as a member of the church board at San Bruno, Calif., church for 25 years. On October 19, the congregation honored Mr. and Mrs. Bennight with a reception and gifts. Shown in the picture are Mr. Bennight (l.) receiving a certificate for his faithful service to the San Bruno church from his pastor, Howard E. Mosely. Mr. Bennight is also active as an adult class teacher, building and grounds committee-man, choir member, and singer in the church male quartet, "King's Men."



Mr. Joel Love of the Lakeland South Florida Heights Church receives the "Man of the Year" award from his pastor, Jackson D. Phillips. This award is given each year to an outstanding layman by the Lakeland, Fla., Kiwanis Club. Mr. Love is a member of the church board and the chairman of the board of trustees. He is also a member of the (Central) Florida District advisory board. He was selected from over 100 candidates from the Lakeland area to receive this award.



Rev. and Mrs. Thomas Milby celebrated their fiftieth wedding anniversary at their farm in Orleans, Ind., October 5, with an open house. They were married October 9, 1925. She is the former Nellie Lobb of Greensburg, Ky. Rev. Milby was pastor of Nazarene churches in Kentucky and Indiana. They have 3 sons, Gareth and Gawain Milby of Louisville, Ky.; David Milby of New Albany, Ind.; a daughter, Mrs. Don (June) Oster of Excelsior, Minn.; a foster daughter, Mrs. Tony (Mary Sue) Wofford of Maysville, Okla.; 12 grandchildren; and 4 great-grandchildren.

NAZARENES HOLD FIRST SERVICE IN ROTTERDAM CHURCH

Sixteen Nazarenes in the presence of Christ met for worship in the new Rotterdam church, October 12.

In a moving account of this historic moment, District Superintendent Murray Pallett wrote:

"A sense of wonder filled our hearts as we gathered together for the first worship service in the Rotterdam Church of the Nazarene. It was Sunday morning, October 12, at 11 o'clock as we met in a small rear room of the church, for the sanctuary was still in disarray with the remodeling.

"Pastor Cor Holleman read the call to worship and expressed the thoughts of us all as he spoke of the meaning of this significant day.

"The service, in English, was for the workers and their families. Besides Pastor and Mrs. Holleman, Antonie, Nellamarie, and Joost, there were Gary and LaVonna Moore and Todd, Merritt and Linda Nielson, Hans and Anneke Hoffmans with Mark and Andrew, and Mrs. Pallett and myself—16 in all.

"Our voices blended together as we sang the first congregational song, 'We Gather Together,' to the familiar tune which is 'a folk song of the Netherlands.'

*"We gather together
to ask the Lord's blessing.*

*He chastens and hastens
His will to make known.*

*The wicked oppressing
now cease from distressing.*

*Sing praises to His name;
He forgets not His own.*

"Merritt and Linda sang the morning special. I spoke briefly of the importance of good beginnings and prayed the morning prayer. Gary Moore preached from Ephesians 2:1-10. Regarding our task in Rotterdam he said, 'Our motivation must be because we have received a gift—the gift of forgiveness. So we give and do good works.'

"And there was giving—486 guilders. When the amount of the offering was announced following the service, I overheard one man say, 'I'll make it 500 guilders' (nearly \$200).

"The warm autumn sun filtered through the windows while we worshiped—and the Son of Righteousness stood in the midst as we gathered together. So there were 17 of us—the Head of the Church was in charge."

Arrival of the home mission support team consisting of Rev. and



WELCOME: Rev. Cor Holleman welcomes the home mission support team to the Netherlands.

Mrs. Gary Moore and Mr. and Mrs. Merritt Nielson in the Netherlands began the final countdown for launching the church in Rotterdam.

The team is assisting Rev. Cor Holleman in beginning work in facilities purchased from the Christian Reformed church and remodeled for Nazarene services.

Major financial needs accompany the opening of this new work. These include the cost of the church building itself, remodeling, and the purchase of a parsonage.

The Rotterdam Project is an Approved 10 Percent Missionary Special. It was featured in an insert to the October 22 *Herald of Holiness* and in an article entitled "A Support Team for Rotterdam," by Paul Miller, in the November 19 *Herald*. □

MOVING MINISTERS

ROBERT D. BEATY from Dayton (Ohio) Central to Collinsville, Ill.

PAUL M. BERGER from Columbus (Ohio) Wilson Ave. to Marietta, Ohio

HOWARD C. BLACK from Syracuse, Ohio, to Carlisle, Ill.

HAROLD L. BOWLBY from Aurora (Ill.) Elmwood to Shipshewana, Ind.

JACK O. BOWMAN from evangelism to Kansas City Stony Point

JACK BRAUNDEIER from Champaign (Ill.) West Side to East Peoria, Ill.

TIMOTHY D. BRUMBAUGH from Lake Isabella, Calif., to Los Gatos, Calif.

PAUL A. CAMERON from Portage, Pa., to Ridgway, Pa.

BILL CAMPBELL to Bethany (Okla.) Williams Memorial

MIKE CLYBURN to Auburndale, Fla.

TERRY V. CONNALLY from Breckenridge, Tex., to Olton, Tex.

RICHARD K. COPPLE from Muldrow, Okla., to Madill, Okla.

JAMES A. DEAN to Crescent, Okla.

LASTON L. DENNIS from evangelism to Indianapolis Ritter Ave.

ALAN R. DICER from Eureka (Taylor, Mich.) to Westland, Mich.

HOWARD W. DOERLE from Columbus (Ohio) Warren Ave. to Tampa (Fla.) Grace

EMILY DUNCAN to Grand Bay, Ala.

RICHARD EGNOR from associate, Atlanta First, to Brooksville, Fla.

ARTHUR H. FISH to Pleasant View (Ridgefield, Wash.)

IRA E. FOWLER from Greensboro (N.C.)

"Showers of Blessing"

PROGRAM SCHEDULE

By Dr. Ted E. Martin



December 21—"David Called Him Lord"

December 28—"The Questions We Hardly Dare Ask"

Rolling Roads to Wheelersburg, Ohio
LILLIAN FULLER from Knoxville (Tenn.)
Grace to Emmanuel (Friendsville, Tenn.)
R. LEON GRAY to Enid (Okla.) Peniel
C. H. HARLEY from Sunrise (South Point, Ohio) to evangelism
J. C. HAUN from Chattanooga (Tenn.) look-out Valley to Owensboro (Ky.) Second Street
SAMUEL E. HEAP to Seiling, Okla.
PAUL H. HEDGE from Turkey Creek, Ky., to Grayson, Ky.
LARRY A. HENDERSON from Dallas Casa View to Lawton (Okla.) First
WAYNE R. HILBURN from Naperville (Ill.) Trinity to Fort Worth River Oaks
HUGH E. HINES from Apple Valley, Calif., to Juneau, Alaska
BOBBY HOLSOMBECK to Wilson Chapel (Nauvoo, Ala.) Walter County
MICHAEL A. HOWARD from Madill, Okla., to evangelism
ERNEST W. HOWLAND from Hominy, Okla., to Drumright, Okla.
RALPH J. HUIT to Grand Ronde, Ore.
ORVILLE JACKSON to Peru, Ill.
WILLIAM D. JOHNSON from Churubusco, Ind., to Ossian, Ind.
I. F. JOLLIFF from Mackay, Queensland, Australia, to associate, Brisbane, Wynnum, Australia
B. R. KEAN to East Palestine, Ohio
RUFUS KING from Quincy, Calif., to Owensville, Ind.
FRANK G. KISH from Lynn, Mass., to Topeka (Kans.) Highland Park
MERLYN H. KLINK from Greenville (Tex.) First to Martin's Chapel (Dallas, Tex.)
DARREL J. KROEZE from Canaan Hill (Lawson, Mo.) to Burlington (N.C.) West
DON LANE to Tippecanoe, Ohio
JAMES L. LESTER to Bethel (Arenzville, Ill.)
ERNEST C. LEWIS from associate, Newark, Del., to associate, North Little Rock (Ark.) First
LESLIE G. LITTLE from Napa, Calif., to Nampa (Ida.) Fairview
JAMES E. LUCIUS to Oxford, Miss.
DONALD W. MacNEIL from Hubbard, Ohio, to Logan, Ohio
GEORGE McCORKLE, JR., from Midview (Grafton, Ohio) to Columbus (Ohio) Warren Ave.
RUSSELL F. METCALFE from Edison, N.J., to Melrose, Mass.
DAVID MOORE to Sinton, Tex.
RAY D. MOORE from Charleston (S.C.) St. Andrews to Gainesville (Ga.) First
DEWEY NICKELS from Drumright, Okla., to Bartlesville (Okla.) Central
RICHARD E. PHELPS from Shadyside, Ohio, to Leavittsburg, Ohio
R. FRANK SKILLERN from Bethany (Okla.) Williams Memorial to Edmond (Okla.) First
DAVID H. SLOANE to Crewe, Va.
GALE R. SMEDLEY from associate, Phoenix Monte Vista, to St. Joseph (Mo.) Hyde Park
JIMMY SMITH to Roanoke, Ala.
RAY T. SMITH from Stephenville, Tex., to associate, Denton (Tex.) Taylor Park

WALLACE H. SMITH from Fulton, N.Y., to Daytona (Fla.) First
NOAH SULLIVAN from Youngstown (Ohio) Wickliffe to Clarksdale, Miss.
DELBERT TOWNSEND to Spencer (Brent, Ala.)
LONNIE O. TRIMBLE from Seiling, Okla., to Geary, Okla.
L. DALE WANNER from Atwater, Ohio, to Hubbard, Ohio
J. K. WARRICK from Pensacola (Fla.) First to Cincinnati Springdale
CLINTON L. WASSON from Wabash, Ind., to Farmington, Mo.
THOMAS E. WEAVER from associate, Point Pleasant, W.Va., to Timberville, Va.
WILLIAM G. WILLIAMS from Paragould, Ark., to Washington (Pa.) Hart Ave.
ROGER L. WILSON from Richmond (Ky.) Rosemont to Austin (Tex.) First
GREG WISER to East Brewton, Ala.
AUSTIN H. WRIGHT from Akron (Ohio) Arlington to Warren (Ohio) First
HAROL D. WRIGHT from Lodi, Mo., to St. Louis South Side
HOWARD T. YOUNG from Mineola, Tex., to West Helena, Ark.

CORRECTION

CLIFFORD P. CHEW from Smyrna, Del. to evangelism.

MOVING MISSIONARIES

REV. & MRS. DONALD DAVIS, Argentina, new furlough address: 29 Dunbarton Rd., Wollaston, Mass. 02170
MISS MARJORIE MERRITTS, Papua New Guinea, new field address: P.O. Box 376, Mount Hagen, W.H.D., Papua New Guinea
REV. & MRS. DONALD MESSER, Central Africa, field address: P.O. Box 1766, Lusaka, Zambia, Africa
MISS HAZEL PASS, Rep. of S. Africa N., furlough address: P.O. Box 27, Trichardtstad 0890, N. Tvl., Rep. of S. Africa
REV. & MRS. RICHARD REYNOLDS, Swaziland, field address: P.O. Box 14, Manzini, Swaziland, Africa
REV. & MRS. KENNETH SINGLETON, Mozambique, furlough address: c/o Dr. & Mrs. Grace, 236 Wigan Rd., Bolton, BL3 50G, Lancs., England
REV. & MRS. JOHN SMEE, Jamaica, field address: P.O. Box 67, Mandeville, Manchester, Jamaica, West Indies
MISS CLAUDIA STEVENSON, Rep. of S. Africa N., field address: P.O. Box 2, Acornhoek 1360, E. Tvl., Rep. of S. Africa
MISS CHARLOTTE WUSTER, Philippines, new furlough address: 5805 E. 58th, Kansas City, Mo. 64129

RECOMMENDATION

REV. WALTER W. ATTIG has entered the field of evangelism. He is an ordained elder on the Illinois District and comes to this specialized work with a full and rich background of experience as a pastor. He will be used of God for good meetings. I recommend him. Rev. Attig may be contacted at 21 Larkspur Dr., Belleville, Ill. 62221—James E. Hunton, Illinois District superintendent.

VITAL STATISTICS

REV. J. R. SPITAL

Rev. James R. Spittal, 83, died Oct. 19 at Anderson, Ind. Funeral services were conducted by Rev. C. Dexter Westhafer. Survivors are his wife, Mary; one son, David; three grandchildren; one great-grandson; one brother, and three sisters.

Both he and Mrs. Spittal were ordained by Dr. R. T. Williams in 1927 at Calgary, Alberta, Canada. He was appointed by Dr. J. B. Chapman as the first district superintendent of British Columbia. □



DEATHS

NED W. BARNETT, 68, died July 2 at Hagerstown, Md. Funeral services were conducted by Rev. Paul Crew. He is survived by his wife, Eleanor; a son, Rev. Douglas A.; two grandchildren; two sisters; and one brother.

LILA M. BATES, 82, died Oct. 16 at Phoenix. Funeral services were conducted by Rev. Sharon Daniels and assisted by Rev. Leo Kirley. Survivors include her daughter, Mrs. Dorothy White; one grandson; two great-grandsons; and two sisters. Interment was in Chula Vista, Calif.

ALFRED L. DYRE, 90, died Aug. 25 at Burien, Wash. Funeral services were conducted by Rev. Tom Campbell. Survivors are his wife, Arta; one daughter, Gloria; three sons, Glen, Ben, and Blaine; six grandchildren; and three great-grandchildren.

DICK McCASLIN, 81, died Aug. 26 at Broken Bow, Neb. CARRIE McCASLIN, 74, died Sept. 1. She was a charter member of the Broken Bow church. Her husband preceded her in death five days. Survivors are one daughter, Louella (Mrs. Bill Oxner); and three sons, Gerald, Myron, and Robert. Funeral services were conducted by Rev. David L. Hunter.

ELEANOR L. McFARLAND, 54, died Oct. 25 at Detroit, Mich. Funeral services were

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NEWS

OF RELIGION

conducted by Dr. E. W. Martin. Survivors include her husband, Rev. A. E. McFarland, 3 sons, Rev. Dallas Curtis, and Cletus; 5 daughters, Mrs. Gordon (Lois) Ferweda, Mrs. Merlynd (Phyllis) Richards, Mrs. Richard (Deloris) Barriger, Mrs. Jay (Avis) Edgett, and Mrs. Archie (Janis) Wickham, and 10 grandchildren. Interment was at Ewart, Mich.

ELWIN G. MILLAR died Mar. 19 at Vancouver, B.C., Canada. Funeral services were conducted by Rev. Warren W. Boyd. Survivors include his wife, Florence; two brothers, and one sister.

REV. EDWARD E. MOSES, 72, died Oct. 13 at Denver. Interment was at Crown Hill. Surviving is a sister, Mrs. Elsie Stringer of Missouri.

ROY LESTER PEARSON died Sept. 21 at San Francisco. Funeral services were conducted by Rev. Billy Ferguson. Interment was at Loneoke, Ark. Survivors include his wife, Reba Lee, and his daughter, Rhonda Lynn.

REV. ARTHUR BENJAMIN SHRUM, 75, died Oct. 3 at Moscow, Ohio. Funeral services were conducted by Rev. David W. Lewis and Dr. Dallas Baggett. He is survived by his wife, Mary Louise, two daughters, Mrs. Marjorie Schwab and Mrs. Carolyn Tannery, three grandchildren, one brother, one sister, and his mother.

HENRY LEVI WHEELER, 84, died Oct. 17. Funeral services were conducted by Rev. Forrest Woodward and Rev. Leo Lawrence. Surviving are his wife, Ethel; 4 sons, D. L., Henry, Jr., Bob, and Ernest; 1 daughter, Lena Klopfenstein; 11 grandchildren, and 12 great-grandchildren.

BIRTHS

to JIMMY AND KATHY BORGESON, Kansas City, a girl, Sondra Kay, Sept. 1.

to WAYNE AND BOBBIE (DAVIS) DEESE, Rock Hill, S.C., a girl, Angela Marie, Oct. 28.

to STEPHEN AND LINDA (DUSO) HORNE, Keene, N.H., a son, Jason Mark, Nov. 9.

to REV. MICHAEL AND JOAN (COPELAND) ICE, Paducah, Ky., a boy, Christon Phillip, Mar. 25.

to MICHAEL AND JOAN (BURCH) MEEKS, Texarkana, Tex., a girl, Amanda Joan, Sept. 10.

to REV. STEVEN AND PATRICIA MILLER, Bethany, Okla., a boy, Erich Steven, Oct. 22.

to SGT. DALE AND JAN SALISBURY, Larimore, N.D., a boy, Jeffrey Dale, Aug. 10.

to DONALD E. AND LINDA (SHAW) SIDES, Kansas City, a girl, Julie Faye, Oct. 2.

to DOYLE AND SHARON (HULSEY) SMITH, Houston, a girl, Rachel Michele, Oct. 1.

to RICHARD AND MYRNA THORSELL, Larimore, N.D., a girl, Karissa Rachel, Oct. 7.

to BOB AND CAROL (FRIDENMAKER) WEBB, Phoenix, a girl, Michelle Jean, Apr. 29.

to RONNIE G. AND BECKY (WARD) WOGAN, Port Royal, S.C., a boy, Ronnie Gene II, Oct. 6.

MARRIAGES

KAMELA JEAN ZURCHER and JOHN EDWARD BIBERSTINE at Cory, Ind., Oct. 18.

JEAN ANN McFARLAND and PHILLIP NONNEMAKER at Kansas City, Aug. 16.

LINDA JOYCE (JOY) PRATT and MARVIN ROY WELLS at Sumter, S.C., Aug. 30.

DIANNE TOWN and PERRY SIVERT at Keene, N.H., Oct. 4.

WILLENE JOHNSON and DON PLUFF at Selma, Ind., Nov. 8.

DIRECTORIES

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

THE BIBLE FOLLOWS U.S. TROOPS: DISTRIBUTION NOW IN MILLIONS. In an average hour, 212 Bibles or Bible portions are distributed by the American Bible Society (ABS) to members of the American military—close to 2 million copies in 1974.

The society, which calls the Bible "a vital line between the home church and the young person in the active service or in the veterans' hospital," spends more than \$200,000 a year on its scripture distribution program for the services.

The first Bibles or New Testaments distributed to servicemen about to go into battle were provided in 1832. □

MOSCOW'S HUMAN RIGHTS ADVOCATES CHANCE HARRASSMENT, JAIL, EXILE. To be a human rights advocate in Moscow is to invite constant harrassment, possible imprisonment, or exile.

Valery Chalidze, co-founder with Nobel Peace Prize winner Dr. Andrei Sakharov of the Moscow Human Rights Committee, discussed incidents involving the famous Russian physicist, in a talk at the Church Center for the U.N., on the occasion of the publication of the second edition of Sakharov's *My Country and the World*.

Pavel Litvinov, a grandson of the late Soviet Foreign Minister Maxim Litvinov, also participated, revealing his experiences as the founder of the *Moscow Chronicle of Events*.

They came here to support Dr. Sakharov's call for a general political amnesty in the Soviet Union. And they also came to stress that the only motivation of Sakharov and his handful of activist friends is "human compassion and the goodness of their hearts." □

SUICIDE PREVENTION CONGRESS HEARS RELIGIOUS LEADERS. Judaism permits "suicide" for the sake of the "sanctification of God's holy name," to forestall the danger of falling into idolatry, according to Israeli Supreme Court Justice Haim Cohen, a distinguished Talmudic scholar.

In an address at the Eighth International Congress on Suicide Prevention, Mr. Cohen said that King Saul's deliberately falling upon his own sword to kill himself, after his defeat by the Philistines, has always been regarded as a legitimate act by Jewish sages.

Likewise regarded as a good moral act, he said, was the mass suicide of the defenders of Masada, a rock fortress near the Dead Sea, against attacking Romans in A.D. 73. □

PROFESSOR STILL INSISTS "GOD IS DEAD." Ten years ago Dr. Thomas J. J. Altizer, then professor of Bible and religion at Emory University, introduced his "God is dead" theology and launched the hottest religious debate of the decade.

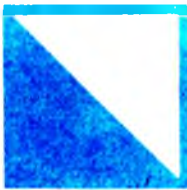
Dr. Altizer, now 48, teaching English and theology at the State University of New York at Stonybrook, says the events of the 1970s are even further proof that God has been dead for years.

"The most important evidence that God is dead is the hopelessness in today's world," he said. □

BLACK MUSLIMS TEMPLE OPENED IN JAMAICA. The second official temple of the Nation of Islam (Black Muslims) outside the United States has opened in Kingston, Jamaica. The first such temple was established in Bermuda.

Dr. Na'im Akbar, special adviser to the supreme minister of the Nation of Islam, read a message from the supreme minister, Wallace D. Muhammad, at the opening of the temple in Charles Street, Kingston.

Jamaican Muslims were urged to work to accomplish the same objectives as their co-religionists in the United States. The chairman of the inaugural meeting, Jamaican minister Muhammad Yusef Ali, said he hoped "to make the entire Jamaica one mosque." □



■ An article in a recent issue of the "Herald of Holiness" (September 24) stated that Jesus "experienced the same emotions and feelings we do, including fear." How can we reconcile this statement with 1 John 4:18 which states, "There is no fear in love; but perfect love casteth out fear."

I should not presume to speak for the author of the article. However, we should keep in mind that there may be different *definitions* of fear.

The writer defined fear as "the psychological reaction to danger or uncertainty . . . ; the emotional response to great pressure, decision, or events."

Given this definition, every human being will experience fear in certain circumstances. And if Jesus were truly human—as well as divine—then He shared the same inner feelings and anxieties as we. This is a part of the glory of the Incarnation.

We must remember also that though "perfect love casteth out fear," there are different *kinds* of fear. The fear of falling, fear of physical pain, etc., are common to the human situation.

The fear that is cast out when God's love enters the heart is the fear that results from viewing God as a great tyrant who is ready to destroy us. His love poured into our heart—experienced firsthand—delivers from the kind of fear which causes us to cringe in discomfort and terror in His presence. We are enabled to enjoy Him, to be comfortable in His presence.

Christ came that we might serve the Lord "without fear" (Luke 1: 74). Yet Luke records that "his mercy is on them that fear him from generation to generation" (1:50). Obviously one kind of fear is to be destroyed, while another kind is to be desired.

Perfect love frees from a *servile* fear of God. But we must always maintain a *filial* fear which loves, honors, and respects the Lord. It is this latter kind of fear to which the writer of scripture refers when he says, "The fear of the Lord is the beginning of wisdom" (Psalm 111: 10). □

■ Some recent translations of Isaiah 7:14 do not use the word "virgin." Is this justified by the Hebrew text? If so, does it not weaken the claim of the historical church that Jesus was born of a virgin?

The *Revised Standard Version* and *The New English Bible*, among other translations, render the Hebrew word *almah* in this verse as "young woman." The word means a young woman of marriageable age, though it can also encompass the idea of unspotted purity.

The Jewish translators of the Hebrew Old Testament into the Greek *Septuagint* (about 150 B.C.) used the word *parthenos* as the exchange word for *almah*. To them the word denoted pure virginity. When Matthew spoke of Christ's birth as the fulfillment of Old Testament prophecy, he used the word "virgin" (Matthew 1:22-23).

However, in fairness to recent translators, it must be noted that the Hebrew language had a word (*bethulah*) which means *only* "virgin." This word was not used in Isaiah, and for good reason. The Isaiah passage refers not only to a future event, but to an immediate one as well. A child would be born in Isaiah's time, and the child—unlike our Lord centuries later—was not virgin born.

For this reason Dr. W. T. Purkiser has suggested that the use of the term *almah* (instead of *bethulah*) is "an evidence of divine wisdom . . . The Bible affirms only *one* Virgin Birth, not *two*, as would

be the case if we both accept the historical accuracy of Isaiah 7 and at the same time insist that *almah* here must be translated 'virgin'" (*Beacon Bible Commentary*). The prophetic writer spoke better than he knew, and as so often in Old Testament prophecies, with a double reference—one in the present and the other in the future.

How one views the Virgin Birth depends in large measure on how one approaches the Bible. If one believes that Matthew and Luke (1:26-56) were inspired by God, as we do, then one has little problem accepting the Virgin Birth. □

■ How important is the doctrine of the Virgin Birth to Nazarenes? I raise the question because the "agreed statement of belief" in the "Manual" states that "we would require only such avowals of belief as are essential to Christian experience," but it then fails to mention the Virgin Birth. Please comment.

The seriousness with which Nazarenes take the doctrine of the Virgin Birth is indicated in its second article of faith, which states in part, "We believe in Jesus Christ, the Second Person of the Triune Godhead; . . . that He became incarnate by the Holy Spirit and was born of the *Virgin Mary* . . ." The language is unequivocal.

The teaching of the Virgin Birth of Jesus, as J. S. Whale reminds us, "is one of the many ways the New Testament asserts that the Son of God came into history; he did not come out of it"—that is, was not produced by it. The Virgin Birth points to the fuller truth of the Incarnation.

Some accept the Incarnation

while denying the Virgin Birth. On the other hand, *The Koran*, the Mohammedan Bible, accepts the virgin birth of Christ but does not believe the Incarnation. Nazarenes maintain both.

While we can and should distinguish the Incarnation and the Virgin Birth, there is no sufficient reason for denying the latter. If by faith one accepts the Incarnation, the Virgin Birth accords with his belief that "God was in Christ, reconciling the world unto himself" (2 Corinthians 5:19).

It is true that the "agreed statement of belief" does not allude to the Virgin Birth, although it is assumed. The statement in its original form was drawn up as a "basis of union" for the Church(es) of the

Nazarene formed in the West by Dr. P. F. Bresee, and the Association of Pentecostal Churches of America in the East, begun by William Howard Hoople, Dr. H. F. Reynolds, and others. The union was consummated in 1907.

When common ground is being sought, a minimum of explicit affirmations generally is necessary. Particularly the groups were concerned with doctrines directly "considered essential to salvation, especially the doctrines of justification by faith and entire sanctification subsequent to justification, also by faith . . ." However, there was no question among them regarding the doctrine of the Virgin birth. □



Mr. and Mrs. Ray Sigler of Clearwater, Fla., were honored with a reception for their fiftieth wedding anniversary, June 28. A brief ceremony was conducted by Pastor Bill Dodd, Clearwater First Church, assisted by the Siglers' son-in-law, J. W. Farris. Mr. Sigler served 43 years in the Church of the Nazarene as minister of music and song evangelist. Since his retirement, he is serving on the music committee and as adult Sunday school supervisor and senior adult minister in Clearwater First Church. Hosting the golden anniversary celebration were their four children: Jean Wiseman of Miami, Fla.; Gilda Farris of Manassas, Va.; Jerry Sigler of Huntsville, Ala.; and Shirley Johnson of Clearwater, Fla. The Siglers have nine grandchildren and two great-grandchildren.



Mr. and Mrs. James Edward Fleming of Affton, Mo., celebrated their fiftieth wedding anniversary on Sunday, June 15, at Inn St. Louis with a renewal vows and marriage pledge. Pastor Herbert Rogers of St. Louis Webster Groves Church officiated. A buffet lunch was served, after which the guests were entertained with solos by Mrs. Virginia (Gust) Settle, humorous highlights by Fred Koch, and a reading—"Altar of Roses"—by Mary Ruth Bitzer. The Flemmings have one son, James Edward, Jr. He and his wife, Joy, have four children: Suzan, Jerry, Michael, and Melinda. They live in Middletown, N.J.



Rev. and Mrs. Ralph G. Merritts were honored on their fiftieth anniversary at an open house on August 17, at the home of their son in Fort Wayne, Ind. They were married August 12, 1925, in Julesburg, Colo. The Merrittses have three children: Mrs. Althea Nixon, a teacher in the day-care school of the Pontiac, Mich., First Church; Paul D. Merritts, a pressman for the Didier and Son Printing Company in Fort Wayne, Ind.; and Marjorie Merritts, a teacher-missionary in Papua New Guinea. There are seven grandchildren and two great-grandchildren. Rev. Merritts has served several churches in Nebraska, Pennsylvania, Indiana, and New York. Since retirement the Merritts attend the Fort Wayne, Ind., Lake Avenue Church.



A reception was held on July 13 in the YWCA, Richmond, Ind., to celebrate the golden wedding anniversary of Rev. and Mrs. Robert P. Malone, Sr. They were married July 18, 1925, in Terre Haute, Ind. The Malones are members of Richmond, Ind., First Church. Rev. Malone began his active ministry in 1944, and just recently retired. The Malones have a daughter, Mrs. Paul Rouch of Fulton, Ind.; 3 sons: Rev. Robert N. Malone of Centerville, Ind.; Edmund S. Malone of Rising Sun, Ind.; and James F. Malone of Gas City, Ind.; and 11 grandchildren.



Mr. and Mrs. Leo F. Price celebrated their fifty-fifth wedding anniversary on October 19. Their complete family, including a great-granddaughter, and also their pastor, Rev. T. W. Morgan, and the church family helped them to celebrate this occasion with a service followed by a special dinner. They are members of the Cincinnati Montana Avenue Church along with their daughter, Mrs. Ruth Waddell. Their son, William Ray, is a member of the Cincinnati Lockland Church. Mr. and Mrs. Price were married in Coal City, Ind., on October 17, 1920.



The fiftieth wedding anniversary of Rev. and Mrs. P. J. Bartram was celebrated October 15 at the Vancouver, Wash., Hillcrest church by their daughters, Mrs. (Virgil) Gladys Borden and Mrs. Lois Dikes. A number of churches and many friends were represented, with over 100 present. Rev. Bartram had served the church as pastor for 47 years before retirement status. He has served on the General Board of the Church of the Nazarene and pastored in Canada: Jamestown, N.D.; Oakland, Calif., First Church; Wichita, Kans., First Church; Medford, Ore., First Church; Spokane, Wash., First Church; and Vancouver, Wash., Hillcrest church. They have six grandchildren and two great-grandchildren. The Bartrams now live in Portland, Ore., where Rev. Bartram continues to serve while retired as an interim pastor and holding weekend meetings.

NEWS OF CHURCHES

Recently the **Kenner, La., First Church** broke its Sunday school attendance record five consecutive Sundays. The drive climaxed with 138 present. The church has been in Kenner for only three years. The Sunday school superintendent is Mr. Eugene Cohn. Pastor is K. W. Dewey.

One Sunday was designated as Rev. M. M. Snyder Day. Rev. Snyder has established and pastored several churches in the New Orleans area. At the age of 95, he still teaches a Sunday school class and

preaches on occasion. He delivered the message on his special day. □

Sunday, July 13, at Arlington, Tex., First Church, was "Louis and Judy Casey Appreciation Day." Three hundred gathered to honor the Caseys for over 25 years of faithful service to the church.

Judy served as church secretary and Louis was church school superintendent until suffering a stroke in January, 1975.

The day included special music by Bruce Wade, Cathy and Cheri Bush. The message was given by a former pastor, Louisiana District Superintendent Ralph West. □

Helping you take a wise look ahead

The heart's desire of every committed Nazarene is to be a faithful steward. Yet, expressing wise stewardship for today and the future is not always simple. Consideration must be given to (1) personal plans and desires, (2) legal questions, (3) income tax questions, (4) estate taxes, (5) money management, (6) financial provisions, (7) record-keeping.

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Mr. Arthur A. Croy,
Representative

Mr. Croy has been a Nazarene layman for 35 years. He was circulation manager at the Nazarene Publishing House and has been a real estate developer in recent years.



Dr. O. J. Finch,
Representative

Dr. Finch has served the Church of the Nazarene as pastor, district superintendent, college president, evangelist, and General Board member.



Mr. Harlan Heinmiller,
Representative

Mr. Heinmiller was employed by General Motors until his retirement. He has served as district young people's president and General Board member.



Dr. A. Milton Smith,
Representative

Dr. Smith served as pastor for 30 years, district superintendent, and General Board member.



Rev. Henry E. Heckert,
Representative

Rev. Heckert has served as a pastor and in the area of estate planning for Eastern Nazarene College.

Canadians—contact your district superintendent:

Rev. William F. Bahan; Rev. Neil Hightower; Rev. Daniel J. Derksen; or Rev. Alexander Ardrey. The district superintendents have been trained to assist with estate planning by the Canadian Council on Christian Charities.



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**"BY ALL MEANS...
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Witnessing to Our Neighbors

WE ARE PRONE to miss golden opportunities to share Christ's love with people nearby, persons whom we know. We seem to prefer to talk with strangers about our Saviour and Lord.

"I don't know how to approach my neighbor, or what to say."

"I'm not gifted in doing personal work; and, of course, I'm quite busy with my church activities."

"My neighbors aren't interested in religious things. They know I go to church; and if they wanted to, they could ask to go with me."

In these and many ways we excuse our failures in the stewardship of witnessing.

Jesus once healed a demoniac who then begged to stay with the One who had made him whole. But Jesus said, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." In obedience to Jesus' command, the well man went throughout Decapolis (Ten Cities), and his neighbors—all who knew him—were astonished in seeing the miracle (Mark 5:19-20). His testimony likely would not have been as effective among strangers.

A successful car salesman received a

letter from his company's headquarters reminding him, "Don't forget the man in your block." The message pointed out that many salesmen often cross the city to see someone he thinks is a good prospect while overlooking persons who are closest to him.

Winning persons to Christ may be done right in your block. You may take a concerned and tactful friend with you. Cultivate friendliness. Greet your neighbors in the driveway. Learn their interests and needs. Invite them over for light refreshments or a meal. Be there to help in their time of difficulty and stress. Create occasions for showing your interest in them as persons. At the right time invite them to visit your Sunday school, to see a special film at church, to enjoy a musical presentation at Christmas or Easter, to attend a revival service with you.

Show genuine Christian love, Christ's love for them through you. Don't become obnoxious or pushy. One must be patient when fishing. Keep on praying and loving, and you'll catch some fish.

"He that winneth souls is wise." □

—E. E. WORDSWORTH
Seattle, Wash.

COLLEGES EXPERIENCE REVIVAL

The regularly scheduled fall campaign, November 4-9, with Rev. Mel McCullough, executive secretary of the Department of Youth, as the evangelist, became a revival sweep at Eastern Nazarene College.

Dr. Donald Young, dean of the college, said the altar services at both the chapel hour and evening service were characterized by spontaneous and widespread response.

On Tuesday, November 11, Dr. Samuel Hynd, medical missionary to Swaziland, concluded his talk with a call to commitment and the same wholehearted obedience to the Holy Spirit was seen.

Dick Pritchard, director of information for the college, wired: "Glory to God, revival at ENC is continuing. The Holy Spirit is moving mightily. Students and community are finding God's will, repairing relationships. Accepting Christ for the first time [were] hold-outs [and] hard ones, rebellious juniors and seniors. The Spirit is making the difference at ENC this year." "The Spirit Makes the Difference" is the motto of the college.

A similar report comes from Mid-America Nazarene College, where Rev. Paul Martin conducted the fall revival, October 28—November 2, with heartening results. Dr. Stephen Nease, president of Bethany Nazarene College, was the evangelist at Northwest Nazarene College. Rev. Charles Millhuff concluded the fall revival, Sunday, November 9, at BNC. All Nazarene colleges have had or will have special evangelistic services. □

—NIS

LARGE CROWD HELPS LAUNCH ROTTERDAM CHURCH

Some 293 persons attended the first public service in the new Rotterdam Church of the Nazarene, Sunday, November 16.

News of the service was telephoned to Rev. and Mrs. John Nielson here by their son, Merrit Nielson, one of the members of the home mission support team now in the Netherlands to assist Pastor Cor Holleman.

Other members of the team include Merritt's wife, Linda, and Gary and LaVonna Moore.

Merrit reported the offering was 1,200 guilders, equivalent to \$500 in U.S. money.

The service was held in the afternoon to permit friends from the Haarlem and Zaandam churches to attend. Total average attendance

for these two churches, however, is only 88, so most of the people who attended were people from the Rotterdam area potential members and attenders of the New Rotterdam Church of the Nazarene. □

SUNDAY SCHOOL LITERATURE MAIL MUST GO THROUGH

The Canadian postal strike has paralyzed everything in Canada, but to the publishing house it meant there was no way to get the Sunday school literature to our churches for the December—January—February quarter via the usual means.

Everette Pleyer, assistant manager, with the help of Marion Snyder, devised the following plan. All Canadian district superintendents were contacted by phone and receiving depots were set up, either in their offices or at points designated by them, for truck shipments of Sunday school literature involving churches on their districts. They, in turn, are to contact their pastors and arrange for the supplies to be picked up.

The normal procedure for shipping Sunday school literature to Canada is by truck container to the

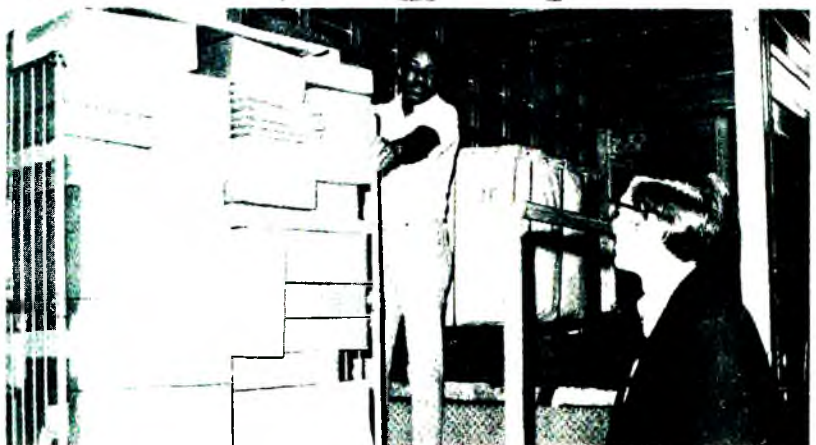
Winnipeg Post Office. All orders are accumulated, wrapped, and stamped with Canadian postage at the Nazarene Publishing House in Kansas City. These are sent in one shipment to the cooperating brokerage firm which clears the entire container with customs. It is then delivered to the post office for distribution through the Canadian postal system.

This regular container shipment was en route when we were advised that the strike would probably be of long duration, and a hurried phone call caught the shipment in Minneapolis. The truck immediately turned around and returned the 500 miles to Kansas City.

In accordance with the new plan of distribution, the materials were separated into area shipments, six new sets of exporter declaration papers were prepared, and the material placed in different trucks bound for the various receiving points in Canada. These shipments left November 14, and we are praying and hoping that in spite of snow, wind, and rain, the mail will get through with the help of the district superintendents, pastors, and border brokers who are expediting these shipments through their various offices. □



Marion Snyder preparing six M.A. custom papers for the truck shipments.



Everette Pleyer (r.) observing the loading of the truck by NPH employee Jim Bradford.

Epilogue: The first shipment to Rev. Neil Hightower's district arrived November 21 and was distributed at a zone rally that night! □

—NPH

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