

February 5, 1969

herald

OF HOLINESS

Church of the Nazarene

A Great Church or a Great Lord!

(See page 3.)





General Superintendent Lawlor

Holiness and Youth

NAZARENE youth are a splendid group—thoughtful, concerned, eager to serve God and the church. But they are caught in days of terrible pressure from the outside world. Though worldliness among our youth must not be tolerated, the church cannot combat worldliness by competition. Rather, I believe we can best help our youth by making the experience and life of holiness more attractive and desirable.

In personal conversations with scores of young people during recent years, I have learned that they do not want a spiritual experience that is remote or detached from their contemporary day. They want something that is relevant to their needs, something that gives them assurance and spiritual victory, something that will enable them to make right decisions and to grow into Christian maturity. It is my conviction, therefore, that our youth want to know what the experience of heart holiness will do for them NOW! We must not only let them know that this is their most precious heritage, but also that it is attainable NOW. To do this will require the use of all our skill and spiritual discernment.

There is no spiritual no-man's-land so far as worldliness is concerned. The church must draw her frontiers very definitely here. Renunciation has its place, but we must not talk constantly about the need to renounce the world. We have lost too many of our youth because they have been led to believe that holiness is a life of subtraction rather than the more abundant life. Too often we have shown our youth the pruning knife without pointing to the fruit. Instead of depending on the negatives, we would do well to emphasize the transforming power of Pentecost.

Too much of what is proclaimed as holiness fails to evoke a response in their hearts because it does not touch their need. Too often we have prayed with them and advised them to go home and pray about it, or to trust in God, saying that God moves in mysterious ways or that all things work together for good. But our young people have asked for answers to the problems which touch their everyday lives. Too many have become indifferent or even hostile to holiness because they failed to get those answers.

The message of holiness will never grip our youth as it should until we realize that the responsibility for creating spiritual appetite among them rests upon the church. We must be mastered by a vision of the importance of our youth to Christ and the church. The ancient story of the European schoolmaster who raised his hat every morning in greetings to his class of boys is so true. When asked why he did it, he said, "I'm saluting the future great men of my nation." He did not lack vision. It is this kind of vision we must have. We must look at our youth and see their possibilities; we need a vision of them as the future soul winners and leaders of our church, if Jesus tarries.

My plea is for a more intelligent and persistent teaching of heart holiness as a definite crisis experience, wrought in the hearts of our youth who have already acknowledged the glorious experience of the new birth, followed by spiritual growth and the forming of holy character. May "these times" find our youth acknowledging that "God is able" to give them that kind of holiness without which no man shall see the Lord (Hebrews 12:14). □

"That in all things he might
have the preeminence"

HE WAS asked to pray—and prayed well! But he did what so many of our guests do—he dealt in superlatives! Ours was a *great* church, a *great* pastor, a *great* service, a *great* program, a *great* college. But I didn't hear anything about a *great* Lord.

Now all that my friend said was probably true. We do enjoy a fine fellowship. Our pastor is one of the best. Our program is inspiring and challenging. Our altars are seldom barren.

The older I get, however, the more I realize that *strong churchmanship* comes by "lifting up Christ," while neglecting Christ results in weak churchmanship.

Christ is the avenue to God, the object of our desire, the heart of Christian holiness, the purpose of living in a revolutionary age, and the perennial reason for the existence of the Church. Thus the meaningfulness of the Church is dependent upon giving Christ the "preeminence in all things." In fact, the authenticity of the Church is marked to the degree that it reflects the body of Christ, of which He is the Head.

Wesley Harmon, missionary from Trinidad, tells how, working among the Hindus of that lovely island, he remembered that Gandhi had remarked, "Give us your Christ, but not your church!" He decided to hold a revival and do nothing but "lift up Christ." Thirty-five new church members came from that week of genuine revival. One hundred and fifty were forward to pray, and a new concept of the Christian Church was born in the minds of scores who had seen the Church, but had lost the vision of Christ in the Church.

Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). While it is true that the Lord was speaking of the Cross, there is a vital sense in which the attractiveness of both the gospel and the Church



**A Great
Church or a
Great LORD!**

depend upon lifting up Christ for the world to view. The wonder of it is that when we enhance His name the Church prospers and the people become hungry for the "whole gospel," including Christian holiness.

Here is the secret of a strong, growing church! Here is the heart of an evangelistic outreach! Here is the purpose of a motivating love that becomes contagious in fellowship! Here is the cry that made the Early Church—"Jesus is Lord!"

I do not agree with Gandhi, Kierkegaard, and others who wanted Christ without Christendom, for the Church is the structure through which Christ must find expression. The problem is not a choice between the two, but one of priority. The two go hand in hand. Christ loved His Church and "gave himself for it." We in turn give ourselves to Christ in order that the Church might find expression in His glory. How can we do this?

When we pray, we can point our

people to Christ, lift His name, and thank God for the instrument of the Church, which is given to glorify the Son of God.

When we testify, we can be thankful for God's gift of grace given through Jesus Christ our Lord, and express the wonder of our relationship and trust in Him.

In conversation, we can lead our friends to speak of our Lord and show that through His sacrifice the door of sanctification leads to a rich life in the Spirit.

In introducing our speakers, we can minimize what they have done and the positions they hold, and emphasize what Christ has done through them.

In preaching we can discipline ourselves to preach from the Word and place Christ at the center of our ministry in whatever context the subject resides.

There is a law in Church growth. The more Christ is "lifted up," the greater opportunity there is for genuine worship, enthusiastic outreach, and a united and developing membership.

You see, my friend thought he was commending us by speaking of a "great church"—but he missed the superlative opportunity of lifting a *great Lord* before a worshipping congregation. Strong churchmen develop as a direct by-product of "lifting up Christ."

Heavenly Father, give us both the disposition and the power to lift the Saviour to a place of preeminence in all things. Help us to make the expedient serve the principle and the means worthy of the end in serving Him.

May we perennially declare Jesus as Lord of our lives and work to make our church a reflection of His spirit and purpose.

We thank Thee for the Church. Help us to express the wonder of Christ's presence through His body and make that fellowship a true reflection of our resurrected Lord.

Words

UNKIND words are the natural overflow of unkind hearts. They are spoken to hurt and humiliate. They indicate selfishness, smallness, immaturity, and resentment. They are spoken by unhappy people who want to make others unhappy.

Some people try to excuse themselves, blaming their vicious words on nervousness, weariness, frustration, or busyness. It is interesting to note that such people can usually turn off their tantrums the instant a person whom they wish to favorably impress enters the room. If it were impossible for them to control, how could they turn the stream of vitriol into nectar of roses in such an instant?

One person repeatedly bringing unkind words into a home may contaminate every member of the family with a plague of cruelty. Even good people can form bad habits, and bad habits change personalities.

Insecure persons, afraid to speak up in the outside world, may show artificial arrogance by abusing their family members. Mothers, failing to sense the adventure which is theirs, may feel

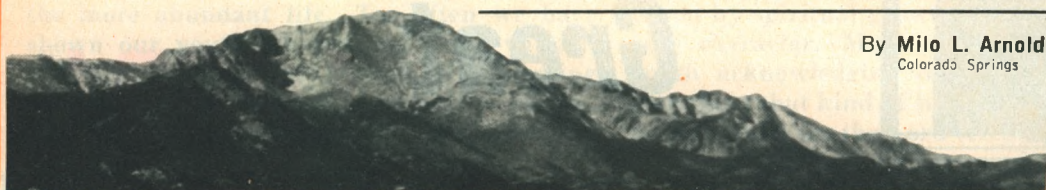
fenced in and take their hurt out on their families. Wives who find too little meaning in homemaking may fight their narrow walls by the use of unkind words. Men who are beaten down on their jobs harbor their festering resentments and vent them on their families. Such words may indicate an effort to find stature but they do the opposite.

What tools words are for blessing if we will but use them kindly! Loved ones wait eagerly for them, friends cherish them, and our own hearts are ventilated by speaking them. What a thrill to wrap a kind thought in simple words and deliver it happily to one we love! What healing is brought by words, what peace, what affection! Homes filled with happy words are happy homes, and lips which speak kind words are gracious lips. The ancient philosopher said that words fitly spoken were like apples of gold laid on lacework of silver.

Even rebukes, discipline, and correction can best be delivered with kind words. Adequate persons never need unkind words to give authority to their speaking. Kind words come easily from kind hearts, so our first duty is to keep our hearts kind. "Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs 4:23). □

SO THIS IS LIFE

By Milo L. Arnold
Colorado Springs



How Ought a Christian Family to Keep the Lord's Day?

CHRISTIANS should not regard their day of rest and worship as legalistically as did the Pharisees their Sabbath in the days of Jesus. Rather, the Christian Sabbath is the memorial of the resurrection of our Lord and Savior, Jesus, Messiah, on the first-day (of the week) Sabbath.

Jesus himself declared that man was not made for the Sabbath but rather the Sabbath was made for man. The seventh-day Sabbath was a sign of God's covenant with Israel. The first-day Sabbath is likewise the sign of God's new covenant (testament) with Christians. It is the distinguishing feature of the new Israel (the Church), along with baptism and the Lord's Supper. These three items in our faith replace the seventh-day Sabbath, circumcision, and the keeping of a Passover, all of which were signs of God's covenant with Israel after the flesh.

The Christian Lord's day should be exactly what the name implies—the *Lord's Day* in our week. Hence after the example of Jesus it should be a day of rest and worship and good works.

Contrary to the rigid prescriptions of the Mishna (the written form of what was the oral tradition in the days of Jesus) with its 39 major prohibitions, the Christian family may kindle a fire on the Lord's Day. They may pull the sheep out of the pit on the Lord's Day. They may make a short journey on the Lord's Day—preferably to attend church or camp meeting. They may pick up a child on the Lord's Day, even though the child has a toy or stone in his hand, without

breaking the Sabbath. One may heal the sick on the Lord's Day. One may relieve the pangs of hunger and poverty on the Lord's Day and in His name.

A truly Christian family will plan to attend the means of grace on the Lord's Day. Its members will be found at Sunday school and in attendance at divine worship. They will also have worshipped as a family to begin the days of their week. They will be found at the services of their church for youth and for evangelism.

Likewise they will avoid shopping, ironing, housecleaning, shoe polishing, car washing, beginning long journeys, unnecessary labor, hunting, fishing, branding the cattle or harvesting the crops, spraying the fields or planting them on the Lord's Day. Their recreation will not include the beaches, the boating places, the drag strip, or places of worldly amusement with their Sunday films or ball games.

Of all days, the Lord's Day should be one day when the family seeks to realize and emphasize its own family unity. Reading will be wholesome and inspirational. Students will not write their term papers on the Lord's Day. They will take care what they listen to or view. The merely secular will be avoided as much as possible. What one views or hears should be justifiable in the "eyes or ears of Jesus."

In short, Christians should put Christ first on His Day as on other days. Particularly they should seek to memorialize the glorious fact that



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COVER PHOTO: Max Tharpe

on the first Lord's Day Christ rose again for our justification.

I ask you then: Should the Chicagoan be found riding the cinder paths of South Park? Should Angelenos be caught watching the Rams or the Dodgers play? Should the Londoner seek pleasure in Picadilly circus? Should the Bostonian attend the Sunday opera? Should the Montanan, Coloradoan, or the Mainer visit the ski-jumps? Should the Canadian or Alaskan be found at the dog team races, or the Australian or Hawaiian at the surfing contest? Should the grocery salesman or checker seek the Sunday shift for the sake of its double-time pay? Should the store manager leave his family on Sunday and spend his time stocking shelves or taking inventory? I trow not!

God's standard is that we devote one-tenth of our money and one-seventh of our time to His honor. A Christian can no more turn aside to do merely his own pleasure on his Sabbath and retain the favor of God than could the ancient Hebrew turn aside to the doing of his own pleasure on his Sabbath and retain the smile of Jehovah.

Surely these are complicated times. Some work is necessary on the Lord's Day. The cows must be milked. The farm animals must be fed. Law and order must be maintained. Public services

must be performed. Automatic machines will still require a minimum of attention.

The Christian life is not a straightjacket. And it is not a life of selfish indulgences. In these days one must plan to keep the Lord's Day as a *holy day* rather than a *holiday* if he is to succeed as a Christian.

So let the Lord's Day be for the Lord's family. Piety that is genuine will seek first God's kingdom and His righteousness, trusting that all needful things will be given by the Heavenly Father.

A Christian can be judged by the use he makes of his leisure time. He can be judged by the use to which he puts the divinely appointed day for worship, rest, and good works too.

Thank God for automation; it saves one from so much work on the Lord's Day. But thank God you are no automaton. God has let you choose how you shall honor Him on His day.

The entire Christian family must share this responsibility for the Lord's Day. Each parent and each child should purposely seek to make it a time for God. So on the Lord's Day let the Christian family pray together, eat together, play together, and do good together. If so, God will be honored on His day. □

• By Arnold Airhart
Winnipeg, Manitoba
Canada

Conduct and the BIBLE

THE DOCTRINE which teaches that men's hearts must be purified by an inward work of grace needs to be justified by the outward demonstration of purity in conduct. We who espouse this teaching do not take refuge in the creed that holds that one's position in Christ's grace remains secure even though his living is actually a denial of Christ's love.

The cleansed heart produces a clean life. The straightening out of the twisted and self-centered inner life must mean also the straightening out of crooked or devious forms of conduct. If personality is made whole at its center it must be also wholesome at its circumference.

Jesus himself said: "Either make the tree good, and his fruit good; or else make the tree corrupt, and

his fruit corrupt: for the tree is known by his fruit. . . . A good man out of the good treasure of his heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things" (Matthew 12:33-35).

To be sure, the relationship between right character and right conduct is not without problems.

It is a serious mistake to think that God's grace in this life restores men's private moral judgment to an infallible or even an intuitive ability to make right decisions in ethical concerns. If Adam was able through his original relationship to the Holy Spirit to discern intuitively and instantly right conduct in every situation, we who are redeemed out of sin and who live with some of the marks of sin still upon us are not able to do so.

While our hearts and wills are gladly committed to doing God's whole will, we have great need of help from outside ourselves in discerning the best way in even ordinary circumstances, and this need is frequently compounded by the complex involvements of social living.

The outside help which we need has been graciously provided. In the will of God, redeemed men become a part of a new social structure in which the mutual benefits of help in holy living are both bountiful and free.

This structure is the Church. Its members are guided collectively as well as individually by the Holy





Pen Points

Do Something

I LIKE millions of other newspaper readers, recently saw the syndicated picture of a little Biafran girl walking crouched over the stick which supported her. She was bloated and emaciated from malnutrition, and the accompanying article told of scores of other Biafran refugees suffering similarly in the throes of hunger and war. I was enraged! I wanted to rush to Africa, stop the war, feed the people, and heal the sick. But I couldn't so I didn't.

After watching the recent television documentary "Hunger in America," I was motivated to collect and buy food to feed the hungry all over. I realized, however, how unrealistic I was. I couldn't even approach feeding all the hungry people in America. I couldn't, so I didn't.

The riots in Chicago! How sickening and disgraceful many young people and some police behaved! I was willing to go to Chicago, climb to a high vantage point, admonish everyone to get control of himself, and stop the turmoil. Of course I couldn't, so I didn't.

The city ghettos, juvenile delinquency, broken homes. Vietnam, hippies, yuppies, and drug abuse—the list goes on and on. I can't solve these problems, so I don't.

Recently I heard of a young, idealistic army doctor stationed in Taiwan for two years. Seeing so much illness and disease among the natives and not being able to offer a long-term, comprehensive health program for them, he threw up his arms in despair and frustration—doing nothing because he could not do everything. He and I are very arrogant people. We do nothing because we cannot do everything. God help us to do something, especially since we can't do everything—AARLIE J. HULL, Seattle. □

Spirit. The basic method of the Spirit's guidance is the illumination of his own Guidebook, the Bible, the inspired Word of God, and basic to this guidance is the light which He shines upon Jesus Christ, the perfect Example.

When the Holy Spirit has right-of-way in the Church's life and when the Scriptures are reverently studied under His tutelage, those within the Church's life are blessed with light from heaven upon their way. In the moral murkiness of our times this is the only steady and adequate light that shines.

The Church has its clear task to interpret and to apply to contemporary living the great ethical principles of Scripture. Enlightened by the Holy Spirit, the Church and each of its members should face this responsibility of applying Bible teachings to contemporary evils, practices, value systems, human needs, and the open doors of service. Judgments must be made as to what is crucial or merely incidental, transitory or permanent in traditional conduct. This is always an unfinished task and a continuing obligation upon the Church.

The view that the norms for human conduct are given in the Bible by divine revelation cuts across the usually accepted notions in our society. Such a view is offensive to the pride of those who feel that good conduct is to be determined mainly through an enlightened human reason or from social custom. To others it seems to be a slanderous infringement upon personal independence, or perhaps an insult to personal intelligence.

It is only the surrendered will, the committed heart, the humbled intellect, living willingly under the judgment of the Bible and sensitive to the probing of the Spirit, which rejoices in this kind of help for daily living. For others it becomes a chafing yoke.

Church history reveals how easily in times of spiritual decline this guidance can veer off to a

permissiveness which allows everything which is not expressly forbidden, or to a legalism which forbids everything that is not expressly permitted.

It is admitted that there is often a tendency to rest in mere negatives, in an easy-to-attain morality of refraining from certain forms of conduct, while neglecting the "weightier matters" of works of mercy or of concerned involvement with the great social or personal needs of people around us. But this is a mere distortion of biblical ethics and not the real thing.

Those who suppose that in our permissive "post-Christian" society one can live in conformity with biblical standards without making use of negatives are equally mistaken. The one who does not say, "No," with a capital *N* to what is destructive of holy character and influence cannot say, "Yes," to the whole will of Christ for his life.

It is sometimes objected that high standards of conduct betray a "holier-than-thou" attitude which condemns others. Christian love is never exclusive or rudely censorious in its expression; nevertheless, the raising of the essential issues of right and wrong is by its nature judgmental. No committed Christian can be neutral in matters that have moral implications.

Essential for Christians in these matters is a willing purpose to abandon merely humanistic criteria for determining conduct (the problem is that we tend to absorb these from the non-Christian society) and to open our minds as well as our hearts to the things which the Scriptures teach us.

Let's use our Bibles in determining our conduct; let's proclaim our holy ideals and live by them; let's exemplify in action our beliefs and our creed.

This would be a very good time to pray. In this serious matter the writer, joined no doubt by some others, is "standing in the need of prayer." □

PRAYER is standing in the presence of the King of Kings and calling Him Father
—Jack M. Scharn.

I Can HIT the

MARK! MARK!



HE PUT his bow in my hands. "Try it out," he said. He had won the state archery crown with that bow.

I looked at the target at the other end of the recreation room. It was fastened to a bale of hay. Not far. This should be easy.

I took aim, bent the bow, and let fly the arrow.

It did not hit the bull's eye. It did not hit the target or even the bale of hay. It veered aside and fell short. I had missed the mark.

To miss the mark is the literal meaning of a Bible word translated *sin*.

Just what and where is the target which I must not miss if I would please a holy God?

"Do right." "Do what we know to do." "Be sincere."

"Walk in the light," is a Scripture answer, and you may have cleansing through the blood of Christ.

To walk sincerely in the light takes some doing.

Stella radiated her newfound joy of salvation. Some things, though, had not dawned on her at the altar of prayer. For example, how to dress and adorn herself to the glory of God.

"Stell, I never saw you look so gorgeous," commented her unsaved brother one day. She was all fixed up like a Hollywood star.

God had never dealt with her about dress, she said. Today an inner voice began to speak.

"Are you living to please your brother or Me? Do you think people will believe your testimony when you look like a little worldly doll?"

The girl's heart was crushed. She changed into something simple and modest. On her face before

• **By Louis A. Bouck**
Vancleve, Ky.

the Lord she promised to dress like a Christian. She had found the target.

We get into trouble when we refuse to listen to the inner voice of God.

One day in the dining room the talk turned to the Christian's social life.

"What's wrong with dating an unsaved boy?"

That comment from Mary, a preacher's daughter and now a student in a holiness school.

"I've gone out with men who weren't Christians."

Is her reasoning valid? I did it. I am a Christian. Therefore it must not be wrong.

Mary admitted later that she was backslidden when she dated a sinner. She had missed the mark by failing to heed the check of the Spirit: in other words, by rebellion.

Rebellion is the literal meaning of another Greek word for *sin*.

I can see a difference between Stella and Mary.

Some cannot. "Missing the mark for any reason is *sin*," is their contention.

A man said to me, "There's *sin* in your life and mine. You can't change that fact by fiddling with the definition of *sin*."

Little Joey's father would not have agreed.

The toddler got into the toolbox one day and had a high time "building" things.

"Look," Joe shouted when Daddy came home. "I made a house!"

"Yeah," said Dad. "And you've ruined my plane."

Tears gathered in the Child's eyes, so Daddy set him on his knee and comforted him.

"It's all right this time, Son. You didn't mean any harm, and I'd never told you to stay out of my tools. I'm telling you now. Daddy'll have to whip you if he finds you in the toolbox again; you hear?"

The little boy heard but did not heed. Joe got into those fascinating tools again.

This time his father took off his belt and gave the lad a whipping.

Perfectly fair and sensible, wouldn't you say?

"I had been a Christian for years," someone observed, "before I realized that God has good sense."

Yes, and He has mercy too. How we need it!

"I wish I was an angel!"

Paul speaking. He's five.

"Why, Paulie?"

"So I could be good all the time."

Nice, to be an angel—out of reach of temptation, ignorance, infirmity. Trouble is, we aren't angels. We are stuck with being just human beings.

Be good all the time? Be expected to hit the mark?

What mark? It has to be a target suited, not to angels, but to frail and faulty mortals.

Perfect service? No mistakes? I miss that goal and I can't help it. The more I do, the more mistakes I make. It's blunder or do nothing.

But perfect love! Deliverance from rebellion! A sincere heart, a pure motive! These are targets that I can reach, through God's redeeming, sanctifying grace.

I can hit the mark! □

Let's Ban DEPRESSION

WHO IS there among us who at times has not wished for an escape hatch from reality? In an era when tranquilizers, pep pills, neurotic sufferers, and suicidal tendencies are ever increasing, what should be the Christian's defense when depression strikes?

Perhaps the first deterrent to serious consequences from depression is the recognition of the fact that depression per se is not necessarily evidence of a spiritual crisis.

Utter spiritual defeat has been accepted by some because of the suggestion that a depressed spirit results from broken fellowship with God. To accept this concept without careful investigation into the facts is to cut off oneself from the greatest Source of aid.

Faith, established on fact, will triumph over feelings of depression if we will cling tenaciously to it. "Innocent until proven guilty" must be the slogan of our confidence toward God when feelings lay us low.

God does not conceal His displeasure from His children nor proceed to chastise them without revealing the provocation for rebuke. Unless the Lord reveals a specific area of disobedience or neglect, the Christian who lives with an open heart can rule out doubts of his acceptance with God, and confidently expect God's love to remain unfeigned and His grace unfailing even in times of deep depression.

Occasional depression does not prove its victim emotionally unstable or mentally handicapped. Some of the greatest minds of history have suffered periods of depression. Spiritual giants such as Martin Luther, John Wesley, and even David, the singing psalmist, experienced emotional pressures

which temporarily subdued their spirits. Eliminating the anxiety that depression is abnormal will decrease its power to hold us in its grasp for extended periods of time.

If depression does not indicate spiritual problems and if it is a normal experience, why seek to ban it from our lives? Because it can become a spiritual problem and increase to a degree of abnormality that can destroy us both spiritually and physically. It is a subtle foe to every creature it touches. To coddle it, or to ignore it, is to jeopardize our own best interests. It must be faced head on, and conquered, or it will destroy us.

How do we conquer it? By determining and removing, as much as possible, its cause.

Contrary to that which we would like to think, outward circumstances are not the primary factors in depression. External environment may stimulate inner reactions, but environmental change does not alone alter the emotional pressures that are produced from within.

Depression may result from physical impairment. This can exist in varying degrees and from multiple reasons. If frequent or lengthy periods of depression seize us, Christian responsibility should motivate us to seek medical examination to determine the possible existence of physiological difficulties.

The frenzied schedules of jet-age living have contributed to the physical exhaustion that often results in a depressed spirit.

Fundamental Christianity has long deplored the harmful use of alcohol and tobacco but may fail prey to other forms of intemperance which defy the laws of good

50 YEARS

AGO . . .



In the
Herald
of Holiness

TO DELIVER us forever from ourselves, from our innate selfishness and debasing selfishness and brutal disregard of others' welfare—this was the life-long labor of our Lord and the supreme purpose in the sacrifice of Himself upon the cross. It was this sublime spirit of unselfishness that made the life and labors of the Apostle Paul superbly beautiful and morally heroic.

It requires this spirit to qualify a missionary for the work among heathen. There must be the Christ-spirit of self-sacrifice and love for those in need of light, to equip a man or woman for the real work of the missionary. This is what has made glorious the lives of Livingstone and Moffatt and Taylor and the long list of the missionaries who have made the world look with admiration and awe at their sublime spirit of devotion and service for others.—
B. F. HAYNES, *editor*. □

February 5, 1919

health. Nutritious meals eaten in a quiet, casual atmosphere and reasonable, regular hours of rest and sleep would rejuvenate the total personality of many who are now struggling for stability and strength to meet the demands of life.

Depressants and stimulants which flood the markets and clutter our medicine cabinets were never intended to be a substitute for the exercise of good judgment with which God endowed us when He created us to eat, to sleep, to renew body, mind, and spirit through normal and natural measures.

Depression cannot be banned by mere resistance to its presence. It

(Continued on page 13)

Editorially Speaking

By W. T. PURKISER

Living with Limitations

We all have to live with limitations. They may not be the same for us as the limits that circumscribe others. But they are just as real, and usually just as irksome.

And all of us have to walk the narrow path between too easy acceptance of our limitations and the futility of constantly beating our heads against a stone wall.

We have all known those whose lives were cramped and dull because they weakly surrendered to the obstacles they ran up against. They accepted as inevitable what they should have attacked and overcome.

There is no victory for the army that refuses battle. True, the line between good sense and cowardice is sometimes hard to draw. Theodore "Teddy" Roosevelt had a mongrel dog that was always coming home with the bleeding wounds of battle.

"Your dog isn't a very good scrapper," a friend said to Mr. Roosevelt once as they watched the canine come limping home.

"He's a wonderful scrapper," Mr. Roosevelt replied, "He just isn't a very good judge of other dogs."

For there is no victory for the army that goes up against impossible odds. Although in a different context, Jesus by implication commended the good sense of the king with 10,000 soldiers who seeks to make peace with the king coming against him with 20,000 (Luke 14:31-32).

SO IT IS IMPORTANT that we measure our limitations. Some of them we may overcome by direct action and with the help of God. Others we must come to terms with and learn to live with.

Limitations come in all sizes, and varieties. There are limitations in the measure of health and strength. There are limitations in education and training. There are limitations in native ability and talent. There are limitations that come with advancing age, the passing of the years. And there are limitations in circumstances, past and present. A man can't lift himself by his bootstraps when he has no boots.

The New Testament has a comprehensive word for limitations. It is not frequently used, for our attention ought not to be directed too much to this side of life. It is the word "infirmity," and

literally means lack of strength, weakness, or "inability to produce results."

Paul, more than any other New Testament writer, speaks of infirmities. He gives us the wonderful promise that "the Holy Spirit helpeth our infirmities" (Romans 8:26). While the particular weakness in view here is lack of knowledge about what to pray for as we ought to pray, the term is plural and the statement is general.

It is here we learn that limitations and infirmities of the kind we are talking about are not sins. The Holy Spirit doesn't "help" us sin. He convicts of sins committed and cleanses from sin inherited, but He helps our infirmities.

The very word "help" is full of meaning. When a person promises to help us with something, it does not mean that he is going to do it for us. The only way we can have help is to be doing something too big for us.

SOMETIMES LIMITATIONS can be taken away. More often, we climb on top of them.

Paul, again, is our teacher. Whatever Paul's "thorn in the flesh" may have been, it seems almost certain that it was a physical fact. He prayed three times for deliverance—and the idea is clear that these prayers were not casual wishes beamed Godward, but prolonged and intense seasons of supplication.

When the answer came, it was not just as the apostle had expected. But it satisfied him fully. Christ said to him, "My grace is sufficient for thee: for my strength is made perfect in [your] weakness."

Then Paul gives us our best clue for successfully living with limitations. He said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (II Corinthians 12:8-9).

This is turning liabilities into assets. When you're not so gifted, you work harder. When you can't run like a hare, you plod like a tortoise—and most times you come in ahead.

We can, to be sure, put up with our limitations. We can accept them and suffer them. But it is better to use them for stepping-stones and climb over them.

For one thing, limitations bring us into a relation of sympathy with those around us who are faced with similar problems. A minister whimsically told of relating offhand in the pulpit one morning a problem he was having in his own home. It was a candid insight into the humanity

of the man on the platform. After the sermon, he was both surprised and pleased when one of his leading laymen took his hand and said with complete sincerity, "Welcome to the club!"

We grow by working away at the edges of our limitations. We may not completely overcome them. But if we assess them honestly and face them bravely, we shall find that in the long run we are both bigger and better for living with limitations. □

The Slickest Gimmick of All

Something of a trend in advertising seems to have been started by the agency handling the Avis car-rental account. Its success is proved by its imitators. It is the art of disarming sales resistance by apparently candid understatement.

The public has become so used to the usual sales "pitch." "This is the biggest, the best, the greatest, the most for the money, completely new, nothing else like it," and so on—when we all know that the product simply is not the biggest or the best or the greatest or the most for the money or completely new, and there are a multitude of competing products just like it.

So it was refreshing to see the bold ad-lines, "Avis is only No. 2—so why go with us?" The answer, of course, was, "We try harder. When you're not the biggest, you have to. We just can't afford dirty ashtrays. Or half-empty gas tanks. Or worn wipers. Or unwashed cars. Or low tires . . . Go with us next time. The line at our counter is shorter."

One of the later advertisements in the series recalled the success of the low-pressure sell. It asked, "Was this Avis ad just another Madison Avenue gimmick?"

Then it answered the question: "Yes, it was. And it worked. We hooked lots of people with that first ad. . . . They came in expecting all the things we promised: clean ashtrays, filled gas tanks, wipers that wiped, smiles that weren't painted on, and shiny new Fords. Most of them weren't disappointed. They've been coming back. Often. With friends."

Then the clincher: "You can't do that with a gimmick. Unless it's the slickest gimmick of all. The truth."

The point of this is not to comment on the psychology of advertising—although this aspect of it appears to be sound. The point is that the sober truth itself is in the long run the best and most effective appeal we can make.

We live in a generation that clamors for us to "tell it like it is." While some who ask us to "tell it like it is" won't listen when we tell them, yet we can't avoid the fact that they have a right to hear it as it is. □

THIS HAS SOME IMMEDIATE and practical bearing on the presentation of the gospel. Some of us have tried the "gimmicks." We have presented the Christian life like some advertising agencies present their products. And we've met the same kind of sales resistance the advertisers meet.

Now it's virtually impossible to say too much about Christ. That isn't the problem. The problem is, we've said too much about ourselves, about our achievements, and about the surface success of our human response to Christ.

When we imply that if people will only give their hearts to God they will be serenely happy forever after, they look at us with the same proper skepticism they have when they read some of the glowing advertisements they encounter every day.

When we imply that the sanctified life is a calm, untroubled coast down an even slope into the pearly gates and onto the golden streets, it just goes in one ear and out the other. And it ought to.

The truth is, Jesus spoke more about trouble and crosses and persecution than He did about human happiness. And when the Israelites crossed the Jordan, they got out of the desert, to be sure—but they landed on a plain in front of the strongest fortifications they ever faced and the hardest battle of their lives.

Bishop Otto Dibelius, recently gone to be with the Lord, was the heroic Lutheran bishop of East Berlin when the Communists took over that part of Germany's great divided city. He refused to desert his pastors and their people for the freer life in the west until he was expelled by the Communistic government of East Germany.

And Bishop Dibelius spoke words during those tumultuous times that could well be written on the flyleaf of every Christian's Bible: "Christ has not made things easy for me. It would have been easier to be without Him than to live for Him. He puts burdens on the soul one would rather be without."

Not easier, but more challenging, infinitely more heroic, and therefore in the end more satisfying.

Perhaps we can take a leaf from an advertiser's notebook. No gimmick will work for long. "Unless it's the slickest gimmick of all. The truth."

When we tell it as it is, we may not get the summer soldiers or the fair-weather sailors. But like plants in the shallow soil on the rock, they won't last anyway. We will win those who respond to a challenge, who have some iron in their souls and some purpose in their wills. And it could just be that there will be more of them than we suspect. □



Campus Commentary

STATISTICAL GLEANINGS

From the 12 institutions which report to the Department of Education, a very interesting picture of Nazarene higher education emerges. Here are a few samples.

The colleges and Seminary enrolled 9,016 students last fall. Of this number, 7,328 (81.3 percent) were Nazarenes. Our increase of 8.7 percent compares to 8.3 percent for the nation. We enrolled 2,746 new freshmen and 616 transferring students. For three consecutive years these institutions have graduated more than 1,000 students per year. Of the 1,172 graduated in 1968 the top four areas of major were elementary education, 252; religion, 145; English, 99; and business 97. Among the new students, 738 (22 percent) plan to enter full-time Christian service. The church gave a total of \$2,625,219 to the colleges and Seminary in the fiscal year ended last summer. This is an increase over the previous year of \$404,837 or nearly 20 percent. The valuation of all the institutions combined is \$40,659,804 with a total indebtedness of \$20,883,492. The equity of the institutions was increased by \$1 million in the past year.

This is the record of thousands of loyal Nazarenes who give and pray and boost the whole program of the church. They had a vital part in new buildings, new students recruited, continuing students encouraged to finish a degree, paying off debts, and keeping the colleges strong. These achievements mean we have joined battle to save our young people. These are efforts with a multiplication factor. What we do to help a student today really is a part of a stream of loyalty and service which will go on and on. Investments of time, money, and concern in our youth pay high dividends. □

CAMPUS NEWS

STUDENT RECRUITMENT EMPHASIZED AT ENC. Eastern Nazarene College through its President's Council is launching a drive to enroll 1,000 students in 1971. Pastors have traditionally been the spokesmen for the college in recruiting new stu-

dents. Now their efforts are to be supplemented by the work of eight "district coordinators" and scores of "admissions advisors" scattered across the Eastern Zone. These persons are briefed by the college on admissions procedures and financial aid available. Mr. Charles Bruce is the chairman of the council. □

TWO GRANTS FOR PASADENA. Pasadena College received a capital grant of \$5,000 and a departmental assistance grant of \$1,000 from the Gulf Oil Corporation. The capital grants are limited to institutions which are privately operated and controlled. □



Dr. Park H. Miller, Jr., of Gulf General Atomic, Inc. presents the checks to Dr. W. Shelburne Brown as Dr. Victor Heasley of the PC Chemistry Department looks on.

FEDERAL GRANT FOR BETHANY. Dr. Roy H. Cantrell, president of Bethany Nazarene College, has announced a Title I grant of \$137,796 for enlarging the facilities for fine arts. The grant is contingent only upon the college raising \$300,000 for the project. More than \$250,000 of this has already been pledged through the churches of the zone. If more can be raised through the church as matching funds, it is very possible the federal grant will be increased. □

NAZARENE ADMINISTRATOR HONORED. Hugh Voss, director of student financial aid, Washington University, St. Louis, Mo., was recently elected president of the 13-state Midwest Association of Student Financial Aid Administrators, consisting of approximately 500 members. Mr. Voss was also chosen as one of the region's representatives to the National Council of Financial Aid Administrators, made up of 15 financial aid officers from the five regions. This group acts as a liaison between institutions of higher education and Congress on legislation related to student financial aid. Mr. Voss is a member of First Church of the Nazarene in St. Louis, Mo. □

(Continued from page 9)

must be literally crowded out of existence. It does not necessarily spring from self-pity but it inevitably results in it if it is allowed to remain unchecked.

When depression moves in to control our spirits, we must immediately and deliberately seek those things which will expel it from our hearts. Expressing praise to God for His abundant blessings will start the process of expulsion. A hymn of adoration or a song of testimony will add to its evacuation.

Even while this transition is being made, we can look for someone who needs our friendship, our prayers, our encouragement. We need not look far to find those with problems so great as to make pigmies of our own. Write them a letter, make a phone call, or pay them a visit with the motive of lifting their load. The compassionate spirit which is able to lose itself in the needs of others cannot long be a victim of personal depression.

Maintaining daily communion with God through prayer and reading of the Word will help to prevent many of the preliminary steps which lead to depression. But even an up-to-date Christian experience and a consistent devotional life will not guarantee immunity from the attacks of depression.

The vivacious and victorious Apostle Paul described a time of trouble wherein he too was pressed out of measure, above strength, inasmuch that he despaired even of life. But shortly thereafter he revealed the secret of his ability (and ours) to keep discouraging and even distressing situations from inflicting chronic depression. He regarded these times as experiences which he was "always going through, yet never going under" (Phillips' paraphrase of II Corinthians 6:9c).

Depression may come even to the most stable and the most spiritual individuals, but we dare not permit it to remain. The simple application of Christian principles and common sense will enable us to ban it from setting up an abode within us and forbid it to rule our spirits.

NAZARENE PASTOR HEADS UP CITY-WIDE CRUSADE ON VANCOUVER ISLAND



PHOTO BY L. B. ENGLEFIELD

THE NANAIMO, British Columbia, Evangelical Fellowship recently elected as its chairman Rev. Thomas G. Campbell, pastor of the Nanaimo Church of the Nazarene. The Fellowship is made up of eight evangelical churches—two Baptist, Salvation Army, Pentecostal, Alliance, Apostolic, Brethren, and Nazarene.

Pastor Campbell was asked to serve as platform chairman (photo) for the city-wide crusade sponsored by the Fellowship under the theme of "Christ Is Still the Answer," at which average nightly attendance exceeded 300. More than 80 found spiritual help at the altar during the week-long evangelistic venture, which presented the Clarke Family of the Salvation Army as evangelists.

Much valuable publicity was gained by the Nanaimo Church of the Nazarene, according to the report.

Announcing . . .

NAZARENE AMATEUR RADIO FELLOWSHIP

The Nazarene Amateur Radio Fellowship (NARF) is an organization of members of the Church of the Nazarene or one of the church auxiliaries, such as the Sunday school, who hold amateur radio licenses. The purposes of the group are to promote a spirit of fellowship and to promote the gospel of Jesus Christ. Rev. Ken Bryant, pastor at Puyallup, Wash., church, is president.

NARF hopes to maintain contact with the mission fields through amateur radio. This will help Nazarenes at home become more involved with the work of their missionaries on the field. There are also opportunities to complete messages from missionaries to their friends and relatives at home. Communication between members in the United States will tend to bring closer fellowship.

Presently there are about 165 members of NARF, but the group has reason to believe that there could be as many as 1,400 who would be eligible for membership. Nazarenes who are radio amateurs should write for

membership application form to: Mr. Harry W. Gilbert, 11943 Josephine Drive, Mokena, Ill. 60448.



Pro: Governmental Recognition of Religion

I think the people who are trying to make it unlawful for our government to put out religious stamps at Christmas are wrong.

Instead we should be thankful to have such stamps as these. I think they are a good testimony to Russia and other countries that the United States is still partly Christian.

I think it was wonderful for the astronauts to read scripture like they did and broadcast it back to the earth.

I have been a reader of the *Herald* for a long time, and am glad you have given it a more artistic look. And I don't think a little humor along would hurt anything.

WELDON DANIEL
Texas

Excitingly

NEW!



EVANGELIST Charles Millhuff, center, was the first Nazarene to secure the new Nazarene church pin. Vernon Lunn, left, layman of Detroit First Church, was a close second as Nazarene Publishing House Manager Bud Lunn handed them their pins.

Church of the Nazarene

**PIN
TIE TAC
TIE BAR**



The symbolic, new, church-emblem design has been skillfully sculptured in relief. A delicate black background provides a delightful contrast to an antique silver finish, beautifully highlighting each detail. Size: 1/2 inch. Gift-boxed.

- PI-105 PIN with clutch-style back
- PI-106 PIN with safety-catch back
- GI-107 TIE TAC with bar chain and clutch back
- GI-109 TIE BAR with alligator clip, 1 1/4" long.

At a price impossible to resist!

Only **\$1²⁵** each

**Be among the
FIRST
to own this Nazarene
FIRST**

Prices slightly higher outside the continental United States

NAZARENE PUBLISHING HOUSE
Pasadena KANSAS CITY Toronto

REMARKABLE REVIVAL OCCURRING IN GUATEMALA

In a recent conversation, the executive secretary of world missions of a sister denomination asked me the reasons behind the apparent spontaneous spiritual awakening of the Kekchi Indians of Guatemala.

The following facts underscore the growing spiritual upreach of this tribe of some 300,000 people, descendants of the great Mayan civilization dating back to the time of Christ.

● Word has come from San Joaquin, A.V., a village deep in the interior of Guatemala, asking the Nazarene district superintendent to come and dedicate a new Nazarene chapel. Though the district superintendent was in this area less than a year ago, he was not even aware that a chapel was being built nor that there was a group of active Nazarenes there. This was something new and spontaneous.

● Many new congregations like this have "sprung" up, most of them asking for a full-time pastor with offers to pay his full salary and expenses.

● In the past two years 684 new members have been added to the church in Guatemala, many of these being Kekchi Indians. Hundreds more give testimony to a conversion experience but as yet have not met the Bible standards for church membership.

● Last year five zone camp meetings were held among the Kekchi with a total attendance of over 4,000 with each camp supported and sponsored by the local congregations. Hundreds for the first time accepted Christ as their personal Saviour.

● The Kekchi Indian Bible Training School has doubled and tripled in enrollment these past few years. There are some 70 young Kekchi Indians, both boys and girls, asking for the privilege to come and study God's Word for this coming year. We will probably be able to accept only about 50 of them.

There can be no doubt but that this is a movement directed by the Holy Spirit. There are signs in abundance of divine intervention. Now what are the major reasons why God is bringing about this spiritual awakening? In my opinion there are at least four:

1. *The sowing of the seed.* For over a generation faithful Nazarene missionaries, pastors, evangelists, and laymen have preached, witnessed, distributed gospel literature, and lived the gospel message. And this seed sowing has been watered and nurtured by the intercessory prayers, tears, sacrificial giving, and fasting of Nazarenes around the world.

2. *The Word of God.* Dr. William Sedat, a gifted Nazarene linguist,

having a speaking or reading knowledge of at least seven languages, has spent some 25 years working from 10 to 12 hours a day to translate the precious Word of God into the Kekchi language. For several years now the Kekchi have had the entire New Testament in their own language. The Word of God when read and understood brings hunger and thirst to the soul of every man.

3. *Personal witnessing.* Faithful Nazarene laymen have for years witnessed to their neighbors and given much of their time and material resources to win others to Christ. True revival comes only when the layman is most active.

4. *Social upheaval.* Guatemala is a nation in change. People are moving in large numbers from one area to another. Thus when several Nazarene families move to a new area they immediately tell their neighbors of Christ and His power to save, and give priority to the establishing and building of a new Nazarene church.

Are these not at least feeble signs of a spiritual awakening? Would it please God to let us see a great, sweeping revival in our day in the land of the Kekchi? Is the day of revivals past? Would you join us as we continue to "hold forth the light" in Guatemala?—JAMES HUDSON. □

The Book Corner

GOD'S HEALING TOUCH

By Vernon L. Wilcox. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968. 64 pages, paper, \$1.25.

Pastor Wilcox has answered concisely and clearly many of the questions people are asking these days about healing. He presents the subject as it is discussed in both the Old and New Testaments, and traces the history of healing through the Early Church to modern times. He answers the question about divine healing and the atonement, and forthrightly comments on contemporary "faith healers."

One of the more interesting chapters is an analysis of a questionnaire sent to a representative group of ministers. This consensus on divine healing is a most interesting review of the subject.

The most important reason for reading the book is not just to have the questions answered one often asks, but to feel one's faith strengthened in the power of God to help us with the problems of sickness today. The chapter filled with actual testimonies to divine healing is one to bless your heart and inspire your faith.—B. EDGAR JOHNSON. □

CALL TO PRAYER ISSUED FOR NATIONAL AWAKENING

An urgent call for eight months of concentrated prayer has been issued in behalf of the United States Congress on Evangelism by two key men mainly responsible for it.

Evangelist Billy Graham, honorary chairman, and Dr. Oswald C. J. Hoffmann, St. Louis, Mo., chairman of the 52-man National Committee, joined in the call to American churches and Christians to undergird the September 8-13 Congress with intercession. It will be held in Minneapolis, Minn., and will bring 8,000 delegates to the sessions.

Graham and Hoffmann presented the call for prayer to the National Committee meeting in Chicago in December, where it was approved and heartily endorsed. (The National

Committee includes Dr. John L. Knight, executive secretary of the Department of Evangelism of the Church of the Nazarene.)

THE CALL FOR PRAYER IS AS FOLLOWS:

"Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son' (John 14:13).

"The urgency and need for a mighty moving of the Spirit of God in our nation and across the world is impressed upon us in every newscast. Our daily papers compel us to realize that we are at a crossroad, and that our choice is either Christ or chaos.

"To meet this emergency and seek the guidance of the Holy Spirit, a U.S. Congress on Evangelism is called for September 8-13, 1969, to meet in

Minneapolis. It is anticipated that 8,000 participants from more than 100 denominations will gather to pray and study. One-third will be lay men and women, one-third parish pastors, and one-third evangelists, educators, theological students, executives, etc.

"What assistance can be given to the American home? How can the local church be mobilized to reach the community for Christ? What is the scriptural answer to the cultural, social, and moral upheaval of our day? How can the needy individual be convinced that Jesus Christ is the answer? We must have answers in our generation.

"In the Early Church it is recorded that, 'when they had prayed, the place was shaken where they were assembled' (Acts 4:31). II Chronicles 7:14 states, 'If my people, which are

1969 Herald Campaign Subscription Goals and Groupings Announced

Your district appears below among five groups divided according to the size of membership. The subscription goal, based on 50 percent of the district membership, and the campaign month, are listed by groups.

Group 1	7,000 members or more
Group 2	5,000 to 7,000 members
Group 3	3,500 to 5,000 members
Group 4	2,000 to 3,500 members
Group 5	2,000 members or less

Group 1 Districts	Churches	1969 Goal	Campaign Month
Southern California	92	6,544	May
Central Ohio	136	6,421	February
Akron	109	5,551	October
Los Angeles	81	5,106	November
Florida	119	5,032	February
West Virginia	126	4,918	February
Northeastern Indiana	107	4,660	February
Southwestern Ohio	80	4,337	February
Oregon Pacific	71	4,103	October
Michigan	110	3,982	October
Tennessee	91	3,848	March
Eastern Michigan	80	3,832	April
Illinois	112	3,798	October
Alabama	112	3,749	March
Southwest Indiana	106	3,641	March
Kansas	88	3,596	February
Pittsburgh	93	3,544	November

Group 2 Districts

Colorado	72	3,236	March
West Texas	99	3,229	February
Northwest Oklahoma	68	3,140	April
Indianapolis	89	3,138	February
Chicago Central	69	3,123	March
Missouri	88	3,119	April
Washington Pacific	67	3,104	February
Northwest	76	2,967	October
Kentucky	74	2,903	March
Georgia	88	2,862	November
Northern California	64	2,842	February
Kansas City	62	2,759	February
Idaho-Oregon	51	2,746	October
Northwestern Ohio	66	2,710	February
Iowa	87	2,684	April

Washington	64	2,539	October
Dallas	69	2,501	February
Philadelphia	61	2,500	October

Group 3 Districts

Central California	60	2,485	March
Northwest Indiana	58	2,473	February
Eastern Kentucky	58	2,379	March
Southwest Oklahoma	60	2,252	February
Northwestern Illinois	74	2,250	February
Arizona	38	2,248	October
Sacramento	50	2,200	February
Joplin	63	2,159	October
East Tennessee	79	2,133	March
New England	63	2,082	September
South Arkansas	52	2,010	April
Virginia	51	2,074	March
Houston	49	1,986	February
South Carolina	53	1,899	March
Upstate New York	53	1,826	February
San Antonio	61	1,752	February

Group 4 Districts

Northeast Oklahoma	44	1,719	February
North Carolina	49	1,702	March
North Arkansas	60	1,699	April
Canada West	58	1,511	February
New Mexico	44	1,501	April
Southeast Oklahoma	46	1,489	February
Mississippi	53	1,401	February
Maine	52	1,365	October
Louisiana	55	1,333	February
Canada Central	42	1,178	February
New York	43	1,159	March
Minnesota	34	1,069	February
Wisconsin	44	1,049	March
Nebraska	40	1,015	September

Group 5 Districts

Rocky Mountain	39	930	February
Dakota	54	836	March
Canada Atlantic	21	482	October
Nevada-Utah	21	409	April
Canada Pacific	18	409	November
Hawaii	11	301	November
Alaska	11	292	February
Gulf Central	20	245	April

called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.'

"Church leaders from all across America are urgently requesting that you pray during these months ahead with an overwhelming faith that there shall be a spiritual awakening in our time."—USCE □

MOVING MISSIONARIES

Miss Bente Carlsen, Dyssevaenget 53, 2700 Bronshoj, Denmark.

Rev. and Mrs. Kenneth Crow, Private Bag 7412, Pietersburg, N. Transvaal, Republic of South Africa.

Miss Bethany DeBow, Casilla 1056, La Paz, Bolivia, South America.

Rev. and Mrs. Lee Eby, Nazarene Mission, Kudjip, via Banz, W.H.D., Territory of New Guinea.

Rev. and Mrs. Ted Esselstyn, P.O. Box 15, Acornhoek, E. Transvaal, Republic of South Africa.

Rev. and Mrs. Paul Hetrick, Jr., P.O. Box 3, Stegi, Swaziland, South Africa.

Dr. and Mrs. Glenn Irwin, Nazarene Mission, Kudjip, via Banz, W.H.D., Territory of New Guinea.

Rev. and Mrs. Roger Maze, Box 242, Irondale, Ohio 43932.

Mr. and Mrs. Hilbert Miller, P.O. Box 14, Manzini, Swaziland, South Africa.

Rev. and Mrs. Elmer Nelson, P.O. Box 2097, Balboa, Canal Zone.

Dr. and Mrs. Dudley Powers, c/o Mr. Virgil Clester, 1825 South 7th St., Ironton, Ohio 45638.

Rev. and Mrs. Donald Reed, 308 Highland Ave., Athens, Ohio 45701

Dr. and Mrs. Paul Riley, P.O. Box 14, Manzini, Swaziland, South Africa.

Rev. and Mrs. Kenneth Rogers, 203 South Avenue S. Post, Tex. 79356.

Rev. and Mrs. Harold Stanfield, c/o P. H. Rice, 1055 E. Palmyra, Orange, Calif. 92667.

Rev. and Mrs. Oscar Stockwell, Furanungo, Macanga, Tete, Mozambique, Africa.

Why Worry When You Can Die?

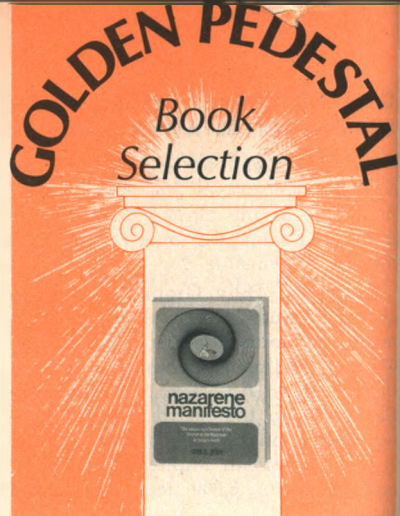
WHEN the Surgeon General's report on the deadly effects of cigarette smoking was released, most nicotine addicts satisfied their consciences by adding another worry to their lists, and kept lighting up. Not so doctors.

A bulletin from the National Interagency Council on Smoking and Health reports that less than 30 percent of U.S. medical people are still smoking. The report is based on "three quite independent studies by three national organizations"—the National Opinion Research Center, Chilton Research Services, and the American Academy of General Practice—and yields the following statistics:

Survey by:	Never Smoked Cigarettes	Have stopped smoking cigarettes	Still smoke cigarettes
National Opinion Research Center:	34.6%	35.9%	29.6%
Chilton Research Services:	34.0%	36.2%	29.6%
American Academy of General Practice:	39%	40%	21%

Obviously, doctors have given those delightful, death-dealing fumes a priority rating on their worry lists, and the general populace might do well to follow their example. After all, a man might not be zapped by a nuclear bomb; but almost certainly, smoking will shorten his life. □

—News Front



NAZARENE MANIFESTO

By Ross E. Price

"Manifesto" is one of many convenient words which express what otherwise would require several words. It means a public declaration of some sort—in this case, a statement of what the Church of the Nazarene believes and why.

Dr. Price opens up with a discussion of "the church"—what it is, and what it is not. (The latter is important.) Then he sketches a background of denominationalism and presents Nazarene doctrines and purposes and program, with current emphasis on church unity and increasingly important concepts of what the church should believe. Every adult member of the Church of the Nazarene should know the facts presented here by one of our church's foremost theologians and educators.

A careful reading of this book will be rewarding in increasing your appreciation for your church and its beliefs and standards in a day of compromise and confusion.

Paper, \$1.00

Order from your

NAZARENE
Publishing House



THE COLLEGE CHURCH of the Nazarene in Olathe, Kans., recently dedicated its new sanctuary and educational unit. General Superintendent V. H. Lewis gave the dedicatory address. The church originated in Olathe in 1931 under the leadership of Rev. C. J. Garrett. The new colonial structure with 9,000 square feet of space was built at a cost of \$144,000. The building is fully air-conditioned with a sanctuary seating capacity for 500 worshippers. The church last year raised \$55,000 for all purposes and is currently reporting a total of 185 members. The pastor since 1964 is Paul G. Cunningham, Jr. The church is utilized by Mid-America Nazarene College for their chapel services and music department.

PHOTO CREDIT: SACKETT PHOTO SERVICE

VITAL STATISTICS

DEATHS

MRS. ELIZABETH W. SPRUCE, 95, died Jan. 1 in Bethany, Okla. Funeral services were conducted by Dr. M. Harold Daniels. She is survived by four daughters, Mrs. Eunice McClain, Mrs. Carol Luns, Mrs. Rhoda Newman, and Miss Constance; one son, Rev. Fletcher; 12 grandchildren; eight great-grandchildren; and one brother.

REV. RALPH A. CARTER, 63, died Dec. 19 in Bloomington, Ind. Funeral services were conducted

by Revs. Leo C. Davis, Leroy Shipley, and Samuel Schimpf. Surviving are his wife, Gladys; two daughters, Joan Smith and Mary Jane Pinkleton; two sons, Jerry and James; 18 grandchildren; his parents; and one sister.

MRS. LORA D. LYNCH, 87, died Dec. 7 in Hutchinson, Kans. Funeral services were conducted by Rev. W. A. Strong. She is survived by one daughter, Norva Commons, three grandchildren, and six great-grandchildren.

R. L. (JACK) STOCK, Sr., 58, died Aug 2 while vacationing in New York. Funeral services were conducted by Dr. Lyle E. Eckley and Rev. James E. Hazelwood at Peoria, Ill. Surviving are his wife, Ruth; three daughters, Mrs. John Davis, Mrs. Ron Deal, and Miss Cheryl; one son, Ronald, Jr.; four grandchildren; his mother; and one brother.

WILLIAM WAITMAN DURR, 67, died Dec. 21 in Greensboro, Pa. Funeral services were conducted by Rev. Walter Speece. He is survived by one sister, Mrs. Harry Fagan.

REV. MRS. MINNIE G. WIANDT, 72, died in Bergholz, Ohio. She had pastored the Wolf Run Church for 38 years. Funeral services were conducted by Rev. C. D. Taylor and Rev. C. B. Wood. She is survived by her husband, James M.

MRS. JOANA DIAS, 86, died Dec. 20 in Alameda, Calif. Funeral services were conducted by Rev. Joe Chastain. She is survived by five daughters, Lilly Freitas, Linda Dias, Phoebe Leal, Julie Rodgers, and Aida Campos; two sons, Joseph and David; one grandchild; and one sister. She had done missionary work along with her husband, John, in the Cape Verde Islands.

MRS. RUTH HIERONYMUS, 74, died Dec. 30 in Shawnee, Kans. Funeral services were conducted by Rev. Melvin McCullough and Dr. Roy Swim. She is survived by three daughters, Mrs. Esther Croy, Mrs. Elizabeth Brunson, Mrs. Martha Hodges; one son, Paul Hieronymus; and five grandchildren.

BIRTHS

—to Gary and Elaine (Bass) Gibbons, Vicenza, Italy, a daughter, Debra Rene, Dec. 1.

MARRIAGES

Miss Connie Ellen Adams to Mr. James Christian Kratz, Ukiah, Calif., Oct. 21.



"Showers of Blessing"

Program Schedule

Dr. William Fisher

February 9—"There's No Place like a Christian Home (for love, shared and expressed)"

February 16—"There's No Place like a Christian Home (for faith, experienced and lived)"

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. and Mrs. Byron Maybury, former pastor of the New England District, has recently entered the evangelistic field. Mr. Maybury, a man of long and good pastoral experience, has served in New England, Philadelphia, and Washington. Mrs. Maybury is a gifted children's worker and VBS director. They are making up their slate now and may be contacted at 20 Denison St., Hartford, Conn. 06105. —Kenneth Pearsall, New England district superintendent.

EVANGELISTS' OPEN DATES

H. G. Purkiser, 308 E. Hadley, Aurora, Mo. 65605, has open March 23-30 and April 20-27.

J. J. Steele, P.O. Box 1, Coffeyville, Kans. 67337, has open date in April.

E. L. Bryant, c/o Nazarene Publishing House, Box 527, Kansas City, Mo. 64141, has open dates in March, April, May, and June.

DIRECTORY

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

GENERAL SUPERINTENDENTS EMERITUS: Hugh C. Benner, 8932 Wenonga Rd., Leawood, Kans. 66206; Hardy C. Powers, 1500 Sunvale, Olathe, Kans. 66061; D. I. Vanderpool, 155 N. 19th St., San Jose, Calif. 95112; G. B. Williamson, Nazarene Bible College, Box C, Colorado Springs, Colo. 80901.

NEWS OF RELIGION

You Should Know About . . .

"VITAMIN R" PRESCRIBED BY DR. CRANE. For insomnia, neuroticism, and peptic ulcers, the best antidote is "Vitamin R," namely, "Religion," according to Dr. George W. Crane, famous physician columnist.

In response to Case H-573 in his syndicated column, the doctor said that when people worship colored tablets and bottled medicines they are growing idolatrous.

"Indeed, the rise of psychiatry is an indirect indictment of the decline of religion," Dr. Crane said. "A firm partnership with the Almighty gives you a wider, cosmic perspective. This dwarfs petty daily irritations. It then lets you fall asleep without knocking yourself out with a chemical club inside your cranium. Remember, too, that the drugs you consume will thus impose an extra burden on your liver and kidneys and usually your heart.

"Get on God's team so you can then relax at night by asking Him to take over the night shift for you," the journalist physician stated. □

PERIODICALS MERGE AS CHURCHES UNITE. Three church papers will disappear in February and a new magazine will be born in March. The changes will take place as a result of the merger of the United Missionary church and the Missionary Church Association scheduled for March, 1969.

Involved are the 91-year-old "Gospel Banner" and the 31-year-old "Missionary Banner" of the United Missionary church, and the two-year-old "Emphasis" of the Missionary Church Association.

The three papers will be merged into a new publication also to be known as "Emphasis." It will be the official organ of the new denomination, which will be called "The Missionary Church." "Emphasis" will be a 20-page magazine published twice a month. Circulation will be more than 13,000. □

BIBLE-READING ASTRONAUTS TAKE PRAYER SERIOUSLY. The space flight of Apollo 8 was described by a NASA official in Houston as "the triumph of the squares—the guys with computers and slide rules who read the Bible on Christmas eve" from near the moon.

Whether squares or not, it is generally agreed that the three astronauts and their families take prayer seriously.

Col. Frank Borman, who commanded the flight, is an Episcopal lay reader. It was he who decided to read the Genesis account of creation to the people on earth as the astronauts orbited the moon. □

". . . in the last days perilous times shall come . . ." (II Timothy 3:1-5).

SOVIET RADIO SEES "JOKE" IN ASTRONAUTS' BIBLE READING—The reading from the Bible by the crew of Apollo 8 in a broadcast from outer space was treated as a "joke" in Moscow in a commentary by Soviet radio.

"It would be interesting," Soviet radio said, "to know what this means. Is it a joke or a space attempt to strengthen the authority of religion which has been shaken by the flight itself?" □

TRANSPLANT PATIENTS "TOAST" ONE ANOTHER. Two heart transplant patients—one in South Africa, one in France—exchanged greetings by telephone and expressed hope that they would soon meet over a glass of wine.

Dr. Philip Blaiberg, the world's longest survivor of heart-transplant surgery, and Father Damien Boulogne, the first churchman to have a heart transplant, exchanged New Year's greetings in a special telephone hookup broadcast by Luxembourg radio.

The South African dentist told the French priest that he would be visiting Europe in the spring and hoped to drink a glass of wine with him at that time.

"I had my first glass today," Dr. Blaiberg added.

The priest exclaimed, "How late you are! I have been drinking wine for a long time." □

Late News

OF PEOPLE AND PLACES

"VOLUNTEER" CHURCH GOES UP IN CHICO—These words constituted the headline of a special news item in the *Chico Enterprise-Record* featuring the story of the building program under way at the Chico (Calif.) First Church. The work came to the attention of the newspaper because of the unusual amount of volunteer workers utilized in the construction of the new sanctuary and educational facilities, thus saving thousands of dollars in the overall cost. The item noted that the Chico church had nearly all the building trades represented in the congregation, which was doing most of the work under the guidance of Glen Curtis and Joel Moore, both members of the church, and of course the pastor, Rev. J. H. Ingalls. When the walls were raised, 25 men and many young people turned out to hoist them into place. The newspaper recalled that this was not the first time the Nazarenes had united in such a volunteer building program, stating that four years previously they had built the present nine-room parsonage, and a year ago had completed the present educational and administration building. The target completion date is Easter Sunday, April 6. □

PASTOR CHARLES M. ICE served as contractor and builder in the construction of the church at Gallup, N.M. Dr. George Coulter, general superintendent, was principal speaker at the dedication ceremonies, in which the congregation rejoiced at the knowledge that its total indebtedness was only \$30,000 on a structure valued at \$92,000, due to many hours of their own donated labor. Only 29 months old, the Gallup congregation now boasts a membership of 50, a Sunday school enrollment of 132, and average attendance of 72. Last year it won the district Small Church Award.



1968 "Herald" Campaign Winners Receive Awards

At the closing dinner meeting of the annual General and District Superintendents' Conference at the Glenwood Manor in Overland Park, Kans., superintendents and campaign managers whose districts won first place in last year's *Herald* of Holiness campaign were awarded gifts through the courtesy of Mr. Bud Lunn, manager of the Nazarene Publishing House.

The awards were presented by Dr. W. T. Purkiser, editor of the *Herald*, to the following districts (grouped into five categories according to membership):

GROUP	DISTRICT	SUPERINTENDENT	CAMPAIGN MANAGER
1	Illinois	Dr. L. S. Oliver	Mr. Wesley L. Deming
2	Northwestern Ohio	Rev. Carl B. Clendenen	Rev. Walter W. Smith
3	Philadelphia	Rev. James E. Hunton	Rev. Francis D. Ketter, Jr.
4	Nebraska	Dr. Whitcomb Harding	Rev. Eldon Russell
5	Dakota	Rev. J. Wilmer Lambert	Rev. James W. Humble Rev. C. L. Fredrickson



Dr. W. T. Purkiser, "Herald" editor, recognizes superintendents of the five winning districts.



The editor displays special award for runner-up districts which reached their quotas.

All five winning districts exceeded their quotas, with Illinois leading the entire denomination with 6,476 subscriptions—174 percent of their quota. Nebraska's 135 percent was second highest overall. The superintendents of the five winning districts each received an attaché case filled with books, and the campaign managers received \$100 gift certificates from the publishing house.

Seven other districts received special recognition for reaching at least 100 percent of their assigned quotas. They were Northern California, New England, Washington, South Carolina, Minnesota, Nevada-Utah, and Alaska.

And now—1969. Expressed enthusiasm for the *Herald* campaign among the assembled district superintendents was never greater. Quotas will be attacked with a barrage of new subscriptions as 29 districts with February campaigns wage war on new subscription records. March will find 15 more districts entering the fray.

And so on until next November, when the '69 campaign winds up its assault on the record-breaking '68 results. The new champions will then be acclaimed in January after all the results are in. On your mark . . . □

NEWS OF REVIVAL

KEENE, N.H., had an excellent revival meeting with Rev. Phil Huff of Vanlue, Ohio, as evangelist and singer. Thirteen new members were received on profession of faith, all but one being teen-agers. Rev. James M. Kelly is pastor. □

REV. RALPH GOODWIN, pastor of the Jackson (Ga.) church, reports that their recent revival with Lloyd and Gertrude Ward was one of the most fruitful revivals in many years. Eight new members were received into the church by profession of faith.

EVANGELIST LEO C. DAVIS of Bedford, Ind., reports a fruitful year of evangelism in 1968, having con-

ducted 17 revivals on 15 districts, and a continuing rich fellowship with the pastors and people across the church. Prior to his work in the evangelistic field, Mr. Davis served 27 years as a pastor and 18 years as a district superintendent. □

EVANGELIST GRANT M. BARTON, of Bedford, Ind., reports: We have closed our revival slate for 1968 with six victorious revivals, conducted in Warren, Ind., Bedford (Ind.) Faith Mission, New Albany (Ind.) First, Columbus (Ind.) Calvary, Farmland, Ind., and the Wesleyan church in Crawfordsville, Ind. We have some choice spring and fall dates open for 1969. Write us at 301 Lincoln Ave., Bedford, Ind. 47421. □

Next Sunday's Lesson

The Answer Corner

By W. E. McCumber

THE MIGHTY POWER OF JESUS

(February 9)

Scripture: Mark 4:35-6:6 (Printed: Mark 4:35-41; 5:25-29, 34)
Golden Text: II Corinthians 12:9

Power was a familiar concept to the Romans, and Mark wrote for the Romans. Power is a big word with us in this nuclear age. But a power that brings peace—that is our problem! The lesson shows Christ as the Solution!

1. *He calmed the disturbed* (4:35-5:20).

The sea was lashed to frenzy by violent winds, but Jesus commanded, "Peace, be still . . . and there was a great calm." A man was afflicted and demented by demons, but Jesus spoke words of power and again a great calm ensued. The demon-possessed is now found clothed, in his right mind, sitting at Jesus' feet. How our chaotic and demonic society needs His calming power today!

2. *He healed the diseased* (5:21-34).

While many thronged Him, one touched Him. A nameless victim of incurable illness, the despair of doctors, touched His robe with fingers of faith, and immediately the fatal flow was stopped. Jesus' power brought peace: "Daughter, go in peace, and be whole of thy plague."

3. *He raised the dead* (5:22-24, 35-43).

Death reduces men to mourning or to cynicism (vv. 38-40). Nothing else so mocks our limited powers. But Jesus, with a word of authority, raised the dead: "I say unto thee, Arise."

"Such mighty works . . . wrought by his hands" astounded the crowds. "What manner of man is this?" To be sure, a man. Truly and fully man! But just as truly God—the God-man. This Jesus is the greatest Power of our power-conscious age. Unbelief robbed men of the benefits of His power (6:1-6). Let us trust Him! □

"Do not concern thyself overmuch about who is for thee or against thee; but take care to act so that God will be with thee in everything that thou doest."—*Thomas a Kempis.*

Conducted by W. T. Purkiser, *Editor*

How soon after conversion may a person be entirely sanctified? Some have battled the old nature for weeks, months, and even years. Still others have been sanctified on Sunday night after being saved in the morning service. This being the case, can we say that a person with enough faith, having found forgiveness of sins, could not also expect and receive the fullness of the Holy Spirit immediately thereafter, without ever getting up off his knees?

We cannot put time limits to the grace of God. What you suggest is possible, but not very probable except in the case of a backslider who has previously experienced God's sanctifying power and knows the way.

Certainly, the only requirements for entire sanctification are (1) the sense of being a child of God (Luke 11:13), (2) a recognition of need and accompanying desire (Matthew 5:6), and (3) consecration and receptive faith (Romans 6:11-13).

There is usually a lapse of time between (1) and (2), and frequently a lapse of time between (2) and (3). But this is not in any sense a requirement on the part of God. It is our own limitation.

No one is in a position to seek the "birthright blessing" (Hebrews 12:14-16) until he has been born again. It is impossible to come to God both as a rebel and as a son at the same time.

The only person who can consecrate himself in the New Testament sense of

the term is the one who has tasted the mercies of God and has been made alive from the death of trespasses and sin (Romans 12:1-2).

But if an individual has light—has glimpsed and desired the fullness of the blessing of the gospel (Romans 15:16)—there need be no lengthy interval between (1) and (2), or (2) and (3).

In fact, many who have lost out with the Lord completely do seem to come back with no appreciable time interval between the forgiveness of their backslidings and the restoration of a clean heart. The steps are there, and must be taken—but they may be taken one after another.

Recognizing the danger of reading New Testament experience back into Old Testament examples, I believe this is illustrated by David in Psalms 51:1-13 after his sin with Bath-sheba.

The principle, I believe, is that God leads us along as fast as we are able to move. And we don't all move at the same rate.

Is there any Manual prohibition against electing a secretary and treasurer for the church board from outside the membership of the board, or must these officers be selected from board membership?

There is no provision that the secretary and treasurer of the church must be members of the church board. They may be any qualified members of the church the board would choose to elect.

It would be understood, of course, that if persons who are not elected

members of the board are chosen to serve as secretary and treasurer, they do not thereby become members of the board. In other words, they would not be entitled to vote on matters before the board.

What do you know about this fellow who is said to be the Elijah who is to come before the great and terrible day of the Lord?

Not a great deal, and what I know I don't like.

But the idea that he or anyone else is Elijah, to come before the great and dreadful day of the Lord (Malachi 4:5-6), is, if you'll excuse a blunt expression, pure hogwash.

Jesus plainly stated in Matthew 11:13-14 and 17:10-13 that the Malachi prophecy was a prediction of the coming of John the Baptist as the forerunner to himself, the Messiah. It has been fulfilled.

The identification of one of the two witnesses in Revelation 11 with Elijah is pure fancy. Furthermore, the futurists who make this identification rarely locate these events in our day anyway.

Once in a while a strong personality either idolizes himself or is idolized by his followers. But God will brook no rivals, or even near-rivals, and nothing but confusion can come from such a movement.

Easter Program

Exalting Our Risen Lord

New Children's Easter Cantata

GOD SO LOVED

Stainer's "God So Loved the World" is the theme around which **Winifred Lamb Winans** weaves this exciting Easter cantata. Includes 12 challenging selections for unison, two-part, and optional three-part. May be effectively combined with adult soloists. Presentation time, 35 to 40 minutes.

ME-10

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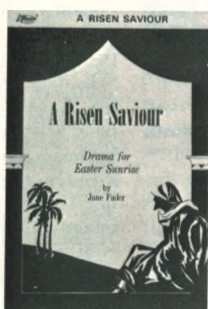
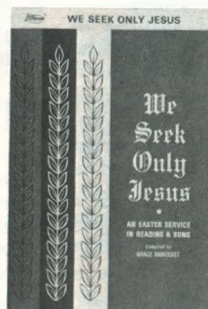
New Easter Service

WE SEEK ONLY JESUS

This service of reading, song, and candle-lighting, compiled by **Grace Ramquist**, will renew the Easter message in the hearts and minds of all who hear. Requires two narrators, soloist, and choir or quartet. Easy-grade songs interspersed with readings.

ME-222

25c



New Easter Drama

A RISEN SAVIOUR

By **Jane Fader**. Particularly suitable for Easter sunrise service. Consists of one scene in a well-to-do Hebrew home, taking place at midmorning on the day of Christ's resurrection. May be presented by youth or young adults. Three women, two men. Approximately 30 minutes. Performance rights require five copies.

ME-11

50c

New Easter Solo Book

EASTER FOR LOW VOICE

A welcomed selection for low-voice soloists! Twenty-eight choice songs and hymns for the Easter season, arranged by **Eleanor Whitsett**. Selections include "The Calvary Road," "He Never Said a Mumbalin' Word," "The Unveiled Christ," and "Lead Me to Calvary." 32 pages.

ME-32

\$1.00



NOTE: For the complete line of Easter materials see the **Lillenas Easter Musicatalog** sent to all churches or **FREE** upon request. Examination copies are available to any program director or choir leader requesting them.



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