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**WORLD DAY OF PRAYER**  
March 7

—General Superintendent V. H. Lewis



# INVEST NOW!

The resources of this world are being eroded swiftly these days. However, in reality we have been eating away at the stockpile of the earth for centuries. We have accelerated the rate in recent times. As we face a dwindling supply of the things of earth, it should bring our thoughts to the word of the Lord when He spoke of the corrupting and rusting and stealing away of earth values.

He had good, sound advice. "Lay up for yourselves treasures in heaven." He went on to assure us that those treasures remain forever and are not subject to thief or decay.

Right now we have an opportunity to do just that in the Easter Offering. Praise God for the chance to *keep something forever* by investing our financial stewardship so wisely! The value around which it centers is the greatest of all. It is the salvation and worth of a soul—many souls. The Easter Offering is the church saying to all of us that now, by this offering, we as Christians can make a direct investment in the great work for which Christ gave himself.

We are not held away from a personal part in the heart of the church's endeavor. The church thus offers us investment of our own lives. It even urges

us to enter into this opportunity for service with the rest of our brethren. So we join with those who labor near and far in evangelism. The greatest offering ever at Easter will soon take form as we stop that offering plate long enough at our seat to place into it with praise and pleasure our offering for everlasting value.

We can also take part in the World Day of Prayer on March 7. This too is investment of our life, our interest, our time in praying for our church, our loved ones, our world. What a great day March 7 will be! We want our prayers to be a part of all. We can on that day be counted among those who care and pray to our God, who cares for a world that needs.

Then to round it out to a wonderful time, between now and Easter let's win someone to Christ. That is real investment for eternity and also for now!

Pray especially on March 7. Give in the Easter Offering, March 30. And, beginning now, until then endeavor to win someone to Christ. What a splendid program for us all! This can be a wonderful springtime.

Thank God for our church, which makes it possible for every one of us to do for our Lord what we told Him we would when He saved us!



BY  
CLINTON  
J. BUSHEY  
Associate Professor  
of  
Biological Science  
Emeritus,  
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College



**B**ROWSING THROUGH a Christian bookstore in Shanghai, China, during the 1920s, I suddenly paused and stared at a Sunday school chart. The chart bore the symbolic picture of Christ knocking at the heart's door.

What perplexed me was not the unusual door that had only an inside latch, but the peculiar likeness of Christ.

Jesus was pictured as an Oriental. He had Chinese features and was dressed in Chinese garments, the kind worn by the middle-class Chinese of that day.

My immediate reaction was negative. I felt the artist had taken too much liberty. Christ was a Jew. How could He be pictured as belonging to any other race?

Years later, I was waiting for a bus in Kankakee, Ill., and fell into conversation with a black man. Our interests became mutual when he declared that he was a Christian. As we talked, he stated positively that he knew Christ was black and insisted he could prove it.

Since then I have often thought about those two incidents and my own concept of Christ.

In my room I have a painting of Jesus which I really enjoy studying. I do not know who the artist was, but he must have painted that portrait with the intention of presenting Christ as he thought He would look, for it is not the copy of some other artist's work.

During the days Christ was on earth there were no photographers. He did not pose for any artist that we know of. No one has any actual likeness of His facial characteristics.

So down through the centuries artists have attempted to paint from their interpretations of the descriptions given by those who had seen Christ about 2,000 years ago, and from the prophets' descriptions in the Old Testament.

Isaiah described Christ not so much as a traveling evangelist but as a suffering Saviour for the sins of man. He did say that He had the general appearance of other men, but had no outstanding characteristics which would set Him apart. He pictured Him as a man among men, but not necessarily physically outstanding.

In the New Testament, we catch glimpses of Christ's characteristics but still no visual picture until John saw Him on the isle of Patmos. Though John tried to describe what Christ looked like to him, his description was limited by inadequate human language. In fact, John saw Christ in more than one form and used illustration after illustration. But even he failed to explain fully what he saw.

When I was a lad in Colorado, I used to lie on the lawn and watch the white clouds change shape as the wind drove them across the sky. Occasionally a cloud would form which, with a little imagination, resembled the profile of a huge face with a heavy white beard. It seemed to me that cloud mirage was watching everything in sight.

In my mind, God looked something like that, watching over the world to find wrongdoers—and I knew I was included among them. I had developed a picture of a God of justice and retribution, and I suspect that that concept did help keep me in line somewhat.

However, as the years passed, my idea of God changed. In time I no longer attributed human features to God, for I came to realize that God is a Spirit.

The same was true of my idea of Christ. I began to see what the true artists have tried to portray. It was Christ's character that was important, not His physical form. He was not

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followed because of His beauty, but because He possessed the characteristics God the Father wanted to reveal to us.

Thus artists down through the ages have painted and sculptured the face of Christ to express what the particular artist believed an ideal God-man should look like.

Though personal impressions of what Christ really looked like are vague, yet, since He is a universal Christ, everyone has a right to see Christ as he chooses.

The Chinese Sunday school chart was perfectly legitimate. He is a Chinese Christ. Likewise, He is the Christ of the black man, and of any individual from any race or culture of mankind.

It may seem strange, but somewhere along the years, I lost sight of Christ's face, but not of Him. His facial features do not seem to be important to me now.

Instead, I have a conception of a personal Christ. He is my Big Brother. He is the Son of God. I am an adopted son, and therefore I can claim to be in the family and have a right to call upon Him for help when I need it.

I can visualize Christ with an arm that reaches down and takes my hand. I mentally picture Him as walking alongside, helping me over the rough, rocky road. I cannot see His face. He is too tall for me, a sort of little toddler; but I really do not feel that I need to see His features.

I am satisfied to realize that I can depend upon my Big Brother to help me when things are going rough. If I get into trouble, He protects me, just as a human big brother. What more do I need? That mental picture satisfies me and I am at ease. No bully will dare touch me while my Big Brother is with me.

Though the picture of Christ's physical face may not mean so much to me, what I do crave is to be sure that I will recognize my Saviour when I go to dwell with Him in the mansion He is preparing for me.

Facial characteristics will not identify Him then. He, as well as I, will have a spiritual body. I do not know all that will mean, but I do not think I will have much trouble finding Christ in the crowd as the "saints go marching in."

John says we will see Him as He is. The songwriter felt that she would know Him by the prints of the nails in His hands. Thomas merely looked at Him and said, "My Lord and my God."

I am sure I will know Him when I meet Him, for He will reach down, take my hand, and lift me over the threshold of heaven to be my Big Brother for all eternity. Praise the Lord! □

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# A WALKING WORD

**W**ITNESSING suggests activity. Activity requires effort, and effort always costs something.

I'm so often encouraged by the testimonies given by the family of God on Wednesday evenings. But to testify within the walls of a loving church isn't too difficult. It's approved.

Corrie ten Boom's walls were unfriendly. They spoke of death. Her life was at stake—but she witnessed. *Witnessing* is a walking word, and Corrie ten Boom walked with Christ.

Martin Luther avowed disapproval of the sin-laced religious system of his day. He nailed his "95 theses" to the door of Castle Church at Wittenberg. He desired a purified church—not a divided one. But the breach was never healed. He became a fugitive because of his witness. Witnessing is never static.

Martin Niemöller refused to quit preaching the gospel. By so doing he witnessed that his God was able to deliver. The fiery furnace was very real in Hitler's Germany.

Niemöller's decision demanded separation from his family, the horrors of a concentration camp, and years of suffering. As he walked his witness, the Son of God stood beside him.

Effective witnessing in any generation usually costs something. Few of us have been required to make the choices these valiant ones made. But onlookers are still disappointed in the Christian who is unwilling to "put his money where his mouth is."

A high school boy dropped by our home some years ago to talk about Jesus. He'd never known much about Him. But he knew he wanted to be forgiven.

At home, an older brother directed the farming and our young friend shared the work. There was much to be done.

His brother's moral conduct left many things to be desired. But our friend realized that, if he were to maintain a close relationship with

Christ, he must witness even in this climate. He did. It wasn't always easy. It was a walking word.

Today, he and his lovely Christian wife are serving God in the field of education. We visited with them lately, and their witness is still shining.

Children are active witnesses. An eight-year-old, not long recovered from a severe ear infection, discovered that a little friend at school was ill, too.

She led her aside, pointed up, and whispered, "He'll help you—*He'll* help you." The love of Christ constrained even this small follower to tell others.

A teen-age boy went to a Rose Bowl game with three of his friends. It was a long drive—an exciting adventure. The boys were having a wonderful time. But just before leaving their motel, they became a little too boisterous and one of the beds was broken.

"No problem," one boy assured the others. "Just look. The way I've got the covers pulled over this bed, nobody'll ever suspect anything till we're long gone."

The Christian boy considered. These were his friends. They were almost always dependable, and he liked them so much. Besides, breaking a bed wasn't so bad—was it?

But he had a choice to make—and he made it. "All of you know I'm a Christian," he told them. "What would you think if I agreed to a trick like that?"

"We've got to pay for the damage we've done. If you guys won't divvy up the cost—I'll pay it all. But you know as well as I do you'd ought to be willing to do your part."

They agreed. But even if they hadn't, the Christian teen-ager's heart would still have been free.

*Witnessing* is a walking word. □

BY THELMA GRAY, Moscow, Ida.



BY  
JOHN A.  
KNIGHT  
Mount Vernon, Ohio



**T**HE SPIRIT of '76 is a famous painting by Archibald M. Willard, a carriage painter of Wellington, Ohio. It began as a humorous sketch called *Yankee Doodle*, which Willard made in 1874 or 1875 for a Fourth of July celebration.

Later Willard changed the sketch to a painting with a serious theme for the Philadelphia Centennial Exposition of 1876. The finished painting portrays the colonists rallying to the cause of independence.

The original sketch was produced in a completely different spirit from the final portrait. A few strokes of the artist's brush and the image was changed. *Spirit made the difference!*

It doesn't take much to change the picture of an individual's life. Just shift the "spirit" a bit. Let it become selfish, greedy, unthoughtful, ungrateful, presumptuous, or indifferent—and dark shadows mar the beauty of the portrait.

Man, void of the Holy Spirit, is a poor artist. Severed from any vital relationship with the Spirit of God, his sinful will "blotches" the picture of his life.

Apart from the Divine Spirit, man is a sinner, doing sinful deeds, displaying sinful attitudes, disrupting personal and social relationships with others and with society. Left to his own devices, his spirit becomes "curved inward" toward self, and his whole being is infected with selfishness. His spirit is wrong!

A right spirit comes from the indwelling of the Holy Spirit. The Holy Spirit is not a natural

force, a mere influence, an abstract idea. *He is God*, the Third Person of the Trinity. Jesus said, "All power is given unto me in heaven and in earth" (Matthew 28:18), and the Holy Spirit implements Christ's authority on the earth. Therefore, we should bow before Him and submit to His instruction and leadership.

*The Holy Spirit is God everywhere.* He is anxious to give His presence, the seal that we are Christ's, the "earnest" or first installment of our final inheritance. St. Paul makes this clear with his words: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8:11).

*The Holy Spirit is personal.* He is not an object to be manipulated. He cannot be controlled by man. Jesus repeatedly referred to Him as a person: "Howbeit when *he*, the Spirit of truth, is come, *he* will guide you into all truth: for *he* shall not speak of *himself*; but whatsoever *he* shall hear, that shall *he* speak: and *he* will shew you things to come" (John 16:13).

Because He is personal, He relates himself to us as persons. He knows our names. While He will not compromise with our sin, He accommo-

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helps to holy living

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dates himself to our needs, and makes “intercession for us with groanings which cannot be uttered” (Romans 8:26).

*The Holy Spirit is the Spirit of Christ.* Jesus promised: “I will pray the Father, and he shall give you *another* Comforter, that he may abide with you for ever” (John 14:16). Literally, “*another* One of the same kind.” The Holy Spirit, then, is One like Christ, “Christ’s Other Self.”

In the person of the Comforter, the disciples would again see Christ following His departure. This is the meaning of His words, “A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father” (John 16:16).

*The Holy Spirit bears witness that the penitent is accepted of God.* “The Spirit itself beareth witness with our spirit, that we are the children of God” (Romans 8:16).

As the Agent of our new birth, He makes us to be new creatures in Christ Jesus, so that “old things are passed away,” and “all things are become new” (2 Corinthians 5:17). Thus, we receive Him at our conversion: “If any man have not the Spirit of Christ, he is none of his” (Romans 8:9).

*The Holy Spirit is our Guide.* “As many as are led by the Spirit of God, they are the sons of God” (Romans 8:14). With His infinite wisdom, He directs our paths, though at times we may

be unaware of it. Even in adverse circumstances He is with us, giving a song of praise to the Lord in the heart and enabling us to be thankful for all things (Ephesians 5:19-20).

*The Holy Spirit longs to cleanse believers and sanctify the Church of Jesus Christ.* As the Spirit of Truth (John 14:17; 15:26; 16:13), He reveals the “truth” about ourselves—our sinful self-centeredness, our unyielding wills. But if we “confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9).

To *convict*, to *convert*, to lead to *consecration*, to *cleanse*—all this and much more is the work of the Spirit. Thus, the Apostle Paul admonished believers to keep on being “filled with the Spirit” (Ephesians 5:18).

We may *resist* the Holy Spirit, *grieve* Him, *quench* Him, or we may *receive* Him into every part of our lives, so that we are controlled by God’s Spirit rather than by gross physical passions and desires (Romans 8:5-9).

Each of us holds a brush in his hand. With a stroke of selfish willfulness, he may mar the portrait of his life. Or he may yield himself to the Divine Artist, who will create “something beautiful, something good.” *The abiding presence of the Holy Spirit makes the difference!*

“Create in me a clean heart, O God; and renew a right spirit within me” (Psalm 51:10). □

## PEN POINTS

### PERSONAL BUT NOT PRIVATE

“Christianity is personal but never private” was the striking statement I came across the other day.

What the author was saying is that love for God is sustained by love for one another as well as by worship, the Word, and prayer. The command that Jesus gave to love one another as He has loved us forms the lifeline of our Christian relationship.

God’s people must be a company of people who care for each other as Christ cares for them. This love will even cause a person, if necessary, to die one for another. It means that those who bear the name of Christ will be willing to share with each other hurts and happiness, their failures and their triumphs. They will indeed bear one another’s burdens and, for the sake of their Master, will lift another’s loads.

Where this strong sense of mutual support exists, the child of God is encouraged to do the will of God in the power of the Spirit. As He sees others living lives of victory and encouraging him to do so, he finds that he is not walking this road alone but there are many fellow travellers who are heading toward the celestial city.

It was John Wesley who said that Christianity is not a solitary thing. He knew that in love for God and our fellowman our hearts are drawn out to care for others both within and without the Christian fellowship. We no longer designate our neighbor by his geographical nearness to us. We feel an impelling urge to share Christ and His love. Both evangelism and service are a natural result of this passion that we feel.

The act of worship can become a joyful celebration, and our witness has a sound of credibility that causes men to listen to God’s voice speaking through His people. New faith flows into the life of the company of God’s people that helps them to see what God wants them to do in comparison with what they are doing.

This feeling of brotherly love fosters faith and casts out fear, so that holy action results in the outreach of Christian influence. It is a working together with God to hasten the answer to the petition, “Thy kingdom come. Thy will be done.” □

BY ROSS W. HAYSLIP

Tucson, Ariz.





# Showers of Blessing

**T**HE DROUGHT was long last summer; the rains were slow in coming. Gardeners became concerned; farmers were troubled. Would the rains come in time to keep the grass green? Would the crops fail for want of life-giving moisture? Should resort be made to watering yards, irrigating crops in a part of the country where such is not normally needed? These were the growing concerns as the season progressed.

The concerns gave way to assurance, however, for the rains came at last. With the gentle beat of drops on housetops, all day the rains continued to fall. They were steady, continuous, penetrating rains. They were the kind of showers which move in around the stems of grass and flowers, which send life-giving sustenance to the roots of wheat and corn.

He who watches over a world He made again sent His rain on the just and the unjust.

There are other kinds of showers. These showers also touch areas of drought. They are more needed than even the showers on parched and drying fields. They are the showers of spiritual blessing.

I have seen them fall on camp meetings I have attended, and have marveled at God's variety in meeting the needs of congregations.

In one camp the spiritual blessings fell with the fury of a torrential downpour. The great choir sang on and on; the evangelist had only to encourage an altar that opened itself; there were mighty shouts in the camp.

In another place God's dealings were more

like the rains which broke the year's drought. In response to the power of anointed preaching first one, then another, then a trickle, and finally fairly a stream of people came to God's altar. There were indeed "showers of blessing." One had the feeling that many a church would "green up" from the penetrating spiritual showers of that Sunday morning camp meeting service.

And the showers are falling in places other than camp meetings. Local churches, here and there, are being blessed with the divine downpour. Beyond the churches, too, rivers of life are beginning to flow. There are seen some streams in the desert these days. In some very unlikely places the showers are falling.

When you come to think of it, there is very little anyone can do to bring about a rain. The fake may strive to conjure it. The superstitious may go through a cherished ceremony. The pilot may "seed the clouds." In the final analysis, however, it is God who opens His clouds for the thirsty earth.

In like manner men may strive to bring about spiritual quickening. They may work up a frenzy equal to Baal's prophets. They may create machines purported to send down spiritual showers on demand. At long last, however, we must realize that the rain, as well as that for the parched earth, is of God's bounty. It is His gift.

Yet we can be receptive. Our hearts can be open to His infilling. Our lives can be ready for His using.

We *do* have a promise. It is that the showers fall on the yearning heart. "Blessed are they which . . . thirst after righteousness: for they shall be filled." And what is true of individuals is also true of churches. Here, too, it is the thirsty and the yearning who receive the divine outpouring.

"There shall be showers of blessing." This is the promise. Let us be content with no less. Let us prepare for an outpouring. "Mercy drops round us *are* falling, but for the showers we plead."

## HELP FROM THE HILLS

Psalm 121:1-2

*The help I need comes not, I've come to know,*

*From self, or friends, or any earthly thing; I need a gift God only can bestow*

*And it to me from out His fullness bring. I've learned, along life's road, and by and by, That human want is met from out the sky!*

*My help shall come as I behold the Lord,*

*All full of might and power, and lifted up, And I gain strength by trusting in His Word, And drinking deeply from His proffered cup.*

*The promise is that He my soul shall keep: He slumbers not, and never does He sleep!*

*He knows the path from earth's hills to the skies.*

*I will believe. I will lift up my eyes! □*

BY J. MELTON THOMAS

Mt. Vernon, Ohio

# MINORITY REPORT:

## VICTORY



**A**LL VISIBLE evidence pointed, not to victory, but to defeat," our pastor was saying on that Wednesday evening at prayer meeting. "They did not know when they were persecuting Jesus that the idea was not really theirs. This was all in God's plan. God was using their hatred and jealousy to accomplish His divine purposes. In their actions they did not eliminate Him, but they elevated Him!

"That which seems to be tragedy often proves to be triumph. . . . The ultimate victory belongs to Jesus Christ, and to us if we are rightly related to Him."

How often in the Scriptures we find apparent defeat for God's people, often the minority, turned into glorious victory!

There were Joshua and Caleb, 2 of 12 men sent to spy out the promised land of Canaan. After seeing the milk and honey that flowed and the giants that dwelt there, "they spake unto all the company of the children of Israel, saying, The land . . . is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us."

The other 10 said, "No, we cannot go. The giants are there. Let us go back to Egypt." They saw only defeat ahead. They influenced the people with their pessimism, and all of them gave up their hopes and faith, wallowed in self-pity, and never saw the land of promise.

But the minority report was, "He will bring us into the good land." God did just that. He honored the faith of Joshua and Caleb, and these two found the blessing of the land of Canaan.

Years later, Joshua led the people in a conquest of Jericho, the walled city. It must have seemed rather foolish to the inhabitants of Jericho, watching these Israelites march in silence around their city six days.

But on the seventh day the tactics changed. The Israelites did not go back to camp after one encirclement. They went around the city seven times, and then Joshua's tremendous voice commanded, "Shout; for the Lord hath given

you the city." They shouted, the trumpets blared forth, and the walls tumbled in.

The secret: Faith in God's sure direction called forth obedience, and obedience resulted in persistence. They followed to the letter what God had commanded. He honored them with victory.

Then there was Gideon. He considered himself unfit, for he was poor and least in the family. God can use the little people!

How often He has used the small, the insignificant, the humble, those who are little in their own eyes! "But God hath chosen the foolish things of the world to confound the wise . . . the weak things of the world to confound the things which are mighty . . . that no flesh should glory in his presence" (1 Corinthians 1:27, 29).

But God called Gideon to a task and he obeyed. The Midianites had troubled Israel, stealing their food, robbing them of their crops, their houses, overrunning the land. God wanted the Midianites defeated.

The call for recruits brought 32,000 volunteers. But the Lord knew if that many soldiers went into the battle and won they would boast and say, "Look what we did." He thinned them out by rejecting every soldier who was afraid. Twenty-two thousand returned to their homes that day.

Looking at the remaining 10,000, the Lord said to Gideon, "You yet have too many." After another test to find who were really ready soldiers, watchful of the enemy while drinking water from the brook, Gideon was left with only 300 soldiers! But in the words of 1 Samuel 14:6, the Lord can "save by many or by few."

If 300 men defeated the hosts of the Midianites, it would take a miracle! And if they won, they would have to say it was the Lord's doing. But God delights to do wonders for His children and prove himself strong in behalf of those who trust in Him.

BY ELEANOR W. CUNNINGHAM

Gaithersburg, Md.



Now notice the peculiar weapons: a trumpet for each man, and a pitcher in which was a lighted torch! These in hand, the men took their places around the Midianite camp in the middle of the night.

At a given signal from Gideon's trumpet every soldier blew his trumpet, its sound reverberating again and again throughout the valley. Each man then broke his pitcher, holding high the flaming torch, shouting, "The sword of the Lord, and of Gideon."

Did you ever shout victory before the battle is won? These men did; and while they stood their ground the enemy fled, confused, killing their own men in the turmoil, trampling each other, and running for the safety of the river.

They mistakenly thought that behind every Gideonite soldier was another hundred men! Not so—it was God behind them!

With Him any minority becomes a majority. He will fight for us as He did for Gideon and his men.

The trumpet sounded forth the victory for Gideon as the men went into the battle, and for us our faith is our trumpet of victory.

Our other weapon is the broken vessel—our yielded, broken selves; our bodies, our minds, our souls, completely given to Him. And in our vessel is the Word of Life, which we hold forth—the brilliant, ever shining, burning presence and power of the Holy Spirit in our lives, which lights the darkness about us and puts the enemy to flight. Hallelujah!

The battle is not to the strong, nor the race to the swift. The battle is won, not by us, but by the Lord; for it is His battle.

He cares not who we are nor whom we know; how small, how insignificant, how frail. We wrestle not against flesh and blood, but against the powers and principalities of darkness. Only God knows which weapons will put the enemy to flight, so He puts in our hands weapons that are not carnal, but mighty through God to bring the victory.

We must not forget that recognition of the enemy is important to overcoming him. The spiritual enemies of the Church today are still carnality, pride, love of power, compromise, lukewarmness, and love of the world, though they often pose as tolerance, wisdom, broad-mindedness, and relevance.

Too often we Christians take seeming defeat as final, and back off. But as we obey and persist and exercise our faith in an almighty God, we begin to see the enemy forces fade, lose their power, become confused, and finally flee before the onslaught of the army of the Lord.

Jesus promised glorious victory for the Church when He said, "The gates of hell shall not prevail against it." He has conquered all our foes for us. Let us go forth in His mighty name, and press the battle on to final victory, for His sake.

We may be a minority, but for God's minority there is assured victory. Victory ahead! □



*I dreamed I passed  
Through paradise,  
Where all is faith  
And hope and love  
And every virtue  
We now know  
Is purified by fire;  
I dreamed an angel  
Plucked a rose  
And put it in my hand,  
So I would know  
For sure  
When I would wake  
My dream was real.*

*It's also true  
That when I dream  
Of what someone can be,  
And help him be  
That very thing  
In ways that cost  
A part of me,  
He plucks a rose  
And puts it in my hand,  
So I will know  
As long as I'm awake  
My dream  
For him  
Was real.*

—J. Kenneth Grider  
Kansas City



# Learning His Presence



**C**AN YOU RECALL your very first experience of being aware of God's presence? Can you remember how you felt? Can you remember how you reacted?

This writer remembers so well his first awareness of God's spiritual presence. It was vacation Bible school. The last day had arrived. One by one each class was taken to the sanctuary for worship and prayer at the altar.

The pastor came by, touching each child on the head, praying for each. He touched me and prayed, and it was as if an electrical shock went through me.

God's Spirit became real to me, a six-year-old child. His presence was not only real and exciting, but it was such a strange new presence that I was also frightened. I didn't really understand His presence.

I am more convinced each day that there are multitudes around us who have never known the dynamic presence of God. They have felt the pangs of conscience, which is the work of the Holy Spirit, but they have never experienced the moving presence of God.

Being a pastor in an area where evangelical churches are sparsely located, and Judaism, Catholicism, and other highly liturgical churches and forms of worship are bountiful, I am continually confronted by people who have never really known the vital, real presence of God's Spirit.

For many of these, incense, robes, beautiful cathedrals, tinkling of bells, anthems, and chanted prayers are worship. Rob them of these embellishments and they are not able to worship or to feel worshipful. Often their worship experiences are simply the aesthetic reactions of human emotion to psychological maneuvering.

A typical example is the experience of a lady visiting one of our services. She was from a formal, very liturgical church background. That day God's Spirit came very quietly and sweetly upon our service. Many came forward to pray for salvation.

Later this lady conveyed her dismay and almost fright at what she had experienced. Truly this was in the proper sense the "fear of the Lord," which is an emotion of all who step into His dynamic presence.

I was so happy to tell her that what she was "feeling" was God's Spirit wonderfully and powerfully present. This same lady went on later to a personal conversion experience. But an important note is that she did actually have to "learn His presence." She had to learn what it felt like, to learn the emotion of it, before she could accept His presence into her life.

This experience is not without biblical precedent. Why did not Jesus return to heaven immediately after His resurrection? Why did He linger for those important days of fellowship with His disciples?

Remember again the Upper Room. The disciples were there, doors and windows bolted shut. Suddenly, to their amazement, Jesus appeared. "How did You do that?" someone may have asked. But others must have had the dawning awareness that perhaps He had been there all along and they had not detected His presence.

And so Jesus stayed on the scene for an obvious reason. He had to teach His followers to "learn His presence." Heretofore they had had Him physically present. They could see Him, touch Him. But this was a new experience, and Jesus knew they would have to learn to know His spiritual presence now that they could no longer see Him in physical presence.

How many unrecorded times Jesus appeared to them suddenly in a boat, in a closed room, can only be left to conjecture. But certainly He must have said to them on those occasions, "But I was here all the while."

Gradually, while together or while alone, those disciples could be seen as they stopped

BY PHIL CORY

Mt. Laurel, N.J.

their activities and a smile would come across their faces as they said in their hearts, "Yes, Jesus, I know You are here with me now."

For those who know His presence it is a Christian imperative to teach His presence to those who have not yet learned. Our prayer should be: "Lord, help me to know and learn Your presence more in my life, so that in turn I can share the reality of Your presence with those who have never truly known it."

A penetrating question is in order: Do you have to hear a stirring song, a powerful message, a vibrant testimony, or any other experience to be "brought into His presence"? If so, you then need to learn His presence.

Jesus is with us as Christians, always. We do not need incidentals to draw Him to us, or us to Him. All we do in worship should be designed as a way of expressing the reality of His presence in our lives.

We do not sing to "bring Him into" our services. We do not pray to "bring Him down" upon the scene. We do not preach to "turn Him loose" upon the people. Jesus is with us. All we do must simply be an expression of His present reality in our lives.

Our task is not to create a "spirit." Our task is to recognize and worship the Spirit. This can be done only as we "learn His presence."

Jesus brought into existence the day when all who worship God truly worship Him "in spirit and in truth." God is Spirit. God is with us, always. God is in us, as Christians.

No matter how young or old we are in "The Way," each of us needs to apply himself more effectively to honoring His presence. Each of us needs each day to learn more about His real presence. We need continual tutoring by His Spirit as to how we should "worship him in spirit and in truth." □

## ABIDING IN CHRIST

PRINCIPLES OF IDENTITY AND INTEGRATION



BY DON W. HALL, Ph.D.  
Point Loma College  
San Diego

### LOVE AND OBEDIENCE

Love, as the song so rightly says, is a many-splendored thing. For many, it is basically a feeling experience. Others enjoy affection in various degrees. Some learn the meaning of commitment. Jesus said, "If you love Me, you will keep My commandments" (John 14:15, NASB). The Christian sees obedience to Him as the requirement of a love relationship with the Master.

Accepting His forgiveness and gift of life brings us into a covenant relationship. We promise to obey. He promises to show the Way—himself—to us. Surely, deep feelings are involved and affection of the highest order. But this love relationship becomes increasingly consistent in its expressions of giving and receiving in spite of feelings or circumstances. Its basis is the integrity of the lovers.

From our viewpoint, can God be trusted with our lives—partially or completely? Does He really want the best for us now and forever? Are His commandments for us or mainly for Him? Did He demonstrate the ultimate in love by dying for us? Or is He really just baiting us with a few "blessings" here and there to lead us on for His personal satisfaction, contrary to our highest good?

From His perspective, do we find our integrity, the central focus of being, in Him? Does He set the priorities for us as the Holy Spirit gives personal revelation of His Word? Can we

say with the Apostle Paul, "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me" (Galatians 2:20, NASB)?

Have we really fooled ourselves into thinking that love is without commitment? Early Christians understood there was no salvation without discipleship. The principle has always been to follow the Leader, as the Spirit teaches us all things and brings to our remembrance everything Jesus said.

Upon this willing obedience rests the possibility of all the other Spirit's fruit in our lives. "If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments, and abide in His love" (John 15:10, NASB).

In our lives, this love *must* be related to those closest to us. I well remember one delightful way the Spirit revealed this truth to me. I had just prayed, "OK, Lord, what specifically does it mean for me to obey You today—in my home?"

His inner voice came back, "Why not wash those windows your wife has wanted cleaned awhile?" Have you ever flooded with His love washing windows? Love is something you do! Shall we be satisfied with less than abiding—in Him? □



# EVANGELIZING THE EXPLOITERS



A few generations ago the pioneers burned forests in order to make farming more productive. They wasted timber, which was eventually to be recognized as a national heritage. They were too shortsighted to see that their immediate solution was a very poor one.

Across the Midwest some settlers were plagued by wild horses. Some homesteaders shot them to get them off the range. Others corralled them, domesticated them, and used them as saddle stock or farm animals.

Not many decades ago a generation of dedicated young inventors turned out a motley breed of automobiles. They have proliferated until today they foul our atmosphere, endanger our lives, and drive the imprudent into bankruptcy. We could ban them, burn them, or curse them but we can also evangelize them for the good of mankind.

The process of evangelizing automobiles was slow and painful 60 years ago. One parishioner driving a car to church could wreak havoc upon an entire hitching rack lined with horses. Some worshipers wanted to forbid people coming to church in such devilish rigs.

The answer for a time was a hitching rack on one side of the church and a parking lot on the other. Rules were that after church the cars had to get going as quickly as possible, so as to be out of the way before the more saintly worshipers got on the road in their sensible, horse-drawn rigs.

Today our church life, our outreach, and our common sense accept the automobile. We have a lot to learn yet about how to make it completely domesticated.

Every generation has its wild horses and its

wilder inventions. They can be evangelized or they can be allowed to exploit us. Most glaring of these for this day is the plethora of communications media.

The newsstands and public mails are loaded with material which is poisonous to the human mind. More glaring still is the television set, which seeks to pour its stained stories into our family living areas.

These are potentially great tools for good. The history of such things is that it is better to evangelize them than to destroy them. Christianity owes an unbelievable debt to the printed page. Today's Christian outreach is finding hitherto untouched millions within reach by television.

Few things are usable only for good. Some people have had fights in church. Some have beaten others over the head with Bibles. Some have prayed in church to conceal their crimes. This does not, however, justify destroying the Bible or the church.

The Church will accomplish much more in the world by sensible use of television and other media than by trying to destroy them.

We concede that many people are incapable of domesticating their personal television sets. Such people should not buy them. To make a big show of burning them can reflect upon the intelligence of our religious fervor and may mark us as incapable of self-control.

The churches which are evangelizing them are growing much faster than those which are burning them. No generation of Christians has been offered so great a tool for good as an evangelized television provides today. □

BY MILO L. ARNOLD

Colorado Springs





# GAITHER-LAND



**N**OW, JIM GREEN," I said, "this is Gaither country. Don't sing any other songs but Gaither songs."

Jim and I were part of the evangelistic staff of the Northeastern Indiana Nazarene Camp in Marion, Ind., only 20 miles from Alexandria, the home of Bill and Gloria Gaither, songwriters and gospel singers.

And did the people sing! Night after night that tabernacle rang with the sounds of gospel singing: "Let's Just Praise the Lord," "The Family of God," "Get All Excited," "I Will Serve Thee Because I Love Thee"—all Gaither songs.

One night the great crowd sang "He Touched Me." You know, Jesus was there! He was touching us . . . lifting, encouraging.

I looked back where Bill and Gloria sat in the congregation. They have sung this song to hundreds of thousands, and thousands more have sung it alone and with the crowd. But it must be a good feeling to hear and see a song that you've written bless the people and glorify Jesus!

Pastor Sam Roberts, Bill Gaither's pastor at Alexandria, arranged time for us to visit the Gaither Music Company, the recording studio, and our own church; and Bill invited us to his

home.

It was a relaxing, beautiful visit. It is a small town . . . used to be the home of the old Beulah Camp Meeting. The cross in front of the new Church of the Nazarene is made out of the rough timbers in the old tabernacle.

Down the way, not far from our church, is the Gaither Music Company: the printshop named Printer Zink (the printer's name is really Zink); the recording studio (Nashville in Alexandria, Ind.). The music company, the printshop, the warehouse, the order room are well arranged—carefully organized, efficient. In the order room, this sign is posted: "Treat every order as if it were the only order you will get today."

"You know," Bill said, "God has been so good to us. It wasn't very long ago that I would go to the basement of our house . . . that A-frame over there (now a guest house) . . . package up the orders . . . get them off . . . we did it ourselves. Now this!"

Just to see Bill picking sheet music from the shelves . . . handing a piece to Jim or Rosemary Green . . . commenting: "We love this one." . . . "Here's one with message, we feel." . . . "Oh, have you heard this one?" Then he would sing a bit of it.

# U.S.A.



But the longer memories will be of our refreshing visit in the home of Bill and Gloria Gaither.

Gloria is a charming hostess. The coffee and sweet cakes were good. Their house is a white, colonial-style house overlooking a small lake. The yard was full of some happy children and several happy dogs.

The Gaither children are: Suzzanne, Aimee, and Benji . . . and I don't know the collies' names. It looked like good Saturday fun . . . and a neighbor girl was there enjoying it too.

The home is comfortable . . . not formal . . . livable, attractive. Some of the paneling from Grandfather Gaither's barn lines the walls, a quiet testimony that it was these holy grandparents who so profoundly influenced Bill.

Gloria's parents are in the ministry . . . Church of God (Anderson, Ind.). It is a good family.

Gloria is more than a member of the trio. She is part-composer, lyricist, consultant, partner, sweetheart, and mother.

About 175 songs have come from Bill and Gloria Gaither: heavy ones, light ones, children's songs, songs of tears and triumph, and all with that warm spirit; for it is the spirit of the

family.

Bill said, "Three things are important to me: my Lord, my family, my songs. I plan to keep life as simple as I can." So Bill and Gloria attended the camp meeting services several times, put their children in the evening children's meetings, made us feel at home in their home. I don't know them all that well . . . but I felt at home.

I had heard a phrase in a sermon by Dr. Ponder Gilliland that had made such a difference in me and my message. On Tuesday night, at the camp, I used the phrase: "Sanctification is feeling at home in the presence of Jesus." By Saturday, Bill and Gloria Gaither had a new song, "At Home in the Presence of Jesus."

They called Dan over . . . and we heard it. It says it right . . . it will go. Like a triple play . . . Gilliland to Martin to Gaither to the whole world. We had a private concert . . . they sang "Get Along with the Family of God" and a children's song . . .

Yes, I sound like I have stars in my eyes . . . but it got to me. No way . . . it just did. Two neat people, with hearts of love, and "at home in the presence of Jesus." □





# THE SECRET IS THE DEPTH

**E**ARL NIGHTINGALE, in one of his writings, reminds us of a strange sight at sea. The wind, the tide, and the surface ice will all be going in one direction; but moving majestically against these forces will be an iceberg.

The reason is not hard to find. We see only a small part of the iceberg. Deep down in the water is the base, controlled by more powerful, deeper currents.

The secret of the iceberg is its depth. It is able to withstand the passing tide and trivia because its base is solid and secure.

As we pass through uncertain times as nations and as individuals, not a little of our hope rests on our bearings. If we have any depth, we'll survive. But without an anchor, we are washed away by the tides and the temptations.

Life's changing and challenging circumstances bring us, ever and again, to an examination of our footing and our foundation.

Let's look at some things that will create depth in our lives.

## PRAYER

Prayer is a good foundation-stone. Harold Kuhn, in his book *A Touch of Greatness*, said, "A daily look at the Highest and Best puts all other values in their proper place."

Kermit Olsen, in *The Magnitude of Prayer*, said, "It is in the sanctuary of prayer that desperate men become confident men."

Someone observed that "one of the blessings of prayer is that it brings to us resources from the other world to enable us to cope with the problems and temptations and difficulties of this one."

William Barclay, the Scottish Bible scholar, quotes this very interesting observation: "One psychiatrist has reported that, though he himself does not pretend to be a religious man, he cannot help being impressed by the fact that, in twenty-five years of active practice in New York City, he has never had a patient who really knew how to pray."

Prayer, then, can dig deep the wells of God in our lives, and plant us firmly in His care. Life,

when it is steeped in prayer, is not so readily swept away by the rushing tides.

## THE BIBLE

Bible study is another good foundation-stone. The Psalmist said: "Thy word I have treasured in my heart, that I may not sin against Thee" (Psalm 119:11, NASB).

The Bible gives us substance and strength. It brings to life a perspective and a glimpse of God's promises. And where life is designed according to God's plan, it has a depth and a determination in face of all that might challenge it.

Raymond Lindquist, in *Notes for Living*, said: "The Bible finds us where we are, and, if permitted, takes us where we ought to go."

Harold Blake Walker has spoken of the Bible as the Anchor of the Ages. He said: "The Bible has remained alive through the centuries as the only safe rule of 'faith and practice' because men and women have discovered both the peril of moral and spiritual ignorance and the strength of moral and spiritual insight."

The Bible, then, can establish life in truths that will steady it against the onslaught swirling about.

These two foundation-stones, prayer and Bible study, can bring a depth to life that will give stability and strength in the time of test and temptation.

Some citizens were concerned about the representative in Washington from their area and sent a delegation to confer with him. After some discussion with the congressman about his stand on some issues, in which he had been taken to task for some of his positions, the congressman said: "Gentlemen, you do not understand the outside pressures that are brought to bear on congressmen."

A Christian gentleman who was a member of the delegation responded to the congressman by asking: "Outside pressures? What about your inside braces?"

Each of us must be sure of our "inner braces" if we are to stand against the tide and not be swept away by the temptations that cascade around us. □





BY LAURA MAE  
DOUGLASS, R.N.  
Point Loma, Calif.

## FROM A NURSE'S NOTEBOOK

### CHAINED TO A HABIT

Nancy and I worked together on a surgical ward. I had known for some time that she smoked cigarettes. The telltale signs of a persistent, hacking cough, frequent long trips to the ladies' room, and significant odor on breath and clothing gave her secret away.

While most smokers are quite open with their habit, Nancy was not. This was due, I suspect, to the fact that we were friends, members of the same church, and declared Christians. Nancy was a recent convert of just three months.

One day during lunch break, my friend and I were reflecting upon our pastor's recent sermon. "Isn't it beautiful," I remarked, "that we can know that, with God, all things are possible?" Whereupon Nancy burst into tears.

"O Laura Mae, I am so miserable. I hate myself!" she sobbed.

"Whatever for, Nancy?"

"I have smoked cigarettes since I was 15 years old. Now that I am a Christian I feel it is wrong but I cannot stop. The more I think about it, the more I crave the cigarettes."

"Is one time more difficult for you than another?" I asked.

"I would have to think about that," she responded. "I reach for a cigarette first thing in the morning and the last thing at night. I guess the habit is second nature with me."

"Do you have anyone at home who can help you to quit the practice?"

"That is what hurts. Each of my three children begs me to stop. They have become aware of the hazards of smoking and worry that I will become a victim of some dreadful lung disease. My oldest daughter is especially repulsed because she thinks having smoke

and ashes in the house is dirty. I want my children to respect me. I hate to be so weak. I would give anything to stop. When we speak of God's power I feel so guilty. Will you help me?"

Nancy and I devised a plan. First, she claimed God's promise as her own. Secondly, we agreed to pray each morning, upon waking, for God to give her strength to resist temptation for that day. Thirdly, if Nancy experienced an uncontrollable urge to reach for a cigarette, she promised to contact me before succumbing to the temptation.

I wish that I could report that Nancy overcame the habit without a hitch. Unfortunately that was not the case. For almost a year she struggled, alternating between victory and giving way to the habit.

When she was on top of the problem, Nancy would greet me with a smile and "Praise God!" When she had slipped, my friend would avert her gaze. But we never gave up. She kept to her promise to call and we consistently prayed for her release.

The time has come when Nancy can report victory. The other day I asked her to what she attributed her success.

"I finally came to the point where I stopped struggling in myself and turned the problem completely over to God. I realized that I was helpless to rid myself of the habit. I discovered that I was doing the work, when all the time God wanted to take complete charge of the situation.

"Laura Mae, it was very helpful to have a friend like you to turn to for support and I am grateful that you stood by. But I now know that it is absolutely essential to first reach out to God—to release the problem to the One who is able to supply the strength to do the thing I could not accomplish." □

## *What It Means to Have a Pure Heart*

Even a quick glance at a Bible concordance shows the importance the writers of scripture place upon what they call the “heart” of man. The Old Testament uses words for “heart” more than 800 times, and the New Testament 164 times.

While we tend to think of “heart” in terms of feeling, the Bible speaks of “heart” as the whole of the inner life. We not only love with our hearts (Mark 12:30); we purpose in our hearts (Daniel 1: 8) and we think with our hearts (Matthew 9:4).

God’s first call to us is, “Give me thine heart.” This is the first step into the Christian life—a call to trust, loyalty, and obedience. The result is loss of the “stony heart” of the unregenerated, and a “new heart” and a “new spirit” within (Ezekiel 36:26).

But the scope of redemption does not stop with the impartation of life to a dead soul. Over and over, God calls His people to that grace the scripture calls “a pure heart” or “a clean heart.”

To “ascend into the hill of the Lord” and “stand in his holy place”—both in worship and in final destiny—demands “clean hands, and a pure heart” (Psalm 24:3-4).

With a spiritual instinct greater than the light available in his day, the Psalmist prayed for “a clean heart” and a “right spirit within” (Psalm 51:10) and proclaimed God’s special grace toward “such as are of a clean heart” (73:1).

“Blessed are the pure in heart:” said Jesus, “for they shall see God” (Matthew 5:8).

Paul says that the goal of all God’s commandments is love “out of a pure heart” (1 Timothy 1:5) and urges his young friend and helper to “flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart” (2 Timothy 2:22).

James echoes the words of Psalm 24:4 in the context of Christian experience when he says, “Cleanse your hands, ye sinners; and purify your hearts, ye double minded” (James 4:8).

For Peter, the most memorable result of Pentecost in the lives of the disciples was that God gave the Holy Spirit, “purifying their hearts by faith” (Acts 15:8-9). In light of this, he later wrote, “Seing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Peter 1:22).

**T**HE evidence is overwhelming. The question is, What does it mean to have a pure heart?

This question has an urgency for us it did not have for our fathers. We who live in the post-Freudian age have been told about the subconscious depths of personality in which are said to lurk motives and maladjustments of which we are never fully aware. We have been warned, in view of this, not to witness to a cleansing of which we cannot be sure.

The warning has its point. But some things need to be said.

First, the Bible is not talking about a purity that would possibly satisfy the definitions of a depth psychologist. It is talking about a purity that satisfies the demands of a holy God.

When we talk about the grace of a pure heart, we do not necessarily mean what Freud would have meant—had he ever imagined such a possibility. We are talking about what God means by a pure heart.

Second, the words of scripture do not depend for their validation on our powers of introspection. We cannot affirm that our hearts are pure in a scriptural sense because we do not detect defilement within.

But our position here is no different than is our position regarding the forgiveness of sins. We do not believe our sins are forgiven because we are able to scan the record in God’s book of life and see that the page is clear. We believe our sins are forgiven because the Word declares, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9). In this faith, “The Spirit himself testifies with our spirit that we are God’s children” (Romans 8:16, NIV).

In a similar way, we believe sanctified hearts are pure because the Word declares, “If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 John 1:7). Any who would deny the need for such cleansing, John says, are self-deceived and the truth is not in them (verse 8).

And here, as in the witness of the Spirit to the new birth, multitudes of God’s people have found that they “have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us” (1 Corinthians 2:12, NIV).

*A pure heart may be immature, at times troubled, sorely tempted, tried as by fire. A pure heart does not necessarily mean a clear mind. We can walk in fellowship with God with wrong ideas in our heads, but not with wrong attitudes in our hearts.*

**T**HIRD, both in scripture and in experience it is clear that a pure heart does not mean that all emotional tangles are straightened out, all maladjustments of personality or quirks of temperament are corrected, or all need for discipline and growth ended.

A pure heart may be immature, at times troubled, sorely tempted, tried as by fire. A pure heart does not necessarily mean a clear mind. We can walk in fellowship with God with wrong ideas in our heads, but not with wrong attitudes in our hearts.

Negatively, a pure heart is one in which the inwardness of sin has been decisively dealt with by the grace of God. The deep-seated aversion of an unsanctified heart to the will of God has been corrected.

Sören Kierkegaard was very close to the full truth when he said, "Purity of heart is to will one thing." That one thing is the will of God.

Sin as a condition of the heart is basically being out of tune with God. In Morton Dorsey's unforgettable metaphor, when a violinist tunes the string to perfect pitch we do not wonder where the "out-of-tuneness" went. If the string later goes out of harmony, we do not puzzle over how the "out-of-tuneness" got back into the string.

Positively, and more importantly, a pure heart is a heart bathed in and filled with love. Never in a thousand years can we beat the darkness out of the cellar with a club. The way to deal with darkness is to let in the light.

If there has been any weakness in our traditional ways of presenting the holiness message, it has been that we have too often stopped with the negative death to self and freedom from sin. These are real and precious. But there's more to holiness than the absence of sin, just as there's more to light than the absence of darkness.

A pure heart is one conditioned by the indwelling Spirit of Christ to love God with all the heart, soul, mind, and strength, and one's neighbor as himself. Holiness is Christ reigning within, His love and His Spirit in control.

*Holiness by faith in Jesus,  
Not by efforts of your own;  
Sin's dominion crushed and broken  
By the power of grace alone:*

*God's own holiness within thee,  
His own beauty on thy brow,*

*This shall be thy pilgrim brightness,  
This thy blessed portion now.*

—FRANCES RIDLEY HAVERGAL

## **Compassion and World Hunger**

A most important move of the General Board of the Church of the Nazarene was announced on the "Late News" page (page 35) of the *Herald* for February 12.

It concerns the administration of relief funds given for alleviation of hunger and dire physical need in areas of the world where work of the Church of the Nazarene is under jurisdiction of the Department of World Missions.

The General Board has officially authorized General Treasurer Norman O. Miller and the Department of World Missions to accept and disburse funds given in compassion for the stark human privation so widespread in our day.

Giving had already started as the spontaneous expression of Christian compassion. Now a regular channel is provided by which help may be given to those in dire need without siphoning off any funds for "overhead" or "promotional expense."

Many have indicated both willingness and desire to do what they can to relieve starvation and sickness in needy world areas. The question has been "But through what channels can we direct our giving?"

Many public relief agencies are honestly and efficiently operated. But the tragic fact is that others are either outright rackets or operated so inefficiently that from 40 to 85 percent of what is given goes into the pockets of the domestic promoters either as expense or "overhead." The ordinary giver has no way of telling which agency appeals are worthy and which are not.

There are no promotional expenses taken out of Nazarene hunger relief funds. There is no overhead, since administration is cared for in the regular supervision of missionary work.

This is not a channel for tithe and offering dollars. These rightly belong to world evangelization. This is a channel for the compassionate giving of those who, having freely received, cannot feel comfortable unless they freely give.

Money for this purpose may be sent directly or through local church channels to Dr. Norman O. Miller, General Treasurer, 6401 The Paseo, Kansas City, Mo. 64131, marked simply, "Hunger."



# HERALD OF HOLINESS

## 1974 Subscription Campaign Winners

### HERALD OF HOLINESS 1974 Subscription Campaign Results

District	Largest number of subscriptions in 1974	Percent of goal reached	Increase in % over 1973
<b>Group I</b>			
Illinois	7,618	176	- 3
Southwest Indiana	4,914	123	- 3
Central Ohio	8,387	112	- 2
Kansas	3,967	100	- 3
Pittsburgh	3,766	98	19
Northeastern Indiana	4,764	94	3
West Virginia	5,036	89	2
Akron	5,248	84	..
Southwestern Ohio	3,966	81	- 2
Northwest Oklahoma	2,929	80	..
Alabama	3,254	76	-16
Michigan	3,439	73	- 1
Washington Pacific	2,600	73	..
Kansas City	2,386	67	1
Oregon Pacific	3,155	67	2
Tennessee	2,807	66	1
Indianapolis	2,279	65	5
Colorado	2,689	64	- 4
Eastern Michigan	2,584	64	- 5
Los Angeles	2,979	56	8
Southern California	3,153	42	-13
<b>Group II</b>			
Northwest Indiana	3,961	141	3
Philadelphia	4,140	133	5
Northwestern Illinois	3,302	126	18
Iowa	3,405	114	- 5
Virginia	2,890	112	- 2
Washington	3,380	112	- 2
Northwestern Ohio	3,288	109	- 4
Northern California	2,953	98	- 3
Sacramento	2,446	95	6
Arizona	2,655	93	5
Northwest	3,072	93	5
Idaho-Oregon	2,875	92	4
Kentucky	2,912	89	-78
Missouri	3,060	87	2
Central California	2,338	82	- 1
West Texas	2,590	76	5
Chicago Central	2,504	74	2
Georgia	2,401	72	- 1
(Central) Florida	1,926	71	..
Dallas	1,809	65	- 3
Eastern Kentucky	1,581	61	- 9
<b>Group III</b>			
North Carolina	2,611	128	9
Upstate New York	2,510	119	18
South Carolina	2,786	115	7
New England	2,612	105	4
Joplin	2,317	93	5
Southern Florida	2,034	92	..
Southwest Oklahoma	1,974	89	- 7
New Mexico	1,449	80	14
North Arkansas	1,602	80	..
Northeast Oklahoma	1,573	75	1
East Tennessee	1,722	73	- 7
Houston	1,621	71	19
San Antonio	1,296	67	-13
South Arkansas	1,217	53	- 2
<b>Group IV</b>			
Wisconsin	1,603	138	9
Nebraska	1,398	127	- 9
Louisiana	1,652	117	- 3
Minnesota	1,361	117	-11
Canada West	1,747	114	8
Rocky Mountain	1,171	113	- 4
Maine	1,624	101	..
New York	1,518	100	24
North Florida	1,776	99	..
Southeast Oklahoma	1,614	95	- 3
Canada Central	1,150	90	..
Mississippi	1,507	89	13
<b>Group V</b>			
Dakota	1,769	188	7
Alaska	522	129	8
Canada Pacific	573	124	20
Nevada-Utah	548	111	- 2
Hawaii	392	100	..
Canada Atlantic	442	78	3

#### GROUP I

Highest percent of goal reached:  
Other districts attaining 100% or over:

District	Percent of Goal Reached
Illinois	176
Southwest Indiana	123
Central Ohio	112
Kansas	100

#### GROUP II

Highest percent of goal reached:  
Other districts attaining 100% or over:

Northwest Indiana	141
Philadelphia	133
Northwestern Illinois	126
Iowa	114
Virginia	112
Washington	112
Northwestern Ohio	109

#### GROUP III

Highest percent of goal reached:  
Other districts attaining 100% or over:

North Carolina	128
Upstate New York	119
South Carolina	115
New England	105

#### GROUP IV

Highest percent of goal reached:  
Other districts attaining 100% or over:

Wisconsin	138
Nebraska	127
Louisiana	117
Minnesota	117
Canada West	114
Rocky Mountain	113
Maine	101
New York	100

#### GROUP V

Highest percent of goal reached:  
Other districts attaining 100% or over:

Dakota	188
Alaska	129
Canada Pacific	124
Nevada-Utah	111
Hawaii	100



Superintendents of the winning districts in the 1974 *Herald of Holiness* subscription campaign were honored at the District Superintendents' Conference in Kansas City, January 22. Left to right: Dr. George Scutt, Northwest Indiana, 141 percent of quota; Rev. R. J. Clack, Wisconsin, 138 percent of quota; Dr. T. C. Sanders, Jr., North Carolina, 128 percent of quota; Rev. James E. Hunton, Illinois, 176 percent of quota; and Rev. Phil Riley, Dakota, 188 percent of quota. Each superintendent received an order for a full set of *Beacon Bible Expositions* and each campaign manager a gift certificate for \$100 from the Nazarene Publishing House. Superintendents and campaign managers reaching or passing 100 percent of quota were given leather-bound copies of *The New International Version*.



Dr. Young says ...

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"Stewardship is a life-style."

"Giving is a way of life."

A Text

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By Samuel Young, General Superintendent Emeritus

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# HIGHEST PERCENT OF GOAL REACHED

Group		District Superintendent	Campaign Manager
<b>GROUP I</b> —ILLINOIS (176%)		Rev. James E. Hunton 2200 Greenbriar Dr. Springfield, Ill. 62704	Mr. Cecil Carroll 611 Clarksville Rd. Pittsfield, Ill. 62363
<b>GROUP II</b> —NORTHWEST INDIANA (141%)		Dr. George Scutt Box 350 Valparaiso, Ind. 46383	Rev. Ray Wilson 214 S. Riverside Dr. Winamac, Ind. 46996
<b>GROUP III</b> —NORTH CAROLINA (128%)		Dr. T. C. Sanders, Jr. 7609 Linda Lake Dr. Charlotte, N.C. 28215	Rev. Charles Savage 127 Westover Ave. Kannapolis, N.C. 28081
<b>GROUP IV</b> —WISCONSIN (138%)		Rev. R. J. Clack 2807 Waunona Way Madison, Wis. 53713	Rev. John Reese 492 Maple, Rte. 1, Box 1 Columbus, Wis. 53925
<b>GROUP V</b> —DAKOTA (188%)		Rev. Phil Riley Box 1100 Jamestown, N.D. 58401	Rev. Vernon D. Carpenter Box 702 Spearfish, S.D. 57783
District	%	District Superintendent	Campaign Manager
<b>GROUP I</b>			
Illinois	176	Rev. James E. Hunton	Mr. Cecil Carroll ( <i>Pittsfield</i> )
Southwest Indiana	123	Rev. W. Charles Oliver	Rev. Richard L. Fisher ( <i>Kurtz</i> )
Central Ohio	112	Dr. Don J. Gibson	Mr. Paul Hayman, Jr. ( <i>Columbus</i> )
Kansas	100	Dr. Ray Hance	Rev. David P. Benson ( <i>Wichita</i> )
<b>GROUP II</b>			
Northwest Indiana	141	Dr. George Scutt	Rev. Ray Wilson ( <i>Winamac</i> )
Philadelphia	133	Rev. Paul D. Mangum, Sr.	Rev. Claire Fisher ( <i>West Grove</i> )
Northwestern Illinois	126	Rev. Floyd Pounds	Mrs. Stewart Abel ( <i>Oregon</i> )
Iowa	114	Rev. Forrest E. Whitlatch	Rev. Donald J. Kelly ( <i>Keokuk</i> )
Virginia	112	Rev. Gene Fuller	Rev. Larry R. Thomas ( <i>Charlottesville</i> )
Washington	112	Rev. Roy E. Carnahan	Rev. David Diehl ( <i>Annapolis</i> )
Northwestern Ohio	109	Rev. James Blankenship	Rev. Veryl W. Jenkins ( <i>Kenton</i> )
<b>GROUP III</b>			
North Carolina	128	Dr. T. C. Sanders, Jr.	Rev. Charles Savage ( <i>Kannapolis</i> )
Upstate New York	119	Rev. J. Wilmer Lambert	Rev. John Cramer ( <i>Brooktondale</i> )
South Carolina	115	Dr. Otto Stucki	Rev. Carl C. Pratt, Sr. ( <i>Sumter</i> )
New England	105	Rev. Donald Irwin	Rev. William W. Restricks ( <i>Wallingford</i> )
<b>GROUP IV</b>			
Wisconsin	138	Rev. R. J. Clack	Rev. John Reese ( <i>Columbus</i> )
Nebraska	127	Rev. Hoyle Thomas	Rev. E. Dale McClaffin ( <i>Lincoln</i> )
Louisiana	117	Rev. Ralph E. West	Rev. Paul Wankel ( <i>New Orleans</i> )
Minnesota	117	Rev. Norman Bloom	Mr. Robert Emerson ( <i>Minneapolis</i> )
Canada West	114	Rev. Alexander Ardrey	Rev. J. Mark Caldwell ( <i>Regina</i> )
Rocky Mountain	113	Dr. Ross E. Price	Rev. Carl Koons ( <i>Livingston</i> )
Maine	101	Rev. J. E. Shankel	
New York	100	Rev. Morris V. Scutt	Rev. Ronald Keller ( <i>Kingston</i> )
<b>GROUP V</b>			
Dakota	188	Rev. Phil Riley	Rev. Vernon D. Carpenter ( <i>Spearfish</i> )
Alaska	129	Rev. Robert W. Sheppard	Rev. W. E. Schwob ( <i>Anchorage</i> )
Canada Pacific	124	Rev. Daniel J. Derksen	Rev. Kenneth Fach ( <i>Coquitlam</i> )
Nevada-Utah	111	Rev. I. F. Younger	Rev. Weber McGarrah ( <i>Ogden</i> )
Hawaii	100	Rev. Virgil K. Grover	Rev. Donald Guy ( <i>Kaneohe</i> )

## GENERAL BOARD IN 52ND ANNUAL SESSION

The fifty-second annual session of the General Board was called to order by Dr. Eugene L. Stowe, chairman of the Board of General Superintendents, 7:30 p.m., Monday, January 20. All members of the 39-person board were present.

Dr. Samuel Young, general superintendent emeritus, was introduced to read scripture and conduct a brief memorial for Rev. Jack White and Dr. Fletcher Spruce, members of the board deceased during 1974.

New members of the board elect-

ed by mail vote to fill vacancies were introduced:

District Superintendent Gene Fuller, representing the Eastern Zone

District Superintendent H. Harvey Hendershot, Southeast Zone

District Superintendent George Scutt, Central Zone

Pastor Ross Hayslip, Southwest Zone

Dr. Donald S. Metz, also elected by mail vote during the year to replace Dr. Albert Harper, who retired to teach in Nazarene Theological Seminary, was presented as the executive editor of the Department

of Church Schools.

## Overseas Visitation

The annual report of the Board of General Superintendents on overseas visitation was given by Dr. Orville W. Jenkins for the board.

Dr. Jenkins reported that the members of the Board of General Superintendents had conducted 85 district assemblies in the British Isles, Canada, and the United States during the year and served as special speakers for 50 district preachers' meetings and retreats.

Dr. V. H. Lewis, who holds jurisdiction in Samoa, New Guinea,

Australia, New Zealand, and Indonesia, made an extended visit to these fields in 1973 and is scheduled to go again early this year. He therefore made no overseas trips in 1974.

Dr. George Coulter visited South Africa in October, where he conducted the twenty-fifth anniversary assembly of the European District and presided at the election of the first national district superintendent, Rev. David Whitelaw. The district recorded a membership gain of almost 30 percent during the year.

Dr. Coulter also spent time in Brazil meeting with missionaries, pastors, and the district advisory board. He recommended that the Brazil District be allowed to elect a national superintendent, where we have 20 churches and a membership of 1,277; there are 18 additional preaching points, and 33 enrolled in Bible school. Three were ordained to the ministry during the visit.

Dr. Edward Lawlor visited Italy, Syria-Lebanon, the Cape Verde Islands, and Portugal during January and February, 1974. He reported two missionary couples now on the field in Italy: Rev. and Mrs. Roy Fuller and Rev. and Mrs. Howard Culbertson.

A mini assembly in Beirut was conducted simultaneously in English, Armenian, and Arabic. The church has seven organized congregations and seven preaching points in Lebanon.

In the Cape Verde Islands, Dr. Lawlor found a united missionary force and a church making some progress under very difficult conditions. He ordained three ministers. Cape Verde reports 1,600 members with Sunday school attendance averaging 5,300.

In Portugal, Dr. Lawlor conferred with Dr. and Mrs. Earl Mosteller, resident missionaries in the newly opened work in Lisbon, where church membership stands at 60.

Dr. and Mrs. Eugene L. Stowe spent 10 days in Haiti the last of November and first of December, overseeing the organization of north and south Haiti districts and appointing two national superintendents: Rev. Delano Pierre for the north, and Rev. Florentin Alvarez for the south.

Seven were ordained on both districts, which now have a combined membership of 21,250.

Dr. and Mrs. Charles H. Strickland visited Belize, Guatemala, El Salvador, Honduras, Nicaragua, Costa Rica, and Panama, inter-

viewing missionaries and national pastors, and checking institutional operations: the school and clinic in Belize, the bookstore in Nicaragua, and the seminary in Costa Rica.

Three were ordained in Nicaragua, one in Costa Rica, and the first two ministers to be ordained in Panama.

In November, Dr. Strickland conducted the Southeast, Central, and Northwest and Northeast Mexico district assemblies, and the Southwest and Northeast Guatemala district assemblies.

An outstanding accomplishment in Mexico this past year was the official governmental registration of the church.

Net gains on two Guatemala districts in church membership were 549 with a net gain of 707 on the four Mexico districts.

Dr. Jenkins himself spent eight days in the eastern Caribbean in August conducting assemblies in Guyana, Trinidad, and Barbados.

Guyana reported membership gains of 20 percent for the year under the direction of national superintendent Joseph Murugan.

The work in Trinidad is superintended by Rev. Hugh MacKenzie, and in Barbados by Rev. Clyde Greenidge, both national superintendents.

Dr. Jenkins closed the report with an appeal for renewed dedication to genuine revivals and personal evangelism in reaching the church's quadrennial goal of 200,000 new members by the close of 1976. □

## DEPARTMENTS REPORT TO THE GENERAL BOARD

A highlight of the annual General Board meeting each January is hearing reports from the executive secretaries and directors of the departments and commissions of the general church. Highlights from the 1975 reports are given in brief.

Rev. Melvin McCullough, executive secretary of the Department of Youth, reported that membership of NYPS International now stands at 230,000, a gain of 8,625 for the year and the best gain of the quadrennium. International Institute in June, 1974, drew a total of 2,356 young people.

Significant advance has been made in internationalizing the youth organization, with 21 percent of the membership now on world mission fields.

Summer camp programs under the direction of district youth organizations drew almost twice as many campers (17,328) in 1974 as in 1973.

Dr. Jerald Johnson, world missions executive, reported meeting with 26 mission councils around the world during the year.

The missionary staff of the church now numbers 547 full-time missionaries, 19 short-term, and 18 associate missionaries.



Church membership in world mission areas is up 14 percent to a total of 122,543 full and probationary members, with 38 of the 75 world mission districts superintended by national leaders.

Forty-three missionary candidates were screened and approved for overseas service during meetings of the Department this January.

Comparing the purpose of the Department with businesses that are currently retrenching, Dr. Johnson said, "At this stage, we are not planning to cut out any shifts. . . . We are not laying off any workers; the laborers 'still' are few. Nor are we closing any branch offices. 'This gospel shall be preached in all nations.'"

Mr. M. A. (Bud) Lunn reported for the Department of Publication that publishing house sales grossed \$8.1 million in 1974.

Property acquisitions have increased the efficiency of the printing plant.

A total of 53 new books were published during the year, totalling 741,000 copies. The need to get more Nazarene Publishing House books into the hands of the people continues to be a major problem.

*Herald of Holiness* circulation passed 200,000 in the year to a present printing of 207,000 copies biweekly.

The Department of Pensions and Benevolence was represented by Dr. Dean Wessels, who indicated that the basic pension paid retired ministers or their widows had been increased 20 percent during the year to a maximum of \$120 per month for 40 years' service. A total of 1,401 are now receiving benefits under this program.

Budget receipts to finance retirement benefits totalled a record high of \$2.4 million, with all 74 domestic districts paying 90 percent or more





of the benevolence budget.

The Department also supervises programs for tax-sheltered annuities and life insurance for church employees.

The Department of Home Missions report was given by Dr. Raymond Hurn, executive secretary, who pointed out that 42 new congregations were organized in 1974 with the (Central) Florida District leading the way with 9 new organizations, followed by Virginia with 6 and South Africa with 5.



Overseas districts in Europe and the South Pacific are making commendable progress, as is work among minority and ethnic groups in the United States and Canada.

The General Church Loan Fund, administered by the Department, reports 242 long-term church loans and 15 short-term loans totalling \$3.7 million.

Dr. Edward S. Mann reported for the Department of Education and the Ministry to the effect that the 12 institutions affiliated with the Department registered a total of 9,810 students.



Contributions to education reached \$5.7 million for the last fiscal year, with per-capita support on the zones up to \$11.56.

Dr. Richard S. Taylor has been added as an associate in the Department with responsibility for ministerial training and continuing education for the ministry.

The Communications Commission report was given by the executive director, Paul Skiles. Radio broadcasts are regularly distributed in English, Spanish, and Portuguese, with a new French-language program being readied for use in eastern Canada.



The English broadcast, "Showers of Blessing," with Dr. C. William Fisher, is aired on 663 outlets each week. "La Hora Nazarena" in Spanish with Dr. H. T. Reza as speaker is broadcast by 705 stations; and the newest Portuguese program, "A Hora Nazarena," with Rev. Jorge de Barros as speaker, is broadcast on 44 stations.

Mr. Skiles also presented some television "spot" programs the commission is in the process of developing.

Both enrollment and attendance gains were reflected in the report of Dr. Kenneth S. Rice as executive secretary of the Church Schools Department, with enrollment up 44,061 to 1,175,212, and attendance each week up an average of 19,945 to a total of 612,794.



Vacation Bible schools, Cradle Roll, Senior Adult Ministries, camps and Caravan, children's church and bus ministries, and Christian Family Life emphasis also made commendable gains.

Dr. Donald S. Metz, executive editor of the Church Schools Department, reported total quarterly circulation of church schools publications up 18,200 over last year to a total of 1,650,000.

New curriculum developments were described by Dr. Metz, for both core curricula and electives. "With over 6 million pieces of literature printed each year, the potential for influencing people for Christ and the gospel of holiness is limitless," Dr. Metz said.



Dr. John L. Knight presented his final report as executive secretary of the Department of Evangelism, since he was retiring at the conclusion of the General Board meeting.



A total of 945 men and women now serve in the field of evangelism, Dr. Knight said. Of these, 300 are commissioned evangelists, 350 are registered evangelists, while 295 are commissioned or registered song evangelists.

"Their work was never more needed," Dr. Knight declared, "and our support of them by prayer and finances never more obligatory!"

Dr. Earl C. Wolf reported in his dual role as executive director of the Christian Service Training Commission and the General Stewardship Commission.

Christian Service Training is rapidly becoming international with 25 mission districts reporting earned credits last year.



A total of 14,378 teacher training credits were awarded by CST last year, with 43,000 in general training and 3,249 in *Search the Scriptures* studies.

A new reading certificate pro-

gram has been instituted to encourage wide reading in the area of devotional and inspirational books, with a list of 50 recommended books as the basis.

The Stewardship Commission not only supervised publicity for Easter and Thanksgiving offerings for world evangelism, but sponsored the outstandingly successful Laymen's Conference in Florida last August.

Executive consultant Robert W. Crew reported for the office of

(Continued on page 27)

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## MARCH SLATE

- ANDREWS: Morrilton, Ark., Mar. 4-9; South Bend, Ind. (1st), Mar. 10-16; Temple, Pa., Mar. 18-23; Franklin, Pa., Mar. 25-30
- ARMSTRONG: Salt Lake City, Utah (Central), Mar. 10-16; Ogden, Utah, Mar. 17-23
- BAILEY, CLARENCE: Ft. Wayne, Ind. (Nease Mem.), Mar. 24-30
- BAILEY, CLAYTON: Bloomington, Ind. (1st), Mar. 3-9; Danville, Ind. (Calvary), Mar. 10-16; Madison, Wis. (1st), Mar. 17-23
- BALDWIN: Madison, Tenn., Mar. 11-16; Jacksonville, Fla. (Beaches), Mar. 23-30; Jacksonville, Fla. (Westside), Mar. 31—Apr. 6
- BATTIN: Fort Sumner, N.M., Mar. 9-16; Vilonia, Ark., Mar. 23-30
- BECKETT: Orangevale, Calif., Mar. 3-9; Talihina, Okla., Mar. 25-30
- BELL: Boulder, Colo., (S. Broadway), Mar. 4-9; Enid, Okla. (1st), Mar. 11-16; Mustang, Okla., Mar. 18-23; Hamlin, Tex., Mar. 25-30
- BENDER: Tullahoma, Tenn. (Hill Top), Mar. 7-16; Tabor, Ia. (Tabor Mem.), Mar. 21-30
- BERTOLET: Alexandria, La., Mar. 4-9; Texarkana, Ark. (1st), Mar. 11-16; Connersville, Ind., Mar. 19-23
- BLUE: Lima, Ohio (1st), Mar. 6-7; Mt. Sterling, Ohio, Mar. 8 (a.m.); London, Ohio, Mar. 8 (p.m.); McCrory, Ark. (1st), Mar. 10-16
- BOHI, JAMES: East Liverpool, Ohio (Indoor Camp), Mar. 4-9; Washington Court House, Ohio (C.C.C.U.), Mar. 11-16; Rochester, Mich., Mar. 18-23; Howell, Mich., Mar. 25-30
- BOND: Wurtland, Ky., Mar. 11-16; Charlotte, Mich. (city-wide), Mar. 17-23; Sparta, Mich., Mar. 25-30
- BONE: Coeur d'Alene, Ida., Mar. 5-16; Sandpoint, Ida., Mar. 17-23; Port Falls, Ida., Mar. 24-30
- BROOKS: Britt, Ia. (Zion), Mar. 4-9; Riverton, Wyo., Mar. 16-19; Sunnyside, Wyo., Mar. 20-23; Lander, Wyo., Mar. 24-30
- BURTON: Bonham, Tex., Mar. 4-9; Mangum, Okla., Mar. 11-16
- CASTEEL: Fredericktown, Mo., Mar. 3-9; Eau Claire, Wis., Mar. 12-23; Burlington, Wis., Mar. 25-30
- CAUDILL, STEVE: Coldwater, Mich., Mar. 4-9; Charlotte, Mich. (county-wide), Mar. 17-23; Toledo, Ohio (Hoi. Conv.), Mar. 26-30
- CAYTON: Johnson, Vt., Mar. 4-9; Shawville, Que., Can. (Wes. Meth.), Mar. 11-16; Edinboro, Pa. (1st), Mar. 18-23; Sligo, Pa. (1st), Mar. 25-30
- CLARK: Uhrichville, Ohio (1st), Mar. 4-9; Cleveland, Ohio (Bethel), Mar. 11-16; New Carlisle, Ohio, Mar. 18-23
- CLIFF: La Mirada, Calif., Mar. 4-9; Visalia, Calif., Mar. 10-16
- CLIFTON: Worthington, Ind., Mar. 16-22; Cory, Ind., Mar. 23-30
- CLINE: Owensboro, Ky. (Sal. Army), Mar. 4-9; Chattanooga, Tenn. (Lookout Valley), Mar. 11-16; Albany, Ky. (Highway), Mar. 18-23; Lebanon, Tenn. (West View), Mar. 25-30
- COEY: Woodlake, Calif., Mar. 2-9; Pittsburg, Calif., Mar. 11-16
- COOK: Caddo, Okla., Mar. 4-9; Highland Springs, Va., Mar. 11-16; Booneville, Ark., Mar. 18-23; Sylvia, Kans., Mar. 25-30
- COX: Staunton, Va. (tour), Mar. 11-14; Charlotte, N.C. (Wesley), Mar. 17-23; Columbus, Ohio (Christian Union), Mar. 27—Apr. 6
- CRABTREE: Castro Valley, Calif., Mar. 4-9; Tempe, Ariz., Mar. 11-16; Bedford, Ohio, Mar. 23-30
- CRANE: Paris, Pa., Mar. 4-9; Weirton, W.Va. (1st), Mar. 11-16; Barrett, W.Va., Mar. 18-23; Bruceton Mills, W.Va. (Little Sandy), Mar. 25-30
- CREWS: Pawhuska, Okla., Mar. 4-9; Denison, Tex., Mar. 10-16
- DARNELL: Gadsden, Ala., Mar. 17-23; Indianapolis, Ind., Mar. 27—Apr. 6
- DISHON: Hamilton, Ohio, Mar. 3-9; Chillicothe, Ill., Mar. 10-16; Louisville, Ky., Mar. 18-23
- DIXON: Needles, Calif., Mar. 4-9; Sells, Ariz., Mar. 11-16; Paonia, Colo., Mar. 18-23; Holyoke, Colo., Mar. 25-30
- DUNCAN: Springfield, Ohio (1st), Mar. 10-16
- DUNMIRE: Seymour, Ind. (indoor zone camp), Mar. 3-9; Madison, Tenn., Mar. 11-16; Warner Robins, Ga., Mar. 25-30
- ELLWANGER: Old Hickory, Tenn. (1st), Mar. 4-9; Clinton, Ill. (1st), Mar. 11-16; Topeka, Kans. (Fairlawn), Mar. 18-23
- EMSLEY: Marshall, Mo., Mar. 4-9; Wellington, Kans., Mar. 12-23; Sumner, Wash., Mar. 25-30
- FELTER: Hopewell, Va. (Wes.), Mar. 2-9; Millington, Md. (Hoi. Chr.), Mar. 11-16; Chestertown, Md., Mar. 18-23; Gibraltar, Pa. (Hoi. Chr.), Mar. 25-30
- FIGHTMASTER: Hamilton, Ohio (1st), Mar. 2-9; Washington Court House, Ohio, Mar. 23-30
- FILES & ADAMS: Taylorville, Ill., Mar. 4-9; Bloomington, Ill., Mar. 11-16; Granite City, Ill. (1st), Mar. 18-23
- FINKBEINER: Nyssa, Ore., Mar. 16-30
- FISHER, C. WM.: Indio, Calif. (1st), Mar. 2-9; El Cajon, Calif., Mar. 11-16
- FLORENCE: Booneville, Ind., Mar. 9-16; Robinson, Ill., Mar. 17-23; Bath, Ill., Mar. 31—Apr. 6
- FORTNER: Crossville, Ill. (Meth.), Mar. 3-9; Nebo, Ill. (Bellview Com.), Mar. 10-16; St. Charles, Mo., Mar. 17-23; Odon, Ind., Mar. 24-30
- FREEMAN: Moravia, Ia. (1st), Mar. 9-16; Galena, Kans. (1st), Mar. 31—Apr. 6
- FRODGE: Astoria, Ill., Mar. 10-16; Lakeview, Ohio, Mar. 19-30
- GARDNER: Newton, Kans. (1st), Mar. 11-16; Pittsburg, Kans., Mar. 18-23
- GAWTHORP: Beckley, W.Va. (1st), Mar. 4-9; Newcomerstown, Ohio, Mar. 10-16; Chillicothe, Ohio (Westside), Mar. 17-23; Charleston, W.Va. (Campbells Creek), Mar. 24-30
- GILLESPIE: Parker, Ind. (Antioch Chr.), Mar. 17-23; Farmland, Ind., Mar. 24-30
- GLENDENNING: (See Vanderbush.)
- GORMAN: Vevay, Ind. (1st), Mar. 28-30
- GRAVVAT: Caney, Kans., Mar. 2-9; Tonkawa, Okla., Mar. 9-16; Creston, Ia., Mar. 16-23; Washington, Ia., Mar. 26-30
- GREEN: Princeton, Fla. (1st), Mar. 2-9; Chicago Heights, Ill., Mar. 11-16; Madii, Okla. (S. Side), Mar. 17-23
- GRIMSHAW: Tulsa, Okla. (Southwest), Mar. 4-9; Lamesa, Tex., Mar. 11-16; Miami, Okla., Mar. 18-23; Iberia, Mo., Mar. 25-30
- GRINDLEY, GERALD: Mich. (concerts), Mar. 4-9; Lansing, Mich., Mar. 18-23; Burnips, Mich. (Wes.), Mar. 23-30
- HAINES: Colorado Springs, Colo. (1st), Mar. 9; Broadview, N.M., Mar. 10-16; Bethany, Okla. (1st), Mar. 17-21; Littleton, Colo., Mar. 22-23; Farnam, Neb., Mar. 28-30
- HAMILTON: Mitchell, Ind., Mar. 4-9; Ft. Branch, Ind., Mar. 11-16; Scottsburg, Ind., Mar. 18-23; Bedford, Ind., Mar. 24-30
- HAPPINESS SINGERS: Mich. (concerts), Mar. 5-9
- HARROLD: Winter Park, Fla., Mar. 9-16; Mansfield, Ohio (1st), Mar. 25-30
- HEASLEY: Fairfax, Okla., Mar. 3-9; Stuart, Okla. (Friendship), Mar. 10-16; Claremore, Okla. (1st), Mar. 16-23; Billings, Mo., Mar. 24-30
- HEGSTROM: Kokomo, Ind. (Forest Lawn), Mar. 3-9; Jackson, Ohio (Wesleyan), Mar. 10-16; Dixon, Ill. (1st), Mar. 17-23; Peoria, Ill. (North Side), Mar. 24-30
- HESS: Okmulgee, Okla. (1st), Mar. 3-9; Chandler, Okla. (1st), Mar. 10-16
- HOLCOMB: Alvin, Tex., Mar. 3-9; Mineral Wells, Tex. (1st), Mar. 10-16; Avondale, Ariz., Mar. 23-30; Tucson, Ariz. (Mt. View), Mar. 31—Apr. 6
- HOLLEY: Ga. Preachers' Mtg., Mar. 4-6; Macon, Ga. (Trinity), Mar. 10-16; Casey, Ill., Mar. 19-30
- HOLLOWAY: Springfield, Mass. (1st), Mar. 4-9; Avon Grove, Pa., Mar. 11-16; Oxford, Pa., Mar. 18-23; Hanover, Pa., Mar. 25-30
- HUBARTT: Coldwater, Mich. (1st), Mar. 4-9; Ottumwa, Ia. (Trinity), Mar. 13-16; Worland, Wyo. (1st), Mar. 18-23; Caldwell, Ida. (1st), Mar. 25-30
- HUNDLEY: Johnstown, Ohio, Mar. 3-9; Columbus, Ohio (Beechwood), Mar. 14-23; Newark, Ohio (1st Wes.), Mar. 24-30
- HYSONG: Clearfield, Pa., Mar. 4-9; Canal Fulton, Ohio, Mar. 11-16; Southpoint, Ohio, Mar. 18-23; Selinsgrove, Pa., Mar. 25-30
- IDE: St. John's, Antigua, W.I., Mar. 7-23; Gainesville, Fla. (1st), Mar. 25-30
- INGLAND: Atlasburg, Pa., Mar. 3-9; Mt. Gilead, Ohio (Christ.), Mar. 11-16; Archbold, Ohio, Mar. 17-23; Fredericktown, Ohio, Mar. 28—Apr. 6
- IRWIN: Oswego, S.C. (Ashwood), Mar. 4-9; Monterey, Tenn., Mar. 17-23; Manchester, Ga., Mar. 30—Apr. 3
- JANTZ: Morenci, Mich., Mar. 4-9; Princeton, Ind. (1st), Mar. 10-16; Selma, Ind. (Harris Chapel), Mar. 18-23; Cincinnati, Ohio (Chase Ave.), Mar. 25-30
- JAYMES: Elm Grove, W.Va., Mar. 5-16; Rutland, Ohio, Mar. 17-30
- JEWETT: Nacogdoches, Tex. (indoor camp), Mar. 4-9; Bloomington, Ind. (Broadview), Mar. 11-16; Bowling Green, Ky. (Immanuel), Mar. 25-30
- JONES, CLAUDE: Victoria, Va., Mar. 4-9; Hopewell, Va., Mar. 11-16; Leesburg, Va., Mar. 18-23; Berne, Ind., Mar. 25-30
- KLEVEN: Crawford, Neb., Mar. 6-16; Cozad, Neb., Mar. 17-23; York, Neb., Mar. 24-30
- LANIER: Pomeroy, Ohio (U.B.), Mar. 5-16; La Fontaine, Ind. (Christ.), Mar. 19-30; New Lexington, Ohio (C.C.C.U.), Mar. 31—Apr. 6
- LAW: Oklahoma City, Okla. (Capitol Hill), Mar. 12-23; Lyons, Kans., Mar. 25-30
- LAXSON: S.W. Ind. Dist. (indoor camp), Mar. 4-9; Portage, Ind. (1st), Mar. 11-16; S.W. Ind. Dist. (indoor camp), Mar. 18-23; Muncie, Ind. (1st), Mar. 25-30
- LECKRONE: Columbus, Ohio (Linden), Mar. 4-9; Crystal Lake, Ill., Mar. 11-16; Brainerd, Minn., Mar. 18-23; Grand Rapids, Minn. (1st), Mar. 25-30
- LESTER: Grand Rapids, Mich. (Free Meth.), Mar. 11-16; Big Rapids, Mich. (Free Meth.), Mar. 18-23; Ludington, Mich. (Free Meth.), Mar. 25-30
- LIDDELL: Paulding, Ohio, Mar. 4-9; Valdosta, Ga., Mar. 11-16; West Monroe, La., Mar. 18-23; Lake City, Fla., Mar. 25-30
- LOWN: Madison, Wis. (Ministers' Workshop), Mar. 4-9; Tucson, Ariz. (Central), Mar. 11-16; Portland, Ore. (Wes. Evan. Sem.), Mar. 19-21
- LUSH: Decatur, Ga., Mar. 5-9; Lebanon, Tenn., Mar. 19-23
- MANLEY: Ontario, Calif. (1st), Mar. 4-9; Norco, Calif., Mar. 11-16; Phoenix, Ariz. (Maryvale), Mar. 18-23; Sapula, Okla., Mar. 25-30
- MARTIN-FISHER: Salinas, Calif., Mar. 4-9; San Anselmo, Calif., Mar. 11-16; San Pablo, Calif., Mar. 18-23
- MARTIN, PAUL: Evansville, Ind. (Tri-State), Mar. 3-9; Lawrence, Kans. (1st), Mar. 11-16; Lincoln, Neb. (1st), Mar. 18-23; Portsmouth, Ohio (1st), Mar. 25-30
- McCLURE: New Hampshire, Ohio, Mar. 9-16
- McCULLOUGH: Baton Rouge, La., Mar. 4-9; Uniontown, Ohio (Frank Road), Mar. 11-16; Dayton, Ohio (Maryland Ave.), Mar. 18-23; Muncie, Ind. (1st), Mar. 25-30
- McWHIRTER: Decatur, Ala. (1st), Mar. 4-9; Weirton, W.Va., Mar. 11-16; Dayton, Ohio (Northridge), Mar. 18-23; West Carrollton, Ohio, Mar. 25-30
- MEEK: Lake City, Ia., Mar. 17-23
- MEREDITH: Chattanooga, Tenn. (Eastridge), Mar. 3-9; Monticello, Ky. (1st), Mar. 10-16; Canton, Ohio (Calvary), Mar. 17-23; Abilene, Tex. (Baker Heights), Mar. 31—Apr. 6
- MICKEY: Severy, Kans., Mar. 4-9; Breckenridge, Tex., Mar. 11-16; Dumas, Tex., Mar. 18-23; Greenwood, Neb. (Cedar Hill Meth.), Mar. 26-30
- MILLER: Oxford, Pa., Mar. 18-23
- MILLHUFF: McCrory, Ark., Mar. 11-16; Springfield, Mo. (1st), Mar. 19-23; Hastings, Neb. (1st), Mar. 25-30
- MONTGOMERY: Beebe, Ark., Mar. 9-16; Bedford, Ind. (Valley Mission), Mar. 25-30
- MORRIS: Parsons, W.Va., Mar. 2-9; Belpre, Ohio (Parkersburg), Mar. 14-23; Masontown, W.Va., Mar. 31—Apr. 6
- MULLEN: Old Hickory, Tenn., Mar. 4-9; Alliance, Ohio, Mar. 11-16; Louisville, Ky., Mar. 24-30
- MYERS: Southgate, Mich. (Allen Park), Mar. 4-9; Kalamazoo, Mich. (South), Mar. 11-16; Mt. Morris, Mich., Mar. 18-23; Durand, Mich., Mar. 25-30
- NEFF: Mich. (concerts), Mar. 5-9; Adrian, Mich. (Friends), Mar. 11-16; Wayne, Ohio (U.B.), Mar. 17-23; Roanoke, Va. (Emmanuel Wes.), Mar. 25-30
- NEUSCHWANGER: Tulsa, Okla. (Central), Mar. 2-9; Mablevale, Ark. (Cedar Lane), Mar. 10-16; Sherman, Tex. (1st), Mar. 17-23; Corpus Christi, Tex. (Trinity), Mar. 25-30
- NICHOLAS: Tipp City, Ohio, Mar. 4-9; Charleston, W.Va. (Davis Creek), Mar. 12-16; Cincinnati, Ohio (Montana Ave.), Mar. 18-23
- NORTON: Oklahoma City, Okla., Mar. 4-9; Cabot, Ark., Mar. 10-16; Greensburg, Ky. (Summersville), Mar. 30—Apr. 6
- OVERTON: Bethlehem, Pa., Mar. 4-9; Hubbard, Ohio, Mar. 11-16; Stratton, Ohio, Mar. 18-23; Atwater, Ohio, Mar. 25-31
- OYLER: Gaylord, Kans., Mar. 6-16; Lafayette, La., Mar. 18-23; Wichita, Kans. (S. Cent. Hol. Assoc.), Mar. 24-28; Wichita, Kans. (1st Wes.), Mar. 30—Apr. 6
- PALMER: Greensfork, Ind., Mar. 4-9; Connersville, Ind. (1st), Mar. 11-16; Greenfield, Ind. (1st), Mar. 17-23; Greensboro, Ind., Mar. 25-30
- PARR: Des Moines, Ia. (West), Mar. 25-30
- PASSMORE: Three Rivers, Mich., Mar. 4-9; Easton, Md., Mar. 11-16; Annapolis, Md., Mar. 18-23; Westport, Ind. (Wesleyan), Mar. 25-30
- PERDUE: Bloomdale, Ohio, Mar. 3-9; Wapakoneta, Ohio, Mar. 10-16; Canton, Ill. (Eastside), Mar. 24-30

PFEIFER: Sebring, Ohio, Mar. 4-9; Kansas City, Kans. (Central), Mar. 11-16; Rochester, Mich. (1st), Mar. 18-23; Bowling Green, Ky. (Immanuel), Mar. 25-30

PHILLIPS: Rapid City, S.D., Mar. 4-9; Peoria, Ill. (Forest Hill), Mar. 11-16; Chrisman, Ill., Mar. 18-23; Wichita, Kans. (Grace), Mar. 25-30

PIERCE: Sullivan, Ind., Mar. 4-9; Mackey, Ind., Mar. 11-16; Belleville, Ill. (Emmanuel), Mar. 17-23; Evansville, Ind. (Victory Chapel), Mar. 25-30

PRESSLER: Orland Park, Ill. (1st), Mar. 3-9; Delaware, Ohio (1st), Mar. 11-16; Crooksville, Ohio (Free Meth.), Mar. 18-30

QUALLS: Lancaster, Ohio (Chr. Un.), Mar. 4-9; East Brewton, Ala. (Un. Meth.), Mar. 11-16; Nebo, Ill., Mar. 19-23; North Manchester, Ind. (1st), Mar. 25-30

RAYCROFT: Lewisburg, Pa. (C.C.C.U.), Mar. 4-9; Worth, Ill., Mar. 18-23; Bloomington, Minn., Mar. 25-30

RODGERS: Weldman, Mich., Mar. 9-16; Tonawanda, N.Y. (Sal. Army), Mar. 23-30

ROTHWELL: House Springs, Mo., Mar. 23-30

RUTHERFORD: Carthage, Tenn., Mar. 31—Apr. 6

SAY: Piedmont, Mo., Mar. 4-9; East Brewton, Ala., Mar. 11-16; Homestead, Fla., Mar. 18-23; Tampa, Fla. (Drew Park), Mar. 25-30

SCHOONOVER: Van Buren, Ind. (Warren), Mar. 3-9; Slatersville, W.Va., Mar. 10-16; Ripley, Ohio, Mar. 17-23

SCHULTZ: Bloomington, Ind. (Broadview), Mar. 10-16; Woodward, Okla., Mar. 30—Apr. 6

SEXTON: Rutland, Ohio (1st), Mar. 19-30

SHARP: Imlay City, Mich., Mar. 4-9; Flint, Mich. (E. Flint), Mar. 10-16; Detroit, Mich. (Grace), Mar. 25-30

SHARPLES: Mason City, Ia. (1st), Mar. 23-30

SHUMAKE: Mishawaka, Ind. (Southside), Mar. 3-9; Highland, Ind., Mar. 10-16; Steele, Ala., Mar. 24-30

SLACK: Petersburg, Ind., Mar. 4-9; Greensboro, Ind., Mar. 25-30

SMITH, DUANE: Tatum, N.M., Mar. 7-9; Arnold, Neb., Mar. 11-16

SMITH, H. M.: Tucson, Ariz. (Vista), Mar. 19-30

SMITH, OTTIS: Providence, R.I. (1st), Mar. 4-9; Erie, Pa. (1st), Mar. 18-23; Martinsburg, W.Va. (1st), Mar. 25-30

SNOW: Xenia, Ohio (Central), Mar. 11-16; Greenville, Ohio (1st Wes.), Mar. 19-23

SPARKS: Franklin, Tenn. Mar. 18-23; Elkton, Ky., Mar. 25-30

STAFFORD: Danville, Ill., Mar. 3-9; Fulton, Ind. (Wes.), Mar. 10-16; Weirton, W.Va., Mar. 17-23; Bedford, Ind. (Davis Mem.), Mar. 24-30

STARK: Norman, Okla. (Grace), Mar. 2-9

STEWART: Marselles, Ill. (1st), Mar. 4-9; Lewisville, Tex. (1st), Mar. 11-16; Johnson, Kans. (Bethel), Mar. 18-23

STRICKLAND: Columbus, Ohio (Linden), Mar. 4-9; Troy, Ohio (1st), Mar. 11-16; London, Ohio, Mar. 18-23; Sylvania, Ohio (area crusade), Mar. 25-30

SWANSON: Anadarko, Okla., Mar. 4-9; Bossier City, La. (1st), Mar. 11-16; Higgins, Tex., Mar. 17-23; Hugoton, Kans., Mar. 25-30

SWEARENGEN: Emporia, Kans. (1st), Mar. 4-9; Naperville, Ill. (Trinity), Mar. 11-16; Rochester, Minn., Mar. 18-23; Grand Rapids, Minn., Mar. 25-30

THOMAS: Carlsbad, N.M. (1st), Mar. 4-9; Beaumont, Tex. (1st), Mar. 11-16; Spencer, W.Va., Mar. 18-23; Andover, Ohio, Mar. 25-30

TOEPFER: El Paso, Tex. (Emmanuel), Mar. 10-16; Harmon, Okla., Mar. 24-30

TOMPKINS: Memphis, Tenn. (Park Ave.), Mar. 4-9; Shreveport, La. (Southern Hills), Mar. 11-16; Wichita Falls, Tex. (1st), Mar. 18-23; North Little Rock, Ark. (Rose City), Mar. 25-30

TUCKER, RALPH: Indianapolis, Ind. (South Keystone), Mar. 25-30

VANDERBUSH-GLENDENNING: Leesburg, Fla., Mar. 4-9; Chattanooga, Tenn., Mar. 14-16; Cleveland, Ohio, Mar. 18-23; Cuyahoga Falls, Ohio, Mar. 25-30

VARIAN: Ashland, Ky. (Grace), Mar. 4-9; Concord, Calif. (1st), Mar. 11-16; Lansing, Mich. (North), Mar. 18-23; West Frankfort, Ill. (1st), Mar. 25-30

WADE: Hoocher, Okla. (1st), Mar. 17-23

WALKER: Rifle, Colo., Mar. 11-16

WALLACE: Hurricane, W.Va., Mar. 4-9

WARD: Gainesville, Ga. (1st), Mar. 13-23; Merrillville, Ind., Mar. 30—Apr. 6

WELCH, RICHARD AND CLAUDIA: Chattanooga, Tenn. (Lookout Valley), Mar. 11-16; Dayton, Ohio (Maryland Ave.), Mar. 18-23

WELCH, W. B.: Knoxville, Tenn. (Grace), Mar. 11-16; Rock Hill, S.C. (1st), Mar. 25-30

WESTS: Ebensburg, Pa., Mar. 14-23; Robertsdale, Pa. (Broad Top), Mar. 28—Apr. 6

WILLIAMS, LAWRENCE: Wichita, Kans. (Indian Hills), Mar. 3-9; Fargo, Okla., Mar. 10-16; Edmond, Okla., Mar. 17-23

WISEHART: Omaha, Neb. (Central), Mar. 4-9; Iola, Kans. (1st), Mar. 21-23

WYLIE: Cleveland, Okla. (1st), Mar. 10-16; Marlow, Okla. (1st), Mar. 19-30

WYRICK: Cincinnati, Ohio (Fairfax), Mar. 11-16; Little Rock, Ark. (1st), Mar. 18-23; New Philadelphia, Ohio (1st), Mar. 25-30

(Continued from page 23)

Special Gifts, Bequests, and Life Income Agreements. The office secured 45 new life-income agreements with a total face value of \$886,545.



Bequests written into wills totalled 459, of which 190 are designated for general interests, 115 for local churches, 119 for the colleges and seminary, and 35 for district interests.

Dr. Mary L. Scott, retiring as executive secretary of the Nazarene World Missionary Society, reported a total society membership of 377,564 in 4,724 societies, with giving through the societies for world evangelism reaching \$849,564.



The twenty-fifth anniversary Alabaster Offering has passed the \$1.19 million mark, and the goal of \$1.25 million is within sight. □

## GENERAL BOARD ELECTS OFFICERS

Officers of the General Board for 1975 were elected at the annual meeting, January 20-22, as follows:

Chairman: Dr. George Reed, layman, vice-chairman of the United States Board of Parole, Washington, D.C.

President: Dr. C. William Ellwanger, evangelist, Kansas City, Mo.

First vice-president: Dr. H. Harvey Hendershot, district superintendent, Nashville, Tenn.

Second vice-president: Dr. Willis Snowbarger, layman, academic vice-president, Olivet Nazarene College, Kankakee, Ill.

Members-at-large: Rev. Bennett L. Dudley, pastor, Atlanta, Ga., First Church; Vernon Lunn, layman, insurance executive, Farmington, Mich.; and Dr. Robert E. Wilfong, layman, director of product research, the DuPont Corporation, Wilmington, Del. □

## RETIRING EXECUTIVES HONORED

Four general executives who are retiring this year were honored by the General Board at its January meeting.



Dr. Mary L. Scott receives a plaque recognizing 25 years of service as executive secretary of the Nazarene World Missionary Society from General Superintendent V. H. Lewis.

Dr. and Mrs. Albert Harper are greeted by General Superintendent Stowe and given a plaque in recognition of Dr. Harper's 29 years as executive editor for the Department of Church Schools.



Dr. W. T. Purkiser, who retires as editor of the *Herald* on May 1, is given a plaque recognizing 15 years of service in the office by General Superintendent Coulter. Mrs. Purkiser, convalescing from a heart attack in the summer, was unable to be present.

New members of the General Board, elected by mail vote to fill vacancies occurring since the last board meeting, from left to right are: H. Harvey Hendershot, district superintendent representative for the Southeast Zone; Gene Fuller, district superintendent representative for the Eastern Zone; George Scutt, district superintendent representative for the Central Zone; and Ross Hayslip, pastor representative for the Southwest Zone.





# BEHOLD,

what manner of love  
the Father hath  
bestowed upon us . . .

1 John 3:1

They were just peasants and life was hard. They had heard that if you immigrated to Africa money would come easier and life would be beautiful. Shortly, however, after they landed on African soil, the father left his family. He took off with another woman.

There was a daughter to be reared. Later when that daughter had been married and also abandoned, there were two grandchildren to be cared for.

Life seemed cruel—to whom could they turn? Evicted from their apartment, they lo-

cated an available dwelling next door to the *Igreja do Nazareno*—Church of the Nazarene.

In spite of many threats and warnings of the *avozinha* (little grandmother), the *netos* (grandchildren) slipped away to attend the *cultos* (services) in the church.

There they heard that God loved them and cared for them—even though their earthly father did not.

Eventually *Avozinha* was also persuaded to go and hear about this love. She became an ardent believer and a faithful tither of her \$10.00 monthly pension. She loved to give her birthday offering for missions.

The Sunday before her eighty-second birthday she felt she should put in her offering for missions in case Jesus should come before the next Sunday. She wanted to be sure He would receive her praise and gratitude for a blessed and happy year.

Two days later she was involved in a tragic accident. She went to meet her Father who had bestowed such love upon her that she could become His child. How wonderful that there was a Church of the Nazarene next door to give her this message of God's love! "Behold, what manner of love the Father hath bestowed upon us" (the Church of the Nazarene), that others also might be called the children of God!

BY LIBBY PERKINS  
*Mozambique*

## easter offering for world evangelism



General Superintendent Charles H. Strickland reviews Dr. John L. Knight's 43 years of ministerial service, 6 of them as executive secretary of the Department of Evangelism. Dr. and Mrs. Knight celebrated their fiftieth wedding anniversary and were given a reception during the Superintendents' Conference, January 22.

### Mexican and Guatemalan Nazarenes Support World Evangelism

Dr. H. T. Reza, right, executive director of the Latin Division, presented Dr. Jerald Johnson, executive secretary of the Department of World Missions, with checks totaling \$14,465.32 received from the



Mexico Northeast and Southeast districts, and the Guatemala Northeast District, for world evangelism.

Mexico Northeast gave \$4,000.85 for Alabaster, \$1,280 in the Easter Offering, \$1,601.60 in the Thanksgiving Offering, \$1,000 in Prayer and Self-denial offerings, and \$357.55 for the Latin Broadcast—a total of \$8,240.

Mexico Southeast gave \$1,033.12 for Alabaster offering, \$1,100.50 for the Easter Offering, \$1,161.25 for the Thanksgiving Offering, \$976.79 for Prayer and Self-denial offering,

\$100.30 for Latin Broadcast, and \$140.70 in birthday offerings for missions—a total of \$4,512.66.

Guatemala Northeast sent \$1,712.66 for General Budget, which included Easter, Thanksgiving, and Prayer and Self-denial offerings.

Dr. Johnson said, "We congratulate our Mexican and Guatemalan brethren and express to them our sincere appreciation for these outstanding offerings for world evangelism. We know this kind of giving represents much sacrifice on the part of many Nazarenes."

### GRAY ELECTED TO SUCCEED WEIGELT

Dr. Morris Weigelt, professor of Bible at Northwest Nazarene College, Nampa, Ida., and a member of the NWMS Council representing the Northwest Zone, resigned from that council, effective February 1, 1975, having accepted a teaching post at Nazarene Theological Seminary in Kansas City.

The General Council elected Mr. Eddie Gray of Moscow, Ida., to fill





**Jesus Is Not Afraid**

Jesus returns to Jerusalem and receives a joyous welcome. A few days later, after observing the Passover supper with His disciples, He is arrested. 37 frames, 7 minutes.

**Jesus Lives!**

Women come to the tomb, find Jesus' body gone, and are told that He is alive. Later, He appears to the disciples. Finally, on a mountain, Jesus tells them, "Lo, I am with you always." 36 frames, 9 minutes.

*Simplified story suitable for young children.*

*Spiritual impact meaningful to all adults.*

Kit includes 2 filmstrips, record, and guide. **VA-53K \$19.35**

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- Worship Service      Youth Group
- Prayer Meeting      Social Function
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the unexpired term. Mr. Gray is a lay member of Moscow First Church. He farms near Moscow. —NIS. □

**OF PEOPLE AND PLACES**

*Mr. and Mrs. Harry Taylor*, members of the Sault Ste Marie, Mich., church, celebrated their seventy-third wedding anniversary on February 18. Mr. Taylor has suffered a stroke and is confined to a nursing home, but his testimony and optimistic cheerfulness have been a blessing even there. Mrs. Taylor, living alone in an apartment, testifies to the sweet presence of the Lord, according to Pastor Ben Kaechele. □

Rev. Norman Bloom, left, district superintendent of the Minnesota District, is awarded recognition by Dr. Dean Wessels, executive secretary of the Department of Pensions and Benevolence, at the Superintendents' Conference in Kansas City last month—in view of a record of 10 consecutive years of payment of district pensions and benevolence budget of 100 percent or more. All 74 domestic districts in the church reached or passed 90 percent of the budget last year.



**REV. GILES GRAHAM TAKEN**

Pastor Giles M. Graham of the Anderson, Ind., Fairfax Church, died December 7, 1974, after a long illness with cancer. Undergoing his first surgery eight and a half years ago, Rev. Graham continued his pastoral work until hospitalized on November 6.



Rev. Graham was a graduate of ENC, and in addition to his Anderson pastorate, served churches in Butler, Ind.; Arlington, Va.; Huntington, Hurricane, and Charleston, W.Va.

Surviving are his widow, Rena Smith Graham; his son, Rev. Ronald Graham, pastor of the Elm Street Church in Ironton, Ohio; two brothers, Harold and Clyde; and two grandchildren.

The memorial service was conducted by Dr. Fletcher Spruce, Dr. H. H. Hendershot, Dr. Don Gibson, and Rev. Sam Roberts in the Anderson Goodwin Memorial Church. □

**VITAL STATISTICS**

**DEATHS**

**SAM A. BELL**, 98, died Jan. 13 in Killeen, Tex. Funeral services were conducted by Rev. John Hazelton. He is survived by 3 sons, Archie, Luther, and Oliver; 4 daughters, Bessie Mae McGee, Nettie Pearl Curry, Willie B. Gray, and Beatrice Shed; 40 grandchildren; 82 great-grandchildren; 6 great-great-grandchildren; 2 brothers; and 1 sister.

**WANDA STOCKTON BENNETT**, 49, Rainier, Wash., was killed in a one-car accident Nov. 24. Funeral services were conducted by Rev. Moore. She is survived by her husband, Charles; two daughters, Sarah and Colleen; two sons, James and John; father, Rev. Fred G. Stockton; one brother; and three sisters.

**LAURA M. BORTON**, 89, died Jan. 11 in Des Moines, Wash. Funeral services were

conducted by Rev. Tom Campbell. She is survived by a son, Lawrence.

**REV. OTIS L. BOWMAN**, 83, retired minister of Lewistown, Ill., died Jan. 1. Funeral services were conducted by Dr. Don Gibson, Revs. Floyd Pounds, J. E. Ferguson, and Charles Howie. Surviving are his wife, Frances; and daughter, Mrs. J. E. (Louise) Ferguson.

**ERNEST U. BOZARTH**, 85, died Sept. 16 in Walla Walla, Wash. Funeral services were conducted by Rev. Gordon Belzer and Rev. Milton Harrington. He is survived by his wife, Peggy; 3 sons, Lauren D., Donald W., and Ernest L.; 2 daughters, Vera Mann and Delta Brabec; 4 stepchildren, Wilbur Garrison, Marjorie Johnson, Robert Garrison, and Ruth Andrews; 18 grandchildren; 11 step-grandchildren; 18 great-grandchildren; and 3 step-great-grandchildren.

**OLIVER BROOKS GARRETT**, 86, died Dec. 4 in Atmore, Ala. Funeral services were conducted by Rev. Kenneth H. Dennis, and assisted by Rev. Richard L. Spencer. Surviving are his wife, Mrs. Artie Garrett; one son, Dr. James C. Strickland; three grandchildren; three brothers; and one sister.

**REV. CHARLES N. HATFIELD**, 83, died Dec. 24 in Winchester, Ky. Funeral services were conducted by Rev. Warren Toler and assisted by Revs. John Toler, Eddie Burnem, and Wayne Everman. Survivors are his wife, Mary; a son; 3 daughters; 5 stepchildren; 27 grandchildren; 16 great-grandchildren; and 1 brother. He was in the active pastorate 40 years.

**MRS. FRIEDA JARRES**, 90, died Jan. 11 in Glen Cove, N.Y. Funeral services were conducted by her pastor. She is survived by 2 sons, 7 grandchildren, and 12 great-grandchildren.

**LULU T. JUDD**, 88, died Jan. 4 in Seattle, Wash. Funeral services were conducted by Rev. Tom Campbell. She is survived by 2 daughters, Wilma and Alma; a son, William; 8 grandchildren; 23 great-grandchildren; and 4 great-great-grandchildren.

**IRENA M. KIMES**, 91, died Dec. 29 in San Mateo, Calif. Funeral services were conducted by Rev. Ed Redfern and Rev. Champ Traylor. Surviving are three daughters, Ruby K. Jackson, Ruth A. Michel, Hazel K. Byers; five grandchildren; and eight great-grandchildren. Interment was in Boise, Ida.

**MISS CHRISSIE LUCAS**, 83, died at Buffalo Lake, Minn., Dec. 2. Funeral services were conducted by Rev. K. Van Ostrand.

**BESSIE A. MAUS**, 59, died Jan. 11 in Portland, Ore. She is survived by her husband, Archie; six children, Larry, Mrs. George Hollenberry, Roy J., Mrs. Lindsay A. Enderby, Martin L., and Beth; eight grandchildren; her father, Judd A. Hood; two sisters; and two brothers. The funeral services were conducted by Rev. Art Combs.

**LUCILLE MEYER** died Nov. 8 in Ft. Wayne, Ind. Funeral services were conducted by Rev. L. E. Tucker, and assisted by Dr. Fletcher Spruce. Survivors are her husband, Rev. Virgil G. Meyers; two sons, Orlyn and Myron; and one daughter, Marcia.

**JOSEPH STOVER**, 56, died Aug. 2 in Hurricane, W.Va. Funeral services were conducted by Rev. Paul D. Sydenstricker and Rev. Gene Reynolds. Mr. Stover is survived by his wife, Ruby; 5 sons; and 10 grandchildren.

**KATHY ZUERCHER TAYLOR**, 22, was killed in a train-auto crash, Nov. 2. Funeral services were conducted in Phoenix, Ariz., by Rev. W. Elton Green and Rev. Lester Unruh. She is survived by her husband, Dennis; mother, Mary Zuercher; a sister; and a brother.

**REV. DAVID D. THOMAS**, 60, died Jan. 15 in Lancaster, Pa. Funeral services were conducted by Rev. Paul D. Mangum and Rev. Ray W. Blachly. He is survived by his wife, J. Rogena Chatfield Thomas; daughter,

# NEWS

## OF RELIGION

Esther A. Richardson; mother, Florence Shirley Thomas; two brothers; and a sister.

REV. THOMAS HOWARD WARWICK, 73, died Dec. 28 in Charleston, W.Va. Funeral services were conducted by West Virginia district superintendent Dr. M. E. Clay, and Rev. Robert Salsler. He is survived by his wife, Dora; son, David M.; daughters, Mrs. Patricia McMillion, Mrs. Margaret Armstrong, Mrs. Helen Berry; 11 grandchildren; 1 great-grandchild; and a sister. Rev. Warwick pastored on the West Virginia District for 21 years, and the Florida District for 11 years.

MRS. IRMA WILHOYTE, 62, died Nov. 13 in Washington, D.C. Funeral services were conducted by Pastor Tom Nees and District Superintendent Roy E. Carnahan. She is survived by her husband, Rev. William P.; three children, Mrs. Ruth Angles, Mrs. Mary Meister, and William; and six grandchildren. Interment was in Louisville, Ky. A memorial fund for a designated missionary project has been established to her memory in Washington, D.C., First Church.

### BIRTHS

to REV. JOHN and DONNA (BORDELON) ALDER, Lowville, N.Y., a boy, Cameron John, Nov. 11.

to JOHN and JUDITH (NELSON) FEE-ZELL, San Antonio, Tex., a boy, Mark Brandon, Dec. 27.

to REV. and MRS. DENNIS FINK, North Ridgeville, Ohio, a girl, Michelle Renee, Jan. 14.

to RON and KAREN (ANDERSON) HOLLOWAY, San Jose, Calif., a boy, Jonathan Bryce, Jan. 8.

to LESLIE S. and SHARON ANN (COR-NELL) HOUGH, Charlottesville, Va., a girl, Amity Melinda, Sept. 15.

to JOHN H. and GAYLE JAGERS, Clarks-ville, Tenn., a boy, Johua Holt, Aug. 23.

to VINCENT and NANCY (RICHARDS) MASON, Erie, Pa., a boy, Anthony Lee, Jan. 7.

to WILLIAM ROBERT and CONNIE (SAW-YER) MENDENHALL, Glendale, Ariz., a boy, Brian Eugene, Dec. 30.

to PAUL and JEANENE (EDWARDS) OVERHOLT, Udall, Kans., a girl, Cheryl Kay, Nov. 5.

to ROYCE and LILLIAN RATCLIFF, Col-umbus, Ohio, a boy, Ryan Noland, Jan. 10.

to ROGER and ANN (STEWART) RIGGAN, Abilene, Tex., a girl, Randa Rachele, Jan. 18.

to JOHN and ANN (MOYE) SCHORTING-HOUSE, Burnsville, N.C., a boy, John Paul, Jr., Nov. 8.

to GALE and KATHY (KOPCHO) SMED-LEY, Phoenix, Ariz., a girl, Kari Luan, Dec. 31.

### ADOPTED

by WAYNE and ELISABETH BRUNSEN, Shawnee, Kans., a girl, Lucille Diane, born Aug. 17, 1966.

by JIMMY and JUDY (DELBRIDGE) DELL, Phoenix, Ariz., a girl, Jana Renee, born Sept. 17, 1974, adopted Nov. 20.

### MARRIAGES

CAROLYN INLOW and DARRELL BISEL at Sublette, Kans., Dec. 21.

MARIBETH VICKERS and NICHOLAS BOETTTLER at Houston, Tex., Dec. 21.

GRETCHEN LEE SONGER and DANIEL L. PARTRICH at Ames, Ia., Sept. 14.

CANDACE FREDRICKSON and GERALD NESBETT at Minneapolis, Minn., Nov. 22.

### DIRECTORIES

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

### TORONTO REPORT CHAD PERSECUTIONS OF CHRISTIANS.

Vicious religious persecution is widespread in Chad, with hun-dreds of Christian converts being tortured and killed, according to Canadian missionaries.

Letters indicate that 130 Christians in one village were murdered after refusing to take part in mandatory initiation rites. Native pastors have disappeared without a trace, the reports say.

One Toronto-based group, which asked not to be identified for fear of reprisals against its people, says letters which have been smuggled out from workers in that country tell of atrocities and murders in wide areas of the country.

The situation appears to be the result of the former French colony's decision to return to precolonial culture. □

**STAGGERING FOOD SHORTAGES FORESEEN IN BANGLA-DESH.** Staggering food shortages are predicted for Bangladesh in late February and March, a Canadian church editor reported in Toronto after returning from a visit to the beleaguered country.

Rev. A. C. Forrest, editor of the *United Church Observer*, said that, while massive foreign aid has somewhat eased the situation that followed floods last August, experts see a spring famine almost inevitable in Bangladesh.

Such predictions, he said in an interview with the *Toronto Star*, are being made by both church and government agencies. □

**"MAUDE" AND "ALL IN THE FAMILY" CALLED "PERMISSIVE" BY MANY.** A report from Wheaton, Ill., states that "Maude" and "All in the Family" led the list of "permissive" programs noted by 7,000 persons who responded to a National Association of Evangelicals' questionnaire on the moral tone of television. "The Waltons" and "Apple's Way" were cited as the most "commend-able."

Results of the voluntary survey provided the basis for an NAE letter to the 3 networks and 25 leading advertisers protest-ing the morality of programming.

The NAE is particularly concerned about profanity, sex, "crudity," and "unnecessary violence," according to Rev. Paul E. Toms of Boston, president.

The letter, sent in December, produced three replies from advertisers by early January. Bristol-Myers was reportedly "very positive" toward the NAE position, while General Foods was said to be "defensive, but at the end positive." □

**SENATE PASSES HATFIELD RESOLUTION ENCOURAGING FASTING.** The U.S. Senate has unanimously approved a resolu-tion, introduced by Senator Mark O. Hatfield, encouraging the practice of fasting and a permanent change in eating habits from overconsumption to food conservation as a means of contribut-ing to alleviating world hunger.

Senator Hatfield's resolution calls for a spirit of self-sacrifice and periodic fasting through the coming year, culminating in a National Day of Fasting, the Monday before Thanksgiving, November 24, 1975. It also encourages people to reevaluate their life-styles and to take the money they save and share it with the "starving millions of the world."

The sense of the Senate Resolution first was proposed by Senator Hatfield at a "famine-ration" luncheon where the plans for Project FAST—"Fight Against Starvation Today"—were an-nounced in cooperation with World Vision International. □

■ We believe that the Bible is the inspired Word of God, so what should be our opinion of the portions now found not to be in the oldest and best manuscripts (examples, Matthew 28:19-20; John 8:1-11; etc.)? Are ministers expected to delete these as sermon texts? How shall we answer our critics who love to tear apart the Holy Word?

The manuscript variations are really a very minor part of the total Scriptures, and no important doctrinal teachings are in question.

I've never heard of any questions about Matthew 28:19-20, and suspect you mean Mark 16:9-20. Concerning this, I recommend that you read any good commentary—including the discussion by Dr. Elwood Sanner in Volume 6 of the *Beacon Bible Commentary*.

One of the problems with what is known as the "epilogue" to Mark's Gospel is the use of verse 18 as the foundation for poison-drinking and snake-handling as "signs" that "follow them that believe." This does not seem in the spirit of One who refused to test the Lord His God (Matthew 4:7) and declared that it was "an evil and adulterous generation" that seeks signs (Matthew 12:39).

John 8:1-11 also is discussed ably

in the *Beacon Bible Commentary*, Volume 7, by Dr. J. H. Mayfield. It is certainly in the spirit of Jesus and doubtless an authentic part of the Gospel, although it may not have been written by John.

If you wish a dependable and thoroughly evangelical discussion of problems of what is called "textual criticism," I recommend *The Books and the Parchments*, by Dr. F. F. Bruce; and *How We Got Our Bible*, by Dr. Ralph Earle.

While ministers should know the occasional textual problems there are, they certainly need not pass over such passages as sermon texts. If not original, these passages are certainly very old, and reflect a strong tradition. All of the John passage and most of the Mark passage are validated by biblical parallels.

There is a world of difference between negative and destructive

"critics who love to tear apart the Holy Word" and the patient and devout scholarship that endeavors to sift the evidence underlying our confidence in the authenticity and integrity of the Hebrew and Greek biblical texts.

Destructive criticism is often opinionated and humanistic in its presuppositions. There's really not much point in trying to "answer" it. As someone said, the Word of God is like a lion—you don't have to defend it; just turn it loose.

There is every reason in the world to believe that our present Hebrew and Greek texts give us a Bible "inerrantly revealing the will of God concerning us in all things necessary to our salvation, so that whatever is not contained therein is not to be enjoined as an article of faith" (Article IV, Articles of Faith, *Manual*, Church of the Nazarene). □

■ Is the command to "be temperate in all things" as important and valid as the command to "be ye holy"?

I'm not at all sure of the background of your question or just what its intent might be. Sometimes the real question is one "between the lines."

All God's commands are imperatives, and I would hesitate to indicate any one as more important or valid than the other.

The difference between temperance and holiness lies in the difference between quantity and

quality. Temperance involves degrees of restraint, whereas most of us would say that one's heart is either pure or it is not pure.

There is such a thing as "bringing holiness to maturity" (a possible translation of 2 Corinthians 7:1).

But this is not growing *into* the grace of holiness.

Bud Robinson's unforgettable analogy still makes a deal of sense:

"The more a hog is cultivated and grows, the more hog you have. You can't cultivate a goat and turn him into a sheep. A big goat is as far from a sheep as a little goat."

But when we have become "partakers of the divine nature," escaping "the corruption that is in the world through lust," then we may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 1:4; 3:18). □

■ Do you think a loving Heavenly Father will send His child to hell for taking his own life?

Suicide is sin, and committed deliberately and in full moral consciousness, would seem to me to sever the soul from the Saviour.

The sixth commandment, "Thou shalt not kill," would appear to apply to self-murder. The four instances of suicide related in Scripture (Saul, 1 Samuel 31:4; Ahithophel, 2 Samuel 17:23; Zimri, 1 Kings 16:18; and Judas, Matthew 27:5) are all condemned, at least by implication.

The Bible seems clearly to stand for the view that human life is the gift of God and its ending is not subject to our desires.

For this reason, no Christian should ever permit himself to contemplate suicide.

There is another side to the matter, however. The instinct for self-preservation is so strong that there may be very good reason to question the full moral accountability of

most of those who take their own lives.

Many times, no doubt, something snaps and the individual acts without full responsibility for the deed. I know of one such instance personally, and am convinced the man acted under almost intolerable pressure and pain without really premeditating his fatal act. I am willing to leave him in the hands of a compassionate God. □



## NYPS COUNCIL LAYS PLANS

The General NYPS Council met January 16-18, 1975, in Kansas City, Mo. Rev. Talmadge Johnson presided as general NYPS president. Reports were heard from the regional representatives as well as the other at-large council members.

One of the major items the council dealt with was General NYPS Convention plans at Dallas in 1976. The council worked through ideas for scheduling, theme, rallies, and facilities.

The seven standing committees met and later presented proposals to the council on a wide variety of subjects. The committees are: Children's Ministries, Youth Ministries, Young Adult Ministries, Campus Ministries, Internationalization, Publications, and Quiz Ministries.

Of special significance was the council's decision to recommend to the 1976 Convention that an intercontinental representative be elected to the council from all world areas not presently represented. This was one of several recommendations coming from the Internationalization Standing Committee.

Through the report of Mel McCullough, Youth Department executive, the council was apprised of immediate plans for the addition of a full-time staff member in Campus Ministries. In light of this addition, the council discussed strategies for ministry on the secular campus and gave full support to the idea of adding a full-time director of Campus Ministries.

The council discussed concepts, plans, and strategies for World Youth Conference, 1978. It was the consensus that future conferences were of tremendous value to district youth leaders. Therefore the council encouraged the Youth Department to immediately pursue plans for 1978.

The council was updated on final

**Pictured are the council members in general session, presided over by Tal Johnson, general NYPS president.**



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details of the various Regional Youth Conferences throughout the U.S. and Canada, February 20—April 1, 1975. The conferences will be open to district and local NYPS leaders, plus youth directors and interested pastors.

On January 18 the NYPS Council, Department of Youth staff, and

General Board members of the Department of Youth met in joint session to informally share concerns and strategies for youth ministry. General Board member Gordon Wetmore of Columbus, Ohio, was selected to meet with the General Council in January of 1976 to act as liaison to the various approaches to youth ministry.

—J. PAUL TURNER

Department of Youth/Informational Services



"Showers of Blessing"  
PROGRAM SCHEDULE

Dr. William Fisher

**March 2**—"Nothing Is Ever Going to Happen to God"

**March 9**—"How to Keep Spiritually Fit"

# CRADLE ROLL CAMPAIGN

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**APRIL 6 to MAY 4**



## "Encircle Them with Love" POSTER

Introduces the theme picture of mother and baby and slogan "Encircle Them with Love" in rich life-tone colors. Displayed throughout the church and especially in the classrooms of young couples, this poster will create a sympathetic response to an important outreach program. 16 x 20".

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## "Encircle Them with Love" GROWTH CHART

Colorfully designed to serve as an attractive wall hanging in the home and provide an interesting way to keep a record of the child's growth. *Parents with new babies will enjoy receiving this unique chart.* 11½ x 36".

CR-700 Package of 3 for \$1.00

## "Encircle Them with Love" HYMNAL HANGOVER

This four-color promotional piece explaining how every member can be a vital part of this Cradle Roll campaign is styled to slip over front of the hymnal. Also suited for use with bulletins or as mailing insert. 8½ x 3½" folded.

CR-701 Package of 50, \$1.50

## "Encircle Them with Love" LETTERHEAD

Ideal for a church-wide mailing, printing as a handbill, or sending special letters (including invitations to Baby Day) to new and expectant parents. Displays the theme design in two-color on white stock. 8½ x 11".

CR-703 Package of 50, \$1.50

CR-704 MATCHING MAILING ENVELOPE, #10 SIZE Package of 50, \$1.50

## "Encircle Them with Love" BULLETIN

Excellent to use during campaign, reminding congregation of this special event. Two-color theme design on front. Quality stock comes flat (8½ x 11"), ready for mimeographing.

CR-705 Package of 100 for \$3.00

## "Encircle Them with Love" BULLETIN INSERT

For slipping in regular church bulletin or distributing as a promotional leaflet. Same design as on bulletin with reverse side blank for adding local message. 5½ x 8½".

CR-706 Package of 100 for \$3.00

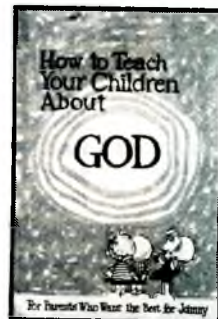
## "Encircle Them with Love" DOORKNOB HANGER

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

# **I HAVE EVERYTHING I NEED, NOW**

**T**he pastor received a phone call from an excited new Christian. "My wife's 87-year-old grandfather has had a heart attack," he said, "and as far as we know he has never made a Christian profession. Will you and the evangelist go with me to present Christ to him tonight?"

Plans were made immediately for Bill to pick us up after the evening meal. Before he arrived, however, he called again to say that his father-in-law (John), with whom his wife's grandfather lived, had phoned and told him not to bring any preachers into his house.

"John is a professed atheist and an alcoholic," Bill explained. "He told me in no uncertain words what he would do if I brought you to his home. I can't ask you to take that kind of risk. It would be too embarrassing."

The pastor pointed out that it was God who had prompted Bill and his wife to call him in the first place. He further explained that when we are doing God's will He provides the means for its accomplishment.

In this assurance Bill said he would pick us up as soon as he finished eating. As we hurried toward his father-in-law's home a few minutes later, I noticed that Bill's agitation seemed to increase the nearer we came. Just before we got out of the car, in fact, the pastor had to reassure him as to how we both felt about this call, or he would have turned the car around and taken us home.

As we walked toward the house, Bill was trembling so much that he asked the pastor to take over the visit. Later he told us one of the biggest surprises of his life was when his father-in-law opened the door, smiled a welcome, and invited us in.

"For the first time in at least a year," Bill explained, "I saw him shaved and dressed in a suit."

The biggest surprise was yet to come. After he introduced us to his wife, John took us to the sick man's room. There we found chairs and a Bible, placed by the bed. It was his way of letting us know

he was aware of the purpose of our visit, and would not stand in our way.

I had thought it might be difficult to present Christ to a man who had neglected Him for so long. After introductions, and an opening prayer by the pastor, however, I experienced one of the sweetest times of my life as I introduced "old George" (as they called him in reverence for his 87 years) to Jesus Christ.

The grandfather told us he had gone to church as a boy but had forgotten God in his teens and lost contact with the church. I assured him that God had not forgotten him but was waiting, even now, to forgive and accept him, through Jesus Christ, as His child. Hearing this, he raised his trembling hand in supplication, and with repentance and tears confessed Christ as personal Saviour.

In less than 20 minutes we walked into the kitchen, where Bill and the other members of his family were having coffee. At their invitation we joined them around the table.

After a few minutes of get-acquainted time, the pastor told the group how we had just prayed with "old George." Then, turning to John, he asked his permission to pray with them before we left.

John did not answer in words—he just bowed his head. As I glanced at Bill, he was looking in open amazement at his father-in-law, hands folded, in the attitude of prayer.

Before leaving, we went to see George for a few minutes and rejoiced together in what God had done for him. Bill told us on the way home (and recounted the entire story in a testimony at church the next Sunday) what George said to him after we had left the room. He had asked George if there was anything he could do for him, or get him.

"No, Bill," he answered, "I have everything I need, now!"

*All that I need, He will always be,  
All that I need till His face I see,  
All that I need through eternity.*

*Jesus is all I need.* □

By David K. Kline  
Mississauga, Ontario



**JOHN ALLEN KNIGHT  
TO BECOME  
"HERALD" EDITOR**

The General Board elected Dr. John Allen Knight, 43, president of Mount Vernon Nazarene College, Mount Vernon, Ohio, to succeed Dr. W. T. Purkiser as editor of the *Herald of Holiness*.



Dr. Purkiser, 65, is retiring to become part-time professor at Point Loma College, San Diego, Calif., and to work on long-range writing assignments.

Dr. Knight has been president at Mount Vernon since 1973. During his administration, the college was granted full accreditation by the North Central Association and expanded its curriculum to a four-year baccalaureate program.

Prior to his call to the presidency at Mount Vernon, Dr. Knight was pastor of Grace Church in Nashville, Tenn.

Dr. Knight graduated with an A.B. degree from Bethany Nazarene College in 1952. He received the M.A. degree in 1954 from the University of Oklahoma, and earned the B.D. (1958) and Ph.D. (1966) degrees at Vanderbilt University.

Dr. Knight has served as pastor for a total of 12 years, and was professor of theology from 1957 to 1964 and 1965-69 at Trevecca Nazarene College, where he also was chairman of the division of philosophy and religion. He taught at Bethany during the 1964-65 school year, and at Mount Vernon Nazarene College from 1969 to 1971.

Dr. Knight is the author of *The Holiness Pilgrimage* and "Philipians" in the *Beacon Bible Commentary*, and has done a number of periodical articles. His Ph.D. dissertation was on John Fletcher, the intimate associate of John Wesley.

Dr. Knight is the son of Dr. John L. Knight, who retired in January as executive secretary of the Department of Evangelism. His brother Marselle is superintendent of the San Antonio District and another brother, Donald, is a businessman in Nashville.

Dr. and Mrs. Knight have three children at home. The family will move to Kansas City at the close of the current school year, and Dr. Knight expects to take over the *Herald* post approximately June 1.

The Mount Vernon Nazarene College board elected Dr. Mark Moore, currently president of Trevecca Nazarene College, as Dr. Knight's successor at Mount Ver-

non. Word had not been received at press time of Dr. Moore's decision. □

**GIBSON ELECTED  
EVANGELISM SECRETARY**

Dr. Donald J. Gibson, 43, superintendent of the Central Ohio District, was elected executive secretary of the Department of Evangelism by the General Board during its January meeting.



He replaces Dr. John L. Knight, who retired from the post at the end of January.

Dr. Gibson is a graduate of Olivet Nazarene College and has pastored churches in Wisconsin and Illinois. He was superintendent of the Wisconsin District for four years.

From 1958 to 1960, Dr. Gibson was vice-president in charge of development for Olivet Nazarene College.

In 1960 he became superintendent of the Missouri District, and moved to his present post in Central Ohio in 1972.

In addition to his work as district superintendent, Dr. Gibson has been active in personal evangelism clinics throughout the church.

Dr. and Mrs. Gibson were on a world tour visiting mission fields in South America, Africa, and southeast Asia at the time of the election. At press time, word had not been received of his decision in accepting the new responsibility. □

Once again our people have demonstrated their love and concern by their response in the Thanksgiving Offering.

In this time of economic uncertainty an offering of \$3,982,405 indicates that devotion and sacrifice are strong motivating forces among Nazarenes.

We express our sincere thanks to all who have given so generously and pray that the work of the Kingdom may be advanced in the days ahead.

—GEORGE COULTER  
for Board of General Superintendents

**REV. AND MRS. RAMSEY  
DIE IN AUTO ACCIDENT**

Rev. Richard Ramsey, pastor of the Green River, Wyo., church, and his wife, Dorothy, were killed in an automobile accident Monday morning, January 27, en route to the wedding of their son Gregory in Worth, Ill.

Mrs. Ramsey was driving at the time of the accident and was dead

at the scene. Rev. Ramsey was asleep in the backseat, and died five days later in the hospital in Harlan, Ia.

A double funeral was held Wednesday, February 5, in the Woodlawn Church in Hammond, Ind., with Dr. Forrest Nash, Chicago Central district superintendent, and Dr. Ross Price, superintendent of the Rocky Mountain District, officiating.

Surviving are two sons: Richard, Jr., and Gregory; and three daughters: Maureen, Mary, and Rochelle. □

**RECORD GAINS  
IN 1974**

Regular Nazarene Sunday schools increased 8,156 in average weekly attendance in 1974, while attendance in outreach classes and schools gained 10,528, for a total increase of 18,684. This is the largest increase ever in the church's history.

A total of 16,212 new members, 1,040 more teachers and officers, plus a 12,240 increase in outreach, boosted total enrollment by 26,091 to 963,066. This is the second largest gain in enrollment (these figures excepting World Mission areas). □

**DR. EARLE  
HEADS TRANSLATORS**

Dr. Ralph Earle, professor of New Testament at Nazarene Theological Seminary, was elected chairman of the Committee on Bible Translation at its meeting in Miami during the Christmas holidays.



The group has completed translation and published the *New International Version of the New Testament* and is now working on the translation of the Old Testament.—NIS. □

**BNC EDUCATOR  
APPOINTED STATE REPRESENTATIVE TO AAUW**

Dr. Anna Belle Laughbaum, professor of English at Bethany Nazarene College, has been appointed the state representative for the Southwest Central Region for the AAUW Educational Foundation.

She will serve for three years as a member of a selection committee for Project RENEW, which awards grants to members of American Association of University Women who wish to pursue further academic work. The committee also includes representatives from Arkansas, Kansas, Missouri, and Texas. □

Dr. Anna Belle Laughbaum



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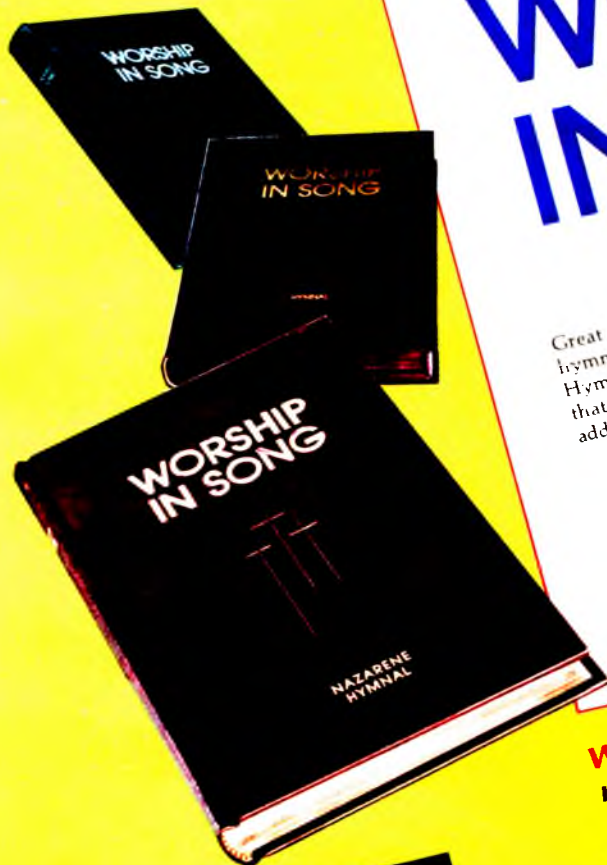
- All Creatures of Our God and King
- And Can It Be?
- Angels We Have Heard on High
- Be Still, My Soul (Sibelius)
- Breathe on Me, Breath of God
- Children of the Heavenly Father
- Count Your Blessings
- For All the Saints
- Glorious Things of Thee Are Spoken
- Good Christian Men, Rejoice
- Grace Greater than Our Sins
- Great Is Thy Faithfulness
- Guide Me, O Thou Great Jehovah (Williams-Hughes)
- Have 'You Any Room for Jesus?
- He Lifted Me
- How Great Thou Art
- How Sweet the Name of Jesus Sounds
- I Know That My Redeemer Liveth (Fillmore)
- I Lay My Sins on Jesus
- I Would Be Like Jesus
- If Jesus Goes with Me
- Immortal Love, Forever Full
- In Christ There Is No East or West
- In the Service of the King

- Jesus Is Coming Again
- Joyful, Joyful, We Adore Thee
- Let Thy Mantle Fall on Me
- Lord, Speak to Me That I May Speak
- Make Me a Blessing
- Nearer, Still Nearer
- Now Thank We All Our God
- O Come, O Come, Emmanuel
- O Love That Will Not Let Me Go
- O Perfect Love
- O Sacred Head Now Wounded (Hassler-Bach)

- One Day
- Our Great Saviour
- Praise Ye the Lord, the Almighty
- Rise Up, O Men of God
- Room at the Crosses for You
- Spirit of God, Descend
- The Lord's My Shepherd (Crimmond)

- The Saviour Is Waiting
- There's a Song in the Air
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