



# HERALD OF HOLINESS

CHURCH OF THE NAZARENE / JANUARY 1 '75

General Superintendent Eugene L. Stowe



## WHERE NIGHT AND DAY COME TOGETHER

**W**e were in a holding pattern over Fort Dodge, Ia. More than 200 of us on the giant airliner were anxious to get into Chicago. But so were the passengers on scores of other planes bound for the Windy City, so we circled for two hours waiting our turn to proceed toward the airport to land.

The captain apologized again and again for the delay. Then his voice came over the intercom with this announcement: "Ladies and gentlemen, if you will look out of your windows you'll see something very unusual just ahead. Seldom will atmospheric conditions produce this phenomenon. *It is the place where night and day come together!*" And there it was—just as if a curtain had been dropped separating the light from the darkness. On one side it was still day. On the other side, night.

The beginning of 1975 is much like that. Night and day come together at the stroke of midnight on New Year's Eve. The old

year with its pattern of frustration and un-filled promise gives way to the dawn of a brand-new year. Dark despair yields to the light of hope. If you listen carefully you can hear a voice saying, "Behold, I make all things new."

This is more than wishful thinking. It is more than mere New Year's resolutions. Take God's Word for it. "This is the day [and year] which the Lord hath made . . . rejoice and be glad in it" (Psalm 118:24). And then, "forgetting what is behind . . . press on toward the goal" (Philippians 3:13-14, NIV).

Seize the opportunity to break out of the "holding pattern" of the old year. Get up and get going into God's new year with its fresh promise of better things. With His help those sanctified ambitions can be realized. Dare to believe that by faith those mountains will be moved out of the way. Prayers are going to prevail. Expect a miracle in 1975!

# Roller Derby Christianity



**O**NE NIGHT THIS past summer while my family was out of town, I turned the dial on the television and there appeared a wild scene of organized mayhem. It was a roller derby. Although I was repelled by the overt violence, for some reason or the other I watched for a little while.

I do not understand how they go about this sort of thing, but it appears that there are two teams skating against each other on a track which is oval and sharply banked. It is not just a race, however, for they score points. I gather that the points are scored when a member of one team is able to pass members of the other team under given conditions.

Obviously the team that is about to be passed does not want to be, and so it does everything it can to prevent the skaters from the other team from breaking through and scoring a point. On the other hand, the team that is trying to break through does everything it can to score a point.

To accomplish these things, all sorts of dirty tricks are employed. Around and around they go at breakneck speed . . . tripping, pushing, slugging.

I'm not sure how much of it is for real and how much of it is staged as in professional wrestling, but it looks vigorous. And while the people on the track are doing these rather peculiar things, the crowd screams with excitement.

There is a sad parallel between the roller derby and many current expressions of the faith. The skaters move with great energy and speed. It is all exciting and they attract the attention of an enthusiastic audience that screams. But after all the shouting, the screaming, the pushing, the skating, the speed, they find themselves right back where they started because they have been going in circles all the time.

We do that in the faith far too often.

Emotionalism seems to be the new orthodoxy of the day. If you feel a particular way, it does not seem to make much difference to many people what the content is. So long as it is

exciting, almost anything goes.

With too many people, the ecstatic experience has replaced the rational expression of God's truth. This is like living on a diet of pepper . . . it may be exciting, but the end is starvation.

Anyone who tries to live on his own emotional experiences will wind up jaded and terribly dejected. It is absolutely impossible to stay "up" all the time.

This is not to say that honest emotion in worship is bad. We are, by nature, emotional beings, and our relationship with our Creator will at times be accompanied by emotion.

However, too often today the emotion is created rather than Spirit-led. This does not honor God. People yelling and screaming and doing weird things is hardly to the glory of God.

Actually, such emotionalism is a cop-out, because it is difficult to be a real Christian while it is not a bit hard to have an emotional explosion. Any normal person can do it with a little effort, but to live day by day under the will of the Lord can be a very difficult thing.

Paul warned us about the escape hatch of emotional excess. But today Paul seems a little square compared to the flashy emotionalists that dominate the current scene. I suppose Paul would have trouble getting a hearing today. He was too philosophical, too rational, and too demanding. He would be aghast at our great extravaganzas.

Like roller derby skaters, roller derby Christians produce a lot of excitement and they gain some notice. But after they have been through all the excesses and excitement, they find themselves back where they started, since they have been going in circles. They have centered the whole thing in their own emotions, when Christ should have been the Center and they should have been going in a straight line toward the purposes of God's will.

May God protect us from the false emotionalism of roller derby Christianity! □

BY R. W. MANN, M.D.

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## PRAYER AT YEAR'S END

*God, keep our little family safe  
Through winter storm and strife,  
And help us, when the spring arrives,  
Renew our joy of life.*

—Nina Willis Walter

Pico Rivera, Calif.

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## DAY OF POSSIBILITY

(Psalm 118:24)

*O Lord, our God, we rejoice today because  
This is the day  
You blow fresh breath into our lungs,  
You fuel the fire of love in our hearts,  
You focus the lenses of our minds  
to see more clearly what it means  
to learn—really learn!  
to love—really love!  
to live—really live!*

*This is the day, O Lord, our Saviour,  
You loose us from the shrouds of  
constricting fear  
artificial pride  
touchy prejudice  
phony faith.*

*We are glad in it because  
This is the day, O Lord, our Father,  
You beckon us again  
to be Your family,  
to become as fully human  
in ourselves  
for each other  
and for the whole world  
as Jesus was.*

*For this day of possibility  
And Your goading grace among us,  
Thank You, Lord. Amen.*

—Wilfred L. Winget

Wollaston, Mass.

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# PUT GOD IN YOUR DETAIL BAG



**T**HE PHRASE “carrying a bag” means a great deal to those of us who sell. A salesman’s detail bag is as much a part of him as a net to a fisherman, a hammer to a carpenter, or a racket to a tennis player.

Virtually an office in a satchel, the detail bag serves as file cabinet, sample case, reference library, desk, and even a footstool and coffee table. It is, with exception of his automobile, the basic tool of a salesman’s trade.

Like a woman’s purse, however, no matter how much the bag contains, it seems as if there is always one important item missing during the crucial minutes closing a sale.

It had taken me eight long months to get to that nursing station on the seventh floor of St. John’s Hospital—eight months of tracking down doctors, eight months of pressure from my superiors, and eight months of hoping for a successful sale.

Nursing Service ordered two cases for the evaluation. Two cases—the corporate IBM machine certainly wasn’t going to burn out a fuse printing that on my computer sheet! I didn’t care. Those two cases meant more to me in effort than a truckload of existing business.

My in-service demonstration was scheduled for 2:30 p.m., a half-hour before the shift changed; but a patient with an embolus took nursing precedence and I discreetly retreated to the lounge.

Words jumbled my mind: stock product phrases that our advertising department cranked out like so many sugar cookies, gems of truth designed to mesmerize the customer into buying everything we manufactured.

I knew better. It had taken me eight months to get to the seventh floor because people resist change, adamantly. The product they were using had been with them for seven years. I had a better product, but how could I get the nurses to believe?

Check your detail bag, I thought. Find some supportive literature. I had three different flyers already. Did I have more? No. Three would have to suffice.

“Wait,” a voice said within me. “You’re forgetting one more thing.”

What?

Shrugging it off to stage fright, I knew that this time I was prepared. Confident now, I scanned the lounge and noticed a magazine lying on the table. Moments later I was reading *Herald of Holiness* and an article written by Pauline Spray of Sparta, Mich.

It was concise reading that clearly explained how she coped, through God, with situations much like the one I was experiencing at that very second!

“Faith changes things,” she expressed it. “Faith brings the victory. Faith IS the victory.”

When I finished reading it I knew what was missing in my detail bag as well as my life. It was God. I had become so enmeshed in my self-centered existence that I had failed to realize that without God all I could do was exist, without really living.

Then I heard footsteps in the hall.

“We’re ready for your demonstration now,” the head nurse informed me.

“Fine,” I replied. “I believe I’m ready, too.”

And I was, because I knew God was with me—in my detail bag and in my heart. □



## (GOD KNOWS SIZE SEVEN)

**A**LL MY MEAGER savings from a summer of labor were gone. In obedience to the command of the Lord, as I felt it to be, I was enrolled at Trevecca Nazarene College. Tuition was paid, a few clothes had been purchased, and I was moving forward with what I felt God had asked of me.

Having left south Georgia for the first time, I was in a "land that I knew not." The money was gone, there was no job in sight, and there were holes in my soles.

Having reached the end of my financial resources, I took the matter to God. God was reminded that I was on this mission at His bidding and He was responsible for me and my needs. He was told that my soles were no longer thin—they were gone! My feet were on the ground, and it was cold and wet.

In utter simplicity, I asked God for a pair of shoes. Then and there I left it in His hands. Already I had learned to trust Him and was conscious that He would never let me down.

On Sunday morning I polished those same "soleless" shoes and headed for church in East Nashville.

After the service, a lady, almost a stranger to me, asked me a personal question: "What size shoe do you wear?"

A bit embarrassed at my shoes and my size (105 pounds soaking wet!), I shyly answered, "Size seven."

Then came the question: "Would you mind if I brought you a pair of shoes?"

Would I mind!? How could an 18-year-old walking around in polished shoe tops with no soles mind having a pair of shoes?

"Well," she said, "I think I have a pair of shoes you could wear." With that she was gone.

Trying to conceal my excitement, I still found a way to locate this nice lady next Sunday! I expected a pair of used shoes half worn-out. But, no! They were new and there were two pairs. They were size seven and they fit perfectly! One pair would be good for school and the other for church, the lady said. Two pairs of shoes—that was a first for me in my entire lifetime!

God continued to answer my prayer. For four years while I went through Trevecca, God kept sending me shoes via one of His saints, Sister Batson.

Our acquaintance grew into a real friendship.

BY JERRY W. McCANT

Macon, Ga.

That bond of love continued to grow stronger as time came for me to enter Nazarene Theological Seminary in Kansas City. It just “so happened” that my “shoe lady,” as I had begun to call her affectionately, came that way with her family on vacations. So God was still remembering size seven and getting them to me.

With graduation from seminary, I entered the full-time pastoral ministry. But God did not forget me and did not forget that I wore size seven shoes. In His infinite wisdom He always sends them just in time. It has been strange and marvelous how God has answered that simple prayer so many times over. But that is just the way He does.

It has now been almost 14 years since God answered my prayer for shoes. I never expected so much when I asked Him for a pair of shoes—just one pair!

Really I should have known that we are “heirs of God, and joint-heirs with Christ” (Romans 8:17). Whatever He has that I need is mine! And God does not delight in withholding good things from His children.

It is amazing the number of pairs of size sevens that have come from that one simple prayer. I am sure there have been at least 60 pairs though, and a 14-year supply! My “shoe lady” and precious friend worked in a shoe factory and could get sample shoes (size seven) for her “preacher boy.”

Often I had wondered what led an almost total stranger to ask me so personal a question—my shoe size. I wondered why she continued

supplying me through all these years. It was years before I learned the reason why.

At one of those first services in the Bethel Church of the Nazarene, I knelt at the close of the service to pray with those who had spiritual needs. I forgot to hide my shoe “soles” while I dealt with another kind of soul. Sister Batson saw the holes in my soles and determined then that she had to do something to help this preacher boy.

She gave me much more than shoes. She gave encouragement and love and—how can words say what all she gave? But I am sure she was guided by the Lord, and God delivered the shoes through His servant and minister.

I am learning to trust God for my needs. Walking with Him for 21 years, I have learned that He never fails! Many times since I asked for size seven shoes, I have gone to the Lord in prayer for things I needed. Through the years when I’ve been tempted to doubt God’s love and care, I have been reminded that God knows size seven. With that I can trust Him for anything!

Long ago Jesus told a crowd worried about food, clothing, and shelter: “But seek ye first the kingdom of God, and his righteousness; and all these things [including shoes!] shall be added unto you” (Matthew 6:33). God knows size seven and He knows all my other needs as well. He is trying to teach me and all the rest of His children not to worry about “things,” but to “live one day at a time” (Matthew 6:34, TLB). He sees the holes in the soles and He will supply every need! □

## PEN POINTS

### ALL BUT THE HEART

“He was absolutely perfect in every way—except his heart.”

So many times I have made that statement to myself and to my husband over the past year. That is—since the disappointment of losing our first baby with congenital heart defect. We were allowed to have him here on earth only three short days.

The barrage of questions which seems to descend upon those encountering tragedy bombarded us also. Why? What did we do to cause this situation? Why me? Will I ever stop hurting inside? And eventually the question of submission, What lesson must I learn from this experience?

Fortunately, some spiritual insights have come to comfort. The one I feel so applicable to many today comes from the thought we expressed so many times, “He is perfect in every way—except his heart.”

Good deeds, truthfulness, success, clean living, good intentions, concern for others, and many other

things make what we call a “good individual.” But even these things are not enough. Something must be done about the heart. Major surgery must be performed, for until it is right with God and perfect, the rest of the body will never function at full capacity or effectiveness.

For this spiritual defect which every man is born with, only God can do the surgery. He must make it whole.

Are you willing to be made perfectly whole? Begin with the heart. When God has transformed that vital organ you will be perfect in God’s sight and able to manifest the fruits of the Spirit—“love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance” (Galatians 5:22-23).

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

By Judy Flowers  
Caldwell, Ida.

# When Jesus Said "Good-bye"

BY FRANK G. CARVER, *San Diego*

**I**N JOHN'S GOSPEL, Jesus' last words to disciples deeply troubled about His departure from them contain the conventional Jewish farewell, "Peace to you" (see 20:21). But on Jesus' lips the farewell is hardly conventional; for it states, not a pleasant wish, but a fact of experience.

Jesus was indeed granting them peace, for "when He had said this, He breathed on them, and said to them, 'Receive the Holy Spirit'" (20:22, NASB). The promise Jesus gave to His anxious friends in 14:26-27 is now a reality:

*But the Paraclete, the Holy Spirit that the Father will send in my name, will teach you everything and remind you of all that I told you [myself].*

*'Peace' is my farewell to you.  
My 'peace' is my gift to you,  
and I do not give it to you  
as the world gives it.*

*Do not let your hearts be troubled,  
and do not be fearful ("Anchor Bible").*

Jesus' "good-bye" to His earthly companions was the gift of the Holy Spirit: "My 'peace' is my gift to you."

With the Holy Spirit, Jesus is giving us His own peace, the peace that belonged to His physical presence in human society. "Peace be with you; as the Father has sent Me, I also send you" was the full farewell which Jesus effected by the command, "Receive the Holy Spirit"

(20:21-22, NASB). We must clearly grasp what Jesus claims as "My 'peace'" for His gift of the Holy Spirit thrusts us into the world as He was in the world.

In view of some modern, yet typically pagan, perversions of the meaning of Jesus for us it is significant that Jesus' peace does not identify with what the world calls peace. His peace did not free Him from human conflict, for men opposed Him all the way from His first prophetic announcement in Nazareth to His death as a criminal outcast in Jerusalem. It did not include the absence of tension, for He often fled the crowds to relieve His spirit. It had little to do with a sentimental sense of physical and psychic well-being, as the anxiety and pain of Gethsemane indicate.

Jesus' peace was consistent with human suffering and earthly tragedy. The peace which Jesus had cannot be defined, as it is so often with our hopes of peace, as the fulfillment of the American "success" dream!

Jesus' peace consisted rather of two essential ingredients.

First, it was the peace of the certainty of divine sonship. His manner of speaking to those who persecuted Him evidenced that certainty:

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**helps To holy living**

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## JESUS SAID, "GOOD-BYE," TO HIS DISCIPLES BY RETURNING TO THEM AND TO US IN THE FULL AUTHORITY OF HIS DEATH AND RESURRECTION.

"My Father is working until now, and I Myself am working. . . . Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing. . . . For the Father loves the Son, and shows Him all things that He Himself is doing" (5:17, 19-20, NASB).

Second, the peace that Jesus possessed as a Man among men was the peace of the reality of the Father's presence. As the One upon whom John saw "the Spirit descending, and remaining" (1:33), Jesus was always conscious that the Father who sent Him was bearing witness to His work (5:32-37). Jesus was the One to whom the Father "gives the Spirit without measure" (3:34, NASB).

This is the "peace" that Jesus gives, "not as the world giveth." We need not wrest His peace from Him as we do the peace our flesh desires from the world. He gives His peace to us unhesitatingly and fully. We have no fear of His withdrawing it, as the world so often does its elusive peace.

His peace is therefore not a perfunctory farewell, but a peace grounded utterly in grace. It flows from what happened between the promise of peace in John 14 and the bestowal of peace in John 20, the departure of Jesus to the Father. As the Prince of Peace with royal and therefore divine prerogatives, Jesus gives His peace by the sacrifice of himself on the Cross.

The peace that Jesus gives in the Holy Spirit is an effective peace:

*I have said this to you  
so that in me you may find peace.  
In the world you find suffering,  
but have courage:  
I have conquered the world (16:33, "Anchor Bible").*

Just as the sonship of Jesus consisted in doing what the Father was doing (5:17-20), even so the Holy Spirit enables us to continue the works of Jesus in some greater sense—thus constituting us also sons of the Father. The intimate, uninhibited access to the Father in the name of Jesus which is ours with the gift of the Holy Spirit speaks of the genuine privileges of that sonship.

As with His own peace, when Jesus said, "Good-bye," with the Holy Spirit He is granting to us His own enduring presence. In His first explicit saying about the Holy Spirit His promise is:

*. . . then at my request  
the Father will give you another Paraclete  
to be with you forever.  
He is the Spirit of Truth  
whom the world cannot accept  
since it neither sees nor recognizes him;  
but you do recognize him  
since he remains with you and is within  
you.*

*I shall not leave you orphans:  
I am coming back to you (14:16-18, "Anchor Bible").*

Jesus said, "Good-bye," to His disciples by returning to them and to us in the full authority of His death and resurrection.

So it is Jesus' own peace, the very peace which Jesus had in the flesh, which is our privilege to fully possess with His gift of the Holy Spirit. We participate in His certainty of divine sonship through the reality of His presence with us. "My peace," says Jesus, "is Me!" To live in the presence of the Holy Spirit is to have Jesus himself as "our peace" in the contemporary world. □



## HE LEADS

*Sometimes He may lead by still waters of peace,  
And sometimes through storms wild and rough;  
But always and always He holdeth thy hand,  
And that, praise His name, is enough!*

—Kathryn Blackburn Peck

*Lee's Summit, Mo.*



I

# CANNOT GO BACK

**M**Y THEME is taken from the words of Jephthah, the Gileadite, to his only daughter. The story of which these words are a part, is found in Judges 10—11. Their reading should be helpful to all my readers. I leave with you the story of Jephthah and use only the words of the theme to tell my own story of just why “I cannot go back.”

In thinking over the consequences of going on or going back, I have noted many more reasons for refusing the backward trek than will be included in this short narration.

The reasons I give are my own, and all may not fit perfectly into the reader's life, but many will; and as you read along, I ask you to make your own story and set forth your reasons for not going back. To note them will strengthen your determination to “fight the good fight . . . [and] lay hold on eternal life.”

I begin in the words of Jephthah: “. . . I have opened my mouth unto the Lord . . .” (Judges 11:35). His words were spoken in a very sacred place, and in an hour of desperation. His vow came from the depths of his soul, and so did mine. I made it after years of fierce struggle. The evidence had been weighed—the cost considered—and the price paid.

I gave my word, and I have respect for my word. My first public testimony, given less than two hours after my surrender to God and receiving His grace, contained these words: “I have started for heaven, and should I fall by the wayside, I will start again at the next altar call.”

That testimony has been a stay in hours of testing. I cannot go back; my word is at stake, and I must keep faith with myself.

I must keep faith with my friends, and I have many scattered around the world. The hearts of many would be saddened should they receive a message that I had forsaken the Lord. I can't fail them.

I must keep faith with those that I have seen brought to God under my ministry, and there are thousands of them. I saved none of them; only God can save. But I pointed them to Him and they followed Him. For me to fail Him would bring sorrow to them.

I must keep faith with the rising generation. I am in my eighties now and many of my years have been given to calling upon boys and girls to give their lives in total dedication to God, and many have done so. To fail myself would weaken my witness among them. This I cannot do.

I must keep faith with my Christian father and mother. They taught me the way of life and set a godly example before me. Although they have gone on before me to their reward, the very thought of disappointing them chills my very soul. That I cannot do.

I must keep faith with my wife and children, grandchildren, and great-grandchildren. Our children have often listened to their father's prayers and sermons, and to know that Dad missed the way would bring excruciating suffering to them, I am sure. That price I cannot pay.

I must keep faith with my church. For more than 60 years I have drawn my support from my church. That support has been adequate for our

BY T. W. WILLINGHAM

Kansas City

essential needs—food, raiment, education for our children, and generous aid in our years of reduced service.

I owe much to the church—to those who have opened doors for my service (and they have never been closed); to the thousands of consecrated laymen who have borne the heat of sunny fields, toiled in factories, shops, and stores to contribute to my financial needs. I cannot disappoint them.

All of the above are ties that help to hold me, commitments that strengthen me along the way, and facts that create within me a horror of going back. I rejoice that I have such valuable aids, but none of them are strong enough to hold one in life's most trying hours. In fact, the combined influence of all of them is not sufficient to do so.

There is only one cord that can bind one securely, and only one anchor that can prove sufficient in such hours. The Anchor is Christ, and the cord is perfect love for Him, issuing in total loving obedience. Such alone will hold one in life's fiercest storms.

Just glance at auxiliary supports and see how they might fail one. What would one do when he lost faith in himself, when family and friends forsook him, when the rising generation heeded not his message, or when his church cast him out? "When all around my soul gives way"—what then? Can one be held even then?

Jesus pointed out the possible weakness of all such aids; and because of their frailty and possible loss, He reminded us not to place our final

trust in them. When He declared, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26), He was preparing His followers for the possible loss of all of these; and yet, by trust in Him and by total obedience to Him, the final goal could be reached.

Paul exemplified this when he said, "... for whom I have suffered the loss of all things . . . that I may win Christ" (Philippians 3:8). He let his whole weight down upon Him and knew that He alone could keep him "from falling," for He was able to keep that which was committed unto Him against that day. It is the sense of absolute security in Christ that holds one steady when other ties begin to snap. To trust in any other support but Christ is to lay the foundation for possible defeat. Knowing this, Jesus asks us to rely solely upon Him.

To speak thus is by no means to be without appreciation of human aid. The helpfulness of others is of great value, but it is not indispensable. "My grace is sufficient" is a blanket promise that cares for the humanly rejected as well as the humanly supported. The indispensable aid is His, and His alone; hence, there is no panic when others fail.

*He* will never fail us. "I will never leave thee, nor forsake thee" is a guarantee to all His loyal followers. With such support, one need never fall. And in such faith I would echo the word of the ancient hero, "I have opened my mouth unto the Lord, and I cannot go back." □

## PEN POINTS

### GRANDMOM WAS LOVE

Those summer moments were extra special when I was a boy. Dad would put me on a Greyhound bus and off I'd go to Grandmom's house.

She was always waiting for me at the other end. I was just a tall, skinny kid with a crew cut and pimples, but Grandmom didn't care about that. She was proud of me and glad I'd come to visit.

It's a strange thing how proud grandmoms can be. I mean, I didn't do anything extra special to make Grandmom proud. In fact, the kids at school never chose me first to play ball on their side. The teachers never said I was anybody special. But Grandmom was proud of me!

And I was proud of her. She could sing, play the pump organ, sew, and make the best chicken 'n dumplin's in the world. My grandmom used to turn

summer into splendor and Christmas into cheer.

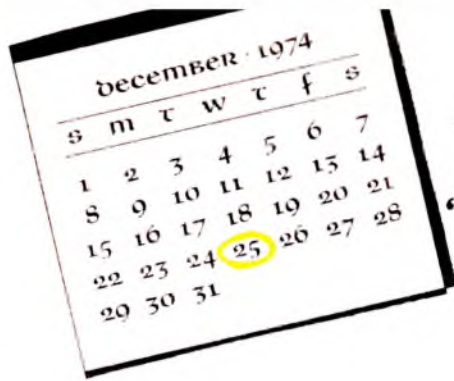
Those summer moments at Grandmom's house passed quickly. Too soon I would have to leave her. Too soon we'd say good-bye.

I remember the long-distance phone call the night Grandmom died. "Son, Grandmom just left us a few minutes ago." I knew she would. I'd been waiting for the news.

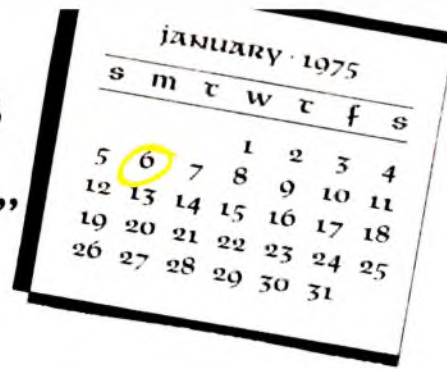
Could it be that grandmoms are a little like God? Grandmom didn't care what I looked like on the outside, or what other people thought of me. When she looked at me she knew me inside, and was a part of me. And I was a part of her.

Grandmom was love. Isn't God Love, too? □

By C. Dale German  
Kansas City



**JANUARY 6  
IS  
"EPIPHANY"**



**DO YOU HAVE YOU HAD A PERSONAL EPIPHANY**



**T**HE CELEBRATION of Christ's birth, in most Protestant churches, focuses on December 25 and we tend to slight January 6, which is the day designated in the Church calendar as Epiphany. Oh, we sing "The Twelve Days of Christmas," and some of us may remember that in many parts of the world the traditional time for exchanging gifts is Twelfth Night. But, for most of us, Christmas is over by New Year's Day, and January 6 is just about like any other day in January.

The word *epiphany* means a manifestation or showing forth. As such, the word is used to refer to the revelation of the Christ child to the wise men. According to tradition, it was 12 days after the birth in the manger, although scholars think that probably the episode took place some months after and the Child and the mother had by then removed to a house in Bethlehem.

I don't remember how long it has been—maybe seven or eight years—that I have consciously and expectantly looked for my own personal Epiphany during the Christmas season—a fresh revelation to me of the Christ child and what His coming meant to the world and what it means to me.

You may wonder why we associate Epiphany with the revelation of the Child to the wise men. After all, there were other revelations. The shepherds had a glory-filled experience, first in the quietness of the fields and later in the stable in Bethlehem. Simeon and Anna in the Temple testified to the revelation to them that this Child was the long awaited Messiah.

But there was something different about the experience of the Magi, and I think I understand that difference through thinking about my own personal Epiphanies.

You see, these Epiphanies are expected surprises. They are looked for, sought after, yet we do not know when or how they will come. This is the beauty of these experiences.

For the shepherds there was surprise, but no expectation. The angels burst upon them in sudden glory, "and they were sore afraid." They went to Bethlehem partly out of curiosity, to "see this thing which is come to pass"; but they really had not been expecting anything of this nature.

For Simeon and Anna there was expectation but apparently little surprise. They had waited long years for the birth of this Child. Now they

**BY RUTH A. CAMERON**  
Wollaston, Mass.

recognized Him, and quietly offered their praise.

For the wise men there was both expectation and surprise. They had seen the star in the East; they expected to see a King; they set out to find that King. The surprise was the place and manner in which they found Him. They looked in the palace; the star led them to Bethlehem and a humble house. They thought to find Him midst the trappings of royalty; they found Him instead in the arms of a young mother in lowly surroundings.

I want to share with you just one of my personal Epiphanies which illustrates this kind of expected surprise. One year I waited long for the Epiphany. On Sunday, December 24, the day before Christmas, I left my Sunday school class and took my seat in church.

I remember reminding the Lord that there had not yet been an Epiphany. But my mind was full of my Sunday school lesson about the Tower of Babel; and my heart was full of anguish over earthquake victims in Nicaragua and bombing victims in Viet Nam. There seemed to be little joy in the world to sing about.

We were singing "It Came upon the Midnight Clear," a carol that we have all sung and heard at least six times a year since we can remember Christmas. Suddenly I heard, as though for the first time, the words I was singing:

*And ever o'er its Babel sounds  
The blessed angels sing.*

Over Babel: over the rush of cars and planes; over "Rudolph the Red-nosed Reindeer"; over accusations and counter accusations; over the confused voices of our institutions—government, education, even church; over (could it be?) the rumbling of an earthquake in Nicaragua, the detonation of bombs in Southeast Asia.

It's not easy to hear the angels sing. There is so much in our lives and in our world that would persuade us there is no angelic music, nothing to sing about. But if we listen with faith we can hear the angels sing; and we can sing also. Like the angels we sing, expressing our hope and our faith that good can overwhelm the darkness and confusion of "the darkling plain." And it's not just a literal song; it's deep in our spiritual being. T. S. Eliot wrote,

*The trilling wire in the blood  
Sings below the inveterate scars,  
Appeasing long forgotten wars.*

When we become part of the angelic music, our lives radiate goodness—the goodness that individually and collectively can make a difference in our world.

It takes faith to hear the angels sing and it takes faith to sing: not an easy faith, but one which, although aware of the hard questions which life makes us ask, still believes in the ultimate triumph of good. It takes an affirmation that it is possible for each one of us to accept the hardness of life through the power and grace of God through Christ. □

## Dawn of God's Tomorrow



Photo by John N. White

*In the dawn of God's tomorrow,  
When all tears are wiped away,  
When we leave this world of sorrow  
And have started a new day!*

*Here we only touch the border  
Of His garment with our hand;  
But up there we'll see our Saviour  
Face-to-face, walk hand in hand.*

*Walking in a lovely garden,  
Yes, that garden of delight,  
Where there is no pain or sorrow,  
And the Saviour is the Light!*

*There we shall ask Him of the stories  
That He told in Galilee;  
How He healed the brokenhearted,  
Set the captive sinner free.*

*Won't you dwell with Him forever  
In that land of endless day,  
Where there is no pain or sorrow,  
And all tears are wiped away?*

—Wauneta Moraine  
Paola, Kans.

# HOW SHALL WE FACE THE FUTURE?

**O**NE NEVER knows what to expect when one tunes in Frank Blair's morning newscast. Will he report some new crisis? More corruption in high places? Another outbreak of war? An environmental catastrophe? Violence?

These are uncertain times! One never knows what a new day will bring forth. Just how should the Christian face the future?

1. Let him face it *without fear*.

William Allen White said, "I am not afraid of tomorrow, for I have seen yesterday and I love today."

Surely we have seen God's hand on our yesterdays. He has led us, protected us, and provided for us. He has answered countless prayers and brought us over many rocky, treacherous paths. He will continue to help us today and tomorrow, for He assures us, "I am the Lord, I change not" (Malachi 3:6).

When the Syrian army surrounded the city of Dothan, Elisha's servant was terrified. "Alas, my master! how [what] shall we do?" he cried.

"Fear not," Elisha replied, "for they that be with us are more than they that be with them" (2 Kings 6:15-16).

When we hear of wars, rumors of wars, strikes, violence, and wickedness, let us hold fast, remembering that "through God we shall do valiantly: for he it is that shall tread down our enemies" (Psalm 60:12).

If God is with us, we have nothing to fear. His forces and resources far exceed those of the enemy.

2. The Christian should face the future *without frustration*.

We live in an age of anxiety but we also live in the busiest era of all time. Some days are so crowded with activity we don't know where to begin. The only solution is to do first those things that are most important.

Divided interests and divided loyalties lead to conflict. But we can face the future without spiritual frustration if we put first things first, if we give God our first concern and attention.

Before his death Joshua gathered all the tribes

of Israel together. He recounted the words of the Lord in their hearing. Then he exhorted the people to fear the Lord and serve Him in sincerity. Joshua said, "Choose you this day whom ye will serve" (Joshua 24:15).

Each life is challenged by many demands. If we are not careful, the seemingly legitimate things in life will crowd out prayer and the reading of God's Word. Family demands and social pressures will hinder us from giving time to the Lord's work. We must determine that God shall have priority in our lives; first place in our affection, time, and loyalty.

3. The Christian should face the future *without fatalism*.

Too many people are taking "The world is going to the dogs, so what?" attitude toward life. They say—if not in words, in actions—"There's nothing I can do about it, so why worry?"

But there is something we can do about it! Everyone has the privilege of modifying his environment by reaching out to others through love.

A lifeguard who stood by passively and allowed a swimmer to drown would be charged with neglect. All about us there are souls without Christ. Will we take a "So what?" attitude toward the Lord's command—"Go ye into all the world, and preach the gospel to every creature" (Mark 16:15)?

One has said: "A God-given passion fills the heart with one demand—to warn wanderers who are walking the wicked way. The supreme need of every watchman is a heart beating in tune with that of the Galilean . . . who . . . marched to a cross, by His death lifting men from their destructive descent to a new life in God."

If the Christian loves his neighbor as himself, he will face the future without a fatalistic attitude.

4. The Christian must face the future *with faith*.

A child's faith is a wonderful thing. One little girl used to say, "If Daddy says it isn't going to rain, it won't!" And she steadfastly made such claims until she was a young lady.

Childlike faith is a must when it comes to pleasing God.

Someone has said: "Faith alone—that faith which turns us toward God—pleases God."

Faith reverses impossibilities and makes them possibilities. Faith turns nighttime into day. Faith eliminates the clouds of doubt and fills their place with skies of sunshine and promise. Faith sees beauty where there is ugliness, hope where there is futility, joy in sorrow, and good in evil.

Let the Christian face the future with faith, for it is "the substance of things hoped for . . . [and] by it the elders obtained a good report" (Hebrews 11:1-2).

Fear, frustration, and fatalism lead to dead-end streets. Faith opens the gateway to unlimited horizons. It will take us into God's presence eternally. □

BY PAULINE E. SPRAY

Sparta, Mich.



*"I am come that they might have life, and that they might have it more abundantly" (John 10:10).*

## HOW TO COME ALIVE IN '75

**N**OT TOO LONG ago I could make the statement, "Christ is the Answer!"—and find it generally accepted. Today, however, increasing numbers—especially those under 30—greet such a statement with a puzzled and even wistful skepticism, as though they are thinking, Maybe—but what's the question?

But the questions are the ever old, ever new ones: Who am I? What ought I to do? Where am I going? Questions of identity, of purpose, and of destiny.

And we all ask them. For no one really begins to live until he finds the answer to those questions.

The German philosopher Schopenhauer was sitting on a park bench in Frankfurt, Germany, one evening when bells began to ring signifying closing time. But Schopenhauer was lost in thought and made no move to leave.

An attendant came by and said, "Mister, it's closing time."

Schopenhauer looked up and said, "What do you mean—it's closing time?"

The attendant, in puzzled exasperation, finally said, "Well, who are you, anyway?"

And almost in an agony Schopenhauer replied, "I wish to God I knew!"

But millions, caught up in an identity crisis of their own, would understand the anguish of that reply.

And this is precisely where Jesus comes in. For Christ said, "I am come that they might have life, and that they might have it more abundantly."

In Christ the identity crisis is resolved and its resolution comes when one is born again and experiences the new life that only Jesus can give.

"I didn't know who I really was," said a college student, "until I met Jesus." And that is the testimony of thousands who have come alive in Christ.

It was a fantastic claim for Christ to make, wasn't it?—that in Him one could find life, meaningful life, abundant life. Did He have the credentials to back up such a claim?

I believe He did. For in Him dwelt "all the fullness of the Godhead bodily," and in Him was fullness of manhood.

"Behold the man!"—yes, they said that of Him.

But they also said, "Behold the Lamb of God,

which taketh away the sin of the world."

As Son of God and Son of Man, Jesus Christ has all the credentials He needs to do whatever needs to be done in any human heart.

If ever there was a generation of young people that should identify with Christ, it is this one. Never before have there been so many in one generation so dissatisfied with the limited, pinched, joyless lives all around them—or freer to express their desires and demands for a better life, a larger life, than this generation of young people. And instead of being criticized, they should be congratulated for their insistence on a larger and more meaningful life.

How thrilling, then, to hear Jesus say, "I am come to give you the very kind and quality of life you are seeking"!

But how does one really come alive and begin to enjoy that kind of life?

Well, again, Christ's answer should thrill every young person. For a patch on the old is not enough, He says; there has to be something new. "Ye must be born again," was His invariable answer to those who really wanted to come alive.

And to experience that new birth, that coming alive spiritually, Jesus said that one must "repent, and believe the gospel." Repent of everything that has held one back from that quality and quantity of life, and not only believe that Christ is the Answer, but be willing to accept that Answer.

And in that moment of acceptance, God infuses new life at the center and one is born again. He becomes a new creature in Christ and begins to enjoy a quality and dimension of life he never experienced before.

"I never really began to live," said a young, black basketball player, "until Christ came into my heart."

If Christ is right, then there are only two choices available: accept Him and live; or deny Him and die. My prayer is that you—wherever and wherever you are—will begin this new year by accepting Christ and really come alive—and begin to know the joy and thrill of that developing fullness of life through glorifying God which is your true destiny. □

**RADIO SERMON OF THE MONTH**  
*By C. William Fisher*

# WILT THOU BE MADE WHOLE?



**D**uring His ministry here on earth, Jesus spoke words of assurance to a troubled and confused people.

To those who were sad of heart, discouraged, near the point of total despair, He brought hope of new life: "I am come that they might have life, and that they might have it more abundantly" (John 10:10). He pleaded, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

But these words of comfort and hope were not just for those people 2,000 years ago. In this exciting world of the seventies, people all around are confused, discouraged, and burdened down.

Though we in evangelical circles find it hard to admit, the fact remains that it is not just the sinner who is cast down, but often the Christian as well. The confused Christian, the troubled Christian, the Christian who is plagued with physical illness, the Christian who is full of despair—for these, God's children, Christ *has* made provision for an abundant life; a life of joy, full and complete. He promises to those living in the mad, chaotic "now" the whisper of sweet peace on the stormy sea of life.

Christ poses to each struggling soul the question of John 5:6, "Wilt thou be made whole?" All too often, like the lame man at the Pool of Bethesda, we remain in our hopelessness, "waiting for the moving of the water." We struggle along from revival to revival, camp meeting to camp meeting, from "mountaintop" to "mountaintop,"

never hearing or heeding God's command to "rise, take up thy bed, and walk." The need to reexamine the question Jesus asked is evident.

**WILT**—God gives us a choice: "Wilt thou be made whole?"

The question reveals that *we don't have to remain as we are*: burdened down with a weight too heavy to bear, emotionally unstable, or spiritually weak. We can choose to embrace by faith the fact that God is enough. When Jesus passes by, we need not wait "for the moving of the water."

You need not depend upon people; you need not wait for more money; you need not the right circumstances; you need only the faith that reaches out and says: "On Christ, the solid Rock, I stand; / All other ground is sinking sand. . . . / When darkness seems to hide His face, / I rest on His unchanging grace. . . . / When all around my soul gives way, / He then is all my Hope and Stay."

God will perform miracles in your life. He *will* meet your need. The only thing God requires of you is *a desire to be different*. The choice is yours. You can remain burdened down, oppressed, and allow people and circumstances to run your life; or you can give God the opportunity to make you whole.

**THOU**—This word reveals the personal application of the question. Christ is asking each one of us, "Daughter, how long are you going to weep? Son, how long are you going to struggle? How long are you going to remain emotionally defeated? When are you going to realize I want to work a miracle in

*your life?"*

Think about that impossible situation. Think of that loved one you can't seem to believe God is going to save. Think of that physical problem needlessly believed to be yours the rest of your life. Then consider and listen to the words of Jesus: "Rise, take up thy bed, and walk."

The immediate result in the Gospel was that the man was made whole. "No good thing will he withhold from them that walk uprightly" (Psalm 84:11).

Troubled soul, He is able to save your loved one; He is able to heal your infirmity; He is able to make you mentally and emotionally stable. He "is able to do exceeding abundantly above all that we ask or think" (Ephesians 3:20). All this for you *personally!* For once in your life believe it, not for someone else, but for *you and your need*.

**BE MADE**—Disappointments, trials, illnesses need not come into our lives for us to cope with in our own strength and wisdom alone. Problems and trials come to give us the opportunity to reveal God's glory.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:5-6).

*Let go and let God.* "Take your burden to the Lord and leave it there."

Let us not worry about the "hows" or the "whens." Our problems become His problems; therefore the problems will be worked out. They can simply be left to God. **HIS TIMING IS ALWAYS RIGHT, AND HIS WAY IS ALWAYS RIGHT.** He *will* make you whole.

**WHOLE**—Jesus is not just the Healer of the soul. He does provide forgiveness and cleansing, but His provisions are far more extensive than that.

In Jesus there is healing for the mind, emotions, body, as well as the soul.

Regardless of the area in your life which is not completely made whole, Jesus is standing before you waiting to mend your broken spirit, heal your diseased body, and soothe your troubled mind. In and through Him there is completeness, wholeness.

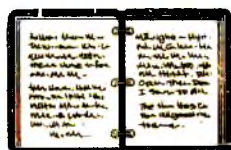
Do not wait for "the moving of the waters"; Jesus is passing your way. Right now He is asking you, "Do you desire to be different? *Wilt thou be made whole?*" By faith, child of God, "rise, take up thy bed, and walk." □



BY LAURA MAE  
DOUGLASS, R.N.



## FROM A NURSE'S NOTEBOOK



### A MOTHER'S HEARTBREAK

I sat by the side of a distraught mother as she awaited the birth of a baby to her unwed 16-year-old daughter.

"I am crushed and bitter to think that a loved one whom I trusted so implicitly could allow herself to become deeply involved with someone she did not even love. What have I done wrong to give her such a low opinion of her body that she would give herself to another so easily?" she moaned.

"You feel it is your fault?" I asked gently.

"Oh, I do!" she said in agony.

"Would talking about it ease your pain? I can stay with you for about half an hour."

"I think that would help, nurse; thank you. I do not have my thoughts collected enough to speak intelligently, but I must talk to someone whom I feel I can trust.

"About three months ago my daughter informed me that she was six-months pregnant. The father is someone we have never met. Theresa has always been such a good Christian, but recently she has been running around with some high school chums who do not know the Lord.

"One night my daughter was preparing to attend a party at the home of a friend. A boy in his twenties was to be her date. I felt strangely

uneasy and was prompted to ask, 'Theresa, are you sure that this party you are attending is a place which would please the Lord?'

"'O Mother, you *know* if I thought there would be anything wrong there I wouldn't go!'

"I relaxed and kissed her good-bye.

"She told me that she did not plan on things happening as they did but she was a willing participant. Her friend's parents were gone for the evening and the young people had the house to themselves. Someone suggested it would be fun to have a couple of drinks to begin the evening.

"Theresa said that the effect of the liquor took a quick toll and she was soon oblivious to self-restraint. She found herself led into the bedroom by her date, and within a matter of minutes it was all over. All over, that is, until the months went by and Theresa became aware that she was pregnant.

"I think I feel so awful about the whole thing," the mother continued, "because my daughter and I have enjoyed such a close relationship. We have discussed the possibility of peer pressure causing her to let down her standards and I never once doubted her character and maturity of mind in being able to cope with such a situation.

"My biggest concern is, Will I be able to help and *love* my daughter through the experience? We both feel like this is a horrible nightmare that has to end. Theresa has decided not to keep the baby, so our only consolation is that she will make some couple happy by providing a child they could not have.

"Nurse, pray for *me*. Theresa is young and she will make it, though there will undoubtedly be a scar. She has asked God's forgiveness and we know He forgives. I only hope I will have the grace to do so also. At the moment it is very slow in coming. I cannot seem to pull myself up out of self-pity and depression. I am angry that she has betrayed my trust in her."

The mother mused, "I know this—if I could relive the past, I would give more attention to my daughter's activities. Even though she was a Christian, this did not mean that I had the right to relinquish my responsibilities as a parent. I would keep the lines of communication open and trust her, but within limits. By all means I would know where and with whom she is going, who is sponsoring and chaperoning the gatherings, and when she is to return home."

I held the mother's hand in mine in silent empathy; then prayed, "O loving Father, help this mother in her grief. Take her as she is— with her human reactions to this situation. It is only through the help of Christ, who gives the strength and power, that she can forgive her daughter and show her love at a time when it is greatly needed. In Your name we ask it. Amen." □

## What Hope Is There?

A great deal of gloom shadows much of our world today. As Jesus said of the end times, "Men's hearts [are] failing them for fear, and for looking after those things which are coming on the earth," or as the *New International Version* translates it, "apprehensive of what is coming on the world" (Luke 21:26).

Such apprehension is not without cause. It is difficult for thoughtful and observant people to be easily optimistic. If there is any real hope, it must come from beyond.

In this setting, we really need what Jurgen Moltmann calls a "Theology of Hope." God is the God of promise; and man, when truly Christian, is the man of hope.

This does not mean that the whole of Christian faith deals with the future. It offers an explanation for history. It is dynamic power in the present.

Yet the thrust of scripture is that Christ is not only the same yesterday, and today—but forever. He is the "Omega"—the last letter in the Greek alphabet—as well as the "Alpha"—the first letter.

Nor is it just that Christ *gives* hope to the Christian heart. Paul puts it a different way: The "Lord Jesus Christ . . . is our hope" (1 Timothy 1:1).

Hope is not the kind of optimism that answers the question "Isn't this miserable weather?" with "Yes, but it's better than no weather at all."

Hope is the confidence that God, who has taken care of His own in the past, is perfectly able to do it in the future. Much of the nostalgia that mars Christian life—perpetually looking back to "the good old days"—is doubt that God will be in the future what He has been in the past.

Hope is expressed in Isaac Watts's lines that we sometimes sing:

*O God, our Help in ages past,  
Our Hope for years to come,  
Our Shelter from the stormy blast,  
And our eternal Home!*

*Under the shadow of Thy throne  
Still may we dwell secure;  
Sufficient is Thine arm alone,  
And our defense is sure.*

*Before the hills in order stood,  
Or earth received her frame,  
From everlasting Thou art God,  
To endless years the same.*

*O God, our Help in ages past,  
Our Hope for years to come,  
Be Thou our Guide while life shall last,  
And our eternal Home.*

**I**N A THOUGHTFUL article of recent date, Dr. Carl F. H. Henry raises the question "Can Hope Survive?" That hope has become so rare, he says, "stems from the Western world's long neglect of a great spiritual heritage."\*

Everywhere, men who find themselves "without God" also find themselves "having no hope" (Ephesians 2:12).

"The questioning eyes of the sick and dying cry for hope. The empty eyes of the mentally disturbed hunger for hope. Victims of flood and famine, of oppression or destitution, plead with unbelieving eyes for meaning and hope. Even the eyes of teenagers whose youth is wasted by drugs or licentiousness call for hope. No less do prisoners of war long for hope, and free men also who lack purpose and a sense of personal dignity."

The Christian hope, Dr. Henry says, "in no way rules out a world where embattled nations bleed to death, where mighty powers fade like spent meteors on the horizon of history and where proud intellectuals fashion beguiling myths

\*From *World Vision Magazine*, pages 14-15. Copyright 1974. Quotations by permission.

*Hope is the confidence that God, who has taken care of His own in the past, is perfectly able to do it in the future. Much of the nostalgia that mars Christian life—perpetually looking back to “the good old days”—is doubt that God will be in the future what He has been in the past.*

about the nature of reality. Indeed, in these very features of aberrant humanity the Christian hope finds confirmation that mankind outside of Christ mortgages its future to hopeless ideologies.”

The final vindication of the hope, Dr. Henry reminds us, is at the promised second coming of Jesus Christ. The coming of our Lord must never be used to “dull social and evangelistic concern.” It is in fact the supreme motivation to strive for “the truth and right that Christ will vindicate when He returns.”

But the anchor of the Christian hope, Dr. Henry notes, is the fact that “the God of the Bible is at work right now in the affairs of men and of nations.” That we live in hope does not mean a future “pie in the sky” philosophy. “It is *now*, in daily experience, in the present moment, that the Christian knows hope as an already operative factor.”

Hope therefore is more than a vague longing for future good. It is the confidence that “in all things God works for the good of those who love him” (Romans 8:28, NIV), and He works now, in the very present moment.

May I sum it up? There is hope—for 1975 and for as many years as may remain to us, individually or collectively. It is hope that is as a sure and safe anchor.

We do not live by wishful thinking, by human buoyancy or optimism. We have been given an “earnest,” a deposit to guarantee the future fullness. That “deposit” is the Spirit, who sheds His love, joy, peace, patience, kindness—all His fruit—abroad in our hearts.

The future belongs to those who belong to God. This is hope—“an anchor of the soul, both sure and steadfast” (Hebrews 6:19).

## **“Yes” on His Face**

An old story relates that President Thomas Jefferson was riding horseback with some friends one day when the party came to a swollen stream.

A man sat on the bank glumly gazing at the stream he could not get over. He watched as most of the horsemen spurred their mounts into the stream and went across.

As the president approached, the pedestrian did not recognize him. He asked if he could mount behind Jefferson and cross the stream. The permission was cheerfully given.

Later, one who observed the scene asked the man why he had waited for the president. He replied, “Some faces have ‘No’ written on them even before you ask. He had ‘Yes’ on his face.”

It is quite common to hear contrasting comments on the friendliness or lack of friendliness of a given congregation.

“No one spoke to me or even offered to shake hands. I’ll never go back there again!”

“They are the friendliest people you’d ever want to meet. I felt welcome immediately!”

It may not be the whole explanation, but some people tend to meet others with “No” on their faces. They may inwardly wish to be welcomed, but their attitude seems to say, *Don’t bother me.*

Others, and we have all known them, meet the world with “Yes” on their faces. Their very expressions are an invitation to a friendly greeting.

But true as these contrasts are among people, there is One who always greets us with “Yes” on His face. Paul wrote, “For no matter how many promises God has made, they are ‘Yes’ in Christ. And so through him the ‘Amen’ is spoken by us to the glory of God” (2 Corinthians 1:20, NIV).

No one affirmed life and the worth of other persons more consistently than Jesus. “The common people heard him gladly” because to Him they were not common. Each was an individual whose hurts and needs were met with the “Yes” on His face.

It is still so. All God’s promises are “Yes” in Christ. The “Amen”—“May it be”—we speak through Him is to the glory of God.

Whatever our needs, we may seek His face. When we do, we find the answer. There is “Yes” on His face.

## DR. CANTRELL HONORED

Dr. Roy Cantrell, for 25 years president of Bethany Nazarene College, Bethany, Okla., was honored at the homecoming activities, Friday evening, November 22. He was presented the Heritage Award by alumni president Ron Barlow in special ceremonies in Herrick Auditorium following the basketball game between Bethany and Point Loma colleges. Bethany was victorious in both games, November 22 and 23.



Dr. Cantrell

The homecoming events were a part of the seventy-fifth anniversary of the founding of the college. More than 1,000 high school seniors were on campus at the time as guests of the college.

President Stephen Nease reports that the college's constituency has responded sacrificially to financial problems faced in recent years. The institution has operated in the black for the past two years and has been able to make progress toward retiring its debt at a pace twice as fast as originally scheduled.

At the ceremonies in which her husband was honored, Mrs. Roy Cantrell was informed by the women's auxiliary of the alumni that their scholarship fund had been renamed in her honor. □

## LUBBOCK FIRST A NATIONAL WINNER

Lubbock (Tex.) First Church has been named a national winner by the Mid-America Sunday School Association. The church had a gain of 253 per Sunday in Sunday school to win in the MASSA Annual Divisional Campaign "OVER THE GOAL" for October. Pastor Charles Kirby flew to Detroit to receive the trophy at MASSA's Annual Awards Banquet, held November 15.

Lubbock First has been experiencing record growth since Pastor Charles Kirby assumed the pastorate in March. Seventy-three people have joined the church in the past nine months. Finances have increased to a record pace of well over \$30,000 for the first eight months of

Pastor Kirby (r.) receives trophy from Ivan Hamel, MASSA president.



this church year.

Sunday school attendance has also reached all-time highs consistently, with attendance gains ranging from 200 to 300 per Sunday.

The church began a weekly television ministry in September called "Exciting Life." The program is telecast on Sundays at 8:30 a.m. and has a wide coverage in the Lubbock area.

Joining Pastor Charles Kirby on the full-time staff are E. Wayne Byrum and Gene Ingle. □

## ACTION AT CAMPUS AUCTION

More than \$30,000 was raised for scholarships through two auctions held in late November on the Olathe (Kans.) Mid-America Nazarene College campus. A morning auction of collectibles, antiques, and handcrafts raised about \$4,000. An afternoon auction of 115 head of cattle plus 3 ponies and 6 dogs raised more than \$26,000.

Dr. Dean Baldwin of the MANC faculty was chairman. The auctions were supported by friends of the college from across the eight-district educational zone of Kansas, Missouri, Nebraska, Iowa, the Dakotas, and Minnesota. "Western Kansas friends strongly supported us in the cattle auction," said Baldwin. "Many friends throughout the zone and particularly our Olathe community helped us." Baldwin was assisted in the arrangements by Mrs. Gerard Reed of Olathe.

MANC ranks number one in enrollment among the 23 private colleges and universities in Kansas. It was declared largest when the 1974 fall enrollment was certified at 975 students. Enrollment increased 123 students over the comparable 1973 fall term. □

## INDIA COUNCIL REPORT

The sixty-fifth Council of the Church of the Nazarene in India reported "a good spirit prevailing throughout this meeting." Miss Jean Darling, mission chairman, led the sessions. Dr. Alberto Ainscough spoke to the group from Nehemiah.

The group welcomed Drs. Alberto and Rosa Ainscough and their two children. Rev. and Mrs. Arlen Jakobitz and two children have now also joined the ranks.

Twenty-six baptisms were reported, with prospects for many more from a list of inquirers. It was noted that church giving had not dropped despite four years of inadequate rains and severe drought.

The sessions ended with an ar-

chitect showing proposed plans for a church building in the city of Aurangabad. The church owns property there but is still waiting permission to build. □

## ESSELSTYN HEADS SOUTH AFRICA BIBLE SCHOOL

Dr. Theodore (Ted) Esselstyn has been unanimously elected president of Nazarene Bible School in South Africa. He succeeds Rev. David Whitelaw, who was recently elected district superintendent.

Ted is the son of a Nazarene missionary, Rev. W. C. Esselstyn, and was raised in Africa. He received his A.B. degree from Eastern Nazarene College, Quincy, Mass., where he later taught for a brief period. He received his Ph.D. degree from Yale University. He was appointed a missionary in 1968.



Dr. Esselstyn

—NIS



Mr. Paul Joseph Zarbano, a newly converted Italian, presents his labor of love for the church vestibule, Sioux City (Ia.) First Church. The fringed flag features the official Church of the Nazarene medallion. Rev. M. E. Barrows is pastor of the church.

Pastor David L. West, Kalvesta, Kans., church, presents a plaque to Howard and Leona Bond for 32 years of faithful service. The presentation was made publicly on Sunday, December 1. The couple were instrumental in planting the church in Kalvesta.

Members and friends were given opportunity to express appreciation and love for the couple's consistent testimony through the years. The Bonds are moving from the Kalvesta area and plan to attend the Garden City, Kans., church.



## THE CHURCH AT WORK / General Statistics for 1974

### Church of the Nazarene

#### CHURCHES

United States .....	4,727	
British Commonwealth .....	262	
Overseas Home Mission* .....	<u>45</u>	
Total .....		5,034
Net Gain .....	11	
Churches on World Mission Fields .....		1,568
Main Stations and Outstations on World Mission Fields .....		1,349

#### CHURCH MEMBERS

United States .....	430,128	
British Commonwealth .....	12,177	
Overseas Home Mission* .....	<u>2,056</u>	
Subtotal .....		444,361
Net Gain (3.14%) .....	13,525	
World Mission Fields (Full and Probationary) .....		<u>122,543</u>
Total World Membership .....		566,904
Net Gain (5.36%) .....	28,823	

#### MINISTERS

Ordained Ministers .....	7,473
Licensed Ministers .....	2,432
Missionaries (Under Department of World Missions) .....	547
National Workers on World Mission Fields .....	2,715

#### CHURCH PROPERTY

Value of Church Property (Local) .....	\$506,785,450
Value of Parsonages (Local) .....	<u>90,777,980</u>
Total (Local) .....	\$597,563,430
Value of Parsonages (District) .....	3,180,898
Value of District Centers .....	10,966,423
Value of Other District Property .....	<u>7,008,829</u>
Total (District) .....	\$ 21,156,150
Value of International Center Property .....	2,266,333
Value of Nazarene Publishing House .....	<u>2,398,570</u>
Total (General) .....	\$ 4,664,903
Value of Educational Institutions .....	96,209,440
Value of Property on World Mission Fields .....	<u>33,149,289</u>
Grand Total (All Property) .....	\$752,743,212
Indebtedness on Church and Parsonage Property (Local) .....	145,667,115
Indebtedness on All Property (District) .....	4,759,341
Indebtedness on Educational Institutions .....	<u>49,440,053</u>
Total Indebtedness on All Property .....	\$199,866,509

#### CHURCH FINANCES

Paid Local Interests .....		\$107,631,948
Increase .....	\$13,687,915	
Paid District Interests .....		7,654,867
Increase .....	789,224	
Paid Educational Interests .....		3,942,388
Increase .....	556,122	
Paid General Interests .....		<u>15,359,947</u>
Increase .....	\$ 1,613,406	
Total Paid All Purposes .....		\$134,589,150
Increase .....	\$16,646,667	

#### ANALYSIS OF GRAND TOTAL

Paid by the Church .....	\$116,220,089
Paid by the Church School .....	5,817,973
Paid by the NYPS .....	947,324
Paid by the NWMS .....	10,464,517
Paid by Supplemental .....	1,139,247

#### PER CAPITA GIVING

Local Interests .....		\$ 242.22
District Interests .....		17.22
Educational Interests .....		8.87
General Interests .....		<u>34.57</u>
All Purposes .....		\$ 302.88
Net Gain .....	\$ 29.13	

#### SUNDAY SCHOOL

Number of Sunday Schools:		
World Mission Fields .....	2,637	
Total .....		7,543
Increase .....	178	
Number of Outreach Sunday Schools .....		
Increase .....	297	992
Enrollment:		
Active Members .....	815,130	
Officers and Teachers .....	71,468	
Cradle Roll Members .....	20,761	
Home Department Members .....	18,970	
Outreach Members .....	36,737	
World Mission Field Members .....	<u>212,146</u>	
Total .....		1,175,212
Increase .....	44,061	
Average Weekly Attendance:		
World Mission Fields .....	129,029	
Total (Including Outreach) .....		612,794
Increase .....	19,949	

#### VACATION BIBLE SCHOOL

Number of VBSs:		
World Mission Fields .....	981	
Total .....		4,129
Increase .....	222	
Enrollment:		
World Mission Fields .....	87,361	
Total .....		420,387
Increase .....	17,368	

#### CHRISTIAN SERVICE TRAINING

Number of Churches .....	2,201
Decrease .....	-5
Number of Credits Awarded .....	64,681
Decrease .....	-2,838

#### NAZARENE YOUNG PEOPLE'S SOCIETY

Number of Societies:		
World Mission Fields .....	1,069	
Total .....		5,021
Increase .....	3	
Membership:		
Junior Fellowship .....	54,280	
Teen Fellowship .....	65,916	
Young Adult Fellowship .....	61,461	
World Mission Fields .....	<u>48,343</u>	
Total .....		230,000
Increase .....	8,625	

#### NAZARENE WORLD MISSIONARY SOCIETY

Number of Societies:		
World Mission Fields .....	1,533	
Total .....		6,257
Increase .....	153	
Membership:		
Junior Members .....	58,778	
Active Members .....	230,228	
Associate Members .....	31,035	
World Mission Fields .....	<u>57,523</u>	
Total .....		377,564
Increase .....	13,499	
Members Prayer and Self-denial:		
World Mission Fields .....	23,284	
Total .....		251,446
Increase .....	7,480	

B. EDGAR JOHNSON  
General Secretary

\*Middle European, Northwest European, Samoa, and South African.

# Religion in Review

by  
NORMAN B. ROHRER, Director  
Evangelical Press News Service

**T**he earth has once more looped the sun, spinning off a remarkable year in which the hope of the gospel shone brighter against a background of increasing despair.

Scandals, feuding, and resignations rattled the foundations of Western governments; inflation widened the gulf between the haves and have-nots in a global community of 3.8 billion people that increased by 70 million in 1974.

Morally, 1974 skidded: nudity stripped away inhibitions; shame was in shorter supply; heroin usage increased, but alcohol consumption became the number one scourge among youth. One of every four U.S. marriages ended in divorce as the old tradition of "marriage, then babies" was reversed by teen couples released from precedent.

Fewer American youth considered religion "a very important value." Suicides reached epidemic proportions among youth; starvation took more than 15,000 lives every day.

Recycling of limited resources, begun largely by church groups, caught on in 1974. Victory over smallpox was announced. Christmas tree lights illuminated the car-strangled cities again as the big *E* turned back from ecology to energy.

Nonreligious funerals were a growing trend in 1974. Sexists asked, "Is God 'He'?" Homosexuals were ordained to the Christian ministry, and women confirmed as priests.

The year 1974 was a breakthrough for women politicians: 18 were elected to the U.S. House of Representatives; the number of women state legislators increased from 305 in 1969 to 587 in 1974.

TV addiction leveled off as sans-tube family activities grew more popular. Americans spent \$27.2 billion for booze (\$3.1 million an hour); cigarette smoking increased; the popularity of large families declined; 23 million Americans lived below the "poverty line"; thousands bore witness to "evil spirits"; and 88 percent of high school stu-

dents polled believed public officials were dishonest.

The man who opened the year at the National Prayer Breakfast declaring that "Americans should spend more time listening to what God wants the nation to do rather than telling God what they would like America to be" resigned in disgrace after his situation ethics were uncovered. The new commander in chief (first in nearly 200 years to be elected without vote of the citizenry) asked the nation to "confirm me with your prayers."

The year opened with 14,000 Christian students on their knees at Urbana, Ill. Young people by the thousands met throughout the year in cornfield Jesus rallies and home assemblies, eschewing "churchianity" while embracing Christianity. The Senate Joint Resolution 183 called Americans to a "National Day of Humiliation, Fasting and Prayer," on April 30.

## Denominations

Church leaders who survived the conflicts of the 1960s headed into new controversies: Missouri-Synod Lutherans clashed over biblical inspiration; bishops of many denominations complained that young ministers were unwilling to endure humdrum pastoral duties; gift increases of 7.7 percent were not enough to offset the 9.6 percent drop in the U.S. dollar's purchasing power; 11 women Episcopalians in Philadelphia shocked their church by performing the Eucharist; the Vatican tried to squelch a drive to make the Roman Catholic church more democratic; clergy dropouts continued to plague each denomination.

Southern Presbyterians weighed union with other churches at its one hundred fourteenth General Assembly; U.S. Lutherans and Jews met to seek stronger relationships and remove historical barriers; commissioners of the United Church of Christ approved a plan of union with the Anglican Church of Canada and the Christian church (Disciples of Christ).

The spotlight on the charismatics dimmed (some denominations strongly condemned them), but they continued to flourish in 1974. Overextending and securities violations crippled retirement communities and such vast evangelical enterprises as those led by Rex Humbard, Charles Blair, and Jerry Falwell. Sunday schools in evangelical churches grew larger while those of liberal churches in general declined. A total of 62.4 percent of Americans held a religious belief.

A Unitarian minister in 1974 prepared a "Rite for Divorce" formalizing a couple's "I Do's" to become two instead of one. Rev. Sun Myung Moon's heretical "One World Cru-

sade," spawned in Korea, aggrandized in North America. Bank loans for churches dwindled, and abuses in the church bond market were greater than in any other area of the financial securities market.

Christ's prayer that believers "all may be one" seemed less remote than in other years. And what unity was lacking in organization was realized in spiritual fellowship.

## Missions

Bearer of Christ's good news to a lost world reaped both victory and defeat throughout 1974. In a historic switch, Chinese Christians in Singapore sent \$1,000 to a low-income, Spanish-speaking, Texas church. The total of national mission agencies in Asia rose to 200. India's runaway population kept the nation in the shadow of mass starvation but the people responded to missionary outreach.

Korea hosted Explo '74, Campus Crusade for Christ's five-day training seminar which drew 303,000 registrants from 78 countries. Missions in Japan were handicapped by inflation pegged at 23 percent increases; her Protestant population dropped; the energy crisis altered for the first time Japan's traditional job-for-a-lifetime arrangement, threatening to force the population into a free-floating society with its impending moral dangers.

China's allegiance to the "Little Red Book" lessened; Europe was called a "post-Christian society," making missionary effort difficult (for the first time there were more Baptists in Asia than in Europe). Evangelicals in Italy started the "Cornelius Corps"; Spain's Evangelicals staged the first Iberian Congress on Evangelization for some 1,000 participants representing the country's 500 congregations and 35,000 evangelical believers—a first for Spain.

Soviet Christians carried out programs of evangelism in a society where religion has the same status as pornography. Bible smugglers and radio broadcasts in Russian from outside abounded.

The eyes of the world were on Lausanne, Switzerland, in mid-1974 as 4,000 people (2,700 participants) from 150 countries met for 10 days to discuss in plenary sessions and in 80 strategy groups how to build new relationships between missionaries and national Christians in emerging churches. Eighty-five percent of the participants signed the 3,000-word "Lausanne Covenant" affirming their understanding of the purpose of God, the authority of the Bible, the Church and evangelism, social responsibility, and the return of Christ. Honorary Congress Chairman Billy Graham was afterward elected interim chairman of a 48-member "continuation committee" directing the publication of Congress documents and a documentary film.

Africa presented a paradox: Outspoken nationals critical of missions suggested that perhaps Americans should "look to your own country," as the United Methodist bishop of Angola declared. Libyan Chief of State Col. Muammar el-Quaddafi declared that the African continent must rid itself of "European" Christianity, which, he said, was a "tool of colonialism"—all this against reports of unprecedented growth among churches.

In Sierra Leone the largest evangelistic crusade in the country's history culminated a series of significant spiritual events. John Wilson, a resident of Kampala, said Uganda was "turning to God" in remarkable ways.

Bible sales boomed in Ghana. More than 1,800 decisions for Christ were recorded in Nigeria at a six-day evangelistic crusade sponsored by the Nigerian Baptist Convention.

The dreaded onslaught of mass starvation and epidemics touched nations from Ethiopia to the sub-Sahara, where babies and adults died by the hundreds and where prolonged drought threatened an estimated 5 million people. Relief agencies invested huge amounts of money and manpower to fight the scourge.

This year the first-ever "Association of Evangelical Christians in the Sudan" was formed—a move typical of encouraging trends among Christian nationals in Africa. Evangelist Arthur Blessitt said he would like to see Americans as "people conscious" as black Africans.

National missions thrived among the 277.1 million people of the Latin American mainland while traditional missionary enterprise slowed. A native of Peru declared that the church in the "Third World" is "acutely embarrassed" at the image of Christianity held in those parts of the globe, and that it was "attempting to live down and out-live the commonly held view that Christianity was in some way a part of the 'imperialistic plot' to dominate the world."

In Rio de Janeiro, 225,000 Brazilians jammed Maracana Stadium—world's largest—to hear Evangelist Billy Graham.

In Los Angeles, Dr. Graham told a Hollywood Bowl audience celebrating his big start in evangelism 25 years earlier that the "time is short" for America.

Thirty-one churches in 17 states tested a special summer evangelism project via newspaper ads; the Evangelization Forum was begun, looking ahead to evangelistic activity during the United States' bicentennial. The National Association for Media Evangelism was organized. Hundreds of evangelists and evangelism projects such as "Power 1974" in England enlisted millions of people in support of the Christian message. They found people craving moral and spiritual leadership in the complicated world of 1974.

#### Education

Secularized education left little room for the Christian message, although notable exceptions were recorded: Gideons distributed New Testaments in 20 Hoosier elementary schools; the Pennsylvania Supreme Court ruled that prayers in connection with public school ceremonies do not violate the Constitution; Minnesota's attorney general ruled that a church can require that students be released from public schools for religious instruction up to one day a week; and "teaching about religion" was promoted in 25 of the 50 United States.

On the debit side: a North Carolina teacher quit when officials threatened to fire her for arranging a minute of silent prayer with first grade pupils; the California Board of Education voted to replace a reference to the Bible

in a science textbook with a reference to the theory of evolution; intense opposition arose to meet President Ford's advocacy of federal aid for parochial and private schools with state money, and Florida public schools were ordered to stop scheduling spring vacations around Easter weekend to eliminate the "direct and immediate effect of advancing religion."

College costs rose again (up 35 percent in four years) and Christian schools faced cutbacks as inflation reduced purchasing power.

#### Publishing

Forty-two percent of American families bought Bibles or other religious books in 1974 as the hot market for evangelical books continued. Paper shortages plagued major printing houses, but something new emerged: World Home Bible League's "take home" Bibles in motel rooms. Highlight began putting Bibles in airliners, and the United Bible Societies approved a record \$10.9 million to translate and produce Scriptures worldwide.

Sixteen publishing houses founded the Evangelical Christian Publishers Association. The Evangelical Press Association, Associated Church Press, and Catholic Press Association rejoiced over Congress' Postal Bill S.411, which modified exorbitant mail costs for periodicals. Sunday school literature faced a 10 percent cost rise.

The global "Scripture language count" stood at 1,526 among a total of 5,687 languages listed by Wycliffe Bible Translators' updated *Ethnologue*. After 20 years of work, new Hungarian translations of the Old and New Testaments were ready for the presses. Christian publishing flourished in Russia. Paper shortages in Britain cut into Bible production by 20 percent, but the humming presses continued to add an important dimension to the outreach of the gospel worldwide.

#### Broadcasting

Since there is no roof on the world, the long arms of radio and television reached where missionaries could not go. Hundreds of weekly broadcasts were aimed at the Soviet Union, China, and remote outposts. One thousand broadcasters began the year at the National Religious Broadcasters' Washington, D.C., convention, seeking ways to update their medium and expertise.

Television, "the beast among us," offered ratings showing that it is "the most important influence on American lives today."

Billy Graham successfully tied two cities together by TV and visual amplification for a simultaneous crusade in Tidewater Virginia. A new TV series titled "Search" and featuring Bruce Larson was launched as a follow-up to Key 73's "More than You Are" program. Moody Bible Institute's purchase of KCFA AM-FM in Spokane raised its radio network to seven stations. "Back to the Bible Broadcast" celebrated 35 years on the air; so did John Jess. Radio was still the best bargain in global evangelism.

#### Famine

Twelve nations were on the verge of bankruptcy in 1974, and world food reserves were adequate for only 27 days. Students hiked

and biked to lobby for food funds; church leaders called their people to meatless diets and to repentance for past sins of omission; members of the World Council of Churches' Central Committee, jolted by a report on the helplessness of the world to feed its people, fell into silent prayer, "too overwhelmed to speak."

Four agencies (Food for the Hungry, World Gospel Crusades, King's Garden, and the Seattle Association of Evangelicals) dedicated a C-47 airplane to carry food, medicine, and gospel literature to crisis areas of the globe.

A Jewish leader likened apathy toward hunger by rich nations to world apathy to the Nazi slaughter of Jews a generation ago. Bread for the World went national to openly campaign politically for the poor and hungry. Churchmen pressed reluctant government officials to reserve 10 percent of exportable commodities for food programs. A World Food Conference in Rome created a World Food Council to coordinate the global war on hunger. "We must act soon," U.S. Secretary of State Henry Kissinger warned. "If we do not act boldly, disaster will result from a failure of will." The poor, said a missionary, may take up arms to demand their inheritance if it is denied them.

#### Deaths

Notable personalities who passed from the scene in 1974 included UPI religion editor, Louis Cassels; Frank Dewey Lockman, founder-president of the Lockman Foundation and sponsor of the *New American Standard Bible*; Ralph Freed, veteran Christian broadcaster with Trans World Radio; Clate A. Risley, president of the World Wide Christian Education Ministries (shot to death in a holdup attempt near his Chicago office); L. Richard Burnap, book editor of David C. Cook Co.; Virginia L. Bell, widow of L. Nelson Bell; George R. Warner, retired president of the World Gospel Mission.

1974—what a year! A year of Watergate, amnesty, Lausanne, and inflation . . . a year of the PLO, EPA, SLA, and WIN! . . . a year of civilization which Malcolm Muggeridge described as being in an "advanced stage of decomposition" . . . a year in which Dr. Benjamin Spock envied "parents who see God clearly and concretely, because they can then explain Him in a way that is easy for a child to understand."

The world of 1974 marched to a hundred different signals in a ragged column, but the Light that first came to Bethlehem 2,000 years ago still guided those with faith to see.

*O Splendor of God's glory  
bright,  
From light eternal bringing  
light,  
Thou Light of light, light's  
living Spring,  
True Day, all days illumining!*  
—St. Ambrose of Milan

## OF PEOPLE AND PLACES

Rev. Alex B. Patterson, member of Parliament for the Fraser Valley East constituency in British Columbia, left Sunday, November 10, for a two-week tour of Europe. Mr. Patterson will be part of a Canadian Inter-Parliamentary delegation that will attend the meeting of the North Atlantic As-

sembly before proceeding to the Continent to inspect the component in Lahr, Germany.

Patterson has become a veteran of NATO, NORAD, and External Affairs—National Defense tours since his first election to the Canadian House of Commons in 1953. Mrs. Charlotte Patterson joined her husband for her first experience in

an overseas tour.

Rev. Alex Patterson is an ordained elder in the Church of the Nazarene. Before entering politics, he pastored churches in Saskatchewan, Alberta, and British Columbia. □

President Mark R. Moore and academic dean William Strickland, Trevecca Nazarene College, Nash-

ville, have announced the appointment of Dr. Neil B. Wiseman as the new chairman of the Department of Religion, Philosophy, and Multiple Church Ministries. A vacancy was created in this position when Dr. Strickland, former chairman, was appointed as dean.

Dr. Wiseman has served as chaplain of the college since 1971. He is also associate professor of practical theology. An ordained minister, he has pastored in the Church of the

Nazarene for 13 years. Before coming to TNC he was a research and program associate for the Department of Church Schools at International Headquarters. Dr. Wiseman will continue to serve as chaplain in addition to this new responsibility. □

**Mr. Jerry Hull** assumed his position as dean of student affairs at Trevecca Nazarene College, January 1. He has taught at TNC since

1970 in the area of social welfare. Mr. Hull is a graduate of Northwest Nazarene College, Nampa, Ida., and Nazarene Theological Seminary, Kansas City. He received the M.A. degree from the University of Nebraska. Mr. Richard Lewis, present dean of student affairs, will teach full time for the Religion Department in the area of Christian education. □

**Lyle and Lois Potter** have just completed 20 years traveling in Sunday school tours, conventions, and evangelism. During 17 of these years they also did field promotion for the Department of Church Schools. Rev. Potter has become widely known as "Mr. Sunday School."

The Potters are now broadening their ministry. They will be working more in conventions, pastors' and laymen's retreats, and four-day "Church in Action" conferences in local churches. These conferences are geared to get the church to "move up" spiritually and numerically, and "move out" through witnessing, visitation, and personal evangelism. Lyle has just written a book entitled *Here's How to Live the Spirit-filled Life*. It has been accepted for publication. □

**Dr. R. T. Bolerjack**, pastor of the Fort Worth River Oaks Church, has been elected to membership in the American Association of Pastoral Counselors at a recent meeting in San Antonio. Only four other Nazarenes have been accepted as members of this professional organization. Headquarters of the A.A.P.C. are in New York City.

Dr. Bolerjack is in his ninth year as pastor of the River Oaks congregation. He earned the doctor of ministry degree at Texas Christian University in 1973, and maintains an adjunct relationship to the Pastoral Care Center there.

The Sunday school broke all records with an attendance of 368 on November 3. Last October was a record-breaking month as the all-time monthly Sunday school average reached 247. □

**Rev. John A. Wright** completed his pastoral ministry at the Weidman, Mich., church in July. His retirement concludes 40 years of active ministry at four churches in Wisconsin, a pastorate in Illinois, and six churches in Michigan.

He has been instrumental in starting new churches and involved in numerous building programs. The new Weidman facility, dedi-

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cated last May, was built under his pastoral guidance. He has contributed articles to the *Preacher's Magazine* and the *Herald of Holiness*. Rev. and Mrs. Wright plan to live in the Weidman community. □

The Kona, Hawaii, church recently purchased one acre of property "at a reasonable price" from actor Richard Boone. Pastor Jim Koons reports, "Our home mission church is one year old. Thanks to the Department of Home Missions and District Superintendent Virgil K. Grover, we'll be building very soon. We now have 19 members and raised over \$14,000 for all purposes during the past year." □



Pastor Koons (l.) poses with Richard Boone following negotiations for the purchase of property as a site for the Kona church.

"The Bread of Life" was the setting of an unusual missionary meeting at the Tucson (Ariz.) Mountain View Church. The theme was adopted from the 1974 Thanksgiving Offering poster.

Leona Miller, shown in the picture, planned a program to accent the theme. Her husband, Don, assisted with the baking of small loaves of bread for each church family. These were mounted with ribbons on individual cutting boards.

Pastor John Brewer conducted a "circle of Communion" in the church sanctuary. Stewards served the grape juice, and the pastor broke off small pieces of a loaf of bread for each participant. Mrs. Caspell reported, "The presence of the Holy Spirit was deeply felt during the prayer and sharing times, and a unity of spirit and missionary purpose was evident."

Each church family received one of the loaves to keep as a fitting reminder of the importance of the Thanksgiving Offering for world missions.



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# JANUARY BOOK OF THE MONTH

## MOMENTS TO GO



J. GRANT  
SWANK, JR.

We are living in the "end times."

Prophecy, once considered a hobby for the eccentric religionist, has now come into respectability. The reason is obvious: the prophetic pronouncements of the Bible have now become so evidently clear in fulfillment, due to the times in which we live. Today a believer can read the prophetic passages alongside his daily newspaper, for the two frequently mesh together in an unnerving, yet exciting, way.

Jesus Christ is coming soon. No one knows the exact day, hour, or minute. Jesus told His disciples that that information is reserved exclusively for the Father. However, Jesus at the same instance did reveal to His disciples the "signs of the times" which would precede the end. He also challenged His disciples to piece together the appearing of the signs with the stark events of history in order to redeem the time for the salvation of souls.

And right there should be the driving force behind any Christian's interest in prophecy. It is not enough simply to be caught up in the excitement of prophetic investigation for excitement's

sake. It is not enough merely to travel from one prophetic speaker to another. Being stimulated by the subject itself and enjoying the corporate thrills of gathering with others of like faith are not to be ends in themselves.

At some point the believer is to be so jolted by the urgency of the times as to be up and doing, speaking to others about Jesus and His grace, giving his money for the last hour's thrust of missions, and laboring for the Master where he is with the realization that there is actually little time left.

No other generation feels that press of eternity's pendulum as this generation feels it. No other era of history is weighted with so many last-minute things to do as this era. No other block of time is being hurled into so many crucial dimensions of responsibility, challenge, and toil as this one.

Perhaps as you read this material you will note in your own newspaper another fulfillment of biblical prophecy which will have occurred since this book's publication. It is expected that such will happen. □

—From *Moments to Go*

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District Superintendent Don J. Gibson and a group of 22 people from the Central Ohio District traveled to Haiti and built a new church at Croix du Bouquet. The district pledged about \$7,000 toward the Haiti project.

Pictured is the group standing in front of the partially constructed Croix du Bouquet church. The city has a population of 30,000. It is located in the sugarcane region near Port-au-Prince. Missionary Terry Read is standing on the left in the picture.



Rev. and Mrs. H. V. Muxworthy, retired, were received into the membership of the Windsor, Ontario, Canada, church on October 20 for the fourth time. Rev. Muxworthy was first a layman in the Windsor church and later became its pastor. The church board made arrangements for the present pastor, Rev. Gene Hoskinson, to present a plaque inscribed, "Rev. H. V. Muxworthy, Pastor Emeritus."

The Lillenas Publishing Company, trade name of the Nazarene Publishing House, is pleased to announce the acquisition of the catalogs of Faith Music and J. M. Henson Music from the Statesmen Quartet of Atlanta, Ga.

The Faith Catalog contains a number of excellent titles well known to gospel music followers, such as: "Sorry, I Never Knew You," "I Don't Need to Understand," "It's Different Now," "Show Me Thy Ways, O Lord."

The extensive Henson catalog was developed by the late J. M. Henson, who personally contributed more than 10,000 songs during his lifetime.

Mosie Lister, Tampa, Fla., who has been associated with Lillenas for several years, will serve as director of publications, under Bob Stringfield (seated), manager of the music division. His activities will deal basically with the creative aspects, serving as advisor-consultant and contributing arranger.



Retired minister Rev. Nelson Mink, of Wenatchee, Wash., takes time out from his hobby as a ham radio operator to enjoy a snack prepared by Mrs. Mink. Hardly a day passes that Mink doesn't talk to someone from his station. He may contact a retired professional man in the States, a Wycliffe Bible Translator in Papua New Guinea, or other ham operators in Japan or Australia. He talks with members of the Nazarene Amateur Radio Fellowship when they get together on Sunday afternoons and for the Saturday afternoon NARF national nets.

Last August, he was assigned a frequency to answer Red Cross calls following an explosion of a train car which blew up in the railroad yards at Wenatchee. Two were killed, 60 hospitalized, and millions of dollars of damage was done.



Pastor Robert F. Huff of the Rossville, Ga., church smiles as he shows his congregation the awards received by the church at the recent Georgia District Assembly.

The church gave 10 percent to missions for the eighth year. All budgets were paid in full. The church was included on the Evangelistic Honor Roll, received an NWMS award, was recognized as an honor Sunday school, took second place as the district Sunday school of the year, and was given the Merit Award for growth and home mission outreach.

### PROGRESS ON NEW SITE FOR AUSTRALIAN BIBLE COLLEGE

View of the Australian Bible College property before work began.



Pictured at the construction site for the college buildings are (l. to r.): Rev. John White, pastor of the Coorparoo church; builder John Fulton; Jim Johnston (member of General Board); H. S. Palmquist. It is hoped that work will be completed by March.



November 3 marked the occasion of the third ordination service of the Church of the Nazarene in Brazil. Three pastors were ordained by General Superintendent George Coulter on the occasion of his third visit to Brazil. The ordinands (l. to r.) with Dr. Coulter are Rev. Paulo Goncalves de Oliveira, Rev. Amadeu Aparecido Teixeira, and Rev. João Barbosa dos Santos. Rev. Robert T. Collins, field chairman, assisted Dr. Coulter in the special service.

The ordination service was conducted in the sanctuary of the Campinas Central Church, Brazil's first Church of the Nazarene, which was celebrating its fifteenth anniversary as a congregation. Rev. Joaquim Antônio Lima is completing nine years as pastor. Among those present for the service were Mrs. George Coulter, pastors, and missionaries of the Church of the Nazarene in Brazil.

THE DEPARTMENT OF PENSIONS AND BENEVOLENCE

### FUNERAL BENEVOLENCE ASSISTANCE

Many life insurance policies that once provided adequate coverage for the cost of a funeral are now woefully inadequate. In the event that a minister does not have adequate insurance to cover the expenses involved in a funeral, the Department has made a provision to assist the minister or his immediate family in meeting this expense.

## MARIANAS ISLANDS MIRACLE

Five VW vans are used each Sunday at Dededo, Guam, Marianas Islands, to pick up children and youth for Sunday school at the Dededo Church of the Nazarene. Three of these "buses" are owned by the local church and two are borrowed from members on Sunday mornings.

Members of the church (organized in December, 1971) began canvassing in the Dededo area. After five months of hard work only four people were attending as a result of the effort.

Convinced that God would bless their outreach, church members continued to knock on doors, give out copies of the *Herald*, and invite the people. Then it happened! In mid-November, 1973, several families of children began to attend.

At that time the church had only one bus and it soon was filled to overflowing. Members responded to the need. Another used VW van was purchased, repaired, painted, and put into service. Soon another was needed and the third bus was added. Then two more were borrowed.

Before this outreach program began, the Sunday school enrollment had not exceeded 7 percent of "local" people, but was made up mostly of military and contract-hire personnel. (Contract-hire people are those, usually Statesiders, who come to Guam on a two-year contract basis as schoolteachers or for the federal government. Some come on contract for local companies.) It is this faithful group who made the church possible by supporting its program.

Since the door-to-door visitation, the Sunday school has shown over 52 percent of the local people enrolled in Sunday school. Contract-hire personnel are 17 percent of enrollment; and military, 21 percent.

Increased enrollment has brought another problem—need for more classrooms. The sanctuary now holds three junior classes weekly. Two teen classes are conducted in the parsonage.

People of the Guam church are again stepping out on faith. They have completed plans for another unit to house three classrooms and serve as an activity building during the week. This unit will be built with volunteer labor, as was the church and parsonage. These class-

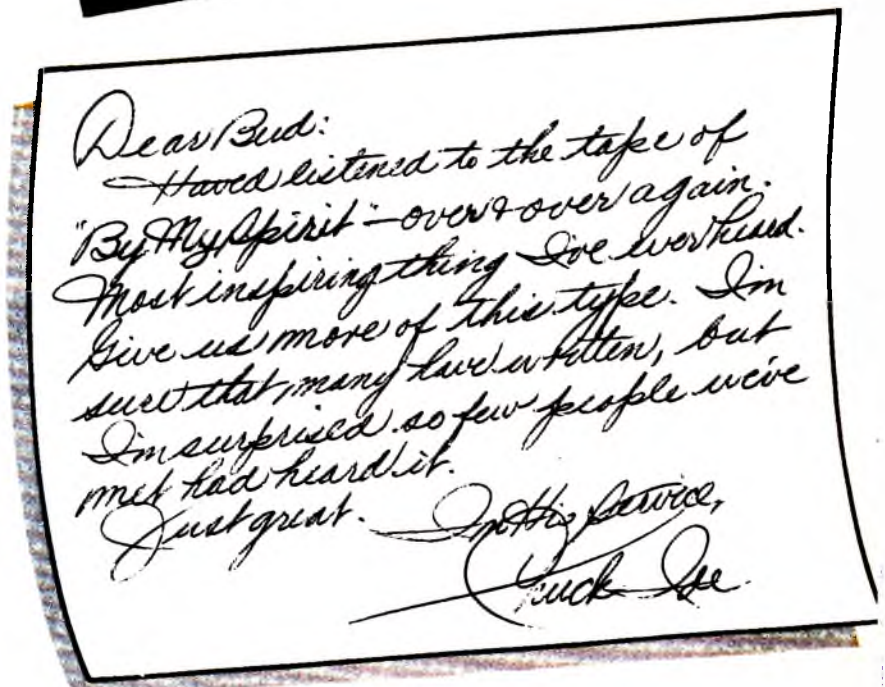


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rooms will also be built as the money comes in. The people of Guam are convinced that once again the needs will be met as they arise.

Pastor Gaylord A. Rich stated, "This has truly been a miracle church and God is continuing to bless it." □

—Department of Home Missions



Five VW buses operated each Sunday in picking up children and youth for Sunday school at the Guam church. Standing in front of the buses are Pastor Gaylord Rich (l.) and Jim Felts, former Sunday school superintendent. Felts is a navy chief now stationed in the U.S.

### SAMOA NAZARENE BIBLE COLLEGE OPEN

With the dedication of the new Batson Memorial Library, Samoa Nazarene Bible College was officially opened. Dedication of this building, a gift of family and friends of the late Jesse Batson of Nashville, was held last June. Representatives were present from each of the churches on the Samoa District.

From the 1973 assembly of the Samoa District, a request was sent to the Department of Home Missions for the opening of a school. The request was granted and Rev. Jerry Appleby was appointed presi-



Dedication service: President and Mrs. Jerry Appleby sing.



Batson Memorial Library, behind Bible College sign.



New students stand in front of Batson Memorial Library. Mrs. Batson is in the center and Rev. Filipino Robertson, opening convention speaker, is on right.

dent. Land was secured and two new buildings were added to the one existing structure. The opening of this school culminates many months of work by the staff and workers.

Enrollment the first year totaled eight. Interest is shown by several others for entering this year. Mount Vernon Nazarene College, Mount Vernon, Ohio, and the Department of Home Missions in Kansas City made it possible for Dr. Jarrell Garsee, first missionary to Samoa, to return and teach for the first month of school.

Two weeks of spiritual emphasis were held at the beginning of the school. Rev. Filipino Robertson, Samoan student at Nazarene Bible College in Colorado Springs, emphasized the need for a definite call to the ministry and the life of holiness.

Special gifts have been given by several individuals to form a collection of books in the library. The Nazarene Publishing House contributed 17 boxes of Nazarene publications. The Nazarene Theological Seminary library has assisted in cataloging the books.

It is felt by all that Samoa Nazarene Bible College will aid greatly in making a high-quality education possible for all Samoans who feel a call to serve their own people in their own language. □

"Showers of Blessing"  
PROGRAM SCHEDULE



Dr. William Fisher

January 5—"How to Come Alive in '75"

January 12—"What About the 'Sweet Now and Now?'"

### MARY LATHAM TO CONTINUE AUDIOVISUAL WORK

Mary Latham has for 26 years been developing and promoting audiovisuals in the Church of the Nazarene, the last 12 of which she has been director of the Nazarene Audiovisual Committee. Her work in this position will be completed January 1, and she will begin a new enterprise, Latham Communications. This nonprofit company hopes to serve the church in the production of various audiovisual materials, not now available, such as films and filmstrips for children's church, and other Christian life materials.

# YOUTH LEADERS



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Mary Latham's name has been synonymous with audiovisuals in the Church of the Nazarene. The present program is largely a fulfillment of her dreams. She has given leadership to it as it developed from a special project of the Department of Church Schools and vacation Bible schools to a major emphasis of the communications arm of the church. Her vision and faith have brought the church, however reluctantly, to accept and use this medium to an ever increasing extent. During these years she has produced 34 color slide sets and filmstrips, some with records, and 18 sound color films, besides many multimedia productions.

Under the reorganization of the Communications Commission, Mel Schroeder now assumes a major responsibility in this area. David Anderson with particular assignments in photography and Paul Miller in film and filmstrip direction also give time and effort to this growing part of the modern communication of the gospel. □

—NIS

## ANNOUNCEMENT

### NEW OFFICERS

The new officers for the Board of General Superintendents are as follows:

Eugene L. Stowe, chairman  
Orville W. Jenkins, vice-chairman  
Charles H. Strickland, secretary

This is effective January 1, 1975, and each will serve until January 1, 1977.

## RECOMMENDATION

Rev. Steward Reed, Cambridge Apartments, Building B-2, Apartment 5, Joplin, Mo. 64801, is entering the full-time field of evangelism. He is a strong, experienced, and able preacher. I commend him to our church. —James C. Hester, Joplin district superintendent.

## MOVING MINISTERS

R. GENE ANSPACH from Hampton, Va., to Coos Bay, Ore.  
DONALD K. BALLARD from Chattanooga (Tenn.) Grace to Memphis First  
CHARLES B. BIDDLE from Frederick, Okla., to Oklahoma City Portland Avenue  
KENNETH G. DERRY to Niles, Mich.  
WILLIAM R. DILLON, SR., from Lisbon, Ohio, to Caldwell, Ohio  
ROY W. EDWARDS from Chelsea, Okla., to Horton Chapel (Meeker, Okla.)  
JOHN W. FRAZIER, JR., from Beatrice, Neb., to Watonga, Okla.  
LEWIS P. GRIMM from Barnesville, Ohio, to Jefferson, Pa.  
KENNETH HESTER from Perry, Ga., to Canton, Miss.  
RAYMOND L. HINES from Prescott, Ark., to Hot Springs (Ark.) Richard Street  
KENNETH L. KERN from Washington (D.C.) Melwood to Topeka (Kans.) Fairlawn  
ORVILLE G. MOBLEY from Jackson (Miss.) Grace to Tyler (Tex.) South  
DAVID F. NIXON from associate, Princeton, Fla., to Columbia, S.C.  
GRANT RAINEY from associate, Red Deer (Alberta, Canada) First, to West Milton, Ohio  
R. WAYNE SHARPES from Grove City, Ohio, to Overland Park, Kans.  
JAMES W. STEINBACK from Auberry, Calif., to Anacortes, Wash.  
DAVID M. TAYLOR from evangelism to North Star, Mich.

## MOVING MISSIONARIES

MISS NORMA ARMSTRONG, Philippines, address should be: P.O. Box 556, Commercial Center, Makati, Rizal 3117, Republic of the Philippines.  
REV. & MRS. ROBERT BRUNSON, Peru, furlough address: 548 S. 13th St., Apt. A, Grover City, Calif. 93433  
MISS MARILYN GOIN, Republic of South Africa, field address: P.O. Box 2, Acornhoek 1380, Eastern Transvaal, Republic of South Africa

MR. & MRS. PHILIP HOPKINS, El Salvador, address change: Calle Aurora #221; Urb. Buenos Aires #4, San Salvador, El Salvador, Central America  
REV. & MRS. FRANK HOWIE, Mozambique, furlough address: c/o Mrs. C. Grime, 1 Mill Lane, Elloughton, nr. Brough, North Humberside, England HU15 1JL  
REV. & MRS. TED HUGHES, Uruguay, new field address: Rocafuerte 1569, Montevideo, Uruguay, South America  
REV. & MRS. OLIVER KARKER, Republic of South Africa, furlough address: c/o Akron District Center, R.D. 1, Louisville, Ohio 44641  
MR. & MRS. LARRY WEBB, Bolivia, new field address: Casilla 5958, La Paz, Bolivia, South America  
REV. & MRS. WALLACE WHITE, Papua New Guinea, field address: P.O. Box 456, Mt. Hagen, Western Highlands, Papua New Guinea

## VITAL STATISTICS

### DEATHS

PAMELA (BRAUNDEMEIEN) BARRICK, 24, died Nov. 11 in Moline, Ill. Funeral services were conducted by Rev. Floyd Pounds and Rev. John Davis. She is survived by her husband, Rev. Gordon Barrick; one son, Jeffrey; her parents, Rev. and Mrs. Jack Braundmeien; and three brothers.

CEBERT C. CASE, 62, died July 3 in Bethesda, Md. Funeral services were conducted by Rev. John Shoup in Sturgis, Mich. He is survived by one daughter, Leah; mother, Mrs. Leah E. Willis; and father, Mr. Charles Case.

MARY CORBIN, 78, died Oct. 4 in Gadsden, Ala. Funeral services were conducted by Rev. Wallace O. Thornton, and assisted by Rev. Gene Wardlaw and Rev. Paul Johnson. She is survived by a son, Gwen E.; three grandchildren; four great-grandchildren; and two sisters.

MILLIE F. HEUGHINS, 70, died Oct. 5 in Waterville, Me. Funeral services were conducted by Rev. J. E. Shankel. Survivors are her husband, William; one son, David.

W. T. HOLLAND, 88, died Nov. 5 in Tulsa. Surviving are: his wife, Anna; son, Tommy; three daughters, Mrs. Carl Bunch, Ruth Bishop, Floriene Steed.

WILLIAM I. LANG, 82, died Oct. 17 in Montrose, Calif. Funeral services were conducted by Rev. Richard Scharn. He is survived by his wife, Elizabeth; 1 son, 3 daughters, 14 grandchildren, and 8 great-grandchildren.

MILDRED MAZINGO, 63, died Oct. 28 in Chambersburg, Pa. Funeral services were conducted by Rev. Dan DeWeese. She is survived by 4 daughters, 7 sons, 24 grandchildren, 5 sisters, and 1 brother.

HATTIE MOTSENBOCKER, 88, died Nov. 4 in Monterrey, Calif. Funeral services were conducted by Dr. Victor Peters, and assisted by Rev. L. I. Weaver. Surviving are 2 sons, Elmer and Alvin; 2 daughters, Mrs. Jewell Weaver and Mrs. Helen Fisher; 12 grandchildren; and 12 great-grandchildren.

MILTON ROBINSON (BOBBY) POOLE, 19, died Nov. 18 in Oakland, Calif. Funeral services were conducted by Rev. Mel Anderson, Dr. E. E. Zachary, Rev. Reuben R. Welch, and Dr. Charles Welch. He is survived by his parents, Rev. and Mrs. Milton E. Poole; three sisters, Rosalyn Anne, Mrs. Stephen (Dorothy) Chandler, and Sallie; grandparents, Rev. and Mrs. William A. Welch.

REV. HARRY L. RUSSELL, 83, died Oct. 21 in Hillsboro, Ore. Funeral services were conducted by Dr. Carl Clendenen and assisted by Rev. Wallace Miller. Survivors are his wife, Frances; one son, Gerald; three grandchildren; two great-grandchildren; and one brother. He was in the active pastorate 40 years.

# NEWS

## OF RELIGION

REV. R. H. SPEAR, SR., died Nov. 4 in Tampa, Fla. He is survived by his wife, Verna; and his son, Rev. R. H. Spear, Jr., district superintendent of the Southern Florida District.

MRS. ALFRED M. (BEULAH LOWE) SULLIVAN, 62, died Oct. 15 in Seattle, Wash. Funeral services were conducted by her pastor, Herb Ireland, and a former pastor, Elvin Gilliam. Survivors include her husband, Alfred M.; one son, Rev. Wesley W.; one granddaughter; three brothers; and six sisters.

GEORGE W. YATES, 87, died Nov. 15 in Monterey, Tenn. Funeral services were conducted by Rev. Carroll Smith. He is survived by his wife, Ova; two daughters; one granddaughter; and four great-grandchildren.

### BIRTHS

to SGT. AND MRS. RONNOLD ARNHOLT, Camp Pendleton, Calif., a boy, Ronald Gary II, Oct. 8

to WILLIAM AND DIANE (KJONAAS) BENSCH, Indianapolis, a boy, Nathaniel William, Nov. 9

to REV. VIRGIL AND LYDIA (HOFF) BUNCH, Marshfield, Mo., a girl, Colleen Joy, Nov. 22

to DENNY AND CAMMI (BENNETT) ELLIS, Nampa, Ida., a girl, Elizabeth Joy, Sept. 28

to BOB AND JAN (ZEA) EYLANDER, Dyer, Ind., a boy, Jeremy Todd, Oct. 28

to GAETANO AND BRENDA (BEVEL) FRANZESE, Kansas City, a boy, Pietro Roberto, Oct. 25

to WAYNE AND DEBBIE KJONAAS, Corpus Christi, Tex., a girl, Kiersti Diane, Nov. 18

to GEORGE AND CAROL (PERKINS) LARSEN, Whittier, Calif., a boy, Christopher Edward, Sept. 18

to DRLYN AND MARILYN (SMITH) MEYER, Fort Wayne, Ind., a boy, Daniel Scott, Oct. 28

to LAUREN AND MEREDITH PETERSON, Rolla, Mo., a girl, Sara Ann, Nov. 16

to JERRY N. AND JUDY (BALL) PHILLIPS, Nampa, Ida., a girl, Jamelyn Eileen, Oct. 14

to DAVE AND LYNNE (TURNER) RUSSELL, San Diego, a boy, David Lee, Jr., July 16

to JAMES AND BETTY (REYNOLDS) WARREN, Enumclaw, Wash., a boy, Jeffrey Michael, May 13

to SAM AND SUZANNE (LEACH) WILLIAMSON, Beaverton, Ore., a boy, Sheldon Aaron, Oct. 15

to MR. AND MRS. CHARLES D. WILSON, Rockford, Ill., a girl, Joyanna Lynne, Oct. 27  
to BOBBY AND SANDRA (CRAIN) WOMACK, Texarkana, Tex., a girl, Gina Kay, Sept. 29

### MARRIAGES

MARY LOU PENNINGTON and ERNEST HOWARD (BUDDY) HUNT at Nashville, Tenn., July 5

CHERYL JEAN SHINABERRY and PAUL EDWARD NICHOLSON at Uhrichsville, Ohio, Aug. 3

SUSAN LYNNE TOWNSEND and PETER JONATHAN DAY at Jacksonville, Fla., Oct. 26

### DIRECTORIES

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

**General Superintendents Emeritus.** Hugh C. Benner, 8932 Wenonga Rd., Leawood, Kans. 66206; D. I. Vanderpool, 1188 Kottlinger Dr., Pleasanton, Calif. 94566; G. B. Williamson, 2835 Avondale Dr., Colorado Springs, Colo. 80917; Samuel Young, 5639 W. 92nd Pl., Overland Park, Kans. 66207.

**MOTORIST'S PRAYER TO STAY ON NORTH CAROLINA ROAD MAP.** The "motorist's prayer," which now appears on state road maps, is going to remain there despite recent criticism and threats to sue.

In a letter, transportation secretary Troy Doby told Lawrence C. Roush of Wilson, an outspoken critic who has threatened court action if the prayer is not removed, that the prayer will be included in the next printing of the map.

The reason, Doby explained, was twofold: (1) It has been a tradition since 1966; and (2) the prayer is a "secular item to promote an attitude of safety in North Carolina." □

**NO THREAT TO TAX DEDUCTIONS SEEN.** Fears that Congress will cut off income tax deductions for gifts to churches, missions, and Bible colleges persist, even though the rumors are groundless.

"This is a strange phenomenon that is a little difficult to understand," W. Barry Garrett, information services director for the Baptist Joint Committee on Public Affairs, told Evangelical Press News Service.

"Just who is behind this sustained effort to scare the churches, in spite of all the efforts of Congressmen, our office and others to convey the facts in this situation, has been impossible to trace. Why this 'scare' continues is beyond me."

No, Congress is not about to remove the tax deductibility of contributions to churches, schools, and other public charities, the Baptist Committee reported.

And no, Congress is not about to discontinue the provision for the tax-free housing allowance for ministers.

In the words of a highly placed member of the staff of the House Committee on Ways and Means, such proposals in this Congress "are dead, cold and buried." □

**"CHRISTIAN LIFE" LISTS 50 FASTEST GROWING SUNDAY SCHOOLS.** The most massive increase in Sunday school attendance since the turn of the century is now being recorded, according to *Christian Life* magazine.

In the magazine's November issue, Christian education editor Elmer Towns lists the 50 fastest growing Sunday schools in the U.S.—based on the best returns from each state.

"Not since the late 1800's and the early days of the twentieth century have the numbers been so great," exclaimed Towns.

"What is appalling, however, is that official church statistics do not reflect these attendance gains. The reason is plain. They are not being recorded in big city churches, nor in many old-line denominations."

Towns said that his studies show Sunday school growth taking place in smaller cities and in lesser known denominations like the Bible Baptist, Nazarene, Baptist General Conference, and Assemblies of God. *Christian Life* presented banners to the 50 fastest growing Sunday schools at the Mid-America Sunday School Convention in Detroit. □

**SURVEY TIES LOWERED DRINKING AGE TO RISE IN ACCIDENTS IN ONTARIO.** Alcohol-related car accidents increased by more than 300 percent among 18- and 19-year-old males after the legal drinking age was lowered to 18, an Ontario, Canada, study has revealed.

Its results were detailed here by a United Methodist publication.

Conducted at London, Ont., by a University of Western Ontario sociologist, Paul Whitehead, the study showed such accidents jumped 339 percent among those 18; 346 among those 19; and 156 percent among 20-year-olds after the previous ban against drinking for that age-group had been lifted. □



# the answer corner

Conducted by W. T. Purkiser, Editor

■ I was asked how to reconcile 1 Samuel 31:4 with 2 Samuel 1:10. 1 Samuel 31:4 says King Saul fell on his sword and died; then in 2 Samuel it says that an Amalekite killed him. What about it? Would be grateful if you would answer my question.

There's no real discrepancy.

1 Samuel 31:4 describes the death of Saul as it happened.

2 Samuel 1:2-16 is the record of the Amalekite's lie—and a costly lie it was.

This man had doubtless learned of Saul's relentless enmity against David, and supposed that David returned it. He thought to get a reward by claiming credit for dispatching Saul.

His possession of the crown and bracelet (verse 10) is accounted for by his discovery of Saul's body before the Philistines found it the next day (1 Samuel 31:8-9). □

■ I am a bit disturbed when I read from some writers in the "Herald" about being "in the center of the will of God." Is there a "center" of the will of God, and if so, where is the circumference? I can't see that God's will has any center or circumference. Is there any scriptural proof of there being a center to God's will?

Maybe I'm not discerning enough, but I don't get too excited about expressions like "the center of the will of God." They are just our human ways of trying to express spiritual reality.

In a very literal sense, one could indeed say that the will of God has neither center nor circumference. One is either "in" it or "out" of it. But that way of speaking creates some problems, too.

If one takes a larger look and tries to understand what the Bible says about human freedom in relation to the sovereign will of God, then "center" and "circumference" have some meaning.

It seems to me that the Bible de-

scribes God's purpose for our lives in terms of limits within which we may live freely and responsibly. To go outside those limits is to miss God's will entirely.

Within those limits there is room for growth toward an ideal (the center?) which we may or may not reach and hold all at once. A growing Christian is moving progressively nearer the "center."

Our fathers used to say more than we seem to about the vital distinction between "purity" and "maturity." They saw and said frequently that one may be as pure as a feather from an angel's wing—and about as useless.

They held before us the ideal of Christlikeness in every area of life, and urged the newly sanctified to set his sights on "the fulness of the measure of the stature of Christ" (Ephesians 4:13).

Conversely, it seems to me that the absolute "in" or "out of" would lead to a sort of predestinarian view in which the will of God would direct each detail of life in the mood of the older Calvinism: "God has from all eternity foreordained everything that comes to pass."

Such a theological determinism is open to a thousand objections, and not very many hold it anymore. □

■ In your editorial "Day by Day" (August 14, 1974), you mentioned the "doubtful source" of the now well-known text from "Godspell":

*Day by day,  
Dear Lord, of Thee three things I pray:  
To see Thee more clearly,  
Love Thee more dearly,  
Follow Thee more nearly,  
Day by day.*

Quite by accident, I discovered the above text in "The Hymbook" of the United Presbyterian Church (No. 541) attributed to Richard of Chichester (c. 1197-1253). May we just say that God works through everything to accomplish His purpose and increase His kingdom. In this case He allowed an indeed "dubious medium" to revive a worthy piece of sacred verse which might well have been lost.

I am indeed gratified to learn of the classic source of the lines I quoted. They seemed much too good for the lyricists of *Godspell*, but I had never run into them any-

where else until I picked them up on the car radio one day.

We may indeed say that God works through everything to ac-

complish His purpose and increase His kingdom. I trust this worthy bit of sacred verse will never again be lost. □



The Central Ohio District also gave \$3,500 for a project in Northeast Mexico. Fifteen men, representing 13 churches for "Men in Missions," made the 4,260-mile mobile journey from the district center to a remote hilltop in Sierra Madre about 200 miles north of Mexico City. They constructed a cement-block church to replace a smaller three-sided, thatched-roof structure.

The completed church was dedicated in memory of the late Rev. Daniel C. Figge, who had pastored the Zanesville (Ohio) Northside Church. Rev. Figge, who was to be a member of the work group, was killed in an auto accident in October.



The Mesquita Church of the Nazarene in the Rio de Janeiro area was dedicated by Dr. George Coulter on October 29, during his visit to Brazil. The dedication of this church was made possible through mission specials and the cooperation of the local church on a 50 percent basis.

Pictured (l. to r.) are Pastor Veloso Soares; Rev. Robert T. Collins, Jr., district superintendent; Rev. Amadeu Teixeira, pastor of the Mesquita church; General Superintendent George Coulter; Dr. Jerald D. Johnson, general secretary of the Department of World Missions; Pastor Cicero Vassão; and assistant pastor of the Mesquita church, Commandante Zacarias.

### CHURCH OF THE NAZARENE IN YELLOWKNIFE N.W.T., CANADA

May I say what a pleasure it is to greet you from a city 275 miles south of the Arctic Circle? We attend the Church of the Nazarene that was completed in 1970. The

parsonage is a lovely, double-wide trailer. Many of our congregation have moved away in the past year, so new workers are needed.

*What is Yellowknife like?* you ask. Common winter sights are dogteams skimming across the bay alongside the snowmobiles and airplanes on skis (in temperatures of



Dog teams and airplanes use the same lake-ice for travel.

30° to 40° below!). Northern handicrafts, mukluks, and fur-trimmed parkas are seen everywhere. In summer (60° to 80° above) we have boating, fishing, hiking, and plenty of mosquitoes! Construction is going on year round—new homes and stores are necessary to meet the public demands. Daily air service and a gravel road leading into Alberta link us with the outside world.

The church here is in the growing stages now, and your prayers would be appreciated. Midweek cottage prayer meetings have become a real source of blessing and fellowship, that is so vital for a group of believers. God is with us as we work together for His kingdom. □

By Judith Oldridge  
Yellowknife, N.W.T.



Church of the Nazarene in Yellowknife.

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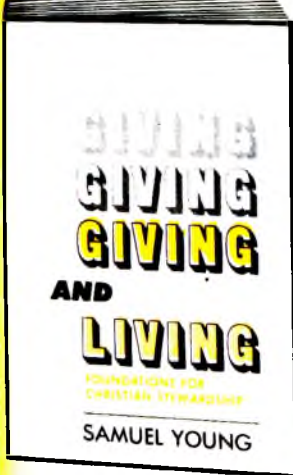


Northern handicrafts are both beautiful and unique.

The parsonage (a double-wide trailer) is new and fully modern.







### DR. YOUNG says . . .

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*"Stewardship is a life-style."*

*"Giving is a way of life. In the best sense it is a habit of life—a good habit."*

*"If we insist on calling our own signals, we become our own gods."*

*"Even tithing can become routine and seem a bit lifeless. We may come to view it as a tax, nothing more. This makes our giving an interruption or impediment to worship."*

A Text

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—Earl C. Wolf

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

# CHAIN REACTION

A member of my class and I were going calling one afternoon recently. I asked her where we needed to go.

She said, "Let's go to Bill and Sandy's. We haven't visited them in two years, and they haven't been to church in so long, but I want them to meet you."

My husband and I had just moved to our new pastorate, and the Sunday school superintendent had just given me this young adult married class. I was anxious to get acquainted and with God's help build it up.

Shirley and I had a wonderful visit with Bill and Sandy. They were receptive and friendly and we prayed before we left.

Sandy said, "Thanks for coming. There was a purpose in your coming today."

That night she prayed through in her home. She was so joyful and radiant and

began coming to class and church services.

My husband asked her if she'd come to the front Sunday morning and give her public confession of faith in Christ. She consented, and many of her relatives were in that service and were touched by her testimony.

Because of the change in her life, Sandy's husband was under conviction and hungry to know the Lord.

My husband sensed Bill's hunger and went to their home the following week and presented the plan of salvation to him. Bill broke down in tears and readily prayed for God's forgiveness.

Bill and Sandy have helped several of their relatives and friends find Christ and real happiness. Praise God for this *chain reaction!* □

By Elaine Baker  
Lima, Ohio

## CHARLES LUNN DIES IN AIR TRAGEDY

Charles Lunn, 53, was one of 92 victims of the crash of a TWA 727 on Mount Weather near Upper-ville, Va., Sunday, December 1.

Charles is the son of Dr. and Mrs. M. Lunn of Olathe, Kans. Dr. Lunn was for many years general treasurer of the Church of the Nazarene and manager of the Nazarene Publishing House.



Charles Lunn

Charles' brother, M.A. (Bud) Lunn, is the present Publishing House manager. Another brother, Vernon, an insurance executive in Farmington, Mich., is a member of the General Board and is chairman of the International Laymen's Conference; and a sister, Dr. Alma Jean Lunn, is a professor at Mid-America Nazarene College, Olathe, Kans.

Other surviving relatives include another brother, Dr. Mervel Lunn, public school administrator of Oklahoma City; and sisters Madlyn (wife of Kansas District Superintendent Ray Hance), Wichita, Kans.; and Betty (wife of Rev. Allen Miller), Kansas City.

Mrs. Charles Lunn is the former Laura Grace Roberts, daughter of the late Dr. and Mrs. John Roberts, founders of Rest Cottage, Pilot Point, Tex.

Charles was director of the Veterans' Administration Hospital in Marion, Ind., and was en route to Washington on VA business when the crash occurred.

A memorial service was held at the VA hospital chapel in Marion, Wednesday, December 4, with a concurrent service at the Leavenworth, Kans., VA facility conducted by Nazarene Chaplain Archel Meredith.

A private memorial service for the family was conducted in Kansas City by Dr. T. W. Willingham, Saturday, December 7.

A graveside service was held Monday, December 9, at the Wadsworth National Cemetery in Leavenworth, Kans., with Chaplain Meredith in charge. □

## 1974 STATISTICAL HIGHLIGHTS

Work in Korea set the pace for all districts in membership gains with a total membership of 16,532. This is a 9,406 net gain over last year or a 132 percent increase.

Total world membership for the church gained 28,823 to 566,904; a 5.36 percent increase. Exclusive of world mission fields, the member-

ship increase was 3.14 percent, or a 13,525 gain to 444,361 members.

The church has set a new record of accession by profession of faith with 30,745 coming into membership as new Christians. There were 1,911 from other denominations, making a total of 32,656 new Nazarenes in 1974. Though there were 14,179 members removed by action of church boards, this was 368 fewer than were removed last year.

Ordained ministers now total 7,473, not including 682 ordained elders on our world mission fields. In addition, there are 2,432 licensed ministers serving the church and 2,589 national workers on our world mission fields.

Sunday school enrollment climbed significantly to 1,175,212; an increase of 44,061.

Average weekly Sunday school attendance rose to 612,794; an increase of 19,949 per Sunday.

The financial report of the church, excepting world mission areas, shows Nazarenes paid \$134,589,150 for all purposes. This is an increase of 14 percent.

Per capita giving in 1974 increased \$29.13 to \$302.88, or a 10.6 percent gain. This per capita is distributed as follows: local interests received 79.97 percent, or \$242.22 of the total; district interests received 5.69 percent, or \$17.22; educational interests received 2.93 percent, or \$8.87; and general interests received 11.41 percent, or \$34.57 of the total. □

B. EDGAR JOHNSON  
General Secretary

## EXECUTIVES TO RETIRE

Dr. John L. Knight, executive secretary of the Department of Evangelism, will retire from this position as of the conclusion of the annual meeting of the General Board in January, 1975, in compliance with Manual age provisions.

Dr. Knight served the department for six years in this responsibility. He plans to continue revival preaching and evangelistic convention speaking. He has a full slate through 1976.

Dr. and Mrs. Knight will live in Mineral Wells, Tex., his hometown. It was here that he first began his ministry in 1931, 44 years ago.

Dr. Knight was elected district superintendent of the Abilene District in 1938. He served this district for three years. In 1941 he became district superintendent of the Florida District and remained in this position until his election as execu-



Dr. Knight

tive secretary of the Department of Evangelism in 1968.

Dr. and Mrs. Knight had their fiftieth wedding anniversary in August, 1974. The family has planned an observance at the time of the Superintendents' Conference. A special room has been reserved for January 22 and friends may visit and offer their congratulations.

The Knights' oldest son, Dr. Marselle Knight, is district superintendent of the San Antonio District. Their second son, Dr. John Allen Knight, is president of Mount Vernon Nazarene College. Their third son, Donald Knight, is in business in Nashville. □

Dr. W. T. Purkiser will retire as editor of the *Herald of Holiness* May 1, 1975, and his successor will be selected at the meeting of the General Board later this month. He has been editor since 1960.

Previous to his election, Dr. Purkiser was a member of the faculty of Nazarene Theological Seminary.



Dr. Purkiser

He came to Kansas City from a long and distinguished career with Pasadena College. He served as faculty member, vice-president, and president during his 20 years there.

Dr. Purkiser is the author of several books, among them: *Interpreting Christian Holiness*, *Security: the False and the True*, *Know Your Old Testament*, *The New Testament Image of the Ministry*, and *When You Get to the End of Yourself*. He is also senior editor of two college texts, *Exploring the Old Testament* and *Exploring Our Christian Faith*, and was Old Testament editor of *Beacon Bible Commentary*.

Dr. Purkiser will continue on several major assignments for the Nazarene Publishing House and teach at Point Loma College. He and Mrs. Purkiser will live in San Diego.

The Purkisers have two surviving daughters: Joanne (Mrs. Darrel K.) Gumm of Sierra Madre, Calif.; and Sharon (Mrs. Anthony) Genovese of Mission Viejo, Calif.

Dr. Purkiser is recognized as the foremost living authority in Nazarene doctrine and polity. His editorials and writing have been cited frequently as definitive in the understanding of the church about its mission in the world. He has been widely used as an evangelist and camp meeting preacher. □

—T. E. Martin, NIS

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