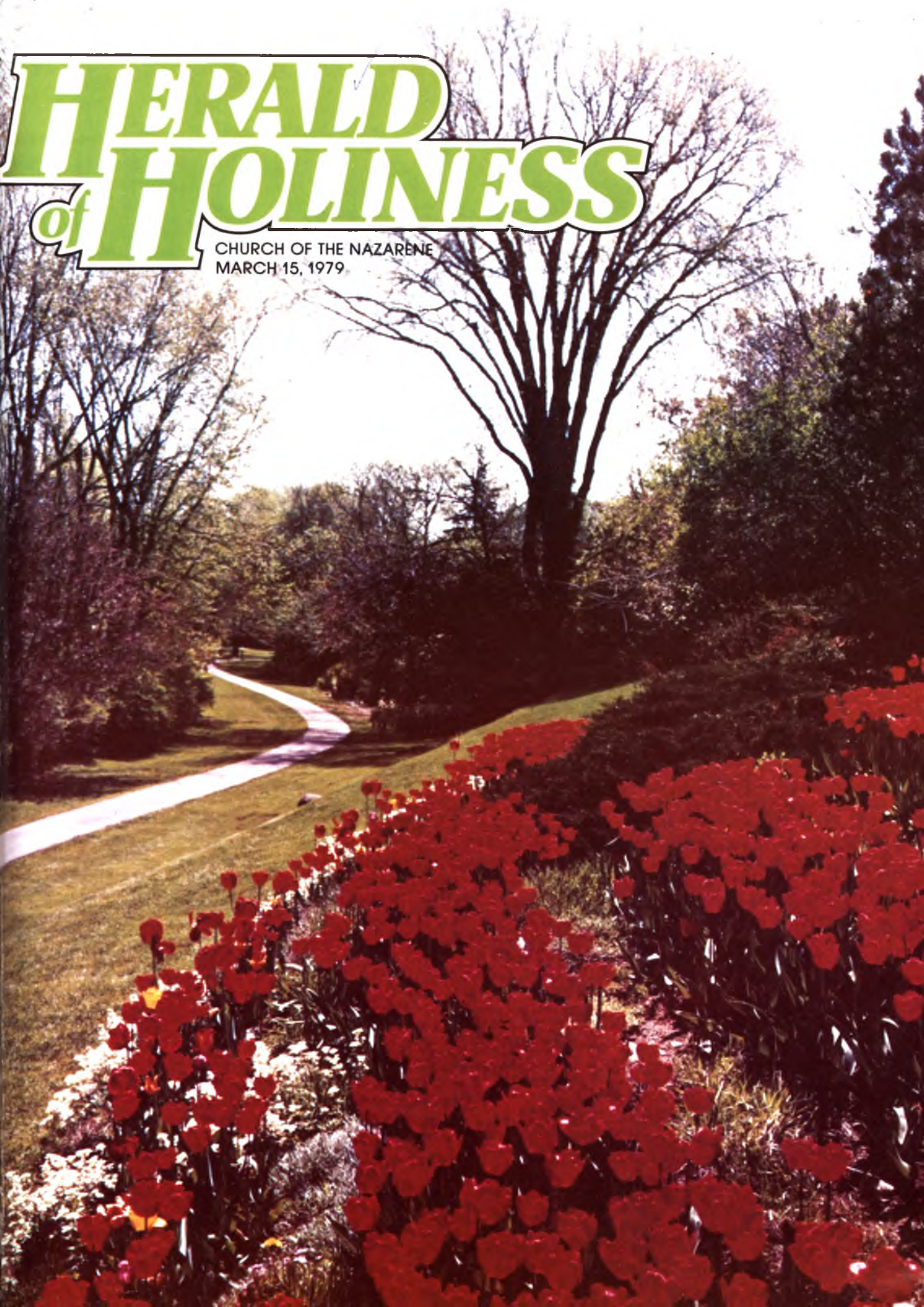


# HERALD of HOLINESS

CHURCH OF THE NAZARENE  
MARCH 15, 1979



# LOVING AND GIVING

Two thousand years ago there lived a man who did not amass a great fortune, nor travel around the world, nor write any books. Actually, He spent His entire lifetime of slightly over 33 years in a very narrow, restricted world. He spent himself in service for others. He was like us all in the sense that He wanted to be accepted and remembered.

On the night before He died, He gathered His little company of close friends around a table in an Upper Room and gave them the simplest kind of memorial. He broke bread and passed it among them and said, Take and eat; "this is my body given for you; do this in remembrance of me" (Luke 22:19, NIV). He then took a cup and passed it from lips to lips, saying, "Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins" (Matthew 26:27-28, NIV).



*by General Superintendent Orville W. Jenkins*

Two thousand years have passed since that night so long ago, but that memorial remains. It shines brighter today than ever before. It reminds us that within a few hours that same man, Jesus, walked up a lonely road outside Jerusalem to a hill called Golgotha, and there voluntarily laid down His life on a cruel Cross. It reminds us that after He died He was buried in a borrowed grave, and on the morning of the third day He arose from the grave. "He is not here; he has risen" (Matthew 28:6, NIV).

That memorial is a dramatic reminder that the only thing which lasts in this world is love. "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16, NIV).

Easter reminds us of Calvary and His great love. We who have been redeemed from sin

know that it was His love for fallen mankind that drove Him to the Cross. However, it is not enough to rejoice and revel in Christ's redeeming love which has reached our unworthy hearts. We want others to know and share Jesus too. Therefore we witness and give that others may know Him.

This is why at Easter we receive an annual worldwide offering for evangelism, that those who sit in spiritual darkness may hear the "good news" of God's great love. Paul declares our responsibility when he says, "How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? As it is written, 'How beautiful are the feet of those who bring good news!'" (Romans 10:14-15, NIV).

Because we love, we share with others. When we give and pray, we share with those who are sent!

Let us give from hearts of love towards our Easter offering goal of \$6,000,000. □

# TUNING TIME IS IMPORTANT

by FLETCHER GALLOWAY

Portland, Ore.



**S**OME PEOPLE get restless while the instruments are being tuned in preparation for a concert by an orchestra. I still remember how as a boy I used to wonder why each artist did not tune his own instrument and have it ready when he came in. Why did they have to have that long delay with all the squeaking, and string-thumping, and peg-turning while the impatient audience waited for the maestro to raise his baton? I did not realize then that even a few degrees change in temperature would change the pitch of an instrument. I did not know how carefully even the greatest directors selected their concertmasters—first chair in violins. It was the concertmaster's prerogative to sound "A" on his violin and supervise the tuning of the strings. From this pitch, all the other instruments received their pitch and were brought into perfect tune.

Human souls are much more delicate than any musical instrument, and through a lifetime they are inevitably subjected to many temperatures.

For a Christian to survive, and especially for a Christian to make any worthwhile contribution to the kingdom of God, his soul must be consistently tuned. Once a day should be a minimum.

We live in a world of "many jargon sounds."

We have to rub shoulders with all kinds of people. Most of us who are laymen hear more curses and filth than anything else. We live in a sinful world and we have to make a living. Just going to church on Sunday and hearing a good sermon helps some but not enough. Sometimes even preachers have not heard the "A" on the concert master's violin. Their sermons may be tuned to Dr. "X" in his latest book.

The Holy Spirit is the Concert Master of the soul. He inspired the Bible which is the divine Tuning Fork. He also "helps our infirmities in prayer, and teaches us to pray as we ought" (cf. Romans 8:26).

The quiet time we spend with God alone in prayer and Bible study each day is the only source of keeping our spirit tuned, whether we are laymen, or ministers, or busy executives, or young mothers raising chil-

dren, or young people in school. The quiet time, sometime, somewhere, is our only hope of staying in tune.

My father, who was saved at an early age and started out as a circuit-rider with his Bible and hymnbook in his saddlebags at the age of 16, formed a lifelong habit of early morning Bible reading and prayers. He lived a long life and came to the day when the conference of the church in which he had been ordained renounced Wesley's doctrine of sanctification as a second work of grace. After 30 years of pastoral ministry, he found himself standing alone. He became a charter member of the Church of the Nazarene in 1908 and brought his family of six children into the church. Together the family has invested more than 150 years of full-time service as Nazarene ministers, and teachers and administrators in our colleges, because they all had been educated in Nazarene schools.

Uncle Bud Robinson said of my father, "He is the prayingest man I ever knew." He was the oldest Nazarene elder when he died at the age of 102 in 1962. He was only in the hospital seven days. The night he died, he preached and sang his theme, "Singing I go along life's road, praising the Lord," all night, until he went to be with Jesus. I think when he woke up in heaven he was right on pitch. □



Monkmeier



# HERALD of HOLINESS

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## IN THIS ISSUE

<b>LOVING AND GIVING</b> .....	<b>2</b>
<i>General Superintendent Orville W. Jenkins</i>	
<b>TUNING TIME IS IMPORTANT</b> .....	<b>3</b>
<i>On Pitch</i> .....	<i>Fletcher Galloway</i>
<b>JESUS' LAST MIRACLE</b> .....	<b>4</b>
<i>A Healing Touch</i> .....	<i>Rose E. Braatz</i>
<b>WELL DONE, JEFFREY</b> .....	<b>6</b>
<i>A Fulfilled Call</i> .....	<i>Dallas D. Mucci</i>
<b>I NEEDED THE QUIET</b> .....	<b>7</b>
<i>Book Brief</i> .....	<i>Reviewed by Nancy Clark</i>
<b>TO SPANK OR NOT TO SPANK</b> .....	<b>8</b>
<i>The Strong-Willed Child</i> .....	<i>James C. Dobson</i>
<b>THE GENTLE LIFE</b> .....	<b>9</b>
<i>Poem</i> .....	<i>George Herbert Cummings</i>
<b>KNEELING IN TRIUMPH</b> .....	<b>10</b>
<i>Perspective</i> .....	<i>C. D. Hansen</i>
<b>PLEASE PASS THE DESSERT</b> .....	<b>11</b>
<i>Patterns</i> .....	<i>Betty Martin</i>
<b>THE THIRD DIMENSION</b> .....	<b>12</b>
<i>Life from God</i> .....	<i>Hal M. von Stein</i>
<b>DEVELOPING OUR POSSIBILITIES IN CHRIST</b> .....	<b>13</b>
<i>Becoming a Whole Person</i> .....	<i>Lyle P. Flinner</i>
<b>THE REVIVAL AND EVANGELISM CONNECTION</b> .....	<b>14</b>
<i>The Price and the Pay</i> .....	<i>L. E. Humrich</i>
<b>SURFACE EXAMINATION</b> .....	<b>14</b>
<i>Pen Point</i> .....	<i>Homer Adams</i>
<b>TALK ABOUT TOBACCO</b> .....	<b>15</b>
<i>Interferes with God's Purpose</i> .....	<i>William Goodman</i>
<b>THE EDITOR'S STANDPOINT</b> .....	<b>16</b>
	<i>W. E. McCumber</i>
<b>SHE DIDN'T NEED MARIJUANA</b> .....	<b>18</b>
<i>Deliverance</i> .....	<i>Lola M. Williams</i>
<b>REJECTED</b> .....	<b>18</b>
<i>Poem</i> .....	<i>Annie Stevens</i>
<b>IN THE NEWS</b> .....	<b>19</b>
<b>NEWS OF RELIGION</b> .....	<b>30</b>
<b>ANSWER CORNER</b> .....	<b>31</b>
<b>BY ALL MEANS</b> .....	<b>34</b>
<i>Lost and Dying</i> .....	<i>Esta Fox</i>

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**M**Y NAME? Malchus. My purpose for writing? To tell you the details of the last miracle (and the least known) of our Lord's days on earth. You do not remember me? Well, then, you are a part of the majority. Never mind the apology; the name matters only as it is linked with the healing touch of the Master.

My closest friend is a log book in which I record the happenings of the day. Some are insignificant; some are humorous. Most are thoughts I want to pass on to my heirs when the days of slavery are over. Perhaps the simplest way to tell my story is to share some of the entries in this book.

### Sunday

My master Caiaphas must have felt a pang of generosity today. He allowed me a brief time of leisure! This was a new experience for me; having been a slave for many years, I am used to having my time designated. I chose to see the "King" make His entrance . . . somehow He didn't look like one who was ready to set up a Kingdom. But women and children sang loud hosannas as they placed palm branches on the ground before Him. Some waved huge leaves in "victory" fashion as He passed by. The significance of this parade, and why He was riding a donkey, is not clear to me. Other conquerors would ride in on a proud Arabian steed, commanding respect and fear merely by their boldness. How different was this Man! He is a far cry from any hint of royalty.

### Monday

People all over town are talking about the wisdom of this Man, Jesus. Caiaphas remarked that He would certainly *need* wisdom since physical strength is obviously not in His favor. Caiaphas is assured that the "King" and His followers will soon be forgotten.

### Wednesday

The unconcern has changed to fear, and Caiaphas wears a haunted look. Scribes and chief priests are almost constantly present—speaking in hushed tones and arguing among themselves. They are wary of any threat of power and determined to get rid of this Man called Jesus. What could He possibly do that would threaten them? What grounds would they have for an arrest? Especially with so many people in the city . . . wouldn't there be a riot? Loyalty is a very strong feeling among these people. The bits of whispered conversation I have been able to hear have me thoroughly confused. I continue my duties as a servant—one of which is to remain silent—but my curiosity has been aroused and will not be suppressed.

### Thursday

After a man named Judas came to call (stealthily thought), the scowl left Caiaphas' face and was replaced by a smiling order to bring out the wine. Did this mean they had reason to celebrate? But celebrate what? Were they going to run Jesus out of town? Surely not in the evening. Seems to me that it would make more sense to shame Him as He sits ir



# JESUS' LAST MIRACLE

by ROSE E. BRAATZ  
*Plainview, Minn.*

the Temple every day telling those hard-to-understand stories.

My thoughts were interrupted by an order to arm myself with a club and a sword and to take my place in the front lines with the soldiers. The front lines? Me? Soldiers? I had no desire to be a part of this ridiculous brigade, but a servant must do as his master bids.

I could hardly believe my eyes when I got to the edge of the courtyard. Soldiers? Yes! Scores of them! Officers, scribes, and many other slaves! All of them carrying torches and anything that resembled a weapon. Such a band of men! That "King" must have an entire army in the mountains if this many men were needed to capture Him. None of us expected to come back alive. It was evident that those in the front lines were the ones who would be killed first. Our excitement turned to fear as we marched toward the Mount of Olives. The smell of death was all around us. Strange—the usual nighttime noises were replaced by a deafening silence. Did the others feel the eeriness of this night as much as I, or was I imagining all this? Somehow the reality of it sent a chill up my spine.

As we approached the top of the hill, Judas motioned us to halt and walked a few steps forward to a man standing alone and kissed Him on the cheek. Where was His army? Were they going to issue a surprise attack on us? Kissing is a customary greeting here, but with an enemy before a battle?

Immediately we were ordered to seize Him. Coaxed by a sword behind me, I grabbed His arm. He seemed much smaller even than when I had seen Him on the donkey. Could this lone Man be the one for whom we were so heavily armed?

One of His followers (I learned later it was Peter) stepped from behind a tree and, with a shriek, pulled out his sword and swung frantically at my head. I dropped my weapons and grabbed my head. My right ear was gone! I'm sure Peter was aiming for more than my ear, but it happened so quickly I do not honestly know if I even had any pain. I recall only that Jesus touched my ear and told His small band of men there would be no violence. He said something about being able to call upon His Father and having 12 legions of angels at His side. I wondered why He didn't.

As He was bound and led away, His disciples (that's what they called themselves) fled like a bunch of scared rabbits. Where was all that loyalty? I gazed at our Captive. He looked so burdened and sorrowful. Yet His eyes were not filled with contempt for those cowards, but with pity. Could this be what the prophet Isaiah meant when he wrote so many years ago that "he was led as a sheep to the slaughter"?

So many questions invaded my mind. Who was this Man? Why would He do this for me? The ear—it was there! No blood, no scar, not a trace of having been sliced off.

In the chaos, no one noticed that I stayed behind. But I had to think. I had to grasp what had happened to me. I was sent out here to die and yet . . .

I had heard the priests say they would call in false witnesses to accuse Him. Would I be asked? How could I testify against anyone who had made such a change in my life with only one meeting?

## Today

Today I understand about the donkey; a beast of burden for the One who bore the sins of a cruel world. And I understand about His kingdom. I'm assured that I will be a part of it. Instead of meeting a physical death, I met with spiritual life—one that will go on forever.

His ministry did not end with the arrest. On the contrary, the events of the next three days proved that it had only begun. His followers believe this, too, as four of them tell in their writings about their leader. All four tell about the loss of my ear, but Dr. Luke was the only one who told the most important part—the restoration of my ear! Being a medical man, no doubt this healing intrigued him.

In this strange way I met the Master, and I will never be the same. His tender touch, the gentle look in His eyes, will not soon be forgotten.

I am still a slave, but the Lord Jesus is my Master, and my service to Him is given out of gratitude and love. □

# “well done, Jeffrey”

**T**HE JANGLE of the telephone stopped me at the bedside! I was ready to sleep. I needed the rest to be up for the celebration of Easter Sunday here at Pittsburgh South Hills Nazarene. The phone kept ringing. My wife beat me to it.

I relaxed, pulled down the cover, then her voice brought me leaping from the bed.

“Dal, it’s Bill Spahr . . .” I didn’t hear the rest for I was speaking into the telephone.

“Bill, How’s Jeff?”

“Not good, pastor! The doctor told us that he can’t live through the night.” My mind raced to other such calls, but this one . . . Jeffrey Lee Spahr, not yet 21, super athlete, outstanding Christian, called to preach the gospel!

Jeff’s father continued, “Pastor, there’s been a serious and sudden turn, and the damage to the vital organs is too great.”

“Well, Bill, I’ll try to get there!

What’s the phone number so I can give you my plans?”

“Pastor, you’ll never make it by car and there are Easter services.”

“Yes, yes, Bill, I’ll try to get there!”

Washington, D.C., seemed a trillion miles. I called the airlines.

“Sorry, sir, last airliner left at 9:27.”

“How about through Baltimore?”

“Nothing.”

“New York? Well, is there any way?” I was desperate.

“No!”

I raced down the stairs, my mind searching for some solution. I must get to Washington and say, “See you again, and in the best possible place, Jeff.”

There was no way.

I called the National Health Institute in Bethesda and left the forlorn message. The family was now in the sterile room with Jeff. How long would he live?

Of course, I prayed for an 11:55 p.m. miracle! Oh, what God could do through this life. Wouldn’t it be glorious to announce to our people on Easter Sunday morning that Jeff had been touched! That the doctors were stunned! Announcing that he would live to pitch and preach!

When I could pray no more, the thoughts came rushing, cascading into my tired and desperate mind. . . .



by DALLAS D. MUCCI

*Bethel Park, Pa.*

It was Sunday night, almost four years before this Easter, 1976. I remembered the athletic young man sitting with Jan Irwin. It was unusual because he sat leaning forward in his seat. None of the teenage jiggle, no furtive glances at the beautiful girl beside him. He listened. Probably a Christian Jan had met at school and invited to Sunday service, I thought.

He was back the next Sunday—still sitting forward in his pew during the whole service.

The teen grapevine went to work! “Pastor, that is Jeff Spahr!”

“Seems like a fine boy!”

“Yes, but not a Christian. However, he is the top pitcher on the high school baseball team—really, really outstanding!”

Then, the Sunday altar call! One month later I watched him, in that easy athletic way, walk, kneel, heard him pray . . . the miracle of grace followed and 1 Cor-

inthians 5:17 was confirmed in another life! Jeff Spahr was a new creature. One of his Trevecca Nazarene doodles: “A Christian is not something you’ve always been . . . but something you become.” 1 Corinthians 5:17 was tacked on his bulletin board.

Other thoughts hurried past . . . the winter retreat with perceptive, honest questions and evident sincerity. Never in my 20 years of going to teen retreats had a teen been as aware and intent on dealing in spiritual realities.

I remembered Janice Irwin promising this newcomer from Michigan a date—that date would be at her church on the next Sunday night. I remembered Jan, now a star athlete at the University of Pittsburgh, and her family discipling Jeff. Other families in the church listened, shared, and rejoiced as the Lord increased him in knowledge and grace.

Even the hostility of Jeff’s parents (long since gone and forgotten) against his going to a Christian college didn’t daunt his faith. He went off to Gulf Coast Community College in Florida, the cradle of several fine major league baseball players. I wondered when he left: Would this change Jeff who had shared the gospel, unabashed, with a cynical high school coach? Would he become confused without church and friends?

The answer came quickly! The first letter was full of questions. Exciting questions from a bright and honest mind. What a joy to write a reply! Then a

more significant change: Each vacation we would have an extended session going through the Scriptures to find answers for the almost endless list he would bring.

There wasn't an evangelical or holiness church within miles, so he started a Bible study. He met each week with some members of Gulf Coast baseball team. Jeff led—sharing from Scripture and those notes!

In the major league draft of 1976, Jeff Spahr was drafted by the Boston Red Sox. He returned to Pittsburgh soon after. I was anxious to know his response. I never had a chance to ask the question. He started with, "Pastor, how do you know if God is calling you to preach?"

His trip to ENC to talk with Dr. William McCumber and the night he announced to us all, "God has called me to preach," flooded my memory and brought new tears of joy.

Greater joy! He told the Boston Red Sox he could not sign because major league baseball would interfere with his call to preach. So he didn't sign. Instead, he enrolled at Trevecca Nazarene College. There he could play baseball and prepare for seminary and future ministry!

One semester, but what a semester! Bill Green, baseball coach at Trevecca, claimed, "Jeff had a great impact on the campus of Trevecca in one semester; I believe greater than any single student during my six years at Trevecca." Trevecca's baseball team began beating the small-college "giants."

Christmas of 1976, cancer was discovered—the worst kind! I remembered the frantic effort to get Jeff to the National Health Institute. The unforgettable testimony of faith when we anointed him and the church prayed for his healing . . .

But back to reality. The phone was ringing again! It was nearly midnight, nearly Easter morning!

Bill Spahr was speaking. "Pastor, Jeff is gone!"

"Bill, I wanted to be there!" He didn't seem to hear. He continued, "Here is how it went. I read almost an entire book from the Bible at his request. He died holding that paperback edition.

"Earlier he had called us in. He spoke in hoarse whispers, full of conviction. 'Dad, where I'm going there are still some empty seats. Jesus Christ has paid for the tickets! Won't you take one?'"

"Pastor, we heard." Bill's voice broke.

The conversation moved to other matters that we had to deal with in our sorrow. In the midst of these "practical matters," I remembered one other conversation. One day at the National Institute, Jeff's doctor did an uncharacteristic thing. He walked with me to the hospital exit sharing a deep concern.

"Reverend, are you readily available to get here from Pittsburgh?"

"Yes, doctor, our congregation has given me finance and instruction to get here periodically or when needed!"

"Well, Reverend, this young man hasn't broken. He hasn't thrown things. We are afraid he will blow. Before you tell me of his faith—he already has. But we have seen the best of them blow when they realized death was inevitable!"

Praise God! He hadn't "blown." Jeff looked for another resurrection—with Christ. At the funeral, a pastor told me he had talked with Jeff a few days before. Jeff was certain he was dying, but was only concerned about how to tell Mom and Dad!

Our prayers were answered. His life was the best sermon! Every time I walk past that pew in our sanctuary—"In memory of Jeffrey Spahr"—I want to salute! □

# Book Briefs



Reviewed by  
**NANCY CLARK**  
Spring Valley, Minn.

## I NEEDED THE QUIET

At last! A volume of the inspiring poetry of Alice Hansche Mortenson! Says Audrey Williamson in the foreword: "Alice Hansche Mortenson has been a writer ever since I have known her and to express herself in verse has been as natural and necessary as breathing. This gift has been a source of joy, support, and comfort to thousands, for we identify with her."

Mrs. Mortenson has given us poems covering a wide range of human experience with which we can truly identify. Perhaps more importantly, her writing views hardship and even tragedy as a stepping-stone to higher spiritual heights. Hers is the optimistic outlook the serene acceptance, the humble gratitude, and all the poems reflect the truth she speaks of in "Though the Winds May Blow":

*No disappointment can erase  
The glory of His precious face!*

Needless to say, this little volume will be a gift treasured by the bereaved, by shut-ins, or by anyone going through the deepest waters of life! Try it—you'll like it! □



by **Alice Hansche  
Mortenson**

Beacon Hill Press of Kansas City  
to order, see page 23



Series from

# "THE STRONG-WILLED CHILD"

by Dr. James Dobson

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## To Spank or Not to Spank

A psychologist with whom I appeared on the Phil Donahue Television Show recently made the following comment about the practice of corporal punishment (spankings) by parents: "Spanking is the first half-inch on the yardstick of violence. It is followed by hitting and ultimately by rape and murder, and assassination. The modeling behavior that occurs at home sets the stage; 'I will resort to violence when I don't know what else to do'" (*The Strong-Willed Child*, p. 34).

I couldn't be in greater disagreement with the author of that paragraph. How unfortunate to blame our obsession with violence and brutality on the disciplinary efforts of loving parents. This conclusion is especially foolish in view of the bloody fare offered to our children on television each day. The average sixteen-year-old has watched 18,000 murders during his formative years, including a daily bombardment of knifings, shootings, hangings, decapitations, and general dismemberment. Thus, it does seem strange that the psychological wizards of our day search elsewhere for the cause of brutality—and eventually point the finger of blame at the parents who are diligently training future responsible citizens. Yet this is the kind of "press" that has been given in recent years to parents who believe in spanking their disobedient children.

**Opposition to corporal punishment** can be summarized by four common arguments, all of them based on error and misunderstanding. The first is represented by the quotation above, and assumes that spankings teach children to hit and hurt others. It depicts corporal punishment as a hostile physical attack by an angry parent whose purpose is to damage or inflict harm on his little victim. Admittedly, that kind of violence does occur regularly between generations and is tremendously destructive

to children. (It is called child abuse and is an indescribable crime.) However, corporal punishment in the hands of a loving parent is altogether different in purpose and practice. It is a teaching tool by which harmful behavior is inhibited, rather than a wrathful attempt by one person to damage another. One is an act of love; the other is an act of hostility, and they are as different as night and day.

I described the place of minor pain in my prior book, *Hide or Seek*.

Those same specialists also say that a spanking teaches your child to hit others, making him a more violent person. Nonsense! If your child has ever bumped his arm against a hot stove, you can bet he'll never deliberately do that again. He does not become a more violent person because the stove burnt him. In fact, he learned a valuable lesson from the pain. Similarly, when he falls out of his high chair or he smashes his finger in the door or is bitten by a grumpy dog, he learns about the physical dangers in his world. These bumps and bruises throughout childhood are nature's way of teaching him what to treat with respect. They do not damage his self-esteem. They do not make him vicious. They merely acquaint him with reality. In like manner, an appropriate spanking from a loving parent provides the same service. It tells him there are not only physical dangers to be avoided, but he must steer clear of some social traps as well (selfishness, defiance, dishonesty, unprovoked aggression, etc.).

**The second rationale against corporal punishment** can be found in the concluding sentence, "I will resort to violence (spankings) when I don't know what else to do." Do you see the subtlety of this statement? It characterizes a spanking as an absolute last resort—as the final act of exasperation and frustration. As such, it comes on the heels of screaming, threatening, hand-wringing, and buckets of tears. Even those authorities who recommend corporal punishment often fall into this trap, suggesting that it be applied only when all else has failed. To follow that advice is to invite disaster, in my view.

A spanking is to be reserved for use in response to willful defiance, whenever it occurs. Period! It is much more effective to apply it early in the conflict, while the parent's emotional apparatus is still under

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This article is one of a series, abstracted from Dr. James Dobson's most recent best-selling book, *The Strong-Willed Child* (Tyndale, 1978). The theme of this series is the discipline and training of more assertive boys and girls who are inclined to test the limits of adult leadership.

Dr. James Dobson is Associate Clinical Professor of Pediatrics at the University of Southern California School of Medicine. He also serves on the attending staff for Children's Hospital of Los Angeles. He is the author of three prior books, *Dare to Discipline*, *Hide or Seek*, and *What Wives Wish Their Husbands Knew About Women*.



control, than after ninety minutes of scratching and clawing. In fact, child abuse is more likely to occur when a little youngster is permitted to irritate and agitate and sass and disobey and pout for hours, until finally the parent's anger reaches a point of explosion where anything can happen (and often does). Well-meaning professionals have inadvertently contributed to violence against children, in my view, because they have stripped parents of the right to correct children's routine behavior problems while they are of minor irritation. Then when these small frustrations accumulate, the parent does "resort to violence when he doesn't know what else to do."

**The third common argument against spanking** comes from the findings of animal psychology. If a mouse is running in a maze, he will learn much faster if the experimenter rewards his correct turns with food than he will if his incorrect choices are punished with a mild electric shock. From this and similar studies has come the incredible assumption that punishment has little influence on human behavior. But human beings are not mice, and it is naive to equate them simplistically. Obviously, a child is capable of rebellious and defiant attitudes which have no relevance to a puzzled mouse sitting at a crossroads in a maze. I agree that it would not help a boy or girl learn to read by shocking them for each mispronounced word. On the other hand, deliberate disobedience involves the child's perception of parental authority and his obligations to accept it (whereas the mouse does not even know the experimenter exists).

If punishment doesn't influence human behavior, then why is the issuance of speeding citations by police so effective in controlling traffic on a busy street? Why, then, do homeowners rush to get their tax payments in the mail to avoid a 6% penalty for being late? If punishment has no power, then why does a well-deserved spanking often turn a sullen little troublemaker into a sweet and loving angel? Rat psychology notwithstanding, both reward and punishment play an important role in shaping human behavior, and neither should be discounted. Leonardo da Vinci hadn't heard about the mouse in the maze when he wrote, "He who does not punish evil commands it to be done!"

**The fourth argument against the judicious practice of spanking** comes from those who see it as damaging to the dignity and self-worth of the child. This subject is so important that an entire chapter of my book, *The Strong-Willed Child*, has been devoted to preserving the spirit. Suffice it to say at this point that a child is fully capable of discerning whether his parent is conveying love or hatred. This is why the youngster who knows he deserves a spanking appears almost relieved when it finally comes. Rather than being insulted by the discipline, he understands its purpose and appreciates the control it gives him over his own impulses.

This childish comprehension was beautifully illustrated by a father who told me of a time when his five-year-old son was disobeying in a restaurant. This lad was sassing his mother, flipping water on his younger brother, and deliberately making a nuisance

of himself. After four warnings which went unheeded, the father took his son by the arm and marched him to the parking lot where he proceeded to administer a spanking. Watching this episode was a meddling woman who had followed them out of the restaurant and into the parking lot. When the punishment began, she shook her finger at the father and screamed, "Leave that boy alone! Turn him loose! If you don't stop I'm going to call the police!" The five-year-old, who had been crying and jumping, immediately stopped yelling and said to his father in surprise, "What's wrong with that woman, Dad?" He understood the purpose for the discipline, even if the "rescuer" didn't.

Let me hasten to emphasize that corporal punishment is not the only tool for use in shaping the will, nor is it appropriate for all ages and for all situations. The wise parent must understand the physical and emotional characteristics of each stage in childhood, and then fit the discipline to a boy's or girl's individual needs. Furthermore, there is a danger that some parents will use what I've written as an excuse to be harsh and oppressive with their boys and girls. I must emphasize that small children are vulnerable little creatures who need love and tenderness every day of their lives. One of my great frustrations in teaching parents has been the difficulty of conveying a *balanced* environment, wherein discipline is evident when necessary, but where it is matched by patience and respect and affection.

Let me say it again: I don't believe in harsh, inflexible discipline, even when it is well-intentioned. Children must be given room to breathe and grow and love. But there are also threatening circumstances at the permissive end of the spectrum, and many parents fall into one trap in an earnest attempt to avoid the other. □

## THE GENTLE LIFE

*The fine, soft, falling mist  
soaks finally  
better than  
the deluge.*

*So the life, tender and gentle  
in love of God,  
has force in it  
that gets through hardest soil  
for lasting good—  
better than  
the mighty in the flesh.*

—GEORGE HERBERT CUMMINGS  
*John Day, Ore.*

# kneeling in triumph



by C. D. HANSEN

South Bend, Ind.

In Bristol, England, stand the buildings that once housed the orphanage founded by George Mueller.

Mueller founded his entire ministry upon personal prayer. He believed that if his faith was strong enough and his spirit right, God would move on the hearts of His people to help him to build an orphanage. The more faith he exercised, the stronger it became.

When George Mueller died in 1898 at the age of 93, the flag over the great cathedral in Bristol flew at half-mast, and during his funeral service all traffic in the city was halted. Although millions of dollars had passed through his hands for service to others, Mueller left only a few simple articles of furniture and the clothes he was wearing. Before his death, Mueller testified, "God, God alone became my portion. I found my all in Him. I wanted nothing else."

When we hear examples such as this of answered prayer, our hearts are thrilled. Yet what would happen in each of our lives if we were to "Pray without ceasing" (1 Thessalonians 5:17), and to pray in faith?

Someone has wisely written, "Satan laughs at our toiling, mocks at our wisdom, but trembles when we pray." Therefore, since prayer is the most revolutionary, life-changing power man has at his disposal, he needs to learn more about the secrets of

## PERSPECTIVE

successful prayer. Let us look, then, at four of the keys to effective praying.

First, prayer must come from the heart. An anonymous poet put it well:

*I often say my prayers;  
But do I ever pray?  
And do the wishes of my heart  
Go with the words I say?*

*I may as well kneel down  
And worship gods of stone,  
As offer to the living God  
A prayer of words alone.*

*For words without the heart  
The Lord will never hear;  
Nor will He to those lips attend  
Whose prayers are not sincere.*

Second, we must believe that God will answer our prayers. There is hardly any use to pray if we do not believe at the outset that God will do as He has promised in His Word. Moreover, prayer will become barely more than mere mechanics if we do not have a sense of belief and fervency when we pray.

Third, we must have a listening ear. John Greenleaf Whittier stood in speechless wonder gazing at Niagara Falls. He marveled at the milky cataract as it hurled itself down into the canyon below, and he was amazed at the thunder of its waters. But he was more astonished when an Indian nudged him and said, "An enemy is coming!"

"How do you know?" asked Whittier.

"Because," replied the warrior, "I heard a twig break." Whittier had heard nothing but the thundering waters; yet the sensitive ears of this great hunter had heard the snapping of a twig above the roar of those raging waters.

One is made to wonder whether—in the midst of roaring cars and trucks, screaming jet engines, trains thundering through the middle of busy cities, televisions and radios blaring violence and hawking wares—the people of this world, hypnotized with its allurements, have lost an ear for the voice of God. No doubt the reason we cannot hear Him is because we have tuned in to other things that are less important.

Fourth, there must be intercession for others. It is not enough to pray for our own needs. We must have genuine concern for others.

John Knox pleaded in painful intercession before the throne of God, "Give me Scotland, or I die."

And Henry Martyn knelt on the coral sands of India agonizing, "Here let me burn out for God."

Tragically, while some Christians play church—enamored with business that is not God's business—the devil, with one hand over his mouth and with the other pointing an accusing finger, laughs at our failure to pray. Meanwhile, souls are plummeting into hell, forever.

Can prayer move the heart of God? The fastings and prayers of the Ninevites changed God's intent to destroy that wicked city. Hezekiah prayed and God granted him 14 more years of life.

When we practice the methods of praying prescribed in Scripture, and are willing to empty ourselves of all that is contrary to Christlikeness, we then kneel in triumph. □



by BETTY MARTIN

Fort Walton Beach, Fla.

“Do not force a child to eat,” the article said. Personally, I feel this may be one of the greatest pieces of *fiction* ever written.

If there is ever a time in my life when I am tempted to envy, it is when I overhear a mother bribing a child at mealtime. “Honey, if you’ll clean your plate. Mommy will buy you some candy.”

What a pity—some parents never know when they have it made!

My husband and I used a different theory.

We gave the children candy about an hour before mealtime, hoping it would affect their appetite and they would eat a normal lunch.

I wish I could say it was successful. But they ate a full-course meal, drank three or four glasses of milk, then had dessert.

We were blessed with one child who felt sugar was the health of life.

Soon after the meal was in progress I could be sure that “sweet tooth Charlie” would say, “Please pass the dessert.”

He and I have had several discussions regarding the proper diet to produce a strong, healthy body.

He listens attentively when I tell him he needs spinach for iron, carrots are good for his eyes, liver is good for the blood, and milk will help him have good teeth and strong bones—to which his reply is, “That’s gross.”

I remind him we all enjoy dessert, the special part of the meal that leaves a sweet taste in our mouth, after our meal is finished. This should come after eating what is necessary for our body’s health.

My son knows this is true. Yet, shortly after the beginning of each meal, comes the familiar request, “Please pass the dessert.”

It is quite a sight to watch him devour his dessert. It is unquestionably a pleasant experience for him.

He seldom forgets to compliment, “Mom, this is terrific.” But to see the struggle he undergoes trying to eat the peas on his plate is another story. It is obvious he is suffering.

If a mother is concerned about her child’s physical diet, how much more important for Christians to feel responsibility regarding spiritual sustenance.

How about my spiritual diet? Am I numbered among those who come to church with the feeling, “Here I am—pass the dessert?”

I enjoy sermons on the love of God and how wonderful heaven will be with no sorrow, pain, or burdens. I rejoice when Christians are blessed.



# PLEASE PASS THE DESSERT

It is obvious when we are enjoying our spiritual meal. We seldom forget to say, “Isn’t this wonderful!”

But how do I react when the sermon is on tithing, scriptural holiness, criticizing, grudges, prayerlessness, carnality, and other nitty-gritty issues of life? Do I edify Christ or am I suffering through my spiritual meal?

Some people drift from church to church. Which one they attend seems to depend on the one presently serving dessert.

I was reminded of this one evening while greeting a little lady and her husband at the church door. She whispered, “We like to come for special occasions.” I later learned they went from church to church for the “special occasions.”

Some people feel spiritual indigestion when the load becomes heavy. There is no glass of, “Plop, plop, fizz, fizz; Oh, what a relief it is,” to serve for misunderstandings, a wounded spirit, or feeling unappreciated.

We all like dessert. We enjoy leaving church with a little extra special part of the spiritual meal that leaves a sweet taste in our mouth.

Spiritual dessert is an important part of our diet. But we cannot live on dessert alone nor can the church survive by serving it as a steady diet.

We need to be able to receive blessing during the “meat and vegetable course,” such as holiness doctrinal preaching, paying the budgets, close, hard-hitting sermons, and standing by the building program (whether or not we like the color).

Let us not be dessert-only Christians. May we be so full of the Holy Spirit we will desire the full-course meal, and not just say, “Please pass the dessert.” □

PATTERNS



# THE THIRD DIMENSION

by HAL M. von STEIN  
*Napa, Calif.*

**T**HEY HAVE four cars, two motorcycles, and a comfortable home on a shady street where crickets pipe shrill tunes in the evening and neighbors talk across the lawns. Their five children are healthy, beautiful, have always made good grades, and have never been in trouble. They frequently attend an evangelical church.

Yet after nearly 30 years of marriage these parents are seeking divorce. For reasons now buried behind the years, they have simply had it!

If this were a unique instance, there would be no point in this story. But there is an increasing host of decent folk, many claiming Christianity, who are enduring marriage only until their children have reached a measure of maturity. (It is a false premise to assume that when children are nearly grown, the separation of father and mother will have a less adverse effect upon them. The loss of confidence in what is right, and more especially the damage to the sense of "home," can be more shattering at a mature, less flexible level than that of the juvenile.)

What kind of love is this which obviously begins in crescendo, endures for a while, then comes apart at the time when partners in life could enjoy each other most, and when advancing age, with its ghastly threat of loneliness, looms ahead? Is there some strange new virus attacking marital love?

If this is the way it's going to be, why should young people put their social security numbers together? Why marry?

It is obvious, even to a forest fireman, that "being in love" means the wrong thing to a lot of people.

Some modern psychologists and a few religious leaders would have us believe love between the sexes is motivated solely by the animal nature we all recognize, and is governed by the intellect. This makes their job easier. The science, or knowledge, which Paul tells Timothy is "falsely so called" (1 Timothy 6:20), does not recognize the Third Dimension.

The love of a man for a woman, and the love of a woman for a man, begin in trouble when people neglect to recognize the Third Dimension—God.

At some point, perhaps more than once in life, every sincere person will ask: "How do I know when I am really in love?"

Age, education, and the wide experience of famous figures, often having had several marriages and affairs, emphatically does not bestow the wisdom to answer this question. Many continue through life, ever learning and never coming to the knowledge of the truth. Hence divorces among long-married couples.

The first crucial element in love between the sexes begins with the universally familiar and profoundly moving discovery of mutual attraction. Real love quickly develops into a heart-deep desire for the well-being of each other, at unreckoned cost to the self. This is natural affection.

The Bible tells us there will be a people who "shall be lovers of their own selves, covetous, boasters, proud . . . without natural affection, truce-breakers . . . despisers of those that are good" (2 Timothy 3:2-3).

The infatuation which demands the immediate lowering of bars to complete personal intimacy without regard to the impact on the lives of others, is selfish and cruel. This is the supreme violation of human rights—the rights of future generations and of those who love us now. This selfishness is what Jesus Christ came to save the world from!

It is a profound and most-unexplored truth that God loves people better than we can love each other! Divorce is nowhere in God's plan for man's happiness!

Young people expect love to conquer everything, and older people, forgetting how absolute it is to be young, frequently declare this is foolishness! The truth is, love *can* conquer everything, but what we have to do is look "everything" in the eye and establish the set of mind that God knows exactly what is going on and why, and that what He directs is best.

This is undoubtedly the most difficult and rewarding obligation in life.

Love is blind, but for those who learn to acknowledge God in all *their* ways, love's blindness has



greater depth of vision than that of any analyst, for enduring love has the Third Dimension.

The second element in the experience of true love is movement—growth. Love is life, and *the love that does not change will die*. This does not mean anxious concern to appear ever more ardent or devoted. It means a constant commitment to the fulfillment of life more abundant for which Jesus Christ gave himself, to overrule the chaos of sin.

The most volatile dimension in marital love is crucial chiefly because Satan says it is. Popularly called "sex," there is no greater power in human experience except one—love. Sex, next to money, gets the blame most often for incompatibility in marriage. Attempts to establish a universal norm by which we may judge our sex life is no more reasonable than trying to establish a normal fingerprint. Each person is different. Some are oversexed, some the opposite, with all degrees of variation between. The pollsters can only point to the lowest common denominator.

If people will mind God, sex life will take care of

itself. There is no rule book equal to the Bible for the establishment of happiness in every area of life, including the sexual.

Substitution of other drives for natural sexual appetite can produce diseased, unnatural affections. Many men and some women, for instance, are driven by material ambition. Money deserves respect, but anxious financial care is a disease easily prodded by Satan. Like love, such drives grow stronger with the years and can become an obsession to build personal security in case God forgets to provide for us as He said He would. Such drives bring poverty of soul as surely as disrespect for money will bring financial poverty.

Sexual fulfillment is a wholesome fruit of affection and shared ambition. With a holy desire for the well-being, each of the other, young and old may drink of the immeasurable reservoir of the grace of life which comes from God.

Health is prosperity beyond riches, but illness can be a golden rod of divine radiation breeding a supreme happiness in the reactor crucible of life. There are many living examples of this truth.

Our Lord said: "I am come that they might have life, and that more abundantly."

This means that underlying all the sorrow, pain, and suffering to which we are all heir, there is available a bright, sure foundation of eternal joy. For joy is the chief business of heaven.

Let's not miss it! □

## DEVELOPING OUR POSSIBILITIES IN CHRIST

by LYLE P. FLINNER

Bethany, Okla.



Many of our drives and motives, it is claimed, result from inner lack and tension, either physiological or psychical. But this is not a total explanation of the driving forces that make for our human uniqueness. Everything you do cannot be attributed to satisfying an inner state of lack or tension.

Many of our drives and motives are deliberate and purposive. That is to say, they are not primarily the result of either internal or external stimulation. Some would have us believe that one's personality is governed by the impact of stimuli upon those endowed drives which are common to the species. Under such a concept, man is very limited as to what he can become.

Animals may develop this way, for they have no culture to reflect, neither do they have a life-style which reflects their uniqueness. But in addition to the common developmental forces operating in animals, man has a plus. He is governed also by a disposition to reach and enhance all of his possibilities—to become all that he is capable of be-

coming. He is motivated by a creative inventiveness in relation to his personal life.

You are motivated to develop an individual style of life. Such a force operates in every man, whether he is Christian or not. Under self-discipline and human control it often leads to mature, well-integrated, productive, and unique individuals. Lacking self-discipline and control, it deteriorates to every man "doing his own thing."

To safely develop your human potential, you really need the infilling, empowering, and leading of the Holy Spirit. Human efforts at "becoming" are quite commendable, but they still fall short of what a person could be through Christ.

If we are not sensitive to the leading of the Holy Spirit, our choices and ambitions are easily swayed by the many pressures impinging upon us. We tend to become self-centered and develop in directions away from God's real will for us.

Only by the direction of the Holy Spirit can you develop the possibilities of life which were created in you by God.

POINT TO PONDER: Am I permitting "Christ in me" to provide the motive toward self-fulfillment? □

## Becoming a Whole Person

by L. E. HUMRICH

Muncie, Ind.

**D**URING the past several years, much has been written and spoken of the need for the church to evangelize. No thinking Christian would deny this. Jesus did indeed give the Great Commission. It has not been repealed; it is still in force. But there are at least two considerations at the point of evangelism: (1) What do we understand by the term *evangelism*? and, (2) How is our evangelism to be made effective?

Revival and evangelism are the obverse and reverse sides of the same coin. To neglect one in order to emphasize the other is an error. A misunderstanding of the relationship of the two gives rise to such questions as: "Do revivals pay?" "Are the days of revival past?" "Is our evangelism effective?"

To better understand the inner relationship between revival and evangelism, let us define the two words. Revival is a reawakening, a reanimating, a revivifying, a bringing to new life that which is dying or in a state of declension. Evangelism means announcing, with the intent of persuading, the Good News of the gospel.

Revival is something that happens to the church. Evangelism is something the church does as a result of being revived. Revival is an experience in the church; evangelism is an expression of the church.

Revival turns careless living into vital concern. To experience it means that God's people must repudi-

# the REVIVAL and EVANGELISM CONNECTION

ate self-satisfied complacency, easy preference for the good, and conformity to the world. It is not unlikely that revival will mean repentance on the part of God's people. It should be noted here that Christ's last message to the Church was not the Great Commission. It was, rather, a message of repentance, returning and revival (see Revelation 2—3). Revival never falls upon an unprepared church like a bolt of lightning. It comes when His people want revival more than all else and are willing to pay the price to have it.

But paying the price—ah, that's where the rub comes in! There is a price to be paid and an easy-going, free-wheeling church will never pay it. One has written, "The church would like to have a revival if she could do so and save face at the same time. But if revival comes, 'face' is the first thing the church must lose." Revival's price may mean humiliation, a bitter knowledge of unworthiness, an open and humiliating confession of sin on the part of both laity and ministry. As we get in earnest about re-

## PEN POINTS

### SURFACE EXAMINATION

—HOMER J. ADAMS  
Clarkston, Ga.

Many statements are lightly examined and easily accepted for truth. Each of us has an obligation to weigh a statement passing for fact before we accept and use it. "Still water runs deep" is an old saying that hints at wisdom. The fact is that still water runs not at all—it's still! Moreover, it may be stagnant.

Some statements contain only a partial truth. "God helps those who help themselves" is an example. Though there is a measure of truth in this, the more important idea is that God specializes in helping those who cannot help themselves. At the point where human endeavor fails, God's grace begins.

The appeal of God's Word is that the deeper you delve beneath the surface, the more truth is obtained. One can spend a lifetime applying and meditating on a choice selection such as, "And we know that all things work together for good to them that love God . . ." Let us look beneath the surface to discover new dimensions of truth. □

vival, the Holy Spirit may condemn us for an unfaithful witness, selfish living, neglect of the Cross, and call us to daily renunciation and a deep and daily commitment. Dr. Charles G. Finney, one of the greatest evangelists America ever knew, wrote, "Revival is nothing else than a new beginning of obedience to God."

As we think about the price of revivals, it is no wonder that they are unpopular with some within the church. The price says nothing of power, position, ease, success; rather it accuses of neglect and unconcern and calls the church to awake, to renounce the world and follow Christ.

All this has been said to point up the close connection between revival and evangelism. If our evangelism is to be effective, there must first of all be revival within the church.

David understood the connection between the two. He prayed, "Create in me a clean heart, O God; and renew a right spirit within me. . . . Restore unto me

the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Psalm 51:10, 12-13).

Note the sequence: first, restoration and renewal—that is revival; then, outreach—that is evangelism.

Jesus pointed out the connection. He commanded, "Tarry ye" and "Go ye." The former is revival; the latter, evangelism.

In the light of what real revival does for the church, there is nothing, but nothing, else we can do that pays so much! There may be some forms of evangelism that are not all that profitable, but revivals always pay. From Old Testament times right down to the most contemporary day, revivals pay. May God help our great people everywhere to pay the price for a mighty revival that will sweep the length and breadth of our Zion. When it does, our evangelism will be what both God and the Church want it to be. □



## TALK ABOUT TOBACCO

by WILLIAM GOODMAN  
*Streator, Ill.*

**W**HILE the American Cancer Society, United States Public Health Service, and the U.S. Surgeon General warn of the dangers of the use of tobacco, the church must not be silent. The use of tobacco is a moral issue to which the church must address itself. While secular organizations call for a day of abstinence from tobacco, the church must continue to call for total abstinence.

Health and scientific arguments fortify the church's historical position against any practice which deters the spiritual quest, whether it be tobacco, alcohol (and other drugs), or overeating. The apostle Paul's warning and claim are much stronger arguments than those of any secular organization: "Surely you know that you are God's temple, where the Spirit of God dwells. Anyone who destroys God's temple will himself be destroyed by God, because the temple of God is holy; and that temple you are" (1 Corinthians 3:16-17, NEB).

It is impossible for a follower of Christ to escape the claim that his body is a valuable instrument of Christ.

What are the evils of tobacco, especially when 42 percent of the adults in America claim the right to tobacco?

While it is true that many Americans insist on the right to use tobacco in face of all scientific evidence

about its harm, one million smokers are fighting the habit and giving it up each year. Those who use tobacco shorten their lives 14½ minutes with each smoke. The harm of smoking begins when you light up. The heat inhaled into the mouth, throat, lungs, and stomach from a cigarette or cigar is 884° C. (1621° F.). Heat such as this is definitely disastrous to the body. On the average, about 50 percent of the smoke inhaled stays in the lungs.

Tobacco smoke contains a complex mixture of gas and chemicals. Many of the chemicals in tobacco are the same used in DDT, an insecticide under question because of ecological harm. The substances in tobacco which harm the human body are nicotine, benzopyrene, ammonia, acids, aldehydes, phenols, ketones, carbon monoxide, and arsenic.

There are 16 different substances capable of producing cancer. Benzopyrene has the greatest potential of cancer. In addition to strong chemical harm of tobacco to the body, a smoker develops a serious chemical addiction in his body. Nicotine causes addiction in the 15 to 16 billion nerve cells in the brain. The quicker the nicotine can be removed from the body-system, the quicker the craving will end.

The position of total abstinence from tobacco is not just prudish prohibition, but a concern for good health and high morals. It is legitimate to talk about *sin* when we talk about the deliberate use of tobacco, for we know that it will definitely harm the body. Each person who smokes must accept the responsibility for self-inflicted ill-health that interferes with God's purpose for his life, and for the baneful influence on others who imitate this bad habit. □

# the editor's STANDPOINT

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## CHAPLAINCIES ARE VITAL MINISTRIES

A news bulletin which comes to my desk, recently called attention to "one of the world's unique chaplaincies." A certain Nick Arellano serves as chaplain to workers on a pig farm in the Philippines. This 500 acre farm is worked by 700 men who tend to 80,000 hogs. During the past 18 months Arellano has won 30 of these men for Christ.

I mention this in order to call attention to the subject of chaplaincies. More and more Nazarenes are becoming involved in specialized ministries, and they deserve support and encouragement.

Our military chaplains are too seldom seen, heard, and commended by the whole church. They have served, and are serving, with real distinction in very important assignments. People in the armed forces have no better friends than our chaplains who love God, preach the gospel, and counsel service personnel at the point of urgent needs which are peculiar to service life. These chaplains deserve the same respect, appreciation, and prayers which support the parish pastors.

In addition to the military chaplaincy, increasing numbers of ministers are being called to serve as prison chaplains, hospital chaplains, industrial chaplains, and as chaplains to policemen and firemen. These chaplains have access to people who are not going to be reached and helped by more conventional ministries in regular church services and programs. We ought to undergird the ministries of these chaplains with our constant prayers and voiced appreciation.

The nature of their task, and the location of their work, makes it too easy for the rest of us to remain ignorant of what God is achieving through their dedicated labors. We need to explore ways of better informing ourselves and better supporting them. There is reason to believe that specialized ministries will increase in the future. The chaplains and their work need to be seen as part of the church, not apart from the church.

Chaplains, we salute you. We pray that God may attend your lives and labors with His choicest blessings! □

## COMING SOON—THE EASTER OFFERING

In another month our churches will be participating in the Easter offering for world evangelism. The goal is challenging—\$6,000,000—and our people will meet the challenge.

Evangelism, indeed, the whole program of missions, is freighted with special urgency in these swiftly changing times. What we do for Christ must be done quickly. Our opportunities and advantages are here today, perhaps gone tomorrow.

The creation of Islamic republics and the expansion of Communist regimes do not bode well for missions. These religions—and despite its atheistic rhetoric, Communism is a religion—are fierce competitors of Christianity, often sworn to its elimination. How long the doors will be open to us in Asia and Africa, only the Lord of the Church really knows. From a human perspective, the outlook is grimmer as political events unfold. In every country a strong,

indigenous church must be developed as quickly as possible. When doors close and missionaries are ordered out of countries, they will leave behind churches that "the gates of hell" shall not overcome.

On the other hand, in countries where permanent opportunity seems assured, we need to reach and teach for Christ such numbers of people that these mission fields will soon become bases from which missions are launched and missionaries are sent to other world areas.

In addition to exotic lands that beckon for the gospel, our inner cities bleed and cry for help. Into these deprived and desperate areas we must send increasing numbers of dedicated, skilled, and equipped servants of Christ who will care and work until the Cross towers over human wreckage transformed by divine grace. Mission to the inner city is costly, but the Great Commission does not allow us to shirk the bearing of that cost.



A church which is captive to its culture, which echoes the lies and slogans of vested interests and corrupt oppressors, plays Judas to its Christ. The world is not a friend to Christ, and a church that cannot prophetically oppose the world is a traitor to His kingdom.

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And what if they are right who interpret world events today as signs of the imminent return of Christ? If our time for service is growing short, our dedication to that service should be intensified. Jesus pronounced as "blessed" that servant who would be faithfully engaged in Kingdom service at the Master's unexpected return (Matthew 24:44-46). For some, this will be the first Easter offering in which they have shared. For all of us, it could be the last. Only God knows.

Having said all that, let me hasten on to say that if countries were never closed against Christian missions, and if the coming of Jesus were delayed another thousand years, our responsibility to the Easter offering would be unchanged. Closing doors and the coming of Christ may be motivating factors, but they are not the ground of our obligation. The fact is, we are under a mandate to evangelize the world. The Lord has commanded us to make disciples among all nations (Matthew 28:18-20), and His servants seek no option to obedience. Our Easter offering is one way of saluting our Commander.

Huge offerings for missions at Thanksgiving and Easter are a tradition in our church. Some may argue

that other methods would be better, but these offerings are a fact of life with us. Without them, our far-flung mission would fail. By the time another tradition with equal or better results could be developed, fields would be closed and workers would be recalled for want of support. Young people who are called to mission fields could not be sent. The consequences would be devastating.

When you think about it, Thanksgiving and Easter are great days for responding to God's grace with our offerings for missions. And these offerings are choice ways of praising God and celebrating Christ's triumph over sin and death. It was said of D. L. Moody that he preached as though he had the best thing in the world and wanted everyone to share it. That is what our mission giving says—that in Jesus Christ we have found the best thing in the world, and we want to share His salvation with everyone everywhere.

As Easter Sunday approaches, let us refuse to celebrate as the world does, by spending lots of money on ourselves. Let us rather go "over the top" in a sacrificial investment of our money for the cause of world missions. □

## PREDICTABLE SENTENCES

I have been remembering a sentence from the autobiography of Israeli statesman Abba Eban. "Politicians and diplomats sometimes utter sentences as though they are laying eggs: everything comes out in uniform and predictable shape."

The politics of my own nation seldom surprises anyone. Most of what is said and done has a knee-jerk quality. As I write this, the President's "state of the union" address and the congressional responses to his speech have just been given. With rare exceptions, the Democrat and Republican commentaries were eggs, uniform and predictable.

But reflecting on Eban's words, it seems to me that the Church, by its very nature, ought to make rather predictable noises in the world.

For example, when the Church speaks it ought to affirm what is taught in Holy Scripture. If it is to be Christian, the Church has no charter, no message, no authority but that supplied to it by the written Word of God. Conformity to the Bible should be expected

from the Church. Where this is not the case, the church speaks with forked tongue.

And when the Church speaks, it ought to condemn what is evil and defend those who are oppressed by evil. The Lord of the Church, during His life upon the earth, was an obvious friend of the poor, the despised, the voiceless, the suffering. A church which is captive to its culture, which echoes the lies and slogans of vested interests and corrupt oppressors, plays Judas to its Christ. The world is not a friend to Christ, and a church that cannot prophetically oppose the world is a traitor to His kingdom.

When we speak, let the message be biblical. Let us recognize without blinking that all human wisdom which contradicts Scripture is idolatrous, fallen man's self-worship. And let the message radically call into question every piece of legislation, every social structure, every religious practice incompatible with the spirit and aims of Jesus Christ. □

# She didn't need MARIJUANA

by LOLA M. WILLIAMS

St. David, Ill.

ON A BLEAK January night in 1971, Melba Ruffatto, home alone, completely lost her eyesight. There was pain in her eyes and fear in her heart.

She went to the eye doctor, who immediately gave her a water test to determine the pressure of her eyes. The verdict? Glaucoma!

Glaucoma is an eye disease that may cause blindness. It occurs when the fluid of the eyes cannot drain into blood vessels outside the eye. Pressure that builds up may damage the optic nerve.

She was given a prescription for drops to put in her eyes four times daily. This is standard treatment for glaucoma. The only difference in the prescriptions is in the degree of strength, depending on the individual case.

The doctor warned her she would have to use drops for the rest of her life. There is no known cure for glaucoma.

In October of 1977, Melba was admitted to a hospital in Peoria, Ill. Surgery had established what she had suspected for months. She had cancer. A second surgery was scheduled to find out just where the cancer was located. Just a short time before she was to be wheeled into the operating room, she prayed out loud, "O God, please send a minister to my room."

Within a few minutes, a Nazarene minister walked into her room, came around by her bed, and introduced himself. Melba looked up at him and said, "Hurry, I want to pray aloud myself and accept Jesus Christ as my Savior. I want you as my witness." She prayed for forgiveness of sins. Later she testified, "That's when I got true salvation."

The surgeons found cancer in the left side of her neck, the base of her tongue, and the larynx (voice-box). It didn't look hopeful for her.

Even before she was out of the hospital, the pastor of the Church of the Nazarene from her home town of St. David, Ill., was calling on her. The members and friends of the church were remembering her in prayer.

As soon after she was dismissed as she was able, she went to church and told how the Lord had saved her in that hospital room. Her new Christian friends had prayer for her.

Melba began experiencing severe headaches. She was afraid the cancer had returned or her glaucoma had gotten worse. Once again her Christian friends began special prayer for her.

She went to her family doctor, who decided to send her to an eye doctor as an emergency patient. This

was not the same eye doctor who had treated her seven years before for glaucoma. This new doctor checked her, thinking the pressure might be up. He was astounded! The pressure was way down, and there were no signs of glaucoma.

He questioned her about her symptoms seven years before. What were they like, and what had the first doctor done? She told him, "My symptoms were, I had no side vision, and there were halos around the lights. The doctor gave me a water test, and said my pressure was the highest he had ever seen."

The amazed doctor replied, "That was certainly glaucoma all right, but you don't have it now. Do you want to throw your drops in my wastebasket or wait until you get home and throw them away in yours?"

Without hesitation, she answered, "I'll throw them away while I'm here. I had healing prayer. That's what cured my glaucoma."

The doctor wanted to check her eyes again in a month to make sure everything was all right. When she went back for this second checkup, her eye pressure had dropped to 14, which is considered very low.

She left the examining room, and the doctor went on to another patient. Melba stopped by the desk to pay her bill. Before she could get away, an elderly couple stopped her. The man asked, "Mrs., can I ask you a question? Are you smoking marijuana?"

This time it was Melba's turn to be amazed. The man's wife added, "He's asking you this because we overheard that you are cured of glaucoma. He has it, and he wants help." (In recent newscasts, this had been mentioned as possibly helping glaucoma victims.)

Melba quickly told them, "I have never smoked marijuana. The thing I'm going to tell you is, prayer did it for me."

She could barely wait to get home to call her pastor and tell him the good news. Then she began calling her friends and relatives to tell them.

Here, in her own words, is Melba's testimony: "I'm so glad Jesus has come into my heart. I know that all of my pain and struggles were not in vain. Not only have I been saved because of it, but my daughter, son, and a very close friend have accepted Christ also. I know there are others of my friends who are searching for Him. Whatever the future brings, I'm ready to accept it, since I have Jesus my Savior to lean on." □

## REJECTED

*Good mason, here's a granite vein.  
Upon this rock I'll shape and carve  
A new design for royal fame.  
Allow me 30 shekels for the task.*

*No, Judas, that stone can never hold  
The weight of Caesar's temple hall.  
Throw it down:  
Perhaps in time a graveyard wall  
May need repair.*

—ANNIE STEVENS  
Rochester, N.Y.

## Deliverance

"... I will deliver thee, and thou shalt glorify me."  
(Psalm 50:15)

# SPECIALIZED CHURCH GROWTH TRAINING for NAZARENES

## GREAT COMMISSION COLLOQUIA

OLIVET NAZARENE COLLEGE  
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December 3-5, 1979

NORTHWEST NAZARENE COLLEGE  
December 10-12, 1979

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—**Dr. Raymond W. Hurn**  
Executive Director



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Three different types of church growth seminars will be held during 1979 under sponsorship of the Department of Home Missions. One of them will meet your particular needs.

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These three-day sessions on Nazarene campuses are jointly sponsored by the host college and the Department of Home Missions. Featured on each campus will be lectures by Dr. C. Peter Wagner on topics such as Body evangelism, church growth concepts, and spiritual gifts.

### CHURCH PLANTERS SEMINARS

Two seminars, one in Britain, June 11-15, and the other in the United States, August 13-17, will provide extremely practical focus on the methodology of church planting in harmony with church growth principles.

### SPECIALIZED SEMINARS

Two specialized seminars have been planned. One will be held on the Northwest District Campgrounds and will focus on Spanish-speaking ministries, April 9-12. The other will focus on multi-racial ministries and will be held December 6-8 in the New York City area.

**YES,** I want to be part of one of these significant seminars. Please send me registration information right away. I am interested in:

#### Great Commission Colloquia

- Olivet Nazarene College • May 28-31, 1979  
 Trevecca Nazarene College • December 3-5, 1979  
 Northwest Nazarene College • December 10-12, 1979

#### Church Planter Seminars

- Britain, June 11-15, 1979  
 U.S.A., August 13-17, 1979

#### Specialized Seminars

- Spanish Ministries, Northwest District Campground, Washington, April 9-12, 1979  
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- We were challenged to plant a Spanish church within our midst (California).
- Our group thought it was the best film ever to be associated with the Church of the Nazarene (New Hampshire).
- Very good. We are considering parenthood (Illinois).
- Helped us realize we had never had a part in organizing a new church. We hope to do so in the future (Ohio).
- It was great! (Maine)
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# HOME MISSIONS



Home missions and church growth are inseparably linked in the godly delight of birthing new Christians and new churches.

In a continuing effort to provide resources for those involved in the outreach work of the church, the Department of Home Missions has provided the following materials, available from the Nazarene Publishing House.

# CHURCH GROWTH



S-3996

## Church Building Sourcebook

*edited by Ray Bowman*

When a growing church needs to build a larger building, this professionally produced sourcebook is invaluable. It shows how you can build to help you grow. **\$24.95**



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## Communication and Growth

*by John C. Oster*

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# IN THE NEWS

## PEOPLE AND PLACES

Rev. Warren Rood, Sr., was presented a gift from the Northridge, Calif., North Valley Community Church. Pastor Jack W. Nash made the presentation in recognition of Rev. Rood's 22½ years' continuous teaching of the Good Samaritan Sunday school class. □

### LAMBERT RETURNS TO BIBLE COLLEGE BOARD

The Board of General Superintendents has appointed Rev. J. Wilmer Lambert, district superintendent of the Upstate New York District, to fill the unexpired term of Dr. Robert Goslaw as a member of the Board of Trustees for Nazarene Bible College, Colorado Springs. Dr. Goslaw, former superintendent of the Pittsburgh District, retired November 30, 1978.

Lambert has served two terms previously on the Bible College Board. □

—NCN



Mountains of snow and more snow, plus zero and sub-zero weather, have dominated the Kansas City scene. Cleve James, engineer and supervisor of all the Nazarene Publishing House properties and equipment, has literally worked his crews and machinery around the clock keeping parking lots, docks, and driveways open. Busyness has kept the crew from taking time to even think about spring!

### HYND APPOINTED SWAZI MINISTER OF HEALTH

Dr. Samuel Hynd, for 38 years a medical missionary for the Church of the Nazarene in Swaziland, has been appointed Minister of Health by King Sobhuza II.



Dr. Hynd was recently elected with the second highest vote by an electoral college, to be a member of Swaziland's new parliament. His most recent appointment makes him a member of the cabinet.

Dr. Jerald Johnson, executive director of the Department of World Mission, reacted, "We are highly pleased with this recognition of one of our fine Nazarene doctors who has given so many years to medical missions in Swaziland." □

—NCN

### CHAPLAIN LEADS VOLKSMARCH RETREAT

He is affectionally called the "walking padre" by the soldiers and parishioners in the Giessen Military Community, Germany. Chaplain Charles Moreland is involved in the German sport called "Volksmarching." On Saturday mornings, he is found in casual clothes and walking shoes leading a group into the sports world of Volksmarching.

Volksmarching is the European sport in which thousands of American soldiers and their families participate on weekends. This sport is a leisurely walk through the scenic forests and picturesque towns of Deutschland. Each participant chooses whether to walk the 10 kilometer (6 miles) or the 20 km. course. These walks are on established paths. Besides the self-satisfaction and self-approval which one feels upon completion, each person receives an award in the form of medalion, plaque, or porcelain plate. In this sporting event everyone can participate, and everyone is a winner.

Chaplain Moreland organized a Volksmarch Club among the Americans in Giessen. Each Saturday this club has 100 people walking in Ger-

many. He employs this inexpensive sport to combat the evils of boredom, drug abuse, and apathy. Through this program the soldiers are given an alternative by involvement in wholesome habits.

A spiritual dimension has also been added by the chaplain. Before each walk a brief devotional service is provided. In these minutes together the people sing choruses, read the Scriptures, and receive a meditation. Normally this is an open air service. Through this experience the bonds of Christian fellowship have been significantly strengthened.

In addition to the definite spiritual impact of this program there are other benefits. The participants/retreatants experience German culture, meet the friendly German people, and see the beautiful countryside. This sport is healthy for the body and mind. The stress of the previous week slowly goes and the entire person is rejuvenated emotionally. The Volksmarch Retreat program is dynamically strengthening German-American relationships, stimulating bodily health, and is renewing and reviving the soldiers' religious faith. □

—Department of Education and the Ministry



Chaplain Charles Moreland proudly displays the first-place trophy presented to the Giessen Club for having 145 participants in Volksmarching. Herr Reinhard Thomas (r.), the city mayor, presented this special award.



The Bethany Nazarene College Alumni Association recently honored 10 of its members during the Homecoming weekend for exceptional contributions in their professional areas, as well as service to God and community.

The recipients were: Ralph Downs, Oklahoma City; Dr. Neil Hightower, Winnipeg, Canada; Judge Eugene M. McElyea, Houston; Jim and Betty Watson, Yukon, Okla.; Ron Mercer, New Canaan, Conn.; Mrs. Myra Schubert, Bethany, Okla.; Michael A. Miller, Los Angeles; Keith Maule, Lubbock, Tex.; and Ron Thulin, Oklahoma City. Individually, each of the honorees represents the best in Christian leadership, whether in the business, legal, or educational world. Pictured (*l. to r.*) are James Posey, alumni president; Myra Schubert, Ralph Downs, Betty Watson, Jim Watson, Keith Maule; and Dr. John A. Knight, president of BNC.

Dr. Timothy Smith, professor of history at Johns Hopkins University, gave the Widmeyer Lectures of 1979 at Nazarene Bible College, Colorado Springs, January 29—February 2. Dr. Smith spoke on "Promises to Keep." He emphasized the covenant relationship particularly in relation to the experience of heart holiness. Dr. Smith related well to the students, as was evidenced by capacity crowds at each chapel service, morning and night.

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3. Be sure to report the study to the Christian Service Training office when the study is completed.

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The Pickford, Mich., church had an unusual privilege at one of their recent services—five generations of the Pfeffers family were present. Pictured (*l. to r., seated*) are: Mrs. Pearl Pfeffers; her great-great-granddaughter, Jana McDonald; Jana's grandmother, Arla (Mrs. Russell) McDowell. Standing (*l. to r.*) are: Jana's mother, Betty (Mrs. Steve) McDonald; and Betty's grandmother, Mrs. Jennie McConkey. Mrs. Pfeffers is 83 years old and a former Pickford resident now living in Boca Raton, Fla.



### VANCOUVER CENTRAL SPONSORS FIRST MARRIAGE ENRICHMENT RETREAT

Pastor Winston Ketchum and Merretta Ketchum report, "The Marriage Enrichment retreat deepened our understanding and appreciation of our own marriage relationship. It has been enriched beyond our highest hopes. We are much more open with each other and excited about our potential for growth in companionship."

A side benefit has been a new lay involvement in the church that has

deepened the couples' commitment—it has produced revival.

Eighteen couples attended the weekend event with J. Paul and Marilyn Turner facilitating.

A significant time of healing took place around the church altar as couples reaffirmed their marriage under the Lordship of Jesus Christ.

Vancouver, Wash., Central is moving ahead with an ongoing ministry to couples with a marriage enrichment support group. □

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a warm, inspirational message on the power of the Cross to move hearts toward God

By **RUSSELL V. DeLONG**

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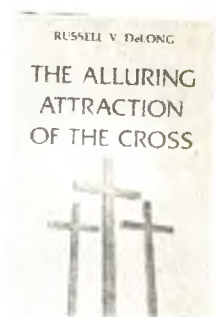
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Recently the Trenton, Ohio, church celebrated its 36th anniversary. Among the special guests were Rev. and Mrs. A. M. Wilson, former pastor for 32 years, now retired. Wayne and Wilma Gallup, former associate, were present also. Wayne is now the dean of student affairs at Trevecca Nazarene College, and Wilma is a registered nurse serving in the college clinic. Larry Dennis attended the Trenton church for over 15 years before enrolling at Trevecca. He has served as pastor of the Trenton church for the past 2 years. Among the highlights of the anniversary celebration was the fact that presently six members of the church are attending Nazarene colleges preparing for the Christian ministry. Pictured (l. to r.) are: Wayne and Wilma Gallup, Larry and Debbie Dennis, Rev. and Mrs. A. M. Wilson.

## TWO POINT LOMA PROFESSORS RECEIVE DOCTORATES

Dr. Jerry W. McCant received a Ph.D. degree from Emory University, Atlanta, Ga., on August 19, 1978. Jerry's dissertation topic was "The Gospel of Peter: A Non-Docetic Interpretation." It was a redaction-critical study of the passion narrative in the Gospel of Peter with attention given to the canonical passion narrative.

Dr. Paul Whittemore completed his work for the Ph.D. in philosophical theology at Vanderbilt University, Nashville, and was awarded the degree in December, 1978. His program involved work in philosophy and theology. His dissertation is entitled: "The Fundamental Theology of Paul Tillich: Revelation and Anthropology in His Writings." Drawing upon all the writings of a major 20th-century philosopher-theologian, this work explores the ways in which our knowledge of God is like, and unlike, other kinds of knowledge. Earlier this year Paul was ordained as an elder in the Church of the Nazarene by action in the Southern California District Assembly (May, 1978). □

## KEEP YOUR POSTMAN BUSY

With 15 districts still involved in March *Herald of Holiness* campaigns, it is too early for an accurate subscription report. The 32 districts that had February drives should have had their subscriptions to Nazarene Publishing House by March 1.

Circulation manager for NPH, Don Russell, requests that all pastors observe their deadlines for submitting new and renewal *Herald* subscriptions. All are due to the Publishing House on the first of the month following the district drive.

Promotional materials that have been sent to the *Herald* office from energetic district managers indicate that more than the usual amount of creativity has gone into this year's campaigns.

From the Central California campaign, Clarence Killion of Dinuba reports that every pastor who reaches his church goal will enjoy a bountiful luncheon with District Superintendent William Deitz and General Superintendent Orville W. Jenkins. In a news release, Killion reminded his pastors that the *Herald of Holiness* will make 24 personal calls per year in any home that the local church wishes to endow with a subscription. Good sense decrees that \$3.50 isn't much to invest in an excellent minister of outreach.

Editor W. E. McCumber believes that today's home, perhaps as in no other period of time, needs theologically sound inspirational and teaching literature. Of course, he believes that the *Herald* provides just that kind of food for soul and mind.

The postman on this year's poster is a graphic reminder of the far-reaching influence and versatility wrapped up in the 36 pages of your *Herald of Holiness*. □



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53 50 Through Your Local Church

## PILOT TELEVISION PROGRAM HAILED

A national television ministry moved a little nearer toward a reality with the success of a pilot broadcast in Huntsville, Ala., Thursday, January 11, 6:30-7:00 p.m.

The 20/20 VISION committee, an organization of Nazarene laymen who are working with the Department of Communications of the General Board to launch such a ministry, chose WHNT, Channel 19, a CBS affiliate, Huntsville, as the location for a pilot program using the concept of a television ministry which would involve the local churches in promotion and follow-up. The idea is to present the viewing public with an insight into the church, its priorities and practices, as well as strengthen local Nazarene congregations in the area.

The 30-minute broadcast was entitled "Family: Handle with Care," and featured Dr. James Dobson, noted pediatrician and authority on children. A phone number was given during the broadcast where viewers could call and receive a copy of Dr. Dobson's book, *What Wives Wish Their Husbands Knew About Women*.

The response was overwhelming. More than 1,300 calls were received. Wherever possible, each caller received the book delivered in person by a member of the nearest Church of the Nazarene. These callers found the general reaction to the broadcast positive. Many invited the caller in to discuss the broadcast and the church. The common expression was, "It's about time someone did something about the family! We're so glad you people are."

Rev. Bill Lancaster, pastor of Huntsville First Church, says that he and his people think it is the greatest thing the church has done in a long time. His church featured a follow-up Family Seminar, February 12-14, with Rev. M. H. Stocks as the leader. Other pastors have begun private counselling sessions with people contacted through the broadcast who are seeking help in family problems. New people reached by the program are attending the churches.

Dr. Leon Chambers of Huntsville Grace Church says it is the most effective outreach he has seen and is excited about it. His people found a lady with Nazarene background who was not attending church.

The ministers of the churches involved in the pilot program met recently and voted to begin this kind of ministry permanently on a quarterly basis.



Pictured are 12 of 19 people of Hayward, Calif., church who read the entire Bible in 1978. Each year Pastor Gene Brantley challenges the church to read the whole Bible. This has resulted in most of the congregation developing an interest in God's Word, and better understanding of it in Sunday school and the preaching services.

Paul Skiles, executive director of the Department of Communications, is in the process of scheduling at least eight more pilot programs in selected areas in the United States. He believes that if similar response is experienced in these markets, the pattern of a national television ministry is in the making.

The success of such an enterprise, he reiterated, is in the support and involvement of the many dedicated laymen who are working in the 20/20 VISION Committee, and pastors with their congregations in the viewing area. □

—NCN

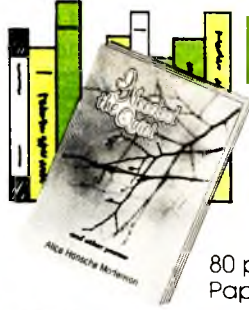
## NATIONAL CHURCH INSURANCE CONSIDERED

The Board of General Superintendents, in response to action of the General Board, has appointed a special national church insurance study committee.

This committee will be comprised of Dr. B. Edgar Johnson, Dr. Norman Miller, Rev. W. Donald Wellman, Gerald Oliver, and Leon Doane.

The first of March the committee will convene to pursue the possibilities of a national church fire and casualty program. □

—NCN



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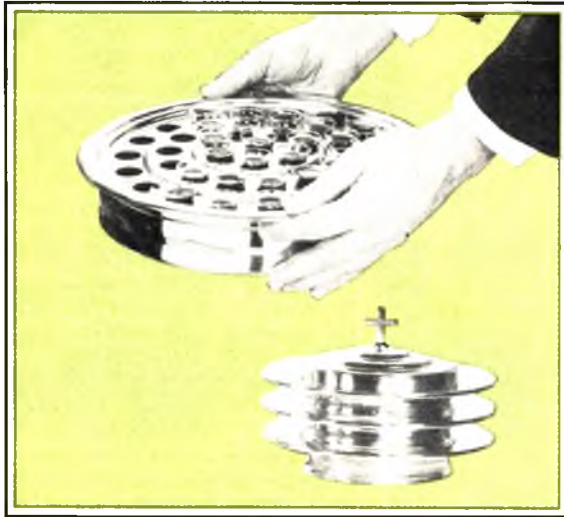
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Mrs. Carrie Jones was honored by the Maywood, Calif., church on her 95th birthday. Jerline Peters is pinning an orchid corsage on her as Pastor Howard Wolf looks on. Mrs. Jones is a consecrated deaconess, and served on the church board for more than 50 years. A Sunday school class of the Maywood church is named the Carrie Jones Bible Class. Three of her children are members of the church: Vera Wall, Lydia Fish, and Claude Jones.

## NAZARENE HEADS BETHLEHEM STEEL CORPORATION

Lewis W. Foy, chairman and chief executive officer of Bethlehem Steel Corporation, announced the reorganization of the corporation's executive office, including the election of a president and executive vice-president.

Name to the position of president was Richard F. Schubert, formerly vice-president for public affairs. He is also elected a director of the corporation.



Mr. Schubert is married and has two children. They are residents of Easton, Pa., and members of the Easton Church of the Nazarene. He is also a member of the denomination's Board of Pensions.

Mr. Schubert graduated cum laude in 1958 from Eastern Nazarene College, Quincy, Mass., with a Bachelor of Arts degree. He graduated in 1961 with a Bachelor of Laws degree from Yale Law School. He received an honorary Doctor of Laws degree from Eastern Nazarene College in June,

1975. He is a trustee of the college, past president of the school's alumni association, and has been active in church affairs.

He joined Bethlehem Steel in June, 1961, as an attorney in the labor relations division. In 1970 he left to serve the government. In March of that year Mr. Schubert accepted appointment as executive assistant to James D. Hodgson, former under secretary of labor. In July of 1971 he was nominated by President Nixon to be solicitor of the Department of Labor and was subsequently confirmed by the United States Senate.

In February, 1973, Mr. Schubert returned to Bethlehem Steel as assistant to the vice-president, Industrial Relations Department, but shortly thereafter was nominated by the president to be under secretary of labor. He was confirmed by the United States Senate on May 16 and sworn in on June 4 of that year and served in that position for the next 21 months.

Mr. Schubert resigned February 8, 1975, to take a position the following month in the Public Affairs Department of Bethlehem Steel. This depart-

ment is responsible for corporate activities involving advertising, news media, community affairs, and state and federal government affairs. His election as assistant vice-president, public affairs, was effective April 1, 1975. He subsequently was elected in December, 1976, as vice-president, public affairs, effective February 1, 1977.

Beyond his departmental responsibilities, Mr. Schubert served as chairman of Bethlehem's corporate Environmental Control Committee from June, 1975, through April, 1978.

Richard Schubert is a member of the Northampton County and Pennsylvania Bar Associations and has been admitted to practice before the Northampton County Court of Common Pleas, the Supreme Court of Pennsylvania, and the Supreme Court of the United States.

He is chairman of the American Iron and Steel Institute's Committee on International Trade. In addition, he is a member of the board of directors of Wiley House and Lehigh Valley Industrial Park, Inc., in Bethlehem, Pa.; and of the Economic Education Foundation for Clergy. He served as an editorial board member of the Industrial Relations Research Association in 1977. □

—NCN

### NEW "EXPLORING" TEXTBOOK UNDER WAY

*Exploring the Bible*, latest addition to the "Exploring" series of college textbooks published by the Nazarene

Publishing House, was formally launched at a meeting held at Nazarene Theological Seminary, February 16-17, 1979. Participants included representatives of nearly all the Nazarene liberal arts colleges, plus the Bible college and seminary.

This meeting set up the basic outline of the book and sharpened up the purpose and goals set by the exploratory meeting held last summer in connection with the Faith and Learning Conference. It also began the mechanics of putting the work together, including the assignments to writers and deadlines.

Dr. Morris Weigelt, formerly of Northwest Nazarene College and now of the seminary, was selected as the coordinating editor with the following involved in writing various sections: Robert Branson (ENC), Alvin Lawhead (MVNC), Hal Cauthron (TNC), William Woodruff (ONC), Robert Sawyer (MANC), Malcom Shelton (BNC), Charles Baldwin (NBC), Alex Deasley (NTS), Harvey Finley (NTS), and John Lown (PLC). Chairing the meeting of the writing team was J. Fred Parker, book editor of the Nazarene Publishing House, which is financing the project.

"What we are trying to do in this text," says Dr. Weigelt, "is to help the reader or student to see the Bible as a whole under the one overarching theme of God reaching out to man with redemptive purpose. We will, of course, deal with the content of the Bible as such, but its message will be our central focus."

The group expressed the hope that those who read and study this book would develop an appreciation and love for the Bible that will result in their becoming lifelong students of the Word.

The book will have approximately 500 pages. The writing schedule calls for completion of the manuscript by February 1, 1981, with the publication date in the fall of that year.

Other books in the college textbook series are *Exploring the Old Testament*, *Exploring the New Testament*, *Exploring Evangelism*, *Exploring Christian Education*, and *Exploring our Christian Faith*. A completely revised edition of this last book is soon to be released, while another in the series, *Exploring Christian Holiness*, is in preparation with Dr. W. T. Purkiser as principal writer and editor. The target date for its release is General Assembly, 1980.

A textbook on general church history, *Exploring Our Christian Heritage*, authored by Paul Bassett (NTS), David Cubie (MVNC), and William Strickland (TNC), and another, *Exploring Christian Ethics*, being written by Oscar F. Reed of the seminary, are also in preparation with release dates yet to be announced. □



More than 150 senior adults formed a tremendous "Keenagers' Khoir" at South Florida Heights Church in Lakeland, Fla., on January 21, 1979, as a special feature in a "Seven Sundays of Salvation" emphasis. Directed by Jerry Davis, minister of music, the choir opened the morning service with a medley of old favorites. Rev. John M. Gardner is pastor.

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Charter member Mrs. Wilcoxon is speaking on the early beginnings of the Maples Mill Church, near Canton, Ill. The tent meeting, held September, 1978, commemorated the 75th anniversary of the church. The tent was pitched next to the church building. On platform, seated, (l. to r.) are Pastor Jerry Thweat; Dr. Floyd Pounds, district superintendent of Northwestern Illinois; and Rev. Dwight Neuschwander, representative from general headquarters.

### CASA ROBLES ENLARGED

A new addition to the Casa Robles home for retired Nazarene missionaries was dedicated February 1, in Temple City, Calif.

Three-fourths of an acre with several cottages on it has been added, adjacent to the present Casa Robles property. It was purchased with a

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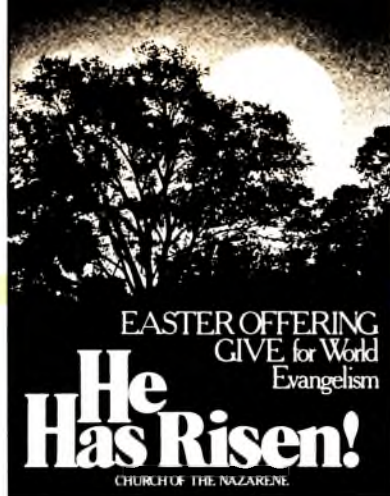
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grant from Alabaster Funds, funds from two estate gifts, and special gifts from people in southern California, including several of the Casa Robles resident missionaries.

The dedication service was held at five o'clock in the afternoon in the largest house on the new property. Present were the Casa Robles Board members; the Casa Robles missionaries; Dr. Robert Scott, superintendent of the Southern California District; and Dr. Jerald Johnson, executive director of the Department of World Mission.

In the evening a special dinner was provided at the Huntington-Sheraton Hotel by one of the donors, honoring those who had made special gifts to Casa Robles for this purchase. Plaques were presented to each person who had given \$1,000 or more; Dick Willis and Rev. Paul Benefiel made the presentations.

Rev. Benefiel was master of ceremonies. Rev. Gilbert Rushford sang,

and Dr. Jerald Johnson gave the evening address on “The House of Oaks—Keepers of the Forest.”

With this additional property for Casa Robles, the church will be able to provide housing for any missionaries wanting to retire there for the next several years.

The first missionary residents in the new addition will be Rev. and Mrs. Paul Hetrick, Sr. □

—NCN

## NEWS OF EVANGELISM

**Florence, Colo.:** The church just closed a well-attended revival with *Paul and Trish Jackson* as evangelists. Their ministry of preaching and singing was excellent. There were 45 people that found help during the four-day meeting, and two new families

were reached for the church. The revival was preceded by a week of prayer. □

—Bert Edwards, Jr., pastor

**Tell City, Ind.:** First Church recently had a revival with *Evangelist Clyde Montgomery*. Every service was inspirational. The church people prayed in homes three times a day preceding the scheduled meeting. There were 20 seekers at the altar having specific needs met by God's grace. Three new members were received into church membership. □

—Henry L. Cossel, pastor

**Banning, Calif.:** The church recently had a revival with *Evangelist Chuck Millhuff*. Our people were renewed and equipped for their ministries. The city chief of police was saved at the altar in the Sunday morning service. □

—Norman Moore, pastor

**Hayward, Calif.:** The church recently experienced an old-fashioned revival with *Evangelist W. B. Welch*. The highlight of the revival was the salvation of one 77-year old man and a 51-year old man the church had prayed for for years. The altar was filled service after service. □

—Eugene T. Brantley, pastor

**Tucson, Ariz.:** Northside Church recently closed a wonderful "Family Crusade" with *Evangelists Dan and Ann Matter*. Dan's prophetic messages delivered with a very strong evangelistic appeal and Ann's excellent work with the children were appreciated very much and resulted in a number of people seeking and finding the Lord. □

—Richard A. Gilster, Sr., pastor

**Riviera Beach, Fla., Faith Church:** The church had a revival with *Evangelist T. E. Holcomb* from Houston, and song evangelist "Bud" Baker. On the very first night of revival the Holy Spirit came, and from that service on there was not a barren altar. There have been seven new Nazarenes added to the church this year on profession of faith. A number are now preparing for church membership. □

—V. Dale Viars, pastor

**Duarte, Calif.:** The church had a revival with *Evangelist Luther Collins*. The biblical preaching of Rev. Collins was blessed by the Holy Spirit. There were 17 who came forward and received spiritual help. Of these, 3 testified to sanctification and 3 to



A successful Personal Evangelism and Discipling Clinic was held in October at Toronto Main Street Church. Dr. Don Gibson, executive director of the Department of Evangelism, and Rev. Dwight Neuenschwander, coordinator of Special Programs, provided training leadership with several local trainers from the Toronto churches assisting in the evening visitation. Rev. Don Nicholas served as clinic coordinator. Twenty-nine persons (pastors and laymen) registered, with 12 enrolling in the personal evangelism training and 19 receiving the Dynamics of Discipling instruction. God's blessing was evident in the on-the-job visitation training when 20 persons were led to accept Christ as Savior. Another 7 received assurance of their salvation. Rev. Lorne V. MacMillan, the new district superintendent, gave enthusiastic support to the clinic.

physical healing. One man for whom the church has been praying for years gave his heart to the Lord. Some of the outstanding victories in the services seemed to come as a result of home visitations made by the evangelist and pastor. □

Doyle M. Shepherd, pastor

#### ANNOUNCEMENT

Rev. Darrell Dennis, commissioned evangelist, will resume his schedule in full-time evangelism on April 3, after recovery from breaking both legs in a home accident. The family travels with him and provides special music.



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**GUATEMALA SOUTHEAST**—Joél Buenafé H., 6a Calle 4-31, Zona 7, Guatemala City, Guatemala  
**GUYANA**—Joseph Murugan, P.O. Box 170, Georgetown, Guyana, South America  
**HAITI SOUTH**—Hermann Andre, P.O. Box 1323, Port-au-Prince, Haiti, West Indies



**JAMAICA**—Noel Williams, 131 Maxfield Ave., Kingston 10, Jamaica, West Indies  
**MEXICO CENTRAL**—Moises Garces, Apartado 27-199, Mexico 7, D.F., Mexico  
**MEXICO NORTHEAST**—Moises Esperilla, Apartado Postal 1699, Monterrey, Nuevo Leon, Mexico  
**MEXICO NORTHWEST**—Isidro Jimenez M., Postal 3894, Tijuana, Baja California, Mexico  
**MEXICO SOUTHEAST**—Luis Aguilar, Apartado 82, Tuxla Gutierrez, Chiapas, Mexico  
**MEXICO WEST**—Carlos Perea, Apartado Postal 1-1969, Guadalajara, Jalisco, Mexico  
**NICARAGUA PACIFIC**—Ernesto Bello, Apartado 5396, Managua, Nicaragua, Central America  
**NORTH AMERICAN INDIAN**—Julian Gunn, 4229 N. 16th Dr., Phoenix, AZ 85015, U.S.A.  
**PERU NORTH**—Alberto Zamora L., Apartado 209, Chiclayo, Peru, South America  
**PUERTO RICO**—Benjamin Roman, R.F.D. 3, Box 41W, Rio Piedras, Puerto Rico 00924  
**TRINIDAD AND TOBAGO**—Farrell Chapman, P.O. Box 444, Port-of-Spain, Trinidad, West Indies  
**WESTERN LATIN AMERICA**—Juan Madrid, 1570 N. Holliston Ave., Pasadena, CA 91104, U.S.A.

**CLIFFORD LAWHORN** from Durbin, Ky., to Erlanger, Ky.  
**J. RICHARD LORD, JR.** to St. Louis (Mo.) Central  
**WILLIAM LIPSCOMB** from Moss (Miss.) Bethlehem to Corsicana (Tex.) First  
**KERRY LUMLEY** from associate, Oklahoma City (Okla.) First to Pawnee, Okla.  
**CAROL A. MARTIN** to Indianapolis (Ind.) Nazarene Chapel  
**DAVID MILLER** from associate, Augusta (Ga.) First to Ripley, W. Va.  
**JAMES MILLER** from student, Mount Vernon Nazarene College, Mount Vernon, Ohio, to Zanesville, Ohio  
**KERRY MILLS** from Gardner, Kans., to Houston (Tex.) Woodsdale  
**J. E. MITCHELL** from Cleveland, Miss., to Biloxi, Miss.  
**A. RALPH MONTEMURO** from Salisbury, Md., to retirement  
**WESLEY PETERSON**, student, to Kansas City (Mo.) Rescue Mission  
**MELVIN F. RICH** from San Luis Obispo, Calif., to San Diego (Calif.) First  
**DENNIS C. SMITH** to Burbank, Calif.  
**JAMES STRINGER** from evangelism to Pawnee, Okla.  
**DOYLE M. SHEPHERD** from Duarte, Calif., to Far East Church of the Nazarene, Tokyo, Japan  
**RICK SKELTON** from Central City, Ky., to Louisville (Ky.) Greenwood  
**WILLIAM E. SWESEY** to Indianapolis (Ind.) Nora Community  
**MELVIN L. THOMPSON** from Hammond (Ind.) First to Nacagdoches (Tex.) First  
**CLIFFORD VANDER BURGH** student, Nazarene Theological Seminary, Kansas City, Mo., to Virginia (Minn.) Range Cities  
**DOUG WARD** from associate, Watonga, Okla., to Atoka, Okla.  
**C. EDWARD WEST** from Rosemead (Calif.) Walnut Grove Avenue to evangelism  
**RONALD L. WHITLOCK** from Wyoming, Ill., to Carmel, Ind.  
**CHARLES L. WOODS** from Bessemer, Ala., to De Ridder, La.  
**STANLEY YOKOM** from Tucumcari, N.M., to Enid (Okla.) Maine

The 70th anniversary of the organization of the **Erick, Okla.**, church, will be held on April 1, 1979. Dr. Ray Hance will be the special speaker. Pastor David G. Bostick and the present members invite former pastors, members, and friends to this milestone meeting. For further information write Dr. Paul H. Garrett, M.C. for the Homecoming Committee, P.O. Box 1024, Erick, OK 73645.

## RECOMMENDATIONS

I consider it a privilege to recommend **PAT McCOWN** to the field of evangelism. I have known Pat since his early teens. He is diligent, a hard worker, sincere, faithful, interested in people and their needs. Pat is a good preacher and will be a blessing to your church. He can be reached at: Box 940, DeQueen, AR 71832. Phone: (501) 584-4482.—*Thomas M. Hermon, South Arkansas district superintendent.*

I highly recommend **RON RICHMOND** to our churches as an evangelist. I feel that he has a great future in the evangelistic field. He may be contacted c/o Ephrata Church of the Nazarene, North Academy Dr. at Dawn Ave., Ephrata, PA 71522.—*Paul D. Mangum, Philadelphia district superintendent.*

This is to recommend **REV. PAT BURKHALTER**, who is entering the field of evangelism from college. He is a fine young man and an excellent preacher. He is a licensed minister and a graduate of Bethany Nazarene College. He may be contacted at P.O. Box 801, Atlanta, TX 75551.—*Wm. M. Lynch, Dallas district superintendent.*

## VITAL STATISTICS

### AS UNTO THE LORD

J. C. Lynn, head of the shipping department at Nazarene Publishing House died February 18, after suffering a massive heart attack the day before.



Mr. Lynn had worked at NPH for 32 years. Commenting on his ability and fidelity, manager M. A. (Bud) Lunn said, "Management never worried about shipping problems. J. C. was there, faithful, dependable, knowledgeable concerning the intricacies of shipping, postal rates, and an inventory of the approximately 8,000 items listed in NPH catalog."

In a further tribute, **Mr. Lunn added, "J. C. Lynn was typical of hundreds of workers in church-related positions, toiling without acclaim but faithfully doing their part 'as unto the Lord.' Heaven's trumpets of welcome will sound for those who have asked little and given much."**

### DEATHS

**MRS. CHRISTINE W. BOWERS**, 71, died Jan. 15 in Kansas City. Services in Kansas City were conducted by Rev. Gordon Wetmore and Dr. Roy Swim; and in Melwood, Md., by Rev. Lee McCleery and District Superintendent Roy Carnahan. Interment was in Baltimore, Md. She is survived by three sons, Stanley W., Capt. Rodney L., and Roy M. Bowers, Jr.; one daughter, Miss Elizabeth Bowers; five grandchildren; and one brother.

**CECIL A. DeLAVEY**, 84, died in Marseilles, Ill., on Jan. 9. Rev. Duane Kaufman conducted the funeral services. Survivors include his wife, Aleene; 2 daughters, Fern Perona and Betty Anderson; 4 sons, James, Clare, Warren, and Roy; 4 stepdaughters, Helen Seibert, Betty Barnett, Roberta Hayes, and Linda Weisemann; 4 stepsons, Carl, Earl, David, and Paul Gage; 21 grandchildren; 29 great-grandchildren; 30 stepgrandchildren; 2 sisters; and 2 brothers.

**EDNA L. DENNEY**, 67, died Feb. 1 at Shawnee, Okla. Services were conducted in Konawa,

# FOR THE RECORD

## MOVING MINISTERS

**MARK ADAMS** from Panama, Okla., to student, Bethany Nazarene College, Bethany, Okla.  
**DWAYNE BURTON** from Boley, Ala., to Oneonta (Ala.) Union Hill  
**C. B. CARLETON** to Greenville, Miss.  
**RANDY CLOUD** from associate, Hemet, Calif., to Helena, Okla.  
**ROY CRUM** from Natchez, Miss., to supply, Baton Rouge, La.  
**CARL H. DAVIS** from Springville, Calif., to Coalinga, Calif.  
**RANDAL E. DENNY** from Los Angeles (Calif.) First to San Luis Obispo, Calif.  
**MARVIN DENTON** from Vidor, Tex., to Vicksburg (Miss.) First  
**DESMOND W. DIXON** to London (England) Clapham Junction  
**CARROL I. EDGE** from Thomasville (N.C.) First to Norwood, N.C.  
**CARLOS FANDINO** from student, Nazarene Theological Seminary, Kansas City, Mo., to Pitman, N.J.  
**DEAN FERGUSON** from Quanah, Tex., to Vernon, Tex.  
**E. EUGENE FRAME** from Rochester (N.Y.) Trinity to Otisville (Mich.) Richfield  
**WILLIAM B. FRANKLIN** from Redwood City, Calif., to Watsonville, Calif.  
**SEPHUS GARRETT** from Davis Chapel, Miss., to Meridian (Miss.) Central  
**NELSON GOODLETT** from Ludlow, Ky., to Richmond (Ky.) Rosemont  
**THOMAS HAVENER** from Bowie, Md., to Baltimore (Md.) First  
**JAMES L. HAYES, SR.** from Cedar Rapids (Ia.) Trinity to St. Louis (Mo.) South Side  
**JAMES HECKATHORN** from Hampton, Va., to Wichita Falls (Tex.) First  
**FRANK A. HOCKING** from Ephrata, Wash., to San Antonio (Tex.) Highland Hills  
**DENNIS K. HUDDLESTON** from Cleveland (Ohio) Bethel to Bellaire, Ohio  
**BOB N. JACKSON** from Napoleon, Ohio, to McCrory, Ark.  
**CHARLES KLAFFKE** to Duarte, Calif.  
**GEORGE E. KLINE** from associate, Millville, N.J., to Thorofare (N.J.) Woodbury  
**NORMAN E. KNOODLE** from student, Bethany Nazarene College, Bethany, Okla., to Knowles, Okla.

## MOVING MISSIONARIES

**LOWELL CLARK**, Malawi, field address: c/o Rev. Pete Hagens, P.O. Box 5566, Limbe, Malawi, AFRICA  
**RUTH SAXON**, Trinidad & Tobago, field address: P.O. Box 1245, Port of Spain, Trinidad, West Indies

## CHANGE OF ADDRESS

**GEORGE BIGGS**, Trinidad & Tobago, furlough address: 7414 N.W. 29th St., Bethany, OK 73008. Phone: (405) 789-5948  
**ABIGAIL HEWSON**, R.S.A., retired, 9 Harmony Flats, 2nd Ave., 2093 Malvern, Natal, Republic of South Africa

## ANNOUNCEMENTS

The **Francisco, Ind.**, church will celebrate its 50th anniversary on June 3, at 2:30. All former pastors, members, and friends are invited to attend. For further information write Pastor Leslie Grimsley, P.O. Box 96, Francisco, 47649, or call (816) 782-3619.

The **1974 class of Nazarene Bible College** is planning a reunion in conjunction with graduation week ceremonies in Colorado Springs. There will be a class breakfast at 7 a.m. on Monday, May 21, followed by the Torch Ceremony at 10 a.m. at the Bible college. Commencement is that evening at 8 p.m. Members of the class who have not received a letter are asked to contact Carl Henson, P.O. Box 1887, Woodland Park, CO 80863.

Okla., by Revs. Kenton Daughtery and Leonard Coloney. Surviving are her husband, Dave; one son, Burnett; one daughter, Mrs. Charles (Ann) Ferguson; one grandson; three sisters; and one brother.

GEORGE W. DRISKELL, 74, died Jan. 30 in Springfield, Mo. Funeral services were conducted by Revs. Charles Caringer, Frank Butler, and Tim Driskell, a son. He is survived by his wife, Lena R.; two sons, Rev. Tim and David P.; 3 grandchildren; and three sisters.

HOWARD T. DUNHAM, 68, died Jan. 9 in Lynwood, Calif. Rev. O. T. King and Rev. C. F. Bellamy conducted the funeral services. He is survived by his wife, Joyce; one son, David; one brother and one sister.

MRS. VIVIAN ESTES, 80, died Jan. 8 in Columbia, Tenn. Services were conducted by Dr. J. J. Wheelbarger and Rev. Denzil Huff. Surviving her are one brother, Rev. Bea Atkisson, and several nieces and nephews.

MRS. MARY WILLIS FITZGERALD, 72, died Jan. 4 in Columbia, Tenn. Rev. Howard Alexander and Dr. J. J. Wheelbarger officiated at the funeral services. She is survived by her husband, Moody; three daughters, Ophelia, Betty, and Dell; one son, Jimmy; eight grandchildren; and seven great-grandchildren.

REV. DENVER GREGORY, 59, died Jan. 20 in Indianapolis, Ind. Funeral services were conducted by Revs. Verlin Chipp and Bradford Seaman and District Superintendent John Hay. Rev. Gregory's pastorates were in Vevay, Free-town, and Indianapolis, Ind. Survivors include his wife, Maxine; two sons, Larry and Donald; one daughter, Judith L. Bell; and his step-mother.

T/Sgt. RONALD S. HALEY, 33, died Dec. 19 at Tyndale AFB, Panama City, Fla. A memorial service was conducted in Panama City, Fla., with Rev. Eugene Broach officiating. Funeral services were in Dwight, Ill. with Rev. Clarity officiating. Interment was in Mount Vernon, Ill. He is survived by his wife, Cheryl Lynn; one son, Ronald; one daughter, Tammy; his parents; and three brothers.

LOIS M. SMITH, 56, died Jan. 20 in Bethany, Okla. Funeral services were conducted by Rev. A. K. Davis. She is survived by her husband, Lawrence; one son, James; two daughters, Charlotte Loghry and Rose Malbrough; two grandchildren; her mother; and one brother.

REV. STANLEY VERNON SUTTER, 31, died Sept. 14 in Dodge City, Kans. He pastored in Severy and Wichita, Kans., and was currently pastoring in Dodge City. Funeral services were conducted by C. Marselle Knight, district superintendent, and Rev. J. J. Lynch. Surviving are his wife, Loretta; two daughters, Lori and LaDonna; his parents; three brothers; and two sisters.

#### BIRTHS

to RON AND SUEZELL ADAMS, Overland Park, Kans., a boy, Eric Wesley, Nov. 28

## "Showers of Blessing" PROGRAM SCHEDULE

March 25  
"Helpless, Healed, Home!"

by W. E. McCumber

April 1  
"Jesus Cares About the Hungry"

by W. E. McCumber

# NEWS OF RELIGION

**BRITAIN'S SCRIPTURE UNION MARKS ITS CENTENARY.** The London-headquartered Scripture Union, one of the world's oldest and largest Bible reading movements, is celebrating its Bible Reading Centenary. Several major events are planned to mark the centenary, the highlight being a Centenary Thanksgiving Service in St. Paul's Cathedral to be led by Archbishop Donald Coggan of Canterbury.

The Scripture Union method of daily Bible reading was launched in England on April 1, 1879, with 6,000 members. Today, the movement is international. The Union is active in 80 countries, with a total membership of about 1,700,000 people using Scripture Union Bible reading materials regularly. □

**FAITH EXPRESSIONS BY POLITICAL LEADERS SURPRISING TO EUROPEANS.** "For the European it comes as a surprise how naturally and directly high U.S. politicians publicly confess their Christian faith and see God as a reality at work in all areas of public and private life," declared Dr. Wilhelm Hahn, Heidelberg, former minister of education in Baden-Wurttemberg.

He had just returned from the U.S. where he had taken part, together with other members of the German "Bundestag" or "Landtag," in the 27th National Prayer Breakfast in Washington, D.C. As Hahn wrote, both "faith and life permeate each other so intensively" in American Christians that "both become one." The Prayer Breakfast had shown to the German statesmen the "still powerful religious ties" which "characterize life and politics of this nation." □

**BIBLE-READING IN THE U.S. THEME OF NATIONAL SURVEY.** A national survey by the interdenominational Christian Bible Society states that 98 percent of all U.S. homes have at least one Bible. Some 31 percent of all families said they had at least one member engaged in regular Bible study. However, the survey stated, 56 percent of Roman Catholics, 26.5 percent of Protestants, and 54.8 percent of Jews responded they don't read the Bible at all.

The number of Protestants who don't read the Bible at all ranged from a low of 14.5 percent of Pentecostals to 33.7 percent of Presbyterians to a high 49.5 percent of Episcopalians.

Conducted by the National Family Opinion, Inc., the survey was carried out among 5,000 families during October, 1978. The study was commissioned by the Christian Bible Society to obtain information on Bible reading and study habits, Bible preferences, and Bible ownership. □

**PREPARATION MUST PRECEDE MARRIAGE, BISHOP RULES.** Bishop James R. Rausch, of Phoenix, has announced that as of July 1, Catholic couples intending to be married in the diocese must undergo six months of preparation. Purpose of the change is to heighten the stability of Catholic marriages in the diocese. There had been no set period for marriage preparation, except for very young persons.

The policy on marriage preparation has three main points:

—A couple must wait at least six months to marry after notifying the parish priest of intention to marry.

—Under the guidance of a priest or a deacon, the engaged persons must take a "premarital inventory" in which they examine their views on children, money, religion, and other matters that might affect their married life.

—The engaged persons must take part in programs designed to deepen their understanding of the problems of marriage. Such programs include counseling weekends and discussions supervised by married persons and a priest. □

to HECTOR AND BETTY LOUS (ZURCHER) AYUSO, San Juan, Puerto Rico, a girl, Meliza Marie, Feb. 2

to REV. DONALD E. AND DIANNE (FRYE) BARNES, Gloster, Miss., a girl, Julie Elizabeth, Dec. 18

to WALLY AND MIRIAM (DUELL) KEY, Fort Worth, Tex., a boy, Matthew Ryan, Oct. 1  
to DENNY AND MARY BETH (PRICE) LATHAM, Nashville, Tenn., a boy, Patrick Ryan, Jan. 24

to RUSSELL AND MARTHA (DUELL) LOGAN, Karval, Colo., a boy, Brien Arthur, Oct. 5

to PAUL AND PAM (MURPHEY) SIMMONS, Phoenix, Ariz., a boy, Brent Michael, Jan. 31

to DAVID AND SUE SMITH, Louisville, Ky., a girl, Christine Marie, Jan. 25

to CURTIS AND BRENDA (PARKER) TURNER, Greenville, S.C., a boy, Michael Paul, Oct. 16

to REV. MARIO AND ANA MARIA ZANI, Olathe, Kans., a boy, Louis Mario, Feb. 6

#### ADOPTION

by PAUL AND PAM (MURPHEY) SIMMONS, Phoenix, Ariz., a boy, Brian David, June 4, 1978

#### MARRIAGES

DEBORAH ANN ELLIS and MARK A. HOTLE at Overland Park, Kans., Jan. 12

LORRAINE RUTH THOMAS and TIMOTHY RAY DORAMUS at San Francisco, Calif., Feb. 3  
EVANGELINE RUTH BEALS and THURMAN L. GARDNER, JR., at Kansas City, Feb. 10

#### ANNIVERSARIES

MR. AND MRS. LOREN BRITTON of Orange, Calif., celebrated their 50th wedding anniversary December 23, 1978. A reception was given in

their honor in the fellowship room of the Garden Grove, Calif., church by their seven children.

Daughters Yvonne and Rowena of Santa Ana, Calif., hosted the event, assisted by daughters Joyce, Jean, Sue, and Nancy of Illinois, and son Ross of Barstow, Calif. Rev. and Mrs. Maurice Palmquist of the Garden Grove church and Rev. and Mrs. R. A. Gilster of Tucson, Ariz., Northside Church attended, plus a number of friends and relatives. The Brittons have 25 grandchildren.

#### DIRECTORIES

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

## THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

**I looked forward to Christmas because I knew I was going to get a copy of the "New International Version" of the Bible. The favorable reviews I had read, and the fact that one of our own distinguished Nazarenes played such an important part in bringing it about, led me to believe that this would be an excellent Bible to own.**

**Since receiving my copy, I've found it to be all I expected it to be. I have, though, found some passages which have been translated in such a manner as to be quite disturbing to me. While glancing through it, some words in the 15th and 18th chapters of Leviticus caught my eye. Upon closer reading of these chapters I was shocked to see such biologically and sexually explicit language used.**

**The Bible is a book to be read by people of all ages and I do not feel that children should be exposed to such explicitness. I also cannot help but believe that if Jesus were on earth today He would use more delicate language in expressing these ideas.**

**As a Christian with a deep love of God's Word, I would like to know what value there is in using such vivid terms. I don't consider myself to be prudish, but I do feel that the Bible should say what God intended for it to say while maintaining the dignity and reverence it so rightly deserves.**

**Am I wrong? Please comment.**

Dignity and reverence do belong to the Bible. It is quite evident that the scholars who translated the NIV do not regard its language anywhere as offensive or indelicate. These are learned men, but also devout and good men, who would never be willing to bring discredit or disvalue upon the Bible. So it is simply a difference in what you and they think to be proper language. It seems to me that the language is explicit but not earthy or crude.

As for children reading it, if they read these passages in other translations and are old enough

to be curious about their meaning, would you not have to be just this explicit to answer their questions?

And as for the Bible saying "what God intended for it to say," I think you would find some of the original Hebrew and Greek even more explicit than our English translations.

Personally, I have some reservations about the NIV in other places and for other reasons, but I do think that the NIV is "an excellent Bible to own." □

**According to Matthew 2:11 the wise men saw the baby Jesus in a house at Bethlehem. Our Sunday school teacher claims that, according to Luke 2:39, the wise men saw the Christ child in a house at Nazareth. My question is, how is it that Matthew records the incident differently from Luke?**

To begin with, Luke doesn't record the visit of the wise men at all. The problem occurs because a casual reading of Luke 2:39 would lead us to conclude that *immediately* after Mary's purification rites in the temple (vv. 22-38), the holy family took up residence in Nazareth, which which would have been less than two months after Jesus' birth. However, time must be allowed for events which Luke does not record, namely, the visit of the Magi and the flight into Egypt (Matthew 2). Evidently, immediately after the temple incidents which Luke records, the holy family returned to Bethlehem and lived there in a house until, warned by God, they fled to Egypt to circumvent Herod's plot to murder the infant Jesus. They remained there until Herod's death and then returned to Nazareth where Jesus grew up. Inserting what Luke omits, the whole record would be, "And when they had performed everything according to the law of the Lord they returned to Bethlehem, were visited by the Magi, fled into Egypt, and when Herod died they returned to their own city, Nazareth." As F. L. Godet said in an excellent old commentary, "It is easy to perceive that verse 39 has a religious rather than a chronological reference. 'They returned to Nazareth *only* after having fulfilled every prescription of the law.'" □

# THE CHURCH SCENE

On January 21, 1979, the congregation in **Rising Sun, Md.**, celebrated the dedication of their new parsonage.

The parsonage has over 2,200 sq. ft. of living space including 9 rooms, a foyer, 3 bathrooms, and a two-car garage which was donated by a family in the congregation.

The house and garage have been appraised at about \$75,000, and it was built for a cost of \$34,500. The parsonage is debt-free through the sale of the old church and donations. Almost all the labor was donated by members of the congregation. Rev. Richard A. Moore is pastor. □

## CHURCH BUILDING PROFESSIONALS HOLD CONFERENCE

With a peak attendance of 340, the first Church Building Conference sponsored by the Department of Home Missions was held in the Radisson Muehlebach Hotel, Kansas City, February 6-8.

The personnel included about 90 Nazarene building professionals, and members of district advisory boards, district boards of church properties, local church boards, and local building committees.

The mornings and evenings were filled with general sessions. The afternoons were given to nine workshops.

On Wednesday, February 7, a permanent organization of professional Nazarene church builders was formed. It is named the Association of Nazarene Building Professionals.



Dr. Howard Hamlin prays the prayer of dedication over the charter officers and members of the new association.



Charter officers of the ANBP (l. to r.) are: John Westmoreland, second vice-president; Donald Jernigan, secretary; Ron Schmidt, associate vice-president; Jim Moore, treasurer; and Ed Levin, first vice-president.



Dr. Raymond W. Hurn (l.), executive director of the Department of Home Missions, presents the gavel to the charter president, James Couchenour.

The following were elected as officers: president, James Couchenour; first vice-president, Ed Levin; second vice-president, John Westmoreland; associate vice-president, Ron Schmidt; secretary, Don Jernigan; treasurer, Jim Moore; and chairman of the Source Book Committee, Ray Bowman. Regional officers for the eight geographical zones of the United States were also elected.

Speaking to the charter session of the ANBP, General Superintendent Charles H. Strickland recalled that the Church of the Nazarene was born as an evangelistic movement and asked the builders to join their talents to help the church maintain that evangelistic thrust.

He called for buildings that would exemplify "beauty without extravagance and design without coldness," particularly emphasizing the pulpit,

the platform, the altar, and the foyer as those elements in church design uniquely related to Nazarene theology and worship.

The new professional organization has taken shape under the auspices of the Department of Home Missions, Dr. Raymond W. Hurn, executive director, and is open to registered and licensed building professionals including architects, engineers, contractors, and construction managers in the British Isles, Canada, and the United States.

In its statement of purpose, the new organization offers its consultative services to the church around the world at the call of the executive directors of the Departments of Home Missions and World Mission. □



Ray Bowman presents the *Church Building Sourcebook* to the ANBP at their charter meeting.



Dedication services for the new educational facilities and fellowship hall of the Springfield, Mo., Grace Church, were held on October 29, 1978. Rev. James C. Hester, superintendent of the Joplin District, delivered the dedicatory address. Special music was provided by Landmark from Mid-America Nazarene College and various groups from Grace Church. The added facilities, valued at over \$100,000, nearly doubled the floor space of the building which was constructed on the present site three years ago. The cost of construction was \$63,000. Rev. Tom Daniels is the pastor, having served since 1973.



The New Lothrop, Mich., church recently dedicated a new church facility of nearly 20,000 sq. ft. The structure was built for \$750,000 on an 11-acre tract. General Superintendent George Coulter was the guest speaker at the ceremony. Also participating were District Superintendent H. T. Stanley, Pastor Ron Diehl, Associate Pastor Bruce Knorpp (who supervises the Christian School), Rev. Harold Meyers, and the singing Grindleys. The sanctuary can accommodate 500, and the school is designed to handle some 150 students in kindergarten through the eighth grade.



The new building of Ontario, Ore., First Church was recently dedicated by General Superintendent George Coulter. There are 23,000 sq. ft. in the building, located on four acres, valued at \$750,000; it cost \$650,000, with a debt of \$400,000. The main floor seats 480 with seating on the sides for 150 and another 150 in the balconies, which are currently used for classrooms. There are classrooms, offices, rest rooms, chapels, kitchennette, and nursery surrounding the sanctuary, and classrooms on the second level. A large foyer is across the width of the building, which is masonry structure, white slump-block. It has a \$16,000 public address system and a new Allen organ costing \$13,000. Rev. Harold M. Sanner is the pastor, and Michael Pitts is associate pastor.



Recently, about 250 members and friends of the Coquille, Ore., church turned out to see the setting of the new cross via helicopter. Placed on top of the new 22,000 sq. ft. sanctuary, the cross, valued at more than \$3,000, was donated by one of the members and his brother, a business associate. Pastor Fred Holliman reports the news media filmed the 'copter setting the majestic cross onto the pinnacle of the new building and later showed the entire event on local television.



Rev. A. J. Finkbeiner, director of the ethnic churches on the Northern California District, was presented this picture in appreciation of his work with the San Francisco Chinese Church. The first major project undertaken was the renovation of the church and parsonage. The membership of the church is over 85, with 70 teenagers and young adults. They have sponsored a second Chinese church called Sunset Church of the Nazarene in San Francisco. The Home Mission Department has supplied the funds for the project. Pictured (l. to r.) are: Rev. and Mrs. A. J. Finkbeiner and Pastor and Mrs. John Liu.

## CHURCH BOARD COLLOQUY



Have you reviewed your pastor's salary recently? Most districts recommend at least an annual review of the pastor's salary.

Remember, inflation affects his salary the same way it affects yours. The cost of living has risen approximately 20 percent in the last 2½ years. According to recent Department of Labor statistics, it now takes \$17.106 for an urban family of four to maintain a moderate standard of living.

How does your pastor's salary compare with this figure? How does it compare with salaries of other comparably trained professionals in your community?

If the comparison is favorable, chances are that you are a good employer. If, however, the comparison is not so favorable, why not review your pastor's salary at your next church board meeting!

With a salary, the area is a figure of income which is reported and the figure is based on your Department of Labor and Statistics, which has the same of the Department of the Department in a computerized way.

## CHURCH DESTROYED BY FIRE UNABLE TO REBUILD

On December 10, the Shelbyville, Tenn., Hill Top Church was victim of a fire of unknown origin which totally destroyed the church property. The congregation had recently added four new Sunday school rooms, and rest-room facilities.

After the fire, the Hill Top congregation met in homes of various members; now they have moved to the better facility of an empty building

owned by a Baptist church. They would, however, like to rebuild.

Insurance money the church will receive for the fire damage is approximately \$10,000-\$11,000. Estimates on building materials necessary for a new church stand at \$35,000-\$40,000. This leaves at least a \$24,000 deficit not including cost of labor, etc.

Rev. Charles Guinn, bivocational pastor of the church, works in a factory during the week. A fellow employee, Mr. Paul Thomas, neither a Christian nor a church attender, has

written International Headquarters about the needs of the Hill Top congregation.

Mrs. Guinn, the pastor's wife, stated that relatively few people in the area have large enough salaries to contribute the amount of money necessary for such a building project.

Assistance from outside sources will doubtless be necessary for the Hill Top congregation to resume services in their own building. □

—NCN

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# LOST AND DYING

by ESTA FOX

*Indianapolis, Ind.*

**M**Y ATTENTION was drawn to two clotheslines full of sick-room bedding. There was nothing unusual about that in a large city, unless God wants you to notice.

The third time I passed by, He said to me, "In that house is a sick man, and you can be a blessing to him and the lady of the house if you will." I wondered how. But if God is on the trail of a soul, He will show us how.

I asked my sister that evening if she would take me in her car to that particular corner. I could get out and go up into the yard and get the house number as well as the street name. Then I could write a letter to the lady offering to come and help her. Satan reminded me that they could shoot me as a prowler in their yard after dark. I hesitated for a few seconds until our God stood ready to do some reminding too. "A good soldier never runs even when being shot at." So I got the number.

The next day I wrote a letter, gave my telephone number, and volunteered to come and help her. I wanted her to know that God really loved them or He would not have caused me to be so concerned. It made no difference what her creed or color was, I would come to her.

She called and we set a day. When she opened the door, she held out her little, old bony arms to me. She

wanted to see the woman who had written that letter. So she was looking beyond me to God, for His love had been placed in that envelope.

One day, after having gone several times, I asked the man, a cancer victim, if I might kneel by his bedside and pray with him. They told me they were Catholics, thinking it would make a difference. I quickly assured them that God loved them and so did I whatever our differences.

The Lord blessed me as I prayed. When I finished, the tears stood in their eyes. I went into the next room, sat down to the piano, and began to play and sing "No One Ever Cared for Me like Jesus." The man got up from his bed, put on his robe, came and stood in the doorway and joined in singing the song. He said that he had learned it as a little boy in Sunday school. The wife went to get the mail, and when she came to the piano she said, "This letter proves to me what you've told us about God loving us. There is enough money in it to pay all of our bills but \$2.00."

The next day I felt it was God's time to ask the man about his soul. So I said, "Mr. Moxly, have you thought about asking God to forgive your sins? You know, you can't get into heaven until you do."

He said, "I fixed that up at six o'clock this morning." He lasted only a few more days, but during those days when I would ask him if his Friend was present, he would smile and nod his head.

After his death, I got his wife into a Christian home. She began to attend a holiness church, where I feel she, too, got saved.

I'm glad that God allows us to help Him reach the lost and dying. □

**"By ALL MEANS...  
Save Some"**



Powerful Trans World Radio transmitters

## TRANS WORLD RADIO'S 25TH ANNIVERSARY

Trans World Radio, an international Christian broadcasting organization, celebrated its 25th anniversary on February 22, reports Dr. Paul E. Freed, president and founder, at the international headquarters in Chatham, N.J. Trans World Radio is an interdenominational, evangelical organization dedicated to radio broadcasting. Its theme through the years has been "To God be the glory, great things He has done."



The ministry began as the Voice of Tangier in Tangier, Morocco, on February 22, 1954. Dr. Ralph Freed, father to the president and now deceased, announced the first broadcasts in Spanish and English over a used 2,500-watt transmitter.

From those insignificant beginnings Trans World Radio has expanded to encompass a network of broadcasting facilities around the world. Through these the gospel message is being heard in over 80 languages. Its combined transmitter power is now over 5,000,000 watts.

Today transmission sites are located in Monte Carlo, Monaco; Bonaire, Netherland Antilles; Swaziland in southern Africa; Cyprus; Guam; and Sri Lanka. "Showers of Blessing" and other Nazarene broadcasts in various languages are heard weekly on these powerful stations in many parts of the world. □

—NCN

## ESTEP JOINS YOUTH MINISTRIES

Michael Estep has accepted the position of director of Campus/Career Youth Ministries in the Department of Youth Ministries of the Church of the Nazarene. He succeeds Rev. Ernest McNaught who resigned to pastor the Hillsboro,



Ore., church, and will assume his duties on April 2, 1979.

Rev. Estep was director of Alumni Relations and director of Church Relations at Trevecca Nazarene College, Nashville. He is an ordained elder on the Tennessee District.

He is married and his wife's name is Ginger; they have a five-year-old daughter, Kimberly.

Rev. Estep is an alumnus of the University of Kentucky and Trevecca Nazarene College. He did graduate work at Memphis Theological Seminary. For two years he was associate pastor of Nashville Grace Church; then he held pastorates at the Durbin church on the Eastern Kentucky District; and Memphis, Tenn., Berclair and Park Avenue churches. In 1975 he undertook his present duties at Trevecca Nazarene College.

After serving the first period of time as Alumni Relations director for TNC, he expanded his duties to include Church Relations on that zone.

Besides serving as director of Campus/Career Youth Ministries, both secular and Nazarene, he will edit the young adult magazine *Etcetera*, and will serve as office manager of the department. □

—NCN

## GARNET HOWARD DIES FOLLOWING SURGERY

Mrs. Garnet Howard, 69, died at 9 p.m. Tuesday, February 20, following open heart surgery in a Houston, Tex., hospital.



Everette and Garnet Howard were the first permanent Nazarene missionaries to the Cape Verde Islands, going there in 1935 to take over the work begun by John Diaz, a native Cape Verdian. In their 16 years of ministry there, the work grew to a flourishing district.

In 1951, because of Mrs. Howard's heart trouble, they returned to the United States where she had a valve implant. Rev. Everette Howard ac-

cepted the district superintendency of the Texas-Mexican District (later named the Central Latin American District). He gave leadership for 20 years, retiring in June, 1971.

Upon retirement, the Howards were appointed to superintend the Casa Robles missionary Home at Temple City, Calif. They retired from this responsibility in 1975 and continued to reside at Casa Robles.

Funeral services were conducted February 26, at Pasadena, Calif., First Church.

Garnet is survived by her husband, Rev. Everette Howard; two daughters, Elizabeth Ann (Mrs. William Sullivan), Charlotte, N.C., and Mary Josephine (Mrs. Forrest Cunningham), Severna Park, Md.; four grandchildren; and a sister, Mrs. Oscar Ball, of Wichita, Kans.

The family has requested that in lieu of flowers, contributions be made to a Garnet Howard Memorial to be established on a field selected later by the family. □

—NCN

## SPINDLE CHALLENGES ZONE LEADERS

Dr. Richard Spindle, executive coordinator of the Division of Christian Life, opened the first of nine Regional Conferences on geographical zones of the United States and Canada.



More than 150 met Thursday night, February 22, at the Airport Ramada Inn, Kansas City. Other similar conferences will be conducted within a six-week period, ending March 31 in Winnipeg, Manitoba, Canada.

Speaking from a text in Hebrews 10: 19-25, Spindle urged the conferees to

1. draw near to God,
2. hold steady in hope, and
3. encourage one another in love.

He said if he had one prayer it would be "that every Nazarene would have a good reason to bring his Bible to church for every meeting."

He saw the purpose of adult ministry, youth ministry, children's ministry, and the missionary society as building bridges to each other and to needy people around them.

The conference then divided into five sections to discuss the work of each ministry in the life of the local church. The areas were: Administration, Adult Ministries, Nazarene Youth International, Children's Ministries, and Nazarene World Missionary Society.

The evening and the next day were given to these sessions. □

—NCN

# How to Put Your Neighborhood in the KNOW About VACATION BIBLE SCHOOL

## 1979 VBS PUBLICITY SUPPLIES

Hours of preparation have gone into giving you solid Bible based materials. Teachers plus materials will show children in your neighborhood how to accept Christ into their lives and live a victorious Christian life. Giving into the lives of your neighborhood children can eventually turn into a tremendous outreach for new families. These publicity supplies put the neighbors of your church in the "know" about when and where the Vacation Bible School will be held. They will help you have the most successful VBS ever!

### BANNER

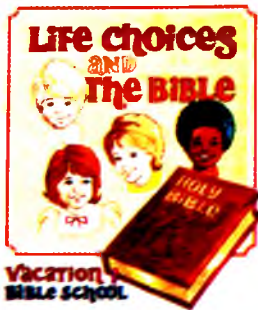
Brand-new for 1979. In front of your church this colorfully designed, silk-screened banner will catch the eye of those passing by. Theme is printed with weatherproof inks on plasticized material (will not tear) 10 x 3 feet.

V-379 \$15.95

Wooden Banner Frame. Use to mount all VBS banners. Hardware included.

UX-400 \$9.95

Plus Transportation



### POSTER

For bulletin boards, classroom, or any conspicuous place. Display in public buildings. 16 x 12".

V-1079 25c; 12 for \$2.00

### DODGER

For mass distribution to the passerby or inserted in mailings and bulletins. Canvas the neighborhood and pass out dodgers. 5 1/2" x 7 1/2". Packaged in 100s.

V-2079 1 pkg., \$2.50

### POSTCARD

For invitations and last-minute reminders. Send to all prospective students. 5 1/2" x 3 1/4". Packaged in 50s.

V-3079 1 pkg., \$1.75

### FOLLOW-UP CARD

For contacting new children and adults after VBS and inviting them to church. 5 1/2" x 3 1/4". Packaged in 50s.

V-5079 1 pkg., \$1.75



### NAME TAG

Perfect for the first day of VBS and every day. Punched and strung—ready to wear to identify pupils, teachers, and visitors. 2 1/4" x 2 3/4". Packaged in 100s.

V-179 1 pkg., \$3.95

Children of all ages love 'em. With everyone wearing this colorful, pin-style, metal button, interest is sure to be high for VBS. 7/8" dia. Packaged in 50s.



### BUTTON

Always a popular item and important tool. Luster-finished. Imprinted: "Vacation Bible School." Durable eraser. 7 1/2" long. Assorted colors. Packaged in 20s.

V-5S 1 pkg., \$1.80; 5 pkg., \$8.50

### PENCIL



### BULLETIN

Will add interest to your closing program; inside two pages are blank for use as a church bulletin and as a publicity letter. Theme song, "Life Choices and the Bible," on back page. Full color art on front entitled "Life Choices and the Bible." High-grade mimeo stock; shipped flat (8 1/2" x 11"). Packaged in 100s.

V-9859 1 pkg., \$4.00



### VBS PROMOTIONAL FLYER

Here is a new item and new look to help introduce your VBS to your community. Very eye appealing! See the VBS order blank for giveaway items. Packaged in 100s.

V-4079 1 pkg., \$4.95



Use every day of the school to help children realize their stewardship responsibilities. Even adults can contribute toward the expenses. Large currency size with full-color picture. Easy-opening tab device, with space for name. Packaged in 100s.

V-9059 1 pkg., \$3.25

### OFFERING ENVELOPE

