

# HERALD of HOLINESS

CHURCH OF THE NAZARENE / MAY 15, 1979

*"The grass withers,  
the flower fades, but  
the word of our God stands  
forever" (Isaiah 40:8, NAB).*

# "AGAINST EVIL ENTERTAINMENT"

The Bible states in clear terms the ethics of the Christian. Those who follow Christ do so within the boundaries of His commands and directives.

Our church accepts these truths and states them thus: "It is required of all who desire to unite with the Church of the Nazarene, and thus walk in fellowship with us, that they shall show evidence of salvation from their sins by a godly walk."

The *Manual* continues, by statements and scriptures, to place in the accepted ethics of the Christian the "rule of both faith and practice."

Not only does it list the great positives of those who serve God but the avoidances of evil that are just as essential to maintaining a vital relationship with God and fellowship with His people.

All of these are vital to the life of righteousness. But in this editorial I wish to consider the entertainments that so often are pitfalls. Never has there been an age so entertained. The Christian must in this area exercise his power of decision to avoid "music, literature, and entertainments that dishonor God." "Whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31).

Page 44, Paragraph 33.1, of the *Manual* states the case for clean living and against those practices which are subversive of Christian morals.

When a church believes in a way of life proclaimed in

scripture and essential to keeping right with God, that church is obligated to state the standard for its people. Our church has been fair and courageous to do this.

Three principles are given:

1. The Christian stewardship of leisure time.
2. The Christian's obligation to apply the highest moral standards to the home. It speaks of this day of great moral confusion, the encroachment of the evils of the day into our homes through various avenues such as literature, radio, and television. Over these potential evil influences, Christian safeguards must be observed.
3. The Christian obligation to witness against social evils by appropriate forms of influence and the refusal to patronize those industries and businesses known to be sellers of such evil entertainment.

Here our church turns its attention to the motion picture theater (cinema) and other ventures which portray the cheap, the violent, the sensual and pornographic, lawlessness, etc., "which undermine God's standard of holiness of heart and life."

Always the Christian is confronted with the opportunity for evil. The world is dominated by the tendency to evil and degradation of its inhabitants.

Dr. Pitirin A. Sorokin, late sociology professor of

Harvard, discussed the powerful influence of evil entertainment. He stated that the movie industry which for the most part portrays the violent and criminal and the sensuous was/is the greatest single destructive force in the land. Since his death it has continued to worsen.

Our church believes that the Christian cannot attend these portrayals, not only because of their content, but to keep from supporting the industry that produces them. No Christian can knowingly support evil either by influence or patronage. All we are and have is the Lord's. We cannot transgress our stewardship to Him and contribute to the tragic force of evil that seems to rage unchecked as a disease across the world and reaps a harvest of degraded minds and social appetites.

Our church has been correct and scriptural in its ban on the movie and theater; all Christians seeking to conform to the Bible and to maintain a walk with Christ will surely agree, and our preachers will proclaim it.

I close this editorial with another beautiful statement in our church *Manual*: "Since it states the faith and practice of our church so clearly related to Scriptures, let all who are a part of the Church of the Nazarene seek to follow faithfully these tenets of doctrine and holiness ethics. To fail to do so is to imperil one's own soul and mar the witness and fellowship of the church" (page 5).

In this day when the unregenerate need desperately a standard of human ethics to benefit society, let us provide the example in a great world witness of faith in Christ through righteous living. □



by General Superintendent V. H. Lewis

**O**N AN OCTOBER camping trip in Yosemite National Park, California, we found the area extremely dry. California had been experiencing a two-year drought, and consequently our national forests and parks were hit hard. The ground was dry and dusty; the trees were not dressed in splendid fall colors, but in dull brown. The streams were almost completely dried up, leaving only small pools of water.

Hiking became a very exciting aspect of this trip. Upon reaching a streambed, my friend noticed a very small pool of water. He also noticed several small, dead fish floating on the surface and, to his surprise, one lonely survivor trying desperately to find an exit.

The stream had long since disappeared and the pool of water was rapidly following suit, with absolutely no fresh input of water. Consequently the needed oxygen supply for the fish was greatly diminished until only one fish had been able to survive. With the extreme dryness of the weather and the lack of fresh oxygen, this fish would soon become another casualty.

In a gesture of kindness and love my friend decided to attempt the transfer of this fish to a larger pool of water, one with an adequate supply of oxygen. So he proceeded to place his hand and arm into the pool, trying desperately to capture this fish. However, the lonely fish became frightened, possibly perceiving this large hand as the enemy. It swam away frantically, moving in all directions, making its capture impossible. Realizing the futility of trying to rescue the fish my friend gave up, leaving it to die of suffocation.

All this is not unlike mankind's relationship with God. We find ourselves in a world where our umbilical cord to God has been severed and our fresh supply of oxygen from God has been cut off. Our very lifeline is destroyed. The needed supply of food brought in by a fresh flowing stream is gone and we begin to die slowly. We often become frightened and lonely, frantically searching for newness of life. We find ourselves seeking either something or someone to provide hope for existence and life.

However, when God reaches down in Jesus to lift us out of our stagnant pool of life, desiring to transfer us to His stream of grace, we often run away. We perceive God to be our enemy, out to destroy us, but all along He has our best interest at heart. His loving purpose is to remove us gently from the sin which entangles us and place us in His stream of life, which Jesus called "abundant life."

As an army chaplain, I witness many people running scared in their stagnant pools. Many marriages have been destroyed, sexual promiscuity runs wild, there is rampant homosexuality, and there are many, many discouraged, lonely soldiers. I have been aware of pastors' sons who were raised in Christian homes

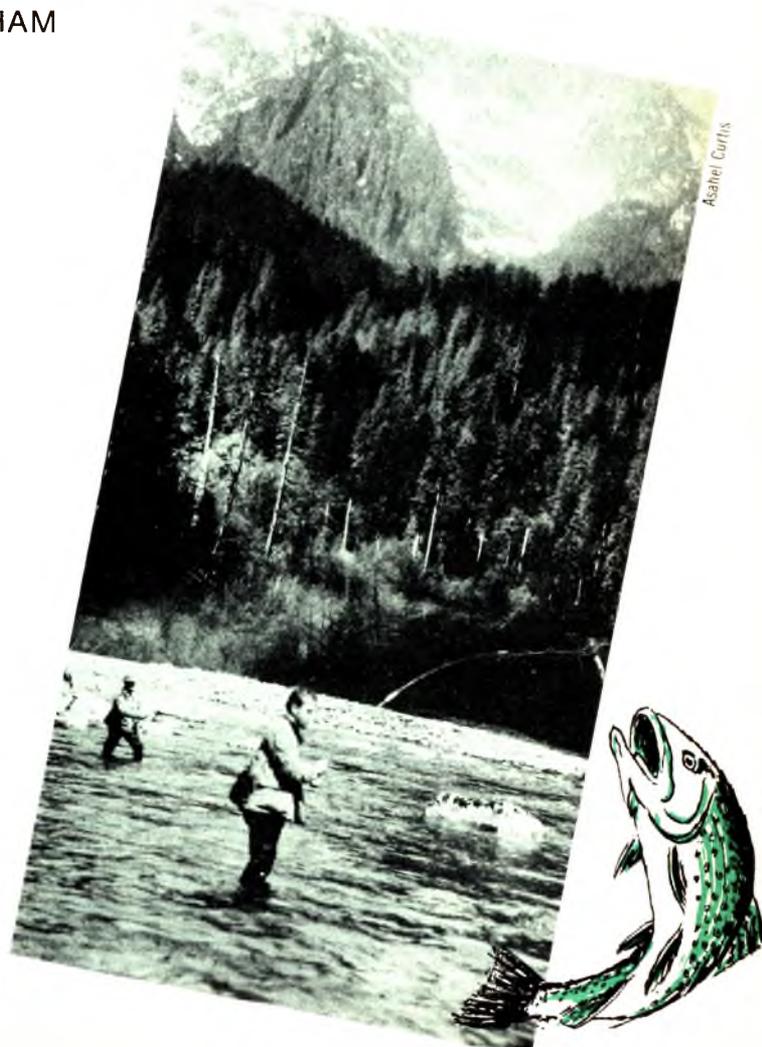
now away from Christ. Many taking drugs are heading down some dark lonely roads. These men often come into the army and seemingly have abandoned their faith. Recently, however, I have had the privilege of witnessing two soldiers, both pastors' sons, returning to Jesus. They are now living dynamic Christian lives.

Army personnel desperately need that fresh supply of spiritual nourishment only Christ can provide. I too need Christ's stream of living water if I am going to survive as a Christian worker. Sometimes I find my life dry, not unlike the situation of the fish. A stagnation begins to develop and I find my oxygen supply extremely low. There I am in that pool, wanting food, but not seeming to find it. If only we would recognize the gracious hand of God reaching out to us, not as enemy, but Friend! He is ready and willing to transfer us from sin and death to His fresh flowing stream of grace in Jesus.

*Lord, help me to recognize Your leading, and please catch me when I run from You. Please do not give up and leave me for dead. Thanks for Your large hands: I really want to let You scoop me from my stagnant pool and place me in the main-stream of your life and love in Jesus. Amen! □*

## A FRIGHTENED, LONELY FISH

by RICK L. NEEDHAM  
*Fort Ord, California*





# HERALD of HOLINESS

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Volume 68, Number 10

May 15, 1979

Whole Number 3278

HERALD OF HOLINESS (USPS 241-440) is published semi-monthly by the Nazarene Publishing House, 2923 Troost Avenue, Kansas City, MO 64109. Editorial office at 6407 The Plaza, Kansas City, MO 64131. Subscription price, \$4.00 per year. Address all correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 527, Kansas City, MO 64141. Change of Address: Please send new address and old, enclosing a recent address label if possible. Allow six weeks for change. Unsolicited manuscripts will not be returned unless accompanied by postage. Second class postage paid at Kansas City, Mo. Litho in U.S.A.

ISSN 0018-0513

Now 80 YEARS OLD, the punctual shepherd herded his flock into the best pasture of the season. He had done this daily for 40 years, and today was no exception. A shepherd at heart, he expected the remaining years of his life to be a pleasant continuation of the past. His free, unhurried, out-of-doors life gave him a daily walk with nature, with himself, and with God.

He knew the rangeland like a book. He knew the birds and the reptiles. He knew which animals threatened the flock, and which wild creatures harmlessly added interest to his daily routine.

The watering places were as familiar as his front yard and the stars in the night sky were his personal friends. For him, life was not dull. He was one of the world's best-educated men. He had learned to read manuscripts and books, but he could read also the sky and the clouds, the sun and the stars. He recognized God and lived a life of worship. God was His companion and loneliness became an open space for the adventure of great thoughts.

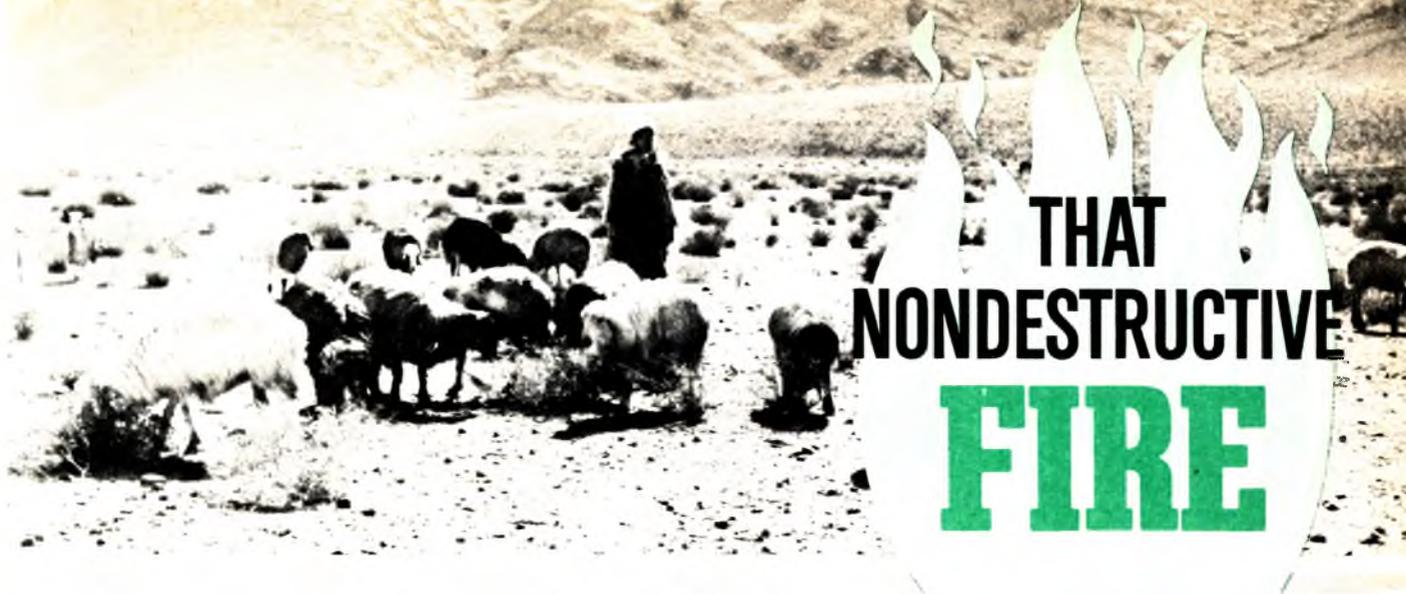
It was another ordinary morning, a day like all the days had been, and yet it was a new wonder for the untiring mind of the old sheepherder. It was early in the day, while the air was cool and the plants and animals were most alive, that he went along the familiar path to the day's pasture. Now the day was becoming hot and dry.

The old man's reverie was abruptly shattered by the sight of the deadliest enemy of shepherds and flocks. A bush close by was on fire. Unless it was controlled quickly it would spread to the pasture, destroying the grass for the remainder of the season. It could well trap and destroy the flock. He ran toward it to do what he could before it spread into the dry grass.

The closer he came to the flames the more amazed he was. The fire did not consume the bush and go out, neither was its brightness diminished.

How did it start? He had seen no lightning and had heard no thunder. No careless shepherds had been in the area. Coming nearer he was more and more inquisitive. The bush was afire, that was sure, and it was not being consumed. What kind of fire was that? What kind of bush was that? Never in all his life had he seen such a phenomenon.

Suddenly there was a voice! Somebody was talking! Who is it? Where is He? The voice was more of a mystery than the fire! The keen mind and the eager spirit of the bearded old man came alive. This was the voice of God! God was talking! Now the shock was not the fire in the bush but the God of the voice. "Take off your shoes," the voice said. "The place you stand on is holy ground." The fire was something new. It burned without destroying the bush, and the God of the voice did not strike him dead.



That day in the wilderness, with the past, present, and future converging, Moses was to learn that God was not limited to desert bushes for the starting of fires. Even in his own heart and life God could build a raging fire which the firefighting tactics of men could not quench. It would be a fire which did not go out. It would burn for 40 years without destroying the man.

Moses could never again be the same man. God set his inmost being afire. He was reminded by God that day of a fire which kindled in his heart in boyhood. He had seen the sufferings of his slave-ancestors. He had seen the abuses of his parents. He had seen the injustice of slavery and the intolerable sin of wasted minds and bodies. He had seen the drudging slaves whose faces betrayed desolation and discouragement. Their parents had been born to slaves. They had been born to be slaves. Their babies were born to be slaves. They were valuable work animals, as were the oxen and the asses, but they had no place for a fire in their souls. Moses remembered that his childhood had been a time of inner struggle. Egypt was kind to him but to him alone. His parents were mere slaves. His brother and sister were slaves.

He recalled how he had tried in his own power to avenge the injustice, but his efforts not only failed but made matters worse. The door for his purpose had been slammed shut and he had fled into the wilderness. There he had tried to forget. There he had tried to close out the ugly memories of the past. There he had tried to build a new life for himself. It was not a life among violent men and vicious rulers. It was a life with docile sheep and lonely landscapes. It was a world of secure privacy, and he had adjusted.

That day Moses was to learn that God's fires were different than campfires. Moses had seen many a campfire burn itself out, and soon the darkness of the night would close the scene and wrap in midnight gloom the place once laughing with light. That day he was to see and experience a fire, unquenchable and nondestructive, which would melt and move and master his inmost being, but in the night it would not burn itself out nor allow the darkness to suffocate its hot embers.

That flame, kindled by God in the heart of the 80-year-old shepherd was to change history. That

flame would melt the courage of Pharaoh. It would kindle the staff of Moses at the Red Sea and open its waters, enabling a host of slaves to walk into freedom and nationhood. That flame would be replenished at Sinai and would not be put out at Kadesh Barnea. It would make of the shepherd of Sinai's unfriendly wilderness a new kind of man whose powers would be more than the powers of a man.

Blown by the winds of human stress and drenched by human tears and trials, that flame would still kindle the soul of that man. He would write and speak with the inspiration of God. He would lead a tattered multitude of escaping slaves into nationhood and power. His mind would be kindled with holy inspiration and enlightenment. He would proclaim the world's greatest truths. The flame would blaze out in the Ten Commandments, and it would cast the light of inspiration upon the turning pages of history and of philosophy.

The time would come when the old man, his soul still ablaze, must make room for his successors. Urged by that blazing fire he would take a last look at the Promised Land from Pisgah's lonely height. There the flame-inspired man would join the God of flaming presence on another mountain height. The fire which burned in the bush without consuming it had burned in his life, driving him, leading him, enkindling him, but not consuming him. The fire in his breast did not lessen him but glowed with the presence of Deity while enriching, ennobling, and empowering his humanity.

How truly the fire of God can burn in the soul without diminishing the person! God's demands and purposes can be a living fire in the soul that never destroys or diminishes the person. It is a fire which can destroy the depravity and disease in man's heart without lessening his God-endowed personhood. May the fire of the burning bush and the holy ground of the wilderness pasture lift our lives out of the ordinary and the humdrum! May it put in our shepherd souls an unquenchable blaze which does not destroy our true selves. May it make us something more than herders of sheep and plowers of fields and workers in factories and offices. May we become walking flames, ablaze, aglow, able and usable in the plan of God! □

WITH SPARKLING eyes, anticipating the moment when the coveted cap would be placed on their heads, 56 student nurses listened intently as the speaker cautioned them to remember that each new patient is potentially fearful. He recalled his own experience on admission to a hospital. Many came into his room: the lab technician took his blood; the aide brought him a pitcher of water; the anesthetist took his history; the dietician asked him to fill out his menu; someone else put a thermometer in his mouth. Each one was businesslike and professional, but bent on his particular task.

Then a student nurse came by and smiled as she said, "Hi, how are you?" Sensing the patient's concern, she sat down and let him ask her questions. As they talked, he began to feel someone really cared about him as an individual. Her warm handclasp and words of reassurance did much to allay his fears.

Fear is not reserved for the hospital patient, however. The average individual today is subject to an increasing number of circumstances which breed fear in the human heart. Winter storms wreaked havoc in many areas of our country. We continue to read of the hunger and disease which ravages countries across our globe. It seems that no community in our fair land is free from crime, assaults, and vandalism. We think with horror of the blood purges which have occurred in China and Cambodia. Truly our hearts can be filled with fear.

The purpose of this article is not to discuss fear, but rather to consider how the Christian lives in an atmosphere so freighted with danger and dread. Must we be continually burdened with anxiety, or is there a better way?

Since the Bible is the Guidebook for Christians, we turn to it to find some help in its pages. Indeed, there are many places where we read, "Fear not." Perhaps Isaiah 41:10 is one of the favorites: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

As we read the Word of God, we find from Genesis to Revelation that God truly was with His people

# FEAR OR FAITH

## which?

by THELMA M. WARD

*Melrose, Massachusetts*

to encourage and help them. To Abraham He said, "Fear not, Abram: I am thy shield, and thy exceeding great reward" (Genesis 15:1), thus assuring him of blessing in the journey of life. During a famine God reassured Isaac, "Fear not, for I am with thee, and will bless thee . . ." (Genesis 26:24). The record tells us that God spoke to Jacob in the visions of the night, telling him, "Fear not to go down into Egypt; for I will there make of thee a great nation" (Genesis 46:3). When the nation of Israel was surrounded by horses and chariots and a great host, God assured Elisha of protection. The prophet told his servant, "Fear not: for they that be with us are more than they that be with them" (2 Kings 6:16).

Yes, God cared for His people in Old Testament days. Then He sent Jesus

Christ to Planet Earth. Jesus was the One who fed the multitudes, rebuked the winds and storms on Galilee. He blessed the little children, healed the sick, gave sight to the blind. He dispelled fear everywhere He went. Jesus had some long talks with His disciples. He told them about God, His Father, and how He and His Father are one. "As the Father hath loved me, so have I loved you . . . whatsoever ye shall ask of the Father in my name, he will give it you . . . Remember, if they have persecuted me, they will also persecute you . . . The time cometh that whosoever killeth you will think he doeth God service . . . In the world ye shall have tribulation: but be of good cheer; I have overcome the world . . . Let not your heart be troubled" (from John 14, 15, 16).

It was nearly 2,000 years ago when Jesus taught these truths to His disciples. When Jesus returned to heaven, He sent the Holy Spirit to guide and strengthen His followers. Jesus Christ was limited by a human body. He could be in only one place at a time. The Holy Spirit is not limited in this way, but can be ministering to people all over the world simultaneously.

Peter was one of Jesus' disciples. He was an ardent follower and yet he was overcome with fear when threatened. However, after he was filled with the Holy Spirit, he was transformed and became fearless before the irate Jews who threw him into prison.

Stephen was arrested by an angry mob and brought

to trial. False witnesses accused him, and the high priest asked him to verify the accusations. Under the power of the Spirit, he reviewed the history of the Jews, leading up to the crucifixion of Christ, in which they themselves had played such important roles. Pricked in their consciences, they proceeded to stone Stephen. As he was dying, he prayed for his murderers, that God would not hold this sin against them (Acts 7:60).

Another who overcame great obstacles was Paul, the apostle. He suffered much for Christ (2 Corinthians 11:22-33). His own life was not dear to him, for he counted everything but loss for the excellency

of the knowledge of Christ Jesus, his Lord (Philippians 3:8).

History records the stories of many others who overcame fear with faith in the eternal God and His Son, Jesus Christ. There are also many humble souls, undoubtedly, whose stories are written only in heaven!

Yes, there is a better way. We can overcome fear by remembering there is a God in heaven who loves each one of us. Problems and trials may beset us on every hand, but it is God who girds us with strength (Psalm 18:32). He has given His angels charge over us to keep us in all our ways (Psalm 91:11). □

## The Seeds of Spring

*So many things will still be here  
long after my days are gone . . .  
The buttercup, the mountain pine,  
and the fingers of the dawn.  
The swallow still will build her nest and  
there raise her feathered brood . . .  
The night will hang her cameos  
above my walled solitude.  
The apple tree will bear her fruit,  
the apricot and the pear,  
The hills will burst with dogwood blooms  
with each hill a petaled stair.  
The marshland hen will mate again and  
sing by the river's edge . . .  
The sun will warm the roads I walked and  
flower the wayside hedge.  
My life is but a vapor here,  
like the mist upon the hill;  
But over me, at close of day,  
the wild rose will blossom still.  
It will lift up its scarlet horn and  
pour out distilled perfume,  
And the wind will drink the nectar there  
above my silent tomb.  
The hunter hawk will fan his wings and  
then silently will glide  
To his home in the gnarled, green oak where  
he will be satisfied.  
He will not know that down below  
a man lies beneath the dew . . .  
Who soon will rise on spirit wings  
to that SPRINGTIME—born anew!*

—CHARLES HASTINGS SMITH  
Bethany, Oklahoma





Series from

# "THE STRONG-WILLED child"

by Dr. James Dobson



## Early Toddlerhood

It has been said that all human beings can be classified into two broad categories; those who would vote "yes" to the various propositions of life, and those who would be inclined to vote "no." I can tell you with confidence that each toddler around the world would definitely cast a negative vote! If there is one word that characterizes the period between 15 and 24 months of age, it is No! No, he doesn't want to eat his cereal. No, he doesn't want to play with his dump truck. No, he doesn't want to take his bath. No, he doesn't want to go to bed anytime at all. This period of life has been called "the first adolescence," because of the negativism, conflict, and defiance of the age.

The picture sounds pretty bleak and, admittedly, there are times when a little toddler can dismantle the peace and tranquillity of a home. (My son Ryan loved to blow bubbles in the dog's water dish—a game which still horrifies me.) However, with all of its struggles, there is no more thrilling time of life than this period of dynamic blossoming and unfolding. New words are being learned daily, and the cute verbal expressions of that age will be remembered for a half century. It is time of excitement over fairy stories and Santa Claus and furry puppy dogs. And most important, it is a precious time of loving and warmth that will scurry by all too quickly. There are millions of older parents today with grown children who would give all they possess to relive those bubbly days with their toddlers.

Let me make a few disciplinary recommendations which will, I hope, ease some of the tension of the toddler experience. I must hasten to say, however, that the negativism of this turbulent period is both normal and healthy, and nothing will make an 18-month-old child act like a five-year-old.

First, it is extremely important for fathers to help discipline and to participate in the parenting process

when possible. Children need their fathers and respond to their masculine manner, of course, but wives need their husbands, too. Housewives who have done combat duty through the long day often find themselves in a state of battle fatigue by nightfall. Husbands get tired too, of course, but if they can hold together long enough to help get the little tigers in bed, nothing could contribute more to the stability of their homes. I am especially sympathetic with the mother who is raising a toddler or two and an infant at the same time. There is no more difficult assignment on the face of the earth. Husbands who recognize this fact can help their wives feel understood, loved, and supported in the vital jobs they are doing. (Don't ask me, please, how to convince husbands to accept that responsibility. I'm like the mouse who recommended that a bell be put around the neck of the cat but had no idea how to get it there!)

With regard to discipline of the strong-willed toddler, very mild spankings can begin between 15 and 18 months of age. They should be relatively infrequent, and must be reserved for specific acts of willful defiance, when the child clearly refuses to accept the leadership of his parents. I hasten to add that a heavy hand of authority during this period causes the child to suppress his need to experiment and test his environment, which can have long-lasting consequences. To repeat, the toddler should be taught to obey and yield to parental leadership, but that end result will not be accomplished overnight.

When spankings occur, they should be administered with a neutral object; that is, with a small switch or belt, but rarely with the hand. I have always felt that the hand should be seen by the child as an object of love rather than an instrument of punishment. Furthermore, if a parent commonly slaps a youngster when he is not expecting to be hit, then he will probably duck and flinch whenever father suddenly scratches his ear. And, of course, a slap in the face can reposition the nose or do permanent damage to the ears or jaw. If all spankings are administered with a neutral object, applied where intended, then the child need never fear that he will suddenly be chastised for some accidental indiscretion. (There are exceptions to this rule, such as when a child's hands are slapped or thumped for reaching for a stove

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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*.

or other dangerous object.) Incidentally, I mentioned in *Dare to Discipline* that my mother once spanked me with a girdle for being sassy and rude. One man read that story and became so angry that he refused to come and hear me speak the next time I was in his city. I found out later why he was so incensed. He had misread my explanation and thought my mother had hit me with a *griddle!* There is a difference between the two, although girdles in 1940 weighed about 16 pounds and were riveted with steel bolts down both sides. It was also equipped with dozens of straps and buckles that dangled ominously from the bottom. In some ways, a griddle would have been easier to duck than this abominable undergarment which was flung in my direction.

Should a spanking hurt? Yes, or else it will have no influence. A swat on the behind through three layers of wet diapers simply conveys no urgent message. However, a small amount of pain for a young child goes a long way; it is certainly not necessary to lash or "whip" him. Two or three stinging strokes on the legs or bottom with a switch are usually sufficient to emphasize the point, "You must obey me." And finally, it is important to spank *immediately* after the offense, or not at all. A toddler's memory is not sufficiently developed to permit even a 10-minute delay in the administration of justice. Then after the episode is over and the tears subside, the child might want to be held and reassured by his mother or father. By all means, let him come. Embrace him in the security of your loving arms. Rock him softly. Tell him how much you love him and why he must "mind his mommie." This moment can be the most important event in the entire day.

I caution parents not to punish toddlers for behavior which is natural and necessary to learning and development. Exploration of their environment, for example, is of great importance to intellectual stimulation. You and I as adults will look at a crystal trinket and obtain whatever information we seek from that visual inspection. A toddler, however, will expose it to all of his senses. He will pick it up, taste it, smell it, wave it in the air, pound it on the wall, throw it across the room, and listen to the pretty sound that it makes when shattering. By that process he learns a bit about gravity, rough versus smooth surfaces, the brittle nature of glass, and some startling things about mother's anger.

Am I suggesting that children be allowed to destroy a home and all of its contents? No, but neither is it right to expect a curious child to keep his hands to himself. Parents should remove those items that are fragile or particularly dangerous, and then strew the child's path with fascinating objects of all types. Permit him to explore everything possible and do not ever punish him for touching something that he did not know was off limits, regardless of its value. With respect to dangerous items, such as electric plugs and stoves, as well as a few untouchable objects, such as the knobs on the television set, it is possible and necessary to teach and enforce the command, "Don't touch!" After making it clear what is expected, a thump on the fingers or slap on the hands will usually discourage repeat episodes.

Entire books have been written on the subject which I have only touched here. Nevertheless, I hope this brief introduction will give the "flavor" of discipline for the young toddler. □

## NEW LIFE

*Lord, You burst  
the tomb they laid You in  
and Your new life  
burst my heart  
full of darkness  
and put it  
back together—  
filled with light.*

—MARY A. BELL  
Portland, Oregon



Don Dixon

# THE GAME'S NOT OVER



## PERSPECTIVE



by C. D. HANSEN

*South Bend, Indiana*

Anyone who watched the cold and wild Cotton Bowl game on New Year's Day, 1979, will never forget Notre Dame's miraculous comeback.

The score was Houston 34—Notre Dame 28. The clock was stopped at the two-second mark and Notre Dame had one more opportunity. No one, including the announcers, thought Notre Dame had a chance of winning. People all over the stadium were on their feet. Fans at home were on the edge of their chairs—eyes glued to the tube. Could Notre Dame pull it out?

Quickly the team left the huddle. Joe Montana, the quarterback, barked the signals, the ball was snapped, and a pass was made to Kris Haines as the clock blinked to 0:00. Touchdown! The score was tied. Now for a try at the extra point and the win. As the ball sailed between the goalposts the extra point was nullified by a five-yard penalty against Notre Dame. They would have to kick again. Once more the ball was propelled safely through the uprights. Notre Dame had won!

When the score was Houston 34—Notre Dame 12 the picture was bleak. Fans were discouraged. Even some players thought it was hopeless with only 7:25 remaining on the clock. Then Notre Dame began to rally. Adrenaline began to surge through the players' taut, cold bodies. A positive attitude prevailed. The march was on—on to victory.

Life, too, is much like a game. The score often seems far out of balance, victory seems far away. But the game is not over until the final buzzer has sounded and the last second has ticked off of life's clock. How, then, can a person keep from becoming discouraged? There are three things you can do to overcome discouragement.

First, believe in yourself. If you do not believe in yourself, who will? There are enough people around to tell you that you can't make it, and if you are not careful you will begin to believe their propaganda.

Some of the world's greatest leaders worked hard to be successful, yet suffered defeat numerous times along the way. The attitude with which they faced these temporary setbacks made the difference. The glint of success made hope spring anew, and they

faced up to the challenges again and again. They never accepted defeat because they believed, regardless of adverse circumstantial evidence, that they could master each defeat.

Abraham Lincoln was an example of such men. With only one year of formal schooling, most of his education came from the schoolroom of experience. And he learned some hard yet valuable lessons. He failed in business twice, he was defeated for the state legislature once, he was defeated for both the Congress and the Senate twice, he was defeated for the vice-presidency, he had a nervous breakdown, and his sweetheart died—all from 1831 to 1858. But in 1860 he became the nation's 16th president. He earned the accolades which history has bestowed upon him because he would not accept defeat, and because he believed in himself and his God-given abilities.

John Oxenham, the English businessman and author wrote:

*... to every man there openeth  
A High Way and a Low.  
And every man decideth  
The Way his soul shall go.*

Second, believe in people. I know of people who trust no one. The government is crooked, the politicians are crooked, the neighbors are no good, the church is filled with hypocrites, and their families mistreat them. Their complaint list against the human race is endless. So they live out their lives huddled away from the world. The tragedy is that not only do they have very few friends, but they have missed the joy of investing their lives in other people's lives—an investment that brings rich dividends at the end of life's journey.

Life is a team effort. John Donne said, "No man is an island entire of itself." We live in the world surrounded by people—people much like you and me, and we need each other. Somehow, then, we have to learn to take the risk and trust people. When we do we will learn that there are more good people than bad people in this world.

Third, and most important, believe in God. When a person believes in God, it is easier to believe in himself and other people. Furthermore, he will find a source of strength that is unparalleled.

The apostle Paul understood what it meant to be brought to the lowlands of discouragement, yet he also knew that because Christ lived in him he had a set of inner braces that could withstand any external pressures. All of his difficulties were put into wide-angle perspective with one crisp statement: "I have strength for anything through him who gives me power" (Philippains 4:13, NEB).

So when you feel you have gone about as far as you can go and discouragement looms like Mount Everest, remember, the game's not over yet! As someone has astutely said, "God has never lost a game and has never tied one." Moreover, "The victory that defeats the world is our faith, for who is victor over the world but he who believes that Jesus is the Son of God?" (1 John 5:4-5, NEB). □

# Really BEING AWAKE



by LYLE P. FLINNER

Bethany, Okla.

Are you awake? You must be, if you're reading this. But more pointedly, are you aware? You could well be "awake" and yet not be "aware." As one has said: "Only that day dawns to which we are aware."

Awareness is vital to the development of maturity. It includes that aliveness, alertness, and sensitivity which are so essential to making the kind of choices which enable us to live adequately today and tomorrow.

Awareness guides our choices. This keen sensitivity to "the way things really are" helps us to see clearly our attitudes, values, and goals—making the alternatives real and viable. We are aware of how we feel, what we believe, and where we are going. This helps us to clearly anticipate outcomes.

It is true that each of us is strongly influenced by our past experience and our present environment. This is especially true if we merely float along without awareness. We then tend to conform to the way things were yesterday and to the pressures of today. Our choices are automatically made for us as we choose without really thinking.

But when you are truly aware, you act from a more intelligent base. You have the resources to make decisions and choices that do not repeat the past. Your awareness gives you the advantage of being able to evaluate the results of your past choices and, therefore, you make choices which correct past deficiencies and increase future productivity.

But awareness not only deals with making choices, it also relates to your total perception of others. Sometimes it lets you see the unawareness of others and the limited extent to which their thoughts and feelings are communicated. This may call for considerable Christian tolerance on your part as you make allowances for the fact that others are not clearly aware of the issues involved. You may have to clarify the situation tactfully. Your patience will lead to more adequate understanding and hence to improved Christian relationships.

Being sleepily uninvolved may be more comfortable, but mature living calls for having perceptions which are as clear as possible. You must be fully alert to all of the problems and issues so you can act wisely and responsibly.

POINT TO PONDER: Am I willing to let the Lord "stab me awake" so that I am truly aware? □

## Becoming a Whole Person

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# LOVE IS GOD

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by GLENN D. BRENNAN

Ottumwa, Iowa

**H**AVE YOU heard of "The Piltdown Forgery"? For more than 40 years, the Piltdown was an honored member of the society of "earliest humans." Then a startling discovery proved him to be an enormous fraud.

In early 1912, fossil hunter Charles Dawson brought the first finds of the Piltdown man to the British Museum. Immediately he became famous. He began sending other fragments of the "missing link," and the find was named *Eoanthropus dawsoni*—"Dawson's Dawn Man."

Forty years later scientists found that Dawson had deceived them. The jaw had come from a modern ape. He fossilized it by staining it mahogany with iron salt and bichromate. He stained the chewing surfaces of the teeth with an oil paint. The Piltdown was given further testing that revealed every fragment a forgery.

What a hoax! What a deception!

The drive to deceive is ingrained in our society. And the greatest deceiver of all is Satan. Disguised as an angel of light, he moves many to perpetrate hoaxes.

The Bible says, "God is love." Satan has turned that around to read, "Love is God." And the world has swallowed it.

A pendant is advertised. "Worn by lovers." Its ancient symbol is supposed to "possess special powers." And it can be yours for \$6.50!

Your horoscope can bring you "love, success, and happiness."

Over 100 ready-to-use "cosmic affirmations" will help win love, power, and money!

Such advertisements abound.

WIN MONEY, POWER, AND LOVE!

What *kind* of love will a \$6.50 pendant get you? Does it matter? No, it doesn't, if love is God. Just secure love, and you've got it made. Anything goes.

But what is true love—genuine love? Love that is real is righteous, clean, and pure because *God is love*. When we turn back to the Bible, to the Christian definition of love, we find the New Testament word *agape*. Christians of the first century adopted it to designate a love differing from both *eros* (selfish, desiring love) and *philia* (natural sympathy or friendship).

Agape is love which is completely in harmony with the character of the person expressing it. Thus agape, in the New Testament, expresses concern and compassion for the utterly unworthy. It was love poured out upon others without any thought of personal benefit or reward. Such love seeks only the good of the loved one. It is ultimate, redemptive, and can come only from God. Its highest expression was revealed in the cross of Christ. It was to be the unique trademark for all Christians.

This love so unique, ultimate, and redemptive, comes to us as a gift from God. And Paul declares in 1 Corinthians 13 that it is truly *the greatest gift!*

Love is greater than speaking ability (v. 1). Without love, one's gift of speaking becomes hollow and brassy.

Love is more necessary than prophecy, knowledge, or faith (v. 2). Prophecy is inspiring and vital to the progress of the Church, but not as necessary as love. Understanding in mysteries and knowledge is a gracious gift, but not as necessary as love. Faith to perform miracles is a gift—but Paul says one may have all these gifts, and be *nothing*. Without God's love, all gifts are meaningless.

Love is more important than self-sacrifice (v. 3).

Love is Christlike (vv. 4-6).

Love may conceal what is displeasing in another, or it may endure what is unpleasant in another (v. 7). Love generates confidence in others. It never gives up. Love remains steadfast.

Love is eternal and un-failing, unlike the spiritual gifts which will cease, and

## Strange Fiery Trial

(1 Peter 4:12-13)

*We are to give no thought that it is strange,  
Though fiery trial comes within our life:  
These earthly eyes have not the fuller range  
That God sees. Through sorrow, sin, and  
strife,  
He plots a course toward joy for you and me;  
His final aim to set our spirits free.*

*We sup with Him when we the trial partake;  
The suffering we endure, He suffered too.  
And we rejoice, though much we must  
forsake,  
And follow Him with loyal heart and true.  
For when His glory He at last reveals,  
Our cup of future bliss He also fills.*

*Be not, then, daunted whate'er comes your  
way;  
We enter into joy at close of day!*

—J. MELTON THOMAS  
Merced, California



by BETTY MARTIN  
Fort Walton Beach, Fla.

The ringing telephone interrupted John and Ann's peaceful evening.

Accepting the collect call from his daughter, John commented, "It's only been three weeks since Jan left for college and she still keeps the phone busy."

"Dad, Dad, something is wrong with my car. It looks like I might have to sell it."

"Calm down, Jan; what do you mean something is wrong? What's the problem?"

"It won't start. A guy here on campus checked the car and even put in a new battery, but it still won't start. Dad, I like my car and I don't want to sell it. Tomorrow is Saturday. Could you drive down and check on it?"

John paused, remembering the golf game he would need to cancel. "Relax, Jan, your mother and I will drive down in the morning."

The next morning, with a concerned Jan standing by, John found the problem. The car was out of gas.

"Jan, you need to feed this car. Just like a person needs to eat to live, this car must have fuel to run. How long has it been since you put in gas?"

Astonished, Jan replied, "Not very long. I only drove around town. I didn't even make any trips."

"But Jan, town driving is what requires the most gas."

We might be inclined to smile and say, "That's just like a woman driver."

But how often our Heavenly Father could say to us, "My child, the reason you can't go on is because you've run out of spiritual fuel."

A car requires a constant flow of fuel for smooth, trouble-free running. We need the continuous renewal of God's touch and power for consistent, triumphant living. Without it, we will run out of fuel as we just "go about."

Our Heavenly Father has provided all the means necessary for us to live an abundant Christian life here on earth, and prepare us for eternal life with Him. But we have the choice regarding the use of these provisions.

## HELP for the DAILY DRAIN



Remember the farmer who carried every pail of water from a distant well to provide for the needs of his family and home?

One day he decided to dig a well in his yard. To his delight he found water right by his door. The resources were there all the time, waiting to be used.

The big emergencies of life do not usually give us the most trouble. We seem to take time to find "The Resource," and He provides us with strength and power to overcome the big obstacles.

It is the sticky, nitty-gritty, everyday things of life that cause us difficulty. The "daily driving around town" requires the most *spiritual resources*.

Sometimes in my human way I react like Jan, trying to continue on my own, instead of reading God's Word and prayerfully seeking what method He wants me to use.

In Isaiah 43:7, the Lord says, ". . . I have created him for my glory, I have formed him; yea, I have made him."

The renewed awareness that I was made to glorify God overwhelms me with the realization that the lov-

## PATTERNS

ing God who created me will be with me. I need not fear. His plan for my life includes abundant resources for my every need, now and forever.

*Thank You, God, for making me for your glory.*

*Your love for me is so deep, and when I thirst, the water will be within my reach. Thank You for the infinite reservoir of available power, waiting to be tapped and used. Help me to remember to use it daily.* □

knowledge which awaits completion (vv. 8-13).

In contrast to the temporary gifts, the permanence of the three cardinal Christian graces is asserted. "Faith" is essential to salvation. It is impossible to live without "hope." When hope dies the spirit dies. But of the three basic Christian graces, still the greatest is *love*.

Truly we are bombarded with the devil's deception, "Love is God." It comes at us daily through all of the news media. Charles R. Hembree declares: "Our

world of broken homes, alcoholics, and drug-dazed youth are tragic testimony that the doctrine is coming through. It is time someone exposed the hoax for what it is, and by example and testimony refuted the insidious deception destroying our society and our souls."

Why don't you be that someone? Why don't I? We know that love is not God. We know that God is love. Let's hold high the banner of divine love, and show to the world what they truly need is love—real, divine, genuine love. □

## IS YOUR ALTAR DIRTY?

Our church needed a “resident engineer for domestic improvement” or “custodian,” depending on the individual leading the conversation. My wife and I had decided, after careful consideration and prayer, to fill the vacancy.

Not that we had to fulfill a childhood dream of becoming custodians of a church, but more out of a personal commitment to the Lord to take care of His house of worship, we entered into the profession with an open mind and a small amount of anticipation. We knew from previous observation as members of the church that we would have a few disappointments in the form of “non-appreciation” from members who took our job for granted.

After getting involved, I realized the Lord was in this deal more than I had thought. Anyone who has cleaned a church and watched it undone by use in one service can appreciate my attitude. But at each discouraged moment the Lord would remind me that I was doing it for Him, and it was important to have a clean, beautiful, and orderly place of worship.

One incident in particular that became a blessing to me occurred one Sunday morning as I entered the sanctuary before service to make a last-minute check. We had cleaned the day before so I just knew there would be no problems. Upon approaching the altar I looked down on the deep red carpet by the altar to see small amounts of wet grass and leaves spread the entire length of the altar.

Irritation rose within me! Who would make a mess like this! I wanted to slap the vacuum cleaner into that person’s hands and tell him to clean up his “calling card.” Just then the Holy Spirit interrupted my thoughts. He reminded me that we had an early prayer time at the altar before Sunday service. This is where the grass and leaves had come from.

Two thoughts were brought to my attention: first of all, why wasn’t I there with these people, praying earnestly for the Lord’s help? Second, I should stop and give thanks and praise the Lord for the leadership of these men who call upon Him each Sunday morning for the services.

Needless to say when I see the signs of use now, I do my job of cleaning with more enthusiasm. How about your church? Is your altar being used? Does it get dirty? Thank God for it! □

—WAYNE GRACEY  
Tampa, Fla.



**T**HE AUTHOR of Hebrews urges, “let us . . . go on to maturity” (6:1, NIV).

The Bible says “Noah was a just man and perfect” (Genesis 6:9). Also “when Abram was ninety years old and nine, the Lord appeared unto Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect” (Genesis 17:1). “Job . . . was perfect and upright” (Job 1:1). Jesus said: “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matthew 5:48). The word perfect is also translated mature and complete. By using all three of these terms we have a little clearer picture of the concept of Christian perfection or Christian maturity.

Whether one accepts man as a dichotomy or as a trichotomy, we are all aware that he is indeed a very complex being. The scriptures describe man as a complex being—body, soul, and spirit (Hebrews 4:12-13). In his complex makeup man has physical, emotional, intellectual, social, and spiritual drives. Man, in his endless search for that which will satisfy him, is trying to find that missing dimension in his existence, the spiritual. He is functioning in only four areas, and tries to satisfy his spiritual hunger with many useless substitutes. When a person comes to Jesus Christ and is saved, the spiritual dimension is begun. Christian perfection is the completion of that dimension. In a second work of consecration and cleansing, the Holy Spirit, who comes initially at conversion, now has full possession of the believer; thus the Christian becomes complete.

As the second chapter of Hebrews indicates, there is always the danger of letting our Christian experience slip away from us. This is of great concern to the writer of Hebrews, that we not allow the spiritual dimension that has been so carefully nurtured and so carefully developed to now slip away, and the Christian become trapped in apostasy. The danger is very real to Nazarenes! Our tendency is to believe that after we have been forgiven and sanctified, we’ve done all there is to do. We sit down and die spiritually. When the author of Hebrews said, “Let us go on to perfection” (or Christian maturity or Christian wholeness or Christian completeness), he is talking about that immediate step of consecration and dedication to the Christian ideals, as well as the ongoing process of “growing in grace.”

There is a sense in which we are just beginning to mature as Christians when we come for the filling of the Holy Spirit. Each day presents to us new and fresh opportunities to press on to higher and better things through Christ Jesus. There is no place in the Christian life to sit still; if we do we will stagnate.

# MATURITY



by LEE McCLEERY

Upper Marlboro, Maryland

Sitting is just as dangerous and treacherous as the problem of going back, which was the problem the author was addressing. Many of the Hebrew Christians were in danger of giving up their Christian faith and returning to their Jewish religious practices.

Certainly Christians do not need to measure other people's spirituality or have a checklist to determine whether or not others are spiritually mature. In fact, that kind of behavior would be quite contrary to Christian maturity. The following marks of maturity are designed for the Christian to check his own relationship with God, and his progress in developing his own Christian maturity. The first three of these "marks of maturity" come from George Allen Turner's book *The New and Living Way*.

1. The mature Christian does not congratulate himself on past achievements, but rather is ready to confess his own shortcomings.

2. The mature Christian does not compare himself with others, but compares himself with Jesus Christ.

3. The mature Christian does not consider himself to have arrived, but that he is arriving. Dr. E. Stanley Jones, in his autobiography *Song of Ascents*, says: "The best that I can say about myself is that I am a Christian in the making, not yet made but only in the making at 83." Saint Paul expressed the same idea in Philippians 3:13-14; "I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

4. The mature Christian does not make decisions on the basis of how he feels, but rather on the facts that he has before him. When emotionally overloaded, things are said and done that were not well thought out. We must learn to strip away the emotional factor and look at the hard facts when we must make solid decisions in our Christian life.

5. Perhaps the best description one can find of Christian maturity is in 1 Corinthians 13. A mature Christian is one who can measure himself by this Hymn of Love.

The author of Hebrews argues that perfection did not come through the Levitical priesthood (Hebrews

7:11), nor did perfection come through the Mosaic Law (7:19). Rather, Christian perfection can come only through Jesus, who is infinitely greater than the angels, the prophets, Moses, Joshua, Aaron, and even the mystical Melchizedek. Through Christ's blood, establishing the new and better covenant, we are reconciled to God, our hearts are cleansed from sin, and our lives are disciplined and developed into maturity. "Let us go on . . ." □

## Book Briefs



Reviewed by  
**WILLIAM GOODMAN**  
*Streator, Ill.*

### GETTING IT ALL TOGETHER

What is the mission field really like?

To find out, one needs to be a relative or close friend of a missionary nurse from a busy, overcrowded, understaffed African hospital—to be with her at the table when she lets her hair down and tells it like it is.

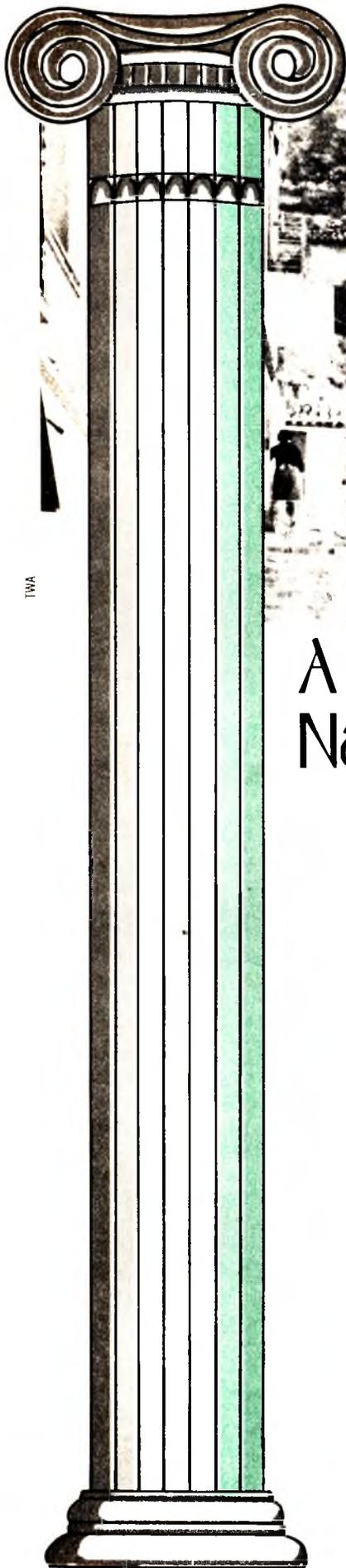
Jane Brewington has thus opened her heart to her readers. With a grin she says, "They do a very healthy thing with new missionaries. When you get ready to go, they give you a one-way ticket. . . . You get over there, look around, and think, 'Oh, No!' Then you scrutinize your bank account and decide, 'I think I'll stay.'"

You gasp in astonishment, cry a little, and laugh a lot as you read this whimsical account of one missionary's first term. It's a must for your '79 reading list, and a nice gift item, too. □



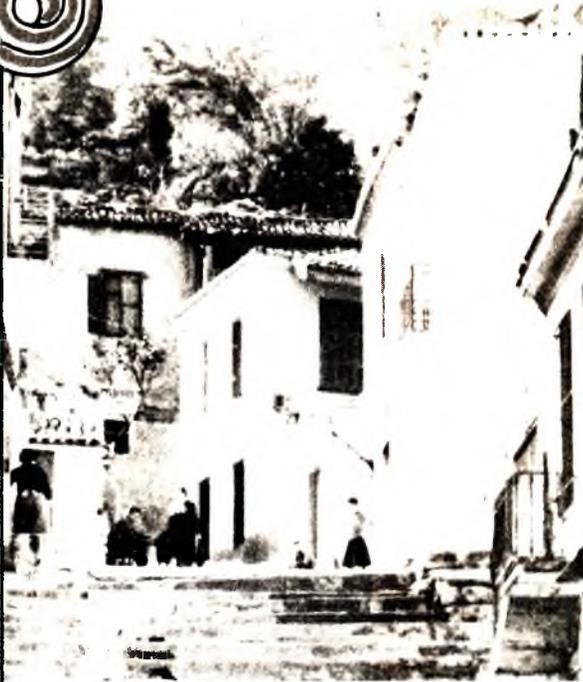
by **Jane Brewington**  
Beacon Hill Press of Kansas City

To order, see page 23.



by WILLARD H. TAYLOR

Kansas City, Missouri



## A Disciple Named ANANIAS

THE DOOR of my Athens, Greece, hospital room opened slowly and in came an impeccably dressed Greek gentleman. "Are you Dr. Taylor?" he inquired. My affirmative reply brought him closer to my bed. Extending his hand in typical Greek fashion, he introduced himself. "I'm ——— Kavakas. My brother-in-law, who is a Presbyterian minister near Los Angeles, telephoned last evening to inquire about his father and he told me you were in this hospital suffering from a cardiac problem. Mutual friends in Pasadena, the Roy Johnstons, who had learned of your illness, called him to ask about cardiological practice in Greece. After my brother-in-law phoned, I was impressed to come to visit you."

It was a delight for me to talk with someone in English, for even though I have a fair acquaintance with the koiné (common) Greek of the New Testament, which is the basis of today's Greek, I found the pronunciation used by contemporary Greeks to be far from what I had learned. Our conversation led

eventually to a question concerning his occupation. To my surprise, this gentle, modest man is a leading neurologist and psychiatrist in Athens. Later I learned that he is head of the department of neurology and psychiatry at Athens' largest hospital. His medical education was received at the University of Thessalonica, with post-graduate studies in his field in London.

What was more thrilling was to learn that he and his wife are dedicated, born-again Christians, and faithful leaders in a large Evangelical Free Church in Athens!

My wife and I needed this friend at that very time. I had been in the hospital four days, but we were unable to communicate satisfactorily with the doctors as to my real condition. We were being assured by the seemingly competent physicians that all was under control. Being a psychiatrist, Dr. Kavakas immediately sensed our anxiety in this regard and set in to relieve it. First of all he conveyed to us some important information about the hospital. "You were brought to one of the teaching hospitals of the University Medical School and you are under the care of *the Professor* of Cardiology of the Medical School." (On Christmas night when I was shuttled into an ambulance, we had no idea where I would be taken.) What a relief that word from Dr. Kavakas was!

But beyond that, Dr. Kavakas offered to be the intermediary between us and the doctors. He went immediately to the physician in charge and received a full report on my condition. Each important item regarding blood pressure, pulse rate, cholesterol count, sedimentation rate, and probabilities of recovery were conveyed to him and then to us. While he claimed no expertise in the field of cardiology, he was able to confirm the doctor's diagnosis and therapy. Each time Dr. Kavakas came to visit—sometimes twice a week—(no doubt, a strain on his own busy schedule), he conversed with my

doctors and gave us an up-to-date report. *What an answer to prayer!*

When our doctor friend visited us that first day and introduced himself I, in my sedated condition, did not catch his first name correctly. I thought he said, "Johannes" (John). Later, after I had been dismissed to convalesce in the hotel, Dr. Kavakas stopped by and left at the desk a book and a box of Greek goodies which his

wife had prepared, a typical expression of friendship. When I read the attached business card, I discovered that his given name is Ananias.

I was overwhelmed and my tear ducts began to overflow, for that very morning I had read the three accounts of the conversion of Saul of Tarsus in Acts 9, 22, and 26. When that remarkable man, Saul, responded to the Risen Lord on the

Damascus Road and then made his way into the city in blindness, he needed a friend, a helper. Acts 9:10, 17 reads: "And there was a certain disciple at Damascus, named Ananias . . . And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me." □

## GOD STILL WORKS MIRACLES

by CATHERINE LAWTON  
Santa Rosa, California

**T**HE PHONE call came from Portland, Ore., University Medical Center. It was my dad, Herb Cummings. His breaking voice revealed an emotional struggle. My mother, Jeanne, was in the hospital for surgery that day. Now Daddy had to tell me that the lesion on her lung was malignant.

Cancer! Fear gripped me when he said the tumor was as large as a grapefruit, and inoperable. As I hung up the phone, I burst into tears. I looked at my two small children and thought, "I want them to know their grandmother."

Then God's word came to me from John 14, "Let not your hearts be troubled . . . Whatever you ask in my name, I will do it" (RSV).

As the days passed, my mother came out of intensive care, only to face what seemed a myriad of doctors, examinations, and tests. In spite of pain and uncertainty, she amazed the hospital staff by her inner calmness and cheerfulness. The wise doctors never revealed to her that they had little hope for her recovery. She just expected to get well. When I talked to her, *she cheered me up!*

The Bible suddenly was alive with promises of healing. On Easter Sunday the words from Isaiah, "with his stripes we are healed," seemed to be written for Mother. That day their church people in John Day, Ore., laid hands on her and Daddy prayed, claiming this promise. An unmistakable power was felt. But the healing was not to be instantaneous. That night Mother almost died of pneumonia.

There were many long weeks of waiting with no visible signs of encouragement. The tumor grew, bringing more suffering. X-ray therapy brought discomfort but little help. As I lay one night in the darkness listening to a vicious cough racking my mother's body, I felt I was in the valley of the shadow of death. But the next day I heard her pray, "Thank You, Jesus, for letting me suffer for You."

When I learned how large the malignancy had grown, I was tempted to panic. Then I thought, "But

what difference does it make to God? He can heal something big just as easily as something little." Daddy told me, "We've decided if God is going to work a miracle, it is going to be a big one."

As all things worked together for good, we knew God was in control. The faithful congregation in John Day met nightly to pray, and revival broke out, with many accepting Christ or rededicating their lives. Cards and letters poured in daily from all over the western states where Daddy and Mother had been pastoring for 25 years. Hundreds of people prayed for God's healing touch. His providence was seen daily through people and circumstances. Through it all, the nearness of the Holy Spirit gave Mother a "calm assurance," and enabled her and Daddy to say it was a precious experience to sense God's love and purpose in their lives. Mother wrote in a letter to me, "I have been praising the Lord all morning for His goodness to me."

About three months after Mother first went to the hospital, Daddy went to the Intermountain District Assembly in Idaho. There the assembly united in fervent prayer on Mother's behalf. Later she realized that was the very time that she suddenly started feeling better. After she had been given all the radiation therapy she could have, the doctors sent her home.

Mother went home believing that the cancer was nearly gone, but without any definite word from the doctors. Then when she returned the following month for an examination, she was told, "There is no visible sign of a tumor!" It was gone! The many saints who had interceded now rejoiced. Even her doctors, who had been mystified by her case, admitted that God must have touched her.

How can I express my gratitude to our loving, powerful God? I will still have the benefit of my mother's prayers, on which I have learned to depend; her letters that bring a bright spot to each week; and the precious visits in which to make memories together. My children can know her and her influence.

The most wonderful thing, however, is seeing God's power at work. He *is* in control. He *does* love His children. He *does* answer prayer. He *still* works miracles. I *can* trust Him with my life! □

## Deliverance

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

# the editor's STANDPOINT

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## EVERY NUT COUNTS

Doris and I had a new experience. We rode in a car tilted upward behind a tow truck. The only cheerful thought I managed was, “Well, we are getting great gas mileage.”

Our VW had abruptly broken down several miles out of Springfield, Mo. We were cruising along at 55 mph when—spranggg!—something popped and all the red warning lights, with which the Rabbit is amply endowed, came on at once. I pulled off the highway and performed the entire checklist my mechanical knowledge permits. Yes—the motor was still under the hood. Yes—the oil level was adequate. So I hoofed it through freezing wind to the nearest phone and summoned help.

At the VW place the trouble was soon found and corrected. One small, undistinguished bolt that helps anchor the air conditioner bracket had broken, and that broken bolt tore up the timing chain. My total bill for towing and repairs was \$112—all because of a bolt that wouldn't cost a dollar.

Holding that broken bolt in my hand, I reflected

on the value of the parts to the whole, even the apparently insignificant parts.

In my local church I'm not even a bolt—I'm a nut. But I'm important to the effective functioning of the whole church. Unless I faithfully hold on and do my task, I could cause damage clear out of proportion to my value. I'm not everything, but I am something. And when I function at my best I am helping someone much more important to the whole operation to do his best.

That's why I pray and study the Word. That's why I attend the services. That's why I teach Sunday school (my least favorite exercise) when they ask me to. That's why I pay my tithes and give my offerings. That's why I fellowship with the people. That's why I *don't* sing in the choir. Oh, that's not the only reason I do these things, but it's one of the important reasons. I'm just a nut, easily replaceable and hardly noticeable. But unless I am faithful, and stay put, and do my work, something more vital to the health and growth of the church could be wrecked. □

## INTERRUPTIONS

I have a strange power over my telephone. I have perfected some surefire techniques for making it ring. No matter how stubbornly silent it has been, perhaps for hours, I can cause it to ring by (1) sitting down to eat dinner; (2) getting soaked and soaped in the shower; (3) locking the front door and walking towards the car; (4) going to bed early for much-needed rest; (5) watching a critical sports event on television; or (6) kneeling to pray with visiting friends.

You aren't interested in my occult powers over Mr. Bell's invention, I know. But the matter of interruptions and irritations concerns us all. They are an inescapable element of life in our kind of world. Learning to handle them without boiling over, sinking under, or sneaking around is important to mental and spiritual health. Few of us are tested by being thrown to the lions, but we can be driven berserk by the gnats!

Jesus didn't have a telephone or doorbell, but He had constant interruptions. Mark tells of a time when Jesus and His disciples crossed Lake Galilee in an effort to escape the crowds and get some rest in “a solitary place.” But the crowds “ran on foot” and got there first! A beautiful statement follows: “When Jesus landed and saw a large crowd, he had compassion on them, because they were like sheep without a shepherd” (Mark 6:30-34, NIV).

Jesus bore patiently with interruptions because He cared deeply for people. People with hurts and needs mattered more to Him than His own comfort or pleasure.

Such compassion and long-suffering are fruits of the Spirit (Galatians 5:22). We learn to cope, not by gritting our teeth and gripping our nerves but by opening our lives to the Spirit's control and guidance. In becoming more and more like Jesus, we are less and less unstrung by life's inevitable interruptions. □

Few of us are tested by being thrown to the lions, but we can be driven berserk by the gnats!

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## CHRIST OR THE WORLD

Geoffrey Household, in one of his novels, has a character say, "All my life I have adjusted my personality to its environment." There is an older and commoner version of the same philosophy: "When in Rome do as the Romans do." A briefer version yet, slightly tinged with cynicism, says, "Don't make waves."

The advice may be politic, but it is not Christian. In this world every Christian lives in an environment to which he cannot, dare not, adjust. As John reminds us, "We are of God, and the whole world lieth in wickedness" (1 John 5:19). To follow Jesus in such a world demands our obedience to Paul's command, "be not conformed to this world" (Romans 12:2).

A poet asks, "Is this vile world a friend of grace / To help us on to God?" Scripture and church history thunder a decisive NO! The spirit of the age is opposed to the Spirit of God. The kingdom of Jesus Christ is of a different sort, operating toward a different end, than the kingdom of Caesar (John 18:36).

We remember that the inscription on Jesus' cross was written in Hebrew, Greek, and Latin. Hebrew was the language of religion, Greek the language of culture, and Latin the language of government. Ours is a world in which politics, culture, and religion conspire to crucify Jesus. That was true in Palestine in the first century. It is just as true in America in the 20th century. The concept of a Christian nation is a myth. The "prince of this world" is still the devil (John 14:30).

Jesus did not adjust His personality to His environment. His followers must refuse the same pressure to compromise which was exerted upon their Master. Whether to avoid pain or to pursue pleasure, those who reject the pilgrim status to become at home in this world make a terrible mistake. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15). Our choice is still Christ or the world. We can't have it both ways. □

## STOP! READ THIS, PLEASE

Madalyn Murray O'Hair does not—repeat, does *not*—have a petition before the Federal Communications Commission seeking the removal of religious broadcasts from radio and television.

If you, or your church, receives a letter urging a million Americans to write letters of protest to the FCC, for heaven's sake (and I mean that quite literally) ignore it. Put it in the wastebasket. Burn it. Do anything but act upon it.

A concerned friend just sent me another copy of this phony letter. Unfortunately, she believed it, and enlisted a number of people to write the FCC. This false alarm has been clanging since 1975, embarrassing and damaging the religious world and delighting the enemies of God.

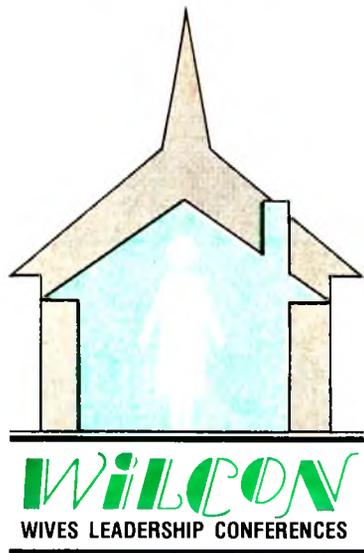
There was never such a petition. There was a petition asking the FCC to "freeze" the issuance of FM licenses to religious institutions. Mrs. O'Hair had nothing to do with it, and the FCC firmly rejected

it in August, 1975.

Ever since the petition was denied the FCC has been deluged with mail from misguided Christians about a false issue. Thousands of dollars and hundreds of man-hours have been wasted as the result. The credibility of the Christian community has been damaged. Religious broadcasting has been hurt, not helped, by this flood of rumor-inspired mail.

Whoever produced the anonymous letter sent to my friend misspelled Mrs. O'Hair's name, falsely quoted the FCC, and distorted a Supreme Court ruling. Such inaccuracies and falsehoods betray the ulterior motives of whoever is behind this persistent appeal.

Letters of protest about non-existent petitions do not inflict damage upon atheists or atheistic organizations. Rather, they make fools of a community which is supposed to value truth and wisdom. Do not write the FCC. There is no petition before it to remove religious broadcasts or telecasts. □



**QUESTION:** Dr. Strickland, what is WILCON? Is this something new for the Church of the Nazarene?

**ANSWER:** Yes, WILCON is very new. WILCON is an abbreviation of the more descriptive title, Wives' Leadership Conferences, designed for the parsonage women of the Church of the Nazarene. These conferences were planned in response to a request for such a series of conferences from about 2,000 pastors who attended the Pastors' Leadership Conferences (PALCON) in 1977. We know of no other denomination that has ever attempted such a series of conferences.

**QUESTION:** What is the purpose of such conferences?

**ANSWER:** WILCON's essential purpose is to help Nazarene ministers' wives know how very special they are to all of us. Perhaps no one other group of

# JUST WHAT IS WILCON?

AN INTERVIEW WITH GENERAL SUPERINTENDENT  
**DR. CHARLES H. STRICKLAND**, CHAIRMAN OF  
 THE BOARD OF GENERAL SUPERINTENDENTS, BY  
**NEIL B. WISEMAN.**



people other than the pastor carry heavier burdens than do the ladies who live in Nazarene parsonages. They are important to all of us and we want them to know how much we cherish their influence and encouragement.

**QUESTION:** What are the main themes of the conferences?

**ANSWER:** From surveys, from their own experience, and from a lot of listening, the Steering Committee concluded that the five most pressing needs were personal growth, physical and emotional wholeness, communication, family life enrichment, plus discovering and developing gifts. These ideas have been programmed into a conference with the theme, "IT'S A JOYFUL JOURNEY."

**QUESTION:** Who is invited?

**ANSWER:** All ministers' wives. Unlike PALCON which was a skill conference to update pastors' skills, WILCON provides four days of personal growth and development for the minister's wife.

**QUESTION:** What is the cost?

**ANSWER:** The below-cost registration fee is \$89.00, which includes \$35.00 of learning materials, books, and cassette tapes, plus room and board for four days on one of our college campuses.

**QUESTION:** Where are the conferences to be held?

**ANSWER:** Each zonal college has agreed to host the conference for the parsonage ladies of their educational zone. The use of the college facilities is the only way such a conference could be offered at such

a low cost. We are in debt to our colleges for opening their facilities to WILCON.

**QUESTION:** Who sponsors the conference?

**ANSWER:** The conferences were assigned by the Board of General Superintendents for implementation to the Department of Education and the Ministry. But they are not a department interest alone; rather, WILCON conferences are a response to a need expressed by pastors. The church's educational institutions, Nazarene Publishing House, the Department of Education and the Ministry, and a fine Steering Committee are all trying to respond to this need. A great deal of the organizational work is being done by the district superintendents' wives across the church. As you can see, it is a massive effort for some of the finest people in the church.

**QUESTION:** What can the local churches do?

**ANSWER:** Many of our churches and districts are doing a beautiful thing by planning a pastor's wife appreciation day. On that day they honor their first lady of the parsonage and receive a generous offering to make it possible for their pastor's wife to attend. We have to depend on the churches and their church boards to provide the necessary funds for their first lady to attend. The Department of Evangelism is working with the Department of Education and the Ministry to make it financially possible for evangelists' wives to attend.

**QUESTION:** Does the denomination have some preconceived idea of what the minister's wife should be?

**ANSWER:** I am glad you asked. In these days of women's liberation, that is an interesting question. We recognize that there are many different views of what a minister's wife is to be. We are not interested in stereotyping any woman nor subjecting her to oughts and shoulds. Rather, the purpose of the WILCON conferences is to provide growth experiences that will make a significant positive impact on the lives of thousands of Nazarene ministers' wives.

**QUESTION:** Does the church have experience with such conferences?

**ANSWER:** Yes, a pilot conference was held at Trevecca Nazarene College in December of 1978. The response of 500 ministers' wives has been most gratifying.

**QUESTION:** Who serves on the Steering Committee and how was that group formed?

**ANSWER:** The WILCON Steering Committee consists of Mrs. James R. Blankenship, Mrs. Carl B. Clendenen, Jr., Mrs. Paul Cunningham, Mrs. W. T. Dougharty, Mrs. Robert I. Goslaw, Mrs. John J. Hancock, Mrs. Donald Irwin, Mrs. Earl Lee, Mrs. W. Charles Oliver, Mrs. James Shaw, Mrs. Eugene L. Stowe, Mrs. William E. Varian, Mrs. G. B. Williamson, and Mrs. Neil B. Wiseman. This committee represents a wide geographic spectrum of the church and many differing views.

**QUESTION:** Who gives day-by-day leadership to the program?

**ANSWER:** Mrs. Marion K. Rich is the chairperson. Mrs. Rich is a pastor's wife, speaker, a former missionary, author, and active Christian. The Rich



Marion Rich (r.) and Audrey J. Williamson are chairperson and featured speaker for WILCON.

family have distinguished themselves by their former service in Haiti and now as leaders of the Kansas City Metropolitan Church. We also depend on the PALCON experience of Dr. Neil B. Wiseman.

**QUESTION:** I hear interesting rumors about the format of the conferences. Can you give me details?

**ANSWER:** Well, there are enough traditional elements to make these conferences similar to other conferences and there are enough innovative techniques to make them unique.

In addition to the general sessions dealing with the various subjects mentioned earlier, there will be a wide variety of choice seminars in each conference. This guarantees that there will be something for everybody.

Kinship groups consisting of six to eight ladies will meet each day for sharing. Opportunities for journaling will be given.

Each conference will be addressed by a general superintendent and his wife. In a massive printing venture, Nazarene Publishing House is preparing nine new books for the conferences.

Conference resource people include outstanding writers, speakers, and experienced ministers' wives such as Dr. Cecil Paul, Dr. C. S. Cowles, Dr. Earl Vastbinder, Dr. Mildred Wynkoop, Dr. Audrey Williamson, Dr. Jarrell Garsee, Rev. Milton Poole, Mrs. Hazel Lee, Mrs. Velda Hartley, Mrs. Evelyn Sutton, and Mrs. Evelyn Gibson.

**QUESTION:** Is it accurate that every minister's wife is expected to attend?

**ANSWER:** If by your question you mean are ministers' wives required to attend, my answer is No. If you mean, is the program worthy of 100 percent attendance, my answer is Yes. With this kind of planning, hospitality by the church's educational institutions, and inspiring programming, every minister's wife will want to attend. For a minister's wife to miss WILCON would be to miss a one-in-a-lifetime opportunity. I believe every parsonage queen will be eager to attend and that our churches will be happy to make it possible. □

Canadian Nazarene College	May 15-18, 1979
Eastern Nazarene College	June 5-8, 1979
Mount Vernon Nazarene College	June 12-15, 1979
Olivet Nazarene College	June 26-29, 1979
Mid-America Nazarene College	July 17-20, 1979
Bethany Nazarene College	July 24-27, 1979
Northwest Nazarene College	August 7-10, 1979
Point Loma Nazarene College	August 21-24, 1979

# IN THE NEWS

## KANSAS CATHOLICS USE CST TEXT

A news release from St. Joseph Hospital (Catholic) in Larned, Kans., announced the scheduling of a five-week Family Forum for members of the community. Noteworthy is the fact that Nazarene pastors, Rev. Jack D. Hopkins, will teach the series from Dr. James Hamilton's CST text, *Harmony in the Home*.

The advertising distributed by the hospital underscores the need for such an enclave: "The family is in crisis. Each year over 1 million divorce decrees toll out the last rites of loves that have died. . . . The purpose for Family Forum is to show how the principles of God's Word and the ideals of the Christian faith can be utilized in the building of better homes."

Pastor Hopkins anticipates that this will inaugurate a once-a-year schedule for the course. Hamilton's textbook, published by Nazarene Publishing House, is available for broad use throughout the church. So Larned, Kans., Catholics, as well as Nazarenes, are discovering the values of *Harmony in the Home*. □

## OREGON PACIFIC DISTRICT RECRUITS NBC SENIORS

The Oregon Pacific District, led by Dr. Carl B. Clendenen and Rev. Kent Anderson, sponsored a dinner meeting for nearly 50 seniors and their spouses March 23, 1979, at Nazarene Bible College in Colorado Springs. The purpose was to meet and recruit interested seniors. Despite scheduling and weather difficulties, a crowd of 90 persons attended the event.

After the meal, Dr. Clendenen and Rev. Anderson showed a church growth film made especially for their

Bill Boggs's wife's name is Reva. They have two children, Tanya and Benjamin. □

—NCN

Dr. Noel Riley Fitch, professor of literature at Point Loma College, was invited to give a lecture at Princeton University March 15. Her lecture was financed by the Clark Foundation and jointly sponsored by the departments of English and Romance Languages and the Rare Books Room of the Firestone Library of Princeton University.

Professor Fitch was asked to present a lecture on the Sylvia Beach Papers, which are housed in the Firestone Library. Sylvia Beach, who died in 1962, was James Joyce's publisher and the owner of the Shakespeare and Company bookshop in Paris from 1919 to 1941. The title of Professor Fitch's lecture was "Sylvia Beach and Company: the French Connection." Among the "Company" of this first American bookshop and lending library in Paris were the greatest French, English, and American writers of the day. The Americans included Hemingway, Eliot, Wilder, Fitzgerald, and MacLeish.

Dr. Noel Fitch, who has returned to the classroom from a fall sabbatical, was elected second vice-president of Kappa Delta Epsilon, a national professional sorority, at its national convention in Atlanta, Ga., November 3-5, 1978. □

## PEOPLE AND PLACES

Lonza Lynn Day was observed Sunday, April 1, at the Faubush, Ky., church. Lonza Lynn Ellis, daughter of Rev. and Mrs. Lonzy E. Ellis, was 10 years old April 1, and she has a perfect 10 years' Sunday school record. □

## HISTORIC CHURCH CALLS BOGGS

Los Angeles First Church, the first church to be named Church of the Nazarene when organized in 1895 with Dr. Phineas F. Bresee as pastor, has called Rev. William M. Boggs as pastor.



Los Angeles First is of particular interest to the denomination, not only because of its historic 80 years of witness in the city, but also because of its unique urban situation and its commitment to cross-cultural ministry.

Bill Boggs is currently chaplain of Trevecca Nazarene College, Nashville, of which he is a graduate. He received a Master of Arts in Religion degree in 1978 from Yale University Divinity School, New Haven, Conn. An honor student there, he received the Downes Preaching Prize for 1977.

In the summer of 1977, Rev. Boggs was administrative assistant to Neil Wiseman for the PALCON project. While attending Yale, he served as associate pastor of the Manhattan Church in New York City during the 1976-77 school year. His responsibilities included assisting in Sunday worship services, regular preaching assignments, creating and implementing a new church board committee system, familiarizing staff members with management-by-objective techniques, designing staff retreat events, counseling, and overall responsibility for the Wednesday night services. These Wednesday night services became a "Theology for Laymen" complete with handouts, guided readings, and a 45-minute lecture presentation followed by small discussion groups.



Dr. Clendenen speaking to the group



district entitled "Vision to Reality." Then the district goal of planting 88 churches was revealed. Many towns of 800 or more residents are without a Church of the Nazarene.

Their program was prayer-saturated and the result of scientific studies state-wide which disclosed the areas needing outreach. "We want every one of you" said Kent Anderson, "the day after you graduate." In church planting, the movement is from Sponsoring Agency to Preaching Point to a Chapel to a Fully Organized Church of the Nazarene.

Over \$100,000 has been raised for church planting in addition to the regular Home Mission Budget. Laymen have covenanted to assist with their talents in the building of the chapels. Key laymen have promised housing and even automobiles for the home mission pastors!

Dr. Clendenen and Rev. Anderson were so pleased with the response that they returned to the college the following week for in-depth interviews with those seniors interested in the church-planting thrust in the Oregon Pacific area. □

### YOUTH DEPARTMENT SPONSORS MINISTRY GROUPS

The Summer Ministry Program sponsored by the Department of Youth Ministries gives talented students from Nazarene colleges a chance to harmonize their abilities for God.

One of the performing ministry groups is "Discovery." One 16-member vocal and instrumental group will travel throughout the United States and Canada. A specific focus of their ministry will be D-Days at 24 selected locations. These will be district teen gatherings with a discipleship equip-

ping emphasis. Early in training camp they will record an album which will feature their Jerry Nelson arrangements. This record will be available in their summer tour.

This year, a second Discovery group will travel to Europe to augment the International Student Missions work in Italy and Portugal.

Another performing ministry group which is new this year is Living Word, a drama troupe. The first chapter of John reminds us that from the very beginning, God's Word was alive with life and light. Through parables, mime, interpretive reading, and dramatic sketches, Living Word will seek to communicate the alive and redemptive messages of God's Word.

A major focus of the ministry of this eight-member team will also be

D-Days. Living Word will make a presentation the first night, with Discovery following the second night. More than a performance ministry, the drama team will also lead small-group Bible study times. Their repertoire is designed to serve a number of settings; Sunday worship, evangelistic, fellowship, banquets, service organizations, camps, district conventions. They are available by contacting:

**Mike Estep**  
 Department of Youth  
 6401 The Paseo  
 Kansas City, MO 64131  
 816-333-7000 □





## Book Briefs ORDER COUPON

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## MINISTERIAL INSURANCE IMPROVED

The Primary (noncontributory) Group Term Life Insurance program for ministers is in the midst of some rather significant changes, according to Dean Wessels, executive director, Department of Pensions and Benevolence. These changes affect both district-licensed and ordained ministers.

All district-licensed ministers now are eligible for this coverage if they are members of a district participating in the Pensions and Benevolence Budget. Prior to February 1, 1979, not all district-licensed ministers were eligible. However, the General Board has eliminated the earnings requirement, and only the district membership requirement remains.

Beginning October 1, 1979, coverage for ordained ministers will be increased to \$1,500. This coverage will be doubled to \$3,000 if the district of which the minister is a member

paid 90 percent or more of its Pensions and Benevolence Budget during the previous assembly year.

Coverage for district-licensed ministers remains at \$1,000, though it is doubled to \$2,000 if the minister's district paid 90 percent or more of its Pensions and Benevolence Budget during the previous assembly year.

Premiums for this group term life insurance coverage are paid by the Department of Pensions and Benevolence. Questions about the changes in this noncontributory insurance plan may be addressed to Dean Wessels, Department of Pensions and Benevolence, 6401 The Paseo, Kansas City, MO 64131. □

## BNC HAS NEW BASKETBALL COACH

Dr. John A. Knight, president of Bethany Nazarene College, announced the hiring of Dr. Loren Gresham as the new BNC Redskin basketball coach. Dr. Gresham



will fill the vacancy caused by the resignation of Jim Poteet, who accepted the post as coach of the Athletes In Action-USA team.

Dr. Gresham, native of Nashville, becomes Bethany's fourth coach since the program's beginning in 1965. Although Gresham serves as chairman of BNC's Department of Political

Science, the Fulbright recipient is no stranger to the coaching profession.

Gresham began his coaching experience in southern California, as head varsity basketball coach of a private military school for three years, prior to his move to Bethany in 1967. Over the past eight years, he has served as the assistant coach to Jim Poteet, and head coach of the BNC junior-varsity program which has compiled a 106-32 record.

Gresham graduated from Pasadena College in 1962 with his bachelor degree in political science, followed by an M.A. degree in political science in 1967 from the University of Southern California. While completing his doctoral program in political science from the University of Oklahoma, Gresham was awarded a Fulbright Fellowship in 1970 for additional study at Victoria University, Wellington, New Zealand.

Returning to BNC in 1971, Gresham resumed his position in the political science department. In addition to his BNC responsibilities, Gresham serves as Eastern Director for "Adventures in Education," a non profit athletic exchange organization cosponsored by the U.S. State Department.

Bethany's new coach received his collegiate basketball experience at Pasadena College, Pasadena, Calif., where he was selected as UPI Little All-American Basketball Team and NAIA Honorable-Mention All-American in 1962.



Pictured (l. to r., front and back) are Velma Dillard, Teresa Keen, Pauline Hackett, Yvonne Givens, and Jo Ann Gore, who led the Portland, Tenn., church to their goal of 43 *Herald* subscriptions in just 10 days of the campaign. Pastor Carlos H. Sparks dubbed them *Herald* Angels and urged the subscribers to be angels too by getting their subscriptions in early. The *Herald* Angels exceeded the previous subscriptions by receiving 26 more this year than last. Pastor Sparks rewarded each of the Angels with a \$3.00 gift when they met their individual goals. "We have used this same plan in three states," Sparks said, "and it always produces excellent results. It is the Moses' father-in-law principle . . . delegation of the work to those who can do it best," he added.

Dr. Gresham is married to the former Linda Brown of Pasadena, Calif. The Greshams have a daughter, Lynette.

Assisting Gresham in the basketball program will be a former BNC stand-out, Bobby Martin, who has been hired as BNC's new athletic director. □

## A NEW KING JAMES VERSION

An international team of more than 100 scholars, editors, and church leaders have been at work for more than four years on the *New King James Bible* project. The New Testament portion is ready for publication, according to the New Testament editor, Dr. Arthur Farstad, Dallas.

"Our work is finally complete," said Farstad. "and the New Testament is in the hands of Thomas Nelson Publishers who will be releasing it to the public later this spring."

The scholarly team on the *New King James Bible* project has not sought to produce a totally new translation. "Instead," says Farstad, "we have applied the best of both Greek and English scholarship to preserving and enhancing the King James Version for 20th-century readers."

In three and a half centuries, the English language has changed substantially. The meanings of many words have changed, some have completely disappeared, and the rules of grammar and punctuation have changed so much that the Elizabethan style of the King James Version is difficult to understand.

"The King James Version is widely revered for both its style and authority," said Farstad, "so the scholarly team has focused on keeping the originally intended meaning and poetic beauty of the 1611 version alive in the *New King James Bible*."

Some of the most obvious differences which readers will notice in the *New King James Bible, New Testament*, are the changing of the "thee" and "thou" pronouns and their accompanying verbs like "shouldst" and "doeth" to more contemporary forms. Simple changes like the addition of quotation marks to set off dialogue and the capitalization of pronouns which refer to God will likely be appreciated by most readers as much as some of the more sophisticated changes. Neither of these features of modern usage is used in the King James Version.

More subtle—but critical to making the text understandable—are changes of a small number of archaic words, of words whose meanings have



Board of Christian Life Chairman Bill Girod recently presented 24-year attendance pins to six laymen at the Oklahoma City Southside Church. They are (l. to r.): M. A. Walcher, Inez Walcher, Arlie Roberts, Flora Roberts, Ola Mae Nicholson, and Ruby Alger. Chairman Girod is at the extreme right.

changed, and in the handling of grammar and punctuation; but the basic King James word order has been preserved so that persons will be able to listen to the King James Version being read and to follow along, word-for-word.

The sponsors of the project, Thomas Nelson Publishers and the American

Trust for Biblical Studies, say the *New King James Bible, New Testament*, will be in circulation to the press and church leadership by April 15 and available in book stores by June 1. The Old Testament is tentatively scheduled for completed by 1981. □

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MUSIC DIVISION OF THE NAZARENE PUBLISHING HOUSE

**LANDS PRESENT  
WESLEYANA COLLECTION  
TO NTS IN MEMORY OF  
JAMES MCGRAW**

In a service of dedication at Nazarene Theological Seminary, a collection of rare books relating to John Wesley and the development of Methodism was given in memory of the late Dr. James McGraw, professor of preaching and pastoral ministry at NTS from 1953 to 1977. The \$50,000 collection was presented by Mr. and Mrs. E. H. Land of Wichita, Kans., longtime friends of Dr. McGraw.

The McGraw Wesleyana-Methodistica Collection was assembled by George Snyder, a layman from Denver First Church, who is a bibliographer on the staff of the library at the University of Denver.

A large crowd of seminary faculty, students, and visitors heard Dr. Mendell Taylor, professor of church history, and Mr. E. H. Land give tribute to Dr. McGraw's life and ministry. Dr. Paul Bassett, professor of the history of Christianity, and William Miller, librarian, explained the significance of the 1,900-piece collection for seminary students and those interested in research into the life and works of John Wesley and early Methodism.

The collection is made up primarily of first editions of Wesley's works and



Dr. Timothy Smith addresses the district pastors' luncheon honoring the Lands and McGraws.



The McGraw family: son Lee and his wife, Pat; Mrs. James (Peggy) McGraw

secondary related materials which deal with the development of Methodism. It is housed in the Rare Book Room of the library and will be available to qualified scholars for research.

Following the seminary presentation, the Lands, Mrs. James (Peggy) McGraw, and Mr. and Mrs. Lee McGraw were honored guests of Nazarene Publishing House at a luncheon for the Kansas City pastors, which included professors of the seminary. Featured speaker for the event was Dr. Timothy Smith, who addressed the group on the topic "Nazarenes and

the Wesleyan Mission." Smith's address has been published by NPH.

Mr. and Mrs. E. H. Land, donors of the Wesleyana collection, are members of Wichita First Church, and have demonstrated an ongoing interest in the seminary, have previously presented a much-needed Ford van to the school. The Lands have been active in support of other church interests, including the work of Mid-America Nazarene College, and the new television ministry of the church. Mr. Land has given strong leadership to "20/20 Vision"—the television advisory group sponsored by the Department of Communications. □



Wesleyana collection principals: Donors Mr. and Mrs. E. H. Land (l. and r.), Mrs. James McGraw (center).

Recommended reading with your Sunday school lessons during June-July-August—"The Bible Speaks to Issues of Our Day"

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**BREMERTON FIRST  
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Thirty couples from the Bremerton, Wash., First Church recently met for three evenings of marriage enrichment. Sessions were held at the church, lasting about two and one-half hours.

The couples focused on three crucial areas of Christian marriage: How to increase skills in communicating clear messages; How to communicate potentially explosive issues in a safe and creative way; How to place their marriage under the Lordship of Jesus Christ in total commitment.

Rev. J. C. Pults is pastor of Bremer-ton First Church and is involved in several creative approaches to reach-ing the community. He and his wife Ora Lee were participants in the sem-inar.

The third session culminated in a meaningful commitment service. The couples gathered around Rev. Pults for prayer—committing their marriages to the Lord for healing and renewal.

The seminar was led by J. Paul and Marilyn Turner. □

**GAINS RECORDED IN THE  
FAR EAST**

From a recent visit to 11 assemblies in the Far East at which Dr. George Coulter and Dr. Charles H. Strickland presided, Rev. James Hudson of the Department of World Mission reported a total net gain on 9 of the districts of 3,763—a gain of 21.31 percent over last year.

Fifty-five new churches were organized on 11 districts in the past year.

Gains in India's three districts were: Delhi, 41; Western Maharashtra, 75; Eastern Maharashtra (formerly Wash-im), 164.

Taiwan reported a gain of 84; Korea South reported a gain of 2,708 mem-bers.

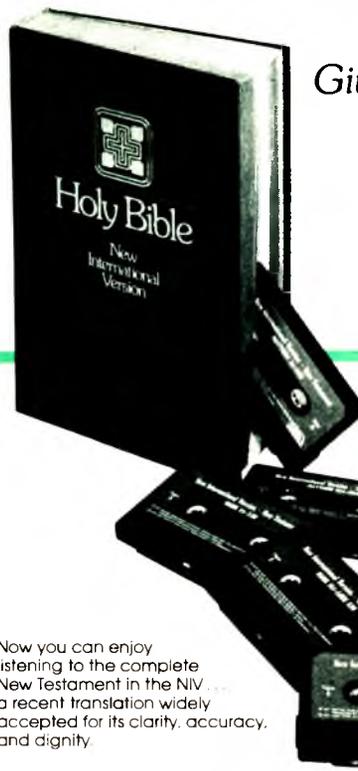
In the Philippines, Western Visayan District gained 411; Eastern Visayan, 84; Luzon, 119; and Metro Manila, 77.

The Delhi area was organized into a Pioneer district with Rev. John Ander-son, Jr., district superintendent.

Two new National-Mission districts were organized with newly appointed district superintendents: Western Ma-harashtra, India, Rev. M. V. Ingle, district superintendent; and Eastern Visayan, Philippines, Rev. Honorio Mateo, district superintendent.

Statistics for Japan and Central Korea were not completed. □

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Pictured (l. to r.) are Dr. James Mason, Gary Shupe, Janice Sergent, and Dr. Paul W. Gamertsfelder.

### HAITI EYE PROJECT

On February 6, 1979, two Ohio optometrists flew down to Haiti along with their technician to examine over 200 people on the island of La Gonave in the Dispensaire Rotaro Nazarene. Dr. Paul W. Gamertsfelder, general NWMS council member; and his associate Dr. James Mason; along with Mr. Gary Shupe, technician; and Janice Sergent, secretary, flew to meet Carolyn Parson, missionary nurse in Haiti. They then boarded a small sailing boat for the five-hour trip over to the small island to the village of Gros Mangles, La Gonave.

Many glasses were donated by the Rotarians of Orlando, Fla., and others were collected from Drs. Gamertsfelder and Mason's office from people who gave their old glasses for this project. Several prominent drug companies donated medical supplies.

This was a rewarding experience, helping people in Haiti, who needed eye care, to see for the first time in their lives. Such compassionate ministries have been an important arm of the Church of the Nazarene. □

### CANADIAN CHURCH HONORS FOUNDER ON 60TH ANNIVERSARY

The Windsor, Ontario, church observed its 60th anniversary in April. The church was started on the first Sunday of April, 1919. Rev. F. C. Coleman became the pastor of a group of people who had gathered on the third floor of the Labor Temple in downtown Windsor, following a revival meeting conducted by Rev. Ford Hendrickson.

Rev. Coleman was an ordained minister on the Michigan District of the Church of the Nazarene. He took a delegation to the Michigan District assembly to express its desire to join the Church of the Nazarene.

In the spring of 1920, Rev. Hendrickson, in the home of Mr. and Mrs. J. P. Muxworthy, introduced to a group of his followers Rev. E. E. Mieras, pastor of the Pontiac, Mich., church, and recommended that they form a Church of the Nazarene in Windsor. The organization of the first Church of the Nazarene in Ontario

and Quebec took place in June, 1920, under the leadership of Rev. Mieras.

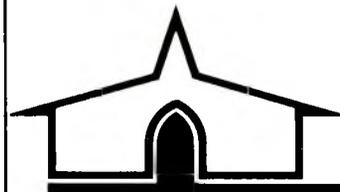
Rev. Coleman, a contemporary of Dr. P. F. Bresee, led Rev. Frank Goff into the ministry. Together they organized the Clarksburg camp in 1898; it is one of the oldest camps in Ontario. Rev. Goff was the founder of the Gospel Workers Church which later united with the Church of the Nazarene at Clarksburg campground in 1958.

Rev. Coleman is also the spiritual father of the McGuire family. He was the preacher at the Clarksburg camp in 1900 when William McGuire was converted. The McGuire family joined

the Gospel Workers. In 1933, Rev. W. M. McGuire organized the First Church of the Nazarene in Toronto. Thus Rev. Coleman was the father of the three centers on the Canada Central District: Clarksburg, Windsor, and Toronto.

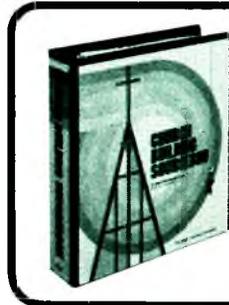
On the first of April, 1979, the 60th anniversary of the coming of Rev. Coleman as founder of the local church and a father of the Canada Central District was noted in the Windsor church, where Rev. Gene Hoskinson is now pastor.

Rev. H. V. Muxworthy, retired, recalls the preaching and personality of F. C. Coleman. He says, "Coleman,



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like Uncle Buddy Robinson, was a diamond in the rough. He was a French Catholic, born and raised in Ontario, but was not allowed to learn English for fear he would lose his French tongue. He later learned English in elementary schools. This was the limit of his education, but he was an effective minister. A man who has done so much to bring the Canada Central District into being will always be remembered." □

—NCN

## FOR THE RECORD

### DISTRICT ASSEMBLY INFORMATION

- CANADA PACIFIC**—June 1-2. Church of the Nazarene, 523 Jermyn Ave., Pentecost, British Columbia V2A 2E2. Host Pastor: V. Dobbs. General Superintendent: Dr. V. H. Lewis.
- CANADA CENTRAL**—June 8-9. Cedardale Church of the Nazarene, Rte. 2, Pefferlaw, Ontario L0E 1N0. Host Pastor: Grant Rainey. General Superintendent: Dr. William M. Greathouse.
- MAINE**—June 13-14. Church of the Nazarene, 525 Highland Ave., South Portland, ME 04106. Host Pastor: Robert D. Gray. General Superintendent: Dr. William M. Greathouse.
- NORTHEAST OKLAHOMA**—June 13-14. Day sessions: First Church, Tenth and Jennings, Bartlesville, OK 74003. Evening of the 13th: First Wesleyan Church of Bartlesville. Host Pastor: Robert Leffel. General Superintendent: Dr. George Coulter.
- CANADA WEST**—June 14-15. First Church, 2 McVicar St., Red Deer, Alberta T4N 0M1. Host Pastor: Charles Westhafer, Jr. General Superintendent: Dr. Orville W. Jenkins.

### NAZARENE CAMP MEETINGS

- June 11-16—**NORTH ARKANSAS**. Baptist Assembly Camp at Siloam Springs, Ark. Special worker: Jim Diehl. Thomas Cox, district superintendent.
- June 21-24—**NORTH CENTRAL OHIO**. First Church, 807 Coshocton Ave., Mount Vernon, OH 43050. Special workers: Bob Hoots and the Wally Laxsons. D. E. Clay, district superintendent.
- June 22-28—**NEBRASKA**. Church of the Nazarene, 1020 W. 6th St., Grand Island, NE 68801. Special worker: Kenneth Pearsall. Walter E. Lanman, district superintendent.
- June 26—July 1—**DAKOTA**. Trinity Bible Institute, Ellendale, ND 58436. Special workers: Richard Strickland, evangelist; Chuck and Mary Jackson, singers. Phil Riley, district superintendent.
- June 26—July 1—**DALLAS**. District campgrounds, Scottsville, Tex. Special workers: Bob Hoots and Bob McCroskey. W. M. Lynch, district superintendent.
- June 28—July 8—**NORTH CAROLINA**. Hendersonville Nazarene Camp, Hendersonville, N.C. Special workers: Stuart McWhirter and Elmer Schmelzenbach, and the Grindleys, singers. Bill Sullivan, district superintendent.
- June 29—July 8—**NORTHWESTERN ILLINOIS**. District Center—Manville Nazarene Camp, Rte. 1, Manville, IL 61339. Special workers: Les Parrott, Richard Strickland, and musicians Steve and Sue Caudill. Floyd H. Pounds, district superintendent.

July 29—Aug. 5—**HAWAII PACIFIC**. First Church, 408 N. Judd St., Honolulu, HI 96817. Special worker: Charles Shaver. Virgil K. Grover, district superintendent.

### MOVING MINISTERS

- RON ALTES from Spencerville, Ohio, to student, Nazarene Theological Seminary, Kansas City, Mo.
- PAUL D. BEAVER from Fort Dodge, Ia., to Cedar Rapids (Ia.) Trinity.
- JOHN BURGE from Cleveland, Okla., to Tyler (Tex.) First.
- JIMMY L. BURKS from Hazelhurst, Miss., to Natchez, Miss.
- ROBERT L. BUSH from Medway, Ohio, to Fort Recovery, Ohio.
- JAMES B. CROWLEY from student, Nazarene Bible College, Colorado Springs, Colo., to associate, Roxana, Ill.
- THARON DANIEL from Dallas (Tex.) First to Seattle (Wash.) Aurora.
- LESTER R. FOOTE from student, Nazarene Bible College, Colorado Springs, Colo., to Waianae (Hawaii) Mail.
- BYRON FORD from Willows, Calif., to Fairfield, Calif.
- ED R. HOUSTON, JR. from Johnson (Kans.) Bethel to Winfield, Kans.
- CLARIE W. KERN from Cheney, Wash., to Grangeville, Ida.
- RUSSELL E. LEWIS from Overland Park (Kans.) Antioch to missionary, Bahamas.
- TED LOVELESS from student, Nazarene Theological Seminary, Kansas City, Mo., to Central City, Ky.
- ELLSWORTH J. McCRACKEN from Oakland, Md., to Cleveland, Miss.
- CHARLES McMINN from Tyler (Tex.) First to Palestine, Tex.
- DALTON L. MARSTEN to Orkney, Lynden, Ont., Canada.
- KENNETH MARTIN from Glenwood, Ia., to Fort Dodge, Ia.
- HERBERT MERRITT from evangelism to Johnson (Kans.) Bethel.
- GERALD L. MORGAN from Marietta, Ohio, to Columbus (Ohio) West Broad.
- TROY NEFF from Brownwood (Tex.) First to Perryton, Tex.
- GLEN outhouse from St. Catharines to Woodstock, Ont., Canada.
- W. T. SESSOMS from Norfolk (Va.) Calvary to Muskegon (Mich.) First.
- BUCK W. TAYLOR from Kirbyville, Tex., to associate, Monticello, Ind.

L. DALE WANNER from Hubbard, Ohio, to East Liverpool (Ohio) LaCroft.

### CHANGE OF ADDRESS:

ROBERT BRUNSON, Peru, field address: Apartado 193, Chiclayo, Peru, South America.

STEPHEN HEAP, Brazil, field address: C.P. 454 58 000 Jaao Pessoa—PB Brazil, South America.

MERLIN HUNTER, Israel, field address: P.O. Box 1567, Nazareth, Israel 16000.

### ANNOUNCEMENT

The Mancelona, Mich., church will celebrate its 50th anniversary Sunday, August 26, with special services, 10:30 a.m. to 12:30 p.m., with dinner following the service. An invitation is extended to all former pastors, members, and friends. For further information, contact Howard Ottgen, secretary, Rte. 1, Mancelona, MI 49659.

### RECOMMENDATIONS

REV. DORMAN J. PATTERSON is entering the evangelistic field and will be available for revivals after May 30. I am happy to recommend him to our constituency. He may be contacted through the Nazarene Publishing House, P.O. Box 527, Kansas City, MO 64141.—M. Harold Daniels, Colorado district superintendent.

It is my privilege to announce that REV. DORIS M. McDOWELL has left the pastorate to reenter the field of evangelism. She is a warmhearted person, an excellent preacher, and has been an effective soul winner as an evangelist. Her present address is: 819 Tampico, Walnut Creek, CA 94598.—Gray W. Cantrell, Northern California district superintendent.

It is my privilege to recommend RON W. ROTH to the field of evangelism. Rev. Roth has pastored over 15 years on the Missouri District at Broseley, Charleston, and O'Fallon. He has an evangelistic heart, a message of holiness, and is a diligent worker. He will enter the field September 1 and may be contacted now at his present pastorate, P.O. Box 334, 1800 Hiway J, Malden, MO 63863.—Arthur E. Mottram, Missouri district superintendent.

### VITAL STATISTICS

#### DEATHS

BEULAH BRYANT, 70, died Feb. 16 in Brainerd, Minn. Funeral services were conducted by Rev. Kenneth Wood and District Superintendent

### NONMILITARY CHAPLAINS

The 1976 General Assembly assigned to the Department of Education and the Ministry the following responsibility: "To be the agency through which affairs shall be channeled relating to the certification and ministry of military and institutional chaplains" (Par. 344.15, *Manual*, Church of the Nazarene).

If you are serving as a chaplain on a full-time basis (30 hours or more a week) in a state or federal prison, a reform or industrial school, hospital, police organization, industry, or labor union, please send information about your present chaplaincy assignment to:

Department of Education and the Ministry  
Church of the Nazarene  
6401 The Paseo  
Kansas City, MO 64131

Norman Bloom. Surviving are her husband, Rev. Walter Bryant; one son, Gerald; two daughters, Mrs. Ruth Purtilo and Mrs. Darlene Himes; four grandchildren; one brother; and two sisters.

REV. FRED A. EVANS, 68, died Feb. 15 in Kenner, La. Interment was in Baton Rouge, La. Funeral services were conducted by Pastor A. Ray Faulk. Rev. Evans was the associate pastor at Kenner First. Survivors include his wife, Catherine; one son, Charles; three daughters, Ruth, Esther, and Mary Catherine; and three grandchildren.

HOWARD C. LOUCKS, 64, died March 11 in Marsing, Ida. Funeral services were conducted by Rev. Harold Hampton. Surviving are a son, Paul H.; one daughter, Marno Drake; four grandchildren; and one sister.

THURMAN D. McDOWELL, 77, died March 29 in Walnut Creek, Calif. Funeral services were conducted at Concord by District Superintendent Grady W. Cantrell and Rev. David Leavenworth, and at Pasadena by Rev. James Ingalls and Rev. Earl Lee. He is survived by his wife, Rev. Doris McDowell, evangelist; one daughter, Mrs. Ben Steelhead; one son, Donald; six grandchildren; and one sister.

REV. W. F. MILLER, 86, died March 21 in Williamstown, W Va. He served as a missionary in Japan and Korea for 10 years, did evangelistic work, pastored, and helped organize a number of churches. Funeral services were conducted by Rev. Gerald Morgan. He is survived by his wife, Harriet L. (Hainsey); 2 sons, Howard S. and Paul L.; 2 daughters, Mrs. Wilma L. Packard and Mrs. Eltheda Thorniley; 15 grandchildren; 9 great-grandchildren; and 2 brothers.

REV. GEORGE HAROLD NICHOLSON, 76, of McPherson, Kans., died March 26 in Texarkana, Tex. Services were conducted in McPherson by Revs. Wayne Albright and Ivan Thompson and District Superintendent C. Marselle Knight. Interment was in Palco, Kans. He is survived by his wife, Rose; two sons, Edwin and Roy; three grandchildren; one step-grandchild; two brothers; and one half sister.

MAMIE SMITH, 88, died March 12 in Upland, Calif. Funeral services were conducted by Rev. D. R. Peterman. Surviving are her husband, Lenard; 2 sons, Bill and John; 3 daughters, Mrs. Paul Urschel, Mrs. Clyde Gollifer, and Mrs. Cosby Stone; 15 grandchildren; and 20 great-grandchildren.

FRANCES F. SCHMITT, 73, died Jan. 25 in Omaha, Neb. Interment was in Scottsbluff, Neb. Rev. O. Carl Odle and Rev. Darrell Schmitt officiated at the funeral services. Survivors include her husband, Elton; one son, Glenn; two daughters, Ramona Thane and Alta Schmitt; one grandchild; four sisters; and three brothers.

MRS. HELEN M. STEINKUEHLER, 56, died Feb. 18 in Guymon, Okla. Funeral services were

**U.S. AGENCY HAS NO JURISDICTION OVER CHURCH SCHOOLS, COURT RULES.** The U.S. Supreme Court, in a sharply divided decision, ruled that the National Labor Relations Board (NLRB) has no jurisdiction in labor disputes involving teachers in church-related schools.

By a 5-4 decision the high court ruled in favor of the Roman Catholic Archdiocese of Chicago and the Diocese of Fort Wayne which were contesting NLRB orders to the Catholic schools in the two dioceses to initiate collective bargaining with lay teachers. The NLRB also had ordered the Indiana diocese to reinstate two teachers reportedly fired for engaging in pro-union activities.

A lower court upheld the appeal of the bishops of the two dioceses. The NLRB in turn appealed to the U.S. Supreme Court. The Supreme Court decision, delivered by Chief Justice Warren E. Burger, avoided addressing directly the constitutional issue raised by the Catholic bishops that NLRB jurisdiction over union activities in parochial schools violates the Free Exercise of Religion or the No Establishment clause of the First Amendment.

Instead, the high court declared that "there would be a significant risk of infringement of the Religion Clauses of the First Amendment if the National Labor Relations Act conferred jurisdiction over church-operated schools." □

**SWEDISH CHURCH ASSEMBLY REJECTS PROPOSALS LOOSENING STATE TIES.** By a vote of 54-42, the Assembly of the (Lutheran) Church of Sweden has rejected proposals that would have changed the relationship between the church and the Swedish government.

While the expression "separation of church and state" has been avoided in discussions of the proposals, they would have moved in that direction if accepted.

The plan would have eliminated mandated civil functions, such as maintaining population records, now carried out by the church, and would have rescinded the right of parishes to levy taxes in favor of payments collected by the government and turned over to the church as a whole. Separate church membership and citizenship rolls would have been established.

Archbishop Olof Sundby of Uppsala, primate of the church, expressed disappointment at the vote. "I do not think that the decision taken by the Assembly is good for the necessary renewal of the Church of Sweden," he said. □

**MOSCOW PERMITS PRODUCTION OF 20,000 BIBLES IN RUSSIA.** Soviet authorities have now given the permission for the production of 20,000 Bibles and 25,000 hymnals in Russia. According to the general secretary of the All-Union Council of Evangelical Christians-Baptists, Alexej Bichkov, Moscow, who telephoned the news to the Executive Committee of the European Baptist Federation, the Bible in the Soviet Union is "more popular than ever" both among Christians and non-Christians.

He said he was trying to get the permission for the production of 1 million Bibles. In late 1978, the United Bible Societies had legally shipped 25,000 Bibles and 5,000 concordances to the Soviet Union at the initiative of the Russian Evangelical Christians-Baptists. According to the institute East West Information Center, all those buying a Bible have to register with the local authorities. Russian Christians estimate that altogether about 70 million Bibles are needed. □

## "Showers of Blessing" PROGRAM SCHEDULE



May 27  
"Quarreling Disciples—  
Questioning Master"

by W. E. McCumber

June 3  
"Thank God for  
All Christ's Helpers!"

by W. E. McCumber

conducted by Rev. Richard Kylo and Rev. J. R. Smith. Surviving are two daughters, Mrs. Ronnie (Ruby) Wells and Mrs. Bonnie McLemore; six grandchildren; her mother; two sisters, and two brothers.

#### BIRTHS

to JACK AND PAT (JOHNSON) AMY, Crowley, La., a boy, Daniel Earl, March 2  
to DAVE AND LORI ANDERSON, Olathe, Kans., a girl, Bethany Dawn, March 31  
to ROY AND JOYCE (ARMSTRONG) BOHI, Yukon, Okla., a girl, Laura Ann, March 3  
to REV. A. WENDELL AND VIRGINIA (MILLER) BOWES, Selinsgrove, Pa., a girl, Shelley Melinda, March 28  
to GLEN AND JULIE (HOFFPAUIR) CAMPBELL, Crowley, La., a boy, Christopher John, March 30  
to C. RODNEY AND CAROLYN (PHILLIPS) ELLER, Bethany, Okla., a boy, Dustin Rodney, Dec. 10  
to RAY AND GAIL GOLDSMITH, Nampa, Ida., a girl, Carrie Rebecca, Jan. 27

to CARL AND GAIL (LYONS) HERBERT, Winnebago, Ill., a girl, Shawna Elizabeth, Jan. 19  
to WILLIAM AND GLORIA (ANDERSON) KNUDSEN, Kansas City, Mo., a boy, William Kendall, Jr., March 29  
to DAVID AND SUSAN (MARTIN) RADKE, San Jose, Calif., a boy, Reuben Alan, March 19  
to DAVID AND SANDI (FOX) SHEARER, Honolulu, Hawaii, a girl, Jennifer Dawn, Dec. 18  
to RICHARD AND BILLY (JETTON) SPINDLE, Olathe, Kans., a girl, Regan Lynn, Jan. 26  
to ALDEN E. AND VICTORIA J. SPROULL, Kansas City, Mo., a girl, Rebecca Lynn, March 26  
to KENNETH AND CHRISTEL (BURNES) STOKELY, Kansas City, Mo., a boy, Scott Wayne, Feb. 22  
to REV. CLIFFORD L. AND BARBARA (LEE) VANDER BURGH, Virginia, Minn., a boy, Abraham Lee, Jan. 15

#### ADOPTION

by TONY AND JUDI (HODGE) WAY, Cincinnati, Ohio, a girl, Holly Marie, born March 7, adopted March 21

#### MARRIAGES

LEAH JEAN SWAFFORD and WILLIAM EUGENE FORD at Montgomery City, Mo., March 10  
GLADYS WHORTON and CLAYTON NYE at Pierre, S.D., March 28

#### ANNIVERSARIES

MR. AND MRS. SHERMAN NASH of Howell, Mich., celebrated their 50th wedding anniversary December 24, 1978, in Northridge, Calif., with their son, Rev. Jack Nash, and wife holding an open house for them. Their son, Charles, and wife of Sterling Heights, Mich., had a dinner for them with friends at the Holiday Inn in Howell, Mich., December 17. They have two grandchildren, Ricky and Patti.

#### 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

**Isaiah 14:12 says, "How art thou fallen from heaven, O Lucifer, son of the morning!" How, he being in heaven, did evil get into him and cause him to be cast down to hell?**

Isaiah's reference is to the king of Babylon, who in his arrogance made pretensions to deity (see v. 13). As Edward J. Young says, "Isaiah places in the mouth of the king the language of Canaanitish paganism and polytheism that the men of Judah may learn the extent of his boastful pretension." A fall from heaven is metaphorical language for a "fall from a great political height." Isaiah does not teach here the fall of a once pure angel, but the collapse of the power of an evil, boastful pagan king and empire which sought to thwart God's purpose. The "man of sin" to arise in the end time is similarly described in his pretensions and destruction in 2 Thessalonians. □

**Jesus said, "My Father is greater than I" (John 14:28). And yet Isaiah 9:6 says, "For unto us a child is born . . . and his name shall be called . . . The mighty God, The everlasting Father . . ."**

As a man among men, living upon the earth, Jesus was obviously subordinate to His Father in heaven. The incarnation involved self-imposed restrictions upon the Son of God. But precisely because Jesus was the Son of God incarnate He could properly bear the divine titles prophesied by Isaiah. As messiah He was (and is) "The mighty God," a hero who conquered the world (John 16:33), judged the devil (John 12:31), and saved His people from their sins (Matthew 1:21). He was (and is) also "The everlasting Father," the one who eternally provides for and protects His people. The titles are functional. They describe what the incarnate Son is to His people. Scripture affirms both the equality of Jesus, as the incarnate *Son of God*, to the Father (John

10:30), and the subordination of Jesus, as the *incarnate Son of God*, to the Father (John 14:28). We confess both truths in the mystery of faith which transcends (without contradicting) reason. That's as near as I can come to explaining it. □

**Our pastor says King James had the Bible revised because he was condemned for being married to a divorced woman. If this is true I am confused as to why God let the King James Version be the official word of God for so many hundred years.**

**I can't see how the king helped himself any because the King James Version condemns divorce except for adultery.**

**I work with children and am not against other versions. I have several myself and use them a lot as reference books. But in teaching memory work we need an official version to go by.**

**I am trying to understand what all these new translations are going to lead to.**

Let us hope the new translations are going to lead to more people reading the Bible more frequently.

King James approved the translation which popularly bears his name, but he did not originate the idea of a new translation. That was done by John Reynolds, a college president at Oxford. Neither did King James translate the Bible; that was done by 47 of England's ablest biblical scholars. Their work was well done, stood the test of time, and certainly does not condone divorce.

I can sympathize with your concern about an "official version" as the basis of memory work. If we have one it will need to be a modern English translation, because the plain truth is that more of our people read and study one of them than they do the King James Version. The idea of an "official" version is unattractive to me, personally, but I could live with it as long as no one dictated its exclusive use. □



**El Paso, Tex.:** Northgate Church had a revival with *Evangelist Ted Robinson*. He combined the preaching of God's prophetic Word with the call to holiness and full consecration in a great and effective revival. A number were saved, others sanctified, and a host experienced true revival. □

—Archie R. Hofpaur, pastor

**Brea, Calif.:** The church had a revival with *Evangelist Luther Collins*. Clear, simple messages solidly based on scripture plus thorough personal work in homes and at the altar were effective in bringing to our church what was characterized by some as "one of the best revivals in 10 years." Specific results included a number of professions to the fresh filling with the Holy Spirit, physical healing, and spiritual reclamation. □

—Dan Steele, pastor

**Elkhart, Kans.:** The church had a revival with *Evangelist Ron Luthi*. Each service was blessed with the presence of the Holy Spirit. Caravan night saw 10 children bowing at the altar for salvation as well as other seekers during the week. Sunday night the Spirit of the Lord blessed in the music and message. The altar and

front seats were lined and victory came in a special way to old and young alike. A great praise service followed. □

—William R. Haworth, pastor

**Fort Worth, Tex.:** The River Oaks Church had revival with *Evangelist Robert Taylor*. An eager response to the ministry of the Holy Spirit was clearly evidenced by the spontaneous altar services each evening. Prayers were answered and commitments were made which will produce a renewed thrust of outreach evangelism. □

—Wayne R. Hilburn, pastor

**DuQuoin, Ill.:** First Church had a revival with *Evangelist Bill Campbell*. Truly the spirit of revival has been renewed in DuQuoin! Sunday morning, the Holy Spirit came in floods of glory over our small group. One charter member of the church said she'd never seen such an outpouring of God during the 20 years of the church. The Holy Ghost came and lives were changed in both sinners and Christians. □

—Larry L. Weihe, pastor

**Wichita, Kans.:** An indoor camp meeting was held at the **Linwood Church**. *Rev. Talmadge Johnson* was the evangelist and *Dr. Marselle Knight* spoke on holiness during the day services. Music was provided by the *Bishop-Evensen Gospel Team*. The week opened with an emphasis on our Mission to the World with 671 present, a new record for our building.

The services were outstanding each morning and evening. Over 50 persons came to the altar for various needs. There were many clear, definite victories. Attendance was superb with 2,960 persons attending the 8 services for an average of 370 per service. □

—Eugene Simpson, pastor

**Three Rivers, Mich.:** The **Corey Church** had a revival with *Rev. Lorne J. Lee* and *Song Evangelist Paul Qualls*. God came in His own way. From the very first service, conviction and interest began to increase. On Sunday morning and Sunday evening, the altars were lined with seekers and finders. Two classes will begin in Basic Bible Studies—one for youth and one for adults. □

—Lorne J. Lee, pastor

**Milford, Del.:** The church had a revival with *Evangelist Ottis E. Smith*. We had the best, consistent attendance ever, and a wonderful spirit of expectation prevailed in each service. We saw great response from our youth and young adults with both getting saved and sanctified during the week. □

—Dale F. Parry, pastor

**Kankakee, Ill.:** First Church had a revival with *Evangelist Dennis Wyrick* and *Song Evangelists Chuck and Mary Jackson*. We averaged 375 per service for seven services, with 670 on Sunday morning and 502 Sunday night. There was good response to the invitation, with nearly 100 seekers. Two small children were healed during the week after a special session of prayer. One family of eight was tied in closer with our church. Dennis Wyrick is dynamic, his messages timely and liberally sprinkled with "parables" which drive home the truth. Chuck and Mary Jackson are superb. Their singing creates an atmosphere for revival and evangelism. □

—John Hancock, pastor

**Smith Center, Kans.:** The church had a revival with *Evangelist Gary Abke and family*. There was a great moving of God's Spirit, bringing a great wave of conviction and blessing. Many found spiritual help in this meeting, with all being uplifted. The life of Christ is being reproduced in the lives of our people because of God's blessing in this meeting. Praise God from whom all blessings flow. □

—Gregory M. White, pastor

**Big Spring, Tex.:** First Church had a revival with *Evangelist Ted Robinson*. Each morning between 7 and 8 a.m. prayer was made for those who needed Christ and those who



An exciting Nazarenes in Action Personal Evangelism and Discipling Clinic was held on the Washington District, hosted by the Newark, Del., church on March 12-14. Pictured are trainees, trainers, and local church representatives, along with Rev. John Cramer, district evangelism chairman and coordinator of the clinic, and Rev. Edward W. Levin, host pastor, both seated in front. There were 34 proclamations of the gospel made, with 12 commitments to Christ. One was baptized in a home following a commitment. Rev. Dwight Neuenschwander, coordinator of Special Programs with the Department of Evangelism, directed the clinic.

needed to be sanctified. As the prayer list was checked following the revival, there were 33 definite answers to prayer. There are 20 follow-up workers who meet each week with those who were saved and sanctified during the planned revival. □

—N. Greg Rickey, pastor

## THE CHURCH SCENE



Pastor F. B. Whittaker (r.), of Oklahoma City Southside Church, receives a check from Mrs. Veda Girod as husband, Bill, looks on. The check was given from the estate of Mrs. Girod's brother, William A. (Bill) Miller, for the purchase of a cupola and spire, new *Worship in Song* hymnals, and to help pay for the organ purchased earlier in the year. Bill Miller was a dedicated member of the church who went home to glory on December 30, 1977.

### CHURCH LEADERS ADOPT PLANNING COORDINATION

The executives of the Departments of the General Board met April 5 and 6 at the call of the Board of General Superintendents to begin coordination in planning for general church programs and emphases.

The Division of Christian Life, which includes the Department of Adult Ministries, the Department of Youth Ministries, and the Department of Children's Ministries, and was established by the 1976 General Assembly, together with two new groupings for planning purposes, met separately on Thursday, April 5, and together as a general coordinating council on the 6th.

The new groupings were named: the Division of World Evangelization, which includes the Departments of Home Missions, World Mission, Evangelism, and Communications; and the Division of Church Ministries, which includes the Departments of Education and the Ministry, Stewardship,



The Levelland, Tex., church dedicated their new sanctuary March 18, 1979. General Superintendent Orville W. Jenkins and District Superintendent Gene Fuller were guest speakers. Over 170 people attended the dedication service. The new structure is located on a two-acre tract of land which was purchased in 1965. It was joined to an already existing fellowship hall which was built eight years ago. The sanctuary will seat over 200 and is furnished with padded pews, altar, Communion table, pulpit, public address system, baptistry, and a new organ. The new building also contains nine large Sunday school rooms, two rest rooms, Sunday school office, foyer, and pastor's study. The value of the 9,000-sq.ft. facilities, land, and 30,000-sq.ft. paved parking lot is well over \$200,000. The whole project was completed with a total indebtedness of less than \$75,000.

Pensions and Benevolence, and Publication.

Dr. V. H. Lewis spoke for the Board of General Superintendents. He referred to the declining growth rate of the church and increasing cost of Headquarters operations. He called for cooperation and change in order to

bring about as soon as possible a greater return in real value from Headquarters activities for the church.

Speaking particularly to the need for coordination, Dr. Lewis said,

"I suggest a programming committee made up of the three division chairmen and the general secretary,



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to have authority to control the gatherings, conferences, and seminars of all kinds to be scheduled by every department, auxiliary, and division in Headquarters."

The suggestion was adopted.

Since the division chairmen are general superintendents, the committee will be comprised of General Superintendents Dr. George Coulter, Dr. Eugene L. Stowe, and Dr. V. H. Lewis;

and General Secretary Dr. B. Edgar Johnson.

The program planning committee will set rules and guidelines as to how many general church, educational zone, district, and zone conferences shall be offered in a given period such as a quadrennium or year.

It will also control the number and timing of institutional-cost seminars or studies.

Each department and division or auxiliary will have access to this committee to explain reasons for those conferences it wishes to promote.

This program planning committee begins its control for 1980 and has extended the scheduling to two years in advance. Consideration is being given to those already scheduled. This schedule will be published. □

—NCN

## THE ELEVENTH HOUR

by DUDLEY B. ANDERSON

Gallup, New Mexico

**M**R. ORVILL RAYMOND BARR, 69, was a wonderful husband and father in the eyes of the community. Being a faithful husband, he provided well for his family. But the tragedy of his life was that he was unsaved. He had never known the Lord Jesus Christ as his Savior.

Mr. Barr had been a heavy smoker for years. After several weeks of coughing and severe lung irritation,

he finally consented to see the doctor. The report, which was kept from him, was that he had lung cancer and that it was so far advanced that surgery was out of the question. The doctor informed the family that Mr. Barr had but a short time to live.

I was concerned that this man was soon to meet God, and was neither aware of it nor prepared. After spending a rather sleepless and miserable night, I felt I must speak to him about the medical report and his spiritual need. So I made my way to the Barr home early that morning and conveyed to Mrs. Barr how I felt. She agreed with me and said she would be thankful if I would try to help her husband.

I went to his bedroom, and after a few general words, I came right to the point. I told him what the medical report had showed and what the doctor had said. He calmly received the news. Then as I was led of the Holy Spirit, I talked to him about the greatest need of his life. I was pleased to note tears of conviction tracing down his cheeks. But he said: "Preacher, I don't know how to pray."

I said, "Do you really want to be a Christian?"

His response was, "Yes, I do."

"Good," I said; "now I'm going to lead you in a prayer of confession and you can pray after me. Will you do it?"

"Yes, I will," he said.

After we had prayed, there was a peacefulness about his countenance that had not been there before, and he said, "I know that God has saved me, and I'm ready to live or to die." That was on December 6.

He began that very day to tell his family and others what God had done for him. On December 17, in just 11 short days, he slipped off to heaven.

I thank God for what He did for Mr. Barr, for I realize that not many who are approaching "threescore and ten" find Jesus Christ as Lord and Savior. However, I have no doubt but that Mr. Barr did. Thank God for His great mercy. □

J. N. White



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



LTJG Karla Sue Ogden is congratulated by Dr. Mark R. Moore (center), executive director, Department of Education and the Ministry, and Dr. Earl C. Wolf, director of Chaplaincy Services, on her appointment to an active duty chaplaincy assignment in the U.S. Navy.

### FIRST NAZARENE WOMAN CHAPLAIN VISITS INTERNATIONAL HEADQUARTERS

On April 11, 1979, the Department of Education and the Ministry was host to LTJG Karla Sue Ogden, chaplain, U.S. Navy. Karla is the first woman chaplain in the history of the denomination.

In October, 1978, Chaplain Ogden was appointed to the Chaplains Corps, U.S. Naval Reserve. Upon completion of the Naval Chaplains School Basic Course, January and February, 1979, at Newport, R.I., Chaplain Ogden was recommended for active duty.

On April 20, 1979, Chaplain Ogden reported for duty at the Naval Air Station, Oceana, Virginia Beach, Va.

Karla holds degrees from Point Loma (B.A.), Western Graduate School of Theology (M.A.), and California Graduate School of Theology (D. Min.). She has served in the local church as youth director and as associate pastor.

Chaplain Ogden has a rich heritage in the Church of the Nazarene. Her father, Rev. Charles Ogden, is the pastor of the College Avenue Church, Whittier, Calif. Her grandfather, Rev. L. A. Ogden, is minister of Pastoral Care at the College Avenue Church. He served prior to his present assignment as a pastor and as the superintendent of the Nebraska District.

The prayers of our people are solicited in behalf of Karla's ministry—and the ministry of all our chaplains.

—Department of Education and the Ministry

### MISSISSIPPI NAZARENE CHURCHES ESCAPE FLOOD DAMAGE

Word from the district office in Jackson, Miss., is that none of the Nazarene church buildings have suffered damage in the severe flooding in Jackson, Columbia, and along the Mississippi River.

It is estimated that from 40 to 50 Nazarene families have been driven

from their homes. Fortunately, there has been no known loss of life among Nazarenes in the state. □

—NCN

### VIRGIL GROVER APPOINTED DISTRICT SUPERINTENDENT IN MINNESOTA

General Superintendent Dr. Charles H. Strickland, after consultation with the Board of General Superintendents and with the approval of the District Advisory Council, has appointed Rev. Virgil K. Grover superintendent of the Minnesota District, effective May 1.

Rev. Grover has completed seven years as district superintendent of the Hawaii Pacific District. During his term of service, the membership has grown by 25 percent, to well over 1,000 members. There are now 15 organized churches on the district.

Before accepting the appointment to Hawaii in 1972, Rev. Virgil Grover had pastored churches at Maple Valley, Kent, and Tacoma, Wash., on the Washington Pacific District.

His wife's name is Ruby, and they have two daughters, Connie and Diana, and a son, Dennis.

Rev. Grover succeeds Rev. Norman Bloom, who resigned after 14 years of service as district superintendent. □

—NCN

### NORMAN BLOOM JOINS OLIVET STAFF

Dr. Leslie Parrott, president of Olivet Nazarene College, Kankakee, Ill., announced that Dr. Norman Bloom has accepted the position of assistant to the president.

Dr. Bloom has been superintendent of the Minnesota District for the past 14 years. He is a graduate of Olivet Nazarene College, having received the Bachelor of Theology degree in 1945 and the Bachelor of Arts degree in 1946. He is also a graduate of Nazarene Theological Seminary, having earned the Bachelor of Divinity degree in 1949, and a Master of Divinity degree in 1974. He has an honorary



Doctor of Divinity degree from Mid-America Nazarene College and is a graduate of the Conrad Teitell Program in estate planning.

Dr. Bloom has been a member of Nazarene college Boards of Trustees for 23 years, including Bethany, Northwest, and Mid-America Nazarene colleges.

His responsibilities at Olivet Nazarene College will include contacts with foundations for grants, funding of special projects, applications for funds and state grants, and other government relations such as Title IX compliance, for equal opportunity for minorities and handicapped, along with other special assignments for the president. □

—NCN

### ATTORNEY GENERAL REVERSES BAN ON STATE AID TO MANC

The newly elected attorney general of Kansas, Robert Stephen, announced April 17 that it was his opinion that Kansas students attending Mid-America Nazarene College were eligible for State Aid funds. This reverses the opinion of his predecessor, Curt Schneider, who previously had denied these funds to students attending the Nazarene college.

Mid-America was, until this ruling, the only church-related college in Kansas to be so barred by the attorney general.

The ruling was hailed by the administrative officials of the college as a great victory. It means that Kansas young people wanting to attend Mid-America Nazarene College will no longer suffer discrimination because of their choice. □

—NCN

### BILL YOUNG MOVES TO POINT LOMA

Bill Young, who has served as coordinator of Cross-cultural ministries in the Department of Home Missions, has resigned to accept a position in Public Relations for Point Loma College, San Diego.

Prior to his working in Home Missions, he had worked in the Division of Christian Life, the Department of Church Schools, and the Department of Youth. Bill will take "Alvin" (his ventriloquist dummy) with him to San Diego.

His successor in the Department of Home Missions will be announced later.

His wife's name is Rose Marie, and they have one daughter and three sons. □

—NCN

### ANNOUNCEMENT

With the unanimous endorsement of the Board of General Superintendents, and in consultation with the District Advisory Council of the Minnesota District, I have appointed Rev. Virgil K. Grover (now superintendent of the Hawaii District) as superintendent of the Minnesota District. This became effective May 1, 1979.

—Charles H. Strickland  
General Superintendent



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