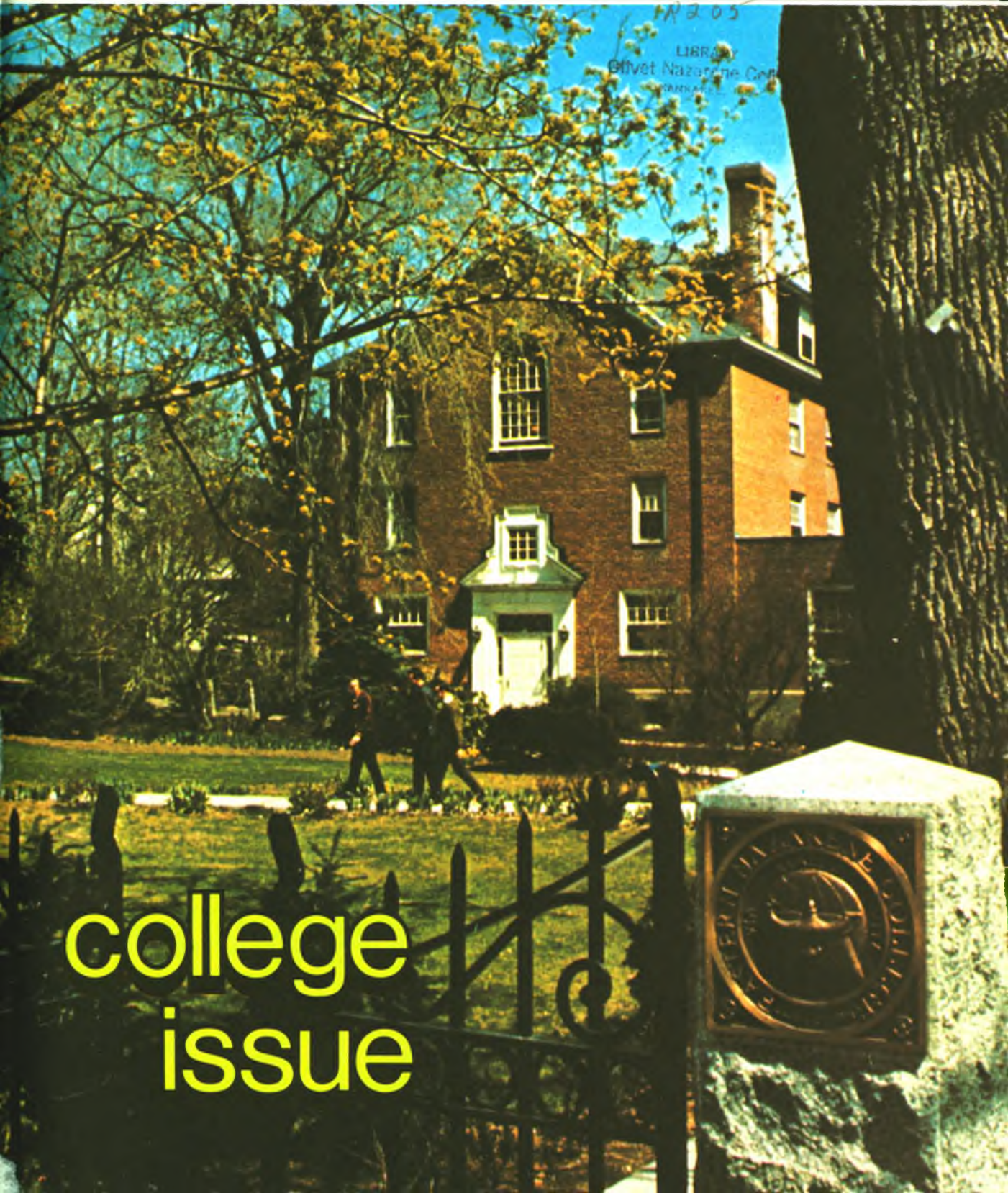


HERALD OF HOLINESS

CHURCH OF THE NAZARENE / APRIL 14 '71



college
issue

General Superintendent Jenkins



WORTHY OF EXISTENCE

Today we honor and salute our Nazarene colleges. We are especially grateful to the dedicated men and women who staff and successfully teach, direct, and help mould the lives of our youth. They strive to make truth relevant to young minds, and to keep the great doctrines and standards of the church alive and meaningful in daily living. We also praise God for the vast host of constituents who support our schools with their prayers and money.

In a world where much academic training has completely ignored the importance of spiritual and moral values and forsaken faith in God, our Nazarene colleges have kept Christ-centered, providing education with faith in Christ. This is being accomplished without sacrificing quality of teaching. Our graduates for years have been recognized and received in the academic world for their excellent college training.

Our colleges provide a Christian education where knowledge plus wisdom is taught—facts plus faith in God. Here a young person

meets his life's companion, who shares the same faith, and Christian friendships are forged which extend over a lifetime. Here young people train for life's vocations with a sense of mission in fulfilling God's will for their lives. The great doctrines of the Bible and the church become reality through personal experience of salvation in the Lord Jesus. From these halls of learning young lives go to the ends of the world to live, and bless, and serve Christ and the church.

We must never take our colleges for granted. In a day when many colleges and universities are striving for economic survival, our Nazarene colleges too stand at a critical time. No Nazarene college can survive today economically and spiritually without sacrifice and obedience to God—by parents, by students who attend, by faculty, and by constituents. No one can stand idly by and not be involved. These colleges have proven worthy of our support, our youth, our prayers, our encouragement, and our money. They are worthy of existence, for they exist to serve our young people and the church! □

■ **By Gerard Reed**

Olathe, Kans.

Education experts, with rare unanimity, predict the demise of small Christian colleges in the years ahead. While false prophets abound, the facts substantiate pessimistic forecasts, for small colleges, many of them church-related, are closing their doors. In contrast, only a few Christian colleges have dared open since World War II.

Given the dilemmas confronting Christian educators, it is easier and more alarming to highlight problems and predict disasters than to find ways for successful operation. Instead of this, let us formulate some keys to success which, if used, could help preserve this country's small Christian colleges.

1. Remain small.

Small colleges, "megaversity" claims notwithstanding, have real advantages simply because of their smallness.

In a recent article, "Has the Small College a Future?" Henry Steel Commager, a noted American historian, urges established schools to remain small and do what they alone can do: provide a liberal arts education in a relatively informal and socially rewarding environment.

Though costly facilities, prestigious professors, and extensive research laboratories can never enhance a small college, it can—by keeping its structure simple and by restricting the courses to those which achieve the liberal arts objective—provide a viable alternative to the type of instruction offered by large institutions.

In an age when quantitative rather than qualitative measurement prevails—apparently because the masses vote thus—such smallness will be difficult to defend and maintain. But small Christian colleges develop distinctive atmospheres of purpose and fellowship which, for the student's sake, must be preserved.

2. Preserve the faith.

More Christian colleges have failed through backsliding than any other way. Once the faculty, which alone determines an institution's character over the years, comes to value prestige or academic excellence or anything else more than the doctrines of the Church and the kingdom of God, a Christian college has failed.

In the seventies, the spiritual vitality of faculties on the campuses across the nation will shape their schools' destinies. Dogma determines the life of institutions as surely as faithfulness determines an individual's spiritual condition.

**CHRISTIAN COLLEGES
IN THE SEVENTIES:**

**SOME
KEYS
TO
SUCCESS**

Absolutely nothing should preempt spiritual and theological concerns on a Christian college campus. Teachers and students who cannot tolerate such an emphasis must find secular comfort elsewhere.

While debates and discussions always characterize vigorous minds, there are points of doctrine where the dictates of faith determine both answers and life style. After a century of increasingly permissive social standards and educational methods in secular education, Christian colleges must aggressively explicate and defend the historic doctrines of the Church if they are to survive.

3. *Restore discipline.*

Amidst the irrationalism of our age, the Church must champion reason. Amidst the anti-institutionalism of our age, the Church must be the Church and defend its supernatural structure. And amidst the anti-authoritarianism of our age, Christian colleges must be bastions of discipline.

Anyone with good sense (and over the age of 30) should acknowledge that many of the things which irritated him most as an adolescent were in the long run best for him. Some student wishes are reasonable and should be heeded, but any denial of institutional authority cannot be allowed in Christian colleges.

Many young people, despite their grumbling, both need and want authority. Contradictory through it seems, the very students who most vociferously deny a university's *in locus parentis* rights are the ones who also demand that it paternally provide them free medical assistance, legal aid, birth-control pills, and immunity from arrest! Students seem to want parents (even parents in university form), but they must be indulgent parents! Christian colleges must continue to be parental, for they have no alternative; but as loving parents, such schools must restore discipline before all structures vanish and chaos ensues.

It is easier to abandon discipline under the guise of concern for the individual and charity for all than to enforce it. Weak-willed men have always wanted to substitute sentimentality for *agape* love. But though discipline will offend some, it will satisfy more; and in the long run the institution will survive according to how effectively it can reasonably discipline its students.

4. *Challenge external standards.*

There is a bewildering maze of federal, state,

and accrediting agency criteria which attempt to uniformly shape higher education in this country. It is time for Christian colleges to declare independence from many of these external standards.

Perceptive critics of our society (philosophers, historians, novelists, *et al.*) declare it decadent. If man survives Western civilization's collapse, the civilization which emerges in the future will be shaped by religious faith—and Christian educators should be looking to the future rather than compromising with a decadent present!

More than anything else, Christian colleges must aid the Church. Their first task is to prepare preachers, teachers, men, and women for the City of God. All else must be subordinate to this. If external authorities dislike such single-mindedness, they must be disregarded—after all, "If God be for us, who can be against us?"

As the Roman Empire disintegrated, St. Augustine, St. Ambrose, and St. Jerome had no time for compromise with a dying world—they gave themselves to the Church. And in a culture increasingly pagan, Christians simply must, to survive and accomplish their mission, become more radically anti-secularistic in order to build God's kingdom.

5. *Emphasize the liberal arts.*

Across the centuries, the liberal arts tradition initiated by Plato has produced men of nobility and wisdom who have given Western culture its direction. In a very real sense, the liberal arts today are dead. If they endure anywhere, however, it is in small colleges which (if nothing else because of their smallness) somehow manage to inject some coherence into a student's studies.

A deep and irresolvable chasm separated Socrates from the Sophists; the same chasm divides the specialist-bent, technological-oriented, modernistic educational approach from the classic liberal arts studies. It is easy to shrug one's shoulders, embrace the *status quo*, and apologetically try to make the best of it. But if analysts such as Jose Ortegay Gasset are correct, the greatest need of the modern world is men of character and ability who can think logically, philosophically, and wisely.

The Church needs men, not technicians. Only a liberal arts program is designed to illuminate virtue and demand rational thought. The issue is critical, for unless the objective of an educational program is the acquisition of virtue and wisdom, it is



HERALD of HOLINESS

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General Superintendents Church of the Nazarene

Volume 60, Number 12

APRIL 14, 1971

Whole Number 3074

HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. Published biweekly (every other Wednesday) by the Nazarene Publishing House, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Mo. 64109. Subscription price, \$3.00 per year in advance. Second-class postage paid at Kansas City, Mo. Address 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. Opinions expressed in signed articles are those of the authors, and do not necessarily represent the official position of the Church of the Nazarene.

Printed in U.S.A.

Cover Photo: Edward Mann

little more than positivistic fact-gathering. But with a valid liberal arts program the Christian college can produce men of wisdom and ability to do God's work in the world.

6. *Emphasize teaching.*

Fortunately, in small Christian colleges the "publish or perish" dictum does not prevail. This frees teachers to teach. Teaching is their task, their opportunity, their reward. A farmer helps nature produce food; a doctor helps nature heal bodies; a teacher has the most sublime task of all: helping to develop minds to their fullest potential.

Because Christian administrators are usually kind, only death, dishonor, or derangement seem to deprive teachers of jobs in Christian colleges. Because of this, there is the temptation to slide through one's courses semester after semester. But it is dishonest to do so!

Teachers have a marvelous opportunity. If they

work at this task and fulfill their calling, they can actually help young people find God's best for their lives and help direct their thinking in constructive channels.

Teachers should be the most conscientious and genuine professionals. A school with a good staff of teachers cannot help but succeed; for despite appearances to the contrary, students actually appreciate and return for quality teaching.

While these six "keys to success" certainly do not exhaust the approaches needed for the future, they do, perhaps, suggest areas of importance which need attention for Christian colleges in the decade ahead.

Above all else, everyone involved in Christian education must ultimately realize that the schools, like everything else in the Church, must live by faith—and as long as they achieve God's purpose, nothing can derail them. □



■ **By Jerry W. McCant**

Decatur, Ga.

I ALMOST MISSED IT!

It was worldwide Communion Sunday. The time had almost come for me to deliver the Communion message. There was an intense awareness of God's presence. The soloist was singing and the Spirit came close and melted all of us so we were as one.

Suddenly, what had seemed a very appropriate sermon just did not fit into the service. God seemed to be saying, "Give an altar call."

As you might expect, the devil fought that. Right there on the rostrum there was a battle between two great powers. I walked to the pulpit intending to begin my sermon. But God spoke again! I found myself saying, "Will the organist please continue playing? The altar is open if anyone wants to pray."

Down the aisle came one of God's saints with a burdened heart. Then came Bill. He had been backslidden for 10 years and we had all prayed for

him. In three minutes he had victory. That was 11:30 on Sunday morning. At 12, the last of six people had come and prayed through. Herman, who had also been backslidden for 10 years, was now shouting victory. That delayed Communion service was so meaningful with those new converts now partaking!

Again on Sunday evening God met with us. Most of the shouting from Sunday morning was missing, but He was there! A young couple were present. They had visited the morning service and had now returned for the purpose of being saved! Last Sunday, I received Bobby and Gerrie Sue into the church.

The revival has not stopped. Each service is a new one with no duplicates! Most of the converts are men. The men, without even a suggestion from the pastor, have begun Sunday morning prayer

services at 7:30. They pray for one thing: that God will signally bless the services and give us one soul for Christ that day. God is answering the prayers of those dedicated laymen!

Our visitation program has been remade by the revival spirit. It has become visitation evangelism! No longer is it a simple invitation to come to Sunday school. Now we are excitedly telling people about Christ and asking them to come to Him. But the wonder of wonders is that the people visited are also coming to church. Our attendance is increasing as well as our tithes and offerings. Didn't Jesus try to tell us that in Matthew 6:33? "All these things" includes attendance and financial support!

My preaching has received a new anointing. I hear the folk saying, "That was not our preacher up there. It was God speaking to us." It is, they say, as if their pastor has been pushed aside and God is speaking directly through him. How wonderful to preach with the anointing!

People continue to be saved. A teen-age boy gave his heart to Christ. Through his tears of joy he could say, "This is the best church in the whole wide world!" A young mother came to Christ last Sunday morning. A primary boy knelt at the other end of the altar. Sunday evening a backslider of 16 years wept his way back to God. God still gives revival!

Just think—I almost missed it! I had prayed and hoped for revival and then almost missed it when it came. It makes me more aware that this is God's work. I must be wholly dependent on Him for guidance. Revival fires are burning brightly. Thank God, I obeyed that "still small voice"! □



THE QUERIES

"Why must I bear the stinging thorns
Of unkind words?" I said.
But suddenly then I thought of the crown
Of thorns He wore on His head.

"Why must I be alone, dear Lord?"
I asked. "Oh, why must it be?"
But then I thought of His anguished prayer
In shadowed Gethsemane.

"Why must I own so little?" I cried
In words that were sorrow-swept.
But then in deep contrition I thought
Of His seamless robe, and wept!

—GRACE V. WATKINS
Fargo, N.D.



PEN POINTS

"He had compassion on him . . . and went to him . . . and took care of him" (Luke 10:33-34).

THE SURPRISING SAMARITAN

I read an old sermon recently by Dr. Francis J. McConnell about the Good Samaritan of Luke 10. He called him "The Surprising Samaritan."

This story that Jesus tells is full of surprises. Here are some of the surprises.

A traveler from Jerusalem to Jericho is *surprised* by thieves. They beat him, rob him, and leave him half-dead. (So many, aren't they, who are shocked, hurt, bleeding, and left crushed by violence, war, storm, anger, carelessness—just down the road from us!)

The priest and the Levite, who pass by, act in a *surprising* way. They can deal with misery in their lectures and debates, but misery in nakedness and blood on a robber-infested road is another matter.

And what a surprise—it is a Samaritan who comes to the sufferer's rescue! To the lawyer and others who surround Christ, the very word "Samaritan" would arouse contempt, and would fan the "I am better than thou" feeling in their hearts. (How many people do you feel better than?)

But soon we forget the priest and the Levite (the theorists, the professional churchmen, the legalists, the idea-men) and marvel at the quick, effective work of "The Surprising Samaritan." "He has heart . . . He can feel compassion."

He is a surprising Samaritan, for though he has oil and wine with him that can be stolen and the thugs couldn't be far away, he does not run. Compassion makes him self-forgetting. He takes the risk.

He does not panic. "A warm heart makes a cool head." He does not faint. Compassion says, Hold steady—you are the only one here—you cannot fail. (The ugly ghetto, the stark hunger, the dirtiness of the drunkard, the hopelessness of the dope user, the desperate plight of the beautiful and selfish . . . look a little different to one who starts to help.)

He does not blunder. The compassionate are not all dumb and careless! He washes the wounds, lifts the sufferer to his beast, guides the animal carefully over the rocks, brings the victim to the inn, cares for him through the night. (He had time for a man in misery.) In the morning, he quietly paid the bill in advance, so there would be no embarrassment.

And all of this was an answer to the simple question, "Who is my neighbour?"

So our neighbors, down the road, half-dead, can be helped. But only a compassionate one will see them; only a warm heart will take the risk; only a compassionate heart will start to help, will act in a way so surprising.

—PAUL MARTIN, Berkeley, Calif.

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A local milk company carried on an advertising campaign some time ago with a catchy little song which said, "What this town needs is Purity." One of those ads which has a double meaning, it finds many in agreement with the sentiment if not the product. Ecologists would agree when they look upon the good earth which is our stewardship and the abuse to which it has been subjected by man.

City planners would agree when they view the slums of any city.

Policemen, their blotters inked by case after case of lewdness, corruption, and social sins, would certainly agree.

Those whose responsibilities lie in the field of jurisprudence would most assuredly concur with the idea of purity on the bench.

Politicians are vocal on the concept of pure government.

Jesus advanced this principle and way of life at the beginning of the Sermon on the Mount. When He said, "Blessed are the pure in heart: for they shall see God," He struck at impurity at its source and proclaimed the necessity of cleansing.

The ministry of Jesus dealt with the deeper issues of life. He declared that defilement proceeded from a corrupt heart.

Purification and purging are two strong concepts proclaimed by the Lord and performed by the Holy Spirit in sanctification. As washings and cleansings are necessary to man's physical well-being, so purification and purging are also necessary to his spiritual well-being.

It is in the heart of man that purity is needed. There are at least three Bible illustrations describing the defiled heart, its need of purification, and the possibility of cleansing by the power of God.

One is ceremonial cleansing. The Jews made much of such washings and cleansings.

Jesus said that the defilement is in the inner man. At times He struck out at the affected purity of the Pharisees who were more concerned about the letter of the law than the inner need. Once when the scribes and Pharisees objected that His disciples did not

By John W. May
Nashville

ceremoniously wash their hands before eating, He retorted that the accusers were well described by Isaiah, who said that these people drew near to God with their tongues but their hearts were far from Him (Matthew 15:7-8).

The rite of circumcision is another Bible illustration describing heart purity, especially so as it has reference in the New Testament sense to the family of God. Paul made a comparison of the Jew (circumcision) and the Gentile (uncircumcision) and said that "circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Romans 2:29). It is a spiritual principle as well as a physical; it is first in the heart before it shows outwardly. It is the inner circumcision that counts.

The third illustration is Jesus striking out at the Pharisees when they glossed over impurity. They washed the outside of the cup but not the inside; they whitewashed the outside of a tomb while the inside was full of the bones of the dead. The need was for a purification that would go deeper than a surface cleansing, but would cleanse every dark corner, every nook and cranny, of the soul.

Biblically, the defiled heart is also a divided heart. This was Hosea's accusation of the people of Israel, "Their heart is divided" (10:2). The divided heart needs to be cleansed of defiled motivation; it can not be Christ-centered if it is not totally committed to Him.

There may be a substitution of form for true godliness but the uncleansed heart is deceitfully wicked. In addition to being divided, it is divisive, inconsistent, disloyal, and fickle. Such a heart detracts and detours, looking for an easy way—one without the cost of commitment. What this heart needs is purity.

The delivered heart is the ideal proclaimed by the Lord; "Blessed are the pure in heart." Matthew Henry says



this is the most comprehensive of the Beatitudes, for it brings holiness and happiness together. If a delivered heart is a clean heart, it is a happy heart.

David prayed that God would create in him a clean heart, that he would be washed whiter than snow. Here is the satisfied heart, one that is cleansed from pollution. Here is the supreme determination as well, to love God with all the heart.

James pointed out by exhortation that it was not only the hands of the sinners that needed to be cleansed, but the hearts of the double-minded needed to be purified also (4:8).

Purity is necessary to see God, here and hereafter. It is the purehearted who will ascend the hill of the Lord and stand in the holy place, according

to the Psalmist (24:3-4).

It is the pure in heart who shall see God, according to Jesus. Only the pure in heart would be comfortable in His presence. Others would feel only condemnation.

It also follows that only as the heart is cleansed of impure motivation may one enjoy the privilege of pure living. The hearts of the sanctified are not pure because they live clean lives; they live clean lives because they have pure hearts.

It is true that what any town needs is purity, but we cannot speak of a populace without thinking of persons. And we cannot think of a whole person and leave out the inner man. What the town *and* the heart need is purity. □

■ By Ross W. Hayslip

Tucson, Ariz.

Behind The Campus Revolt

Millions of words have been written in efforts to account for the widening gap between young people and those whom they identify as "the establishment."

Many causal factors have been listed, but none of the hypotheses so far advanced adequately explain why the students of recent years differ so greatly from those of the fifties, most of whom accepted the system and seemed eager to join up with it. Why has there been so great a change in so short a time?

We could well blame our involvement in Vietnam if this revolt were only in the United States. But it seems equally common in the universities of Japan, Mexico, Canada, France, Italy, and other nations not involved in the Vietnam conflict. Also we are puzzled by the fact that most of the college students who received draft deferments and few of whom get into combat even if they are drafted after graduation, protest more angrily than the non-college men who are called upon to do the fighting. Granted that the Vietnam conflict is a highly unpopular war, it can hardly shoulder full responsibility.

When students are asked for their explanations of the revolution they frequently answer, "Because we are aware." We admit that this generation is well aware of social injustice, and the dangers of the polluting of environment and nuclear war. Yet it seems a bit presumptuous to say that my generation, who were students in the thirties, were unaware of the horrors of war and the threats of freedom by Hitlerism and the pressures of a great financial depression.

Could the answer be that higher education has produced a society that has reared its children with values and character structures at variance with the dominant culture? Have we become so concerned with material measurements for successful living that our children have become humanistic in their philosophical outlook? Could the placard that greeted Billy Graham when he spoke on the campus at Berkeley have meaning for us in the establishment? It said, "Jesus, Yes; Christianity, No."

The vast majority of youthful rebels are searching for a leader to follow. The Weathermen and Students for a Democratic Society are but a small segment of the 7 million college students in our nation.

The leadership the majority seek must be one that they can respect. There is great danger that in the absence of acceptable leadership more students will give their allegiance to those who offer only anarchy.

Arnold Toynbee in his sixth volume of his *Study of History* points out that in times of disintegration and change creative individuals are called upon to play the role of a saviour. He deals with a number of types. There is the saviour with the sword, the saviour who is a philosopher, and many varieties who are gods. He concludes by writing: ". . . At the final ordeal of death, few even of these would-be saviour gods have dared to put their title to a test by plunging into the icy river. And now as we stand and gaze with eyes fixed upon the further shore a single figure rises from the flood and straightway fills the whole horizon. There is the Saviour; and the pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul and shall be satisfied."

In this day when youth earnestly seek a saviour to follow, perhaps we can say to them in the words of Dietrich Bonhoeffer, "We do not know what to do but our eyes are upon Him." □



■ By Hal M. von Stein
Fort Bragg, Calif.

THE ROAD TO NOWHERE

The high mountain country of the far West in autumn is an experience in many splendors.

With the fragrant body odor of the earth of fir, balsam, and autumn leaves, with the sun casting bands of gold through the high pompadors of pines, it seems nothing can go wrong. In this environment one has the feeling of return to fundamental Truth in the majesty of the handiwork of God.

All we needed to make the day perfect was game. At that moment a large, shaggy black bear, supreme prize of the fall hunt, crossed below us out of rifle range. In efforts to get a shot, we spooked the bear.

Moments later we encountered a man with a hound on a leash. We brought him with his dog to the spot where we had seen the bear and he turned the hound loose.

Immediately the rocky crags reechoed to the melodious yodel as the hound took the trail. The cries of dog and man mingled as the owner shouted in vain. The hound took the back track!

"He gets excited," the man explained. "I should have got him started right. He's a real good trail dog if you start him out right."

"Won't he discover his mistake and come back?"

"Not him! He's stubborn. He'll follow that bear clear back to where he was born if he don't run out of tracks."

This was my first experience with a disoriented dog. I learned that it is just not true that all hounds can always tell in which direction a creature has gone. Volumes have been written trying, unsatis-

factorily, to explain how an animal can tell, just from the scent, which is the right way to go.

It came as a strange bit of truth, that even a dog has to learn what the right way is.

What is truth?

No other question is asked more often, or more poignantly, today.

Francis Schaeffer, in his book *The God Who Is There*, points out that the change in our concept of truth is at the heart of the difficulties of our young people today.

Truth has not changed, but the knowledge that has increased around us has colored and shadowed our perspective so that we no longer see truth in a clear frame of reference.

Not long ago you could have told a non-Christian girl to "be a good girl," and though she might not have obeyed, she would have understood what you meant. To make the same demand to a non-Christian girl today, Mr. Schaeffer points out, would bring a blank stare of incomprehension.

It is a sad fact that this is not confined to non-Christians nor to young people. Some who have grown gray in church pews have been led beyond their depth in the modernness of this world.

How can this be?

The answer is that truth does not change—but people do. Not the nature of man, but the quality of man's behavior toward himself.

When a man is saved and sanctified, he is a new creature and he sees himself as such. He is aware of the change. If he does not grow in grace and knowledge of the truth, he will lose the vision of his renewed self and of God. He will find himself compromising in modern, unfamiliar situations.

Surrounded by a generation crying, "What is truth?" can we say without faltering—"This is truth"?

A display of lovely, scenic slides selected to stir the hearts of viewers to contemplate the majesty and power of a creating God was recently introduced by a beautiful, plaintive song to set the mood. Both the name and the theme were, "I'm on the Road to Nowhere."

There was a time when fathers took their children by the hand to Sunday school and church and started them in the right way. What happened afterwards was not always under the parents' control in a complex world. For parents themselves do not have all the answers. Life would be dull indeed if we did.

Facing up to the questions is what makes life an adventure.

Christian salvation is a living process of moving toward and living in our living Lord.

But whatever else there is in this present world, there is no "road to nowhere." □

LIGHTS

The church on the hill is
the beacon;

Far and wide its great
light-beams spill.

But the small lights be-
low

That you keep aglow

Help the lost at the foot of
the hill.

—Nina Willis Walter



LOOKING AHEAD

It was a convict's letter that spurred me to read the Book of Revelation again for its glowing account of the Christian's reward.

This prisoner found that the Master could set his soul free—and chose to accept that freedom. Freedom to forget the sinful yesterdays. Freedom to look ahead with joy to eternity's tomorrows.

Somehow, reading the Revelation always gives me an excitement like that felt when the spring seed catalogs arrive—only many times greater.

What's the connection? Perhaps it's these similarities:

The nurseries' advertisements bring tantalizing descriptions of potential loveliness. They build hope for the not-too-distant future, at a time of wintry snow and icy blasts—when there is little visible assurance that anything better lies ahead.

Isn't that similar to the raw climate our souls must weather in this world?

Yet, the Bible's final book offers an exciting certainty. Our harsh, relentless spiritual surroundings are only temporary, too. Unsurpassed happiness and beauty await us.

I marvel at seeds. How efficient these tiny packages that God devised! Upon sowing a handful—though all might seem identical—some may grow leafy fingers sunward to become weeds, others flowers; some small, others gigantic.

These are taken-for-granted miracles. But even more astounding are we, God's children. Though begun from minute specks of look-alike living matter, we still all grow according to our own patterns, with individual abilities and talents. Plus the *will* to decide what we shall become, where we shall spend the hereafter.

Take an inspiration break and read our Father's catalog of coming pleasures.

It says we shall enter gates of pearl into the holy city of transparent gold. We will walk in the light of God's glory where night never comes.

He will dwell among us and we shall see our Father's face.


He shall wipe away all tears, and there shall be no more death, sorrow, or pain.

Beside the water of life will stand the tree of life with its blessed leaves which are to heal the nations.

God's Word is true and dependable. The faithful will reap the harvest promised. And, wonder of wonders, it invites you and me, anyone and everyone, "whosoever will" to partake of the water of life freely!

For Christ's followers the past is gone; the present, passing. Look upward. Go forward. Heaven lies just beyond.

By Rosemary Lee
Worthington, Ohio



The Yoke Is Easy

Photo by Max Tharpe

■ **By Edna McConnell**
Georgetown, Ill.

It's really quite easy if you follow a set plan," I instructed my son in my best "schoolmarm" voice.

"The collar, the sleeves, the yoke, and the rest; the collar, the sleeves—" I repeated; wondering how it was that this, the last of four children, had arrived at half-past 17 and hadn't learned to iron a shirt. Certainly I hadn't had to be spending hot evenings in the basement laundry room with the others just weeks before they started to college.

"No, no," I interrupted my own thoughts. "Don't do the sides now; do the yoke. This part is easy."

"Oh, the yo-o-oke is ea-see; the re-est is hard," he parodied in an off-key baritone—and we both erupted in gales of laughter, mine trailing off rather dismally in a mini-sob which I hid behind a pasted-on grin. All of these preparations kept reminding me that very soon now, after 30 years, our house would have no one coming home in the afternoons when school was out.

"The yoke is easy," he hummed again, pleased with his witticism and bolstering his determination to master this "simple" art. The huge hand, which looked more natural curled around a football, gripped the iron handle the harder, while his great mane of red hair grazed the low-slung water pipes overhead.

"You're sure lots faster at this than I am, Mom," he said, pulling the cloth to iron out some wrinkles that he had just pressed in.

"But look at the practice I've had! Ironing is just like resisting temptation. It's easier with practice," I countered, hoping that he wouldn't resent my

clumsy attempt to slip in a Sunday-type lecture on Tuesday evening.

How would he account for himself in this new life where temptations to wrong would be more frequent and subtle? I wondered. Had we, his parents, done our task well; or were we akin to the ones spoken of by a young man in a current news magazine?

"Our parents have taught us how to make a living, but not how to live," he had charged.

Now, indeed, it was inventory time for me. Had I taught my children how to live? Would this last one enter his college years with firm-rooted values? Would the "anything is all right if you can get by with it" attitude succeed in cracking the concrete foundation of love reinforced with the steel of discipline and prayer?

Had we made material things seem of more value than right attitudes and high moral standards? Had we, by example, said that getting is better than giving? Was college important because it equipped one to make more money, or because it made one better able to be of service? Most of all, had our lives proven that Christianity is not a form of piety, but a satisfying way of life?

The first shirt was finished, although it sagged rather drunkenly to one side of the hanger. The collar of the second was being smoothed on the board as he repeated: "The collar, the sleeves, the yoke, and the rest."

"I'm pressing, I-I'm pres-sing, I-I'm pressing t'ward the glory land." He continued his nonsense.

Somehow I felt reassured. □

ALL IN A DAY'S WORK

The sun had just risen on a new day. I was doing my last rounds of the hospital wards before handing them over to the day staff.

It had been a busy and sad night, for we had lost one little child who had been ill for a long time. As I wended my way around the hospital I could hear the unmistakable clank of the cart going to the mortuary.

Suddenly the air was rent with a terrible scream, and I hurried to see what had happened. There, outside the morgue, knelt the sorrowing mother, wailing and throwing herself about. Forgotten by her side was a baby of about a year, voicing its protest at being dumped with its little bare bottom on the cold cement.

What a sight! How helpless I felt! What could I say in my faltering Shangaan to help this poor woman?

Just then from around the corner came the little cleaning woman who works in the maternity ward. She was a quiet person, always clean and gentle. She joined in with the daily ward services, and stopped to pray with us when we were thanking God for the new life given and the mother's life spared.

As I watched, she dropped to her knees, picked up the frightened infant, and put it on her own back. After praying with the mother, she led her to a place sheltered from the wind and warmed by the winter sun.

She took the now sleeping child from her back, wrapped it in her own blanket, and placed it in the mother's arms.

She then dispatched a visitor to call the woman's relatives. After telling another to bring her blanket to the ward, she slipped into the hospital to begin her day's work.—FRANCES COURTNEY-SMITH, *Republic of South Africa*.



DIMENSION

Adventures in Self-discovery

BY DARRELL E. LUTHER

Lansing, Mich.

EXTRACURRICULAR RELIGIOUS ACTIVITY

The curriculum in a school is the regular course of study. An extracurricular activity would be an elective beyond or more than the usual.

Many Christians choose not to follow the spiritual curricula of faith and positive thinking. Rather, they elect to WORRY. Worry becomes the extracurricular religious activity.

Many people literally worry their way through life. Jesus said, "The cares of this world . . . choke the word" (Mark 4:19). "Worry is a troubled state of mind, arising from the cares of life," "a spasm of the emotions in which the mind convulsively seizes an obsessive idea and holds it so tight it won't let it go."

Scholars have found evidence of worry among ancient people—even before the development of written language. Pictures have been discovered depicting a wolf sinking its teeth into a human neck. Has the back of your neck ached with pain during a period of worry? The origin of our word "worry" has been traced to the Anglo-Saxon verb, "wyran," which means to strangle or choke. A person who worries his way through life is strangling or choking his creative power.

You haven't always worried like you do now. Aren't you tired of worrying? Then change your goals in life. The deeply hidden goals of worriers are at least seven in number:

1. To express good intentions which they actually don't have subconsciously
2. To use thinking, not for preparation of an assignment, but in substitution for it
3. To put others in their service (one feels sorry for the plight of the worrier)
4. To irritate someone to the greatest extreme
5. To demonstrate how noble they are
6. To protect themselves (others attack one who is sick)
7. To evade responsibility

When a person worries, he uses this as a hobby to avoid the responsibilities of life. Think back. At least 92 percent of what you were worrying about never happened. Can you remember what you worried about last year or even last month? Can you recall one, two, five, or 10 things you worried about? In most cases, you fail to recall the cause for worry.

The greatest means of obtaining tranquility is to fill your mind with thoughts of Christ. The Bible states that God doesn't give us fear but a sound mind (II Timothy 1:7). Worry cannot stand in the presence of a positive mental process. Fill your mind with the truths of these verses: Matthew 11:28; Philippians 4:7, 11; Isaiah 26:3. To these add songs of encouragement—e.g., "He Touched Me" and "God Will Take Care of You."

Crawl out of yourself. "So don't worry . . . Set your heart on his kingdom and his goodness, and all these things will come to you as a matter of course" (Matthew 6:31-33, Phillips).



When you are defiantly challenged, win decisively. When the child asks, "Who's in charge?" tell him. When he mutters, "Who loves me?" take him in your arms and surround him with affection. Treat him with respect and dignity, and expect the same from him. Then begin to enjoy the sweet benefits of competent parenthood.

AVOIDING EXTREMES

IN CONTROL AND LOVE

There is little question about the consequences of disciplinary extremes.

On the side of harshness, a child suffers the humiliation of total domination. The atmosphere is icy and rigid, and he lives in constant fear. He is unable to make his own decisions, and his personality is squelched beneath the hobnailed boot of parental authority. Lasting characteristics of dependency, overwhelming hostility, and psychosis can emerge from this overbearing oppression.

The opposite position, ultimate permissiveness, is equally tragic. Under this setting, the child is his own master from his earliest babyhood. He thinks the world revolves around his heady empire, and he often has utter contempt and disrespect for those closest to him. Anarchy and chaos reign in his home, and his mother is often the most nervous, frustrated woman on her block. When the child is young, the mother is stranded at home because she is too embarrassed to take her little devil anywhere.

It would be worth enduring the hardships of domestic chaos if this confusion produced healthy, secure children. Unfortunately the child usually suffers the most difficulties from such anarchistic circumstances.

Last month I began by emphasizing the hazards and social consequences of the extreme permissive approach to child rearing. But if there is anything I don't want to do, it is to cause parents to overreact, committing the opposite mistake. Both extremes are disastrous. There is safety only in the middle ground, which is sometimes difficult to locate.

Dangers for the Child

Extreme degrees of love can also be unhealthy for a child.

The complete absence of love (rejection) will destroy him emotionally, and in some cases physically. It has been known for several decades that an infant who is not loved, touched, and caressed will often die.

Evidence of this fact was observed as early as the thirteenth century, when Frederick II conducted an experiment with 50 infants. He wanted to see what language the children would speak if they never had the opportunity to hear the spoken word. To accomplish this dubious research project,

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Photo by Don Dixon



■ **By James C. Dobson, Ph.D.***

Los Angeles

editorially SPEAKING

By W. T. PURKISER

The Ten Amendments

In a tongue-in-cheek parody on the Ten Commandments, Hubert Butcher has proposed what he calls "The Ten Amendments." They are:

"One: I have no other gods but me.

"Two: I do not make any graven image to worship. The things I value are all mass-produced.

"Three: I do not take the name of God in vain—nor in any other way.

"Four: Four days I labor and do all I have to do. It takes the other three to get to the cabin and back.

"Five: I will expect my children to honor me, but my own father and mother are a generation back.

"Six: I do not steal, except from the public or the establishment.

"Seven: I do not commit adultery. I enjoy extra-marital sex.

"Eight: I do not kill. I do not approve of killing. I am prepared to get violent about killing in other parts of the world.

"Nine: I do not bear false witness. I do not bear witness. I do not get involved.

"Ten: I do not covet anything that is my neighbor's. I have made sure mine is one better."

Others, I am sure, would "amend" the Ten Commandments in different ways. But the mood of the modern age comes through loud and clear. God's commandments, it is assumed, may be altered to suit the temper of the times in any direction that would seem to make them more comfortable to live with.

But those who seem to think the law of the Lord is subject to man's revision fail completely to understand both themselves and the world in which they live. For while the law of the Lord is absolute, it is not arbitrary. It comes to us from without, but it is in perfect harmony with our nature.

Perhaps it is because one word—law—has to do service in two very different ways that people tend to become confused.

We describe the dicta of a human legislative or ruling power as establishing "laws" which must be obeyed—but which can be changed.

Traffic regulations are an example. In some countries it has been wrong to drive on the right

side of the road. Traffic proceeds on the left side. But such a "law" is a matter of convention only. As long as all observe the same convention, traffic moves reasonably well. Such a convention can be changed by common consent, and traffic will move just as successfully.

But what we call "moral laws"—laws of good and evil, of which the Ten Commandments are a prime example—are not the result of man's consensus. They are written within the very structure of reality. They are transcripts of the nature of God himself, and hence valid for the world and the people in it who bear His image.

Crime, petty or major, is disobedience to the laws of human agreement. Sin is disobedience to the laws of God and the moral structure of human nature.

Crime is punished by the governing body that establishes the laws disobeyed. But sin is punished in two ways—both by the justice of God and by the maladjustments with reality that come as a result.

This is why any kind of sin is ultimately self-destructive. It is out of tune with what is real. It is, in the descriptive lingo of our day, "phony."

We can change traffic laws. We can set the speed limit at 20 miles an hour, at 40, or at 60. We can alter the rate of exchange in currency, and give \$3.00 U.S. for one British pound instead of \$2.25. But we cannot decree that two plus two will henceforth equal three or five. It will always be four.

Moral laws resemble the multiplication table. Their validity does not depend upon our whims or even our strongest desires. They are facts with which we must live if life is to be what it ought to be.

We will have problems in wisely and lovingly applying the moral law to the complex situations of human life. But this is a far cry from rewriting the law, or denying its authority.

The Ten Commandments, and the principles of right and wrong they reflect, are not ours to amend. They are given to guide us through life's maze and to save us from destroying ourselves and others. He alone is safe who can say with the Psalmist, "Moreover by them is thy servant warned: and in keeping of them there is great reward" (Psalms 19:11). □

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Truth itself is of major value as a guide to life. Thinking with scholarly accuracy is not just for the sake of thinking. It is for the sake of living with Christian grace.

Take God out of the Churches

One layman reported the shock he felt when he saw a sign reading, "Let's take God out of the churches." Then he read farther: "Take Him with you."

Without going into the theological overtones in such a thought, there is a good deal to commend it.

A great many people seem to think of God as in some way imprisoned in His house. Their religion is totally church-centered. They come to pay their respects—at least on Sunday morning—and then leave the Lord behind as they go out to live "their" lives.

How complete a distortion of the truth this is would scarcely need to be spelled out. Church is not a place we go to meet God once a week. Church is where we meet to share the inspiration and strength that come in public worship and from which we go with His reassurance ringing in our ears, "Lo, I am with you always, even unto the end of the world."

God's plan is not that we use the church for a crutch to prop up sagging resolutions. God's plan is that we be multipliers of the ministry the Church has in this world.

"Church" is, to be sure, a word with different meanings. We use it to describe the building in which we gather to worship and serve.

"Church" may also point to a denomination—a grouping of congregations to work together at larger tasks than any single local gathering could accomplish.

But in the New Testament, the term "church" always refers to people—to people gathered in a given locality, or to the whole people of God on earth and already in heaven.

Is it not time that we recover the New Testament meaning of the word—the people "called out" and called together who collectively are the Church wherever they are and all the time?

If we could grasp this aspect of the Church, we would see that as long as we are true to our calling we can do nothing else but take God out of the churches—that is, take Him with us every moment of every day of our lives. □

Christian College Day

One of the greatest ironies of our generation is the fact that Dietrich Bonhoeffer—the German evangelical pastor who was executed on direct orders from Adolph Hitler just days before the final collapse of the Third Reich—should have become the patron saint of the so-called secular theologians.

In the early days of Nazi power in Germany, Bonhoeffer could easily have escaped to Britain or America. Many British and American friends urged him to do just that. But so strong was his conviction that his place was with his people in the holocaust he could well foresee that he went back to his native land.

When the confessing church in Germany became the direct object of *Der Fuhrer's* rage, Bonhoeffer became the head of an underground seminary in rural Germany dedicated to the training of pastors for the beleaguered church.

Of his work with the young men who gathered around him, Mary Bosanquet, his most perceptive biographer, wrote that Bonhoeffer's concern was to teach his students "how to think with scholarly accuracy and live with Christian grace."

These are words that could well summarize the purpose of all Christian education. "To think with scholarly accuracy" is the ideal in the realm of truth. To "live with Christian grace" is the ideal in the realm of action.

Scholarly accuracy demands careful honesty—the willingness to face facts and follow where they lead. While some "scholarship" has lent itself to the service of error and deceit, by so doing it has simply proved itself unworthy of the name.

The Christian faith has nothing to fear from truth. Indeed, its Author is himself "the way, the truth, and the life" (John 14:6), and has himself commanded us to love the Lord our God with all the mind as well as heart, soul, and strength (Mark 12:30).

But truth itself is of major value as a guide to life. Thinking with scholarly accuracy is not just for the sake of thinking. It is for the sake of living with Christian grace.

That the two are not exactly equivalent is quite clear. Grace may exist with a minimum of truth,

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and truth may become an ivory tower for the academic mind.

Life is the true expression of faith, and "faith without works is dead." Scholarly accuracy and Christian grace belong together like two sides of a coin. Neither reaches its full possibility without the other.

The conditions under which Bonhoeffer worked in his underground seminary have long since gone. They have rarely been duplicated anywhere except under the most rigid totalitarian controls. But the spirit and ideal of that struggling school are still the purpose of Christian education at its best: "To think with scholarly accuracy and live with Christian grace." □

(Continued from page 13)

he assigned foster mothers to bathe and suckle the children, but forbade them to fondle, pet, or talk to their charges. The experiment failed because all 50 infants died.

Hundreds of more recent studies indicate that the mother-child relationship during the first year of life is apparently vital to the infant's survival. An unloved child is truly the saddest phenomenon in all of nature.

While the absence of love has a predictable effect on children, it is not so well known that excessive love or "super love" has its hazards too.

Even some venerable experts, like Dr. Karl Menninger, do not acknowledge the dangers of excessive parental affection. Despite my respect for Dr. Menninger, I must disagree with his view that no child has ever been spoiled by love.

I believe some children *are* spoiled by love. Americans are tremendously child-oriented at this stage in their history; many parents have invested all of their hopes, dreams, desires, and ambitions in their youngsters. The natural culmination of this philosophy is overprotection of the next generation.

I dealt with one anxious parent who stated that her children were the *only* source of her satisfaction. During the long summers, she spent most of her time sitting at the front-room window, watching her three girls while they played.

She feared that they might get hurt or need her assistance, or they might ride their bikes in the street. Her responsibilities to her husband were sacrificed, despite his vigorous complaints. She did not have time to clean her house; guard duty at the window was her only function. She suffered enormous tensions over the known and unknown threats that could destroy her beloved offspring.

Childhood illness and sudden danger are always difficult for a loving parent to tolerate, but the slightest threat produces unbearable anxiety for the overprotective mom and dad.

Unfortunately, the overprotective parent is not the only one who suffers; the child is often its victim too. It has been theorized that asthma is more likely to occur in a "smother-loved" child, although

the relationship has not been established conclusively.

Other consequences of over protection are less speculative. The overprotective parent finds it difficult to allow her child to take reasonable risks; those risks are a necessary prelude to maturity. There is also a tendency to saturate children with excessive materialism where they are so badly needed by one or both parents. Prolonged emotional immaturity is another frequent consequence of overprotection.

Divided Control

I have attempted to show how the extreme approaches to control and love are individually harmful. I should mention another unfortunate circumstance which occurs too often in our society.

It is present in homes where the mother and father represent opposing extremes in control.

The situation usually follows a familiar pattern: Dad is a very busy man and he is deeply involved in his work. He is gone from early morning to night, and when he does return, he brings home a briefcase full of work. Perhaps he travels frequently. During the rare times when he is home and not working, he is exhausted. He collapses in front of the TV set to watch a ball game, and he doesn't want to be bothered. Consequently, his approach to child control is rather harsh and unsympathetic. His temper flares regularly and the children learn to stay out of his way.

By contrast, Mom has no outside world from which to derive personal satisfaction. Her home and her children are her sources of joy; in fact, they have replaced the romantic fires which have vanished from her marriage. She worries about Dad's lack of affection and tenderness for the children. She feels that she should compensate for his sternness by leaning in the other direction.

When Dad sends the children to bed without their supper, Mom slips them some milk and cookies. Since she is the only authority on the scene when Dad is gone, the predominant tone in the home is one of unstructured permissiveness. She needs the children too much to risk trying to control them.

Thus the two parental symbols of authority act to contradict each other, and the child is caught somewhere between them. The child respects neither parent, because each has assassinated the authority of the other.

It has been my observation that these self-destructing forms of authority often load a time bomb of rebellion that discharges during adolescence. The most hostile, aggressive teen-agers I have known have emerged from this antithetical combination.

The "middle ground" of love and control must be sought if we are to produce healthy, responsible children.

The Summary Principle

Lest I be misunderstood, I shall emphasize my message by stating its opposite.

I am not recommending that your home be harsh and oppressive.

I am not suggesting that you give your children a spanking every morning with their ham and eggs, or that you make your boys sit in the living room with their hands folded and their legs crossed. (Children are like clocks; they must be allowed to run.)

I am not proposing that you try to make adults out of your little children, so you can impress your adult friends with your parental skill, or that you punish your children whimsically, swinging and screaming when they didn't know they were wrong.

I am not suggesting that you insulate your dignity and authority by being cold and unapproachable. These parental tactics do not produce healthy, responsible children.

By contrast, I am recommending a simple principle: When you are defiantly challenged, win decisively. When the child asks, "Who's in

charge?" tell him. When he mutters, "Who loves me?" take him in your arms and surround him with affection. Treat him with respect and dignity, and expect the same from him. Then begin to enjoy the sweet benefits of competent parenthood. □

**Dr. Dobson is a graduate of Pasadena College, and holds the Ph.D. degree from the University of Southern California. He is currently Director of Behavioral Research, Division of Child Development, Children's Hospital of Los Angeles, and assistant professor of pediatrics at the USC School of Medicine. The Dobson family belong to Pasadena First Church of the Nazarene. The material for this article is taken from "Dare to Discipline," copyright 1970, Tyndale House Publishers, 228 pages, cloth, \$3.95. The book may be ordered from the Nazarene Publishing House. Next month (May 12 "Herald"). Dr. Dobson writes on "A Moment for Mom." Dr. Dobson will answer selected questions about children in the home, for parents who wish to write to him in care of the "Herald of Holiness," 6401 The Paseo, Kansas City, Mo. 64131.*

TOUCH THEIR LIVES WITH LOVE

This year has been called "the most creative year in the history of service to older people." It is the year of the White House Conference on Aging. The concern of the 1971 conference is the needs of older people at the community level where they live.

The concern, of course, for older people is not confined to national conferences. In the New Brunswick, N.J., area, Boy and Girl Scouts, Camp Fire Girls, and other groups, are engaged in an "Adopt a Grandparent" program designed to bring happiness to nursing home residents. A "Certificate of Adoption" is signed by the mayor or other city official.

The Home Department of the church also seeks to minister to the aging. And it seeks to share the love of Christ with other groups. It endeavors to minister to the invalids, the convalescents, the Sunday workers, the people in institutions of mercy, the indifferent, and the needy. It purposes to take the Word of God to the shut-in, the shut-out, and the stay-out.

The challenge is a sizable one. Two facts alone indicate the magnitude of this task. First, more than 3,000 of our churches have no organized Home Department. Secondly, the increasing number of the elderly presents a great potential. Every tenth person in the United States is age 65 or over—a total of almost 20 million men and women. This number exceeds by a million the total population of the 20 smallest states. Some of these aging persons live in your community.

The spring of 1971 is a significant time for us because of our quadrennial Home Department Enroll-

ment Drive—April 18 to May 23. The theme of this campaign is "Touch Their Lives with Love." The numerical goal for each local church is a Home Department membership equal to 10 percent of the total Sunday school enrollment, or an addition of at least 10 new people to the roll.

The district goal has been termed "20-20 Vision." This means that each district is challenged to increase the number of Home Department organizations by 20 percent. It also means an increase of 20 percent in the total district Home Department membership. □

TNC BOARD MEETS

At the annual meeting of the board of trustees of Trevecca Nazarene College, Nashville, President Mark B. Moore reported that the prospects for a balanced budget in the school's operation are brighter in this fiscal year than in several previous years. He said that during the past year current indebtedness was reduced by \$246,000 in addition to keeping mortgage payments current.

At the February meeting, a

\$1,558,000 budget was adopted for the year beginning June 1, 1971. This is based on anticipated enrollment of 725 full-time students, which reflects an increase over the current year. The enrollment increase for the present year over last year is 11 percent.

Nashville businessmen have contributed more than \$53,000 since last summer, and indications are that their support will continue at a level appropriate with the splendid relations enjoyed between the college and the community.

The board of trustees is composed of 35 representatives from the nine districts in the Church of the Nazarene in eight southeastern states. Officers elected to serve for the coming year are: Dr. Otto Stucki, Columbia, S.C., chairman; Dr. H. Harvey Hendershot, Nashville, vice-chairman; Rev. Bruce B. Hall, Claxton, Ga., secretary; Dr. A. Milton Smith, Orlando, Fla., treasurer.

Executive committee members-at-large were elected as follows: Rev. Reeford L. Chaney, Birmingham, Ala.; Rev. John R. Andrus, Chattanooga, Tenn.; and Mr. Odie Page, Charlotte, N.C. □

CHURCH TREASURERS



Your promptness in mailing the EASTER OFFERING will speed the money where it is needed.

Send to:
Dr. Norman O. Miller
General Treasurer
6401 The Paseo
Kansas City, Mo. 64131

TRAINING IN A VACATION SETTING

During the summer of 1971 the church will offer a new and exciting concept in training. It is a concept borrowed from the life of Jesus when He drew His disciples aside to teach them, yet as fresh and exciting as our modern space program. This concept removes training from the one-day conference in crowded conditions and places it in beautiful surroundings where training will be combined with recreation and relaxation.

Men who have been successful in their separate situations have been selected to share those dimensions of their lives that have enabled them to be greatly blessed of God. Each conference is expected to be a meaningful adventure in learning.

These conferences sponsored jointly by the Department of Evangelism and Christian Service Training will feature courses in personal evangelism and church growth. Four lovely vacation settings have been chosen—Camp Windermere on the Lake of the Ozarks, Mo., May 31—June 4; Lake Junaluska, near Asheville, N.C., in the beautiful Smokies, June 21-25 and June 28—July 2; Golden Bell Nazarene Camp near Divide, Colo. (west of Colorado Springs), July 12-16 and July 19-23; and Northwest Nazarene College, Nampa, Idaho, July 26-30. All conferences are for both laymen and pastors and their families.

The daily schedule includes chapel

and study time from 9 a.m. to 12:30. During this time there are classes for all ages. Afternoons and evenings are free for family fun and relaxation.

Chapel speakers feature Paul Orjala (Ozarks and Lake Junaluska), Bill Sullivan and Norman Oke (first and second weeks respectively, Colorado), and H. B. London (Northwest Nazarene College).

Details on the conferences can be secured by writing: IMPACT Training Conferences, 6401 The Paseo, Kansas City, Mo. 64131. Indicate the conferences of your choice.

The cost of registration at the conference is: \$15.00 per couple; \$22.00 for family of three; \$28.00, family of four; \$32.00, family of five; \$34.00, family of six; \$10.00, single person over 18.

Housing and meals vary according to the choice of conference and the type desired by the registrants.



London



Sullivan



Oke



Orjala

PERSONAL EVANGELISM

Adults

The instructors in personal evangelism feature men whom God has used to lead their churches and to train their laymen. Rev. Don Wellman, pastor of Denver First Church, at the Lake of the Ozarks; Rev. Norman Rickey, pastor of Detroit Bethel at Lake Junaluska; and Dr. Ira Shanafelt in Colorado and at Northwest Nazarene College. Dr. Shanafelt is the author of *The Evangelical Home Bible Class* and currently is serving as associate pastor with Rev. L. W. Quinn at Bakersfield (Calif.) First Church.

Youth

Leaders in the classes for teenagers in personal evangelism are Rev. Norman Shoemaker of the Department of Youth (Rockies and NNC); Rev. Dick Young, pastor at San Antonio Dellview and NYPS president of the San Antonio District (Lake of the Ozarks); Rev. Holland Lewis, pastor at Norco, Calif., and NYPS president of the Southern California District (Smokies); and Rev. Jerrold Ketner, faculty of Nazarene Theological Seminary (Lake of the Ozarks).

CREATIVE TEACHING STAFF

The communication of ideas through creative teaching is another area where staff members have been chosen for their competency. Dr. Lilburn Wesche (NNC); Rev. Melton Wienecke, general VBS director (Rockies and Smokies); and Dr. Chester Galloway, professor in Christian education at the Nazarene Theological Seminary (Lake of the Ozarks).

Other courses include Conservation of Converts, Developing an Evangelistic Church, Living with Teens, The Evangelical Home Bible Class, and Youth and Sanctification.

The conferences will be directed by Rev. Bennett Dudney, CST director, who will be assisted by Rev. Richard Neiderhiser of the Department of Evangelism.



Wellman



Rickey



Ketner



Shoemaker



Wesche



Wienecke



Shanafelt



Lewis



Young



Galloway

LOOK ON THE FIELD

—Fairfield, that is

Nineteen charter members in 1965. Five years later: 75. That's the Fairfield, Ohio, Church of the Nazarene, if you please.

Let's see, now. If every Nazarene church had quadrupled its membership in five years—well, now you are talking about nearly 2 million Nazarenes!

And how about the Fairfield Sunday school? It started with an average attendance of 57 at the close of the 1965 assembly year. Currently it is toying with the 150 mark.

Just a little exciting, don't you think? Well, *they* do. And those Fairfield Nazarenes don't expect to let up now! There are no pauses in their pattern—

- Born in the basement of a home—with two families—outgrew it.
- Moved into a schoolhouse—outgrew it.
- Built an attractive church building—see photo.
- Built an additional educational and activities wing last year—won't stop there.
- Planning a personal-witnessing outreach program—see what happens now!

Yes, there were some pivotal points in the success pattern. There always are. The Fairfield folks will tell you about—

- Mr. and Mrs. Ralph Hodges, one of two families who first caught the vision for a church in Fairfield. A lay member of the district advisory board, Mr. Hodges served not only as Sunday school superintendent of this embryonic congregation, but also took on the role of contractor and buyer for the new church build-

ing and five years later for the additional wing. This saved the growing family of Fairfield Nazarenes many thousands of dollars.

- Mr. and Mrs. Lawrence Barrett, a faithful Nazarene couple who moved into the area and offered the use of their home to begin services.

- Dr. M. E. Clay, district superintendent, whose vision, guidance, and encouragement helped fan the tiny spark into a flaming witness.

- A vision for world missions. The Fairfield folks believed that the light that shines the farthest will shine the brightest at home. So they decided at the outset that world missions must have a priority in their own success pattern. So even with limited funds, the church has brought in a missionary each year to keep the challenge of missions before the church, and missionary giving each year has been over 10 percent and more often from 12 to 15 percent of total giving by the church. Their latest annual report showed 13½ percent, or \$3,225, given for the year to General Budget and world mission specials.

- Face-to-face evangelism. The "domino" theory has worked well—one family finding the Lord; they in

turn through personal example, testimony, and invitation winning another; and so on. Through this persistent outreach "two alcoholics were miraculously relieved of their affliction in an instant of time," according to a spokesman for the church.

- That "unseen sacrifice." This is described by the Fairfield Sunday school superintendent as the "giving up of the privileges and advantages of a full-rounded program in the larger home church" to wrestle with the privations, limitations, and obstacles in stepping out into the rigors of home missions.

Rev. David S. Radcliffe, who has served as pastor for the past three years, speaks glowingly of the leaders in all departments of this fast growing work.

He feels that Mr. Hodges' membership on the local public school board has been a significant public-relations factor for the church in this community.

He believes the total involvement by the church in all the areas which foster growth has been redemptive as well—vacation Bible schools, Sunday school contests, PAL's, Caravan, participation in district quiz-

From the basement of a home to a schoolhouse to this neat little church building—where 90 happy Fairfield, Ohio, Nazarenes worship every Sunday morning and 150 attend the growing Sunday school.

Church Growth Series . . .

■ **By George L. Smith**
Stanton, Calif.



zing, talent contests, rallies, camps, and a very active IMPACT team.

The Fairfield church, in its few years of existence, has won every district award available in every department—and some of them every year.

"What is your vision for the future of the Fairfield church?" we asked Mr. Hodges.

"Work, work, work!" was his simple answer.

Doesn't this tell us all something about success in Kingdom business? Did you ever see a successful church that languished in the *status quo*? And didn't our Lord offer that same formula for successful Kingdom building when He said, "He that believeth on me, and the works that I do shall he do also; and greater works than these shall he do"?

And in Fairfield, Ohio! □

ANNOUNCEMENTS

Rev. W. H. Burton has entered the evangelistic field after a number of years as a successful and outstanding pastor on the Southern California District. He may be reached at 1417 E. Bonita, Upland, Calif. 91786.—Dr. Nicholas A. Hull, Southern California district superintendent

Rev. Earl W. Transue is entering the full-time evangelistic field. He plans to conduct special daily sessions on prayer and personal evangelism. He may be contacted at Rte. 2, Poplar Bluff, Mo. 63901.—M. Harold Daniels, Colorado district superintendent.

FIVE-DAY MISSIONARY CONFERENCE

The Wichita (Kans.) West Side Church held its third annual missionary conference February 3-7. Missionaries Samuel and Gwladys Heap from Guatemala challenged the congregation to pledge \$4,500 toward the Easter Offering for world missions. In the closing Sunday service, the goal was reached.

The theme "Look on the Fields" was accented with colorful sanctuary window displays. The missionaries presented color slides of their field. Day meetings helped the people to become better acquainted with the missionaries and broadened their understanding of mission work.

An early morning breakfast was of special interest to the men and boys of the church. Both Mr. and Mrs. Heap spoke in separate junior church services. Their son, Phillip, high school sophomore, conducted two interesting youth sessions.

A Saturday evening youth service saw approximately 30 young people accept the challenge "to go in God's venture as He directs." All youth of the church were involved through the conference music program.

Rev. Allen Dace is pastor of the West Side Church. □

PRO&CON

Pro: Sharing

Today our February 24 *Herald of Holiness* reached us in Japan. I am only as far as page 8, but I have to stop and say what an extremely good edition this is. I always enjoy the *Herald*, but this edition is exciting! My poor wife, trying to glance through her spring catalog, is interrupted after each article by my, "Dorene! Wait until you read this *Herald*! It's really great!"

Especially good is "When Can We Go Calling?" Dorene and I (since late last summer) have had an unyielding compulsion to love and share Jesus. As I read this article, I thought of the punch-filled Acts of the Apostles.

I am glad Dorene and I are not experiencing a unique call, but one that is beginning to grip the Christian Church like it always should have. We pray constantly that this continues its uncontrollable spread. Jesus loves to see His Church living so dynamically.

I also want to extend our appreciation on your decision to publish the *Herald* biweekly instead of weekly. It is rough trying to keep up every week. Once a month would not be enough. Twice a month is perfect.

—MAURICE RUSSELL
Japan

RAMEY AFB SERVICES STARTED

Bilingual services in English and Spanish have been started at Aguadilla, Puerto Rico, near Ramey Air Force Base, according to word received from Pastor J. R. Vazquez-Pla of Arecibo, Puerto Rico.

The purpose is eventual establishment of both English-speaking and Spanish-speaking congregations.

Pastor Vazquez-Pla will contact service personnel stationed at Ramey and their families if the names and addresses are sent to him at Heroes 151, Bo. Cotto, Arecibo, Puerto Rico 00612. □



"Showers of Blessing" PROGRAM SCHEDULE

Dr. William Fisher

April 18—"Why Go to Church?"
April 25—"Eventually, Why Not Now?"

MUSIC TO MAKE THE HEART SING



FIRST BOOK OF FAVORITE HYMNS

(formerly "Easy Arrangements of Favorite Hymns")

Grade 1 (Elementary) — May be used at the very first piano or organ lessons. Melody divided between the hands in a 5-finger position. Accidentals used instead of key signatures. Includes optional duet accompaniment and organ registration. 23 hymns. **\$1.50**

FAVORITES FROM THE HYMNAL Bk. 1

Grade 1½ - 2 — 22 hymns with simple chord accompaniment to a single note melody or very simple 3- or 4-part harmony. Keys used are C, F, G, with one number in D and one in B-flat. Registration included for all organs. Chord symbols enable student to play pedal bass from the chord name. Suitable for use as group accompaniment. **\$1.00**

FAVORITES FROM THE HYMNAL Bk. 2

Grade 2½ - 3 — 24 hymns arranged for the progressing student, mostly in 3 or 4 parts. Effective for use as voluntaries or accompaniment. Keys used include A and E-flat with organ registration and chord symbols for bass pedal. Excellent preparation for playing from the hymnal. **\$1.00**

HYMNS FOR TWO

Grade 2-2½ — 32 pages of excellent ensemble arrangements of well-loved hymns. Primo and secondo parts equal in grade. No organ pedal needed. Registration for all organs is given. Keys used include 2 sharps and 2 flats. **\$1.75**

DUETS FROM THE HYMNAL

Grade 3½ - 4 — 10 beautiful 4-hand arrangements suitable for voluntaries or offertories; some also for hymn accompaniment. Excellent supplementary material for the intermediate-grade piano student. Primo-secondo parts generally equal in grade. **\$1.25**

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WINNERS FOR 1970 GROWING CHURCH ACHIEVEMENT PROGRAM ANNOUNCED

Two awards for churches excelling in growth and home missionary endeavor are made annually by the Department of Home Missions to outstanding churches on each geographical zone.

One award is given to the church of **50 or more members** which achieves growth and which distinguishes itself in home missionary endeavor by sponsoring a new church, and by giving 5 percent

of its total income to district home missions or by giving a sizable offering for home missions.

Also a growing church award is given to a church of **less than 50 members** on each geographical zone that has experienced outstanding evangelistic outreach, overcome obstacles, effectively reached all age-groups, cooperated with district and general programs, made improvements in properties, and had effective influence in the community.

THESE CHURCHES OF MORE THAN 50 MEMBERS HAVE BEEN SELECTED:

ZONE	DISTRICT	CHURCH
Eastern	New York	Dover, N.J.
Southeast	Alabama	Lanett First, Ala.
East Central	Central Ohio	Marion First, Ohio
Central	Michigan	Buchanan, Mich.
North Central	Iowa	Cedar Rapids First, Ia.
South Central	West Texas	Lubbock First, Tex.
Southwest	Los Angeles	Pasadena First, Calif.
Northwest	Nevada-Utah	Las Vegas First, Nev.
British Commonwealth	British Isles South	Leeds-Dewsbury Road, United Kingdom

Churches of 50 or More Members:



Rev. Masie McLain
Dover, N. J.
Eastern Zone



Rev. Gerald Woods
Lanett First, Ala.
Southeast Zone



Rev. Glock W. Flannery
Marion First, Ohio
East Central Zone



Rev. Joseph Palmourter
Buchanan, Mich.
Central Zone



Rev. Aleck G. Ulmet
Cedar Rapids First, Ia.
North Central Zone



Rev. W. M. Dorough
Lubbock First, Tex.
South Central Zone



Rev. Earl C. Lee
Pasadena First, Calif.
Southwest Zone



Rev. Robert T. Ulrich
Las Vegas First, Nev.
Northwest Zone

Rev. Eric Lucas
Leeds-Dewsbury Road,
United Kingdom
British Commonwealth Zone

THESE CHURCHES OF LESS THAN 50 MEMBERS HAVE BEEN CHOSEN:

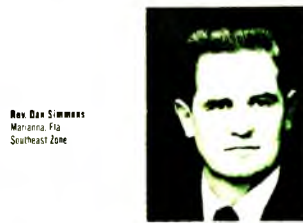
ZONE	DISTRICT	CHURCH
Eastern	New York	Sparta, N.J.
Southeast	Alabama	Marianna, Fla.
East Central	Akron	North Jackson, Ohio
Central	Michigan	Sault Ste Marie, Mich.
North Central	Minnesota	Buffalo Lake, Minn.
South Central	Houston	Houston Denver, Tex.
Southwest	Los Angeles	Duarte, Calif.
Northwest	Alaska	Whitehorse, Yukon Territory, Canada
Canadian	Canada West	Edmonton Beverly Alberta, Canada
British Commonwealth	British Isles South	Cardiff, Wales, United Kingdom

Raymond W. Hurn, Executive Secretary
Department of Home Missions

Churches of Less than 50 Members



Rev. John E. Wagner, Jr.
Sparta, N. J.
Eastern Zone



Rev. Dan Simmons
Marianna, Fla.
Southeast Zone



Rev. John C. Ross
Houston Denver, Tex.
South Central Zone



Rev. Earl L. Higatrich
Sault Ste Marie, Mich.
Central Zone



Rev. C. L. Fredrickson
Buffalo Lake, Minn.
North Central Zone



Rev. Eugene S. Merrill
Whitehorse, Yukon Territory, Canada
Northwest Zone



Rev. Dave L. Leavenworth
Duarte, Calif.
Southwest Zone

Rev. W. N. Wiggins
Edmonton Beverly Alberta, Canada
Canadian Zone

Rev. Frank Webster
Cardiff, Wales,
United Kingdom
British Commonwealth

SPECIAL DAYS AHEAD FOR "Special People"

HAPPY MOTHER'S DAY May 9

Everything you need to make her day special!



TRACT: "MOTHER"

Ruth Vaughn, Nazarene author, writes, "I'm the only mother my children will ever have... I'd better be a good one!" Full-color front cover illustration, 4 pages, 3 1/2 x 5 1/2". A reprint of an article first published in the *Herald of Holiness*. T-9A 12 for 25c; 100 for \$1.50



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Twenty-eight short devotionals apply scriptures to family situations... offering every wife new understanding on family living. Especially helpful for new mothers. Blue, leather-like cover, title in gold. 64 pages—only 2 x 3". BL-116L 25c; 6 for \$1.40; 12 for \$2.75



A WOMAN IN HER HOME

Deeply devotional reading with strong spiritual emphasis for mothers of any age... written to meet the needs of the twentieth-century woman. Ella May Miller writes on the basic principles and attitudes for happy, successful homemaking. 128 pages. Paper. 50c



MEALS FROM THE MANSE

284 favorite recipes for mouth-watering dishes, compiled by Lora Lee Parrott. Recipes are from such women as: Mrs. C. William Fisher, Mrs. Eugene L. Stowe, Mrs. Richard S. Taylor, Mrs. Edward Lawlor, Mrs. Ponder Gilliland. Includes menus for groups large and small, with "Devotional Gems for Homemakers." Illustrated and indexed. 96 pages. Plastic spiral binding. \$1.25



TO MOTHER WITH LOVE

"Treasures" booklet from Hallmark

A delightful compilation in verse, prose, and selections paying tribute to motherhood. Including thoughts together with sensitive photographs recall the joys and concerns of motherhood over the years. Bright, sparkling, full-color cover. 4 3/4 x 6 3/4". 32 pages. A gift to be treasured. New for 1971! 60c



TILE TRIVET

Fine gift for the home! Lovely design on highly finished, white, ceramic, 3"-square tile, illustrated in bright colors that will not wash or scratch off. The black iron trivet may be used as a plaque or hot pad. Overall size, 3 7/8 x 6 7/8". Boxed. (MRD) \$1.00 GI-11M Poem is entitled: "Mother"



"CLASSIC GUIDELINES" PLAQUE

The words of Abraham Lincoln are inscribed on this elegant plaque: "No man is poor who has a godly mother." A work of art... the inscription in soft, luminous gold is highlighted by a white initial letter. The combination is superbly striking against the slate-tone background. The frame is expertly handcrafted, and its rich walnut finish brings out the natural grain of the wood. Plaque size is 7 x 7". Boxed. M-4801 \$3.85



A unique gift for every mother FLOWER BALL-POINT PENS

Quality ball-point with green plastic barrel imprinted, "Church of the Nazarene." Brightly colored plastic flowers surrounded by green leaves are firmly mounted at top. Barrel is approx. 4 1/2" long. Assorted flowers. PE-496 ONLY 25c in quantity! 29c; 25 for \$5.95

Honor the parents of your church on their day. There's something for everyone! Plan now to use these SPECIAL DAYS to reach NEW people. Announce a few Sundays in advance these special features... interest will rise and attendance is sure to increase.

FOR FATHERS ONLY June 20

Welcome him on this his day with one of these selections. Tributes that warmly demonstrate that Father is not the forgotten man.



TRACT: "A GOOD FATHER"

Present every father with one of these. It is a challenging message for men to give their children the influence of a positive Christian life. The question is asked, "Do you live Christ before your family?" Full-color front-cover illustration; 4 pages, 3 1/2 x 5 3/4". T-137A 12 for 25c; 100 for \$1.50

ACCESSORY GIFT SET

This masculine gift set contains a key holder, wallet with card / picture compartment, and a pocket secretary with note pad and gold mechanical pencil. Made of black, simulated leather material on the outside and lined with red plastic on the inside; printed in four-color design. Each piece has metal corner protectors. Key holder and wallet carry a cross in gold on the front, and the pocket secretary has the inscription, "Whoso trusteth in the Lord, happy is he." Gift-boxed. GI-5946 Combination Gift Set Available separately... \$4.95 GI-5945 The Pocket Secretary \$2.50



THOUGHTS FOR MEN ON THE MOVE

Pungent, compressed thoughts from the Word of God for the active, on-the-move man of today just another, "devotional book." Hardly! This unique collection of meditations covers selected passages of the entire Bible. Designed for the masculine need, challenging men to find Christ as a relevant Answer to their daily walk. 128 pages. Hard cover. By Warren W. Wiersbe. \$2.95



CHURCH OF THE NAZARENE EMBLEM

This meaningful emblem is available in handsomely created CUFF LINKS—TIE TACK—TIE BAR. Sculptured in relief with black background and antique silver finish. Size of emblem 1/2". Gift-boxed. GI-108N CUFF LINK set—NEW for 1971! \$2.50 GI-107 TIE TAC with bar-chain and clutch back. \$1.25 GI-109 TIE BAR with alligator clip. 1 1/4" long. \$1.25



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A gift book to be treasured for a lifetime! 111 meditations compiled from "Come Ye Apart"; just what today's man on the go needs to slow him down for a few minutes each day to think on the things of God. Writers include Nazarene men and women from the beginning of the Church of the Nazarene to the present. Bound in Spanish-grained Kivar board with gold stamping. 119 pages. \$1.95



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 Larry Mark Hall from Meta (Mo.) Ricker Memorial to Bartow, Fla.
 Doyle S. Hoffert from Peru (Ind.) First to Greencastle, Ind.

Frank Laci from Carthage, S.D., to Green River, Wyo.
 Marvin McKinney from Eminence, Mo., to Fairmont, Ill.
 Rex G. Morris from Glenwood Springs, Colo., to Denver Thornton.
 W. E. Rhodes from San Angelo (Tex.) First to San Antonio Hatfield Memorial.
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 Rev. and Mrs. Allen Wilson, Apartado 149, Guadalupe, Goicoechea, San Jose, Costa Rica, Central America.



Photo by Ronald Unternahrer

The Highland, Mich., church is celebrating its fiftieth anniversary. Specially scheduled services are being planned throughout the year including "Freedom Sunday," May 30, and "Homecoming Sunday," August 22. The first of the series was held January 31 and was the occasion for installing Rev. Vaughn Welches, a recent graduate of Olivet Nazarene College, Kankakee, Ill., as minister of youth. Pictured left to right are Mr. Robert Phillips, Pastor James Krauss, Mrs. Earl Glancy, and Rev. Vaughn Welches as they review photos which reflect the historical heritage of the church.

DISTRICT ASSEMBLY INFORMATION

CENTRAL LATIN-AMERICA, Apr. 22-23. First Spanish Church of the Nazarene, 3123 Perez St., San Antonio, 78207. Host Pastor: Cecilio Valezquez. General Superintendent: Dr. V. H. Lewis.
 HAWAII, Apr. 22-23. First Church, 408 N. Judd St. Honolulu, Hawaii 96817. Host Pastor: Jack Nash. General Superintendent: Dr. Eugene L. Stowe.
 WASHINGTON, Apr. 28-29. First Church of the Nazarene, 4301 Woodridge Rd., Baltimore, Md. 21229. Host Pastor: George E. Teague. General Superintendent: Dr. George Coulter.
 WESTERN LATIN-AMERICAN, Apr. 28-29. General Superintendent: Dr. Edward Lawlor.
 SACRAMENTO, Apr. 30—May 1. First Church, 1820 Twenty-eighth St., Sacramento, Calif. 95816. Memorial Auditorium. Host Pastor: James Snow. General Superintendent: Dr. V. H. Lewis.

VITAL STATISTICS

MRS. ELIZABETH DIXON, 84, died Feb. 16 in Patchogue, N.Y. Funeral services were conducted by Revs. F. Smith, C. Bowman, C. T. Matthews, R. Rapalje, E. Eddy, George Dixon, and Jack White. She is survived by her husband, Rev. Stanley; and two sons, Stanley, Jr., and Rev. George.
 DANIEL LEE BREWER, Jr., nine days old, died Feb. 28 in La Paz, Bolivia, following emergency surgery. He is survived by his parents, Rev. and Mrs. Daniel Brewer; one sister, Carla; maternal and paternal grandparents.
 KAREN CARLEEN TIERNEY, four, died Feb. 11 in Richmond, Va. Funeral services were conducted by Rev. C. E. Thompson and Rev. A. Ballewin. Interment was in Charlottesville, Va. She is survived by her parents, Walter and Patricia (Nelson) Tierney; a sister, Jennifer L.; and her maternal and paternal grandparents.
 SARILDA EVONA PUMMILL, 83, died Feb. 27 in Canon City, Colo. She is survived by her husband, Luther C.; one son, Glen; three daughters, Mrs. Elmer Stahly, Mrs. H. Glen McCaslin, Mrs. R. Allen McCaslin; 10 grandchildren; and eight great-grandchildren.
 REV. ROBERT V. LAYMAN, 70, died Dec. 12 in Chicago. Funeral services were conducted by Revs. F. Nash, M. R. Korody, J. Foster, and C. Cobb. Surviving are his wife, Esther; three sons, Robert V., Richard, and Paul; 11 grandchildren; and one great-grandchild.
 MRS. JOSEPHINE HATHAWAY, 62, died Jan.



Rev. Luther S. Watson was officially installed as pastor of the Mount Vernon (Ohio) Lakeholm Church by District Superintendent Harvey S. Galloway (Central Ohio District), Sunday, February 7. Rev. Watson was later joined by his wife, Annabell; and children, Joy and Rick. The Watsons have two other children: a son Larry, who is athletic coach at Olivet Nazarene College, Kankakee, Ill.; and Claude, who is pastor of the Monroe, Ohio, church. Lakeholm Church was organized September 13, 1970. Rev. John B. Nielson, professor of theology and Bible at Mount Vernon Nazarene College, was appointed interim pastor.

From left to right are pictured members of the original church organization: Mrs. Christine Nease, steward; Rev. John B. Nielson, interim pastor; Mrs. Kenneth Lambert, steward and church secretary; Professor Charles McCall, trustee; Professor Lester Smith, treasurer; Professor Reuben Rodeheaver, steward; Professor Jon Johnston, and Professor Jarrell W. Garsee, trustees.

NEWS OF RELIGION

16 in Gardiner, Me. Funeral services were conducted by Rev. C. Alexander; Mrs. Hathaway's sons, Irvin, Dewey, Rev. John, and Rev. David; and her brother, Song Evangelist Nelson Brown. Surviving are eight sons, Rev. John, Irvin, Donald, Robert, Richard, Dewey, Rev. David, and Paul; two daughters, Mary Jane Cone and Sharon Brown; 22 grandchildren; one great-grandchild; and two brothers.

MRS. LILLIAN (FLUKE) JOHNSON died Feb. 28. Funeral services were conducted in Chandler, Ariz. She is survived by two sons, A. Oliver and John B.; four daughters, Mrs. Vivian Gaskins, Mrs. Lorraine Poarch, Mrs. Rosa Lee Tower, and Mrs. Marye Polk; 19 grandchildren; and three brothers.

MRS. NINA HIGDON, 66, died Dec. 22 in Indianapolis. Funeral services were conducted by Rev. Verline E. Chipp. Surviving are her husband, Dale, and son, Charles.

LARK EDWIN MARTIN, 71, died Feb. 17 in Fitzgerald, Ga. Funeral services were conducted by Rev. James Hubbard and Rev. John Burch. He is survived by his wife, Kate; a son, A. Wayne; and a daughter, Mrs. Bert Roemer.

MRS. CORA B. McDOWELL, 82, died Feb. 14 in Lamar, Colo. Funeral services were conducted by Rev. Bill Gooden. Surviving are three daughters, Mrs. Bob Hazen, Mrs. Bob Mickey, and Mrs. Harold Garner.

MAMIE LEE CRUMP, 65, died Jan. 6 in Rock Hill, S.C. Funeral services were conducted by Revs. C. Courtney, R. V. Bridges, and P. Horne. She is survived by her husband, Rev. Harry E.; two sons, Joseph and Hermon; and one daughter, Jean.

JAMES BLAINE PIKE, SR., 77, died Feb. 8 in Des Moines. He is survived by his wife, Ruth; three children; eight grandchildren; and one great-grandchild.

MRS. ELMER BUCK died Feb. 23 in Lowell, Mich. Funeral services were conducted by Rev. J. E. Leitzman. She is survived by her husband, Rev. Elmer; one son, Forrest; two grandchildren; and five great-grandchildren.

BIRTHS

—to Fred and Nancy Carter, Ginegayen, Guam, a boy, Timothy Alan, Dec. 9

—to Ole and Betty (Lacy) Powell, Kansas City, Mo., a girl, Rhonda Kay, Jan. 19.

—to Rev. Robert and Theresa (Willis) Bush, Huntingburg, Ind., a boy, Cary Robert, Feb. 18.

—to Rev. Larry and Elizabeth (Savage) Abbott, Sedalia, Mo., a girl, Deborah Ann, Mar. 2.

—to Rev. Richard and Donna (Borger) Suman, Lima, Ohio, a boy, Matthew Allen, Jan. 11.

—to George and Janice (Akester) Dietz, Smithton, Pa., a girl, Melody Sue, Nov. 13.

—to Charley and Kathy (Malzi) Akester, Johnstown, Pa., a girl, Lori Lee, Dec. 11.

—to Rev. and Mrs. Paul Basham, Livermore Falls, Me., a girl, Wanda Lee, Dec. 19.

—to Rev. William and Diana (Jeffries) Haworth, Herington, Kans., a boy, Mark Allen, Feb. 11.

—to D. W. and Linda (Graves) Swint, North Augusta, S.C., a boy, Daniel Wayne, Feb. 1

—to Lt. Denton and Diane (Otto) Jakobitz, El Paso, Tex., a boy, Kurtis Lee, Jan. 23.

—Marion and Wilma (Montgomery) Snowbarger, Oklahoma City, a boy, Timothy Ray, Feb. 6.

MARRIAGE

Dr. C. H. Wiman and Mrs. Edith M. Smee in Visalia, Calif. Mar. 4.

DIRECTORIES

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

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DOCTOR ORDERS EXTENDED REST FOR BILLY GRAHAM. Dr. T. W. Wilson, executive assistant to Dr. Billy Graham, issued a statement from Montreat, N.C., stating that Dr. Graham's doctors have ordered him to take an extended period of rest. All of Dr. Graham's preaching engagements have already been canceled through April 15. Dr. Graham underwent surgery at the Mayo Clinic in Rochester, Minn., on February 10. His next major crusade begins April 25 at the University of Kentucky at Lexington. □

HAWAII COP CARRIES BIBLE. With a pistol on his hip and a tattered Bible in his pocket, veteran Police Officer William Goodman helps keep the law in the fiftieth state.

"The Bible is a lot heavier than the gun," says the preacher-policeman, who likes to think he's "doing double duty on the side of right."

Officer Goodman, pastor of the Ewa Beach Church of the Nazarene, takes pastoral duties in stride with chasing car thieves or burglars, investigating murders, aiding accident victims, mediating domestic spats, or issuing traffic tickets.

"I believe a minister should be where the action is," Goodman said in a UPI interview.

The 36-year-old pastor, who donates his spare time to serving as a reserve policeman, finds no conflict in blending police work and preaching.

"People ask me why a minister—a man of nonviolence—would carry a gun," Goodman said. "The gun itself is innocent and is dedicated to nonviolence. I always tell my three kids that my Bible is heavier than my gun."

The rugged-looking preacher has never fired a shot in the line of duty in the four years he's served with the reserves.

"I've met some bad ministers," Goodman says, "but I've never met a bad policeman. Someone has to do the society's dirty work."—*E.P.A. News Service.* □

EDITOR BUILDS BRIEF FOR MISSING MISSIONARIES. Next year in May it will be a decade since three stalwart missionaries to Vietnam were taken prisoner by the Vietcong. Since then others have joined them until today five are unaccounted for. A total of nine Protestant missionaries have been killed in Vietnam since the current war began—eight of them from the U.S.

Most Christians have forgotten the five, but the associate editor of *Christianity Today* hasn't. David E. Kucharsky keeps the question alive in Congress, in the U.S. Department of State, and in the evangelical community.

The issue of finding the missionary prisoners "could be used as a wedge in opening the door slightly at the Paris peace talks," he told William Willoughby of Washington's *Evening Star* newspaper.

"It could be a negotiating point and serve the large picture of doing something for the prisoners of war and getting additional information on those missing in action," Kucharsky added.

The editor, a member of the Christian and Missionary Alliance, which has sponsored missionaries in Vietnam since 1911, has volunteered to go to Vietnam himself to intercede for the missionaries and for some 1,600 prisoners of war.

He said several developments recently point to action on behalf of the suffering. One was an appeal by Dr. J. A. O. Preus, president of the Missouri Synod Lutheran church, for religious leaders to join him in a possible "modern crusade" to the Communists in behalf of the prisoners. □



the answer corner

Conducted by W. T. Purkiser, Editor

- In regard to the news item on "Joshua's Long Day" printed in the *Herald* and the letter in "Pro and Con" challenging the evidence, would you print a statement saying which is true and which is false?

The news item on "Joshua's Long Day" was picked up from the Evangelical Press Association newsletter, but on further investigation the "proof" has been pretty thoroughly discredited.

The item reported that computer computations made by engineers in NASA had proved the fact that Joshua's long day indeed had occurred (Joshua 10:8-14).

The persons named in the dispatch have been questioned, and report no knowledge at all of the evidence reported.

This in no sense questions the accuracy of the biblical account. It just points to the overeagerness

on the part of whoever first originated the story to "prove" what needs no proof and what is really incapable of any proof on the part of science.

Perhaps there is a lesson for us here not to be too up-tight about "proving" the Word of God. Some branches of modern science provide evidence that tends to support the historical portions of the Scripture.

But if the Bible depended upon the "proofs" science can give of its truth, then it would be liable to "disproofs" from the same source when the findings of science would seem to disagree. But neither of these alternatives is the case.

- I saw a reference to the "tulip" theology. What is this?

"Tulip" in this setting is an acronym for the "five points" of Calvinism:

- T—total depravity
- U—unconditional predestination
- L—limited atonement
- I—irresistible grace
- P—perseverance of the saints

These are the doctrines characterizing what is often called the "Reformed" theology, or "hard-shell" Calvinism. They were maintained by the Calvinistic theologians against the followers of James Arminius in the so-called "Remonstrant" controversy of the seventeenth century.

The Arminians held (and still hold) on each of these points that:

1. Prevenient grace offsets total depravity to the degree that man is able to respond to the salva-

tion offered in the gospel;

2. Predestination is conditioned upon personal acceptance of Christ by faith;

3. The atonement is unlimited in that Christ died for all men;

4. Grace is freely offered in Christ but may be rejected by those to whom it is offered;

5. The saints are assured of sufficient grace to persevere, but if they turn away from Christ and go back into sin, they are no longer "saints" but become sinners again.

It will readily be seen that many if not most people today who call themselves Calvinists are Calvinistic only on the last point. They are really 80 percent Arminians. In Dr. H. Orton Wiley's charming turn of the phrase, "They fly Calvin's flag, but they sail in Arminius' boat."

- Shall we take Acts 15:20 literally where it says to refrain from eating blood?

Until the Jehovah's Witnesses came along with their very unreasonable interpretation of this and other Bible references as prohibiting blood transfusions, there were two major interpretations of this verse and its counterpart in Acts 15:29.

One is based on the fact that "blood" in the Bible is often used as a metaphor for violence, murder, or manslaughter; as for example, "Woe to him that buildeth a town with blood!" (Habakkuk 2:12), and, "I am innocent of the blood of this just person" (Matthew 27:24).

The other links the verse with numerous Old Testament laws against eating blood or eating flesh from which the blood had not been drained (as

would be the case if an animal were strangled—also listed in Acts 15:20 and 29 as one of the four prohibitions binding upon Gentile Christians).

Either interpretation is possible, but the second is the more probable. I would say it was included primarily to prevent unnecessary obstacles in the fellowship of Jewish and Gentile Christians.

In the absence of any further New Testament teaching along this line, however, I would hesitate to make the second interpretation a moral absolute. And let me say again, it is a fantastic mistake to interpret either the Old Testament or Acts 15:20 and 29 as having any reference to medical blood transfusions.



“BY ALL MEANS...
SAVE SOME”

JESUS

Saved Me Yesterday

She passed away tonight at 6:30 and her going saddens the hearts of a husband and five children. But what happened last Sunday morning helps lift the load and brings a wonderful sense of peace to the entire family.

Her son, Leon, is a member of our church. He called me early Sunday morning to tell me of his mother's deteriorating condition. His mother had suffered a fractured collarbone in a fall some weeks before and complications developed, aggravated by an already advanced case of emphysema and asthma. There was a growing fear of pneumonia. He requested prayer for her in the morning service.

I felt led of the Lord to see her, however, before Sunday school. So I hurried over to the hospital and found her under oxygen, breathing very heavily. She had evidently suffered a light stroke, for her speech was impaired—but her eyes were most expressive.

When she saw me come in, her eyes widened, and she looked at Leon very urgently.

He said, “I believe she wants you to pray, Brother Johnson.”

I said, “Mrs. Boen, would you like me to pray and ask Jesus to come into your heart?”

Her only answer was, “Uhh.”

I interpreted that to mean yes, so I proceeded to pray and ask Jesus to come into the heart of this dear soul, not long for this world. When I closed, I felt a great sense of peace, and I said, “Leon, I believe God heard that prayer.”

He said, “I do too.”

I turned to Mrs. Boen and said, “Do you believe God heard?”

Again all she said was, “Uhh.”

Her eyes closed and I never saw them opened again. The next day, however, she rallied sufficiently to speak to her son who had flown in from Texas—“Bub, Jesus saved me yesterday.”

Soon after she lapsed into a coma, and 36 hours later she was with the Lord!

—Leonard C. Johnson
Lindsay, Calif.

**HOME-GOING
OF DR. S. S. WHITE**



Dr. Stephen S. White, 81, nationally known theologian, former editor of the *Herald of Holiness* (1948-60), former president of Bethany Nazarene College, and former professor at Olivet Nazarene College and Nazarene Theological Seminary, died Sunday, March 21, at Riverside Hospital, Kankakee, Ill. He had been a patient about a week following a heart attack.

He had been teaching part-time at Olivet Nazarene College, Kankakee, Ill., following his retirement in 1960.

Survivors include a son, Stanton, Kankakee, Ill.; and a daughter, Mrs. Virginia Romano, Chicago. His wife, the former Mary McConnell, died at Lakeworth, Fla., Dec. 6, 1969.

The funeral service was conducted March 24 in College Church, Kankakee, Ill., with Pastor Don Irwin in charge. Professor Ray Moore of Bethany Nazarene College was the soloist.

Scripture was read by Dr. W. T. Purkiser, present editor of the *Herald of Holiness*, and Chicago Central District Superintendent Forrest Nash read telegrams from church leaders.

Dr. Willis Snowbarger, Olivet College vice-president, represented the college community with a tribute, and General Superintendent Emeritus C. B. Williamson delivered the sermon. The benediction was given by Dr. William Greathouse, president of Nazarene Theological Seminary, Kansas City. □

**MALIGNANCY CLAIMS LIFE
OF MINNESOTA MINISTER**

Rev. Samuel P. McKay, 64, died Thursday night, March 18. He succumbed to a malignancy which was discovered about Christmas.

He is survived by his wife, two daughters, and a son.

Funeral services were held Monday, March 22, at 2 p.m. in the Fergus Falls, Minn., church with burial in Harvey, Ill. District Superintendent Norman W. Bloom officiated. □

**NEW LEADER FOR
NEBRASKA APPOINTED**

The new superintendent of the Nebraska District will be Rev. Hoyle C. Thomas, pastor of the University Avenue Nazarene Church in San Diego, and secretary of the Southern California District in the denomination.

Mr. Thomas, 50, will succeed Dr. Whitcomb B. Harding, superintendent of the Nebraska District for 20 years, who died March 4, following a heart attack at Council Bluffs, Ia.

Mr. Thomas has been an ordained elder in the denomination since 1942. He has pastored the University Avenue Church in San Diego since 1964, and earlier was pastor of



Mr. Thomas

the Ontario, Calif., church.

He also has pastored Nazarene churches on the Kansas and Northeast Oklahoma districts. He is married and has a son and a daughter.

The Nebraska district parsonage and office is at Hastings, Neb.—N.I.S. □

**NEW CHAPEL
ROME, ITALY, COMPLETED**

Sunday, March 7, 1971, was a red-letter day for Nazarene work in Rome, Italy. In spite of an unusual snowfall of 11 inches and a flu epidemic, nearly 80 people filled to capacity the new chapel for the inauguration of the new district center.

Assisting Field Superintendent Roy Fuller in the services were Pastor Scognamiglio of the Civitavecchia, Italy, church; and Lay Pastor Pio Boccini, who has been conducting weekly meetings in his home for many years.

The building is a three-story villa obtained two years ago with offerings received through vacation Bible school and Alabaster. In addition to the chapel, the building provides space for offices and parsonage for the field superintendent.

One interesting observation is that at least 30 of those present were attending evangelical services for the first time.

For the present Mr. Fuller will continue as pastor, assisted by Rev. Alfredo Del Rosso. □

With the unanimous approval of the Board of General Superintendents, and after consultation with the district advisory board, I have appointed Rev. Hoyle C. Thomas, presently serving as pastor of San Diego (Calif.) University Avenue Church of the Nazarene, as district superintendent of the Nebraska District. This appointment is made effective April 12, 1971.

V. H. Lewis
General Superintendent

SPECIAL BULLETIN

On April 7, Dr. Mary Scott, executive secretary of the Nazarene World Missionary Society, underwent orthopedic surgery on her right hip to relieve pain caused by "wear and tear" arthritis. She will be in the hospital six weeks for the necessary therapy. Your prayers for her will be appreciated.

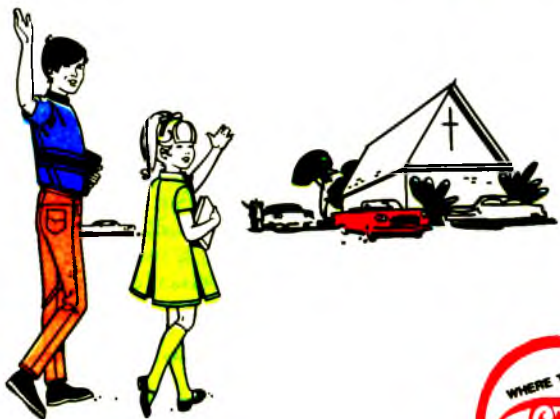
Pictured left to right are Mr. Bill Coulter, Mr. Bob Taylorson, and Rev. Walter Hubbard of Calgary, Alberta, Canada, First Church. The church set a special day aside to honor Mr. Bill Coulter (brother to George) in recognition of his 45 years of service as pianist for the church. An oil painting was presented to the honored pianist along with a book containing letters from the general superintendents, general secretary, and pastors with whom he had worked. A church reception in his honor provided a fitting climax to "Bill Coulter Day" at First Church.



Come on Along..

...TO WHERE THE ACTION IS

**1971 VACATION BIBLE SCHOOL
PUBLICITY SUPPLIES:
Advertise Your VBS**



POSTER — DODGER — POSTCARD



**NEW
for 1971 — DOORKNOB HANGER**

Now there are four time-tested and proven attendance builders. Full-color matching pieces to spread the word via mail, posting, giveaway, and door-to-door distribution. Inexpensive, and real attention-getters. You fill in date, time, place.

Poster to focus interest. For store windows, bulletin boards — post it throughout your community! 16" x 12".

V-1071 20c; 12 for \$1.00
Dodger for mailing, giveaway, church bulletin enclosure, or slipped under windshield wipers. 5½" x 7½".

V-2071 1 pkg. of 100, \$1.50

Postcard is economical way to announce your VBS widely. For invitations and last-minute reminders.

V-3071 1 pkg. of 24, 60c
4 pkgs. of 24, \$1.95



BUTTON

The children love it. A great interest-builder. Eye-catching, colorful, new 1971 design. With everyone wearing this pin-style, metal button, church and community interest is sure to be high. BIG, 1¾" diameter.

V-271 1 pkg. of 24, 95c



BUMPER STICKER

New for 1971! Designed to go along with the other supplies. A proven publicity aid to use with your community-wide promotional plans. Space for date and place. Fluorescent colors. 14

V-5071 25c; 12 for 20c ea.



BANNER

Tell the good news of VBS to the whole community by placing the three-color, silk-screened banner in front of your church. Printed on weatherproof, plasticized paper and imprinted with weatherproof ink. 3 x 10 ft.

VX-363 \$6.95

With imprint, \$8.95 (allow two weeks include imprint information — dates and time only — with order).

UX-400 WOODEN BANNER FRAME — Use to mount the 1971 VBS Banner. Hardware included. \$4.00

Doorknob Hanger is NEW!

To be used when the VBS worker finds no one at home. Die-cut for punching hole in the top of hanger. 5½" x 7½".

V-4071 1 pkg. of 100, \$1.95



BACKGROUND DISPLAY

Set up an interest center with other promotional pieces to make a display that is attention-getting. Use this theme display anywhere! Lightweight, tri-fold, stands by itself. can be set up immediately. Same design as the outdoor banner in four beautiful colors. 28" x 56".

V-671 \$2.25



BALLOON

Same "Where the Action Is" design as other publicity supplies. Boys and girls always enjoy taking these home. Add excitement to the decorations and even a parade. Assorted bright colors.

V-571 1 pkg. of 24, \$1.50
3 pkgs. of 24, \$3.90



OFFERING ENVELOPE

Urge both children and adults to contribute toward the expenses. Full-color design with space for name. Perforated, easy-opening flap. 3" x 6¼".

V-9159 100 for \$1.50



THEME NAME TAG

Attractive theme symbol with space for names of pupils, teachers, and visitors. Perfect for the first day...and every day. Punched, and strung — ready to wear. 2¼" x 2¾".

V-171 1 pkg. of 25, 75c
4 pkgs. of 25, \$2.95



VBS HAT

Encourage perfect attendance with these interest builders in the shape of racing hats. Twenty-five of each 50 have red bills, 25 have blue bills, so they may be used in a red and blue contest, if so desired. Pupils also earn a gold-star seal for each day present, to place on their hats. Space for name. Adjustable to any head size. Order one for each child.

V-9155 50 for \$4.95
A-1879 Attendance Seats for Hat. 1 pkg. of 100, 43c

BULLETIN FOLDER

This special bulletin has a full-color front cover of Jesus. Inside two pages are blank for use as a church bulletin, or as a publicity letter. Imprinted: "His Church for Our Day — Vacation Bible School," with theme picture on back. High-grade mimeo stock; shipped flat.

V-6946 100 for \$2.50
500 for \$10.00



PENCIL

Always a popular award and an important tool in VBS. Luster-finished. Imprinted: "Vacation Bible School." Durable eraser, 7½" long. Assorted colors.

V-55 5c; 100 for \$4.50

Prices slightly higher outside the continental United States

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