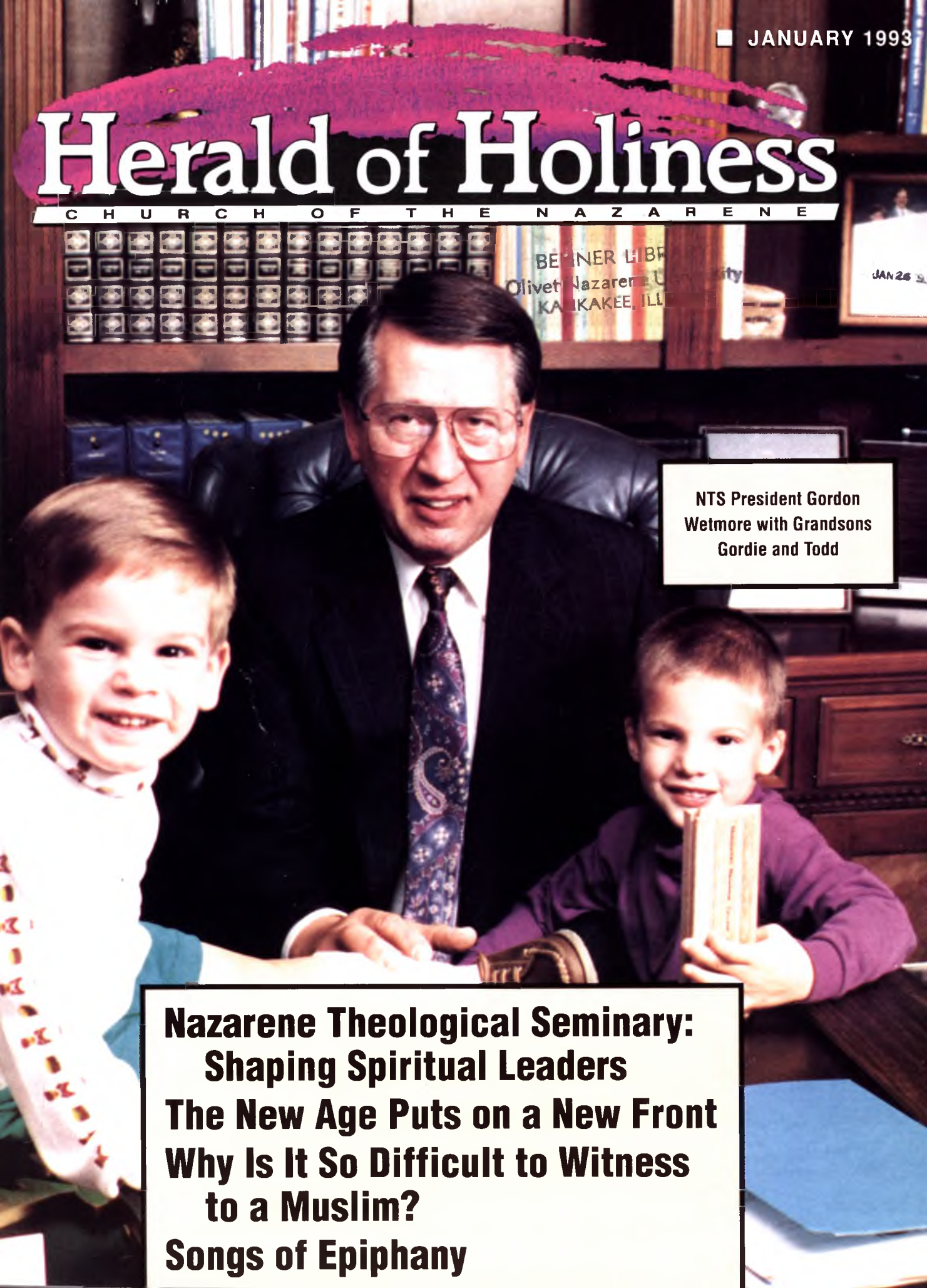


■ JANUARY 1993

Herald of Holiness

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Wetmore with Grandsons
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CHURCH OF THE NAZARENE

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Unlocking the Door to the Holy Life

Mary Reuters called it “our own search for glory.” She points out in *Formation Through Encounters of Ordinary Life* that baptized believers may find that even service to others can become “a prime avenue of our search for glory.” John Wesley called it “sin cleaving to our most holy duties.” Maxie Dunnam, in *Alive in Christ*, calls it “our drum major instinct.”

Christians have with one voice declared that inward sin remains in the believer’s heart after conversion. This inward sin forms the principal hindrance to holiness. Self-centeredness keeps shoving the Christian toward being self-serving or self-indulgent. That is, toward pride, lack of compassion, love of ease, love of praise, and putting self-interest ahead of Christlikeness.

While Christians have agreed that the inner core of sinful self-centeredness is the problem, they have not always agreed on what to do about it.

The monastic tradition and many of the Christian mystics taught that the self must be annihilated before one could have holiness. Let Miguel de Molinos (1640-97) speak for the mystics and monastics. In *The Spiritual Guide*, he taught that “the seven-headed beast of self-love must be beheaded” (87). This will not happen until “thou art purified from . . . self-esteem” (88). Therefore, “mortify thyself in all things, and at all hours” (92, 91). “Thou shalt never be hurt by men or Devil, but by thyself, thy own pride and passions . . . for thou art the greatest devil of all

to thyself” (95). “Learn to despise thyself, and to be despised by others” (96). “Follow always what is contrary to one’s will, appetite, and judgment.” Therefore, “seek to annihilate oneself in all respects” (87).

To the mystics and monastics, only those who could withdraw to a monastery or hermitage to spend a lifetime in prayer could be holy.

The Protestant Reformers Luther and Calvin believed that the best a Christian could do was to engage in a lifelong struggle against inward sinfulness. One could never really win the battle in this life, but

progress in or toward sanctification was expected. Their answer, then, was self-discipline. Let the Calvinistic Puritan Richard Baxter represent the self-discipline school of thought. In *The Saint’s Everlasting Rest*, he warns that the core of self-centeredness will be like “a backward servant, a stubborn ox, a lazy horse.” Therefore, he exhorts, “set upon thy heart roundly, persuade it to work, take no denial, chide it . . . use violence with it.” Baxter urges the believer to “be not a slave to thy depraved nature . . . command thy heart; if it rebel use violence” (392). “Let the spur never be out of its side; and whenever it slacks pace . . . give it a remembrance” (394).

In a chapter written for “the use of the weak,” Baxter urges:

If thy heart draw back, force it to the work; if it loiter, spur it on; if it step aside, command it again; if it would slip away and leave

the work, use thine authority. Keep it close to the business, till . . . thou hast pleaded thyself from a clod to a flame (398).

To such a struggle with inward sin, the Reformed tradition, in the main, resigns itself.

The Wesleyan tradition at its best teaches that self-annihilation is wrong, and mere self-discipline is inadequate to conquer the problem of sinful self-centeredness. Though there is a self-denial akin to crucifixion or Gethsemane on the road to holiness, self-discipline is not enough.

The saints in all generations have found no other door, no other point of entry to the life of holiness.

Our Wesleyan/holiness tradition teaches that the sinful self can be transformed. The sinful core can be replaced with a heart of Christlikeness. God really does, as the Scriptures teach, cleanse the heart from all sin. The Christian is brought by God’s grace to the point where he loves God with all his heart, mind, soul, and strength, and his neighbor



as himself. When God has brought the Christian to this point, He, as Wesley said, "speaks the second time, 'Be thou clean'" and bestows sanctifying grace.

The door through which each of us must enter to find sanctifying grace is not self-annihilation, not self-discipline, but *self-surrender*. Without a total surrender of ourselves, we will never know deliverance from inward self-centeredness. But through God's grace, the Christian who fully surrenders can be set free from the tyranny of inbred sin. The core of one's being can be clean, the heart re-created in Christ-likeness!

Thus, Nazarenes and other Wesleyans are radical optimists. The behaviorists and determinists scoff at such optimism. The monastics and Calvinists insist on pessimism, in spite of the Atonement.

The Nazarenes, those radical optimists, really believe that "no eye

has seen, nor has ear heard, no mind has conceived what God has prepared for those who love him" (1 Corinthians 2:9, NIV). Check the context of this verse. It has nothing to do with heaven; rather it suggests that for the believer who will pass through the doors of self-surrender or self-donation, there awaits depths of fulfillment and spiritual satisfactions beyond imagination.

The saints of all the ages have found no other door into "the fullness of the blessing of Jesus" than self-surrender. Mary Reuters explores the road to holy living through 1,182 pages, and sums up her search by concluding that the key to holy living is self-surrender—always has been, always will be. Why not make this prayer of self-donation your own?

O Lord Jesus, I give Thee my body, my soul, my substance, my fame, my friends, my liberty, and my life: dispose of me and of all

that is mine, as it seems best to Thee.

I am now not mine, but Thine; therefore claim me as Thy right, keep me as Thy charge, and love me as Thy child. Fight for me when I am assaulted, heal me when I am wounded, and revive me when I am destroyed.

—John Wesley

About the Cover

We caught the new president of Nazarene Theological Seminary in his office with two VIPs—his two grandsons—Gordon III and Todd.

Dr. Wetmore has come to the helm of NTS in crucial times. We believe that God has given him to us "for such a time as this."

You will want to read the articles about NTS in this issue and give generously to the Seminary Offering this month.



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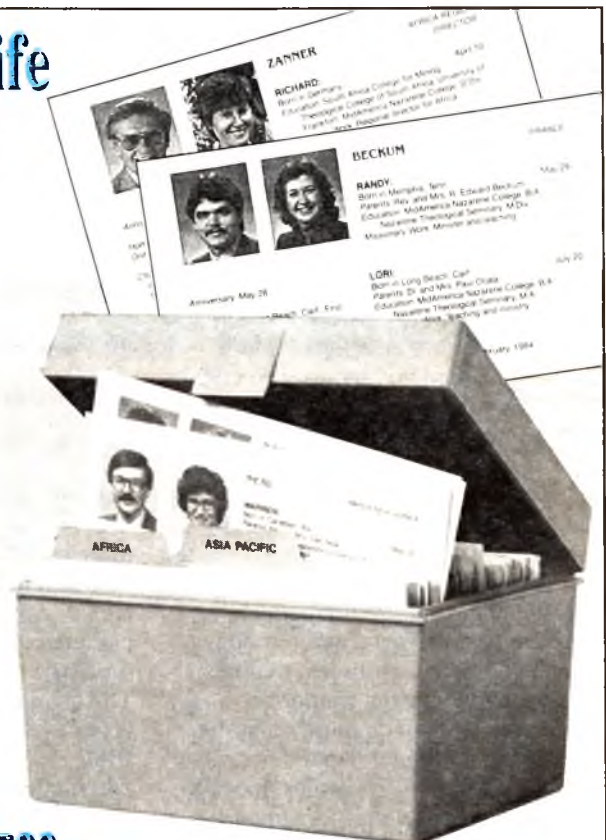
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Go Teach

BY WILLIAM J. PRINCE, GENERAL SUPERINTENDENT

The apostle Paul speaks often in his writings concerning the importance of teaching. He emphasized the teaching of the Word of God, of Christian ethics, of doctrine, and of human relationships. He especially spoke of teaching to the young pastor, Timothy. In 1 Timothy 4:6, Paul writes: "If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and of the good doctrine which you have carefully followed" (NKJV).

The Church of the Nazarene has employed a strong emphasis on education from the very beginning of its existence. However, the concern is more than formal education. Education certainly depends on the home as the basic beginning. In the early years of a child's life, the parents are the most important people in the child's life, and there the basic teaching begins. All that is being learned in every way is in the home. Attitudes are formed, relationships are established, values are developed, language is learned and the uses of communication are recognized, and out of this develops reasoning and outreach thinking. It is understood that the basic development of our children is "taught" by those who assume the care of the child.

It is true that we learn from anyone, whether they are deliberately teaching or not. Therefore, our concern for Christian attitudes, motives, actions, and language cannot be overemphasized. The family and the church can no longer depend upon society to teach us life-styles, morals, values, or even culture. It is imperative that an emphasis be placed on Christian education and relationships. Proverbs 22:6 says, "Train up a child

in the way he should go, and when he is old he will not depart from it" (NKJV). Again, the Bible relates the importance of early true, meaningful, and biblical teaching.

I. *The family.* Even though there is a national change in family structure, it is still the primary influence. All should be done that is possible to make the home a haven and a place of peace and joy. However, the number one enemy of learning in the family is television. It is probably no surprise that the society-wide decline in verbal and cognitive abilities may be

We can no longer depend on society in this "Christian nation" of ours to teach our people moral values, decent life-styles, or even good manners.

attributable in large part to excessive television viewing. The average of 25 to 28 hours per week that children spend in front of the TV drastically cuts down on active play time and social interaction, and exceeds by six times the time spent on homework. The challenge to the Christian family is to develop and maintain home Bible reading and discussion time. Although it may be an out-of-date word, "family altar," devotions, and prayer time are increasingly important to the spiritual development of both children and adults.

II. *The Sunday School* is a natural opportunity for the entire family of all age levels to participate in Christian education and discipleship. The Board of General Superintendents has called the entire denomination to renew the importance of Sunday School to teach Bible doctrine and Christian values. The Sunday School Division and the Nazarene Publishing House are cooperating in developing materials and study guides to reach from the nursery to the senior adult. Attractive, convenient workbooks and teaching tools are available. The Sunday School has an open door for everyone. Everyone has the opportunity to learn in smaller groups and to have spiritual and biblical questions answered. There has never been a greater need for the Sunday School than now. The Sunday School has an important ministry of personal evangelism.

III. *The church* has the opportunity to bring Christ and His Word to a confused, frustrated, and angry society. It is the good news of our Lord Jesus Christ. We must reach out to others. We cannot just tend to ourselves. Every local congregation must be a Great Commission church, and every activity can and must be redemptive. This time of opportunity challenges the Church of the Nazarene to "go" and "preach and teach."



The Touch of God—Through Persons



The words of Christopher Bryant snagged my attention and wouldn't let go: "God acts upon us inescapably through the people who touch and influence our lives." I knew from experience that the Holy Spirit often illuminates words on a page in coordination with specific events in life.

It dawned on me that it was the week of the 30th anniversary of my ordination to the ministry. I began to reflect upon the significance of Bryant's words in connection with the anniversary of my ordination.

A flood of memories began to assemble. I began to understand how spiritual growth is intimately and powerfully connected with persons whom God has sent across my path. Such persons have made indelible impressions.

So I pause to honor those today—recognizing that God uses the networking of the Holy Spirit to beautify us spiritually.

I think of my father and mother and the gentle way in which they followed Christ. They deeply imprinted my life with their devotion to the Lord. In simple, but powerful, ways they lived a life of faith and trust and devotion. My father often philosophized about the nature of life in a world such as ours—but always under the umbrella of God's guidance and control.

I give thanks to God for pastors whose dedicated lives made a lasting impression upon me. Their love for the Word was transferred to me by a sort of spiritual osmosis. I wonder what kind of person I would be if I had not had the privilege of sitting under the guidance of such significant persons.

The day of my ordination was one of the most difficult days of my life. My spouse of seven years died of cancer several months prior to that day. Her imprint upon my life continues to be clearly visible. But I was very lonely that day. No member of my

family was able to be present at my ordination because of distance, time, and money. God, however, provided a wonderful Christian family to surround me and touch me and carry me through that day.

In one of God's great serendipities, the young woman at the organ that ordination day later became my wife and has touched my life in many significant and lasting ways. Who can fathom the intricate networking of the Spirit? Praise be to His name!

I have never met many of the persons through whom God has inescapably touched my life. You see, God has imprinted and directed my life through the things I have read. I continue to be amazed at the timing with which the peculiarly appropriate article or book arrives in my hands. A poem or an article becomes the instrument through which God convicts and teaches. It does not matter that the material was written in the first century or the 20th. It is illuminated for me at that moment by the Spirit.

I give God thanks for the persons with whom I work. God has used them to imprint my spiritual growth—frequently when they were completely unaware of the crucial significance of the words they were speaking.

My own children have touched my spiritual life. One of them offered me faith in a dark hour through a prayer flowing from lips that were only three years old. Another called on the telephone at a crucial moment in a deep personal struggle and spoke wisdom far beyond her years. Another knows just when to speak a word of jest to lighten a load and restore perspective. What a gift!

And then there are those "chance" meetings when a person enters your life for one brief moment, but speaks

an incredibly expedient word. A walk therapist became God's voice calling me to accountability and change of life-style. The divine networking through the Holy Spirit is intricate and astounding.

I will never forget the celebration of Eucharist in a pottery studio with a group of spiritual friends. One of our number had become a spiritual adult that morning. Celebrating spiritual anniversaries with others deepens and reinforces our own growth.

The spiritual friends who walk through dark valleys with us and "hold the Christ-light" for us "in the nighttime of our fear" (an exquisite line from Richard Gillard's hymn, "The Servant Song") are crucial to

In the dark valleys, someone shows up to "hold the Christ-light" for us "in the nighttime of our fear."

spiritual growth. Equally important are the soul friends who know how to celebrate moments of joy without jealousy.

I am reminded today that God chose to introduce himself to us through the person of Jesus Christ—vividly modeling this central principle of spiritual formation.

Yes, "God has touched us inescapably" through Jesus, who touches and influences our lives! Thanks be to God!

Morris A. Weigelt teaches *New Testament and spiritual formation* at Nazarene Theological Seminary. **H**



Aging Parents Articles Helpful

"When Parents Grow Old" (October 1992) was probably written especially for me. I had been going through a similar situation with my elderly father (87) ever since March 1992 when my mother was killed in an automobile accident. After trying everything possible to take care of him and agonizing over the situation, he was placed in an assisted living home where he seems to be happier and making somewhat of an adjustment to life again. The article let me know I was not alone in my ordeal and decision. It also came at a time when I especially needed encouragement. Thank you for being relevant and up-to-date in dealing with issues that are going to be more and more a problem in today's society.

*Peggy King
Chambersburg, Pa.*

Aging Parents Articles Horrifying

My October copy came Friday, and I just finished reading "When Parents Grow Old" and "Counting the Cost of Care-Giving." I am so mad I could spit nails! Who screens these articles? Did not a soul on the editorial staff consider what printing these articles would do to readers approaching their golden years with concern over what the future holds for them? . . . The biggest fear my parents have is that they will become a burden. . . .

My sister warned me of our mother's hurt over the contents of this article. It was as if someone had put a large, unavoidable billboard by her house, signed by a friend, that said, "You can't run and you can't hide; old age is coming, and here's a long detailed list of all the problems you will cause for those you love and hold dear and want to protect."

It wasn't a billboard sponsored by a friend. It was in her mailbox, in her *Herald of Holiness* that she keeps by her chair. A glaring confirmation that the unavoidable, the uncontrollable is becoming a reality. "I am becoming a burden." Thank you, *Herald of Holiness*. Not.

*Mary Moreland
Miami, Fla.*

Beyond North America

I am like so many others in that I don't take the time to write to you and express my appreciation for the excellent job you are doing in editing the *Herald of Holiness*. Every issue has useful articles and excellent news items that help to keep our denomination thinking and informed.

It is clear that there is always something that some people will not like, but I appreciate the way in which you and your staff continue to work to produce "thought-provoking issues." I am sure that it would be a lot easier to produce mild, perhaps even placid issues, but we need the challenge that you are bringing to us.

In keeping with our international status, I hope that you will continue to look for input from other world areas. I know that you do not want to duplicate the work of the *World Mission* magazine, but I know that there are many authors, writers, and news items that we in North America need to know about. I am not criticizing, just encouraging!

*Bob Collier
Delta, B.C.*

Stay Connected

It has just occurred to me that the *Herald* regularly gives me familiarity and challenge.

It is comforting to know that God gives me such a wonderful context in which I may minister—the Church of the Nazarene.

The challenge comes in always remembering that there are so many who have yet to find the good life that I enjoy.

Thanks for your evident commitment to helping Nazarenes everywhere stay connected . . . and for reminding them to make new connections.

*Ben Norris
Oak Harbor, Wash.*

Glad to Be a "Protester"

I've been astounded by every issue of the beautiful and informative *Herald of Holiness* . . . My heart literally leaps with joy on the new subjects and articles being presented. The feature article, "Our Protestant Heritage," literally made my soul leap, flutter, run with pride and excitement. Wow! What a great privilege we have because others dared—even to the point of risking their lives to protest against an empire that covered the known world. Martin Luther had the nerve and drive to fight the devil, the same devil we fight today. . . . If only we'd get the vision and desire to help change things. Reformation Day should be observed in every Protestant church.

Thanks again, Dr. Staples.

*Blanche Neal
San Jacinto, Calif.*

Greathouse on Holiness

I would like to tell you that I find the *Herald* to be an improvement; having a theme for each issue gives opportunity to present different aspects of a subject. It is well worth the subscription price. Thank you for the article by Dr. Greathouse on the Old Testament roots for Christian holiness in the September issue. This gave me special insight to understand God's provision.

*Ruth Eigsti
Midland, Mich.*

Yea, Dr. Benefiel

The article by Dr. Benefiel (November 1992) spoke barrels of truth. As a student at Point Loma, I had the opportunity (along with 14 other students) to help with the relief efforts following the L.A. riots.

We helped unload food from trucks, organize packages for distribution, and the distribution itself. We also traveled four or five blocks into the heart of the city, cleaning graffiti off light poles . . . modern-day totem poles, if you will, and lifting our totem pole, the cross of Jesus Christ.

The day ended with a sense of bewilderment from the destruction, but joy prevailed as the church transcended the social norms and took on the culture of the Cross.

*Gordon Wong
San Diego, Calif.*

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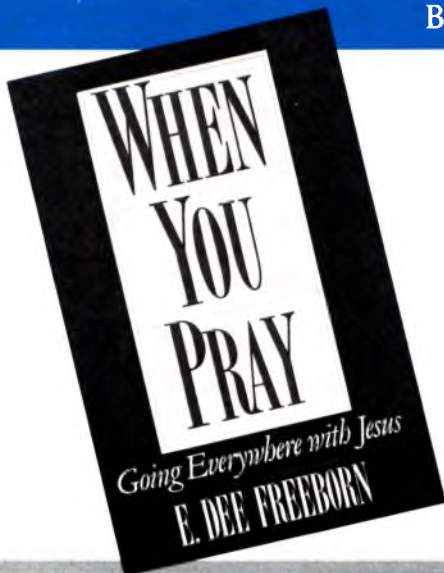


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Christian Marriage Journal

J. PAUL AND MARILYN TURNER

Core Issues of Human Need: How Are We Doing?

Sometimes a marriage doesn't really begin at the wedding ceremony. Six months after I performed the ceremony of Janice and Don, they had to face the issue of infidelity. Both were guilty of clandestine sexual liaisons with third parties. Both voluntarily faced the frightening experience of opening themselves to one another and becoming vulnerable. In this case, both were guilty, and both mutually confessed. It was at this confessional landmark that they really launched their marriage.

True intimacy is one where we disclose ourselves to each other and become mutually vulnerable. This develops a trust that becomes stronger as we cultivate the process over the years. Therefore, we should be cautious about judging the success of a marriage by its endurance instead of its growth and vitality.

Have you noticed that your level of self-esteem influences your ability to be intimate? It's easier for some people to take risks because they expect to be treated well. They have a high self-esteem. These people do not expect to be rejected or abused. When they're rejected they may feel the impact, but they are not disabled by the experience.

This is where our Christian bias kicks in. God enfolds every believer

with His love, which validates and empowers his self-esteem. "I have received a spirit of adoption as a son. The Holy Spirit bears witness with me that I am a child of God. This being the case, I am also an heir of God and a fellow heir with Jesus Christ" (Romans 8:15-17, writer's paraphrase). In my submission to God, His love accepts me unto himself. **One of the greatest of human needs is to belong. And God says, "You belong to me."**

If my self-esteem is low, I will tend not to take risks. Risk-taking is possible, but it is more difficult. Fear of rejection comes with risk-taking. If we trust Jesus Christ to be our Savior, we have the assurance of never being rejected by Him. We are worthy through Jesus Christ. "God demonstrated His love toward me that even while I was a sinner, His Son, Jesus Christ, died for me" (Romans 5:8, writer's paraphrase). **One of the greatest human needs is to be made worthy. And God says, "You are, because My Son, Jesus Christ, lives in you."**

"Will I be able to be the husband that my fiancée expects me to be?" "Will my future husband understand if I don't measure up to what he thinks a wife should be?" "Will I be able to love my wife? I mean, really love her?" These and a score of other questions can swirl within the minds of engaged and newlywed couples. Precluding these questions is the issue of how we feel about ourselves. Confidence-building comes when we relate to the Holy Spirit as Source, as Christ's other self. We can take the Source wherever we go. He is there for us—arms around our shoulders—right in the midst of our experience. When the Holy Spirit inhabits us, He maintains the presence of God in our circumstances. Jesus said, "The Holy Spirit—whom God has sent in My name—He will teach you and bring

to your memory all that I have said to you during My ministry here on earth" (John 14:26, writer's paraphrase). **One of the greatest of human needs is to be competent. And God says, "You are because you have allowed My Spirit to dwell in you and empower you."**

We do not arrive at a healthy self-esteem by absorbing the voyeuristic daytime public confessionals, erroneously called talk shows. These are strange programs in self-esteem that reward people for amassing weird aberrations but dispute others for claiming to be healthy. If you're healthy, you may be accused of being "in denial." We pay a big price for a pathology that lessens our inner peace and fills our minds with trash.

"I belong, I am worthy, I am competent." These are words of hope when fused by our confessional will to the commandment of Exodus 20:3: "You shall have no other gods before me" (NIV).

Talking It Over with My Spouse

1. Share an experience out of your childhood that confirmed you are a worthwhile person.

2. What childhood experience confirmed that I was not worthwhile, and how do I feel now about that experience?

3. What marital land mines are we walking through right now? Are they driving us apart or bonding us together?

4. What can I do to help you like yourself during your times of discouragement?

J. Paul Turner is director of lay ministries, Olathe, Kans., College Church of the Nazarene. Marilyn is colleague and wife-friend.

H

We should be cautious about judging the success of a marriage by its endurance instead of its growth and vitality.

Affirming the Faith in Amos



The Eternal Plumb Line

*And the Lord said to me, "What do you see, Amos?" I said, "A plumb line." Then the Lord said, "Behold, I am placing a plumb line in the midst of my people Israel; I will never pass them by again" (Amos 7:8).**

Another new year in the final decade of this millennium has come. The sense of change and transition is growing as we move toward the year 2000. The sense of uncertainty is also growing. Western culture has abandoned its moral moorings. After the cockiness that comes with throwing off restrictions, a widespread feeling of foreboding has come. The moral absolutes are gone, but everyone doing what is right in his or her own eyes is producing disastrous results. We are experiencing the desire for an eternal standard that will always tell us the right way to proceed.

Amos 7:7-9 speaks powerfully of such a standard. These verses present the third of a series of visions described in Amos 7. In the first two visions, God had shown Amos the coming judgment that would engulf the nation of Israel. The prophet had protested that the nation could not endure such punishment. In each case, the Lord relented and promised Amos that the punishment would not be carried out. However, in the third vision, the Lord spoke first and asked the prophet what he saw. When Amos identified the object of the vision as a plumb line, the Lord declared that He was placing the plumb line beside Israel. The nation would be evaluated.

For ancient Israel, the plumb line was a constant standard. It always hung perfectly straight down. When held beside a wall, it would reveal instantly whether the wall was leaning the slightest amount. The differ-

ing appearances that came from a variety of perspectives could not fool the plumb line. It would expose any deviation from the vertical. Amos understood the vision well. The plumb line was the relationship with God defined by the covenant of Mount Sinai. The Lord would hold the expectations accepted by Israel in the covenant beside the nation's performance. The covenant plumb line would reveal any deviation from the obedience that God required and Israel had promised.

In contrast to the two earlier visions, Amos was silent. What could he say? He had appealed for mercy twice before, and God had granted mercy. There was no question of either Amos's or God's compassion. The plumb line clearly revealed Israel's guilt. The nation was out of line. Her materialism and her abuse of the poor clearly deviated from the covenant, and the covenant itself required punishment.

A wall that was far out of line with the plumb line was dangerous. It could fall and cause serious damage to both life and property. Amos and Israel both knew that an out-of-plumb wall must be destroyed and rebuilt. The old wall cannot be allowed to stay. Part of the message of the third vision was that compassion could become counterproductive. The compassion of the two previous visions had extended Israel's opportunity to realign herself to the covenant standard. She had refused to do so. Continued compassion would be no compassion at all. It would enable further disobedience that would lead to ruin. Israel had come to the point where true compassion demanded a

punishment that would require a change of the nation's ways.

The plumb line of the covenant was an eternal standard. Even when God proposed a new covenant in Jeremiah 31:31-34, it was a matter of internalizing the same standard into Israel's heart. As we begin a new year and approach a new millennium, the standard of covenant relationship with God has not changed. It will always expose any deviation from the will of God. It will always show us the way to proceed. The painful consequences of disobedience are ultimately an expression of the compassion of God for us.

For further study: (1) Read Jeremiah 31:31-34 and Matthew 5:17-

Amos and Israel both knew that an out-of-plumb wall must be destroyed and rebuilt. The old wall cannot be allowed to stay.

20. Based on these verses, how would you describe the new covenant compared to the old covenant? (2) Read Romans 8:1-4. What new possibility is available to us that was not available in the time of Amos? (3) Ask the Lord to reveal any deviation from His will in your life. Commit to walk by the Spirit this year and gain the victory in every area of life.

*Scripture quotations are the author's own translation.

Roger L. Hahn teaches New Testament at Southern Nazarene University.



Last January, we brought you the story of the tragic rape of a young Nazarene woman. Here is Chapter Two of that story.

WHAT COULD I POSSIBLY SAY TO A RAPIST?

BY FORREST HAWORTH

Three Men Arrested in Connection with Southside Rapes.” I was elated when I read that headline! These were doubtless the maniacs who had terrorized our neighborhood for months. They had brutally raped several young women, including the wife of a seminary student. They nabbed her in her own driveway as she returned from a Sunday School conference. The *Herald of Holiness*, January 1992, carried her story.

I felt outrage and bitterness. Such a heinous crime—and against the most innocent of women. She was never provocative in action or dress. She was one of the nicest Christian women I had ever known, the wife of one of my classmates. I prayed that God would help the police catch those violent thugs.

My prayer was answered. They were behind bars where they belonged. “I hope they put them away forever,” I said to one and all.

Then, in my devotions, I began to get a recurring impression that I should take a Bible to the three rapists. I tried to put it out of my mind—finally I knew it was the Lord. I felt sick. *Surely, God, You’re not asking me to go to the jail. I’ve never been to a jail. I wouldn’t know where to begin. Besides, these are hardened criminals and*

they will laugh me right out of there, or worse yet, beat me half to death.

These men had brutally beaten a boyfriend of one of their victims and left him for dead. *Surely, God, there is someone in prison ministry that could reach them,* I prayed.

Yet, I had been praying that God would challenge me. I was tired of living an easy, almost boring Christian life. *God, would You bring something my way that will challenge my predictable Christian walk?* I prayed. *I promise, whatever it is You ask, I will do it.* The truth is, I was thinking God would ask me to teach a Sunday School class or take the teen group on a retreat, or serve on the missionary council, or send me some other life-stretching assignment.

I had promised to obey. How could I go back on my word to God? I was disgusted with myself for praying that prayer. Hadn’t I learned this lesson before when I prayed for patience? Finally, I resigned myself to keep my promise.

I bought three New Testaments and headed for the Jackson County Jail. I was scared; the wimp in me sprang to life. I mumbled to myself, “God only asked me to give them the Bibles. Fine. I’ll stick these testaments in their hands, then I’m out of there! I don’t

I could hear people behind me laughing. I felt worse than silly—I was humiliated.

have to preach or testify. I'll just hand them a Bible and my job is done! Period!"

I drove up to the 13-story brick building in downtown Kansas City. My heart was racing and my mind was searching for a way to escape; yet my legs kept carrying me into the building. I approached the desk and said, "I want to see the three men who are being held on the rape charges." The guards just looked at me and grinned. They could see the Bibles, and everyone in the room was staring at me.

"What relation are you to the prisoners?" the officer asked.

"I've never met them," I felt really silly.

"Why do you want to see them?" he asked.

At this point, I seriously considered pleading insanity. "I want to give them Bibles." They looked at each other and snickered. I could hear people behind me laughing. I felt worse than silly—I was humiliated.

"I'm sorry, but you have to be on the prisoner's visitation card," was the reply.

"How do I get on this card?" I asked.

"You'll have to write them a letter and ask them to put your name on the list of visitors." With these instructions, I left. Embarrassment, anger, relief, frustration, worry nearly overwhelmed me. But somehow God gave me a strong dose of determination.

I wrote each man a letter. Have you ever tried to write letters to total strangers, asking them to allow you into prison so you can give them Bibles they don't want? When the responses came back, one inmate said, "No, but you may send the Bible." One simply refused both me and the Bible. The other inmate said, "Come on down."

I sent the Bibles to the first two prisoners. Then, once again, I headed for the Jackson County Jail with the last Bible. I asked to see prisoner No. 176160. The guards took the Bible from me and told me I would be unable to take anything through the door. My heart sank; they were taking away my sword. I would be unarmed, yet I was determined to see this through.

I rode up the elevator with my heart pounding out taps. The big steel doors crashed behind me with a sense of finality. I sat down and waited, praying about what I would say. I had no idea what this man would

look like. He turned out to be a big man—six feet four inches tall. God's spirit flooded my heart, and I saw not a criminal but a soul for whom Christ had died. I knew God cherished this man's soul.

He sat down and God took over my tongue. "My name is Forrest Haworth. You don't know me, but when I read of your arrest, God moved me to give you a Bible. God loves you and has not forgotten you, even though you're behind bars. I know you may think this is strange, but God has put a love for you in my heart. I would like to share with you what God has done for you. . . ."

Inmate No. 176160 accepted Christ as his personal Savior, and for two years now he has been growing in the Lord. I visit him often. This young man was convicted on 10 counts and was sentenced to 250 years. He was transferred to Missouri's state penitentiary. Everyone except my wife and me abandoned him. We remain the only two people on his visiting list. Not even his mother visits him. He recently wrote this in his letter:

I am locked away in prison, yet I am more free than I ever was on the outside. . . . The experiences are rough in here . . . yet I'm glad . . . I am glad that you care and that God has touched your heart for me. And I pray, "May God bless you and your wife, out there, in that wicked world of sin." There are many souls out there to be won to the Lord. . . . Many of them ignore God's Word, but there shall come a time when most of them will see the glory of Jesus Christ descend from the clouds, and they will ask the Lord to forgive them right there because they

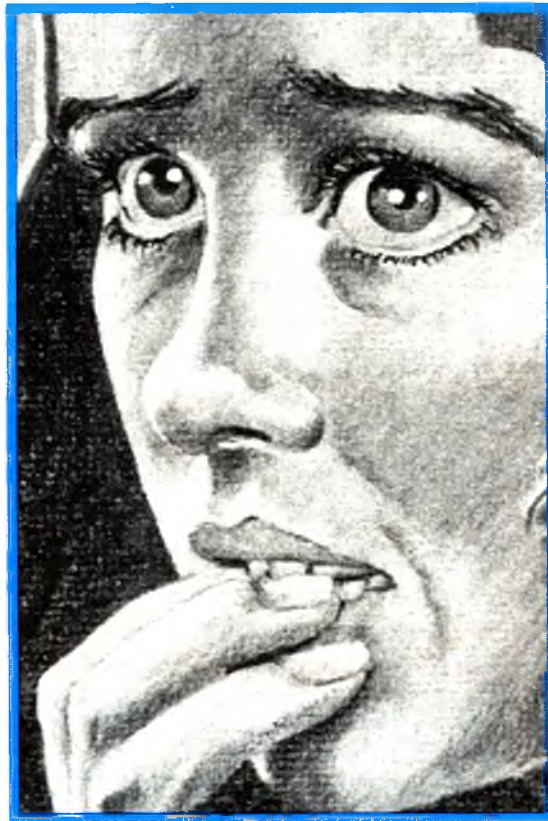
will be scared to die. But for me, I shall be sober and wait patiently for Him to return. May God bless you with the love and peace He gives through His Son, Jesus Christ.

Your brother in Christ, No. 176160

Dear 176160:

I also wait for His return, and I thank Him daily for His love—a love greater than my fears. I will see you in heaven. Then we will spend forever together in His lap of tender love.

Forrest Haworth



Roland Miller

CHURCH IN AFRICA MOVING TOWARD MATURITY

The Church of the Nazarene on the African Continent is making enormous gains despite frequently hostile conditions, according to General Superintendent Raymond W. Hurn. Hurn recently returned from a six-week visit to Africa where he conducted district assemblies and worked toward furthering the self-government of the denomination in several countries. Three districts—Cape Verde, Republic of South Africa-Central, and Mozambique Maputo—were declared "regular" (self-supporting).

"The sacrifice and devotion for the cause of holiness evangelism under extreme conditions, especially in Mozambique, was most impressive to me," said the general superintendent. The district now has 17 churches, one of which received 90 members by profession of faith last year. Because of civil strife, one pastor reported that his congregation was forced to move three times. Several pastors reported that witch doctors and their entire families had been converted.

"It was one of the most inspiring assemblies I have ever been in," said Hurn, who will retire this summer.

Hurn said he asked the district's pastors to answer one question, "Did anyone find God?" as a means of giving their annual oral reports to the assembly. "They gave some of the most electric responses that I have ever listened to," he said.

The Western Cape District Assembly met in Cape Town, RSA. Among those ordained was the first person from the Xhosa tribe.

The Natal District, which was declared "regular" in 1991, this year reported 2,300 members in 16 churches. Michael Porthen, the superintendent, also pastors the 400-member Merebank Church, along with four smaller congregations. He utilizes lay pastors to assist in the shepherding of these churches.

"One man ordained last year on the Natal District had 70 new Nazarenes by profession of faith," Hurn said.

The RSA Central District, which was started by late General Superintendent Charles H. Strickland, has experienced great growth, according to Hurn. The pastor of the Horizon Church, Ray Thorpe, received 50 new Nazarenes by profession of faith. The district now has

2,145 members worshipping in about 25 churches.

While in the Republic of South Africa, Hurn said he met with representatives from nine districts to discuss the organization of a national board. "It is the most diverse nation on the continent of Africa, with Europeans, and large Coloured and Indian populations, as well as tribal areas," said Hurn. The nine superintendents elected an executive committee to write a constitution for self-government. That body elected European Jerry Jennings as its chairman. Other elected officers represented the various cultural groups of the area.

This body will meet in January to establish constitutional bylaws for a national board, RSA.

Hurn also presented the idea of creating a national board to the superintendents in Mozambique. They are working with missionary Frank Howie to flesh out the details of such an arrangement.

In Cape Verde, where a national board already exists, Hurn said the group voted improvements in its bylaws. Hurn said the superintendent in Cape Verde, Eugenio Duarte, is excited about sending more missionaries from his country into Angola. Daniel Monteiro of Cape Verde is currently serving as a missionary to Angola, sponsored by the Africa Region.

"There is an unswerving unity about the mission of the Church of the



Pastors on the Cape Verde District were invited to the palace of Cape Verde's President Antonio Mascarenhas Monteiro in Praia during the 1992 District Assembly. General Superintendent Raymond W. Hurn is presented to President Monteiro by Cape Verde District Superintendent Eugenio Duarte (second from left) and Jorge de Barros, editor of the Portuguese *Herald of Holiness* (*Arauto da Santidade*). Barros served as interpreter for Hurn. Monteiro is the first elected president of Cape Verde. Hurn asked for permission and was permitted to offer a prayer for the president and his nation during the visit.

Nazarene in Africa," said Hurn. "This includes a commitment to our doctrinal core and to general supervision."

There are 101,094 members of the Church of the Nazarene in Africa. The denomination has 56 districts with 1,548 churches on the continent. Membership increased 13,784 this year.

PASTORS MEET FOR K-CHURCH CONFERENCE

More than 120 pastors attended the second session of the School of Large Church Management in San Diego, Oct. 8-11, according to Bill Sullivan, Church Growth division director. The session was a part of track two of the program. Twenty-seven graduates of track one also attended the conference.

"This was the largest group we have ever had," Sullivan said. "It was outstanding."

John Maxwell, senior pastor of Skyline Wesleyan Church in the San Diego area, was the keynote speaker for the opening banquet. On Sunday the group attended services at Skyline Wesleyan Church and at a new church established by Skyline. Following the services, Maxwell again met with the

group during a lunch session.

Bob Kreitner, professor of management at the University of Arizona, was also a featured speaker during the conference.

The next meeting of the School of Large Church Management will be held Jan. 13-17 in Orlando, Fla. In addition to the sessions for pastors, special classes and trips will be arranged for pastors' wives.

The school is open to pastors of churches with an attendance of 250 in either Sunday School or morning worship, or with at least 250 members.

For more information, contact the Church Growth Division at: 6401 The Paseo, Kansas City, MO 64131, or phone 816-333-7000, ext. 2239.



Wes Eby, coordinator for Chapman Press materials, presents a copy of *Basic Christian Beliefs* (pictured left) to General Superintendent Jerard D. Johnson as Paul Skiles (l.), Communications division director and Ray Hendrix (r.), Publications International director, look on.

NAZARENES ATTEND WHITE HOUSE BRIEFING

Seven representatives from the Church of the Nazarene were among the more than 240 ethnic evangelical leaders who attended a special White House briefing recently. The briefing was held to allow government officials to update ethnic evangelical denominational leaders on such matters as immigration, urban and inner-city concerns, and job training programs for minorities.

The Nazarene representatives included: Barry Cunningham, American Black; Samuel Chung, Chinese; Alejandro Sandoval, Hispanic; Yoon Kyu Chun, Korean; Sokurt Suos, Southeast Asian; and John Nells, Native American.

During the briefing, the group heard from several Bush administration officials, including: Jane Barnett, associate director, Office of Public Liaison; Kay James, associate director, Office of National Drug Control Policy; Charles Kolb, deputy assistant to the president for Domestic Policy; and Kevin Moley, deputy secretary, Department of Health and Human Services.

Prior to the briefing, a service was held at First Baptist Church to prepare those attending for the session at the White House. Michael R. Estep, Church Extension Ministries director, was among those participating in this service. He spoke on the spiritual dimension of ministry to the multicultural groups of the U.S.

CHAPMAN PRESS ESTABLISHED BY PUBLICATIONS INTERNATIONAL

Publications International has introduced a new publishing division, according to Ray Hendrix, PI director. Chapman Press has been established by PI to publish and market intercultural English materials, including those for literacy, English as a Second Language (ESL), and global English.

"We decided that the growth in this area dictated that we have a 'brand' name distinct from everything else," Hendrix said. "All the books and other materials in 'special' English developed along these lines will be printed under the Chapman Press trademark."

The new venture was named for James B. Chapman, who served as editor of the *Herald of Holiness* from 1922-28 and general superintendent

from 1928 until his death in 1947. Chapman also served as the founding editor of the *Preacher's Magazine* which was established in 1926.

"We believe this to be a fitting tribute to such a great man as Dr. Chapman," said Paul Skiles, Communications division director. "This is a way to honor his interest in the printed word."

Basic Christian Beliefs is the first book off the new press. The book is a study of the Articles of Faith for the Church of the Nazarene written in everyday English, according to Wes Eby, coordinator for Chapman Press materials and the book's editor. The intended audience for the new book is people who are learning to read and those learning to read English. The book is also a valuable tool for older children, teens, and new Christians in all countries where English is used, Eby added.

For more information about Chapman Press materials, phone Publications International at 1-800-462-8711.

LATIN AMERICAN SEMINARY GRANTED ACCREDITATION

Seminario Nazareno de las Americas has become the first seminary in Costa Rica to receive accreditation as a private university, according to Enrique Guang, rector. Guang received official notification of the recognition Oct. 29 from the Superior Committee for Private University Education. The seminary will now be known as the Nazarene University, Guang said.

Although the accreditation officially begins with the 1993-94 academic year, students graduating this year and during the last few years may apply for retroactive validation of their degrees.

According to Guang, the areas of study for the immediate future will include training persons to be pastors and religion professors, and for other ministries. The university may also offer extension programs.

"This accomplishment is considered a major achievement for the Church of the Nazarene and the evangelical community at large in Latin America," Guang said. "Though there are other private evangelical liberal arts universities in Latin America, this is the first seminary to be granted full accreditation."

EVANGELISM MINISTRIES TO HOST SCHOOL OF EVANGELISM

Evangelism Ministries will host a School of Evangelism Feb. 4-6, 1993, at Nazarene Theological Seminary, according to Beverly Burgess, Personal Evangelism program manager. Participants will learn how to present the gospel using the Nazarene (Wesleyan) version of the Evangelism Explosion method.

Speakers for the School of Evange-

lism will include: Keith Wright, Kansas City district superintendent; Charles Shaver, NTS professor of evangelism; Jesse Middendorf, pastor, Kansas City First Church of the Nazarene; and Mrs. Burgess.

For more information, contact the Evangelism Ministries office at: 6401 The Paseo, Kansas City, MO 64131, or phone 816-333-7000, ext. 2469.

HERALD WINNER MINISTERS DURING TRIP TO ECUADOR

Donald Walker won a "vacation" to Quito, Ecuador, but he took advantage of the opportunity to minister while in that country. Walker, pastor of De Ridder, La., First Church of the Nazarene and coordinator of the *Herald* subscription campaign for the Louisiana District, earned the free trip when his district led all other districts in reaching 105 percent of their goal. In addition to some sight-seeing, Walker preached in two Nazarene churches in Quito.

While in Ecuador, Walker was the guest of South America Regional Director Louie Bustle and his wife, Ellen. Walker traveled with the Bustles to four different cities and visited churches, pastors, building sites, and attended a District Pastors' and Wives' retreat in Santo Domingo.

As Work and Witness coordinator for the Louisiana District, Walker was especially interested in the building sites. He returned home with several ideas and hopes to lead a Work and Witness team to Ecuador in the near future.

"The people of Ecuador are receptive to the Word of God," Walker said. "The churches are growing and multiplying.



While in Quito, Ecuador, Donald Walker (r.) was the guest of South America Regional Director Louie Bustle and his wife, Ellen.

They are using a simple but effective plan—each one win one, each church start another church, and each pastor train another pastor."

Louisiana led all districts in the campaign and was the official winner in the category of districts with Sunday morning attendance of less than 6,000. The Kansas District, with Harry Dickerson as coordinator, led all districts with a Sunday morning attendance of more than 6,000. Kansas reached 91.25 percent of its goal. Dickerson, a Wichita businessman, donated his prize to District Superintendent W. T. Doughtary who used the award to visit his missionary son in West Africa.

EVANGELISM LEADERS TO SPEAK AT NTS

Nazarene Theological Seminary will host a Great Week of Evangelism Empowerment Feb. 9-12, 1993, according to Charles "Chic" Shaver, NTS professor of evangelism. The week will feature major addresses by internationally known speakers on evangelism and workshops taught by NTS professors and other guests.

"Each speaker is a major leader in evangelism," Shaver said. "Each will address the participants through the eyes of his particular focus of evangelism ministry such as evangelist, pastor, or professor."

Speakers will include: John Wesley White, associate evangelist for the Billy Graham Association (Feb. 9); Richard Jackson, pastor, North Phoenix Baptist Church (Feb. 10); Lewis Drummond, Billy Graham professor of evangelism at Beeson Divinity School (Feb. 11); and Robert Coleman, director of World Evangelism at Trinity Evangelical Divinity School and director of the Billy Graham Center at Wheaton College (Feb. 12).

For more information, contact NTS at 1700 E. Meyer Blvd., Kansas City, MO 64131, or call 816-333-6254.

HEART TO HEART SENDS BABY FOOD TO ALBANIA

Fifteen tons of baby food have been sent to an orphanage in Albania through Heart to Heart International and Nazarene Compassionate Ministries, according to Ray Mattix, director of logistics for Heart to Heart. The baby food, donated by Gerber Baby Food Co., was left over from the Heart to Heart Airlift to Russia in May.

NCM provided the funds to ship the baby food to the Institute for Total Encouragement in Albania. According to Hubert Rabon, NCM field coordinator, the baby food was sent through a commercial shipping agent. The shipment was paid for with funds donated through the NCM Fund.

Heart to Heart International is currently involved in an effort to provide 75 tons of humanitarian aid to St. Petersburg, Russia, during the Russian Orthodox Christmas season this month. Based in Olathe, Kans., the organization is led by Nazarene laypersons.

FIRST NATIONAL CARAVAN AWARD PRESENTED

Milton Bunker received the 1992 LeRoy Haynes Gold Award on Caravan Sunday, Oct. 18, according to Mary Kathryn Hughes, general Caravan director.

Hughes and district Caravan director Brenda Shay presented the award to Bunker at Flint, Mich., Central Church of the Nazarene. The church honored Rev. and Mrs. Bunker at the special service and designated the Sunday as "Milton Bunker Day."

Bunker has been involved in the Caravan program for more than 46 years. He started the first Caravan program in Millington, Mich., and served as the first national Caravan director from 1948 to 1953. He also wrote some of the first Caravan materials. Since that first Caravan program, Bunker has started at least 50 other Caravan groups.

The LeRoy Haynes Award is named in honor of the California layman who started groups in his church in the early 1930s called the Boys' Club and Girls'

Club. "Haynes was concerned about children joining clubs that did not teach Christian principles," Hughes said. "He had a vision for a club program that would draw children to Christ and to the Church of the Nazarene."

A decade later, Milton Bunker and W. W. Clay had the same vision, starting a club in Michigan called Boy Pioneers and Girl Pioneers. In 1946, Clay, Bunker, and representatives from Haynes program met with A. F. Harper, executive editor of Church Schools, in Kansas City to create a unified national club called the Nazarene Caravan program.

Rev. and Mrs. Milton Bunker were honored for many years of service to Caravan.



WTS PROBES SPIRITUALITY IN THE POSTMODERN AGE

The Wesleyan Theological Society held its annual meeting at Ashland Theological Seminary, Ashland, Ohio, Nov. 6-7.

Wesleyanism and Modernity was the theme of the conference. Modernity, that period of time between the French Revolution (1789) and the collapse of Communism (1989), has seen its demise. That is, the pillars of Western culture on which modernity rested have crumbled.

Modernity sprang from the French enlightenment, German idealism, and British empiricism. According to keynote speaker Thomas Oden, modernity produced three "saints." St. Freud gave us the age of psychoanalysis, a naturalistic reductionism no longer viable, when mentally ill people who get no treatment get well at the same rate as those who get the benefit of neo-Freudian treatment. St. Marx gave us communism, now in collapse all over the world. To St. Frederick Nietzsche can be traced much of the narcissistic individualism and moral relativism made into a famous failure by the "me generation."

Keynoter Oden pointed out that Wesleyan spirituality began before the modern period and has survived the death of



Keynote speaker Thomas Oden addresses the 1992 Wesleyan Theological Society meeting in Ashland, Ohio.

modernity. Therefore, it has significant contributions to make to postmodern Christian spiritual theology. The other papers and discussions addressed various aspects of this subject.

More than 20 Nazarene scholars and educators participated in the conference. W. Stephen Gunter, of Southern Nazarene University, delivered the presidential address, "The Vision That Transforms: Holiness as Participation in God."

DETROIT URBAN MINISTRY SETTLES INTO NEW HOME

Detroit's urban ministry groups are settling into a new home in the heart of the city, according to James Bledsaw, Eastern Michigan district urban ministries director. Detroit Impact, Inc., and the Nazarene Bible College extension have moved into a 5,000 square foot building provided by a local businessman. According to Bledsaw, the building is the first home for the district's urban ministry programs in Detroit's inner city.

The building, valued at more than \$75,000, was purchased by the district for about \$25,000. The owner of the building had visited Detroit First Church of the Nazarene and heard Bledsaw make a presentation regarding the district's urban ministry programs. The businessman had built a new office building for his company in the suburbs and was trying to sell the downtown structure. Although he had intended to use the money from the sale of that

building to pay for the new one, he agreed to give it to the district for a third of its value.

Detroit Impact, Inc., provides a variety of ministries to "at risk" youth, including counseling, recreation, and tutoring. Bledsaw is hoping to purchase several computers so that the ministry can also offer computer literacy and word processing training.

The new building also houses classrooms and a library for the Detroit extension of the Nazarene Bible College.

The Detroit extension of the Nazarene Bible College uses the new Detroit Impact facility for classes and library space.



SUPERINTENDENTS REELECTED

The following district superintendents have been reelected or reappointed during district assemblies in 1992.

Reelected for four years:

Marion Barber, Akron
Thomas M. Cox, East Tennessee
William E. Stewart, Canada Atlantic
Charles J. Muxworthy, Canada Pacific
Hugh L. Smith, Washington Pacific
Charles E. Jones, West Texas
C. Eugene Fuller, Central Florida
Edmond P. Nash, North Florida
Talmage Haggard, Philadelphia
Stephen C. Fletcher, Northwest
Wil M. Spaite, Central California
Roger J. Wegner, Dakota
Kenneth Spicer, Alaska
B. J. Garber, Alabama North
Milton E. Hoose, Northern Michigan
Carl B. Summer, Southwest Oklahoma
Glenn Follis, Canada West
Oval Stone, Northeastern Indiana
B. Maurice Hall, Southern California
Gene C. Phillips, Iowa
Charles L. Thompson, Virginia
Keith Wright, Kansas City
D. Eugene Simpson, North Carolina
Laurel L. Matson, Wisconsin
C. Harold Smith, West Virginia South
John W. Dennis, West Virginia North

Reelected for three years:

W. M. Lynch, Dallas

Reelected for two years:

Lorne V. MacMillan, Canada Central
Darrell B. Teare, Hawaii Pacific
Jose Dimas, Central Latin American
Allen Dace, New Mexico
Harry A. Rich, Canada Quebec
John J. Hancock, Illinois

Reappointed for two years

Moises Esperilla, Southwest Latin American
John Nells, Navajo Nation

L. A. FIRST PRODUCES VIDEO ON RIOTS

Los Angeles First Church of the Nazarene and the P. F. Bresee Foundation have produced a video that shows the response of those two organizations in the aftermath of the Los Angeles riots last April. The church and foundation are located in the area affected by the riots and were heavily involved in providing emergency food, supplies, and other services to the community.

Produced by John Christensen, the video also serves as a challenge for

local churches to be involved in compassionate ministries, according to Ron Benefiel, senior pastor of Los Angeles First Church. The church is offering to loan copies of the video to pastors or church leaders wanting to show it to their congregations.

For more information, write: Los Angeles First Church of the Nazarene/P. F. Bresee Foundation, 3401 W. Third St., Los Angeles, CA 90020.

JONES IS NEW LEADER OF CENSUS GROUP

Dale Jones, research manager for the Church Growth Research Center in the



Church Growth Division, has assumed the position of president of the Census Applications for Planning in the Church (CAPC) Consortium. Jones has served as the Nazarene representative to CAPC since 1977 and has served on the group's executive committee for many of those years.

CAPC works to help denominations access and use census materials. Jones said. "Of the denominations actively participating in CAPC at this time, the Church of the Nazarene is the smallest," said Jones. "However, Nazarenes make as much use of census data in planning as any larger denomination."

One of Jones' first responsibilities will be to oversee a conference designed to train denominational executives and district or regional representatives in ways to obtain and apply census information to church work. The conference, to be held in March 1993, will be open to representatives from Nazarene districts as well as representatives from other denominations.

MORE OPTIONS AVAILABLE UNDER TSA PLAN

Participants in the Nazarene Tax-Sheltered Annuity Plan will soon have more investment options, according to Dean Wessels, director of the Board of Pensions and Benefits USA. The new options, approved by the Board of Pensions and Benefits USA at its October meeting, include a stock portfolio and a managed portfolio. These are in addition to the existing fixed-interest account options.

"The Nazarene Tax-Sheltered Annuity Plan is only one part of the Nazarene minister's retirement program," Wessels said. "The total program is being reviewed by the General Assembly Commission on Pensions."

Qualified church workers may open a TSA account with as little as a \$10 contribution. For more information, contact the Pensions and Benefits office at 6401 The Paseo, Kansas City, MO 64131.

Teachers Needed in China

CARE Ltd. has an unparalleled opportunity to send committed and qualified professional teachers into the universities of mainland China.

The State Bureau of Foreign Experts in Beijing has told us they WANT, NEED, and PREFER Christian teachers. Furthermore, they will accept all the qualified teachers we submit to them.

Through this program, CARE Ltd. has the opportunity to educate young, talented Chinese minds and prepare them for entry into the 21st century. The present and future spiritual benefits are very evident.

FOR MORE INFORMATION, PLEASE CONTACT

**Foreign Experts—CARE Ltd.
6401 The Paseo
Kansas City, MO 64131**

**Phone: 816-333-7000
Fax: 816-363-3100**

LILLENAS TO PRESENT MUSIC AND DRAMA CONFERENCES

Lillenas Publishing Company will present the annual Music and Drama Conferences Feb. 4-6, 1993, in the Kansas City area.

The Music Conference will feature choral reading sessions, practical workshops, and piano master classes. The Drama Conference will feature three graded workshop tracks: directing and administration, acting, and stage craft.

A special performance of *Cross Purposes*, a new Lillenas play, will be presented Feb. 4, at First Church of the Nazarene. Lillenas will also present Dick and Melody Tunney in a music concert Friday, Feb. 5.

For more information about either conference, contact Lillenas Publishing Company at P.O. Box 419527, Kansas City, MO 64141, or phone 816-931-1900, ext. 307.

The Grand Prize Awards

The five-star Westin Hotel in Indianapolis will host our two winning district coordinators and their spouses for five days and nights during the 1993 General Assembly. The winning coordinators will also be presented \$600 expense money!

Who can forget the Communion service, the inspiring music, the anointed preaching, and the joy of the gathered Nazarene family at General Assembly? Even the reports and the business sessions enrich both heart and mind. The 1993 General Assembly will be an experience long to be remembered by the district coordinator in each group who achieves the highest percentage of his or her subscription goal!



The beautiful Westin Hotel stands next to the Convention Center in downtown Indianapolis.

District Subscription Drives—Spring 1993

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West Texas
West Virginia North
West Virginia South

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Alabama South
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Kentucky
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South Carolina
Southwest Indiana

Tennessee
Upstate New York
Virginia
Wisconsin

April

Dakota
Eastern Kentucky
Eastern Michigan
Iowa
Missouri
Navajo Nation
New Mexico
North Arkansas
Northwest Oklahoma
South Arkansas
Southwest Indian



Songs of Epiphany

BY
E. RUTH
GLOVER

THE MOUNT OF TRANSFIGURATION

O Jesus, as You call apart
Your blessed and favored few,
Won't You call my name and take me
To the Mount with You?—
To leave the shadowed valley
For the bright and glorious height,
Wherein Your face shines as the sun,
Your garments glisten white:

To see the brilliant cloud and hear
The voice of God declare,
“*This is my Son,*” and for a while
To tabernacle there,
O let me glimpse, and sense, and touch,
The glory of that place . . .
Until I walk my valley, Lord,
Transfigured by Your grace.

Epiphany—that season of the year that begins on the 12th day of Christmas (January 6) and extends to the first day of Lent.

During Epiphany, Christians everywhere celebrate the revelation of Jesus as the Son of God. The term *epiphany* itself means a revelation of the divine. We celebrate three such revelations during the Epiphany season. The wise men who followed the star were the first Gentiles to whom it was revealed that Jesus was the Son of God. The baptism of Jesus was attended by another dramatic epiphany as God, by heavenly voice and in the form of a dove, revealed that Jesus was the Christ. The Transfiguration is the third revelation of the divinity of our Lord that we celebrate during Epiphany.

Epiphany fits into the cycle of the Christian year. During Christmas, we celebrate the birth of Christ; during Epiphany, we celebrate His revelation to the world; during Lent, we commemorate His suffering. Throughout the Easter season, we exult in His triumph. During Pentecost, the longest season of the year, we focus on serving Christ in the power of the Spirit. On these pages, Nazarene poet E. Ruth Glover presents three Epiphany poems to assist our worship.

BEHOLD, THERE CAME WISE MEN

Where is He?

Down wandering trails and devious ways,
Through long and lonely stretching days
And pathways dim,
With unslaked longing in my breast,
An urgency that would not let my spirit rest,
I sought for Him.

We have seen His star . . .

In night as dark as it could be,
Its rare effulgence cast its glow on me,
And lit my way;
And as it moved I followed on,
Assured that it would lead me to the radiant
dawn
Of a new day.

And are come to worship Him.

Man's creeds but led to hopelessness,
And man-made structures rang with empti-
ness,
That I explored;
I found Him in a simple place
Where wise men still may come and look up-
on the face
Of Christ the Lord.

Mount Tabor (left) the mountain on which many believe the Transfiguration of Christ occurred. (Right) Rev. Gene Van Note baptizes Harry Fong in the Jordan River.

VALIDATION

A man comes down the road from Galilee—
No form, no comeliness to recognize;
He steps into the Jordan, and we see
A man submit himself to be baptized.

But lo—a snowy dove appears, descending,
As if the very skies above are riven;
A Voice—all human tones transcending—
Comes ringing from the open door of
heaven.

Revealed for one sweet moment, Trinity—
Father, Son, and Spirit—three in one—
As heaven touches earth; O mystery!
He's more than man . . . "He's God's
beloved Son!"

H



Greg Schneider/illustrated Bible Life

Shapers of the Twenty-first Century Church

BY GORDON WETMORE, *PRESIDENT,*
NAZARENE THEOLOGICAL SEMINARY



The Church of the Nazarene, in the 85th year of its formal history, has been shaped by God through sanctified men and women and by a compelling vision to spread scriptural holiness over these lands. The Church of the Nazarene, in the next few decades, will be shaped the same way. The question for the church to decide is:

How will these leaders be prepared?

The Church of the Nazarene is in its adulthood and is being invited to be a major factor in the world Christian church. As the denomination expands internationally, and as the need increases for ministerial leadership educated in the fire-baptized heritage of the church, the role of Nazarene Theological Seminary as the “flagship” in ministerial preparation becomes more significant.

God has graciously endowed the Church of the Nazarene with a four-track approach to ministerial education and training.

While the college/university and seminary route is preferred for those who respond early to God’s call, the Church has innovatively provided four routes to pastoral preparation. The Course of Study for ministers still meets the needs of some who are called under special circumstances. Some find it necessary to move directly into ministry following a degree from one of the church’s liberal arts colleges or universities. The “school of the second chance,” Nazarene Bible College in Colorado Springs, is ready to train God-called persons who come with a call from God in later-than-youthful years. Nazarene Theological Seminary is the track by which graduates of both the liberal arts and universities, as well as the Bible college, may come for graduate level education and practical training. The seminary offers the master of divinity, master of religious education, or master of arts (missiology) degrees. The seminary also provides the doctor of ministry degree for those who, after years of service, desire further formal education at the level of a practical doctorate. The seminary is also providing various continuing education opportunities in locations throughout its constituency.

The shape that the Church of the Nazarene takes in the early decades of the 21st century will be determined by how its emerging leaders perceive His mission. The mission of the Church of the Nazarene, in its role as a living voice for the holy life in doctrine and practice within the global Christian church, is both taught and caught. The curriculum of Nazarene Theological Seminary is designed to provide a setting, near the international headquarters of the church, where the mission can be understood and then carried into the unknown future. NTS, in collaboration with Nazarene institutions for ministerial education throughout the world, has been commissioned to lead

the way in the provision of contemporary ministerial education.

Beginning in 1945, following authorization at the 1944 General Assembly, the seminary continues to express the heartbeat of the Church of the Nazarene. Its unique role among 39 undergraduate and graduate institutions for ministerial education sponsored by the Church of the Nazarene is that of modeling the best in classical ministerial education and the most effective in contemporary practice.

Graduates of Nazarene Theological Seminary will, as church leaders, shape the future church. It is for this reason that the seminary must continue to be “owned” by the church! The church can influence its future only as it invests in the development of those men and women who come as leaders in ministry in the Church of the Nazarene and take the God-in-

spired vision for the Church of the Nazarene into the future. In the graduate setting of NTS, these future leaders will have opportunity to be committed to God’s vision for the Church of the Nazarene in the 21st century.

We must own NTS by:

1. Praying that it will be a primary “center of holy fire” as described by Phineas Bresee, the church’s founder
2. Encouraging emerging young ministers of the Church of the Nazarene to plan to attend Nazarene Theological Seminary following the completion of their degrees at Nazarene colleges and universities
3. Giving generously to the Seminary Offering
4. Prayerfully considering gifts to the Permanent Endowment Fund for the seminary. The earnings from this fund will provide scholarships, lectureships, projects in practical ministry, and endowed professorships.

Nazarene Theological Seminary, in collaboration with the colleges, universities, and seminaries of the Church of the Nazarene around the world, will shape the 21st century Church of the Nazarene by leading God-called young pastors and missionaries to a fresh awakening to God’s mission for the Church of the Nazarene. It may be one of the best investments we can make to ensure the future of the Church of the Nazarene.

HH

**A strong seminary
helps to ensure
the future of
the Church of the
Nazarene.**

NAZARENE THEOLOGICAL SEMINARY: SHAPING SPIRITUAL LEADERS

Every day, in nearly 100 countries in the world, NTS alumni, in places large and small, pour out their lives in acts of servanthood and spiritual leadership. Thus, the work of God through NTS quietly goes forward in the world. We wish we could quote them all on this page. We can't, of course, but wherever those NTS graduates labor, we think they would add a hearty "amen" to these words from four NTS grads.

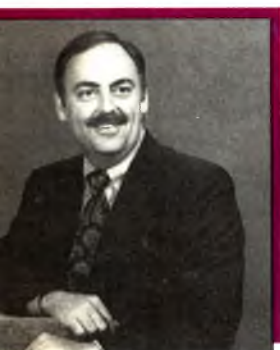
DEPTH

Depth. That's what Nazarene Theological Seminary has meant in my life. Depth. Training that took me beyond the fluff and flash. Training that put me in touch with the core issues of faith. Training that equipped me to think and read and converse with world scholars.

Things have changed in our world since I walked the graduation line in 1977. Fads have come and gone. Styles have varied. Addictions have multiplied. Life is more complex. I shudder to think how shallow my ministry might be today apart from Nazarene Theological Seminary.

Depth. That's the word. Depth.

Rev. Dan Boone, Pastor
College Church of the Nazarene
Bourbonnais, Ill.



A MINISTRY IMPACT

When I contemplate my NTS experience, these memories linger warmly in my mind:

Spirit-filled, competent professors—sometimes in tears, blessed by the truths they were teaching;

Intellectual and spiritual stimulation in every course;

A grading system that motivated me to give my best;

The caring ministry of the whole seminary family;

A support couple—Dr. Kenneth and Betty Rice; and

Professors who modeled before me a sacred regard for their calling.

All these impact my present ministry.

Dr. Julie Macainan, President
Visayan Nazarene Bible College



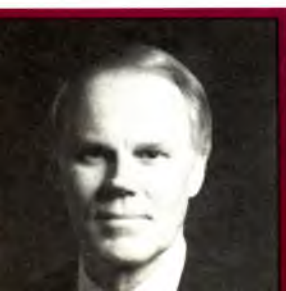
PREFERRED PREPARATION

Any success I have had in the ministry is attributable in large measure to Pasadena College and Nazarene Theological Seminary.

God's call to preach came in my 15th year. The need for an education soon became very evident. The liberal arts process at the undergraduate level provided me the broad base necessary to cope in "knowledge explosion" times; NTS equipped me for competence in professional Christian ministry. The two learning opportunities complement each other; neither stands alone. That is why the historic denominational stance has favored the college and seminary track as the most preferable for ministerial training. This does not denigrate the other tracks; it commits to a thoroughly educated and equipped ministry.

I continue to urge all PLNC students who have a call to full-time ministry to plan on NTS and receive the best training the church offers.

Dr. Jim Bond, President
Point Loma Nazarene College



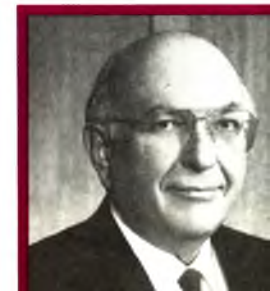
QUALITY AND COMMITMENT

In my senior year at Southern Nazarene University, I decided to continue preparation at Nazarene Theological Seminary. From the first day, I was pleased that I had made that choice—pleased both about continuing my education and about choosing NTS.

Although the old facilities on Troost were limited, the spirit of President L. T. Corlett, the faculty, and the students gave the place a spirit of greatness.

The quality of instruction and the commitment of the faculty to prepare us for a biblical holiness ministry have marked me for life. Theological preparation was enriched by getting acquainted with graduates of our colleges across the world. I am deeply grateful for Nazarene Theological Seminary.

Dr. William J. Prince
General Superintendent



Ministry: The Single Vision

BY ED ROBINSON

What do a pharmacist from Ohio, the oldest daughter of a Peruvian shopowner, a business major from Tennessee, a "missionary kid" from Chile, and a schoolteacher/youth minister from California have in common? If you saw this group walking down the sidewalk together, you might think they had very little that would identify their unity. They come from different locations; they enjoy different hobbies; they live in different neighborhoods; they work at different

jobs. But if you took the time to talk with them, you'd soon discover their commonality. They are Nazarene Theological Seminary students who share a single vision: ministry to the world through the Church of the Nazarene.

icals in Costa Rica and wanted to continue her preparation for ministry by attending NTS. Kyle Poole earned a degree in business administration from Trevecca Nazarene College in 1991. He was called to pastoral ministry during the summer before his junior year and made plans to attend NTS.

Todd Risser, from Stone Mountain, Ga., finished a degree in philosophy and religion from Point Loma Nazarene College in 1989. He spent time teaching school and serving as a youth minister in San Diego,



Ruth Cordova is the assistant editor of Spanish adult Sunday School curriculum for the Church of the Nazarene.



Kyle Poole with some of his junior high friends on a Wednesday night at Kansas City First Church.

jobs. But if you took the time to talk with them, you'd soon discover their commonality. They are Nazarene Theological Seminary students who share a single vision: ministry to the world through the Church of the Nazarene.

Their roads to NTS approach from diverse directions.

T. J. McNew graduated from Ohio Northern University in 1980 with a degree in pharmacology. Converted in the fall of that year, he answered the call to preach by moving to Kansas City with his family to enroll at NTS.

Ruth Cordova, a native of Chiclayo, Peru, finished her studies at the Seminary of the Amer-

They came to Nazarene Theological Seminary from different walks of life, but they share a common concern—to minister to others in the name of Christ.

Arizona, and Florida. During one collegiate summer, he met his wife, Chris, at a Youth In Mission training camp. Chris, an MK from Chile, spent three summers in the Youth In Mission program before graduating from Mount Vernon Nazarene College with a Christian education/Spanish major. She worked three years in the admissions office until she and Todd were married in 1990. In January 1991, they moved to Kansas City to pursue mutual master of divinity degrees.

Two continents, several states, five colleges or univer-

continued on page 35

WHY IS IT SO DIFFICULT TO WITNESS TO A MUSLIM?

BY JOHN CONLON, PASTOR, CHURCH OF THE NAZARENE, LEAVENWORTH, KANS.

As you enter the exhibit hall at the Museum of Anthropology on the campus of the University of Kansas in Lawrence, you are immediately confronted by a large map that displays the seven continents of the world. Each continent is carefully labeled, but there is something strange about this map. Something that repels and alerts instincts to form a hostility against it. The map is hung in a position that all of our senses tell us is upside down. When our world is viewed from this wrong perspective, everything about it seems threatening.

So often this is the way that we perceive each other's religion. What we say about our faith is seen from a different attitude, which, when translated, speaks a story completely different from what we intended to communicate.

Before we can make sense of someone else's religion, we must reinterpret the message by our own standards and perceptions. When we enter into a dialogue with persons who hold an unfamiliar faith, we encounter frustration. Even though we seem to be saying the same words, we are disagreeing with each other. These problems always show up when Christians and Muslims try to talk about religion.

Some Things Sound the Same

The holy book of Islam is called the Qur'an (Koran). From its pages emerge the story of humankind. Muslims believe that the untranslated Qur'an is the

Word of God, spoken in God's language, pure and perfect. The Qur'an speaks of a beginning when God created man and breathed into him of His Spirit. This God is the one supreme God who created all life and formed the earth and the universe. The Qur'an reveals that Adam and Eve were the first human beings. They were placed in the Garden of Eden from whence, because of their disobedience, God cast them out of the Garden (Sura 3:59; 4:157, 158).¹

Ultimately, the Qur'an declares that all humans must die, and beyond death there is the resurrection, at which time all will be judged (Sura 2:28, 62). Those who are found worthy will inherit heaven, while all others will be cast into hell. In heaven, they shall "have no idol nor talk falsehood" (Sura 78:35) and in hell, unbelievers will be tormented forever (Sura 35:36).

Same Words—Different Meanings

Because a Muslim accepts the Jewish and Christian Old Testament and the Christian Gospels of the New Testament to be the inspired Word of God (Sura 3:71), it would appear that the two religions have much in common. On the surface, there would appear to be enough agreement to bring about accord and harmony. Yet, for more than 1,300 years, a deep gulf has separated the two religions.

The danger that crops up in dialogue with Muslim believers stems from a difference in definition. Even when each is speaking the same words, the meaning

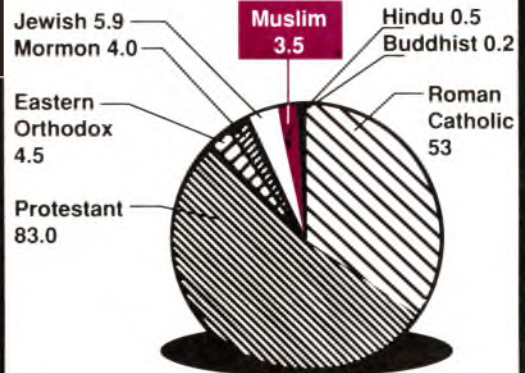
Muslims

In the U.S.

By the turn of the century, Islam may surpass Judaism as the nation's largest minority religion. The growth of Islam in the U.S. began in the 1960s and 1970s when relaxed immigration rules and an increase in Islamic students, due to the oil boom, coincided with an Islamic movement led by Elijah Muhammed and Malcolm X.

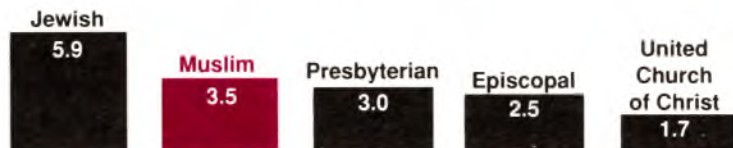
Religious Division in the U.S.

In millions of members



Muslims and Comparably Sized Denominations

In millions of members



Source: University of Mass., National Council of Churches, American Jewish Yearbook.

Religious News Service

Allah was not Yahweh, and Jesus was certainly not the Son of Allah.

of these words sends contrary messages. Although they sound harmonious, they are actually opposites.

When Muhammad cleansed the Kaaba (the place of pilgrimage) at Mecca, it was Allah, the chief god of Muhammad's Qusayy tribe, whom he preserved after eliminating over 300 "lesser" gods from the Mecca pantheon. He then declared Allah to be the one true God. Muhammad claimed that Allah was indeed the God of Abraham.

Many years following Abraham's death, the cult of Abraham worshiped a god named Allah throughout the Negev (Southern Palestine) and the Hejaz (Northwestern Saudi Arabia) regions. This cult flourished

long before Muhammad established Islam as the religion of the Arabs. The supreme god of the Abrahamic cult was Allah. Allah was not Yahweh; Allah has no relationship to the father of Jesus Christ. Allah is the god of the Kaaba, one of many gods who was singled out to be called the one true God.

Muhammad exhibited his strongest resistance against the Christian doctrine of the Trinity. He addressed this issue by saying that "unbelievers are those who say: 'God is one in three.' There is but one God" (Sura 7:73). Muhammad's understanding of the Trinity was distorted by the strange teachings that he found in many heretical sects of the Christian faith



Religious News Service

Columbus, Ga.: A father teaches his son to take off his shoes before worship (right). (Left) An after-worship fellowship time at the Columbus, Ga., mosque. About 40 families make up the membership of this mosque.



Religious News Service

whose members had fled into Arabia.

Examples of the differences between Christians and Muslims are nowhere more acute than when a Christian speaks of the Virgin Birth. To the Christian, this evokes a mental picture of the Son of God who is God incarnate in the flesh. In harmony with this image of the Christ is a picture of the covenant that God established between the Deity and His creation. To the Christian, the covenant speaks of a relationship that results in forgiveness. Here, God and mankind are sealed in a bond of friendship established upon the principle of divine love. These definitions are the furthest thing from the mind of a Muslim.

The angel Gabriel is quoted in the Qur'an to say that "Jesus is like Adam in the sight of God. He created him of dust and then said to him 'Be,' and he was" (Sura 3:59). Jesus is not God's Son, for God has no Son (Sura 43:82; 5:116; 19:88).

Muhammad said to the Christians, "If the Lord of Mercy had a son, I would be the first to worship him." To the Muslim, Jesus is a great prophet, but He did not die. He was never crucified. Instead, a substitute was put on the Cross and Jesus was taken to be with God (Sura 3:59; 4:147d, 158).

For a Muslim, there is no assurance of forgiveness in this life, and there certainly is no relationship between God and man that is characterized by love. During his ordeal as a captive of the Lebanese Islamic Jihad, Benjamin Weir was asked by his Muslim captive to explain what was the main theme of Christianity. His response was one word, *love*. When Weir gave a vivid testimony of the enactment of love from

scripture, his guard responded that

he could not believe that God is simply love. Love is a very changeable emotion. One day you like someone, but the next day you are angry with him. In a family you can get along easily with some members but not with others. Love is very changeable but God is not changeable. Love is weak but God is strong. [He went on to say] . . . We know what is right as Muslims. That is why we are *ahil al mustakim* [people of the straight way].²

***“Truth without proof
is no truth at all.”***

The Muslim understanding of covenant is through *Khalifa*, which translates to mean a vicegerent on the earth (Sura 2:30). In this relationship, men and women are subject in obedience under God. This condition came about from the time of Adam and Eve, who were first located in the Garden of Eden. This garden was not situated upon the earth. According to Muslim teaching, it was a heavenly garden. Adam sinned in the heavenly garden and was cast down to earth. He was forgiven when he repented. Thus, there is no inherent sin that affects our lives today. Instead, Muslims teach that all mankind is essentially good (Sura 2:36-37; 7:23).

Adam's and Eve's sin was not an intentional act of evil but the result of temptation. This temptation was a testing designed to prepare them for the task ahead. That task is to serve Allah as his personal deputy (vicegerent), who administers the affairs of government in the absence of God (Sura 2:37; 7:23). Thus, there is no original sin, but human beings are all born pure.

Salvation, then, is not the fundamental issue. Instead, the Muslim believes his or her future estate is dependent upon a combination of faith and good works (Sura 4:121). *Ibadat*, or worship, is for the purpose of performing the duties that are exhibited in the form of works. These works are based upon the five pillars of Islam, which include proclamation of the one true God, prayer five times a day, observance of holy days, giving of alms, and pilgrimage to Mecca. Thus, entry into heaven or Paradise (the abode of the worthy) is decided on the merit of good works that can be gained by obedience to the law, observance of ritual, and performance of pilgrimage (Sura 4:121; 43:72).

How Can They Hear the Christian Witness?

Confrontation is not the way to witness to Muslims. For 13 centuries, this method has failed miserably. Muslims, like Christians, are people with sincere beliefs that are confirmed through both tradition and personal religious experience. People may hold opposite views, but they still have similar needs. All humans desperately need a sense of peace and love. But, because of a long history of confrontation, there remains an inherent distrust that must be overcome before any meaningful witness can be exchanged.

This is accomplished by personal example, by proving the worthiness of Christian morality and ethical standards, by living devout lives, by showing respect in human relations where people become more important than programs and events, and by exhibiting a personal integrity of holiness in everything that one does.

Christians must remember that the individual who observes religions from the point of view of an inverted map views it negatively. That person may feel justified in a combative approach to witnessing. Confrontation, however, only results in hostility and reprisal. Knowing the truth of God and seeing the error in another religion may kindle a zeal to bring truth to those of that religion, but truth without proof is not truth at all. Proof is found in the example one lives, and Jesus is the Christian's model from which to glean that example. His compassion for the common man and woman, His forgiving spirit, His patience, His sincere concern for the person, all these characteristics are for Christians to imitate as the proof of our words while communicating the good news.

The Muslim message proclaims through the *Shahada* that "*La ilaha illa 'llah*" ("There is no God except Allah"), completing the phrase with the assertion that

"*Muhammadun rasul Allah*" ("Muhammad is the messenger of Allah").

The Christian declaration is that salvation comes only through Jesus Christ, "for there is no other name under heaven given to men by which we must be saved" (Acts 4:12, NIV). Christians believe that Jesus Christ is the very Son of God, the Messiah of Israel.

Only when a Christian's sincerity and honesty are viewed as genuine will the hearers begin to gain a respect for the gospel message. The pitfall in witnessing is not the strength of the Muslim's religion but the character weakness in the example that some Christians exhibit. Both the Muslim and the Christian are searching for the God of truth who meets the deep needs of the human heart. It is up to us Christians to demonstrate in daily life that it is God in Christ who brings healing, peace, and forgiveness.

Footnotes:

1. Sura is the term for chapter and verse in the Qur'an.
2. Benjamin and Carol Weir, *Hostage Bound, Hostage Free* (Philadelphia: Westminster Press, 1987), 151.

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THE NEW AGE PUTS ON A NEW FRONT

BY BOB AND GRETCHEN PASSANTINO

It was 1975. A cold winter rain soaked us as we searched the storefronts along a dingy side street in West Hollywood, looking for the Academy of Atlantis. We had come to check out the latest in the weird world of the cults—communication with UFO entities by means of trances, crystal balls, and auras.

There was the shop, with sitar music and warm light spilling from the doorway. Colorful brochures and donation envelopes poked out among the snacks on the buffet table. A world map littered with colored pins dominated one wall.

"The pins represent colonies of UFO entities around the world," explained the host, dressed in black. He pointed to one yellow pin. "That's the closest colony, only a few blocks away. Its leader is nine feet tall, has 132 teeth, and hands like lobster claws. Only our initiates can see him as he really is. To ordinary people he looks like a regular human being, a nice man who owns a tropical fish store."

We marveled that night over the seemingly normal people who took the Academy of Atlantis seriously. Sales of crystal balls, Ouija boards, and tarot cards were brisk. Many people paid their \$25.00 initiation fees so they, too, could see the fish man as he really was.

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THE LAUGHING BODHISATTVA

BY WILLIAM GEBBY

She'd been reading Alan Watts, and her excitement crackled across two miles of telephone lines. Had I read him? she asked. I admitted I hadn't. He was a Christian, wasn't he? I wasn't sure . . . no, I didn't think so. She was surprised I hadn't heard of him.

Cogs meshed madly in my embarrassed brain; but all I could come up with was: "Didn't he run around with Allen Ginsberg back in the '60s?"

Unimpressed by this piece of "information," she switched conversational channels. Reading Watts had made her remember something wonderful that had happened to her several years before in California. She'd been walking on one of those other-worldly Pacific beaches that come complete with water-shivered sunlight, freewheeling seabirds, and sand of perfect dampness for strolling on in bare feet; and she'd experienced such an unforgettable, indescribable, irresistible tidal rush of undiluted body-bracing, soul-washing happiness that she just couldn't attribute it all to being in the great outdoors.

"Bill," she exulted. "I was so happy! I was just so happy, I must've been right with God. Nobody could feel like that and not be saved."

"Well, uh . . .," I began lamely. "That's good . . . but you have to remember that being happy doesn't necessarily mean you're a Christian. I'm sure there are happy atheists."

Still unimpressed, she switched channels again, and my feeble protest was left behind in a cloud of willful unknowing. She chattered happily on, and I knew all too well I hadn't made a pinprick in either her infatuation for Alan Watts or her undying faith in "happiness" as sign and seal of salvation. Our conversation

continued on page 31

Illustration by David Beck



New Front . . .

continued from page 28

Kooks, we thought. Nobody in his right mind would fall for spirit communication from UFO entities.

Now it's 1992. The tawdry trappings of groups like the Academy of Atlantis have evolved into high-tech New Age glitz. New Age fads popular in the '70s and '80s have been replaced by sophisticated corporate commercialism. J. Z. Knight "channels" an ancient warrior spirit in high-priced seminars and exclusive private readings, where "Ramtha" counsels clients to invest in Knight's stable of race horses. Anthony Robbins has turned his "firewalking" experiences into a best-selling New Age motivational book, *Awaken the Giant Within*. And some of the nation's leading executives now attend multimedia advancement seminars such as Lifespring.

Through it all, the basic attractions and beliefs of the New Age movement have remained the same. What has changed is the packaging—and America's growing, often unthinking, acceptance of New Age values.

Looking for Success

The entertainment world frequently promotes New Age values without blinking an eye. Some examples are obvious: when actor John Travolta appears in spots for Scientology or when actor David Carradine tells talk show audiences about yoga, Eastern meditation, and karma.

New Age assumptions such as pantheism (everything is divine) and gnosticism (spiritual fulfillment comes through secret, divine knowledge) are scattered among many popular movies and television programs. The Teenage Mutant Ninja Turtles fight with

Seeking respectability, New Age beliefs are spreading into many areas of society.

one mind through meditation. In his music video *Black or White*, Michael Jackson sings about the essential unity of all existence (monism) as computer special effects melt one face into another.

Advertising also appeals to consumers' New Age leanings. One commercial shows a teenage girl in skin-tight designer denims, whispering that she must have been seduced in a previous lifetime by the hunk with his back to the screen. A bank ad likens investment security to crystal ball gazing—not to mock crystal balls, but to compare bankers to the perfect crystal ball. A new car promotion sings the "truth" of unlimited personal accomplishment for those with a positive mental attitude. Obviously, someone who is a god in the making deserves the most luxurious (and expensive) automobile.

In the world of business, the New Age values of personal realization, human potential, and success through visualization techniques are steadily growing more prominent. Corporate executives and yuppie entrepreneurs are bombarded with pitches for seminars, books, tapes, and weekend retreats that promise to help them maximize their self-confidence and management skills through New Age practices. Some groups even offer "personal discovery" sessions with New Age gurus.

Some multinational corporations now infuse their sales forces with success seminars sponsored by New Age organizations like the Forum, Lifespring, and Summit Workshops. One Christian in the Midwest almost lost his job with a telephone company because he refused on religious grounds to participate in one of those seminars.

"It would have been a lot easier just to give up, call in sick, or somehow drop the issue," the salesman told us. "But I just couldn't let them think they had won. They wouldn't let me teach a sales seminar using biblical principles, so why should they get away with New Age seminars?"

At first, the phone company argued that the seminar was not religious, merely motivational. After the Christian salesman pointed out the spiritual ideas inherent in the seminar, including the belief that each person is his own god and creates his own reality, the company dropped the seminar, saying it was "too controversial."

Starting Early

Children can be exposed to the New Age long before they join the work force. New Age parents-to-be can learn how to practice actualization exercises and

massage during pregnancy through various New Age instructional tapes available at most chain bookstores. No longer do they have to order prenatal New Age flash cards and subliminal womb music from New Age catalogs. Today they're available in many baby stores and children's bookstores.

Even if their parents aren't New Agers, children can learn the New Age worldview through television cartoons and mystical video games. Saturday morning superheroes now tap into the divine neutral superforces of the universe—available for good or evil to anyone who knows how to use them. The world of magic and spirits slips into and out of material reality as easily as a hand in a glove. *Beetlejuice*, a cartoon patterned after a hit movie, portrays a ghost who regularly mocks those who refuse to participate in the world of spiritual power.

Children will encounter additional New Age assumptions in the public schools. For instance, the Impressions reading series, widely acclaimed for promoting diversity in children's literature, includes

How could this religious stuff be in a schoolbook when our child couldn't even bring Christian Christmas cards to school?

stories of magic, reincarnation, pantheism, Eastern meditation, witchcraft, spirit guides, and nature worship. Christianity, of course, is noticeably absent.

"When we first reviewed her [Impressions] textbook, we were shocked," said one mother of a seventh grader in Southern California. "How could this religious stuff be in a schoolbook when our child couldn't even bring Christian Christmas cards to school?"

Her husband explained their solution. "At first we thought we'd pull our child out of the program. But then we decided to get involved. We helped our child evaluate and respond to the New Age ideas with sound, rational Christian answers."

After examining the false beliefs of the New Age movement within the spiritual safety of her parents' guidance, the child was able to present the Christian worldview to the teacher and classmates. The parents also joined the supplementary textbook committee so that they could provide a positive, Christian influence on future literature selections.

Physical education sometimes offers another forum for New Age influences on children. Our daughter, Karen, came home one day from sports practice at her Christian school and announced, "Our coach taught a new way to win—we practice yoga before the game!"

continued on next page

Laughing Bodhisattva . . .

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ended as it had begun, with an earnest appeal to read Watts and learn from the man.

I handed the telephone to my wife and (while my memory coughed and sputtered into life) headed for my library. I took down Jay Stevens' *Storming Heaven* and read:

His days with the London Buddhists, plus his years as an Anglican clergyman, had left him with a talent for ritual and mystery. One Easter Sunday he stage-managed an entire psychedelic ceremony at [Timothy] Leary's Newton house, offering a liturgy composed of readings from the New Testament interspersed with parables and Zen jokes. The sacrament—LSD—was served in goblets along with French bread. Then he led them outside to chase snowflakes.¹

Well, if being happy signified salvation, Alan Watts must've rivaled John the Beloved in his soteriological experience. Happy? Happy was too mild a word! *Delirious, frenzied, Bacchic* leapt to mind. In any case, it could safely be concluded that Watts sounded at least as happy as my barefoot friend. Still, I found it rather difficult to believe that the possession of such bliss necessarily indicated a right relationship with the God of Abraham, Isaac, and Jacob.

I didn't bother calling her back. I knew it'd be pointless. You see, I pretty much knew where she'd come from and how she'd been taught religion; we'd both been raised in churches that—while belonging to different denominations—were fraternal twins. They were churches where the historical figures of Paul and Luther and Wesley existed only in a sort of mythic, Paul Bunyanesque way; churches where emotions ran

Emotions ran high and justification was by *feeling*—not faith.

high and justification was by feeling—not by faith; churches where cultural taboos were hammered into our heads while the Word of God was courteously neglected.

How could anyone with such a religious upbringing resist a man who could say:

I firmly believe that I enjoy pleasing people—to provoke laughter, to see faces light up with comprehension, to be an agent of mental peace, to be creatively mischievous, to unburden others of nasty ideas which they think it their duty to believe, to in-

continued on page 33

We could have complained to the administration and taken Karen off the team. Instead, we helped her research the subject and then discuss it with her coach and the rest of the team. Later the coach called us. "What is this about yoga? I'm a good Christian. I wouldn't push anything bad!"

After several conversations and reading some books we loaned her, Karen's coach understood for the first time the religious assumptions behind the yoga she had learned years ago as a student. She appreciated our friendly intervention instead of resenting us for interfering, and her team doesn't do yoga anymore.

Some science education reflects global spiritual environmentalism and the pantheistic assumptions of some contemporary physicists. Even the *Weekly Reader* sometimes presumes a spiritual unity in all life. One recent article urged recycling because humans are all part of the world organism.

Older students may confront the theories of brilliant physicist Stephen Hawking, who in *A Brief History of Time* attempts to prove a sophisticated eternal universe. Computer scientist Douglas R. Hofstadter and philosopher Daniel C. Dennett, in *The Mind's I*, conclude that Eastern pantheism was right all along—there is a divine unity in all reality. It is not surprising that *The Mind's I*, described by one reviewer as "a scientific journey into the soul," is part of Bantam's "New Age Books" line.

Not What the Doctor Ordered

Under today's New Age influence, some health-care workers may combine traditional medical treatment with New Age novelties. Some doctors prescribe Transcendental Meditation to reduce high blood pressure (although studies show that any quiet, stress-reducing program works as well). A few health-care workers even practice iridology. Believing the New Age idea that everything is a microcosm of the whole, iridology practitioners compare the eye's iris to elaborate body charts to diagnose various health problems.

The mental health field now includes therapists who specialize in such New Age experiences as past lives, UFO abduction, and psychic trauma.

Christian chiropractor Brad Dennison was concerned when he saw New Age ideas spreading into his field. Brad gathered as much information as he could, and then he began advising his coworkers about the dangers of the new theories and practices. Later he offered his assistance to a Christian writing a book on New Age medicine.

"I don't like the pseudoscience creeping into healthcare," he explains. "But that's not all. I know fine doctors in my field who are providing excellent care for their patients, and it's not fair for them to have their reputations harmed because of this New Age stuff."

When Joan Moreau, a retired nurse, volunteered to work in a hospice program with terminal patients, she

The mental health field now includes therapists who specialize in such New Age experiences as past lives, UFO abduction, and psychic trauma.

didn't expect to encounter the New Age movement. "I felt led to use my medical skills and my Christian commitment to help terminal patients," she says. "I hoped the Lord would use me to share with people who didn't know Him."

Surprisingly, Joan's first chance to speak about the Lord came before she met her first patient. "I hadn't been in my training class for 10 minutes before our teacher said the best way to deal with death is to have confidence in what you believe about life after death, whether it was the reincarnation she embraced or some other belief. I knew the Lord would help me share the truth with her through the class."

Joan used her homework papers and classroom responses as opportunities to contrast the inadequate answers of the New Age with the truth of the gospel. When her teacher asked each person whether he was afraid to die, and why, Joan explained the peace she had as a Christian and the security of knowing what God's Word said about life after death.

New Beliefs, New Hunger

The New Age has even settled into American religious life. A few churches are openly aligned with New Age belief, such as many Metaphysical Churches, the Churches of Religious Science, and Theosophy. One Religious Science church near us offers psychic readings before the offering, testimonials of past

Self-proclaimed witches, members of a Venice, Calif., sect, perform an act of worship at dusk.



Religious News Service

incarnations, spiritual counseling through divination, and healing through crystal power.

Subtle New Age values, however, can sometimes slip into more traditional congregations. Often this begins through positive mental attitude seminars, which appear neutral but may replace reliance on God's Word with belief in the divinity of man.

When the pastor of a large conservative denominational church discovered that several members of his congregation were becoming involved in Lifespring seminars, he called us for information. "I don't know anything about Lifespring," he explained, "but I know God's Word, and I knew right away that what they were learning was contrary to the Bible."

He obtained information from us to give them, then followed up to be sure they talked with us. Now they are no longer recruiting congregation members for the New Age. "I wish they had given up their involvement with Lifespring," the pastor says, "but at least I can protect the rest of my congregation now."

Today's Christians cannot isolate themselves from the New Age. Instead, we should seek to understand it and offer positive responses.

When Mark Poggioli learned that his city, San Francisco, hosted the nation's largest New Age fair, he decided to look for a way to present the gospel. He bought a ticket to the fair, roamed the convention floor, and witnessed personally to anyone who would talk with him.

"I was scared to death," Mark recalls, "and had no idea what to say, so I thought I'd start with a question. I asked the tofu burger man who he thought the most spiritual person of all time was. He told me about some guru whose name I couldn't pronounce, and when he was done I told him about the most spiritual person I knew of—Jesus."

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Laughing Bodhisattva . . .

continued from page 31

fuse life with color, imagination, and playfulness, to beguile people into dancing and singing.²

Who knows? If I'd possessed a different (i.e., a more normal) temperament, perhaps I would've been an avid reader and/or disciple of Alan Watts or Ram Dass or Shirley MacLaine; but (let God be true though every man a liar or a liar's dupe) even if I had, God's Truth would have stood chaste and inviolate. Francis Schaeffer expressed that particular Truth this way:

The *basis* for our faith is neither experience nor emotion but the truth as God has given it in . . . the Scripture and which we first of all apprehend with

God remains steadfast in spite of laughing Bodhisattvas, holy fools, and gamboling devotees of Krishna who trust in ecstasy.

our minds—though, of course, the whole man must act upon it.³

Not that there are strictures against being happy in Scripture. Many of the psalms dance and sing with joy and happiness; but—in the final analysis—subjective feelings (including that most pleasant one of all: happiness) cannot serve as signs or proofs of a right relationship between God and man. Just ask the utterly unhappy and manifoldly miserable man of Uz who cried:

Wherefore is light given to him that is in misery, and life unto the bitter in soul; Which long for death, but it cometh not; and dig for it more than for hid treasures (*Job 3:20-21*).

Bereaved of sons and daughters, stripped of earthly possessions and comforts, stricken by a bitter, skeptical wife, afflicted till he looked the part of a putrid, animated corpse—still he cried out:

I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God (*Job 19:25-26*).

The pagan mathematician Archimedes boasted: "Give me a place to stand and I will move the world."

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Mark talked with dozens of New Agers that weekend, and left with an exciting idea. "I couldn't believe how open people were to all kinds of new spiritual ideas. What a great missionary field right in my own neighborhood! Here were thousands of people together in one place and hardly a Christian presence anywhere."

The second year, Mark and several other Christians operated the only Christian booth at the fair, passing out tracts and witnessing throughout the conference. Now we work with him each year, sending a team of specially trained Christians with apologetics material for New Agers.

As New Age values continue to spread through society, Christians will find more and more opportunities to present the hope of the gospel.

Joanne found that even her struggle with cancer brought her into contact with people hungry for the truth. Concerned that members of her cancer support group were trying to heal themselves through a New Age visualization tape, she called us for advice. She took some biblical answers back to her group and then gave us a tape of the session so that we could be prepared to help others in similar situations.

Joanne wasn't a theologian, and the Lord took her home before she could see the results of her witness, but she knew the truth of God's Word and was committed to bringing it to others.

As prevalent as New Age beliefs and practices are becoming, only the truth of Christianity has the real answers for people in today's world. Christians don't need to be afraid of the New Age.

Instead, we should be confident that with proper information, Scripture, and compassion, we can successfully answer any challenge of the New Age.

Bob and Gretchen Passantino *direct Answers in Action, an evangelistic resource ministry in Costa Mesa, Calif. Their most recent book is When the Devil Dares Your Kids (Servant Books).*

HH

Laughing Bodhisattva . . .

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He never found that place; Job, however, did. In all his miserable unhappiness, he stood upon that Utter Objectivity that is God and—in very truth—moved (and still moves) the world with words of faith and trust.

Feelings will change, happiness will come and go; but the objective Word of God remains eternally steadfast—in spite of laughing Bodhisattvas, holy fools, gamboling devotees of Krishna, and all who trust in the honeyed, cloying subjective moods of felicity and ecstasy and happiness.

But, of course, there yet remains one wonderfully ironic truth that should never be ignored—especially by those of us who have that peculiar and unfortunate penchant for unhappiness. Perhaps no one has put it quite so enchantingly as C. S. Lewis. In the last of his *Chronicles of Narnia*, death has claimed the Pevensie children and the world of Narnia; all of them, however, have been reclaimed and glorified by God. Lewis tells us:

The things that began after that were so great and beautiful that I cannot write them. And for us this is the end of stories, and we can most truly say that they all lived happily ever after. But for them it was only the beginning of the real story. All their life in this world . . . had only been the cover and the title page: now at last they were beginning Chapter One of the Great Story, which goes on for ever: in which every chapter is better than the one before.⁴

ENDNOTES

1. Jay Stevens, *Storming Heaven* (New York: Harper and Row, 1987), 168.
2. Alan Watts, *The Essential Alan Watts* (Berkeley, Calif.: Celestial Arts, 1977), 20-21.
3. Francis A. Schaeffer, *The New Super Spirituality* (Downers Grove, Ill.: InterVarsity Press, 1976), 24.
4. C. S. Lewis, *The Last Battle* (New York: Collier, 1956), 183-84.

HH

INTERSTATE

Praying, praying.
Between accelerations,
up the hills,
around the trucks;
praying.
Praying—
but floundering over to nostalgia
or dawdling off into daydreams.
God, are those also
lesser kinds of prayer
that You can recognize as prayer?

So diluted.
So much of vanity and ego frothing
through.
So many selfish wantings
And pseudo-semi-unfaithed-
Wantings.
Father, forgive me!
Lord Christ, please discipline
my giddy and meandering mind!
You know the crises, agonies, and sins
that need new prayers
within this now.

Holy Spirit, help me pray
the miles away!
Let this auto's whirling wheels
be genuine prayer wheels.
Make from the concrete I traverse
A very altar Grace can use
today.

(And safely.
Let new intercessions for my friends
not menace any strangers.)

Amen, cries the flicking signal
as I change lanes. *Amen. Amen.*

—Eva McAllaster

The Single Vision

Continued from page 23

sities, five majors . . . yet one consuming vision: ministry.

While this group of students

jobs at woodworking trade shows, in a dry cleaning shop, and the NTS registrar's office. They've recently added the responsibility of caring for their infant son, Tanner. They also offer their services at the Rainbow Boulevard Church.

Different jobs, different church-



T. J. McNew is a pharmacist and a student at NTS.



NTS students Chris and Todd Risser with son, Tanner.

may sit together in NTS classes in preparation for ministry, they express that vision in diverse ways and locations.

T. J. shares his time and influence at home, the neighborhood pharmacy where he works, and the Antioch Church of the Nazarene where he teaches the young marrieds Sunday School class.

Ruth utilizes her native language skills as an editorial assistant in Publications International for the Church of the Nazarene. She also carries the magnanimous task of serving as children's director and junior high Sunday School teacher.

Kyle spends much of his time investing in the lives of junior highers at Kansas City First Church of the Nazarene, where he serves as a youth minister.

Todd and Chris Risser influence their worlds through their

es, different ministries, yet one common vision.

So what of the future for this diverse group? Will it take them to the local church pastorate? Most are preparing for that probability. Will it take them to a Bible college or seminary classroom somewhere in Central or South America? Some have visions for that. Will the future beckon them to career missionary services as pastors and teachers?

Who can even predict the diversity of opportunities in the 21st century? Just as these NTS students came by diverse ways, so shall they go. But rest assured, in the midst of that diversity, there will remain a common, unshakable vision: ministry to the world, through the church, in the name of Christ.

Ed Robinson is professor of religious education at NTS.

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ALUMNI DAY Nazarene Theological Seminary March 9, 1993

The NTS Alumni Association is pleased to announce the Alumni Day Activities to be held at the Seminary. Our featured guest will be Dr. H. Ray Dunning from Trevecca Nazarene College.

Schedule

- 8:00 am Registration (visit classes if interested)
- 9:50 am Chapel service with Dr. Dunning
- 10:45 am All-Seminary reception
- 12:00 pm Alumni Luncheon
- 1:30 pm Question and answer session with Dr. Dunning about his book, A Layman's Guide to Sanctification
- 3:00 pm Free time
- 6:30 pm Dinner with President Wetmore

Cost

- Lunch: \$7.50 gratuity included, at the Nazarene Commons
- Dinner: \$8.50 gratuity included, at the Nazarene Commons

Housing

A limited number of rooms are available at the King Conference Center on the Headquarters campus. Reservations must be made through Headquarters Services (816) 333-7000 ext. 2384

Reservations

Please copy or "clip out" the reservation form below to make your reservations today!

Reservations
Alumni Day
March 9, 1993

Name _____
Address _____

City _____ State _____
Zip _____ Phone _____

_____ Lunches X \$7.50 = \$ _____
_____ Dinners X \$8.50 = \$ _____

RETURN BY FEBRUARY 15, 1993

TO: Alumni Day
Nazarene Theological Seminary
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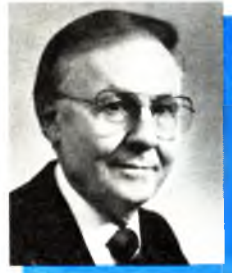
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Benefits Questions

Answered by Dean Wessels

It seems that I pay too much in taxes on the amount of salary that I earn as a pastor. What can I do to minimize my tax obligation?

There are several legitimate steps that can minimize the amount of tax obligation a minister must pay. For example:

(1) The local church employer may reimburse all business and professional expenses under a "qualified" reimbursement plan so that the minister does not need to pay taxes on money spent for church or professional expenses.

(2) The church may provide a tax-free housing allowance for ministers who are buying or renting their home or for those living in a parsonage who may be eligible to use the allowance for furnishings, linens, etc.

(3) Deferred compensation in the form of contributions to the minister's Nazarene Tax-Sheltered Annuity (TSA) account is not reported as income. This money is left to accrue tax-deferred interest for the minister's retirement income. Distributions can be designated as housing allowance for retirement housing purposes up to the extent allowed by IRS regulations.

(4) The local church may provide medical coverage through the Nazarene Health and Hospitalization Program on participating districts. By self-insuring the deductible and coinsurance, the local church employer can reduce the amount of taxed income necessary to provide this coverage.

(5) Group term life insurance is another employee benefit that the church may provide tax-free to the minister when premiums are paid according to IRS guidelines.

The Pensions office can provide more detailed compensation structuring materials. There is no charge—just ask.

Questions about benefits may be sent to the Board of Pensions and Benefits USA, 6401 The Paseo, Kansas City, MO 64131-1284.

Heart Purity

"On this I would venture my eternal salvation—if you will make the purity of God your indefatigable quest, the God of purity will give himself to you in such fullness, that your questions will be transcended in the splendor of the experience which has overtaken you."

—Albert E. Day



EVANGELISTS' SLATES

THE ARMSTRONGS—LEON AND LINDA: Lakeland, FL, Feb. 2-7; Brunswick, GA (Bethel), 9-14; Bloomingdale, GA, 16-21; Radcliff, GA, 23-28

BAGGETT, DALLAS W.: Birmingham, AL (Huffman), Jan. 3; Hartselle, AL (First), 10; Hollywood, FL, Feb. 2-7; Titusville, FL (First), 10-14; Vero Beach, FL (First), 19-21

BALLARD, DONALD K.: Millington, TN, Feb. 21

BENSON, MICHAEL W.: Nashville, TN (First), Jan. 3; Oak Harbor, WA, 22-24; Augusta, KS, Feb. 10-14; Fort Morgan, CO, 17-21

BLUE, DAVE AND DANA: Tampa, FL, Jan. 7-10; Nashville, TN, 13-20; West Chester, OH, Feb. 3-7; Casey, IL, 10-14; Urbana, IL (Faith), 24-28

BOICOURT-SHANK, MARLA: Lansing, KS, Feb. 14*

BOND, GARY AND BETH: Estill Springs, TN, Jan. 13-17; Pensacola, FL (First), 27-31; Trenton, OH, Feb. 3-7; Okeechobee, FL, 9-14; Jacksonville, FL (Oak Hill), 17-21; Battle Creek, MI (First), 24-28

BOQUIST, DOUG AND DEBBIE: Lakeland, FL (Lake Gibson), Jan. 16-20; Virginia District Teen Retreat, 22-24; Live Oak, FL, 30—Feb. 3; Orlando, FL (Central), 6-10; Lake Worth, FL (First), 13-17; Jacksonville, FL (University Boulevard), 20-24; Gastonia, NC (Eastside), 27—Mar. 3

BROWN, MARK A.: Marion, IN (First), Feb. 23-28

BROWN, ROGER N.: Concerts in Florida, Jan. 3-10; Okeechobee, FL, 17; Sebring, FL, 24; Port Charlotte, FL, 24, p.m.; Hollywood, FL, Feb. 2-7; Concerts in Florida, 14; Zephyrhills, FL, 21-25; New Smyrna Beach, FL, 28

BURKHALTER, PAT AND DONNA: Mount Enterprise, TX, Jan. 12-17; Harrah, OK, 26-31; Prescott, AR (First), Feb. 2-7; Durant, OK (First), 9-14; Atlanta, TX, 16-21; Mountain Grove, MO, 23-28

CARGIL, VERNON J.: Blanchard, LA, Feb. 23-28

CHAMBERS, LEON AND MILDRED: Circleville, OH, Jan. 4-15*

CLEGG, DARREL AND KAREN: Augusta, OH, Jan. 10; New York City, 29-31; Mineral City, OH, Feb. 5-7; Carrollton, OH, 10-14; Warren, OH (Morgandale), 17-21

COBB, BILL AND TERRI: Bethany, OK (First), Jan. 3; Bellevue, FL, 13-17; St. Louis, MO, 18-24; Victoria, TX, 31—Feb. 3; Monroe, GA, 7-10; Yukon, OK, 17-21; Woodsprings, AZ, 24-28

COVINGTON, NATHAN A.: Shreveport, LA (First), Jan. 6-10; Slidell, LA (First), 12-17; De Ridder, LA, 19-24; Mount Pleasant, TX, 27-31; Butler, MO, Feb. 10-14; Loveland, CO, 17-21; Bethel, KS, 24-28

CRANDALL, V. E. AND BARBARA: Palmdale, CA, Jan. 12-17; Fallon, NV, 19-24

DEBOLT, TED AND DOROTHY: Punta Gorda, FL, Jan. 17 and Feb. 14*

DELBRIDGE, GENE: Tulare, CA (Wayside), Feb. 7-12; Wasco, CA, 14-18; Terra Bella, CA, 21-26

DESKINS, GROVER C.: Baltimore, MD (Parkville), Jan. 31—Feb. 3

DODDS, LARRY W.: Ottumwa, IA (Trinity), Jan. 3; Dexter, MO (First), 26-31; Lomax, IL, Feb. 23-28

DOROUGH, WILLIAM M.: Tahoka, FL (Grassland), Feb. 9-14; Mineral Wells, TX, 16-21

FADER, WES AND MARY: Old Fort, NC, Jan. 12-17; Flintstone, GA (Chattanooga Valley), 20-24; Glendale, CA (First), Feb. 2-7; Panorama City, CA, 10-14; Blythe, CA, 16-21

FAULK, A. R.: New Orleans, LA (First), Feb. 12-14

FREY, DONALD—THE FREY FAMILY: Lansing, MI (First), Jan. 10-13

GESSNER, DON AND SHIRL: Brookville, FL, Jan. 7-17; Kissimmee, FL (First), 19-24; Kissimmee, FL, 26-31; Terre Haute, IN (First), Feb. 2-7; Lake Charles, LA, 9-14; Esther, MO (Flat River), 16-21; Tuscaloosa, AL, 24-28*

GORMAN, CHARLES AND ANN: New Smyrna Beach, FL, Jan. 9-13

HAINES, GARY W.: Pompano Beach, FL, Jan. 14-17; Coal Valley, IL, 23-28; Macomb, IL, 29-31; Lewisville, TX, Feb. 6-10; El Paso, TX (Montwood), 11-14; Fresno, CA, Zone Crusade, 20-24; Denair, CA (Turlock), 25-28

HANCOCK, TIM: Brookville, FL, Jan. 3-6; Uniontown, OH (Akron Trinity), 10-13; Warren, IN (Hillcrest), 17-20; Fairfield, OH, 24-27; Mount Vernon, OH (North Central Ohio District), 29-31; Middletown, OH, Feb. 3-7; Fredricktown, OH, 10-14; Henryetta, OK, 17-21; North Canton, OH (The New Beginning), 25-28

HAYNES, CHARLES AND MYRT: Covington, GA (First), Feb. 16-21; Bedford, IN (Valley Mission), 23-28

HICKS, JOHN DAVID: Eagle Point, OR, Jan. 10-13; Eugene, OR (Fairfield), 17-20; Fortuna, CA, 24-27; Dallas, OR, 31—Feb. 3; Watsonville, CA, 7-10; Crescent City, CA, 13-17; Kansas City, KS (Bethel Glen), 21-24; Independence, MO (Trinity), 28—Mar. 3

HILL, BEN E.—BIBLE EXPOSITIONS: Gulfport, MS (First), Jan. 26-31

JACKSON, PAUL AND TRISH—JETSTREAM MINISTRIES: Flint, TX, Jan. 13-17

JONES, GRACE L.: Reynosa, Mexico, Jan. 1—Feb. 28

JONES, TERRY AND LAQUITA: Haines City, FL, Jan. 13-17; Hernando, FL, 20-24; Pinellas Park, FL, 27-31; Sebastian, FL (First), Feb. 10-14; Sanford, FL (First), 23-28

JUNEMAN, JOHN AND TRINA: South America, Jan. 1-11; Peoria, AZ, 20-24; Tempe, AZ, 27-31; Richmond, TX (Houston Southwest), Feb. 3-7; Lake Charles, LA (First), 10-14; Owasso, OK, 17-21; Midland, TX (First), 24-28

KEENA, EARL E.: Republic of the Philippines, Jan. 11—Feb. 2; Riverside, CA, 26-28*

KELLER EVANGELISTIC MINISTRIES, GREG AND SUE: Ocoee, FL, Jan. 9-12; Greenwood, SC (Community), 16-20; Seneca, SC, 22-24; Monongahela, PA, Feb. 6-10; Rutland, OH, 13-17; Harrisburg, PA (Bethany), 20-24; Roncove, WV, 27—Mar. 3

LAWSON, WAYNE T.: West Indies, Jan. 1—Feb. 28

LAXSON, KIP: Orlando, FL (Emmanuel), Jan. 6-10; Jacksonville, FL (Central), 12-17; Miami, FL (Central), 20-24; Ocala, FL (First), Feb. 3-7; Savannah, GA (First), 10-14; Fitzgerald, GA, 17-21; Brunswick, GA (First), 24-28

LEIDY, ARNOLD G.: Albuquerque, NM (Holiday Park), Feb. 21-24

LESTER, FRED R.: Dumas, TX, Jan. 24-31; Elyria, OH, Feb. 24-28

LIDDELL, P. L.: Vassar, MI, Feb. 2-7; London, KY, 23-28

LOMAN, LANE: Strongsville, OH, Jan. 3-6; Ames, IA, 10-13; Lake Jackson, TX, 17-20; Lakeland, FL, 24-27; Lawrenceville, GA, 31—Feb. 3; El Dorado, AR (United), 7-10; Columbia, TN (Grace), 14-17; Columbia, TN (First), 21-24; Taylor, MI, 28—Mar. 3*

LORD, RICHARD AND JUDY: Wauchula, FL, Jan. 17-24; Grenada, MS (First), 26-31; Brighton, TN (Tipton County), Feb. 9-14; Chester, SC, 16-21; Wallace, SC, 23-28

MANLEY, STEPHEN AND DELPHINE: Colorado Springs, CO (Nazarene Bible College), Jan. 4-6; Cheyenne, WY (First), 6-10; Colorado Springs, CO (Nazarene Bible College), 11-13; The

Woodlands, TX (Community), 13-17; Colorado Springs, CO (Nazarene Bible College), 18-20; Charlotte, NC (Pineville), 20-24; Colorado Springs, CO (Nazarene Bible College), 25-27; Monte Vista, CO (Valley), 28-31; Colorado Springs, CO (Nazarene Bible College), Feb. 1-3; Vineland, NJ, 3-7; Colorado Springs, CO (Nazarene Bible College), 8-10; Rimbey, AB, 10-14; Colorado Springs, CO (Nazarene Bible College), 15-17; Roseburg, OR, 17-21; Colorado Springs, CO (Nazarene Bible College), 22-24; San Juan Capistrano, CA, 24-28

MANN, THURL AND MARY KAY: Okeechobee, FL, Jan. 3; Bryan, OH, 27-31; Port Charlotte, FL, Feb. 10-14; Sarasota, FL (Trinity), 27-28

McMAHON, MICK AND HELEN—VICTORY MINISTRIES: Oakhurst, CA (Oak Park), Jan. 3; Oakdale, CA, 10-15; Caruthers, CA, 17-21; Needles, CA, 24-28; Weatherford, OK, Feb. 7, a.m.; Clinton, OK, 7 p.m.; Oklahoma City, OK (Southside), 12-14; Central City, PA, 27*

McWHIRTER, G. S.: Tecumseh, MI, Jan. 6-10; El Paso, TX (Trinity), 13-17; Satellite Beach, FL (Florida Space Coast District), 27-31; Rock Hill, SC (West Main), Feb. 3-7; Duncan, OK (Oak Avenue), 10-14; Gahanna, OH (Columbus North Land), 17-21; Nashville, TN (Grace), 24-28

MEREDITH, DWIGHT AND NORMA JEAN: Liberal, KS, Jan. 26-27; Dodge City, KS (First), 28-29; Garden City, KS, 30-31; Augusta, KS, Feb. 10-14; Wichita, KS (Park City), 24-28

MONCK, JIM: Eugene, OR (Fairfield), Jan. 29-31; Molalla, OR, Feb. 3-7; Modesto, CA (Trinity), 19-24

NAJARIAN, BERGE AND DORIS: Brooksville, FL, Jan. 8-10

PARKS, TOM AND BECKY: Kankakee, IL (First), Jan. 10; Marion, IN (First), 17; Urbana, IL (Faith), 24; Springfield, IL (South Side), Feb. 7 and 14

PETTIT, ELAINE C.: Venice, FL, Jan. 11-15; Lima, OH (Community), 29-31; Midland, MI (Community), Feb. 17-21

REED, SHERMAN: Fort Sheridan, IL, Jan. 9-10; Washington, DC, 31—Feb. 4; Fort Sheridan, IL, 6-7; Oahu, HA, 8-28

RICHARDS, LARRY AND PHYLLIS: Covington, KY (Eastside), Jan. 19-24; Mitchell, IN, Feb. 16-21

ROSE, WAYNE: Globe, AZ, Jan. 5-10; Elk City, KS, Feb. 3-14; Fort Scott, KS (West Park), 17-21; Maryville, MO, 23-28

RUNYAN, DAVID W.: Lisbon, Portugal, Jan. 2-5; Porto, Portugal, 7-14; Anchorage, AK (Hillcrest), 20-24; North Pekin, IL, Feb. 3-7; Arenzville, IL (Bethel), 10-14; Springfield, MO (First), 16-21; Champaign, IL (First), 24-28

SCARLETT, DONALD S.: North Vernon, IN, Jan. 22-24

SMITH, DUANE: St. Augustine, FL (First), Jan. 12-17; Dublin, GA (First), 19-24; Belville, GA (Trinity), 26-31; DeLand, FL, Feb. 9-14; Griffin, GA (First), 16-21; Allardt, TN (Pleasant View), 23-28

SMITH, MICKEY G.: Sumter, SC (Boulevard), Feb. 2-7; Sumter, SC (First), 21-25

TAYLOR, BOBBY (BOB): Wichita Falls, TX (University Park), Jan. 6-10; Tampa, FL (First), 13-17; Kissimmee, FL (First), 19-24; Lakeland, FL (Highland Park), 31; Denton, TX (Taylor Park), Feb. 3-7; Scottsbluff, NE, 10-14; Yukon, OK, 17-21; Mitchell, SD, 24-28

TAYLOR, CLIFF—FAMILY EVANGELIST: Washington, Jan. 1—Feb. 28*

THORNTON, REV. AND MRS. WALLACE: Clarksburg, IN, Feb. 19-28*

WELLS, LINARD: Crockett, TX, Jan. 6-10; Brownwood, TX (First), 19-24; Pratt, KS, 27-31; Fort Worth, TX (Haltom City), Feb. 2-7; Fort Worth, TX (White Settlement), 9-14; Lake Charles, LA (College Park), 16-21; Dallas, TX (Lake June), 23-28

WETNIGHT, RICK: Hobart, IN (First), Jan. 10; Abernathy, TX (First), 27-31; Colorado (Kansas Zone Retreat), Feb. 26-28

WILSON, DAVE AND SANDRA: Harrodsburg, KY, Feb. 16-21; Gulfport, FL, 24-28

WOMACK, PAUL W.: Rogersville, MO, Jan. 24-31; Plano, TX (First), Feb. 3-7; Edmond, OK (First), 10-14; Fairbury, IL, 17-21; Lomax, IL, 23-28

WRIGHT, E. GUY AND LIL: Brunswick, GA (Bethel), Jan. 1-3; Hortense, GA (Waynesville Trinity), 5-10; Georgia, 12-17; White Springs, FL (Suwannee River), 19-24; Gainesville, FL (Trinity), 26-31; Satellite Beach, FL, Feb. 2-7; Jacksonville, FL (North), 10-14; Longwood, FL (First), 17-21; Tampa, FL (Forest Hills), 23-25

*Denotes Non-Nazarene Church



Don't you have it on video?"

DAUGHTERS, GRANDDAUGHTERS, AND BENT TWIGS

BY E. RUTH GLOVER

Iworry about my daughters. I don't see in them the devotion I would like to, considering their heritage and mine. I can only conclude that I haven't set the proper example.

For instance, the other day I noted a length of perfectly good string tossed carelessly into daughter Lynn's trash.

And Holly . . . Holly thoughtlessly discards empty margarine tubs and whipped topping containers as if there's no tomorrow.

In their homes, I search vainly for a respectable junk drawer. Nowhere can I locate a tangle of rubber bands, generously provided by the local newspaper service (and who knows when the last rubber tree may be felled and the supply cut off forever?). There are no pencil stubs, no dull thumbtacks, no bits of chalk perfectly suited for marking hems—should they decide to take up sewing. And what *do* they do with those little wire twists from the vegetable department of the market? And where are the plastic bags for when you want to sack up soggy scraps from the sink?

There's not an empty bread wrapper in my girls' kitchens. In their garages no magazines climb

rafterward, awaiting a probable illness and the time to clip recipes.

As for rag bags—they've become an endangered species.

In my mother's house, things were different. In the Canadian bush, pins were as treasured as brooches. String was unknotted, fastened to the last hoarded pieces, and wound into a ball. Wax paper was straightened and used and reused until it was as wrinkled as an end-of-winter potato from the cellar. As for boxes, once they entered our house, they never went outside again unless they contained something.

Paper bags were handled almost reverently. As for newspapers—the same ink that blackened the top of the kitchen range seemed to put a shine on windows and lamp chimneys. Enough odds and ends of blank paper were gleaned to ticker-tape New York City; we made our lists and did our homework on them.

As for rags—we wiped our noses on them, we patched our clothes with them, we bandaged our cuts. We washed our linoleum with them, we dusted our furniture, we mopped our spills. Some years we wore them.

No garbage disposal gaped

handily in our kitchen when I was growing up, and every scrap of leftover food reappeared shortly in some savory concoction never known or seen before. And we ate it.

But times have changed. Needs have changed. Ways have changed. My mother's tea strainer grows rusty as her descendants dangle tiny individual bags of tea in their cups. As for her darning ball—my granddaughters don't even know what "darn" means, aside from an expletive to express aggravation.

Did she leave anything of meaning for her descendants? Fortunately, she did.

As a young woman, my mother received Christ as her Savior. Reared in a home barren of spiritual influence or teaching or encouragement, she studied the principles Christ taught and which she saw exemplified in His people, and formed them into her life—and mine.

Day after day, year after year, her confidence held steady, her witness endured. At her side, I, impressionable and malleable, was continually inclined Godward.

At her side, I learned more than



Comstock

airing beds, adding bluing to rinse water, and cleaning fingernails before kneading bread dough. I learned more than keeping elbows off the table and sneezing into a handkerchief. I even learned more than politeness, kindness, thoughtfulness, agreeableness; more than giving, loving, sharing, helping, serving, thanking.

I learned reverence for God; I learned to believe His Word; I learned to attend His church and to enjoy His people. I learned to pray.

At her side I was continually inclined Godward.

“Train up a child in the way he should go,” her Bible promised, “and when he is old, he will not depart from it” (Proverbs 22:6). I haven’t departed.

That verse doesn’t mean that all

kids who have good parents will always make good choices. As the twig is bent, so is the tree inclined, is the principle.

Along with her saving and her scrubbing, her cooking and her cleaning, her sewing and her mending, my mother did a lot of shaping, a bit of bending. That fashioning, though she’s no longer here, continues to be felt.

The stretched rubber bands and grimy chalk pieces may have been eliminated along the way, but I see in my children a bent toward godliness, a leaning toward the Word and the church.

There’s more. Now, small grandchildren are being shaped, slowly, inexorably. I see their Bible story books, their Bibles. I hear their simple blessings at mealtime. They go from “Now I lay me” to developing their own prayers—bending, bending, bending—ever so slightly and gently, but with a powerful cumulative effect—toward the things of God.

And I think these small twigs are shaping to “trees of righteousness, the planting of the Lord” (Isaiah 61:3).

Mom would have treasured that.

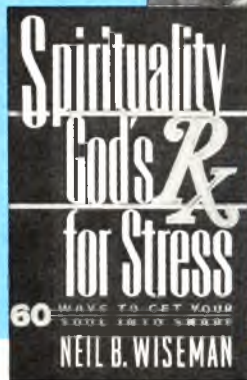
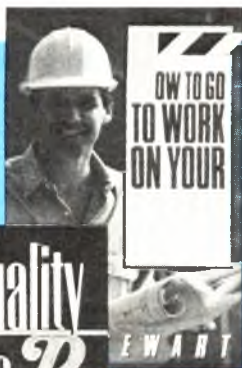
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To be commanded to love God at all, let alone in the wilderness, is like being commanded to be well when we are sick, to sing for joy when we are dying of thirst, to run when our legs are broken. But this is the first and great commandment nonetheless. Even in the wilderness—especially in the wilderness—you shall love him.

—Frederick Buechner

God is like a person who clears his throat while hiding and so gives himself away.

—Meister Eckhardt

I have seen whales playing jump rope and so have you, at Sea World or some other great aquarium, as their trainers hoisted the rope high and the whales sailed over it. I have seen African lions cowed and submissive to the wizardry of Gunther Gebal Williams. I have seen eagles kill their prey and humbly lay it at their master's feet. I have seen a woman obediently kissed on the lips by a deadly cobra. But I have never seen a man or woman who in their own power could tame the tongue.

—R. Kent Hughes

God weeps with us so that we may one day laugh with Him.

—Jurgen Moltmann

Never forget that when we are dealing with any pleasure in its healthy and normal and satisfying form, we are, in a sense, on the Enemy's ground. I know we have won many a soul through pleasure. All the same, it is His invention, not ours. He made the pleasures: all our research so far has not enabled us to produce one. All we can do is to encourage the humans to take the pleasures which our Enemy has produced, at times, or in ways, or in degrees, which He has forbidden. Hence we always try to work away from the natural condition of any pleasure to that in which it is least natural. An ever increasing craving for an ever diminishing pleasure is the formula.

—C. S. Lewis

The Screwtape Letters

Not for nothing does the Lord by His prophets throw sharp words at those who sleep on ivory couches, who pour on precious unguents, who entrance their palates with sweetness to the notes of the zither, to all intents like fat cattle in rich pastures. All this is said to make us keep a perspective in all our creature comforts; self-indulgence wins no favour with God.

—John Calvin

O Lord, thou knowest that I have mine estates in the City of London, and likewise that I have lately purchased an estate in the county of Essex. I beseech thee to preserve the two counties of Middlesex and Essex from fire and earthquake; and as I have a mortgage in Hertfordshire, I beg of thee likewise to have an eye of compassion on that county. As for the rest of the counties, thou mayest deal with them as thou are pleaseth.

—John Ward, British Parliament Member

A prayer found in his papers upon his death.

"Life's a long lesson in humility."

—James M. Barrie

"God is not a monarch but a fellow sufferer; not a tyrant but a loving parent who encourages but never forces. The human person is co-creator of every moment."

—John Shea

Stories of God

With irresistible power desire seizes mastery over the flesh. . . . It makes no difference whether it is sexual desire, or ambition, or vanity, or desire for revenge, or love of fame and power, or greed for money. . . . At this moment God is quite unreal to us. . . . Satan does not here fill us with hatred of God, but with forgetfulness of God. . . . The lust thus aroused envelops the mind and will of man in deepest darkness. . . . It is here that everything within me rises up against the Word of God.

—Dietrich Bonhoeffer

THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

Anything for a Buck?

In the last five years I have been a member of two local Churches of the Nazarene. Here's the list of fund-raising events that I have witnessed in this time: auctions, flea markets, car washes, balloon launch, dunk tank, walkathons, and bake sales. Don't such things transgress paragraphs 38.1 and 38.2 of the *Manual*?

Paragraph 38.1 establishes storehouse tithing and additional freewill offerings as the way that the Church of the Nazarene at the local, district, regional, and general levels shall be financed. Paragraph 38.2 specifies that none of our churches should engage in any fund-raising method that would "detract from these principles [*storehouse tithing and freewill offerings*], hinder the gospel message, sully the name of the church, discriminate against the poor, or misdirect the people's energies from promoting the gospel."

Some Nazarenes believe that, while this passage of the *Manual* clearly establishes tithing and freewill offerings as the *principal* method of financing the church, it does not rule out other methods of fund-raising for minor projects. I am told by local church leaders who have bake sales, car washes, slave days, and walkathons that they are quite sure that none of these activities sully the name of the church, hinder the gospel, or compete with tithing as the main source of church income.

It seems that our churches are more likely to permit alternate kinds of fund-raising for youth projects than anything else. Choir tours, mission trips, youth camp tuition, and the like, are frequently financed through alternate funding activities.

I do not think that we are close to giving alternate fund-raising projects a significant "market share" of Nazarene monies raised. But, in my opinion, we have more than enough such schemes afoot. I would advise careful scrutiny of alternate fund-raising ideas by each local church board.

I do not have trouble with projects for youth ministry, but beyond that I get nervous. Perhaps that is my age talking. I've been in the Church of the Nazarene since I was three weeks old—that's almost 60 years. In the old days, we understood this part of the *Manual* to forbid any alternative funding. But the framers of that original paragraph didn't have youth car washes, walkathons, choir tours, and mission trips in mind. Rather, they were (prudently, I believe) letting the public know that the Church of the Nazarene was not one of those outfits that, in those days, was trying to finance the church by raffles and bingo games—such things "hindered the gospel message," and "sullied the name of the church" (paragraph 38.2). Further, we were not one of those out-

rageous churches who would "discriminate against the poor" by charging pew rent.

Our guidelines are as good as gold. Tithing and freewill offerings should still be the primary way we finance the church. If any alternative methods are used for minor projects, let the local church board examine them to: (1) See that they do not conspire against or compete with storehouse tithing and freewill offerings. (2) See that they do not hinder the gospel or sully the church's name (one Kansas City church—not Nazarene—recently advertised a Las Vegas night with the house "take" going to finance new pews). (3) Make sure that no fund-raising plan discriminates against the poor by putting participation beyond their means! (4) Make sure that no alternate fund-raising idea consumes the church's corporate calories to the point that running a neat financing scheme clouds the main objective of promoting the gospel.

It is, I believe, in the local church where such determinations should be made. Perhaps no legislation could be passed by a General Assembly that could adequately anticipate all the factors in the varying situations that exist across the world. But the principles stated in *Manual* paragraphs 38.1 and 38.2 provide an excellent basis for our local church boards to evaluate their own practices.

Shut Out?

Why is it that retired ministers are not eligible to serve on such district boards as the Ministerial Credentials Board and the Ministerial Studies Board? It seems to me that their experience and expertise would be useful.

I agree with you—retired ministers should be eligible to serve on district boards. The fact is they are eligible to serve in such positions. The *Manual* does not exclude them. In a recent conversation with one of my friends who is a district superintendent, he told me that retired ministers now serve on several district boards and committees on his district. Further, he noted that there is an annual banquet for retired ministers on his district, and that retirees are on nearly all district mailing lists. Your question reminds us that senior citizens, clergy or lay, should not be put on the shelf when it comes to Kingdom service.

The views expressed in the responses in this column are those of the editor and do not constitute official statement by or for the Church of the Nazarene. The editor is not able to send replies to questions not selected for publication. Address: Herald of Holiness, 6401 The Paseo, Kansas City, MO 64131.

Signs of the Times



“No Visitors”

The “No Visitors” sign, frequently seen, is used to keep away the unwanted and unneeded. It protects the sick from disturbing company. It shields busy people from distracting guests.

I can think of a few places where it should be posted for the sake of our spiritual lives.

One such place is the pastor’s study. The pastor who would preach effectively on Sunday needs to jealously guard his study hours through the week. As a pastor, I wanted to be like the early apostles, devoted to the Word of God and prayer. This meant announced study hours, when I was not to be interrupted except for real emergencies. It also meant the delegation of other tasks to people who were usually better qualified to do them anyhow.

One reason Charles Spurgeon was such a masterful preacher was the “No Visitors” sign on his study door. A man stopped by to chat with him one morning. The preacher’s secretary informed the caller that Mr. Spurgeon could not be disturbed. Indignant, the visitor said, “Tell him that a servant of the Lord is here to see him.” The secretary came back in a few seconds to reply, “Mr. Spurgeon said, ‘Tell the Lord’s servant I cannot see him now. I am engaged with his Master.’”

If you want better preaching, respect your pastor’s study hours—and see that he does too.

The place of prayer is another good spot for a “No Visitors” sign. Jesus told His disciples to enter the place of prayer and shut the door and talk to the Father in secret. Samuel Young once wrote, “The

only audience we should seek in prayer is God; hence the logic of the secret place.”

Authority with men requires audience with God. Elijah could stand up to Ahab because he first stood before the Lord. Having obeyed the command, “hide yourself,” he possessed power to act for God when later commanded, “show yourself.”

When we pray, we don’t want people coming through the door of the room or the door of the mind. “Shut the door,” said Jesus, and He knew more about communion with God than all the theologians who ever wrote on the subject of prayer. From the presence of God you will come with power for life.

Visible or not, heaven will be posted with “No Visitors” signs. Jesus promised, “He who conquers, I will make a pillar in the temple of my God; never shall he go out of it.” We cannot go to heaven as tourists, to gawk, exclaim, take snapshots, and then leave. We can only go as residents to be at home with the Lord forever. Speaking of death, the Bible says, “Man goes to his eternal home.”

In this world, according to Paul, “We are at home in the body” and “away from the Lord.” After death, we shall be “away from the body” and “at home with the Lord.” The Christian is a visitor in this world; he will be at home in heaven. The old saints were “right on” who spoke of death as one’s homegoing.

How much religion must one have to get to heaven? J. G. Morri-

son answered that question with the simple remark, “Enough to make you feel at home in the presence of the Lord.” That means we need to be delivered from all that makes us dislike persons and unlike Jesus.

Of course, when and in what number visitors are welcome varies with individuals. Doris once totaled the family car and landed in the hospital. I thought she would surely be emotionally distraught over leaving me on foot. To protect her from explanations and tears, I ordered a “No Visitors” sign for the door of her room.

Visible or not, heaven will be posted with “No Visitor” signs.

When I went to see her, she said, “I don’t understand why none of my friends have come to see me. I’m bored and I want company.” I sheepishly crept out and removed the sign without confessing my guilt. When I’m sick or hurt I like to be alone. Not Doris. She enjoys talking with people at nearly all times. I’m surprised she allows surgeons to use anesthetics!

W. E. McCumber is a preacher, teacher, author, and former editor of the Herald of Holiness.

HH

Close to Home

News About Nazarenes

BY TOM FELDER



Aimee Lovely won a radio contest earning the right to sing the national anthem at a Cincinnati Reds game. She is pictured here with her pastor, Dan Witter.

"OH, SAY CAN YOU SEE . . ."

Aimee Lovely, a member of Bethel Community Church of the Nazarene in Cincinnati, Ohio, sang the national anthem at a Cincinnati Reds game during the 1992 season, according to her pastor, Dan Witter. Aimee was selected through a WHIO-AM radio singing contest.

Aimee sings often in her local church and is very active in the youth group, Witter said.

ONU GRADUATE ELECTED PRESIDENT OF STATE ORGANIZATION . . .

John Alexander was elected president of the Independent Insurance Agents of Illinois (IIAI). Based in Springfield, Ill., the IIAI represents 1,400 agencies and 6,000 independent insurance agents throughout the state. As president, Alexander will represent the association at legislative and

industry meetings, as well as direct the business of the organization.

A member of Potomac, Ill., Church of the Nazarene, Alexander serves as Sunday School superintendent, teacher, and a member of the choir. He has been a member of Work and Witness trips to Haiti, Venezuela, Ecuador, and Paraguay.

A 1975 graduate of Olivet Nazarene University, Alexander serves as vice president of Heartland Insurance Agency in Danville, Ill.



Joplin District 1992 Ordinand Class (l. to r.): District Superintendent Pal Wright, Rev. and Mrs. Tom Wolfe, and General Superintendent Jerald D. Johnson.

Missouri District 1992 Ordinand Class: Rev. Lindsey and Dorothy Sullivan (sitting), General Superintendent Jerald D. Johnson (standing left), and District Superintendent Hiram Sanders.



Illinois District 1992 Ordinand Class: Rev. Ronald and Marilyn Black (deacon).

CLOWNING AROUND . . .

Doug and Jan Bergesen brought home the gold from Las Vegas recently. They weren't gambling. Rather they won a gold medal for group skits during the World Clown Association National Convention. Jan also won a silver medal in the individual skit category and a bronze in the parade category.

As Macaroni and Sketti, the Bergesens have been clowning around since 1985. Jan became interested in clowning during the 1985 General Assembly in Anaheim, Calif., when she saw a book on the subject. Her neighbor, a professional clown, provided assistance and encouraged her to go the professional route. Soon, Doug got into the act, and now the whole family is involved.

The Bergesen's 15-year-old daughter, **Cindi**, uses the professional name, Curly Noodle. Their 12-year-old son, **Steve**, goes by the name Fetucine.



Doug (Sketti) and Jan (Macaroni) Bergesen recently won a gold medal at the World Clown Association National Convention. Jan also won a silver and bronze medal during the competition.

The Bergesens are active members of Freemont, Calif., Central Church of the Nazarene. Although they are involved in clown ministry at other churches, the family usually reserves Sunday for ministry at their own church.

NASHVILLE FIRST HOSTS CHILDCARE CONFERENCE . . .

More than 700 child care workers attended an annual conference for early childhood professionals hosted recently by Nashville First Church of the Nazarene. The conference featured a variety of workshops focusing on caring for young children, as well as a chance for the area

professionals to network with each other.

As host of the conference, the First Church Child Care Center (FCCCC) was in the spotlight. Betty Beardslee, FCCCC director, served as chairperson of the conference and was interviewed on local television about the interest in quality child care for all children.

Do you know a Nazarene who is making news? Send information and photos to:

**Close to Home, Herald of Holiness
6401 The Paseo
Kansas City, MO 64131**

VITAL STATISTICS

Deaths

ARANGIO, DEBBIE, 38, Saratoga Springs, N.Y., Sept. 21.

BRIGHT, REV. MERLE, 70, Indianapolis, Ind., retired pastor, Sept. 16. Survivors: wife, Madonna; son, Merle; daughter, Kay Roberts; one brother; one sister; six grandchildren.

CAMPBELL, REV. CALVIN E., 50, Stonington, Ill., pastor of Stonington Church, Sept. 29. Survivors: wife, Andrea; daughters, Christine Revell, Katrina Everett; son, Daniel; one grandson; one sister; one brother.

CANADAY, HAZEL L., 97, Anchorage, Alaska, Oct. 2. Survivors: grandnieces and grandnephews; great-grandnieces and great-grandnephews.

COLLIER, HELENE E., 95, Pasadena, Calif., Sept. 13. Survivors: daughters, Marjorie, Gwen; sons, David, Bob; one sister; seven grandchildren; one great-grandchild.

FLUECK, BERTHA B., 91, Lake Worth, Fla., July 27. Survivors: son, Fred; daughter, Marion Durkee; six grandchildren; four great-grandsons; one great-granddaughter.

GEORGE, REV. DEMPSEY A., 67, Crestline, Ohio, Oct. 3. Survivors: wife, Dorothy; sons, Dennis, David, Philip, Daniel; daughters, Martha, Victoria, Denise, Teresa. Wendy; 11 grandchildren; 1 brother; 1 sister.

HADDIX, WADE, 23, Backus, Minn., Nov. 7. Survivors: parents, Terrell and Anita Haddix; brothers, Paul, Kyle; sister, Barbara.

KENYON, ORVIL G., 27, Colorado Springs, Colo., June 2. Survivors: parents, Herbert and Ruth Kenyon; brothers, Wesley and Harlan; sisters, Marcia and Cathryn Kenyon, Starla Kendricks.

LEAVELL, ELSIE, 87, Broad Top, Pa., Sept. 21.

McLEAN, MAX W., 66, Indianapolis, Ind., Sept. 18. Survivors: wife, Ramona; daughter, Karen Spangler; sons, Daniel, Ronald; eight grandchildren; two brothers, four sisters.

MOENY, REV. HELEN, 74, Farmington, N.Mex., Oct. 17. Survivors: husband, Rev. Oliver; daughter, Mary Anna; one sister.

MOORE, CARL L., 78, Montrose, Colo., Oct. 5. Survivors: wife, Marietta; daughters, B. Marie Flanders, Carla Moore; son, Allen; grandchildren and great-grandchildren.

NORRIS, ALAN JAY, 29, Poneto, Ind., Sept. 17. Survivors: wife, Sonya Sue; sons, Nathan, Cory, Jeremy; mother, Alice Ann Norris; three sisters; grandmother.

NORRIS, ALFRED J., 55, Poneto, Ind., Sept. 17. Survivors: wife, Alice Ann; daughters, Mary Alice Towne, Toni A. Davison, Betsy A. Evans; 10 grandchildren; 2 sisters, 4 brothers.

PETERSON, JOHN W., 43, Park Rapids, Minn., Oct. 29. Survivors: wife, Nikki; daughters, Jennelle, Elizabeth; son, Charlie; mother, Evelyn Peterson; one brother.

ROZZELL, REV. HERBERT, 81, Americus, Ga., Oct. 25. Survivors: wife, Helen; one sister; nieces and nephews.

VARIAN, REV. ELDEN W., 84, Lakeland, Fla., Sept. 8. Survivors: wife, Pearl; son, James; 2 brothers; 10 grandchildren; 10 great-grandchildren.

Births

to CHARLIE AND KATHY AH SING, Monterey Park, Calif., a girl, Mollie Makamae, Oct. 16.

to WADE AND KELLI (MILLAGE) ARMENTROUT, South Bend, Ind., twin boys, Christopher Wade and Curtis Wade, Sept. 18.

to DAVID AND CARLA (DAVIS) BEALS, Alexandria, Va., a boy, Prescott Davis, Sept. 13.

to PAUL AND RHONDA (BUNCH) CHAMBERS, Kalamazoo, Mich., a boy, Zachary Wayne, Sept. 20.

to MICHAEL AND REBECCA (LAIRD) CHRISTENSEN, San Francisco, Calif., a girl, Megan Laird, Oct. 7.

to REV. MICHAEL AND CATHY (CHEEK) CRUM, Okmulgee, Okla., a boy, Jordan Davis, Oct. 12.

to BRUCE AND NADENE DILLMAN, Westwood, N.J., a boy, Scott Ryan, July 12 to REV. JON AND DEBBIE (SINGLETON) FILLIPI, Emporia, Kans., a boy, Andrew Michael, Apr. 1.

to REV. WALTER AND CATHY GESSNER, Hackettstown, N.J., a boy, Caleb John, Oct. 11.

to STEVEN AND SHANNON GODBY, Saratoga Springs, N.Y., a boy, Phillip Michael, Oct. 28.

to ROGER AND DEBBY JO (RUSSELL) GRAYBEAL, Cary, Ill., a girl, Jillian Nichole, Sept. 1.

to RON AND TAMMY (WOODS) HAARER, Phoenix, Ariz., a girl, Aftyn Morgan, Oct. 1.

to THOMAS AND KATHY (RICHEY) JACOB, Gahanna, Ohio, a boy, Stephen Thomas, Apr. 22.

to SCOTT AND KIMBERLY (WOODS) KEOUGH, Stevenson, Wash., a girl, Athyn Tait, Oct. 26.

to TAU AND DEE MAIAVA, Olathe, Kans., a boy, Benjamin Andrew, Sept. 12.

to DON AND JUDY (SIEFERT) McGILVRA, Kansas City, Mo., a girl, Sarah Elizabeth, June 1.

to JOEL AND TAMMI MONTESANO, Saratoga Springs, N.Y., a boy, Jordan Lee, Sept. 9.

to ROGER AND MARYLOU PARROTT, Sterling, Kans., a boy, Grady Roger, Aug. 9.

to MICHAEL AND CAROL (HILKERT) REDNOUR, Strongsville, Ohio, a boy, Christopher Ryan, Oct. 24.

to MARK AND SHARON (WALKER) RAMSEY, Stillwater, Okla., a girl, Piper Lanelle, May 29.

Marriages

SUSAN BANCROFT and SCOTT KELLEY at Great Falls, Mont., Oct. 3.

LISA L. McGILVRA and KEVIN D. WEBB at Osseo, Minn., Sept. 5.

Anniversaries

FRANK AND RUTH DUELL, Greeley, Colo., celebrated their 50th wedding anniversary July 12 with a reception. They have three daughters.

RALPH AND BILLIE SANER, Deepstep, Ga., celebrated their 50th wedding anniversary Oct. 24 with a reception. They have five children.

REV. GRAFTON AND ROMA SMITH, Texarkana, Tex., celebrated their 50th wed-

ding anniversary Oct. 13. They have three children and three grandchildren.

FOR THE RECORD Moving Ministers

MARK AILLS, from College Corner, Ohio, to Indianapolis (Ind.) Fall Creek.

MARK ARMSTRONG, from Perry, Fla., to Jacksonville, Tex.

WILLIAM E. BARKER, JR., from Fort Branch, Ind., to College Corner, Ohio.

LYNN R. BEAN, from Reno, Nev., to Columbia (Mo.) First.

MICHAEL BENSON, from pastor, Emporia, Kans., to evangelism.

STEVE BIERLY, from missionary, Japan, to pastor, Ponca City (Okla.) First.

STEVEN T. BOHALL, from Indianapolis (Ind.) Northside, to Williamsburg, Ind.

JOHN M. BOLGER, from student, NBC, Colorado Springs, Colo., to pastor, Colorado Springs (Colo.) Black Forest.

SAM A. BOYD, to pastor, Gun Barrel City, Tex.

JOHN E. BRINKMAN, to pastor, Indianapolis (Ind.) Ritter Avenue.

GREGORY R. BROWN, from Ottawa, Kans., to Mobile (Ala.) First.

CHARLES W. BURRIS, to pastor, Vevay, Ind.

DAVID M. CAMPBELL, to pastor, Whitesboro, Tex.

LYLE F. CHESTER, from Clermont, Ind., to Centerville, Ind.

STEPHEN CHUNN, to pastor, Orangevale, Calif.

JOHN CONLON, from Leavenworth, Kans., to Drem, Utah.

RANDY DORITY, from Stafford, Kans., to Alberta, Minn.

MELVIN ESSEX, from Eureka, Kans., to Syracuse, Kans.

JOHN H. EUTON, from Kingsport (Tenn.) First, to Wurtland (Ky.) First.

JONATHAN M. FIGHTMASTER, from associate, Hamilton (Ohio) Millville Avenue, to pastor, Rising Sun, Ind.

PAUL D. FITZGERALD, from associate, Olathe (Kans.) College, to pastor, Somerset (Ky.) Lake Cumberland.

EVERETTE FOSKEY, from Adrian (Ga.) New Life Meeks Road, to Rowland Chapel, Ga.

TERRY L. FRIZZELL, from student, NTS, Kansas City, Mo., to pastor, Wallingford, Conn.

MITCHELL B. GREEN, from pastor, Watkins Glen, N.Y., to student, NTS, Kansas City, Mo.

LARRY G. HANSON, from Noblesville, Okla., to McAllen, Tex.

RON HART, from Jacksonville, Tex., to Plano (Tex.) First.

JAMES C. HAYNES, from Hamilton (Ohio) Millville, to Richmond (Ind.) St. Paul.

HAROLD B. HILTON, to pastor, Leeds, Maine.

ANDY HUGHES, from student, TNC, Nashville, Tenn., to pastor, Mineola, Tex.

CRAIG A. HUNNEL, from Severy, Kans., to Marionville, Mo.

ELLERY JESTER, from student, NBC, Colorado Springs, Colo., to pastor, Sebasco Estates, Maine.

DEE R. JONES, from pastor, LaMirada, Calif., to associate, Tempe, Ariz.

DOUGLAS R. LANE, from student to pastor, Lisbon Falls, Maine.

TIMOTHY R. LEE, from Ocala (Fla.) West, to Cairo, Ga.

JAMES V. LINE, from Warr Acres, Okla., to Inner Grove Heights, Minn.

W. L. (BUDDY) LITTLE, from Henryetta, Okla., to Duncanville (Tex.) Trinity.

MARK P. McGRADY, to pastor, North Attleboro, Mass.

ROBERT L. MCKENZIE, JR., from Mount Olive, Ga., to Valdosta (Ga.) First.

TIMOTHY C. MARTIN, from associate, Lawrence, Ind., to pastor, Indianapolis (Ind.) North Side.

DONALD R. MASON, from Fairfield, Calif., to Caldwell (Idaho) Canyon Hill.

TERRY MILLS, from Hot Springs (Ark.) Lockhaven, to Mount Olive, Ga.

MONTE G. NABORS, from San Antonio (Tex.) First, to Warr Acres, Okla.

JAMES R. NICHOLS, from Chester, Pa., to Greenfield (Ind.) Grace.

ROBERT R. OGDEN, from Gardner, Kans., to Wood River, Idaho.

EARL PARRISH, from Waynesville (Ga.) Trinity, to Belleville (Ga.) Trinity.

CLAUDE D. PATTERSON, to pastor, Leavenworth, Kans.

ALAN W. PHILLIPS, from Kingsland Kings Bay, Ga., to Atlanta (Ga.) Brookhaven.

JASON K. POWERS, from associate, Ponca City (Okla.) Trinity, to pastor, Ponca City (Okla.) Trinity.

DAVID T. PRICE, from Durango, Colo., to Denver (Colo.) Arvada.

STANLEY L. ROSS, from Portland, Maine, to Saco-Biddeford, Maine.

SCOT M. SCUTT, from pastor, Monroe, La., to evangelism.

JONATHAN P. SHAW, from student, NBC, Colorado Springs, Colo., to pastor, Clarksville Buffalo Grass, Colo.

STEPHEN D. SHEETS, from student to pastor, Whitefish, Mont.

DAVID N. SHELTON, from Iatan, Mo., to Liberty, Mo.

A. O. SIMMONS, from Athens, Tex., to Gladewater, Tex.

JAMES A. SMEDLEY, to associate, Seminole (Fla.) First.

BERT SMITH, from Viborg, S.Dak., to Laramore, N.Dak.

WILLIAM L. SUTTON, from evangelism to pastor, Astoria, Ill.

STEPHEN P. WALLACE, from associate, Richmond, Maine, to pastor, Richmond, Maine.

TOM B. WEBB, to pastor, Knowles, Okla.

GAYLON WHITE, from Center, Tex., to Cove (Ark.) Pleasant Grove.

RON E. WHITE, from Terre Haute (Ind.) Eastside to Richmond, Ind.

BRUCE G. WILLIAMSON, from Mount Vernon, Mo., to Whispering Pines, Tex.

JERRY WILSON, from Pampa, Tex., to Garland, Tex.

GARY WORTHINGTON, from Hugoton, Kans., to Neosho, Mo.

Announcements

ALMA (MICH.) CHURCH will celebrate its 35th anniversary Jan. 24. The 11 a.m. service will be followed by dinner at the Alma Community Center and a 3 p.m. music service at the church. All former pastors, members, and friends are invited to attend or send greetings. For more information, phone 517-463-5842.

Recommendations

The following have been recommended by their respective district superintendents:

GARY L. CLARK, evangelist/singer, Rte. 1, Pittsburg, Ill (618-982-2389), by John J. Hancock, Illinois District.

DONNY CRANDELL, evangelist, 5825 Pemrose Ct., Shawnee Mission, KS 66208, by Wil M. Spaitte, Central California District

RICK WETNIGHT, song evangelist, P.O. Box 692, Brazil, IN 47834 (812-442-0528).

Moving Missionaries

BARTLE, REV. NEVILLE and JOYCE, Papua New Guinea, New Furlough Address: c/o Glenn Stott, 126 Seabrook Ave., New Lynn Auckland 7, New Zealand

BURKHART, REV. LYNN and RUTH, Zimbabwe, Field Address: 110 Napier, Hillside, Bulawayo, ZIMBABWE

CAMPBELL, DR. ROY and CAROLYN, Moscow, Field Address: Postfach 17, Postburo, 8207 Schaffhausen, SWITZERLAND

CAUTHRON, DR. HAL and NANCY, Africa Nazarene Theological College, Furlough Address: 512A Russell St., Nashville, TN 37206

CLARK, REV. DANIEL and MARGARET, Bolivia, Stateside Address: 9315 Cleveland, No. 111, Kansas City, MO 64132

EDWARDS, REV. VICTOR and BERYL, Spain, Permanent Address: 41 Rosemeade Ave., Pennys Heswall L61 9NW, Merseyside Liverpool, ENGLAND

ESSELSTYN, REV. TED and JOAN, Africa, Nazarene Theological College, Furlough Address: 14C Martinsburg Rd., Mount Vernon, OH 43050

FLEMMING, MR. DOUG and ANGIE, Philippines, APNTS, Furlough Address: 4340 Campbell, Kansas City, MO 64110

GANT, REV. RANDY and LINDA, Kenya, Field Address: P.O. Box 53067, Nairobi, Kenya, EAST AFRICA

HAINES, REV. JOHN, Eurasia Regional

Office, Field Address: Postfach 1217, Postburo, 8207 Schaffhausen, SWITZERLAND

KELLY, DR. DAVID and NANCY, Philippines, APNTS, Field Address: Ortigas Avenue Extension, Kaytiking, Taytay, 1901 Rizal, PHILIPPINES

MOORE, REV. GARY and LAVONNA, Kenya, Furlough Address: 1286 Parque Dr., Chico, CA 95926

PATE, MISS JUANITA, Africa Nazarene Theological College, Stateside Address: 310 E Commercial St., Charleston, MO 63834

ROBINSON, REV. MICHAEL and KATHERINE, Honduras, Stateside Address: 2601 1/2 Ave. A, Council Bluff, IA 51501

ROBINSON, REV. THOMAS and MARY, Zambia, Field Address: P.O. Box 31766, 10101 Lusaka, Zambia, AFRICA

SCHMELZENBACH, REV. HARMON and BEVERLY, Ethiopia, Field Address: P.O. Box 80028, Addis Ababa, ETHIOPIA

SCHULER, MISS SUZANNE, Papua New Guinea, Furlough Address: 2328 Meadow Dr., Irving, TX 75060

SHALLEY, REV. MICHAEL and JULIE, Namibia, Furlough Address: 6402 Alvarez Dr., Fort Wayne, IN 46815

TROUTMAN, REV. PHILIP and PAULA, Angola, Field Address: CP 1121, Lubango, Angola, Via PORTUGAL

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Thank You!

“You Brightened My Day!”

Hundreds of letters come to the Board of Pensions and Benefits USA every year from those who receive “Basic” Pension benefits or other benefits from programs administered by the Board. Although they are directed to the Pensions office, their message of thanks is really intended for the Nazarenes who have made those benefits possible through their support of the P&B Fund. Here are excerpts from letters received recently:

“When my husband was taken so suddenly, I had no idea what I would do financially, but my trust was in my God and my church. My church has supplied me with a pension and the Lord has given me opportunities to continue ministering through my local church. May God continue to bless our church as we endeavor to spread the Gospel through all the open doors.”

“It is a blessing to receive the Pension check each month. It is good to know that we are not forgotten as we face the struggles of these later years.”

“My wife and I are experiencing more and more limitations with our age, but we realize our Lord is with us, and we praise Him for His presence and for every extra blessing such as the check that we receive from the Pensions office. In all our years of ministry, we have never regretted serving our Lord or our church. Neither has disappointed us. We praise the Lord for our church and for you. Thank you again.”

“You brightened my day. God bless you.”

Nearly 12,000 Nazarene ministers are either retired or anticipating retirement under the “Basic” Pension Plan. Your support of the P&B Fund expresses your appreciation for their ministry and assures these servants of the Church a more adequate retirement income.



NOTICE

Vital Statistics are printed as soon as possible after they are received. When submitting information, please observe the following guidelines:

DEATHS: Please provide name, age, hometown, date of death, and the names of survivors and their relationship to the deceased.

BIRTHS: Please provide parents' names, hometown, name of child, sex of child, and date of birth.

CHURCH ANNOUNCEMENTS: Please submit church announcements at least three months prior to the issue you want the notice to be printed in.

Please include your name and phone number when submitting information for the Vital Statistics pages to:

Herald of Holiness, 6401 The Paseo, Kansas City, MO 64131

CHURCH OF ENGLAND TO ORDAIN WOMEN

After a bitter and long debate, the Church of England has voted to ordain women as priests.

While the decision cheered liberals and the church's ruling hierarchy, who had pushed to bring women into its pulpits, it also brought warnings of resignations and deepening schism from the church's conservative minority. The conservatives believe that the move violates Scripture and the church's ancient Catholic traditions.

Prior to the vote, 12 of the 28 self-governing provinces of the worldwide Anglican Communion allowed women to be ordained as priests. However, the issue has paralyzed the mother church in Britain.

A two-thirds majority was required in each of the three houses of the church's General Synod for approval. Seven-

ty-five percent of the church's bishops approved the measure, along with 70 percent of the clergy. Yet, the laity approved the motion by a thin margin of just 67 percent of those voting.

George Carey, Archbishop of Canterbury and the spiritual head of the Church of England, strongly supported the motion and pleaded with members of the General Synod to bring women closer to the center of the church. "We must draw on all our available talents if we are to be a credible church, engaged in mission to an increasingly confused and lost world," Carey said.

The measure now must go for approval before Parliament, which remains the formal ruling body of the state-sanctioned church. If ratified, Queen Elizabeth II must then give her assent.

THOMAS NELSON PURCHASES WORD

Thomas Nelson Publishers has agreed to purchase Word, Inc., for approximately \$72 million, creating one of the world's largest Christian media empires. Nelson was scheduled to have purchased Word from Capital Cities/ABC by the end of 1992, according to an official statement from Thomas Nelson Publishers.

"This merger will result in our being the industry leader

in Bible publishing, Christian music, and Christian and inspirational books," said Sam Moore, president of Thomas Nelson.

Thomas Nelson Publishers, which is 193 years old, purchased Here's Life Publishers from Campus Crusade for Christ earlier in 1992. The latest acquisition is expected to earn the larger company close to \$200 million annually.

ORLANDO TO HOST NAE CONVENTION

Missouri Governor John Ashcroft and Kay James, associate director, Office of National Drug Control Policy under the Bush administration, will be among the featured speakers at the 50th anniversary convention of the National Association of Evangelicals Mar. 7-9, 1993. The convention will be held in Orlando, Fla.

Other speakers during the convention will include: Myron Augsburger, John Bueno, Hans Finzel, Paul E. McCaughan, Brian Stiller, and Luder Whitlock. The convention will also feature a variety of workshops.

Music will be provided by John Lewis, Aurora Morabito, Joy and Devotion, and Saralee Swanson.

PUBLIC IMAGE OF CLERGY SLIDES A BIT

Americans' confidence in the honesty and ethics of clergy is not as high as it used to be, according to a recent study by the Gallup Organization. Still, a slim majority (54%) give clergy high ratings for honesty and ethical standards, placing them second on the list behind pharmacists.

Clergy have not rated first on this list since 1985 when 67% of those surveyed gave ministers high ratings for honesty and ethics. Up until that point, clergy had always ranked first on the list. However, favorable ratings started to slip when televangelist

scandals begin to dominate headlines in the late 1980s.

However, the clergy still are often rated higher for ethics and honesty than other groups that usually are given good grades by the public. These include physicians, college faculty members, dentists, and engineers.

Police images tend to go up and down according to the headlines such as the Rodney King incident. Other groups such as journalists, bankers, and lawyers seldom get many high ratings for honesty and ethical standards.

RATINGS ON HONESTY AND ETHICAL STANDARDS—1992

How would you rate the honesty and ethical standards of people in these various fields?

	High	Average	Low
Pharmacists	66%	28%	4%
Clergy	54	33	9
Physicians	52	38	9
College teachers	50	38	5
Dentists	50	38	5
Engineers	48	40	3
Police	42	42	10
Funeral directors	35	46	10
Journalists	27	54	15
Bankers	27	53	17
Lawyers	18	43	36
Congressmen	11	43	43
Car salesmen	5	32	59

Source: Princeton Religion Research Center *Emerging Trends*

EXPECTED RAPTURE DOESN'T OCCUR

"Nothing has happened. Sorry. Let's go home."

Those words brought disappointment to some 20,000 Korean believers who had been convinced the Rapture would occur Oct. 28.

The anticipated Second Coming was a source of disruption in South Korea where some believers quit their jobs,

sold their homes, abandoned their families, and ran up debts in anticipation of the end of the world.

Believers returned to their homes, disappointed but not completely shaken, said 34-year-old Kim Tae-jin. "We just got the message from God wrong. Jesus will be back in several years."

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Notes from an editor's notebook

by Mark Graham, Managing Editor

New Year's Resolutions (or Did I Really Say That?)

It's the New Year, and you're already wondering why you made that resolution to lose weight, stop nagging the kids, or have daily devotionals. Like me, you really meant to keep it, but those leftover goodies looked so tempting, Johnny left his socks on the kitchen table—again, or you were up so late last night, you couldn't tell Ezekiel from Ephesians.

Am I down on New Year's resolutions? Not at all. I have made scores of them. Unfortunately, I haven't kept nearly as many as I've made.

My favorite one (certainly the one most often recycled) is to lose weight. According to my calculations, I have resolved to do this every year for the past decade. Had I stuck to my resolve, I now would be a petite 125 pounds. Unfortunately, I find the only time my scales come close to this number is if I happen to stand on them with the other foot on the floor.

I mean well. In my mind, I am determined to do better, but alas, the coconut cake looks so inviting, the jelly doughnut (the real reason Elvis died at an early age) beckons me to devour it. My willpower crumbles, and I find myself snarfing a second one for good measure.

This all may sound a bit funny, but it's not so humorous when you think about how we may, at times, practice our religion in the same way. We know what the Bible says. Our mind tells us to avoid evil, but the old senses say, "Oh, go on. Enjoy yourself!" Sometimes, it's not long before our mind, which originally was against doing something, begins rationalizing. Soon, the rest of us follows.

Teachers are notorious for missing this principle: "He knows the rules; therefore, he should have no problem complying." They forget that most persons "know" that red meat, chocolate, and smoking are bad for them. Nevertheless, heart disease remains the number one killer in the U.S.A.

If we did as well as we know, we would (for the most part) be in shape, with sharp minds and a deeper sense of spirituality.

A related problem occurs when we get to thinking that by practicing good acts we are making the grade. The brother of the prodigal son was a pretty good kid. He didn't stray from home, apparently he was moral, and did what his dad told him to do. But something was missing inside. He was able to do good things, but the inside hadn't been changed. On the inside, he was no better than his

Had I stuck to my resolve, I now would be a petite 125 pounds.

wayward sibling.

My point is, resolutions are usually manifestations of the mind. They are good intentions that may or may not go far enough. Life changes—changes that last, that make a difference—changes that won't be wiped out like snowflakes in the ocean—come from within. The writer of Proverbs expressed this when he warned: "Above all else, guard your heart, for it is the wellspring of life" (4:23, NIV).

God is in the business of changing lives. I know this because He has changed mine. Such change didn't happen because I decided to stop doing bad things and started doing good ones, but rather because the Spirit of Christ came inside me and started doing some heavy-duty housecleaning. Thank God, He's still at it.

This year, I'm not resolving so much to do or not do things; instead, I'm opening my heart to allow Him to work on the inner cogs and gears that make me tick. I don't know if I'll lose any weight, but I'm sure my soul will be much healthier and my attitude brighter. If these things happen, folks around me will be so surprised they probably won't notice if I'm overweight or not.



ALBERT LOWN DEAD AT 84



Albert J. Lown, 84, British Nazarene evangelist, died Nov. 14. He had suffered from cancer for several months.

Funeral services were held in Keighley, Yorkshire, England. Services were directed by British Isles South District Superintendent John Paton; Hugh Rae, former principal of British Isles Nazarene College; and retired Nazarene elder Norman Robinson.

Survivors include Lown's wife, Marion; two sons, John

and Peter; and a daughter, Margaret.

Lown was ordained in 1936 as an elder in the International Holiness Mission. That group joined with the Church of the Nazarene in 1953. He held a B.A. from Cliff College. He also attended Oxford University and was honored with a doctor of divinity degree by Western Evangelical Seminary.

Prior to entering the evangelistic field, Lown pastored churches in Bolton, England; Lisbon, Northern Ireland; Paisley, Scotland; and London.

MISSIONARIES TO ANGOLA EVACUATED

It could be awhile before Nazarene missionaries return to Angola, according to John Smee, Mission Services director. Missionaries Phil Troutman and Daniel Monteiro were flown out of Angola Sunday evening, Nov. 1, by Missionary Aviation Fellowship. The men each were able to take only 20 pounds of possessions. They left behind two recently purchased four-wheel drive vehicles.

Tensions in Angola had increased in the weeks prior to the evacuation with outbreaks of fighting between government forces and rebels in Luanda. Officials fear a resumption of the 16-year-long civil war that has cost an

estimated 350,000 lives.

Troutman and Monteiro recently moved to Angola to prepare for the start of the Church of the Nazarene in that country.

The two missionaries were initially flown to Namibia. Troutman later traveled to Ghana where his wife and sons have been staying with her parents (missionaries Paul and Nettie Stroud).

Monteiro flew back to Cape Verde to be with his family there.

"It could be as long as two months before our missionaries can return to Angola," said Smee. "We will continue to carefully monitor the situation in that nation."

ASIA-PACIFIC REGION APPOINTS FIRST REGIONAL MISSIONARIES

Hae-rim and Jae-sook Park have been appointed to serve as the first Asia-Pacific regional missionaries, according to George E. Rensch, regional director.

The Parks attended Korea Nazarene Theological College and were married following graduation. Rev. Park also attended Asia-Pacific Nazarene Theological Semi-

nary. He was ordained in 1992.

The Parks received the call to missionary service while attending a retreat at one of Korea's mountain prayer retreat centers, Rensch said.

"The Korean church has expressed a strong desire to support these missionaries and has given sacrificially to send them," Rensch said.

PASTOR'S SON KILLED IN HUNTING ACCIDENT



Wade Haddix, 23, son of Nazarene pastor Terrell Haddix, died in a hunting accident Nov. 7. Wade was deer hunting with his father and brother, Paul, near Backus, Minn., where his father pastors. Wade had just shot a deer and was checking his gun when it discharged.

Wade, a former student at

MidAmerica Nazarene College, was spending this school year working at home. His brother, Paul, is a senior at MANC.

Funeral services were held at Backus Church of the Nazarene. Sam Pickenpaugh, superintendent of the Minnesota District, officiated.

Wade is survived by his father, Terrell; mother, Anita; two brothers, Paul and Kyle; and a sister, Barbara.

KENDRA RELEASED FROM THE HOSPITAL

Kendra Seaman, the 17-year-old daughter of John and Linda Seaman, missionaries to the Ivory Coast, was



released from acute hospital care Oct. 16, according to Mrs. Seaman. Kendra undergoes therapy each day for several hours but is able to spend the evenings and weekends at home.

Several days after leaving the hospital, Kendra had to return for an emergency appendectomy. She has returned home and is continuing her therapy.

According to Mrs. Seaman, Kendra may take a college course at MidAmerica

Nazarene College during the spring semester. She is currently working on mathematics on a computer to relearn basic ways of thinking and relating ideas. A computer has been donated to Kendra by the nurses at the rehabilitation hospital.

"God has certainly answered the prayers of His people," Mrs. Seaman said. "He has also blessed us with the gift of a four-bedroom home, rent-free, for this year."

Mrs. Seaman asked that Nazarenes continue to pray for a "renewing of Kendra's mind." "A person who has suffered such trauma to the head has to work hard to learn to rethink and make connections that come automatically to us," she said.

TEACHERS NEEDED FOR CHINA

China Assistance Resource Enterprise (CARE) Ltd. is seeking qualified teachers to serve in universities in mainland China, according to Nazarene missionary John H. Holstead, CARE Ltd. director. CARE started an English as a Second Language program in September 1992 and is planning to start other programs during the coming year.

"The State Bureau of Foreign Experts in Beijing has told us they want, need, and prefer Christian teachers,"

Holstead said. "Through this program, CARE Ltd. has the unprecedented opportunity to educate young, talented Chinese minds and prepare them for entry into the 21st century. That there will be present and future spiritual benefits goes without saying."

Applications are due by March 1993. For more information, write: Foreign Experts/CARE Ltd., 6401 The Paseo, Kansas City, MO 64131, or phone 816-333-7000, ext. 2307.

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