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Herald of Holiness

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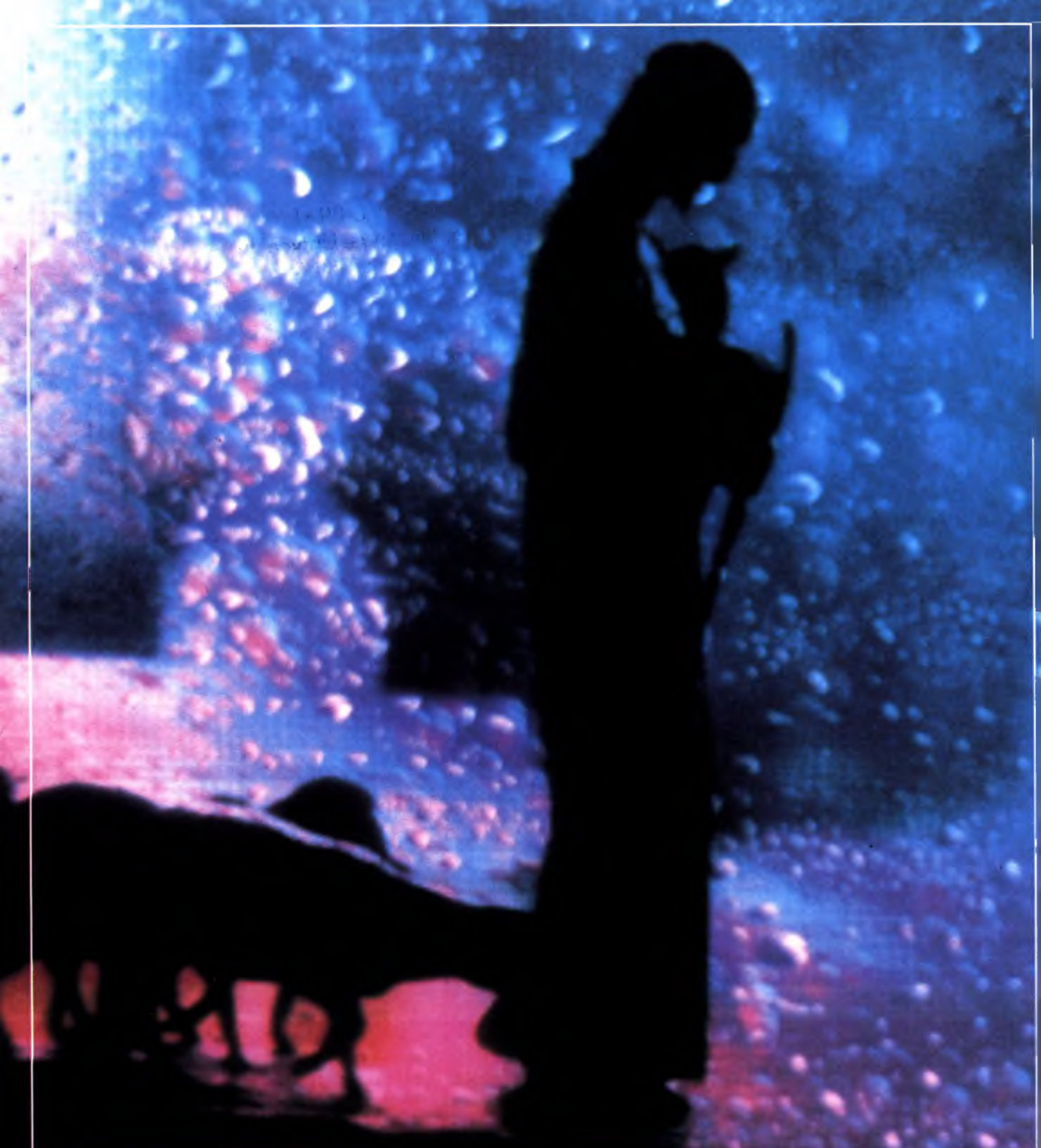
THE SCARLET LADY

Confessions of an Abortionist

Why Have Music in
the Church?

Holiness and Alcohol
Conquering Sin





PRAYER FOR THE LENTEN SEASON

*Lead me these forty days into the bleak
And stony wilderness. Avert my gaze
From daily duties, pleasures I might seek.
Be Thou the vision of my nights and days.
Let me face there the demons of my mind—
Self-love and self-sufficiency and doubt—
And by Thy prompting, Spirit, let me find
The sacred Word to put those foes to rout.*

*And when at last I hunger more for Thee
Than any other thing in heaven or earth,
Then let the angels minister to me
And fill me with thyself and send me forth
Enabled, more equipped than when I came
To serve and to be offered in Thy name.*

. . . Lois Blanchard Eades

Herald of Holiness

CHURCH OF THE NAZARENE

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LOIS BLANCHARD EADES

THE SCARLET LADY

Confessions of a successful abortionist

BY CAROL EVERETT

When Carol Everett talks about abortion, she speaks from experience. In 1973, this mother of two children aborted her third child. It was performed by a physician, although abortions were illegal in Texas at the time. She would learn from experience that abortion leaves a trail of victims beyond the unborn child that is killed. Besides herself, these included her husband, her son, and her daughter. Believing that God would punish her for aborting a child whom she believed to be male, she created problems within her family by overprotecting her son while neglecting her daughter. The guilt that pursued her also led to increasing tension between Carol and her husband, eventually resulting in divorce. In an attempt to justify her actions, she says she became a part of the abortion business—convincing young women that abortion was a quick and simple method of dealing with an inconvenient pregnancy.

A minister sensitive to the Holy Spirit led Mrs. Everett to Christ—an experience that caused her to leave the abortion business. Her background has given her a unique perspective on the abortion industry, which, she says, is primarily motivated by the desire to make money. The following is taken from an address she delivered to a pro-life rally in Alabama last year.

In my own postabortion period, I found that every time I sold another woman an abortion I was OK. So I was a natural for the abortion industry. I went to work and doubled the business, but that wasn't enough. I wanted to do more. The man I worked for in the first two clinics wouldn't give me an equity interest, so I took his best doctor and opened my own clinics. I worked on a straight commission in the abortion business. Twenty-five dollars per abortion for me, and about \$75.00 per abortion for the doctor, who can do 10 to 12 first-trimester abortions an hour.

The last month I was in the abortion business, we did 545 abortions—and July is a terrible month in the abortion business. You see, if we did 545 abortions times \$25.00, that means my pay that month was \$13,625.

We had two clinics opened with plans for three more. We were going to be the “McDonald’s” of the abortion industry. When we opened our fifth clinic, we had an annual advertising budget of \$250,000 for a five-state area. We planned to do 40,000 abortions, and in 1984 I planned to make \$1 million.

But, Satan is the god of the abortion clinic. He's getting God's most precious gift, which is life, and when he gets the baby's life he gets the mother's life, the father's life, and the sibling's life. He's gnawing away at the family unit. In that abortion clinic he's gnawing away at those abortionists and those abortion clinic employees.

Everybody in our clinics fought—the doctors fought, the nurses fought, the counselors fought, the owners fought.

Our working arrangement included the doctor, his girlfriend, and me. I couldn't get along with the girlfriend, but I knew that I had to stop fighting with her if we were going to expand. So I started looking for a counselor to solve the problems between us.

A man came in who introduced himself to us as a business counselor, and I said, “How much are you going to charge us?” He said he needed to meet with us for four weeks, an hour each week. I wanted to know how much he was charging, but he would never talk about money.

There was something very different about this man. He had this peace that surrounded him, and quite honestly, he was the first man I had ever met who was happily married. I started asking him questions, because I couldn't figure him out. I don't know why, but I asked him, “Are you a preacher?”

He said, “Yes.”

“What in the world are you doing here?”

He replied, “God sent me.”

And I said, “You're crazy, man. I'll have you know that I am a Christian, and I want you to know I have a Bible in my desk drawer at the abortion clinic. I am helping women. I want you to know I pray every day.” I didn't tell him what I prayed, which was that none of the mothers would die. I prayed there would be no major complications, and I prayed there would be a lot of abortions—but I was praying, and I didn't know it, but God was at work.

When I told the counselor I tithed on all that money, he was not impressed. That's when I knew I was in trouble.

He told me his story. He said that he and his deacons and elders had been praying for some time. He said they had decided to become involved in this abortion clinic situation for 30 days, because they felt there was someone inside the clinic whom God wanted out.

Then he told me about his God. He didn't know the same God I knew. He said his God didn't punish us by taking our children's lives. He said his God was a God of love. He said his was a just God, and He was going to punish us for our sins, but because He loved us so much and none of us were able to be good enough to save ourselves, He had made a way of escape for us through His Son, Jesus Christ. He added that by a simple act of faith in Jesus Christ as my Lord and Savior, my life could change. Then he asked if I wanted to pray the sinner's prayer.

I said, “Yes,” because I thought it would shut him up. And it did. We prayed the prayer and I said, “Yes, I'm a sinner, and I can't save myself. Thank You for sending Your Son, Jesus Christ, to die on the Cross for me. Would You please reign on the throne of my heart as Lord and Savior, and make me a worker in your vineyard.”

I had no idea what it meant, so I prayed it, and I went back to the abortion clinic. You see, next year I was going to do 40,000 abortions and make \$1 million. But something was different.

You should understand that ladies weren't running through our front door screaming, “I'm finally pregnant.



We were going to be the “McDonald’s” of the abortion industry.

Do my abortion.” Those girls were coming through that door crying. Oh, I knew full well what to do with a woman who was crying—you found out why she was crying and you told her how abortion was going to make her feel better. You sold her an abortion, she shut up and left, and you sold the next one.

But things had changed. I started sneaking girls in my office and locking the door. I didn't want my employees to see me. And I started asking, “Why are you crying?” And when they'd tell me, I'd say, “No, your parents won't kill you. They'll be disappointed. They love you. They wanted the best for you, and this is not the best, but they'll stand by you. Go home and tell them. Would you like for me to go home with you and tell them?”

Now, I was pretty confused. I wasn't saying, “Isn't this great, I saved three babies today,” I was saying, “I lost \$75.00. Now how am I going to keep those two kids in college with \$1,000 allowances and brand-new cars?” In my confusion, I fell to my knees inside that abortion

clinic. My prayer was, "If there is a Lord, if this is not where You want me, hit me over the head with a two-by-four."

God's Two-by-four

God's answer was very swift. A television station in the Dallas area did an exposé on abortion clinics doing abortions on women who were not pregnant. They sent us their star reporters—dressed young, wired for sound—to see if we would do abortions on them, even though they weren't pregnant. They went right up to the point of us saying, "Yes, babe, you're pregnant. Got your money? Why don't you just do it today?" Then they left.

When they aired this five-day exposé, there I was, walking in and out of the clinic, in stories of how we sold abortions to women who weren't pregnant.

Well, I can tell you, God meets you where you are. He gave me an incredible sense of peace that I had not felt before in my life. Suddenly I knew I was not supposed to be in that business. It was 27 days since my minister counselor had come in. I knew I was to leave—that was the answer to my prayer—and I left.

I'd love to tell you a marvelous story about how my life just turned into a fairy tale and I was Cinderella. But it wasn't that way.

But that minister and his wife stood by me, discipling me. Some point of every day they spent with me for 18 months—feeding me Scripture.

I started reading the Bible every day. One day, I accidentally opened it to Psalm 139 where I read how each one of us is fearfully and wonderfully knit together inside the darkness of our mother's womb. When I read the line that the days of our lives were ordained for us before we even were, that's when I knew I'd been involved in the murder of 35,000 babies. And that's when I started to understand 1 John 1:9, that if we will confess our sins, He is faithful to forgive us. And I've got to tell you, I started confessing. But the babies didn't bother me the most, because I didn't sell those babies on death, I had sold their mothers. The mothers bothered me—the mothers who died, the mothers who had hysterectomies, the mothers who had colostomies, and all sorts of other internal injuries, because we sold them abortions. It had amounted to one out of 500 the last 18 months. One a month.

We always put them in our car because an ambulance is a terrible advertisement in front of an abortion clinic. We didn't take them to the hospital that would take the best care of them, and we didn't take them to the closest hospital. We took them to the hospital and doctor who would help us to cover up the damage we had done. We transported them in my car, started an IV so we wouldn't lose the vein, and I listened to them scream until I got to the right hospital.

The Truth About the Abortion Business

Women die from illegal abortions. More women die from legal abortions. If you don't remember a thing I say, remember this—abortion is not a choice women make, it's a skillfully marketed product sold to a woman at a crisis time in her life. She buys the product. She isn't satisfied with it. She wants to return it for a refund, but it's too late. Her baby is dead.

3 ABORTIONS EVERY MINUTE

In 1973, a ruling by the United States Supreme Court (*Roe v. Wade*) made abortions legal in America. Nineteen years after that decision, the Supreme Court is considering cases that could overturn *Roe v. Wade* and possibly send the matter back to the state courts.

Pro-choice groups continue to argue that freedom to choose abortion is a woman's most important right while arguing that unborn children have no rights at all.

The following statistics are a sobering reminder of what has been going on in the U.S. since the "right to an abortion" was guaranteed by the Supreme Court.

- More than 25 million abortions have been performed in America since 1973.
- Approximately 29% of all babies conceived are killed by abortion.
- In 1988, the number of second- and third-trimester abortions was 187,714. At least 15,908 abortions occurred after five months of pregnancy.
- More than 4,300 abortions are performed daily in America.
- A beating heart is stopped by an abortion every 20 seconds.
- 49% of women obtaining abortions—virtually half—said they used no method to prevent pregnancy during the month they became pregnant.
- Nearly half (46.9%) of all abortions are performed on women between the ages of 18 and 24. About 12% are performed on minors.
- Nearly 80% of all abortions are obtained by unmarried women; 20.4% by married women.
- A 1988 survey shows that only 7% of all abortions were chiefly motivated by the "hard cases." These are: the mother's health (3%); when the baby has a possible health problem (3%); or when the pregnancy results from rape or incest (1%).
- Social reasons account for at least 93% of all abortions. These are: mother is unready for responsibility (21%); mother can't afford baby now (21%); concern about how baby would change mother's life (16%); problem with relationship (12%); not mature enough (11%); mother has all children she wants (8%); other reasons (4%-5%).
- More than 668,853 abortions in 1987 were repeat abortions.
- At a conservative estimate of \$250 per abortion, more than \$6.2 billion has been spent on abortions in the U.S.A. since 1973.
- Based on the same \$250 estimate, the abortion industry earns an estimated \$400 million annually.

Did you know abortion is legal through all nine months of pregnancy? Did you know 98 percent of abortions are done for birth control? And 40 percent of the women who have abortions this year are repeat abortions. So they can justify it—"See, it was OK; I can do it again and again and again." We have to understand the hurt. We have to understand the pain. We have to love. We have to love those abortionists. We have to take them cookies on a regular basis. We have to tell them we're praying for them. We

have to look them in that hateful eye and tell them we love them because, you see, the only thing they can't hate is love.

I'm going to take you on a very fast walk through an abortion clinic.

How are abortions sold? They're sold in the yellow pages. They're sold over the telephone. When a girl walks down that sidewalk, she's made the decision. She calls the abortion clinic because she perceives them to be the pregnancy experts. She just wants to ask some questions. She's not buying. The problem is, they're selling.

She says, "I think I may be pregnant," and the telemarketer—whom they call a "counselor," so I'll defer and call her a counselor—says, "Well, let's talk about it." She starts establishing a friendship. The counselor wants to be the only person this young woman is talking to about her problem pregnancy.

She asks about the first day of the young lady's last normal cycle. The young woman figures it, gives it to the counselor, who puts it on a wheel that is actually designed to calculate the birthdate of the baby, and she says, "You're six weeks pregnant." She doesn't say, "You could be pregnant, you might be pregnant." She plants the first seed in that long marketing thread, "You're pregnant."

The next question is, "Is this good news or is this bad news?" That is a joke. If you're excited about being pregnant, do you call your local abortion clinic? It's bad news, and the counselor moves in. "No one needs to know. You don't have to tell your parents." She starts by saying, "You know your parents don't have to sign for you to have an abortion." A fact that is a crying shame in too many states.

The youngest woman I ever saw walk through the doors of an abortion clinic to sign for her own abortion was 11 years of age. The person who got her pregnant paid.

Dogs get better care at the vets than our teenagers get in an abortion clinic. When you take your dog to the vet, consent is required for surgery, and the veterinary clinic is checked regularly by the health department. Abortion clinics don't meet the same standards required of all other surgical facilities in our nation. The most commonly performed surgical procedure in the nation takes place in freestanding clinics without governmental controls, except as established state by state. We need to get down to our state houses and control the clinics if we can't close them.

The next question is, "Does the father know?" Now why would they call him a father? They never call the mother a mother. They never call the baby a baby. But, here he is, the father. Think about it. They're saying, you take all your guilt, all your anger, all your anxiety, put it over on him, he's to blame, he's responsible, it's his fault—and that's why 70 percent of these relationships break up after the abortion, as my own marriage did.

The next thing is money. "Do you have \$250? Calm down, hold on, don't panic. Now let's think this through logically. Do you have a checking account? Do you have a savings account? Do you have a credit card? Do you have a friend who has one? If you bring the cardholder, you can charge your abortion."

If abortions are so good for women, why aren't they free? Don't miss the point. We're talking about the largest

unregulated industry—the biggest money-maker in this nation today—second only to illegal drugs.

The counselor takes the girl to the lab where they do the pregnancy test. The young woman watches. It is a powerful sales tool. Then she's taken up front where she pays. She is given a counseling form that's 14 pages long and written by a National Abortion Federation attorney to confuse a poor young woman so that she doesn't ask any questions.

We are talking about the most commonly performed surgery in the United States without the benefit of informed consent, and nothing is mentioned about the baby or fetal development.

The mother commonly has two questions. Is it a baby? Oh, she doesn't have to worry. They call it two tablespoons of matter! Go to your library and see what you think it looks like. It's a "product of conception," it's a "glob of tissue," it's a "blood clot." What do you think would happen if they said, "Look, you're six weeks pregnant. Your baby's heart started beating 18 days after conception." At nine weeks they do sex selection abortions. At 42 days after conception, brain waves are present. If they had to tell about fetal development, 98 percent of these women would walk out.

The second question is, "Does it hurt?" The counselor lies again. It's excruciatingly painful. It is an unnatural interruption of one of God's natural processes, and it hurts.



The youngest woman I ever saw walk through the doors of an abortion clinic to sign for her own abortion was 11 years old.

Yet she's told it's 10 times easier than childbirth and 14 times safer. I don't know where they get those statistics.

Now she's ready for her abortion, and she goes back. On a typical Saturday, we expected to do 50 to 75 abortions. You've got a problem if you're trying to run 50 to 75 women through in a day. We wanted them to be happy with our clinic, so we decided the way to keep them happy was to move them through quickly. We worked two or three doctors on Saturday. You don't want RNs or LPNs in the back. They want you to follow all those procedures. They want the doctor to wash his hands between cases. They want to completely sterilize the instruments after each case. They want to clean up all the blood, and that takes time. Keep them in the front—since you've got to have some token ones. But don't let them back there because they'll slow you down. Get yourself some unskilled labor, people you can train. Two teams of two women for each doctor. Team number one sets up girl number one. They put the girl on the table. She doesn't scream because her counselor, the woman who booked her abortion, usu-

PLANNED PARENTHOOD?

Conservative estimates place the income reaped by the abortion industry at \$400 million annually. With this amount of money at stake, it is no wonder that abortion vendors fight any attempts to place tighter restrictions on abortions.

The Planned Parenthood Federation of America (PPFA) is the nation's largest single provider of abortions, performing 7.5% of U.S. abortions. In 1988, Planned Parenthood provided prenatal services to 3,415 mothers. During that same year, they performed 111,189 abortions. Girls aged 17 and younger accounted for 12,230 of these. During that same year, Planned Parenthood referred another 100,248 women for abortions. Planned Parenthood earned an estimated \$23.7 million for abortions performed in 1988.

Planned Parenthood strongly supports the current legal status, which permits unrestricted abortion for any reason during all nine months of pregnancy. Twelve of Planned Parenthood's 177 affiliates perform second-trimester abortions (i.e., beyond the 13th week of pregnancy). Four do abortions through the 16th week, and two affiliates perform abortions through the 18th week.

Planned Parenthood affiliates perform abortions on teenage girls without their parents' knowledge and have been at

the forefront of fighting legislation that would require that parents give their consent prior to their children receiving an abortion. Planned Parenthood lobbies strongly for federal and state government funding of abortions—something most Americans oppose, according to public opinion polls.

Planned Parenthood has also been involved in every abortion case that has reached the U.S. Supreme Court. These have included such cases as:

- *Doe v. Bolton*, which overturned all 50 states' abortion laws and legalized abortion on demand during all nine months of pregnancy
- *Planned Parenthood of Central Missouri v. Danforth*, which invalidated laws that required the parent's consent for their daughter's abortion, or a husband's consent before his wife's abortion
- *Colautti v. Franklin*, which invalidated laws that discouraged abortions after "viability," that is, after about six months of pregnancy
- *Thornburgh v. American College of Ob./Gyn.*, which invalidated laws requiring (1) informed consent of a woman prior to her abortion; (2) reports of abortion statistics; and (3) the use of the abortion technique that would provide the best opportunity for the unborn child to be born alive.

ally holds her hand. If she screams, the one across the hall screams, the one next-door screams, everybody screams, it's called a "screamer day," and it's horrible.

While team number one and their doctor are doing that abortion, across the hall team number two sets up girl number two. When the doctor finishes abortion number one, he runs across the hall to abortion number two. Team number one takes girl number one to the recovery room, leaves her, comes back, pulls the table paper down, puts an underpad on, wipes only the visible blood—you can get the rest of it at the end of the day.

At this point in Everett's speech to an adult audience, the description becomes so graphic that the editor deleted much of it for lack of a way to share the information in good taste with a general audience. Suffice it to say, the negligent care given in the typical abortion clinic is an outrage.

When he finishes abortion number two, the doctor runs across the hall. They can make one-third to one-half the fee—\$75.00 minimum—performing probably 10 to 12 first-trimester abortions an hour if he's a regular abortionist. Second- and third-trimester abortions drop the number to five or six an hour, but the fee is up to \$2,500 for those.

We didn't want to be responsible for our doctors' malpractice insurance, so we paid them in cash at the end of each day. There was a receipt on the chart which they took off and put in their scrub suit pocket. At the end of the day they took them up front, and we paid them in cash—no "1099," no "W-2." It was left entirely to the discretion of the doctors what they reported on their income tax—\$750 to \$900 an hour, four hours a week, eight hours a week.

The mother is moved to recovery so she can be resold her next abortion by being put on birth control. We tell her how great she was. At this point we see what her post-abortion time will be like. Will she be one of the lucky ones who says, "I killed my baby"—the few and far between ones—and start her grieving/healing process? Or will she be a postabortion stress victim as we now know many women are? Postabortion stress is a delayed stress disorder, similar to that afflicting Vietnam vets or those who suffer rape or incest. During the first years, the woman may be self-destructive—as I was—with some of my main tendencies and others: drug or alcohol abuse, promiscuity, workaholicism, suicide attempts, or eating disorders. Finally (if she's fortunate), she comes to the place where she says, "I killed my baby," and starts her grieving/healing process.

It's not a very pretty story. I know that. But there's an answer—Jesus Christ. I think we've all been called in our own sphere of influence to evangelize people for pro-life, to bring them to the saving knowledge of Jesus Christ, and to stop this horror in our nation. You can start by going to your state capitol. You can start by writing your governor and elected officials. You can start by praying. You can start by ministering to women who have had abortions. You can start by standing in front of an abortion clinic and trying to stop girls before they go in. There's no lack of things you can do.

Carol Everett is the director of the Pro-Life division of Marketplace Christian Network in Dallas, where she resides. Her story is detailed in the book, The Scarlet Lady: Confessions of a Successful Abortionist, Carol Everett with Jack Shaw, Wolgemuth & Hyatt Publishers, Inc.

Prayer, the Commandments, and My Little Sister

BY JERALD D. JOHNSON

Sometimes I really don't know how to pray for people. Take my sister, for example. She is blind. She cannot speak. Her life, at 60 years of age, is a mere existence. Born with Down's syndrome, she has lived well past the normal life expectancy.

When I go to see her in the home where she has lived for the past nearly dozen years, I am quite convinced she doesn't recognize my voice. Nor does she know who I am. Several times recently, the home has called, telling us she may not live beyond another few days. Yet she is still with us.

Is it right to suggest that God "take her home"? You see, I believe "home" for her is heaven. And heaven for her would just be—well, simply heaven. Yet, is it right to ask God to do something that I am absolutely convinced is wrong for me or a doctor or a nurse to do? Euthanasia is wrong. I'm sure it is, because it is a direct violation of one of the Ten Commandments God himself gave. The sixth commandment reads: "Thou shalt not kill." It is absolutely mind-boggling to think there are those who are trying to find justifiable situations for circumventing that commandment.

My wife and I were in Europe at the time the referendum on this issue was being voted on in the state of Washington. The intense interest in the outcome of that issue, which fortunately did not pass, said to us that another whole continent stood poised to follow suit had it been approved.

But reference to the Ten Commandments is considered narrow-

minded, ultraconservative, strait-laced in today's world. We have moved beyond the strictures of such old-fashioned thinking, we are told. Those who warned us in days past that once you ignore one commandment you open the door for ignoring the other nine were obviously right. With which one it started I'm not sure. Perhaps it was the one referring

*I will not in prayer
ask God to do
something that
He does not permit
me to do.*

to Sabbath keeping, or the one about taking God's name in vain. Very quickly, we seemed to move to the ones dealing with coveting and lying, then adultery and other forms of sexual immorality.

Have we forgotten that God's laws are moral precepts which, when violated, have subsequent consequences that really are akin to cause-and-effect results? To say that God punishes is probably unfair. More correctly, one needs to say we punish

ourselves. Magic Johnson of the L.A. Lakers has been, in a good spirit, teaching the nation about cause and effect.

So I have concluded I will not in prayer ask God to do something He would not have me to do. I am learning, however, to pray for my sister, and I think my prayer is appropriate. And my prayer is not accompanied with a request to the doctor to attach all kinds of wonderful life-lengthening equipment to her tired and already overworked body. My prayer is simply to request God in His grace to do what my older sister and I cannot do for her ourselves; that is, to penetrate the limitations of her mind and senses with His grace, His presence, and His comfort.

My prayer is, furthermore, for Him to be there when her heart beats for the last time, and do for her what He does for His choicest saints. That is, receive her unto himself, be it with an unseen chariot of fire or simply with tender, eternal arms of love. I pray that He will grant her an expeditious and delightful journey into His heaven where the limitations of Down's syndrome will nevermore be known.

This prayer, I believe, will in due time be genuinely and wonderfully answered. His peace extends my patience to not even consider the evil thoughts of euthanasia as a possible solution to what could be a troubling problem. Furthermore, I have been made to wonder just how many problems of our society would be solved if we would return to a simple, basic acceptance of the Ten Commandments. It just might be worth thinking about.





Thanks to the Nazarene Family

I want to say a big thanks to the Nazarene church family for the prayer and love given to me and my family in this past year and three months.

August 18, 1990, I was severely injured while pitching in a church softball tournament. My skull was fractured in five places, and my left cheekbone was also fractured. The doctors told me I came as close to being killed as is possible without the fact occurring.

The Nazarene Telephone Information Service and the *Herald of Holiness* covered the accident. Telephone calls, cards, and letters flooded in from all over the church. It was very encouraging to all of us. The many prayers of our friends and our church made all the difference.

Three surgeries later, I am doing well and am fully active again. My local congregation has been the greatest also.

Thanks, you made all the difference.

C. Howard Wade
Littleton, Colo.

Cheers "Viewpoint"

I can't tell you how *encouraged* I was by "Viewpoint" in the December issue of the *Herald*. Dr. Virtue dealt with an issue that has been labeled divisive and virtually ignored by many Nazarene churches in the last 18 years. I am so thankful for this call to involvement by a general superintendent of our church. I've worked for a local Crisis Pregnancy Center for the last 5½ years and have seen many Christian girls and women (Nazarene and others) struggling with the issue of abortion. I believe God is honored by our involvement in helping women choose to give life to their unborn children just as He was by those who chose to be involved in saving the lives of many Jews during the Holocaust. Please continue to lead us in taking action and in support of those who have chosen to risk their reputations and jobs and lives to protect unborn children.

Donna Creasman
Nampa, Idaho

Happily Hogtied?

It is the articles "Where Have All the Pastors Gone?" and "Bring Back the 'Good Ol' Days'" that I would like to address.

Most pastors experience an "end-of-the-rope" crisis because they cannot bear to let anyone else share the load.

We have come a long way from the days of "The Little House on the Prairie." The pastor is no longer the only person in town with a formal education. Nearly every church has talented, well-educated laymen who could easily handle many traditional "pastor's duties." The Church's mentality is—"unless the person has Reverend in front of his name, he is not up to handling administrative, educative, or counseling duties."

Congregations should and could better care for their parsonage families. As a family unit they do need time together away from the responsibilities and pressures. But as long as they continue to put up the front that they are invincible, invulnerable, and indefatigable, else they loose some nebulous "prestige" or

"holy right," they better get used to poor pay, poor support, and lack of concern within the laity. We are convinced they are quite happy to remain dignified, justified, and hog-tied.

Lela Morgan
Wister, Okla.

Challenges "Viewpoint"

Brother Stowe's article—"Abortion and Christmas" reveals the extent to which special interest groups—fundamentalists, antiabortionists, pro-choice, creationists, gays, lesbians, chauvinists, et al.—can impact a denomination.

The pope cannot find support in the Bible for ensoulment occurring when the sperm meets the egg. Most Protestants agree that ensoulment does not occur prior to viability or before a fetus can live independent of the uterus. Genesis 2:7 reads: God breathed into man the breath of life, and he became a living soul.

Abortion is emptying the uterus prior to viability. Organogenesis is not complete till after the 14th week, and viability is later.

Using an IUD or birth control pills is not killing babies even though one of their actions is preventing implantation of an early embryo.

Every abortion must be approached as to the best interests of the pregnant person, whether the person is an abused child or a 40-year-old spinster raped by an AIDS-infected criminal; or any number of other unfortunate situations.

You cannot have it both ways. Either the 12-year-old girl pregnant by her father has conspired to kill her baby or has had an acceptable abortion. A whole litany of enigmatic issues cannot be resolved by studying the Scriptures. Tolerance is indicated. If reading the Sunday newspaper is sin, then don't. If your faith rests on the world being created one week about 6,000 years ago, OK. But don't damn me if I do not agree. If you are against abortion, then don't have one.

Ronald Kirk Cooper, M.D.
Albuquerque, N.Mex.

Cover Inappropriate

Thank you for the wonderful *Herald of Holiness* that you are publishing.

I must, however, complain bitterly regarding the picture of General Schwarzkopf on the front of the *Herald*. I was shocked and extremely disappointed that we would have a military hero on the front page of the *Herald of Holiness*. I would have been very happy to have had a picture of Chaplain Curt Bowers on the front page, as I think even in the time of war we need people to minister to those involved in such conflicts.



It all started when he hit me back!

I do not think that at a time when we as a church have a position against abortion and euthanasia we would be so confused to think that it is OK to kill somebody with a gun. I believe that the inconsistency of our position certainly erodes our credibility with our young people. I can imagine the hooting and hollering that must be on college campuses to have the *Herald of Holiness* with a virtual life-sized picture of General Schwarzkopf on the front. I must admit I would be in that same camp of people who realize somehow that whole event doesn't square with our belief in loving, caring, touching, healing, and sharing the Good News.

Somehow, placing General Schwarzkopf on the front page seems inappropriate, distasteful, and gives mixed messages regarding our reverence for life.

Larry D. Hull
Centralia, Wash.

No Deifying of Generals, Please

As a member of the International Church of the Nazarene, I was appalled to see Norman Schwartzkopf deified in the November 1991 issue of the *Herald of Holiness*.

His reference to victims of war as turkeys being shot was definitely without taste or tact.

In his defense, however, I doubt that the general intended for his letter to be printed and distributed to homes around the world.

Perhaps more than Saddam need to take heed to Agur, the Iraqi's words of wisdom from Proverbs 30 (see "Editor's Choice," p. 10, November 1991).

If such emphasis on the military is felt by the U.S. arm of the church to be necessary to boost patriotism among its members, then those issues of the *Herald of Holiness* should not leave its borders.

Mrs. Shirley Coburn
Brantford, Ont.

Hahn's "Chemistry"

Meant to write this a long time ago. Sure do enjoy the *Herald of Holiness*. It's the greatest!

I love all your writers, but Roger Hahn in the October issue of a "Strange Chemistry" was beautiful. What a pleasant revelation on John 12:24.

"Editor's Choice" was a beauty. Tell it like it is, "Remember When PC Meant Personal Computer?"

Lee Powell
Oxford, Mich.

Cheers for Paula and Trenton

What a thrill! As one of the persons presently in full-time ministry from the Trenton (Ohio) Church of the Nazarene, imagine how excited I was to read the early paragraphs of the article by Paula French ("Where Have All the Pastors Gone?"). I have challenged Salt Lake City Central Church of the Nazarene, as I would challenge all of our churches, to become sending churches like the Trenton Church. I count myself fortunate to have had the support, the prayers, and the encouragement of the Trenton Church family as I was defining my call and seeking God's direction for my life. It is my hope as a pastor to foster that kind of atmosphere here at Central Church so that young people who sense God's calling will be lifted up in prayer and given the opportunity to be involved in the ministry of the church.

Brian E. Deaton
Salt Lake City

Some Read It Because of the Cover

Sir, can you stand one more letter about the August cover? I hope so. I liked the cover. I thought it was very thought-provoking. So very true to life. We are, or so it seems, always asking

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God to do for us that which we should be doing for ourselves and others.

I have been a member of the Church of the Nazarene now some 57 years, and I find it appalling that so many . . . Nazarenes have nothing better to do . . . than to criticize "my" *Herald*. I know of some who read it just because of the cover.

If those readers have nothing else to pray about or for, would you please ask them to pray for the 71-year-young female pastor who is still on the firing line and loving every minute of it, and has no thoughts of quitting as long as there is work to do, messages to preach, and souls to be won to the Kingdom.

Rev. Mary M. Carrico
Muncie, Ind.

Our thanks also to these folks who wrote letters of enthusiastic support for the August cover: Glen A. Palmer, Lander, Wyo.; Joel Merrill, Pella, Iowa; Betty Enslie, Durban, RSA; George Smith, Lapeer, Mich.; Jan Tuin, Hotchkiss, Colo.; Keith E. Grove, Bangor, Maine; Katrine Hannigan, Dalton, Ga.; and May Ullery, Christiansburg, Ohio.

HH

Search and Destroy

Search and destroy—that was the command to God's people once they had escaped Egyptian bondage and entered the Promised Land. The land was to be purged of every evil institution, practice, and person. Every fertility cult had to be banished, every shrine to Baal smashed, every pagan practice that would poison God's people had to be purged. Every person who would not submit to God was to be banned or slain.

In these sensitive times, this rugged warlike metaphor has become unpopular. But our forebears in the Wesleyan and holiness movements readily saw in the conquest of Canaan an analogy or metaphor of their own conquest of inbred sin, that inward sin that clings to life even in the born-again believer's heart (see Jim Christy's article, page 20).

They had discovered that the war against inward sin had to be both thorough and ruthless. Before they could enjoy the promised land of sanctifying grace, they had to permit Christ's Spirit to wage a search and destroy mission, a "break down every idol, cast out every foe" type of warfare against the sin so ingrained in the human heart.

Of course, rooting out every sin is not in vogue in many contemporary Christian circles. Popular evangelicalism doesn't think the Bible means what it says about purifying our hearts by faith. Do they believe the Bible is serious when it declares that "the blood of Jesus Christ . . . cleanseth us from all sin" (1 John 1:7)?

Millions of pop culture Christians have been taught quite the contrary. They have been told by glitzy preachers behind TelePromp-Ters and in fancy pulpits that they

can soak up the best of God's blessings while enjoying the juiciest pleasures our sinful culture can afford. They really believe that they are saved *in* their sins, not *from* their sins.

A Nazarene minister was recently invited to speak at one of those "West Coast wonders"—a "community church" marvel that had gone from nothing to 1,200 in two years. Before he spoke, however, the pastor warned him about "preaching too close, as Nazarenes often do." The pastor said, "These people have no intention of parting company with their favorite sins. They figure it's enough to have a twinge of guilt and a spot of confession once a week. The only way I can keep these people coming is to preach grace—divine grace that reaches you in the midst of your sins. So, don't rock the boat with a lot of self-denial and stuff like that."

Such preaching is nothing new. John Wesley called this *gospel quackery* practiced by *promise-mongers*. Perhaps such teaching is a quick route to winning the numbers game. Couldn't we attract more people by preaching

only *grace* and no *law*,
only *prosperity* and no *sacrifice*,
only *self-fulfillment* and no *self-denial*.

It would dilute the gospel—but what a marketing plan! Of course, people won to such a creed would not be very interested in search and destroy missions against treasured sins in the secret parts of the soul.

Before the atmosphere of pop evangelicalism seeps any further into our services, sermons, and souls, maybe we should revive the

Canaan land metaphor with its "no excuses, no exceptions" search and destroy mission against remaining sin in the believer's heart. Surely, we must remember that an analogy or a metaphor must not be asked to carry too much theological freight. Any analogy or metaphor pushed too far will break down. For example, consider the metaphor of Jesus as the "Lion of the Tribe of Judah." Jesus is like the lordly lion in several ways, but this metaphor breaks down quickly if pushed too far. Jesus doesn't sleep 22 hours of every day like a lion does, nor does He kill a zebra and eat it raw when

Maybe our mission isn't to step higher than Bill Hybels, buy more television time than Jerry Falwell, or build a bigger glass church than Robert Schuller.

He gets hungry. Well, the Canaan land metaphor can also be pushed too far. But it can also remind us of our mission.

Maybe the Nazarene mission is not to build a bigger glass church than Robert Schuller, or get on more TV stations than Jerry Falwell, or to step higher than Bill Hybels. Maybe, just maybe, our mission is to urge both individual believers and the family of Christian denominations to wage a search and destroy mission against inbred sin. Isn't this the *grand depositum* with which God has entrusted us?

I just finished a good book by a

Wheaton, Ill., Calvinist. A delightful book—except for the one “given,” the rock-ribbed assumption that even the best Christians among us must be slaves to sin all their lives. This notion is everywhere—and everywhere it goes it hinders believers from even seeking the “Canaan land” experience. Though we will be labeled “superpious” and “holier than thou,” perhaps one of the best things we can do is remind new believers, popular evangelicalism, and traditional Christianity that 1 John 1:7 is still in the Bible.

Do not think that the search and destroy aspect of the Canaan land experience is the whole story. If you sing the songs of our spiritual forebears from Charles Wesley to Hal-dor Lillenas, you will find them celebrating the positive dimensions of entire sanctification. (See the songs accompanying Jim Christy’s article.) They are happy songs of rest from inbred sin, songs celebrating a land of spiritual “corn and wine,” where “milk and honey flow.” They sing of sanctifying grace as “heaven’s borderland,” the “blessed, blessed land of light, where the flowers bloom forever,” a land “whose wondrous beauty far exceeds my fondest dreams.” These pilgrims found the Canaan land of full salvation, and there they were “abundantly satisfied.”

Lord, I believe a rest remains,

To all Thy people known;

A rest where pure enjoyment reigns

And Thou art loved alone;

A rest where all our soul's desire

Is fixed on things above;

Where fear and sin and grief expire,

Cast out by perfect love.

Charles Wesley

TH

ARGUMENT

But this is all I have, Lord. If I give

To You this self, my very being's core,

This solid entity in which I live,

I'll not be my own person anymore.

I see in such surrender only loss.

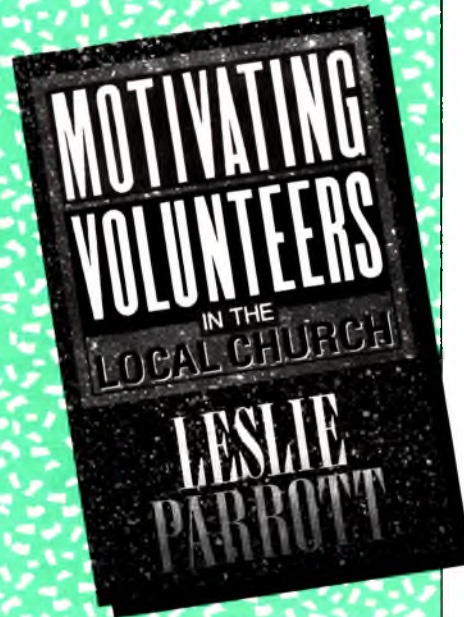
Regardless of Your guarantee to bless

One who abandons self and takes Your cross,

I fear I shall be left with emptiness.

“No place,” He said, “is empty where I dwell,
No realm so wide that both of us may reign.
Till self tolls willingly her own death bell,
All efforts to enthrone Me are in vain.
Oh, could you know your new identity
When it is none of you and all of Me!”

Lois Blanchard Eades



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Consuming Fire or Purifying Fire?

The heart of spiritual formation is the process of nurturing a relationship with God. Assuming such a definition, what does it mean to “worship God acceptably with reverence and awe”—as Hebrews recommends in 12:28?

The question is sharpened when the very next verse reminds us, “for our ‘God is a consuming fire.’” (Hebrews 12:29, NIV throughout). To come into contact with a flaming God calls for careful preparation. The Bible uses the symbol of fire in two different ways. In one set of usages, fire is clearly a form of judgment. In a second set, fire is a purifying force. The choice is between the fire that consumes and the fire that purifies.

The quotation marks in Hebrews 12:29 indicate that the writer is quoting from Deuteronomy 4:24. Moses has just rehearsed the history of Israel and identifies the lessons to be learned from that history. One of the lessons was a call to covenant faithfulness to the point of excluding idolatry. He drove home the lesson with these words: “For the Lord your God is a consuming fire, a jealous God.”

No doubt Moses—and the people—still recalled the reference to fire in the historic moment when they stood at the foot of Mount Sinai:

Mount Sinai was covered with smoke, because the Lord descended on it in fire. The smoke billowed up from it like smoke from a furnace, the whole mountain trembled violently, and the sound of the trumpet grew louder and louder. Then Moses spoke and the voice of God answered him (*Exodus 19:18-19*).

The fiery divine presence was so powerful that the people were

warned against any attempt to approach. Only a properly consecrated priest could approach without fear of death.

When John the Baptist announced the arrival of the Messiah, he used similar language:

He will baptize you with the Holy Spirit and with fire. His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire (*Matthew 3:11-12*).

Now the prophetic promise included both judgment and purification. The wheat will survive the unquenchable fire.

Truly God is a consuming fire!

The unparalleled Day of Pentecost—that pivotal day in history—was marked by fire again.

Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit (*Acts 2:2-4a*).

Later in the Book of Acts, Peter also connects the coming of the Holy Spirit and purification:

God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. He made no distinction between us and them, for he purified their hearts by faith (*15:8-9*).

In Hebrews there is the arresting paradox between approaching the “throne of grace with confidence”

(4:16) and the warning to worship acceptably in light of the consuming fire (12:28-29).

Deliberately nurturing a relationship with God is to place ourselves in the presence of the flaming God. It is to invite God to burn up the sinful and the contradictory elements in our lives. It is to open ourselves for the purifying flow of His holy love.

In George MacDonald’s sermon *The Consuming Fire*, he speaks of the holy purity of love which can brook no rivals.

MacDonald ends his sermon with a prayer that leaps into our hearts today:

Deliberately nurturing a relationship with God is to place ourselves in the presence of the flaming God.

As for us, now will we come to you, our Consuming Fire. And you will not burn us more than we can bear. But you will burn us. And although you seem to slay us, yet will we trust in you even for that which you have not spoken, if by any means at length we may attain unto the blessedness of those who have not seen and yet have believed (*Creation in Christ*, ed. Rolland Hein, Harold Shaw Publishers, 1976, p. 166).

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



Praying the Scriptures

Praying the Scriptures opens a world of varied approaches to prayer and the presence of God. Last month, we explored the use of Old and New Testament passages as they relate to our daily lives. I want to continue the discussion in the hope of providing enough ideas to make it easy for most everyone to start somewhere.

Try the design that appeals to you most. As you become comfortable with Scripture praying, you can experiment with the more unfamiliar patterns. Use what is helpful; discard what is not. Remember, you can't do it wrong!

As we look at some ways to pray with Scripture, keep in mind that this is not Bible study. It is what the ancients called "holy reading." We are entering Scripture to *listen*, not to analyze. One way to do this is to first select a passage, from the Gospels for example, that captures your attention. The particular section selected is not crucial. What is important is the goal of learning to use scripture in prayer.

After you have chosen the verses you want to use, become quiet within and without. You will find praying the Scriptures more beneficial if you can find a place away from the noise and distractions of life around you. Everyone's favorite spot is different, and you will need to find what is right for you.

After you have become quiet and still, slowly and prayerfully read your chosen passage. A help to concentration is to read the scripture aloud, if that is possible and appropriate. Something powerful takes place when we hear our own voice reading the verses before us.

As you slowly read, stop to pray anytime a word, phrase, idea, or statement captures your attention. Talk to God about the meaning of that passage for your own life. When you feel ready, begin to read again, stopping for prayer and reflection anytime something in the Scriptures strikes a chord within.

Another approach is suggested by Ben Campbell Johnson in his small but powerful book *To Pray God's Will* (Westminster Press, pp. 117-119). Scan the Gospel of Mark, paying attention to the healing miracles of Jesus. Select one that captures your attention. Read the passage in quiet reflection, without haste. Pick out a character in the story with whom you readily identify, someone most like you.

Enter the story through the person you have selected. Picture that person, and see the whole situation through that person's eyes. For example, in the healing of the paralyzed man (Mark 2:1-12), you might see yourself as one of the four friends carrying a corner of the mat. What was the situation like? See it in your mind's eye. What were the sounds, smells, reactions? What did it feel like to be in that predicament? Be in the story as best you can.

Some questions that help to get deeper into a scripture story are suggested by Arthur R. Baranowski in *Praying Alone and Together* (St. Anthony Messenger Press, p. 71).

What response was Jesus seeking by what He said or did?

How did Jesus impress the on-lookers? How did they react?

What are your reactions to what Jesus said and did? Does Jesus want to do today what you see Him doing here?

How do you feel about what is going on here?

If you had been present, what would you feel as you headed for home?

If you keep a journal, write your perceptions of this prayer experience. Include the situation, place, feelings, reactions, and requests. After living in the scripture story, take time to pray your deepest thoughts about what has come to you through the Word and the

Stop to pray anytime a word, phrase, or idea captures your attention.

presence of God. You might want to write this out in the form of a prayer. You can pray that the event will have the same effect on you as it did in the Gospel story.

As we pray the Scriptures, we find His healing love touches us in the same way it touched those in the narrative. As we live and love in the Word, our wounds are healed.

E. Dee Freeborn teaches practical theology and spiritual formation at Nazarene Theological Seminary. H

Thrust to the Cities

NAZARENES LAUNCH SAN FRANCISCO '92

With a vision toward impacting the Bay Area for Christ, approximately 300 Northern California Nazarenes gathered Sunday, January 12, at Oakland, Calif., Bayview Church of the Nazarene, for the kickoff of the Thrust to the Cities in the Greater San Francisco area.

Billed as a "celebration of diversity and oneness," the kickoff service featured the San Francisco Chinese Gospel youth choir, the Oakland New Life choir, and "resurrection stories," or testimonies from several Nazarenes, according to Richard Bisson, San Francisco Thrust coordinator. Michael R. Estep, Church



A Nazarene from the Bay Area receives a commissioning cord from Robert Donahue, pastor, Alameda Church of the Nazarene. Everyone was invited to participate in the kickoff by coming forward, partaking of Communion, and receiving a commissioning cord.

Extension Ministries director, presented the group an overview of the success of Thrust to the Cities in metropolitan areas around the world. Clarence J. Kinzler, Northern California district superintendent, challenged the people to reach the pluralistic world of the Bay Area.

"We launched what I believe will be a great year," Kinzler said. "The pastors and people of Oakland and San Francisco came together to celebrate our diversity and that which we have in common."

The thrust will focus on planting churches among the many language groups that exist in the Bay Area, Kinzler said. Some of the major groups include Samoan, Arabic, Hispanic, and Chinese. According to Kinzler, they will also continue to focus on the Korean community where they already have a strong presence.

"We have prepared an eight-year plan for the San Francisco Thrust," Kinzler said. "Our goal is to have 100 fully organized churches on the district by



The Oakland New Life Church of the Nazarene choir sang during the San Francisco thrust kickoff.

Matt O'Grady, program coordinator with Golden Gate Compassionate Ministries, tells of his conversion and deliverance from a homeless state.



the year 2000." Currently, there are 58 active churches on the district.

In addition to new churches, the long-range plan calls for new compassionate ministries to be started in Oakland, San Jose, and Santa Cruz. Currently, Golden Gate Community ministers to people in San Francisco's inner city.

NAZARENES MAKING IMPACT ON SOUTH AMERICA

The Church of the Nazarene is making an impact on South America, according to Louie E. Bustle, South America regional director. Bustle reports revivals and new converts across the region as a result of the "IMPACT to South America" program.

Using the philosophy of "each one win one," many districts are reporting "giant strides" in evangelism, according to Bustle. More than 330 converts were reported recently in the city of Chiclayo on the North Peru District. Nearly 350 new converts were reported on the Peru Cajamarca District, with two new churches and numerous prayer cells.

A city-wide revival was held in Cali, Colombia, recently, resulting in nearly 200 converts, Bustle said. At least 150 converts were reported in a city-wide revival in Maracaibo, Venezuela. Bustle and evangelist Stephen Manley preached during the revivals.

NEARLY HALF OF ALL NAZARENE SUNDAY SCHOOLS SHOW GROWTH IN 1991

Most Nazarene Sunday Schools in the United States and Canada reported less than 75 enrollees in 1991. Those Sunday Schools with more than 500 enrolled showed the largest percentage growth, according to statistics released by the Sunday School Ministries Division.

There were 894 Nazarene Sunday Schools with less than 25 enrollees in 1991 and 2,461 with 25-74 enrolled. Of

these two groups, 458 (51%) and 1,144 (46%), respectively, reported growth.

Twenty-two of the 33 churches (67%) with more than 500 persons on their responsibility lists reported growth in 1991. They had the highest percentage of growth, followed by churches with 300-499 enrollees (61%). In this category, 45 of the 74 churches reported growth in their Sunday Schools.

A PROFILE OF NAZARENE SUNDAY SCHOOL GROWTH IN 1991 (U.S. and Canada)

Size of Sunday School	Total Number of Churches	Number Showing Growth	Percentage Showing Growth
0-24	894	458	51%
25-74	2,461	1,144	46%
75-124	1,041	489	47%
125-174	392	193	49%
175-224	176	93	53%
225-299	127	63	50%
300-499	74	45	61%
500 & Over	33	22	67%
TOTALS	5,198	2,507	48%

15

KANSAS CITY NAZARENES PROVIDE FOOD BOXES TO NEEDY FAMILIES

Kansas City area churches and merchants provided boxes of food to at least 200 families during the Christmas season through "Operation Merry Christmas," according to Bob Simms, project coordinator. Simms, a member of Olathe, Kans., College Church, organized the annual event in cooperation with the Kansas City Rescue Mission and directed the work of more than 75 volunteers.

Each box included enough food for one to two weeks of meals, Simms said. The food was provided by churches and area merchants. Several teen groups, Sunday School classes, and individuals participated in collecting the food, making phone calls, packing boxes, and delivering the food. Members of the Fellowship of Christian Athletes and

employees of the House of Lloyds volunteered their time as well.

"One lady said to me, 'How did you know I needed food?'" Simms said. "She said, 'You'll never know how much this means to me.' I responded that she will never know how much this means to me and the others involved in the project."

Simms expressed thanks to all churches involved, especially Grace Church of the Nazarene. Grace Church hosted the workers while they were packing the boxes and served as the distribution point.

The food distribution normally occurs during the Thanksgiving season, Simms said. However, it was moved to December because of renovation work at the rescue mission.



A group from Nall Avenue Church of the Nazarene who participated in the distribution of food for the Kansas City Rescue Mission. Pictured (l. to r.): Paul Ellis, Greg Nyhus, Mark Holbert, Mandy Sawyer, Kerri Powell, and Sue Marvin.

NEW LIBRARY COMPLETED AT ENC

Eastern Nazarene College recently celebrated the completion of the new Nease Library, according to Cecil Paul, ENC president.

The building is named in honor of the Nease family for their service to the college. Family members have served in many capacities at ENC. Two members have served as president.

A time capsule, containing a variety of items related to the college and construction, was installed behind the cornerstone by Paul.

The new building is a freestanding, 29,000 square foot structure, distributed on four floors. The construction also included renovation of 5,000 square feet of existing space on the current library's

ground floor. Both the new and existing portions of the building will be fully accessible to the disabled, Paul said. The building will include a microcomputer lab, instructional materials and media space, group study space, faculty research rooms, and a 24-hour study room.

Both Gardner Hall and the existing Nease Library, to which the new structure is attached, are listed by the city of Quincy's Historical and Architectural Inventory as historically significant. The new structure has been designed to complement these existing buildings.

Dedication of the new facility will take place on the college's Baccalaureate Sunday, May 24, 1992.

LEWIS T. CORLETT DIES



Lewis T. Corlett, 95, died January 1, on the way to the hospital from the nursing home where he was staying. Cause of death was believed to be related to respiratory problems.

Corlett served as president of Nazarene Theological Seminary from 1952-66. He spent another 30 years in teaching and administration at Arkansas Holiness College, Peniel College, Central Holiness University, Bethany College, Northwest Nazarene College, and Pasadena College.

Ordained in 1918 on the Dallas District, Corlett served as pastor at Dover, N.J.; Grand Junction, Wyo.; Billings, Mont.; and Los Angeles Grace Church.

Corlett is survived by two sisters, Esther and Margaret; a nephew, C. Hastings Smith; a niece, Bernice Simpson; three grandchildren; and four great-grandchildren. He was preceded in death by his wife and son.



General Superintendent Eugene L. Stowe (l.) took time to meet with John L. Peters recently in Denver. A former NYPS general secretary, Peters has served in a variety of areas of Nazarene ministry including service as a chaplain during World War II.

Following his military service, Peters founded World Neighbors, an organization to meet economic and social needs throughout the world. He served as the director of that organization for 37 years.

Peters was twice nominated for the Nobel Peace Prize and has been *Guideposts* magazine's Man of the Year. He has authored several books, including *Christian Perfection* and *American Methodism* and *Loving God Isn't Enough*.

NBA PLAYER CONTRIBUTES TO INNER-CITY MINISTRY

Every time NBA record-holder Scott Skiles gets an assist as a member of the Orlando Magic basketball team, an inner-city ministry in Orlando will benefit. Skiles, voted Most Improved Player in the NBA last year with 660 assists, has agreed to donate \$10.00 to Frontline Outreach for each assist he gets during the 1991-92 basketball season, according to Jerry Appleby, executive director, Frontline Outreach.

The Orlando Magic NBA club has

agreed to match that along with several businesses in the central Florida area.

Founded by Nazarene layman C. R. Smith, Frontline provides various services to Orlando's inner city, including drug counseling, teen pregnancy assistance, job training, adult education, and Bible studies. The ministry also hosts a local Church of the Nazarene pastored by Appleby.

Frontline Outreach is a Ten Percent Special on the Central Florida District.



C. R. Smith (l.), founder and president of Frontline Outreach, thanks Orlando Magic guard Scott Skiles for his support of the inner-city ministry.

1991 E. P. ELLYSON PLAQUE AND MEDALLION RECIPIENTS

Continuing Lay Training (CLT) awards for 1991 were announced recently by David Felter, CLT coordinator. The awards recognized laypersons for completion of courses in one of six different categories.

Those receiving awards are as follows:

MASTER SUPERINTENDENT MEDALLION

Lawrence Carpenter, St. Bernice, Ind.
Harold Wesley Gibbons, Cardington, Ohio
Donna Hale, Columbia, Mo.
Baxter Hood, Kingsport, Tenn.
Terry Kenneth Matthews, Gulf Shores, Ala.
Ava June Moore, Beardstown, Ill.
Beverly J. Rebman, Beardstown, Ill.
Eugene Shaffer, Titusville, Pa.
Suella Slibeck, Russell, Ky.

ELLYSON MASTER TEACHER'S MEDALLION—CHILDREN

Harriet Beale, Hamilton, Ont.
Beulah Bryan, Chester, W.Va.
Ann Cox, Norwood, Ohio
Peggy Ellis, Cardington, Ohio
Jackie Featherly, Minong, Wis.
Harold Wesley Gibbons, Cardington, Ohio
April Green, Ashland, Pa.
Phyllis Grimm, Chester, W.Va.
Daniel Lawrence, Toronto, Ont.
Rhoda McGurran, Chester, W.Va.
Sharon Morin, Pottsville, Pa.
Daria Newhouse, Toledo, Ohio
Dawn Relford, Toledo, Ohio
Charlene Robb, Chester, W.Va.
Gertrude Saxe, Rialto, Calif.
Eugene Shaffer, Titusville, Pa.
Donna Shervinski, Mount Carmel, Pa.
Suella Slibeck, Russell, Ky.
Terry Tillotson, Hamilton, Ont.
Marilyn Wade, Winnebago, Ill.
Brenda Watson, Mayfield, Ky.
June Wetzell, Pottsville, Pa.
Marian Whitmon, Rialto, Calif.
Barbara Ann Womer, Pleasant Mills, Pa.

ELLYSON MASTER TEACHER'S MEDALLION—YOUTH

Beverly J. Rebman, Beardstown, Ill.
Eugene Shaffer, Titusville, Pa.

ELLYSON MASTER TEACHER'S MEDALLION—ADULT

Keith Bailey, Tullahoma, Tenn.
Eloise M. Dubs, York, Pa.
Peggy Ellis, Cardington, Ohio
Charlotte Foss, Waterloo, Iowa
Kathy Gross, Patoka, Ind.
Donald L. Houck, Ashland, Ky.
Erin Lopez, Rialto, Calif.
Terry Kenneth Matthews, Gulf Shores, Ala.
Ethel Mikalonis, Shamokin, Pa.
Maisie Mitchell, Oxford, N.S.
Ava June Moore, Beardstown, Ill.
Ruby Page, Charlotte, N.C.
Beverly Rebman, Beardstown, Ill.
Eugene Shaffer, Titusville, Pa.

TEACHER ENRICHMENT PLAQUE

Marlene Adkins, Oak Hill, W.Va.
Bernard Allred, Cookeville, Tenn.
Wilma Allred, Cookeville, Tenn.
Robert Thomas Bollinger, Addison, Pa.
Cathy Bowman, Pekin, Ill.
Kathryn Cannon, Cookeville, Tenn.
Lori Crowell, Cookeville, Tenn.
Joanne Garrett, Cookeville, Tenn.
Willene Grogan, Cookeville, Tenn.
Tina Holloway, Cookeville, Tenn.
Leona Jones, Cookeville, Tenn.
Patti Layne, Cookeville, Tenn.
Karen Lighter, Pekin, Ill.
Hubert Meredith, Cookeville, Tenn.
Maisie Mitchell, Oxford, N.S.
Margaret Moody, Cookeville, Tenn.
Karen Stamey, Cookeville, Tenn.
Virginia Weaver, Cookeville, Tenn.

ADMINISTRATION AND MANAGEMENT PLAQUE

Patricia Colleen Cleaver, Pekin, Ill.
Dorothea Haner, Oxford, N.S.
Carol Ann Mattinson, Oxford, N.S.
Hubert Meredith, Cookeville, Tenn.

CCS HOSTS CONFERENCE ON HOMOSEXUALITY

Christian Counseling Services (CCS) hosted a conference on homosexuality recently at Nashville First Church of the Nazarene, according to Michael Malloy, CCS executive director. The conference focused on the theme "From Understanding to Ministry and Recovery."

"Our position is one of understanding and compassion, continuing to believe scripturally that homosexual behavior is sin," Malloy said. "It is time to boldly and redemptively address this issue that has been relegated to the prince of darkness for too long."

The conference featured Joe Dallas, president of EXODUS International; Donald Joy, professor at Asbury Seminary; and Don Finto, pastor of the Belmont Church in Nashville. Workshops were led by persons involved in ministry with those who struggle with homosexuality. The conference also addressed the subjects of HIV/AIDS.

"CCS has seen God do amazing things through ministry to those who struggle with homosexuality," Malloy said. "As a social issue, it is just behind the sanctity of life as far as impacting the fabric of our society and family life. Now is the time to equip the Church for compassionate ministry rather than judgment."

PERSONAL EVANGELISM TEAM FINDS VICTORY IN BARBADOS

BY NINA BEEGLE

Beverly Burgess, Personal Evangelism Program manager from Evangelism Ministries, recruited 17 personal evangelists from the Caribbean and the U.S. to hold a School of Evangelism for pastors and laypersons in Barbados.

Those who accompanied her were Becky Gibbs, Donna and Earl Henricks, David and Sylvia Potter, and Glenn York, all from Kansas City, Mo.; Rev. Herb Jackson, Junction City, Kans.; Mr. and Mrs. Bill Anderson, Tucson, Ariz.; Mr. and Mrs. Jay Wakeman, Portland, Oreg.; and Mrs. Debbie Mayer and Mrs. Esther Harrington, Gresham, Oreg.

Rev. Sase Persaud Dihal, Guyana, and Rev. Anthony Quimby and Mr. Ricardo Andrews from Trinidad also served as trainers.



Ann Rouse (center), a new convert, is pictured with (l. to r.) Beverly Burgess, C. Clark, and Sylvia Potter.

The team shared the gospel with 149 persons. Of these, 107 invited Christ into their hearts. Eleven others gained assurance of their faith.

"As we went door to door," Beverly reports, "we called on Ann Rouse, who lives on the block behind the Nazarene Church where the School of Evangelism was held. We knocked on her door, and she talked to us through her front window. We used the Salvation Questionnaire to get acquainted with her and asked her questions about her church affiliation.

After learning that Mrs. Rouse did not go to church, Beverly asked her, "Have you come to the place in your life where you know for certain that if you were to die today you would go to heaven?" She said, "No." Beverly then asked her the next question, "Suppose you were to die tonight and stand before God and He were to say to you, 'Why

should I let you into My heaven?' What would you say?" She answered, "I am full of sins, lots of sins."

After the team presented the gospel to her, Mrs. Rouse said, "You are the third group of church people who have called on me this week. The other two were from churches across town. I wondered why no one from this church across the street had visited me." Beverly responded, "I think the Lord is trying to reach you, and I'm sure He sent us to you. We are from that church."

Mrs. Rouse responded to the gospel presentation by inviting Christ into her heart. She attended church the following Sunday morning and went to the altar to make public her profession."

Becky Gibbs tells of Linda Brewster and Kim Bisram, laypersons in Barbados, who took a calling team to Linda's home. Though they had not made an appointment, she invited them in, along with a fisherman who was passing her house. The team presented the gospel and the fisherman committed his life to Christ.

Deborah Persaud, a trainee from Barbados, wanted someone to present the gospel to her mother. She took a two-hour bus ride to the church to meet her calling team and then made the return bus trip with them to her home. After hearing the gospel presentation, Deborah's mother prayed to receive Christ. Deborah brought the calling team back to the church and went home again. The eight hours of travel certainly paid off.

"The Barbados people were truly



(l. to r.): Rev. Dihal; Deborah Persaud; her mother, Verena Persaud, a new convert; along with Kim Bisram; and Glenn York.



A group of 17 personal evangelists from the Caribbean and the U.S. conducted a School of Evangelism in Barbados.

dedicated to learning how to share the gospel and to winning their friends and relatives to Christ," Beverly said. "We heard of several trainees who continued witnessing to their friends after we left, winning several more persons to Christ. We praise the Lord for the trainers who paid their own expenses to go on this mission and for the new trainees who learned to win their friends and relatives to Him."

The trainers supplied discipleship materials for follow-up. A calling team member or someone at each church agreed to do the *Basic Bible Studies for New and Growing Christians* with each new convert. Discipleship and training materials were also provided for pre-membership training.

"There is now a new generation of witnesses and harvesters of all ages in the Church of the Nazarene on the Barbados District," said Mrs. Audrey Griffith, wife of Rev. Granville Griffith, coordinator of the School of Evangelism. "Children, young people, and adults have been seeking the Lord. We promise the Lord that we will not be spiritual dropouts, for the harvest is great and we are bent on doing the will of God."

Persons interested in participating in a Personal Evangelism trip such as this may contact Beverly Burgess, Evangelism Ministries, 6401 The Paseo, Kansas City, MO 64131, or phone (816) 333-7000, ext. 2464.

Someone you know needs Jesus NOW!

Learn what to say to a non-Christian to present the gospel and not turn him away from God and the church. Three books teach you what to say to your friends and relatives to present the gospel and/or sanctification and not turn them away from God and the church.

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Leader's Manual

HHS-2600 \$24.95

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3. After learning how to present the gospel:

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HHS-1991 \$29.95

Trainer Study Guide—Burgess

HH083-411-4100 \$ 9.95

Basic Bible Studies for the Spirit-filled and Sanctified Life—Shaver

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Learn How to Present the Gospel:

Schedule a School of Evangelism on your district, zone, or in your local church! A three-day course that includes lectures, videotape presentations, and on-the-job training in homes to present the gospel.

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GROWING UP IN CHRIST, edited by Neil Wiseman, is an excellent study in Christian growth for new disciples looking to deepen their walk with Christ.

Textbook with Study Guide

HHU-1100 \$13.95

Study Guide

HH083-411-4135 \$ 4.95

Pastor's Manual

HH083-411-4143 \$ 9.95



For information call Evangelism Ministries toll-free WATS Line: 1-800-821-2154.

Order from Nazarene Publishing House, P.O. Box 419527, Kansas City, MO 64141, or call 1-800-877-0700.

The Wesleyan/holiness people have often seen the conquest of Canaan as an analogy of the conquest of inbred sin in the believer's heart. While any analogy pushed too far will break down, this one confronts us with the gravity of the battle against inbred sin.

CONQUERING SIN

BY JIM CHRISTY

When the Jews ended 40 years of wandering in the Sinai Desert and prepared to enter Canaan, God spoke to Joshua (Joshua 1:1-15), telling him his army was to overcome everyone dwelling in the land who did not become a believer in Him, the living God.

Every fertility cult was to be banished, every shrine to Baal or Molech was to be destroyed, every pagan practice was to be purged, and every enemy of God was to be killed or expelled.

The Jews had been called out of Egypt to form a nation that would serve the God of their fathers. They were to honor the living God in the new land God was giving them. In order to fulfill that command, they were instructed to cleanse Canaan of those enemies that would destroy them as a nation. Otherwise, the people would be contaminated with life-styles that were an abomination to the living God. The ways of the people of Canaan, if incorporated into the way of the Jews, would dilute the Law God had given Moses at Sinai. The Law was to mold and make this new nation. This nation was to worship God, keeping Him central in all things. This new nation was to establish a seven-day week, protect the sanctity of marriage, encourage respect for the family unit, acknowledge the great worth of

OUT OF EGYPT INTO CANAAN

I. G. Martin

With old Egypt far behind me,
The Canaan land ahead,
I started on my journey,
By God so strangely led;
He brought me to the Jordan,
With Canaan now in view;
He opened up the waters
And led me safely through.

I'm over the Jordan tide,
The waters did there divide;
I'm in the land of Canaan,
Abundantly satisfied.
And now with joy and gladness
I'm singing along the way;
In fellowship with Jesus
I'm happy night and day.

each life, provide for the right to private property, and insure the importance of legal testimony. The people living in Canaan generally practiced none of these and, by disposition and background, would oppose them. God warned Joshua that the Law would give them strength, direction, and protection, whereas forsaking or diluting the Law would bring trouble and destruction upon them. God commanded Joshua to rid the land of all contaminating evil.

This cleansing of the land commanded by God for the survival of the nation was to be accomplished not by the strength of the armies or the wisdom of the advisers or the charisma of the leaders. The conquest was to happen through the power of God. God was to instruct the people where and how to advance. God was to give them the victory through His

IS NOT THIS THE LAND OF BEULAH?

Anonymous

I can see far down the mountain,
Where I wandered weary years,
Often hindered in my journey
By the ghosts of doubts and fears;
Broken vows and disappointments
Thickly sprinkled all the way,
But the Spirit led, unerring,
To the land I hold today.

Is not this the Land of Beulah?
Blessed, blessed land of light,
Where the flowers bloom forever
And the sun is always bright!

Praise and Worship
Nazarene Publishing House

mighty works. The crossing of the Jordan River and the battle for a strategic water source, Jericho, were both masterfully and miraculously orchestrated by God. After that, victories would wax and wane according to how careful the people were to let God lead. Whenever God was given control, there were great victories. Whenever man took over control, the losses were great.

The tremendous power of evil to contaminate the Jews is shown in the account of Achan (Joshua 7). Achan broke the Law by coveting what did not rightly belong to him (commandment 10). He was ensnared by the beautiful but deadly evil that surrounded the Jews in their new land. Achan was the first of many who saw little, if anything, wrong with the things and ways of Canaan. The Jews were constantly being contaminated by the evil surrounding them in the new land. Eventually, they gave up on conquering the enemy and settled for coexistence. Because of that decision, they were never able to establish a nation at peace. There is no time in Israel's history when they have had lasting peace.

A Message for Christians

The message to the nation of

O GLORIOUS HOPE OF PERFECT LOVE!

Charles Wesley

Rejoicing now in earnest hope,
I stand, and from the mountaintop
See all the land below:
Rivers of milk and honey rise,
And all the fruits of Paradise
In endless plenty grow.

A land of corn, and wine, and oil.
Favour'd with God's peculiar smile,
With every blessing blest;
There dwells the Lord our Righteousness,
And keeps his own in perfect peace,
And everlasting rest.

O that I might at once go up!
No more on this side Jordan stop,
But now the land possess;
This moment end my legal years;
Sorrows, and sins, and doubts, and fears,
A howling wilderness.

Now, O my Joshua, bring me in!
Cast out thy foes; the inbred sin.
The carnal mind, remove;
The purchase of thy death divide!
And O! with all the sanctified
Give me a lot of love!

SANCTIFYING POWER

Lelia N. Morris

This God's will for you and me,
That we sanctified should be,
Dwelling in this land of plenteousness.
Fling your doubts and fears aside,
Boldly cross the Jordan's tide,
And your heritage in Christ possess.

I'm so glad, I'm so glad
For this saving, sanctifying power!
Waves of glory o'er me roll;
Peace abides within my soul.
I'm so glad for this sanctifying power.

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Israel has become the message to the Christian. In place of a nation, the New Testament speaks of a life. In place of a land, it speaks of a heart. In place of Canaanites, it speaks of sin. The Christian's deadly enemy that destroys peace is sin in the heart. Sin destroys the person. Sin prevents peace from ever coming to the Christian. Sin brings constant conflict and struggle. Sin causes behavior and attitudes that do not reflect Christ. Sin contaminates by subterfuge. It feels so good, one hardly notices the deadly knife entering the heart.

The only hope for our spiritual survival is through destruction of the power and control of darkness in our lives. Sin must be rendered ineffective. As long as sin is allowed to remain, even in the secret parts of the Christian's heart, it will continue to contaminate the life of the believer. It will seep into every part of life, often disguised as good. It will justify and encourage an indifferent and unforgiving spirit prompted by self-pity and unwillingness to accept anything but what benefits itself. Sin, left in the heart, eventually insists that wrong is right. It blinds the heart to its own villainess.

Just as Israel settled for coexis-

DWELLING IN BEULAH LAND

C. Austin Miles

Viewing here the works of God,
I sink in contemplation,
Hearing now His blessed voice,
I see the way He planned:
Dwelling in the Spirit here
I learn of full salvation,
Gladly will I tarry in Beulah land.

I'm living on the mountain,
Underneath a cloudless sky,
I'm drinking at the fountain
That never shall run dry;
O yes, I'm feasting on the manna
From a bountiful supply,
For I am dwelling in Beulah Land.

*Too many Christians
have given up the
battle and have
settled for a more
or less peaceful
coexistence with
the sin in the dark
corners of the soul.*

WHITER THAN SNOW

William G. Fisher

James Nicholson

Lord Jesus, I long to be perfectly whole;
I want Thee forever to live in my soul.
Break down every idol, cast out ev'ry foe.
Now wash me and I shall be whiter than
snow.

Whiter than snow, yes, whiter than snow;
Now wash me and I shall be whiter than
snow.

Praise and Worship
Nazarene Publishing House

tence with the evil of the Canaan-ites, in the same way many Christians settle down to coexistence with evil in their hearts. One part of them serves Christ, and the other part enjoys the darkness. They assume that is what the Christian life has to be like. They never are totally given over to God, yet they continue in the promised land of salvation. Like Israel, they never know the rest God has promised to His people.

The hidden sins of their hearts keep them in spiritual turmoil. They either have never understood that God has promised a rest for His people, or they are too attached to the beautiful things that evil provides to permit God to destroy them. Their lives are like a little boat on a boisterous sea, tossed about, never able to settle down. Until sin has been removed from their hearts, their Christian lives have little hope of having lasting peace and rest.

The sin in the heart of the Christian is to be conquered the same way the Jews were to conquer the evil in the land of Canaan—through the leadership and power of the living God.

'TIS GOOD TO LIVE IN CANAAN

Mrs. C. H. Morris

I heard God's voice commanding, "Go up,
the land possess,"
And trusting in His grace I followed on.
From Egypt's cruel bondage and from the
wilderness
From Kadesh into Canaan I have gone.

'Tis good to live in Canaan
where grapes of Eshcol grow.
'Tis good to live in Canaan
where milk and honey flow.
'Tis good to live in Canaan
and full salvation know.
I find it good to live in Canaan.

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Jesus came to destroy the power of evil. He did not command that human beings destroy it. He said we are to let God do it—to let God cleanse and empower us. We are not to even try to purify our own hearts. We could not if we wanted to. It is God's work from beginning to end.

At this very point, many Christians are much like the children of Israel, who, time after time, engaged the enemy with their own strength. Often it looked like they were winning, but later they would discover that their battles fought at great price did little to bring peace and, more often, brought trouble. Christians tend to want to conquer evil and sin in themselves. They want to destroy sin and then show God what they did. Sometimes, it even looks like they have conquered evil and sin, but there is no lasting peace that follows these apparent victories. Nothing one does in one's own strength will bring peace. Sin is only conquered through the power of God, the power of the gospel, the power of Jesus Christ at work in the human heart. No Christian has ever conquered sin.

LIVING IN CANAAN LAND

N. B. Herrell

O don't you like to live in Canaan?
The land beyond the Jordan's tide;
Where the harvest bins are o'erflowing,
The haven of the sanctified.

O don't you like to live in Canaan?
O don't you like to feast and dine?
O don't you like the milk and honey?
O don't you like the corn and wine?
O glory hallelujah forever,
Here's where we sing and shout and shine;

O don't you like to live in Canaan?
O don't you think the living's fine!

THIS IS LIKE HEAVEN TO ME

J. E. French

We find many people who can't understand
Why we are so happy and free.
We've crossed over Jordan to Canaan's fair land,
And this is like heaven to me.

Oh, this is like heaven to me.
Yes, this is like heaven to me.
I've crossed over Jordan to Canaan's fair land,
And this is like heaven to me.

*Worship in Song,
Nazarene Publishing House*

THE SWEET BEULAH LAND

H. L. Gilmour

H. J. Zelley

I am walking today in the sweet Beulah land.
I have crossed to the glory side.
I am washed in the Blood and my soul is made white,
And I know I am sanctified.

Glory, Glory to God!
My heart now is cleansed from sin.
I've abandoned myself to the Holy Ghost,
And His fullness abides within.

*Praise and Worship,
Nazarene Publishing House*

BEULAH LAND

Jno. R. Sweney

Edgar Page Stites

I've reached the land of corn and wine,
And all its riches freely mine;
Here shines undimmed one blissful day,
For all my night has passed away.

O Beulah Land, sweet Beulah Land,
As on thy highest mount I stand,
I look away across the sea,
Where mansions are prepared for me,
And view the shining glory-shore
My heav'n, my home forevermore!

*Exalt Him
Lillenas Publishing Company*

COME OVER INTO CANAAN

Haldor Lillenas

Sweet songs of triumph ring within
its borders bright.
Come over into Canaan land.
No burning sands, but fountains
sparkling with delight.
Come over into Canaan land.

Come over into Canaan land.
Come over into Canaan land,
Where the grapes of Eshcol grow,
Where the milk and honey flow.
Come over into Canaan land.

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No Christian will ever conquer sin. Sin is only conquered when Christians let Christ's Spirit work in and through them.

The Jews did not remove all the enemies of their newly established nation. They kept a few enemies around in the back country. Those pockets of resistance eventually destroyed the nation from within.

Christians who keep a few sins around in their private lives will find out that those sins bring nothing but suffering and trouble into their lives.

The sad truth of Israel's history is that they never allowed God to make the land wholly theirs, and, to this day, they are struggling with that decision. The sad truth for many Christians is that they nurse and cherish little sins and spend their entire lives struggling for spiritual victory, never knowing the rest of sanctifying grace that Christ's Spirit wants to give them.



*Jim Christy is pastor
of the Sunny View
Church of the Nazarene,
Greeley, Colo. H*

WHY HAVE MUSIC IN THE CHURCH?

BY DENNIS J. CROCKER

Music has always been a part of human culture. We sing when we're happy and we sing when we're sad. Songs help us put our children to sleep. Music from the radio often awakens us. Music can help us express love, or it can lead us into battle.

James wrote that every good and perfect gift comes from God. Music is one of those "good and perfect gifts." God gives us the ability to compose, to perform, to listen to, and to enjoy music. Music can prompt us to offer God our highest praise. Yet, we know that, like other gifts from God, music can be misused and abused. Music can be perverted to reinforce sin and self-centeredness.

One of music's greatest influences is the way it affects our emotions. That connection with our feelings can move us in profound ways to greater spiritual sensitivity. Through the blending of poetry and music, we may be able to express our praise to God in ways that prose alone could not allow. All around us, however, are examples of how music's effect on our emotions can be used for evil.

How can music be most effectively used in the church? Music in the church is always most effective when it directs attention to the being and acts of God. Our culture tells us to exalt ourselves, to seek praise and attention for ourselves. Music's role and function in the church is quite the opposite. The world says, "me first"; the sincere Christian says, "God first." I suspect that music that does not

prompt us to offer praise to God is, in the truest sense, worldly.

It may be helpful to consider a biblical model for worship. Isaiah 6:1-8 is often referred to as providing such a pattern.

In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple. Above him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. And they were calling to one another:

"Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory." At the sound of their voices the doorposts and thresholds shook and the temple was filled with smoke.

"Woe to me!" I cried. "I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and

my eyes have seen the King, the Lord Almighty."

Then one of the seraphs flew to me with a live coal in his hand, which he had taken with tongs from the altar. With it he touched my mouth and said, "See, this has touched your lips; your guilt is taken away and your sin atoned for."

Then I heard the voice of the Lord saying, "Whom shall I send? And who will go for us?" And I said, "Here am I. Send me!" (NIV).

If true to this example, every worship service is designed to help us see God. When we see God more clearly we also see our own needs and sins more clearly. God does not leave us in sin; He shows

Music that does not prompt us to offer praise to God is, in the truest sense, worldly.

Deeper, Deeper

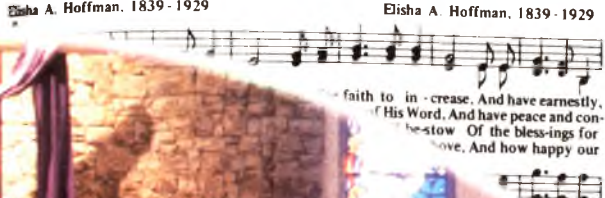
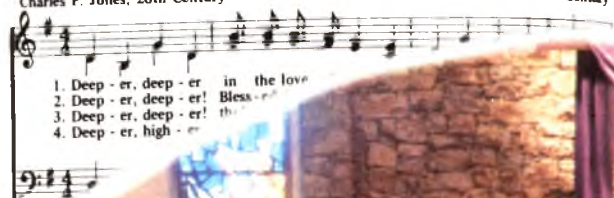
Charles P. Jones, 20th Century

Charles P. Jones, 20th Century

Is Your All on the Altar?

Elisha A. Hoffman, 1839-1929

Elisha A. Hoffman, 1839-1929



Don Puff/Nazarene Publishing House

us His provision, He offers us pardon and cleansing, and then He empowers and commissions us for service. If worship is authentic, we cannot leave church in the same spiritual state as when we arrived. Through worship, God changes us and sends us out more nearly conformed to His perfect likeness. When we think of music and worship, we must recognize what worship really is. Worship is characterized by our recognition of who God is.

Planning Worship

Keeping this in mind, the pastor and music director will **plan** every element of the service (music, Scripture, prayer, sermon, etc.) *to help us see God*. The sense of celebration in the prelude, whether provided by the organ or other instruments, helps us

focus our attention on God and the fact that we gather to meet with Him even more than we do to see each other. We meet to celebrate and review with each other what He has done. We cannot “represent” what God has done or anticipate what He has planned for us without celebrating! Worshipful celebration is not a shallow, sentimental emotion, nor is it manipulation or some kind of sophisticated crowd control. We’re neither celebrating a “feeling” nor are we drawing attention to *our* accomplishments; we’re rejoicing in the *fact* that God has changed us.

The “feeling” or emotion that we may experience when we review what God has done for us is won-

continued on page 45

HOLINESS AND THE USE OF ALCOHOL

BY TED BADER, M.D.

Alcohol is a toxin—period!” So began the lecture on alcohol and the nervous system by an eminent professor at Washington University School of Medicine. Despite his statement, some of my Christian medical student friends continued to debate the biblical propriety of using alcohol.

All Christians agree that drunkenness is clearly wrong. The evil and sorrow that alcoholism produces in our society is not revealed by a mass media dependent on alcohol advertising revenues, yet alcohol remains a prominent cause of traffic deaths, divorces, homicides, suicides, and homelessness. The disappearance of alcohol from our society would achieve more good than any other single act.

What is controversial among Christians about alcohol is its recreational use. Recreational users point to a few isolated scriptures that seem to condone drinking. This author believes that proponents of “controlled” use of alcohol ignore medical, biological, and biblical arguments against such use.

It is even doubtful as to what type of fruit beverage is referred to in the original languages of the Bible.

Authorities can be found who insist that when fermented wine is referred to, it is always by way of condemnation, and that the verses which commend the use of wine always have in view the unfermented juice (John Haley).

Since this writer is not a Hebrew or Greek expert, further evaluation of this argument cannot be given. However, Mr. Haley’s statement does produce uncertainty about the real meaning of wine when translated into English. Furthermore, it is believed that the alcoholic con-

tent of fermented beverages at the time of Christ was quite low. Distillation and production of high alcohol content beverages did not occur until the Middle Ages. As a result, one cannot automatically equate wine purchased at a 20th century store with that shared by Jesus and His disciples in the Bible.

While some physicians suggest it is healthy to drink alcohol, there is no direct scientific evidence linking health benefits with the use of any amount of alcohol.

On the contrary, abundant data exists proving that alcohol is indeed a toxin at any level of use. For example, two alcoholic drinks produce fatty change in the liver, as demonstrated by liver biopsy. Second, when a fiber-optic endoscope is placed into the stomach for viewing and alcohol is infused into the stomach, the area touched by the alcohol bleeds.

A common misconception is that drinking poses no problem as long as the alcohol blood level remains below that which is defined

as illegal for drivers (0.1%). But alcohol, even at minute levels, impairs physical performance. For example, the ability of subjects to maintain a marker on a moving target by operating a steering wheel shows that increasing blood alcohol levels progressively increases tracking errors, from a 1% change at 0.01% to 16% at 0.08%. A combined measure of tracking errors and reaction time to a signal in one test found a close relationship between any level of alcohol and diminished performance even with levels as low as 0.03%.

A convincing illustration that there is no such thing as a safe level of alcohol use comes from the data on birth defects and alcohol use during pregnancy. Statistics show that damage to the fetus appears to be directly proportional to the amount of alcohol used during pregnancy. That is, ingestion of small amounts of alcohol are still thought to cause some damage to the baby. Thus, national health organizations recommend that women avoid alcohol while they are pregnant or trying to become pregnant.

The control of drinking behavior by an individual is the result of complex psychological and genetic factors. The evidence for a genetic or inherited predisposition for alcoholism is mounting.

If the tendency to become an alcoholic is greatly determined by genetic factors, as most experts agree, this would only strengthen the argument for total avoidance of alcohol. It is not possible for any individual to predict that he can “control” his drinking habits. Strong biological forces may make him lose control. The craving for alcohol can become overwhelming:

Men and women drink essentially because they like the effect

All Christians agree that drunkenness is clearly wrong, but some disagree about the recreational use of alcohol.

Among professing Christians who indulge in social drinking, one out of three becomes a problem drinker.



Jim Kersten/Media International

produced by alcohol. The sensation is so elusive that, while they admit it is injurious, they cannot after a time differentiate the true from the false. To them, their alcoholic life seems the only normal one. They are restless, irritable, and discontented, unless they can again experience the sense of ease and comfort which comes at once by taking a few drinks—drinks which they see others taking with impunity. After they have succumbed to the desire again, as so many do, and the phenomenon of craving develops, they pass through the well-known stages of a spree, emerging remorseful, with a firm resolution not to drink again.

This is repeated over and over, and unless this person can experience an entire psychic change there is very little hope of recovery . . . These men were not drinking to escape; they were drinking to overcome a craving beyond their mental control (Alcoholics Anonymous).

Those who would advance alcoholism as a disease miss an essential point; that is, the initial decision to begin drinking alcohol is

entirely voluntary. No one is compelled to drink for the first time.

My own grandfather was an alcoholic. One of my reasons for avoiding alcohol entirely is that I do not wish to test whether I have an inherited predisposition to lose control.

Is loss of control a problem for Christian social drinkers? Bob Bartosch, founder of Overcomers Outreach, Inc., an organization devoted to helping Christians recover from alcoholism, states that "One out of three Christians who drink [alcohol] develops a problem" (*Focus on the Family Magazine*).

The initial voluntary decision to begin drinking socially appears to be like playing Russian roulette.

The scriptural support for complete avoidance is threefold.

First, there are numerous scriptures, such as 1 Corinthians 6, which enjoin us not to injure our bodies, which are the "temple(s) of God." Ingestion of a known toxin would seem to violate these directives.

Second, Romans 14:21 recommends that we abstain from alcohol so as to not harm a weaker brother.

Third, avoidance of alcohol ap-

pears to be a sign of special commitment to the Lord. This is evidenced by the fact that priests were forbidden to drink during their duty in the tabernacle (Leviticus 10:9) and that the special Nazirite vow of holiness involved avoiding alcohol (Numbers 6:3, 20).

These scriptural passages form a far more important principle than the few isolated scriptures that might appear to grant permission.

Therefore, it seems that, in God's eyes, it is better to avoid alcohol entirely. Perhaps, rather than asking whether alcohol use is right or wrong, we should ask whether drinking helps us to live at the center of His will.

Medical, biological, social, and scriptural reasons strongly support the idea that it is wise to avoid the hazardous practice of "controlled" alcohol use. I am proud that the Church of the Nazarene continues to uphold its stance of abstinence from the use of alcohol as a beverage.

Ted Bader is a gastroenterologist in Denver. He and his family attend Denver Lakewood Church of the Nazarene.

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IT'S STILL ALL RIGHT TO BE RIGHT

BY KENNETH T. MEREDITH

I grew up in the home of a chain-smoking, heavy-drinking bootlegger. When I was four years old, a revival was held at the Church of the Nazarene in Portales, N.Mex. On Wednesday, my oldest brother, Archel, attended and was saved. On Thursday, Dollie went with him and gave her heart to the Lord. On Friday, Hersch went and found his way to the altar. On Saturday, Mom became a Christian.

Come Sunday morning, Mom and all the kids went to Sunday School and church. Haskel was about six and a half. The hardest part of this new-found religion for me was the walk into town. It was a mile and a half along the railroad tracks. If that isn't enough to rend your heart, remember that a four-year-old has very

me into her class. She taught us to sing.

Jesus loves me! this I know,

For the Bible tells me so.

Little ones to Him belong;

They are weak but He is strong.

I saw a picture of Jesus carrying a lamb, and knew that if He were around He would probably carry me.

Needless to say, religion brought with it conflict. At times, my alcoholic father (a drunk back then) would not let Mom go to church. When she couldn't go, I couldn't either.

When I was eight, we had moved to Roswell. One Sunday morning, Brother Orr preached to the children. Heavy-hearted, I confessed my sins at a real mourners' bench. Someone across the altar said, "Don't you feel good, so light inside?" I sobbed,

League. I didn't know what the name meant, but I was well aware of the meaning of the pledge.

*I promise, God helping me,
not to buy, drink, sell, or give
alcoholic liquor while I live. From
all tobacco I'll abstain, and never
take God's name in vain.*

Now, some people don't believe that vows taken by children amount to much, but I remember those words 58 years later. They were a stabilizing power in my life during World War II when a beer ration was given regularly to soldiers. It was mine. I couldn't drink it, sell it, or give it. My buddies threatened to shoot me as I poured it out.

Cigarettes could be bought for a nickel a pack. In Italy, while on pass, I could have traded them to street vendors. One pack of Camels for one



Media Resource Communications

"I promise, God helping me, not to buy, drink, sell, or give alcoholic liquor while I live."

short legs. I could step from one railroad tie to the next for about two steps, and then I would fall short and stumble.

"Wait for me!" I remember well the oft-repeated and plaintive cry. Four is a terrible age. You are too big to be carried very far, and too small to keep up. My wounded spirit was somewhat healed when Sister Gunstream took me by the hand and led

"Yes." But this new Christian sort of lied. I had been crying my heart out, my sinuses were stopped up, my head hurt, and my chest was heavy. I knew my sins had been forgiven and that I was born into a new family. But for me, the birth wasn't all fun!

A few weeks later, a group came to church one Wednesday night and organized a bunch of typical, wild junior boys into the Loyal Temperance

cameo. (The cameos I bought for Mom and Dollie were each appraised for \$150 to \$300 upon my return to the States.) If it hadn't been for the pledge, I could have made a fortune. The markup would have been 3,000 percent on every nickel invested. My vow before God was far more important than illegal gain.

In February of this year, *Newsweek* reported on a study released by the

Centers for Disease Control. The bottom line was that in one single year more than 434,000 had died from problems caused by smoking. Recently, television news was filled with reports of devastating results attributed to secondhand smoke in the workplace.

The number of annual deaths caused by drunken drivers, taking the guilty and innocent alike, exceeds by several times our annual troop losses in Vietnam. This does not include the 50,000 alcoholic heart attacks each year. And this does not say anything about broken homes or abused and battered children and spouses.

My sweet Mom was killed by an automobile because of someone else's drinking. Dad died at an early age from a bleeding ulcer and a stomach full of alcohol. Remember six-and-a-half-year-old Haskel? He died about five decades later as a diabetic who wouldn't stop drinking.

The founders of our church thought it right to include in our *Manual* the rules regarding alcohol and tobacco. Society is now echoing the same message, with emphasis.

It's all right to have been right all along. H

“Alcohol is replacing baseball as the favorite American pastime.”

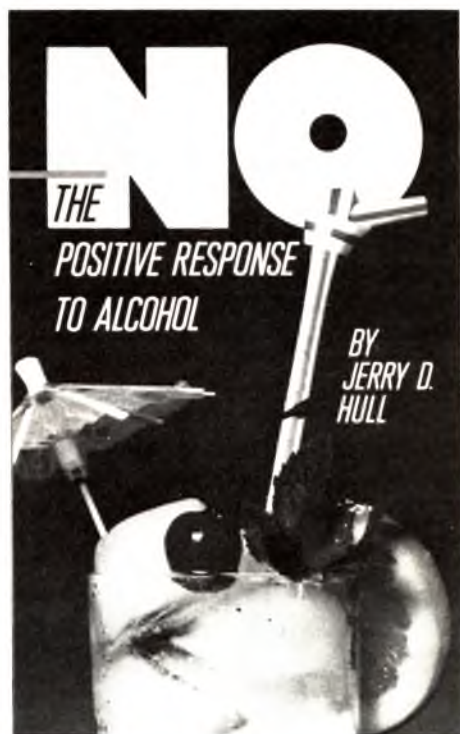
Jerry Hull

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Watch for information on the Labor Day SoloCons in the July issue of the *Herald*.

Words and Music

Reviews of recently released books and music

WHEN YOUR DREAMS DIE, Marilyn Willett Heavilin, Here's Life Publishers, Inc., 1990, 140 pages
HH089-840-2689 \$7.95

This book is for those who have experienced the death of their dreams. If you are discouraged and wondering if you can go on, this book is for you.

Marilyn Willett Heavilin is a frequent speaker at churches, retreats, and conferences, and is recommended by the speakers' bureaus for Mothers Against Drunk Drivers (MADD) and Christian Leaders, Artists, and Speakers Services (CLASS). Mrs. Heavilin is the author of three other books, including the best-selling *Roses in December: Finding Strength Within Grief*.

Whether it is a divorce, the loss of a relative or friend, a financial loss, a career detour, a failed relationship, deteriorating health, or a goal that fell short, the death of a dream is heart-breaking. After losing three sons before they reached adulthood, Heavilin understands the pain of grief and disappointment. But grief, she says, isn't limited to the death of a loved one. Grief is the result of the death of a dream, whatever that dream may have been.

When Your Dreams Die is handily divided into three main sections: *Letting Go . . .* of grief, unforgiveness, and shattered dreams; *Launching Out . . .* spiritually, emotionally, in truth and in prayer; and *Living Again . . .* with confidence, even when your dreams have died. An added attraction of the book is a helpful chapter devoted to an examination of our temperaments or personality types as they relate to our emotional well-being. In addition, there is a "Motivational (Spiritual) Gifts Inventory" to help the reader identify his own "motivational," or spiritual, gifts.

This encouraging book is bathed in scripture and will "challenge you to let go of the old destroyed and damaged dreams, launch out to available opportunities, and live again with your new, God-given dreams."

—Jim Usery

THE TEENAGE Q & A BOOK, Josh McDowell and Bill Jones, Word Publishing, 1990, 196 pages
HH084-993-2327 \$9.99

Josh McDowell is an internationally known speaker, author, and travel representative of Campus Crusade for Christ. He has written more than 35 books and appeared in numerous films, videos, and television series. Bill Jones speaks to thousands of students each year as the director of Student Mission Impact. He has authored numerous

books and serves as the director of the Youth Ministries Department at Columbia Bible College and Seminary.

The Teenage Q & A Book covers many questions that we all want answered. Using sound biblical and common sense advice, the authors have found a great way to communicate with teens. The book answers more than 230 questions often asked by teens, like:

- How can I get along with my parents?
- Why don't I like the way I look?
- What is peer pressure?
- How do I know if a friend is good for me or not?
- Does it matter what kind of person I go out with?
- How do I know if I'm really in love?
- How far is too far?
- What does it mean to be sexually abused?

No question is off-limits. Josh and Bill answer your questions in a straightforward, no-holds-barred manner, allowing you to see the whole answer. This book will become a companion to teens as they progress through young adulthood, offering sage advice on different problems as needed. I heartily recommend this book be read by parents and teens.

—Lynn Smith

WILD HOPE, Tom Sine, Dallas: Word Publishing, 1991, paperback, 343 pages
HH-084-993-1312 \$12.99

The 21st century, loaded with bewildering change, is hurtling down upon us like a runaway roller coaster. Unfortunately, the church is doing little to prepare for survival, let alone ministry, in this new world. Church leaders, Sine says, keep planning as though the future will be an extension of the present and recent past.

Sine explores the changes in politics, government, economics, sociology, and religion. One of the most interesting sections of the book is Sine's analysis of the three generations that will make up North America's human history over the next two decades.

The over-50 generation, which he calls the Boosters, controls most of the wealth. But over the next 20 years,



Sine sees this group continuing to forsake the church. Tomorrow's church will have less and less of the personal and financial support of its most well-to-do generation. Besides, as this group dies off, they are not likely to be replaced by the younger generations who have already forsaken the church in droves.

The Baby Boomer generation has become the generation to most abuse and neglect their children. Also, they are the first generation in North America not to do better financially than their fathers and mothers.

The Baby Buster generation is the offspring of the Baby Boomers. Two sorts populate North America: the spoiled, self-centered suburbanites, identified as the "I-Deserve-Its" (IDIs) who seem willing to throw off ethical restraints in order to procure success, comfort, and individualistic goals; and the undereducated poor young people who form what probably will become a permanent underclass, many of whom will live their entire lives without ever having a job, because of functional illiteracy and lack of marketable skills.

The Buster generation is the most addicted generation in this continent's history. Nihilism and purposelessness characterize this group. Because of their disregard for moral mores and their pursuit of sensate satisfactions, this generation is experiencing drastic increases in gonorrhea, syphilis, herpes, and AIDS.

Mainline churches are dying, according to Sine, who compares them to an aging dowager living in a decaying mansion at the edge of town, acting as if her family still controlled the city, oblivious to the changing world and her own failing condition. Conservative churches are still growing (Sine cites the Nazarenes), but he declares that the conservatives seem to think their mission is to use their faith to justify the personal pursuit of prosperity and power. When the American dream (of materialistic plenty) fails, as Sine says it will surely do, many conservative churches will have little to offer.

Through all of this, Sine sees a "Wild Hope" in a radical return to biblical Christianity, which has nothing to do with the American Dream. This process includes learning to *anticipate* what the future will bring, developing a *Christian vision* of what we want the future to be, and discovering the *creativity* to imagine and act out the vision.

Whether or not one agrees with Sine, the book has appeal to those who do not wish to enter the future shoulder blades first.

—Eli Thorne

ALL HAIL, KING JESUS by Marty Parks, Lillenas
HHME-41 \$4.95

All Hail, King Jesus by Marty Parks is another fine example of the quality musicals we have come to expect from Lillenas and its subsidiaries. From the opening sounds of the overture, there is an excitement that continues through the finale. The Passion of our Lord is related through music and narration, beginning with the Triumphant Entry into Jerusalem and climaxing with His victorious resurrection.

A variety of musical styles ranging from classical to contemporary gospel is incorporated. Familiar hymns as well as original music are used in a compositional style

that makes this musical accessible even to smaller choirs. The narrator, who relates the Passion story in his own words and through extensive quotation of scripture, is supported by an orchestral accompaniment that often quotes melodic fragments of familiar music, enhancing the dramatic impact. Choirs of all sizes should consider **All Hail, King Jesus**. It is sure to add to your church's Easter celebration this year.

—Terry L. Baldrige



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Father, the hour has come. Glorify your son in order that the Son may glorify you (John 17:1).*

We often look back at a dark and horrible time in the life of a nation or person and realize that it was their finest hour. The greatest qualities of courage and sacrifice can only be demonstrated in the times of greatest crisis and danger. There are also some persons whose greatness we fail to recognize until a tragic death snatches them from us.

However, the strange glory of Jesus' death goes beyond these human ways of finding good in life's darkest hours. As John shows us, Jesus understood His own death as bringing glory before His followers even realized He was about to die.

The concept of Jesus' *hour* is an important part of the unfolding portrait of Jesus in the fourth Gospel. At the very first miracle, the turning of water into wine at Cana, we are told that Jesus' *hour* has not yet come (John 2:4). John 7:30 and 8:20 repeat the warning that His *hour* had not yet come.

Other passages speak of the *hour* coming and being now, but the real meaning of the *hour* is not clear until John 12:23. There, Jesus declares that His *hour* has come for Him to be glorified. He then begins to speak of His soon-coming death.

John 17 contains Jesus' high priestly prayer. It is the last section of the Farewell Discourses. When the prayer is ended, Jesus will leave the Upper Room and go to the Cross. The first words of that prayer are Jesus' final reference to His *hour*. "Father, the hour has come. Glorify your son in order

that the Son may glorify you" (17:1). Strangely, the concept of glory permeates the prayer.

We learn first that the glory of the Cross brings glory to both the Father and the Son. Jesus did not pray to receive glory so He could have glory. Verse 1 clearly shows that the purpose of Jesus' prayer to be glorified was so that He could bring glory to the Father.

This theme of shared glory appears again in verses 21-23. The Father and the Son are one. The glory God gave to Jesus, He (Jesus) has passed on to the disciples so that they may be one. A logical conclusion is that disunity among Jesus' followers destroys the glory from the Father that Jesus makes available to us. Even the oneness of Jesus with the Father is undercut by disunity among Jesus' followers. The strange glory of the Cross and the unity of Father and Son are bound up with the oneness of believers with each other.

Another aspect of the glory of the Cross is that it finishes the work God sent Christ to accomplish. That is the message of John

17:4. "Work" is another theme that is threaded throughout John's Gospel. Jesus has come to do the work of God, but John 6:29 defines the work of God as believing in Christ. The point is not that Jesus believed in himself. Rather, the work of God is the salvation of all who would believe in Christ. By His death, Jesus finished the work of providing salvation for all who would believe. According to John 19:30, His last words from the Cross were, "It is finished." In John

17:4, He declares that finishing the work of salvation brings glory to the Father.

Finally, Jesus prays for the glory that had been His when He was with the Father, before the world began (John 17:5). Verse 24 prays that Christ's followers may join Him and see that glory. This is the strangest picture of glory of all of John's Gospel. The glory that Jesus and the Father shared before the world began and the glory that awaits believers in heaven is the same glory that was seen when He died on the Cross. His finest hour (and our finest hour) will never be separated from the strange glory of the Cross.

For further study: (1) Study John

This is the strangest picture of glory in all of John's Gospel.

5:16-47. How do the themes of "hour," "work," "glory," and the Cross given there relate to John 17? (2) Read Romans 8:17-39. How is glory connected with the Cross in that passage? (3) Ask the Holy Spirit to help you enter more fully into the meaning of Philippians 3:10-11 this Lenten season.

*Scripture quotations are the author's own translation.

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

HH

BINGO, BUDGETS, AND BLESSING

BY DAVID F. NIXON

Two non-Nazarene churches in financial distress were graphically chronicled in a financial note in the bulletin. "Money needed weekly to meet church, salary, and general expenses" was printed. Collections received from both parishes for the previous week amounted to less than half of the need. The only positive note was that profit had been made on the breakfast and bake sale. "We have to get a community effort going," the pastor pleaded, "so please, dig deeper and most of all, stay aware and care."

The people were thanked for their support. Then the desperate pastor went on to announce his solution to the financial crisis: A Bingo game would be started to raise money for the parishes because of their drastic financial situations. Volunteers and organizers with past Bingo experience were asked to come forth to help.

Bingo is a rather bizarre—to say nothing of unbiblical—way to solve any church's budgetary problems. Instead of reminding his people of the biblical principle of tithes and offerings, this pastor opted to start Bingo to increase receipts. It is ludicrous to me that any church should have to resort to gambling to underwrite its budget.

Thanks, but no thanks! Let's stick to biblical means and methods to underwrite our financial needs, namely tithes and offerings. Nowhere does God promise to bless Bingo, but He will bless those who tithe (Malachi 3:10) and give generously (Luke 6:38).

Even in times of budgetary crisis? Yes. Individuals and churches that put God first in the tithe are assured of God's immeasurable blessing. Those who don't, aren't. The way out of the budgetary crisis is through increased stewardship, not gambling. The problem is not a lack of money. It is a lack of stewardship.

This year, our church began tithing its income for others. Each month, 10 percent of our tithes and offerings is given away to support our district, regional college, and general interests. Since we put our church finances on this spiritual foundation, we haven't missed a single month's payment, and local needs are being fully met. God has promised to open the windows of heaven and pour out blessings upon those who tithe (Malachi 3:10), whether individuals or churches.

Tithing is just the beginning. Lloyd Ogilvie says, "Giving doesn't even start until the tithe is distributed." When

we tithe, the Lord generously provides extra resources to go far beyond the tithe in our giving. With the giving of tithes and offerings, we demonstrate visibly our love for the Lord.

Many opportunities to give beyond tithes are offered. Hundreds give systematically to missions through general Faith Promise offerings. Thousands more give to missions through the Easter and Thanksgiving love offerings for world evangelism. Whether the money is given through Faith Promise or the scheduled offerings of the church, the exciting thing is that the Lord blesses His people with the extra resources to give generously beyond the tithe.

The budgets are paid; the work of God is supported; we are blessed. As we face this year's Easter Offering for world evangelism, we can rest assured that no announcement regarding the start of Easter Bingo will be made to underwrite our budget for missions. Instead, our Board of General Superintendents

will tell us the need and challenge us to give sacrificially. Nazarenes will continue to pay the tithes they owe and dig deeper in offerings prompted by love. Local, district, and general needs will be met. It is God's way. It is our way. It works. H

Nowhere in the Bible does God promise to bless Bingo. But He does promise to bless those who tithe and give generously.

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*I will offer to thee the sacrifice of
thanksgiving, and will call upon
the name of the Lord.*

Psalms 116:17 (NIV)

THE QUESTION BOX

Conducted by Wesley Tracy, *Editor*

Right to Life

I appreciate the antiabortion work of the Right-to-Life movement. However, a friend of mine who is active in their work insists that Right-to-Lifers oppose abortion even when the pregnancy comes about by rape or incest. Is this really the stance of the Right-to-Life movement? And does our *Manual* agree with this?

Doubtless, the Right-to-Life movement has done much to protest the massive slaughter of unborn infants. The multibillion dollar abortion industry is an outrage to most Christians. One pastor told me that a doctor in a university hospital clinic told him that they gave abortions on request with no questions asked—even if the woman is eight months pregnant. The Right-to-Life people have stoutly challenged such goings-on.

As to the rape and incest questions, I consulted a Right-to-Life friend of mine. She said that the movement rejects abortion for any reason—even in cases of rape and incest. She pointed out that only 1 percent of rapes and incestuous sexual encounters result in pregnancy—so there aren't many such cases, they claim. Further, the Right-to-Life folks oppose abortion even in the 1 percent of sexual attacks that do result in pregnancies because, they say, "two wrongs don't make a right."

The movement also generally rejects abortion to save the mother's life—a situation that almost never occurs, they say.

I also learned that many Right-to-Lifers, including Randall Terry, also object to the injections routinely given by hospitals to rape victims. The injection, I understand, is given to hinder a fertilized egg from implanting itself on the uterine wall.

While usually stopping short of saying that rape and incest are God's will, Right-to-Life spokesmen do appeal to the omniscient, omnipotent, sovereign God who is in control of all things. This, of course, is quite compatible with Calvinistic thought, but the Wesleyan-Arminian thinker wonders how several billion *free* human beings, most of them in open rebellion against God, can be said to be doing acts of God's will, especially when they commit acts of rape and incest.

How does all this fit with our *Manual*? The 1989 General Assembly brought the *Manual* statement closer to the Right-to-Life creed. One exception is clear, with "adequate medical and spiritual counsel" abortion is permitted if "the life of the mother is endangered." This is the only specified "legitimate" abortion. Abortion in cases of rape or incest is not directly addressed, but is eliminated by default since the only legitimate abortion is the abortion to save the mother's life.

The General Assemblies of 1972, 1976, 1980, and 1985 adopted *Manual* statements that made room for therapeutic abortions. "There may be pregnancies that require deliberate termination by therapeutic abortion, but such a decision should be made on the basis of adequate medical and spiritual counseling" (Par. 35, *Manual* 1972, 1976, 1980, 1985). But the 1989 General As-

sembly struck this entire sentence from the *Manual*. It was the "therapeutic abortion" statement that many Nazarenes felt gave the right to consider abortion in some cases of rape or incest as one responsible Christian alternative in a very complex matter. But the 1989 Assembly seems to have eliminated that concept from the official document. There may be some elbow room in the closing sentence of the 1989 *Manual* statement. "Therefore the church calls for persons to . . . deal with the issue of abortion by placing it within the larger framework of biblical principles that provide guidance for moral decision making" (p. 52).

Although many Nazarenes identify with the previous *Manual* statements, and feel that in some cases of rape or incest termination of the pregnancy may be a responsible choice, in my judgment the current *Manual* makes no provision for such action.

Praying to Allah

I heard an evangelical minister argue that when a Muslim prays to Allah, he is praying to the Christian's God, Yahweh, or God the Father. He added that we should not worry about the salvation of such a person because praying to Allah is one good way to be saved. What do you think of this?

I think that this is a good example of the current threat to North American Christianity in our times. Christians are not persecuted, outlawed, or ridiculed—Christianity has proven that it can thrive under those conditions. Now Christianity is trivialized. The new thought on religion is that it is a good thing, and that just about any religion is fine. Whatever your belief, it will be respected and accepted. This new religious toleration is better than religious wars, but it creates another kind of threat to Christianity. In America, the futurists have been saying that Christianity must now share the spotlight with several other religions as one among many faiths protected by the law and practiced by the people. The new religious revival in America, they say, is a new syncretism. That is to say that the new religion of Americans will be a combination of several religions. Some say that the love and grace of Christianity will be blended with the claims of Eastern religions that each person is his own god. These may very well be combined with the Mormon emphasis on the family and the psychologisms of the New Age Movement. One of the tragedies of this grab bag, do-it-yourself religion is that Christianity loses its distinctives. Evangelism will be passé, and missions a non sequitur. Then we have arguments like the one you cited in which someone who ought to know better declares that Islam is just as good as Christianity. (For a comparison of these two religions, see "The Book Behind Islam," *Herald of Holiness*, March 1991).

HT

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.

NEWS OF RELIGION

AMERICANS PLACE MORE IMPORTANCE ON FAMILY VALUES

Americans are placing more importance on family and turning away from materialism, according to a recent study sponsored by Massachusetts Mutual Life Insurance Co.

"Americans feel under increasing financial pressure, given the recession, but at the same time there may be a silver lining," said Rebecca Shahmoon Shanok, a psychologist who helped analyze the results of the study. "Materialistic values are on the decline. It's sort of wonderful in a way. Necessity breeds good things."

The study found that 47 percent of adults rate as one of their most important values "respecting one's parents," an increase of 9 per-

centage points since 1989. The number of those who felt the same way about respecting one's children also rose 9 percent, to 43 percent.

The number of Americans who identify "having nice things" as a very important value has slipped 10 points in the past two years, to 26 percent.

Eighty-four percent of adults now strongly agree that "family is the place where most basic values are instilled." That represents a rise of 22 percentage points.

However, the study also revealed that 68 percent of Americans think the entertainment industry has the most influence on the development of young people's values.

MANY CHRISTIANS ACCEPT NEW AGE BELIEFS

Few Christians maintain that "New Age" beliefs are beneficial to organized religion or are compatible with Judeo-Christian beliefs. But, a surprisingly high number say they believe in many of the practices of the New Age movement, according to a recent study by the Princeton Religion Research Center.

The New Age movement places a strong emphasis upon the paranormal, or the act of harnessing untapped mental powers. Although certain of these paranormal beliefs have found no place in science, many Christians join New Agers in believing

such powers exist.

About half of adult American Protestants (46%) and Catholics (52%) believe in extrasensory perception (ESP), the ability to perceive the thoughts or feelings by means other than through the five traditional senses.

Clairvoyance, or the ability to see with the mind or through some medium such as a crystal ball events that are taking place in the future or at another place, is thought possible by 22 percent of Protestants and 30 percent of Catholics.

Fourteen percent of Protestants and 15 percent of Catholics believe in "telekinesis," the belief that mental powers can be used to manipulate physical objects.

Nearly half of Protestants (44%) and Catholics (58%) believe in psychic healing. A few also think that healing can be obtained through such New Age instruments as pyramids (5% Protestant, 6% Catholic).

Christians Expressing New Age Beliefs

	Protestant	Catholic
ESP	46%	52%
Clairvoyance	22	30
Telepathy	33	38
Channeling	11	10
Psychic healing	44	48
Pyramids	5	6
Rock Crystals	3	5

TRAVELERS SHARE PRAYERS AND THOUGHTS AT GENEVA AIRPORT

What do people worry about? One of the most revealing sources of information is the interfaith meditation center at Geneva International Airport in Switzerland.

There, thousands of travelers every year—black and white, Christian, Muslim, and Jew—reveal their private fears by writing in a book of prayer as they wait for their flights.

Some are worried about their journey through the air, but most are worried about their journey through life.

The prayers are usually

addressed "Dear God," and travelers talk about personal relationships, holidays, racial and religious bigotry, even sports.

Because Geneva is a center for scores of international organizations, the prayers are written in most of the world's scripts and languages.

One writer using the name, "Jordanian," wrote in English, French, German, and Arabic, "I wish everyone a good life and real joy. Never lose faith in God."

TEENS PRAY AND READ BIBLE OFTEN

Many teens do not confine their religious practices to formal worship or religious instruction sessions, according to a recent Gallup Survey.

The poll indicated that three teens in four report praying when they are alone, including 42 percent who say they do so frequently, and 32 percent who occasionally say their prayers when alone. Personal prayer is practiced rarely by 17 percent of the teens, and 9 percent say they never pray.

Private Bible reading is practiced by 13 percent of the teens, and an additional 31 percent say they occasionally read the Bible when alone. One teen in three (32%) hardly ever reads the Bible when alone, and 26 percent report they have never done so.

Young women are among

those most likely to say they pray when alone (81%) or read the Bible privately (51%) at least occasionally. By contrast, solitary prayer (68%) and Bible reading (37%) is less often reported by young men.

The survey revealed that teens living in the South are more likely than those in other regions to say they pray (83%) or read the Bible (55%) when they are alone.

Nonwhite teens are somewhat more likely than whites to engage in solitary prayer or Bible reading, leading whites by a margin of 85 percent to 76 percent in prayer and by 48 percent to 43 percent in Bible reading.

Students doing above-average work at school also more often report private prayer (78%) and Bible study (50%).

YFC/U.S.A. DEBT FREE

Youth for Christ/U.S.A., the national headquarters organization for YFC, has emerged debt free from a year of financial struggles, according to a recent report in *Christianity Today*. Sale of the organization's headquarters building in suburban Denver, combined with redoubled fund-raising efforts and cost-

cutting moves, helped pull YFC/U.S.A. from the \$1.8 million shortfall it faced last spring.

Headquarters offices have been relocated to another office building nearby. Only two of approximately 50 headquarters workers were laid off amid spending cutbacks.

VITAL STATISTICS

Deaths

IONA FERN ADAMS, 79, Wheatland, Wyo., Sept. 11. Survivors: husband, Don; children, Wayne, Sharon Elton, Donna Johlke, Ann Figg; one brother, 16 grandchildren; 10 great-grandchildren; 3 great-great-grandchildren.

LELLIE ANDRUS, Santa Ana, Calif., Nov. 1. Survivors: sons, John, Paul, Joe; daughters, Carroll Maietta, Sue Bardsley, Dorothy Reynolds, Ruth Denniston, Gladys Bridgewater; 30 grandchildren; several great-grandchildren.

RON BAILEY, 37, Arvada, Calif., Oct. 13. Survivors: wife, Shelly; daughter, Robin; father and stepmother, Rev. and Mrs. James Bailey; one sister; one brother; two stepbrothers.

JOHN A. "JOHNNY" BIGGERS, 64, Sacramento, Calif., Oct. 7. He was a member of the 1993 General Assembly Site Commission. Survivors: wife, Esther; sons, Curt, Calvin; daughters, Merlene Mencarini, Marlene Biggers; two sisters; two brothers; five grandchildren.

ROY BOUNDS, 88, Wellington, Tex., Oct. 13. Survivors: daughter, Waytasha Van Kuznick; four sisters; two brothers; three granddaughters; five great-granddaughters.

CLAUDE L. CHILTON, 74, Glendale, Ariz., USAF chaplain for 20 years, Nov. 8. Survivors: wife, Juanita; son, Robert; daughters, Linda, Claudia.

REV. ROBERT COGHILL, Ontario, pastor for over 45 years, Oct. 22. Survivors: wife, Ida; sons, Bob, Don, Paul, Peter; 12 grandchildren; one brother; two sisters.

MAVIS "JOE" CORNELIUS, 81, Oct. 29. Survivors: son, Buddy; daughter, Garnetta Roediger; three sisters; six grandchildren; five great-grandchildren; one great-great-granddaughter.

REV. TED W. COTTAM, 69, pastor, Nov. 7. Survivors: wife, Janice; son, David; daughter, Sharon Morse; five grandchildren.

JACK COVE, 73, Dunstable, Mass., Nov. 10. Mr. Cove served 53 years as song leader at Lowell (Mass.) First Church. Survivors: wife, Irene; daughters, Trina (Mrs. Tracy) Eliades; Joan (Mrs. Frank) MacDonald; sons, Darrell, Phillip; two sisters; two brothers; nine grandchildren.

REV. ALEXANDER P. CUBIE, Port. St. Lucie, Fla., Nov. 20. Survivors: wife, Gree-ta; daughters, Karen (Mrs. Frank) Rydwan-sky, Kimberly (Mrs. Mark) DeMichael; sons, J. Bruce, Dale A.; three sisters; three brothers; eight grandchildren; two great-grandchildren.

SADIE CUNNINGHAM, Gettysburg, Pa., Oct. 21. Survivors: daughters, Barbara (Mrs. Millard) Reed, Shirley Todd; six grandchildren.

JAMES R. DILLABAUGH, 76, Nampa, Idaho, Oct. 25. Survivors: wife, Bea; daughter, Daylene Tribble; three grandchildren; three great-grandchildren; one brother; three sisters.

REV. SAMUEL E. FARRIS, 60, Elizabethtown, Ky., Nov. 15. Survivors: wife, Annabelle; sons, Gary, David, Kevin; daughters, Bonnie Mills, Sandra Tooker, Karen Bowen; one brother; two sisters; 17 grandchildren; 13 great-grandchildren.

AUGUST M. FLAKE, 83, Leroy, Kans., Oct. 19. Survivors: wife, Mildred; four nieces; five nephews; several cousins.

EARL J. FRALEY, 73, Nampa, Idaho, Sept. 7. Survivors: wife, Jane; sons, John, David; daughters, Deborah (Mrs. Stan) Betz, Susan (Mrs. Tim) Grimes; mother, Gertrude Fraley; two sisters; eight grandchildren.

ANN GIPSON, 35, Paducah, Ky., Nov. 12. Survivors: husband, Rick; daughters, Cathy, Jennifer; father and stepmother, James and Martha Wren; three brothers; maternal grandparents, Kenneth and Anna Little; paternal grandparents, Elbert and Mable Wren.

NAOMI F. HECKATHORNE, 54, Nampa, Idaho, Nov. 11. Survivors: husband, Evangelist Jim Heckathorn; daughters, Janie Hall, Carolyn Murphy; sons, James, John, Wesley; 10 grandchildren.

MICHAEL HUTCHENS, 58, Youngstown, Ohio, Oct. 22. Survivors: wife, Pat; daughters, Svea Emerson, Christina Bowling; three grandchildren.

ROBERT INGERSOL, 70, Springfield, Mo., Nov. 30. Survivors: wife, Jacqueline; sons, Stan, Chris; several grandchildren.

WILLIAM "CLAUDE" JENKINS, 85, Springfield, Mo., Nov. 5. Survivors: wife, Betty; daughter, Mary Jo Bolerjack; daughter-in-law, Donna (Jenkins) Majors; four grandchildren; two great-grandchildren.

REV. HAROLD M. KENNEDY, New Smyrna Beach, Fla., Nov. 19. Survivors: wife, Lottie Mae; six grandchildren; five great-grandchildren.

ROXIE H. KENNEDY, Fayetteville, Ark. Survivors: husband, Rev. Cecil Kennedy; daughters, Dewanna Langham, Francis Hale; sons, Thomas, Martin.

REV. ROY E. KLINGLER, 94, Lancaster, Ohio, Oct. 24. Survivors: wife, Joy; nieces and nephews.

ELDEN R. LEE, 78, Portland, Oreg., Nov. 9. Survivors: wife, Ivona; sons, Richard, Garry, Larry, Lamont; daughters, Dolores, Nancy; 11 grandchildren; 7 great-grandchildren; 4 step-grandchildren.

JANICE LILLIE, 41, New Orleans, La., Nov. 12. Survivors: husband, Norman; sons, Randy, Ian, Sean, Scotty; daughter, Denise.

LUCILLE E. LITTLE, 84, Whittier, Calif., Sept. 26. Survivors: husband, Perry; sons, Ronald, Perry John; daughters, Joan Brumley, Sharon Hudgens; one sister; 12 grandchildren; 7 great-grandchildren.

DAVID "TED" MONCTON, 88, Youngtown, Ariz., Oct. 12. Survivors: wife, Mary; sons, Robert, Jean; stepdaughter, Ruth Buckner; one sister, eight grandchildren; nine great-grandchildren.

RANDALL L. MOSELEY, 92, Stephenville, Tex., Oct. 22. Survivors: wife, Mildred; sons, Yack, Kendall; daughters, Deletta (Mrs. Phillip) Washburn, Linda (Mrs. Rudy) Gutierrez; nine grandchildren; one great-grandchild.

WILSON MURPHY, 74, Richardson, Tex., Oct. 27. Survivors: wife, Inez; sons, Darell, Robert; six granddaughters.

GLADYS PENNYCUFF, 90, Albany, Ky., Nov. 29. Survivor: daughter, Mrs. Lovie Thrasher.

REV. WILLIS H. RENNICK, 82, Chilli-wack, B.C., Oct. 5. Survivors: wife, Rachel; daughter, Ruth Haire; sons, Willis

Jr., Paul, Daniel; six grandchildren; one great-grandson; one brother; two sisters.

TOBITHA SCARLETT, 78, Columbus, Ohio, Nov. 1. Survivors: husband, Evangelist and Pastor Don Scarlett, Sr.; daughters, Ruth Hammersley, Doris Winn, Deloris Camp, Becky Scarlett; sons, Don, Jr., John, Robert, Paul, James; 26 grandchildren; 24 great-grandchildren; 1 brother; 1 sister.

WILLIAM W. SEVER, 60, pastor of Wahiawa (Hawaii) Church, July 23. Survivors: wife, Carlie; sons, William, Jr., James; three grandchildren.

SAMUEL J. SHAFER, 90, Lake Worth, Fla., Nov. 15. Survivors: wife, Jewell; daughter, Shirley Grimm; four grandchildren; seven great-grandchildren.

JOHN E. SMEE, 90, San Luis Obispo, Calif., Oct. 26. Survivors: wife, Louisa; sons, Kenneth, Eugene, Donald; 7 grandchildren; 13 great-grandchildren.

DONALD C. STAMPS, 52, Oklahoma City, former missionary to Brazil, Nov. 7. Survivors: wife, Linda (Sodowsky) Stamps; children, Toby, Todd, Tiffany; parents, Mr. and Mrs. W. W. Stamps.

RAYMOND H. STROUD, 89, El Reno, Okla., Oct. 4. Survivors: wife, Letha; sons, Melvin, Delfred, Allen, Marvin, Walter, Charles, Paul; 18 grandchildren; 31 great-grandchildren; 1 great-great-grandchild; 2 sisters; 2 brothers.

HAROLD E. WALLACE, 51, Boonville, Ind., Oct. 24. Survivors: wife, Clare; daughters, Deborah, Kimberly, Kelly; sons, Brian, Arman, Kevin, Marvin, Jerry.

Births

to **JEFF AND KAREN (HERROLD) COOK**, Selinsgrove, Pa., a girl, Sara Nicole, Dec. 1 to **JOHN AND JO ANN (TATE) CRAIG-HEAD**, Mission, Kans., a boy, Jeremiah Lee, Nov. 8

to **CHRIS AND TONI DAVISON**, Bluffton, Ind., a boy, David Timothy, Oct. 11 to **GRAYSON AND JAN (CRAWFORD) EDWARDS**, Newfield, N.Y., twins, a boy and a girl, Nov. 29

to **JIM AND BETSY EVANS**, Syracuse, Ind., a girl, Jennifer Annette, Jan. 5

to **DAVID AND DEBY (PRICE) FEHR**, Harrisburg, Pa., a girl, Paige Alexandra, Dec. 12

to **GREG AND CINDY (WIEMER) FOSTER**, Lowell, Mich., a girl, Kasie Jo, Nov. 7 to **ROBERT L., JR., AND CORA LEIGH GRIEST**, Ventura, Calif., a girl, Tiffany Nicole

to **SHANE AND BETSY (HUGHES) HAL-ROD**, Panama, Okla., a boy, Johnathan Pink, Dec. 12

to **LARRY AND TERESA (OWENS) JOHNSON**, Macon, Ga., a boy, Kamron Lee, Dec. 12

to **DOUG AND BARBARA LOCKABY**, Panama, Okla., a boy, Bryan Douglas, Dec. 3

to **GEORGE AND CINDY MARKLEY**, Selinsgrove, Pa., a girl, Lauren Pauline, Dec. 4

to **SCOTT AND JONI (FISH) MUELLER**, Boise, Idaho, a girl, Kacey Erin, Apr. 28

to **WALTER "WOODY" AND JULIE (POTTER) WEBB**, Bourbonnais, Ill., a boy, James Mitchell, Aug. 8

Marriages

JACQUELINE HUNT CAMBERLEDGE and **CHARLES F. SPRINGER**, June 14

LAURA KAY HOWARD and **REV. JERRY RAY TOWNLEY** at Poteau, Okla., May 24

Anniversaries

MR. AND MRS. CECIL W. KNAUFF (Rusty and Meg), Tucson, Ariz., celebrated their 55th wedding anniversary with a dinner at the home of their son in Anchorage, Alaska. The Knauffs have three children and three grandsons.

RAYMOND AND RHODA FOSTER, Glendale, Calif., celebrated their 50th wedding anniversary July 21 with a reception. They have been active in the Church of the Nazarene for over 45 years.

DEWEY AND LONETA WORTHINGTON, Ridgefield, Wash., celebrated their 55th wedding anniversary Aug. 11 with a reception hosted by their three children, eight grandchildren, and five great-grandchildren.

EDWARD AND PEARL THORNTON celebrated their 50th wedding anniversary Aug. 17 with an open house. The Thorntons have five children.

MYRL AND FRANCES ELLIS, Ocala, Fla., celebrated their 50th wedding anniversary recently with a reception. The Ellises have three children, four grandchildren, and two great grandsons.

REV. AND MRS. L. P. (JACK) DURHAM celebrated their 55th wedding anniversary with a reception at Lubbock (Tex.) Monterey Church, where Rev. Durham is minister of music. The Durhams have pastored in Texas, New Mexico, and Arizona.

LAWRENCE AND ZELMA PETTIG, of Macon, Mo., recently observed their 60th wedding anniversary. The Pettigs have six children.

REV. AND MRS. CARL N. LEE, Ridge Farm, Ill., celebrated their 50th wedding anniversary Nov. 3 with a reception given by their children. The Lees pastored for 41 years.

REV. AND MRS. ROY BETTCHER, Chattanooga, Tenn., recently celebrated their 70th wedding anniversary with a reception given by their daughters at their home church, Chattanooga First. Rev. Bettcher pastored in the denomination for nearly 60 years. The Bettchers have five daughters.

MILTON AND ALICE HAMMERSTROM, Kansas City, Mo., celebrated their 50th wedding anniversary Nov. 20. Mr. Hammerstrom was employed at Nazarene Publishing House for 35 years. The Hammerstroms have three daughters and three grandsons.

REV. AND MRS. JAMES A. FORMAN, Bethany, Okla., celebrated their 50th wedding anniversary Nov. 30 with a dinner hosted by their children and grandchildren. The Formans have pastored in Missouri, Mississippi, Georgia, and South Carolina.

FOR THE RECORD Moving Ministers

JAMES D. AMOS, from associate, Frankfort (Ky.) Capital, to associate, Greenville (S.C.) First

KEVIN M. ANGEL, from student to associate, Waynesburg, Pa.

DANIEL L. BALSBAUGH, from German town, Ohio, to Bradford, Ohio

FREDERICK J. BANEY, from student to pastor, Springboro, Pa.

JOHN D. BARKER, to pastor, Parkersburg (W.Va.) Marttown

MARK S. BERNHARDT, from Eagle River, Alaska, to Monterey, Calif.

JOHN M. BLEDSOE, from Tallahassee (Fla.) First, to Havelock, N.C.

WILLIAM H. CARTER, to pastor, Kingstree, S.C.

STEPHEN P. COMEANS, from Slidell, La., to Harrah, Okla.

CECIL F. COOK, from Greenville (S.C.) First, to Greenwood (S.C.) Mission

BEVERLY CORBIN-WALSH, from associate, Kingston, N.Y., to associate, St. Petersburg (Fla.) First

KUHRMAN K. COX from Carthage, Tenn., to Vicksburg (Miss.) First

TIMOTHY W. CRUMP, from Okumblee, Okla., to Lombard, Ill.

BRENT A. DAVID, from student, NBC, to pastor, Tupelo, Miss.

MICHAEL F. DAVIS, from associate, Hot Springs (Ark.) First, to associate, Benton (Ark.) First

TIMOTHY R. DEVINNEY, from Caledonia, Ohio, to Manistee, Mich.

MARK A. FOSTER, from student, NBC, to pastor, Laurel (Miss.) First

SEPHUS D. GARRETT, Jr., to pastor, Rosebloom, Miss.

FLOYD F. GLICK, JR., to pastor, Rowsburg, Ohio

ELDON G. GRAY, from St. Mary's, W.Va., to Meadville, Pa.

DAVID HALVERSON, from Seattle (Wash.) Ballard, to Kamiah (Idaho) Valleyview

KEVIN T. HARDY, from associate, Nashua (N.H.) Community Chapel, to associate, Roanoke (Va.) East Gate

JAMES S. HAYNE, to pastor, West Valley, Ariz.

JEFFREY T. JOHNSON, from pastor, Portland, Tenn., to associate, Nashville (Tenn.) First

DANIEL L. JUSTICE, from Laingsburg, Mich., to Pontiac (Mich.) First

LONNIE S. KELLOGG, from associate, Danville (Ill.) Southside, to associate, Piqua, Ohio

BRUCE L. KNORPP, from Kingwood, W.Va., to Oakland, Md.

RICHARD A. KONING, from Delta, Pa., to Hawthorn, Pa.

BRUCE A. LAMPLEY, from student, MVNC, to associate, Sidney, Ohio

JAMES C. LANGFORD, to pastor, Seymour, Mo.

ROBERT W. LEWIS, from Fairgrove, Ill., to Gagetown, Mich.

A. O'NEAL LOETSCHER, from Columbus (Ohio) Southwest, to Springfield (Mo.) Crestview

JOHN M. MELLISH, from Merritt Road,

Mich., to Chesapeake (Va.) First

GLEN L. NEAL, from Marquette, Mich., to Jackson (Mich.) Grace

C. WILLIAM PARSONS, from Durant, Okla., to Chandler (Ariz.) First

J. STEVE PEARCE, from pastor, West Lebanon, Ind., to evangelism

BRUCE B. POLING, from Phillip, W.Va., to Waltersburg, Pa.

G. FRANKLIN REESE, from Wimauma (Fla.) Community, to Stuarts Draft (Va.) Good Shepherd

BARNEY T. RICHARDSON, from Shelby, Ohio, to North Royalton (Ohio) State Road Community

KEVIN D. SANDLIN, from Campbellsville, Ky., to Columbus (Ind.) Calvary

RONALD R. SHARPE II, from Adrian (Mich.) Madison, to Merritt Road, Mich.

JAMES L. SHERMAN, from New Martinsville, W.Va., to Bamberg, S.C.

DAVID H. SHIRER, from Waltersburg, Pa., to Monongahela, Pa.

GALE R. SMEDLEY, from associate, Tucson (Ariz.) Mountain View, to pastor, Tucson (Ariz.) Catalina Vista

GEORGE R. STEVENSON, from evangelism to pastor, Roanoke (Va.) East Gate

MARK A. STONE, from Fort Worth (Tex.) River Oaks, to Kent (Wash.) First

WILLIAM P. STUTTS, to pastor, Caney, Kans.

KEVIN M. ULMET, from Frankfort (Ky.) Capital, to Greenville (S.C.) First

ROBERT A. WALTER, from Weirton, W.Va., to Danvers, Mass.

BURL WARD, from Bristol (Va.) Scenic Park, to Scottdale, Pa.

BRUCE R. WEBB, from education, NNC,

Nampa, Idaho, to associate, Sparks (Nev.) First

KENNETH B. WELLS, from associate, Lakeland (Fla.) Highland Park, to pastor, Valley Shepherd Fellowship, Mesa, Ariz.

JERRELL W. WESTBROOK, to pastor, Meridian (Miss.) First

BARRY V. WHITT, from Franklin, N.C., to Shelby (N.C.) First

DONALD W. WILLIAMS, from Elkins, W.Va., to Wierton, W.Va.

ARNOLD L. WILLIAMSON, to pastor, Columbia (S.C.) New Hope

MICHAEL WYMER, from Wytheville (Va.) Living Water, to Seneca, S.C.

GUYPON (OKLA.) CHURCH OF THE NAZARENE will celebrate its 70th anniversary May 2-3 with a barbecue Saturday evening, a 10 a.m. worship service Sunday, and a dinner and closing service at 2:30 p.m. Sunday. For more information, contact the church at 2214 N. Sunset, Guymon, OK 73942, or phone 405-338-3553.

Moving Missionaries

MILLER, MISS MARY, Peru, Field address: Apartado 193, Chiclayo, PERU

MONTERROSO, REV. GIOVANNI and ELINA*, Costa Rica, Furlough address: 423 Holly, Nampa, ID 83686

*Specialized Assignment Personnel

Announcements

DAYTON (WASH.) CHURCH OF THE NAZARENE will celebrate its 75th anniversary March 22. Steve Fletcher, district superintendent, will speak at the 11 a.m. service. There will be a potluck dinner at noon, followed by a celebration service at 2:30 p.m. All former members and friends are invited to attend or send messages to the church at 404 E. Tremont, Dayton, WA 99328.

NIAGARA FALLS (N.Y.) CHURCH OF THE NAZARENE (formerly First Church) will celebrate its 50th anniversary Apr. 12. Several special events are planned during the year. For more information, contact the church at 716-283-9534.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS
Office: 6401 The Paseo, Kansas City, MO 64131. Raymond W. Hurn, chairman; John A. Knight, vice-chairman; Donald D. Owens, secretary; Eugene L. Stowe, Gerald D. Johnson, William J. Prince.

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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



PASTOR RECEIVES HONOR . . .

Don Daniel, pastor, Mountain Grove, Mo., Church of the Nazarene, was honored recently as Professional of the Year by the Mountain Grove Chamber of Commerce.

In addition to his duties as pastor, Daniel serves on the board of the Wright County Crisis Center and is chairman of District 6 of the Federal Emergency Management Agency. He is also a board member of the Mountain Grove Christian Academy.

Daniel oversees the distribution of food, clothing, and household furnishings through the Circle of Concern program at his church.

"Don has served above



and beyond the call of duty," said **Thelma McGrath** from the Division of Family Services. He is always there whenever there is a need."

LAYMAN HONORED FOR SERVICE . . .

Willis Brown, Nazarene layman from Lakewood, Colo., was honored recently by the Colorado District for 50 years of continuous service on the advisory board.



A citation was presented to Brown, which noted his dedicated leadership in the local, district, regional, and general church. General Superintendent **Jerald D. Johnson** and District Superintendent **Leon Wyss** presented the citation to Brown along with a booklet reviewing his ministries in the church.



1991 North Carolina District ordinand class (l. to r.): District Superintendent Eugene Simpson, Rev. and Mrs. Barry Whitt, John and Rev. Katherine Widdifield, Rev. and Mrs. Richard Agee, and General Superintendent Eugene L. Stowe.

General Superintendent Donald D. Owens presented elder's orders to Rev. **Steven Bramblett** (r.) at the 1991 Missouri District Assembly as District Superintendent **Hiram E. Sanders** (l.) looks on.



Marysville, Wash., Church of the Nazarene recently celebrated the completion of a new 500-seat sanctuary. The sanctuary is part of a new complex that includes a fellowship hall, two educational wings, and an administrative area. The church is pastored by **W. Perry Winkle**.

Close to Home

News About Nazarenes

BY TOM FELDER

SNU PROFESSORS RECOGNIZED FOR TEACHING EXCELLENCE . . .

Two Southern Nazarene University professors were honored recently by their students and peers. The honorees were chosen based on teaching excellence, interaction with students, and leadership, according to **Don Dunnington**, SNU vice president for academic affairs.

Peggy Poteet, professor of



English and chairperson of the department, was honored with the "Excellence in Faculty Performance" award by the faculty and administration.

A graduate of Northwest Nazarene College and California State College at Los Angeles, Poteet received her

Ph.D. from the University of Oklahoma. She has taught at Biola University and Seattle Pacific University.

Jim Wilcox, associate professor of English and journalism, was honored with the "Excellence in Teaching" award by the student body.



Since joining the SNU faculty in 1979, Wilcox has served as sponsor of the university newspaper, *The Reviville Echo*, a member of the Publications Board, and sponsor of Sigma Tau Delta National English Honor Society.

He is a graduate of Northwest Nazarene College, the University of Missouri-Kansas City, the University of Central Oklahoma, and the University of Oklahoma.



Gastonia, N.C., Eastside Church of the Nazarene recently celebrated the dedication of their new building. The facility contains 5,000 square feet of sanctuary and educational space. Church members, led by Pastor **Scott Ostendorf**, built the facility.





EVANGELISTS' SLATES

ABRAMS, KATHY: Houston, MS, Mar. 22-27

APPLEBY, ROBERT R.: Captain, NM (Angus), Mar. 1-5; Southbluff, NE, 15-19; Chadron, NE, 20-23; Crawford, NE, 25-29; East Alton, IL (Calvary), Apr. 1-5; House Springs, MO, 8; Dexter, MO (Southwest), 11-12; House Springs, MO, 14-19; Glen Carbon, IL (Glenview), 21-26; Roxana, IL, 27-29

BAGGETT, DALLAS W.: Scottsboro, AL, Mar. 1-8; Childersburg, AL, 20-22; Monroeville, AL, 27-29; Charleston, WV (Davis Creek), Apr. 3-5; Portsmouth, OH, 10-12

BAKER, RICHARD C.: Columbus, GA (Macon Road), Mar. 3-8; Orangeburg, SC (First), 10-15; Winfield, WV, 24-29; Windham, OH, 31—Apr. 5; Belington, WV, 7-12; Harrisville, WV (Ritchie), 14-19; Pineville, KY, 21-26; Campton, KY, 28—May 3

BALLARD, DONALD K.: Cove, AR (Pleasant Grove), Mar. 17-22; Nashville, TN (Donelson), Apr. 1-5; Osceola, AR, 29—May 3

BELZER, DAVE & BARBARA: Amarillo, TX (North Beacon), Mar. 3-8; Grand Forks, ND, 10-22; Mound City, MO, 24-29; Fairmont, WV (Central), 31—Apr. 5; Monticello, IL, 7-12; Decatur, IL (Trinity), 14-19; Valparaiso, IN (South Haven), 21-26; Ogdon, IL, 28—May 3

THE BENDER FAMILY, TIM: Plainfield, IN (Trinity), Mar. 6-8; Hagerstown, IN, 10-15; Spencer, IN, 17-22; Cleveland, TN (First), 24-29; Athens, TN, Apr. 6-12; Gadsden, AL (East Gadsden), 14-19; Double Springs, AL (Hickory Grove), 21-26; Hamburg, NY, 28—May 3

BLYTHER, ELLIS G.: Huntington, WV (First), Mar. 17-22

BOCK, DON: Mount Blanchard, OH, Mar. 4-8; Point Pleasant, WV, 11-15; Vanderbilt, PA, 18-22; Logansport, IN (First), 26-29; Beulah Chapel, MD, 7-12; Kingston, OH, 15-19; Polk, OH (Rowsburg), 29—May 3

BOICOURT-SHANK, MARLA: Hallsville, MO, Mar. 7; Winchester, IN, 25-29

BOND, GARY & BETH: Vicksburg, MI (Chapman Memorial), Mar. 4-8; New Cumberland, WV, 11-15; Morenci, MI, 18-22; Highland, MI, 25-29; Mishawaka, IN (First), 31—Apr. 5; Grand Ledge, MI, 8-12; Grand Haven, MI, 15-19; Gathersburg, MD, 22-26; Decatur, IL (First), 29—May 3

BOQUIST, DOUG & DEBBIE: Kokomo, IN (First), Mar. 7-11; Medway, OH (Bethel Community), 14-18; Indianapolis, IN (Lawrence), 21-25; Warren, OH (First), 29—Apr. 1; Uxbridge, MA, 4-8; Duxbury, MA, 11-15; Beverly, MA, 18-22; Lowell, MA (First), 23-26

BOND, RICHARD D.: Kansas City, MO (St. Paul's), Mar. 4-8; Hutchinson, KS (Westside), 11-15; Dayton, OH (First), 20-22; Scott City, KS, Apr. 5-8; Goodland, KS, 9-12; Anderson, MO (Banner), 14-19; Mount Vernon, MO, 21-26

BOWDEN, AL: Oakridge, TN, Mar. 10-15; Pelham, TN (Chapman's Chapel), 24-29; Lancaster, KY, Apr. 7-12

BROWN, MARK A.: Farmland, IN, Mar. 3-8; Goshen, IN, 10-15; Yorktown, IN, 17-22; Grove City, OH (Darbydale), 24-29; Montpelier, IN (Union Chapel), 31—Apr. 5; Washington, IL (Sunnyland), 7-12; Bristol, IL, 14-19; Portland, IN, 21-26; Lancaster, OH (First), 28—May 3

BROWN, ROGER N.: Nacogdoches, TX, Mar. 3-8; Andover, OH (Cherry Valley), Apr. 7-12; Brunswick, OH, 15-19; Bowling Green, MO, 21-26

BUDD, JAY B.: Bellaire, OH, Mar. 3-8; Nicholasville, KY, 10-15; Greensboro, PA, 24-29; Cambridge, OH (First), 31—Apr. 5; Cortland, OH, 7-12; Stratton, OH, 28—May 3

BURKHALTER, PAT & DONNA: Kilgore, TX, Mar. 3-8; Mexico, MO, 10-15; Bridgeton, MO (St. Louis Bridgeton), 18-22; Coffeyville, KS (First), 24-29; Arkansas City, KS, 31—Apr. 5; Franklinton, MO, 7-12; Indianapolis, IN (Speedway), 14-19; Connersville, IN (First), 21-26; Mountain Grove, MO, 28—May 3

BYERS, JOSEPH D.: Imperial, PA, Mar. 22-29

CANEN, DAVID L.: Adrian, GA (Minter Wilkes), Mar. 3-8; Statesboro, GA, 10-15; Swainsboro, GA (First), 20-22; South Pittsburg, TN, 24-29; Ellenwood, GA, 7-12; Ashland, KY, 24—May 3

CANFIELD EVANGELISTIC MINISTRIES, DAVE: Albany, KY (First), Mar. 4-8; Manchester, OH, 11-15; Concord, NC (First), 18-22; Charleston, WV (Campbells Creek), 25-29; Marlinton, WV, Apr. 1-5; Shepherdsville, KY (First), 15-19; Coshocton, OH, 22-26; Beattyville, KY, 29—May 3

CHAMBERS, LEON & MILDRED: Kokomo, IN (First), Apr. 27—May 1

CHASE, FRANK: Greenville, TX (First), Mar. 10-15; Higgins, TX, 24-29; Wilmington, IL (First), Apr. 8-12

CHEATWOOD, HENRY & PHYLLIS, FIVE STAR EVANGELISTIC MINISTRIES: Midwest City, OK (First), Mar. 10-15; Parsons, KS, 17-22; Troy, OH, 31—Apr. 5; Allen Park, MI, 7-12; Indian Head, MD, 14-19; Denton, MD, 21-26; Laurel, DE, 28—May 3

CLAY, D. E.: Tice, FL (Fort Myers Palm Beach Boulevard), Mar. 14-15; Brazil, 24—Apr. 24; Sandusky, OH, 25-26

CLAY, M. E.: West Jefferson, OH (New Life), Mar. 24-29; Connorsville, IN (Gortner Memorial), 31—Apr. 5; North Star, IL, 21-26

COBB, BILL & TERRI: Emporia, KS, Mar. 1-5; Guthrie, OK, 8-11; Charlotte, NC (Plaza), 22-25; Charlotte, NC (First), 26-29; Bethany, OK (First), Apr. 1-5; Deltona, FL, 8-12; Tulsa, OK (Central), 19; Tulsa, OK (Regency Park), 22-26; Corbin, KY, 26-28

COVINGTON, NATHAN A.: Wyoming, IL, Mar. 3-8; Bonham, TX, 10-15; Overland, MO (St. Louis Overland), 17-22; Garner, NC (Raleigh First), 31—Apr. 5; Albuquerque, NM (Los Altos), 7-12; Hooker, OK, 14-19; Independence, MO (Trinity), 21-26; Pella, IA, 28—May 3

CRANDALL, V. E. & BARBARA: Mayfield, KY, Mar. 31—Apr. 5

DALE, TOM: Crescent City, CA, Mar. 4-8; Wadena, MN, 22-25; Sumner, IA, 28—Apr. 1; Laurel, NE, 5-8; South Sioux City, NE, 9-12; Pine River, MN, 15-19

DELBIDGE, GENE: Eagle Point, OR, Mar. 1-5; Kennewick, WA, 11-15, Apr. 5-8; Sweet Home, OR, 26-29

DELL, JIMMY: Leavenworth, KS, Feb. 29—Mar. 4; Ridgeway, MI, 8-11; Grand Rapids, MI (First), 14-18; Gardendale, AL, 21-25; Wichita Falls, TX (First), 29—Apr. 1; San Antonio, TX (Tazel Oaks), 2-5; Wichita, KS, 8-12; Kokomo, IN (Bon Air), 22-26; Logan, OH, 29—May 3

DESKINS, GROVER C.: Harrisonville, PA (Pleasant Ridge), Mar. 17-22; Burnham, PA, 24-29

DIXON, GEORGE & CHARLOTTE: Albuquerque, NM (First Indian), Apr. 24-26

DOLE, VERA J.: Rising Sun, IN, Mar. 10-15; Dunkirk, IN, Apr. 5

DOOLITTLE, KEVIN C.: Lancaster, PA (Lay Retreat), Mar. 6-8; Greenville, SC (First), 11-15; Rockville, MD, 22; Bradford, PA (First), 24-29; Perrysburg, OH, Apr. 3-5; Madison Heights, MI (St. Paul), 26 (a.m.)

DOROUGH, WILLIAM M.: Jacksonville, TX, Mar. 3-8; Hillsboro, TX, 10-15; Bowie, TX, 24-29; Many, LA, Apr. 7-12

DUNMIRE, RALPH & JOANN: Lewisburg, TN, Mar. 18-22

DUNN, DONALD R.: Bellevue, OH, Mar. 17-22; Meadville, PA, 31—Apr. 5; Copley, OH, 7-12; Clinton, OH, 28—May 3

DUTTON, BARRY & TAVIA: Pueblo, CO (Belmont), Mar. 3-8; Milford, IL, 31—Apr. 5; Bowling Green, KY (First), 14-19; Fort Wayne, IN (Fairfield Avenue), 28—May 3

FADER, WES & MARY: Elk City, OK, Mar. 3-8; Clinton, OK, 10-15; Drumright, OK, 17-22; Alva, OK, 24-29; Hays, KS, 31—Apr. 5; Kansas City, KS (Highland Crest), 7-12; Dover, DE, 15-19; New Bedford, MA (International), 21-26; East Wareham, MA (Emmanuel), 28—May 3

FAULK, A. RAY: Alvin, TX, Mar. 10-15; Wurtland, KY (First), 24-29

FRANK, RICHARD A.: Hugoton, KS, Mar. 4; Fowler, CO, 17-22; West Helena, AR (First), 24-29; Frank, WV, Apr. 7-12; Nashville, TN (Trevecca Nazarene College), 22-25

THE FREY FAMILY, DONALD: Nappanee, IN, Mar. 29—Apr. 1; Decatur, IN, 4-8; Dunkirk, IN, 21-26

GESSNER, DON & SHIRL: Evansville, IN (Southwest Zone Crusade), Mar. 3-8; Kansas City, MO, 17-22; Waverly, OH, 24-29; Chillicothe, OH, 31—Apr. 5; Flemington, PA, 6-9; Jersey Shore, PA, 12; Bloomington, IN, 28—May 3

HAINES, GARY W.: Somerset, KY (Lake Cumberland), Mar. 5-8; Independence, KS, 14-18; Pryor, OK, 19-22

HALBERT, KIRK & JOYCE: Concerts (Kansas), Mar. 1-22; Woodward, OK, 29; Farmington, AR, Apr. 5 (a.m.); Goshen, AR, 5 (p.m.); Concerts (Missouri, Kansas), 12-26

HANCOCK, TIM: New Berlin, WI (Milwaukee First), Mar. 4-8; Battle Creek, MI (First), 11-15; Ashland, KY (Grace), 18-22; Highland Heights, KY (Immanuel), 25-29; Manteno, IL, Apr. 1-5; Troy, OH (First), 8-12; Westlake, OH (Parkside), 14-19; Trenton, OH, 22-26; Philadelphia, PA (First), 29—May 3

HARRINGTON, MILTON: Folsom, CA (Lake), Mar. 1, 8; Sacramento, CA (District Assembly), Apr. 9-11; Superior, NE, 22-26

HICKS, JOHN DAVID: Snohomish, WA, Mar. 1-4; Snoqualmie, WA, 8-11; Rupert, ID, 15-18; Leavenworth, WA, 22-25; Fortuna, CA, 29—Apr. 1; Hood River, OR, 5-8; Great Falls, MT (First), 12-15; Madras, OR, 26-29

HIGGINS, CHUCK & MARGE: Owosso, MI (First), Mar. 8-12; Bethany, OK (Lake Overholser), 15-19; Waxahachie, TX, 22-26; McKinney, TX, 29—Apr. 2; Irving, TX (First), 5-8; Williamsburg, IN, 26-30

HILL, WILLIAM G. & KATHRYN: New Boston, OH (First), Mar. 31—Apr. 5; New Lexington, OH, 7-12; Chester, OH, 28—May 3

HOLSTEIN, J. TED: Arenzville, IL (Bethel), Mar. 3-8; Winchester, OH, 10-15; Radcliff, KY, 17-22; Bellefontaine, OH, 24-29; Louisville, KY (Southside), Apr. 1-5; Meade, KS, 8-12; Shelbyville, IL, 14-19; Hanover, PA, 22-26

HOWARD, RICHARD E.: Temple, TX (Grace), Mar. 17-22

JETSTREAM MINISTRIES, PAUL & TRISH: Concerts (California, Utah, Nevada, Colorado), Mar. 1-31; Concerts (Kansas, Colorado), Apr. 1-9

JAYMES, RICHARD W.: Berne, IN, Apr. 5-12

JONES, TERRY & LAQUITA: Scottsdale, AZ, Mar. 4-8; El Centro, CA, 11-15; Killeen, TX, 25-29; San Antonio, TX (First), Apr. 1-5; Austin, TX (First), 8-12; Crowley, LA (First), 19-22

JUNEMAN, JOHN & TRINA: Lake Placid, FL, Mar. 15-19; Pablo, MT, Apr. 29—May 3

KEENA, EARL E.: Sacramento, CA (District Assembly), Apr. 8-11

KELLER EVANGELISTIC MINISTRIES, GREG & SUE: Belle, WV, Mar. 7-11; Youngstown, OH (First), 14-18; Michigan City, IN (First), 21-25; Moundsville, WV, 28—Apr. 2; North Ridgeville, OH (Calvary Ridge), 4-8; Wintersville, OH, 11-16; Ripley, WV, 18-22; Hurricane, WV (Tears Valley), 25-29

LAWSON, WAYNE T.: Tour (Pacific Northwest), Apr. 1-30

LAXSON, KIP: Memphis, TN (First), Mar. 4-8; Georgetown, IL (Olivet), 11-15; Oakes, ND, 18-22; Jamestown, ND (First), 25-29; Lexington, AL (Marys Chapel), Apr. 1-5; Marietta, GA (First), 8-12; Duncan, OK (Oak Avenue), 15-19; Bowling Green, MO, 22-26; Flora, IL, 29—May 3

LEIDY, ARNOLD G.: Phoenix, AZ (First), Mar. 1-5; Truth or Consequences, NM, 8-11; Yuma, CO, 13-15; Farmington, IL, 17-22; De Kalb, IL, 24-29; Rockton, IL, 31—Apr. 5; Pueblo, CO (Fairmount), 12-19

LESTER, FRED R.: Athens, TX, Apr. 7-12

LIDDELL, P. L.: Bloomington, IL (Fairway Knolls), Mar. 3-8; Clarion, IL, 10-15; St. Bernice, IN, 24-29; Kalamazoo, MI (Southside), 31—Apr. 5; Fremont, OH, 7-12; Masontown, WV, 14-19; Martinsville, VA, 22-26; Charleston, WV (First), 28—May 3

LOMAN, LANE: Goodlettsville, TN, Mar. 1-4; Norwood, OH (Cincinnati Norwood), 8-11; North Pekin, IL, 15-18; Sheffield, AL (First), 22-25;

Jackson, GA, 29—Apr. 1; Nashville, TN (Radnor), 5-8; Sophia, NC, 12-15; Bloomsburg, PA, 19-22; Colfax, NC, 26-29

MANLEY, STEPHEN & DELPHINE: Richland, WA (First), Mar. 3-8; South Africa, 16—Apr. 26; United Kingdom, 28—May 3

MANN, THURL & MARY KAY: Sumter, SC (First), Mar. 4-8; Owensboro, KY (First), 11-15; Bluffton, IN, 18-22; Beardstown, IL, 25-29; Winamac, IN, Apr. 1-5; Waynesburg, PA, 8-12; Roanoke, VA (East Gate), 15-19; Richmond, IN (First), 22-26; Fort Wayne, IN (South Side), 29—May 3

MAY, JOHN W.: Miami, WV, Mar. 1-5; Vienna, WV, 11-15; Waltersburg, PA, 25-29; Weirton, WV, Apr. 1-5; Fairmont, WV, 8-12

McADAMS, DOUGLAS D.: New Hampshire, OH, Mar. 1-6; Union City, IN, 10-15; Paulding, OH, 18-22

McCAFFRY, JOSEPH P.: Tell City, IN, Mar. 24-29; Mount Vernon, IN (First), Apr. 28—May 3

McMAHON VICTORY MINISTRIES, MICK & HELEN: Olean, NY, Mar. 11-15; Niagara Falls, NY (91st Street), 17-22; Sanborn, NY (St. Paul's), 24-29; Skowhegan, ME, 31—Apr. 5; Potsdam, NY, 7-12; Dalton, MA, 14-19

McWHIRTER, G. STUART: Mitchell, SD, Mar. 4-8; Payne, OH, 18-22; Waco, TX (South Manor), Apr. 1-5; Tyler, TX (Lakeview), 8-12; Collinsville, IL (First), 15-19; Salisbury, MD, 22-26

MELVIN, L. DOLORES: Borger, TX (Trinity), Mar. 15-22; Arnett, OK (Harmon), 24-29; El Reno, OK, Apr. 5-12; Burlington, KY, 21-26; Ripley, OH, 28—May 3

MEREDITH, DWIGHT & NORMA JEAN: Shepherdsville, KY (First), Apr. 15-19

MICHAEL, RANDOLPH: Fort Morgan, CO, Mar. 15-22; Mexico Central, Apr. 27—May 17

MONCK, JIM: Los Angeles, CA (NYI Convention), Mar. 1; Grand Ronde, OR, 4-8; Greenville, SC (First), 11-15; Bentonville, AR, 18-22; Eugene, OR (Fairfield), Apr. 1-5; Elkhart, IN (Northside), 8-12; Auburn, IN, 14-19; Piedmont, OK, 22-26; Fayetteville, AR (First), 29—May 3

MORLEY, FRANK W.: Flint, MI (Central), Mar. 11-15; Kansas City, KS (Metropolitan), 24-29; Newberg, OR, 31—Apr. 5; Glendale, CA (First), 7-12; Barborton, OH (First), 22-26; Salem, VA, 29—May 3

MURPHY, MARK N.: Brunswick, GA (First), Mar. 1-4; Tulsa, OK (Indoor Camp), 11-15; Uniontown, OH (Akron Trinity), 21-25; Adrian, MI (First), 28—Apr. 1; Oregon, OH (Toledo Oregon First), 4-8; Alanson, MI (Lakeview), 10-14

NAJARIAN, BERGE & DORIS: New Smyrna Beach, FL, Mar. 19-22; Sarasota, FL (First), 27-29; St. Petersburg, FL (Lealman), Apr. 3-5; Kingston, MO, 22-26

OYLER, CALVIN & VIRGINIA: Great Bend, KS, Mar. 7-11; Freeport, IL, 17-22; Benton, IL (First), 24-29; Erie, IL, 31—Apr. 5; Keokuk, IA, 7-12; Lincoln Park, MI, 22-26; Tomah, WI, 28—May 3

PEARCE, J. STEVE: Camden, AR (First), Mar. 17-22; Winslow, IN, 24-29; Whitney, TX, Apr. 14-19; Dodge City, KS (College Heights), 22-26; Meade, KS, 29—May 3

PETTIT, ELAINE C.: Delta, OH, Mar. 1 (a.m.)

PHIPPS, PAUL M.: Brazil, IN (First), Mar. 1, Apr. 5

REED, SHERMAN: Clay City, IN (Union Chapel), Mar. 3-8; Lafayette, IN (First), 10-15; Marietta, IL, 20-22; Bloomington, IN (Zion), 24-29; Fort Sheridan, IL, Apr. 3-5; Tyler, TX (First), 7-12; Fort Wayne, IN (Trinity), 9-22; Hutchinson, KS (Bethany), 27—May 3

ROSE, WAYNE: Paris, TX, Mar. 3-8; Dallas, TX (North), 10-15; Marshall, IL, 17-22; Garnett, KS, 25-29; Tulsa, OK (Southwest), 31—Apr. 5; Clinton, MO, 7-12; Ironton, MO, 21-26; Lamar, MO, 28—May 3

RUNYAN, DAVID W.: Hannibal, MO (First), Mar. 10-15; Mountain Grove, MO, 17-22; Ava, MO (Highway), 24-29; Branson, MO, 31—Apr. 5; Bradleyville, MO, 7-12; Springfield, MO (Scenic Drive), 14-19; Taylorville, IL (First), 21-26; Springfield, MO (First), 28—May 3

SMITH, OTTIS: Oriskany, PA, Apr. 26—May 3

SMITH, DUANE: Macon, GA (Trinity), Mar. 3-8; Barnesville, GA (First), 10-15; Gainesville, GA (First), 17-22; Meadville, PA, 23-29; Birdsboro, PA, 31—Apr. 5; Elmira, NY (First), 7-12; Du Bois, PA (Emmanuel), 14-19; Hamilton, OH (Tuley Road), 21-26; New Albany, IN (First), 29—May 3

STANIFORTH, KEN: Manteca, CA (East), Mar. 8-13; Fallon, NV, 15-22; Sun Valley, NV (Shepherd of



Benefits Questions

Answered by Dean Wessels

Recently, our evangelist asked that a portion of his compensation be paid to Minnesota Mutual Life Insurance Company for a tax-sheltered annuity. Is this appropriate?

Yes. Not only is it appropriate, it is highly recommended. In this way your evangelist can participate in the Nazarene Tax-Sheltered Annuity to provide for his retirement income as provided by the United States Internal Revenue Code. The Code recognizes that employees of tax-exempt nonprofit organizations (including churches and church-controlled agencies) have unique retirement income planning needs. Provisions of the federal tax laws make it possible for such employees to receive favorable tax treatment when contributions to the plan are made on their behalf by their employer.

Even though self-employed evangelists do not have an "employer," the Internal Revenue Service will allow local congregations served by an evangelist to make such contributions on the evangelist's behalf. You should use the evangelist's personal contribution form and make the check payable to The Minnesota Mutual Life Insurance Company. Send it directly to the Pensions office at the address listed below.

Participation in the Tax-Sheltered Annuity Plan allows the evangelist to reduce taxes now and earn interest on a tax-deferred basis in preparation for retirement. A portion or all of the benefit payments may be declared "housing allowance" and as such are "tax free" to the extent allowed by law.

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

Valley), 25—Apr. 2; Dorris, CA, 21-26
STANTON, TED & DONNA: Perry, FL, Mar. 3-8; Higdon, AL (Shiloh), 10-15; Robinson, IL (First), 17-22; Murphysboro, IL, 24-29; Pana, IL (First), 31—Apr. 5; Ridge Farm, IL, 7-12; Otter Lake, MI, 21-26; Marine City, MI (Blue Water), 28—May 3
STREET, A. DAVID: Cattlettsburg, KY (Southside), Mar. 3-8; Roanoke, AL, 31—Apr. 5; Wheeler, WI, 12-19; Redkey, IN, 21-26; Willmar, MN, 29—May 3
STRICKLAND, DICK: Burlington, NC (First), Mar. 4-8; Fort Worth, TX (Northside), 11-15; Rensselaer, IN, 18-22; Oskaloosa, IA, 25-29; Columbus, OH, Apr. 1-5; Rock Island, IL, 8-12; Larned, KS, 15-19; Man, WV, 22-26; Princeton, IN, 28—May 3
TAYLOR, MENDELL L.: Del City, OK, Mar. 18-22

TAYLOR, BOB: Edmond, OK (First), Mar. 4-8; Fairborn, OH (Wrightview), 11-15; Howell, MI, 18-22; Huntington, IN (First), 25-29; New Castle, IN (Southside), Apr. 1-5; Oil City, PA, 8-12; Mitchell, IN, 21-26; South Charleston, WV (First), 29—May 3
THOMPSON, L. DEAN: Coffeyville, KS (Central), Apr. 17-19
THORNTON, REV. & MRS. WALLACE: Somerset, KY, Mar. 17-22; Martins Ferry, OH, 24-29; Olive Hill, KY, 31—Apr. 5; Petersburg, IN, 7-12; Mount Vernon, KY, 14-19; Covington, VA, 28—May 3
ULMET, ALECK G.: Spiceland, IN, Mar. 31—Apr. 5; Indianapolis, IN (Southport), 7-12; Berryville, AR, 26—May 1

continued on page 47

Recommended Resources for Discipling Growing Christians



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Listed below are the churches which have qualified for the Stewardship Honor Roll for 30 or more consecutive years:

Consecutive Years	Church
44	ALEXANDRIA (ALEXANDRIA, IND.)
44	BETHEL (ARENZVILLE, ILL.)
44	ELKHART FIRST (ELKHART, IND.)
44	HARRIS CHAPEL (SELMA, IND.)
44	KANSAS CITY FIRST (KANSAS CITY)
44	MONONGAHELA (MONONGAHELA, PA.)
44	MOUNT HOPE (BERNE, IND.)
44	SUBLETTE (SUBLETTE, KANS.)
44	WARREN FIRST (WARREN, OHIO)
44	WINCHESTER (WINCHESTER, IND.)
44	ZION (BRITT, IOWA)
43	MARION FIRST (MARION, OHIO)
42	BEARDSTOWN (BEARDSTOWN, ILL.)
42	CHATTANOOGA FIRST (CHATTANOOGA, TENN.)
41	COLUMBIANA (COLUMBIANA, OHIO)
41	NEW BRIGHTON (NEW BRIGHTON, PA.)
40	HARMATTAN (OLDS, ALTA.)
40	LOWELL (LOWELL, MICH.)
40	PEORIA FIRST (PEORIA, ILL.)
39	CONCORD (CONCORD, CALIF.)
39	EAST ROCKAWAY (LONG ISLAND, N.Y.)
39	WARREN (WARREN, PA.)
38	BERNE (BERNE, IND.)
38	BRADFORD FIRST (BRADFORD, PA.)
38	DINUBA (DINUBA, CALIF.)
38	ELKHART (ELKHART, KANS.)
38	GRAND HAVEN (GRAND HAVEN, MICH.)
37	OTTAWA FIRST (OTTAWA, ILL.)
36	BELLE (BELLE, W.VA.)
36	BETHEL (BETHEL, KANS.)
36	CLAYTONIA (WEST SUNBURY, PA.)
36	FORT RECOVERY (FORT RECOVERY, OHIO)
36	PENIEL (HUTCHINSON, KANS.)
36	WESTBROOK (INDIANAPOLIS)
35	IRONTON FIRST (IRONTON, OHIO)
34	BETHANY (HUTCHINSON, KANS.)
34	CHICAGO OAK PARK (OAK PARK, ILL.)
34	COLLEGE (NAMPA, IDAHO)
34	EVANSVILLE FIRST (EVANSVILLE, IND.)
34	GEORGETOWN (GEORGETOWN, ILL.)
34	HAMMOND FIRST UNITED (HAMMOND, IND.)
34	NORTH PLATTE (NORTH PLATTE, NEBR.)
34	ROANOKE FIRST (ROANOKE, VA.)
34	SOUTH PORTLAND (SOUTH PORTLAND, MAINE)
34	WASHINGTON FIRST (WASHINGTON, D.C.)
33	BETHANY JERNIGAN MEMORIAL (BETHANY, OKLA.)
33	OSKALOOSA (OSKALOOSA, IOWA)
33	UNION CHAPEL (CLAY CITY, IND.)
32	BUCYRUS (BUCYRUS, OHIO)
32	HANOVER (HANOVER, PA.)
32	KANSAS CITY ST. PAUL'S (KANSAS CITY)
32	LOGAN (LOGAN, OHIO)
32	MONTICELLO (MONTICELLO, ILL.)
32	OIL CITY (OIL CITY, PA.)
32	ROCK HILL WEST MAIN (ROCK HILL, S.C.)
31	ANNA FIRST (ANNA, ILL.)
31	BEL AIR (BEL AIR, MD.)
31	GALLIPOLIS (GALLIPOLIS, OHIO)
31	INDIANAPOLIS WESTSIDE (INDIANAPOLIS)
31	MACKEY (MACKEY, IND.)
31	WICHITA LINWOOD (WICHITA, KANS.)

Consecutive Years	Church
30	ELLENDALE (ELLENDALE, N.DAK.)
30	LA JUNTA FIRST (LA JUNTA, COLO.)
30	MEADE (MEADE, KANS.)
30	PORTLAND BRENTWOOD (PORTLAND, OREG.)
65	TOTAL

GENERAL BUDGET

Listed below are the districts who reached or overpaid their accepted General Budget for 1991:

Percentage	District	District Superintendent
109.20	NAVAJO NATION	REV. JOHN R. NELLS
105.46	CENTRAL FLORIDA	DR. C. EUGENE FULLER
103.65	HAWAII PACIFIC	DR. DARRELL TEARE
101.75	SOUTH CAROLINA	DR. JAMES BEARDEN
100.66	ALASKA	REV. KENNETH SPICER
100.53	SOUTHERN CALIFORNIA	REV. B. MAURICE HALL
100.26	NORTHEASTERN INDIANA	DR. OVAL L. STONE
100.00	FLORIDA SPACE COAST	REV. L. WAYNE QUINN
100.00	ILLINOIS	REV. JOHN J. HANCOCK, SR.
100.00	MAINE	REV. CLARENCE C. HILDRETH
100.00	NORTHWESTERN OHIO	DR. J. E. SHANKEL
100.00	SACRAMENTO	DR. WALTER M. HUBBARD
100.00	SOUTHWEST LATIN AMERICAN	REV. MOISES ESPERILLA
100.00	VIRGINIA	REV. CHARLES L. THOMPSON

Listed below are the 10 churches on the Stewardship Honor Roll with the highest percentage of giving to General Budget and mission specials:

Percentage of Giving	Church
127.93	CLEVELAND HEAVEN TRAIN (NORTH OLMSTED, OHIO)
99.20	FLUSHING KOREAN (FLUSHING, N.Y.)
96.71	KNIGHTSTOWN (KNIGHTSTOWN, IND.)
94.44	LONG BEACH (LONG BEACH, N.Y.)
70.63	HOUSTON DENVER (HOUSTON)
69.95	POTOMAC (POTOMAC, ILL.)
56.07	STETTLER (STETTLER, ALTA.)
55.12	WINNIPEG MAPLES (WINNIPEG, MAN.)
42.98	KANSAS CITY HILLCREST (KANSAS CITY)
42.60	MATTOON (BIRNAMWOOD, WIS.)

Listed below are the districts with 50 percent or more of their churches qualifying for the Stewardship Honor Roll:

Church Percentage	District	District Superintendent
61.0	SACRAMENTO	DR. WALTER M. HUBBARD
60.0	HAWAII PACIFIC	DR. DARRELL TEARE
58.0	WASHINGTON	DR. ROY E. CARNAHAN
55.0	INTERMOUNTAIN	REV. RONALD K. KRATZER
55.0	NORTHWEST	REV. STEVEN C. FLETCHER
55.0	ROCKY MOUNTAIN	REV. ARNOLD R. CARLSON
53.0	COLORADO	REV. LEON WYSS
53.0	KANSAS	DR. W. T. DOUGHARTY
52.0	NORTHWESTERN OHIO	DR. J. E. SHANKEL
52.0	PHILADELPHIA	REV. TALMAGE HAGGARD
52.0	SOUTH CAROLINA	DR. JAMES M. BEARDEN
51.0	CENTRAL CALIFORNIA	DR. WIL M. SPAITE
51.0	MICHIGAN	DR. C. NEIL STRAIT
50.0	ALASKA	REV. KENNETH G. SPICER
50.0	NORTH CENTRAL OHIO	DR. JACK ARCHER



My Father's World

An ancient creed declares, "I believe in God the Father Almighty, Maker of heaven and earth." I can testify without embarrassment that I have made that ancient creed my personal creed. It satisfies my mind and heart, and it sustains me in the most depressing and damaging experiences of life.

I believe in God. Nature speaks to me of His presence, wisdom, and power. When the Psalmist exclaims, "The heavens declare the glory of God," and a prophet exclaims, "The whole earth is full of his glory," my whole being responds with a hearty "Amen!" I cannot gaze upon the majesty of mountains and seas without wanting to worship the Creator of those spectacular scenes.

Conscience convinces me that God is. Within every person there is a book of law, a high tribunal, and a process of judgment. An inward monitor condemns the wrong and commends the right. Ignore its voice, pursue the wrong, and it charges you with guilt and fills you with remorse. No alibi you may invent, no excuse you may plead, alters the verdict of its stern disapproval. Conscience is not regulated by the customs of the age; it must be ageless. It is not confined to the individual but is common to the race; it must be universal. It is the creation of a Lawmaker and Judge who brackets mankind's existence and exercises an undivided and universal authority.

History persuades me of God. Napoleon labeled it "a fable agreed upon." Van Loon wrote it off as the "record of man in quest of his daily bread and butter." But faith beholds in history the evidence of divine superintendence. It is the

record of God's sin-destroying and person-redeeming enterprise. Its center is the cross of Christ and its outcome is the kingdom of God.

When Jesus died for our sins, that atoning event synchronized with the first time in history that rapid and worldwide dissemination of the gospel was possible. Greece had bequeathed her language to the known world, and in that international tongue the New Testament was written. Rome had conquered that world and had linked its far-flung outposts to the capital by a system of great highways. Over those roads the apostles moved on eager feet to spread the good news of salvation through Jesus Christ. Surely, all of that deserves a better name than coincidence.

The God in whom I believe created all things. He is almighty and transcends the world. He is superior to and distinct from His handiwork, as architects and carpenters are distinct from what they design and build. He cannot be confined to His universe, neither defined by it. He is everywhere, but He is not everything. He is the source of all things, not the sum of all things.

But the Almighty is also Father, and, therefore, He is immanent as well as transcendent. He can no more be locked out of His world than He can be locked in it. He is free to enter into relationships with His creatures, and He does. He is not unknowable, and to those who will listen He is not unknown. We cannot discover Him by our searching, but He can reveal himself to us in His graciousness. He can com-

mune with us, and we can respond to Him. The initiative is His and the relationships are possible by His grace, not by our groping. The wisest may not find Him, but the simplest may be found by Him and come to know Him.

One of my precious friends in ministry was a man named E. P. Cowan, now in heaven. An atheist accosted him one day and demanded, "How do you know there is a God?" Expecting the usual answers, that atheist readied himself with his usual scorching replies. Brother Cowan quietly replied, "I know there is a God because He has personally revealed himself to my consciousness as my Savior from sin." After a moment's silence

The God in whom I believe is the source of all things, not the sum of all things.

the atheist said, "That is one argument I cannot refute." Brother Cowan responded, "I did not offer that as an argument but as a testimony."

That testimony I share now in my old age as I did in my youth. I look forward to the clearer light and greater knowledge of my Father Almighty that lies beyond the frontier we call death.

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

HH

Christian Marriage Notebook

BY J. PAUL AND MARILYN TURNER

Conflict in Christian Marriage

Why are some couples immobilized in discussing their inevitable differences? Could it be they tend to focus on the potentially negative results without equally discussing its positive benefits? Is it possible to view our differences as anchor points of growth rather than conflicts to avoid at all costs? We think so.

Many Christian spouses simply do not know how to resolve their differences. The secret is the "how to." Where did you learn to manage your conflict? Good, bad, or indifferent, you learned what you know about conflict at home.

We lead a fair amount of premarital counseling sessions with Nazarene students. One of the questions we ask the couple is, "How did your parents handle their conflicts?" We then ask the couple, "How are you handling yours?" Not surprising, the process is about the same. They tend to fall into four major patterns: denial, domination, capitulation, or being direct.

Couples who **deny** they have conflict may not be realistic. Those who

try to **dominate** are wanting to be lord of their marriage—an ultimate disaster. When couples **capitulate**, they are not willing to face the issue; therefore, they tend to retreat to their differences. Being **direct** is to address the issue rather than attack the person. These couples do not confuse being frank with being direct. The former might be "speaking the truth." The latter is "speaking the truth in love" (Ephesians 4:15). There is a world of difference.

Are you willing to talk about the tough issues? If so, there is a process that keeps you from ignoring the positive results. It also helps you avoid exaggerating potentially negative outcomes.

You both have to be willing to "rock the boat"—not just one of you, but both! Being direct is Christian, but it isn't painless or easy. However, avoiding difficult issues is even worse.

What is the process?

Begin face-to-face. You listen better when you look straight into the eyes of your spouse. This helps you understand and accept the nonverbal actions that take place.

Affirm your relationship. Make certain you share how your marriage is infinitely more important than any issue that is between you.

Focus on the issue, not the person. This requires a lifetime of cultivated skill, centering your attention on your contribution to the issue without being defensive. Difficult? Yes! However, it is God's Word that teaches us how relationships require constant nurturing and cultivation. His Word reminds us we were made in His image. We do not have the prerogative to attack, discount, or forcibly change our spouse.

Be willing to compromise. This

means you find a meeting point somewhere in the middle and make concessions to one another. Both of you will lose or gain something as you work through to resolution.

Coexistence as a temporary option. This process would not imply a constant state of conflict. Rather, think of it as tentative. Coexistence replaces the disagreement with an agreement to differ. And in a loving Christian relationship we can accept our differences for a time. However, we must always be willing to pull the issue "off the shelf" and grapple with it.

Face the possibility you may need to conciliate. This means you are willing to end the disagreement by accepting the position of the other. It puts to the test what you have been saying about how the Holy Spirit is active in your life. When you bend to the will of the other, the sanctified life is coming through for you.

If you will activate these six principles, the positive consequences of your differences will get discussed, and you will avoid exaggerating the potentially negative consequences.

Talking It Over

1. On paper, write in the left-hand column a list of issues that you and your spouse avoid.

2. In a right-hand column, next to each issue, write the reason why you do not talk about them.

3. Talk about why you do not talk about the left-column issues. Hang on to your chair!

J. Paul Turner is pastor of adults, College Church of the Nazarene, Nampa, Idaho. Marilyn is colleague, wife-friend, and office manager for the Intermountain District Church of the Nazarene. H

Be constantly renewed in the spirit of your mind—having a fresh mental and spiritual attitude; and put on the new nature (the regenerate self) created in God's image, (Godlike) in true righteousness and holiness.
(Ephesians 4:23-24, Amp.)

Music . . .

continued from page 25

derful. That sense of joy and peace, the glory of His presence, is not something we “work up” or somehow manufacture by singing loud music with a quick tempo. Rather, I think feeling it comes naturally when worship is God-centered and not self-centered. We don’t celebrate an emotional state or feeling. We celebrate the One who has changed us. We are no longer lost in sin, we are His people!

Music helps us express not only what we *know* about God but also how we *feel* about Him. Through music, we express our objective praise to God for who He is, as well as subjective praise for what He has done for us. There is a place for music that may encourage us to contemplate the attributes of God and the deep truths of our faith. We must also make room for music that is spontaneous and exuberant, particularly in songs through which we tell of what God has done *for us*. Even in our songs of testimony, however, our goal is to point to the One who is the Source of the good in our lives.

“I Know What I Like”

Our musical likes and dislikes may be influenced by experiences associated with certain songs or styles of music. We like music that we associate with pleasant experiences and dislike music that reminds us of unpleasant things.

Most of us like music that we’re familiar with. We feel most comfortable with the music that we’ve grown up with. The particular region we’ve grown up in even enters into our personal tastes. We may not automatically dislike unfamiliar music, but it seems that our first response to new musical styles and songs is often less than positive. Certain kinds of music have traditionally been linked with the church, and others have been connected with “the world.” Nevertheless, many of our best-loved hymns and gospel songs have their musical “roots” in secular settings. Gospel song and hymn writers have often borrowed musical materials from sources outside of the church and God has blessed their efforts.

Some musical styles are less suited for use in the church than others. Because of a very strong association with the secular world, a particular style of music may not always “work” in helping people see God. Over time, however, new and sometimes unfamiliar forms of music may come to be used in the church—often by our young people or those who are new to our church family. The old, comfortable, and familiar styles may not be so familiar and com-

fortable to every member of a rapidly growing fellowship. After a while, because of their new, sacred use, some musical forms that were once “non-sacred” take on a kind of “sanctity by association.” The church is constantly looking for effective ways to help the next generation “see God” through music and worship.

What Kind of Music Is Most Important?

In most Nazarene congregations, vocal, keyboard, and instrumental music are used. We probably give more attention to music that individuals or small groups provide. We often call these selections “special music.” However, the most important component of the church’s music program may be the congregational singing. When congregations sing together, a larger number of people are actively participating in worship. Since active participation is essential in authentic worship, the importance of congregational singing is evident. Something exciting and profoundly moving happens when a group of 50 or 500 Christians sing praise to God. Whether it is a contemporary scripture chorus, a traditional gospel song, or a hymn that Christians have sung for centuries, the linking of the words with holy emotion intensifies worship.

Since biblical times, individuals and groups of musicians have helped God’s people worship. Historically, church music has been both the spontaneous and unrehearsed as well as the polished and highly refined. There is

room in the church for both traditions. The prime consideration is that we make the focus God and His saving work in Jesus Christ.

The style of the music and the proficiency of the musician will vary depending on the congregation. We do want to present music that people like and that is pleasing to the greatest number of people in the congregation. But of greater importance than the style of the music and whether it is liked or not is the content of the text and whether or not the music enhances the meaning of the words and helps people “see God.”

The best music for worship is that which helps us see God and our deep need of Him more clearly. And as we confess our complete dependence on Him, He is faithful to meet our need for pardon, cleansing, and empowering. The highest purpose of music in the church is to help us see God in ways that words alone cannot express.

Dennis J. Crocker is Minister of Music at the Church of the Nazarene, Overland Park, Kans., and he teaches music at MidAmerica Nazarene College.

HH



“Honoring the Trust” Achieved by Twelve Districts

Twelve districts paid 100 percent or more of their Pensions and Benefits Fund for the 1990-1991 assembly year. The superintendents (*pictured*), pastors, and local congregations are to be congratulated for “Honoring the Trust.” Sixteen additional districts paid 95 percent or more, and 39 additional districts paid 90 percent or more.

The importance of full payment is emphasized by the following facts:

- No General Budget funds are allocated for paying pensions or benefits to ministers.
- Although thousands of years of service credits were earned before the beginning of the “Basic” Pension Plan in 1971, the church has chosen to honor these for pension benefits. No funds were collected prior to 1971 to offset these liabilities. Therefore, they must be honored from funds collected today.
- The payment of the pension is both a moral and a long-term legal obligation to which the church has committed itself.
- As local churches pay their Pensions and Benefits Fund, they do, indeed, honor the trust of those men and women who have given their best years to Kingdom work.

Most recipients of the “Basic” Pension began their ministry with no thought of receiving a church pension. They worked faithfully and gave sacrificially. Their trust was in the future of a church that proclaimed Christian holiness, and in the God they knew to meet individual needs.

Their trust continues to be honored.

Today, the number of pensioners exceeds 3,600, and the amount paid in pension checks is approaching \$600,000 each month. Such a responsibility calls for personal as well as denominational commitment!

Support your local church in “Honoring the Trust.”

Pay for full support of the Pensions and Benefits Fund as it reaches out to meet the needs of current pensioners.

Pray for the Board of Pensions and Benefits USA as it plans and exercises the stewardship necessary to meet the anticipated needs of future pensioners.

We are the church today. And the church today is the means of God’s provision for the years ahead.



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American District



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Board of Pensions and Benefits USA
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"Behold the turtle who makes progress only when he sticks his neck out."

Cecil Parker

"It was on my fifth birthday that Papa put his hand on my shoulder and said, *Remember, my son, if you ever need a helping hand, you'll find one at the end of your arm.*"

Sam Levinson

"Never bolt your door with a boiled carrot."

Irish Proverb

"So long as we are loved by others, I would almost say that we are indispensable; and no man is useless while he has a friend."

Robert Louis Stevenson

"Science is mounting man on a bigger horse than he knows how to ride."

Harry Emerson Fosdick

The Hope of the World, 1933

"If a society is to preserve stability and a degree of continuity, it must learn how to keep its adolescents from imposing their tastes, values, and fantasies on everyday life."

Eric Hoffer

"It's not whether you win or lose, but how you place the blame."

Anonymous

"There are only two or three human stories, and they go on repeating themselves as fiercely as if they had never happened before."

Willa Cather

"Christians believe that God and humankind have met and mingled in Jesus of Nazareth. And so a shorthand way of talking about both God and the human person is to tell a story about Jesus."

John Shea

Stories of God

"It is OK to enjoy a day in the sun, the pleasures of sightseeing, a run in the country, a fine meal at your Chez Dreams, a barbecue, brats and ball game, the joys of marital intimacies, the pleasures of tennis or golf or a roller-coaster ride, a good book or concert. The Christian life is not a life of negation, but of affirmation and enjoyment."

R. Kent Hughes

James, Faith That Works

Herald of Holiness

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Evangelists' Slates . . .

continued from page 41

WELCH, DARLENE: Kokomo, IN (First), Apr. 27-30

WELLS, LINARD: Cleburne, TX, Mar. 3-8; Mount Pleasant, TX, 10-15; Greenfield, IN (Stringtown), 17-22; Fredericktown, MO, 24-29; Olney, IL, 31—Apr. 5; Brownstown, IN, 7-12; Jeffersonville, IN (First), 14-19; Sherman, TX, 21-26; Waynesville, MO, 28—May 3

WILLIAMS, CURTIS D.: Augusta, KY, Mar. 3-8; South Point, OH (Sunrise), 11-15; Cincinnati, OH (Price Hill), 24-29; South Lebanon, OH, 31—Apr. 5; Alpha, OH, 12; Dayton, OH (Central), 19; Xenia, OH (New Burlington), 21-26; Batavia, OH (Community), 29—May 3

WILLIAMS, LAWRENCE Z.: Udall, KS, Mar. 24-29; Nocona, TX, Apr. 14-19

WILSON, ARNO: Rising Sun, IN, Mar. 10-15; Morrow, OH, 17-22; Day-

ton, OH (West Acres), 31—Apr. 5; Jamestown, KY, 7-12; West Milton, OH, 21-26

WILSON, DAVE & SANDRA: Stanford, KY, Apr. 17-26

WOMACK, PAUL W.: Ottawa, IL (First), Mar. 4-8; Astoria, IL, 10-15; Kewanee, IL (Grace), 17-22; Centerville, IA, 24-29; Texarkana, TX (First), Apr. 1-5; West Plains, MO, 7-12; Rolla, MO, 19-26; Quincy, IL (Emmanuel), 28—May 3

WOOLMAN, J. L.: Norman, OK (Grace), Mar. 8, 15, 22, 29; Cassville, MO, 31—Apr. 5; Waterloo, IA, 7-12

WRIGHT, E. GUY & LIL: Chattanooga, TN (East Lake), Mar. 3-8; Washington Court House, OH, 10-15; California, PA (Calvary), 17-22; Charleston, WV (Southeast), 24-29; Dunbar, WV, 31—Apr. 5; Warren, OH (Champion), 7-12; Grafton, WV (Parkview), 14-19; Martinsburg, WV, 21-26; Richmond, WV (Highland Springs), 28—May 3

*Denotes Non Nazarene Church

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NAZARENE PASTOR SHOT TO DEATH

More than 1,000 persons turned out to express their respect at the funeral of a Nazarene pastor who was shot to death in Miami on New Year's Day. Rev. Akish Devallon, 57, pastor of the Miami Hosanna Church of the Nazarene, was shot to death less than an hour after he concluded a special New Year's Eve service at his church.



According to a report in the *Miami Herald*, Devallon was shot repeatedly as he stepped out of his car at his home.

Pierre Hall, a 47-year-old carpenter who joined Devallon's church in the late 1970s, has been charged with first-degree murder.

Devallon had recently criticized Hall for beating his wife, according to the report. Hall allegedly had threatened Devallon during a church service a few weeks earlier.

Devallon started the church in January 1974. Under his leadership, the congregation grew to a membership of 647.

Devallon is survived by his wife, Louisiana.

Devallon was born in La Gonave, Haiti, a tiny island 20 miles off the west central coast of Port-au-Prince.

STOWE AND HUDSON VISIT CUBA

General Superintendent Eugene L. Stowe and Caribbean Regional Director James Hudson traveled to Cuba in January to visit churches and to conduct the Cuba district assembly. The Cuban embassy granted visas for both men and gave them permission to engage in "religious activities" during their stay in Cuba, according to Robert H. Scott, World Mission division director.

Stowe conducted the assembly in Havana Jan. 24-25. He reported that the dis-

trict received 209 members by profession of faith last year. The district reported 997 total members in 1991. Arnaldo Miranda was re-elected superintendent of the district.

The general superintendent added that the spirit of the assembly was positive and that the reception he received throughout his visit was warm.

There are 17 Nazarene churches in Cuba. Denominational work began there in 1902.

FORMER NPH BOOK EDITOR DIES

Betty Fuhrman, 66, former book editor at Nazarene Publishing House, died Jan. 10 at her home. She had been suffering from cancer.

Fuhrman served at NPH in the book publishing department from 1957 until her retirement in 1991.

"Betty's commitment to character gave her the where-with-all to assume many responsibilities

with NPH," said Robert Foster, NPH manager. "She truly exhibited the fruits of the Spirit."

A native of Mound City, Mo., Fuhrman moved to the Kansas City area in 1957 to work at NPH. She is a graduate of the University of Nebraska and the University of Portland, Oreg.



She is survived by a brother, Eldon.

SUNBERGS TO SERVE IN COMMONWEALTH

The second Nazarene missionary couple has been assigned to the Commonwealth of Independent States (formerly the U.S.S.R.), according to Robert H. Scott, World Mission division director. Charles H. (Chuck) and Carla Sunberg will be the first ministerial couple assigned to the former Soviet Union. They will join Mr. and Mrs. James Welchly, who were appointed as lay missionaries in December. Chuck will serve as the mission director for Russia and the Ukraine.

The Sunbergs come to the assignment from a pastorate at Austin, Tex., First Church, where they had served since 1986. They will be involved in deputation for several months and should be in Moscow by the end of June 1992. The Sunbergs will begin their service as missionaries under a specialized assignment contract, according to Scott.

Carla is the daughter of General Superintendent Gerald D. Johnson, who served with his wife, Alice, as missionaries to Germany from

1958 to 1969.

Chuck is the son of Rev. and Mrs. William J. Sunberg. Rev. Sunberg pastors the Hutchison, Kans., Bethany Church of the Nazarene.



Progress is being made toward the registration of the denomination in the Ukraine, according to Scott. At least 19 persons have signed on to help commence the charter process.

A report from the Welchlys to Scott indicated that the circumstances are bitter in the Commonwealth of Independent States with long lines and low morale, but the Welchlys added that there is "a real openness" to the gospel message.

The Welchlys have been conducting Bible studies with Ukrainians in their apartment in Kiev as well as at a hospital and a school. Contacts are also being made with Ukrainians in other cities.

HUMAN IS NEW SUPERINTENDENT OF NORTHEAST OKLAHOMA

Russell C. Human, 56, has been appointed superintendent of the Northeast Oklahoma District. The appointment



was made by General Superintendent Eugene L. Stowe in cooperation with the Northeast Oklahoma District Advisory Board. Human replaces B. Edwin McDonald who resigned the post to accept the pastorate of Prescott, Ariz., First Church.

Human had served as superintendent of the Minnesota District since 1985. Prior

to this, he pastored Tulsa, Okla., Central Church of the Nazarene for eight years. He also pastored churches on the Southern California and Kansas City districts. He and his wife, Ruth Ann, served two terms as missionaries to Swaziland from 1963 to 1972.

Human is a graduate of Southern Nazarene University. He was honored with the doctor of divinity degree by MidAmerica Nazarene College in 1991. He was ordained in 1959.

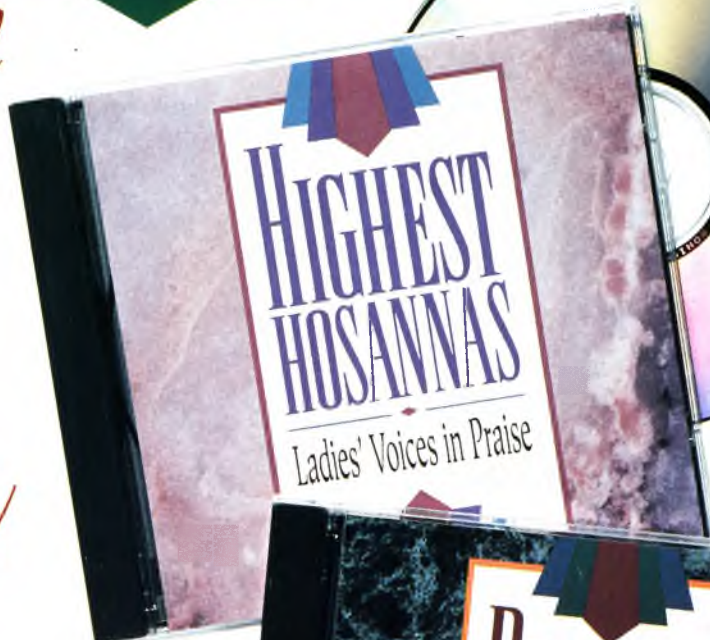
The Humans have two daughters, Cynthia, Dianne and Catherine Delaine.

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Features of the Month

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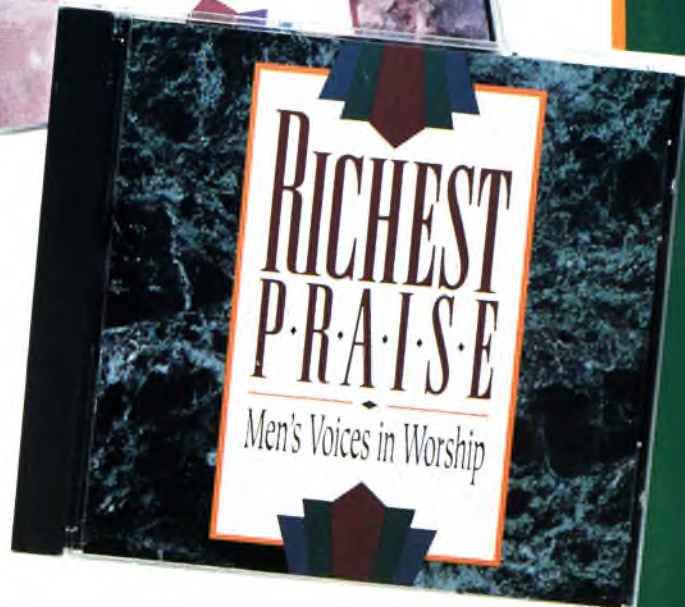
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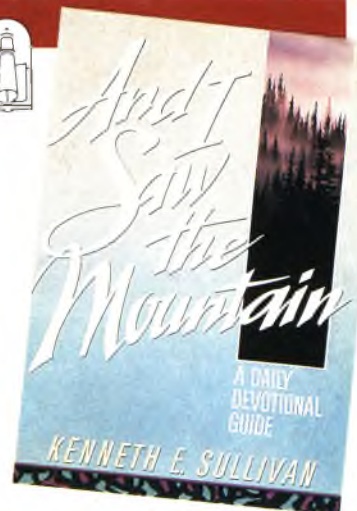
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