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FEBRUARY 1, 1988

HERALD OF HOLINESS



"SHARE HIS SPIRIT WITH THE NATION"

CHURCH OF THE NAZARENE



EUGENE L. STOWE
General Superintendent

BONDING

The new year, 1988, must witness a renewed commitment in the Church of the Nazarene to our quadrennial theme —“That the World May Know.” The good news is that 1987 witnessed a record number of new Nazarenes being introduced to Christ and the church. We are right on schedule in our march to “One Million Nazarenes by 1995.”

Jesus’ prayer in John 17, which includes the words of our theme, also emphasizes the critical importance of integrating both new and old Nazarenes into a happy and holy unity in the family of God. Four times in verses 21-23 He prays “that they may be one.” Only then will a lost world know that the Father has loved it and sent His Son to save it.

Bonding is a contemporary term being widely used by psychologists and social scientists. It describes the process by which unity is achieved. But it is nothing new. The Holy Scriptures have spoken of it for centuries. In Ephesians 4:3 Paul admonishes these new Christians to “keep the unity of the Spirit in the bond of peace.” The Holy Spirit was poured out on the disciples who followed Jesus’ instructions to wait in the Upper Room until the Comforter came. On the Day of Pentecost, after 10 days of prayerful tarrying, Acts 2:1 tells us that these 120 people were “with one accord in one place.” Though they were from a variety of cultural backgrounds, praying together had sublimated their individual differences to a beautiful spiritual unity. This produced a climate conducive to the baptism of the Holy Spirit.

After the fresh infilling of the Spirit, recorded in Acts 4:31, “those who believed were of one heart and one soul [and] they had all things in common” (v. 32, NKJV). Their world sat up and took notice of this happy and holy unity that characterized the Body of Christ. And this bonding brought about a pervasive peace that surpassed all human understanding.

Then in Colossians 3:14 the apostle urges believers to “put on love, which is the bond of perfection” (NKJV). Perfect love is the perfect bond! No other adhesive is strong enough to bind the followers of Christ together in the oneness for which our Savior prayed.

If we are to make a meaningful impact on our world in the year that lies ahead, we must settle for nothing less than an outpouring of the Holy Spirit in Pentecostal proportions that will produce this bonding. An atmosphere of peace and love will be the blessed by-product of this spiritual unity. Then we can testify truthfully—

We are one in the bond of love;

We are one in the bond of love;

We have joined our spirits with the Spirit of God,

We are one in the bond of love.

Then, and only then, can we unitedly give ourselves to the common cause—“That the World May Know.” **H**

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Share His Spirit with the Nation
is simply a reminder that
we are responsible to make a
difference where we live.



SHARE HIS SPIRIT WITH THE NATION

In 1968 I was chosen to serve on a Student Mission Corp team (now YOUTH IN MISSION) to Guatemala. SMC, created in 1967, was the product of a generation that inspired the peace corps and youth political activism. Waiting to leave for our mission training camp in Kankakee, Ill., I remember watching a late-night speech by Robert Kennedy. I later sat stunned as I heard he had been shot in a Los Angeles hotel. My immediate thought was that the deaths of the Kennedys (Robert and previously John) was the end of an era, but in reality it was just the beginning of a youth movement that demanded accountability from its government, while also willing to accept responsibility.

I'm thankful for the summer I spent in Guatemala. It convinced me that missionary service was not for me. I knew that I would go only if God

would appear to me visibly, slap me around, and brand on my forehead "Send to Botswana." Don't get me wrong. I fell in love with missionaries like the Heaps, the Wilsons, and the Hudsons. And I left with a whole lot of admiration for their work. My heart went out to the people of that country, and I knew I would be back. I didn't know when or how, but I knew deep down inside God would bring me back.

In 1972 I went to my first assignment as a youth minister. I organized the obligatory parties, "fifth quarters," youth choirs, and Bible studies. But then I tried something no one was ready for. I'll never forget the looks of both parents and teens when I first announced plans for a teen mission trip to Guatemala.

"You're going to take our teens where?" "Are you out of your mind?" I had some dads who were not going

to let their daughters go to a country that sounded like a chip dip. And even though, over the years, I have proven that I am indeed out of my mind, I never regretted taking those teens, or the other groups that followed, to minister in world areas.

Over the years (and about a dozen mission trips down the road), I've had those who would ask, "Why do you have to go somewhere else to have a significant ministry? Aren't there enough needs here at home?"

Of course, in many world areas the needs are 10 times greater than those in one's own country. The ratio of Christian workers to a country's population is far bleaker in the third world than in many others. Simple logistics say we can't do enough for our world neighbors.

For the teens, the promise of far-away places seems glamorous. Going somewhere they've never been before adds mystery to the event. And if you stay home there is the problem of trying to be a minister around people who know you. Prophets, especially young prophets, are often without honor in their own country.

It was interesting to watch teens this last summer at Nazarene Youth Congress. Many, far away from home, got involved in inner-city projects while in Washington, D.C. And even though these mission trips would only last an afternoon, they became the highlight for many Congress participants who experienced in those few short hours a selflessness that was life-changing. Even more interesting, after those

teens headed back, we found that their attitude toward their own community would change. Not content with being a part of the solution while away from home, and part of the problem while at home, teens started to see that missionary work doesn't begin at home, it begins with Christ. Wherever Christ is, that's where service begins.

Share His Spirit with the Nation, this year's denominational Youth Week emphasis, is not a change in strategy. It is not a move toward nationalism, forgetting the many needs around the world. Instead, *Share His Spirit with the Nation* is simply a reminder that we are responsible to make a difference where we live. It is not a focus on the nation to the exclu-

sion of world needs, but a way to make teens aware that there are many ways to affect and change their own society. After mission trip experiences to world areas and major metropolitan centers, there is still the call for hearts that are sensitive to people in need of help, no matter where they are. Thank God for a church that has a young people's organization like Nazarene Youth International that has always believed that its earthly mission has been, is, and always will be to *Share His Spirit*. **H**

BY GARY SIVEWRIGHT

Director of NYI Ministries at international headquarters in Kansas City, Missouri.

AND I?

*Only a homely,
helpless,
bulging,
earthbound
caterpillar
monotonously crawling along
day after day.
How could it know
what God intended?*

—GERALDINE NICHOLAS
Edmonton, Alberta

EQUIPPING YOUTH

In a 30-day period of time I saw three mighty demonstrations of the eagerness of youth to be equipped to share the Spirit of Christ. I saw it being demonstrated in the Nazarene Youth Congress in Washington, D.C., where hundreds of Nazarene youth committed themselves to Christ, to the Body of Christ, and to the challenge of world evangelization. There were 4,000 of them, wonderful Nazarene young people, who demonstrated unusual commitment in community service projects throughout the Washington, D.C., area.

I saw this willingness demonstrated a few days later in two waves of youth participation in Mexico City, the world's largest city. Youth in Mission, under the supervision of Dale Fallon, deployed 50 well-trained young college people to impact that great city in new missionary projects. They held Bible schools where sometimes 200 to even 400 children were in attendance. Altogether more than 5,000 children were touched by the Vacation Bible Schools. There were street meetings, evangelistic campaigns, personal witnessing; all a demonstration of total commitment.

The second wave of youthful evangelistic effort was Encounter '87 led by Bob Bolton. This was an even larger and more diverse number of young people who worked with the 19 established churches in Mexico City to do evangelism, nurturing, discipling, and missionary outreach to this great city. Even though there were language and cultural barriers, Nazarene youth demonstrated to Mexican Nazarenes a complete devotion to Christ.

Our international youth leaders are now calling Nazarene youth to personal involvement to "share His Spirit with the nation." If your local church wants to be involved in "changing our world," begin here . . . with the equipping of young people. They are eager to share His Spirit with the nation.

To equip is to provide whatever is needed for the anticipated service. If we do equip our young to "share His Spirit with the nation," we will accomplish a great objective. But what does this assignment mean within the context of your local church and community? Could it mean providing basic biblical understanding of Christ and the Holy Spirit? Or could it mean providing an understanding of the realness of Christ's Spirit on an experiential basis? I believe that it could include a counseling/consulting service to the young. It certainly includes consistency in modeling the Spirit of Christ by older people and peers alike. Could this equipping include a grounding in understanding of human need? We could go on a search to identify human needs in the community as well as community change that often opens doors for service.

Whatever the context of this effort in each local community, I am convinced that we must give our young people a chance to be all they can be in their effort to share Christ's Spirit in every local church, in every community, and thereby share His Spirit with the entire nation wherever that nation is located. **H**

BY RAYMOND W. HURN

A general superintendent of the Church of the Nazarene.

For Your Children's Sake!

Dorothy Tarrant, who teaches at Eastern Nazarene College and is deeply involved in family counseling, will be presenting a series of monthly articles on family-oriented matters during 1988. Watch for them and read them. They are expressions of her and our concern for the well-being of families in a culture that often menaces the stability of Christian homes.

Even marriages made in heaven need attention on earth!

Isaac and Rebekah had no doubt that God had brought them together. As small boys Esau and Jacob loved to hear how grandfather Abraham sent his servant on the long journey back to his homeland to look for a wife for Isaac. The servant asked God for a sign—he would ask a young woman for a drink of water and if she was the bride God had chosen, she would not only give him a drink but offer to draw water from the well for his camels too. The beautiful Rebekah was the answer to the servant's prayer. Eagerly she returned with him to meet her new husband. And Scripture tells us that Isaac "took Rebekah, and she became his wife and he loved her."

The story begins like a fairy tale, but the final scene of the biblical narrative is one of hostility, bitterness, and grief. Rebekah has aided and abetted Jacob in deceiving his father and cheating his twin brother Esau out of the patriarchal blessing. Esau, in rage and disappointment, threatens to kill Jacob who has to flee for his life. It was a marriage made in heaven, but over the years things had gone badly wrong. The family had been split in two, each of the parents allied with a favorite child, the brothers pitted against each other in contemptuous rivalry. This family tragedy did not evolve overnight. When did the romance die and the seeds of discord begin to germinate?

For the first 20 years of their marriage Isaac and Rebekah struggled with the confusion and heartbreak of infertility. Compounding the personal disappointment and social stigma of being barren was the knowledge God had promised that Isaac's descendants would be as numerous as the stars in the night sky. Yet there is no suggestion that Isaac considered adopting the accepted custom of having a child by another woman. He supported and prayed for his wife, and their faith and love were rewarded when Rebekah finally gave birth to twin boys.



Paul Buddie

It is possible that the gap began to develop between Isaac and Rebekah during the pregnancy, as she became increasingly preoccupied with the new life growing within her. As she began to experience the violent activity of the two boys struggling together within her womb, she may well have had little energy or good humor left for her husband.

When their sons were born, the proud parents surely wanted to do everything right. Babies were the women's domain, and with Rebekah surrounded by the other women

of the household—including her own old nurse—all offering advice and help, Isaac must have felt somewhat excluded. Perhaps he threw himself more into managing the family's business affairs, giving Rebekah reason to feel neglected.

The two boys from the moment of birth displayed very different temperaments. Isaac was particularly drawn to Esau, the more active, outgoing, and adventurous one, while the cuddly, placid Jacob became Rebekah's favorite. Eventually Esau got taken along on hunting trips, while Jacob preferred to stay at home listening to the women's stories and learning how to cook. The gap between the parents widened as each looked to a son for the companionship they no longer found in their spouse. We can picture them at dinner arguing over who provoked the increasingly frequent quarrels between the twins and imagine the kind of slinging matches that ensued: "You're turning Jacob into a sissy, he needs toughening up." "Esau needs to learn some manners—he acts like a farmhand." The boys, caught in the middle of parental conflict, quickly learned how to play their parents off against each other, adding fuel to the fire.

Rebekah and Isaac wanted to be good parents to the children God blessed them with. They did not recognize that the best basis for good parenting is a mutually supportive and caring marital relationship. One of the most important things parents can do for their children is to care for their own relationship, and that can be hard work.

It means finding practical ways to go on demonstrating love and care for each other. It means planning for times to be alone together without the kids and to enjoy each other's company for a few hours (or even a weekend, if grandparents can be persuaded to baby-sit). That may seem

self-indulgent, especially in families where both parents work and quality time with the children has to be fit in around hectic schedules and overwhelming responsibilities, but it is important.

It may mean setting aside a regular time for Mom and Dad to talk to each other, not just about the children and the jobs that need doing around the house and the bills that need to be paid, but about personal concerns and hopes and fears. It may mean learning better ways of communicating, learning to listen to each other, learning to be vulnerable and share real feelings, learning how to work through differences of opinion instead of pushing them under the rug, learning to confront hurtful or destructive behavior. Some of this can be very scary and may be easier with the help of a pastor or counselor or the supportive structure of a marriage enrichment weekend. In families where parents on the surface present a united front but are unable to communicate their private feelings to each other, hurts and resentments accumulate and, instead of being addressed directly, get worked out through the kids. Children pick up on marital tensions, whether covert or blatant, and tend to feel responsible. They often learn to act up and deflect the heat away from the marriage and onto themselves, subconsciously trying to hold their parents together.

Isaac and Rebekah's family life didn't turn to disaster all of a sudden. When they, for whatever reasons, began to grow apart and to triangle their children into the gap widening between them, they could not have suspected where the family split would lead. Had they known what we know now about the damaging effects on children of parental discord, they surely would have worked harder at

FINAL RECKONING

*When summer comes, and flowers bud,
And I am here, and you are There,
I'll walk amid the fragrant blooms,
And know that yours are yet more fair.*

*When autumn ripens where I am,
Across the meadow and the field,
And men rejoice in gathered sheaves,
I'll know yours is the greater yield.*

*In wintertime, I'll light my lamp
As daytime swiftly fades to night,
And know you bask in endless day,
With Jesus your eternal light.*

*And when the warm winds blow in spring,
And Earth awakes to life anew,
I'll thank my God that I shall live
Eternally with Him, and you.*

—E. RUTH GLOVER
Lake Elsinore, California

keeping their first love alive and solving the disagreements they encountered in dealing with their sons.

Are you taking care of your marriage? You owe it to your children. **H**

CHAPLAINS AND CHANGED LIVES

HANDING OUT HOPE

It was a fantastic story—a story of deceit, duplicity, pain, and tension. It was a story that would make the soap opera writers green with envy that they hadn't thought of it first. It was the story of another marriage on a landslide to a rock heap.

They didn't mean for it to happen; they just wanted to save money. Avoiding the baby-sitter fee meant they sought recreation apart from each other. That was the first loose rock in the landslide. When it got to such proportions that it looked like there was no stopping, the young sailor sought out the chaplain.

He wasn't sure, at this point, that

anything could be done to save his marriage. To tell the truth, neither was I, but I was called upon to pour on oil to calm his troubled spirit and fix the mess they had made.

Unfortunately, such problems are not too rare. As a chaplain, I am called upon almost daily for answers to such crises. I'm glad they come to me, for while neither the books, the seminary courses, nor my own experience equip me with all the answers, I have an opportunity to bring God into the situation in a tangible way.

As a chaplain, I live with my men every day. I eat with them, sleep with them, play and work with them. I am the troubleshooter, but I must remem-

ber that I am more than just a social worker. I am to bring the light of God's love into the lives of the men I serve.

Several days after I talked with the young sailor, he returned to my office to let me know that his wife had called and wanted to try to work things out in their marriage. He was thanking me because, in talking to several people aboard the ship about his problem, I was the only person who had encouraged him to continue with the marriage.

Did they live happily ever after? I wish I could say yes. The jury is still out. But they have a chance because a chaplain was there. **H**

BY DAVE BEESON

Lieutenant, Chaplain, United States Navy who resides in Oceanside, California.

GOD'S BIG WELL



Three Lions Inc.

By His sacrifice and labor of love, Jesus opened up a large and dependable source of the "water of life."

The small Kansas town of Greensburg, named for pioneer stagecoach driver, Cannonball Green, may no longer be a stage stop, but something out of the past lures people into this town.

"Visit the Big Well" is the invitation of road signs. Three million people have stopped to see this engineering marvel of the late 1800s, billed as "the largest hand-dug well in the world."

Cowboys, farmers, and local men, hired at 50 cents to a dollar a day, dug the big well. It provided a large and dependable source of water when the Santa Fe and Rock Island railroads were laying tracks across the plains.

Water has always been a vital commodity of life. For at least 3,000 years, the people of Israel have been concerned with the storage and transfer of water. The seminomadic tribes and families of the Bible followed a path of pastures that took them by wells that could sustain life for them and their animals.

Modern Israel, existing on the edge of the desert, has resourcefully developed a national water transit system. This system pumps water for irrigation through canal and tunnel from the Sea of Galilee southward.

Water is frequently symbolic of God's blessings and of spiritual life. It calls up strong images of cleansing, refreshment, and of eternal life. The citizens of Greensburg and the railroad workers of western Kansas no longer need water from their tourist attraction, the Big Well, but all men everywhere still need the "water of life."

Jesus came to open up just such a well. Isaiah had prophesied, "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water" (Isaiah 41:18).

Although God's "big well" is the cosmic engineering masterpiece of the ages, it also required human hands. Jesus personally dug the well for us. The marks are in His hands. By His sacrifice and labor of love, Jesus opened up a large and dependable source of the "water of life."

There are other wells enticing this world's travelers. There are the more traditional wells, perennially promising popularity, power, and possessions. Many in every generation turn aside to drink from these wells. Their waters never satisfy.

Many "new age" wells also fascinate today's travelers. These wells offer the waters of transcendental meditation, varied yoga practices, human potentiality strategies, consciousness expansion, transpersonal psychology, and many other strange waters.

These wells cannot deliver. They are merely "wishing" wells. Neither are they new. They are ancient wells simply being reopened. Their waters flow

Life-style

out of the Eastern religions of Hinduism, Buddhism, and Taoism.

The water in these wells is fed from a central spring called pantheistic monism—the belief that “all is God.” These waters give one a false sense of security.

Gordon Lewis, professor of theology and philosophy at Denver Seminary, speaking of the results of a monistic worldview in India, said, “In a rural area of that poverty-stricken culture life was cheap. I could see how difficult it is to evangelize pantheists who believe that they are already divine, have endless potential for self-improvement, are not inherently sinful, and not in need of the gracious, once-for-all provisions of Jesus Christ’s atonement.”

God cautioned about drinking from the wrong wells. “For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water” (Jeremiah 2:13).

It is not safe to drink water from wells that are untested. Water in the big well that was hand-dug by Jesus was tested on Calvary. The Resurrection is proof that those waters spring up into everlasting life. No other well can offer that validation.

Test your water by the life and teachings of Jesus, the One who said, “I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6). Any well, regardless of how sparkling its waters, that was not hand-dug by Jesus, is a broken cistern or contains polluted water.

Where are you getting your water? Are you pulling on ropes at man-made wells? If so, you can never quench your thirst. Why not visit God’s big well? The prophet said, “Therefore with joy shall ye draw water out of the wells of salvation” (Isaiah 12:3).

Millions have already stopped at God’s big well. Millions more would if they only knew about it. Shall we post road signs to entice travelers from off the highways of life? Let’s do, for God’s well is more than a tourist attraction.

“And the Spirit and the Bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely” (Revelation 22:17). Come, visit the Big Well!

H

BY STAN MEEK

Pastor of First Church of the Nazarene in Dodge City, Kansas.

A retired friend caught a large bass on one of our area lakes. Joyfully, he shared his good news, adding to all within earshot, “I’ve waited for 73 years to catch a fish like that!” Well! I’ve been promising myself that after being out of the area for 28 years, I, too, am going to do some fishing.

Jesus talked about fishing, offering to take fisherman friends and convert them into “fishers of men.” Most of us know that Jesus expected His fisherman friends to go beyond merely being friendly. He taught them to develop a life-style that would allow them sometimes to talk about their faith. He modeled for them a role of working at the job of being a Christian. Fishing provided Jesus with suggestions for using planned leisure time to create life-transforming relationships with people.

Most of us intend to “fish” for Jesus sometime. Some, however, already have cold feet and say, “I’m grateful for what I know of Christ, but I’m not up to bringing anyone else to Him.” It might help if you begin with first things first. Before you can speak to some about spiritual matters, you must know them as persons, and become a friend.

A young lady experienced a spiritual awakening. Immediately, she wanted to share with a friend. She suggested the friend read a certain book, but the friend was not interested. When she remembered her friend was furnishing a new house, she invited her friend to bring sample materials, patterns, and books. They would discuss the new house.

The friend gladly came. After discussing designs and evaluating samples, the friend confided that she had a friend with a serious problem. Prayer for her troubled friend was suggested. The result? A prayer group was formed that continued to be a vital force for both women. A willingness to invest leisure time in friendship for Christ’s sake made two good people even better.

Others would say, “Not enough has happened for me to try to minister to someone else.” If you feel this way, review your life. Has God done *anything* for you? Are you different than you were a year ago? Five years ago? If you answer “yes,” you have something to share. You don’t have to know all of life’s answers, you need only know from your own experience that God’s power can change a life. You don’t have to be perfect to help another, you need only be available.

A lad observed an elderly neighbor who never attended church. The neighbor weighed heavily on the youth’s conscience. Finally, he made an appointment to visit his neighbor. Fearfully, with trembling, he sat in the neighbor’s living room and shared as simply as he knew what Christ had done for him. He concluded, “I think you ought to do something about this one way or another.” Twice more this happened. The third time the youth told his story, he began looking for the door to find a way out. The elderly gentleman reached for a pad and wrote, “I am so moved I cannot speak.” Never had an adult seriously attempted to talk to him about Christ, and he accepted the invitation.

Each of us has our own time and space for which we are responsible. Our church succeeds or fails in its ministry according to whether or not something is happening “in Jesus’ name” in the sector of the world where “we” are involved. We are succeeding or failing as we share friendships, or fail to befriend.

My fishing friend discovered the fulfillment of many years of anticipation, with previous catches promising that “big one” someday. Anyone willing to cultivate friendship “for Christ” will find satisfying reward in every “catch.” Anyone willing to cultivate life-style evangelism will experience a well of living water that will never run dry.

H

BY WAYNE M. WARNER

An ordained minister in the Church of God, Anderson, Indiana, and pastor of their church in Three Rivers, Michigan.

Simon of Joppa is probably the least known of the nine Simons mentioned in the New Testament, yet we have an illuminating detail: "... whose house is by the sea side" (Acts 10:6). The Jews regarded tanning as a suspect trade because it involved dealing in the skins of animals counted common and unclean; it also invited close contact with Gentiles. The widow of a Hebrew was granted exemption from the Levitical law of marriage to her late husband's brother if he was a tanner by trade. The tanning yards were sited on the farthest outskirts of a city or town; in Joppa, "by the sea side."

Yet Simon Peter, a conservative Christian Jew, lodged with Simon a tanner, the last lodging one would expect him to accept. This is the abiding miracle of the three miracles recorded in Joppa (modern Haifa)—the raising of Aeneas from the dead; the reviving of Dorcas' lifeless body; and the miracle of Simon and Simon in the same house. The miracle is highlighted as Peter's inherited, deep-grained prejudice is revealed by his protest to the Lord during the dream-vision of a suspended sheet containing clean and unclean animals. Though hungry and awaiting lunch, the divine command "Rise and eat" evoked immediate resistance from Peter. "I have never eaten anything common or unclean," anything prohibited by Jewish dietary laws.

Unjustifiably, the same labels—"common and unclean"—were applied to all Gentiles who did not conform to kosher restrictions. If God had not given a specific vision and rebuke—that no one was to be counted unclean whom God had cleansed—Peter would have refused to accompany to Caesarea the three servants of Cornelius, whose arrival coincided with the rooftop vision. The vision was surely linked with the various skins suspended in the drying yard, seen from the roof.

"Go with them," God commanded, and a greater miracle than Peter's sojourn in the house of a Jewish tanner followed. Peter entered a Roman centurion's house! After God's tribute to the character, charity, and spiritual hunger of Cornelius, he could do no other. Recognizing that God had already "cleansed" the waiting Gentile company, their spirit of prayer and faith, and their walking in the light of John the Baptist's message, Peter testified to God's dealing with him and preached to them the Christ who had saved his own soul.

Before the sermon was finished a Latin Pentecost, iden-

tical to the first Hebrew Pentecost for which the 120 had tarried, filled the believing Gentiles. "God put no difference between us and them," Peter witnessed later to the Jerusalem church council, "giving them the Holy Ghost, even as he did unto us."

The overcoming of cultural barriers, prejudices, cherished superiorities, and religious taboos is often harder to achieve than what is spectacular. Natural likes and dislikes, affinities and antagonisms, are a common possession. The wise disciplines of a worthy heritage can exist side by side with unreasonable bigotries, and TV comedies like to feature the lovable bigot. Salvation and sanctification do not necessarily remove or refine these barriers immediately.

Years before, on the Day of Pentecost, Peter had declared that God would pour out His Spirit upon "all flesh." But it took fellowship with God and with Simon, and time, and the right setting for Peter to live out his own preaching and pioneer the dismantling of Jewish apartheid toward Gentile converts. Jesus had set the example by conversing with a Samaritan divorcee at Sychar's well, and by His parables of the Good Samaritan and the grateful Samaritan ex-leper. Supremely, "the blood of the cross" that breaks down every "middle wall of partition" should abolish artificial barriers, suspicion, exclusiveness, and aloofness between those God

has cleansed and called to himself.

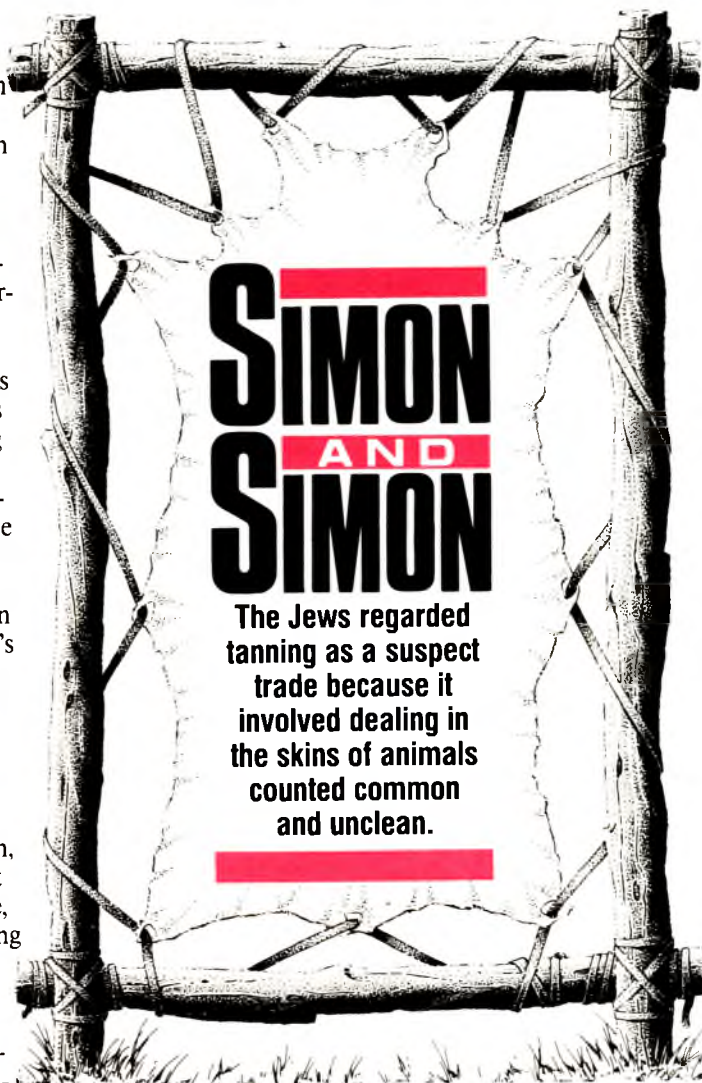
Light received does not always become actual experience overnight, or ethics and relationships quickly harmonize with all God has willed and worked within the individual heart. God is patient with our "working out" and "walking in the light," but they are the keystones in the arch of obedience, and a prelude to royal service and richer fellowship. Love's overcoming in fellowship brought fragrance to a seaside tanning facility, facilitated an apostolic vision, and produced a Gentile pentecost. Without this fellowship the most beautiful sanctuary may have the odor of death.

"How good and how pleasant it is for brethren to dwell together in unity . . . for there the Lord commanded the blessing" (Psalm 133:1, 3). And fellowship overflows, for "Peter abode with Simon many days."

H

BY ALBERT J. LOWN

An evangelist from Keighley, Yorkshire, England, and a frequent contributor to religious periodicals.



Faith Is the Key



Our vacation visit to Palm Beach, Fla. had been a pleasant one and the return trip to our home at Corbin, Ky., was equally enjoyable. Emerald hills, wooded hollows, and sun-drenched valleys flashed by as my husband, Ray, was now clearly feeling those first pulsations of the homing instinct.

Like a graceful silver ribbon, the highway ahead curled through scenic hills and forests of breathtaking splendor, finally losing itself in the hazy ridges beyond. The monotonous drone of our Mustang was starting to have a lullaby effect on both of us. As we glided down a long hill, a rest area sign caught Ray's attention. Taking his foot off the accelerator, he let the car coast to the exit.

"Let's stop here and take a little stroll to wake us up," he suggested. "Then maybe we'll make it home to-night." It was then about 7:30 P.M.

"No thanks, I'll just stay here," I muttered sleepily.

Ray started off walking at a brisk stride. I leaned back and closed my eyes, then for some reason I changed my mind and decided to join him. When he had covered perhaps a hundred yards, he turned and retraced his steps. Now he was near enough for me to see the anxious look on his face.

"Did you lock the car?" he asked.

"Why, yes."

"And the key?"

"Oh, it's in the car!"

"You couldn't have! Now what?"

We were 72 miles from Knoxville and 172 miles from home—locked out! What indeed!

Ray helplessly massaged his chin and stared at the ground while I paced back and forth along the side of the car. A well-meaning truck driver stopped by and offered the time-

honored coathanger, but all efforts to get inside the car were futile.

When the full impact of our predicament hit me, I started to pray. "Lord, You've just got to help us get into that car! It's getting late and cold. We need to get home. We are *Your* children; we know You really care. Please, please, please!"

As I circled the car, continuing to pray, I happened to look downward. There, right at my feet and partly covered with mud was an old rusty key! My heart started pounding wildly and my hand trembled as I stooped to pick it up.

"Ray, look!" I shouted, holding up that rusty little key.

"Humph! Little good that will do us," he shrugged, visibly unimpressed.

Quickly, and in great excitement, I inserted the key in the lock and stepped back. "Go ahead, Ray," I gestured with my hands. "Unlock the door and let's go on our way re-joining."

Reluctantly, Ray gave the key a firm half-turn. My heart stood still, but the latch didn't. There was a wonderful little "click" as it bounced upward! Then came an uncontrollable surge of joy as we realized that God *did* care—that once more He had actually come down into the arena of our lives and performed one more miracle.

We piled into our Mustang, which now seemed more like a heaven-bound chariot. We laughed, we shouted, we sang "He Never Has Failed Me Yet," "My Heavenly Father Watches Over Me," and other soul-stirring songs of praise.

A few weeks after this unforgettable event, we gathered around the table at a family reunion. Someone at the table asked, "Elsie, have you ever tried to unlock the car *again* with that rusty old key?"

"Why, no," I replied. "I just never thought to try."

That night I slipped out to the driveway and turned that old key in the locked door of the Mustang. At least, I tried to turn it. Nothing happened. I tried again with the same result.

Smiling, I turned and walked back toward the house. **H**

BY ELSIE MINK

A resident of Corbin, Kentucky, and a member of the Church of the Nazarene there.

HOLINESS:

THE POSITIVE BLESSING

When asked for his name, a little boy answered, "Johnny Don't."

He had heard that word so many times connected with his first name that he thought it was his last name.

In the "dos" and "don'ts" of sanctified living, some are so caught up in the web of the negatives that they are dominated and enslaved by the prohibitions and restrictions. Obviously, there has to be the "thou shalt nots" of holy living, as indicated by the Ten Commandments, but a life-style of negativism is enervating and joyless.

That is not the way it is supposed to be among God's holy people. If we live by the law alone we lose our liberty. If we spend all our time building fences, we only restrict our own spiritual activity. Since the joy of the Lord is our strength, when that is gone we are weakened by our own legalism.

Certainly there are things that holiness people must be against unequivocally and unalterably. Sin must be abhorred in any form. Worldliness must not be permitted to lead us astray. Unholy activities and attitudes must be blocked and thwarted, and there should be no question in the minds of others as to our stand. But there is the "more excellent way" to be considered also—the way of the positive—for holiness is the positive blessing.

The sanctified have a positive outlook about themselves. They do not live in constant fear, for theirs is a life of faith. It is said that people cross foreboding bridges three times: once as they approach them, again as they cross them, and after they are on the other side looking back. The holy life is not one of carefree unconcern but neither is it morose enslavement to possible defeat and despair.

Worry and spiritual concern must not be confused. Worry focuses on the possibility of failure alone, while spiritual concern sees the possibility of failure along with the possibility of success with God's help. One may cause spending the night in desperation; the other reaches out for God. That is what praying through is all about.

The Holy Spirit helps the sanctified to turn "what ifs" into "so whats" until they can say, "Regardless of the tears and the fears, the Holy Spirit abides and I will make it through. God has promised never to forsake me, and that makes me glad."

The sanctified also have a positive attitude toward others. One of the first lessons we all learn in Christian living



Wesley Sullivan

is that the world is largely made up of other people. Human relationships are strained or enhanced by our outlook. No one is drawn to people who always have a negative outlook; we all enjoy an enthusiastic spirit and genuine smile.

It may be so that the "world is going to the dogs," but it is taking thousands of years to get there. It is still a pretty good place to live and work. Most of us love it here, warts and all.

Holiness people see that this is truly the day of the Spirit. God is still saving and sanctifying people. The church continues to grow. Evangelistic pastors and evangelists are still having revivals and successful altar calls. Laymen are still winning souls.

This does not indicate a head-in-the-sand refusal to see the serious problems of drug addiction, lust, crime, and heartbreaking sin in the world. It does indicate that as long as the Holy Spirit is with us and in us, people will be drawn to Jesus, who can redeem and cleanse them. And the Holy Spirit in the hearts of the sanctified gives them the power to work, to witness, and to win, at home and abroad.

To be truly sanctified is to have a positive relationship with God. In the day of the sham and the shameful it is wonderful to be able to look up with holy and happy eyes. Clean hearts are open to the scrutiny of the God who made them clean. Holy hearts show in happy faces.

The sanctified are aware that the future is as bright as the promises of God. It is like reading the last chapter of a book first. When the world has done its worst, we will be winners with God in the end. He is able to either pour balm on our hurts or give us grace to bear them. He is able to make a rainbow of our tears. He can make our disappointments into His appointments. That is another positive aspect of holiness of heart.

John Wesley wrote that the experience "is not only a negative blessing, a deliverance from all evil dispositions, implied in that expression, 'I will circumcise thy heart,' but a positive one likewise, even the planting all good dispositions in their place, clearly implied in that expression, 'To love the Lord your God with all your heart and with all your soul.'"

H

BY JOHN W. MAY

A Nazarene elder residing in Colliers, West Virginia.

1:30AM

It's hot and cold on Hollywood Boulevard tonight. Earlier these streets contained a mixture of tourists, punk rockers, rappers and breakers, mellow bikers, cokers, police trying to break up the "cruisers," and just about any other type of person you can imagine. Now, after midnight, the streets are empty, and the boulevard has taken on an ominous mood. The shops and cafes are all closed, the tourists and school kids are at whatever they are calling home, and the only ones left are those who have no other place to go—the throw-away kids.

These kids, many of whom probably have just arrived in Los Angeles, have come here looking for "stardom" in Hollywood, to find that the only "Stars" on Hollywood Boulevard are the ones imbedded in concrete on the "Walk of Fame." Thousands of broken hearts and broken lives litter these streets, and when the loneliness sets in these kids begin to look for someone who will comfort and console them in their shattered dreams. Oftentimes it takes only a matter of days before these kids get picked up by the many pushers and pimps waiting for them. So many nights I go out, realizing I have only one chance to help them.

2:00AM

The night's chill has settled in. I have been walking the streets for about three hours, and my feet are beginning to hurt. I spent the last two hours with a young man I had met named Dwight, thin, in his late 20s to early 30s, with stringy long black hair. Dwight is a guitar player and a coker; that is one of many cocaine users out there, not necessarily trying to turn everybody on, but rather just trying to keep himself alive. I could see by his eyes and by the words of his songs that he is much older than his years, so old in fact that he might even be approaching death.

Still burdened with the memory of Dwight, I'm working my way home and trying to keep awake. I pass one

of many concrete benches on the strip. Seated there are about six teens dressed predominantly in black, leather and lace, punkish but not radical. The first thing I notice is a baby carriage in their midst. I can't resist babies and ask if I can see her. The baby couldn't have been more than a few months old, and the smile of this

“What
About
Me?”

tiny one brought out the childishness in me. I think all of my fussing over the baby helped break down the barriers and hardness these street kids hold for most people, their walls of defense.

BY MICHAEL A. VASQUEZ

Church planter for the Los Angeles District's Thrust to the City.

3:15AM

Time to leave. Before I get up to go, one of the guys, a teen about 16, probably the average age of all these kids, looks to me and asks, "Could you spare any change for the baby? I'm her father!" Looking at him and the mother—a thin, blond-haired girl about his age, maybe even younger, with huge eyes—left me defenseless. Fishing in my pockets I found some change, gave it willingly, and turned to leave when another girl, young with chestnut hair, stopped me and said, "Do you have anything for me? I have a baby too!" And with that she pushed down her skirt to show me the bulge of her belly, about six months along the way. More fishing and more change. I really have to go! Another stops me and asks, "What about me?" And the last of my change is gone. Trying to leave, another kid stops me and asks, "What about me? Is there any left for me?" Looking at him, knowing there was nothing left, broke my heart, but what hurt me even more was the one over his shoulder, eyes looking at me, then to the ground, knowing it wouldn't pay to even ask, knowing there was nothing left to give.

3:30AM

The walk home is long tonight. The words keep haunting me. "What about me?" And the thought that there just isn't anything left to give is more than unsettling. How many children, lost in the coldness of the night, come to the doors of the church, looking for that one little bit that will bring them through the night? How many come asking, but the resources are so few, the laborers so few, that we have to turn them away and say, "Sorry, we just don't have anything left to give"? And how many more, who don't even bother to come because they already know the answer to their question, just look down and walk away into the night? It's well past midnight. God, please give them the promise of a new "Sonrise." **H**



LIVING ONCE

More than 60 percent of Americans consider reincarnation a reasonable probability. Belief in reincarnation is growing even among Christians. An advocate of reincarnation states: "Reincarnation is still in intellectual disrepute. All materialistic thinkers reject it, also Freudian psychologists, followers of communist ideology, and Christians."

Reincarnation is a theory of evolution on a psychological and cosmic level. Reincarnationists see the body-mind as a hyphenated unit. They do not view the body as primary in time or in causation. They teach that the mind has existed before the body came into being. To them there is an immortal essence, variously termed soul, spirit, at-man, entity, or theton, which comes back to earth many times for the sake of experience. This eternal essence takes on a body of a density suitable for this realm of experience, and the body is then the protective covering of the soul.

The Greeks regarded the body as a thing of beauty, the Romans a thing of power for pleasure, medieval Christians a thing of shame, Puritans a thing of temptation, the reincarnationist a starting place of new significance. The reincarnationists focus on the body as proof of their theory. A blind person was told he had been a member of a Persian tribe that blinded their enemies, thus his blindness. A woman with a back deformity was told she persecuted Christians in the Roman era, thus her deformity. A man with tuberculosis was told he was a carrier in a previous

life. A man with a birthmark on his left hand that looked like a scar was told his hand had previously been cut off.

The body is the key and clue, the secret history that indicates the future of the individual. The soul is magnetically drawn to the body by reason of inner suitability. They teach that a soul takes on different bodies and personalities that fit the soul's individuality, depending on what phase of development the soul wishes to work on.

Reincarnation seeks to provide the ultimate answer for understanding suffering and injustice. But if successive lives are designed to bring about moral refinement, what good does it do to be punished for something you can't remember having done? Belief in reincarnation removes any incentive to excel morally since there will always be a second chance.

Just to find out that you lived and died and came back beautiful but minus four toes really doesn't make one a better person. To be haunted by the past, and suffering for it while striving for the future, seems an added burden for an individual who must confront life on a daily basis. There is no pattern to say life is either stacked or reduced at the outset because of something done in the past.

The notion of reincarnation comes from demonic spirits. Jesus warned against spiritual deception in the last days (Matthew 24:11). Those who open their minds to reincarnation are vulnerable to spiritual deception. Though both emphasize love as a spiritual force, reincarnation is

incompatible with Christianity. The greatest division between reincarnation and Christian teaching is at the point of original sin. The origin of sin in the human race is described in Genesis 3. Paul wrote: "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12). God has made it possible for us, in this lifetime, to be forgiven of sin, to be made righteous, and to receive eternal life (vv. 15-18). The resurrection of Christ, which brings eternal life to us in the present, refutes the continuous reincarnation theory (1 Corinthians 15:15-19).

The ascension of Jesus was accompanied by the promise of His return for those who follow Him. Jesus will raise His dead followers first, then those who are alive at His coming will be taken up into the sky with Him (1 Thessalonians 5:17). Christ had one life to give and He gave it. We have one life to live and then the Judgment (Hebrews 9:27), not reincarnation. Scriptures that refute reincarnation include Luke 23:43; John 9:1-3; Acts 7:59; 17:31; 2 Corinthians 5:8; 2 Timothy 4:1; 1 John 3:2; and Revelation 3:21.

We should not be deceived by the evil one, or by rein-

carnationist teaching that we have another lifetime to work out the sin of our lives. The Bible makes it clear that we have this one lifetime in which to "work out" our salvation. We must plan to live now in peace and harmony with God so that when our sojourn is over we will see Him face-to-face.

The great humanitarian Mohandas Gandhi spoke these sad words: "It is unbroken torture for me that I am still so far from him, who, as I fully know, governs every breath of my life and whose offspring I am. I know that it is the evil passions within that keep me so far from him, and yet I cannot get away from them." Gandhi did not view Christ as the son of God and Savior of mankind, which cut him off from the source of true peace. We must be careful that we aren't misled by intellectualism, by deceitful philosophies, and high-sounding nonsense. **H**

BY WILLIAM GOODMAN

A Nazarene elder serving as the Salvation Army's director of Correctional Services for Western Missouri and Kansas District, residing in Leavenworth, Kansas.

My mother was the daughter of a Pentecostal Holiness preacher. My dad had been taken to the Roman Catholic church as a child, so I was raised in the Church of the Nazarene. "Why the Church of the Nazarene?" Here's why:

Mother tried to get my dad to go to church with her, but Dad couldn't quite see things the way her church did. From Roman Catholic to Pentecostal Holiness is a big change!

Mother spent much of the first year of their marriage crying after she had come in from church alone. Finally Daddy said, "I'll go to church with you, if we can go to that kind of church where Mrs. Noble goes. I know she's a good woman." Mrs. Noble went to the Church of the Nazarene. Mother happily agreed.

Mrs. Noble worked at the military base with my parents in Lubbock, Tex. Mother had a civil service job. Daddy was a soldier.

My dad wasn't in church much in those days. He didn't know the Lord as personal Savior. (He was saved in Dallas First Church of the Nazarene when I was 13.) He wasn't reading his Bible. Mrs. Noble was the Bible he was reading. What he saw in her was good enough for him.

About that same time a Nazarene preacher was marrying a couple in

One Never Knows!

Meridian, Miss.—an unchurched couple. They had met on the dance floor. She was the "Jitterbug Queen" of Meridian. He had been a sailor in the U.S. Navy. Neither of them knew the Lord. The pastor married them in the early afternoon, so he could preach at prayer meeting that evening.

When he was called to another church, he left the name of this young couple with W. J. Blackman, who followed him as the new pastor. Brother Blackman invited this couple to church and followed up on them. Soon he led both of my wife's parents

to the Lord. Debbie was raised in a Nazarene home.

Today Debbie and I are serving as missionaries in Manzini, Swaziland. (W. J. Blackman married us in Jackson, Miss., First Church almost 15 years ago.) We arrived with our three children in Swaziland in September 1986 on a specialized four-year assignment. I'll be teaching in the Teacher Training College here.

I often think how different our lives could have been if Mrs. Noble hadn't been faithful to God on her civil service job, or if that pastor in Mississippi hadn't faithfully served God and followed up on that unchurched couple whose marriage ceremony he had conducted one Wednesday night before prayer meeting.

One never knows where a seed planted for God will be harvested. May we all be faithful where He has planted us. Who knows—you may be the "Mrs. Noble" or the "Brother Blackman" to the next generation of missionaries in Africa.

I thank the Lord for the investment of others in my life. He has done wonderful things through their obedient service. **H**

BY J. MICHAEL CURRY

A Nazarene missionary serving in Manzini, Swaziland.

see me no more. And of judgment the prince of this world has judged.

It speaks of a little while.

things yet I have to say to you, but I cannot say them now. 13 But when the Son of man comes, he will teach you. For he will not speak on his own authority; whatever he will hear he will say. 14 He will glorify me, because all things that the Father has are mine, and will declare it to you. And you shall see me no longer; a little while and you shall see me, and then I shall go to the Father."

you wonder at His words

his disciples therefore said to one another, "What is this he says to us, 'A little while' and 'I shall not see me, and again I shall see me'; and, 'I shall go to the Father'?" 18 They kept saying these things to one another, "A little while" of which he spoke, and you shall see him, and you shall know what he is saying."

His explanation

John knew that they were misunderstanding what he said to them, "You shall see me, and you shall know about yourselves because I shall not see me, and you shall see me again, and you shall see me no more. Amen, to you, that you shall weep and the world shall rejoice; and you shall be sorrowful, but your sorrow shall be turned into joy. 21 A woman about to give birth, because her hour has come. She has brought forth the child, she remembers the pain, but she rejoices for her joy in the birth of the child. 22 And you shall be sorrowful, but I will see you again, and your sorrow shall be turned into joy, and you shall rejoice, and your joy shall be full. And in that

you to you plainly of the Father. 26 In that day you shall ask in my name, and I do not say to you that I will ask the Father for you, 27 for the Father himself loves you because you have loved me, and have believed that I came forth from the Father. 28 I came forth from the Father and have come into the world. Again I leave the world and go to the Father." 29 His disciples said to him, "Lord, now thou speakest plainly, and we believe thee. 30 Now we know that thou knowest all things, and dost not need that anyone should testify to thee. For thou knowest that we believe thee, and thou hast testified for us to the Father." 31 Jesus answered them, "Whoever believes in me, and is baptized, shall not have eternal life, but shall escape the wrath of the Son of man. 32 And the hour is now here, when the Son of man will be glorified. And now I am in the world, and I have overcome the world."

CHAPTER 17

Christ's prayer

THESE things Jesus spoke; and raising his eyes to heaven, he said, "Father, the hour has come! Glorify thy Son, that thy Son may glorify thee, 2 even as thou hast given him power over all flesh, in order that to all thou hast given him he may give everlasting life. 3 Now this is everlasting life, that they may know thee, the only true God, and him whom thou hast sent, Jesus Christ. 4 I have glorified thee on earth; I have accomplished the work that thou hast given me to do. 5 And now do thou, Father, glorify me with thyself, with the glory that I had with thee before the world existed.

Prayer for His Apostles

6 "I have manifested thy name to the men whom thou hast given me out of the world. They were thine, and thou hast given them to me, and they have kept thy word. 7 Now they have learnt that whatever thou hast given me

TO WHOM

Jesus said we should pray to the Father. Yet, it is quite probable that more prayers are addressed to Jesus than to the Father, for when we pray, "Lord," most of us have Jesus in mind.

Although the Father, Son, and Spirit are one in essence, they are individual persons. Therefore to dismiss this problem by thinking that it is "just a matter of semantics" because of their equality, is to ignore the specific teaching of Jesus, who said to His disciples, "When you pray, say: 'Father, ...'" (Luke 11:2, NIV).

This does not mean we cannot converse with the Son. Stephen prayed face-to-face to Jesus. Paul talked directly to Jesus on the road to Damascus, and many times we have found that it really helps to "have a little talk with Jesus." Communion with the Holy Spirit is also a precious, blood-bought privilege. But our Lord said that we are to pray to the Father, in Jesus' name.

The Christian doctrine of the Holy Trinity requires that we "not divide the substance nor confuse the persons" of the Godhead. By failing to pray to the Father, we may not be confusing the divine persons, but we are confusing their functions, indicating our own confusion over whom to pray to, and are quite likely to confuse any thinking persons who come into our services.

Praying to Jesus also puts us in quite an illogical position at times. Jesus taught us to pray in His name, and most of our prayers do end with some version of the phrase, "in Jesus' name." This is an awkward and illogical conclusion to a prayer addressed to Him! How often do you ask anyone else for something in their own name?

But more is involved in this matter than our Lord's teaching (though that should be enough), and doctrinal confusion (as important as that is), and logic (which also has its place): the problem has other adverse effects as well.

Other than when we pray the "Lord's Prayer," the Father is being given little recognition in our day. For

WITCHES

*Innocence has fled.
Witches are no longer
confined to fairy stories
or to dancing around
Shakespeare's cauldron
or among the heathen
in distant distant lands.
Witchcraft's shroud
is shaken off;
it stands barefaced
in the final assault
of its master
for the soul of modern man.*

*It is not remote;
it is not the
esoteric practice
of a few lost souls
on lonely English moors.*

*Adultery, uncleanness, lasciviousness,
witchcraft, hatred, strife,
envyings, murders, drunkenness—
it sits comfortably
and inconspicuously
in Paul's list
of things that confront us
so frequently today
they fail to affront us.*

*Yet Faust is no figment
of Goethe's fevered imagination—
his pitiful spectre
hovers over us.*

*Thank God for the protection
of the blood of His Son
from this most awful activity!*

—MERLE LAMPRECHT
Ciskei, South Africa

SHOULD WE PRAY?

BY JIM WEEKS

*Pastor of the Dayton, Ohio,
Grace Church of the Nazarene.*

example, we make much of the price Jesus paid on the Cross, and rightly so; but we often fail to mention or even realize that the Father paid an even greater price. If you question this, face this problem squarely:

Would it be easier for you to give your life for a holy cause, or give the life of your only, beloved son?

Much is being said and sung these days about "gentle Jesus." That He is, of course, but that is not all He is. He is, in every way, His Father's Son! Jesus made it abundantly clear that He was in complete accord with His Father and the Law that His Father instituted, and at no time did He ever fail to acknowledge His Father's original and continuing place in the entire plan of creation and redemption. When we fail to adequately recognize the Father, we are not as careful about this as He was.

It is also possible that in this failure we are even contributing to this generation's lack of awareness of the awesome holiness of Almighty God, which the Old Testament stresses and Jesus so carefully upheld. Without this emphasis, the love of God loses its moral fiber and degenerates into

sentimentality—a distorted view all too characteristic of this age.

But the foregoing points are just the negative side of this issue. There is a positive side. In addition to the joy of being scripturally obedient, doctrinally and logically sound, and practically constructive in this matter, there is a wonderful emotional value in praying to the Father.

The view of prayer our Lord teaches is like approaching the throne of a mighty monarch. We dare to come into His presence only because the King's Son, who is alongside Him on the throne, invited us to come, and paid our way. We are accompanied by a Counselor who is also an intimate member of the royal family. Now, in this situation, there is no question but that all our praises and petitions, even any praises for the Son, are to be directed, not to the Son, but to the King upon the throne! And it is clear that our most persuasive basis for any petition is to present it in the name of the King's beloved Son!

Also in this situation, conversation with the Counselor or the Son is not out of order, but we are all keenly aware that it is with the permission of

and in the presence of the Father-King in whom rests all the final authority!

Some teach that we should approach God's throne in prayer through intermediaries—the priesthood, the "saints," or Mary, for example. But our Lord invites us to have direct access to the Lord God Almighty, who is our Heavenly Father. Yet, when we pray to Jesus, we ignore the essential point of this marvelous invitation and make Him our intermediary. Granted, there is no one more worthy if we needed one, but He is the One who has made it abundantly clear that we do not need one!

To whom do you usually pray? It may take some time, and it will take some discipline, to break long-standing prayer habits, but oh, the joy of taking full advantage of direct access to the throne of grace! And what a privilege to stand where the godly of all ages have stood, in the presence of those who alone are worthy of worship—the Holy Spirit, the Beloved Son, and the Lord God Almighty—and, wonder of wonders, in accordance with the express instructions of our Lord, to say, when we address the throne, "Father . . .!" **H**

BOOK BRIEF

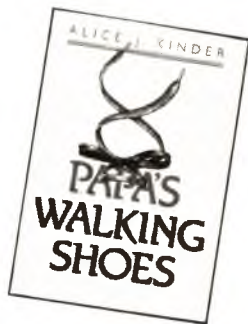
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PAPA'S WALKING SHOES

Paper. 102 pages.
To order see page 23.

ALICE J. KINDER
author



Here's a homey homily if I ever saw one. In fact it hints at being homely at times. Therein is a certain fascination.

This is the story of a man some would describe as "sim-

ple" in belief and life-style. How like us all at heart. No saint, but saintly in certain aspects of living was Alice Kinder's papa.

The Kentucky hills are the real-life setting for these lessons lived out before family and friends, who are there "warts and all," as some would say.

If it were just the author's "papa" we were meeting here it might not be a widely read book, but because there are so many other "characters" in the book it merits a place on your coffee table.

While there is nothing earthshaking in these pages, it is the record of a faith that was "earth-moving." Lives were changed through the quiet, simple witness of this mountain man. The names of great men written in granite on this earth will crumble in dust, but men and women like "Papa" Kinder will shine as the stars forever. **H**

Glen Lewis Van Dyne
Pasadena, California

OUR DISTINCTIVE DOCTRINE

The cardinal doctrine of our church is redemption, that deliverance from sin and death provided through the atoning death of Christ and offered to mankind through the preaching of the gospel.

Our distinctive doctrine is entire sanctification, the cleansing of the heart from inbred sin and the energizing of the life for service for God, through the blood of Christ and the power of the Spirit.

The church has a right to insist that our schools teach, our pulpits proclaim, and our people experience this distinguishing tenet. For this we were created. For this we now exist. Failing this we shall constitute our own judgment.

A distinguishing doctrine should be taught and preached in the context of other doctrines. It is robbed of significance and becomes a needless offense when it is the only key we strike, the only string we play. Those who are silent on the subject have no place in our ministry. Those who are vocal only on that subject sabotage the effectiveness of their ministries. Those who find it nowhere in the

Bible do not belong in our pulpits. Those who find it everywhere in the Bible make the pulpit a laughingstock to thoughtful people. Holiness proclaimed emphatically but not exclusively should be our aim.

To expound Scripture is to proclaim holiness. "It is written, 'You shall be holy, for I am holy'" (1 Peter 1:16, RSV). It is written in many places, in many ways. The provision and promise of God to make us holy are declared throughout Scripture. Prayers for the experience and testimonies to the experience meet us on the pages of God's Word. This biblical cleansing and empowerment lies at the heart of our personal quest and our corporate mission.

Pure love, expressed in devoted obedience to God and unselfish service to people, is the essence of holiness. To live like that is beyond human resources. Only the Holy God can make us holy people. This He wills to do. To realize His will ourselves and to make it known to others is the goal of our church.

BEYOND BROKENNESS

There lived in my neighborhood, when I was a boy, a woman unable to walk. What caused her partial immobility I don't recall. What I do remember vividly is her activity as a homemaker. She sat in a chair, not a wheelchair but a straight wooden chair, and moved from room to room making beds, sweeping floors, cooking meals, washing dishes, and doing laundry, among other tasks. Her children had seen this too often to be amazed, but to me her dexterity and courage were marvels.

I've witnessed many triumphs of the human spirit over adverse circumstances. The other day Doris and I watched a film clip that showed an armless artist at work in a shopping mall. He handled pencils and brushes with his mouth, and moved canvases and papers the same way. His art was superbly done, filled with intricate detail. He conversed happily with those who stopped to look and to buy. What a man!

The Bible says, "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?" (Proverbs 18:14). The spirit can support the afflicted body, but the body cannot uphold the broken spirit.

The spirit can support the afflicted body, but the body cannot uphold the broken spirit.

Unless the wounded spirit is healed, a physical breakdown will result. Sorrow is a heavier burden than illness. The burdened heart will collapse a once-strong body. People do die of broken hearts.

Just as courageous people learn to survive injuries and overcome restrictions to live productive, creative lives, so we can learn to overcome our griefs and to place our sorrows into the service of God and people.

A conspicuous example was George Truett, great American preacher. He killed his best friend in a hunting accident. The anguish nearly deranged him, and he felt he could never preach again. In his night of inexpressible grief, the Lord came to "heal the brokenhearted" and to give him courage to resume his ministry. His preaching was anointed and effective, reaching hundreds for Christ.

Are you in heaviness of spirit? Let the Lord bring healing and strength. You can live creatively and helpfully again through His peace and power.

APPEARANCES CAN FOOL US

On those few occasions when I have traveled outside the United States, I have been waved through customs without my luggage being opened and inspected. This has happened in several major airports. I attribute this treatment to an honest face. A friend suggested that I looked too simple to be capable of devious activity, but I prefer my own assessment.

Right or wrong, I do know that appearances heavily influence our human judgments. We are warned in Scripture not to judge by appearances (John 7:24), and perhaps no admonition of Scripture is more frequently ignored.

Two young men with long hair, unkempt beards, and dirty clothes, crossing the U.S.-Canada border in a dilapidated van, will receive a more thorough scrutiny than would a pair of opposites in a Buick sedan.

Once I was trailed for miles by a highway patrolman. I was driving my son's bright red convertible. The patrolman probably assumed that the driver of such a sporty car would be inclined to speed. My inclination was only to change cars.

Judging by appearances, who would have taken Albert Einstein for a genius?

Sometimes our snap judgments prove correct. Some fellows who look like bums turn out to be just that. But we have all had enough surprises to make us wary of judging the book by its cover. People are not always what they seem—often they are better or worse than appearance would indicate.

Mary mistook the risen Christ for a gardener. Hundreds mistook a fallen guru in Oregon for a Christ. Instances could be multiplied. Emotional responses to appearances and circumstances are poor foundations for judging. How easy to write that; how difficult to remember it when tempted to draw conclusions about people's character and worth from their appearance.

To avoid being gullible or uncharitable, we need to develop the habit of suspending judgment while we continue to watch, listen, and learn. As the one-armed man said of the crocodile, "He seemed to be smiling."

A PLEA FOR PRAYER

A church may distinguish itself for a number of good things and yet fail. It may be a church noted for its music, or for its preaching, or for its philanthropies, or for its friendliness, or for its influence over politics and culture. But if that church is not also, and chiefly, distinguished for its praying, it is arranging its own funeral.

The will of God cannot be known or done by a church that does not pray. The mission of Jesus Christ is unsafe in the hands of a prayerless church. The devil fears nothing less than he fears a people who play at religion but do not pray. "Teach us to pray" was one of the wisest prayers the Church ever uttered!

The purity, strength, and conquests of a gathered congregation depend upon what has been going on in the private lives of the individual members. A praying church only arises when praying persons make up its membership. When private prayer is neglected, public prayer becomes an empty form, inspiring no faith, no heroism, no sacrifice, no witnessing, no triumphs.

The humblest Christian, however ungifted, who lives a life of prayer, means more to the church and to its Lord than the most gifted and brilliant person who does not spend time in communion with God. A failure to pray, to commune with God, cannot be compensated by any talent or activity whatsoever.

Nothing of enduring value is possible to us unless we pray. Nothing of supreme worth is denied to us when we pray. May God bring us to our knees in humility, confession, and prayer. And may fires of devotion to Christ and action for Christ be kindled in our hearts as we pray—fires that will burn and spread, refine and attract, until our lives, privately and together, become channels of God for service to men as never before.

Prayer can shake the earth and revive the Church. It can bring God down and people in. It can shrink hell and enlarge heaven.

Pray! For Christ's sake, and the world's sake, and your own sake, pray!

*Taken from *A Little Book About Prayer*, written by the editor, and published by Beacon Hill Press of Kansas City.

THE ANSWER CORNER

I would like for you to address a very important and current issue—racism. How can Nazarenes still consider Blacks to be second-class citizens?

Why is this issue not being spoken about in the pulpit—especially in the South, where it's part of the culture? Are our preachers just trying to "tickle the ears" of their congregations and making sure no toes are stepped on?

These racial attitudes aren't limited to the South, where racism and "white supremacy" are second nature. I believe you can find Nazarenes all across the United States who have these views.

I have been in discussions with family members who believe there is a biblical foundation for racism. They said that *somewhere* in the Old Testament the blacks were "cursed." Can you believe that in an evangelical church we still have people who believe that?

One of the two greatest commandments says, "Love your neighbor as yourself," and in Philippians 2:3 we are told, "but in humility, consider others better than yourself." I don't see where those verses exclude any race or class of people. Has my color-blindness affected my discernment of the Scriptures?

Racism springs from an ignorant mind or an iniquitous heart or both.

To regard Blacks as cursed by God is an indefensible wresting of Scripture. To treat persons of any race with contempt is inconsistent with the example and teaching of Christ.

A pure heart, filled with holy love,

will not be overcome by racial prejudice or by racial pride.

Many preachers in the southern U.S. do address this issue, as they do in other parts of the U.S. It is not an evil confined to any region or nation. But wherever it is found it deserves to be condemned as evil, and those guilty of practicing it need to repent and seek forgiveness and heart-cleansing.

You have lumped "our preachers" together as if all were cowardly. You may be color-blind, but are you sure you haven't blind spots yourself that lead to unwarranted and untrue sweeping judgments?

Why do we Nazarenes baptize people in the name of the Father, Son, and Holy Ghost, instead of in Jesus' name only?

Because of our belief in the Lordship of Jesus Christ. The risen Jesus said, "All authority has been given to Me in heaven and earth." And then he commanded, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit" (Matthew 28:18-19, NASB). His "therefore" is more powerful than any argument I have ever read by those who insist that baptism should be in the name of Jesus only.

Baptizing converts in the name of the Father, Son, and Holy Spirit honors all persons of the Godhead, observes the clear command of the Lord Jesus Christ, and assures us of the wonderful promise that closes the Great Commission—"and lo, I am with you always, even to the end of the age." Here Jesus specifically prom-

ises to be with those who baptize the disciples they make in the name of the Father, Son, and Holy Spirit. That is a compelling reason!

Did Constantine give the doctrine of the Trinity to the church? Was he a Christian? Please explain Isaiah 9:6.

Whether Constantine was a genuine Christian or not, I don't know. I gladly leave him to his Judge, who is perfect in knowledge, justice, and love.

But Constantine did not "invent" the doctrine of the Trinity. The doctrine is a response to Scripture, where Father, Son, and Holy Spirit all (1) bear divine names and titles, (2) perform divine works, and (3) receive divine treatment as persons. They stand in a relationship to one another that is unshared by humans or angels. Our experience of each is an experience of the divine. The witness of Scripture and the experience of redeemed persons led directly to the church's understanding of God as "three in one"—one God who is Father, Son, and Holy Spirit.

Isaiah 9:6 declares prophetically that the Messiah, who is Jesus Christ, will bear titles and perform deeds that are God's titles and God's deeds. To ascribe such names and works to one who was only and merely mortal would be blasphemous.

Conducted by
W. E. McCUMBER, Editor

We welcome questions on biblical, and doctrinal matters. The editor is not able to send replies to questions not selected for publication. Address: ANSWER CORNER, Herald of Holiness, 6401 The Paseo, Kansas City, MO 64131

LETTERS

"MANIFESTO" WAS MEAT

"A Protestant Manifesto" (October 15) was nothing less than fabulous! As a student of historical theology, I was impressed to see Dr. Greathouse call upon Christian giants of the past who belong to us all: Francis of Assisi, Luther, Wesley. Such a display of theological awareness and depth in a devotional article was for me "meat and

not milk." This United Methodist looks forward to reading the *Herald of Holiness*. It stands as a fine representative of the "warm heart" and evangelical spirit in your denomination.

Randall L. Robinson
Marshall, Illinois

WOULD-BE SUICIDE SPARED

I would like to thank the *Herald* for printing the article on suicide by George Nichols.

I am in counseling right now with an excellent therapist, not because of the article, but had started before. I

have gone through almost all of the symptoms Dr. Nichols listed. My heart almost broke in two the night I wrote letters to my loved ones trying to explain what I was going to do.

It was and is only through God's grace and power, and the prayers of special friends, that I have never followed through.

The people in our churches need to be aware that there are desperately hurting people sitting in our pews, and not be too judgmental for what they don't understand.

Name withheld by request

TRUTH TO SHARE

The article written by Arthur Townsend, "On Slander and Sacrilege," is one of the finest I've ever read anywhere.

What a beautiful reminder to all of us of the precious blood of Jesus blotting out the sins of our own past! And the sins of others! Praise His name!

I will share it with the students of our Nazarene Teachers Training College in morning prayers the first opportunity I have to speak.

J. Michael Curry
Manzini, Swaziland

PRISONER PRAISES BENEFACTOR

My name is Ron Vaughn, Jr. I'm currently serving a prison sentence in Montana. I'm to be released in 6 months, at the age of 24. I've probably done 8 years behind bars since I was 14. I'm here as the result of being a

careless thief as well as a drunk and junkie with no ambition except to live for the next party.

The first time I saw Albert Bailey, I asked him for a smoke. Instead he gave me Jesus! We came to know each other. Albert Bailey has done everything for me except give me the shoes he was wearing, which I'm sure he would do. He is a man of great Christian character. During my incarceration he has not missed our visiting days. He comes twice a month, though he is growing old, driving 160 miles round trip. He has given me a true look at what a dedicated man of God really is!

I'm planning to attend Nazarene Bible College upon my release, thanks to Jesus and His servants like Albert Bailey and Mr. Ross Price. I plan to get involved with Inner City ministry in Denver and other places during my studies, also to go to my old reform

school in Denver, where I spent 2 years as a youngster, and tell the youth there is another way. I know what it's like to be strung out on a mad dash nowhere, shooting dope. The Lord, through Albert, helped me to find a better way.

The doctors say Albert has only a short while to live, but this strong old Irishman will not give up. I ask that people around the country pray for him and his devoted wife, Erma.

Ronald W. Vaughn, Jr.
Deerlodge, Montana

Please keep your letters brief (50-150 words). Letters responding to other letters are not printed. We cannot reply personally to letters not selected for this feature. Address: LETTERS, Herald of Holiness, 6401 The Paseo, Kansas City, MO 64131.

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BY ALL MEANS...SAVE SOME

THE TOUGH KIDS

We all have teens in our churches that we could categorize as "the tough kids." There are no simple formulas or easy solutions to reach them. It takes patience, love, and faith in a big God. Sometimes our opportunities to reach these teens are limited. But I believe that God opens doorways to himself. In Ecclesiastes 3:1 we read: *To every thing there is a season, and a time to every purpose under the heaven.*

Dave was one of those "tough kids." It was easy to think that he would never make it. His involvement with our group was limited to times when he was forced to attend with his family. Although Dave knew his parents loved and cared for him, church was the last place he wanted to be and he usually didn't mind telling you so. It was easy to write him off as a teen who didn't care.

Underneath that "I don't care" attitude were some serious problems. Drugs and alcohol use were a regular part of his life. His addiction had led him to sell drugs to maintain his habit. His whole life was adversely affected by the turmoil that substance abuse brought to his life.

We had tried to establish a relationship. Sports activities and evangelistic opportunities were both utilized, but it seemed like nothing was getting through. Our ministry efforts seemed shallow compared to Dave's needs. Soon he would be graduating, and our chances to reach him would

be reduced as he got away from the influence of his church and family.

Dave was fortunate to be a part of a loving and caring fellowship that just would not give up. At a critical moment in his life, the Lord used a retired layman, teens in our youth group, and a lady who has been a faithful "prayer warrior" across the years, to once again share the love of Christ.

The summer following his graduation from high school Dave left with our youth group for a camping trip to the Colorado Rockies. The Holy Spirit had been patiently dealing with Dave for some time. One evening around a campfire, high in the mountains, Dave surrendered his life to Christ. I know of no more satisfying Christian experience (outside of my own personal salvation) than being present as God transforms a sinner into one of His very own. He does the impossible for those who dare to ask and believe. "For nothing will be impossible with God" (Luke 1:37, NASB).

I pray more now for kids like Dave. I realize that the time to reach them is while they are still under the influence of the home, church, and Christian friends. The realization that 85% of all people who receive Christ do so before the age of 18 stresses the urgency of reaching them before adulthood.

Are there any "Daves" in your church? Don't give up on them or God! Sometimes the Lord is waiting to work a miracle in the life of one of those "tough kids." **H**

BY DAN HILEN

Youth minister at Pisgah Community Church of the Nazarene in West Chester, Ohio.

EMPHASIS TO BECOME ILLUSTRATED BIBLE LIFE

One of the products in the Enduring Word Series of adult Sunday School lessons will be getting a new name.

Emphasis, a magazine with commentary and articles on the Bible passages being studied, will become *Illustrated Bible Life*. The name change takes effect with the September, October, November 1988 issue.

Emphasis is currently used by some 20,000 Sunday School teachers and students in the several denominations that participate in the Enduring Word Series (EWS). The two largest are the Church of the Nazarene and

The Wesleyan Church. Beginning with the fall 1988 issue, the Free Methodists will join the EWS.

"We decided to make the name change for one major reason," said Stephen M. Miller, editor of the quarterly magazine. "*Emphasis* is a pretty generic name. It doesn't say anything to anyone about what's inside the magazine. We wanted a name that would give potential readers at least a clue of what's inside."

What's inside *Emphasis* are 64 pages of photos of Bible lands and biblical archaeological discoveries, maps, commentary on each passage in the quarter's study, and one article to accompany each lesson.

Articles in the fall 1988 quarter, which deals with Paul's two letters to the Thessalonians, include: "Thessalonica—the 2,000-Year-Old-City," "Travel and Lodging in the First Christian Century," and "Tough Questions About the Second Coming."

In addition to the name change, the fall issue of *Emphasis* will include some interior redecoration. "We're putting together all the resources for each given Sunday," Miller said. "Previously, all the articles were in the front of the magazine, and the commentaries were in the back. So teachers and students had to do a lot of page-flipping to prepare for their lessons. In recent surveys we've conducted, we learned our readers would rather have all the lesson material in one place."

The new design will allow for larger photos. "Many teachers said they liked to show the photos and maps in class," Miller explained.

An additional change is that in the commentary, the printed passage will be changed from the *New American Standard Bible* to the *New International Version*.

Emphasis is currently used primarily by teachers, as an extra resource for teaching the lessons. But a growing number of students are using it as well, in addition to pastors looking for Bible background material for sermons. This is reflected by the fact that *Emphasis* has had about three years of nonstop sales growth, despite the current trend away from traditional curriculum in favor of electives. □



Rev. Kevin and Robin McLain and daughter. McLain is pastor of newest work in Colchester.



Rev. Daniel and Santo Blanco and daughter. Blanco pastors the Willimantic Hispanic Church-Type Mission.



Rev. Jim and Cindy Shields and children. Shields pastors the East Hartford Church-Type Mission.



Rev. Doug Fish and wife, Barbara, conduct Bible studies on Monday and Thursday evenings in a school auditorium in Enfield. Sunday School classes began in December. Bi-vocational, Fish has cut back from 40 hours to 24 hours in a secular job because "our people are generous in their support." Fish's boss donated an IBM PC, and an organ and a piano have been donated to the new work.

CONNECTICUT PIONEER AREA MOVING FORWARD

A sparsely scattered six churches represented the Church

of the Nazarene in the State of Connecticut until 1980. That year the Willimantic church was organized, planted by Manchester church. Until then, no Nazarene churches had been planted since 1964. With the origination of the Connecticut Pioneer Area in the spring of 1985, things began to change.

Pioneer Area Leader Alex Cubie reports the addition of four Fully Organized Churches (FOCs) and the beginning of five other new works in 1986-87, bringing Nazarene presence to nine new locations and a total of 16 churches or church plantings.

The following churches reached FOC status in the past two years:

Cromwell—Pastor Michael J. Matthews; 1986.

Groton—Pastor Larry Kendrick (CHC, LT, USN); 1987. Sponsoring church—Preston.

Hartford Spanish—Pastor Ramon Sepulveda; 1987. Sponsoring church—Hartford First.

Rockville—Pastor Raymond Grezel; 1987. Sponsoring church—Manchester First.

Church-Type Missions (CTMs) and other new works are as follows:

Colchester—Pastor Kevin McLain. Started August 15, 1987, with three Nazarene families. Two Bible studies in homes.

East Hartford (Hispanic and Puerto Rican)—Pastor Jim Shields. Recent NBC grad., formerly 13 years on East Hartford Police Force.

Enfield—Pastor Douglas Fish. Recent NTS grad. Full schedule of church services already existent.

New Britain (Hispanic)—Pastor Fred LeBron. Sponsored by Hartford Spanish church.

Willimantic Spanish—Pastor Daniel Blanco. Sponsored by Willimantic church.

Cubie cites the monthly Saturday rallies and quarterly international rallies held in the pioneer area as two strengthening, unifying activities that encourage new pastors and churches. Baptism of new converts is conducted regularly in these rallies in three different languages.

"A week ago," said Cubie, "225 packed out the Hartford church. Congregational singing was



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European Servicemembers Retreat

heard in English, Spanish, and Portuguese, all at the same time." At this rally, Rev. Don and Betty Davis, missionaries to Argentina, preached in Spanish.

"We are trying to penetrate the Connecticut shoreline along Interstate 95, where we have only one church. We are hoping to challenge summer vacationers with RVs and trailers to spend several days or weeks in ministry in various communities along the Connecticut shoreline," Cubie said.

The Connecticut Pioneer Area is looking toward district status in 1990. ☐

BERCHTESGADEN HOSTS 30TH ANNUAL EUROPEAN SERVICEMEMBERS RETREAT

Two hundred attended the servicemembers retreat in Berchtesgaden, West Germany, October 13-17. The altar was lined with seekers on Tuesday and Wednesday nights. Several were saved. Others sought and found God's sanctifying power for their lives. Some left longtime burdens at the altar, testifying that God had given wonderful peace and contentment. Some found new direction and purpose in their service to God.

Messages by General Superintendent William M. Greathouse stirred hearts and challenged them to deeper commitment and

service. They were similarly challenged by the message of Bruce Taylor, who spoke on Wednesday night. Congregational singing in the good Nazarene tradition was led by James Main from the European Nazarene Bible College. Special music by several of the military people or families, along with that of Ilona Welch and Shirley Close, also brought joy to hearts.

Each day began with a devotional led by one of the chaplains: Lawrence Fenton, Gaetano Franzese, Daniel Parker, and Curt Bowers. Seminars on "Holiness for Today" and "Family Is-

sues in the Military" were conducted along with a Bible study of Philipians.

The morning included special sessions for children led by David and Carolita Fraley, missionaries to France, assisted by Gaymon and Evelyn Bennett from Northwest Nazarene College. On Friday night a musical was presented by the children, complete with costumes and scenery they had made.

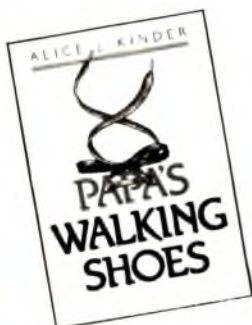
A group of 18 teens, led by Steve and Trish McCormick, European Nazarene Bible College, enjoyed swimming, a tour of the salt mines, and two films. Thursday night at the singspiration, members of the youth group sang several songs.

Jay Hunton, the new rector of European Nazarene Bible College, spoke at the banquet Thursday night. He shared some of his experiences on the mission field and challenged servicemembers to serve on their mission field in a way that would bring glory and honor to God.

The retreat closed Saturday morning following a very moving communion service. William Greathouse brought the communion meditation, and God's presence was very real. As one person put it: "The retreat to me was one of the greatest things I have ever taken part in. I've never seen such love, warmth, and caring in one place. I really enjoyed it and am looking forward to the next retreat." ☐

—Jerry Bohall
European Military Coordinator

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By Alice J. Kinder

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OUR COLLEGES AND SEMINARIES

VICE PRESIDENT AT ENC RESIGNS



At the October meeting of the Board of Trustees of Eastern Nazarene College, President Stephen W. Nease announced the resignation of Mr. Robert F. Bollinger, vice president for Financial Affairs. Bollinger has served at ENC for 23 years and has been the Chief Financial Officer of the college for the last 18 years. ENC has operated in the black every year under his fiscal management.

A native of Allentown, Pa., Bollinger attended ENC and graduated with the A.B. degree in business administration from Olivet Nazarene College in 1965. He received his M.B.A. from Suffolk University in 1968, and in 1975 passed the examination as a Uniform Certified Public Accountant. He has also taught various courses in business administration throughout his tenure at ENC.

Bollinger is married to the former Lucille P. Acton. They have two children, Larry and Brian, both students at ENC. After a brief administrative leave, he will assume new part-time responsibilities at the college in the area of wills and annuities and deferred giving.

In its 1987 annual meeting, the ENC Board of Trustees presented Bollinger with a plaque expressing its appreciation as follows: "With appreciation to Robert F. Bollinger, Vice President for Financial Affairs. Since 1965 Robert F. Bollinger has faithfully served his Lord at Eastern Nazarene College, carrying full responsibility as fiscal officer for the past eighteen years." □

THE CHURCH SCENE

The **Guymon, Okla.**, church recently pledged \$112,952.40 to fulfill the amount needed to begin a new construction program. The cash offering received October 25 was \$30,000. The balance is due in January. The normal annual budget of the church is \$175,000.

Pastor Terrell Earnest inspired the congregation to respond with the theme: "Give an Offering from What You Have," using Exodus 35:5-6. This offering caps a three-year fund-raising campaign that gathered over \$150,000 in the building fund. The offering was preceded by special prayer for six weeks. Overall giving is up, and the weekly offering has taken a prominent place in the Sunday worship services. □

The **Elk City, Kans.**, church dedicated their new sanctuary, November 29, 1987, 2:30 P.M. Joplin District Superintendent James C. Hester gave the dedica-

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CHRISTIANS ARISE

AND BEHOLD HIS GLORY

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Some of the titles included are: "Christians Arise"; "The Palms"; "We Have Seen God's Glory"; "Triumphant Hymns," for congregation and choir; "A Fanfare for Palm Sunday"; "Resurrection Celebration," medley of contemporary favorites.

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ARRANGEMENTS
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tory message. Special music was provided by song evangelists Marcus and Donna Whitworth.

The new building is an addition to present facilities. It houses a sanctuary with a seating capacity of 200, nursery, pastor's study, and restrooms. The building is valued at nearly \$100,000, with much of the work done by donated labor at an approximate cost of \$57,000. There is an indebtedness of under \$8,000. Rev. Terry Marta is pastor. □

COLORADO SPRINGS CHURCH LAST TO BE ORGANIZED IN '87

The Colorado Springs Crossroads Church may have been the last Nazarene church organized in 1987, according to Jim Diehl, Colorado district superintendent. The church was officially

organized Christmas Eve with 78 charter members, 35 of which joined by profession of faith.

"We thought it would be the perfect time to celebrate the birth of Christ by giving birth to a new church," said Diehl.

The district superintendent spoke at the organization, which closed with a candlelight Communion service. A highlight of the evening was the anointing of the members of the church board as they knelt in prayer at the altar.

The church is pastored by Matt Kindler, a student at Nazarene Bible College who previously planted a church in Oregon. The congregation is meeting in a school auditorium in the north central part of Colorado Springs. The new church is very close to full self-support, according to Diehl. □



Pictured (l. to r.) are the four charter members who attended the 50th anniversary celebration of the Sandpoint, Idaho, church September 27, 1987: Mrs. Lorena Hawkins, Mr. Horace Wenger, Mrs. Velma Cox, and Mrs. Ione Taylor. Mr. Wenger has been a member of the Sandpoint Church for the entire 50 years.

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HH/288



EVANGELISTS' SLATES

ADAMS, MICHAEL D.: Kissimmee, FL (First), February 2-7; Orlando, FL (Evangel Temple), February 9-14; Reserved, February 15-19; Clearwater, FL (Central), February 21-28

ARMSTRONG, LEON, LINDA & LANCE: Roanoke, VA (Garden City), February 7; Bassett, VA (Martinsville Fort Trial), February 9-14; Radcliff, KY, February 16-21; Louisville, KY (Freeway), February 23-28

BAGGETT, DALLAS W.: Orlando, FL (Lockhart), February 7; Reserved, February 14-21

BAKER, RICHARD C.: Martinez, GA, February 23-28

BALLARD, DON: Reserved, February 1-9; Houston, MS (Pearson Chapel), February 10-14; Reserved, February 15-23; Millington, TN, February 24-28

BELZER, DAVE & BARBARA: Reserved, February 1-10; Friendswood, TX (Pasadena Red Bluff), February 23-28

BENDER EVANGELISTIC PARTY: Reserved, February 1-28

BENTLEY, PAUL E.: Hermiston, OR, February 3-7; Pasco, WA, February 10-14; Yakima, WA (West Valley), February 17-21; Great Falls, MT (First), February 24-28

BLTYHE, ELLIS G., SR.: Fort Pierce, FL (First), February 2-7; Englewood, FL, February 9-14; Vivian, LA (McCoy), February 23-28

BOCK, DON: Aberdeen, OH (Calvary Temple C.C.U.), February 28—March 2

BOICOURT, MARLA J.: Reserved, February 21

BOND, GARY & BETH: Dallas, TX (Bruton Terrace), February 2-7; Sapulpa, OK, February 10-14; Bethany, OK (Calvary), February 16-21; Reserved, February 24-28

BOQUIST, DOUG & DEB: Manteno, IL, February 2-7; Georgetown, IL (Olivet), February 9-14; Elkhart, IN (Elkhart Zone Retreat), February 19-21; Saginaw, MI (First), February 23-28

BOWDEN, AL: Dothan, AL (First), February 9-14; Clermont, FL, February 23-28

BROWN, FRED D.: Celina, OH, February 16-21; London, OH, February 23-28

BROWN, ROGER N.: Okeechobee, FL (a.m.), February 7; Fort Lauderdale, FL (First, p.m.), February 7; Vero Beach, FL (First, a.m.), February 14; Fort Pierce, FL (p.m.), February 14; New Smyrna Beach, FL, February 21; Eustis, FL, February 28—March 4

BURKHALTER, PAT: Batesville, AR, February 2-7; Waco, TX (Trinity Heights), February 9-14; Malden, MO (Heritage), February 23-28

BYERS, CHARLES & MILDRED: Reserved, February 1-28

CANEN, DAVID L.: Adrian, GA (Emanuel), February 9-14; Dublin, GA (Graham Memorial), February 16-28

CANFIELD, DAVE, EVANGELISTIC MINISTRIES: Maysville, KY, February 4-7; Dayton, OH (Pleasant Valley), February 17-21; Vanceburg, KY (Christian Baptist), February 24-28

CARPENTER, ROBERT W.: Marsing, ID, February 16-21

CASTEEL, HOWARD H.: Belle Chasse, LA (New Orleans Westbank), February 16-21; West Helena, AR (First), February 23-28

CAYTON, JOHN: Reserved, February 2-7; Chattanooga, TN (Calvary), February 9-14; Reserved, February 16-20; Melrose, MA, February 21-26

CHAMBERS, LEON & MILDRED: Circleville, OH (Circleville Bible College), February 1-5; Hattiesburg, MS (First), February 23-28

CHANEY, REEFORD & BARBARA: Virginia District Preachers/Wives' Retreat, February 9-11; Richmond, IN (Colonial Zone Indoor Camp), February 17-21; Reserved, February 23-28

CHEATWOOD, HENRY B.: Reserved, February 2-14; Bradleyville, MO, February 16-21

CLAY, M. E.: Reserved, February 1-28

COVINGTON, NATHAN A.: Mannford, OK, February 2-7; Dewey, OK, February 23-28

DARNELL, H. E.: Lexington, NC (Heath Independent Church), February 26—March 6

DAVIS, HAROLD C.: Caddo, OK, February 5-7; Denton, TX (First), February 23-28

DEBOLT, TED & DOROTHY: Reserved, February 15-21

DENNISON, MARVIN E.: Reserved, February 2-7; Richmond, MO, February 9-14; Hensley, AR (Little Rock Springlake), February 16-21; Reserved, February 23-28

DIXON, GEORGE & CHARLOTTE: North American Indian Dist. Rvs., February 1-28

DOOLITTLE, KEVIN C.: Williston, VT (Burlington-Williston), February 1-14; New Bedford, MA (International), February 15-21; Williston, VT (Burlington-Williston), February 22-29

DUNMIRE, RALPH & JOANN: Toledo, OH (Chapman Memorial), February 23-28

DUTTON, BARRY & TAVIA: Bonham, TX, February 9-14; Mena, AR, February 16-21; Louisville, KY (Okolona), February 23-28

ESSELBURN, BUD—THE KING'S MESSENGERS: North Carolina & South Carolina Concerts, February 8-14; Georgia, Alabama, Texas Concerts, February 15-28

FADER, WES & MARY: Waldorf, MD (St. Charles City), February 2-7; Dalton, GA (Evangelical Methodist), February 12-14; Lake Wales, FL, February 16-21; Ringgold, VA (Evangelical Methodist), February 23-28

FISHER, C. WILLIAM: Manteca, CA (First), February 9-14; Riverside, CA (Arlington Avenue), February 16-21; Olathe, KS (College), February 28—March 6

FLOYD, THOMAS D.: Portland, OR (East Portland Crusade), February 2-7; Albuquerque, NM (Rio Vista), February 12-17; Spanaway, WA (Bethel), February 19-24; San Angelo, TX (First), February 28—March 2

FORTNER, ROBERT E.: Reserved, February 2-7; Shelbyville, IL (First), February 23-28

FRANK, RICHARD A.: Claremore, OK, February 3; Dayton, OH (Beavercreek, a.m.), February 7; Cincinnati, OH (Lockland, p.m.), February 7; Virginia District Preachers/Wives' Retreat, February 9-11; Portsmouth, VA, February 21; Fredericksburg, VA, February 24; Goldsboro, NC, February 26-28

FREELAND, RONALD E.: Lake Placid, FL, February 2-7; Charleston, WV (West Side), February 9-14; Fort Branch, IN (Wesleyan), February 16-21; Paoi, IN (Wesleyan), February 23-29

FREY FAMILY, THE: St. Joseph, MI (p.m.), February 7

GARDNER, JOHN M.: Dade City, FL (Chapel of Hills), February 2-7; Tampa, FL (Emmanuel), February 12-14; Tampa, FL (Westside), February 16-21; Orlando, FL (Evangel Temple), February 23-28

GIBSON, NORRIS—TOBIE & CO. MINISTRIES: Jacksonville, FL (University Boulevard), February 3-7; Smyrna, GA, February 12-14; Thomaston, GA (Crest), February 16-21; Orange Park, FL, February 23-28

GREEN, JIM & ROSEMARY: Muncie, IN (South Side), February 3-7; North Carolina District Tour, February 9-14; West Memphis, AR, February 17-21

GRIMES, W. ANDREW: Syracuse, OH, February 16-21; West Portsmouth, OH (West), February 23-28

HAINES, GARY W.: Sacramento, CA (Arden), February 7-14; Conroe, TX, February 20-24; Carrollton, TX, February 25-28

HELMS, MIKE & GLORIA: Marionville, MO, February 2-7; Syracuse, KS, February 7-14; Ashdown, AR (First), February 23-29

HICKS, JOHN DAVID: Rogue River, OR, February 3-7; Red Deer, Alta., Canada (West Park), February 10-14; Lacombe, Alta., Canada (Lacombe), February 17-21; Pineville, OR, February 24-28

HIGGINS, CHARLES & MARJORIE: Bakersfield, CA (Olive Knolls), February 7-11; Whittier, CA (College Avenue), February 14-18; Mundelein, IL, February 21-25

HOWARD, RICHARD E.: Corpus Christi, TX (First), February 23-28

JACKSON, PAUL & TRISH: Concerts in Florida, February 2-11; Jacksonville, FL (North), February 13-18; Jasper, AL (First), February 20-25; Lancaster, KY, February 26-28

JAMES, RANDALL L.: Middletown, IN, February 23-28

JEFFRIES, JEFF & JAN, FAITH LIFTERS: Indio, CA, February 14; Yucaipa, CA (Valley), February 21

JENNINGS, LEON E.: San Angelo, TX (Trinity), February 14-21; Coleman, TX, February 22-27

JONES, TERRY L.: Banning, CA, February 2-7; Carmichael, CA (Sacramento Madison Avenue), February 10-14; Grandview, WA (Grandview Zone Camp), February 17-21; El Paso, TX (El Paso Zone Camp), February 23-28

LASSELL, RAY: Charleston, WV (Campbells Creek), February 2-7; Warsaw, MO, February 10-14; Pittsfield, IL, February 16-21; Fairfield, IL, February 23-28

LAWSON, WAYNE T.: Deming, WA (Van Zandt), February 7-12; Yelm, WA (Cougar Mountain of Yelm), February 14-19; Woodland, WA, February 21-26; Addy, WA (Community New Life Xian Center), February 28—March 4

LAXSON, WALLY & GINGER: West Lafayette, OH, February 9-14; Marion, IL, February 17-21; Madison, AL, February 24-28

LAXSON, KIP: Fort Mill, SC, February 3-7; Lexington, AL (Marys Chapel), February 12-14; Fort Worth, TX (Northside), February 17-21; Madison, AL, February 24-28

LECKRONE, LARRY D.: Fillon, MI (Thumb Zone Youth Revival), February 2-7; New Matamoras, OH, February 9-14; Johnson City, NY (Triple Cities Holiness Crusade), February 16-21; East Rockaway, NY, February 23-28

LESTER, FRED R.: Lake Elsinore, CA, February 2-28

LIDDELL, P. L.: Albuquerque, NM (Sandia), February 2-7; Seneca, PA (United Brethren in Christ), February 9-14; Portland, MI, February 16-21; Ridgeway, MI, February 23-28

MACK, WILLIAM M.: Gastonia, NC (Eastside), February 2-7; Port Charlotte, FL (Freewill Baptist), February 23-28

MANER, ROBERT E., JR.: Toledo, OH (Chapman Memorial), February 23-28

MANLEY, STEPHEN L.: Colorado Springs, CO (Nazarene Bible College), February 1-3; Muncie, IN (South Side), February 3-7; Berne, IN (Union Crusade), February 7-14; Colorado Springs, CO (Nazarene Bible College), February 15-17; Antioch, TN (Nashville Calvary), February 18-21; Woodland Park, CO (Pike's Peak Zone Crusade), February 28—March 6

MANN, THURL & MARY KAY: Tallahassee, FL (First), February 3-7; Leesburg, FL, February 10-14; Fort Walton Beach, FL, February 23-28

MAY, JOHN W.: Steubenville, OH (United Brethren in Christ), February 2-7; Inez, KY (Big Sandy Indoor Camp), February 10-14; Vineland, NJ, February 23-28

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McGEE, JERRY: Tehoka, TX (Grassland), February 2-7; Clarendon, TX, February 8-14; Reserved, February 16-20; Marshall, IL (Wesleyan), February 21-25; Youngstown, OH (First), February 26-28

McWHIRTER, G. STUART: Fullerton, CA, February 3-7; Bakersfield, CA (Brentwood), February 9-14; Merced, CA, February 16-21; Denair, CA (Denair-Turlock), February 23-29

MELVIN, L. DOLORES: Irvine, KY, February 12-14

MEREDITH, DWIGHT & NORMA JEAN: Reserved, February 2-14; Jacksonville, FL (Central), February 16-21

MICKEY, BOB: Lamar, CO, February 1-29

MILLER MINISTRIES INC, WALLY & CARROLL: Ridgfield, WA, February 7-11; Spokane, WA (Spokane Zone Crusade), February 16-21; Dallas, OR, February 28—March 3

MILLHUFF, CHARLES R.: Olathe, KS (MidAmerica Nazarene College), February 2-4; Washington, D.C. (Christian Fellowship Church), February 7; Liberal, KS, February 10-14; Garden City, KS, February 21-28

MILLS, CARLTON A.: Oxnard, CA (Seamount Zone Meeting), February 2-7; Pinellas Park, FL, February 9-14; Homestead, FL, February 16-21

MONCK, JIM: Angels Camp, CA, February 17-21

MOORE, NORMAN: Victorville, CA, February 3-7; San Marcos, CA (Church Plant), February 8-29; Ensenada, Mexico (City-wide Revival), February 26-28

MORLEY, FRANK W.: Watsonville, CA, February 2-7; Warren, OH (Champion), February 9-14; Akron, OH (Arlington), February 16-21; New Brighton, PA, February 23-28

MOSS, UDELL G.: Corpus Christi, TX (Arlington Heights), February 2-7; San Antonio, TX (First), February 9-14; San Marcos, TX, February 16-21; Austin, TX (Grace), February 23-28

MUNCIE, BOB & JANE: Munster, IN, February 2-7; Hammond, IN (Black Oak), February 9-14; Sandusky, OH, February 16-21; Waverly, TN (First), February 23-28

MYERS, HAROLD: Winter Park, FL, February 2-7; St. Cloud, FL, February 9-14; Okeechobee, FL, February 16-21; Melbourne, FL (Eau Gallie), February 23-28

NAJARIAN, BERGE & DORIS: Vallejo, CA (First), February 5-7; Ukiah, CA (First), February 12-14; Fresno, CA (Calvary), February 19-21

NEFF, LARRY & PAT: Ocoee, FL, February 9-14; Clearwater, FL (Central), February 21-25

•OLIVER, L. S.: Palisade, CO, February 21-28

OVERTON, WILLIAM: Southeast America Indian Work, February 1-29

OYLER, CALVIN & VIRGINIA: Phoenix, AZ (Oasis Wesleyan), February 14-21

PENDLETON, JOHN R.: Abernathy, TX, February 7-14

PERDUE, NELSON S.: Mannington, WV, February 3-7; Seymour, IN (First), February 10-14; Chillicothe, OH (Westside), February 17-21; Hoopeston, IL (First), February 24-28

PFEIFER, DON—EVANGELISTIC TEAM: Brazil, IN (First), February 2-7; St. Petersburg, FL (First), February 14-17; Lake Worth, FL (SA Ministries), February 19-20; Bradenton, FL (First), February 21-24; Lake Worth, FL (First), February 25-28

PFEIFER, MARK: Waverly, OH (Church of Christ in Christian Union), February 7-10; Myrtle Beach, SC, February 14-18; Roan Mountain, TN (Holiness Church), February 19-21

PIERCE, BOYCE & CATHERINE: Urbana, IL (Faith), February 2-9

REID, WILLIAM D.: Logan, WV, February 2-7

RICHARDS, LARRY & PHYLLIS: Colorado Springs, CO (Pike's Peak Zone Indoor Camp), February 28—March 6

ROSE, WAYNE: Burlington, KS, February 21-22

ROTH, RONALD W.: Elkhart, IN (First), February 2-7; Fern Park, FL, February 9-14; St. Augustine, FL (First), February 16-21

•SMITH, CHARLES HASTINGS: Eugene, OR (Fairfield), February 3-7; Mabelvale, AR (Little Rock Trinity), February 24-28

•SMITH, OTTIS & MARGUERITE: Reserved, February 1-29

SMITH, DUANE: Titusville, FL, February 2-7; Pampa, TX, February 16-21; Olton, TX, February 23-28

SPURLOCK, WILLIAM E.: Southern Florida District CLSS Convention, February 5-7



"Fifty Years of Golden Notes" was the theme of the celebration of 50 years of full-time service in the Church of the Nazarene by Mr. and Mrs. James V. Cook. They were honored with a banquet and special day October 24 by Seymour, Ind., First Church. Shown with the Cooks are his mother, sisters, children, and grandchildren. The banquet was attended by 450 persons, including Mayor William Bailey, Seymour, who issued a proclamation of "James V. Cook" day for Seymour; State Representative Baron Hill; District Superintendent B. G. Wiggs; former pastor Miles Simmons of Columbus, Ohio, First Church; Prof. Fred Mund, chairman of Fine Arts Dept., Trevecca Nazarene College, Nashville; pastors and friends from several states in addition to the local congregation. Pastor Roy F. Quanstrom and Farrell Auleman, choir president, served as chairmen of the celebration. The Cooks have served as song evangelists; minister of music and pastor's assistant at New Castle, Ind., First Church; Lafayette Park and First Church, St. Louis; Columbus, Ohio, First Church; and Seymour, Ind., First, the latter for more than 18 years. They plan to live in Seymour, enter the field of song evangelism, and conduct music seminars in their semi-retirement years.

STANFORTH, KEN: Long Beach, CA (Bixby-North), February 21-24

STEVENSON, GEORGE E.: Ocoee, FL, February 9-14; Jacksonville, FL (Central), February 16-21; Jacksonville, FL (Lem Turner), February 23-28

TAYLOR, CLIFF—FAMILY EVANGELIST: Moses Lake, WA (Northwest Mid-Basin Zone Camp), February 28—March 3

•TAYLOR, EMMETT E.: Gaylord, KS, February 7-14

TAYLOR, ROBERT W.: Orlando, FL (New Life), February 3-7; Bloomington, IN (Zone Camp Meeting), February 10-14; Dayton, OH (Central), February 16-21; Grand Island, NE, February 24-28

•ULMET, ALECK G.: Paducah, KY, February 23-28

WALKER, BRIAN & DEBI: Kent, WA (Green River Zone Holiness Crusade), February 7-10

•WATSON, LOY L.: Reserved, February 1-29

WELCH, WILLIAM B.: Confluence, PA (a.m.), February 21; Bedford, PA (p.m.), February 21

WELLS, GENE: Norfolk, VA (Tidewater Zone Indoor Camp), February 3-7; Harrisonburg, VA, February 12-14; Richmond, VA (Colonial Zone Indoor Camp), February 17-21; Kilgore, TX, February 24-28

WELLS, LINARD O.: McKinney, TX, February 2-7; Dallas, TX (North), February 9-14; Plano, TX (First), February 16-21; Marshall, TX (First), February 23-28

WHITE, JANIE: Fitzgerald, GA, February 3; Werner Robins, GA (First), February 6-7; Columbus, GA (Macon Road, p.m.), February 7; Erwin, TN (9th Street Baptist, a.m.), February 14; Watungu, TN (Fairview Baptist, p.m.), February 14; Lebanon, TN, February 17; Reserved, February 18-19; Goodlettsville, TN, February 20-21; Nashville, TN (Inglewood, p.m.), February 21; North Little Rock, AR (First), February 27-28; Little Rock, AR (Rose Hill, p.m.), February 28

WHITWORTH, MARCUS A.: Akron District Preachers'

Meeting, February 9-11; Chariton, IA, February 12-14; Ada, OK, February 19-21

WOODWARD FAMILY EVANGELISM: Orlando, FL (Colonial), February 1—March 4

WOOTEN, D. J.: Mifflinburg, PA, February 1-29

WRIGHT, E. GUY: Hortense, GA (Philadelphia Wesleyan), February 2-7; Hortense, GA (Wesleyan), February 9-14; Tampa, FL (Forest Hills), February 16-21; Brunswick, GA (Wesleyan), February 23-28

February 9-14; Tampa, FL (Forest Hills), February 16-21; Brunswick, GA (Wesleyan), February 23-28

•WYRICK, DENNIS E.: Urbana, IL (Champaign Zone Camp), February 2-7

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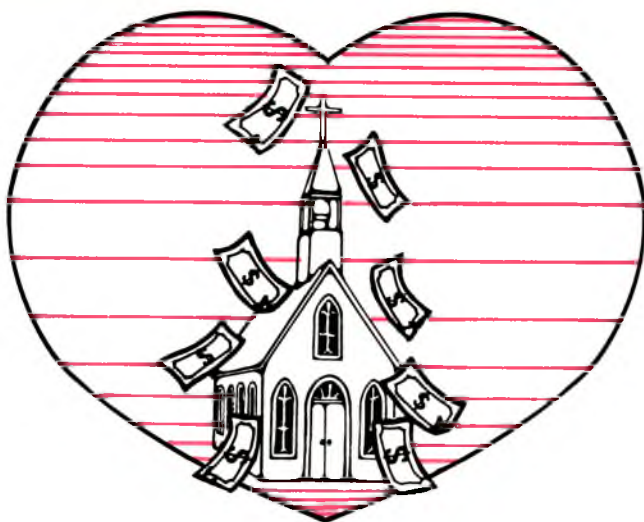
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MALACHI 3:10, TLB



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*Deposits are made by purchasing General Board Notes in the amount of \$100 or more. One-year notes withdrawn before maturity will be adjusted to 5%. Interest rates are subject to change without notice.



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SOCIAL SECURITY NUMBER

DISTRICT

CHURCH

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SIGNATURE



To Those Who Gave...

The Board of Pensions and Benefits USA wishes to say "Thank you" to all individuals, local churches, and districts for the compassionate and sacrificial giving last year into the Pensions and Benefits Fund. For the 1986-87 assembly year, 91.47% payment of the fund was realized. This is an increase over the previous year. Your commitment and teamwork enabled the board to serve over 3,000 retired ministers and widows of ministers. In addition to the almost \$4.5 million in regular pension checks, over \$700,000 was paid last year in "13th month" and "14th month" bonus checks. Only with your continued support can such bonus checks be issued in the future.

Each year, the Pensions office receives hundreds of letters—expressions of gratitude—praising you, the church, for your compassion, remembrances, and caring shown to ministers and their families. Here is one:



"... it was a beautiful service, but what touched me was a stained-glass window of the Good Shepherd carrying a lamb. I felt like Jesus had carried me through the months surrounding my husband's illness and death. You could tell the mother sheep was glad the Shepherd was helping. I identified that with my church—approving the Shepherd's care. Our local church and district had responded with visits, calls, prayers, and a generous love offering. Our general church helped with medical bills.

"After my husband's death, the general church sent a check for triple the basic life insurance because our district had paid 95% of its Pensions and Benefits Fund. This helped me to give my husband a better burial than otherwise possible. The Nazarene medallion I received was mounted on his headstone, since he was so glad to be a Nazarene minister. He is looking at us all from a glorious vantage point, I am sure. As for me, I must go on. As David said, 'Because the Lord is my Shepherd, I have everything that I need!'"

—A minister's widow

...Thank You

The "thanks" belong to thousands of Nazarenes throughout the United States and Canada who, through selfless sacrifice, prayer, and ongoing support, make possible the work of the Board of Pensions and Benefits USA.

"Serving Those Who Serve Throughout Their Ministry"

SPECIAL NOTICE

NAZARENE COACHES' BREAKFAST

The Nazarene Athletic Association (NAA) will meet for breakfast on Saturday, March 19, 1988, during the NAIA Basketball Finals. All Nazarene coaches are invited. For further details contact:

Willis E. Snowbarger
Secretary of Education Services
6401 The Paseo
Kansas City, MO 64131
Phone: 816-333-7000

ALABAMA NORTH DISTRICT PLANTS THIRD NEW BLACK CONGREGATION

When the new Alabama North District was organized four years ago, there were no Black Nazarene congregations in the state. In the past two years, three new Black congregations have been planted: the first in Huntsville, December 1985; the second in Bessemer, July 1986; and the third in Birmingham, April 1987.

The new congregation in Birmingham began with several persons finding Christ through Bible studies conducted in homes by Pastor Robert Lanier. The first Sunday School and worship services were held in a large apartment complex fellowship building, with an average of 30 during the first four months.

Dr. Charles Johnson, consultant for Black ministries and pastor of the Meridian, Miss., Fitkin Memorial Church, and his crusade team with Pastor Lanier, conducted a crusade July 6-31, 1987. They canvassed homes for a week and enrolled 75 children and teens for Vacation Bible School. The VBS had an average attendance of 75, and the altar lined night after night with seekers. Twenty-five persons were converted, and at the close of the meeting made commitments to be a part of the new congregation. The new church has averaged 32 in the first six months. District Superintendent B. J. Garber reports plans to organize this new church during January 1988.

NEW CHURCH PLANTED IN KANSAS CITY BLACK COMMUNITY

Seven Oaks Church of the Nazarene held its first service in Kansas City as a CTM (church-type mission) July 19, 1987, following an extension Vacation Bible School, an "Inner City Holiness" tent crusade, and a canvassing of the 26,000-resident area of the community around 39th and Jackson Sts. Two hundred home contacts were made, resulting in 85 prospects and an average attendance of 80 in VBS.

Rev. Larry Lott, pastor of the Blue Hills Community Church, the only predominantly Black Church of the Nazarene in Kan-

sas City, worked with the district home mission board in laying plans for this further outreach in the inner city. Rev. Lott and the people spearheaded this project, providing virtually all the personnel for the VBS and the tent crusade, and the Blue Hills Church is currently sponsoring the work.

The Parks and Recreation Department, the Kansas City School Board, and the Seven Oaks Elementary School all made facilities available, either for the tent crusade or for continuing service.

Dr. Clarence Jacobs, pastor of the Brooklyn Miller Memorial Church, was the evangelist for the crusade. Attendance reached 420 on Sunday night.

Preston Miller, a long-time Kansas City resident and an active layman in Blue Hills Church, is serving as the bivocational pastor of Seven Oaks. Working toward ordination, he was formerly Pastor Lott's associate and teacher of the Discovery Class for new Christians.

"Response is slow," says Pastor Miller, but six have made professions of faith. Meeting in a school auditorium without musical instruments is less than ideal. People in this culture expect a church service much different from what we can presently offer, but we are persevering. A choir from Blue Hills Church singing in our worship service is a great addition.

Average attendance has been near 30 for the first two months.

FOR THE RECORD MOVING MINISTERS

SCOTT A. ABKE from student, Kansas City, to associate, San Jose (Calif.) First
KEVIN R. BAIRD from Greentown, Ohio, to Oakland, Calif.
ROBERT A. BARNES from Franklin Centre, Canada, to Orkney, Canada
MICHAEL DAVIS from student, Nampa, Idaho, to associate, San Francisco (Calif.) Golden Gate Ministries
ROBERT L. FORD from pastor, Ukiah, Calif., to student, Calif.
J. WESLEY GORMAN from Saskatoon (Canada) Taylor Street Community to Winnipeg (Manitoba) Maples
JAMES I. HARRIS from associate, Adrian, Mich., to pastor, Chicago (Ill.) Calvary
GARY A. ISAAC from associate, San Jose (Calif.) Valley to pastor, Willits, Calif.
GREGORY G. JACK to Anderson, Calif.
JAMES D. JOHNSON from Auburn, Ind., to Sacramento, Calif.

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JAMES MEANS from Indianola, Ind., to Yuma, Colo.
 JERRY MIRANDA from associate, Concord, Calif., to pastor Ukiah, Calif.
 LYNN E. NICHOLS from student, NTS, Kansas City to pastor, Warren (Ohio) First
 JAMES L. SHORT from Adrian, Mich., to Danville, Ill.
 DAVID W. SMITH from Willits, Calif., to Valdez, Alaska
 RICHARD K. SNODGRASS from pastor, Hayward (Calif.) First to associate, San Diego (Calif.) Mission Valley
 WARREN L. SPERRY from associate, San Jose (Calif.) Cambrian Park, to pastor, McKinleyville, Calif.
 V. DUANE VAUGHN from Havre, Mont., to Fallon, Nev.

ANNOUNCEMENTS

Toronto Main Street Church will celebrate its 50th anniversary March 18-30. The church's ministry has resulted in the "mothering" of Kennedy Road and Rosewood churches.

The church extends a cordial invitation

to all whose lives have been touched by its ministry, to help celebrate the occasion.

For further information contact Mrs. Maxine Toomey, 359 Main St., Toronto, Ontario M4C 4X6. Also send photos or memorabilia to help in writing the church history to her.

Announcements should reach us three months prior to the date of the event announced.

VITAL STATISTICS

RETIRED MISSIONARY DIES

Agnes Willox went to be with the Lord October 24. The funeral service was held October 28 in the Glasgow, Scotland, Parkhead Church. Pastor Colin Wood spoke of Miss Willox's faithful service in India, British Honduras, and in her local church.

Agnes Willox answered the call to missionary service as a young person and was accepted as a candidate by the church in 1934. After the war she went to India. The years of waiting included nurse's training in Glasgow and Perth,

doing midwifery in Bellshill, and working as a district nurse in Glasgow.

She served 12 years in India where her dedication as a missionary and skills as a nurse were evident to Dr. Orpha Speicher, the missionary doctor at the hospital.

Miss Willox worked in Crooked Tree, Honduras, for 12 years. In this mission outpost the conditions were very primitive. No sanitation, no modern amenities. During those years she was nurse, midwife, doctor, preacher—she even buried the dead.

Agnes Willox was a deaconess on the British Isles North District, and had been Prayer and Fasting secretary of her home church for 16 years. She was awarded the Distinguished Service Award in 1981. At the funeral service a message of sympathy was read from the Board of General Superintendents which stated: "The Church of the Nazarene will always be in debt to Miss Agnes Willox for her long and faithful missionary service which she has rendered. Heaven has been enriched by her homecoming and she has already been

greeted by many Christians from India and British Honduras whom she led to the Savior."

Among the survivors are her sisters, Mrs. Jean B. MacLagan and Miss Bessie Willox.

DEATHS

MRS. MANIE M. DAVIS, 93, Dec. 11, Kankakee, Ill. Interment: Sylvia, Kans. Survivors: daughter Merreta Humrich; two grandchildren.

REV. ROBERT L. EMRICH, Oct. 17, Wichita, Kans. Survivors: wife June; daughter Rebecca L. Strong; sons Paul and J. R. Ministry: Missouri, Kansas, and Oklahoma.

MAYSEL HASTINGS FERRELL, Oct. 14, Charleston, W.Va. Survivors: husband Camden C.; four brothers.

REV. MERWYN D. GRAY, 71, Nov. 6, Mrs. EVA M. GRAY, 76, Dec. 7, Ticonderoga, N.Y. Survivors: daughter Bonnie Dixon; seven grandchildren; one great-grandchild; one sister surviving Rev. Gray; three sisters survive Mrs. Gray. Ministry: Upstate New York, Virginia, New York, and New England districts.

MRS. BERTHA M. HARPER, 83, Nov. 29, Nampa, Idaho. Survivors: husband Edward J.; sons E. Harold and Robert G.; daughters Helen M. Waller, Marian L. Felder, Joyce E. Thompson; 16 grandchildren; 18 great-grandchildren; 1 brother; 2 sisters.

JOHN D. IRWIN, Nov. 5, Orlando, Fla. Survivors: wife Virginia (Ayers); son Bill; two grandsons.

REV. PAUL A. LAIN, 69, Dec. 15, High Point, N.C. Survivors: wife Magdalene Jeanette; daughter Mrs. Roy (Sandra) McKinney; son Stephen P.; one grandson; two sisters; five brothers. Ministry: Eden, Monroe, and Archdale, N.C.; New Ellenton, S.C.; and Leesburg, Fla.

EMERSON F. LEIDY of Panama City, Fla., 65, Oct. 17, White Springs, Fla. Survivors: wife Stella K.; son David; daughter Elaine Snellgrove; seven grandchildren; three brothers; two sisters.

DELBERT L. LOBB, SR., 50, Nov. 10, Lexington, Ky. Survivors: wife Nancy; son D. L., Jr.; daughter Charlene; his parents; one brother; three sisters.

ETHEL M. LONG, 88, Oct. 21, Dallas, Oreg. Survivors: husband Chester; sons Geren, Wendell, Harold, daughter Carolyn Miller; 14 grandchildren; 16 great-grandchildren; 1 brother; 3 sisters.

CLARENCE BURTON McDONALD, 63, Dec. 12, Wilmington, N.C. Survivors: wife Virginia; son Terry; two grandchildren.

EVA STRAND of Spooner, Wis., 88, Oct. 9, Rice Lake, Wis. Interment: Shell Lake, Wis. Survivors: nephews Robert, William, and Roy Adams.

AUINA IERU TOOTOO, 65, Nov. 13, Wilmington, N.C. Survivors: wife Aofia Stanley Tootoo; sons Larry, Pomar, Melvin, Ernie, Stanley, Henry; daughters Ella Snyder, Tuila Siaki, Easter and Rosie Tootoo, and Nimara Hinson; 24 grandchildren; 1 brother; 1 sister.

JANE SWAGART FIEDLER WEIR, 86, Nov. 13, Charlevoix, Mich. Survivors: husband Everett; sons Mark, Chester, Paul, Robert, Dean, and James Fiedler; daughter Joyce A. Hamlin; 19 grandchildren; 17 great-grandchildren; 3 brothers; 4 sisters.

WAYNE B. WELLS, 65, Sept. 1, Kankakee, Ill. Survivors: wife Harvilla; sons William, Richard, David, Robert, Harvey, Mark; daughters Ruth, Mabeth, Rebecca; 20 grandchildren; 1 great-grandchild.

ROY O. WILSON, 64, Nov. 12, Mitch-

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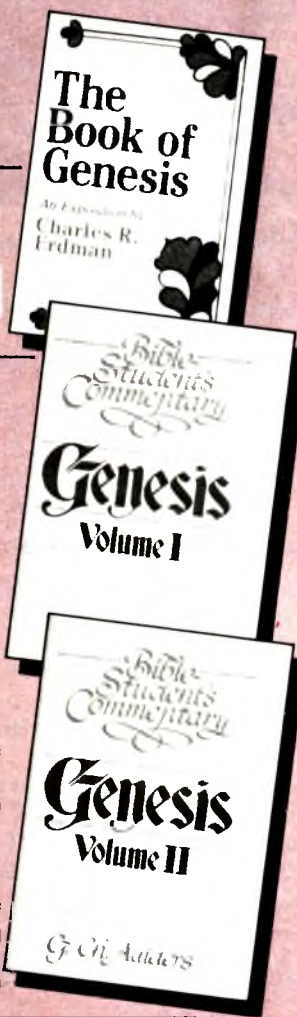
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ell, S.Dak. Survivors: wife Helen; sons Ron and Dan; daughter Jeannie Tyler; seven grandchildren; three sisters.

BIRTHS

to ROGER AND LINDA (KIRBY) AL-EXANDER, Overland Park, Kans., a boy, Barrett Wilson, Dec. 11

to FRED AND CAROLYN E. (SEELIG) BRAHIMI, San Diego, Calif., a girl, Sherene Lyn, Aug. 18

to JIM AND MARCIA (SCUDDAY) BRYANT, Bakersfield, Calif., a boy, Drew Jamieson, Oct. 5

to RICK AND KARLA (SCHACK) BU-CHANAN, Duncan, Okla., a boy, Aaron Tyler, Dec. 1

to HARLAN AND JENNIFER (SEA-NEY) BUETTNER, Cozad, Nebr., a boy, Ryan Lee, Oct. 24

to DOUG AND CYNDI ERNEST, Vir-
ginia Beach, Va., a girl, Lindsey Marie,
Oct. 10

to REV. GREGORY A. AND CHRIS-
TINE (BEER) FREED, Clarksville, Mich.,
a girl, Chelsea Christine, Dec. 9

to RODNEY AND KELLEY (CAMP-
BELL) GRISIER, Yates Center, Kans., a
boy, Clinton John, Nov. 27

to SAM AND MARGARET HARDI-
MAN, Oxnard, Calif., a girl, Noelle
Megan, Nov. 28

to REV. JOHN AND DAWN (LAW-
RENCE) HILL, Bedford, Ohio, a boy,
Aaron Michael, Nov. 5

to MARK AND TERESA (BOWEN)
JACKSON, Vidor, Tex., a boy, Adam
Bryce, Dec. 15

to PHILIP AND CHRISTINE (CAN-
FIELD) JERNIGAN, Oklahoma City,
Okla., a girl, Julia Nicole, Nov. 14

to JAMES AND JANET (HOLT) KEE-
TON, Nashville, Tenn., a boy, James
Miller, Nov. 12

to LARRY AND LARK KROMER,
Edinburgh, Scotland, a boy, Matthew
Lindsay, Nov. 8

to NED AND JANET (GOODRICH)
McCARTY, Mesa, Ariz., a girl, Heather
Lynn, Dec. 1

to MICHAEL AND SUSAN (DIXON)
NOEL, Lexington, Ky., a boy, Austin Mat-
thew, Nov. 15

to CARL AND PAMELA (FAST)
SCHEEN, Carrington, N.Dak., a girl,
Christy Jean, Oct. 7

to STEVE AND DEBBIE (TONEY)
SCOTT, Auburn, Calif., a boy, Robert
James, Nov. 4

to TOM AND SANDY (WHITE) SELF,
Vancouver, Wash., a boy, Justin Thomas,
Nov. 26

to REV. PRESTON AND CHARLENE
(SEGARD) SMITH, DeRidder, La., a girl,
Amy Rachelle, Dec. 15

to STEVE AND SUE (VANDER-
SCHUUR) SPOELMAN, Lowell, Mich., a
boy, Blake Lewis, Nov. 5

to DAVID AND MARLA (KENSEY)
STANTON, Lafayette, Ind., a boy, David
Leonard, Nov. 2

to CHUCK AND CARLA SUNBERG,
Austin, Tex., a girl, Christa Nicole, Sept. 3

to RANDY AND ALICIA (TOLEDO)
VORCE, Costa Rica, a boy, Benjamin
Lee, Nov. 16

ADOPTIONS

by REV. MYRON AND GERALDINE
MONIZ, Saugus, Mass., two boys, Ken-
neth Joseph, born Jan. 9, 1981, and
Stephen Charles, born June 11, 1982,
adopted Dec. 15, 1987.

MARRIAGES

BRENDA JEAN FAST and MITCHELL
LYN GOODRICH at Carrington, N.Dak.,
Oct. 16

REBECCA ANN HARDY and TIM-

OTHY SCOTT DIXON at Lexington, Ky.,
Nov. 14

DEANN LYNN GRAVES and MARTIN
ALLEN KLOPMAN at Oxnard, Calif.,
Dec. 5

ANNIVERSARIES

REV. AND MRS. R. B. ACHESON cel-
ebrated their 50th wedding anniversary
December 12, with a reception given by
their children in New Smyrna Beach, Fla.
The Achesons have served the church
for 40 years as pastor and district super-
intendent. The Achesons have three chil-
dren: Rev. Charles of New Smyrna
Beach; Jerry Dean of California; Jeanne
of New Smyrna Beach; seven grand-
children; and two great-grandchildren.

JOE I. AND ORA BRYANT celebrated
their 60th wedding anniversary October
4 in Huntsville, Tex., where a luncheon
was given in their honor by their children
and grandchildren. The Bryants have
served many years in their home Naza-
rene church in Houka, Miss.

REV. AND MRS. D. J. MCGILVRA, re-
tired pastor and wife of Valley City,
N.Dak., were honored at a family reunion
in October for their 50th wedding anni-
versary at the Osseo, Minn., church,
where their son, Ron, pastors. He and
his wife, Carol, and children, Don, Lisa,
and Darin, hosted the event.

The Valley City, N.Dak., church hosted
an open house for the McGilvras at their
church Sunday, November 15. Donald
and Louise were married November 20,
1937.

MR. AND MRS. LESLIE H. SMITH cel-
ebrated their 60th wedding anniversary
December 10, 1987. A reception was
given in their honor at Austin, Tex., Grace
Church, December 6, by their children:
Mr. and Mrs. DeWayne Smith, Mr. and
Mrs. James L. Smith, Mr. and Mrs. Bill
Jenkins, and Mr. and Mrs. Tom Johnson.
Numerous grandchildren, great-grand-
children, relatives, and friends attended
the reception to honor Les and Velma.

DIRECTORIES

**BOARD OF GENERAL SUPERINTEN-
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FCC DECISION OPENS THE DOOR TO POLLUTION OF THE AIRWAVES

The Federal Communications Commission's (FCC) recent ruling al-
lowing indecent programming between midnight and 6 A.M. was a
step backward. The FCC authorized radio and television stations to
air vulgarities, including seven "dirty words," which the Supreme
Court has ruled are not protected speech and constitute "indecenty."

The FCC continued prohibiting indecent programming at other
times because "there is reasonable risk that children may be in the
audience."

Meanwhile obscene materials continue to be illegal. Obscenity is
defined as a narrower set of materials defined as appealing to the
prurient interest, depicting patently offensive sexual conduct and
lacking scientific, artistic, political, or literary value.

HIGH COURT EXAMINES TRIBAL WORSHIP DISPUTE

A long dispute over construction of a highway on land sacred to three
American Indian tribes was heard recently by the U.S. Supreme
Court. The dispute centers on the proposed construction of a six-mile
stretch of highway in Six Rivers National Forest in northern Califor-
nia. The site is part of the "high country" considered sacred by the
Yurok, Karok, and Tolowa tribes. The highway would complete a
55-mile highway that has already cost the U.S. Forest Service \$17 mil-
lion to build.

The Northwest Indian Cemetery Protective Association and other
plaintiffs have halted completion of the project with a series of court
victories. Lower courts have held that building the highway would
violate the tribes' constitutional right to free exercise of religion.
Those courts have ruled that the land "is indispensable to a significant
number of Indian healers and religious leaders as a place where they
receive the 'power' that permits them to fill the religious roles that are
central to the traditional religions."

Assistant U.S. Solicitor General Andrew J. Pincus warned the Court
that if the tribes won this battle it could prompt "hundreds, if not
thousands" of similar actions seeking to protect various sacred sites
located on federal land.

Attorney Marilyn B. Miles, representing the American Indians, said
the disputed site was "central and indispensable" to her clients' free
exercise of religion.

YOUTH FOR CHRIST FOUNDERS, LEADERS WILL GATHER IN CHICAGO

The founders and leaders of the 43-year-old Youth for Christ (YFC)
movement will gather in Chicago in 1988 to celebrate the past and
pass on the torch to a new generation of leaders.

Evangelist Billy Graham, founder Dr. Torrey Johnson, and former
YFC president Dr. Ted W. Engstrom will head a group of former
Youth for Christ leaders at the Celebration of Hope, October 20-23,
1988, at Chicago's O'Hare Marriott Hotel.

Youth for Christ is often credited for helping give birth to such or-
ganizations as the Billy Graham Evangelistic Association, World Vi-
sion International, World Opportunities International, TransWorld
Radio, Greater Europe Mission, Overseas Crusade, Gospel Films, and
other ministries that have shaped worldwide evangelism since World
War II.

STUDENTS MUST KNOW BIBLE, SAYS EDUCATION SECRETARY

Knowledge of the Bible needs to be stressed in schools, Education
Secretary William Bennett recently said while addressing a conference
of the American Enterprise Institute.

Bennett said knowing the Bible and Shakespeare was more impor-
tant than knowing the U.S. Constitution, though he criticized schools
for failing to focus on any of the three. "It's more important to teach
morality that is under the Constitution," explained Bennett, when
comparing the importance of the Bible with that of the U.S. Consti-
tution.

SPRING NIROGAS—1988

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October 10-14. On Vancouver Island at the
beautiful Empress Hotel.



ST. SIMONS

November 7-11. St. Simons Island, Ga. Off the
coast of Georgia.



For more information or registration folders write or call:

NIROGA, International Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131
(816) 333-7000, ext. 497

NAZARENES AMONG THOSE KILLED IN PHILIPPINES DISASTER

At least six Nazarenes were among those killed in what is being called the worst peacetime maritime disaster in history. The accident between a ship and an oil tanker occurred December 20 in the Philippines. Only 26 survived with possibly as many as 3,600 lost.

All of the Nazarenes who lost their lives were members of the Eastern Visayas District. They included: Ilma Cabanoang, pastor of the Borongan church and district secretary; Candelaria Garcia, a pastor and 1986 graduate of Visayas Nazarene Bible College; Anastacia Ventura, who also lost two children, Joan and Jennifer, in the accident; and Vickye Baris, of the Balangkayan Church.

A memorial service was held for the victims. □

—NN

MAC REGION PLANS FOR 412 CHURCHES

The MAC (Mexico, Central America) Region has announced plans to establish 412 fully organized churches before the 1989 General Assembly, according to Raymond W. Hurn, responsible general superintendent for the region. "The Thrust to Mexico City has been an encouragement to all the churches of the region," said Hurn.

A direct result of the Mexico City Thrust is the decision by the churches of Monterrey, Mexico, to hold an unofficial Thrust in 1988. MAC Regional Director Jerry Porter has announced the following goals for "Monterrey '88": 69 preaching points, 34 church-type missions, and 12 organized churches. □

—NN

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents and in consultation with the Advisory Council of the Joplin District, I have appointed Rev. Pal L. Wright (presently pastor of Atlanta, Ga., First Church) as superintendent of the Joplin District effective February 15, 1988.

—Raymond W. Hurn
General Superintendent

PAL WRIGHT APPOINTED TO JOPLIN



Pal L. Wright, 57, pastor of Atlanta First Church, has been appointed superintendent of the Joplin (Mo.) District. He replaces James Hester who retired at the close of 1987 after having served the district 17 years.

Ordained in 1957 on the Florida District, Wright served as pastor at Atlanta First for four and a half years. He previously served

pastorates at Bradenton First, Tampa First, Hialeah First, and Zephyrhills—all in Florida.

A native of Houston, Wright attended Southern Nazarene University and holds the A.B. from Florida Southern College. He and his wife, Jan, have three sons, Doug, Kevin, and Lynn. □

—NN

FORMER MICHIGAN DISTRICT SUPERINTENDENT DIES

Fred Hawk, 76, former superintendent of the Michigan District, died December 24, at his home in Brooksville, Fla. He had suffered a heart attack at the age of 36, and then had two more before undergoing bypass surgery three years ago. He had been in poor health for the past year and had grown progressively weaker after contracting the flu.

Funeral services were conducted by Central Florida District Superintendent J. V. Morsch December 27 at the First United Methodist Church of Brooksville. Hawk served as associate minister of visitation at the church for about six years.

Survivors include his wife, Mary Birchard Hawk; 3 daughters, Freda McGrew, Marilyn Wilson, and Beverly Chapin; 13 grandchildren; and 7 great-grandchildren.

Hawk was a graduate of Olivet Nazarene University and held the D.D. degree from that institution. He had also served as a member of the General Board. He and his wife had lived in Florida for about 15 years, having re-

tired there from Grand Rapids, Mich. □

—NN

THRUSTS TO NYC/LA OFFICIALLY BEGIN

The year of the Thrust to the Cities of Los Angeles and New York City officially has begun. Church planters and district pastors and laymen have been working together for more than a year to make a concerted effort to spread the gospel message in the two largest cities in the United States.

New York City has established a goal of 5,500 new Christians, 23 new churches, and 10 compassionate ministry projects. Los Angeles plans to establish 30 new churches.

"The kickoff of the Los Angeles and New York Thrusts is an exciting moment in the progress of working with these two cities," said Michael Estep, Thrust to the Cities director. "Because of the additional preparation time we have had with these two districts, we are able to see significant results of their efforts even as we officially begin the Thrust year. Twenty-four new works have already been started in New York and 16 are underway in Los Angeles." □

—NN

MARAVICH DIES IN BASKETBALL GAME AT PASADENA FIRST CHURCH

Former NBA star Pete Maravich, 40, died of an apparent heart attack in the gym at Pasadena First Church January 5. He had just finished three games of "four on four" basketball with James Dobson and some friends when he collapsed. Efforts to revive him were futile. He was pronounced dead shortly before 9:30 A.M.

Gary Lydick, a spokesman for Dobson's "Focus on the Family," said Maravich's last words were, "I'm really feeling good."

Maravich was in Los Angeles for an interview on Dobson's radio program and to work on a screenplay being made about his basketball prowess.

Dobson said, "Our only comfort at a time like this is to know that Pete is with the Lord."

Maravich is survived by his wife, Jackie, and sons, Jaeson, 8; and Joshua, 5. The family resides in Covington, La. □

—NN



General Superintendent Hurn points to the "bottom line" of 412 churches that are planned for organization on the MAC Region between now and the 1989 General Assembly in Indianapolis. Also shown are Regional Director Jerry Porter (behind Hurn) and superintendents from the districts of the region.

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