

12-1-1988

Herald of Holiness Volume 77 Number 23 (1988)

W. E. McCumber (Editor)
Nazarene Publishing House

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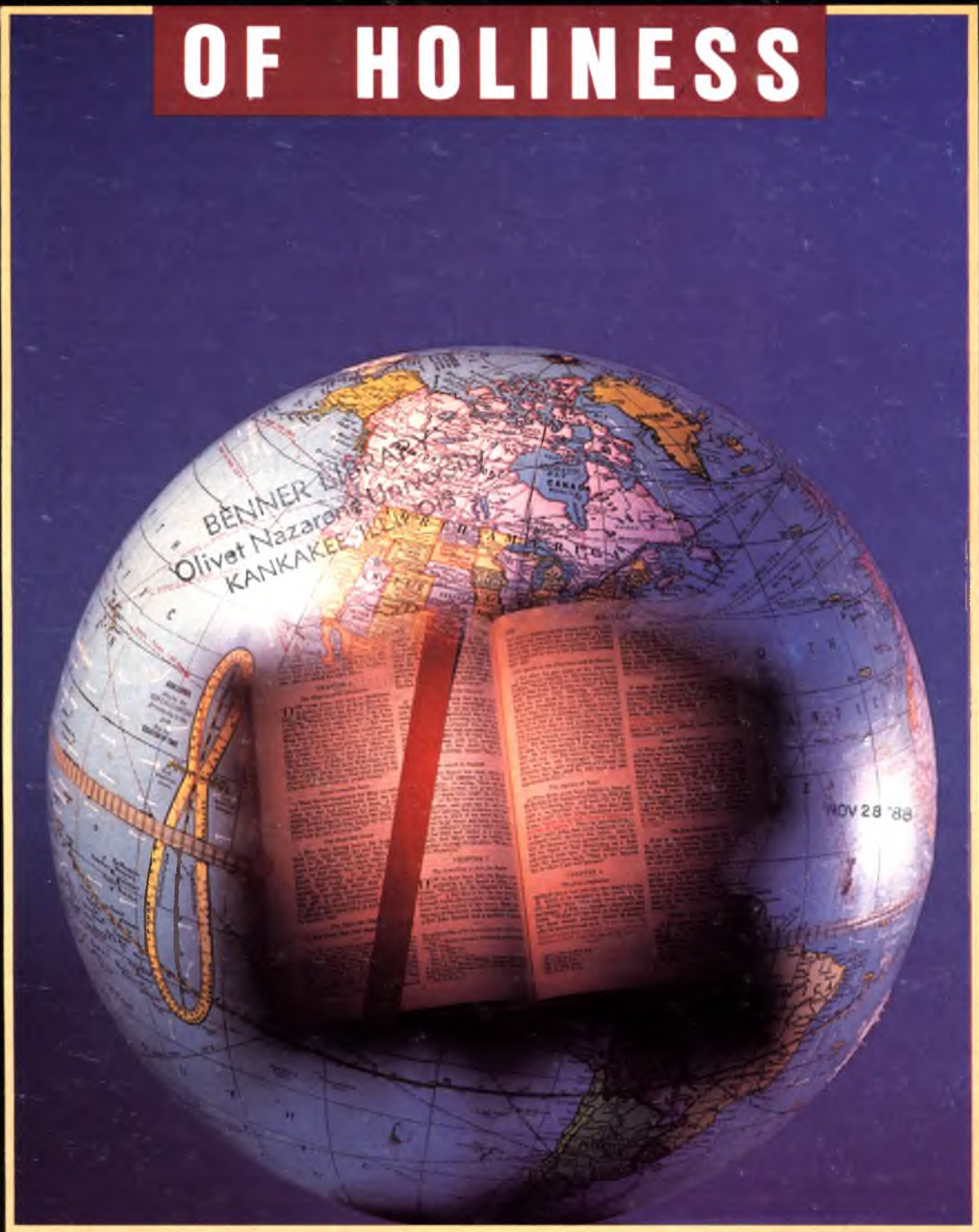
Recommended Citation

McCumber, W. E. (Editor), "Herald of Holiness Volume 77 Number 23 (1988)" (1988). *Herald of Holiness/Holiness Today*. 149.
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DECEMBER 1, 1988

HERALD OF HOLINESS



WHERE CHAOS CAUSES REJOICING

THE NATURE OF THINGS

GUIDANCE FOR STARGAZERS

CHURCH OF THE NAZARENE

WHEN IN DOUBT... DO THE KIND THING



JERALD D. JOHNSON
General Superintendent

The evidences of the ugliness of sin, the disregard for purity and uprightness, and the disrespect for authority are enough to convince us of the power of Satan in our world. Sadly, at the same time we are confronted with the actions of believers who bring disunity to the Body of Christ. All too often well-intentioned people are used to accomplish this.

Thus it seems appropriate to address this matter frankly and, one would hope, redemptively.

An opinion, a pet peeve, a hurt feeling—all or any of these may become the motivation for actions that create tension and division between Christians. One step leads to another. It is difficult to express an opinion and leave it there. Our tendency is to try and convince others to support us. Because “water seeks its own level,” and “misery loves company,” there are always those who are ready to join a cause, no matter how negative and unproductive it might be.

The pastor’s renewal vote is an example. Instead of becoming a time of honest and prayerful evaluation of service and ministry, it can degenerate to the place where disruptive attitudes surface and frustrations are vented by voting “no.”

Let it be clearly stated: The voting process exists to bring about change where it cannot be accomplished by less drastic means. It is not fair to impose guilt on those who use properly this means of expressing themselves. Indeed, it is a possibility given to them by the General Assembly. But when this privilege is abused, or becomes a personal vendetta, it is wrong. Then it divides rather than unifies.

The pastoral vote, however, is just one instance that may cause injury to the Body of Christ. On other occasions someone is determined to accomplish something or other and, through fair means or foul, sets out to do so. Tragically, it may even be under the guise of intense spirituality. Nearly always these endeavors include efforts to secure enough allies so that when a “walk out” does take place it will be widely noticed. No doubt this fuels the pride of the disrupters. Rarely does a person who is moved by deep inner conviction merely slip out without finding a graphic way to dramatize the action. It is so human, yes, even carnal, to “shed blood” over meaningless issues, simply for selfish reasons. “Kiss and Tell” methods, so aptly described in the media and used by people who have walked out of government positions while in a personal pique, are sometimes also used in the church.

What a pity when this takes place. The Kingdom is hindered; progress slows and may even grind to a halt. The impact is often felt by children who stand on the sidelines and watch. Thus people are lost for eternity.

The best that can happen to such a congregation is to experience a baptism of love. Let pastors pray and fast until they stand in their pulpits with an unusual anointing of the Holy Spirit upon them. May the people hold the man of God before the Throne in such a spirit of prayerful intercession that penitent sinners are crowned with victory and the church with blessings of the kind that sweep away all unnecessary tension and division.

When that happens, and it can, observers will say, “How good and pleasant it is when brothers live together in unity! It is like precious oil poured on the head, running down on the beard, running down on Aaron’s beard, down upon the collar of his robes. It is as if the dew of Hermon were falling on Mount Zion. For there the Lord bestows his blessing, even life forevermore” (Psalm 133, NIV).

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December 1, 1988
Whole Number 3507
Volume 77, Number 23

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(TLB) From *The Living Bible*, © 1971 by Tyndale House Publishers, Wheaton, Ill.

HERALD OF HOLINESS (USPS 241-440) is published semimonthly by NAZARENE PUBLISHING HOUSE, 2923 TROOST AVE., KANSAS CITY, MO 64109. Editorial offices at 6401 The Paseo, Kansas City, MO 64131. Address all correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 419527, Kansas City, MO 64141. Copyright 1988 by Nazarene Publishing House.

POSTMASTER: Please send change of address to Herald of Holiness, P.O. Box 419527, Kansas City, MO 64141. **SUBSCRIPTION PRICE:** \$7.50 per year. Second-class postage paid in Kansas City, Mo. Litho in U.S.A.



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The Measure of the Stature of Christ



Paul told the Ephesians that the purpose for which God gave "apostles, prophets, evangelists, pastors and teachers" was "the perfecting of the saints," until those saints would "grow up into him," "unto the measure of the stature of the fulness of Christ" (Ephesians 4:11-15).

What Paul was talking about is *building a man by the blueprints*. Let us briefly consider the biblical blueprint by which God has planned to build a human being to His specifications.

1. The Foundation

No building can be erected and survive without first having an adequate foundation, and for the building of a human being unto the measure of the stature of the fullness of Christ, "other foundation can no man lay than that is laid, which is Jesus Christ (1 Corinthians 3:11). When humanity builds on anything less, the foundation will crumble and bring to ruin whatever has been built.

2. The Building Materials

A lady complained to her beautician that he had done a poor job in making her look beautiful. "Madam," he explained, "I did the best I could with what I had to work on." And what sorry material our Lord has to

work with when He first begins His "mission impossible" to remake and mold us into the image of His Son! Ezekiel put it well: "Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite . . . in the day thou wast born thy navel was not cut, neither wast thou washed with water to supple thee; thou wast not salted at all, nor swaddled at all . . . but thou wast cast out in the open field . . . polluted in thine own blood" (Ezekiel 16:3-6).

We were "shapen in iniquity . . . conceived in sin" (Psalm 51:5), "dead in trespasses and sins; . . . by nature the children of wrath, . . . without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Ephesians 2:1, 3, 12).

But this is what the Church must start with, so let us see what we must do to build a human being by the biblical blueprint.

3. The Steps We Take

Bring him to life. Without this first step, there is no growth or progress. Men are spiritually dead, but by God's grace, they can be "quickened" and made spiritually alive. How tragic that so many in the Church strive in vain to become Christ-like in their daily lives while they are still dead in their

sins! Let us proclaim it loudly and clearly: *You must be born again.*

Make him well. Man is born with the disease of soul—"shapen in iniquity, conceived in sin" (Psalm 51:5). "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8). Carnality is a sickness of the soul, a virus in the moral bloodstream, and "to be carnally minded is death; . . . Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans 8:6-7), and only when this moral disease is eradicated from the heart can the child of God begin to grow toward the measure of the stature of Christ.

Feed him. He must be fed adequate portions of "the sincere milk of the word, that [he] may grow thereby" (1 Peter 2:2), and must continue to be adequately nourished in such a way that he soon will "get off the bottle" and begin to feed on "strong meat," as he exercises his senses to "discern both good and evil" (Hebrews 5:14). The foremost duty of these "apostles, prophets, evangelists, pastors and teachers" is to preach and teach *the Word*—"in season, out of season, with all longsuffering and doctrine" For without providing a rich and varied diet of the Word of God to its people the Church can never produce those stalwart, robust saints whose stature will begin to approach that of the Son of God.

Work him. Spectator saints will never become spiritual giants. If we would have spiritual strength and stamina, we must make constant, consistent use of our spiritual muscles. There is a law written into the muscles and sinews of our physical bodies which says, "*Use them or lose them.*" And this same law applies in the spiritual realm. It is only as we are active in our service for God, in whatever capacity, with whatever gifts we may have, that we will develop and maintain soul vigor and growth.

Mold him. E. E. Hardy used to say, "The old man may be dead, but the mule's still kicking." This was Dr. Hardy's way of saying that to have been given a clean heart was far from having developed into a mature Christian. It is the work of a lifetime to bring "into captivity every thought to the obedience of Christ" (2 Corinthians 10:5), to bring our outward actions and daily conduct into con-

ADVENT

formity to our inward motive of love. We must work on the troublesome spots that may be peculiar to each of us, that may not fit the outward image of conduct and attitude we seek.

Perhaps we need to *work on our mouths*. Some of us have a tendency to speak too quickly, to say too much, to speak too sharply, or too critically. One mark of a mature Christian, James tells us, is bridling the tongue. "If any man offend not in word, the same is a perfect man" (James 3:2). The tongue, he says, "is a fire, a world of iniquity; . . . that it defileth the whole body, . . . and it is set on fire of hell. The tongue . . . is an unruly evil, full of deadly poison" (James 3:6, 8).

Some professing Christians seem to be tongue-tied—they find it almost impossible to speak up for God. But God, through His indwelling Holy Spirit, can give even the most timid and fearful a holy boldness to speak out as God pleases.

Some need to develop humility. In the early days of my own Christian life the old saints, in praying for the minister, would implore the Lord, "Blot him out, Lord. Hide him behind the Cross!" This is still a timely prayer for ministers, singers, and teachers. Too much modern preaching, too much modern singing, too much modern teaching, is done almost entirely in the human.

Jesus said, "Without me ye can do nothing" (John 15:5), but we seem to have forgotten this. We have developed a cult of performing specialists, and too many of our churches have been invaded by religious entertainers who made too many of our church members spectator Christians.

We need to *develop poise and skills*. We must learn to become effective Christians—become skilled in witnessing for Christ, in winning souls, in counseling and encouraging those who need such help. As we grow in the knowledge and grace of our Savior, we can become poised, confident, and productive workers in the vineyard of our Lord.

And ever and increasingly our theme song must be: "Oh, to be like Thee."

Only thus can we ever attain to the measure of the stature of the fullness of Christ! **H**

BY M. H. ROZZELL

A Nazarene elder residing in Americus, Georgia.

Each Advent I choose a phrase or word on which to focus my meditation during the days leading up to Christmas. The phrase I lived with last Advent was "Prince of Peace" from Isaiah's prophecy.

Among the strengthening thoughts that unfolded in my meditation were these. "Prince" means that He is sent from a king—in this instance, the King of kings! It means, among other things, He has authority for a mission. His mission was to plant in the hearts of His followers the flag of peace—a symbol that the way of sin had been conquered.

The One who "signed" the peace treaty, with His death on a cross, is in residence. This Ambassador was sent with authority to conquer, and hence, makes us "more than conquerors" (Romans 8:37, NIV).

There is more! "Immanuel," which means "God with us," implies that He has not only come to raise the flag of peace, but He stays with us to insure that the flag flies amidst life's hardest tests.

The peace He brings is not "as the world gives" (John 14:27, NIV). It is peace from the King of kings with authority to say to every follower: "Do not let your hearts be troubled and do not be afraid" (John 14:27, NIV).

Is there a greater gift for Christmas than His peace and promise, "Do not be afraid"? **H**

BY C. NEIL STRAIT

Superintendent of the Michigan District, residing in Grand Rapids, Michigan.

He Comes with Light

*"He is coming!" said the prophets, "and the glory of the Lord
Shall be revealed; all flesh shall see Him as the living Word."
And for believing hearts the sun of every dawning day
Was token that His coming was not very far away.*

*When He came, so poorly sheltered in the stillness of the night,
The angels spread their splendor, and they covered Him with light;
The star-directed sages found the city of His birth
And left in confidence He was the Light of all the earth.*

*Still He comes wherever praying men will lift believing eyes
To see the brilliance of His glory in their daily skies.
He has come and made His dwelling in this trusting heart of mine,
Illuminating all my days with radiance divine.*

*"He'll come again!" the angels said; "His feet, now scarred for men,
Will pierce the clouds and stand triumphant on this mount again."
Like lightning in the eastern skies He'll burst upon my sight,
And I shall rise to live in His imperishable light!*

—LOIS BLANCHARD EADES
Dickson, Tennessee

THE HOPEFULNESS OF THE ADVENT SEASON

An old folk story tells about a faithful dog that went to the cemetery every day to lie by his dead master's grave. Month after month the animal kept his lonely vigil. A frequent visitor to the cemetery was curious about this rather strange behavior. When she asked the caretaker why the dog did this, he replied, "I expect that he's waiting and hoping that his master will return."

The Advent season has a strong parallel to this story. Advent (meaning "to come") is also a time of waiting and hoping—but with a difference! For the community of the faithful, the waiting is rewarded. The Master is born anew in the hearts and lives of His followers. The Advent hope is fulfilled because of the birth of a child nearly 2,000 years ago.

One of the characteristic feelings of Advent is hopefulness. The light of hope that shone from the star guided the wise men on their journey across the trackless desert, bringing them to the humble abode of Joseph, Mary, and the Infant. It was hope that caused them to open their richest treasures and present them to the Christ child.

For more than 19 centuries that hope has been shining to guide all who will believe in Christ to a better life and an eternal abode in a world untouched by sin. It was hope the angels proclaimed on that night of nights, for now all the homes of the world might be Christian.

"Unto you is born this day . . . a Saviour, which is Christ the Lord" (Luke 2:11). God incarnate! Heaven and earth



joined together! God and man reconciled! Hope for the hopeless, pardon for the guilty, forgiveness for the conscience-stricken, peace for those who know no peace, good news for those who have had nothing but bad news! This Christ is not dated. Calendars cannot contain Him. History cannot confine Him. He is the same yesterday, today, and forever (Hebrews 13:8). He is the great "I Am" (John 8:58; Exodus 3:14). He is the Savior—today, tomorrow and forever.

Christmas should be a time of renewed hope—not hope in the status quo, not hope in the Western world, not hope in a particular concept, but Christian hope—hope in Jesus Christ, hope that God is still in the shadows of history, hope that despite our bungling God will bring order out of chaos. Events indicate that the world is moving toward the climax of its history. Christ stands at the door ready to return to this earth in blazing glory, in majesty and power. The Christmas hope should include the blessed hope that Christ will soon return to set up His kingdom.

Too many people are expecting Christ to do in His second advent what He came to do the first time. According to His own teachings He is not coming to bring peace when He returns. It will be judgment. "Away from me, you evildoers" (Matthew 7:23, NIV) will be His next command. When He came the first time He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). When John saw a vision of Christ's

return to the earth, he said, "The great day of his wrath is come; and who shall be able to stand?" (Revelation 6:17).

Outside of Christ there is no peace for a troubled world, no hope for a troubled soul. Our human philosophies can never bring peace; our organized, institutional religion can never produce it, nor give to us a hope of immortality and eternal life. When the angel sang, "For unto you is born this day a Saviour," heaven announced the only formula for the hope of humanity.

The light that shone on Judea's hillside still brings hope today. All things are not as fixed as they seem. God can change the situation. The star guided these wise men mile after dreary mile—and every step brought more hope.

You're worrying about the economy. You're wondering if everything is going to work out. But we belong to the God of hope!

Paul listed a catalog of problems in Romans 8:38-39: death, life, angels, principalities, powers, and so on. Then he added a little phrase: "nor things to come." He said none of these things could separate us from God's loving care. Don't be afraid of the future. Trust God. He will see you through!

How do you have Christmas all year long? Don't let go of it. Give instead of receive. Know the reason why Christ came. And have hope! **H**

BY MORRIS CHALFANT

Pastor of the Norwood, Ohio, Church of the Nazarene.

Come, Serpent Crusher

*Come, thou born of woman,
Born to set men free;
Come, thou serpent crusher,
Come, and change thou me.*

*Bring to my lonely shepherd's watch
A song of hope and praise.
Into the dark night of my search,
A shining guidestar raise.*

*Come to the stable of my life
And set my heart aright;
Cleanse all sin, inscribe your law,
And fill with holy might.*

*Come, thou son of human birth,
One with the Godhead three;
Come, thou serpent crusher,
Come, and change thou me.*

—**RICHARD A. MILLER**
Springfield, New Jersey

FAMILY TREE: Cracked Limbs and Bruised Fruit

A little boy was sitting on Santa's lap spouting off a list of expensive toys that he wanted for Christmas. Without a word of appreciation, he jumped off Santa's lap and started toward his mother. His concerned mother spoke firmly, "Honey, haven't you forgotten something?" The little boy thought for a moment, then said, "Oh, yes." He turned back and shouted to Santa, "Charge it!"

Like the little boy, we sometimes fail to keep the real meaning of Christmas in the forefront of our minds.

Speaking of offspring, a careful reading of the genealogy of Christ recorded in the Gospel of Matthew might shed some light on the meaning of Christmas. Besides Mary, four women are mentioned. One, the Moabite, Ruth, we know to have been a self-effacing individual who willingly left all to follow her mother-in-law to the foreign town of Bethlehem. The other three—Tamar, Rahab and Bathsheba—possessed rather unseemly character traits. Even so, each one contributed to the lineage of our Lord.

The story of Tamar, to focus on one, is told in Genesis 38 in glorious Old Testament frankness. Tamar had the misfortune of losing her husband, Er (the son of Judah, the son of Jacob, the son of Isaac, the son of father Abraham), at an early age because he did "err," so to speak, against God.

She later disguised herself as a shrine prostitute and entered into illicit relations with her unsuspecting father-in-law. When Judah discovered that his beloved daughter-in-law had visited the red-light district and was with child, he called for a barbecue. Was he surprised when Tamar produced some personal articles he had left with her after their clandestine clinch. All he could say was, appropriately, "She is more righteous than I."

By counting Tamar among the descendants of Christ, Matthew opens to the whole world the details of this sordid affair. Why hang a portrait of the family tree which includes in plain view not one, but three, bad apples, not to mention the dastardly deeds of some of the men folk listed?

Perhaps it illustrates the willingness of Almighty God, himself, to condescend to the scene of sinful humanity. Throughout His life, the love of Jesus took Him into association with sinners to heal, to comfort, to set free. He who was without sin became sin for us that we might be reconciled to God.

On the family tree of humanity, all the limbs are cracked, all the fruit is bruised. By the grace of God, lavishly displayed in the incarnation of Christ, we are grafted onto the True Vine where our joy is made complete. Joy to the world, the Lord is come! **H**

BY W. THOMAS UMBEL

A Nazarene elder attending Johns Hopkins University in Baltimore, Maryland.

JOHN: The Miracle Baby

Elizabeth needed time to think. Her ordered and settled life had been abruptly turned upside down the day Zachariah had come home from Jerusalem literally struck dumb. Twice a year he went to serve as a priest in the Temple. He always looked forward to these times when his sense of God's greatness was strengthened and his faith in the imminent coming of the Messiah was refreshed. On his return they would enjoy quiet conversation about the purposes of God for His people, rejoicing in the hope that God's chosen one would soon come to bring light to a dark world.

But this trip had been different. The lot had fallen to Zachariah to have the awesome privilege of offering incense on the altar in the inner court of the Temple. Only the high priest was allowed to approach nearer to the presence of God. What favor to be chosen—although Elizabeth knew of no one more worthy than her husband of being used as God's instrument. Not only did he keep God's law scrupulously, but God's service was his chief delight.

On his return home, as Zachariah had walked through the door, Elizabeth could immediately see that something very wonderful had happened. There was a new spring in his step, an excitement in his eyes. He had greeted her with a look of love and a warm embrace that reminded her of the days when they had first become man and wife. Quickly he had taken out a writing tablet and had spelled out the startling news—an angel had appeared in the Temple to tell Zachariah that he and Elizabeth were to have a son. The child would be called John, and would prepare the hearts of the people for the coming of the Messiah.

Elizabeth knew that Zachariah was telling the truth, for conviction and wonder radiated from his whole being. Her heart had leapt at his message—she, Elizabeth, to have a child, a son especially chosen by God. How often had she and Zachariah fantasized about that very possibility! Like every Jewish couple they had hoped that God would bless them with children, they had even dared to dream that



Aron Cilburn

God might entrust them with the privilege of bringing Messiah into the world. But those hopes had died, those dreams had long since been put to rest as the years of child-bearing had passed and Elizabeth's womanhood had dried up. And now what was God doing? Overturning impossibilities and promising a miracle baby, just as He had done for Sarah and Abraham?

So Elizabeth, believing in God's promise, withdrew from the eyes of her friends and neighbors for five months. As an older woman with her body experiencing the initial changes of pregnancy, she must have felt awkward and embarrassed, unsure of how to share her amazing secret. It was a time to prepare herself emotionally for a radically different

life, for all the demands of motherhood, and for a new status in the community; a time to reflect on the struggles she had endured over her childlessness and on the way God had helped her to trust in His ultimate goodness.

Zachariah and Elizabeth's wedding had been a joyful celebration. Zachariah was destined for the priesthood and the law demanded that he marry a wife of blameless reputation. Elizabeth came from the tribe of Aaron. Both families were proud of the union and looked for healthy grandchildren to carry on the line. One by one Elizabeth's friends began to have babies, and at first she shared their joy and loved to help them, learning all she could about caring for a tiny child. She wanted to be the best mother ever. But when those same friends began having second and third children, her heart filled with fears—why was she overlooked, why had God not made her body fruitful?

She came to hate routine chores like going to the well for water, for she knew that the other women talked behind her back. Most suspected that her barren condition was God's punishment for some hidden sin. She gained some comfort from sharing her fears and struggles with her childhood friend Rachel, but once Rachel became pregnant with twins, she immediately forgot Elizabeth's grief. Family gatherings became a time of reproach for her. No one said anything, but she could read the pity in their eyes. Nieces

and nephews multiplied, and though Elizabeth loved to cuddle the babies, she sometimes would be overwhelmed with sudden sadness and had to escape from the crowd to hide her tears. Her heart ached for Zachariah, too, as his brothers proudly told of the exploits of their sons.

Whenever Zachariah went up to Jerusalem they would hope that this time special prayers offered in the Temple would move God, but their prayers seemed to fall on deaf ears. Zachariah wanted children, but it troubled her that he did not ever hurt as badly as she did. He sympathized, but did not share her anguish. She knew that the law gave him the right to divorce her for not providing him with children, and there had been a time when she had repeatedly urged him to do so. She would have been desolate without him, but would have welcomed an escape from the guilt, from the endless monthly cycle of hope and despair. At times a black cloud of hopelessness settled down over her for weeks or even months, and she knew what a burden that had been on her husband. Looking back, she was amazed that their marriage had survived the strain.

God had been patient with her, until the day when she realized that the desire to have a child was consuming her life and eating away at her faith. Her spirit needed to be healed and restored. She had to find her way to saying, like Job, "Even if God does not vindicate me before my accusers, even if He never fulfills my heart's desire, I will keep His word, I will trust in His steadfast love and good-

ness." And the healing had come, little by little, and she had gradually reached the place of delighting in God's provision in other areas of her life. Because of her own suffering she was able to bring comfort to other women experiencing disappointment and grief.

Elizabeth would identify with all women who today bear the private sorrow of infertility and childlessness, pain that can be particularly acute at Christmas, when festivities center around children—TV specials showing happy, laughing families, church parties, nativity plays, and family celebrations when in-laws ask insensitive questions. (As one friend recently said, out of her sadness at not being able to provide her six-year-old with a baby brother or sister, "If a couple isn't having kids, it's because either they can't or for some good reason they've decided not to. It's their very private business, and yet so many people feel free to ask.") Many single women in the church feel that emptiness and like Elizabeth struggle with questions about their worthiness and God's fairness in His failure to fulfill the desires of their hearts.

As Elizabeth's story ushers in Advent, let us be sensitive to those who at Christmas feel the hurt she carried so long before the arrival of her miracle baby. **H**

BY DOROTHY TARRANT

An associate professor and a member of the counseling staff at Eastern Nazarene College in Quincy, Massachusetts.

C HAPLAINS AND CHANGED LIVES

LET GO AND LET GOD

I was making rounds in the hospital and contacting all the newly admitted patients. I entered the room where a young woman, dressed in street clothes, was sitting on her bed reading her Bible. I introduced myself and sat down to visit. Mary shared some of her story. She was back in the hospital because she was having trouble with asthma for the second time within two weeks, and having to be admitted seemed to focus on relational difficulties within her family.

She wanted to know how she could be a good enough Christian that her family (husband and children) would follow her into the Kingdom. Mary talked anxiously about trying to figure it all out and do it right. In turn I suggested it would be better if she let go and let God do for and with her and her family as He saw fit.

"We cannot control how others respond to the gospel," I explained. "We can be sensitive to God's Spirit and allow God to direct our lives, leaving the results up to Him, confident that God is in charge, and will do what can be done."

Suddenly she broke into tears. Sobbing, she grabbed her throat and said, "It let go. It let go."

I was mystified about what was happening. Then she said, "I let go. I let go." She explained that the tightness in her throat and her chest had let go as I had talked about

the biblical solution of letting go of her efforts to get it right, to control the situation, and to make something happen. "When you told me to focus on the grace of God and, through His Spirit, allow Him to lead and guide, suddenly I could breathe without struggling."

It was time for Mary to keep another appointment in the hospital. As I rose to leave, she hugged me and said, "Thank you for coming today. I was expecting a preacher from another church in North Kansas City to drop by today. I was so desperate. But God sent you instead, and I'm so grateful."

We prayed together, affirming the goodness of God and His work in Mary's life. We also affirmed Mary's willingness to let go and let God be in charge. I then watched with joy as this 30-year-old woman literally skipped down the hall to her next appointment.

I had again been privileged to see God at work. As I walked away, a portion of Isaiah 61 came to mind. The Scripture says of Jesus, "... the Lord has anointed me ... He has sent me ... to proclaim freedom for the captives and release ... for the prisoners ... to comfort all who mourn ... to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair" (vv. 1-3, NIV).

I thank God for the opportunities hospital chaplaincy gives me to bring positive change in people's lives, and the joy of Christ to their hearts. **H**

BY KAREN BIRD

A full-time chaplain at St. Luke's Hospital in Kansas City, Missouri.

W

HERE CHAOS CAUSES REJOICING

It's so 24-hours!"

That was Diana Downing's way of describing the campus ministry that she and her husband, Tim, have begun at Central Michigan University.

"Phone calls come in day and night and so do the students. Sometimes they are in the kitchen playing Trivial Pursuit after we've gone to bed and we lay there laughing at the fun-and-games wafting through the wall."

Tim was at Nazarene Bible College when he and Diana felt that the Lord was calling them back to the university to set up a "Camponage"—a campus parsonage that would be available to the students, particularly kids from Nazarene churches and homes—a kind of home away from home. Six students now live in the temporary rental facility that the Downings settled in, all but one in the lower level.

Most of the human traffic goes up the stairwell where the main living quarters are. That is also "home" for Tim and Diana and their four-year-old son, Ronny, if such a public place can be called home.

"We call the ministry 'REJOICE: Nazarene Campus Ministry,' REJOICE being an acrostic for Really Enjoying Jesus, Our Intimate Campus Experience." The name is descriptive of what happens in the camponage through close Christian fellowship and sharing.

"We are attempting to be substitute Christian parents to the kids on campus," Pastor Tim says. "This is a suitcase college. Most of the students are close enough to home that they pack up and go home many weekends. The same bunch of kids that fill two or three pews at First Church one Sunday may not even be on campus the next weekend, and a totally different group will show up for Sunday School and worship service. These are a by-product of the camponage ministry that is available to the students all week.

Not all of the students who drift in and out of the camponage are Nazarenes. Chrissy, for instance, a junior from Kalamazoo, had no church



background. She is one of the six live-in students. She soaked up the "intimate experience" for several months before she opened her heart to Jesus Christ.

"If it weren't for this ministry," Chrissy says, "I wouldn't be in church at all. It had been two years since I'd been in a church. I feel so close to God now."

At the opposite pole is Carolyn Warby from Richfield Church of the Nazarene in Ottisville, Mich. "The church has always been an important part of my Christian life," she said. "When I came to CMU I had to face a whole new set of trials and problems. Tim and Diana Downing and Mount Pleasant First Church of the Nazarene have helped me more than words can tell. Their willingness to open up their home and give their time shows Christ's love . . . Thank God for Christian fellowship!"

The students drop in at the camponage to talk over problems, to cry on a shoulder over a girlfriend/boyfriend crisis, to get away from the campus atmosphere, to ask questions about Jesus, or have somebody to pray with—a variety of reasons.

Mostly it's a haven—a place that is "theirs" where they can relax, be themselves, and enjoy fellowship or just be alone. Fred Mellish, a sophomore from Mackinaw City, says, "It's ideal because it not only serves as an outreach to the secular university, but it provides a Christian student the fellowship and support to confront a sometimes compromising atmosphere."

Jeff Mowers, a sophomore from Detroit First church says, "It's an excellent outlet for Christian students here. The church is only open on Sundays and Wednesday nights, but at the camponage the door is always open to us." Perhaps that's why pop, Kool-aid, and Oreo cookies are one of the big budget items for the Downings.

Which brings up the question: How does this young family finance such an operation?

"I work full-time at the university office to support us," Pastor Tim said. "But we get a reimbursement allowance of approximately \$200 a month. Our local church donates about \$160 a month and the district gave us a budget of \$2,000 for the ministry last year." Since they serve students from

the three Michigan districts, the Downings are hopeful that support for the campus ministry will eventually include all three.

Besides his full-time job and involvement with the students, Tim also takes classes at the university and is working on the ministerial course of study that will help him qualify for ordination in the Church of the Nazarene.

Structured activities for students include a regular Thursday night Bible

study in the Downing home, (when the living-room is "maxed-out" with about 20 students), a Monday night basketball team, and a single-parent support group that just began meeting on Mondays.

"We have planned shopping trips and an annual snowshoeing day that is fantastic," Diana adds.

"Terribly busy? Well, yes, but we think of it as beautifully busy. We have this joke about contacting the university to see if the students who

come here could all get credit in Family Chaos 101!"

Diana means it when she says, "They are not coming into our home so much as we are all getting together to *have* a home." Young son Ronny apparently agrees. Every day he prays, "Thank You, Jesus, so much, for all of our kids." **H**

BY NINA E. BEEGLE

Free-lance writer and pastor's wife in Cañon City, Colorado.

She never attended Bay Village school, but Miss Ader Hogan held a standing invitation to the yearly reunion. She could neither read nor write. The word *illiterate* sounds too harsh to use in connection with Miss Ader, however, because she had wisdom far beyond many with Ph.D.'s.

Miss Ader was one of the happiest persons I've ever known or been around. She was always laughing, humming, or singing. As a kid growing up I didn't think she had any teeth. When she laughed or smiled, it was like looking into a happy tunnel. She looked as if someone had used a handful of glory to wash her face.

We lived in the country, and Miss Ader lived just down the road from our house. When our cow went dry to have a calf, we bought milk and butter from her. So did most of the population in Bay Village. For the milk and butter she charged a "quarter and a nickel"—never 30 cents. Unable to count money, she had circles the size of these two coins drawn on her porch railing. During the 50-some years that I knew her, she never had a price increase!

Long before ice or refrigeration came to Bay Village, Miss Ader kept her milk and butter in a spring-house, as most everyone did in those days. Her spring-house was a quarter of a mile back in the woods in a good shady spot. Now that in itself carried a certain amount of prestige. A spring-house is an icebox hand-made in heaven. To be blessed with a spring, and then to have it in the shade, was God's way of keeping a smile on Miss Ader's face.

Going to the spring with Miss Ader was an adventure. She'd lead the way, and we would stay as close on her heels as our short legs would carry us. She always seemed to be in a hurry, but never so hurried that she couldn't sing "I'll Fly Away" all the way to the spring and all the way back. And you knew, at any moment, she was going to do just that. What a relief it was when she added, "In the morning!"

A Bible Falling Apart



We lived directly across the road from Bay Village school and envied the kids who were privileged to walk several miles each way to school. This meant they passed Miss Ader's house twice daily. She would usually have a treat for them in the afternoon. Spring water served from a gourd dipper—how good it was! Or if one of the kids would read to her from her Bible, she would throw in some molasses cookies. Honey, you would have swum the Red Sea to get some of her molasses cookies!

Her Bible was so worn that it was falling apart, and if she wasn't very careful when she opened it the loose pages would fall to the floor. Knowing she couldn't read, the children would put the pages back in the wrong place and then laugh about it later.

So gently she handled this worn, ragged, falling-apart Bible! Not because of its precarious condition, but because it was God's Word.

I remember how Miss Ader, as she was scrambling around trying to hold her Bible intact and handing it to a young person to read, would remark, "Now, just remember this—a person with a Bible falling apart, ain't it!"

And that holds true in my life today. If I'm in God's Word, the world can be falling apart around me, and I don't know it. I praise God for people like Miss Ader. What an impression she left on our young lives!

Miss Ader did "fly away" to be with Jesus a couple days after our "school-house" reunion.

I did not know her real name was Ada until I saw her obituary. Her daughter-in-law had "Ada," without the "Miss," put on her tombstone. It looks almost sinful.

I think Jesus will call her Miss Ader! **H**

BY JO HARVEY

Member of the Calvary Church of the Nazarene of Memphis, Tennessee.

THE NATURE OF THINGS

"It's the nature of the thing, and there's nothing we can do about it."

W

ere you ever the unfortunate owner of a fair-weather automobile? I was. That automobile would start and perform beautifully as long as it was not damp or rainy. However, it would not operate under adverse conditions. It was towed, pushed, and even coasted into garage after garage. Spark plugs were changed, points replaced, distributor checked and changed. In fact, the entire ignition system was overhauled several times. But nothing improved its performance in bad weather.

Finally, in desperation, I asked a skilled mechanic what the real problem could be. His response was simple and suggestive. "It's the nature of the thing, and there's nothing we can do about it," he stated firmly.

Well, there was something I could do about it. I traded it off. Who wants an automobile with a fair-weather nature?

On the other hand, how often have we excused our actions, or those of a friend, with similar words like, "Oh, that's just their (or our) nature." There is a sense in which this is accurate and acceptable. But in many cases it is a cop-out. Maybe we need to consider seriously the nature of things as it relates to us and to God's will for our lives.

The Bible calls attention to at least a quartet of natures: the carnal nature, human nature, intuitive nature, and the divine nature. Also, every person is born with three of these natures. Each of these must be recognized and related to scripturally for spiritual life to be successful.

The carnal nature is the ugly, unruly member of this quartet. In fact, it infects and influences the other three. It will not harmonize.

When Paul wrote, "... but I am carnal, sold under sin," he not only spoke of himself but for all mankind. This is indicated in 1 Corinthians 3:1, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ."

From this passage, and many others, we are reminded



John N. White

that the carnal nature remains in the heart of the born-again person. Since the carnal nature is not an act of sin, it cannot be forgiven, along with one's other sins, in conversion.

This inherited carnal nature has fairly common demonstrations in life. Some of its common characteristics are: rebellion, enmity against God, selfishness, resentment and resistance to God's laws, envy, strife, divisions, jealousy, hatred, being easily offended, bitterness, and wrath. This is not an exhaustive list of its ugly manifestations.

The uncontrollable carnal nature remains in the heart as a "root of bitterness" which springs into life at the most inopportune times. The Scriptures warn that if it continues to remain in one's heart it will bring spiritual death. "For to be carnally minded is death..." (Romans 8:6).

God has provided cleansing from this naughty nature. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12). Also, Paul asserts, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6).

BY JOHN F. HAY

Superintendent of the Indianapolis District, residing in Camby, Indiana.

The second member of this quartet of natures is the human nature. It is described as an "earthen vessel" in 2 Corinthians 4:7. And in 1 Corinthians 9:27, Paul states, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away." Also, Romans 8:13 reminds us that, "... if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

All that makes us human will remain until death. Human nature includes all appetites and drives (such as hunger, etc.) and feelings. It is often expressed in fear, anger, frailties, fatigue, hurts, and infirmities.

None of the traits of the human nature are sinful in themselves. However, misuse or abuse of human nature is sinful. That is why Scripture instructs us to control or suppress the human nature "through the Spirit." Although we can never be free from being human, human nature must not be allowed to run wild. We must depend upon the Holy Spirit to aid us in controlling this potentially destructive member of the quartet of natures. If the human nature is out of control, there cannot be spiritual harmony.

When the carnal nature feeds and foment the human nature the results are devastating for sinners and for unsanctified believers.

Another member of the quartet of natures is the intuitive nature. This is seen in Romans 2:14-15: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the works of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or excusing one another." Also, 1 Corinthians 11:14-15 reminds us that "... nature itself teaches ..." certain facts.

These Scriptures, and experience, seem to indicate that there is an intuitive sense of right and wrong built into the very nature of mankind. That explains the manifestation of guilt even in very small children.

God has instilled a consciousness of right and wrong in all of us. However, this can be silenced or shaped until it is no longer a reliable guide.

The final member of the quartet of natures is the divine nature. 2 Peter 1:4 states, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

One of the mysteries of spiritual life is that man has the capacity for being filled with the Holy Spirit. In fact, man is never normal until this is a reality. The apostles never performed as God desired until after a personal Pentecost. Nor will anyone else. God plans that all be partakers of His divine nature. This can take place in an instant when one surrenders to Him, asks for cleansing from the carnal nature, and believes the promise of God that He will sanctify.

Only when one is made a partaker of the divine nature is there beautiful harmony in human life. The Holy Spirit is the tuning fork and motivator of our natures. The sanctifying fullness of the Holy Spirit destroys the carnal nature. His fullness gives power to control the human nature, and His presence sensitizes the intuitive nature.

Everyone must decide what nature controls them. Is it the carnal nature, the human nature, misguided intuitive nature, or the divine nature? The war and discord of the natures can cease, and there can be harmony produced by the Holy Spirit.

H

JUST PASSING BY...

Have you ever had front seats speak to you? At the ball game they would say, "Sorry, I've been reserved for several weeks." At the concert hall they would proudly speak up, "I cost \$10.00 and several are waiting in line in case the owner does not come."

In church they would lament, "Some come and look at me, smile, look around, and go to the second or third rows."

Seriously, the front rows or seats in churches, be they pews or otherwise, are the most wasted real estate in memory. Now that we travel to many churches it is amazing how few churches specialize in "front seats first." But when the front seats are full there seems to go with this phenomenon a special sense of anticipation, an awareness, an expectancy—"Someone is here!"

A friend offered me box seats to the ball game. Do you think my response was, "No thanks, I'll go to the bleachers." So the front seats in my church say, "Come on—be where the action is! He is here."

Thanks ... I just wanted to have a moment of open heart.

H

BY EARL G. LEE

A Nazarene elder residing in Wrightwood, California.

Cultivating Friends

*Sow a word of praise today,
Plant a kindness-seed;
Listen to a troubled friend,
Help someone in need.*

*Compliment a weary soul
Too fatigued to try;
Shine forth rays of hope on all,
Comfort those who cry.*

*Scatter deeds of love each day,
Plant each row with care;
Sprinkle joy along your way,
Soak each one in prayer.*

*Ask the Lord to bless each one,
And one day you'll reap
A harvestful of loving friends
To cherish and to keep.*

—CONNIE
Rogers, Arkansas

A Prisoner Organized a Mission

“He then showed me that many people in Winnipeg are destitute and desperate, lonely and hungry for the love of Christ.”

I was a federal prisoner in Canada. Prior to my arrest I suffered the blight of agnosticism. A minister visited me at the police station where I was first held and preached the word of the Lord to me. I had twice tried to commit suicide in prison, but He saved me through His servant, and He has given me peace and joy. After I became a Christian in prison, God worked through me, and many prisoners—robbers, homosexuals, murderers, etc.—became Christians.

When I was transferred from Ontario to Winnipeg I asked God what He wanted me to do for the ministry in Winnipeg. After two months, one of the Presbyterian churches in Winnipeg asked me to give my testimony. After my testimony, when we were leaving the church, an elder noticed a destitute man looking in the garbage can for food. I approached the beggar and gave the money I had to him, telling him, “This must be used for food for your family.” I also told him not to look for food in the garbage cans but to go into the church and ask the minister. He then told me that already he had asked for food from many churches but found no compassion, no help.

I went back to the elders and asked

them when they had first noticed this man looking for scraps. They said, “He had been doing this for about four months.” I said, “you mean you didn’t ask this man in or offer him food?” I couldn’t help thinking how cold it was outside, and what a desperate situation this man was in.

Their eyes must have been opened, for the next week they had welcomed him into the church, helping him with clothing plus sharing the good news of Jesus Christ. The man’s whole family now attend the Korean church, even though they don’t understand the language, but this was the only church that showed him compassion. Since then his whole family have come to know Christ, and the man is working and providing for his family, the way God intended him to.

There are many Christians who know the gospel but do not act on it. Scripture says, “All they asked was that we should remember the needy in their group, which is the very thing I have been eager to do” (Galatians 2:10, author’s paraphrase). “I feel sorry for these people because they have been without for three days and now have nothing to eat. If I send them home without feeding them, they will faint as they go because some of them have come a long way” (Mark 8:2-3).



(1) Pastor Suk-Woon Lee (above) Winnipeg Mission

After these events, I prayed to God every day for more detailed directions. He then showed me that many people in Winnipeg are destitute and desperate, lonely and hungry for the love of Christ. These people need to know that love.

The Lord opened up an effective doorway. The National Parole Board gave me permission to do mission work for 48 hours per month. Several food companies donated food and are continuing to do so. The Canadian Presbyterian Church donated 30 pews and chairs. The Korean Presbyterian church donated 200 soup bowls and

200 spoons. The Elmwood Church of the Nazarene donated a piano. A building owner agreed to let us use a building for the mission at no cost to us. The West District Advisory Board of the Church of the Nazarene made a decision to provide financial support for the mission.

Satan strongly tempted me to give up, as people raised these questions:

You only have 48 hours freedom as a prisoner. How can a prisoner organize the mission? How will you run the mission? How will you bring people to the mission? When will you get the money to organize and operate the

mission? I replied, "I am not doing His ministry myself. The Holy Spirit is doing this through me and other people!" The Bible provided me with strong incentive to continue my endeavors.

I began to proclaim the Kingdom of God on September 12, 1987, to the destitute and desperate prostitutes, alcoholics, and others in the Cone area of Winnipeg. We also are continuing to feed people. **H**

BY SUK-WOON LEE

Pastor of Siloam Evangelical Ministry in Winnipeg, Manitoba, Canada.

RESTITUTION— *God's Persistence and Man's Obedience*

In the spring of 1987, Bud Metcalf, one of our newer Christians, loaned his pickup truck to our son and another member. Brett and Tom were soon on their way to Northwest Nazarene College to transport a student back to Riverton. As they journeyed home from Nampa, Idaho, the men decided to check the canvas cover on the pickup bed. When our son, Brett, opened the truck door, a tremendous wind gust hit the door with such force the vehicle was damaged. Brett returned that evening to tell about the jammed door on Bud's pickup truck. I assured him that Bud would not be upset, and that God can turn such incidents into blessings. Little did I realize how very marvelous are God's ways!

Bud Metcalf chose McDonald's Body Shop to have the door repaired, even though there were several other shops in town. God had been dealing with Bud about restitution to Mr. McDonald and the damaged door was an "opening" to see the man. Twenty years earlier, when Bud was a teenager, he and another boy had stolen a transmission from McDonald's Shop. For 18 years Bud felt no guilt or remorse over the crime. Within two months of his being saved, the Lord began talking to him about making restitution. Bud put God "on hold" at first, making the excuse that this confession might cause a bad reaction from Mr. McDonald. God, however, was persistent, and gently reminded Bud of this matter every time he went to prayer.

Now he was standing just 40 feet from the scene of the crime, face to face with Mr. McDonald! The estimated cost of repairing the damaged door was only \$11.00. Then the owner asked, "Why did you happen to choose this body shop for your truck repair?" Bud mumbled a reply, but didn't spill out his confession of the stolen transmission.



The Bud Metcalf family—Ashley, Dustin, Becky, Tyler, and Bud.

He left quickly, saying he would be back to get the truck later.

When Bud returned to the shop, Mr. McDonald was especially cordial, and began telling of an excellent article in *Popular Mechanics* that would aid Bud in aligning tires on that particular make of truck. He insisted that Bud come back again and pick up the article when it was available at the shop. At that point Bud was convinced that God was doing everything to make restitution possible.

When he returned to McDonald's Shop the third time, he presented the elderly man with a letter of apology and a check for \$376. Bud had checked out the retail value of the transmission at current prices! He watched as tears filled Mr. McDonald's eyes. Then the shop owner graciously accepted Bud's apology and the cashier's check.

Mr. McDonald asked, "Where do you attend church?" Bud told him about his church family at Riverton's First Church of the Nazarene. The "dark moment" that Bud feared had been turned into a blessing! He was free now to share his victory with his church family and encourage others. God's persistence and Bud's obedience had brought a vital witness to Mr. McDonald, and had given Bud a spiritual milestone in his journey with Jesus.

A short time later, Mr. McDonald stopped at the Metcalf home with a gift of honey, and met Becky, Bud's wife, and the family. Bud's story was shared in a Sunday night service recently, and in his young adult Sunday School class. Who knows the repercussions of this one man's obedience to God's persistent voice? **H**

BY CAROLE L. SPENGLER

The pastor's wife at Riverton, Wyoming, First Church.

THE EDITOR'S STANDPOINT

TO KNOW GOD

John Rainolds has been called “the father of the King James Bible.” He was the learned Puritan who, at the Hampton Court conference in 1604, made the motion for a new translation of the Bible. The motion prevailed and the result was history’s best known and most widely used Bible. Rainolds labored with others on the Old Testament committee of translators.

It is one thing to have the Bible, another to use it wisely and faithfully. The Bible is a means to an end, not an end in itself. With respect to this, John Rainolds has something to teach us. In one of his letters he said, “The knowledge of God must be learned of God.” Only God knows God and, therefore, only God can make himself known to mankind.

How does He do it? Rainolds goes on to say, “We have to use two means, prayers and the reading of the Holy Scriptures, prayers for ourselves to talk to God, and reading to hear God talk with us.” Just as we get to know one another through conversations so we converse with God and get personally acquainted with Him. Prayer without the study of Scripture be-

comes monologue, and we do not come to know God if we do all the talking.

God revealed himself as fully and truly as possible in Jesus Christ, and it is Christ to whom the Bible bears witness. Moses and the prophets wrote of Him, as did the apostles. For our knowledge of Christ, who He is and what He does, we are dependent upon the Bible. Apart from the Bible we would not know that He lived among men, died for our sins, and was raised again for our salvation.

The Church can debate endlessly about the relative merits of various translations of the Bible, but in the disputes we are in danger of treating the Bible as an end, not a means to an end. John Rainolds and his learned colleagues, whose labors supplied us with the King James Bible, *came themselves to know God in Jesus Christ through the study of other translations.*

Like them, if we wish to know Him, “We must diligently give ourselves to reading and meditation of the Holy Scriptures.”

THE BOOK THAT FINDS US ALL

Parts of the Bible do not address me personally. For example, Proverbs 6:6: “Go to the ant, thou slug-gard; consider her ways, and be wise.” I’m not a slug-gard. Rising early and working steadily have never been problems for me. On the value of labor I don’t need to be wised up.

Other parts of the Bible do speak sharply and clearly to me, addressing some weaknesses that can become temptation’s latchkey, or some strengths that tempt me to carelessly assume invulnerability. Were you hoping that I would identify these passages? Well, for starters, all the verses that call for patience stop me short and shake me up.

Some passages hit me, some miss me. Those that miss me, like heat-seeking missiles whizzing past ice-bergs, I can readily apply to others. And that’s the point. This wonderfully complete Book somewhere finds us all. It speaks our names, rebukes our sins, demands our repentance, assures our forgiveness, comforts our griefs, deflates our egos, affirms our worth, questions our values, strengthens our hearts, defuses our anger, inspires our love, and always it

The Bible wasn’t given to make us squirm, however, but to get us saved. Its primary function is to set forth Jesus Christ as “the Lamb of God that taketh away the sin of the world.”

points us beyond ourselves to our neighbors and to our God. The most divine of books is also the most human.

No one can read the Bible daily and be comfortable in wrongdoing. “This Book will keep you from sin, or sin will keep you from this Book,” has become a cliché, but truth expressed tritely is still truth. God speaks through the Bible, and the Holy One always voices the condemnation of sin.

The Bible wasn’t given to make us squirm, however, but to get us saved. Its primary function is to set forth Jesus Christ as “the Lamb of God that taketh away the sin of the world.” On Him our sins were laid, by Him our pardon was provided, with Him we can walk in newness of life—this is the heart of the Bible’s message.

In this respect, God’s Word speaks to everyone. “All have sinned,” all need the Savior. The Book that makes Him known is crucial to our existence, worth more than all outstanding libraries of the world combined.

THE TRUE CHRIST

Jesus warned His disciples that false Christs would appear, deceiving the unwary.

One false Christ is now the center of a hurricane of controversy and protest. I refer to the Christ portrayed in the book and the movie *The Last Temptation of Christ*.

The only source of information we possess concerning the Christ who lived and died and rose again in the first century is the Bible. Any Christ depicted in terms that distort or deny the Gospel accounts of Jesus of Nazareth is a false Christ.

If a writer of books or a producer of movies forsakes the only historical source of information about Christ, where then does he get his materials? The answer is obvious. He creates them out of his own imagination or borrows them from others who have done so.

When a man creates his own Christ, being unwilling to accept the witness of Scripture to the real Christ, he makes an idol. He projects evil elements from his own twisted imagination and calls that Christ. This is what the book and movie mentioned above have resulted in—a false Christ that reveals sin-dominated minds of the idolmakers.

If the biblical witness to Jesus Christ is untrue, we have no source of knowledge about Him, period. If it is true, all so-called portrayals must be measured by that biblical witness. Measured by that criterion, the

Christ of the book and movie are unworthy of anyone's love, trust, and service. The false Christ is a sinner and thereby disqualified from being a redeemer from sin.

Why would anyone desire a Christ other than and different from the Christ of the Gospels? There is just one answer to that question—man's ages-long rebellion against God and truth coming to expression in individual lives. Divine love produced the true Christ, the Christ of the Bible. Human hate spawns every false Christ, including this recent and sensational idol.

The appearance of a false Christ angers and distresses the church, inevitably and rightly so. We are naturally jealous for the honor of One we love. But we need to remember that God and His Christ are not shaken up by these periodically renewed assaults upon truth. The divine throne is not even trembling, much less in danger of toppling. If you want to know God's reaction, you can find it in Psalm 2:4. If you want to know what the future holds for both Christ and His detractors, read verses 7-12.

The true Christ is invincible and eternal. The false Christs come and go. So unattractive are they that few mourn their passing. Should anyone desire to form a lasting attachment to this latest false Christ they can do so—in hell.

MAN-EATERS

Sitting in a barber shop, waiting to be "next," I browsed through a wildlife magazine.

My attention was drawn to an article about man-eating tigers. I learned, to my surprise, that 500 people have been killed by these man-eaters in the past 10 years. Jim Corbett, who became famous as a hunter of man-eaters, insisted that human flesh was an alien diet for them. They only became man-eaters because they lacked the food for which they had natural appetites.

That morning I had received an unusual number of very critical letters. Probably I was feeling a mite paranoid, for I began to envision those critics as editor-eating tigers. Surely they were not normally so vitriolic. Eating editors was an acquired taste.

Once tigers eat a man, the article said, they will look for more human prey. Corbett once killed a tiger credited with over 450 humans killed. And females who become man-eaters, I read, transmit the habit to their cubs. That scared me—I could imagine

generations of editor-eating people being bred within the church.

An interesting experiment is being conducted in India. Lifelike-appearing dummies, representing farmers or hunters, are placed in jungles. These are wired to 12-volt batteries. When the tigers pounce on them, the savage cats get a nasty shock. The message intended: Humans are dangerous, so hunt other prey. How do you get critics off the editor's back? Wire the dummy!

By the time the barber said, "Next," I was regaining perspective. After all, only a small percentage of tigers are man-eaters. Far more of my mail is positive than negative. Wonderful people write to express appreciation and give encouragement. And, when the whole truth is faced, the critics are often right. I learn valuable lessons from them, so what's a few scars among friends?

Keep those cards and letters coming, folks.

As a child we all learned the prayer, "Now I lay me down to sleep, I pray Thee, Lord, my soul to keep; If I should die before I wake, I pray Thee, Lord, my soul to take." As an adult I have learned another "Now I lay me down to sleep" prayer—"Please Lord, protect me and help me to be able to sleep tonight."

I have always been uneasy about being alone at night. When my husband was a ministerial student at Bethany Nazarene College and our children were small, I would hire college girls to stay with me at night while he was away on weekend attendance campaigns with Paul McGrady, professor of evangelism. Now, you "macho" people are probably laughing and thinking how silly that was. But wait! There are hundreds of people like me, who experience this paralyzing fear. Many fortunate people don't have this fear, but those who do would gladly exchange it for some other "big" problem—one people could understand and help with. The few times I told people about my fear, they usually smiled and seemed to think, Grow up, or, That's no big deal. If they only knew!

When my husband died in the fall of 1986, I had to face the fact that I would be alone *every* night. At that time it seemed to be at the bottom of my "worry list," but it *was* there! Nighttime became a dreaded time for me. Loneliness was fear's companion, usually stalking at dusk. The easiest thing for me to do would have been to stay home, lock all the doors and windows, close the blinds, and withdraw from the world at sundown. But the Lord gave me a part-time job working evenings, which He knew I needed to help keep me from doing that. I stayed up late, hoping to

get so tired that I would fall asleep and not go through the misery each night. Many nights the clock would say 2 A.M. or 3 A.M. and I'd still be awake, exhausted. I would pray and sometimes cry in frustration, "Please God, help me to sleep and not be afraid." Little did I know that the answer was on the way!

I started leaving the front and back porch lights on for comfort as well as security. The back light is next to my bathroom window, which has a textured opaque glass. An amazing thing took place. For some reason, the glow of that bulb creates a reflection of a beautiful, perfect cross—about two feet in height. When I first noticed the sparkling reflection it took my breath away. I just stood there and whispered, "Thank You, Lord, for being with me. Please help me to feel safe." He seemed to say to me, "I'm not asleep—I'm watching over *you* while *you* sleep!"

Since that night I did not have that terrible, gripping fear. When I got up in the night I saw the cross and breathed a prayer of thanks to God for being with me. He seemed so close in the middle of the dark, lonely night! There were nights, as I prepared for bed, that I marveled at the inner peace and calm assurance I had.

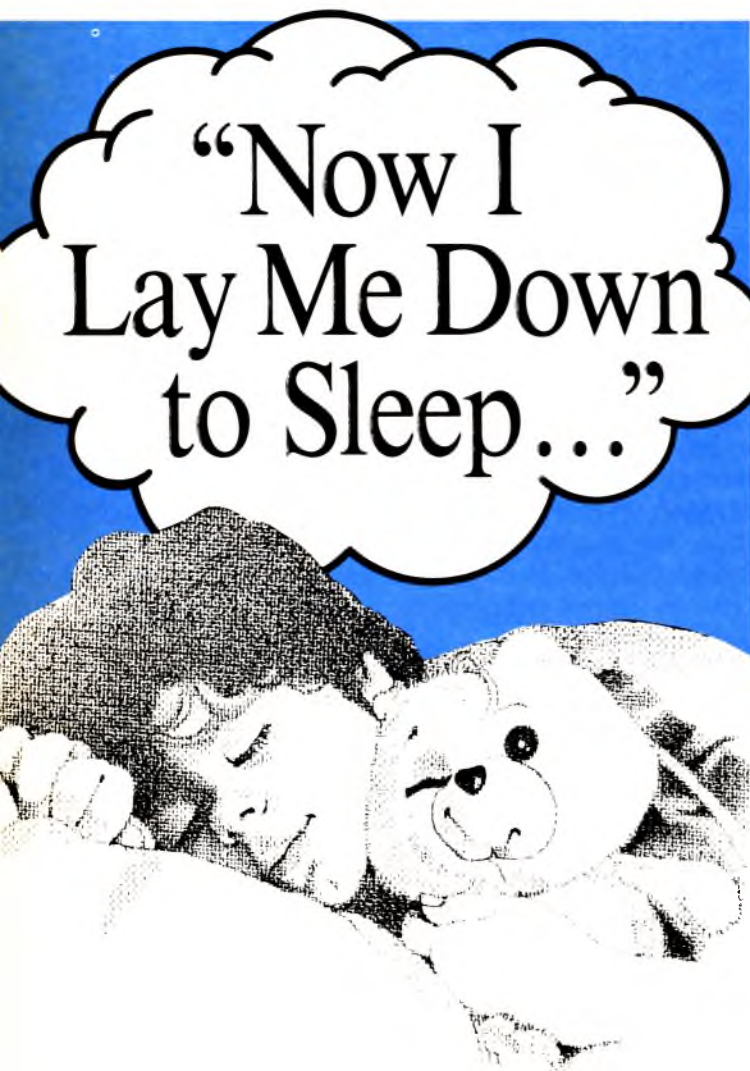
There are so many beautiful promises I have come across in my devotions about the Lord's protection over His children. Psalm 28:6-8 says: "Oh, praise the Lord, for he has listened to my pleadings! He is my strength, my shield from every danger. I trusted in him, and he helped me. Joy rises in my heart until I burst out in songs of praise to him. The Lord protects his people and gives victory to his anointed king" (TLB). Psalm 31:23-24 says: "Oh, love the Lord, all of you who are his people; for the Lord protects those who are loyal to him, but harshly punishes all who haughtily reject him. So cheer up! Take courage if you are depending on the Lord" (TLB). The Bible is full of promises of protection!

If you have the fear of being alone at night or some other fear, I challenge you to be open with God about it. He knows all about us and is concerned with even the smallest of our problems. He doesn't want us to struggle indefinitely with things that are harmful to our health and emotional well-being. He will give you some kind of assurance that He is answering your prayer, and will give you grace to handle whatever problem you face.

I am so excited about what God has done for me in this area of my life—a really "big deal" for me. It was a load lifted. He helped me to grow spiritually and increased my faith. I was raised in the church. I have been a pastor's wife and have heard all about surrendering all your needs and fears to the Lord. It wasn't that I didn't know that God could help me; I just thought that was the way I was and would always be. I finally had to face this fear head-on. Oh, I know this doesn't mean that I'll never be frightened again—I'm still human. But I won't be obsessed with fear.

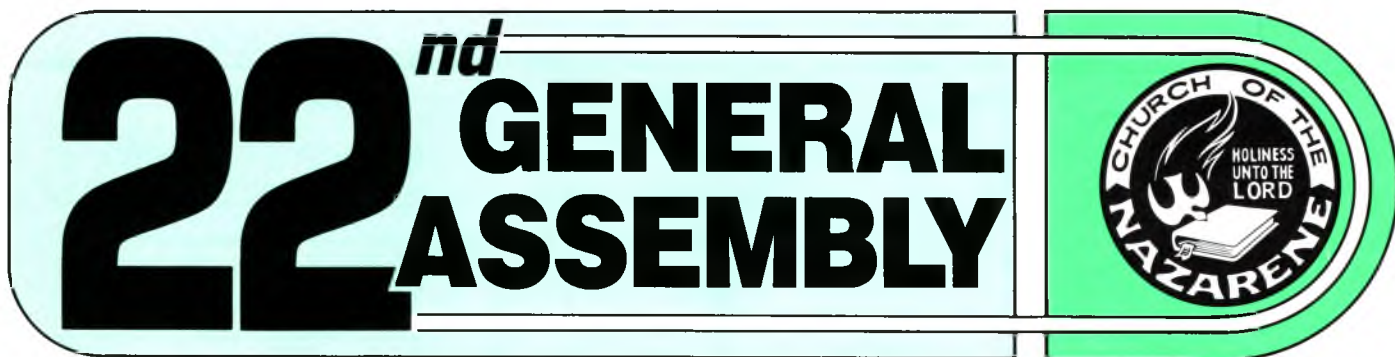
If you've never felt as I have, you won't understand how much this new peace meant to me—to be relaxed in the Lord's care. It seems He said to me, "I would not take your husband and leave you comfortless, lonely, and unprotected at night." I'm convinced God has given me that reflection of the cross as an assurance of His presence in my home every night!

H



BY ANN WOMACK LUNDBERG

A homemaker residing in Bartlesville, Oklahoma, with her husband.



CONVENTIONS: June 21-24, 1989 • **GENERAL ASSEMBLY:** June 25-30, 1989

HOUSING INFORMATION

GREETINGS

The Indianapolis Visitors and Convention Bureau is serving the church by handling all housing reservations for both delegates and visitors. Your request for housing should be made on the form opposite next page. The Housing Bureau will process these forms for housing delegates and visitors and will confirm the reservations within three to four weeks after the reservation has been received. The Indianapolis Visitors and Convention Bureau is the only one authorized to process reservations for the General Assembly. Please do not contact hotels directly, for this will delay the service. The Convention Housing Bureau and local hotels have been most helpful in providing sufficient rooms exclusively for the 22nd General Assembly and Conventions of the Church of the Nazarene. As you plan for the General Assembly, please also pray for a special visitation of the Holy Spirit on our gathering.

General Arrangements Committee
B. Edgar Johnson, Secretary

HEADQUARTERS HOTELS

The Indianapolis Westin and the Indianapolis Hyatt have been named the Headquarters hotels for the 22nd General Assembly and Conventions. The Union Station Holiday Inn and other nearby hotels have been designated to be used in conjunction with the headquarters hotels for preferential housing consideration for officially elected General Assembly and Convention delegates.

SPECIAL NOTES ABOUT YOUR HOUSING RESERVATIONS

1. Housing forms are released to the Nazarene public December 1, 1988. Reservations should be received by May 19, 1989.

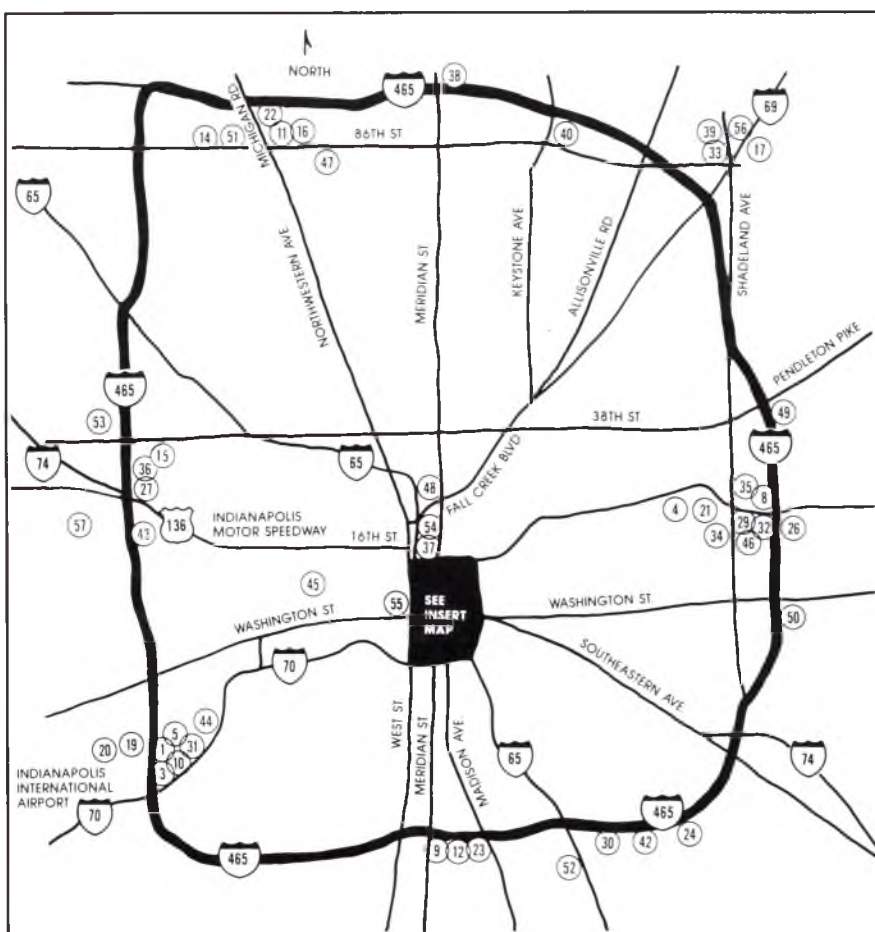
**TELEPHONE REQUESTS WILL NOT BE HONORED
ALL REQUESTS MUST BE IN WRITING**

2. Your confirmation slip will read, "Deposit requested." Please send a check immediately to the hotel to guarantee your reservation. The deposit is refundable if the room is cancelled at least 72 hours before the arrival date.
3. Prior to June 6, any cancellations or changes in arrival and departure times must be made directly with the Housing Bureau. After June 6, all changes must be made directly with the hotel.
4. Please allow three to four weeks for the Housing Bureau to process your reservation request.

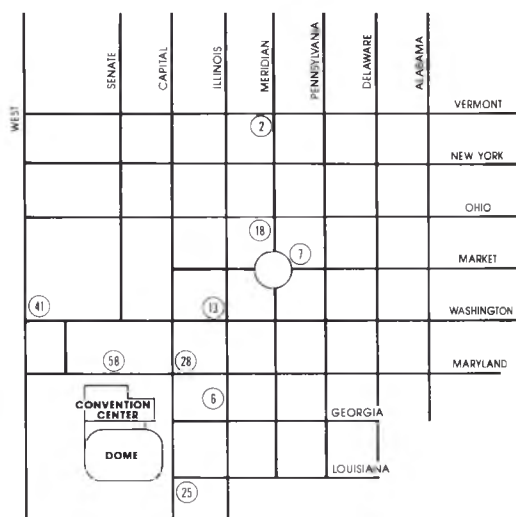
**ONE HOOSIER DOME, SUITE 100
INDIANAPOLIS, INDIANA 46225**

Complete Your Housing Form and Mail Today

INDIANAPOLIS METROPOLITAN AREA



INSERT MAP



INDIANAPOLIS HOTEL/MOTEL RATES

HOTEL/MOTEL	SINGLE	DOUBLE	TRIPLE	QUAD
1. Adam's Mark	\$60	\$60	\$65	\$65
2. Athletic Club	\$60	\$70	\$76	\$82
3. Best Western Airport	\$46	\$46	\$46	\$46
4. Budget Inn East	\$26	\$26	\$32	\$35
5. Budgetel West	\$31	\$34	\$34	\$37
6. Canterbury	\$85	\$85	n/a	n/a
7. Columbia Club	\$62	\$69	\$76	\$85
8. Days Inn East	\$27	\$35		
9. Days Inn South	\$31	\$36	\$41	\$46
10. Dillon—Airport	\$40	\$46	\$53	\$53
11. Dillon—North	\$36	\$36		
12. Econo Lodge	\$30	\$30		
13. Embassy Suites	\$84	\$84	\$84	\$84
14. Embassy Suites North	\$79	\$89	\$99	\$109
15. Executive Inn West	\$42	\$42		
16. Fairfield Inn (College Park)	\$36	\$42	\$44	\$44
17. Hampton Inn	\$46	\$46		
18. Hilton—Circle	\$78	\$78	\$88	\$98
19. Hilton Inn Airport	\$60	\$60	n/a	n/a
20. Holiday Inn Airport	\$65	\$65	\$65	\$65
21. Holiday Inn East	\$49	\$52	\$58	\$61
22. Holiday Inn North	\$75	\$80		
23. Holiday Inn South	\$54	\$58		
24. Holiday Inn Southeast	\$44	\$49		
25. Holiday Inn Union Station	\$76	\$76	\$76	\$76
26. Howard Johnson's East	\$46	\$46	\$46	\$46
27. Howard Johnson's—Speedway	\$41	\$45		
28. Hyatt Regency	\$65	\$65	\$70	\$70
29. Knights Inn East	\$38	\$38		
30. Knights Inn South	\$41	\$44	\$47	\$51
31. La Quinta Airport	\$41	\$46	\$51	\$51
32. La Quinta East	\$32	\$36	\$40	\$40
33. Luxbury Inn	\$46	\$46		

HOTEL/MOTEL	SINGLE	DOUBLE	TRIPLE	QUAD
34. Marriott	\$78	\$78	\$88	\$88
35. Motel 6—East	\$26	\$32	\$38	\$44
36. Motel 6—Northwest	\$23	\$29		
37. North Meridian Inn	\$42	\$50	\$60	\$65
38. Pickett Suites	\$75	\$75		
39. Quality Inn—Castleton	\$53	\$53		
40. Radisson	\$65	\$65	\$65	\$65
41. Ramada Inn Downtown	<i>Reserved for International Delegates</i>			
42. Ramada Inn South	\$47	\$47	\$47	\$47
43. Red Roof Inn—Speedway	\$36	\$36		
44. Regal 8 Inn Airport	\$26	\$31	\$36	\$36
45. Riverpointe Suites	\$69	\$69	\$89	\$89
46. Rodeway East	\$52	\$53	\$62	\$65
47. Sheraton Marten House	\$60	\$70	\$80	\$90
48. Sheraton Meridian	\$59	\$69	\$79	\$89
49. Sheraton Northeast	\$45	\$47	\$52	\$54
50. Signature Inn East	\$43	\$43		
51. Signature Inn North	\$45	\$51	\$57	\$63
52. Signature Inn South	\$47	\$47		
53. Signature Inn West	\$45	\$51	\$57	\$63
54. Tower Inn	\$35	\$41		
55. University Place	\$75	\$75	\$75	\$75
56. Viscount—Castleton	\$59	\$59		
57. Waterfront Plaza	\$52	\$52		
58. The Westin	\$78	\$78	\$88	\$88

Information regarding Recreational Vehicle Campgrounds should be addressed to:

Kamper Korner
1951 W. Edgewood
Indianapolis, IN 46217
(317-788-1488)

KOA Indianapolis
5896 W. 200 N.
Greenfield, IN 46140
(317-894-1397)

CHURCH OF THE NAZARENE
22nd GENERAL ASSEMBLY & CONVENTIONS

HOUSING RESERVATION FORM
JUNE 21-30, 1989

HOTEL OR MOTEL CHOICES: *(Please print or type)*

It is necessary that you list the hotels in your order of preference. Your first choice will be honored to the extent that the accommodations are available.

1st Choice _____ 3rd Choice _____

2nd Choice _____ 4th Choice _____

(ALL HOTELS WILL REQUIRE ROOM DEPOSITS)

Number of Adults _____

Number of Children (under 18) _____

Name of Occupant(s) (PLEASE BRACKET THOSE SHARING)	Room Type	Rate Range	Dates	
			Arrival	Departure

I AM A DELEGATE: *(Check One)*

General Assembly ____: Convention: NYI ____ NWMS ____ Christian Life/Sunday School ____ Visitor ____

CONFIRM RESERVATIONS TO: *(Only one confirmation will be sent for each reservation)*

NAME _____

STREET OR BOX _____

CITY _____ STATE _____ ZIP CODE _____

PHONE _____

MAIL TO: Nazarene Housing
One Hoosier Dome
Suite 100
Indianapolis, IN 46225

22nd GENERAL ASSEMBLY and International Conventions JUNE 21-30, 1989

INDIANAPOLIS
CONVENTION CENTER
INDIANAPOLIS, INDIANA



Facilities:

The Indianapolis Convention Center will house the CL/SS Convention, NYI Convention, and the 83,000 square foot Exhibition Hall. The NWMS Convention, General Assembly, and most evening services will be held in the 60,000-seat Hoosier Dome, which is annexed to the Convention Center.

Conventions, Workshops, Conferences

NWMS Convention	June 21-23 (Dome)
NYI Convention	June 21-23 (Convention Center)
CL/SS Convention and Workshops	June 21-23 (Convention Center)
Church Growth Conference	June 21-22 (Westin Hotel across from Convention Center)

General Assembly

Caucuses	June 24	(Convention Center)
Communion Service	June 25	(Dome)
Plenary Sessions	June 26-30	(Dome)

Schedule of Services:

Wednesday Evening	June 21	NYI Rally (Convention Center)
Wednesday Evening	June 21	Church Growth Conf. Inspirational Service (Westin Hotel)
Thursday Evening	June 22	Conventions (Convention Center and Dome)
Friday Evening	June 23	Church Growth and Christian Life (Dome)
Saturday Evening	June 24	World Mission Service (Dome)
Sunday Morning	June 25	Communion Service (Dome)
Sunday Evening	June 25	Holiness Evangelism (Dome)
Monday Evening	June 26	Education Service (Dome)
Tuesday Evening	June 27	Inspirational Service (Dome)
Wednesday Evening	June 28	Camp Meeting Service (Dome)

Exhibition Theme & Hours

Theme: Nazarene Expo '89—Partners in Vision and Venture

Hours:	Thursday, June 22	10:00 A.M.-5:30 P.M.
	Friday, June 23	9:00 A.M.-5:30 P.M.
	Saturday, June 24	9:00 A.M.-5:30 P.M.
	Sunday, June 25	2:00 P.M.-4:00 P.M.
	Monday, June 26	9:00 A.M.-5:30 P.M.
	Tuesday, June 27	9:00 A.M.-5:30 P.M.
	Wednesday, June 28	9:00 A.M.-1:00 P.M.



GUIDANCE FOR STARGAZERS

Star light, Star bright, make a wish tonight" said a young friend as we stared at the star-filled summer night. "Make a wish on the first star you see and it will come true!" he urged.

At a coffee shop early one morning some Christians were discussing their horoscope as listed in the morning paper. Several admitted they hadn't taken time for devotions but were caught up in "soft-core astrology." Fifty-three percent of Americans believe in some form of astrology. Over 2,000 newspapers carry a daily horoscope that a hungry public feeds on.

Astrologers compute their predictions with a geocentric view of the universe. To determine one's horoscope, the exact geographical spot of birth is coordinated with the date and hour of delivery. The conjunctions and relative positions of all heavenly bodies are considered by the angles they form with relationship to each other. From this information the horoscope is eventually computed.

Astrology is based on faulty premises: The heavens were not fully explored when the practice of astrology was developed and today we know there are 14 constellations in the zodiac rather than 12. Current horoscope readings are inaccurate by a factor of 30 days since there has been a shift in the zodiac. Astrology is a universal practice in pagan religions. No two false religions agree on the same attributes for each sign. The arbitrary characteristics assigned to constellations are inconsistent. If the forecasts of astrologers were reviewed for accuracy, their reputations would wane.

Nostradamus prophesied with such a great latitude as to time and space that his predictions are almost sure to be fulfilled somewhere or sometime within a few centuries. Where specific dates are given Nostradamus fails to predict future events accurately.

Along with Nostradamus, some astrologers predicted that California would slide into the sea in 1969. Daniel Logan, known as "the reluctant prophet," predicted that the Vietnam War would continue from 1965-85 and the U.S. and Russia would become allies against China before 1980. We know Logan missed it. Astrologers predicted the communist government in China would fall by 1970. The stargazers predicted President Kennedy's reelection rather than his assassination. Astrologer Manly Palmer Hall predicted progress in social and intellectual life during 1960-80. The

U.S. declined in those years. Astrologers guided Hitler to defeat at Dunkirk. Astrologers assured England that she would not be involved in World War II.

Astrology's popularity is a sign of the return of Jesus and the end of this world age. Paul, writing about the return of Jesus, states that people will believe a lie rather than truth and find pleasure in unrighteousness (2 Thessalonians 2:3-12), and will give heed to seducing spirits and doctrines of the devil (1 Timothy 4:1-2). The Revelation reveals that judgment on sorcerers will fail to produce repentance (9:21), and that sorcerers will deceive nations (18:23).

Astrology is as old as the Tower of Babel where the Chaldeans surveyed the stars for a sign (Genesis 11). The people of God entering Canaan land would be tempted to practice astrology constantly. God specifically warned against astrology as an abomination (Deuteronomy 18:9-13). Israel did fall into the astrology trap, and her final doom was linked directly to planet worship (2 Kings 17:16-17, 20). Jeremiah rejected the worship of "The queen of heaven"—The Moon (Jeremiah 7:18; 44:17-25). Ezekiel condemned worship of the sun (Ezekiel 8:14, 16). Isaiah singled out the astrologers for special ridicule (Isaiah 47:11-14). Converts to the early church were encouraged to burn their astrological paraphernalia (Acts 19:18-20). The church council of Laodicea forbade astrology and astrologers were banned from the clergy. History reveals that astrology thrives best in times of religious decline and the secularization of Christianity.

Astrology is a tool of Satan to entice men from trust in God. It attempts to destroy man's accountability to God. The purpose of the stars is to declare the glory of God (Psalm 19:1), not the affairs of men. Christ's followers trust the Holy Spirit to guide their lives. Man is not a plaything of the stars, he is made for the glory of God, so that God can communicate with him and love him. There is no place for astrology in the life of a Christian. The eternal destiny of each person is determined by willful choice, not a fatalistic conjunction of heavenly bodies. **H**

BY WILLIAM GOODMAN

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

THE ANSWER CORNER

Deuteronomy 14:22-27 teaches that the tithe was to be set aside for the year and later taken to a place chosen by the Lord, that is, a center for sacrificial worship. There the tithe of grain, wine, oil, herds, and flocks was to be eaten in the presence of the Lord. However, if the tithe was too heavy to carry, or the distance too far to travel with it, the people were allowed to convert the tithe to cash and bring the money to the designated place. Once there, they were permitted to "spend the money for whatever your heart desires, for oxen, or sheep, or wine, or strong drink" (NASB), which was then eaten and drunk with joy by the households "in the presence of the Lord." This seems like a far cry from what we Nazarenes teach today. I would like your comment on the passage.

The commands in this passage were issued to Israel, not to the church; to an agricultural community, not to an industrial one. Much of what it says and implies would have little relevance to us today. Ours is an economy where the vast preponderance of tithes would be in the form of money to begin with, not in the form of produce or animals.

Old Testament scholars find it difficult to reconcile the various tithing passages found there. Some believe that in Jewish tradition three tithes came to be imposed: The first was the tithe of all the increase that was used to support the priests and Levites. The second was a tithe of the remaining nine-tenths, which was used partly for

the Levites and mostly for celebrations of thanksgiving in which households consumed the produce, animals, and beverages. The third was a special tithe each third year for the poor.

Our use of the tithe to finance the whole work of the church, which includes clerical support, evangelism, education, and compassionate ministries does not greatly differ from the ancient purposes and practices. Our tithes make it possible for worship services to continue, for religious instruction to take place, for needy persons to be helped, for the saving word of God to be proclaimed, and even for families to eat with thanksgiving!

A portion of your letter leads me to assume that what may be troubling you most is the reference to "strong drink." The Hebrew word for "strong drink" (*sekar*), according to the *International Standard Bible Encyclopedia*, "is a comprehensive term for all kinds of fermented drinks, excluding wine." This same resource affirms, "There can be no doubt that *sekar* was intoxicating," since the words for "drunkard" and "drunkenness" derive from the same root. The society of ancient Israel did not prohibit the use of fermented beverages, though Scripture certainly and clearly condemns its misuse.

I have been criticized for serving Communion to children. Some equate this with taking communion "unworthily," which Paul speaks against in 1 Corinthians 11:20-30. At what age should Communion be received?

Or to put it another way, to what ages should we restrict the Lord's Supper?

I am not wise enough to establish limits in this matter. Since the Lord's Supper proclaims the Lord's death, I suppose one who had trusted in that atoning death for his salvation is a proper candidate for the sacrament. Having received the reality, why not receive the sign and symbol?

At what age can a child be saved? As soon as he can know himself a sinner and Christ the Savior. Surely that varies from child to child, so hard and fast limits would be hard to impose.

It may be argued that little children cannot understand the meaning of the sacrament. That is only partially true. Its essential meaning can be grasped by a child. Its full meaning, what our fathers called its total "ramifications," eludes the wisest of theologians.

Paul's problem was not with children who misunderstood, but with adults who were undisciplined, ignorant, and willful. As you pastor churches you will discover that you, too, are having more problems with such adults than with youngsters.

Have blessed Communion services that build faith and love! And endure patiently the criticisms that come, for they are inevitable.

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

VICTIM FINDS PEACE

Hats off to you for publishing "The Forbidden Emotion" by Professor Dorothy Tarrant, and to her for bringing the need to recognize this valid emotion to our attention!

As a victim of incestuous rape by my maternal grandfather (who was a "pillar in the church") from the age of 5 through 13, I had layer upon layer of anger and pain to work through. I was told repeatedly by well-meaning pastors that I was going to lose my

soul unless I could just "forgive and forget."

Now that I am in my sunset years, and finally at peace after years of intensive therapy, I can thank God that at long last our church is meeting this and other very ugly issues head-on and is ready to provide a comforting, healing, "noncondemning" ministry for victims of the many types of abuse. Had we been able to be open and honest in the past, I feel much grief and heartache as well as "passing it on to the next generation" could have been avoided.

Margaret Taylor Webb
Tempe, Arizona

MATH CHALLENGED

"Morals and Society," by William Goodman in the August 1, 1988, issue, makes a very much-needed point, telling how sin makes an individual or a country into slaves. It tells us that the only freedom is in Jesus Christ.

I noticed an error in mathematical reasoning where it states that one of every 133 Americans will be murdered each year. I have seen this same error in articles before.

It should say that one in every 133 Americans will be murdered in his lifetime. With a life expectancy of 72 years, your chance of being a murder

victim each year would be $133 \times 72 = 9,576$. Each year our chance of being murdered would be one in 9,576.

The lesson that Mr. Goodman made about freedom in our Lord needs to be made everywhere and often.

Leo Carrithers
Hood River, Oregon

HELP THE POOR

Taking Jesus' words, "The poor you have with you always," to mean that one does not need to take seriously the duty of helping them can be refuted by this scripture:

"For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land" (Deuteronomy 15:11).

Hattie Laughbaum
Pellston, Michigan

LIFE CHANGED

Suicide is so prevalent in today's society. People cannot cope with living anymore and they just give up. It's really the easy way out, but it's not the right way.

I could have been one of those statistics. It wasn't from my lack of trying, because I attempted suicide five times in my life.

Satan had me believing that I wasn't worth anything. I was trying to live by the world's standards of beauty and thinness.

Approximately two years ago my life changed for the better because I gave my life to Jesus Christ. Satan had me believing a lie, but God opened my eyes to the truth. I am worth something because God doesn't make junk and He made me.

Betty Anderson

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION
For the month ending December 31, 1988

1. TITLE OF PUBLICATION: HERALD OF HOLINESS
2. NUMBER OF ISSUES: 12
3. DATE OF THIS STATEMENT: DECEMBER 31, 1988
4. YEAR OF PUBLICATION: 1988
5. PLACE OF PUBLICATION: NEW JERSEY
6. OWNER: NEW EGYPT, N.J., CHURCH OF THE NAZARENE
7. MANAGER: CINDY L. EVANS
8. EDITOR: CINDY L. EVANS
9. ADDRESS: 1000 NEW JERSEY AVE., NEW JERSEY, N.J. 07033
10. TELEPHONE: (201) 261-1234
11. CIRCULATION: 10,000
12. SUBSCRIPTIONS: 10,000
13. SALES: 10,000
14. OTHER: 10,000
15. TOTAL: 10,000
16. I certify that the statements made by me are true and correct and complete.

BY ALL MEANS...SAVE SOME

THE MELODY IN MY HEART

I am an agnostic! God may be there, but I don't know whether God is a he, a she, or an it."

I spoke these words to my grandmother, who was telling me something about the Bible, when I was 15 years old.

In an age of me-only, women's rights, disco, and CBs, God just wasn't the "in thing." I was having a hard time with life, and I figured it was my problem, and only I could fix it.

God wasn't always a stranger to me. When I was a little girl, I attended a Good News Club meeting in a woman's house every Thursday after school. I still remember the smell of her house—the smell of cookies and flowers. We used to sing, and she would tell us Bible stories.

For a child of 9 or 10, this was a lot of fun, but that's about all. Through one of the kids in the club, I started going to a local Baptist church on a bus. My memories of this are few. I do remember the bus driver who gave us all Bibles one Christmas, the blind Sunday School teacher who had a Braille Bible, and how I thought the other kids were silly for going up to talk to the Sunday School teacher to be "bored again."

I was constantly harassed at school because I was fat. I grew to hate myself. In my miserable state of mind, suicide seemed the only way out. I got as far as the knife on my wrist and the note written on two occasions, but I couldn't go through with it. I was about 15.

About this time I got involved with witchcraft and the occult. I had always been interested in Ouija boards, Tarot cards, and astrology. I thought that if I could become a

witch, I could get back at all those people who had hurt me. I bought a book and did some research on the subject. I loved Halloweens, and dressed up as a female vampire, complete with cape and dripping blood!

In my late teens I started feeling down all the time. Satan was having a field day with me. I thought about my future. Would I be reincarnated? Would I just disappear? I was really into music, so I started watching one of the TV evangelists because I liked the music on the show. I didn't understand the rest of the stuff that they were talking about. They did seem to have a happiness and a peace that I really wanted. That show planted a seed.

I was having a lot of family problems at that time, too. Alcohol, pills, arguments, divorces, and other things rocked the foundation of my family. I saw very little hope for anything.

Then, on August 15, 1983, I was in my bedroom listening to a Christmas tape. One of the songs talked about the "comfort of our Lord." Well, something snapped inside my heart. He was real, and He could comfort me! I did not know many scriptures, but I did know that God loved me and sent His Son to die for me. At that moment, I prayed. I asked God to love me, to forgive me, and to give me peace. Then my life started.

I am now a member of the New Egypt, N.J., Church of the Nazarene, am a soloist, choir member, Sunday School teacher, NYI career representative, NWMS vice president, and am involved in a singles group called Agape Singles. I am also working on a music ministry.

The Lord has given me peace! I love Him, and He loves me. He has given me a job, friends, life, love, and hope! He has helped me lose over 50 pounds. One by one, my family is turning to Him. He put the melody back into my heart.

BY CINDY L. EVANS

An employee of the township of Pemberton, New Jersey, and residing in Browns Mills, New Jersey.

IN THE NEWS

PEOPLE AND PLACES

Dana A. Dunmyer, senior pastor of the South Flint Church in Burton, Mich., was recently elected to the Advisory Council of the Genesee County Commission on Substance Abuse Services. He is the only minister serving on the GSAS Council.

GSAS is the planning, coordinating, grantsmanship, and administering agency for all substance abuse services in Genesee County. They oversee and provide funding for more than 600 specialized agencies and hospitals.

Dunmyer said, "We have been given allocated monies from Medicaid, health insurance companies, and state taxes to fight alcohol and drug-addiction." In conjunction with the president's task force, GSAS has received millions of dollars in grants to design local, state, and national campaigns such as "SAY, 'NO' TO DRUGS." □



Dr. Paul C. Andrus, who is currently serving as a missionary in Venezuela, was recently given his first award from the National Freedoms Foundation at Valley Forge. The Freedoms Foundation is dedicated to the preservation of America's

freedoms and religious heritage. Dr. Andrus received his award for a sermon he delivered last year at the Chattanooga, Tenn., Lookout Valley Church. His award-winning sermon was titled "Our God-Fearing Heritage."

Dr. and Mrs. Andrus, former Nazarene missionaries to Bolivia, were pastoring in Chattanooga and recently resumed their missionary careers in Venezuela. The award was presented October 20 at a banquet given for the honorees. The George Washington Medal was received by Dr. Andrus' brother, Rev. John R. Andrus, in his absence. John Andrus, pastor of Chattanooga First Church, is also an eight-time Freedoms Foundation award winner. □

Southern Nazarene University physicist, **Dr. Ed Neuenschwander**, recently returned from Chicago where he attended the 1988 International Symposium on Lattice Field Theory at Fermilab, home of the nation's most powerful accelerator, and forerunner of the superconducting super collider (SSC).

Neuenschwander participated in the international meeting based on his collaboration with Prof. Walter Wilcox of Baylor University. This SNU/Baylor effort is part of a larger collaboration with researchers at the University of Kentucky and TRIUMF in Vancouver, B.C.

Neuenschwander states the Lattice '88 symposium was attended by 180 physicists from around the world, nearly half from Europe and Japan, serving as the major annual conference for this specialized field of theoretical physics. Each year the symposium alternates between Europe and North America.

An alumnus of SNU, Dr. Neuenschwander holds degrees from the University of Southern Colorado and Arizona State University. He joined the SNU faculty in 1986 and serves as the chairman of the Physics Department. □

TWIN WELLS BEGINS SECOND YEAR/ENROLLMENT UP

Twin Wells Indian Schools began the 1988-89 school year with 161 students enrolled—an increase of 133% from the previous



Some of the 161 students who are gaining an education in the Christian environment offered by Twin Wells Indian School.



Members of a Work and Witness team refinish a door at Twin Wells

year, according to Roy Lynn, administrator of the facility.

"This wonderful miracle has meant finding additional teachers and staff at the last minute," said Lynn. "We were well prepared for 110 students, but of course, more hungry children meant buying additional food—and placing several special orders for books, Bibles, and other supplies."

"The staff was taxed to the limit, trying to 'scrounge up' the materials needed to begin the school year. Even so, we made it through with flying colors. No one has fainted from exhaustion yet, because of the joy and excitement we are experiencing."

The northern Arizona boarding school, which was closed for a year before being reopened in 1987 under a not-for-profit corporation of Nazarenes, has expanded from grades 1-6 to 1-9 this year to accommodate the

many Native American children.

Several Work and Witness teams have ministered on the campus during the past year, repairing and upgrading facilities. The 74-acre campus includes four dorms, four classroom buildings, a gym, dining hall, church, library, chapel, administrative buildings, three staff apartment complexes, three residential houses, laundry building and maintenance buildings.

The staff, many of whom are volunteers, includes teachers, dorm parents, maintenance, kitchen, and administrative staff.

"We praise God for His goodness to us," added Lynn. "Every staff person and every student is here at His direction. We also appreciate the prayers and support of our many Nazarene friends who have been so kind to us during our first year, and we trust you will continue to remember us in the days ahead." □

—NN

LILLENAS OFFER

Lillenas Publishing Company is offering choir directors a free copy of its new *Lillenas Choral Previews* excerpt cassette. It includes portions of five new choral products: *Come Before Him*, a collection of service music compiled and arranged by Tom Fette; *Pick a Pack of Praise*, 50 songs of fun and faith for kids; *Anchors of Hope*, 48 hymns in medleys, arranged for easy choir by Dick Bolks; *Find Us Faithful*, arrangements for two- and four-part male ensembles, arranged by Joseph Linn; *Rock of Faith*, an Easter presentation by Moses Lister. □

GENERAL NWMS COUNCIL PLANS INSPIRATIONAL CONVENTION

The 16th General Nazarene World Mission Society Convention will meet June 21-23, 1989, in the Hoosier Dome, Indianapolis. Delegates and visitors will be in attendance from around the world.

Highlights will include workshops, a prayer brunch, the quadrennial theme presentation, business sessions, reports and music from world mission areas, exhibits, and a great mission rally.

Registration of United States and Canadian delegates will be on Tuesday, June 20, 4-9 P.M. Orientation and registration of international delegates will be from 7-10 P.M. that same evening.

Special activities on Wednesday, June 21, will include workshops on various areas of the NWMS program. The workshops are open to everyone; however, if seating becomes a problem, delegates will be given preference. Something new will be workshops in several languages in addition to English (Spanish, Portuguese, Korean, and French). Also the Prayer Brunch for delegates and missionaries will be Wednesday.

Business meetings begin Thursday. The reports of General NWMS President Lela Jackson and General NWMS Director Nina Gunter will be given in the morning, along with the theme presentation, including the "March of the Flags," missionaries, international delegates, and music from world mission areas. Elections will take place Thursday, and attendees will hear reports from world mission regions.

A giant Missions Rally will be the special highlight Thursday. Beginning at 7:30 P.M., the rally will feature a missionary choir, with back-up by a brass ensemble from Olivet Nazarene University. Dr. Jeanine van Beek, director of the Nazarene Theological College in Haiti, will be the speaker for the evening. The NWMS 75th Anniversary Project will be unveiled during the rally.

Friday, the business sessions will open at 8:30 A.M. During the day, more reflections from world mission regions will be highlighted, and the newly elected

General MWMS Council will be inducted. Adjournment for the convention is planned for 5 P.M.

There will be special tributes throughout the convention, including Wanda Knox—in Memoriam; Alabaster's 40th Anniversary; World Mission Radio; and General Budget.

The NWMS booth and exhibit area will be of interest to all ages with a special Creative Center, featuring many ideas for NWMS leaders. The total convention experience will also afford an excellent opportunity to see and meet past and present NWMS leaders and Nazarenes from around the world. Be informed and inspired with the NWMS vision. □

CHANGE IN TAX LAW HELPFUL TO LOCAL CHURCHES

Local churches will feel the good effects of a change in the Tax Reform Act of 1986 which was included in the Technical and Miscellaneous Revenue Act of 1988 that was sent to President Reagan to be signed in October.

While there are no provisions in the legislation to significantly affect the tax status of ministers, there is a provision that brings major relief to churches as employers.

Under the old law, all employers, including churches, were required to run "tests" on their employee benefit plans to determine if certain elements were in compliance with the federal standards. The required tests are complex and make necessary extensive and costly data-gathering programs.

In addition, some employers may have been required to include certain benefits as taxable income which are now tax-free.

However, the new 1988 law specifically excludes most church-run organizations from having to meet these requirements. The new law covers local churches, church-operated daycares, and schools up through high school.

These favorable changes are the result of work done by the Church Alliance, a cooperative body representing the pension boards of over 40 denominations and church groups. The Board of Pensions and Benefits USA of the Church of the Nazarene is a member of this alliance.

Local churches should make

certain that those who do accounting and tax-related work

for them are aware of the provisions of this new law. □



September 11, the Monterey, Tenn., church honored Mr. Ed Pugh for 73 years of teaching Sunday School in the Church of the Nazarene. Four of his pupils have been his students for the entire 73 years. Mr. Carson Tudor (one of his pupils) has not missed a Sunday in 50 years. Shown (l. to r.) are Carson Tudor, Frank Pugh, Ed Pugh, and Pastor Phillip Jones.

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Pictured are the CLT participants with Mrs. Sybil Holder (center). Behind Mrs. Holder are Mr. Earl Hedges (l.), BCL chairman, and Pastor Stanley Moore (r)

SPECIAL ACTIVITIES PLANNED AROUND GENERAL NYI CONVENTION

A package of special activities is being planned for teens attending General NYI Convention in Indianapolis in June, including a party at Union Station, NYI night at the zoo, and an all-day service project in inner-city Indianapolis.

The NYI Convention, scheduled for June 21-24, 1989, is just part of the Church of the Nazarene's quadrennial General Assembly where it is projected that as many as 50,000 Nazarenes may converge on Indianapolis during the week-and-a-half event.

The NYI Convention will begin Wednesday, June 21, with registration, and the NYI service will be that evening at 7 P.M. Business sessions and workshops are scheduled for Thursday and part of Friday. But between the services, the workshops, and the business sessions, several thousand Nazarene teens and their youth leaders can find plenty to do.

NYI Party at Union Station meets at the renovated Indianapolis train station that now houses shops, restaurants, plus a stage area where some of the best Nazarene talent will be performing. Right next door to Union Station is an ice-skating rink that will be reserved just for NYI, Thursday June 22, 9 P.M.-11 P.M.

NYI night at the Indianapolis Zoo, the new zoo is open to only Nazarene youth on Friday night. The real fun of this evening will be trying to tell who the animals are. This will be Friday, June 23, 9 P.M.-midnight.

This time, the NYI Service Project and training will be for work in inner-city Indianapolis. The day begins with a training session and then teams will spend the afternoon ministering to the Indianapolis area, Saturday, June 24, 9 A.M.-3 P.M.

A concert with Crystal Lewis and the Diehms will be held after the service project and the evening services on Saturday, 9:30 P.M. Crystal Lewis was nominated for a Dove award in 1988 as the best newcomer in Christian music. The Diehms features former CCQ lead singer, Bob Diehm, and his wife, Lisa.

BROOKLYN BEULAH CHURCH COMPLETES A CLT PROGRAM

Continuing Lay Training recently awarded 16 E. P. Ellyson Sunday School Awards of Excellence in the area of Teacher Enrichment to the Brooklyn Beulah Church of the Nazarene. These awards were given following their hard work and dedication to the training. The E. P. Ellyson Sunday School Award of Excellence is awarded upon completion of the Teacher Enrichment Program or the Administration and Management Program.

Rev. Stanley Moore, pastor, shared that those involved in the program have grown in their spiritual stature. He reported that Mrs. Sybil Holder, CLT director, provided dedicated, spirit-filled leadership that was the key to their program. Her enthusiasm and excitement encouraged the participants. Needed support also came from Mr. Earl Hedges, BCL chairman. The participants are very excited about learning. They plan to continue their studies pursuing other avenues of CLT. This program has given them confidence in their teaching ability and has helped them understand their students.

CLT has many varied programs available to the local church. Starting a CLT program in your church, with training and equipping, is a vital part of the ministry of the local church. Call or write CLT, 6401 The Paseo, Kansas City, MO 64131, (816) 333-7000, Ext. 225. ☐



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Shown are 125 single adults from 11 states who gathered over Labor Day weekend at Blue Springs Baptist Assembly in Marianna, Fla., for the first SoloCon

South. The ministry and talents of Rev. Norm Shoemaker and Diane Hull were used to minister to the needs of those present.

For information about a discounted Special Activity package ticket contact NYI Ministries, 6401 The Paseo, Kansas City, MO 64131. ☐



The Auburn, Calif. Church recently honored Pastor and Mrs. Hal Bonner (r.) for their 15 years of pastoral leadership by presenting them an "Anniversary Sunday" that included the gift of a trip to Europe. Shown making the presentation is Bud Anderson (l.), a member of the Anniversary Committee.



Chaplain Charles Panoyan of Brother Charles Prison Ministry, Inc., received an award for 25 years of service at the Santa Barbara County Jail.

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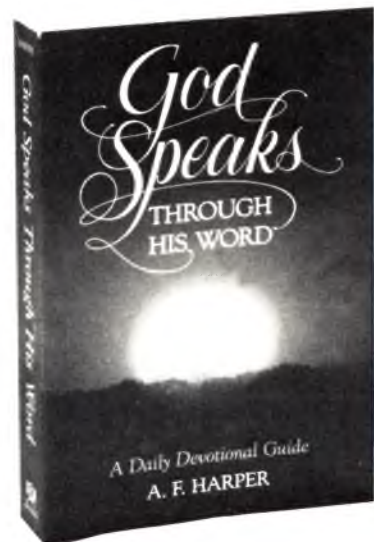
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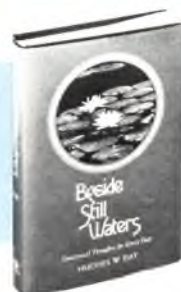
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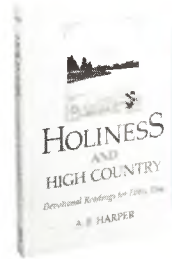
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OUR COLLEGES AND SEMINARIES

SNU DEDICATES UNIVERSITY COMMONS

Southern Nazarene University students and more than 600 community and university representatives braved chilling autumn showers as the university dedicated its newest campus facility, The University Commons, a \$2.6 million complex, October 4, in conjunction with the annual fall board meeting.

Funded through Phase One of the Vision for Greatness Capital Campaign, the 53,000-sq. ft. complex concludes a five-year effort that ranked as the institution's most successful capital campaign in its 79-year history. According to Mr. Richard Alderson, vice president of University Advancement, the new facility combines all student-related offices and support areas into one location.

The three-floored atrium-centered facility includes student government offices, publication offices for *The Reville Echo* and *Arrow* yearbook, the career center, counseling center, administrative offices for the Student Development staff, an infirmary, general conference rooms, a game room, bookstore, a multi-level dining room, and multiple lounges for SNU's various student and professional communities.

SNU's newest facility replaces

the 26,000-sq. ft. Memorial Student Union Building built in 1952. □

SNBC RECEIVES LIBRARY GIFT

Swaziland Nazarene Bible College is the recipient of a 6,000-plus volume personal library from Dr. Richard A. Gifford, who attends the Wilson Church of the Nazarene on the Sacramento District. Dr. Gifford, a retired Church of God (Anderson) pastor, resides with his wife, Vivian, in Knights Landing, Calif. Originally the Gifford library totaled over 20,000 volumes, but a loss by arson at their last pastorate in Woodland reduced it considerably. Holiness has been the theme of Dr. Gifford's life. He was born into the home of Salvation Army parents. He is also giving approximately 1,000 books originally published by the Salvation Army as well as a 2,000-volume Bible collection to Asbury College.

Dr. Gifford received his Ed.D. from the University of California at Davis in 1974. He also attended the Salvation Army training college at San Francisco, Asbury College, and Clarksville School of Theology in Clarksville, Tenn. from which he received his B.R.E. His years of ministering included serving as a college academic dean as well as several pastorates.

In August of this year Dr. Byron Ford, pastor of Wilson church, and his people personally boxed and delivered Dr. Gifford's gift to Newberg, Oreg.,



Shown (l. to r.) are Pastor Byron Ford, Dr. Richard Gifford, and Linda Patterson, NWMS president at Wilson church.

where they are being cataloged before shipping to Swaziland Nazarene Bible College under the direction of Ken Walker, principal of SNBC. □

CONVOCATION HONORS MVNC'S 20TH ANNIVERSARY

Mount Vernon Nazarene College commemorated its 20th anniversary with a convocation October 13 in the gymnasium. President William J. Prince presided over the ceremony.

The college's first president from 1968-1972, Dr. Stephen Nease, current president of Eastern Nazarene College in Quincy, Mass., was the featured speaker. Also present were a representative of the pioneer class, Rev. Larry Morgan of Jefferson, Ohio; a member of the pioneer faculty, Dr. Charles McCall; and Dr. Ralph Hodges, Fairfield,

Ohio, a pioneer Board of Trustees member.

A representative from the city of Mount Vernon gave a proclamation honoring MVNC's contribution to the community over the past 20 years. The college's musical groups, The Collegians and Treble Singers, also performed.

Following the convocation, there was a memorial flame ceremony where Dr. Nease, the first person to light the memorial flame, relit it, and 1,000 blue and green balloons were released to celebrate the event.

MVNC was founded in 1964 by the General Assembly of the Church of the Nazarene. In September 1966, the Board of Trustees voted to locate the college in Mount Vernon on the Lakeholm farm. This land was purchased with funds raised by individuals in the Mount Vernon area and deeded to the trustees as the college site. On October 13, 1968, the opening day service for MVNC was held. Beginning its history with 181 students, MVNC now has 1,087 students 20 years later. □

NEW VICE PRESIDENT AT PLNC

Richard Alderson brought 19 years of fund-raising experience to Point Loma Nazarene College November 1, when he assumed the position of Vice President for Institutional Advancement.

Alderson had served since 1985 at Southern Nazarene University as vice president/university advancement. While at SNU he headed a \$3.1 million capital campaign and directed the offices of alumni, publications, media, and public relations. At PLNC he will also ad-



Pictured is Dr. Loren Gresham, university provost, greeting visiting dignitaries who included representatives from the Oklahoma City business and education sector, state and local political leaders, and church officials from across the Southwest.

minister these areas using his fund-raising experience that encompasses all aspects of individual, foundation, and corporate giving.

Before serving at SNU, Alderson worked 15 years in fund-raising and administration with the Muscular Dystrophy Association. He served this group as district director, regional coordinator, and national director of special projects. During his years with MDA he was based in New York, Seattle, and San Diego. These positions around the U.S. required Alderson to conduct direct-mail campaigns, monitor hospital-based MDA patient clinics, administer a budget in excess of \$3.5 million, and help plan the Jerry Lewis National Telethon. □

MANC BEGINS YEAR WITH NEW TEACHERS, STAFF, STUDENTS

MidAmerica Nazarene College in Olathe opened the academic year with more than 1,100 students, 5 new faculty members, and 2 new administrators.

New faces in MANC classrooms this fall are K. Gary Mills, instructor of speech communication; Cathy Ream, assistant professor of English; Sally Swenson, nursing instructor; and Willadee Wehmeyer, assistant professor of economics. Dr. James O. Edlin will join the faculty second semester as assistant professor of biblical literature.

A graduate of MANC, Edlin earned master's degrees from Nazarene Theological Seminary and Southern Baptist Theological Seminary and a doctorate from Southern Baptist. He served as associate professor for Asia-Pacific Nazarene Theological Seminary in the Philippines, as a professor's assistant at Southern Baptist, and associate pastor at Antioch Church of the Nazarene in Overland Park, Kans.

Mills, who has taught as an adjunct instructor at MANC and as a graduate assistant at Southern Nazarene University, earned a B.A. from Bethany Nazarene College and a master's at SNU. He currently is working on a master of divinity at Nazarene Theological Seminary.

Ream comes to MANC after teaching in the high school and middle school at Spring Hill, Kans. An MANC graduate, she

received a master's from the University of Kansas.

As a new nursing instructor at MANC, Swenson will draw from her experience as a staff nurse and clinician at St. Luke's Hospital. She is a graduate of MANC, currently working on a master's from the University of Iowa.

Wehmeyer joins MANC after serving as marketing supplemental assistant with IBM. She also has taught or lectured part-time at the University of Missouri in Kansas City, Avila College, and Longview Community College.

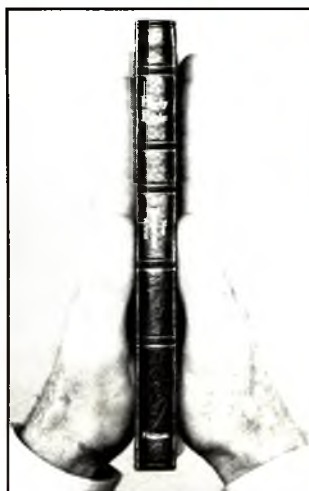
In the administration offices, Dr. Kenneth Crow has joined the MANC staff in the dual roles of registrar and director of institutional research, and Joyce Coker has assumed the position of public relations director.

As registrar for MANC, Dr. Kenneth Crow will direct registration and oversee maintenance of student academic records. In his role as institutional research director, he will compile, analyze, and distribute information on student characteristics, employment trends, community needs, and other topics to assist the college in making short-and long-term plans.

For the past two years, Crow has served as evaluation research manager for the international headquarters of the Church of the Nazarene. Before that, he taught sociology at MANC for six years, served as pastor for seven, and was a missionary in the Republic of South Africa for eight. He earned his master's and doctorate at the University of Colorado and his bachelor's in religion at Southern Nazarene University.

As director of public relations, Joyce Coker will oversee publication of promotional materials for the college, serve as a media liaison, coordinate advertising efforts, and perform other public relations responsibilities to promote the college.

Before coming to the college, Coker performed public relations/marketing functions for the City of Olathe and Village Properties, a commercial development company. She also taught and served in the Public Information Office at Johnson County Community College. She will complete her master's in educational administration and policy at the University of Kansas this fall. □



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EVANGELISTS' SLATES

ADAMS, KELVYN R.: Yarmouth, ME, December 6-11; Norway, ME, December 13-18

ARMSTRONG, LEON, LINDA, AND LANCE: Floyd, VA, December 6-11; Indianapolis, IN (Evangelists Gathering), December 19-21

•**BAGGETT, DALLAS W.:** Reserved, December 1-31

•**BALLARD, DON:** Reserved, December 1-31

BELZER, DAVE AND BARBARA: Reserved, December 20-30

BLUE, DAVE AND DANA: Indianapolis, IN (Evangelists Gathering), December 19-21; Reserved, December 22-31

BLTYHE, ELLIS G., SR.: Orange Park, FL, December 6-11

BOICOURT, MARLA J.: Indianapolis, IN (Evangelists Gathering), December 19-21

BOND, GARY AND BETH: Adrian, MI (First), December 6-13; Indianapolis, IN (Evangelists Gathering), December 14-16

BRAATEN, DANIEL W.: Florence, CO, December 7-14

BROWN, FRED D.: Nyssa, OR, December 6-11; Indianapolis, IN (Evangelists Gathering), December 19-21

BROWN, MARK A.: Middletown, IN, December 6-11; Indianapolis, IN (Evangelists Gathering), December 19-21

BROWN, ROGER N.: Indianapolis, IN (Evangelists Gathering), December 19-21

BROWN, RON: Indianapolis, IN (Evangelists Gathering), December 19-21; Reserved, December 22-25

BUDD, JAY B.: Indianapolis, IN (Evangelists Gathering), December 19-21; Reserved, December 22—January 2

BURKHALTER, PAT: Atoka, OK, December 6-11; Indianapolis, IN (Evangelists Gathering), December 19-21; Reserved, December 22-31

•**BYERS, CHARLES AND MILDRED:** Reserved, December 1-31

CANFIELD, DAVE, EVANGELISTIC MINISTRIES: Ironton, OH (Elm Street), December 7-11; Rush, KY (Trace Wesleyan), December 14-18; Reserved, December 19-30

CAYTON, JOHN: Brownstown, IN, December 16-18; Indianapolis, IN (Evangelists Gathering), December 19-21

•**CHAMBERS, LEON AND MILDRED:** Reserved, December 1-31

•**CHANEY, REEFORD AND BARBARA:** Reserved, December 1-31

•**CHAPMAN, W. EMERSON:** Greensburg, IN (Wesleyan), December 4-11

•**CLAY, D. E.:** Reserved, December 1-31

•**CLAY, M. E.:** Reserved, December 1-31

COVINGTON, NATHAN A.: Wyoming, IL, December 6-11; Indianapolis, IN (Evangelists Gathering), December 19-22; Reserved, December 23—January 1

CRABTREE, JAMES C.: Reserved, December 11-18; Indianapolis, IN (Evangelists Gathering), December 19-21

DAWSON, JAMES A.: Indianapolis, IN (Evangelists Gathering), December 19-21

DELL, JIMMY: Cypress, TX (Cy-Fair), December 3-7; San Francisco, CA (First), December 8-11

DENNISON, MARVIN E.: Reserved, December 6-11, 13-18; Indianapolis, IN (Evangelists Gathering), December 19-21; Reserved, December 27—January 1

DOOLITTLE, KEVIN C.: Allentown, PA (St. John's Evangelical Congregational Concert), December 4, p.m.; Perkasio, PA (Teen Retreat), December 9-11

DUNN, DONALD R.: Indianapolis, IN (Evangelists Gathering), December 19-21; Reserved, December 22-31

DUTTON, BARRY AND TAVIA: Albany, NY, December 6-11; Reserved, December 19-31

ELLINGSON, R. LEE: Calumet, OK (Coleman Chapel), December 2-4

ESSELBURN, BUD—THE KING'S MESSENGERS: Indianapolis, IN (Evangelists Gathering), December 19-21

FADER, WES AND MARY: Glen Alpine, NC (Evangelical Methodist), December 6-11; Indianapolis, IN

(Evangelists Gathering), December 19-21; Reserved, December 27—January 1

FAULK, A. RAY: Reserved, December 1-31

FRANK, RICHARD A.: Florence, CO, December 7-11; Fowler, CO, December 14; Indianapolis, IN (Evangelists Gathering), December 19-20; South Point, OH, December 21

GARDNER, JOHN M.: Follansbee, WV (Hooverson Heights), December 6-11

GIBSON, NORRIS-TOBIE & CO. MINISTRIES: Tour Across Florida, December 1-31

GORMAN, CHARLES AND ANN: Albany, KY (First), December 2-4

GREEN, JIM AND ROSEMARY: Indianapolis, IN (Evangelists Gathering), December 19-21; Reserved, December 22-31

HAINES, GARY W.: Tucson, AZ (Oro Valley), December 10-14; Indianapolis, IN (Evangelists Gathering), December 19-21; Reserved, December 22-31; Colorado Springs, CO (First), December 25

HAYES, ALVIN B.: Reserved, December 1-31

HAYNES, CHARLES AND MYRT: Fayetteville, TN, December 11

HECKATHORN, JIM: Reserved, December 19-31

HELMS, MIKE AND GLORIA: Dayton, OH (Fort McKinley), December 6-11; Madison, IN (Vevay), December 13-18; Indianapolis, IN (Evangelists Gathering), December 19-21; Reserved, December 22—January 2

HICKS, JOHN DAVID: Cloverdale, OR (Hemlock), December 7-11

HIGGINS, CHARLES AND MARJORIE: Fresno, CA (Trinity), December 4-8; Reserved, December 9—January 7

HILL, BEN E. (BIBLE EXPOSITOR): Reserved, December 13-31

JACKSON, PAUL AND TRISH: Concerts in Arkansas, Oklahoma, Texas, December 5-11; Bentonville, AR, December 6; Reserved, December 12-31

JAMES, RANDY: Indianapolis, IN (Evangelists Gathering), December 19-21; Reserved, December 22-31

JOHNSON, ROBERT: Indianapolis, IN (Evangelists Gathering), December 19-21

JOHNSON, RON: Christmas Concerts, Oregon, Washington, Idaho, December 2-21

JONES, TERRY L.: Tahlequah, OK, December 6-11

KEENA, EARL E.: Reserved, December 20-27

•**KNIGHT, JOHN L.:** Malakoff, TX (Gun Barrel City First), December 6-11; Indianapolis, IN (Evangelists Gathering), December 19-21

LASALLE, RAY: Springfield, MO (East Grand), December 6-11; Reserved, December 19-25; Shadyside, OH, December 28—January 1

LAWSON, WAYNE T.: North Pole, AK, December 4-11

LAXSON, KIP: Columbus, GA (Macon Road), December 2-4; Bowling Green, KY (First), December 9-11

LECKRONE, LARRY: East Peoria, IL, December 3-8; Bristol, IN, December 10-14; Indianapolis, IN (Evangelists Gathering), December 19-21; Reserved, December 22—January 1

LIDDELL, P. L.: Martin, TN (Green Tree), December 6-11

MANER, ROBERT E., JR.: Fitzgerald, GA, December 13-31

MANLEY, STEPHEN L.: Troy, OH (First), December 6-11; Reserved, December 12-13; Indianapolis, IN (Evangelists Gathering), December 19-21; Regional Youth Conference, Africa Region, December 31—January 4

MANN, THURL AND MARY KAY: Syracuse, OH, December 7-11; Chesterfield, IN, December 14-18; Indianapolis, IN (Evangelists Gathering), December 19-21

McFERRIN, RICK AND LANETTE: Muncie, IN (Emmanuel), December 6-11; Reserved, December 12-18; Indianapolis, IN (Evangelists Gathering), December 19-21; Reserved, December 22-25; Muncie, IN (Riverview), December 27—January 1

McGEE, JERRY E.: Reserved, December 6-11

MEHR, BETHANY: Veterans Hospital, Chapel Workshop Service, December 11; Northville, MI (Pres-

byterian), December 16; Indianapolis, IN (Evangelists Gathering), December 19-21

MELVIN, L. DOLORES: Indianapolis, IN (Evangelists Gathering), December 19-21; Reserved, December 22-31

MEREDITH, DWIGHT AND NORMA JEAN: Delphos, KS (Hall Wesleyan), December 9-11; Indianapolis, IN (Evangelists Gathering), December 19-21

MILHUFF, CHARLES R.: Casey, IL, December 7-11

MILLS, CARLTON A.: Bartow, FL (First), December 7-11; Reserved, December 18-27; Sebring, OH (Single Adult Retreat, Fort Myers First), December 31—January 1

MITCHUM, C.R.: Boonville, IN (First Wesleyan), December 11

MONCK, JIM: Chico, CA (Grace Baptist), December 7-18; Indianapolis, IN (Evangelists Gathering), December 19-22

MOORE, NORMAN L.: Carlsbad, NM (First), December 7-11

MORLEY, FRANK W.: Richardson, TX, December 4-7; Indianapolis, IN (Evangelists Gathering), December 19-22

MOSS, UDELL G.: Decatur, IL (Oak Grove), December 7-18; Indianapolis, IN (Evangelists Gathering), December 19-21; Reserved, December 22-31

MUNCIE, BOB AND JANE: Clayton, IN, December 6-11; Indianapolis, IN (Evangelists Gathering), December 19-21

MYERS, HAROLD L.: Champaign, IL (Westside), December 6-11

NEFF, LARRY AND PAT: Reserved, December 1-31

OVERTON, WILLIAM D.: Indian Work, South West, December 1—January 1

PAGE, MARK: Reserved, December 20-31

PENDLETON, JOHN P.: Reserved, December 18-31

PERDUE, NELSON S.: Lowell, MI, December 7-11; Dayton, OH (Huber Heights), December 14-18; Inez, KY (Turkey Creek), December 28—January 1

PFEIFER, DON, EVANGELISTIC TEAM: Chambersburg, PA (Lighthouse Restaurant), December 3; Ashland, KY (First), December 4; Bucyrus, OH, December 11

PRINTUP, JUANITA M.: Indianapolis, IN (Evangelists Gathering), December 19-21

RICKEY, HOWARD L.: Madison, WI (First), December 4-10; Madison, WI (First), December 11-18

ROSE, WAYNE: Centerville, MO (Countryside), December 6-11; Indianapolis, IN (Evangelists Gathering), December 19-21

ROTH, RONALD W.: Halltown, MO, December 6-11

SMITH, DOYLE C.: Great Falls, SC, December 6-11; Indianapolis, IN (Evangelists Gathering), December 19-21

•**SMITH, OTTIS:** Reserved, December 1-31

SMITH, DUANE: Carmi, IL, December 6-11; Reserved, December 12-18; Indianapolis, IN (Evangelists Gathering), December 19-21; Reserved, December 22-31

SPRAGUE EVANGELISTIC FAMILY: St. Cloud, FL, December 4

STANFORTH, KEN: Alturas, CA, December 4-9

STEVENSON, GEORGE E.: Salem, IL (Grace), December 7-11; Reserved, December 13-18; Indianapolis, IN (Evangelists Gathering), December 19-21

STRICKLAND, R. L. (DICK): Hubbard, OH, December 7-11; Reserved, December 21-25, 28—January 1

SULLIVAN, DAVID P.: Inez, KY, December 1-4; Indianapolis, IN (Evangelists Gathering), December 19-21; Reserved, December 22-26

TAYLOR, CLIFF—FAMILY EVANGELIST: Public Schools, December 1-31

TAYLOR, ROBERT W.: Chester, WV, December 7-11; New Carlisle, OH (Brookville), December 14-18; Indianapolis, IN (Evangelists Gathering), December 19-21

TOOLEY, JAMES: Grand Island, NE (Extended Evangelism Effort), December 1-31

WALKER, BRIAN AND DEBI: Yakima, WA (Trinity), December 1-4; Indianapolis, IN (Evangelists Gathering), December 19-21; Reserved, December 22-31

WELLS, LINARD O.: Vivian, LA (McCoy), December 6-11; Indianapolis, IN (Evangelists Gathering), December 19-21

WHITWORTH, MARCUS A.: Wyoming, IL, December 6-11; Indianapolis, IN (Evangelists Gathering), December 12-15; Reserved, December 16-31

•**WILLIAMS, E. VERBAL:** Reserved, December 13-18, 20-25

WOODWARD FAMILY EVANGELISM: Wimauma, FL (Community), December 1-25; Orlando, FL (Coral), December 29—March 19

WRIGHT, E. GUY: Rand, WV (Bethel), December 7-11; Charleston, WV (West Side), December 14-18

•**WYRICK, DENNIS E.:** Indianapolis, IN (Evangelists Gathering), December 19-21

•designates retired elder

NEWS OF EVANGELISM

SPECIAL SERVICES BRING RENEWAL

When the Catlett, Va., church called Rev. Don Lohr as evangelist and Bradley E. Guthrie as song evangelist their prayer was for renewal. The result was exactly that. Pastor Bat Peachy says it was "one of the best renewal/revivals I have seen."

With an average weeknight attendance of 100, the ministry of renewal extended throughout the congregation. Faith was deepened, spiritual commitments and family relationships were strengthened. Two people were so gripped by the spirit of renewal that they found Christ as Savior. □

HOLINESS MESSAGE FILLS ALTARS

There were more seekers than room at the altar of the Sun Valley, Nev., Shepherd of the Valley Church as Evangelist Ken Staniforth brought the focus of the entire church on the Wesleyan doctrine of holiness.

Pastor Lloyd Howell was thrilled at the response to the clearly preached call to holy living.

With an average attendance of 35-40, 25 persons met God at the church altar. Three people confessed Christ as Savior and seven claimed entire sanctification. □

THE CHURCH SCENE

The Pineville, N.C., church celebrated its 61st anniversary on September 25. Dr. Jack Sanders, president of Nazarene Theological Seminary, delivered the homecoming message with District Superintendent Eugene Simpson and Rev. Raymond Bridges. Pineville's first pastor, in attendance. Awards were presented to Mrs. Billie Ruth Furr, the church treasurer for over 44 years, and to long-time board member, Mr. J. T. Whiteside. □

FAITH PROMISE IS DREAM COME TRUE FOR NASHVILLE GRACE

A financial burden that almost caused a Church of the Nazarene to drown in debt has been turned around to the point that on September 18 the congregation of Nashville Grace pledged \$224,853 for others in their first Faith Promise. The goal for the church was \$150,000.

"It's a new day for us," said Pastor Charles Jones, who has served the congregation of around 600 for the past 6 years. "What happened was not worked up or manipulated. There was no force or pressure. God did something in the hearts of our people, and they responded."

Eight years ago when the congregation moved into its new location across from the popular Opryland theme park, the church was \$1,350,000 in debt with monthly building and property payments of \$18,000. A special pledge program begun four years ago knocked the debt down to about \$400,000. The monthly note is now \$6,000.

"About one year ago our people really began to sense a burden for doing things for others rather than ourselves," said the pastor. "This special outpouring was the result."

The Faith Promise campaign was launched in August with a message by General Superintendent John A. Knight, a former pastor of the church. On subsequent Sundays, messages were brought by Tennessee District Superintendent Talmadge Johnson, district home missions pastors, and college students. A 24-hour prayer chain was conducted by members from Friday to Saturday evening before Faith Promise Sunday.

Nina Gunter, NWMS general director, delivered the message for the actual Faith Promise service and for the evening worship, during which she challenged the parishioners to commit their very lives to God for service.

"Eighty to 90 young people, college kids, and young couples gathered around the altar to pray about calls to Christian service in response to Nina's challenge," added Jones. "One lady later said, 'These gifts tonight may be more valuable than the gifts that were given this morning.'"

The pastor said he was very grateful to local pastors Millard Reed (Nashville First) and Dan

Boone (College Hill) for the assistance they provided in helping their sister congregation to pre-

pare for their first Faith Promise convention. □



Nashville Grace Pastor Charles Jones receives the Faith Promise total of \$224,853 from the members of his church's Faith Promise committee. Pictured (l. to r.) are Rev. Jones; Dan Allen, prayer chairman; Steve and Becky Niece, children's promotion; Wilma Johnson, NWMS president; Susie and Jim Van Hook, chairpersons; Elaine Brooks, prayer committee; Don Sumner, Jr., theme promotion; Geri Potter, prayer committee; and Larry Mason, publicity.

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Caravan Phineas F. Bresee Recipients for 1988*

The Phineas F. Bresee medal is the highest award that can be earned by a Nazarene Caravan child. It requires the completion of four years in the Caravan program, earning the top Winans and Lillenas awards, giving seven hours of service to the local church, learning all 15 Articles of Faith, and earning a minimum of 32 achievement badges and 8 honor citations. We are proud to honor these children, their guides, parents, and local Caravan directors. Congratulations!

*Recipients from Nebraska through Wisconsin districts will appear in the December 15 issue.

BRESEE RECIPIENTS 1988

AKRON

Candi Shaw—East Liverpool, Ohio

ALASKA

Sheila Clemons—Eagle River, Alaska

ANAHEIM

Christina Smith—Orange, Calif.

ARIZONA

Chris McLaughlin—Chandler, Ariz.

Kristina Strunk—Mesa, Ariz.

Teresa Guelich—Gilbert, Ariz.

Lara Jansen—Gilbert, Ariz.

Sandra Kelley—Glendale, Ariz.

Kristine Himmerick—Mesa, Ariz.

Jimmy Howell—Mesa, Ariz.

Harry Yaurist—Tempe, Ariz.

Kari Myers—Lake Havasu City, Ariz.

Karen Fluharty—Sierra Vista, Ariz.

CANADA ATLANTIC

Teryle Blanchard—Alberton, P.E.I.

CENTRAL CALIFORNIA

Amber Johnson—Springville, Calif.

Davey Cantrell—Porterville, Calif.

Jennifer Anderson—Porterville, Calif.

CENTRAL OHIO

Danielle Bridenbaugh—Chillicothe, Ohio

Matthew Davis Burdett—Chillicothe, Ohio

Londa Jean Ballard—Gahanna, Ohio

CHICAGO CENTRAL

Mindy Manuel—Bourbonnais, Ill.

Suzanne Bell—Bourbonnais, Ill.

Leslie Vail—Bourbonnais, Ill.

Aaron Krestel—Midlothian, Ill.

Karen Williams—Bourbonnais, Ill.

Kimberly Judy—Potomac, Ill.

Bradley Atkinson—Bourbonnais, Ill.

Julie Patton—Bourbonnais, Ill.

Lauren Vanagasem—Chicago Heights, Ill.

Loye Metz—Bourbonnais, Ill.

Renee Lynne Woodle—Hazel Crest, Ill.

Kristi Henricks—Bourbonnais, Ill.

COLORADO

Ryan Rayborn—Colorado Springs, Colo.

Jered Hein—Englewood, Colo.

Josh Gammel—Englewood, Colo.

Carissa Bishop—Castle Rock, Colo.

DAKOTA

Sarah Van Bruggen—Jamestown, N.Dak.

Carrie Williams—Jamestown, N.Dak.

Melissa Doerr—Jamestown, N.Dak.

DALLAS

David Kinney—Allen, Tex.

EASTERN MICHIGAN

Sandra Steward—Madison Heights, Mich.

Kerri Smith—Hartland, Mich.

Russell Greer—Fenton, Mich.

Jonathan Boone—Flint, Mich.

GEORGIA

Andrea Powell—Snellville, Ga.

HAWAII PACIFIC

Brian Sturm—Kaneohe, Hawaii

Malia Rulon—Kailua, Hawaii

HOUSTON

Barrett Marler—Port Arthur, Tex.

Toby Chiebek—Clute, Tex.

Jason Hawthorne—Nacogdoches, Tex.

Jerrold Senn—Port Arthur, Tex.

ILLINOIS

Malinda Wallace—Marshall, Ill.

Melody Brown—Marshall, Ill.

Rachel Van Scyoc—Charleston, Ill.

INDIANAPOLIS

Dana Benson—Indianapolis, Ind.

Kevin Cox—Indianapolis, Ind.

Jason Delk—Indianapolis, Ind.

INTERMOUNTAIN

Roxanne Flowers—Boise, Idaho

Annette Mullen—Boise, Idaho

Heather Bannon—Boise, Idaho

Chad Feidel—Idaho Falls, Idaho

Dawn Koontz—Nampa, Idaho

Scott Edelman—Nampa, Idaho

Stacy O'Meara—Boise, Idaho

Marc Young—Nampa, Idaho

David Schafer—Nampa, Idaho

Timothy Thorpe—Nampa, Idaho

Karl Ganske—Nampa, Idaho

IOWA

Aaron Whaley—Gladbrook, Iowa

Christy Murphy—Burlington, Iowa

Nicole McLain—Marshalltown, Iowa

Kelsey Crow—Marshalltown, Iowa

Matt Gieselmann—Marshalltown, Iowa

Melinda Key—University Park, Iowa

KANSAS

Jarrold Mann—Valley Center, Kans.

Matthew Gordon—Udall, Kans.

KANSAS CITY

Elizabeth Arellano—Kansas City, Mo.

Christina Leatherman—Grandview, Mo.

Jamie Pennel—McLouth, Kans.

Aime Pennel—McLouth, Kans.

Cindy Stielow—McLouth, Kans.

Renee Cockerham—Topeka, Kans.

Betsi Cook—Topeka, Kans.

Jamie Brown—Olathe, Kans.

Melinda Fine—Olathe, Kans.

Kendra Lott—Olathe, Kans.

Jamie Weber—Olathe, Kans.

Becky Grover—Olathe, Kans.

Lorissa Neidel—Olathe, Kans.

David Caldwell—Olathe, Kans.

Jason Deisher—Spring Hill, Kans.

David Stark—Shawnee, Kans.

LOS ANGELES

Nicole Fischer—Oxnard, Calif.

Crystal Oliver—Oxnard, Calif.

LOUISIANA

Scott Kerns—Baton Rouge, La.

Jennifer Gaudin—Baton Rouge, La.

MAINE

Jennifer Armstrong—Skowhegan, Maine

MICHIGAN

Michael Heal—Sanford, Mich.

Jay Fiedler—Mason, Mich.

David Bidle—Mason, Mich.

David Lafavor—Sanford, Mich.

Tom Hernly—Lansing, Mich.

Gina DeMott—Lansing, Mich.

Christy Wisniewski—Midland, Mich.





Coaches join some of the Brooklyn young people who participated in the Basketball Camp on the New York District. Through this camp, sponsored by the New York Thrust to the City, 30 young men made public confessions of faith. Their names were given to Nazarene pastors for follow-up.

FOR THE RECORD

MOVING MINISTERS

MICHAEL D. ARCHER from associate, Prescott, Ariz., to pastor, Payson, Ariz.
J. ALLEN BARRETT from Anniston, Ala., to Winterville (Ga.) Mission
LESTER R. CHAMPER from Cranberry (Pa.) Faith to Doylestown, Ohio
MICHAEL S. DAVIS from Olney, Ill., to Derby, Kans.
BRIAN J. C. HALEY from Seattle (Wash.) Aurora, internship, to St. Albert (Sask.) Community
JIM L. HANSON from student to pastor, Globe, Ariz.
MARVIN B. HARTZLER from evangelism to pastor, Sunnyside, Wyo.
PAUL T. IMBODEN from Cleveland (Ohio) Bethel to Richmond Heights, Ohio
PAUL A. JACKSON from Walnut, Calif., to Las Vegas (Nev.) Charleston Heights

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WENDLE LAHR from Binghamton, N.Y., to Hollywood, Md.
 ROBERT H. MAINE to pastor, Republic, Wash.
 EDWARD W. MORRISON from Hanover, Va., to Arlington, Ohio
 DAVID D. PHILLIPS from student, NBC, Colorado Springs, to pastor, Seneca, S.C.
 ARTHUR RICHARDS to Newbern, Ind.
 RON D. SCHOENFELDT from associate, Warren, Pa., to pastor, Berclair, Tenn.
 JEFFREY SIEMS to associate, Tyler (Tex.) Longview
 CHRIS E. SUTHERLAND from evangelism to pastor, Covington (Ky.) First
 DAN TURNER from Talihina, Okla., to Mount Hope, Tex.

JOSEPH E. WATKINS III from associate, Phoenix (Ariz.) Orangewood to pastor, Sierra Vista, Ariz.
 JAMES WELCH from associate, Rockport, Ind., to Bloomingdale, Ind.
 WILLIAM WHITE from Cayuga, Ind., to Columbus (Ind.) Calvary
 RICHARD C. WILSON from Seneca, S.C., to Rockhill, S.C.
 GARY L. WORTHINGTON from Yankton, N.Dak., to Hugoton, Kans.

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 REV. MIKE and JULIE SHALLEY, Namibia. Furlough address: 4125 Springwood Dr., Fort Wayne, IN 46815

*Specialized Assignment Personnel

ANNOUNCEMENTS

The Texarkana, Tex., North Church will celebrate its 35th anniversary December 4. A cordial invitation is extended to former members as well as friends to join in the homecoming celebration. Former pastors will be participating, and Rev. Charles Michael will speak at the morning service. Dinner on the grounds will follow. There will be a singspiration after dinner with local talent participating. For further information contact Pastor William E. Lipscomb, 3705 Main St. Texarkana, TX 75503, or phone (214) 794-8800.

The Lisbon Falls, Maine, church will celebrate its 50th anniversary Friday, December 30, at 7 P.M. Dr. Ruth Cameron, professor of English at Eastern Nazarene College and former member of the Lisbon Falls church, will be the guest speaker. The Maine District IMPACT team will present special music. There will be greetings from Mrs. Florence Sheen, the only surviving charter member, and former pastors and friends. A special multimedia presentation of the

past, present, and future of the church will be given. A fellowship will follow the service in the fellowship hall. Everyone is invited to attend. For more information contact Dottie Brown, R.R. 1, Box 70, Sabattus, ME 04280, phone (207) 783-3638.

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

RECOMMENDATIONS

I recommend **DAN AND DEBBIE BRAATEN** who are entering the field of full-time evangelism. The Braaten Family has held many outstanding revivals throughout the country. They sing very well and his preaching is anointed of the Lord. They will benefit any church that engages them in revival. Their address is The Braaten Family, 4209 E. Pikes Peak Ave., No. 18, Colorado Springs, CO 80909.—L. Eugene Plemons, Dakota district superintendent.

REV. H. RUSSELL PARKER, P.O. Box 17, Newberry, IN 47449, (812) 659-1486, an elder on Southwest Indiana District, is entering the field of evangelism. Rev. Parker has faithfully and fruitfully served as the pastor of two churches on the district. He displays the gifts and graces to be an excellent evangelist. I would expect him to be used by many of our churches.—B. C. Wiggs, Southwest Indiana district superintendent.

The location of evangelists may be secured through Evangelism Ministries' toll-free number, 800-821-2154.

VITAL STATISTICS

DEATHS

REV. FLETCHER GALLOWAY, 89, former pastor and field writer for the *Adult Bible Teacher*, died October 20 at a nursing care center in Portland, Ore. He was a member at Portland First Church.

He is survived by his wife, Bethel, and three children, Virginia Sanders, Edward and Jim Galloway.

Galloway's family joined the Church of the Nazarene at Pilot Point in 1908, making him a charter member. He pastored churches for 53 years in Colorado, California, Michigan, and Oregon. These included such churches as San Francisco First; Grand Rapids, Mich.; First, Portland First; and Pueblo, Colo., First.

* * * *

REV. HAROLD JACKSON GLAZE, 62, of Heber Springs, Ark., a Nazarene minister for 45 years before retiring, died Sept. 21, 1988.

Glaze served 19 of the 45 years as a nationwide evangelist and did mission work in Africa and the Central American country of Belize. He was a member of Central Church of the Nazarene.

Survivors are three sons, John Loren Glaze and Charles Stanton Glaze, both of Heber Springs, and Michael Don Glaze of Oklahoma City; his mother, Mrs. Virdere Phillips Glaze of Little Rock; a sister, Mrs. Elizabeth Green of North Little Rock; and six grandchildren.

* * * *

REV. ARTHUR M. LONG, 81, died June 17 as the result of an automobile accident in Kankakee, Ill. He was attending PALCON at the time. Though retired, Rev. Long had pastored the Pinegrove Community Church, Washington, Mich., since 1980.



In the 40-year history of the Northwestern Illinois District it has been directed by three superintendents. All three attended the Senior Adult Retreat, September 9-11. Shown (l. to r.) are Rev. and Mrs. Tom Bailey, current; Dr. and Mrs. Floyd Pounds, recently retired; and Dr. and Mrs. Lyle Eckley. Dr. Eckley was the speaker for the SAM Retreat.



The "Wisdomaires," a choir of senior adults from the Northwestern Illinois District, was organized during the SAM Retreat September 9, with 38 joining the group. September 25, 31 enjoyed their first singing engagement at Green Rock Church. The Wisdomaires have a goal of singing one Sunday evening a month at local churches on the district.



Shown at the Dakota district assembly (l. to r.) are General Superintendent Charles H. Strickland; ordinands and wives, Rev. and Mrs. Challen Stewart, Rev. and Mrs. Bob Humphrey, Rev. and Mrs. Bob Flowers, Rev. and Mrs. Tim Brown, Rev. and Mrs. Richard Barnes, Rev. Wes Hart and District Superintendent L. Eugene Plemons (seated).

Rev. Long was ordained in 1939 and had pastored almost 50 years. He had served as treasurer of the Dakota District.

* * * *

MARY ANN (CONLEY) SHARP, pioneer minister's wife, age 103, died September 29. She was a member of Pontiac, Mich., Hillcrest Church.

Surviving are five sons and two daughters: Virgil of McMinnville, Oreg.; Carrol of Elfrieda, Ariz.; Paul of Owosso, Mich.; Albert of Bethany, Okla.; Charles, Lorna Holley, and Mrs. John (Kathleen) McGoldrick, all of Vicksburg, Mich. Also surviving are 32 grandchildren, 60 great-grandchildren, many great-great-grandchildren, one great-great-great-grandchild, and nieces and nephews. Great-grandson Rev. Robert Sutton, of Perrysburg, Ohio, officiated at her funeral.

* * * *

WILLARD DAVID BASHAM, 70, Oct. 11, Sciotoville, Ohio. Survivors: two great-nieces; two great-nephews.

ELMER E. BITTLESTON, 64, Sept. 20, Boise, Idaho. Interment: Nampa, Idaho. Survivors: wife Geneva; daughter Ann Howie; two brothers; three sisters.

ALETHIA Z. GROUS, 90, Oct. 21, Longmont, Colo. Survivors: daughters Ramona Grous and Phyllis McCall; two grandchildren; three great-grandchildren; one brother; four sisters.

ESTHER ELAINE HAUGHEY, 40, Sept. 3, Shawnee, Kans. Survivors: husband William (Bill); sons John and Paul; her parents; one brother.

MARLENE LAUDERMILK, 53, Sept. 27, Davie, Fla. Survivors: husband James; daughter Sherry; sons Gregg and Gary; her mother; three brothers; three sisters.

JAMES MONROE REYNOLDS, 67, Sept. 21, Tahlequah, Okla. Survivors: wife Donna; daughters Paula Lee, Deborah Reynolds, Sharon Swiggart; four grandchildren; two brothers.

MRS. M. HANSINE RUNYON, 56, Oct. 14, Lake City, Fla. Survivors: husband Rev. Donald L.; daughter Kathryn; sons Daniel and Steven; one grandchild.

EDNA M. SEEL, Sept. 16, Riverview, Fla. Interment: Casselberry, Fla. Survivors: husband Rev. J. Lester; sons Norman and Merlin; daughter Mrs. Donna Jean Grady; nine grandchildren; three great-grandchildren; one brother.

HENRY LEE SWIM, 79, Sept. 9, Tahlequah, Okla. Survivors: wife Lou Ellen; daughters Carolyn Henderson and Virginia Ashbrook; sons Michael K. and Larry D.; eight grandchildren; one sister.

NEVADA WORLEY, formerly of Ann Arbor, Mich., 100, Sept. 14, Lakeland, Fla. Interment: Ann Arbor, Mich. Survivors: sons Doyle F. and Donald H.; daughter Florence W. Eckerle; five grandchildren; three great-grandchildren; one great-great-grandson; one sister.

BIRTHS

to GENE A. AND SHARON L. (CHITWOOD) COZART, Littleton, Colo., a girl, Breanna Danielle, June 2

to LESLIE G. AND RONNEA L. (GIBSON) LITTLE, Nampa, Idaho, a girl, Kasi Ann, Oct. 18

to REV. PETER G. AND SALLY J. (LEEP) MANGUM, Howell, Mich., a boy, Joshua Peter, Oct. 11

to KENNY AND TAMI (FREELAND) McWHIRTER, Floyd's Knobs, Ind., a boy, Evan Bryant, Sept. 24

to CH (CPT) JOHN AND JULIA (McKINLEY) NIX, Fort Riley, Kans., a girl, Lorianne Micole, Oct. 7

to JOHN AND VALERIE (FOWLER) STEWART, Atlanta, Ga., a boy, Nathan Scott, Sept. 1

to JERRY AND VICKIE (FOWLER) WINKLE, Atlanta, Ga., a girl, Jacklyn Elizabeth, Sept. 11

MARRIAGES

MOLLY KATHRYN TALBOTT and KEITH DOUGLAS PERDUE at Newark, Ohio, July 16

JEANNETTE KAYE EVANS and KEITH WESLEY SIMONDS at Oklahoma City, Okla., July 22

SANDRA L. JACOBS and FORREST FRANKLYN WISE IV at Bennettsville, S.C., Aug. 6

ANNIVERSARIES

L. KEITH AND LAURA PECK, of Winter Haven, Fla., celebrated their 50th wedding anniversary at an afternoon open house Sunday, October 16, at Peoria, Ill., First Church. The couple's children hosted the event, which was attended by over 200 guests.

The Pecks were married August 13, 1938, at the bride's rural Tremont, Ill., home by Rev. John Vail. They served in the Creve Coeur, Ill., church; Pekin, Ill., First Church; York, Pa., First Church; Orlando, Fla., Central Church; and most recently, Lake Wales, Fla., First Church. Before retiring in 1979, Mr. Peck served on the Advisory Boards of both the Northwestern Illinois and the Washington districts.

The Pecks have four children: Janet (Mrs. Alvan) Clark, Sandra Ide, Donna (Mrs. David) Wine, and David Peck; 10 grandchildren and 1 great-grandchild.

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by Stephen L. Manley, speaker

AMERICANS EARN MORE, GIVE LESS, SAYS STUDY

During the past 20 years, Christians in the U.S. have earned more money after taxes when adjusting for inflation, but a smaller percentage of that increased income has been given to their churches. That's the disturbing finding of a new study by Empty Tomb, Inc., an independent religious research group based in Champaign, Ill., and funded by the Lilly Endowment.

The study looked at 37 Protestant denominations and the Catholic Church in the U.S. In 1968 Protestants were giving an average of 3.05 percent of their income to the church; by 1985 that had dropped to 2.79 percent. In 1968 Roman Catholics gave 3.4 percent of their income to the church; by 1984 giving had dropped to 1.5 percent.

Why the decline? Church leaders and other experts point to the materialism of society, the church's failure to raise money creatively, and decreased loyalty to the church as an institution.

The study found that the average U.S. income in 1985 was 31 percent higher than in 1968, but giving to churches was down by 8.5 percent. On the average, this means that Christians were earning \$2,511 inflation-adjusted dollars more in 1985, and giving only \$49.00 of it to churches. "People are objectively richer, but the wealth is not expanding the ministry of the church," notes Sylvia Ronsvalle, who coauthored the study. She noted that by 1985, about \$1.3 billion was sent overseas by church members, compared with \$8 billion spent on pets and \$3.5 billion spent on cut flowers.

"I think materialism is a major force in this country, but the church is a social institution with a moral vision that can give people some perspective," she concluded. "It has to take an active role in helping people understand this major force of materialism which is having such an impact on them."—EP NEWS

NUMBER OF JAPANESE MISSIONARIES HAS MORE THAN DOUBLED OVER LAST DECADE

In the last decade, the number of missionaries sent out by Japan has more than doubled, from 130 to 291. At the same time, according to a report by Minoru Okuyama in *Japan Update*, the number of sending agencies grew from 48 to 63 and the number of countries of service, from 24 to 36.

Okuyama, general secretary of the Japan Antioch Mission, says, "After World War II, the impoverished Japanese church—especially evangelicals—struggled to gain some degree of economic self-reliance. The prospect of undertaking mission to the outside world seemed little more than a dream."

In many ways, Japanese missionary endeavor remains in the embryonic stage. Despite the problems, God continues to raise up many to serve overseas, and their number is increasing.

Seventy percent of them are doing cross-cultural evangelism. Of course, the majority (172) serve in Asia, followed by Europe and North America (60), Latin America (39), and Africa (4).

These evangelical missionaries are almost totally supported by Japanese Christians. It is estimated that over the past 10 years, the Japanese churches have given over \$4 million per year for foreign missions.—World Evangelization Information Service

ASIA'S POPULATION CROSSES THREE BILLION

Seven babies are born every second in Asia and the continent may have just crossed the 3 billion mark—an occasion causing concern in the world's most crowded corner, reports the Associated Press. China marked the occasion with a ceremony and speeches urging its citizens to keep practicing birth control. In Tokyo, experts gathered to debate the significance of the approaching milestone: effects on the family and the problem of feeding all those people.—WEIS



When Gratitude Comes in the Mailbox



Each day the mailman brings letters of thanks to the Pensions Office in Kansas City. From pensioners' homes far and wide come cards and letters, each carrying a heartfelt "thank you" to the Church of the Nazarene for their "Basic" Pension check or some other service of the Board of Pensions and Benefits USA. These letters are read by the people in the Pensions Office, but each one realizes that they are really meant for the thousands of Nazarenes whose support of the Pensions and Benefits Fund makes possible the "Basic" Pension for retired ministers and their surviving spouses.

The deep appreciation these heritage-builders express should bring a feeling of satisfaction to those who have participated in the Fund. It is vitally important that we, the Nazarene heritage-builders of today, continue to "honor the trust" of these pioneers. Only as we do so can we continue to know that the pressing needs of these beautiful people are being met.

Here are just a few of the letters received recently by the Board of Pensions and Benefits USA. Each one has a message intended for the thousands of Nazarenes who support the Pensions and Benefits Fund.

We wish to thank our Nazarene family for providing for the future needs of those of us who are retired. Words cannot express our appreciation for our own monthly check. As we mature and weaken physically, money becomes very important; not because we worship it, but because we need it to meet our needs and remain independent.

—Retired Elder

We thank you for your faithfulness in the way you remember our birthdays each year. We appreciate your thoughtfulness very much. These things help to brighten our retirement days.

—Retired Elder and Wife in Virginia

Thank you and our faithful denomination for another 13th month check. My wife and I continue to marvel at the stewardship of God's people which has supported this

program so consistently. God bless you all.

—Retired Elder and Wife

I thank you so much for the birthday card and gift. It was so nice. Since my husband of 61 years passed away this year, I have been lonely. I miss him so much, but God helps me. Thanks again and God bless you for all you have done.

—Widow of Retired Elder

God is so good to us. I want to thank you for the check. I appreciate it so much. My husband has been in a home now for five years, but the Lord knows best. I pray the Lord to bless you and your staff and may His presence guide and direct you. Thanks so much.

—Wife of Retired Elder

Thanks so much for the "13th month" check that we

received. It surely was an answer to prayer. Thanks again for your kindness.

—Retired Elder and Wife

We never dreamed while we were working for the Lord and the church that they both would be so thoughtful of our needs in our retirement. Thank you for your thoughtfulness and caring. God is so good!

—Retired Elder

Thanks so much. It's nice to be remembered.

—Retired Elder

You sure do take great care of your retired ministers. My wife and I appreciate so much the many kindnesses you show us and all of the retired men and their wives.

—Retired Elder and Wife in Canada

Once again I thank the Lord for "another kiss." We

consider such blessings "a kiss from the Lord!" These bonus checks are like "a bear hug" as Grandpa used to say. We also appreciate receiving news about other pensioners.

—Grateful Pensioner from Oregon

I just want to say those faithful, helpful "Basic" pension checks arrive each month, and we do thank God for them often. We also wish to express our sincere thanks and appreciation to our caring church because we truly are thankful for the help.

—Retired Elder

Thank you again for your love,

That is instilled from God above.

I received the check, what a gift from you!

And, oh such a blessing it was too.

You've supplied a need you didn't know.

Our Saviour directed that overflow.

Our God's been good to supply the means,

So thanks to you and to God—a Great Team!

—Retired Elder in Texas

Truly we have been very fortunate that God has led us into such a loving, caring, and generous church body. We thank you all very much.

—Retired Elder in Texas



ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents and in consultation with the Advisory Council of the Kentucky District, I have appointed Rev. Crawford M. Howe (presently pastor of Pompano Beach, Fla.) as superintendent of the Kentucky District, effective December 15, 1988.

—John A. Knight
General Superintendent

HOWE APPOINTED
SUPERINTENDENT OF
KENTUCKY

Crawford M. Howe, 47, pastor of Pompano Beach, Fla., church, has been appointed as superintendent of the Kentucky District. The action was taken by General Superintendent John A. Knight with unanimous approval of the Board of General Superintendents and in consultation with the Advisory Council of the Kentucky District. The effective date for the appointment is December 15.

He replaces J. Ted Holstein, who recently resigned from the post.

Howe is a graduate of Olivet Nazarene College. Ordained in 1970, he pastored churches on the Northwest Indiana District from 1964 until 1971. Prior to coming to Pompano Beach in 1985, he pastored Hammond, Ind., First Church for six years. He also pastored churches on the Eastern Michigan and Iowa districts.

He and his wife, Sylvia, have two children, Clark and Craig. □

—NN

NAZARENE
MEMBERSHIP
UP IN '88

Membership in the Church of the Nazarene grew by 35,842 (4.28%) to 873,978 in 1988, according to statistics prepared by the general secretary's office. This compares to an increase of 3.52% in 1987. Membership gain in the United States regions was 1.56% (8,502) compared to 2.42% or 12,850 in 1987. The Canada region recorded a 2.47% gain (253) while other world regions recorded a 9.53% gain (27,087).

The Sunday School Responsibility List (enrollment) grew in 1988 by 34,404 (2.72%), while the weekly average Sunday School attendance increased by

6,407 (1.01%). Enrollment for the year totaled 1,299,280.

Accessions by profession of faith numbered 56,115, a gain of 4,037 from last year. With 4,949 received from other denominations, there were 61,064 new Nazarenes.

The number of ordained elders grew by 278 to 10,857. There were 4,215 licensed ministers (a gain of 129), while the number of deacons increased by 28 to 57.

The total number of churches increased by 316 to 8,931.

Nazarenes paid a total of \$411,698,075 for all purposes, an increase of \$21,540,313 (5.52%) over the previous year. Per capita giving was \$471.06, an increase of \$3.39. Distribution of this amount translates to \$378.72 for local interests, \$24.49 to district interests, \$13.31 to educational interests, and \$54.54 to general interests.

Distribution of membership by regional subtotals of total Nazarene population is as follows:

Region	Membership	Percentage
Africa	58,306	6.67%
Asia-Pacific	54,253	6.21%
Canada	10,513	1.2%
Caribbean	76,872	8.8%
Eurasia	13,516	1.55%
MAC	59,104	6.76%
South America	49,150	5.62%
U.S.A.	552,264	63.19%

—NN

VIRGINIA
SUPERINTENDENT
AND WIFE SEVERELY
INJURED

Virginia District Superintendent Charles L. Thompson, 52, and wife Mary were severely injured in a head-on collision Monday evening, November 7, in Richmond. According to reports, the accident occurred when a Toyota crossed the median on a four-lane roadway and struck the Thompsons' Lincoln Town Car head-on. The impact drove the rear-end of the Lincoln into the air and on top of a van that was traveling behind the Thompson car. The Thompsons had to be cut free from their vehicle. The accident occurred around 8:15 PM.

They were transported to Medical College of Virginia in Richmond where Mrs. Thomp-

son was in surgery from around 2:00 until 8:00 Tuesday morning. Both of her ankles and lower legs were badly damaged, and she suffered internal injuries, but she is expected to recover.

Rev. Thompson sustained severe head and facial injuries. But the full extent of his injuries was unknown at press time. The brain was not punctured, but it was bruised. A shunt was inserted to relieve pressure.

The man driving the car that struck the Thompsons' was hospitalized with multiple injuries. The driver of the van was treated and released. □

—NN

NIBC FULLY
ACCREDITED AS NBC
EXTENSION

The American Association of Bible Colleges has granted full accreditation to Nazarene Indian Bible College in Albuquerque, N.Mex., as an extension of Nazarene Bible College. This accreditation comes without any further requirements. News of the action was received during the recent annual convention of the AABC in St. Louis by Jerry Lambert, NBC president; R. T. Bolerjack, NIBC director; Tom McKinney, NIBC academic dean; and Neil B. Wiseman, NBC academic dean.

"For the past several months, NIBC has gone through the process of a self-study with AABC," said McKinney. "Last spring a team on-site visit was made to the NIBC campus. Excellent progress was noted by the visiting team. Both NBC and NIBC were commended for the orderly and effective merger of both institutions."

"The Church of the Nazarene was commended for her commitment to the training of multicultural ministers and for the strong support of NIBC by the denomination," said Bolerjack.

"The team members were impressed with the appearance of the campus and its attractive, well-kept facilities, which are part of the NIBC 10-year plan of development. This has been made possible, to a large extent, by the many Work and Witness teams who have come to the campus."

President Lambert said, "It was significant that this accreditation announcement was made by the AABC during the 150th year anniversary of the 'Trail of Tears' forced march of the Cher-

okee Indian Tribe from North Carolina to Oklahoma."

In an unprecedented move by the AABC board of directors, the NBC administrative team was invited to appear before the group to speak in behalf of a proposal presented by NBC containing new guidelines for the development of accredited extension centers. This proposal was adopted by the board in their annual meeting.

"It is a new day of acceptance and credibility for multicultural education," Lambert added.

Randall Bell, executive director of AABC, commended the Church of the Nazarene for being pioneers in the forefront of developing an innovative program for contextual education. □

—NN

BURMESE NAZARENES
REPORTED SAFE

Members of the Church of the Nazarene in Burma are safe despite the civil unrest that has existed in that nation in recent days, according to Robert H. Scott, World Mission Division director. Scott reports that contact has been made with Robin Seia, national district superintendent in Burma.

Seia indicated that although times are difficult, Nazarenes are safe. Food supplies have been meager, but local Nazarene churches have been able to purchase large bags of rice, which were distributed to local members.

Nazarenes are asked to pray for the people of Burma. □

—NN

NAZARENES WEATHER
PHILIPPINE TYPHOON

Nazarenes fared well in the recent typhoon that struck the Philippines, according to George Rench, Asia-Pacific regional director. In a telex to Robert H. Scott, World Mission Division director, Rench said damages were more the result of flooding than high winds, with most of the loss of life being the result of drowning.

"From all reports we have received at this time our Nazarene constituency came through quite well," said Rench. "No deaths or injuries among the Nazarene family are reported as yet. There is relatively little damage to our churches or Nazarene homes, for which we praise the Lord." □

—NN

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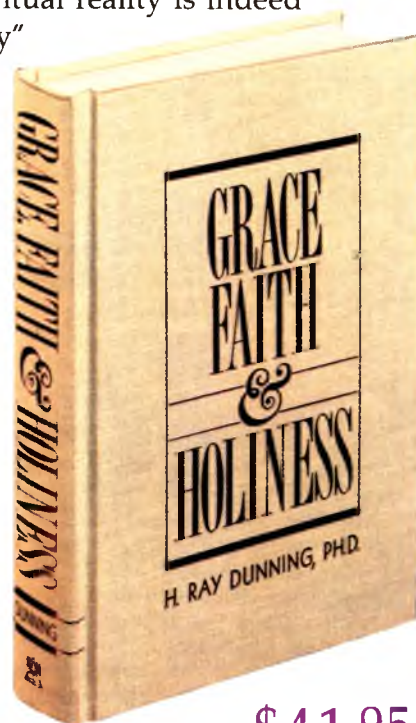
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