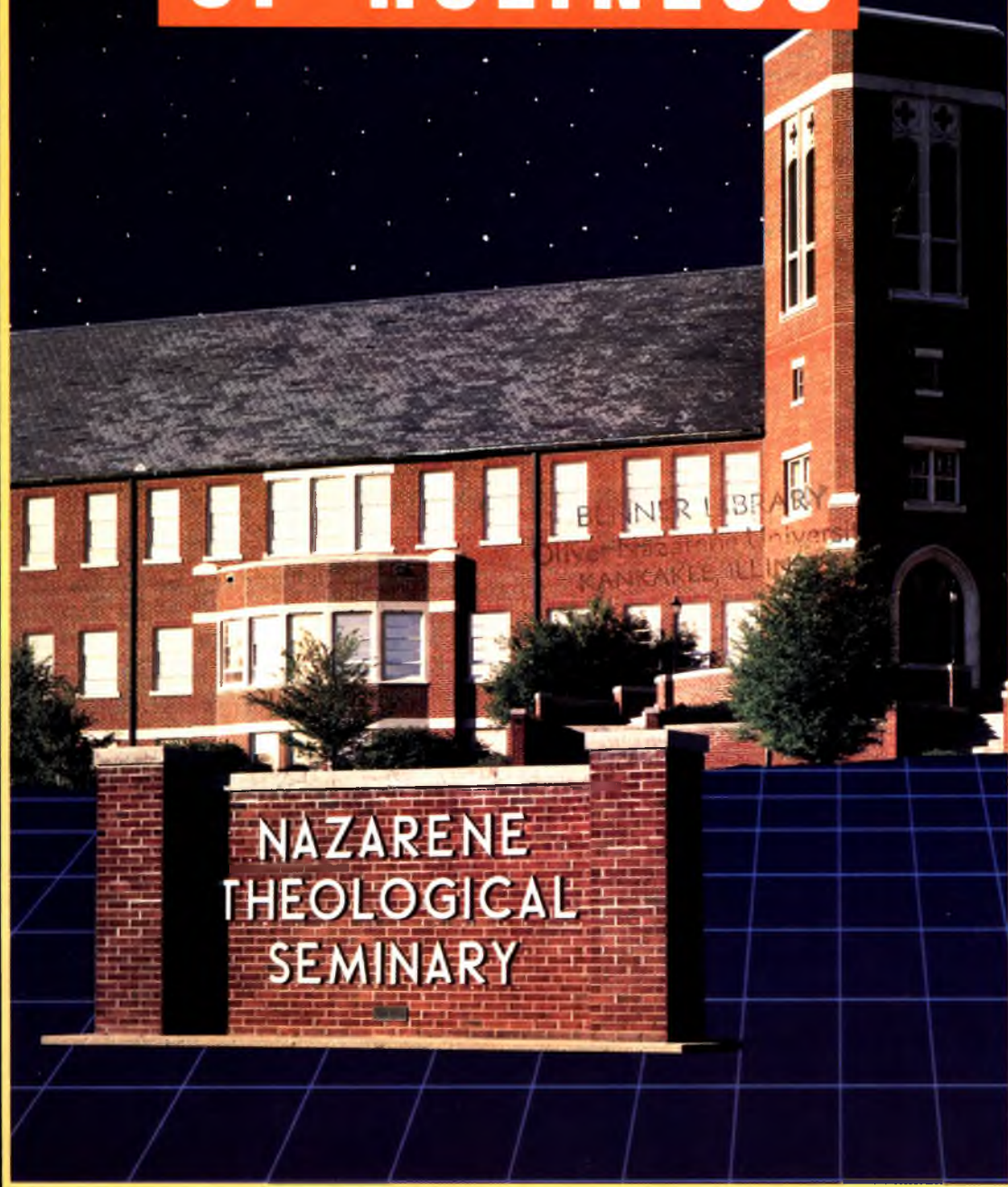


JANUARY 15, 1989

HERALD

OF HOLINESS



Seminary Offering Sunday

JANUARY 29

CHURCH OF THE NAZARENE

NAZARENE THEOLOGICAL SEMINARY— THE CHURCH NEEDS IT



JOHN A. KNIGHT
General Superintendent

When God calls a person to ministry as a lifetime vocation, He also calls the church, the community of believers through whom the call is mediated, to full-time support.

So long as the church challenges her adherents to declare the “unsearchable riches of Christ,” she must make it possible for the obedient re-

spondent to fulfill that call. Preaching, then, is not the sole responsibility of the church. In addition to *proclamation*, there must be *preparation*.

In her beginning days the Church of the Nazarene established colleges and “universities” to prepare men and women for ministry. For the first 35 years of our denominational existence these educational institutions served us well—and still do. But with the increasing complexity of the world and the rapid explosion of knowledge, a graduate school of theology became a necessity.

Thus in 1944 the General Board authorized the establishment of a seminary within the Wesleyan and holiness tradition. During her 43-year history Nazarene Theological Seminary has equipped thousands of future pastors, evangelists, missionaries, teachers, church musicians, and compassionate ministers. Her graduates are exalting Christ and serving people around the world. The spiritual impact of these dedicated and disciplined servants of God has circled the globe and will continue until Jesus comes.

The church’s educational institutions *are* the church fulfilling her mission. *The church needs them in order to be the church.*

(1) The Church of the Nazarene needs the theological seminary to help maintain doctrinal purity and our distinctive teaching of entire sanctification. “Beliefs seldom become doubts; they become ritual.” Our

danger is not doubting our definitive doctrines, but rather allowing our beliefs to become meaningless phrases or overlooked portions of our creed. The seminary calls us to doctrinal and ecclesiastical integrity.

(2) The church needs the seminary because an effective minister must be *prepared spiritually*. Spiritual preparation requires time and an environment of devotion. Three years at seminary sharing with those of “like precious faith” who have a common goal of ministry, including professors who are models of holy living and understanding, provide a spiritual climate in which to nurture one’s soul. Study of the devotional classics enriches the spiritual life and constrains one to serve others.

(3) The church needs the seminary because ministers must know their “markets.” The wide range of problems invading almost every family and community—disillusionment, divorce, drug dependence (including alcoholism), pornography, child abuse—makes it imperative that the minister understand the social dynamics that shape our world and create the needs of people in our cultural contexts. Seminary training informs the ministerial student at these points.

(4) The church needs the seminary to provide tools for evangelism, teaching, preaching, and discipling. These skills, like others, are learned in part by doing—but this in no way minimizes the advantages of classroom instruction. Formal teaching coupled with on-the-job training is vital to an effective ministry. Jesus thought so, as evidenced by His relation to His disciples. And Paul retreated to Arabia to prepare mind and spirit before embarking on his fruitful ministry.

For these and other reasons the church annually receives an offering for Nazarene Theological Seminary. This year the designated Sunday is January 29. Let every church throughout America participate. In so doing we will fulfil our commitment both to *preaching* and to *preparation*.

When the church accepts the responsibility to preach, she also acknowledges her responsibility to prepare. If the latter is ever denied, the former will be discontinued.

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A NEW DAY IS *Dawning*

H. Armstrong Roberts

Who has not longed for a new day, a new chance, a new page, a new beginning? At the end of each year we are presented with just that, a unique opportunity to begin again.

We have before us 12 months, 365 days, unspotted, un-lived, unblemished in any way. We stand poised to start writing on the new page the history of 1989.

What are our feelings and thoughts as the new day dawns? What will we do with the new year? As we come to Louise Fletcher's "Land of Beginning Again," perhaps we need to form a new philosophy of life, or at least brush up the old one.

It is basic that we count our blessings. It is time to remember the good things of the past and to get excited about the prospects of the future. It is time to rejoice! The Psalmist leads the way with his exultant cry, "This is the day which the Lord hath made; we will rejoice and be glad in it" (Psalm 118:24).

As we recount and regroup for 1989 we find ourselves counting our blessings ton by ton! The Lord has been

good and gracious in the past, and we can anticipate the same kind of relationship in the future. This helps us to accept the challenge the new year thrusts at us with optimism and faith.

It is now time to cancel the old as we face the new. We cannot reclaim one second of 1988, so to relive its problems and pressures in memory is futile activity. With Paul we must forget as much as possible what is behind and strain toward what is ahead as we press toward the prize that God has offered (Philippians 3:13-14).

The new day offers us the opportunity to lay aside hurts and hostilities of the past. We can do the same with disappointments, disasters, and despair, and with rebellion, resentments, and rejection. We can do the same with fears, failures, and frustrations. We do not have to carry these unnecessary burdens into the new year.

Obviously, there is no way we can blank out memory, but we do not need to relive daily the anxieties and adversities of the yesterdays.

In Italy, I have heard, it is traditional on New Year's Eve to throw something old out the window at mid-

night. While this is not done physically here, we symbolically do it at the altar in our watch night services. Out with the old; in with the new.

We can determine that we will concentrate on one day at a time in 1989. We can resolve to begin and end each day with God. He is the Author of beginnings. The first four words of the Bible are, "In the beginning God . . ." (Genesis 1:1).

God gives us the new day, all 86,400 seconds of it. They must be lived as they occur; they cannot be saved up for a rainy day. How we spend them determines the delight or the depression we have during the new year.

We do not have to face the whole year at once, but we are required to meet the challenges and crises of one day at a time. The Lord's Prayer requests, "Give us *this* day our daily bread" (Matthew 6:11). Jesus taught disciples not to try to live tomorrow today, for each day has its own problems (Matthew 6:34).

The new day dawning, however, gives us the privilege of dreaming our dreams and making them come true. We need not be satisfied with less than the best, or diminish success by inadequate planning.

There is a story of a fisherman who was observed keeping little fish and throwing the big ones back. Someone asked him why and he replied, "The big ones don't fit into my frying pan." To plan big and expect big is to reap big rewards in our life and work.

As the new day dawns it is time to commit the new year to the Lord, to determine that whatever we do will be for Him. ". . . Whatever you do," Paul wrote, "do it all for the glory of God" (1 Corinthians 10:31, NIV).

This means to do our best and let God do the rest. This is all that is required of us. It is leaving the results to Him—the ups and downs, the ins and outs, and the wins and losses.

To count, to cancel, to concentrate, to commit: these are our responsibilities, and they pave the road to fulfillment, purpose, and peace of mind in the new year.

A new day is dawning! It comes at the end of December and with the lengthening days of January. It is ours to seize and make 1989 the best year ever. **H**

BY JOHN W. MAY

A Nazarene elder residing in Colliers, West Virginia.

Rooted in the PAST

Reaching to the FUTURE

Nazarene Theological Seminary is deeply rooted in things that matter to the people called Nazarenes.



Dominique

Nazarenes are a Bible-believing people. The study of the English Bible and the Bible in the original languages is a significant part of our work at NTS. In fact, one-third of the credit hours earned each semester are in biblical studies. Our four Bible professors believe the Bible to be the inspired Word of God. They take seriously their assignment of teaching men and women how to understand, interpret, and proclaim the living Word of God.

Our entire community has a sincere appreciation for, and deep commitment to, our holiness heritage. Every professor believes in entire sanctification as a second definite work of

God's grace. Every student is required to take a course in the doctrine of holiness. If he has previously had this course at the undergraduate level, he must enroll in a course in the theology of John Wesley. We take seriously our task of sending holiness preachers out into the harvest fields.

Preparation for world evangelism is a prominent part of our curriculum. Future pastors must matriculate in a course titled "Evangelism in the Local Church." Three professors teach evangelism and missiology courses. There are 80 people enrolled this year who sense a call from God to be missionaries. Others are committed to church planting and urban ministries.

All of the above indicate our appreciation for the commitment to our wonderful heritage. However, death is certain if we have only the backward look. That is why your seminary is not only DEEPLY ROOTED IN THE PAST, BUT IS ALSO REACHING TO THE FUTURE!

Although God's Word never changes, society constantly changes. Lyle Shaller, in his book *It's a Different World*, demonstrates that our churches and society are greatly different from what they were in the 50s and 60s. It is certain that century 21 will also bring tremendous changes. NTS is committed to preparing people who will be competent to minister to a broken world in the new century in which our graduates will spend most of their ministry.

We are constantly engaged in self-study and curriculum adjustments to ensure that we not only hold on to all

of the great elements of our heritage but also to be sure that our students will be equipped to effectively function and hold forth the bread of life in the complex society in which they will minister. This commitment makes great demands on administrators, faculty, staff, and students. Whatever it takes, we will educate and equip servant-leaders who will be committed spiritual leaders for Christ and His Church in the most complex age our world has ever known. We are deeply rooted in the past, but we are just as deeply committed to REACHING THE FUTURE as your seminary and church move into a great new day for Christ and His kingdom.

You can have a part in this challenging ministry by praying for us and giving in the annual seminary offering on January 29. **H**

BY TERRELL C. (JACK) SANDERS, JR.
President of Nazarene Theological Seminary in Kansas City, Missouri.

Solar System

*Are we like moons in
a human solar system
that revolve around
the central sun, and
reflect into the vast
darkness, its light?*

—JOYCE A. CHANDLER
Long Beach, California

A WHOLE LOT OF POURING GOING ON

A preacher sits meditating at eventide. He stares contemplatively as God paints another sunset. The reddish sun streaked by narrow strips of cloud throws javelins of light that pierce the dusty-grape haze on the hilltops and sends soft shadows of mauve and gold dancing in the valley. Evening quietly claims the land, like welcome sleep overcomes a weary farm hand who lies down at day's end. In the presence of such lush ambiance one almost expects to hear the twilight tones of a flute, with a delicate cascade of string in the background, floating into consciousness with hardly a ripple and hovering over the innermost being, compelling the heart to stillness.

Most persons absorbing this pleasing tapestry would be tempted to think with Browning's Pippa that God is in His heaven and all is right with the world. But our meditating preacher is not so easily taken in. The ironic beauty of the sunset spreads a grimace across his leathery face. He knows that all the red about him is not prismatic sun. Some of it is the blood of men and women and children slaughtered in war.

Dave Anderson

Even as he feels the cool of the evening march down the once peaceful streets, he knows that at any moment a gaggle of grisly soldiers, ravenous with bloodlust, may emerge from the deepening shadows. Beside the human slaughter, they have already destroyed the town's place of worship, the house of God. Nothing is sacred to them, no violence too sickening, no atrocity stark enough to seize them by the beard and draw them up short.

The preacher weeps for his homeland, his relatives, his friends. He has faithfully preached to them, and how he has prayed for his people. But destruction has come anyway. His heart forms the questions, "Why?" His eyes brim with, "Why?" His face pleads, "Why?"

To the east, barely 30 miles away, beyond the Jordan lies a country for whom the velvet sunset creates no gut-wrenching irony. Strutting in arrogance, lolling like sun-bathers, this nation of fervent thrasonical worshipers of the demon-god Chemosh has been left in peace to prosper and preen.

Jeremiah cannot quite understand it all. He had prophesied through reform and counterreform, through siege and battle, and finally through two "falls" of Jerusalem. Both patriot and invader regarded him as enemy. Judged, jailed, thrown in a well, he would finally be killed in Egypt by his countrymen.

Jeremiah had suffered through upheaval and change in all its terrorizing forms. And yet neighboring Moab was undisturbed.

Jeremiah cried out

*Moab has been at ease from his youth
and has settled on his lees;
he has not been emptied from vessel
to vessel,
nor has he gone into exile;
so his taste remains in him,
and his scent is not changed*
(Jeremiah 48:11, RSV).

Why the difference?

It begins with this. The destiny of the world and the eternal destiny of the human race did not depend on Moab. No Savior was to come from Moab, no cross, no Easter. So why not let Moab settle on the lees like a low grade wine? He need not be poured from vessel to vessel to rid him of his dregs. Let the "tilters" (v. 12) pass him by, though his taste (v. 11) remain flat and his scent, his bouquet, remain dormant.

But Judah. Ah, that's a different matter. Through Judah shall all the nations of the earth be blessed. Therefore, Judah must be refined like the finest of wines. Pour her from vessel to vessel, each time leaving the settling dregs of idolatry, injustice, and hypocrisy behind. Let not the tilters, or the pourers, forget or be slack. A sour taste or a mediocre bouquet must not be permitted. But let her be tilted, poured, purified, tested until the result is a wine fit for the king—even the King of Kings.

Today the challenge of change may be the redemptive hand of God in our lives. Yet we shrink from being poured from vessel to vessel. We dread change. Still we must face the truth once voiced by Harry Emerson Fosdick, "The eternal has put us in a world where stagnation is a deadly sin."

Nazarene Theological Seminary is a place of change. Students are poured from vessel to vessel, submitted to fac-



ulty "tilters," challenged to think, to reconstruct, to feel, to pray. They are pushed to probe unexamined assumptions, jostled and nudged to discover deeper insights, and to find the unchanging in the whirl of change. Faculty and the administration are also challenged to cope with change. They dare not find themselves skewered by the grand delusion that to stand still is to be safe. Change is a risky business, but the only thing more dangerous than change is not to change. There's a whole lot of pouring going on.

That tireless tilter "change" is working away at NTS at the institutional level. The shape of theological education is changing. All sorts of novel experiments abound in the land—some effective, some silly. NTS is not a fad chaser, but neither does it seek to be a cozy ivy-covered irrelevancy placidly preparing a handful of students to minister in a Currier and Ives time that exists only on calendar covers and decorator plates.

Several different models of theological education are being tested and tried at NTS. New degree concentrations, a revised doctor of ministry program, continuing education in several forms are among the changes. A renewed thirst to serve our Lord by doing whatever it takes to provide graduate theological education wherever and whenever Nazarenes need it characterizes the NTS community.

When Napoleon's life finally collapsed in exile, one biographer described his personal demise by saying, "No great principle stood by him." Nazarene higher education must not follow such an "unprincipled" model. At a recent con-

clave of administrators from Christian colleges one unexamined "given" dominated nearly every speech, paper, or agenda like a London fog. That uncritical assumption was that the big issue is "institutional survival." How curious? How dangerous! As God pours us from vessel to vessel "institutional survival" is not the great principle that will stand by us.

No particular Christian college *has* to survive.

Nazarene Theological Seminary does not *have* to survive.

What we do have to do is carry out the teaching mission of our Lord and His church. This great principle will stand by us. Institutional size, prestige, or longevity are, after all, merely secondary matters. The great principle that will stand by us tells us that we must do whatever it takes to carry out the teaching mission of Jesus Christ and His church—whether or not any particular institution or operation survives. That is to say, the only way to make it in times of change is to be firmly rooted in the Changeless One and fully given to His changeless mission.

He pours us from vessel to vessel to make us more fit for the future, a more appropriate gift to the next generation.

There's a whole lot of pouring going on!

Amen, so be it.

H

BY WESLEY TRACY

Professor of preaching at Nazarene Theological Seminary and director of the doctor of ministry program.

BECAUSE YOU GAVE

PROVIDED BY STEWARDSHIP SERVICES

CHURCH ALIVE!

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isaiah 6:8).

Those powerful words of testimony haunted me as my wife and I contemplated our first pastoral assignment in Houma, La. But when God speaks, people have to listen, and Houma became our home.

It took four months for Rebekah to find a job. During that time, our only source of income was a monthly allocations check. We began to personally realize the importance of General and District Budgets.

With the oil bust of the mid-80s, southern Louisiana had been devastated. The church had also been severely damaged. With the loss of jobs, people began to migrate out of the area. Attendance had fallen from an average of 50 in 1984 to a mere 18 in

1987. Giving had plummeted from a high in the \$40,000 bracket to under \$10,000 in 1987.

The church and parsonage notes alone were over \$10,000 annually, so we quickly knew that we were in an ever-growing pit of debt and despair.

However, God is still in the miracle business! Undergirded by the gracious support of district funds and district prayer, things began to happen in Houma, La. The district picked up the church payment, allowing us some breathing room.

What had been a prime candidate for the church graveyard became instead a symbol of our Resurrected Lord. By God's grace, Houma's Sunday School attendance increased by 56%, morning worship by 78%, and giving by 45% in 1987-88. Two of our bus kids were also added to the family of God as they knelt and received Christ as their Savior. On top of all

that, the church was able to pay all of its budgets in full for the first time. Praise the Lord!

How did it happen? It happened through the grace of God and the gracious giving of His people. Through the sacrifice of others, God was able to resurrect the Church of the Nazarene in Houma, La.

While at seminary, I never fully realized the importance of paid budgets. Being a recipient of those funds, I can now tell you of their importance. It means churches getting a second chance, it means food on the table and clothes for an ever-growing 15-month-old boy. It means, instead of having a concrete example of failure on Sunday morning, having a church opened praising God and witnessing His love. Are budgets worthwhile? Because you gave . . . Houma Church of the Nazarene is alive . . . and can grow . . . so that *we* might give.

H

BY ERNIE L. ARNOLD

Pastor of the Houma, Louisiana, Church of the Nazarene.

The "happiest days of my ministry" would have been my description of my experience as a full-time evangelist in the Church of the Nazarene when I received a phone call in 1969. The call came to Harvey, Ill., where I was holding revival services, and it was from the then seminary president, Dr. William Greathouse. He asked if I would consider coming to Nazarene Theological Seminary to teach evangelism.

Though I had never desired to teach, I sensed an immediate assurance that this was God's will. Further, I was convinced I should come to equip others to evangelize. I had been living in the truth of Ephesians 4:11-12, that God "gave some . . . to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up" (NIV, italics mine). An evangelist preparing others to evangelize! I had come to believe in the importance of evangelism so strongly that I must spread it by training others to do it. They could go to places where I couldn't go.

Currently I teach 11 different classes on evangelism—classes like:

- Evangelism in the Local Church
- Evangelistic Preaching
- Personal Evangelism
- The Equipping of Personal Evangelists
- New Testament Evangelism
- Evangelism Through Small Groups
- Full-time Evangelism

In all of these classes I endeavor to teach by lecture, but also by showing the student how. The student is taken out into actual field experiences where he sees evangelism happen.

Recently Nazarene Seminary hosted the nationwide conference of the Academy for Evangelism in Theological Education. Michael Green, author of *Evangelism in the Early Church*, gave the major address. This Englishman and evangelism authority now teaches evangelism at Regent College in Canada. The major thrust of his message to us was that if you really want to teach evangelism to students, you must take them with you and show them how.

Regularly I take students with me on calls in homes where we present the gospel and actually see people pray to receive Christ before our eyes. Others lead these calls as well. This summer I took a student with me for a week of revival emphasis. Students are with me on follow-up of new converts, evangelistic Bible studies, and discipleship groups. They learn methods, they understand how people respond to the gospel, they experience the power of God, and in many, a burning heart is kindled to yearn for the lost.

Currently NTS is completing a self-study to determine its effectiveness. As part of that we have polled over 700 people—recent graduates, the district superintendents of these grads, and their laypeople. It is evident NTS is really making a difference. One grad wrote of his seminary experience. "I matured as a man

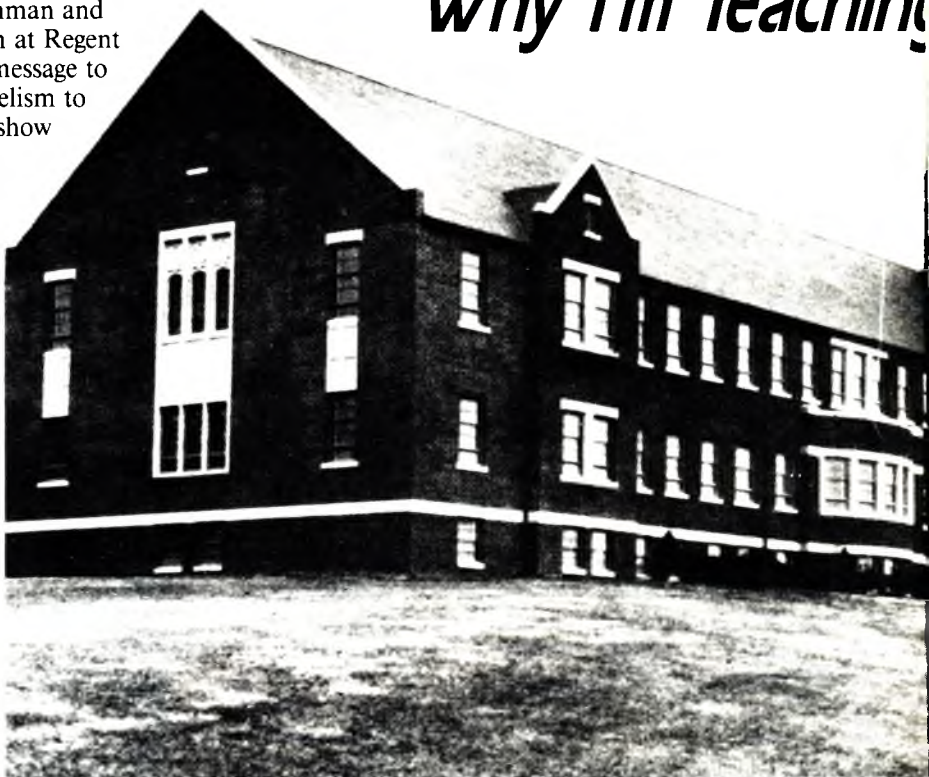
and cemented my calling from God." Another wrote, "I came to NTS very discouraged about the ministry—NTS rekindled my willingness to enter the ministry again. The faculty is the best, academically and in their concern for the students." One layman responded, "This graduate is doing a very good job as pastor of our church. He is well trained and we feel he loves the people. We want him to stay a long time." A district superintendent said, "NTS has given the church a strong preacher and leader in this man." A graduate eloquently put it,

Words cannot express my feelings for NTS and the debt of gratitude I owe the men there—men whose quality of spirit did as much for me as the books; men who lived the truth as well as laid bare the text; who demanded excellence—even of themselves; and who succeeded in lifting my vision of Jesus and of ministry out of love. I thank God for NTS.

I am convinced that NTS training is making a difference in many ways—including evangelism. I think of Lenny and Fred and Ron, all graduates since I have been teaching here, and all active in revival preaching. Last semester Rob and Kevin and Bernie and Alex sat with others in the class for full-time evangelists. I am certain they will all be full-time evangelists for the Church of the Nazarene soon.

I worked hard with Mike. He evidenced evangelistic gifts. He became an evangelism pastor and is now senior pastor in a strong West Coast church. I taught Dean in daytime classes, but taught Cheryl, his wife-to-be, in evening personal evangelism classes. Now this minister husband and wife make a strong team seeing new breakthroughs in inner-city ministry in the Midwest. A few days ago I sat beside Chris in an eastern city. His wife has a job,

Why I'm Teaching



and Chris is committed to plant a church on his district with no pay. This is the Chris who bloomed so beautifully in personal evangelism class.

Young Sam and his family found Jesus as Savior in a Pennsylvania revival I held several years ago. How thrilled I was to have him as a seminary student in three evangelism classes in later years. How rewarding to have converts from the church he serves as evangelism pastor eagerly take in an evangelism seminar at a camp meeting I preached in this past summer.

Our on-the-job concept of training meant that Don led an evangelism call with Robert and Paula observing. Today the Mike and Janet who were saved as a result of that call are members of Kansas City First Church; Robert is pastoring one of the fastest-growing churches on his western U.S. district; and Don and Paula are husband and wife missionaries for the church in Africa.

I'm dreaming of God doing special things through our School of World Mission and Evangelism at NTS. I see research discovering facts to inform our evangelists and books written to raise our concept of evangelism. I envision the development of new methodologies enabling us to reach more with the gospel. I see a great prayer center interceding for spiritual movements to save the lost of the world. I dream of broken hearts and burning hearts that will send us "All Out for Souls."

Recently a sharp insurance company executive told me of his plans to pull up stakes from home and career to accept the adventure of Nazarene Theological Seminary education. I look for leadership-potential people to come from north and south and east and west to train at NTS to become channels to impact a world for the Savior.

No longer can I preach 45 revivals a year since leaving the field of itinerant evangelism. But in over 18 years of teaching, I have poured my evangelism concern into over 1,500 men and women. They already are reaching more people in more churches and mission fields in more countries than I could possibly reach. I've left itinerant evangelism, but I've not left evangelism. As a matter of fact, I've multiplied evangelism. That's why I'm teaching at NTS.

H

BY CHARLES "CHIC" SHAVER

Professor of Evangelism at Nazarene Theological Seminary.

Andrew



Andrew said, "There is a lad here who has five barley loaves and two fish."

John 6:9

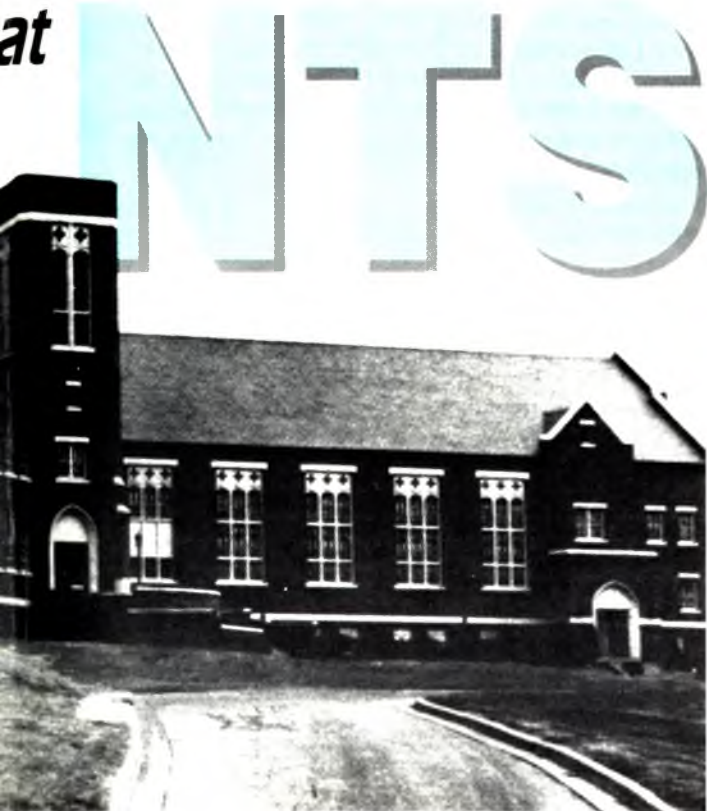
*There's this lad: ten years,
twelve, fifteen—what's it matter?
Youngest, oldest, middle son—
who knows?
Dark-skinned or light?
Again, this is not significant.
So what linked Andrew to this brown-bag boy?*

*Was it the lunch?
The five crackers and two bits of brined fish
that gripped his fancy?
No. Andrew's no beggar, con, or mooch.
So why spend time with the paper bag kid?
Intellectually, it's nothing but tree forts
and slingshots. Emotionally, it's right
out of Pop Lang's little orphan alley,
though this boy's got a nutrition-conscious Mom.
And evangelistically, this is a pint-size catch
for a whole day's fishing.*

*So why befriend this Huckleberry
over other friendly Finns?
Was it style? Whim?
Did God tell him?
Just what caught Andrew's heart?*

*I can't figure it, except maybe
Andrew had learned not to write off
anyone, since Jesus hadn't
written him off.*

—MARK R. LITTLETON
Columbia, Maryland



MONUMENTS ON ROOFTOPS



Monuments have always been a means of preserving a nation's history. The memories of veterans of world wars have been etched in stone statues in countless lands. Explorations of pioneers are noted by historical markers throughout the countryside. Buildings in which significant events transpired or significant persons lived stand as silent witnesses to the history that took place within their walls.

Monuments also have a significant role in marking spiritually historic events. The nation of Israel understood well the importance of monuments to the remembrance of significant activities of God in her midst. The Israelites didn't call them monuments as such. The locations were known as altars. But the significance was still the same. Whenever a meaningful divine/human encounter took place, the people built an altar, sacrificed, and worshiped God. Yet, when the worship had finished the altar was not destroyed, but was left as a monument for future generations. Whenever a family would journey by the altar, the fathers would recount for their children the mighty action of God on their behalf. Historically vivid monuments stood at the Jordan River, Bethel, Mount Carmel, and Shechem, to name only a few.

Spiritual monuments are not only for ancient history but for today as well. I shall never forget the day in 1986, in a Plaza coffee shop, when my dad told me of one of the monuments in my spiritual history. I had just moved to Kansas City to begin teaching at Nazarene Theological Seminary. My father and mother came within the first few weeks of our arrival to help us move in. I had known that my dad had attended NTS in the early years of her history, but I had never heard the stories of his experiences there.

Dad was a military chaplain. He had committed the major years of his ministry to the service of his God and his country. That day Dad shared with me his call to his specific ministry. It was just as if we had returned to one of those significant altars in the Judean hills and a father was recounting for his son the mighty acts of God.

Dad's story took us back to a hot, muggy summer afternoon in Kansas City during the height of the Korean Conflict. Dad was working with a group of seminarians re-roofing an old house (seminarians are some of the most resourceful workers I know!). During the lunch break a friend came by and relayed some news about a chaplain who had been killed during the conflict.

With tears in his eyes, Dad recalled how God had spoken clearly to him that he was the one who was to take that fallen chaplain's place. The message wasn't one of those scripted telegrams in the clouds, or a thundering revelation accompanied by lightning, but it was real nonetheless. It was a definitive call to enter the chaplaincy and give a life of ministry to the men, women, and children of the Armed Forces.

Then Dad proceeded to recount the leadership and blessing of God upon his life and our family through years of moving from military post to post, from school to school, and from church to church. It was a testimony of God's amazing providence toward us. Dad could never speak in terms of human obedience without humbly acknowledging the abundant grace of God on our behalf.

Dad died last summer. I miss him and his optimistic, vibrant spirit. But a part of my father lives on in a spiritual monument on a rooftop in the midtown district of Kansas City. I cannot drive by a home in that region where someone is on the roof without thinking about God's call to Dad, his response of obedience, and the providential grace of God's leadership throughout the past, present, and future of our family's life.

I can only wonder how many times, over the four decades of the history of Nazarene Theological Seminary, this scene has been repeated. I can only wonder how many similar spiritual monuments are scattered around the greater Kansas City area where God has called young men and women into significant ministries and they have responded in faithful obedience. I can only wonder how many sons and daughters, grandchildren, or other family members like me have a similar monument to which they can point. Perhaps it is a seminary chapel, a classroom, a local church altar, an apartment building, a mission dining room, a rooftop, a bank teller's window, or a school bus driver's seat. The places really aren't as important as the significance of the events that happened there. I may never know just how many of these monuments exist, but I am confident they are there. **H**

BY ED ROBINSON

Assistant professor of religious education and director of the master of religious education of Nazarene Theological Seminary.

I have seen them. I sat with one of them at breakfast and listened to his hopes that a way could be found for ministering to forgotten people in the inner city of Fort Worth, Tex. Another one professionally and sensitively made her rounds in the metropolitan hospital in which she is a chaplain. Two others excitedly took me from room to room through a church in a blighted urban center, showing me how the space is being used for various aspects of a comprehensive ministry to dispossessed people. Another one carefully explained to me the elaborate tutorial program his urban mission center provides for children and adults on a regular basis. *Who are they?* Graduates of Nazarene Theological Seminary. They are highly talented and hold degrees that qualify them for assignments that many would consider to be more glamorous. They are possessed of a simple desire to bear witness to Christ in the “underbelly” of American society.

I have seen them. I watched one lead his growing congregation in worship, marveled at his maturity and the manner in which he was converting his education into ministry. Another one knelt at an altar of prayer and asked God to search him and prepare his spirit for the task that lay ahead. As a new Ph.D., he was about to embark on a teaching career in theology at a Nazarene college. Yet another one stood before me, his paratrooper jump-boots shined to a glaze, red beret in hand, and joyously told of how he as an army chaplain had been able to help provide food for people in a Central American country. Still another one—a young district superintendent—spoke long into the night about his desire for renewal in the church, and of the fundamental importance of integrity as the basis for clergy leadership. I rode with one from town to town through a Central American country as he counseled pastors, laid plans for establishing new churches, analyzed the roots of poverty, and did the normal work of a missionary. *Who are they?* Graduates of Nazarene Theological Seminary. They are educated in the best forms of theological education. And they view the education provided them by the Church of the Nazarene as a vehicle for service. Rather than grasping for advantage and security, they want to

I Have Seen Them



invest themselves in ministry, in redemption, in reconciliation.

I have seen them. They are assembly line workers, doctors, clerks, homemakers, school teachers, and farmers. I have spoken with them about their love of life, about their families, their love for Christ. *Who are they?* Lay people in the Church of the Nazarene who give liberally to make Nazarene higher education possible. They are people of faith, people who have confidence that the church will fulfill the trust they have placed in it.

I have seen them. They commit themselves to long years of education; they teach, they write, they raise families. Observe them and you will see them joking with one another, counseling students, praying with and for one another. Or, you may find them contributing to professional theological societies and journals, writing for church periodicals, training youth

ministers in workshops, and serving on denominational boards and commissions. *Who are they?* The professors of Nazarene Theological Seminary.

I have seen them. They are a great host of people committed to a Christ who promises simply, “If the Son shall make you free, you shall be free indeed,” and who believe that God is now through Christ reconciling the world to himself. *Who are they?* Nazarenes from many nations, many races, and many walks of life. They act together in many ways—NTS being one of them—to proclaim that to all those who will receive Him, Christ will give authority to become sons and daughters of the Living God. **H**

BY AL TRUESDALE

Professor of philosophy of religion and Christian ethics, and academic dean at Nazarene Theological Seminary in Kansas City, Missouri.

From Manager of Manufacturing to NTS Student

“At first the call was vague, but after a great deal of prayer, the call became strong and crystal clear.”

I was the manager of manufacturing for Pall Trinity Micro Corporation located in central New York. This corporation was a subsidiary to Pall Corporation, a world leader in the design and manufacture of filtration equipment. During my seven years with PTM I held managerial and administrative responsibilities in most facets of the company's business, including production planning, inventory control, sales forecasting, long-range corporate planning, interim plant management responsibilities of our Puerto Rico operation, and finally overall management responsibility for the manufacture of the Pressure Vessel Division.

I was responsible for profit management, budgets, union factory workers, office personnel, facilities, and equipment. My salary and benefits were supplemented with profit-sharing privileges and an excellent executive bonus plan that provided a share in the corporate profits. My growth potential with this company was unlimited. I had been promised by the president of the company that I would be made vice president within one year. It was then, in the fall of 1985, at the peak of my career, that I began to hear God's voice.

At first the call was vague, but after a great deal of prayer, the call became strong and crystal clear. Without a doubt the Lord was calling me to preach the gospel of Jesus Christ. My heart burned with the desire to take up this call, and I wanted to preach *now*, without delay, even without preparation, for my desire had blinded me to my drastic need to prepare to serve Him.

My wife, Beverly, was not so certain about the voice I had claimed to hear. At first I told her I was not sure that I had heard God correctly. However, over a period of three or four months, the assurance that I was hearing Him correctly was growing. But Bev thought I was surely mistaken. We had lived in our new home for only 3 years (after taking nearly 3 years to build it). We had talked about my coming promotion to a company vice president and how, after 17 years of struggling to make ends meet, we were fi-



nally coming to a place of financial security. We had talked about Jennifer, our oldest daughter, who would be entering her senior year in high school, and then off to college. All of these things were achievements that might be expected of a person at our stage in life. But a new life, a call to abandon the security that we had worked for, sounded to my wife a great deal like mid-life crisis.

Bev was not tied to the position of security to which, by God's grace, we had attained, but she wanted to be sure. Is this call genuine, or has my

husband made a mistake? She said, "I want to do God's will. If that is what He wants, OK, but I want a sign. I want to know for sure."

In December our church held revival meetings. It was at those meetings that God provided the sign. On the second night the Lord directed me to an altar of prayer. It was there that all doubts were erased from my mind. There was a witness of the Spirit that gave me full assurance that God was calling me to preach. My wife smiled, but it seemed as if I could hear her thoughts: "That's nice, but where is my sign?" Who could blame her? A dramatic change was about to take place in our lives, and she still hadn't heard from God. She was willing, but she wanted to be sure that I had correctly discerned God's voice.

My aunt had been attending the revival services that week also. She was a member of the CMA but often visited our services. She loves the Lord and takes advantage of any opportunity to grow closer to Him. At the close of the third night of revival, she approached me, looking serious. She came right out with it: "Howie, about a month ago I was praying with a deep burden on my heart for you. I have wanted to share with you something the Lord told me that night, but I was afraid to tell you for fear that I would confuse you. But I must tell you now. As I prayed God very clearly said to me, 'Don't worry about Howie; he is going to be a pastor.' You don't have a call, do you?" At that moment tears of joy flooded down my face, to think that God cared enough for me and my wife to provide the

sign that she was seeking. My wife had asked the Lord for this sign at about the same time that my aunt had heard God's voice. My wife was now willing *and ready* to take up this call as her very own.

God's voice had been clear to this point, but suddenly things got quiet. "Where to from here, Lord?" Yet His voice seemed to be still. My passion to pastor a church was overwhelming. I sought help from my pastor, former pastors, our district superintendent, and others. The advice was diverse. I became somewhat confused, but my desire to pastor a church *now* inclined me toward taking the Course of Study while pastoring a small church. Then suddenly it was my wife who seemed to be hearing from the Lord. She told me that she felt very strongly that God's plan for our lives was preparation for ministry at seminary. Oh, how I didn't want to hear this! And then my pastor, David Speicher, began to encourage me toward seminary. And our district superintendent, George Teague, told me of the value of a seminary education. But there was no assurance, no witness of the Spirit. What was God's will in all of this? O Lord, can't I take a church now? That was my cry! But Beverly held on. "I just feel that seminary is where God wants you." So to our seminary we went. My wife had discerned God's will too many times before for me to ignore her advice now.

There was never really an option regarding what seminary I would attend. I had been a Nazarene ever since I had known the Lord. Surely, NTS was the place for me. We began to make plans to attend in the fall of 1986. It was then that reality began to sink in. We had a house to sell. Our savings were all tied up in our new home. We were cash poor. My daughter would be attending college within a year and a half. We had the expenses of moving from Syracuse, N.Y., to Kansas City. How would all of this happen?

God has worked miracles in our lives. We determined in our hearts that what most people call the realities of life are tremendous opportunities to experience God's power. We found in Kansas City comfortable housing, a Christian school for our two daughters, a teaching position for my wife, a loving and growing local church in which to serve, and so much more. God has been faithful.

I am a senior now and will graduate this May. My oldest daughter, Jennifer (who willingly and with a good spirit moved just before her senior year in high school), is a sophomore at Eastern Nazarene College. My youngest daughter, Stacia, is a freshman in high school. She is extremely happy in Kansas City, and although there was apprehension when we moved here, she now would like to stay. And my wife was right: This was God's will for our lives. I thought I was too old to take three years for seminary; after all, when I graduate, I will be nearly 43. But now I see that I was badly mistaken. If I would have been 53, or even 63, seminary would have been the right way for me.

I was not prepared to take a church three years ago. It would have been a big mistake for me to prepare in any other way. I know that there are other viable tracks into ministry, but for me Nazarene Theological Seminary was best. I can't begin to tell of the way NTS has changed my life. I had no formal Bible or theological training. My degree had been in engineering. That was a concern at first. How would I compete with so many biblical studies ma-

jors? And it had been so long since I had been in college! But the Lord has helped me tremendously in my studies.

That's not the whole story. Academic growth was important, but the Lord has helped me also in the practical areas of ministry. I am learning how to share my faith in a way that I had only dreamed of before. I am beginning to see how evangelism is to be a part of my everyday life as a layman, and certainly as a minister. I am a member of a growing church that has given me many opportunities to take part in ministry now. Yes, my seminary experience has benefited me even in the area of practical, hands-on ministry.

I attended our district assembly just before moving to Kansas City. I was sharing with a pastor there about my plans to attend NTS. In jest, he kidded, "That's too bad. I don't think I know anyone there that is still saved." I knew that was not 100 percent serious. Yet I wondered, How would I do spiritually at seminary? Would academia stunt my spiritual growth? I admit that there are inherent dangers in an academic experience. NTS is not exempt from these kinds of dangers. But I must testify that my experience at NTS has been a good one spiritually. I have experienced greater spiritual growth while attending NTS than at any other time in my life. My devotional life has never been better. My strength to witness for Christ has never been better. My faith has never been as great. God's sanctifying presence in my life has never been so real. God has used many dedicated and godly professors to help me understand more of who God is, and to get a glimpse of His wonderful love.

My desire to pastor a people has not subsided. My hope has been these three years that God would prepare me, while at the same time He would prepare the people to whom He will send me. God gave me a promise when I left New York to begin my seminary education. I like the way the Living Bible puts it. "Hope deferred makes the heart sick; but when dreams come true at last, there is life and joy" (Proverbs 13:12). **H**

BY HOWIE SHUTE

Student at Nazarene Theological Seminary.

Beyond Forgiveness

*O, most gracious Lord,
when life is smothering me
and I feel as if I am losing
by allowing past failures
to haunt and paralyze me;
when fear is in control
and I am wondering if
I even dare seek Your presence;
keep me ever mindful, Lord,
that You—in all Your omnipotence—
not only forgive,
but understand.*

—MARCIA LEE KRUGH
Fremont, Ohio

GOD NEVER QUITS

LOVING

C. Ryder Smith once said, "The Old Testament tells us God loves us; the New Testament tells us how much."

How much God loves us is overwhelming. Paul takes our breath with his rhapsody of love. For sheer beauty, Romans 8:31-39 remains unparalleled. Neither a poem nor a hymn, the passage has a rhetorical beauty that leaves us speechless. With unmistakable clarity, Paul declares to the Romans (and to us!) that God will never stop loving them.

God's love (*agape*) is not an emotional love that comes and goes. *Agape* is unconditional; there are no strings attached. One need not, indeed cannot, be worthy of God's love. No one can earn or increase God's love. We cannot lose God's love; it is forever. Nothing can separate us from the love of God (Romans 8:39). God will never stop loving us.

"What then shall we say to these things?" (Romans 8:31). Paul asks rhetorically. "These things" include a world that "groans and suffers" (v. 22), persons who "groan within" themselves (v. 23), and the Spirit's intercession "with groanings too deep for words" (v. 26). Paul is keenly aware of "the present sufferings" (v. 18) and that God is working in "all things" for our good (v. 28). What Paul says to "these things" is powerful: Regardless of the circumstances, God will never stop loving us. God's love is present in stormy adversity just as much as it is in glowing success.

Paul poses another rhetorical question: "If God is for us, who is against us?" (v. 31). This question is not hypothetical; it does not include the possibility that God may not be "for us." The question does more than merely prepare the reader for what is to follow. It places the whole message of Romans 5-8 under debate. Already in 5:5 Paul had declared that "the love of God has been poured out within our hearts." God loved us while we were hostile and morally impotent—"while we were yet sinners" (v. 8) With John, Paul could say, "We love, because He first loved us" (1 John 4:19).

Agape is defined, not as an emotion, but as "God for us" (Romans 8:31). This God is the one who will "freely give us all things" (v. 32). Pain, suffering, and sorrow are not real challenges to God's undying love. We must not associate God's love and blessings with "good times." God is working for our good and is "for us" even when our world is turned upside down. If we can grasp that truth, we can be super-conquerors "through God who never stops loving us" (v. 37).

"Who will bring a charge against God's elect?" (8:33).

and "Who is the one who condemns?" (v. 34) are the same question. Certainly God will neither condemn nor bring charges because "God is for us." Now Paul raises another rhetorical question: "Who [what] shall separate us from the love of Christ?" (v. 35). Waxing eloquent, Paul asks, "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (v. 35). Can circumstances ever become so bad that God quits loving us? Certainly there have been times of trouble when most of us have wondered whether God still loved us!

A rhetorical question implies its answer. No, none of "these things" can separate us from God's love. What is more, "in all these things" we are more than conquerors. God is with us and loves us in famine, nakedness, and persecution. The love of God does not exempt us from the disasters on life's pathway, but adversity does not mean God has quit loving us. In fact, when troubles make it impossible for us to know how to pray, "the Spirit Himself intercedes for us with groanings too deep for words" (8:26). Love does not extricate us from our problems, but God's love does make us super-conquerors "in all these things!"

Having grasped the meaning of God's triumphant love, Paul expresses himself with the language of faith. There is a time and place for logic, but this is a time to speak of convictions, not reasons. With beautiful eloquence that defies rational analysis, Paul expresses his faith in the God who never stops loving us. Listen to him: "I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (8:38-39).

Once I met a man who said he no longer loved God because he prayed and God did not answer his prayers. He prayed and God did not get him out of his troubles, most of which he created himself. This marvelous passage does not promise that we will not quit loving God. It does say emphatically that God will not quit loving us. As a pastor, I was facing tragedy in my life. Well-meaning parishioners advised, "You must not be angry with God." It was so funny, I actually laughed! Angry with God? No matter how tragic the circumstances, I know God has never quit loving me!

God has not answered all my prayers. For that, I have lived long enough to be grateful! Clouds have sometimes blocked the sunshine of life for me. But, I have discovered that God's love is constant. No, all things do not work together for good. However, the God of love is "for me" and works "in all things." Even when I must struggle on with the problems, I have learned that "in these things" I can be more than a conqueror because God never stops loving me!

How does one respond to these marvelous words of Paul? They are too grand to bear analysis. One cannot prove these words like a philosophical syllogism. Rational theological certainty cannot be claimed. Perhaps the best response is "Hallelujah, in all these things I am a super-conqueror because of the undying, undiminished love of God!" **H**

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BY JERRY McCANT

Professor of religion of Point Loma Nazarene College, San Diego, California.

SOUL AFLAME: THE WITNESS OF MAYNARD JAMES

Evangelism was the passion of his life and *The Flame* was essentially its light and its reflection. Through an anointed pen as also by the Celtic fervency of advocative preaching, he pressed the urgency of Scriptural Holiness as the necessary preparation for the Lord's return—His near return, as it always was for him—and held aloft in the promise of that climactic event the bright shining light of Israel's hope and the only answer to the world's distress and depravity. In his evangelistic ministry, he raised up, under God, more than thirty churches and helped in the founding of many others. *The Flame* was the handmaid of his ministry as well as the voice of the churches under his influence."

So observed the Rev. Peter Gentry, Nazarene minister in Britain, on the recent passing of Maynard Gordon James. At the time of his death, he was an elder on the British Isles South District of the Church of the Nazarene.

Maynard James was born in the mining community of Bargoed, Wales, in 1902 and died at Birkenhead, England, on May 21, 1988.

Converted as a boy, James was restored and sanctified at age 17, his piety subsequently nurtured in the local congregation of the Holiness Mission, a body formed in London in 1907 by businessman David Thomas. James emerged as a young leader of the local church and went off to Cliff College in 1927, where he studied under the sainted Samuel Chadwick. Under Chadwick and his predecessors, Cliff had established itself as a center for the promotion of Wesleyan-holiness life and doctrine among Britain's Wesleyan Methodists. One other tradition was dominant at Cliff: a commitment to evangelism. Maynard James came under the spell of these two ideas—holiness and evangelism—particularly as they were joined together by Cliff's Methodist Friars. As itinerant evangelists, the Methodist Friars trekked from place to place carrying personal

and evangelistic necessities on two-wheel carts.

James imported the concept into the International Holiness Mission. Starting in 1928, he spearheaded development of the Holiness Mission Trekkers who over the next half-dozen years held numerous evangelistic campaigns that resulted in new congregations, a fresh crop of ministers, and the revitalization of the IHM. Out of the trekking movement emerged Jack Ford, Leonard Ravenhill, and Clifford Filer—strong leaders in Britain's 20th century holiness revival. James continued to promote trekking among other modes of evangelism, also holding IHM pastorates.

IHM founder David Thomas died in 1930, and by 1934 a rift had developed separating the church's executive council lay leaders from several key pastors, particularly James, Ford, and Ravenhill. The pastors, all active in revival and healing campaigns, were willing to tolerate a wider range of spiritual expression than was the council. They subsequently withdrew, establishing the Calvary Holiness Church later that year to conserve their converts. James began publishing *The Flame* in 1935 and the following year it was adopted as the Calvary Holiness Church's official paper. By 1941, it had reached a circulation of 25,000 copies.

Other milestones followed. In 1937, Clifford Filer headed a group of missionaries that opened work in Col-

ombia. A second field later opened in Pakistan. Another key event was the founding of Beech Lawn Bible College at Uppermill in 1948, later moved to Stalybridge near Manchester.

A reconciliation of spirit between the Calvary Holiness Church and the IHM was effected by 1946, but talk of merger did not bear fruit for another decade, and then it was under the banner of the Church of the Nazarene with which the IHM united in 1952. Three years later, on June 11, 1955, the Calvary Holiness Church under the leadership of Maynard James and Jack Ford united as well, bringing 22 congregations and almost 600 members in England and Wales.

At this point, James made *The Flame* an independent paper open toward all who were committed to the Wesleyan-holiness view of sanctification. Essentially it was a journal of "the higher Christian life." Not only Nazarenes but also Wesleyan Methodist and Pentecostal Holiness leaders paid tribute to Maynard James upon his death—reflections of the ecumenic nature of his evangelical spirit. **H**

STAN INGERSOL
Denominational Archivist

Sources: Calvary Holiness Church Collection; Jack Ford, *In the Steps of John Wesley*; "Cliff College" and "Samuel Chadwick" in *The Encyclopedia of World Methodism: The Flame*, various issues in *passim*, esp. (Sept.-Oct. 1988).





A

CHARGE TO KEEP

Growing governmental awareness of the importance of our natural resources brought to birth the Environmental Protection Agency on December 2, 1970. The EPA provided a governmental umbrella for previous programs and made possible an integrated, coordinated attack on pollution and other environmental ills.

The EPA currently concerns itself with water control, air pollution, solid wastes, pesticides, radiation, and issues affecting the productivity and pleasurable harmony of our relationship with our environment. Different, yet so similar, is the role of the modern church.

The church began with a charge for helping human beings become whole persons by overcoming contrary external forces. Jesus established the First-Century Church as a ministry to bring hope to the poor, to find freedom for

prisoners, to find sight for the sightless, and to bring release for the enslaved (Luke 4:18-21).

Paul understood this ministry and he reveled in discovering God's influences on the causes, effects, and controls of humanity's internal-external environment. When he personally experienced the inner presence of Jesus, he discovered that God was not merely a promise. He was a powerful and personal presence. Consequently, Paul became actively engaged in the rapid expansion of the church, which he saw as setting and enhancing the spiritual standards produced by the indwelling Christ.

As the growing church interacted with its surrounding culture, people were rescued from the pollution of the culture. Seeing this, Paul found himself giving thanks for his fellow believers, whose lives were transformed by the presence of Christ within. Moreover, Paul was challenged to pray for these believers whom he saw as "God's workmanship, created . . . to do good works, which God prepared in advance" for them to do (Ephesians 2:10, NIV). Paul realized that God intended for all believers to spend their lives helping each other to wholeness, internally and externally, through Jesus Christ.

Sadly, much of the church today seems to have been captured by the "consumer mentality" of middle-class America. We are captivated by our wants, obsessed with having our needs met. At the same time, we are repelled by responsibility, giving, and serving. How long will it take us to rediscover what Paul found true, that "It is God himself who has made us what we are and given us new lives from Christ Jesus; and long ages ago he planned that we should spend these lives in helping others" (Ephesians, 2:10, TLB)?

The church will never be renewed until it reaffirms its original charge, as conveyed by Christ, interpreted by Paul, and reaffirmed by Charles Wesley:

*A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky.
To serve the present age,
My calling to fulfill;
Oh, may it all my pow'r engage
To do my Master's will!*

The ministry of the church has not changed since Jesus was here in the flesh. The fulfilling of that ministry cannot be confined to what happens within the four walls of church buildings. Christ's charge can only be fulfilled as believers commit themselves to love, to lift, and to laugh—and cry—with the masses in the marketplace. **H**

BY WAYNE M. WARNER

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

Calgary has experienced what was probably the most exciting event in its history, the 1988 Winter Olympics. The Olympic flame was flown from Greece to St. John's, Newfoundland, 88 days prior to the opening of the games. Then, by runners, snowmobiles, planes, and even wheelchairs, it was carried across Canada by a circuitous route through the major population areas. Altogether, about 18,000 kilometers were covered in what has been termed the longest torch relay in history. Participating in the run were people of all ages, even one man over 100. The last few yards were covered by a 12-year-old girl athlete who touched off the huge cauldron in McMahon Stadium where the opening and closing ceremonies were held. The event was witnessed by over 60,000 spectators and by millions on television. The cry, "Share the Flame," was echoed across the country and beyond.

Two weeks of intense competition followed, where teams from 57 countries competed in the various winter sports. This was the test for athletes who had trained years for a medal and to bring honor to their nation. A lot of national pride was evidenced as the anthem of the home country was played for each gold medal winner.

Too soon it was all over and the crowds gathered for the closing ceremonies. A vast home audience also shared in this exciting wrap-up. Near the end of the special performances, the cameras zeroed in on the huge flame at the top of the Calgary Tower. Slowly that flame sank lower and lower until it finally flickered out. Attention then turned to the flame in the stadium. It, too, was slowly turned down, lower and lower, until it also went out. A feeling of sadness swept over the crowd and, I'm sure, over all those who were watching around the world. The games were over; exciting though they had been, it all had to end.

My thoughts then turned to our Christian race. How are we faring in this race? Memories of the Olympics will gradually fade but our earthly journey has eternal consequences. Do we have the enthusiasm evidenced by those who participated in or watched



HAS YOUR FLAME GONE OUT?

the Olympics? Neglected, our flame could burn low or even go out.

In sharing the flame of God's love, a rekindling may be needed. Time is rapidly running out and Jesus is coming soon. Are all our loved ones saved? What about neighbors, our friends, and those in other lands?

Has the flame of desire for God's Word burned low? Are we feasting on His precious truths as we should? The Psalmist said, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11). Where the Bible is neglected, there is little spiritual life.

The flame of earnest prayer can also burn low or go out in our homes. Is prayer a beautiful experience for you? God wants to communicate with His children and we certainly need to communicate with Him. "The family that prays together stays together" has a lot of truth in it.

Do the different services in the church find you there? We can be hindered by the unavoidable, but worship has to be a priority in our lives. Being faithful builds character, and our families will often follow our pattern of living. When we joined the church we pledged to be faithful to the means of grace.

The flame can burn low in our tithing and offerings. Are we trusting God to meet our financial needs, so that we can freely tithe—for missions, our colleges, and the like?

It seems the more we make the harder it is to tithe. Maybe we should ask God to reduce our income so that our tithe won't look so big!

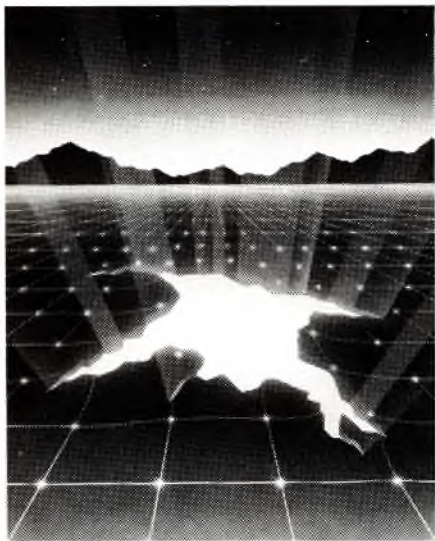
Many other areas could be cited where our flame is burning low or has gone out. As we approach the end-time I want my flame to be burning brightly. Beside this, I want to really experience the joy of the Lord. This is imperative, and the salvation of our loved ones and others may depend on it. Most of all, when I see my precious Savior, I want nothing to prevent Him from saying, "Well done, thou good and faithful servant" (Matthew 25:21).

H

BY HERBERT QUANTZ

Nazarene elder residing in Calgary, Alberta.

MORE REAL THAN REAL ESTATE



Because of this we will not fear when the earth changes, and the mountains pitch in the heart of the sea, its water thundering and boiling, the mountains quaking in its uproar” (Psalm 46:2-3, author’s translation).

In 1987 Whittier, Calif., was hit by an earthquake of “moderate” magnitude, causing considerable damage to structures and personal property over a fairly wide area—more than a score of miles in any direction. A friend of mine who had been working in Whittier at the time described to me the scene during and immediately following the tremor.

People’s reactions ranged from paralyzing shock to exhilaration to complete hysteria. Fires from broken gas pipes had broken out in many buildings. Walls, columns, and chimneys were toppled everywhere. Houses were shaken off their foundations. One person traveling in the city several months later stated the area still looked like a war zone. Apparently

even now the devastation is evidenced by the vacant lots where people’s homes once stood. My father, an architect in the Pasadena, Calif., vicinity remains busy with reconstruction work from the damage done there.

In the midst of all this, something has struck me as being quite ironic. It’s a term in which so much significance is placed, especially in Southern California. The term is “real estate”—houses, buildings, and particularly the land upon which they sit. We will never know exactly how much money was lost from the earthquake damage, or how many lives were permanently altered—monetarily, physically, and emotionally—because the security of what was supposed to be “real” instead of temporary or depreciating was shaken to rubble.

As a home owner myself considering the time and money involved, in the words of Hamlet, this “must give us pause.” In what do we put our “real” stock in life? If time and money spent are a criterion for arriving at an answer, the inference is all too clear. Sure, there are other things to consider as testimony to our true piety, but life is an investment. God has invested His Son for our life and has called us to a corresponding investment in Him and the things of His kingdom. In pursuing the so-called American Dream, I wonder if along the way too many of us have lost the clearer vision of the Psalmist, who begins Psalm 46, “God is our shelter and power, He is always found as a help in trouble” (author’s translation).

Scholars are not certain about just when Psalm 46 was composed, nor of its exact use in the worshiping community of Israel. Some say that it

dates from preexilic period, in the glorious days of the first Temple at Jerusalem. Some would place it in the late postexilic period. However, most would agree that it was used in some form of Temple ritual in the holy city of Jerusalem, the Zion of the Lord.

If it comes from the time after the fall of Jerusalem and the utter destruction of the city and Temple at the hands of the Babylonians, already there is some nonconcrete, “spiritual” understanding to the faith expressed in verse 5 especially: “God is in her midst, she will not quake, God will help her at morning’s dawn” (author’s translation). Imagine the statement of faith this was in the aftermath of the ruin and attempted rebuilding of what was said to be such a magnificent city and Temple.

But whenever its time of composition or whatever its use may have been, its emphasis was and has remained upon the “real” Refuge, Shelter, and Protection. When all else has passed away, we can sing the refrain of verses 7 and 11, “The Lord of hosts is with us, the God of Jacob is our fortress” (author’s translation). In the seeming chaos of Reformation Europe, it was Martin Luther, inspired by this psalm, who wrote, “Ein feste Burg ist unser Gott” (“A Mighty Fortress Is Our God”).

Just this last Sunday morning our house and everyone in it were given a good jolt by a “little” earthquake centered just five or six miles from our city. The very next day the San Jose, Calif., area was rattled by an even larger one, and a warning was given that there was an increased possibility of a larger one yet in that same area. Down here in the Los Angeles region there is increased talk of “the BIG ONE.”

There is little doubt that someday such a major quake will strike. I want to make sure that my family and my community are prepared to face such an event, but I also want to make certain that our investments are made in something, or Someone, even more “real” than this piece of land upon which my house sits. “God is our refuge and strength, a very present help in trouble” (Psalm 46:1). **H**

BY ERIC D. MORRISON

Nazarene elder on the Anaheim District and a Ph.D. student at Claremont Graduate School.

“One of These Days”

She wasn't hard to pick out—fourth row in the middle, gray hair wrapped in a bun, long-sleeved high-necked dress, handkerchief in hand. “One of these days I'm going Home,” began the testimony of Clara Houlette in nearly every service.

Lately her prayer requests were to die at home and to be in her right mind. She had often shared with us how she would recite and spell the books of the Bible daily in order to keep her mind sharp. Not long ago the pastor requested her to name and spell them for us. She made her way to the platform where she readily did so, to our amazement. Her two requests were answered. She was at home, still living alone at the age of 92, and she was certainly in her right mind as I talked to her by phone around noon and our pastor visited with her around 2 P.M. Her apartment neighbor found her gone that same evening. On April the 8th she went “Home.”

It was my privilege to know Sister Houlette for 13 years. When we moved to Beaver Falls she brought us a cherry and peach pie. Baking was one of her joys. Every holiday meant decorated cut-out cookies for the children and many times goodies for meals-on-wheels or the geriatric center. She would say, “I want to do what I can for ‘old’ people,” most of whom, I'm sure, were younger than she!

But her greatest love was for missionaries. She corresponded with over 10 missionaries several times a year. As recently as three years ago, at the age of 89, she prepared and wrapped a missionary box. During her 40 years tenure as local missionary president she sent over 100 boxes to the foreign field. She attended 51 consecutive district missionary conventions on the



Pittsburgh District (beginning with the conventions held on the Akron District), taking her seven children on a train and sleeping overnight in a tent. She would look back upon those experiences and say, “What a joy, what a joy!”

Her daily prayer list contained over 200 people, 10 churches, and I don't know how many pastors. But a large number of the names on the list were children—her grandchildren, great-grandchildren, the church children, and even names of our children's friends who didn't come to our church. She was very exact about her list so that she could call each person's name out each day. Her prayer time was 10:30-12:30 each night, although at urgent times she would pray an hour or two during the day. On surgery requests, she would rise at 6 A.M. and begin praying until someone called her when the surgery was over.

About three weeks before she died she sensed that she was failing. She called me one morning and asked if I knew the two songs she wanted me to sing at her funeral. I assured her I did

but said, “What if I go before you?” She said, “Then I'll sing at yours.”

Just two weeks before she went home a group of our teens and the pastor went to Boston on the bus for Festival of Life. On the day of their return she called me and said that at 2 A.M. she awakened and went out to the rocking chair in her living room to pray. It wasn't until later, when I was sharing this at the funeral home, that our pastor explained at that very time they were driving through a heavy rain storm with tree branches and leaves falling around the bus. The bond between her and the young people was evident that evening as these same young people came to the funeral home to pay their final respects. She was their Grandma Houlette.

I could tell you many stories she shared of how she went to church in a sleigh; how she did the barn work quickly to attend revival; how she and her husband scrubbed the storefront building on Saturday night and set the chairs for service on Sunday. Then they walked home to save the bus fare for the offering. There are probably at least 50 similar testimonies, but as she would say, “We can't live in the past, we have to live for the Lord today.” Each day was a new opportunity to serve the Lord.

She was one special lady. We do miss her but would not wish her back. When she left this world I doubt that her material wealth would have added up to \$1,000, but my heart overflows as I envision her walking through her mansion. And guess who now sits in the fourth row in the middle! **H**

BY EMILY MORAN

Director of children's church, College Hill Church of the Nazarene, Beaver Falls, Pennsylvania, and free-lance writer.

LOVE CONQUERS

"Fight fire with fire" is the world's strategy. Respond to hurt by hurting. If someone kills your dog, stomp his cat.

This savage code is forbidden to the Christian. "How can Satan cast out Satan," Jesus challenged. Smitten on the left cheek, the Christian is to offer the right cheek, not a right hook. Robbed of his coat, the Christian is to offer his shirt, not snatch another's laundry. The follower of Christ is called to respond to hatred with love, to curses with blessing, to persecution with prayer.

Christ modeled His message. He practiced what He preached. When reviled He remained silent. When threatened He trusted God. When crucified He prayed for His ruthless tormentors. He not only gave His back to the smiters, He gave His heart to them and His life for them. His strategy was triumphant over sin and death. He conquered more hearts through suffering love than anyone has through brutal force.

The example of Christ, however, is not sufficient to command a like response from us when we are

maltreated. We need more than an external pattern; we need an internal power. For this, Christ is our sufficiency. He can cleanse us from sin, fill us with love, and thus enable us to act and react and interact in His spirit, overcoming the world by returning good for evil.

Haven't you known such persons? I have. In every church I served as pastor, such Christlike persons demonstrated invincible love. I knew such persons in the colleges where I taught. Indeed, I have lived with one such person for many years.

I'm sure you have known Christians like that, too. The crucial question is not have we known them but are we such persons ourselves. This much is certain, our opportunities to model a loving, forgiving behavior toward the obnoxious, the violent, and the cruel are frequent. The world's fires will blaze constantly. Moral arsonists abound. We can extinguish the blazes with patient, suffering love. Responding in kind only serves to explode the flames of evil into a holocaust.

Love conquers.

IT'S LIKE THIS

Why do we take an annual offering among the churches for Nazarene Theological Seminary in Kansas City? I was asked that question by one of our newer Nazarenes not long ago.

It's like this.

Unlike our colleges, the seminary does not have an educational zone. It is supported from general funds to which the whole church contributes. This is proper, for it is training ministers for the churches everywhere.

The seminary cannot function within the parameters of this educational budget, just as our colleges could not survive if limited to the money supplied to them from the college budgets of the districts comprising their educational zones. Additional funds are required for a variety of needs, including building improvements, library expansion, curricula equipment, faculty implementation, and—as the old Latins used to say—et cetera, et cetera, et cetera, ad infinitum. It boils down to this: Without the additional funds that are annually garnered from this offering we would either have to close up shop or drastically lower the quality of our work and products. The annual offering becomes a vote to insure the

If God wants us to have the seminary, He will see to its survival. That's easy to say, but God doesn't work in a vacuum. He helps people through people. Money has never dropped out of heaven to support a seminary.

future—or to damage the future—of NTS. None of us want to do the latter, but we can do by default what we would never do on purpose.

If God wants us to have the seminary, He will see to its survival. That's easy to say, but God doesn't work in a vacuum. He helps people through people. Money has never dropped out of heaven to support a seminary. We need to be informed in order that we may respond. That is why, once a year, this magazine helps bring this particular challenge and need before our readers.

In most of our churches the seminary offering is very low key and low profile. This is unfortunate. Greater publicity and broader participation is needed. The funds available to the seminary would be greatly increased if every church and every member took part. And if my local church did nothing, I would see that something was done on a personal level. I would not allow myself to be shut out of a cause this worthwhile.

It isn't enough to pray for our seminary. We need to furnish some of the answers by cheerful participation in the annual seminary offering.

FOXHOLE CONVERSION

I met Charles Greenwood at the Pittsburgh district camp meeting and quickly sensed him to be a warm-hearted, appreciative man. In conversation with him, his conversion to Christ was detailed. My heart thrilled to hear it.

Greenwood had a godly mother who weathered the storms of life through enduring faith in God. Her trust in Him saw her through the harsh privations imposed by the Great Depression. When troubles piled up, she would climb the stairs to her place of prayer, plead the promises of God, whose integrity and faithfulness she refused to doubt, and return with the glow of victory upon her face.

Greenwood participated in the Allied landings at Normandy during World War II. Having survived the beach, he dug in on the hillside with scant hope of coming out alive. In a foxhole he prayed that God would forgive his sins so that he could die in peace and enter heaven. His was no "foxhole religion" in the pejorative sense. He has served the Lord ever since that conversion under fire.

Brushes with death occurred. Once an enemy sol-

dier hurled a grenade at him. It rolled to a stop a few feet away. Swiftly calculating the seconds remaining before detonation, he seized the grenade and threw it back before it exploded.

He was wounded in action, but the Lord brought him through the carnage alive. He has never ceased to thank and serve Him. In less dramatic circumstances, but with the same resolute commitment, he has honored Christ as Lord. And the Lord has faithfully met his needs and blessed his witness through the years.

Blessed is the man who has a praying mother. Blessed is the man who allows adversity to school him in penitence and prayer. Blessed is the man who honors Christ in abiding gratitude for mercies received. Are you listening, son?

Greenwood's story is one of thousands. The only limits to the mercy of God in Christ are those which people impose by their obstinacy and unbelief. Christ wants to be every person's Savior.

MISSION IMPOSSIBLE

Our last General Assembly raised a commission to prepare a statement of belief on the Church. Some of the best minds among us have been at work on this assignment. The statement they produce, if adopted by the General Assembly and ratified by the district assemblies, will become one of our Articles of Faith. It will encapsulate what we believe about the Church.

I made no predictions regarding the content of their statement. I can safely forecast, however, that the statement, whatever it is, will not satisfy everyone in the church, perhaps not everyone on the commission. This is not because the commission is incompetent, or because our people are stubborn, but because the Church defies definition.

The Church of Jesus Christ, like its Lord, escapes analysis. When all opinions concerning Jesus are voiced, however scholarly and dedicated the opinion-makers, we sense that He is even more than they say. The Lord Jesus Christ cannot be explained, without remainder, by using the categories employed by social scientists to understand themselves and others.

To a lesser degree, but in a similar manner, His body, the Church, eludes our grasp. It participates in the mystery of His person and mission, and all dis-

cussions of its nature and purpose and meaning leave us saying, "Yes, but . . ." The Church shares features and functions common to social and political institutions, but it bursts the categories that define them and clothes itself in mystery unshared by them. The Church is like but unlike, as is the Lord.

You cannot join the Church as people join a club. To attempt this is to become a name on a roll but not a member of Christ's body. You cannot operate the Church as people operate a corporation. The effort is frustrated by the unique relationship of persons to Christ, to one another, and to the historical significance and eternal destiny of the Church.

We are committed, however, to the need to understand the Church as fully as possible. The commission's task, if not entirely possible, is honorable and helpful. We are grateful to them for undertaking it. A creedal statement concerning the Church is a worthy task.

CORRECTION

In the Answer Corner for November 1, 1988, the words "northwest" and "northeast" were carelessly transposed, resulting in a huge blunder. The sentence in which these words appeared should have read, "There was a 'Bethsaida Julias' on the northeast side of the lake and a 'Bethsaida in Galilee' on the northwest side of the lake."

One reader who caught the blunder said to a friend, "Maybe the editor, this time, just crossed his i's and dotted his t's." I apologize for inadvertently dislocating these ancient towns. Never ask me for directions to Boston or Butte!

Please explain Hebrews 6:4-6. This sounds like a backslider cannot be restored to Christ.

This passage is one of several solemn warnings in Hebrews against apostasy, not against backsliding. A backslider is one who suffers a spiritual lapse, but still acknowledges Christ as the only Savior. An apostate is one who has turned from Christ to someone or something else as his savior. A backslider *loses* ground; an apostate *changes* ground.

Hebrews teaches the superiority and finality of Christ. He is the one and only sacrifice for sin, the one and only Savior of mankind. This being true, to turn from Him is to be utterly lost.

Backsliders can be recovered. Some scholars are convinced that this pas-

sage teaches that apostates cannot. However, others insist that the words, "It is impossible to renew them again to repentance, seeing they crucify to themselves the Son of God afresh . . ." should be understood in the sense of "it is impossible . . . while they crucify . . ." This would imply that should they cease to do this, repentance and restoration would become possible. The impossibility, in short, is human and relative, not divine and absolute. With God all things are possible, even the recovery of apostates.

A while back there was a reference to Sufi dancing in the Answer Corner. Just what in the world is Sufi dancing?

Sufism is a minor branch of Islamic religion. The Sufis are regarded as Muslim mystics. Their name is derived from the woolen habits (*sufs*) worn by them in the early days of the movement. The movement almost died out at times, but has experienced periodic revivals. The Sufis emphasize interior devotion, and ecstatic experiences have been common among many of them. I assume that Sufi dancing is related to these people and to their forms of worship.

The NIV mentions paradise in Luke 23:43, 2 Corinthians 12:4, and Revelation 2:7. I always believed that paradise and heaven were the same. My brother-in-law believes that paradise

is where you go when you die and heaven is a place where you go only after the second coming of Christ. How does the Church of the Nazarene feel about this?

Our church does not have an "official" interpretation of these verses.

Paradise meant garden or park, originally, and came to be a symbol for the beautiful and satisfying life-after-death of those who serve the Lord.

The Lord's words in Luke 23:43 compared with John 20:17 would seem to indicate that paradise and heaven were not identical. Paul's words in 2 Corinthians 12:4 identify paradise with the "third heaven." Revelation 2:7 compared with Revelation 22:2 also equate the two.

Many believe that when Christ arose from the dead and ascended to the Father, paradise—as the abode of the righteous dead—was transferred to heaven—the immediate presence of God (Ephesians 3:8-10). Consequently, there is still an intermediate *condition* (because final change awaits the resurrection) but not an intermediate *place*.

**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

CONGRATULATES CASSITY

I would like to congratulate Timothy Cassity on his article "The Evolutionary Effect" (April 1).

It is disturbing to see how evolution has crept into the Christian intellect to the point where we have compromised our beliefs with a *theory* and attached "theistic" to it.

It is also disturbing to see punches leveled at creationist scientists by Christians who question their credentials. I feel this only affirms an inference by Mr. Cassity of the permeation of evolutionary thinking in our society and churches.

The "so-called" creationist scientists, as they are referred to, are using scientific methods to bring to light scientific facts that strongly support the truth and credibility of the Scripture's account of events.

Addressing and then rejecting Darwin's theory of evolution isn't an intellectual matter, it is a biblical matter. If any man-made theory doesn't stand in accord with God's Word, it must ultimately be rejected as false.

Jeffrey D. Collins
Swartz Creek, Michigan

OBJECTS TO CASSITY

It is offensive to me to read the opinion of Mr. Timothy R. Cassity, as well as other creationist writers, that the study of evolution is a religion and

not science. More objectionable is Mr. Cassity's statement that "those who accept evolutionary religion . . . believe that there is no God, no judgment, and no life after death."

I have worked and earned my livelihood as a paleontologist and geologist for over 40 years, only because of the fact that orderly changes (evolution) in animal and plant life have occurred in the geological past. My studies of the fossilized record of one microscopic form (foraminifera) of this life have been scientific and not a "religion." No, we were not there to observe the changes when they took place (as some creationists point out), and we do not know just what caused the changes. However, the fact that orderly changes have taken place in the geologic past is not controversial; they

are documented by volumes of scientific data. One can have a devout faith in God and know Christ as personal Savior while studying, documenting, and knowing that orderly and systematic changes (evolution) of animal and plant life have taken place over hundreds of millions of years. I do believe in God, a judgment, and life after death, and I know Christ as my personal Savior.

The scientific study of the earth's fossil and rock record give one a grander concept of eternity and the greatness of the God of our creation. It truly adds eternal dimension to the thought "O Lord our God, how great thou art."

Alvin A. Almgren
Bakersfield, California

SADDEST WORDS

The *gladdest* words I ever spoke were these: "Jesus Christ has saved me." The *saddest* words I ever heard were, "Mrs. Ballard has just passed away." My helpmate, Lola Irene Ballard, went to heaven on April 11, 1988. She had battled cancer for over 21 years. God had touched her many times in our pastorates knowing that I

needed her by my side. Her last words concerning the church were, "Don, is the tithe all in?" The answer was, "Yes, dear." Her last words to me were "I love you." I am thankful for the prayers and sympathy of all the wonderful people we pastored and those in the churches where I have conducted revivals. Lola fought a good fight and finished the course and now enjoys eternal life. I plan to meet her someday. Praise God!

Don Ballard
Memphis, Tennessee

REACHING THE POOR

Both John Wesley and Phineas Bresee were committed to taking the gospel to the poor and needy.

At the American Association for Clinical Chemistry convention in New Orleans, Dr. Edgar H. Adams from the National Institute for Drug Abuse gave a summary of trends gathered from the Drug Abuse Warning Network (DAWN), which has cooperation from thousands of hospital emergency rooms, and from the National Household Survey on Drug Abuse.

These carefully monitored figures

show that from the early 1960s when only 2% had tried drugs we now live in a country where 37%, or about 70 million Americans, have *tried illicit* drugs. By the time seniors graduate from high school, more than half have tried illicit drugs once.

Though use among youth may not be growing, due to education, the use among adults who were "hooked" as young people is increasing. Cocaine use among those over 25 is most serious and increasing.

Most segments of the population surveyed show between 11 and 25% of individuals were habitual users. The higher-use figures always were associated with low education, low income, and being a member of a minority group.

The most striking figures were a 50% drug use among high school dropouts, inner-city residents, and transients.

These are the people God calls us to reach. Wesley and Bresee sought them, found them, gave them hope, faith, strength through preaching the Word.

E. Christis Farrell
Wellsville, Ohio

BY ALL MEANS...SAVE SOME

FISHING FOR MEN

I was at Oklahoma City getting ready to go on a Work and Witness team to Mexico. My son told me of a fishing pond not too far from his place and I went and fished awhile. I caught two small ones, and a young fellow who was fishing a ways from me came over to see if I was doing any good—which is customary among fishermen.

We talked a little while about fishing and I felt impressed to ask him if he was a Christian. He said, "No, Spike, I'm not. And I don't want to go down there," pointing his finger down, "but I want to go up there," pointing up.

I said, "Bud, I can tell you how to go up there and miss going down there."

He replied, "I wish you would tell me how."

I asked him if he had ever heard about being born again. He said, "No, I haven't." Then I asked him if he had heard about repentance. He said, "Some, and if you know anything about it I wish you would explain it to me."

We were walking to our cars, which were parked not far apart, and I asked, "Bud, have you done things and felt

bad about them down in your heart, and known God was sad about what you had done?"

"Yes, Spike," he said, "I've done a lot of that." I told him repentance meant asking God to forgive those sins. "Do you understand now?"

He answered, "Yes."

I then asked him if he would like for me to pray with him. He responded, "I sure would." There were tears in his eyes.

I told him to pray while I prayed for him. I assured him that he didn't have to pray out loud, but he must be sure to ask God to forgive him.

I prayed a short prayer for him which God blessed, then asked him if God had forgiven him. He said, "He sure has."

I encouraged him to read the Bible and to pray, for that was to his soul what eating food and drinking water was to his physical body. We must have both physical and spiritual nourishment. I also encouraged him to attend church faithfully. I told him that I had attended the Church of the Nazarene for 53 years, and recommended them as friendly and helpful. He promised to attend, and even pointed in the direction in which one of our churches was located.

"God bless and help you, Bud," were my parting words. I'm sure God has done that!

H

BY SPIKE WATKINS

Member of the Fargo, Oklahoma, Church of the Nazarene.

PEOPLE AND PLACES

FELTER'S CONCEPT COMES TO FRUITION



A concern prompted by ministry to a family affected by AIDS has resulted in the creation of a new booklet of scriptures designed solely to minister to AIDS patients, their families, and their care providers.

David J. Felter, CLT coordinator for the Christian Life and Sunday School Division, envisioned the booklet while attending an interdenominational

meeting of the American Bible Society about one year ago.

"Before the close of the session, they asked us if we knew of any other areas in which the cause of evangelism could be advanced through the distribution of Scripture portions," said Felter. "I had been involved in ministering to a family that was dealing with AIDS, and I floated the idea of creating a booklet of scriptures that would offer hope. They took the idea, presented it to chaplains, individuals, and their in-house theologians, and they liked it."

On August 11, the ABS released the booklet "Nothing Can Separate Us from the Love of God: Help from the Scriptures for Coping with AIDS." Pub-

lished in English as well as Spanish, the booklet contains 22 passages from the Old and New Testaments. The verses emphasize God's love in the worst times of helplessness, abandonment, and fear.

A story by Associated Press religion writer George W. Cornell publicized the booklet in newspapers across the United States. Since the story, Felter says he has received inquiries about the book from Florida to California.

"One lady with AIDS who wrote me from South Carolina said, 'When I read of your scripture for AIDS booklet, I almost shouted out loud,'" added Felter.

The booklet is available from ABS, 1865 Broadway, New York, NY 10023.

—NN



Scripture booklet that was the brainchild of David J. Felter, prepared and distributed by American Bible Society.

PRAYER PARTNERS

PRAISINGS

Scores of our Nazarene evangelists renewed their vows to evangelize at the Evangelists Gathering in Indianapolis in December. Praise God for these dedicated men and women and for the revival that can come through them during 1989.

Praise God that pastors and congregations are being sensitized to the necessity, ability, and joy of growth and church planting. On the Pittsburgh District, quarterly pastors' conferences and new pastors meetings are highlighting church growth. Twenty-three possible sites for new churches have been targeted; four have been started or resurrected, and a number of major building programs are going forward in spite of the weak economy in western Pennsylvania.

PETITIONS

1989 is the 40th anniversary of Alabaster offerings through the MS. Over \$33 million has been given since 1948 for mission buildings around the world. Pray that pastors and people will continue this vision and celebrate with another great offering this year.

Pray that as we prepare for General Assembly in June 1989, our Nazarenes will make General Budget a top priority. All areas of our global evangelistic outreach receive a measure of support from General Budget. Distribution of funds is determined by the General Board annually at its meeting in February. General Budget "is light to those in darkness, hope to those in despair, and life to those who are dead in trespasses and sins" (Dr. Mary Scott).

JOHN A. KNIGHT, Secretary
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The Moravia, Iowa, church honored Doris Main (center) in a special homecoming service October 30. She is the only surviving charter member of the original congregation, formed in 1943. Pastor Randy Heatherly (r.) and his wife, Carol (l.), presented Mrs. Main with a corsage, a drawing of the church, and a certificate of appreciation. Several members of her family provided special music during the service.



Gary Sivewright, Youth Ministries director, reviews a key element in the American Bible Society's popular "Act Now—Go with the Word" Scripture-sharing program for teens with Mrs. Sandra Bishop, ABS manager of Program Development (c.), and Mrs. Barbara Numrich, ABS field representative (l.). The occasion was a conference at Bible House, headquarters of the Bible Society in New York City. Denominational youth leaders considered ideas for new Scripture materials and programs that would appeal to this age-group. They also evaluated the current "Act Now" program. ABS and its partners in the global United Bible Societies have assigned the highest priority to reaching the world's 2 billion young people with the Word of God in their own languages during the decade ahead.

SPECIAL NOTICE

NAZARENE COACHES' BREAKFAST

The Nazarene Athletic Association (NAA) will meet at 3:30 P.M. on Thursday, March 16, 1989, during the NAIA Basketball Finals. All Nazarene coaches are invited. For further details contact:

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

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Bread Plate Cover*	HHE-503A	HHE-503AB	\$22.00
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PLASTIC—Unbreakable, lightweight, noiseless, clear

HHE-164 1 1/4" high (disposable)	1,000 for \$17.00
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COMMUNION BREAD—Thin, unleavened sections. Four-ounce box serves 500. 1/4" x 1/2". Polyethylene inner container helps hold freshness between uses.

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Allow up to three weeks (after order received) for delivery of order.

ORDER NOW FOR EASTER—MARCH 26

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FOR INFORMATION on Communion linens, Communion cup filters, offering plates, and other related supplies, consult our 1989 Master Buying Guide. Free upon request.



Participants of the first NYI MAC Regional Congress held this past summer

FIRST NYI MAC REGIONAL CONGRESS

More than 300 young persons met recently in La Trinidad, Tlaxcala, Mexico, to celebrate the first NYI MAC Regional Congress. Jonathan Salgado was the main speaker for this event, titled "Spiritual Celebration." It attracted youth from the coun-

tries of Costa Rica, Nicaragua, El Salvador, Guatemala, and Mexico. Salgado emphasized the importance of consecration on the part of young people in their service to Christ.

Other activities included group discussions, morning devotionals, friendship circles, a cultural hour for each country, Bible quizzing, a comedy hour,

and athletics. The Mexico Central District took first place in Bible quizzing.

One of the highlights of the event was a testimony period that extended for two hours after one of the evening worship services.

The celebration was directed by General NYI Council member, Francisco Cardona. Also

present for the event were Regional Director Jerry Porter and family.

—N/V

GENERAL BOARD MEMBER RETIRES FROM INSURANCE POST



Vernon E. Lunn, long-time member of the General Board, was honored recently upon his retirement from

the Alexander Hamilton Life Insurance Company where he served as an executive for more than 23 years. He retires from the post of senior vice president of public affairs/corporate services.

"Surely the most powerful sermon is that of a life well lived, and that certainly is true in the case of Vernon Lunn," said Richard H. Headlee, Alexander Hamilton Life president.

Lunn has served on the General Board for almost 25 years. He and his wife, Carolyn, have moved from Michigan to Olathe, Kans.

—N/V

February Selection



Ltc LAYMEN'S TAPE CLUB
For Your Encouragement

Side One
Bible Reading: Romans 12:1-8
—John Corrigan
Bible Study: Acts 2
—James R. Spruce
"Christ Is Not a Disappointment"
—Olivet Nazarene University Choir
Devotional: Nuggels

Side Two
Bible Study: Isaiah 6:1-8
—Richard Parrott
"Whiter than Snow"
Sunday School Reflections
—Gene Van Nole

Mail Today

Date _____ ACCOUNT NUMBER _____

SEND TO _____

ADDRESS _____

Yes! I, too, want to be a member of the LAYMEN'S TAPE CLUB. Unless providentially hindered, I commit myself to a full year's subscription and understand that unless I indicate a cancellation in writing, my subscription will continue indefinitely. Cassette tapes are \$3.98 per month, but will be billed quarterly at \$11.94 plus 5% for handling and postage. All cassettes are guaranteed.

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HH/189

11th Annual ANBP Convention

March 2-5, 1989, at the
SHERATON on Harbor Island

SAN DIEGO

Designed to inform and lend progressive direction to the design and construction of church facilities.

Special Guest Speaker: Jim Bond, President, Point Loma Nazarene College

COST

(Includes two banquet meals, convention, workshops, and transportation for the tours.)

Members	\$200	Nonmembers	\$230*
Spouse	\$100	Spouse	\$100

*Includes 1-year membership

A deposit is required with registration, \$25.00 for participants, \$10.00 for spouses. Optional harbor cruise requires an additional \$10.00 per person, payment to be made with the registration. The balance is due upon arrival.

Registrants are responsible for their own hotel accommodations. Reservations can be made at the Sheraton on Harbor Island by calling 619-692-2265.

REGISTRATION FORM—ANBP CONVENTION—SAN DIEGO—MARCH 2-5, 1989

Name _____ Region _____

Address _____ Zip _____

My spouse will accompany me to the convention () Yes () No

Arrival date _____ Arrival time _____

Mode of transportation: Auto () Airline ()

Deposits are included as follows: Self (\$25.00) \$ _____

Spouse (\$10.00) \$ _____

Preregistration for harbor cruise (\$10.00 each) \$ _____

Total Enclosed \$ _____

PLEASE RETURN BY FEBRUARY 5, 1989, TO: Mr. James E. Agee, Treasurer
806 Old Coach Rd. • Fox Run Condominiums
Hermitage, TN 37076



MEMO

to church board members:

Most churches will have at least one employee, the pastor. Because the church believes in a God-called ministry and that God directs a minister in his work for the Kingdom, the church cannot parallel industry in all aspects of being an employer. However, the church board must act as a good employer in one very important area—that of compensation for the minister and local church staff.

The minimum goal of each church should be to provide their pastor with adequate cash salary, parsonage and utilities (or adequate housing allowance), full reimbursement for professional and business expenses, and appropriate employee benefits such as a retirement fund (or equity fund) through the Nazarene tax-sheltered annuity, hospitalization for the family (and dental insurance if possible), Group Term Life Insurance of up to \$50,000 (the maximum allowable by the IRS as a tax-free employee benefit), full Social Security allowance, and an adequate vacation.

As a member of the church board you will want to become familiar with the tax implications of being a church employer. IRS guidelines will indicate the different responsibilities you have toward your ministerial employees and your lay employees. The Pensions office has available a series of church management memos to help church boards meet the legal and ethical requirements of being an employer. These are available upon request at no cost from the Board of Pensions and Benefits USA, 6401 The Paseo, Kansas City, MO 64131.

Board of Pensions and Benefits USA

TAX RESOURCES AVAILABLE TO MINISTERS AND CHURCHES

The Pensions office has reviewed a number of tax helps available to assist ministers with tax preparation. Although there are many such helps available today, some do not take into consideration the tax implications of the polity of the Church of the Nazarene, which considers pastors to be employees of their local church.

The Pensions office recommends the following resources: *Income Tax Law for Ministers and Religious Workers*, by B. J. Worth (Baker Book House); *Church and Clergy Tax Guide*, by Richard R. Hammar (Christian Ministry Resources); *Tax Planning for Clergy*, by Manfred Holck, Jr. Current editions are available from the Nazarene Publishing House.

The videotape on tax laws and how they affect churches that was produced in 1987 is still available for purchase from the Pensions office (\$20.00 includes first-class postage and handling.) A complimentary copy was sent to each district office in the United States in 1987 for use in zone workshops and as a lending library resource.

The videotape deals with the following topics: (1) income tax

filing for ministers, (2) payroll tax procedures for local churches, and (3) tax strategies for ministers and churches. Local churches or church leaders interested in viewing the videotape may want to borrow it from their district office. Anyone wishing to secure their own copy may still purchase one from the Pensions office. □

CORRECTION

In the Stewardship Honor Roll statistics of the December 15, 1988, *Herald*, the Northern Michigan District was omitted as having paid or overpaid all of their accepted General Budget for 1987-88.



November 5-7, 1988, was the annual SoloCon Directors' Meeting. Reports were received from each director about SoloCon '88. Plans were started for SoloCon '89. Memorial Day SoloCons meet in Indiana, Oklahoma, and California May 26-29. Virginia and Alabama are the setting for Labor Day SoloCons September 1-4. Pictured (l. to r., seated) are Linda Hardin, general coordinator; and Marilyn Clark, SoloCon East director. Standing (l. to r.) are Patti Reynolds, office assistant; Jim Wilson, SoloCon West director; Barbara Riddle, SoloCon Midwest director; Nadine Sadler, SoloCon Midwest director; and Jerry Murray, SoloCon South director.



October 18, 1988, 18 ladies from Missouri and Kansas met with Linda Hardin, Women's Ministries coordinator. The purpose of the meeting was to determine the structure, needs, mission, and role of Women's Ministries at the local and district levels. Ideas, help, and encouragement were shared.



Bring all the tithes into the storehouse so that there will be food enough in my Temple; if you do, I will open the windows of heaven for you and pour out a blessing so great you won't have room enough to take it in!

Try it! Let me prove it to you!

Malachi 3:10, TLB

TITHE

IT'S GOD'S PLAN FOR YOU

STEWARDSHIP SERVICES • CHURCH OF THE NAZARENE

TSA AND IRA PLANS ARE IMPROVED

The Board of Pensions and Benefits USA voted unanimously to transfer the TSA and IRA plans and all their accounts from the administration of Northwestern National Life Insurance Company to the administration of The Minnesota Mutual Life Insurance Company of St. Paul, effective January 1, 1989.

Although the plans have been under contract with the same company for the past 25 years, the program has periodically been rebid from among the largest insurance companies to keep it competitive. The Minnesota Mutual Life Insurance Company

presented a proposal that offered many advantages over the previous plan administration. Also, the previous company indicated they wanted to phase out this type of retirement plan administration.

The Minnesota Mutual Life Insurance Company has the highest ratings available from the independent insurance rating groups in the nation. They have exhibited a very favorable interest-crediting history and are able to offer the service necessary to meet the growing needs of these plans. The transfer will enable over 5,000 participants and each new enrollee to enjoy the maximum advantage of favorable provisions of the IRS Code for these retirement plans. □

NAZARENES REPRESENTED AT CHURCH PENSIONS CONFERENCE

Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA, and Rev. Don Walter, administrative assistant, recently attended the 74th annual Church Pensions Conference held in New York City.

Pensions boards from nearly 40 denominations are represented at this annual conference, as well as other groups who specialize in pensions and denominational health insurance plans. The conference serves over 260,000 ministers and lay church employees.

The major concern of all denominations was how to cope with the continuing rise in health care costs nationwide. □

EIGHT DISTRICTS REACH PENSIONS AND BENEFITS GOALS FOR 1987-88

Eight districts in the United States and Canada paid 100 percent or more of their Pensions and Benefits Fund for the 1987-88 assembly year, according to Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA.

Regular districts achieving this goal include Alaska, Canada Pacific, Hawaii Pacific, Maine, Sacramento, and Western Latin American. Mission districts reaching the 100 percent goal were Canada Quebec and Southwest Latin American. The Western Latin American District led all districts again this year with 103.26 percent. The Hawaii Pacific District has paid in full or overpaid its Pensions and Benefits Fund amount for 21 consecutive years! The Alaska district has paid at least 100 percent for 13 consecutive years.

There were 15 districts that achieved status as a "95% district." They are Dakota, Eastern Kentucky, Georgia, Indianapolis, Kansas City, Missouri, New England, North Central Ohio, North Florida, Northwest Oklahoma, Philadelphia, South Carolina, Southern California, Tennessee, and Washington.

A total of 67 districts out of the 84 United States and Canadian districts participating last year

paid 90 percent or more of their assembly year Fund amount.

The denominational average for payment of the Pensions and Benefits Fund during the 1987-88 assembly year was 91.08 percent. The districts of the United States paid an average of 91.06 percent, and the districts of Canada paid an average of 92.04 percent.

The Pensions and Benefits Fund is vital since it currently provides a monthly pension for over 3,200 ministers and widows of ministers. Over one-third of a million dollars is mailed out each month to those qualifying for a monthly pension. Nearly 12,000 ministers are expecting a pension in future years and are depending upon the Pensions and Benefits Fund.

Since the Fund receives no allocation from General Budget monies, Wessels says full payment of the Fund by each church on every district is extremely important to the maintenance of the "Basic" Pension Program for retired ministers and widows of ministers. Although reserve funds are growing, they are not yet sufficient to meet the needs of the many years of service credit earned by ministers prior to the beginning of the "Basic" Pensions Program in 1971. □



Jeff Oster

NAZARENE MEMBER OF McDONALD'S BAND

Nazarene Jeff Oster, 19, has been selected as a member of the 1988 McDonald's All American High School Band. Oster was chosen as one of 104 elite musicians from 3,700 nominations across the nation. He is the son of

5

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State _____ Zip _____

Telephone () _____

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(Month) (Day) (Year)

Birth Date of Spouse _____

Better yet, your church may wish to have our representative conduct a Wills Seminar. There is no charge, although a freewill offering is suggested for the representative. Our representative may be contacted directly, or you

may contact me at headquarters:

Robert D. Hempel
Life Income Gifts Services
Church of the Nazarene
6401 The Paseo
Kansas City, MO 64131

John C. and Dee Oster. John serves as editor for Pensions and Benefits USA.

The high school senior, who plays the euphonium (which looks like a fat trumpet), performed with the band in Macy's Thanksgiving Day Parade in New York. They marched again in the Fiesta Bowl Parade December 31 and in the Rose Bowl Parade January 2.

A student at Olathe, Kans., North High School, the young musician is also a member of the instrumental ensemble at Olathe College Church. □

—NN

OUR COLLEGES AND SEMINARIES

RECENT SURVEY SHOWS MANY STUDENTS PREFER NAZARENE COLLEGES

In a nationwide survey of high school seniors, a total of 4,599 say they would like to attend a Nazarene college.

The 15th annual survey was conducted by the National Research Center for College and University Admissions (NRCCUA). The nonprofit organization uses the research to determine the attitudes and preferences of college-bound youth. Research Director Don Munce says the organization performs an important service for Christian educators.

The survey reaches 24,000 public and private high schools. A record 907,000 1989 graduates—representing more than half of the U. S. college-bound population—completed the voluntary survey.

During the most-recent five-year period, the following numbers of students selected Nazarene as their denominational-college preference: 2,692 (1985), 6,299 (1986), 4,105 (1987), 3,211 (1988), and 4,599 (1989).

The survey also asks students to indicate their career preferences. The totals for religious-related careers are as follows: Christian services—1,747, ministry/missionary—1,907, and theology/Bible studies—499.

College and universities use

the results of NRCCUA's annual survey to identify students with specific college-type and curriculum preferences. Nazarene colleges that participate in NRCCUA's student-recruitment services include Northwest Nazarene College, Olivet Nazarene University, and MidAmerica Nazarene College. □

MVNC BOARD OF TRUSTEES MEETS

In their annual fall meeting, November 2-3, the Board of Trustees of Mount Vernon Nazarene College reviewed an educational leave program and building and maintenance items. In addition, committees of the Board on finance, buildings and grounds, faculty and education, and development met. President William J. Prince presented his annual report to the board at a board-faculty banquet. He was later unanimously reelected for his third four-year term.

The board approved a revised graduate assistance and educational leave program for faculty recommended by Dr. Jack Anderson, vice president for academic affairs. The development committee reported gift income from 1987-88 of \$2,954,955. Approximately 40 percent of this was annual gifts from the Church of the Nazarene for educational budgets.

The buildings and grounds committee reviewed maintenance items completed in 1987-88. They also reviewed the status of the chapel-fine arts building now under construction. The 2,000-seat chapel and associated fine arts complex are expected to be completed by September 1, 1989.

The chapel will be named the R. R. Hodges Chapel-Auditorium in honor of the father of a present board member. Mr. R. R. Hodges was an outstanding layman who dedicated his life to service in Nazarene education and church administration.

The finance committee heard the annual audit report from Dr. S. P. Parry, vice president for finance and management. The college had current fund revenue of \$9,997,703 for 1987-88. It also operated with a balanced budget for the 15th consecutive year, and plant debt is at a historical low, amounting to only 8 percent of plant assets. □

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Church Location (city) _____
 (state/province) _____

Church Name _____

Bill to: _____

REGISTRATION FORM

Date _____

Course: CLT Unit 168a
Great Commission Church Planting Strategy

Text: GREAT COMMISSION CHURCH PLANTING STRATEGY
Edited by Michael R. Estep

Church Name _____

Address _____

District _____

Enrollment estimate ____ Beginning date ____ Number sessions ____

Class to be held NYI hour Wednesday night ____ Other

Send Report Blank, Registration Material to: _____

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HH/189

NEWS OF EVANGELISM

OUTPOURING OF HOLY SPIRIT NOTED

Seven persons confessed Christ as Savior and 10 professed entire sanctification when the Woodward, Okla., church experienced a "tremendous outpouring of the Holy Spirit," according to Pastor Mark Hollingsworth.

Rev. Hollingsworth said the anointed preaching and singing of the Pfeifer Evangelistic Team reached out and touched not only the members of the Church of the Nazarene but people from other churches as well, who attended the fall revival.

There was a total of 45 seekers at the altar during a week of services that saw an average week-night attendance of 175. □

FOR THE RECORD MOVING MINISTERS

GARY E. AILLS to New Lenox, Ill.
 KENNETH D. ARDREY from Toronto (Ont.) Kenedy Road to Lewisburg (Pa.) Crossroads
 DONALD K. AULT, Jr., from Ridgeway, Mich., to Highland, Mich.
 GERALD A. AUSTIN to Edmonton (Alta.) Beverly
 KURT A. AYRES from student, NBC, Colorado Springs, Colo., to pastor, Mendota, Ill.
 LEONARD BACHIU from Fort Saskatchewan, Alta., to Rimbey, Alta.
 JAMES F. BARNETT from Chelyan, W.Va., to Teays Valley, W.Va.
 JOSEPH D. BARSTOWE from student, NBC, Colorado Springs, to pastor Coleman, Tex.
 LAWRENCE O. BLIGHT from Ewa Beach, Hawaii, to Bonney Lake, Wash.

WILLIAM M. BONEE from Birmingham (Ala.) Huffman to Cushing, Okla.
 HOLLIS BOSTON from Van Wert, Ohio, to Countryside, Ohio
 STEVEN E. BOWLING from Sunrise, Ohio, to Westwood (Ky.) Trinity
 CHLEO O. BROWN from Dickinson, N.Dak., to Milan, Ill.
 GERALD A. CARNES from Williams Lake, Mich., to Naperville (Ill.) Trinity
 PAUL R. DICKINSON from Niles, Mich., to Escanaba (Mich.) Mission
 W. RICHARD EASTMAN to associate, Bethany (Okla.) First
 TOME E. EVANS from San Benito, Tex., to Iola (Kans.) First
 I. CHARLES GATES from missionary to pastor, Vineyard, N.J.
 MICHAL M. GREENWOOD from pastor, Weatherford, Tex., to associate, Houston (Tex.) Springbranch
 KEITH E. GROVE from Portsmouth (Ohio) First to associate, Canton (Ohio) First
 RUSSELL W. HAMILTON from pastor, Red Bluff, Calif., to associate, Fresno (Calif.) First
 RAY R. HANSON from Newton, Iowa, to Ridgeway, Mich.
 EUGENE HILL from Sligo, Pa., to South Williamsport, Pa.
 FREEMAN T. HODGINS from Hamilton, Ont., to Reynoldsburg, Ohio
 DOUGLAS L. HUMAN from Council, Idaho, to Fort Sumner, N.Mex.
 DONLAY L. KING to Lomax, Ill.
 RICHARD E. LEE from Bradford, Ohio, to Saginaw (Mich.) Central
 MARK W. McCUISTION from Colorado Springs (Colo.) Security to Tipp City, Ohio
 TIMOTHY LEE McDONNELL, student, to pastor, Marion (Ohio) Kensington
 PETER MANGUM from associate, Dayton, (Ohio) Beavercreek to associate, Howell, Mich.
 RUBEN MARINES from LaPuente, Calif., to McFarland, Calif.
 DAVID MEREDITH, student, NTS, Kansas City, to pastor, LaGrange (Ky.) Mission
 DOUGLAS M. MILLS to Panama City (Fla.) First
 TONY G. MOORE from pastor, Shippenburg, Pa., to chaplain, Topeka, Kans.
 JAMES H. MULLINS from Capistrano, Calif., to South Portland, Me.
 KEVIN O'CONNOR from Bonney Lake, Wash., to Port Orchard, Wash.
 MARK PAGE from evangelism to pastor, Darbydale, Ohio



CH Lowell Moore was recently promoted to Lieutenant Colonel (LTC) in the U. S. Army. Shown (l. to r.) are CH (COL) Schumaker; CH (LTC) Moore; his wife, Betty; and their daughter, Dawn. Their other daughter, Leslie, is a sophomore at Olivet Nazarene University. CH Moore pastored the main post chapel for 2½ years and is presently the Resource Manager for chapels on all army posts in Alaska.

RICHARD E. PATMORE from Bloomsburg, Pa., to Portsmouth (Ohio) First
 PAUL M. PHIPPS from Bicknell, Ind., to Shelbyville, Tenn.
 F. KENNETH PULTS to Forks (Wash.) Mission
 JOHN E. REMMENG from Darbydale, Ohio, to Jackson, Ohio
 BARNEY T. RICHARDSON from evangelism to pastor, Shelby, Ohio
 PAUL W. RINES to Fairfield, Me.
 KENNETH R. RIDEN from Clermont, Ind., to Richmond (Ind.) St. Paul
 MAX M. RODAS to Cleveland (Ohio) Bethel
 LEROY ROTZ from associate, Temple (Tex.) First to pastor, Ponca City (Okla.) First
 JERRY E. SATHER to Edison, N.J.
 RICHARD H. SMITH from evangelism to pastor, North Miami Beach, Fla.
 BILLY E. VAUGHN, student, NBC, Colorado Springs, Colo., to associate, Monterey (Calif.) Peninsula
 KENNETH W. WADE from missionary to pastor, Casper, Wyo.
 DAVID L. WEITZ from pastor, Vallejo (Calif.) Hillcrest to associate, Elkhart (Ind.) First
 BARRY G. WHETSTONE from Flushing, N.Y., to Midland (Mich.) Community

MICHAELS, Kansas City, Mo., a boy, David James, Nov. 29
 to HENK AND DIANE (MURPHY) PIETERSKE, South Africa, a boy, Nicholas Hendrik, Aug. 23

ANNIVERSARIES

CARL E. AND HELEN (LITTLE) MALONE of Montpelier, Ohio, celebrated their 50th wedding anniversary Oct. 29, 1988. They were honored at an open house on Oct. 30, 1988, given by their family. They have eight children: LoisAnn Wright, Bill, Jim, Ron, Margie Gill, Susan Harrington, Phillip, and Carol Courtney; 22 grandchildren; and 13 great-grandchildren. They are active members of the Montpelier church.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, MO 64131. Eugene L. Stowe, Chairman; Raymond W. Hurn, Vice Chairman; John A. Knight, Secretary; William M. Greathouse; Jerald D. Johnson.

MOVING MISSIONARIES

REV. DON and LUCY CRENSHAW,* Dominican Republic, Furlough address: 700 South 18th St., Blue Springs, MO 64015
 REV. EDUARDO and BEVERLY GONZALEZ, SAM Regional Office, Field address: C.P. 12581 Santa Amaro, CEP 04798 São Paulo, SP Brazil
 REV. CHRISTOPHER and SUSAN GRUBE, Holy Land, Field address: PO Box 1567, Nazareth, Israel 16000
 DR. TERRY and SUSAN HALL,* Swaziland, Field address: P.O. Box 14, Manzini, Swaziland
 REV. TED and MIMA HUGHES, SAM Regional Office, Field address: Casilla 4964, Sucursal 11, CCI, Quito, Ecuador
 MISS LINDA MOWERY,* South Africa (ACC), Field address: P.O. Box 21847, Helderkruijn 1733, Republic of South Africa
 DR. HARRY and DEBORAH WIESE,* Swaziland, Furlough address: 12357 Carinthia Dr., Whittier, CA 90601

*Specialized Assignment Personnel

VITAL STATISTICS

DEATHS

WILLIS "DUANE" KEESEE, 44, Nov. 21, Yukon, Okla. Survivors: wife Donna; daughters Darla, Deanna; two brothers; one sister; and his parents
 FANNIE WAHL, formerly of Warwick, R.I., 89, Nov. 23, Lafayette, R. I. Interment: Pawtucket, R. I. Survivors: sons Howard, Edward, Capt. Norman; three grandchildren; four great-grandchildren.
 HAROLD E. WESTLUND, 86, Sept. 10, Phoenix, Ariz. Survivors: wife Gladys; son Harold J.; daughter Alona Jordan; six grandchildren; eight great-grandchildren; two sisters.

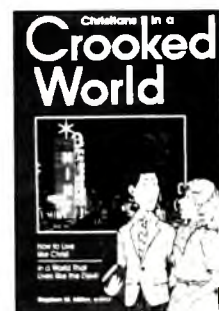
BIRTHS

to REV. DONALD P. AND ELIZABETH (SCHAFER) BUERER, Olivehurst, Calif., twin girls, Kathryn Elizabeth and Patricia Janeann, Dec. 3
 to DENNIS AND TWILA (AREY) CUSHING, Melvin Village, N.H., a girl, Felicia Nicole, Oct. 11
 to THOMAS W. AND JANE (COLE)

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SATANIC CRIME ON THE RISE, SAY POLICE, OCCULT EXPERTS.

Satanic activity and related crimes are on the increase nationwide, according to police and experts on the occult. Police around the country are also beginning to connect many crimes to a satanic influence as they learn to recognize certain signs and symbols found at the scene of many crimes. Such signs and symbols have gone largely unmentioned until recent years.

"Satanism is a problem, it is growing, and it will continue to be a problem," says Sergeant Jon Hinchliff, head of a special division of the Minneapolis police, specializing in satanism. Hinchliff, who has had contact with organizations and experts around the country which specialize in satanism, says he has found that "it is occurring in every state in this country including Hawaii and Alaska." Many municipal law enforcement agencies have added special investigative departments devoted specifically to satanic crime.

Hinchliff became interested in satanic crime about 18 months ago as reports of strange crimes increased radically. "It was an area coming to our attention—cult and occult crimes. We were receiving reports of strange activities and began to investigate. We talked to clergy, mental health professionals, teachers, and from there it's absolutely gone crazy," he says.

People involved with satanism are looking for a way to take control of their lives, according to Ted Schwartz, author of a book titled *Satanism*, a compilation of five years of historical research and interviews with law officers, religious groups, Satan worshippers, psychologists, and victims of satanic crimes. Schwartz says it is this desire for control that satanists have in common with those involved with the New Age Movement.

"The motivation is the same," explains Schwartz. "To play god, to be god—something where the individual is seeking this kind of control." Unlike the belief system of the Christian faith, which teaches the Christian "to give of himself for others, satanists want to take of others to give to themselves," says Schwartz.

Teenagers are the most likely to become involved in satanism, although there are satanists from every age-group and socio-economic class, according to Hinchliff, who says he has noticed a strong satanic influence in heavy metal music, which appeals largely to teens. Teens are also more likely than adults to dabble in satanism, and often are involved at one level without being aware that other levels exist that include criminal activity ranging from animal sacrifice to human sacrifice.—EP News

HOME OF THE APOSTLE PETER DISCOVERED BY ARCHAEOLOGISTS

Archaeologists recently unearthed what they believe was once the Apostle Peter's house in Capernaum. The Bible indicates that this was a place that Jesus stayed, taught, and conducted healings, including the healing of Peter's mother-in-law.

This and other archaeological discoveries prove that "Jesus did exist, and we know more about him than about almost any other Palestinian Jew before 70 A.D.," said James H. Charlesworth, a professor at Princeton Theological Seminary and author of *Jesus Within Judaism*.

Charlesworth said the discovery of Peter's home substantiates accounts given in the New Testament Gospels that some scholars had questioned. The house dates to about 60 B.C. and contains etched crosses, a boat, and more than 100 Greek, Aramaic, Syriac, Latin, and Hebrew symbols on the walls from second and third century Christians who venerated the site. Ritualistic pottery and fishhooks were also found there.—EP News

NAZARENES IMPACTED BY DEVASTATION IN SOVIET ARMENIA

A number of Nazarene Armenians worshipping in Southern California have reported family and friends killed or missing in the aftermath of the devastating earthquake that struck Soviet Armenia December 7.

One lady, who attends Pasadena Armenian Church, lost all but 1 of 40 family members in the quake. An estimated 25 families in the four Armenian churches on the Los Angeles District were impacted by the loss of relatives or friends.

Southern California, with an estimated Armenian population of around 400,000, has the larg-

est concentration of Armenians outside of the Soviet Union. There are an estimated 400 persons in Nazarene Armenian churches on the Los Angeles District.

A telethon organized in just 24 hours during the weekend after the catastrophe raised \$3 million in relief aid in Southern California.

Glendale Armenian Church, under the leadership of Pastor Habib Alajaji, raised \$2,000 for relief in one worship service. Other Nazarene Armenian churches responded similarly. Los Angeles District Superintendent Paul Benefiel wrote a letter to all of the pastors on his district encouraging them to contribute to the Armenian relief effort

through Nazarene Compassionate Ministries. Compassionate Ministries has offered to match all of the funds contributed for Armenian relief up to \$25,000.

"Nazarenes have been contacting us to see what they can do to help the people of Armenia," said Steve Weber, Compassionate Ministries coordinator.

"True believers have always gotten the short end of the stick in Armenia," said Mihran Kuyepyan, who pastors the Pasadena Armenian Church and is a case worker with Armenian immigrants in his community for World Relief. "They are discriminated against in the best of times, so we want to make sure that any money raised gets into the hands of evangelicals."

The communities of Spitak and Leninakan were devastated by the quake. Thousands of bodies lay stacked in family groups in wooden or cardboard coffins on frozen sidewalks and fields in the days after the incident. An estimated 55,000 were killed—crushed to death in homes, schools, and offices.

Nazarene layman Ron Post of Salem, Oreg., and his relief group, Northwest Medical Teams, participated in providing relief assistance to Armenia. The Canada Executive Board has also been involved in coordinating relief efforts from interested Nazarenes across the country.

Persons who wish to help may send contributions to the Nazarene Hunger and Disaster Fund. Checks should be made payable to Norman O. Miller and marked "for Armenian relief"

—NN

HURRICANE LEAVES NAZARENE FAMILIES HOMELESS

Hurricane Joan tore through the already war torn country of Nicaragua recently. The storm left 79 Nazarene families homeless with nothing but the clothes on their backs.

Students from Point Loma Nazarene College have responded to the emergency in Nicaragua by providing clothes, "survival kits," and contributions. November 18, Bob Prescott from Nazarene Compassionate Ministries addressed the PLNC chapel audience. His sobering summary of conditions in that country brought an immediate, compas-

sionate response from the college community. The PLNC student body to date has collected over \$6,000 and will soon pack 441 boxes with badly needed clothes for a total of 15,000 pounds of garments to be sent to the devastated area.

The 79 homeless families will benefit from all the student efforts. Immediately each family will receive a "survival kit" consisting of a hammer, saw, machete, hoe, ax, pots, pans, flatware and blankets. This particular aid is critical due to the toll that a 2,000% inflation rate this year has exacted on the Nicaraguan economy. These families and others will also receive clothes and other assistance from the students. □

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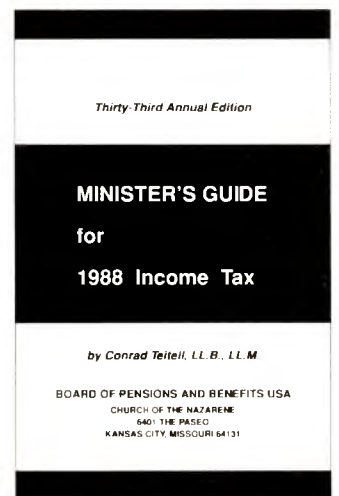
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1988 TAX BOOKLETS TO BE MAILED TO U.S. MINISTERS

During January, the Board of Pensions and Benefits USA will mail to active ministers in the United States, booklets that give guidance for the preparation of 1988 income tax forms.

The Minister's Guide for 1988 Income Tax has been prepared by tax specialist Conrad Teitell. It gives current information on how a minister reports income and expenses. All ministers should read this booklet carefully before preparing their tax forms.

Any minister who has not received this booklet by February 10, may request one by writing to the Pensions office, 6401 The Paseo, Kansas City, MO 64131.

Also available upon request is another of Teitell's publications, titled *Minister's Parsonage Allowance and Social Security Guide*. □

CHURCH IN MOZAMBIQUE GROWS DESPITE ADVERSITY

The Church of the Nazarene in Mozambique is one of the fastest-growing areas of the denomination, despite the civil war that continues there, according to Robert Scott, World Mission Division director who recently returned from a visit to that southeastern African nation.

During his tour, Scott visited with Nazarenes in refugee camps in the northern section of the country and met with indigenous leaders.

"It was exciting to be in a service at the Red Star Sports arena in Maputo," said Scott. "More than 3,000 Nazarenes gathered together to worship, and more would have been there if the transportation system were better."

At least five churches in the Mozambique capital of Maputo have a weekly attendance that exceeds 600. Scott participated in the ground-breaking for a new building that will serve the Maputo Central Church. It will accommodate 2,000 people.

Physician Gary Morsch, president of the Nazarene Health Care Fellowship, was also in Mozambique recently to assess the medical situation for Nazarene Compassionate Ministries. "I was privileged to visit with Dr. Anse Bomba, a Nazarene layman who is the director of health for his province of about 1 million," added Morsch. "He indicated that the leaders of his coun-

try are very open to any assistance we can give."

A guerrilla war has destabilized the nation since Mozambique declared its independence in 1975.

Some 4 to 5 million of Mozambique's 14 million people have been displaced from the rural areas by the war. About 1 million are refugees in camps in the neighboring countries of Malawi, Zimbabwe, South Africa, and Swaziland. Some Nazarene laymen and pastors have been victims of the war. An estimated 100,000 have been killed in Mozambique in the past six months. A major problem is starvation caused by the systematic destruction of crops by terrorists.

"It is a sobering and inspiring thing to see the Christian dedication of these people despite the terrors that they daily face," added Scott.

The division director also visited churches in Malawi, Zimbabwe, South Africa, Kenya, and India during his recent trip.

There were 12,487 members of the Church of the Nazarene on the five districts of Mozambique in 1988—an increase of 2,304 members (22.63%) from the previous year.

The Church of the Nazarene is a main conduit for providing aid to the people of Mozambique from a variety of organizations as a result of the church's existing infrastructure in the country. This includes World Relief, the relief arm of the NAE, and various Canadian funding agencies.

Videos and 16-mm films pre-



A Nazarene congregation that worships in a brush arbor at a refugee camp in the northern province of Tete in Mozambique

OFFICIAL ANNOUNCEMENT

The Christian Holiness Association National Convention will convene at Indianapolis, Indiana, Adams Mark Hotel, for its one hundred twenty-first annual convention, April 18-20, 1989. The Church of the Nazarene may send 50 official representatives to that convention.

I am authorized to issue a call for volunteer ministers and laymen at large who wish to be delegates for the Church of the Nazarene to this convention and attend without expense to the General Board.

If you are interested, please submit your name, address, and the local church of which you are a member to the General Secretary, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131. From the names submitted, the delegation will be selected and notified on or about March 1, 1989.

B. EDGAR JOHNSON, *General Secretary*

pared by World Relief on the crisis in Mozambique are available from NPH. □

—NN

THOMPSON OUT OF COMA

Virginia District Superintendent Charles L. Thompson has

come out of the coma where he lingered for more than a month. Thompson, who with his wife, Mary, was severely injured in a head-on automobile crash November 7, had been in a coma since the accident. He now is able to recognize and communicate with visitors. He is in the rehabilitation unit at Medical College of Virginia. □

Mrs. Thompson was released from the hospital December 8 and is recuperating at her home in Richmond. □

—NN

FORMER D.S. SUFFERS HEART ATTACK

J. Ted Holstein, 62, former superintendent of the Kentucky District, is reportedly doing well following open heart surgery. Holstein had a quintuple bypass December 8 after suffering a heart attack the previous day.

Holstein resigned from the post as superintendent of the Kentucky District in October. He and his wife, Geneva, now live in Cincinnati. □

—NN

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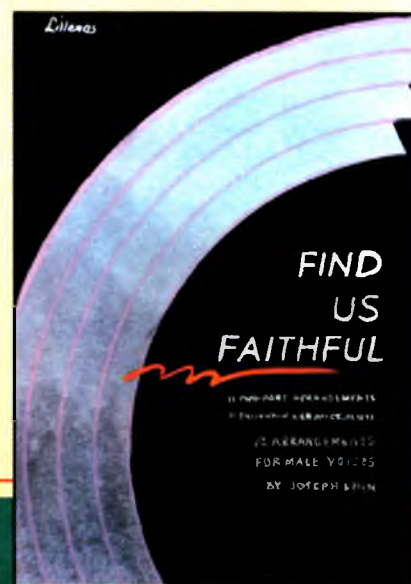
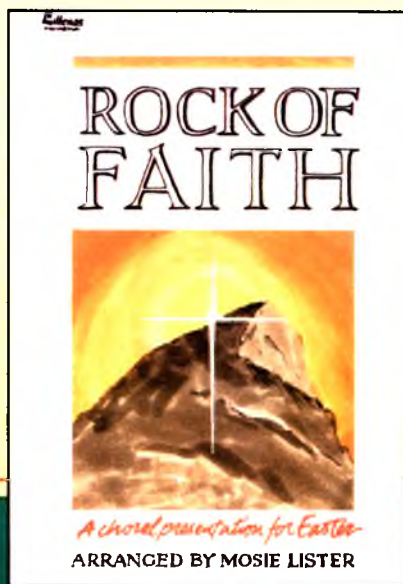
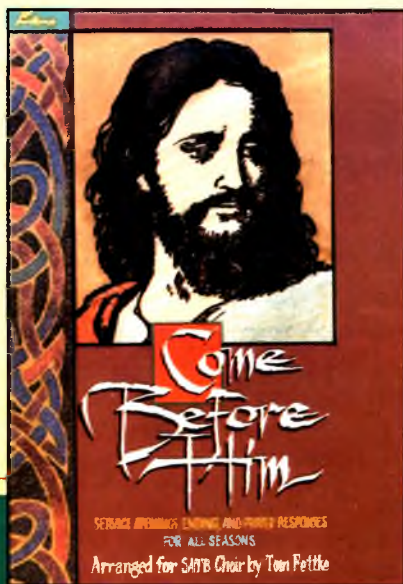
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