

■ OCTOBER 1991

Herald of Holiness

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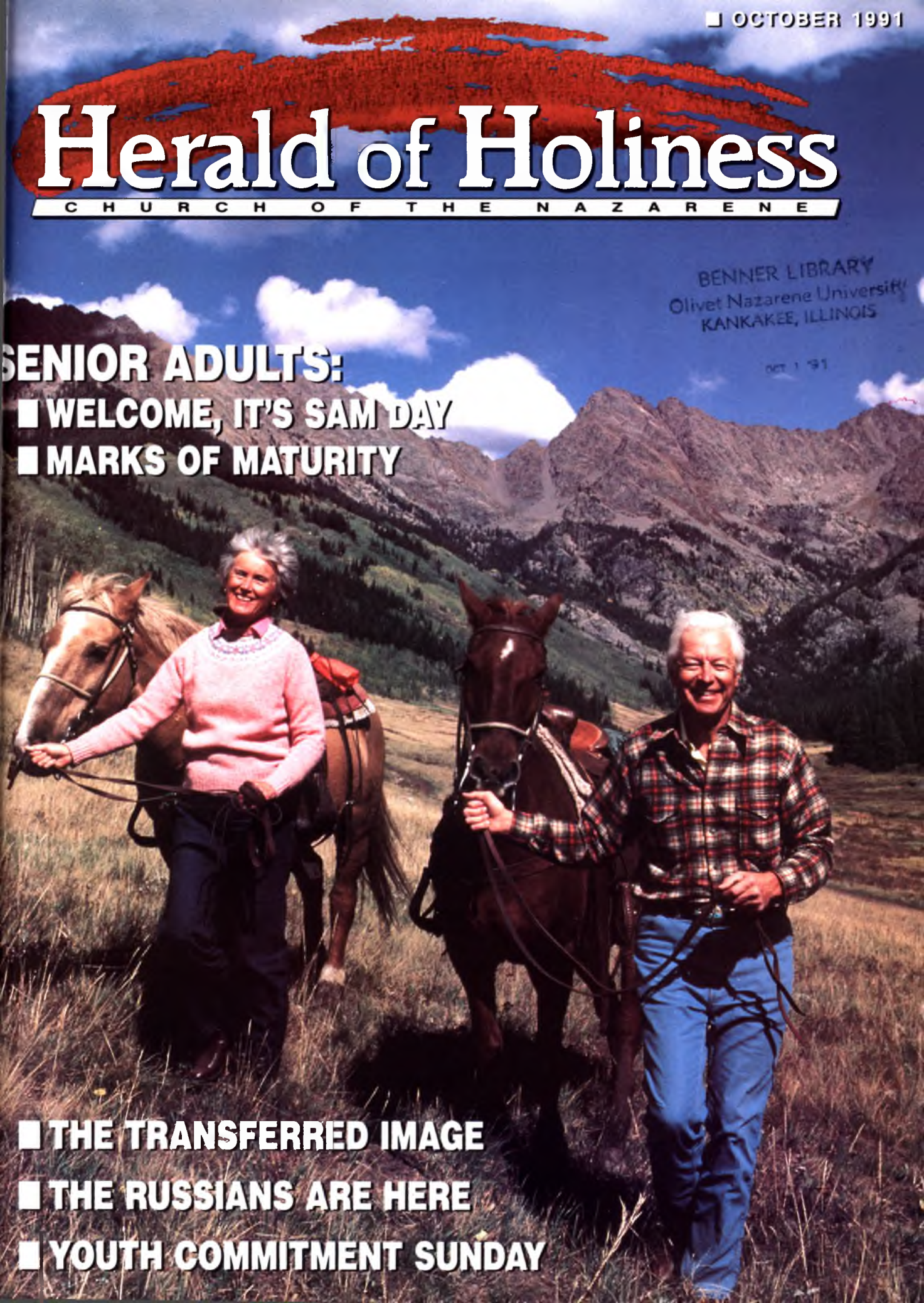
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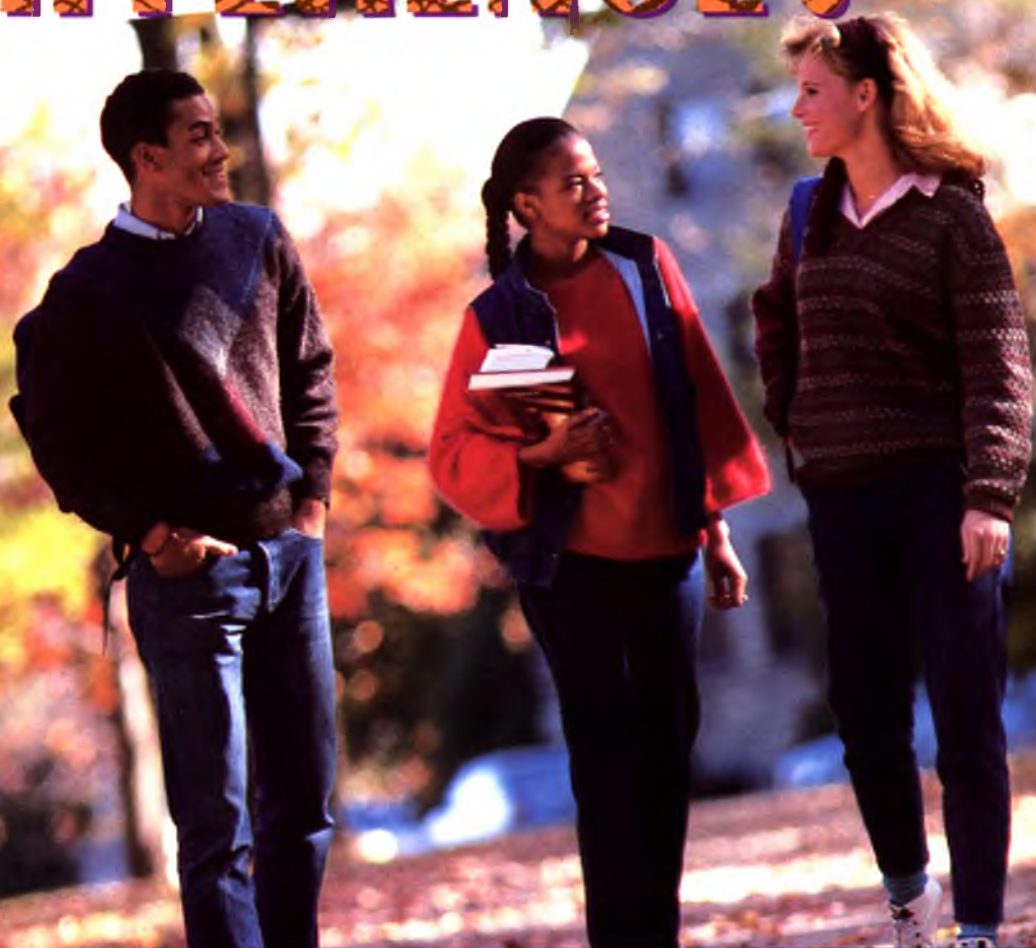
■ YOUTH COMMITMENT SUNDAY



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Herald of Holiness

CHURCH OF THE NAZARENE

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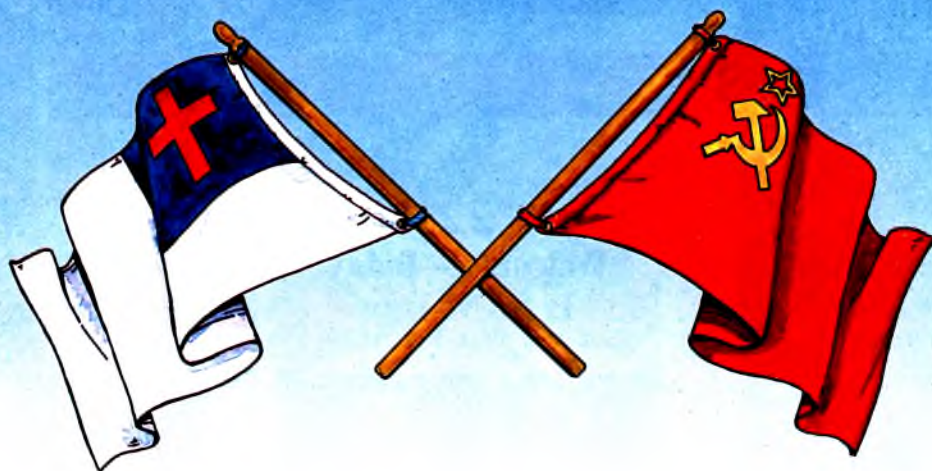
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THE RUSSIANS ARE HERE!



Nazarenes take advantage of open doors to the Soviet Union to minister for Jesus

BY WARREN JOHNSON, PASTOR, CHURCH OF THE NAZARENE, NOME, ALASKA

The phone rang late one evening at the parsonage in Nome, Alaska. The voice on the other end said, "The Russians are here!" This was not an uncommon statement in light of the events that had taken place the previous year. My mind flashed back to the day in June 1988, when an Alaska Airlines jet, "Friendship 1," prepared to make the first crossing to Siberia in over 40 years. On board were many dignitaries, including Alaska's governor, representatives of the news media, a small group of Eskimos, and a Russian navigator in the cockpit. With the mountains of paperwork complete, the final clearance came. We all watched as "Friendship 1" climbed out over the Bering Sea for a 26-minute flight to Provideniya, Siberia. Since that historic day, exchanges between the two countries have almost become commonplace here in Nome. We have visited with them on the streets of Nome, they have been in my wife's third grade classroom, we have eaten with

them at community potlucks and in private homes.

What made this phone call unusual was the request of this group of Russian visitors. They wanted to visit some of the churches in Nome, and the Nazarene church was among those selected. The following morning I welcomed the group and their Nome host as they reverently filed into our sanctuary and sat down. Through their interpreter, Svetlana, I was given the opportunity to share with them about our church and how we worship. One of their members, a concert pianist, treated us to a song on

our church piano. One gentleman questioned me about the unfamiliar flag on our platform. I explained to him that it was the Christian flag and what it represented. As they left, many of them accepted a copy of the *Herald of Holiness* special edition titled "Welcome to the Church of the Nazarene." I stood at the door, reflecting on what had just taken place, when one of the guides returned to look for one of the members who was missing. We found this middle-aged Russian woman sitting on the floor in one of our Sunday School rooms with a large family Bible lying on her lap. I watched as she deliberately and reverently turned the pages. As she laid the Bible on the table and walked out the church door, I wished I could have given her a Bible in the Russian language to take with her. After that emotional experience, I was able to get some Russian Bibles from our local Bible book store. They are now stocking them because of their desire to share God's Word with our new friends. My most recent experience

**"Bible, Bible,"
they said as they
rushed forward,
seeking their
own copy of
God's Word.**



Russians from Siberia join their hosts for a visit to the Nazarene church in Nome.

found me driving a bus that met the first Aeroflot plane to land in Nome on Memorial Day, May 29, 1990. On board were 44 retired pilots and interpreters who had participated in the Lend Lease Program, which ferried U.S. planes to Russia via Alaska during World War II. Accompanying them were six Aeroflot crew members and mechanics plus three individuals from Soviet television who covered this event.

This time I was prepared with a bag full of Russian Bibles. Unsure how receptive these elderly gentlemen would be, I laid one out in plain view on the bus. After dropping off most of the delegation at one hotel, I still had two gentlemen to take to another hotel. In broken English, one of them pointed to the Bible and asked, "Is that for us?" I eagerly turned around to hand him the Bible and saw the outstretched hands of both gentlemen. I returned home very excited about my first opportunity to give them God's Word. The next day as we began our Nome tour, I laid out another Russian Bible. I didn't have to wait long before a member of the Soviet television crew pointed to the Bible and I handed it to him. I became excited as I listened to him read to another member of the crew from his new

Bible. At our next stop, I reached in the bag and pulled out several Bibles to offer to those listening, when suddenly a gasp of amazement rang through the bus. "Bible, Bible," they said as they rushed forward, seeking their own copy of God's Word. "Save one for me!" came a cry from the back of the bus in perfect English. The request was from Natasha Balitskaya, my interpreter and an English teacher at one of the universities in Moscow. Later that day, Natasha presented me with a small wooden doll for my wife. She said, "When I read my Bible, I will remember you. When you look at this doll, you remember me." This Russian woman had just asked my wife and me to remember her in prayer. She also asked for paperback books in English for her lending library at her

home. We were able to give her old missionary reading books, along with other religious and secular reading material. During the next two days, these precious people came to me at a banquet, followed me to my truck, came on the bus, and chased me down the street, requesting Bibles. The young copilot even asked for six Bibles, one for each of the Aeroflot crew members. An elderly lady who had been an interpreter in Nome in 1942 came to me to request a Bible for her son. He had given her instructions to spend her money, whatever it took, to bring him back a Bible. One gentleman asked if I was a millionaire; he wondered how I could give out all these free Bibles. I explained that it was because of the desire of Christians in Nome that they be made available to them. Through the generosity of the TLC Bible and Book Store in Nome during their three-day stay, I was able to personally hand out more than 60 Russian Bibles.

As I watched the Aeroflot plane leave Nome, tears filled my eyes, knowing the Bibles I had given these people were going to their homes all across the Soviet Union.

The open door that now exists in the Soviet Union has also en-

One of them pointed to the Bible and asked, "Is that for us?"



(Above) Russian believers in Yakutsk receiving boxes of Bibles from the Nazarenes at Fairbanks Totem Park Church.

(Above right) Al Woods, pastor of Fairbanks Totem Park Church, preaches to a group of Russians in the only evangelical church in Yakutsk.



(Left) Men from Totem Park Church meet with Yakutsk city officials to discuss the possibility of restoring a century-old Russian Orthodox Church (in background). The building will become the first church home for evangelical believers in the city of 220,000 when it is refurbished.

abled one of my friends (pastor Al Woods) and his congregation at Fairbanks Totem Park church to minister to persons in the cities of Yakutsk and Magadan. When Rev. Woods learned that Yakutsk (a city of 220,000 on the Lena River in the eastern Soviet Union) is the sister city of Fairbanks, Woods and his parishioners became interested in reaching out to their Russian neighbors some 2,500 miles away. A visitor to Fairbanks from Yakutsk represented Light of the Gospel Mission, which, Woods explains, is basically an evangelical Baptist church—the only one in Yakutsk. After the Russian guest spoke at Totem Park church, Woods and his members wanted to do something to help. This resulted in a visit by Rev. Woods and 12 members of his congregation this past summer.

The group that visited Yakutsk included two pastors, a linguist who speaks Russian, a midwife, a nurse, two emergency medical technicians, three contractors,

two aircraft pilots, and two teachers. While there, they worshiped with the people and they investigated ways in which they could help. Particularly, they learned that the people of Yakutsk need more medical care, a place to worship, and Bibles.

With only one evangelical church for a population of 220,000 in Yakutsk, there is a definite need for a building. The Soviets have pledged to donate an old Eastern Orthodox Church building to the Light of the Gospel Mission people if they will fix up the deteriorating structure. To-

tem Park plans to provide money to hire workers in Yakutsk to repair the structure.

With a number of medical professionals within its congregation, the people of Totem Park hope to send several doctors, nurses, and others to Yakutsk on a regular basis to set up clinics.

To fill the need for Bibles, Totem Park has contacted Home Bible League, an organization in Australia, which has pledged to provide 85,000 Russian Bibles if the Nazarenes can prove that they have a means of distributing them. Totem Park has prepared a special video presentation of their visit to Yakutsk in an effort to prove that they are serious about getting the Bibles to their Russian brethren.

“We left a copy machine and a fax machine in Yakutsk, so we are able to stay in touch with them,” said Woods. “Also, with three doctors, two dentists, and a number of nurses in our church, we hope to set up a medical clinic

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“When I read my Bible, I will remember you. When you look at this doll, you remember me.”

THE FAMILY ALBUM

Adventures in Christian Parenting



First Flight

BY JERRY AND LYNDA COHAGAN

A couple of months ago we were fortunate enough to attend the 7th International Laymen's Conference in Nashville. We thought it would be a great opportunity to show off our 11-month-old boy, Chase Wesley, to all our friends that we hadn't seen since the last Laymen's Conference. This was a pretty important milestone in Chase's life, since it would be his first airplane trip.

Lynda decided to go at the last minute, so she was booked on a flight through Memphis. Since Jerry had the direct nonstop flight, it only made sense that Chase would go with him. "A bumbling man with a baby will always get plenty of sympathy help from the flight attendants anyway," Mommy replied.

"No problem. It's only an hour flight. What could go wrong? Besides, it'll give us a chance to do some male bonding," Daddy assured Mommy.

A half hour into the flight, at 33,000 feet, Chase didn't have male bonding on his mind. The only thing he did have was a full diaper. Maybe nobody'll notice, Jerry thought. But it's pretty hard not to notice 12 arms adjusting 12 air vents directly at you. Putting on his best forlorn look, he called an attendant. The attendant smiled sweetly and said, "What a precious baby. How can I help you?"

Looking as stupid as possible, Daddy said, "My boy needs to have his diaper changed."

The attendant's smile immediately became a thin, compressed line as she pointed to the rear of the aircraft and with a prophetic voice of doom said, "The bathroom is in the back." So much for the "sympathy help."

Grabbing the diaper bag and child, Daddy stumbled toward the back of the plane, smiling at some very unhappy, downwind fellow passengers.

"Sorry . . . it's his first flight . . . must be the air pressure."

Although air travel is quicker than the automobile, driving does have its advantages. For instance, we all know there's more room in the glove compartment of a car than there is in an airplane bathroom. It's a great enough challenge just trying to turn around and shut the door without hitting your elbow on the other side of the room, let alone change a baby's diaper. Add to that a guy with

with old friends and making new ones. Little three-minute reunions went on all week long as we kept running into folks we knew. They would all "oooh" and "ahhh" at our beautiful boy while Chase behaved like a "Precious Moments" greeting card. And whenever a problem did arise, Daddy could hand the 25-pound problem over to Mommy.

You could hear snatches of conversations all over Opryland, "I know your mother's sister! . . . How many kids do you have now? . . . How's Uncle Charlie's back? . . . Remember Louise from college? . . . When did you move to Phoenix? . . . No! I hadn't heard that. . ."

It's easy to start viewing the world as very small when you run into so many people who are in some way connected to you. But maybe it's not such a small world, after all; maybe we're just part of a bigger family. And in the midst of 3,700 family members in Nashville, we realized the blessings of a family that cares and loves. That takes the time to fuss over your baby, that takes the time to tell you that you make a difference in their lives, that takes the time to go out for coffee to continue conversations five years old. And there is something more here than just old college chums and friends of a friend of a friend. There is a tie that binds here in the family of God. Oh, may it never let us go!

Jerry Cohagan is probably better known as half of the comedy and drama duo, Hicks and Cohagan. His wife, Lynda, is a high school English teacher in Olathe, Kans. They have been married for five years and have coauthored two sketch books, "Honey!" . . . "Yes, Dear?" and "Honey!" . . . "What Now, Dear?" published by Lil-lenas.

**It's pretty hard
not to notice 12
arms adjusting
12 air vents
directly at you.**

size 12 feet and you can imagine the difficulties. Comparably speaking, making a mountain fall into the ocean sounds pretty easy. Suffice it to say that by the time Daddy and Chase met Mommy in the Nashville airport, Chase felt great; Daddy was the only one whimpering.

"How'd it go?" she asked.

Daddy swiftly deposited Chase in his mother's arms, growling rather defensively, "Fine. Just fine. No problem, why do you ask?"

Once we actually got to the Laymen's Conference, everything went pretty much as we planned. What a wonderful time of coming together



Swarming Recreationists

Dr. McCumber's article, "Who Will Evangelize the Swarming Recreationists?" June 1991, speaks to one of my concerns. Since my husband and I have retired, we have been to Florida two winters and have put over 12,000 miles on our truck and fifth-wheel. As members of Coast to Coast Camping, most of our fellowship is with other retirees. But just because a person has lived three score years and 10 does not make him a saint. I would just love to have some kind of tract or pamphlet from our holiness point of view, written specifically for the retiree who, in the busy pursuit of life, has left God out and now is still not finding satisfaction in running here and there.

And why don't our churches advertise more? In all our travels, we have found only five church signs near exit ramps or close to main thoroughfares. Many resorts do have their own Sunday morning services, but if they do not, they are open to someone coming in on a regular (dependable) basis to conduct a worship service. State parks, KOA's, and even private camps will advertise your church and special activities in their weekly activities bulletins.

I know that many people on vacation will attend religious services. We carry an Autoharp and keyboard with us, and when my husband begins to play, people gather around. Then there will be those who say, "We'll go around and tell everyone we're going to have church," and we do. So, pastors, advertise, advertise, advertise.

*Gwen Rice Clark
Hillsboro, Ohio*

Family Worship

Thank you for the Family Altar Emphasis in the May 1991 issue. The article by Winifred Peterson, "The Family Altar and Family Altering" and the one on Wesleyan family devotions were both well done.

*Morris Chalfant
Bourbonnais, Ill.*

Group Prayer

E. Dee Freeborn's article on corporate prayer intrigued me. He spoke of the definite need for private prayer, but he pointed out the need for corporate prayer as well. I knew praying with another person or a group was helpful, but I had not thought of it as necessary.

I do believe the faith of other Christians helps build our own, and I intend to become much more involved in joint prayer with my friends and family.

Thanks so much for the article.

*Stephania Langford
Yukon, Okla.*

I Object

I am writing in reference to the cartoon which was published in the July 1991 issue of the *Herald*.

My husband, Dr. J. C. Crabtree, has been an evangelist in the Church of the Nazarene for over 45 years and has served the church faithfully under many adverse circumstances. I feel the cartoon questions the credibility of evangelists by stating, "but

he stayed an extra day and left us with the bill." First of all, in most cases, evangelists are not housed in Holiday Inns (or equal), but have continued to serve God and the Church while staying in parsonages, laymen's homes, church annexes, cut-rate motels, and sometimes circumstances that are very uncomfortable. I am afraid that the concept of an evangelist's life is misinterpreted. I do not believe that it would be the practice of our evangelists to "stay an extra night and leave us with the bill."

I have never written such a letter before in my life, but I feel so strongly about this (and I doubt that I will be alone), that I feel a retraction in the upcoming issue of the *Herald* would be appropriate. The cartoon is offensive and misleading.

Thank you for your consideration.

*Esther Crabtree
Springfield, Ohio*

Editor's note: *In the minds of the artist and the editor, the cartoon pokes fun at small-minded, pinched-souled local church officials rather than the evangelists.*

Church after church tries to "cheap out" when it comes to housing for the evangelist. Our cartoon satirizes this proverbial foible.

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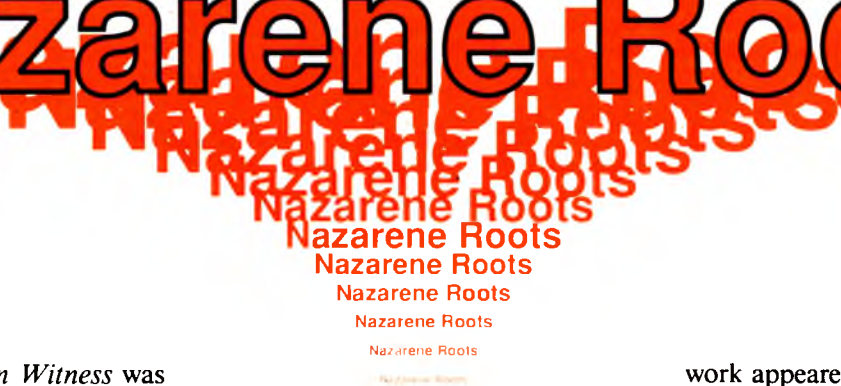
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Nazarene Roots



BY STAN INGERSOL
DENOMINATIONAL ARCHIVIST

such names as *The Michigan Holiness Record*, *The Way of Life*, *The Pentecostal Advocate*, and *The Holiness Layman*. *The Christian Witness*, *The Guide to Holiness*, *The Pentecostal Herald*, and *The Way of Faith* were of particular note. Examination of *The Christian Witness* in the 1890s shows how the holiness press helped create a distinct community of Christians, many of whose like-minded impulses would eventually unite them together in the Church of the Nazarene.

Phineas Bresee's name, for instance, surfaced repeatedly in a series

work appeared regularly in the paper and were filed from virtually every region of the United States. By 1896, Ruth's revival slate was regularly published, sometimes near that of Edward F. Walker, a future Nazarene general superintendent.

The founders of the Eastern churches of our denomination were even better represented in the paper. By 1895, Hiram F. Reynolds' leadership in revivalism and association work was often reported, as was his revival slate. So, too, was the work of New England pastors A. B. Riggs, John Short, H. N. Brown, and Aaron Hartt, among many other future Nazarenes. The activities of the earliest parent-body of our denomination, the Central Evangelical Holiness Association (est. 1890) is also

well documented in *The Christian Witness*. One issue records, for instance, the 1892 meeting of the CEHA and notes that on the second day of business the small denomination ordained Anna S. Hanscome, pastor of

the Malden Mission Church, today the Malden (Mass.) Church of the Nazarene.

The Christian Witness and other holiness periodicals introduced future Nazarenes to one another long before they met in person. In this capacity, the press's ability to create a human network was nearly as indispensable as its role in promoting the theological identity of the holiness movement. In the case of *The Christian Witness*, that network was national in scope and helped lay parts of the foundation for the later rise of the Church of the Nazarene. H



of *Christian Witness* reports filed in 1892 from California by revivalists William McDonald and John A. Wood. Together with Bresee, McDonald and Wood conducted a series of holiness meetings in various Methodist churches over which Bresee was then presiding elder, or district superintendent. Several weeks after the tour ended, the three were reported together again at meetings of the National Holiness Association held in Ogden, Utah.

A frequent name in *The Christian Witness* was that of C. W. Ruth. By 1895, Ruth had completed three terms as chief elective officer of the Holiness Christian Church and was establishing a national reputation as a holiness revivalist. Reports of his

The *Christian Witness* was founded in Boston in 1870 and known originally as the *Advocate of Christian Holiness*, the official paper of the National Holiness Association. That event put in place a key mechanism for the evolution of the American holiness movement. *The Christian Witness* developed a national readership and constituency. Its critical role in fostering and promoting the Wesleyan wing of the holiness movement is best appreciated by grasping the point made by historian Lawrence Goodwyn. He emphasized the value of internal vehicles of communication as a *necessary* step for the success of any social (and by extension *religious*) movement that seeks to establish itself. Good internal lines of communication allow an incipient movement a free flow of information that established channels do not. The press journalism of a social or religious movement promotes its distinctive ideology and fosters a sense of community among its readers. Goodwyn's point is especially apropos when applied to the Wesleyan holiness movement. The creation of a press that was separate and independent from the denominational press and from that of other higher Christian life movements became crucial for successfully perpetuating Wesleyan holiness ideas. For good and ill, it likewise set the grounds for the emergence of separate Wesleyan holiness sects and denominations.

The holiness press eventually was comprised of dozens of papers with

Remember When PC Meant *Personal Computer*?

For the record, I was for women's rights before it was popular, before NOW, COYOTE, and other feminist groups and groupies put the matter on the national agenda. I pioneered inclusive language in my classroom and pulpit.

Further, I have protested the awful way racial minorities have been treated in this country. By pulpit and pen, I preached and published the truth about the sin of racism among us. I'm also in favor of preserving the environment—as Genesis tells us to do. I also believe in not offending people with cultural beliefs different from mine.

But, having said all that, I want to flag down the new legalism of our era. The "politically correct" thought police today force upon us a nit-picking legalism that makes the ancient Pharisees look like amateurs. The creed they brandish is "agree with us or we will label you insensitive and oppressive, boycott you, humiliate you, and take you to court."

Just about anything I do sets off some special interest group's alarm. If I eat a banana for breakfast, I'm oppressing Filipino farm workers. If I put crushed pineapple on my diet cottage cheese lunch, I am told I just exploited the laborers on Hawaiian plantations. "And did you know that the cottage cheese carton you just put in the trash is plastic and not biodegradable—you've just polluted the environment," some PC policeman yells.

If I buy an inexpensive pair of shoes for my granddaughter to wear to camp, I'm informed that I have just brutalized workers in Taiwan or Hong Kong and put an American on the unemployment line.

If, when I say a quick prayer, I happen to be in a public building, I have offended all the atheists and Buddhists in five counties—heaven forbid! And if I carry my Bible into a public school, I may be in for big trouble. If I use a hunting trip illustration in a sermon, I'm accused of joining forces with the National Rifle Association.

If I put a crèche in my picture window, I offend all the people of other faiths in the neighborhood—better use a Santa next time.

If I disagree with a politician who happens to be Black or Hispanic—I am, of course, a racist. Nowadays, only minorities are permitted to practice racism.

The PC thought police love to nail white males like me. If someone dies of tuberculosis in Bangladesh, it's my fault. If acid rain appears in Kalamazoo, I must have done something wrong. If there is a riot in Seoul, a strike in Toronto, an epidemic in Borneo, or if the SAT scores in Tonganoxie plunge, everyone looks at me with disdain, as if I caused it.

The "politically correct" movement, at its best, seeks to bolster good causes and protect the cultural values of minorities. The extremes to which the movement has gone recently, how-

ever, make it appear that it wants all cultures to be treasured except one—the American culture, which they want trashed.

Down with DWEMs

If you don't fit in with the PC police, a lot of bad things can happen to you. Ask Baruch College of the City University of New York, or ask Westminster Theological Seminary. These schools are in danger of losing their accreditation because they do not have enough ethnic and sexual diversity on their faculties or governing boards. "Down with merit—up with quotas" seems to be the motto of the accrediting body, Middle States Association of Colleges and Schools. The association believes, according to George F. Will of the *Washington Post*, that "there is no common unifying American culture. Or there is one, but it is an instrument of oppression . . . and must be overthrown."

The tide in education today surges toward the notion that only racial, sexual, and ethnic victims can produce authentic education—which is, of course, immune to criticism from anyone outside the circle of victims. The PC police think that American education is dominated by DWEMs—dead, white, European males—and must, therefore, be tossed out like yesterday's tuna salad. Women, Blacks, Hispanics, homosexuals, and other victimized groups can best be taught, the PC line goes, by fellow victims.

PC Police and Ministerial Education

In more than one seminary, many women students carry bells and whistles to class. If the professor refers to God as "He" or uses the generic male pronoun, they blow their whistles and ring their bells.

I happened to be on the campus of a mainline Protestant seminary once when the student body was called together for a serious discussion. Students had been in charge of the daily chapel services. They had been duly advised that when Scriptures were read and hymns sung in chapel they were to be edited first with all "sexist language" expunged. Well, the students had been singing some songs "as is" and, worse yet, they chose not to call God "She" or "It" when they read the Bible. They were duly scolded by the administration and ranted at by some of the women students. One of the administrators finally tried to pour oil on the waters by quoting from 1 Corinthians 13: "Love does not insist on having its own way . . ." but that's as far as he got. One of the lady doctoral students slapped her blue-jeaned thigh in anger and yelled, "I'm not buying any of that - - - (four-letter word deleted) either."

Dances with Myths

Another arena the PC thinkers patrol is the way American Indians are regarded. There is no doubt that the Indians were horribly abused—robbed, raped, and killed. The American nation owes a great debt because of the abuse of Native Americans. No sane person doubts this.

But the PC patrols now insist that we exalt American Indians

Now It Stands for "Politically Correct."

as having a unique reverence for ecology, an ancient, superior wisdom, and lofty humane and egalitarian instincts. Unfortunately, none of these claims jibe with the facts.

Given our great guilt, however, the temptation to glorify the Indians is strong. But the fact is that they are like all the other editions of humankind who, apart from the redeeming grace of God, are hopelessly sinful. Many Indian groups practiced war, torture, indiscriminate slaughter of wildlife, slavery, and even human sacrifice. Oppression of women in some tribes is one of history's greatest horror stories. One wonders whether or not a certain mainline Protestant denomination had these particulars in mind when it recently published a formal and official apology to Native Americans for trying to lead them to Christ!

Most disturbing is the fact that politically correct thinkers, in league with New Age addicts, have decreed that American Indian religion is definitely superior to Christianity.

Woe to the Boy Scouts

The Boy Scouts of America have been slapped with yet another sex discrimination suit. Atheists and homosexuals already have lawsuits pending that demand that they, too, should be granted educational access to the Boy Scouts. Now, Margo Mankes, a fourth grade girl, is suing for the right to go to Boy Scout Camp.

Poor Margo says her life this summer is boring and unchallenging. Her father insists that Margo is doing this on her own. Some fourth grader she is, who can not only recognize sex discrimination but also hire a lawyer, make an official complaint to the local human rights commission, ask for a congressional investigation, and demand that the United Way stop any support to BSA. Newspaper columnist Suzanne Fields calls this "sex discrimination litigation gone nutty."

Political Correctness Institutionalized

George Gurley, in the *Kansas City Star*, points out that "being oppressed is in. Being dominant is out." The reason is obvious, he says. "Belonging to a minority is . . . important if you want to win a scholarship or a job."

Gurley is right, because PC thought has been institutionalized by both the federal government and the business community. Here's how it works. Let's say that four persons show up at the government employment office to take the General Aptitude Test Battery (GATB). The four job candidates have precisely the same knowledge and aptitude, and each one achieves a raw score of 300 points.

Each person has an equal chance of landing a job, right? Wrong! Because the government subjects the scores to the "race-norming" process before giving the results to the potential employers. That is, the scores are adjusted according to race. A raw score of 300 is recorded as a 45 for whites and Asians. But, in order to make up for unjust job discrimination in the past and

deprived educational backgrounds, the raw score of 300 becomes a 67 for Hispanics and an 83 for Black Americans. At one time this may have been a fair device. But now that the government and 15,000 private companies have subjected some 50 million applicants to such "politically correct" *race-norming* one wonders how long this practice can go on without taking on the character of the very discrimination it was meant to correct.

Sparkling with the Sequins of Relevance

Some Christian groups think that "recent" means "relevant," so they gladly march at the front of the PC parade (PC can also mean Popular Culture). Some pathetic Christians seek to preserve Christianity in the world by baptizing as Christian whatever they find thriving in the world. A recent example is the Presbyterian Church U.S.A., rather a study group within that denomination, which made an official recommendation to its national judicatory body that premarital sex among responsible

*Many advocates of
"political correctness"
treasure all cultures except
one—the American—
which they want trashed.*

teenage lovers, adultery, love among homosexuals, lesbians, and unmarried singles be regarded as acceptable for Christians. All this, they believed, put them on the cutting edge, sparkling with the sequins of relevance. In reality, they became echoes of the Popular Culture. *Newsweek* says their report, "Keeping Body and Soul Together," reads like a "sermon on Eros prepared in the heat of politically correct passion" (May 6, 1991). Fortunately, the delegates to their national meeting had more sense and more Christianity than the corps of clowns who put the recommendation together. They voted it down with a resounding thud!

I'm sure that some of the PC devotees have the best of motives. They really want justice and respect for all the various groups and concerns that form society. The Bible, however, provides more helpful guidelines than the new legalism of the PC campaigners. Rather than multiplying "no-nos," laws, and court cases, it would be better if we all tried to live by the Ten Commandments, the Golden Rule, the Sermon on the Mount, and 1 Corinthians 13.



Portraits of Jesus in John

A Strange Chemistry

*Truly, truly, I am saying to all of you, "Unless a grain of wheat which falls to the ground dies, it remains alone, but if it dies it produces much fruit" (John 12:24).**

A little plaque with the words "Sir, we would see Jesus" appears on pulpits across the land. John 12:21 first recorded those words spoken by certain Gentiles seeking an audience with Jesus. The plaque expresses the desire that the proclamation and life of the Christian minister would make Christ visible. We have a strong desire that all who claim the name of Christ would make Christ visible in the world in which we live. Why is it then, that it is so hard to see Jesus? What strange chemistry seems to keep Him invisible? Perhaps Jesus' response provides a clue.

The Gentile seekers spoke to Philip, who told Andrew of their request. Those two disciples then informed Jesus. His first words in John 12:23 are encouraging, "The hour has come that the Son of Man might be glorified." Jesus had been referring to His "hour" from the beginning of His ministry, but He always said that the hour had not yet come. Now the time has arrived for Him to be glorified. Surely, when Jesus is glorified, people will see Him; He will become visible. However, Jesus' description in verse 24 of what it means to be glorified reverses what most of us think about glorifying Christ.

"Unless a grain of wheat . . . dies, it remains alone, but if it dies it produces much fruit." John often shares this kind of figurative language of Christ. Philip and Andrew announce that the Gentiles want to see Jesus. Jesus responds, "The

hour has come for the glory of God to become visible through me. It is time for me to die." The grain of wheat that must die is first and foremost Jesus himself. Apart from the death of Christ, there is no glorifying the Son of Man. Jesus could not be seen in any significant way without the Cross. It was a strange chemistry, but Jesus knew that only his death would enable people to really see Him.

But the scandal of the Cross does not stop with Jesus. John 12:25 declares, "The one who is loving his life is losing it, and the one who is hating his life in this world will keep it for eternal life." Not only must Jesus die, the follower of Christ must also die if our Lord is to become visible. The old holiness preachers understood this better than the present "me generation." Until you and I die to self, no one will ever see Jesus in us. When we love and cling to our lives, our life-styles, and our selves above all else, Jesus becomes invisible.

When we compare verse 25 to related statements by Jesus found in the other Gospels, another unique aspect appears. Matthew 16:25, Mark 8:35, and Luke 9:24 all state that whoever wishes to save his life will lose it. These verses all use a future tense for the main verb. "Whoever wishes to save his life will lose it." John 12:25 has a present tense. "The one who is loving his life (now) is (now) losing it." Not only does clinging to our own lives and our own selves make Jesus invisible, the very things we try to cling to begin to disappear in our hands. Only by

dying to our selves, by hating our lives, will there be any permanence in our lives. Only by clinging to Christ and His life and His very being will we find life and meaning for ourselves.

A strange chemistry works in the gospel. It is quite different than the chemistry of either the laboratory or our society. The chemistry of Christ required that He die in order to be glorified. It requires that you and I die for Him to become visible. It even requires us to die so that we can live. We may or may not like the chemistry of Christ, but a lot of people want to see Jesus, and the hour has come for

The very things we try to cling to begin to disappear in our hands.

Him to be glorified. The hour has come for us to make Him visible.

For further study: (1) Read John 17 for more insights into Jesus' understanding of how He is glorified. (2) Compare Jesus' teaching in John 12:23-26 with that in Mark 8:31-38. Make a list of things in your life to which you cling that make it hard for others to see Jesus in you. Ask Christ to help you die to those things.

*Scripture quotations are the author's own translation.

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The Joy of the Lord— Our Strength

BY JOHN A. KNIGHT

Christ's followers are not exempt from the uncontrollable circumstances that are a part of life such as sorrow, hurtful relationships, financial reverses, or physical suffering. Indeed, one's faith in the goodness, wisdom, and power of God may intensify these problems so that the true believer is tempted to discouragement, disillusionment, despair, and even depression.

One cannot read the Psalms without discovering that the biblical writers were not strangers to "heaviness of spirit." Some of the great saints have experienced what has been called "the dark night of the soul."

We must not assume that those who undergo severe emotional stress necessarily have a faulty relationship with God. Job's "comforters" sought to evaluate him using this faulty assumption, but the biblical writer highlights the error of this kind of thinking. Jesus said that the rain falls "on the just and on the unjust" (Matthew 5:45). Such pressures are common to the human situation.

The difference between the believer and the unbeliever is that the believer has a divine resource to cope with life's jolts in the person, purity, and power of the Holy Spirit.

The presence of the Spirit brings joy to the Christian unknown to those outside the faith. A "fruit of the Spirit" is joy (Galatians 5:22), and "the joy of the Lord is your strength" (Nehemiah 8:10). Joy is a mighty weapon in overcoming discouragement, despair, and depression.

Joy is more than happiness. Happiness is dependent on outer circumstances or happenstance. Thus, even

the unbeliever may experience occasional or prolonged happiness as the result of a welcomed happenstance external to one's inner being, such as an unexpected salary increase. Likewise, the converse is true. Unhappiness may be occasioned by some unpleasant or troubling experience.

The eyes don't smile if the smile is "manufactured."

A person who lives merely on the level of the mundane is subject to all the emotional and psychological fluctuations of life. Events may create an unstable and "roller coaster" existence.

Joy, on the other hand, is an inner quality that is neither created nor sustained by outer circumstances. It is a by-product of the Spirit's presence in one's life. Thus, while it is affected by unfortunate experiences, it is not controlled by them. Its source is deeper, making it an enduring quality.

The joy that accompanies Christ's Spirit in the believer cannot be produced by external manipulation or mere determination. It cannot be manufactured or duplicated artificially. It is a gift of God, "springing up into everlasting life" (John 4:14).

Hoping to increase sales, the manager of a retail store hired a stage director to teach his salesmen how to smile. The experiment failed. The stage director resigned after discovering that the difference between a nat-

ural and an unnatural smile is in the eyes. The eyes don't smile if the smile is "manufactured."

There is joy "in the eyes" of those who receive the Holy Spirit. One of the common phrases in the Book of Acts is that the disciples were filled with "the Holy Spirit and joy." These are always constant companions, and they always go together. One cannot have the Holy Spirit without having joy; and you cannot have true joy without having the Holy Spirit.

At Pentecost, the disciples were so unrestrained in their joy that the people on the edge of the crowd thought they were drunk. Peter explained that these disciples were not "full of new wine" (Acts 2:13), but rather were filled with the Holy Spirit and with joy.

Peter spoke of being "kept by the power of God," so that we "greatly rejoice" that the trial of our faith may bring glory to Christ: "whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoiced with joy unspeakable and full of glory" (1 Peter 1:5-8).



We are wise to learn from psychology how to understand and deal with discouragement and depression. However, the greatest deterrent against these enemies is the presence of the Spirit, indwelling us in fullness.

*We need not go abroad for joys,
Who have a feast at home;
Our sighs are turned into songs,
The Comforter has come.*



The Way of Heart Prayer

Praying with the heart is more than just praying. Living in a culture that puts a premium on the mind and the senses, it is crucial for us to learn how to pray from the heart. In an intellectually supercharged environment, we are apt to think of prayer as talking to God or thinking about Him. We fall into the trap of making prayer a problem to solve, or a practice to perfect. Real prayer, though it may begin at this level, encompasses much more.

Part of our problem lies with the definition of the word *heart*. It has been so sentimentalized and prostituted in our day that it has little valuable meaning. The biblical understanding of "heart" is much more wholistic than current popular sentiment. It is the inner being of a person. It embraces our mind, will, emotions, desires, hopes, and plans. "Heart" describes who we really are as persons. It is the word used when Jesus said, "Love the Lord your God with all your heart and with all your soul and with all your mind" (Matthew 22:37, NIV, emphasis added).

The Psalms teem with references to the heart from a whole-person understanding. For example, "I will extol the Lord with all my heart." "Blessed are they who keep his statutes and seek him with all their heart." "Search me, O God, and know my heart" (Psalm 111:1; 119:2; 139:23, NIV).

The prayer of the heart shows who we really are. It summons us to complete honesty before God. We pray such a prayer, daring to reveal ourselves before the searching light of a holy God. Our cry is that of Isaiah's, "Woe to me! . . . I am ruined!" (Isaiah 6:5, NIV). In such moments of transparency, we

are open, vulnerable, and desire nothing but complete surrender. Henri Nouwen says in *The Way of the Heart*, "The prayer of the heart challenges us to hide absolutely nothing from God and to surrender ourselves unconditionally to His mercy" (p. 16).

Learning to pray from the heart calls for consistency and patience, leaving the results to God's timing. Two essential ingredients for such a prayer life are solitude and silence. Solitude is for being with God. Silence is for listening to Him. Such a quest does not necessarily call for enrollment in a monastery or lengthy separation from life's demands. On the contrary, the challenge is to learn the benefits and skills of silence and solitude in the midst of a busy and noisy world.

Nor is being alone and silent an escape from the cares, worries, and hurts of life. We do not respond to the loving call of the Lord Jesus in order to be exempted from that which normally comes to all of us. We love Him and follow Him and are thereby enabled for living through His Holy Spirit. It is not a matter of *exemption* but of *enablement!*

Therefore, silence and solitude are to be found as rest *in the midst* of all that life brings. Solitude does not necessarily mean being alone. There is a difference between the creative rest of solitude and loneliness. Solitude with God can be discovered in many ways and places.

Seeking solitude indicates my desire to be *with* God, silence leads me to *listen* to God. Here again,

there are countless paths to finding silence in our busy and hectic lives. Silence, solitude, and the prayer of the heart are expressions of intimacy with God. One of the necessary elements for intimacy and a characteristic of heart prayer is attention. Not only must we be with God, we must pay attention! Inattention is one of the deadly enemies of the spiritual life. Attention is not only "seeing" but also doing something about what we see. Referring to Moses and the burning bush, Maxie Dunnam observes in *The Workbook of Living Prayer*: "It is as we go beyond *looking* to *seeing* that we can consciously relate

Do you long for exemption, when it's enablement you need?

all of life to God. Then we begin to see God as 'the beyond in the midst of life'; we know him not on the borders but at the center of life" (p. 29).

Maybe I have raised more questions than can be answered, but I am convinced that the journey of prayer is richer, deeper, and more intimate than we may have experienced. If you desire to know God with all your heart, the "prayer of the heart" is worth considering.

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Competitive Spirituality?



Cultural and educational expectations have created a climate in which everyone is drawn into competition. Students are often motivated to compete for grades. There are contests for just about everything—from beauty contests to contests of knowledge, to contests for the most outlandish humor.

There are even contests in church—like Sunday School contests and vocal contests and scripture memorization contests. It is small wonder that occasionally there is the suspicion that even testimony meetings are contests.

David Seamands, in *Living with Your Dreams*, analyzes the last half-century in such terms. He speaks of the holier-than-thou era, the guiltier-than-thou era, and the present generation as the busier-than-thou period. He identifies the temptation to measure ourselves by others.

Can't you just see the headlines some Sunday evening when a local church has a spiritual maturity contest? The top 10 contestants will parade across the platform in their best spiritual outfits. Then there will be the testimony competition. Then each one will pray. What a nightmare!

Well, what, then, is the goal of spiritual maturation?

The psychologists and sociologists have contributed to our understanding of maturation in many significant ways. They have helped us to see the "normal" developmental stages. A number of them have tried to tie psychological and sociological and spiritual development together.

But as soon as we deal in stages, we are tempted to begin measuring ourselves by each other again. In a discussion of contests in mission and ministry, Paul wrote: "We do not dare to classify or compare

ourselves with some who commend themselves. When they measure themselves by themselves and compare themselves with themselves, they are not wise" (2 Corinthians 10:12, NIV throughout). I understand that last phrase to be a sarcastic understatement—"They are exceedingly stupid!"

So, what is the goal of the spiritual life?

Neill Q. Hamilton, in *Maturing in the Christian Life* (Philadelphia: The Geneva Press, 1984), addresses the issue directly. He identifies the early stage of Christian growth as discipleship—the period in which we learn to follow Jesus as obedient disciples. He then points to the Book of Acts as the next stage of spiritual growth in which the Spirit works through the community of Spirit-led and Spirit-filled individuals. "Entrance into the church as body leaves the individual behind as the primary unit of God's graceful work . . . The graces for spiritual maturing are distributed throughout the community in the form of complimentary gifts. One can mature as an individual only by finding his or her place within that community. Strictly speaking, individuals do not mature; the community matures, and individuals are drawn into the growth of the community . . . Each member is given a gift for equipping the church as body with all the functions necessary to its maturing . . . Mutual exercise of these functions makes maturing as a community the proximate goal of the Christian life" (115-16).

Suddenly, Paul's piercing, prophetic words in the second chapter of Ephesians surge into consciousness. He has just written about the

smashing of the barrier between Jews and Gentiles in Christ. He celebrates the end of hostility and talks about unity in Christ. The goal is clearly articulated in verses 21 and 22. "In him [Christ Jesus, the chief cornerstone] the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit."

There are no spiritual athletes who bring home gold medals. There are no stars who prance across the stage to model perfection. Only persons who have been

Can't you just see the headlines some Sunday evening when a local church has a spiritual maturity contest?

transformed by God's grace and know how to enable each other to live by grace and grace alone.

There is no competition. We are all sinners saved by grace.

Spiritual maturity is to become a functioning and serving part of the body of Christ. Spiritual maturity is to both give and receive love within the body.

Spiritual maturity is to work shoulder to shoulder with other redeemed persons to fulfill the mission of Christ in the world.

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HT

Nazarene Youth Congress '91**TEENS CHALLENGED TO CARRY THE LIGHT
BACK TO THEIR COMMUNITIES**

"Are you willing to return to your communities and be a light to those around you?" was the challenge to nearly 5,000 young people and sponsors in the closing service of Nazarene Youth Congress '91. The challenge was made by Gary Sive-wright, NYI Ministries director. The teens responded by lifting lights into the air across the convention center.

With about 500 sponsors and support staff, the teens came together at the Orange County Convention/Civic Center in Orlando, Fla., June 23-28, for what was the largest of the six Nazarene Youth Congresses. The theme for the week was "The Time of Your Life." For many of the participants, the gathering was probably just that.

Speakers included such gifted persons as Guy Doud, Gary Henecke, Josh McDowell, Becky Tirabassi, Gary Sive-wright, William J. Prince, Duffy Robbins, and Norm Shoemaker. Al Denson, Harlan Moore and The Band, Bob and Lisa Diehm, Glad, ETW, Stephen Curtis Chapman, Spiritbound, Linda Tait, and Crystal Lewis ministered through their music. Hicks and Cohagan presented their distinctive comedy sketches on living the Christian life and served as the hosts for the late-night events. Steve Pennington of Pro-Kids entertained with his magic and puppets.

The young people spent three afternoons involved in a variety of service projects to benefit the people of central Florida. These ranged from picking up trash and planting trees along an interstate highway to cradling AIDS babies and raising money for the D.A.R.E. project to combat drugs.

As part of their registration fees, the teens contributed al-

Those who attended NYC '91 participated in a variety of service projects including a car wash to raise money for D.A.R.E. (l.) and spending time with AIDS babies (r.).



Nearly 5,000 teens and sponsors gathered in Orlando for NYC '91.

most \$42,000 to help build the sanctuary of Templo Evangelistico del Nazareno. The church, under pastor Rick Zabala, was officially organized and the site dedicated by Central Florida District Superintendent Gene Fuller, General Superintendent William J. Prince, and Church Extension Ministries Director Michael Estep during the Sunday afternoon congress service.

NYCers, along with other Nazarene young people from across North America, also raised money for the Thrust to the City of Seoul. Nazarene youth groups, college students, and individuals had been raising money for the "Heart and Seoul" project since the fall of 1990. Along with the money raised during a special offering at NYC, the total reached \$86,584. The funds will be used exclusively for youth projects during Seoul '91.

Among those praising the NYC delegates for their willingness to serve others was President George Bush. "Your commitment to service impresses me deeply," said Bush in a special videotaped mes-



sage that was delivered during the Sunday afternoon service. "What a wonderful opportunity for you to grow as Christians and as members of our human family."

Delegates were also commended

by Chuck Supple of the Points of Light Foundation.

A variety of workshops were conducted to assist young people, as well as their sponsors, to be more mature and productive workers in the Kingdom. These ranged from developing a servant lifestyle to how to get along at school.

Responses to the event by the young people were positive. "NYC has made me realize how I can make a difference by myself in my community," said Chris Kawabata of Kaneohe, Hawaii. "I've been challenged to real-

ly keep the fire burning when I go home," said Sharon Williams of North Little Rock, Ark. "The services have really lifted me up, and I will be able to go home and share what I have learned." "I did not realize so many Christian teenagers are in the same situation I'm in," said Chad Sears of Indianapolis. "NYC has given me a sense of belonging. It's made me feel I'm not alone."

The team from the Southern Nazarene University region won in the 1991 Nazarene Bible Quiz, which was held during NYC. Eight teams competed in the round-robin tournament. The SNU group defeated the ONU team in the final round with a score of 170-140.



Speakers at NYC '91 included Gary Henecke (clockwise from top left), William J. Prince, Becky Tirabassi, and Norm Shoemaker. Photos: Media International

BY MARK GRAHAM and TOM FELDER

7,000 Baptized in Thrust to the City Celebration

PENTECOSTAL OUTPOURINGS IN SEOUL

One thousand persons, who became Christians as a result of the outreach of the Thrust to the City of Seoul program, were baptized in a special celebration service Aug. 6. Nearly 7,500 persons packed the KBS Gymnasium in Seoul for the service.

"It was one of the most exciting things I've ever been a part of," said

General Superintendent John A. Knight, who spoke at the service. "I think more people were present for that one rally than for the first General Assembly I attended in 1940."

The service was held to celebrate the midpoint of the 1991 Thrust to Seoul, according to Michael Estep, Thrust director. The rally served as a time of recognition for the organization of 20 new churches in South Korea's capital city. Plans are to organize another 50 churches as part of the Thrust.

"What is happening in Seoul is phenomenal," said Knight. "It is like another Pentecost in a way. One congregation had 135 new converts."

Others participating in the service were: George Rench, Asia-Pacific regional director; Central Korea District Superintendent Shi-chul Kim, chairman of the Thrust to the City of Seoul; Young-baik Kim, honorary Thrust chairman; Shigeru Higuchi, Japan district superintendent; and Vijai Singh, India-Delhi district superintendent.

Estep said the pastors of the new congregations, two of which are women, each baptized their own new members.

Almost 400 new works, including more than 135 organized churches, have been started



General Superintendent John A. Knight speaks at the Thrust to the City of Seoul celebration. Chong-nam Cho, president of Seoul Theological Seminary, served as his interpreter.



Thrust Director Michael Estep (left) expresses thanks to pastor Young-baik Kim and Yang-soon Shin. Rev. Kim's church and the Korea Central NWMS, of which Ms. Shin is president, each sponsored new churches as part of the Thrust to the City of Seoul.



Seoul Thrust Chairman Shi-chul Kim (above) baptizes two recent converts who were saved as a result of the Thrust to the City of Seoul.

Seoul Thrust Chairman Shi-chul Kim addresses a packed auditorium of Nazarenes in Seoul, Korea. Nearly 7,500 gathered in the KBS Gymnasium to celebrate the midpoint of the 1991 Thrust to Seoul.



THRUST TO THE CITIES UPDATE

(As of June 30, 1991)

	FOC*	Total**
Chicago '86	15	18
Mexico City '87	11	27
New York '88	30	43
Los Angeles '88	20	38
Paris '89	1	11
Sao Paulo '89	25	172
Toronto '90	3	58
Seoul '91	20	23
TOTAL	125	390

*FOC = Fully Organized Churches

**Total new works including Church-Type Missions, Bible classes, and preaching points

as a result of the Thrust to the Cities program since 1986.

FORT WORTH URBAN MINISTRY RECOGNIZED AS ONE OF THE NATION'S BEST

A home-ownership program for low-income families has placed a Fort Worth ministry in the national spotlight.

The FNMA ("Fannie Mae") Foundation recently honored Liberation Community for having one of the 10 best housing programs in the U.S., according to Bryan Stone, Liberation Community executive director. The foundation recognizes the top programs each year based on innovative approaches to housing.

The housing program was also featured on ABC Evening News July 17. According to Stone, the network featured the home-ownership program as part of a story on the savings and loan bailout.

Liberation Community recently received 20 houses in the Polytechnic Heights area of Fort Worth. The homes were donated by the Resolution Trust Corporation, a federal agency created to liquidate the assets of failed savings and loans. Liberation Community will be required to pay only about \$1,000 per house for closing costs. Stone will be seeking donations to cover this expense.

"Many of these failed savings and loans owned houses in the inner city," Stone said. "When they are valued at less than \$25,000 they are available for donation to nonprofit organizations like ours."

Once acquired, the homes will be renovated and sold to low-income families at an affordable price. The proceeds of the sales will be placed into a revolving loan fund that will enable other low-income families to buy homes in the area.

This was the second large donation of homes to the urban ministry. In 1990, First Gibraltar Bank donated 47 houses. Thirty-four of these have been renovated and sold to low-income families.

Most homes are renovated by volunteers, including Work and Witness teams, from across the nation. This allows Liberation Community to keep the cost down, making the homes more affordable.

In addition to helping the families purchase homes, Liberation Community provides a seven-week home-owner-

ship course for potential buyers. The course provides educational classes on budgeting, basic home repairs, landscaping, and other skills.

Liberation Community is an urban ministry of the Church of the Nazarene, serving as both a church and nonprofit social agency. It provides emergency assistance, adult education, employment assistance, legal aid, and housing.



This house is one of 34 in Fort Worth that Liberation Community has renovated and sold to low-income families.

AFRICA REGION HOSTS AIDS CONFERENCE

The Church of the Nazarene in Africa is concerned about AIDS and wants to help those suffering from the fatal disease, according to Richard Zanner, Africa regional director. That concern led recently to the first church-sponsored AIDS Conference in Zimbabwe.

"We want to show that we are concerned as a church and seek ways to assist, not only government and health organizations but especially families and victims," Zanner said. "We want to

help these families cope and find relief through understanding and compassion."

AIDS is devastating some communities in portions of Africa.

The primary focus of the conference was the need for education and information on the facts about AIDS and HIV. Information and discussion sessions were designed based on responses to questionnaires sent out in advance of the conference.

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FOURTH GENERATION ORDAINED IN CHURCH OF THE NAZARENE

Tennessee District Superintendent Talmadge Johnson had the rare privilege of participating in the ordination service for his youngest son, Jeffrey, Aug. 8. The young pastor and four other men were ordained by General Superintendent William J. Prince at the 1991 Tennessee District Assembly.

Jeff became the fourth generation of Johnson's family to be ordained as an elder in the Church of the Nazarene.

According to the district superintendent's mother, Helen, her father, Earl C. Pounds, was ordained in 1916 by E. F. Walker. Her husband, W. T., was ordained in 1933 by J. W. Goodwin. Her son was ordained in 1958 by Hugh C. Benner. All three men became district superintendents. Rev. Pounds was appointed superintendent of five states, North and South Dakota, Montana, Wyoming, and Minnesota from 1917 to 1920. From 1930 to 1937, he was superintendent of Idaho-Oregon. He later served as superintendent of South Dakota.

W. T. was elected superintendent of the Western Oklahoma District in 1947, becoming superintendent of the Southwest Oklahoma District in 1948 when the Western District was divided. He served there until 1976.

Talmadge has served as superintendent of the Tennessee District since

1980. Prior to this, he was superintendent of the Mississippi District from 1975 to 1980.

"I don't know how to express it," explained Mrs. Johnson when asked how it feels to have had four generations of her family ordained as pastors in the Church of the Nazarene. "It just seems that my family has invested our lives in the Church of the Nazarene, and I am proud for the privilege of being able to serve the church."

Jeff gained a pastoral heritage from both of his parents. His mother, Genell, is the daughter of Nazarene pastor J. T. Crawford. Although officially retired, Rev. Crawford currently serves as associate pastor at Richland, Wash., First Church. He was ordained in 1945 by J. B. Chapman.

Others ordained at the 1991 Tennessee District Assembly included: (elders) Steven T. Hoskins, Rick W. Harvey, and James N. Fitzgerald; and Hendrick R. Pieterse (deacon).



Talmadge Johnson, Tennessee district superintendent, presents ordination credentials to his son, Jeffrey, at the 1991 Tennessee District Assembly. Jeff represents the fourth generation of ordained elders in the Johnson family.

FORUM LOOKS AT NEEDS OF NATIVE AMERICANS

Native American pastors and leaders met on the campus of Nazarene Indian Bible College recently for a Forum on Native American Self-Help Programs. Sponsored by the Church Growth Division and Nazarene Compassionate Min-

istries, the forum focused on developing programs that will minister to specific needs within Native American churches.

The participants discussed the needs of children and youth and looked at specific problems of substance abuse, dysfunctional life-styles, and economic development within the Native American community.

1990-91 HERALD OF HOLINESS CAMPAIGN WINNERS

These persons were the coordinators for the top districts in the 1990-91 *Herald of Holiness* subscription campaign. Louisiana was the leading district in the denomination, reaching 71.12% of their goal.

Rev. Hucker's photo was featured in September's Late News.



Rev. Larry Hucker
Illinois
1st place - Group One



Rev. Leonard Budd
Pittsburgh
2nd place - Group One



Rev. James Minding
Philadelphia
3rd place - Group One



Rev. Tom Cahill
Washington
4th place - Group One



Rev. Donald Walker
Louisiana
1st place - Group Two



Rev. Barry Beverage
Maine
2nd place - Group Two



Mrs. Lou Noel
S.E. Oklahoma
3rd place - Group Two



Rev. Larry Brinkley
N.E. Oklahoma
4th place - Group Two

Pictured (l. to r.): David and Shelly Hayes and Paula and Eric Kellerer were among 34 persons who recently participated in the 1991 missionary candidates workshop in Kansas City. The missionary candidates were involved in psychological testing and interviews with World Mission staff members. Invitations to interview with the General Board will be extended to some of the candidates in November.



October's

10-Point Quiz

1. Last year one country accepted more immigrants than all other nations combined. Which of the following did so?

- A. China
- B. Soviet Union
- C. Argentina
- D. United States
- E. Australia
- F. South Africa

2. The infant survival rate in the U.S. ranks where in relation to other countries?

- A. First
- B. Thirteenth
- C. Fifth
- D. Twentieth

3. How much have "births out of wedlock" in the U.S. increased since 1980?

- A. 32%
- B. 3.2%
- C. 23%
- D. 40%

4. The average household among which of these U.S. population groups has the highest level of education and the highest household income?

- A. Whites
- B. Asians
- C. Blacks
- D. Hispanics

5. Only two countries have a larger Hispanic population than the U.S.

- A. Brazil and Ecuador
- B. Mexico and Peru
- C. Argentina and Cuba
- D. Spain and Mexico

6. Approximately what percentage of persons incarcerated in India have been imprisoned without a trial?

- A. 50%
- B. 40%
- C. 15%
- D. 10%

7. The summer of 1991 was the 200th anniversary of the Wesleyan mission to which of these countries?

- A. Italy
- B. Ireland
- C. France
- D. Jamaica

8. Which of the following is the name of a newly formed learned society with headquarters in Princeton, N.J.?

- A. The Christian Feminist Society
- B. The Charles Wesley Society
- C. Society of Fundamentalist Theologians

9. According to *Harper's* magazine, in what year did Brazil's Supreme Court first rule that it was illegal for a man to kill his adulterous wife to defend his honor?

- A. 1891
- B. 1991
- C. 1918
- D. 1943

10. According to *Harper's* magazine, which of the following professions do Americans cite as the least honest?

- A. Doctors
- B. Clergy
- C. Pharmacists

Answers on page 39

1989-93 QUADRENNIUM HEADQUARTERS AND INSTITUTIONAL ASSIGNMENTS

July 1, 1991—July 1, 1993

EUGENE L. STOWE

General Secretary
Personnel
Education Services
Commissions

JERALD D. JOHNSON

Communications
Herald of Holiness
Media International
Publications International
Nazarene Publishing House

JOHN A. KNIGHT

Finance
Pensions & Benefits
Physical Plant
Planned Giving
Stewardship Services
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RAYMOND W. HURN

World Mission
Casa Robles
Financial Services
Mission Services
NWMS

WILLIAM J. PRINCE

Church Growth
Chaplaincy Ministries
Church Extension
Evangelism Ministries
Pastoral Ministries

DONALD D. OWENS

Sunday School Ministries
Adult Ministries
Children's Ministries
NYI
Youth Ministries

EDUCATIONAL INSTITUTIONS

NNC
PLNC
Caribbean NTC

MVNC
ONU
ENBC
India Nazarene Nurses
Training College
Nazarene Theological
College (Manchester)

MANC
NTS
APNTS
Australasian NBC
Indonesia NBC
Japan Christian Jr. College
Japan NTS
Korea NTC
Luzon NBC (Philippines)
Nazarene College
of Nursing (PNG)
Taiwan NTC
Visayan NBC (Philippines)

NBC (NIBC)
SNU
Africa NTC
Nazarene Nursing College
(Swaziland)
Nazarene Teacher Training
College (Swaziland)
Proposed Africa Nazarene
University College
Swaziland NTC

CNC
ENC
Argentina BC
Brazil Bible Institute
Ecuador Theological Insti-
tute

TNC
Costa Rica Seminary
Mexico Seminary

GENERAL BOARD COMMISSIONS, COMMITTEES AND REGIONS

International Board
of Education
Committee to Study Gen-
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General Assembly
Site Commission
International Church
Commission

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Divorce and the Ministry
General Assembly
Site Commission
International Church
Commission

Pension Study Committee
General Church Properties
Committee
General Assembly Site
Commission
International Church
Commission

Study of the Composition
of the General
Assembly Commission
General Assembly
Site Commission
International Church
Commission

General Boundary Commit-
tee
General Assembly Site
Commission
International Church Com-
mission

Christian Action Committee
Committee to Study Duties
of General Superinten-
dents
General Assembly Site
Commission
Commission on Interna-
tional Church

Caribbean Region

Eurasia Region

Asia-Pacific Region

Africa Region

South America Region

Mexico/Central America
Region



Life Everlasting

Persons who reach my age think of death if they think at all. With so many years behind me, there cannot be many more ahead. In coming to terms with my mortality, I find myself occasionally whispering these words from the Apostles' Creed: "I believe in . . . the resurrection of the body, and the life everlasting."

A simple and invincible reason undergirds my faith in the resurrection of the body. Jesus was raised from the dead, and His resurrection pledges ours. He is "the first fruits of them that slept." The risen Redeemer, invested with an immortal body, marches at the head of a vast procession who will share His complete victory over death.

"The Lord shall descend from heaven with a shout . . . and the dead in Christ shall rise!" The final chapter in the story of my physical life shall not be written by devouring worms or mouldering seasons but by the omnipotence of Incarnate Love.

Everlasting life is the triumph of love. Sunset cannot terminate love. The changes of life do not efface love, nor will the changes of death destroy it. Love survives the grave.

Love! Love is immortal!

Never can it die.

Beyond Time's contracted portal

Where spheres eternal lie

Love thwarted here by clay

Shall weave its perfect plan—

No faded light of ruined day

Will circumscribe its span.

Our sense of justice as well as our experience of love demands life beyond death. There are too many unrighted wrongs, too many unrewarded rights, for this world to be the only world. Sometime, somewhere, the righteousness and holiness of God must be eternally vindicated. A world that puts Jesus on

the Cross and Nero on the throne cannot be the best or the last world.

The character of God is a stronger argument for everlasting life than is the constitution of human beings. Whatever can be argued from our instincts, conscience, and affections is surpassed by the argument from the character of God.

Jesus climbed the tortuous uphill path to Calvary in the strength of an ancient scripture: "Thou wilt not abandon my soul to Hades" (see Psalm 16:10). His faith is ours: The love of God cannot be defeated by death.

Principal Rainey of Scotland told of a criminal in Edinburgh whose only redeeming feature was his strong love for his daughter, an only child and the image of her dead mother.

While that man was imprisoned for burglary, the child died, and he only learned of her death upon his release from jail. In his grief, he resolved on suicide, but while climbing the parapet of a bridge that night, the words of the Apostles' Creed flashed into his mind: "I believe in God the Father Almighty." He knew nothing of God, but he knew something of fatherly love. "If God is like that," he told himself, "I can trust my lassie with Him, and myself too." In the character of God he found solace and pardon.

"Love is stronger than death." Our brief earthly lives cannot satisfy the depths of God's love for His children. The resurrection of Christ is the only answer faith needs when everlasting life is denied. "Our Savior Jesus Christ . . .

abolished death and brought life and immortality to light through the gospel." Immortality was there, in human instinct, conscience, and affection, but it was shadowed because sin had deadened conscience and tainted love. Since Christ died and rose again, the gospel dispels those shadows with piercing and reassuring light.

"What shall we say to death?" asked Paul. Here is the answer of infidel Robert Ingersoll:

Is there beyond the silent night

An endless day?

Is death a door that leads to light?

We cannot say!

Against the shrug of doubt we

A world that puts Jesus on the Cross and Nero on the throne cannot be the best or the last world.

can set the answer of James Montgomery, Christian poet:

Beyond this vale of tears

There is a life above,

Unmeasured by the flight of years,

And all that life is love.

Yes, I think about death more than I used to, but I face its approach unafraid. No darkness can resist the light of the gospel of Jesus Christ. He who has been with me in life will be with me in—and beyond—death.

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

HH

MARKS OF MATURITY

BY RICHARD S. TAYLOR

Maturing is usually a gradual process, which is the by-product of a “heap o’ livin’.” Maturing occurs when the wear and tear of life is negotiated successfully.

Good people do not mature equally fast, nor do they mature to the same degree. Nor is there a level of maturity so complete that further maturing is not possible.

Yet, somewhere in a person’s spiritual journey, he reaches a degree of maturity that is recognizable. Such recognizable maturity can be equated with stability, poise, wisdom, and understanding. Such persons have weathered the storms and stresses of life, have learned from their defeats and their victories, and they no longer go to pieces themselves when life seems to be falling apart. They know God is all-sufficient.

Such a mature person creates a center of calm to which others come for reassurance and strength. We are all grateful for such anchors in the church and in our families.

While maturing is usually gradual, there are crises that seem to catapult us forward and upward eons in a day. The very shock of the crisis forces us to assess our resources in God, see our own weaknesses and strengths, and quickly learn new coping skills.

Maturing is the process of acquiring principles, habits, and disciplines that shape our life-style and thus our character. It is an internalized outlook that forms the structures of life and that determines how we handle the unexpected.

Maturing is not a matter of developing a thick hide. While a mature person no longer cries over trifles, he has not lost the capacity for pain and grief. Maturity is not a difference between tearlessness and tearfulness; it is the ability to hold our storm-battered craft on course until we come through. Mature people hurt as much as immature people, but they hurt about things important enough to hurt about, and they are better able to handle their hurts and even turn them to good account.

1. Coming to Terms with Life

There are several universal marks of maturity. One is the evidence of having come to terms with life. Not everything can be changed, not everything is going to be ideal, not everything will turn out as we might wish or expect. We will never reach some of our goals, we cannot buy insurance against adversity or sorrow—all of this one learns to accept and live with, without perpetual self-pity or frustration.

2. Accepting Limitations and Restraints

Another mark of maturity is the intelligence to accept, without fussing, the limitations and restraints that belong inherently to civilized living. The traffic rules of life, in all areas, are unavoidable. Attempting to avoid or outwit them will simply turn life into a shambles.

Maturing is not outgrowing the need of rules; it is outgrowing the need for a policeman. It is a change of attitude that gives us freedom, not from rules but within them.

The person who never grows up spends his life battering his bruised head against law and destroys himself in the process. The mature person not only learns to live

within law but also makes it his friend.

3. Subordinating One’s Desires for the Good of All

A further mark of maturity is the ability—and the disposition—to subordinate oneself for the good of the whole. This spells a sense of responsibility. It is a desire to cooperate in order that common ends may be achieved.

It is the unselfishness of a Lester Braddock who, as pastor, planned and supervised the remodeling of an old Safeway store into a splendid church facility, including sanctuary, social hall, offices, and educational unit. Then, a few years later, after his retirement, when a new pastor proposed tearing out the educational unit and starting over with nothing but the walls, Lester enthusiastically got behind the project and invested as much if not more time on it—gratis—than any other church member. I asked him, “How does it make you feel to see your ‘pride

How can we estimate the value of those Christians among us who demonstrate maturity in age and character and grace?

and joy' torn up and replaced?" He replied, "This is an improvement, and I am all for it."

4. Adjusting to New Situations

Yet another mark of maturity is the ability to adjust to new situations and cope with new demands. A new job, new places, new faces, even new cultures, including new ways of doing things; or perhaps a sudden, wrenching bereavement; or an unexpected forced retirement—these are some of the things that happen to people, which create feelings of strangeness, aloneness, homesickness, fear, uncertainty, and confusion. Here are families uprooted from everything familiar and dropped down in new surroundings—a neighborhood nothing like the old, and a church nothing like the church back home.

These changes demand all the courage and wisdom and grace one can muster. Hard leaning on God is, of course, the key. But maturity is a factor here too. If a person was still relatively immature before, these experiences can help mature him (not *age* him—there's a difference!) in a hurry. But a backlog of maturity already in place when these changes come will go far toward enabling one to cope with equanimity and good cheer.

A mature person is realistic. He faces the change squarely and says, "This is it!—but there is nothing that God and I together can't handle!" He lets go of yesterday and resolutely turns toward tomorrow, accepting the inevitable. A mature person refuses to be paralyzed in the present by living in the past. He takes hold of the new, determined to understand it and master it, by God's grace. Philippians 4:13 is more than a sentimental motto on the wall, it is life's marching drumbeat—"I can do all things through Christ who strengthens me" (NKJV).

5. Coping with Disappointed Expectations

The ability to cope



Comstock

with disappointed expectations is another mark of maturity. This is not the flaccid passivity of a dull, insensitive bumpkin. Some people "cope" by sleeping their way through life. But alive, caring people have big expectations of marriage, children, pastors, churches, job. They suffer profoundly when those expectations are dashed. But somehow they hang on, remain faithful, keep praying and believing, keep loving and caring, and keep on seeking to salvage heartbreaking situations. And down the line many of these disappointments will yet be redeemed, and it will be because, in the midst of the whirlpool, there was a rock.

6. Knowing Oneself

Then there is the mark of realistic self-knowledge. A mature person has surrendered the mirage of invincibility. He no longer sees himself as the paragon of wisdom. He knows when he is beaten and needs help, and he is not too proud to call for it. He prefers to give help rather than receive it—as is true with all of us. But he understands that if he is to obey Galatians 6:2, "Bear one another's burdens, and so fulfill the law of Christ" (NKJV), he must be willing for another to obey the command by letting him bear *his*.

7. Making Personal Changes

Finally, a mature person has the ability to change personally. At certain stages in life, we must be made over. We have to change as persons to match the changes in circumstances. Outward changes demand inward changes. We discover things about ourselves that annoy others, or are a stumbling block, or that needlessly lower the ceiling of opportunity, and we say to ourselves, "I don't have to be this way. I can change!"

Immature people refuse to change. Their challenge is: "This is the way I am. You'll just have to take me as I am." So, for instance,

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Maturity is not outgrowing the need for rules; it is outgrowing the need for a policeman.

WELCOME TODAY IS SAM DAY!

BY BOB AND OPAL TAYLORSON

If this is the second Tuesday of the month, then it's SAM day at Calgary First Church of the Nazarene.

What is SAM day? Good question. Here's your invitation to come and see.

The program is scheduled to start at 10:30. But it's only 9:30, and already the seniors are arriving and the SAM team is at work. Two attendants appropriately garbed in blue caps labeled "SAM Parking" ease the anxiety of "Where shall I park?" It's worth noting that these men are on hand rain or shine or 30 below zero!

And then there are greeters, greeters everywhere—a congenial couple at the door to say "welcome" and give directions, a friendly cloakroom attendant to help with your coat, and still another cheerful greeter at the name tag table. Each of the 300 seniors has been personally contacted by one of the "SAM Sweethearts" and has received a letter from

the director. A name tag is ready. At the "collection" table, the fee for the day is received amid happy exchanges: "Glad you could come today"—"I wouldn't miss it. This is my favorite day of the month! I'd like you to meet my neighbor. This is his first time here." Each participant receives a SAM day packet with details of today's program and other upcoming opportunities and ministries. There's even a "hug" coupon.

Around the fireplace in the SAM Friendship Room, morning coffee and cookies are served and greetings exchanged between old and new friends.

At 11:00, the SAM Activity Centre, a few doors down the hall, becomes the scene of "The Riming-

Bob and Opal Taylorson (left) led the Calgary First Church Senior Adult Ministry (SAM) program from 1978-90. Sylvia and Laverne Henwood are the current leaders of this very successful ministry to older adults.

Part of the "Irish Day" participants in the SAM Gardens dining room on St. Patrick's Day.



SAM SWEETHEARTS

Bob Taylorson declares that, apart from God's guidance and blessing, the key to the success of the SAM work in Calgary is the contribution of a team of young women affectionately known as the "SAM Sweethearts."

That name has survived since its casual inception at a SAM Valentine's fellowship in February of 1978. It's not unusual to hear a senior say, "My sweetheart phoned this morning to make sure I'd be out to SAM on Tuesday."

The team started with three young married ladies, and now there are eight. Each one is designated a territory of the city and makes contact with the seniors who live in that area, particularly regarding attendance at the next SAM program. However, on occasion, she calls to say, "Happy birthday," or "Hope you're feeling better." The sweethearts say it's a two-way street. "When I phone my people, it gives *me* a lift and I feel better. They're so appreciative!" The sweethearts also provide various other services described in this article, including "waitress duty" every month.

Two "editions" of the SAM Sweethearts are pictured on the right. The Sweethearts in the upper photo (left to right) are Dorothy Miller, Maxine Osborne, Marge Allen, Beverly Nystrom, Judy Snyder, Anne Morris, Joanne Weins, and Dorothy Tingley. The present Sweetheart team, pictured in the lower photo, includes six of the same ladies in addition to Marilyn Andrews, first on the left. Delrose Laxton missed this photo session.

H



ton Hour." This includes the recognition of birthdays and anniversaries and a special feature. It could be a white elephant gift exchange, an interview with some "notable," a travel film, "Ask the Doctor," "Home Security for Seniors," a missionary presentation, or a report from paramedics or a lawyer. At Christmas, a 50-voice children's choir is always warmly welcomed. Sometimes, the "Sam Sweethearts" present a comedy skit. Laughter and genuine friendliness fill a big part of SAM days, and hugs are encouraged! The proverb, "A merry heart doeth good like a medicine" (Proverbs 17:22), is proven true at every meeting. It's good for the Christian and makes the non-Christian hungry to be a part of it.

At noon, the doors open to the SAM Gardens dining room. Expressions of admiration and delight fill the room as guests take their places around the tables. Decor is in keeping with the theme for the day. Tables are beautifully and tastefully set with china and appropriate centerpieces, and there's a lot of greenery. Beside each plate is a colorful Christian folder with significant scripture verses. The "sweet-

hearts" are always nearby. They load their cars with folks who need transportation; they assist with walkers and wheelchairs and with seating. They give lots of smiles and hugs. And now, here in the SAM Gardens, they have become waitresses par excellence, as they serve a sit-down dinner.

All the meals are delicious. A select crew of non-seniors assists a skilled caterer in the kitchen. Our chef has a way with food, cooked with the tastes of seniors in mind. One of the "sweethearts" has taken the responsibility for grocery purchasing. This helps greatly in keeping costs down.

SAM people love music. After tables are cleared, there may be guest musicians or a sing-along to share in heartwarming songs and hymns. Song sheets have been specially prepared for the day. It's thrilling to hear a blend of voices singing the theme "In Christ There Is No East or West," and that truth is deeply felt. Seniors especially appreciate being able to *hear* what's going on, so a good sound system with a qualified operator is a must.

Carefully selected guest speakers share a devo-



(Left) Lynn Rumrill at the keyboard, entertaining the SAM Western Day crowd.

(Below) A recent SAM excursion took the Calgary seniors to Chateau Lake Louise.

(Middle below) High level conference: (left to right) Bob Taylorson (former SAM director), codirector Bob Rimington, and Walter Siegle, leader of a seniors ministry at Foothills Alliance Church. Walter met his wife, Marion, at the Calgary SAM fellowship.



tional time. Local Nazarene pastors and missionaries or guest ministers and laypeople from other churches turn hearts and minds to Jesus, His love and compassion, His grace, and invitation. A recent speaker, a Nazarene pastor, wrote to say, "I was impressed, in fact overwhelmed, with the effective manner in which the Calgary First SAM group is ministering to the needs of your community's senior adults."

Visiting senior adult, Ruth, wrote a note of appreciation: "Thank you for your love and friendship. Just coming to your church [with my unsaved relative] gives me an opportunity to talk about the gospel." Lavina expressed her gratitude this way: "Frances invited me to SAM and because of that, I came back to the church."

Our leaders bring SAM day to a conclusion by encouraging seniors to walk with the Lord and to seek the enrichment of His presence in their advancing years.

SAM Projects

SAM ministers beyond the second Tuesday too. SAM projects include collecting stamps for the Leprosy Mission of Canada and the Canadian Bible Society, making stuffed toys for Alberta Children's Hospital, collecting food items and cash for food banks, collecting used eyeglasses for Operation Eyesight, outfitting a missionary's child, contributing money toward the purchase of church and kitchen equipment and furnishings.

During the summer months, the SAM program sponsors outdoor day trips. Some of the world's most breathtaking scenery is at our door, and day trips to Banff and Lake Louise are always booked well in advance. Other day trips have included Calgary's Heritage Park, the Calgary Zoo, Glenbow Museum, the world renowned Winter Olympic sites, Tyrell Museum at Drumheller, as well as several outings for lunch to the revolving dining room at the Calgary Tower. Extended bus tours of 15 days each

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(Above) At the retirement program for the Taylorsons, a good time was had by all—particularly the Taylorsons (center).



Elmyra Rimington (left) and Lois Coulter prepare favors for the Christmas SAM get-together.

Together

Honoring the Trust



The Trust Continues

The Board of Pensions and Benefits USA takes seriously their motto, "Honoring the Trust"—the trust of retired ministers and widowed spouses that the church will help care for their retirement needs. This year nearly \$7 million will be paid out in "Basic" Pension benefits to these faithful servants. Many served before there was a "Basic" Pension Plan, yet they placed their faith in God and His church to care for them all of their days.

Meet Rev. H. O. Brunkau, the oldest retired elder receiving a "Basic" Pension. On January 4, 1992, he plans to celebrate his 102nd birthday. Although passing the century mark in age is a notable accomplishment, Rev. Brunkau is only one among nearly 150 individuals, age 90 to 100 plus, who are on the "Basic" Pension Roll.

Virtually all of the years of service represented by these older retirees were spent before the start of the "Basic" Pension Plan in 1971. For example, an important part of Rev. Brunkau's ministry occurred during the Great Depression as he helped congregations to save their church buildings from foreclosure. In the years that followed, Rev.



Rev. H. O. Brunkau

Brunkau helped to start home mission churches in Kansas.

If the Church had not felt the responsibility to provide financial assistance to ministers who had labored before a pension plan existed, individuals such as Rev. Brunkau would have less to live on today. Thankfully, the "Basic" Pension Plan recognizes such early years of service and provides a guaranteed benefit regardless of salary or size of church served.

But this provision does not come without cost. Professional actuaries calculate that \$101 million should be on deposit to "fund" the plan for the benefits already promised. Although growing, the trust account so far only has \$70 million reserved to cover this liability.

For today's ministers, the "Basic" Pension Plan is intended to provide a "floor" on which a servant of the church may build. Seven benefit raises since 1971 have made it possible for retirees' benefits to keep pace with inflation. Although the benefit is still minimal, it is important to remember that the benefit formula recognizes years of

Dear Dr. Wessels:
Perhaps it is because I turn 55 this June, but I read letters of appreciation for pension checks and feel good about the increasing care of ministers through the Pension and Benefits Fund. For 30 years now, I have led churches that have paid their "budget" in full. All the time it has been nice to know that our church is there behind us. Twenty-five years ago, the fund helped us with some pregnancy complication bills. Sixteen years ago the fund supplied a small but helpful part of my first wife's burial expenses. While no one knows the future, it is comforting to know that in just a few years when we will no doubt need our church again, you will be there. I just want to say thank you for all you do for us ministers.

Enthusiastically,
A Nazarene Pastor in California

service back to the start of the Church. Also, the application of the formula is the same for everyone—the already retired and those yet to retire.

Daily, letters are received which express appreciation for the services provided to ministers and retirees. The one quoted here is representative of the sentiments many ministers have for the church's care for them throughout the years.

For the Church to continue "Honoring the Trust" of both retired and active ministers, the continued faithful support of the Pensions and Benefits Fund is necessary. Full payment of the Fund assures this ongoing expression of the church's care.

The "Basic" Pension Plan: Comparing Retirement Benefits

Retirement planning and pensions are popular topics for many magazine articles and television reports. As the average life expectancy for Americans continues to rise—and the "baby boomers" reach middle age—public interest in these areas seems to skyrocket. Today, nearly everyone agrees on the necessity of a pension for adequate retirement funding. However, some issues surrounding benefit payments may need a closer look in relation to church pensions.

Think for a moment specifically about retirement benefits. Here is a typical situation and a frequently posed question: "My pastor will soon be retiring, having spent his entire career serving God in full-time ministry. A friend in industry just retired with only 10 years of service and will receive a pension much greater than the one my pastor can expect. Why?"

Maybe you too have wondered, "Why?"

Although it may seem reasonable to make a simple "payment to payment" comparison, this can lead to some incorrect conclusions. Many factors can influence retirement benefits, and it is important to know what some of these items are before comparisons are attempted.

One important item to consider when comparing retirement benefits is **plan objectives**. What is the pension plan designed to do? Is the benefit intended to be the primary source of retirement income?

The "Basic" Pension Plan was established April 1, 1971, as a "floor" upon which ministers could build an adequate retirement income. An overview of the church's financial assistance to ministers shows the reasoning behind this decision.

From the earliest days, the Church has felt an obligation to provide financial assistance for retired ministers. This aid came at first through a system of "benevolences"—charitable, relief-type programs. Money collected was paid out only to the most needy.

In 1955, when ministers were allowed finally to participate in Social Security, the demand upon the old benevolence system was

lessened. Still, the church hoped to develop a true pension plan.

In 1963, with the introduction of the Nazarene Tax-Sheltered Annuity (TSA) Plan, the hope that many had shared became a reality. There was now a contributory pension that could supplement Social Security and further diminish reliance on the benevolence programs. Churches were encouraged to contribute tax-free funds to their pastor's retirement account.

Even with the development of the Nazarene TSA Plan, it was recognized that time is required for contributions and earnings from compounded interest to accumulate. In addition, many ministers had no opportunity to participate in this plan. The "Basic" Pension Plan was designed in 1971 to provide ministers a minimum, guaranteed retirement benefit to supplement Social Security. The Plan recognized service as far back as 1908 and began paying a benefit immediately to retirees even though no funds had been collected and set aside over the years for that purpose! The "Basic" Pension Plan was never intended to be the sole source of retirement funding.

Another item to consider when comparing pension benefits is **funding**. Who will pay for

Pensions and Benefits Fund Income from Local Churches—1990

Income from Churches	\$7,462,428.63
Expenditures	
Pensions and Benefits	
Current Payments	\$6,521,046.24
Reserved for Future	
Pension Payments	\$ 0.00
Basic Life Insurance	
Payments	\$ 658,708.57
Administrative*/Legal/ Actuarial Expenses	\$ 704,039.49
Total Expenditures	(\$ 421,365.67)*

*For all benefit plans

†This shortfall, created by ever-increasing benefit payments, was paid out of funds set aside in previous years for such benefit payments.

the future benefit? Do contributions come from the employee or the employer? Will retirement income be provided through a "defined benefit" or a "defined contribution" plan?

The money for the "Basic" Pension comes from the Pensions and Benefits Fund which is supported by local churches on U.S. districts. For the 1989-90 assembly year, the denominational average for payment of this Fund was 91.83 percent. Since no General Budget monies are allocated for this pension, any shortfall in contributions results in a shortfall of funds for future payments. Full support of the Pensions and Benefits Fund is needed from every participating local church.

The "Basic" Pension is a "defined benefit" plan. Therefore, a minister's "Basic" Pension payment is determined by a formula which recognizes "years of service," regardless of church size or salary. A minimum of 10 "years of service" credit is required to be eligible. Participants may now receive up to \$360 per month.

Plan objectives and funding are two important areas that must be defined specifically before "payment to payment" comparisons can be made between pension plans. An individual's retirement benefit from a company pension

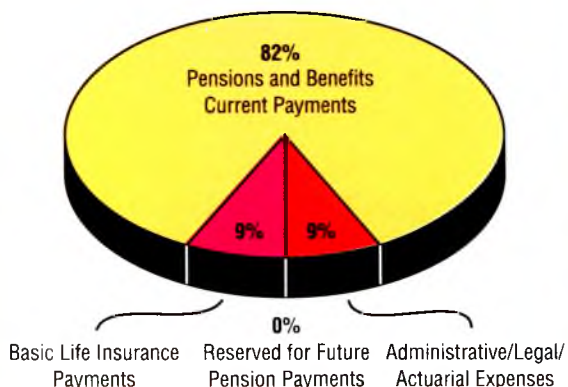
plan should not be compared directly with a church pension benefit which represents only partial retirement income. Also, a payment that represents no out-of-pocket expense to the employee should not be compared on the same basis with a payment which represents employee contributions which have accumulated and have been credited with interest over the years.

Caring for the faithful servants of God and the church must be understood to mean not only providing a "wage" for today's bread, but also provision for tomorrow's needs in retirement. To view pensions outside the dimension of total compensation is to make it the scapegoat for the bigger issue of how care is provided for the church's servants. Not only should pensions continue to be improved, but overall compensation must also continue to be improved. Paying the bill for the human resources an employer (local church) consumes means seeing that bill as a total compensation issue, not just one that involves a better pension to be paid by "someone else."

If one carefully studies the retirement plans of various denominations, it should be evident the Church of the Nazarene is fortunate and unique in providing both a guaranteed, non-contributory minimum benefit ("Basic" Pension) which recognizes years of service back to the denomination's beginning and a discretionary contributory plan (TSA). Nearly all other denominations provide a pension benefit based primarily on one's salary or level of individual contribution to the plan with little or no credit for service years prior to the plan's beginning.

God has helped the Church through the Board of Pensions and Benefits USA to make great strides in pension and benefit programs for Nazarene ministers and church employees. There have been over 30 improvements in the "Basic" Pension Plan itself in the past 20 years. With His strength and guidance and with the cooperation of God's people, the challenge to continue improvements in these coming years will be met successfully.

Expenditures of Pensions and Benefits Fund Income from Local Churches—1990

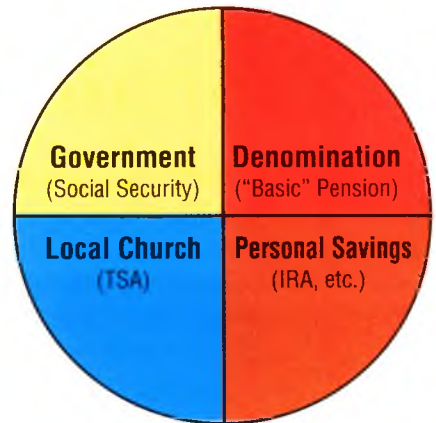


The Nazarene Minister's Retirement Income Plan

We Make A Difference ... Together

Providing an adequate retirement income for servants of the Church of the Nazarene is a challenging task. It is also a shared responsibility. Employers must accept the responsibility that is theirs by providing a portion of compensation in deferred programs for retirement funding. However, individuals must take responsibility for their futures as well. The Nazarene Minister's Retirement Income Plan provides the means for both the employer and the employee to meet this challenge successfully.

The Nazarene Minister's Retirement Income Plan utilizes four essential sources to fund retirement. Working together, these elements complement one another. They also provide the flexibility each local church and pastor need in "custom designing" a compensation package and a retirement plan within their budgetary constraints.



"Are all the pieces in your plan?"

Four Essential Sources

- 1. Social Security.** Participating in Social Security is important for U.S. Nazarene ministers. Through this program the government recognizes the need to care for individuals at all economic levels. Social Security is a program in which all covered workers participate. The benefits represent a greater earnings replacement for those at lower income levels.
- 2. The "Basic" Pension Plan.** The Church also recognizes the need to care for individuals at all economic levels. The "Basic" Pension Plan provides a "safety net" benefit no matter what the income category or church size.
- 3. The Nazarene Tax-Sheltered Annuity Plan.** It is important for the local church to help the minister build an adequate retirement income by contributing to the TSA Plan. Each local church should make sure their pastor and staff are actively enrolled. Minimum levels of participation are possible. It will be surprising how as little as \$10 per month will accumulate over the years with the compounding of interest.
- 4. Personal Savings and Investments.** The Nazarene Individual Retirement Account (IRA) Plan, sponsored by the Board of Pensions and Benefits USA, is an excellent vehicle for personal savings. Economic factors indicate the increasing responsibility of the individual to make personal choices for funding retirement.

Retirement brings with it many adjustments, not the least of which is learning to live on less money. Fortunately, many expenses of the working years can be reduced or eliminated. As a "rule of thumb," retirement income should represent 70-75 percent of pre-retirement salary. If a minister and his local church only utilize one of the Four Essential Sources,

most likely retirement income will be inadequate. However, if all of the Four Essential Sources work together, most likely the minister will be pleasantly surprised at the adequacy of retirement income.

Working together, the local church and the minister make an important team in retirement planning.

**Together the pieces fit. Together we can make a difference. Teamwork is the key.
Thank you for your cooperation!**

Your Board of Pensions and Benefits USA
6401 The Paseo, Kansas City, MO 64131-1284
(816) 333-7000, ext. 2405



Look who carried off the awards at the Easter Bonnet competition! At left, Dorothy Palmer, "best couple"—Lil and Chris Arnold, grand prize winner—Audrey McNain (second from right). Marge Meikle (right) also toted off a prize.

have been taken to NIROGAs at Asilomar, Calif., and Glorieta, N.Mex.

Romance and Ministry

And romance blooms at SAM. Walter and Marion were alone, having lost their mates through death. A few months after becoming acquainted at a SAM fellowship, they were married. But that's not all. They are now directing a flourishing seniors' program in their own church, and have adopted many of the same concepts that are being used at Calgary First.

This ministry has enjoyed the wholehearted support of pastors and church boards while, at the same time, remaining autonomous in nature and free to structure and carry out its own goals. Another plus is the unrestricted availability of church facilities and equipment, including vans. Financially, SAM is self-supporting, being carried by nominal fees for SAM days and frequent unsolicited gifts from appreciative patrons and observers who see the value of what is happening.

A regular planning meeting takes place a week after SAM day. It includes director, codirectors, treasurer, transportation and sound equipment supervisors, and "sweethearts." Programs are planned up to a year in advance, mailing lists upgraded, and ideas shared. A procedures manual is provided for each team member. It includes a copy of the charter of purpose, mailing lists, and attendance and phone record sheets.

Dr. Daniel Gales, pastor of Calgary First Church for more than six years, has this to say: "SAM is a very unique form of outreach for First Church. Persons are not only comforted and cared for but also led to Christ, affirmed in their faith, and drawn to the church. The Taylorsons' strong and positive leadership enabled SAM to survive and grow through several pastoral changes. This was one of the ministries that provided security and forward direction for the church through a very strained finan-

cial situation and pastoral change. I commend the Taylorsons and the team of 'sweethearts' for their ministry."

Hope Community is Calgary's newest Nazarene church. It is being planted under the leadership of Pastor Alan Griffin. In an extensive telephone contact program conducted prior to the launching of the church, it was reported that several of those contacts were not new. They had already been introduced to the Church of the Nazarene through attendance at First Church's SAM day. Pastor Griffin reports that their responses were positive, and a number of our "alumni" are now worshipping at Hope Community Church.

Myra's daughter was deeply concerned about her mother. She says, "After Dad died, mother was painfully depressed and lonely. Then someone invited her to the SAM program at your church. There, she met new friends and started taking an interest in life again." Myra now considers First Church to be *her* church.

SAM Flashback

SAM's charter of purpose embodies goals designed to create an atmosphere for Christian fellowship. The lonely and the weary are welcome, and they are given opportunities to find peace and rest in Christ.

SAM at Calgary First all began back in 1977 when Bob Taylorson was approached by a church board representative regarding the need for a continuing ministry among the seniors of First Church. A recently retired layman with a background in management, Bob accepted the challenge and, building on a nucleus of some 40 seniors, launched the first program under the name of "SAM" in January 1978. Bob and his wife, Opal, continued to lead the program for 13 years, until December of 1990.

With the retirement of Bob Taylorson, the SAM reins were handed to another senior, a warmhearted

continued on page 37

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Maturity . . .

continued from page 21

unkempt husbands won't clean up. In one case a man who had a good job was so disorderly with his possessions (the yard was a junk pile), he was so filthy in his grooming, that his wife finally moved out. She had pled with him for years, but his reply had always been, "If you love me, you will accept me as I am." When she moved out, he said to his mother-in-law: "I would do anything for her!" *Anything but change.* Posture, voice, speech, bodily movements, eating habits, dress, hairdos, facial expressions, mental attitudes, opinions—these and dozens of other elements of personality are all subject to change. Without determined effort, the changes will probably be for the worse. But resolute changes for the better both demonstrate maturity and develop it.

8. Overcoming Selfishness

The selfish person won't change. The weak person complains that he can't change. The mature person changes—*period.*

Paul said that although he thought and spoke as a child when he *was* one, when he became a man he put away childish things. He grew up. When he reached manhood physically, he also reached manhood mentally and emotionally.

As a Christian he grew up also. Sometimes Christians remain at the juvenile level. Some do not even get past the infantile level. Such were the Corinthi-

"I would do anything for her." Anything but change.

ans. Paul shames them for their arrested development, calling them "babes" (1 Corinthians 3:1). They talked big but thought small. It was not an IQ problem but a carnality problem. Self kept them wrapped up in themselves and on pins and needles with each

other. Jealousy, envy, and strife will choke off growth every time. Carnality cannot seem to see beyond the quirks of others and the scratchy problems of church and home. So immaturity digs in.

It is doubtful if any significant degree of combined spiritual and personal maturity is possible until we deliberately confess to God our babyishness, and ask Him to so deliver us from self and so turn us outward that the impediments to progress that have shackled us for so long can be shed once and for all.

When we are spiritually made whole, we can more readily turn the raw materials of life into spiritual brawn. Understanding and wisdom will steadily strengthen and deepen, and the maturity that honors God will increasingly mark our characters and personality. Thank God for the mature Christians among us in the Church of the Nazarene. How they stabilize our ship upon the wild seas of these grand and awful times.

Dr. Richard S. Taylor is professor emeritus of theology and missions, Nazarene Theological Seminary. He has been a mentor for many of us through his teaching, preaching, and writing. He now lives in Milwaukie, Oreg. H



You're 20 minutes late and your wife asks,
"How does my hair look, honey?"

THE TRANSFERRED IMAGE

We are 83 this month

October 13, 1908, is generally viewed as the birthdate of the denomination called the Church of the Nazarene. To commemorate this church born in "October's bright blue weather," we share with our readers a holiness sermon from one of our principal founders, Phineas F. Bresee.

"The Transferred Image" was preached to Bresee's California Nazarenes in January 1902. It appeared in the *Nazarene Messenger* in February of that year. The sermon printed here is the third in a series on 2 Corinthians 3:18.

In the first sermon in the series, "The Lifting of the Veil," Bresee noted that conversion and entire sanctification are just starting points on the Christian pilgrimage—"the first and second stations of initiatory work," he called them. They are indeed important redemptive acts of God that set us free from the guilt and power of sin, but they are primarily preparatory in nature. They remove the veil of sinfulness that blinds the spiritual eyes. They deal with the "sin problem." But something greater awaits the saved and sanctified believer—the full vision and glory of the Lord. Bresee mourns the fact that most of the holiness hymns are little more than "the cry of an imprisoned soul for deliverance, or an endangered one for help." Few hymns celebrate the glorious spiritual possibilities beyond

the crisis experiences. Bresee cites the promise, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Corinthians 2:9). Bresee knows that this is not a promise of heaven in a glorious by and by. Rather it tells us that there are deep satisfactions and degrees of fulfillment that the Christian never dreams possible at the beginning.

The way to discover these is to gaze upon Christ in devoted adoration and worship, as Bresee describes in the second sermon, "The Transfiguring Gaze." The sanctified Christian is to become "lost and overwhelmed in one great passionate longing Godward . . . to plunge deeper into the Godhead's sea and be lost in His infinity." His "Psalm of Life" is

*Since my eyes were fixed on Jesus,
I've lost sight of all beside,
So enchained my spirit's vision,
Looking at the Crucified.*

Bresee completes this series on the holy life with "The Transferred Image."

—The Editor

Text: *But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord (2 Corinthians 3:18).*

The image of the Lord is to be transferred to us by Him who walketh among us, who ministereth to us the Spirit and worketh miracles among us. I concede at once, that no man can receive and bear the image of the Christ by any ordinary process; that it must be wrought upon the soul by the miracle working Spirit. And yet, as it is said here that we are to be changed into the same image, it becomes us to humbly wait and reverently enquire—what and how? What does this strange, marvelous utterance mean in human experience, and how is it to be received?

In the previous discourses from this text, I have somewhat considered these questions, but further and closer attention will help us. I note that there are some experiences which come from the blessings of the grace of Jesus Christ which, in themselves are epochs, and, that there are some which are eras—never ending eras. . . . I mean that there are experiences which come from a work of God which work is done and completed within a comparatively brief

space of time; and that also there are experiences which come with ever enlarging glory, experiences which have no other shore—the greater and the more complete they are, the more incomplete they seem as the soul looks out into greater possibilities.

They may be compared to knowledge. The man who knows nothing, or next to nothing, sees little possibility and feels little lack; while a student of half a century is sensible of his emptiness, being overwhelmed by the vastness of untrodden fields. So with these Christian experiences the further we go out into them, the more we are lost in the vast unmeasured glory that lures us on.

The conversion of the soul is an experience which is an epoch—the work may be done in a little time. The entire sanctification of the soul is also an epoch—a work of comparatively brief time. The new born soul receives a revelation of the holiness of God and sees its own uncleanness and cries out "I am undone;" "I am a man of unclean lips." "Who shall deliver me?" And Jesus Christ



Phineas F. Bresee

The Bresee Collection, Nazarene Archives

our Lord touches him with His hand of fire and lo, his sin is purged—he is made holy. The work is accomplished. It is an epoch. A place to reckon from.

But the transfiguring glory, which changes the soul more fully into the divine image, is the work resulting from the manifestation in us of the divine glory—more and more marvelous, ever more and more complete—and, yet seemingly, more and more incomplete, because of the added revelation of our possibilities and privileges in Christ Jesus.

There is no top to the divine heights, there is no bottom to the divine depths; there is no shore to the ocean of God's perfections. The soul bathes and drinks, and drinks and bathes, and says, "I know Him better and love Him more forever and forever and, yet, I stand awe inspired in the presence of the infinite glory, which, though I come nigh, is ever unapproachable; though I bathe my soul in it and am filled yet its measureless heights and depths and lengths and breadths overwhelm me.

What is the image which I am to receive?

It must be something like unto that which I have received in the baptism with the Spirit; indeed it must be the same—more abundantly the same, for the text says "from glory to glory."

When the Lord sanctifies a soul; that soul knows what the conscious indwelling glory is, but it knows very little of what the out-workings of that glory are, in being and in life. Glory as a joy, as a flame kindling and burning in every sentiment and emotion is glorious, but glory in be-

ing, in character, in life is far more glorious. When Moses saw the flame in the bush and heard God talk to him and removed his shoes because the place whereon he stood was holy ground, he was surely moved by emotions which he had never before felt, and a transfiguring glory came unto his soul. But afterward on the Mount the fire so continuously burned in him and about him that it permeated every part of his being. It was something more than emotion for he "wist not that his face shone."

Out, beyond emotion, there was a dominancy of divine glory—more than will, purpose, emotion, character. Somewhat like unto this there is a glory that transforms the affections, directs the purpose and strengthens the will. It is enclosed, so to speak, in a rough nonconducting, translucent manhood, but the transforming by the Spirit of God goes on and on, as we gaze into the glory of God as revealed in the face of Jesus Christ, in the mirror of His word.

We are to be "changed into the *same* image." All of His holy ones have something of it, enough for recognition. The two disciples who were arrested, so demeaned themselves, so spoke, manifested such a spirit that their resemblance to Jesus was at once seen—the Sanhedrin "took knowledge of them that they had been with Jesus and learned of Him." So it is with all who have received the gift of the Holy Ghost, there is such earnestness, firmness and gentleness of spirit and such peculiar light and love and strength and unction, that, if men discern at all they can but see it is not of earth.

Beyond sanctification

While the sanctified heart has all of these elements in perfection, . . . yet, [there] . . . is a matter of continued and enlarged work.

I have read that when Michael Angelo was old and blind he delighted to sit before a fragment of a broken statue by one of the old masters and hour after hour pass his fingers lovingly and carefully over it. And so we love to come into the presence of this living Christ as He shines in the mirror and behold His beauty and know that the Spirit is working His image out in us. There are some things which I discern:

1. A perfection of unswerving, unchangeable purpose. One of the things which glorifies the Christ, from a human stand point, is the steadiness and firmness of His purpose. No temptation moved Him. Satan's efforts in the wilderness were futile. . . . His eye was steadily upon the passion which He came to fulfill. Did the multitudes flock to Him—with much of self in their coming—He opened up to them a little of His great purpose and said that He came down from heaven to give His life a ransom for many and "except ye eat the flesh of the Son of man and drink His blood ye have no life in you." This was to them a "hard saying" and they "went back and walked no more with Him."

Did He ride into Jerusalem, amid the shouts of the multitude? The one deep and abiding note is His own agony for them because of their failure in their part of His great purpose. He had one purpose, one baptism, crying, "how am I straitened till it be accomplished?"

This one great purpose He works out, in and through

His holy ones. You may see it wrought out in every disciple who keeps his eyes fixed on the revelation of God in Jesus Christ.

How prominent in Paul. The cry of his being was "this one thing I do." Nothing could turn him from it. He had one great passion—to fulfill the ministry which he had received of the Lord Jesus.

How it burned in that magnificent hero, Count Ziska, who took up the battle after the martyrdom of Huss and Jerome. How it shone in Martin Luther. When asked if the princes would defend him, "No," he replied. "What then will you do?" "Take refuge under the blue heavens" was the answer, and when he made his confession of the truth before the Diet he said "I can do no other, Amen."

The Holy Ghost works this passion just as mightily in the most obscure child of God. In youth, in age, in prosperity, in poverty, in health, in sickness, living, dying, one supreme purpose—not under the eyes of men, nor for the gaze of the world, but unto Him alone—one all consuming purpose to glorify Jesus Christ in His own way as He leads.



Phineas and Maria Bresee on their wedding day in 1860—the same year Abraham Lincoln was elected president of the United States.

The Bresee Collection, Nazarene Archives

2. A supreme all comprehensive devotement of being unto the Father. This is so peculiar of Jesus Christ that it rises to be the supreme fact in His life. "My Father worketh hitherto and I work." "I come to do the will of My Father." Everything which Jesus Christ did or did not do seemed almost incidental to Him, . . . that which made it imperative, . . . was the will of the Father.

If you study the gospels carefully to find the peculiarities of Jesus Christ you will be surprised to see how steadily His gaze is into the heavens, how constantly His eyes are unto the Father. He insists that He is sent of the Father. He speaks the words of the Father. He doeth the works of the Father. He judgeth with the Father's judgment. He doeth and suffereth the Father's will. He looks with equanimity into any conditions, into any environments, into any sufferings, throwing His arms about the Father's will. We see this in the supreme hour when the surging billows of the world's sin are rolling around and overwhelming Him. When the agony of the world's de-

spair is upon Him causing Him to sweat great drops of blood, just one fact rises supreme—the will of the Father—"Father thy will be done." Under this will He was adjusted to all earthly conditions and all earthly conditions were adjusted to Him. He was not an optimist. I search in vain in all His utterances for the rose-colored conditions of the Church or world—He said that He sent forth His disciples as sheep among wolves. Their enemies would be those of their own household. Their name should be cast out as evil. They would be scourged in the synagogues, and some of them put to death; "but he that endureth unto the end shall be saved."

It is true He saw victory, and in the vision of that victory His heart beat with joy. Of one time it is written—"in that hour He rejoiced in Spirit"—it was the triumph of the agony of Calvary—and the coming of the Holy Ghost, whereby Satan was cast down that the poor and unlearned might see the way of glory—but, nevertheless He seemed to see that it would be one long continued battle.

Yet, He was not a pessimist. Though the battle was hot upon Him . . . He also recognized that God cannot be defeated and that through this battle . . . there might come a race of holy beings who choose holiness for its own sake. He holds the forces in His hands, and makes all things work in mercy, also in justice, and to the good of them who love Him. Jesus Christ never uttered a hopeless word. In the Father's will there are no hopeless words.

It is this supreme loss of ourselves in the will of the Father that is the great part of this changed . . . transfiguration glory which God puts upon His sanctified ones. Such a one looks to the will of God, rejoices in that will, is lifted above surroundings by it; and looks into what, to others would be the blackness of midnight and the most abject defeat with the same calmness of soul, spiritual waiting upon God, assurance and triumph that he would if conditions were different.

A holy man, may be possibly, for a little while, an optimist or a pessimist. But the transfiguring glory will surely lift him who is lost in the will of God, above it all. See this illustrated in that most marvelous man of the Old Testament, Isaiah. Take a real prophet of our own century, Mazzini, the prophet of Italy. When his efforts were failures; when friends were defected from him; when he detected distrust in those most dear to him, as to the motives and intentions which sustained and urged him on; when he felt that he was all alone in the world, there was such a void before him that he drew back in terror. But there came to him, in the touch of God, a new morning. He saw that life was not for happiness, nor for self—that it was a mission, and the will of God the supreme fact. He was not without sorrow, he says "I fraternized with sorrow and wrapped myself in it as in a mantle, but yet it was peace." He learned that "God dwells above the earthly heavens and the holy stars of faith and the future still shines within our souls."

To gaze into the divine glory is to be transformed. There is a famous picture of the death bed of Saint Francis where his fellows are looking at the mark of the wounds in his hands and feet, which it is said, by such intense gazing upon the crucifix, he had transferred to his own person. I do not know as to that, but I do know that gazing upon the glory of God in Jesus Christ the Lord, the Spirit will put upon us His image deeper than outer marks or signs. "We shall be like Him."

**“Look
at the fields!
They are
ripe
for harvest.”**

JOHN 4:35b, NIV



•
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THE HARVEST**
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This is a campaign to concentrate our energies in evangelism for one full year. These are the accepted goals: US/Canada—39,610; World Regions—52,024.

The Russians Are Here...

continued from page 4

in cooperation with Youth with a Mission.

“I don’t think we need to plant churches in the Ukraine,” added Woods. “We simply need to support the church that is there with materials and money. They already have a strong indigeneous church that has existed there through the years. But they don’t have a place to meet other than in their houses, and they really need Bibles. Our people are really excited about the opportunity to serve.”

When you think of missionaries, the people of Nome and Fairbanks, Alaska, probably don’t automatically come to mind, but Nazarenes in these two cities of the Far North are finding ways to share our own version of glasnost. Remember us when you pray.

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We have a unique cause, a mission, a specific reason to exist. This cause belongs solely to the Church. It cannot be borne by any other group. If we are unwilling to carry this distinctive ministry to our world, we might as well disband our churches and allow others to provide moral education, support social compassion, and promote ethical conduct. We must remain focused on our singular mission as God's Church, or we may become consumed with activity that simply duplicates the work of others.

From the very beginning, the Church has championed moral education and social compassion. The Church has founded hospitals to heal the sick and has established schools to educate the illiterate. The Church reaches out to all sorts of hurting people. Compassionate ministry has long been the work of the Church. These are important, God-given, holistic ministries. However, there are many *other* fine secular

organizations that build hospitals and schools, that promote morality and support compassionate ministries. Although intrinsic to the mission of the Church, the *unique mission* of the Church involves more. The Church must always serve as a Great Commission movement. Jesus clearly spoke to us, "All authority in heaven and on earth has been given to me. Therefore, go and *make disciples of all nations, baptizing them* in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" (Matthew 28: 18-20, NIV, italics added). The apostle Paul gives to us more light concerning our unique ministry when he writes to the Ephesians that "through the church, the manifold wisdom of God should be made known" (Ephesians 3:10, NIV). The Good News—the revelation of God—came and lived among us, died, and rose for us. Paul says that "through the church" this wisdom is to be made known.

The New Testament uses many words to describe the Church's unique ministry: to tell "[others] the way to be saved" (Acts 16:17, NIV), "to preach good news" (Luke 4:18, NIV),

"to give the reason for the hope [we] have" (1 Peter 3:15, NIV), and to "do the work of an evangelist" (2 Timothy 4:5, NIV). These references all center around a common theme—that of harvest. This is our unique calling and ministry.

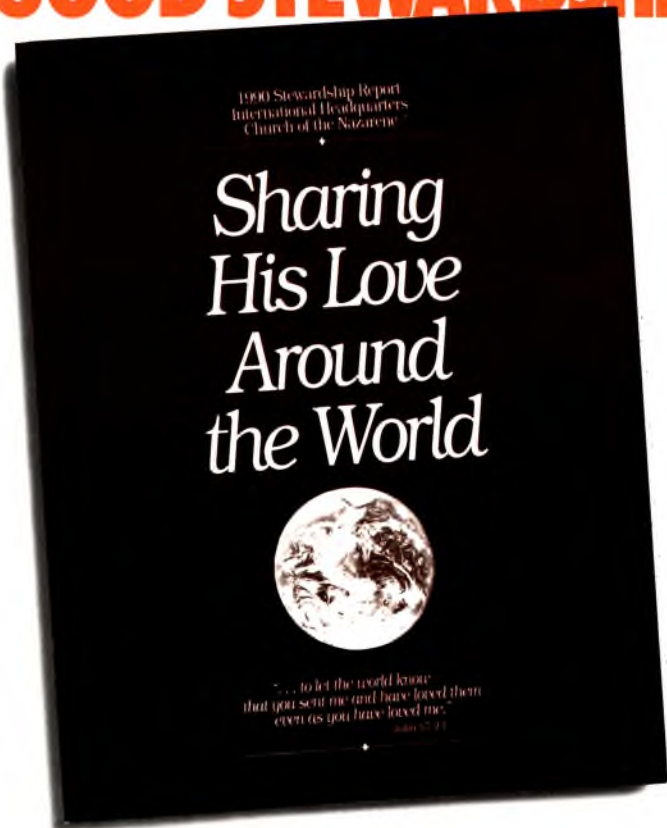
Christians are called to minister in a variety of ways, but only *one ministry is unique* to the Church—*evangelism*. If the Church fails to evangelize, *no one else* will. As the Church responds to its mandate by sharing the Good News of Christ, all of the ministries of the Church are meaningfully enhanced.

Writing concerning the mission and shape of the Church of the Nazarene for the year 2000 and beyond, General Superintendent John A. Knight said, "Evangelism . . . is the aim, and the spirit of evangelism is the heartbeat of our planning and labors."

Today's evangelistic challenges are unprecedented. We literally have been given a window of global opportunity to spread the Good News. New challenges abound. We recently sacrificed billions of dollars to fight a war in the Persian Gulf, but the Church continues to fight battles in a spiritual war to rescue a dying world. This war requires even greater sacrifice.

As Nazarenes, we have the opportunity to pour our financial resources into this warfare through the annual Thanksgiving Offering for world evangelism. The harvest is ripe. The act of reaping is decisive. Laborers must be sent *now!* This is our unique calling. How will we respond? H

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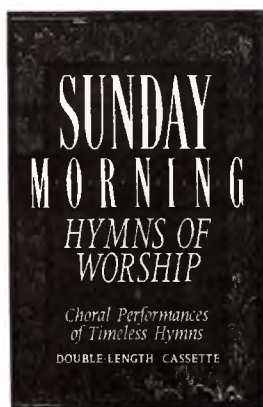
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If you are one of those persons who finds yourself riding down the free-



way humming or singing traditional church songs that you grew up with, you're going to love the first offerings of the new Crystal Sea label. The folks at Lillenas have created Crystal Sea specifically to fill a void that has existed in the Christian music arena—namely a dearth of traditional Christian music that emphasizes the song rather than a particular artist.

The debut releases include *Sunday Morning Songs of Worship*, *Sunday Afternoon Dinner on the Grounds*, and *Sunday Evening Songs of Praise*. Each release emphasizes a particular form of traditional Christian music—standard hymns, contemporary and traditional gospel, and southern gospel respectively—but the lines of demarcation aren't that hard and fast.

How long has it been since you heard "How Long Has It Been?" "The Wonder of It All," "It Is No Secret," "When the Roll Is Called Up Yonder," "Til the Storm Passes By," "I'd Rather Have Jesus," or "Do You Know My Jesus?" They're all here along with much more—like Charles Wesley's "And Can It Be?" I found several favorites on each tape, but I think I especially liked "Come Everyone That Is Thirsty" on the *Sunday Morning* tape.

You'll find toe-tappers like "I Saw the Light" and "A New Name in Glory" on the *Dinner* tape, as well as "Come and Dine" (I remember trying to sing bass to this one when I was about six years old).

For Andrae Crouch fans, there is "My Tribute" and "The Blood Will Never Lose Its Power."

Although these releases feature choir vocals, you'll find some very fine solos sprinkled in. The lush arrangements feature full orchestra and are very satisfying.

The Christmas tape has just been released in plenty of time for Advent and should find a ready audience. It includes a number of old and newer standards—one of the newer ones is "Rejoice with Exceeding Great Joy" from *Alleluia*.

Try getting these tapes and playing them during your daily commute. If you're like me, you'll find yourself singing along and enjoying yourself so much that you won't mind the funny stares you get from persons when traffic slows to a crawl.

—Reviewed by Mark Graham

Brave Heart, Kim Hill, Word Inc.

HHTA-5527 Cassette \$9.98
HHDC-5721 CD \$13.98

Kim Hill's silky alto voice once again bathes the listener with warm, feeling vocals. *Brave Heart* is Kim's third effort, and it continues her musical evolution from folk/country influenced pop to a more gutsy acoustic sound. Fans of Kim's previous works

will still hear that warm country influence in songs such as "Satisfied" and "In My Life." And those with a hankering for Mellancampish-style music will get into "Words" and "Round and Round." The rest of the album lies somewhere in between.



Standouts on the album include "Mysterious Ways," a mellow jazz-influenced song. In it Kim questions the purpose behind the good and hard happenings in life. She concludes that someday we will know why things happen, but for now it is enough to know that God has a plan. Another favorite is "Round and Round." This is an acoustic song that sizzles. It speaks about depending totally on oneself instead of leaning on God—"I used to think I was one of the best—yeah / But I was a white-washed tomb." The revelation has occurred that—"It was in my head then / It is in my heart now / I went round and round / and finally found that / only Your sweet love / was gonna save me." The last cut, "I Will Wait," is a great chorus song that makes a strong statement about following God.

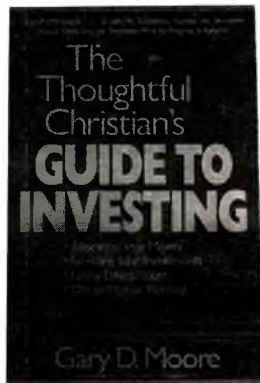
Throughout the album Tommy Sims plays sweet melodic bass lines. Phil Madeira plays a smouldering B3 organ and Gordon Kennedy's talents shine in a couple of solos. Over all, *Brave Heart* is as pleasant and comfortable as an old pair of jeans. Pick it up.

—Reviewed by Mark Evilsizor

THE THOUGHTFUL CHRISTIAN'S GUIDE TO INVESTING, Gary D. Moore, Zondervan Publishing House, 1990

HH031-053-1314 \$9.95

Gary Moore is the senior vice president of investments in the Tampa,



Fla., office of one of America's largest investment firms. He and a few associates have joined to form the Social Investment Group to assist those seeking a common-sense, long-term approach to responsible investing. He is a member of the Social Investment Forum, the Council of Economic Priorities, and the Christian Stewardship Association.

In a time when many feel that more is better, no matter what the cost to others, it is time for Christians to take a look at the investments they have made. Who is actually benefiting from the use of your money? Are we helping provide for our families at the expense of another family? These are questions that are being raised by Christians today.

The Thoughtful Christian's Guide to Investing cuts through the confusion of the financial world and shows us how to make our money productive while we invest it prudently and ethically as well. Gary Moore shares his insights in a clear and understandable manner, allowing us to judge the value of his research and giving us the information necessary to make a choice in how we invest our money.

The first five chapters give basic information for investors.

The author shares a good biblical foundation for what investing should be and how we as Christians can make a difference with how we invest our money.

The next section, "Building Your Financial House," includes eight chapters covering the different types of investments available to us such as

stocks, bonds, and real estate.

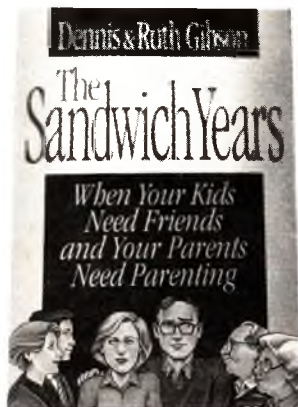
The last section of the book is a resource center for helping you find the means of investing your money while being a wise steward. This book is excellent reading for those already investing their money and should be read by all wanting to start investing.

—Calvin Leon Richardson

THE SANDWICH YEARS, Dennis and Ruth Gibson, Baker Books, 1991

HH080-103-8391 \$10.95

Ever feel as if you're caught between two generations? You have children who need friends and parents who need parenting. And you're stuck in



the middle, consumed by the stress of it all. Welcome to *The Sandwich Years*.

According to Dennis and Ruth Gibson, marriage and family counselors, the sandwich years can begin before age 40 and linger for years. It's a time of life when children are growing up and parents are growing old. During this period, you may find yourself acting as confidant, friend, and adviser to your kids and as nurse, social worker, and estate manager to your parents.

In a lively narrative that moves through laughter and tears, the Gibsons guide us through the uncharted passage of the sandwich years. Lots of practical tips for coping, combined with a journal-style recounting of their own experiences, make this book a valuable tool. The Gibsons help us define the delicate balance between fulfilling our responsibilities and overextending ourselves. They encourage us to avoid provoking our children to wrath and to creatively honor our father and mother. They challenge us to explore what it means to be good parents and good children —at the same time.

—Reviewed by Bonnie Perry

Forgetting what is behind . . .

Discover victory in discouragement through the early chapters of the Old Testament.

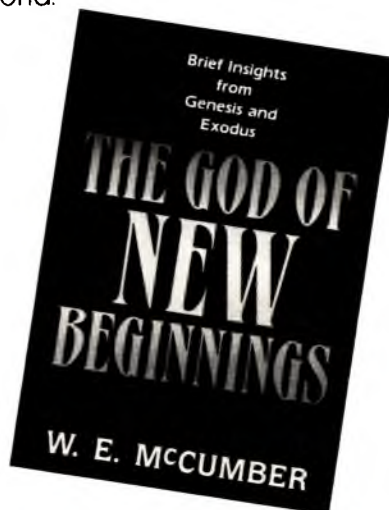
William McCumber, with characteristic wit, humor, and insight, unfolds the truth of what it means to trust in God despite the circumstances in our world.

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VISION '91

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1991 CONFERENCE ON EVANGELISM PROGRAM

Tuesday, October 29

7:00 P.M. **Evening Plenary Session**
Voice of the Veteran Dr. V. H. Lewis

Wednesday, October 30

8:30 A.M. **Morning Plenary Session I**
Voice of the Veteran Rev. Thomas G. Nees

10:05 A.M. **Morning Plenary Session II**
Voice of the Veteran Rev. John H. Calhoun

2:00-4:30 P.M. **Afternoon Workshops**

7:00 P.M. **Evening Plenary Session**
Voice of the Veteran Rev. G. Stuart McWhirter

Thursday, October 31

8:30 A.M. **Morning Plenary Session I**
Voice of the Veteran Dr. Louie E. Bustle
Bruno Radi

10:05 A.M. **Morning Plenary Session II**
Personal Evangelism Feature Harvest Eyes

2:00-4:30 P.M. **Afternoon Workshops**

7:00 P.M. **Evening Plenary Session**
Voice of the Veteran Dr. Charles R. Millhuff

For more information call 1-800-821-2154



**Point Loma Nazarene College in San Diego —
a conference designed to help young adults
integrate authentic Christianity into
their lives and into their life's work**

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- young adults who are already involved in an occupation about how to be a more effective Christian in their environment.

Their environment may be an office, the mission field, the pulpit, a Christian ministry organization, a laboratory, a hospital, a classroom, or a rescue mission.

No matter what profession they will choose or have chosen, San Diego '91's general sessions, workshops, and private consultations will guide participants toward a life-style of living out the call of Christ in their lives.

Registration is open to any young adult, between the ages of 18-30, and to pastors, professors, district leaders, college administrators, college/career Sunday School teachers, or sponsors interested in discipling young adults.

For more information about San Diego '91

contact NYI Ministries, 6401 The Paseo
Kansas City, MO 64131
or call 816-333-7000, ext. 210

SAM Day ...

continued from page 25

man who senses God's call to this ministry. Rev. Laverne Henwood was a pastor in the Free Methodist Church for 16 years, after which he served in Winnipeg as dean of the Manitoba School for the Deaf for 12 years, and for 6 years at Canadian Nazarene College.

Laverne and his wife, Sylvia, came west to Calgary at the time of his retirement. Their devotion and sensitivity have given assurance of more great times ahead for SAM. "Seniors have given of themselves in many ways through the years," says Rev. Henwood, "helping to make our church what it is today. They are among our church's greatest assets, and their numbers are growing. Through the SAM program in the local church, it is our goal to provide a ministry that will be an inspiration and a blessing to these wonderful people. Seniors love good fun and fellowship. They love to be included, and all of these are made possible through SAM."

A recent national news publication states that in 1931 seniors represented only 5% of the Canadian population. In 1988, the percentage increased to 11%, and the forecast is for a rise to 23% in the year 2031. Relating to the church, this means that our children and grandchildren will need more effective



Benefits Questions

Answered by Dean Wessels

How can I know what Social Security benefit to expect when I retire from the pastorate? Won't it be low since my ministerial income over the years has been low?

Low income ministers might be happily surprised to find that S.S. benefits are greater than they would expect. Taxes paid by high income workers generally help to subsidize the benefits paid to lower income workers. This means that a low income worker can expect his S.S. benefit to replace a higher percentage of his pre-retirement income than a higher paid co-worker can expect to receive. For example, the income replacement ratio for a low income wage earner might be 60% while being only 25% for a highly compensated worker. In 1991 the average monthly benefit for a retired worker was \$602 and the average monthly benefit for a retired couple was \$1,022.

You can receive an estimate of your own S.S. benefit directly from Social Security. Request Form 7004, "Request for Earnings and Benefit Estimate Statement," by calling your local Social Security administration office or by calling: 1-800-234-5772. Fill out the form and mail it. About six weeks later you should receive a "Personal Earnings and Benefit Estimate Statement" telling you how much you would receive if you were to retire at age 62, 65, or 70. In addition, the report will summarize the total earnings credited to your account, how much you have paid in Social Security taxes, and your quarters of coverage.

It is important to check your Social Security records from time to time to be sure that your work record is being credited properly.

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

senior programming than ever. May it long continue through SAMs everywhere!

When you arrived, the sign at the door said, "Welcome, Today Is SAM Day!" As you leave, the flip side says, "Thank You for Coming!" But thanks flow both ways. A note from Lenora, a retired missionary, made our day when she wrote: "Thanks for the great day we had together. Memories are made on days like this!"

H

Close to Home

News About Nazarenes

BY TOM FELDER

VOLLEYBALL TOURNAMENT PROVIDES SCHOLARSHIPS . . .

Lloyd, Ky., Church of the Nazarene captured first place in the 9th Annual Jeff Logan Memorial Volleyball Tournament in Wurtland, Ky., recently. Sponsored by the teens of Wurtland Church of the Nazarene, the tournament raised nearly \$1,400 in fees, concessions, and donations.

Proceeds from the tournament go to provide scholarships for church teens, according to Mike Litteral, NYI president. This year, two teens each received a \$500 scholarship.

According to Litteral, eight scholarships have been awarded since the tournament started in 1983. Two of those receiving scholarships have graduated from college.



Two teams battle each other in the 9th Annual Jeff Logan Memorial Volleyball Tournament held in Wurtland, Ky.

The others are still in school.

The tournament was established as a memorial to Jeff Logan who died in 1981 in an accident at the church. Logan was an active member of the Wurtland Church and a student at Mount Vernon Nazarene College.

NAZARENE DENTIST HONORED . . .

General Board member Daniel C. West, D.M.D., received the Academy of General Dentistry's prestigious Fellowship Award during a special ceremony at the AGD's annual meeting in Orlando.

The Academy is the second largest dental organization in North America.

A 1982 graduate of the University of Pittsburgh



School of Dental Medicine, West is on faculty at the University of Pennsylvania School of Dental Medicine.

West is active on the local, district, and general levels of the Church of the Nazarene. He is a member of the Church Growth Department of the General Board, representing the Eastern U.S.A Region. He is also a trustee of Eastern Nazarene College.

1991 North Arkansas District Ordinand Class (l. to r.): General Superintendent William J. Prince, Mrs. Larry Filler, Rev. Larry Filler, and District Superintendent Eugene Sanders.



Churches and districts should send news items and photos for "Close to Home" to: *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.



1991 Michigan District Ordinand Class (l. to r.): General Superintendent Eugene L. Stowe; Rev. Winn Allison, district secretary; Rev. and Mrs. Ed Wilder; Deacon and Mrs. Brian Reams; and District Superintendent C. Neil Strait. (Second row): Rev. and Mrs. Don Weston; Rev. and Mrs. Robert Pego; Rev. and Mrs. Duane Royston; and Rev. James Salo (credentials recognized).



1991 Upstate New York District Ordinand Class (l. to r.): District Superintendent George E. Teague; Rev. and Mrs. Howard F. Shute, Jr.; Rev. and Mrs. Stephen B. Briggs; Rev. David Aaserud and Linda Aaserud (deacon); Rev. and Mrs. Howard J. Cilento, Jr.; and General Superintendent Eugene L. Stowe.

A PASTOR'S DREAM . . . For nearly two years, a group of retirees have met each Monday morning at East Liverpool, Ohio, First Church of the Nazarene. They come early to make improvements on the church building and then take a midmorning break to fellowship together over doughnuts and coffee.

The idea for the weekly work group started with Deane Talkington. A retired electrician, Talkington suggested that some of the retirees in the church could spend time each week beautifying the church and tackling

any maintenance projects that needed attention.

The volunteers meet at the church around 8 A.M., and spend about four hours working at the church.

Since the project started, the men have completed several tasks including rearranging the storage room and putting everything in marked containers, replacing broken windows, repairing down spouts and gutters, and sealing and blacktopping the church driveway. The most recent project involved moving the sound equipment from the front of the church to the balcony.

Members of the Monday group include (front row, l. to r.): Ray Filppula, John Balser, and Jim Harsha; (middle row) Ken Basham, Floyd Stansbury, Paul Wilson, and Joe Kiddey; (back row) Paul Cunningham, Willard Strum, Herschel Stover, and Deane Talkington.



VITAL STATISTICS

Deaths

JACOB DOER, 70, Jamestown, N.Dak., June 12. Survivors: wife, Myrl; sons, Richard, David, Steven, Stanley; four sisters; seven brothers; nine grandchildren.

BLANCHE M. EASTMAN, 93, Reed City, Mich., June 25. Survivors: daughters, Faythe Butler, Ruth Ford; sons, John, James; 12 grandchildren; 10 great-grandchildren; 2 great-great-grandchildren.

EARL W. FLORY, 78, Sacramento, Calif., July 13, ROSALIA R. FLORY, 78, May 24. Survivors: son, Paul; daughters, Patricia Flory, Janette Ford, Becky Michaelson; seven grandchildren.

Births

to ALAN AND KIMBERLY (SAUER) DAVIDSON, Salina, Kans., a boy, Roman Alan, July 25

to EDGAR AND TRINA (BICKERSTAFF) FINK, Bartlesville, Okla., a girl, Mary Elizabeth, July 23

to LEROY AND LORIE HAMMERSTROM, Quincy, Mass., a boy, Joseph Alan, June 19

to AMOS AND BARBARA HOOVER, Selinsgrove, Pa., a boy, Mark Alan, July 17

to BRAD AND DEBBIE (SAWICKI) KENSER, Bourbonnais, Ill., a girl, Kari Elizabeth, July 9

to BILL AND SHERI (PERKINS) KOCH, Nashville, Tenn., a boy, Tyler William, June 18

to ROBERT AND SHARON (HALL) LOWDEN, Fort Langley, B.C., a boy, Robert Stanley Rattray, July 26

to ROBERT AND SANDY McCRRARY, Kingsport, Tenn., a girl, Alison Lee, June 18

to MICHAEL AND LISA (DEMPSEY) OWENS, Paragould Ark., a girl, Courtney Gail, July 13

to JOEL AND SUE STRAUB, Selinsgrove, Pa., a girl, Kassie Jo, July 17

to PAUL AND JANE (TUGAN) TEMPLE, Portland, Maine, a girl, Brianna Lynne, July 3

Anniversaries

RODNEY AND RUBY JACKSON, Vacaville, Calif., celebrated their 50th wedding anniversary June 29 with a reception given by their children and grandchildren. The Jacksons have one son, one daughter, and three grandchildren.

REV. AND MRS. OLIVER MOENY celebrated their 50th wedding anniversary June 1 with a reception at the Farmington

(N.Mex.) Church. They have one daughter, Mary Anna Moeny.

REV. MILTON AND RUBENA POOLE celebrated their 50th wedding anniversary Aug. 17. The Pooles are members of Salem (Oreg.) First Church. They have pastored in California, Texas, and Massachusetts, and have been active in local, civic, and interdenominational concerns, as well as in the church at district and general levels.

REV. AND MRS. J. D. WADLEY celebrated their 50th wedding anniversary July 27 in Monrovia, Calif., with a reception hosted by their children, Jeanne Kall, Harold Wadley, and Jim Wadley, and their spouses and grandchildren.

Marriages

NANCY LEE MITCHELL and JOHN CHARLES SCHINKEL II, at Baker City, Oreg., May 25

SHELLEY STEWART and PETER WAGNER at Mount Vernon, Washington, June 15

SUSAN C. WELCH and SCOTT ARMSTRONG at Canton, Ohio, July 6

FOR THE RECORD Moving Ministers

GERALD W. ANDERSON, from evangelism, to pastor, Big Lake, Wash.

THOMAS R. BEERS, from Waukesha, Wis., to Columbia City, Ind.

THOMAS BOCOX, from Olton, Tex., to Albany, Okla.

LARRY R. CAMPBELL, from Hollis, Okla., to Layton (Okla.) First

WILLIAM E. CLARK, from Mount Sterling, Ill., to Huntington (Ind.) Northside

DONALD E. CROSS, from Ozark Chapel, Mo., to Webb City, Mo.

STEVE M. CUMMINGS, from student, NTS, Kansas City, to pastor, Woodsfield, Ohio

DONALD J. CUNNINGTON, from Warren (Ind.) Hillcrest to Elwood, Ind.

DAVID FINKENBINER, from Graham, Tex., to Burleson, Tex.

W. ANDREW GRIMES, JR., from evangelism to pastor, Columbus (Ohio) Franklin Road

BRUCE M. GUILLOT, from Witney, Tex., to Oklahoma City (Okla.) Metroplex Chapel

JIM HOLDEN, from Geneva, Fla., to Largo, Fla.

RICHARD L. HUDSON, from Issaquah, Wash., to Seattle (Wash.) Highland Park

ROBERT N. JACKSON, from Edmond

(Okla.) First to Ocala (Fla.) First
MICHAEL H. JUSTICE, from associate, Newark (Ohio) Central, to student, NTS, Kansas City

GREGORY S. KASLER, from student, NTS, Kansas City, to pastor, Hartsville, Ohio

JOSEPH L. McMAHON, from Lindsay, Calif., to Jerome, Idaho

JAMES H. MULLINS, from South Portland, Maine, to Albuquerque (N.Mex.) Heights First

STEPHEN P. ROBINSON, from student, NBC, Colorado Springs, to pastor, Tampa (Fla.) Grace

JOHN D. SCOTT, from Osian, Ind., to Anderson (Ind.) Goodwin Memorial

RICHARD SICKELS, from Sterling, Colo., to Osseo, Minn.

GERALD N. SPANN, from Sarcoxie, Mo., to Marshfield, Mo.

PAUL D. SYDENSTRICKER, from Port Richey (Fla.) Trinity to St. Petersburg (Fla.) Lealman

STANLEY E. WADE, SR., from St. Cloud, Fla., to Port Richey (Fla.) Trinity

ALLEN WAGNER, to pastor, Tampa (Fla.) Calvary

DON WELTON, from Tampa (Fla.) Temple Terrace to Lake Mary (Fla.) First

Announcements

NEW EGYPT (N.J.) CHURCH will celebrate its 30th anniversary Oct. 11-13. Friday and Saturday services will be at 7 P.M.

A celebration dinner will be held Sunday followed by a praise service. All former pastors, members, and friends are invited.

For more information, contact the church at P.O. Box 235, New Egypt-Crookstown Rd., Wrightstown, NJ 08562, or phone (609) 758-2744.

NEW CASTLE (IND.) FIRST CHURCH will celebrate its 75th anniversary Oct. 20-27.

V. H. Lewis will speak in revival services Oct. 20 at 10:30 A.M. and 6 P.M. and Oct. 21-25 at 7 P.M. A musical concert will be held the evening of Oct. 26. Pastor Terry Rowland will bring the message and the Speer Family will sing in the 10 A.M. service Oct. 27. The Speer Family also will be in concert at 2 P.M. following an all-church dinner. For more information, contact the church at 1727 Grand Ave., New Castle, IN 47362, or phone (317) 529-0607.

WINTERHAVEN (CALIF.) BARD CHURCH will celebrate its 50th anniversary Nov. 17 with services at 10:45 A.M. and 2:30 P.M.

Bill Burch will speak in the afternoon service. All former pastors, members, and friends are invited to attend or send greetings, photographs, or historical items. For more information, contact the church at 1499 Ross Rd., Winterhaven, CA 92283, or phone (619) 572-0026.

NORTH HOLLYWOOD (FLA.) CHURCH will celebrate its 50th anniversary Nov. 23-24. A reception will be held from 2 to 4 P.M. Saturday, followed by devotions, sharing, and Communion that evening. Special speakers and music will be presented Sunday. For more information, contact the church at 12120 Strathern St., North Hollywood, CA 91605, or phone (818) 764-5077.

BROCKLEBANK, MISS ELEANOR*, Papua New Guinea, Furlough address: 5 Burnfoot Avenue, Barassie, Troon Scotland KA10 6RF, UNITED KINGDOM

CROFFORD, REV. DAVID and CINDY, Haiti, Field address: c/o MFI, P.O. Box 15665 NAZ, West Palm Beach, FL 33406

FRYE, DR. KAREN, Swaziland Institutional Field address: P.O. Box 14, Manzini, SWAZILAND

GASTINEAU, REV. ROGER and ROWENA, Kenya, Furlough address: c/o Church of the Nazarene, 602 E. Saint John, Hemet, CA 92343

ICE, MR. MARK and JODI*, Japan-JCJC, Field address: 101 Kobuke Cho, Chiba shi 281, JAPAN

JACKSON, MISS BRENDA*, Papua New Guinea, Field address: P.O. Box 456, Mt. Hagen, WHP, PAPUA NEW GUINEA

MYATT, MRS. CAROLYN B.*, India, Furlough address: c/o Marion Beatty, 653 McClain Farm Road, Washington, PA 15301

NASH, REV. JIM and JOY*, Australia, Furlough address: 725 W. Ceder, Olathe, KS 66061

PATCH, DR. WILLIAM and GAIL, Korea, Field address: 303 Jin Song Villa, Shin Bu Dong 62-7, Cheonan 330-160, KOREA

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10-POINT QUIZ ANSWERS

1. D 6. A

2. D 7. C

3. A 8. B

4. B 9. B

5. D 10. A

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ARMSTRONG, MR. JIMMY R. and PATSY*, Suriname, Field address: c/o American Cooperative School, 8073 N.W. 67th, Miami, FL 33166

NAZARENES JOIN WICHITA ABORTION PROTESTS

More than 100 Nazarenes have participated in recent protests at Wichita, Kans., abortion clinics, according to Gene Williams, pastor, Wichita First Church of the Nazarene. Several of those have been arrested, including one from Williams' congregation who remains in jail.

Williams and fellow pastor Randy Hodges, Westside Church of the Nazarene, recently joined pastors from 23 denominations in the Wichita area for two days of prayer and fasting concerning the abortion protests and other issues.

"It was a time of healing," Williams said of the prayer meeting. "All denominational labels dropped, and we were able to focus on one clear issue—the moral tone

of our city."

During the two-day session, the pastors also organized themselves to speak out on the issue of abortion. The group, Wichita Area Pro-Life Pastors (WAPLP), expressed support for those who, as a matter of conscience, have participated in the blockades of clinics. The pastors also released a statement calling for the elimination of abortion and the raising of concern for all human needs in the city.

"We are committed to serve as spiritual and moral leaders in our city," the pastors said in the statement. "We see this as the beginning of our involvement in enhancing the lives of all persons in the Wichita community."

PFIZER INCREASES SPONSORSHIP OF TV SEX, VIOLENCE, PROFANITY

Even though it is currently the target of a boycott by Christian Leaders for Responsible Television (CLear-TV) because of its sponsorship of offensive television programming, the amount of sex, violence, and profanity in programs sponsored by the Pfizer Corporation has increased by 65 percent, according to a report by the television watchdog group.

CLear-TV, a coalition of approximately 1,600 Christian leaders, had called for a boycott of Pfizer after monitoring in the fall of 1990 showed the company to be a leading sponsor of sex, violence, and profanity on television. Before calling the boycott, CLear-TV asked Pfizer to change its advertising policies, but Pfizer refused.

During the fall of 1990, Pfizer sponsored an average of 15.82 incidents of sex, violence, and profanity with

each 30-second commercial, according to CLear-TV. After the boycott was called, Pfizer increased that figure to 26.1 incidents per commercial, the highest ever recorded during CLear-TV monitoring.

"It is clear that Pfizer has nothing but contempt for

GREEK ORTHODOX CHURCH SUSPENDS TIES WITH NATIONAL COUNCIL OF CHURCHES

Distressed over the "extreme liberties" mainline Protestant churches have taken on issues such as abortion and homosexuality, officials of the Greek Orthodox Church have suspended ties with the National Council of Churches (NCC).

"We cannot play anymore with 'Christianity' in quotation marks," said Archbishop Iakovos. "Christ is not a play-boy."

In 1983 the Greek Orthodox Church joined other Orthodox leaders in the NCC



Several protesters block the entrance to an abortion clinic in Wichita, Kans. More than 2,300 persons have been arrested for blocking entrances to abortion clinics in Wichita since protests started in July. Several Nazarenes have been arrested for participating in these protests.

The WAPLP advisory council, of which Williams is a member, also expressed thanks to Operation Rescue for getting Wichita Christians personally involved in "defending the rights and dignity of human beings."

More than 2,300 pro-life activists have been arrested since July 15. Some of these have been arrested as many as eight times. More than two dozen protesters remain in the Sedgwick County jail on trespassing charges.

BRITISH TV WON'T CARRY MIRACLES

An American evangelist who picked up the pieces of Jim and Tammy Bakker's TV empire has been told he cannot work miracles on British television.

The weekly "miracle-healing" episode of "Victory With Morris Cerullo" was pulled recently from Super Channel after the Independent Television Commission expressed concern. The channel has 23 million viewers across Europe.

Regulators say the program violates British standards because miracles cannot be proved. Cerullo says the regulators are missing the point.

Britain's Program Code states that religious programs cannot contain claims by or about living individuals or groups, suggesting that they have "special powers or abilities, which are incapable of being substantiated."

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Facing Fear

Walking as Jesus walked does not carry a guarantee of safety, and that scares me. A gruesome cross stood on Christ's path before He rose in glory. Does walking as Jesus walked demand that I die, both in little ways daily and, if called upon, by making the supreme sacrifice of my life?

On this date one year ago, while visiting my parents, I awoke after a fitful night to the sounds of my father's sobs. He stood in the hallway, holding the morning paper. My father told me that a troubled young man whom I love and have prayed with for years, had been arrested for the recent murder of a devout woman I knew and respected.

This man had confessed Christ as Savior and had grown in his ability to love. I'd spent hours alone with him. Did he do it? Could it have been me? Why hadn't I feared him? Should I have?

Initially, my fear was paralyzing. For the remainder of my vacation, I slept upstairs near my mother—I hadn't done that in more than 20 years. Yet I was truly terrified. I was beyond caring about my image—I feared for my life.

As the months went by, my fear tracked me like a private eye. My fear was not focused as fear of my friend; this was more general fear, a phantom emotion.

When my husband traveled away from home, I convinced myself to keep my big dog inside at night, even though it wasn't raining. With my husband away, the creaking floorboards of our old house and the late night sound of voices from the street outside spooked me. I repeated the words, "There is no fear in love," to myself, just as I did when I was afraid

of the dark as a child.

After living with fear for several months, I decided I must face it head-on. What was I afraid of? I honestly admitted my fear of intrusion and violence—the unknown things I can't control. I fear for my infant daughter's well-being. I do my best to ensure my safety and hers because, deep down, I guess I doubt that God will protect us. In fact, I know that God didn't keep safe my friend who was murdered.

In the end, I dug deep enough to admit that my fear was rooted in a crisis of faith. I had always verbally told others that God's presence is the one unshakable promise, but safety and security are not promised to those of us who love God. I had said it, but now I knew that deep down I had harbored a huge hope that God really would turn out to be my omnipresent, very big brother who would keep harm from my door. Experience had shattered that naiveté of faith.

I read somewhere that fear comes from an unstable trust of God's grace. Perhaps the time comes for each of us to decide if we want a long, safe life more than we want lives that are fully offered to God—whatever the cost.

I am certainly not the first Christian woman over the centuries to face the fear of death. Perpetua of Carthage, a second-century noblewoman and the young mother of an infant son, became a Christian. During this time, the emperor required all citizens to make public sacrifices to the gods of the empire. Perpetua refused and was imprisoned along with Felicitas, a female

slave in her household.

Thrown into a common prison, Perpetua wrote in her diary, "I was terrified as I had never before been in such a dark hole. What a difficult time it was!" Most of all, she worried for her son. Her family, especially Perpetua's father, begged her to offer a bit of incense to the gods. Could it be such a heresy if it would save her life and allow her to be with her son? Perpetua refused, and when asked at the official hearing if she were a Christian, she replied, "Yes, I am."

On March 7, 203, Perpetua and Felicitas were thrown into the arena with wild beasts. Together, the women faced death as sisters in

My friend was murdered! Why hadn't God protected her?

the faith. God did not intervene, and their earthly lives ended, and by faith we believe these two began better, eternal lives.

My year of facing my fear has taught me that God didn't promise physical protection to the Early Church martyrs, nor are there such guarantees for me. Then and now, the greatest act of faith is to believe that God's presence will offer courage enough for each day's risks, and that grace *will* be sufficient at the hour of my greatest testing.

Rebecca Laird is a professional writer and editor. She lives in San Francisco and is a licensed minister.

A CALL TO COMMITMENT

Four Nazarene Young People Respond to the Call to Christian Ministry

BY JEANETTE D. GARDNER

November 3, 1991, has been designated as Youth Mission Commitment Day in the Church of the Nazarene, a Sunday when every congregation in the U.S. and Canada may challenge their teens and young adults to consider a call into full-time ministry.

As Youth Mission Commitment Day approaches, we'd like you to meet a group of extraordinary young people who have accepted God's call to invest their lives in ministry. Also, meet their parents and hear how they feel about the commitments of their sons and daughters.

Andrea York

"Teaching is a great way to get involved in the lives of people. It's a mission field in itself," exclaims Andrea York, a 1989 Point Loma Nazarene College graduate. "I recently taught for six months at the Nazarene Bible College in Western Samoa and am looking into teaching on the mission field."

Andrea first visited Western Samoa during a Youth In Mission trip and returned later with a Work and Witness group. Then the doors opened for teaching. But her interest in missions started long before that.

"When I was in high school, my pastor had been a missionary. I al-

ways felt I wanted to go to the mission field overseas or here in the States, and I spent a lot of time talking with people about those feelings.

"For me to go on YIM or teach at the Bible college was a challenge. I stepped outside of my safety boundaries, but it was well worth it. If you feel ministry might be for you, you need to try something like that."

Andrea's parents are not surprised at her contemplations.

"I think God has a sense of humor because the last thing I wanted to be was a missionary, and our two daughters have that desire," Frances York comments. "But if that's God's calling, that's what we want. I know wherever Andrea works, it will be a mission field for her."

Dr. Bernard York advises parents, "Don't be too surprised at what your children choose. Give them advice sparingly. Have confidence that what you've instilled will be meted out as the child identifies God's call for his life. Then step back. That's the only way a parent can be truly happy."

Jim Manker

Jim Manker, a future youth minister, already has quite a bit of experi-

ence with youth groups and counseling at district camps. Jim also spent his teen years involved in all the programs NYI offered.

"That led me to want to be in leadership now," Jim comments. "I'd grown up in a pastor's home and got a firsthand view of ministry. In a way, the choice was natural as I saw the rewards of loving and ministering to people. In high school, God confirmed my thoughts.

"When you're thinking about the ministry, continually expose yourself to different ministry experiences," Jim advises. "Through that, God lets us know for sure whether He's calling us. Seek God's will in your prayer life, but also share your dreams with mature Christian role models."

"I think parents who are in ministry are always glad when their chil-

Andrea York with Nazarene church kids from the village of Falelioma on the island of Savaii.



Jim Manker



dren go into ministry," Judy Manker discloses, "but we didn't want to push Jim in any way.

"We parents need to let our children do a lot of things that help them find out about themselves. We need to let them discover their strong and weak areas. It's also important to let them make their own mistakes."

Jerry Manker, superintendent of the Oregon Pacific District, was naturally delighted when Jim shared his ministry plans. "I felt very good about it because this was his own decision—his personal sense of call," says the superintendent.

"Since we believe ministry is God-called, the best thing parents can do is to keep our kids committed and allow the Holy Spirit to work in their lives on His terms with them."

Kim Watson

"Sometimes following God's direction takes you to crazy places," Kim Watson exclaims. Kim has spent several summers involved in Youth In Mission and, while a student at Eastern Nazarene College, helped develop a ministry to the homeless in Boston. Her heart still holds many dreams—like ministering in Calcutta, India.

The turning point in Kim's spiritual walk came during high school. "During my senior year, I sold out to God," Kim shares. "I felt a calling to ministry after my freshman year in college. People often feel that if what they're doing is really God's will, everyone will understand. But it doesn't happen that way. But like God told Abraham, 'Just go, even if you don't know exactly where you're going.'"

Kim Watson and a young lady in Nashville



Kim has always been sensitive to others—especially the "down and outers" in her school, according to her parents. Naturally, this caused concern to her parents during her childhood and teen years.

"She felt she wanted to help them somehow," Larry Watson recalls. "As parents, we had to draw the line on what she could and couldn't do to reach out. We've lived long enough now to see the impact she's had on those kids' lives.

"It's so important to give your children the opportunity to be involved," Larry adds. "We're very thankful that our church has a program to help young people experience ministry. Kim was searching for a channel for her sense of compassion when Youth In Mission came along. It changed her life.

"When you think about your daughter doing things like ministering in the inner city, it gets kind of scary. It has and hasn't been hard to let go because she's doing what she feels the Lord wants, and that's the greatest thing you can say about your kids. It makes it much easier to give them over."

"When you see your child going into a ministry that will probably be hand-to-mouth, you have to surrender again and again," Linda Watson acknowledges. "I've realized how vital it is to be an intercessor for our children. This has relieved a lot of my fear. I've found that at times when Kim was in scary situations, I sensed that the Holy Spirit wanted me to pray for her. It has happened enough that I know I can trust the Holy Spirit to check me, but it also makes me feel like I'm a part of her ministry.

"We can only give two things to our kids—roots and wings. If God calls them to fly to a different place than we've planned, I guess the big thing is taking our hands off. We must let the baby eagle fly—otherwise we cripple the bird, and it will probably never fly as high as God wants.

"I think of Isaiah 40:31. As we wait before Him, we can be a part of their ministry, as we pray and take our hands off. They're really not ours to



Mark Mann (r.) and a couple of friends at Overland Park Church of the Nazarene.

begin with. We're just caretakers for a while."

Mark Mann

"It's exciting to work with people," avows Mark Mann, a student intern at Overland Park (Kans.) Church of the Nazarene. "Especially young people—although that can be difficult. But I've discovered all ministries are frustrating at times. The more frustrating, the more valuable, because the more we are defeated by our circumstances, the more we must depend upon God."

Although Mark's career plans are open, right now he's on a track preparing him for the pastorate or teaching. Whatever he does, he knows it will be ministry.

"In my late high school years, God began to show me that whatever I ended up doing vocationally would be ministry. I believe everybody who is truly Christian has a call to the ministry. It's just a matter for each of us to find how we can best use our God-given talents and abilities to minister."

Mark's parents firmly support his ministry inclinations.

"Being a minister's daughter, I realize what a privilege it is to be called to minister full-time," Judy Mann reflects. "We haven't wanted to say anything that will make Mark feel we have a call for him. We just want the Lord to lead him. If this is from Him, we know the call will get stronger."

Merritt Mann stresses, "As parents, we must acknowledge and affirm what God is doing in our children's lives. We must let go of our own plans for their lives and give God the right to call our kids to do what He wants them to do. We have to trust God because His plan for our kids is best."

Jeanette D. Gardner is editorial assistant for Bread magazine.

God Calls Youth to Ministry, but

THE CHURCH MUST NURTURE THE CALL

BY NINA GUNTER, GENERAL DIRECTOR, NAZARENE WORLD MISSION SOCIETY

More than 500 people in the sanctuary were on their feet praising God that Sunday morning. The pastor and I joined hands and raised them in thanksgiving. More than \$250,000 was committed to outreach ministries. No one wanted to rush out to eat. Everybody wanted to remain at God's house and bathe in His glory.

That Sunday afternoon, the congregation returned. A beautiful commitment service was held, and there was another wave of glory. The altar and aisles were filled with young people committing their lives to Christian ministry. A seasoned saint said, "This could be the greatest contribution of all."

Following the service, a middle-aged man came to me with tears in his eyes as he confessed that he had joined his four adult sons and daughters at the altar that night. He was relieved that at last he had released his children to God's will for their lives. He told me about the struggle in this release because his desire for his children was for them to have lucrative secular careers. I commended him on his faith and commitment and assured him that God would do the right thing for his children.

From that experience, God laid a heavier burden on my heart for young people and their parents, that each generation would be faithful in modeling Christian holiness and mission vision. My praying became more intercessory that the Lord of the harvest would send forth laborers into His harvest (Matthew 9:38).

Will the next generation of Naza-

renes believe and practice Christian holiness? It will, only if this generation lives out His holiness in their homes and marketplaces. Only if this generation models mission vision, zeal, and commitment will the next generation demonstrate the same.

That church has eight young people enrolled in Nazarene colleges, preparing for full-time Christian ministry.

What is not seen in one generation will not be believed in the next. Influence on each generation by its predecessors is inevitable. *Newsweek* magazine (Special Edition, Summer/Fall 1990) pointed out that the reason most young people survive with today's pressure is because caring adults are constant in those teenagers' lives.

Renowned missiologist, Dr. Ralph

Winter of the U.S. Center for World Mission, conducted a survey among evangelical missionaries. One of his findings revealed that 80 percent of



those missionaries responding stated that they first caught the vision for missions when they were children. The mission one generation models, preaches, and teaches to the next generation makes an impact on the church today and tomorrow.

The Church of the Nazarene is committed to provide mission education materials and hands-on mission involvement for every church in all age-groups. Also, the church keeps before us the Lord's admonition to pray that He will send laborers.

About eight years ago, a pastor friend of mine, upon beginning his assignment in a church, reviewed its history in terms of how many full-time Christian workers had been sent out by that church. To his astonishment, there were only two in the last 50 years. He entreated the church board and the total congregation to join him in prayer that God would send their young people out to the harvest fields.

The pastor reassured the congregation that God does the selecting and the calling, but the church does the praying and the fostering of interest in career and specialized ministries. The church went to prayer for this specific need. Today, that church has eight young people enrolled in Nazarene colleges, preparing for full-time Christian ministry.

The challenge before the church to model and teach our children and young people about ministry is not easy. God will give wisdom and grace to help us be examples for the next generation to follow.

Young people, those who go before you encourage you to serve the Lord and find His will for your life. H

A CALL TO PREPARATION

BY GARY SIVEWRIGHT

Recent songs have emphasized the importance of the here and now. For instance, the lyrics of Kathy Mattea's country hit "Time Passes By":

*Let's do what we dare,
Do what we like,
And love while we're here
Before time passes by.**

Songs challenging us to service now is not a new concept. They are as old as the classic hymn "A Charge to Keep I Have."

*To serve the present age,
My calling to fulfill;
Oh, may it all my pow'rs
engage
To do my Master's will!*

The messages of the songs, secular or sacred, are not wasted on our youth. The teens of the "I want it *now!*" generation can easily be the "I want to serve *now*" crew. We are not lacking for teens who are available. Unfortunately, many available young people are ignorant of opportunities for Christian service. If they remain in their ignorance, we have no one to blame for the lack of future church leaders but ourselves.

On Youth Mission Commitment Day, November 3, our hope is that every young person will be confronted with the possibility of future ministry or missionary service. There has been, there is, and there will always be a need for

teenagers to answer the call of God for their lives. Hopefully, all who pass through our church doors will know as they



grow older that God has something special for them to do as a chosen career. Just being a Christian is great—but it's not enough. Just being ministry- and missions-minded is super—but it's not enough. Proclaiming the good news of the gospel through spoken word and life-style can be demonstrated in a myriad of vocational choices, but God still calls leaders. He can and will call them when they are young.

Before November 3, the church needs laypersons to pray that young people will be sensitive to the voice of God.

Before November 3, the church needs pastors, youth pastors, NYI presidents, youth leaders, and teen Sunday School teachers to prepare sermons, messages, devotionals, and lessons that challenge young people to consider the call of full-time Christian service.

Before November 3, the church needs evangelists, furloughing and retired missionaries, Headquarters personnel, and college, university, and seminary professors to be bold in sharing the desperate need for called-of-God servants.

Before November 3, the church needs young men and women whose hearts are so prepared to meet the challenge of this present age that they will be ready and willing to say, "Here am I, Lord, send me."

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Rev. Gary Sivewright is the former director of NYI Ministries for the Church of the Nazarene. He is currently chaplain at Mount Vernon Nazarene College.

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SNU GROUP UNDAUNTED BY COUP ATTEMPT

A group of 28 persons representing Southern Nazarene University returned safely from the Soviet Union Aug. 21. The group was safe despite the fact that they had been in Moscow's Red Square on the day of the attempted coup against Soviet President Mikhail Gorbachev.

According to Michael Crabtree, spokesman for SNU, the group had been in Moscow about two hours when the coup took place. Later that day, they were distributing Bibles and religious literature in Red Square when they noticed buses rolling into the area to block off entrances to government buildings.

"The tour guide informed them that President Gorbachev was sick and that this was common practice whenever the Soviet

leader became ill," said Crabtree. "They didn't realize that there had actually been a coup attempt until they arrived back in the U.S." As the barricades were being established, the tour guide directed the Americans to another part of Moscow.

The group was in the Soviet Union to play basketball and to share Bibles and their testimonies. The Lady Redskins were invited to the Ukraine for the six-team round robin Independence Cup tournament Aug. 9-19. The Redskins were the only



SNU coach Jerry Finkbeiner (r.) received a porcelain urn for leading the Lady Redskins to the championship of the Independence Cup tournament in the Soviet Union.

American team on the bill. Crabtree said they were selected because the organizer of the tournament (at the request of the

Soviets) was looking for a team with a good reputation from a smaller college. The Lady Redskins won the national NAIA championship in 1989.

The group consisted of 13 players, and 3 coaches, with the balance comprised of family members and chaperones.

They left the United States Aug. 8 and spent nine days in Kiev before traveling to Moscow Aug. 19.

"We were concerned about them because their last day was to be spent touring Moscow," said Crabtree. "That was the day of the coup attempt. We contacted U.S. Senator David Boren's office, and they put us in touch with the State Department. They advised us that there had been no interruptions of transportation and no incidents involving U.S. citizens."

The students were most impressed by the friendliness and receptivity of the Soviet



SNU players share their testimonies with Soviet players during a boat tour of the Dneiper River in Kiev.

people to the gospel and how eager they were to learn about God.

"The only negative aspect of the trip occurred when the group arrived in the Ukraine," Crabtree said. Custom officials confiscated about half of their Bibles.

The Lady Redskins won the tournament and returned home with a beautiful porcelain urn, according to Crabtree.

"I was very proud of Jerry (coach Jerry Finkbeiner) and the ladies and the way they represented the institution, the community, and the denomination," said Loren Gresham, SNU president.

MISSIONARIES RETURN TO PERU

Nazarene missionary personnel have returned to assignments in Peru, according to Robert H. Scott, World Mission Division director.

The missionaries were evacuated in early June in response to increased terrorist activity by antigovernment guerrillas.

Scott, in consultation with the World Mission Security Management Council, decided to allow the missionaries to return after extensive monitoring of the situation in the South American nation.

Following the June evacuation, Mr. and Mrs. John Miller and Miss Mary Miller traveled to Ecuador where they served temporarily at the Bible college. Dr. and Mrs. Larry Garman and Rev. and Mrs. Robert Gray returned to the U.S. for deputation services. Rev. and Mrs. Daniel Brewer were already in the U.S.

will not be allowed to travel to Peru for at least the next three months. During that time, the Security Management Council will review the situation.

"We are asking Nazarenes to continue prayer support for

missionaries everywhere and especially for those serving in Peru," Scott said.

More than 25,000 Nazarenes worship in 350 churches in the South American country. Nazarene work began there in 1914.

SOLICITATION OF FUNDS

Significant economic pressures are being brought to bear on local congregations of Nazarenes.

In addition, there seem to be increasing numbers of unauthorized solicitations being made by individuals and groups.

Therefore, since the church has a long tradition of supporting worthwhile ecclesiastical causes through duly approved means,

The Board of General Superintendents calls upon our people everywhere to follow the guidelines and mandates for giving as adopted by the General Assembly and printed in the *Manual*, specifically Paragraphs 157 and 158, which read in part as follows:

"It shall not be lawful for a local church, its officers, or members, to send appeals to other local churches, their officers, and members, to solicit money or financial assistance for their local church needs or for the interests that they may support" (Paragraph 157).

"Members of the Church of the Nazarene who are not authorized by the General Board or one of its departments shall not solicit funds for missionary or kindred activities apart from the General Budget, from congregations of local churches, or from members of such churches" (Paragraph 158).

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2 Corinthians 4:6, NIV



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