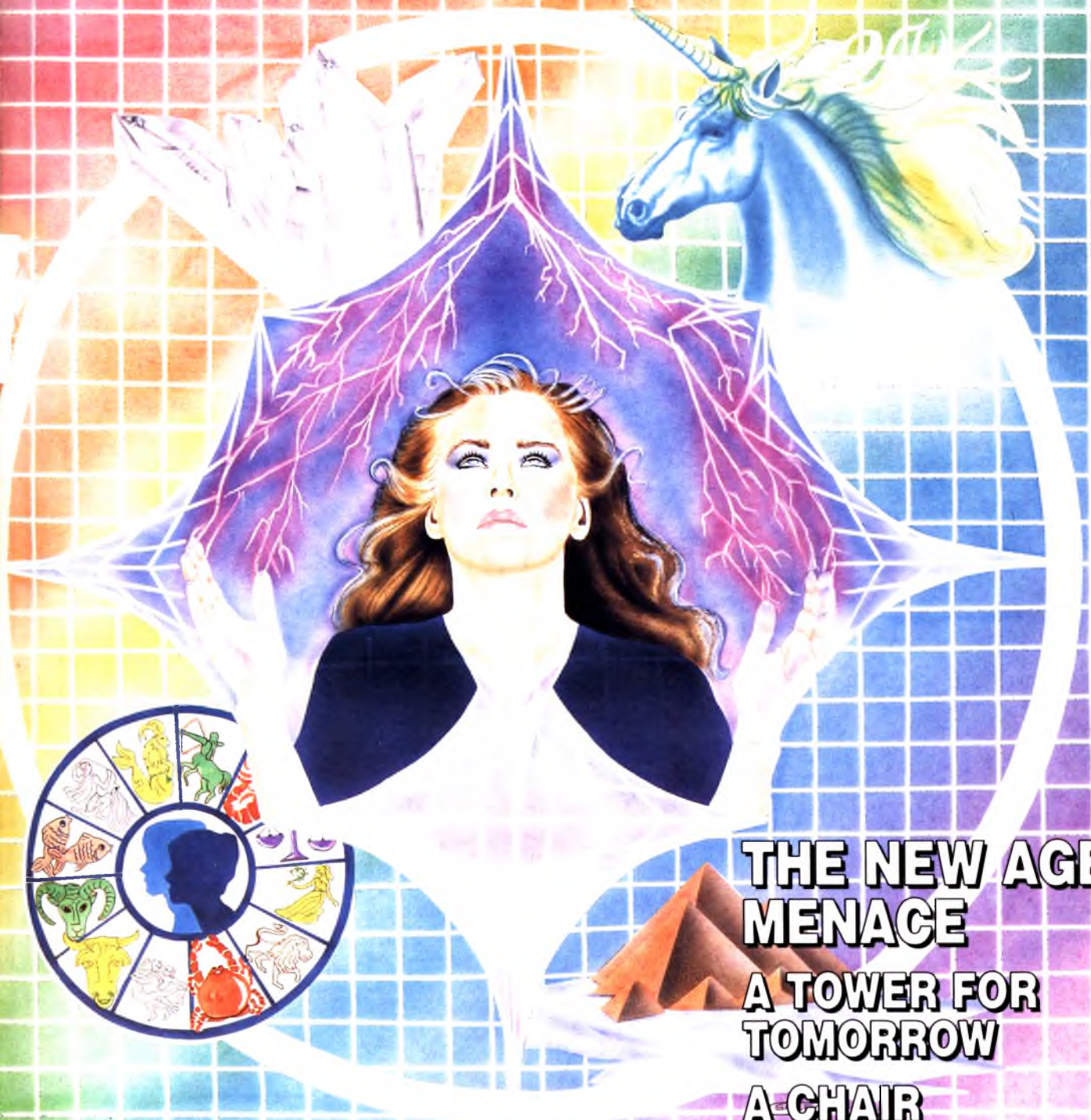


JANUARY 1991

Herald of Holiness

C H U R C H O F T H E N A Z A R E N E



**THE NEW AGE
MENACE**

**A TOWER FOR
TOMORROW**

**A CHAIR
FOR JENNY**

CONTINUING THE LEGACY



Chaplaincy Ministries has set up a memorial trust fund in honor of Chaplain Gilbert Spencer who died in battle in World War II, and Chaplain Byron Lee killed in action during the Korean War. You may have family members or friends who also gave their lives in war to preserve the peace and defend freedom; or there may be those who have served or are presently serving whom you would like to honor.

It would be fitting to perpetuate their memory through a gift to assist other young men and women called to the chaplaincy. In order to officially open the trust fund we must acquire \$25,000. The interest each year will be used primarily to fund scholarships for students at Nazarene Theological Seminary who are preparing for ministry as chaplains.

A memorial certificate suitable for framing and inscribed with the name of the honoree will be sent to those who have lost loved ones. Please make your check payable to Norman O. Miller, Treasurer, and at the bottom left corner designate "Chaplaincy Trust Fund."

You may send your gifts to:

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Church of the Nazarene
6401 The Paseo
Kansas City, MO 64131

Herald of Holiness

CHURCH OF THE NAZARENE

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IT'S NEVER TOO LATE TO COME TO NTS

**BY HAROLD RASER, PROFESSOR OF THE HISTORY OF CHRISTIANITY
NAZARENE THEOLOGICAL SEMINARY**

Seminary!/? Lord, I'm a 59-year-old retiree helping to care for my nine grandchildren. Isn't it a little late for seminary?" Wilhemina Robinson asked that question four years ago when she began to sense God calling her to a broader ministry in her church and to thorough preparation for that ministry.

The answer she received was, "Yes, seminary! No, it's *not* too late."

And it wasn't.

Wilhemina will graduate from NTS with the master of religious education degree in May 1991. And her grandchildren will, no doubt, be there to celebrate with her.

John Conlon, Walter Rodriguez, Don Harris, and Jake Blankenship would all agree. It's not too late. They, like Wilhemina, all heard a call from God at what seemed an odd time in life. That calling was to a ministry that demanded the best preparation available. They all concluded that this meant studying at Nazarene Theological Seminary.

What do I mean, God called them at an "odd time"?

Well, Wilhemina Robinson had taken early retirement after years of teaching in the Kansas City public school system. A member of the Church of Christ, Holiness, a black denomination her grandparents helped found around the turn of the century, she planned to give some time to church work and some to helping take care of her grandchildren. But within a year, she began to sense God calling her to something new. The scope of that call was not completely clear to her at the time, but she became convinced that it required seminary study. She enrolled at NTS in 1986. This spring she will graduate. In the meantime, a burgeoning ministry to adults has opened up to Wilhemina both inside and outside her church. She conducts literacy training in the inner city, helping adults earn high school equivalency diplomas so that they may find their way out of poverty. "Learning is a life process," she says. "So much changes continually. Even at my age, I knew I needed seminary if I was to be at my best in the ministry to which God was calling me."

Continued on page 7

Jake Blankenship, former University of Houston professor, and Bryan Merril, both NTS students, plan the Sunday worship services for the Blue Valley Church of the Nazarene.

Mark Graham



Walter Rodriguez, formerly a teacher at the Bible Institute in Buenos Aires, loves the vast NTS library.

Norma Miller



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Norma Miller

Grandmother, Wilhemina Robinson, has no trouble relating to students half her age. She is a favorite among her fellow students.



Don, Gail, and Scott Harris in the front yard of their Kansas City home

Pastor John Conlon and his wife, Dee, greet a parishioner after a worship service at the Leavenworth, Kans., Church of the Nazarene.



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A TOWER FOR TOMORROW



Church Leaders for the 21st Century: Where Will They Come From?

Dr. Jack Sanders, president of Nazarene Theological Seminary, believes he knows.

We have a tower at Nazarene Theological Seminary. It's not made of ivory. Some people, who ought to know better, do call it the ivory tower, usually in some sort of misguided jest.

Our NTS tower is not just brick and mortar either. The red brick tower that punctuates the Kansas City skyline symbolizes important facts and values embodied in what NTS has become.

A TOWER FOR TOMORROW: A TOWER OF PRAYER

Quite literally, our tower structure is a prayer tower. Our prayer chapel is located at its base. And at the very base of NTS is a commitment to prayer. Students, faculty, and staff use the chapel at the base of the tower for prayer and meditation. It is a place to

*Set up a mark of everlasting light
Above the howling senses' ebb and
flow (Matthew Arnold).*

On a broader scale, let it be noted that faculty and students know what Martin Luther meant when he declared that half the battle of studying well is "praying well."

Our "tower for tomorrow" is a tower of prayer.

A TOWER FOR TOMORROW: ACADEMIC STRENGTH

Our strong tower is also a tower of academic strength. The "quick fix" mentality flourishes today. Shallow minds crave only obvious pragmatics. Practice, starving for theory and theological foundation, is taught these days in many enterprises of theological education. But that is not the case at NTS. Without apology, we declare that here education is classical, thorough, and tough with an ideal balance of theory and practice.

We understand academic excellence. We are not interested in flimsy theological education that

*will pack when it begins to rain
and leave thee in a storm (William Shakespeare).*

There is no doubt about it—when a person graduates from Nazarene Theological Seminary, he or she has received the highest quality education that the Church of the Nazarene provides for her ministers.

The master of divinity degree at NTS is worth about three master's de-

grees at many schools. At many schools and in many fields you can get a master's degree in about one year of full-time study. At NTS it takes a student at least three years of full-time study to get a master of divinity degree. I know that's a lot of extra work. Law students and medical students are awarded doctorates for similar amounts of education, but theological students receive only a master's degree. But if we offered cheap degrees we would get a lot of students who would not be committed to being the best minister possible. If a person is willing to spend four years in college plus three or four more in seminary for only a master's degree, you can be sure they are serious about being the best minister they can be.

The test of leadership is leaving behind in other men and women the conviction and the will to carry on.

Our "tower for tomorrow" is a tower of academic strength. But that does not make us elitist. Far from it. Our students neither demand nor expect bigger churches or higher salaries when they graduate. They simply ask for a chance to pastor, join a staff as an associate, become a rookie missionary, or go plant a new church.

They pursue a college and seminary education, encompassing nearly a decade of their lives, with no guarantees. These *called* men and women have proven again and again that they will do whatever it takes to preach the gospel of Jesus Christ.

A TOWER FOR TOMORROW: LEADERSHIP

Our "tower for tomorrow" is a tower of leadership. Again and again,

the denomination turns to NTS for leaders. Quietly and without fanfare, the seminary, decade after decade, supplies the kinds of leaders these complex times demand. One graduate described his seminary experience as a "vale of leadership making."

This phenomenon has been going on for decades at NTS where the staff and faculty have continued to produce leaders who themselves pass the final test of leaders, which is, according to Walter Lippmann, leaving "behind . . . in other men the conviction and will to carry on."

Pastoral Leadership

As I travel I see many of the leaders who now serve as pastors. These are servant leaders whom NTS has given back to the church, trained, prepared, skilled. As I write this, I think of pastor leaders like David Graves at Nashville Grace; Dianne Cunningham, Berwick, Maine; J. J. Ross Johnston, Abbotsford, B.C.; H. B. London, Jr., at Pasadena First; Greg Gates, church planter, Lewiston, Maine; Dan Copp, Mission Valley Church, San Diego; Steve Green, Cincinnati; and Elmer Gillette, Lynwood, Calif. These and scores upon scores of others who serve as pastors and associates are touching the Nazarene community around the world.

Missionary Leadership

The "tower for tomorrow" is not provincial in its scope. It prepares workers for service all over the world. Did you know that NTS has a School of World Mission and Evangelism that specializes in training missionaries, urban ministers, evangelists, and church planters? At present, 91 of our students are preparing for missionary service. Several of these are missionaries on furlough, continuing their education in order to sharpen their skills. Of the 25 missionaries appointed by the General Board last year, 21 of them were NTS alumni or spouses of NTS alumni. Did you know that five of our six world mission regional directors attended Nazarene Theological Seminary?

Educational Leadership

Our tower is a tower that touches your world through the educators it

PHOTO QUIZ

1 Which of these World Mission regional directors attended Nazarene Theological Seminary?



Franklin Cook
Eurasia



James Hudson
Caribbean



Jerry Porter
Mex. Central American



Louie Bustle
South American



George Rench
Asia-Pacific

- A. B, C, & D
B. All except D

- C. A, D, & E
D. All of them

2 Which of these West Coast district superintendents attended NTS?



Hugh Smith
Washington Pacific



Clarence J. Kinzler
Northern California



B. Maurice Hall
Southern California



Thomas Goble
Anaheim



Wil M. Spaite
Central California

- A. None of them
B. All except "D"

- C. A & E
D. All of them

3 Which of these college and university presidents attended NTS?



LeBron Fairbanks
MVNC



Cecil Paul
ENC



Jerry Lambert
NBC



Gordon Wetmore
NNC



Jim L. Bond
PLNC



Riley Coulter
CNC

- A. All except "F"
B. B, C, D, & G

- C. None of them
D. All of them

Answers on page 8.

has sent to our colleges and universities. Did you know that the presidents, deans, and chairmen of the religion departments of Canadian Nazarene College and Northwest Nazarene College graduated from NTS . . . that 7 of the 11 presidents of universities, colleges, and the seminary in North America are NTS grads . . . that all of the chairmen of the religion departments and 3 deans are NTS grads . . . that every person who attends a Nazarene college will at some point in their college career be taught by a graduate of the seminary. All of our higher education in Africa, Central America, and South America is directed by NTS grads, Ted Eselstyn, Mario Zani, and Christian Sarmiento.

The truth is, your seminary is at the heart of the mission of your church. The influence of our tower touches your world. We are the church, educating her men and women for worldwide service.

An institution of learning is judged not by its number of stained-glass windows, not by the number of sophisticated labs it operates, not by the number of reserved parking spaces but by the quality and service of its graduates.

Where will the church leaders for the 21st century come from? I'm sure I know the answer to that question. And I am not worried about the leadership for tomorrow. You see, I have a preview of them in the "tower for tomorrow" at NTS. I see them in the early morning prayer meetings at the base of the tower as they pray for Elijah's mantle; I worship with them in chapel; I watch them as they learn the Bible, as they probe Christian thought and our Wesleyan heritage, and as they study the pluralistic world in which they will serve.

And as I think of these splendid young men and women who are making whatever sacrifice it takes to be their best for Christ, a great calm invades my spirit. I am at ease, the leaders for tomorrow are in the making—and they will be good and strong and prepared to serve Christ and the Church creatively.

I want to assure the Church of the Nazarene that she has created and turned to the right place for tomorrow's leaders, the "tower for tomorrow."

It's Never Too Late . . .

Continued from page 2

God's "odd time" for John Conlon came after *three* retirements! A career U.S. government employee, John also had careers in the U.S. Navy, the U.S. Postal Service, and the Civil Service. He had held posts like regional director for postal communications for the U.S. Army and for the State Department in Northern Europe, and senior postal inspector for the Navy in Europe, Africa, and the Middle East. He had lived in Japan, the Philippines, Greece, Italy, Guam, Germany, and Spain, as well as in the U.S.; and he had traveled and done business on every continent in the world.

Then, in 1985, John's wife died. In the months after her death, John received renewal of a call to full-time ministry that he had first sensed as a 23-year-old but had largely ignored. During his years of travel as a military and civil service employee, he had been active in many different churches, but he knew that now God was calling for more than this. John eventually concluded that this would mean for him *both* undergraduate and graduate preparation. A native Oregonian, he enrolled at Northwest Nazarene College, Nampa, Idaho, where he earned a B.A. degree in religion. In 1989, he began his studies at NTS.

Given his extensive knowledge of world cultures, John is, of course, interested in cross-cultural evangelism and the possibility of missionary service. He is pursuing the M.A. in missiology degree in the School of World Mission and Evangelism and hopes to graduate in December 1991. But who can say for sure how God will use John? He also has the gifts of a

pastor and, while in seminary, shepherds a multiethnic congregation (both Korean-speaking and English-speaking) as pastor of the Leavenworth, Kans., First Church of the Nazarene.

His second wife, Dee, whom he married two years ago, is completing work for the bachelor's degree at MidAmerica Nazarene College. She has had much experience in children's ministry, and together they are making a great team. Oh, by the way, John is 53 and has 10 grandchildren.

Walter Rodriguez began pastoring in the Church of the Nazarene in Uruguay in 1968. For 10 years he was a pastor, for 2 years he served as district superintendent, and for 3 years he carried on an evangelistic ministry through schools, camps, and marriage enrichment seminars. During this time, he took theological training by extension from the Nazarene Bible Institute, Buenos Aires, Argentina. He was also able to commute for some classes at the national university in Montevideo. Eventually he began teaching part-time for the Bible institute extension in Montevideo.

In 1984, Walter was awarded a scholarship to attend the Seminario Nazareno de las Americas in San Jose, Costa Rica, but, at the very same time he also received an invitation to teach at the Bible institute in Buenos Aires. He accepted the invitation to teach.

Then came that "odd time" when God spoke to him about his future usefulness and the role seminary might play in it. But, Walter thought, seminary in the United States? I have a rewarding ministry here. I have a wife and two children, and I'm 40 years old! Yet, the conviction that God wanted him at NTS would not leave him. So, in the summer of 1990, Walter and his wife, Mabel, and their children, Sebastian (17) and Ana (13), left Argentina for Kansas City. Walter is now enrolled at NTS and expects to take three or four years to complete a degree. The whole Rodriguez family is studying English together and adjusting to life in a different culture.

Don Harris had scarcely heard of seminary when God called him to one. A new Christian, most of his adult life had been spent in the pursuit of wealth and pleasure. As a certified public accountant with a degree in business administration from the University of South Carolina, Don had risen by the early 1980s to be vice president of administration and finance for a national chain of restaurants with headquarters in San Diego. So successful was he, in fact, that he resigned his job in 1982 and spent four years traveling and living off investment income. During this time, however, he also became addicted to cocaine and lost thousands of dollars gambling.

One day, in despair over what his life had become, Don cried out to God and God graciously saved him. He also led him to the Mission Valley Church of the Nazarene in San Diego where a caring congregation and pastor helped him get off drugs, pay his debts, and get back on his feet. He also married his wife, Gail, during this time.

Don decided to go into business with his brother, a CPA and a Christian, and moved

back to South Carolina. Within just a few months, Don's father developed cancer and died. His father's death caused Don to carefully examine his own life. As he did, he knew God was showing him a new path to walk: He wanted him to be a minister. How could I do this? Don remembers thinking, I have a profession I'm good at; I have a way of life I'm accustomed to; I just moved; and I have a widowed mother to look after. Yet, he could not shake the conviction that God was calling him into ministry and that He expected him to carefully prepare for that ministry. So, in August of 1988, Don and Gail moved once again, this time to Kansas City where Don enrolled at NTS. In May, Don expects to receive the M.Div. degree and to begin pastoring a church. "I'm glad I listened to God and came to seminary," says Don. "God has faithfully provided for all our needs. I'm really excited about pastoring. Three years ago I wasn't sure I wanted to. Now, I can't imagine doing anything else."

Jake Blankenship could imagine doing something else. For 32 years he did it—he taught. As a professor at the University of Houston, he trained hundreds of young people in science education. He was also active in lay leadership in his local church and served on various district boards and committees. His wife, Helen, operated a successful real estate agency. They had raised three children, all

The work of NTS is utterly crucial for our church. The annual seminary offering is set for January 27, 1991. NTS deserves our enthusiastic, even sacrificial, support.

The editor

of them Christians (their son is a minister, one daughter is married to a minister, and one daughter is administrative assistant to a pastor). They had reason to be satisfied with their lives and to look forward to a pleasant retirement.

However, on a Colorado vacation in 1987, while Jake was reading Isaiah 61, "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek . . . to bind up the brokenhearted, to proclaim liberty to the captives" (v. 1). God seemed to say to him, "I want you to make yourself available for ministry." Jake didn't know what this meant. He thought he *was* ministering in all the ways he could. But the scripture remained with him.

Jake and Helen prayed together, talked with their pastor and other Christians, and sought to define more specifically what God wanted for them. They even sold their house, thinking that would free them in case clear direction came for them to move elsewhere. But a year went by and nothing happened. Finally, Jake requested time off from the university to spend a semester at NTS. He hoped being in a theological seminary might lead to some answers. During the spring semester of 1989, Jake and Helen lived in Kansas City and Jake sampled five seminary classes. Helen volunteered time in the offices at the World Mission Division at Nazarene International Headquarters. Jake found the classes very helpful. "They were excellent," he says. But they didn't give him all the answers he was seeking about his call.

These answers didn't come until Jake and Helen returned to Houston, expecting to resume their lives there. Then, during the summer of 1989, the Blue Valley Church of the Nazarene, a vital young church in a Kansas City suburb, called Jake to be its pastor. This seemed to be the specific direction the Blankenships had been waiting for, and they accepted the call.

This put Jake an easy drive from NTS. He promptly enrolled and is now taking two courses each semester, balancing seminary study with his pastoral duties. He says he is delighted to be in the K.C. area so that his ministry can benefit from the work he is doing at the seminary. "Even with three earned degrees, I know I need special theological training for effective pastoral ministry," says Jake. "I cannot just take off the hat of a university professor and put on the hat of a pastor without intense preparation. I need the special knowledge and skills that seminary provides."

Wilhemina, John, Walter, Don, and Jake are definitely not isolated cases. They are only a few of a growing group of persons studying at NTS who come with a wealth of life experience in ministry or in some other profession. They realize, however, that they need something more. They need the advanced training in Bible, theology, the history of Christianity, and the practice of ministry, which seminary provides. However long or short the ministry God will give them, they want it to be the very best it can be. And they believe NTS plays a vital part in that.

Forty, 50, 60? Teacher, pastor, businessperson? It doesn't matter. If God is calling you, it's never too late to come to NTS!

H



A unique, fingertip method of keeping in touch with Nazarene missionaries around the world

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For each missionary or missionary couple in the Church of the Nazarene there is a white 3" x 5" index card identifying their field of service and containing a recent photograph and brief biographical sketch. Colorful dividers separate these cards into the six world regions with an added section for retirees.

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PHOTO QUIZ ANSWERS

The correct answer to each question is:

D. All of them.

Living a Grateful Life



Each New Year's Day I make the same resolutions. I resolve to exercise more, eat less, and try to live more gratefully in the present moment, accepting every day as a gift from God's gracious hand.

You see, I am one of those preoccupied Christians who is often anxious about tomorrow despite Jesus' command not to be. Will there be enough money? Will something horrible happen to someone I love? Will I meet all of my deadlines? Where will I be and what will I be doing next year? And on and on.

The one thing that I've found effective to reorient me when I am absorbed with the future is to stop and count my blessings. When I consciously practice being grateful for what I have in the present, then my focus shifts from what I may not have in the future. When I'm living today instead of fretting for tomorrow I relax, enjoy life, and then I find that my worries have disappeared.

I first learned this lesson several years ago in San Francisco. Before we were married, Michael and I were walking up Clement Street after a dinner date. It was late and, like most couples in love, we were talking about relationships—ours, others', and the ideal.

Michael truthfully reflected on the marriages he had seen up close and found little to commend the institution. By sharing his honest observations, he pushed one of my hot buttons (of which there seem to be many). I took it upon myself to analyze one of the marriages Michael cited—the husband always seemed to be pointing out his wife's imperfections.

I described the time she had slaved for two days to spruce up their beautifully decorated home before cooking and graciously hosting a group of people for dinner. The husband had pub-

licly praised her efforts, yet when most of the guests were gone, he had chastized her for not cleaning the birdcage (a job that was their daughter's). It had embarrassed him to see it dirty when one of the guests had admired the parakeet.

The wife reminded him of the yard work he had promised to do but hadn't. She reciprocated his criticisms by retorting with a whole bundle of her own. Neither seemed able to realize they both had been overworked. Simply surviving that week should have been cause to celebrate.

As I concluded my monologue and we neared the end of Clement Street, I said to Michael. "Why can't people be grateful for what they have and what the people they love offer them, instead of always wanting more?"

I'd hit upon something important. We both knew it. We'd been trapped in the same snare ourselves. I wished Michael would give priority to our relationship in his overbooked schedule rather than trying to squeeze in some quality time. Michael wished I would not try to project where our relationship was going and just be content with the love we shared.

That night we laughed together and vowed to reform. We spent the rest of the evening telling each other all of the things we were grateful for. We both ended that evening feeling good about ourselves and great about each other.

Many years have passed since that night, but I'm still learning how to cultivate a grateful heart. When I find myself fretting over the future, I still must force myself to stop and look around me.

Today I'm grateful for Rachel, my daughter, who is peacefully napping,

allowing me a few quiet moments to write. I'm grateful for the constant friendship Michael offers me. I'm grateful for the love and interest offered by my extended family and friends. I'm grateful for the sunshine pouring through my kitchen window, and I'm grateful to be alive—doing my best to meet life's challenges.

Early this morning the words to a favorite chorus wafted through my mind as the fragrant smell of brewing coffee reached my nostrils.
*Give thanks with a grateful heart,
Give thanks to the Holy One . . .
And now let the weak say I am strong,
Let the poor say I am rich.*

***When I'm living today
instead of fretting for
tomorrow, I find that my
worries disappear.***

*Because of what the Lord has done
for us.
Give thanks.**

I sang the song through several times, much to Rachel's six-month-old delight. Her bright smile and clapping hands were the best audience I could ask for. She often reminds me of how gracious God is.

By taking the time to give thanks, I'm content to live today—tomorrow will have enough worries of its own.

*Used by permission of Integrity's Hosanna! Music

Rebecca Laird is a professional writer and editor. She is also a P.K. and is married to a minister. She lives in San Francisco.

H

New Age—Same Old Story

New Age Movement. It can mean many things to many different persons. To some, it may imply long-dead "ancient masters" communicating the secrets of life and the future through "channelers." It may mean Shirley MacLaine standing on stage talking about past lives or proclaiming that she is God. To others it conjures up an idyllic utopia where the lion lies down with the lamb and unicorns frolic on the hillside.

Trance channeling, reincarnation, astrology, Zen Buddhism, spiritism, holistic health, psychic healing, self-help programs, isolation therapy, meditation, pyramids—these are just a few of the aspects or trinkets associated with that amorphous thing known as the NAM.

Pick up the latest copy of the *New Age Journal* and you'll find an ad for a company that will chart the best location for you to meet your future spouse. All they need is the date, time, and city of your birth.

There are NA seminars and scores of books designed to help you (and your kids) improve every aspect of life. There are crystals, natural clothing, natural foods, and elixirs to reduce stress. There's even an ad for Buddhist meditation supplies and a 900 number to consult the *I Ching*.

As we read or hear about such things, we might want to laugh them off. After all, the sensational grocery store papers have long been filled with stories about communication with space aliens or "proof" that Elvis is reincarnated and living on Mars.

But the New Age Movement is not a laughing matter, and we should understand clearly that there are a lot of people around us who take such things seriously. If you don't believe me, next time you're in the mall, check out one of the bookstores. Chances are you'll find a hundred or so titles that speak to everything from

the use of touch to heal, to how to know who you were in your past lives. Bookstores don't stock books that don't sell, so someone must be buying them.

Beyond this, New Age thought concepts infiltrate our everyday lives in ways that you might not imagine—from business seminars (see David J. Felter's article, p. 20) to "the Force" of the Star Wars films and visualization techniques in elementary school classrooms.

But what is the NAM? It is not one powerfully networked worldwide organization but rather many different groups and individuals who (more or less) share a common set of beliefs and goals. To be sure, some of the goals of evangelical Christians are (or should be) common with those who are associated with NAM (see Wesley Tracy's article, p. 23). But the distinguishing tenets of NA thought are in direct opposition to Christian beliefs.

OCCULT/HUMANISM

There are actually two separate expressions of the NAM—the occultic and the humanistic. Aspects of the occult include such things as channeling (consulting spirits of the dead), reincarnation, crystal or pyramid power, belief in extra-terrestrials, and self-worship. The humanistic side focuses on developing one's innate potential, which is seen as boundless.

ALL IS GOD

The NAM principle that we Christians probably find the most offensive is that God is not Creator of the universe. The God of the NAM is totally immanent, that is, All is God. This means that the world and all it contains are God. God is in the bushes, God is in the trees, God is in the birds, God is in the bees.

Philip Lochhaas describes the concept in this way. "In the New Age, God does not have existence per se or personality. God has become an 'It,' an energy, the Force, or, as many New Agers put it, 'the aggregate consciousness of all living things'" (*How to Respond to the New Age Movement*, Concordia Publishing House, p. 7).

This is not a new concept. Technically known as pantheism, this belief is almost as old as creation. It is especially common to Eastern religions—from which the NAM draws extensively. You might recall the Hindu reverence for living things—a devotion that prohibits them from killing even a fly. This flows from their pantheistic ideology that all life is sacred and is partially to blame for fanaticism that allows persons to

New Age thought concepts infiltrate our everyday lives in ways that you might not imagine.

die of starvation in the streets of India while cattle roam the streets.

It is apparent that such a philosophy of God is incompatible with Christianity. If everything is God—for example, if a flower is God in the same way that a gnat, a tree, or even man is God—God has been reduced to nothing. He is not Creator. He is not omnipotent or omniscient, and He certainly isn't holy.

The pantheistic nature of NAM manifests itself in an assortment of ways—from attempting to attune oneself with the universe through the use of crystals, to relieving stress

through transcendental meditation. One extreme manifestation of pantheism in our day is the way in which some animal rights activists (often New Agers) have elevated the rights of animals to (and, in some cases, beyond) those of humans.

New Agers don't deny the existence of Jesus, but they do not see Him as the Son of God. Rather, He is perceived as one of the spiritual masters of a particular age—no different from Buddha, Krishna, and other religious leaders.

MAN'S PREDICAMENT

If God is everything, then man's problem cannot be that he has sinned—there's no God of absolutes to sin against and, thus, no fixed standards of right and wrong. Rather, humanity's real problem is that we are ignorant of our godhood.

According to New Agers, partial blame for this ignorance is the result of our Judeo-Christian heritage, which emphasizes a personal God with definite standards of moral conduct. However, New Agers see the main cause for humankind's blindness to its divinity (or fellowship with the cosmos) as Western rationalism that has been exalted at the expense of the spiritual side. To regain our divinity, we must push aside the rationalist within and seek the intuitional.

MAN'S SOLUTION

We gain release from our predicament through knowledge—a knowledge that can be gained only through psychospiritual techniques. This explains NAM's affinity for such activities as meditation, consulting mediums (channeling), tarot cards, Yoga, astral projection, chanting, music, drugs, hypnosis, martial arts, seminars, etc.

In connection with this, New Agers often emphasize the brain's division into left and right hemispheres. Since

it is believed that the left hemisphere governs the rational side of our thinking, NA proponents often target that hemisphere as a culprit for our unenlightened condition. We must learn to be more right-brained.

A distinct problem with this is that it places problem solving under the control of the emotions rather than reason. Imagine the president of the United States seeking "inner light" on whether or not he should sign a declaration of war by chanting and meditating on his mantra.

With its strong reliance on Eastern thought, many New Agers believe in reincarnation and the idea of karma—a graceless tenet of Hinduism that teaches that you reap what you sow—if not in this life, in some other life down the road. For instance, Hitler was such a monster that he was probably reincarnated as a slum child in Calcutta. One is reborn again and again until he sees the light, straightens up, and becomes one with the universe.

AGENDA OF NAM

The goal of NAM is to create a paradigm shift—a change in the way we perceive ourselves and all of life. New Agers see Newtonian physics, Judeo-Christian religion, and the rationalism of the Enlightenment as the shapers of the old paradigm that placed mankind in its predicament. The solution is to modify the way we think, and if enough persons change their way of thinking, a "New Age" will dawn.

NEW AGE—SAME STORY

The tenets of the New Age really aren't new at all, in fact they go all the way back to the Garden when the snake lulled a couple of folk into disobeying God with the promise, "You will be like God."

New Agers are hungering for spiritual meaning. Unfortunately, they are finding that meaning in the occult and in self-adoration—areas that are directly condemned by God.

As Christians, we should be aware of attempts by the NAM to make inroads into our society. Schools, businesses, the health sciences, and even churches are targets for the spread of NA teachings. We should beware of programs, whether offered in the name of self-improvement, relaxation, healing, or creativity, that smack of Eastern mysticism. Proponents of transcendental meditation, Yoga, and other psychospiritual techniques are quick to say that their programs are religiously neutral, but this is not true. They are concretely anchored in Eastern religious thought.

New Agers don't deny the existence of Jesus, but they do not see Him as the Son of God.

Parents should encourage their children to tell them of any unusual exercises in which they are called upon to practice at school. Exercises to watch for might be called "centering" (a form of meditation), guided imagery, chanting, or fantasy role playing.

Writer Elliot Miller says New Agers are capitalizing on the desire of schools to become more involved in behavioral training. "Their [NA] programs claim to enhance students' concentration, critical thinking, assertiveness, accountability, self-concept, and control over compulsive behav-

Continued on page 28

General Superintendent's VIEWPOINT

The New Way

BY WILLIAM J. PRINCE, GENERAL SUPERINTENDENT

The Spirit-filled life is one of newness. John writes in Revelation 21:5, "And he that sat upon the throne said, Behold, I make all things new." The Holy Spirit changes the old man into the new man, enabling us to "put on the new man, which after God is created in righteousness and true holiness," as Paul writes in Ephesians 4:24.

It is true that in the sanctifying power and grace of the Holy Spirit old things pass away and all things become new.

The Spirit that moved upon the face of the waters when the world was created also moved upon men and women on the Day of Pentecost to take away their old hearts of self-will, pride, envy, jealousy, and selfishness. In their place it left hearts filled with love and faithfulness. Their Spirit-filled hearts resulted in new lives that were Christlike—and, simply stated, Christlikeness is the essence of holiness, according to Dr. William M. Greathouse (*John Wesley's Theology of Christian Perfection*, p. 3).

The Holy Spirit set their hearts ablaze with love for Christ and released them from the bondage of fear that had restricted their witness and caused them to be weak.

Jesus began to tell them after the Resurrection that He must go away in order for the Holy Spirit (Comforter, Paraclete) to come. He added that the Holy Spirit was now with them but soon would be in them.

There can be no denial that Pentecost with its cleansing, filling, sanctifying experience of the Holy Spirit

made a difference in the lives of those believers in the Upper Room. Jesus' followers became new persons in the Spirit of Christ.

The biblical answer to the New Age is the old way to new life through the sanctifying Spirit.

Jesus had promised them, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses" (Acts 1:8). His promise was fulfilled as their witness changed from one of denial to one of assurance and boldness.

The power of the Spirit not only gave them new courage, but also gave them power in the inner person to live victoriously for Christ. Love replaced fear, faithfulness replaced uncertainty. The Holy Spirit gave them strength to be victorious over their carnal temptations and weaknesses of the flesh.



The Book of Acts reveals a whole "new way" for the kingdom of God on earth.

The Holy Spirit changes the heart of hatred to one of love. He takes out the root of "bitterness" to replace it with forgiveness. He enables Christians to commit themselves and their relationships to God.

In sanctification, the Holy Spirit gives a life of fruitfulness. Jesus says, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:2). In that same chapter, Jesus promises, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (v. 5).

Oh, how important it is to all of us who would fully serve our Lord to be sanctified wholly. It is His call to us and it is His promise to us.

Paul reveals the newness of the fruit of the Spirit in Galatians 5:22-23: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance . . ."

A sanctified life manifesting the fruit of the Spirit is the greatest testimony to the power of the Holy Spirit and His ability to make all things new.

The only hope for any generation is to be made new in Jesus Christ by His Holy Spirit.

My prayer is that all of our people will be "filled with the Spirit" both for personal salvation and to bring revival and renewal to our world. H

Portraits of Jesus in John



A New Beginning

Destroy this temple, and I will raise it in three days (John 2:19).*

A new beginning is one of the major themes of John 2—4. Jesus is the new wine that replaces Judaism in 2:1-11. The new birth is explained to Nicodemus in chapter 3. John 4 turns to the new worship that is worship in Spirit and in truth. The cleansing of the Temple in John 2:13-22 points to Jesus as the new temple for worship in Spirit and in truth.

A New Holiness

In John, the cleansing of the Temple occurs at the beginning of Jesus' ministry. John's specific wording points to a new beginning in two ways. The first indication of newness appears in Jesus' words in verse 16. "Take these things away, do not make my Father's house a house of trade." These words do not appear in the accounts of the cleansing of the Temple in the other Gospels. They seem to echo the closing words of Zechariah 14:21, "And there will no more be a trader in the house of the Lord of Hosts in that day."

All of Zechariah 14 looks forward to the age to come, the age of the Messiah. (This was called the new age long before the present cultic movement took over the name.) Verses 20-21 especially saw a time when a new understanding of holiness would come. Holiness would no longer be reserved for the priests and the Temple. **Everyday life would be as holy as Temple worship had been.** Holiness would so permeate Jerusalem and Judah that the ordinary cooking pots would be as holy as the sacred utensils used at the Temple.

Jesus' decision to echo the words of Zechariah clearly shows that He believed the new day of holiness was dawning. The old Temple was cleansed of traders, and Jesus himself

was ushering in that new day of holiness. But for that new beginning to really take place it would have to impact our everyday lives. **If our holiness only happens at church, we are still living in the old age.** We have not moved beyond Zechariah. Jesus came to begin a new era when our checkbooks are as holy as our Bibles, when the kitchen table is as sacred as the Communion table, when we are as close to God standing before the bathroom mirror as we are when kneeling at the altar.

The New Temple

The second indication of newness unfolds in verses 19-21. The Jews asked for a sign to authorize cleansing the Temple. Jesus replied in verse 19, "Destroy this temple and I will raise it in three days." As often happens in John's Gospel, there are two levels of meaning here. The Jews took the literal, physical meaning and misunderstood Jesus. Verse 21 tells us that Jesus was speaking of the temple of His own body. The disciples did not understand what Jesus was saying until the Resurrection. The Resurrection and subsequent Ascension made it possible for Jesus to be present with believers all around the world at the same time.

When we come to Christ, we come to the new temple to worship in Spirit and in truth. Jesus has become our sanctuary. He is both our refuge and our means of entering the presence of God. **Only when we are in Christ do we really worship.**

The cleansing of the Temple was an important communication by Jesus. The Temple in Jerusalem

would indeed be destroyed, but the new temple that Jesus would raise was himself. True worship—spiritual worship—would take place in Christ.

Many of us are reluctant to talk about resolutions as a New Year rolls around. We are afraid that we, and life in general, will remain the same as before. It doesn't have to be that way. A really new beginning happened when Jesus came. **The true new age calls us to a new level of holiness.** Old patterns of worship can

Can we be as close to God standing before the bathroom mirror as we are when kneeling at the altar?

give way to worship in Spirit and in truth. The apostle Paul summed it up in 2 Corinthians 5:17 when he said that when we are in Christ, "Old things have passed on, behold new things have come about."

For further study:

1. Read Matthew 21:12-13; Mark 11:15-17; and Luke 19:45-46.
2. List three areas of your everyday life in which you would like to experience a new level of holiness.
3. Ask the Lord to help you worship this year in Spirit and in truth.

*Scripture quotations throughout this article are the author's own translation.

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

THREE ONU STUDENTS DEAD FOLLOWING ACCIDENT

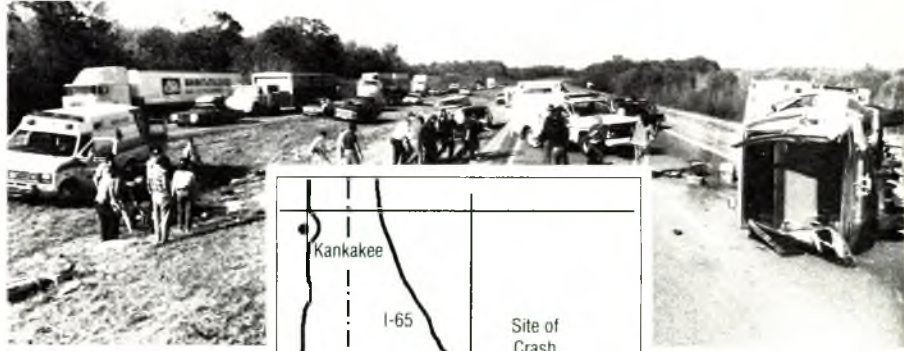
Three Olivet Nazarene University students were killed and another critically injured in a traffic accident Thursday, November 1. A van carrying 11 members of ONU's Orpheus Choir rolled on I-65, throwing 7 of the passengers out of the vehicle.

Alex Anderson, 21, a senior from North Olmstead, Ohio, was pronounced dead at the scene. Cindy Langdon, 22, a senior from Davison, Mich., died on the evening of the accident at a hospital in Lafayette, Ind. Andrea Green, 21, a senior from New Castle, Ind., died November 3 about 6 p.m.

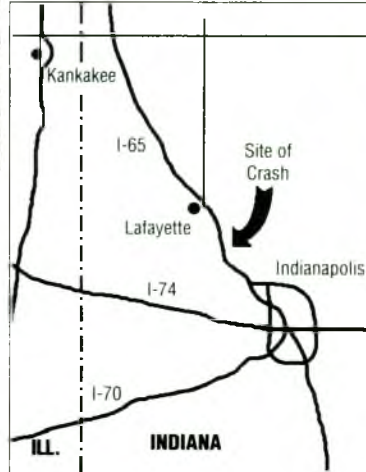
Matt Wing, 20, of Grand Blanc, Mich., remains in critical but stable condition. Doctors are "guardedly optimistic" about his status.

A memorial chapel service was held November 6 in Chalfant Hall on the ONU campus. Spokesman Gordon Wickersham said everyone on campus, with the exception of two secretaries who were answering phones, attended the chapel service in Chalfant Hall. "It was a beautiful expression of God's grace," Wickersham said.

At the service, the Orpheus Choir performed the "Hallelujah Chorus" from Handel's *Messiah*. Persons speaking included Leslie Parrott, ONU president; Ted Lee, ONU vice president; Harlow Hopkins, ONU Music Department chairman; and George Dunbar, director of the Orpheus Choir. Bill and Gloria Gaither were also present and addressed the assembly. The



Traffic was backed up for miles as emergency crews attended to ONU students injured in a van accident 10 miles south of Lafayette, Ind., on I-65. When the driver lost control, the van (far right) rolled and threw 7 of the 11 passengers out.



ONU's Orpheus Choir was en route to Indianapolis when the accident occurred.

(Photo by Frank Oliver, Lafayette Journal and Courier)

choir was en route to the Gaithers' *Praise Gathering for Believers* in Indianapolis when the accident occurred. The choir has performed at the annual event since 1978.

Among the survivors, Angela Kirk, 18, a freshman from Griggsville, Ill., was released from the hospital November 5. Tori Tremain, 21, a junior from Carpinteria, Calif., was released November 6. Others treated and released include: Neal Woodruff, 21, of Bourbonnais, Ill.; Nate Degner, 20, of Oak Creek, Wis.; Wes Clark of West Des Moines, Iowa; Renee Ziegler, 20, of Colorado Springs, Colo.; and John Volkman, 20, of Sullivan, Mo.

The accident occurred about 10:45 a.m. e.s.t. on Interstate-65 about 10

miles south of Lafayette, Ind. Sheriff's deputy Steve Kohne said the accident apparently resulted when the southbound van's left wheel dropped off the pavement and into the median. When the driver tried to correct the problem he lost control and the van ran back into the median where it flipped at least twice. The van came to rest on its side in a northbound lane of the interstate.

The driver, Neal Woodruff, was trapped in the vehicle at least 25 minutes until rescue workers could free him. Seven of the students were thrown out through the windows of the van. Officers said only two of the young persons were wearing seat belts.

The other members of the 63-voice choir were riding on a bus that was ahead of the van when the accident occurred.

A truck driver informed Dunbar of the accident when the bus carrying most of the choir members stopped a few miles down the road at a rest stop. Dunbar unloaded his students and drove back to the scene of the accident.

A special Orpheus Memorial Scholarship Fund has been established through the ONU Foundation to underwrite music scholarships. For more information, contact Norman W. Bloom at ONU.



Alex Anderson, 21
North Olmstead, Ohio
Junior



Cindy Langdon, 22
Davison, Mich.
Senior



Andrea Green, 21
New Castle, Ind.
Senior

BY MARK GRAHAM and TOM FELDER



Canon A. M. Allchin, director of St. Theodosia Centre for Christian Spirituality, Oxford University, delivered the keynote address at the annual meeting of the Wesleyan Theological Society. The event was hosted by Nazarene Theological Seminary. The 26th annual meeting of the WTS focused on the theme "Wesley and Eastern Orthodoxy: Theological Influences, Convergences, Implications."

COURT CONFIRMS POSITION OF CHURCH IN LANDMARK CASE

In what is being called a landmark case, an Indiana Superior Court has ordered a local church to return property to the Indianapolis District Church of the Nazarene. According to Indianapolis District Superintendent John Hay, the case kept a local church group from diverting property from the Church of the Nazarene and prevented improper use of the denomination's name.

The case was filed by the Indianapolis District against Life Ministries, Inc., Kenneth Riden, and three men who had executed deeds transferring the property from the Church of the Nazarene to Life Ministries, Inc.

Riden served as pastor of St. Paul Church of the Nazarene in Richmond, Ind., until May 17 of this year. At that point, he refused to resign as pastor after his ministerial credentials were suspended by the Indianapolis District Board of Discipline.

Hay said that rather than accepting

the discipline, Riden attempted to divert the church property from the Church of the Nazarene to an independent nonprofit corporation (Life Ministries, Inc.), which he and others organized. The group also purchased an ad in a local newspaper referring to the church as the "Free St. Paul Church of the Nazarene."

Superior Court Justice P. Thomas Snow ordered Riden and the representatives of Life Ministries, Inc., to relinquish control of the church's real estate along with books, records, and equipment, and to return all monies that had been withdrawn from the accounts of the church since May 19, 1990. Riden was further ordered to "cease all interference with the lawful operation of the St. Paul Church of the Nazarene."

Snow ruled that the Church of the Nazarene "is a hierarchical church organization" and that the St. Paul Church of the Nazarene was a subordinate part of the denomination. He went on to say that "[T]he General Church of the Nazarene operates from a *Manual* and the local St. Paul Church of the Nazarene, Inc., also operates from and is subject to the rules and regulations and the authority of said *Manual*."

"I consider this a landmark case," said General Secretary Jack Stone. "It is a confirmation of the validity of our *Manual* and in particular, paragraphs 101, 102, 104, and 504. It stands as a confirmation of our church's organizational soundness."

Hay said that Riden was filing an appeal of the decision, but that he expects it to be summarily dismissed. The district was required to post bond of \$100,000 in the event that the decision is overturned.

"It has been a real hassle," Hay added. "The district board and I gave Mr. Riden every opportunity and tried to work with him for seven months, but he would not clean up his act."

"It was an unpleasant situation, but it had to be done, not only for us here but for every church in every denomination."

Regular services resumed at the church Sunday, November 11. Hay has appointed Gerald Wilson as the new pastor.

NAZARENE MEMBERSHIP GROWS IN 1990

Membership in the Church of the Nazarene grew by 28,618 (3.11 percent) to 947,880 in 1990, according to statistics prepared by the General Secretary's Office. This compares to an increase of 5.18 percent in 1989.

Membership gain in the U.S. regions was 0.74 percent (4,172) compared to 1.63 percent (8,989) in 1989. The Canada Region recorded a 0.46 percent loss (-50), while other world regions recorded a 7.06 percent gain (24,496).

The Sunday School responsibility list (enrollment) grew in 1990 by 22,094 to 1,319,501, while the average

weekly attendance increased by 15,290 to 657,966.

There were 72,202 new Nazarenes in 1990 with 66,454 joining by profession of faith and 5,748 coming from other denominations.

The number of ordained elders grew by 127 to 11,207. There were 4,419 licensed ministers (gain of 29) and 129 deacons (gain of 25).

The total number of churches increased by 414 to 9,294.

The following shows the membership distribution of the denomination for 1990:

REGIONS	MEMBERSHIP	PERCENTAGE
Africa	71,121	7.50%
Asia-Pacific	56,596	5.97%
Canada	10,866	1.15%
Caribbean	84,818	8.95%
Eurasia	30,093	3.17%
Mexico/Central America	66,114	6.97%
South America	62,847	6.63%
United States	565,425	59.66%



Thousands filled the new Convocation Athletic Center at Olivet Nazarene University for the official dedication service Sunday, November 11, 1990. General Superintendent John A. Knight led the dedication of the new \$4.2 million facility, which was named in honor of ONU President Leslie Parrott. Parrott also received an honorary doctor of divinity degree during the service.

NAZARENE LEGAL ORGANIZATION BEGINS SEARCH FOR NEW MEMBERS

The Association of Nazarene Legal Professionals has begun a membership drive in hopes of compiling a list of Nazarene attorneys nationwide, according to Kenneth P. Schmidt, ANLP treasurer.

"Ultimately, we would like to see a list of these attorneys in the hands of each Nazarene pastor in the U.S.," said Schmidt.

The ANLP was organized during the

1989 General Assembly and is open to all Nazarenes involved in the legal profession. In addition to Schmidt, officers of the organization include: John Stark, president; Mark Morsch, president-elect; Dave Showalter, vice president; and Lester L. Ferguson, secretary.

For more information, write Schmidt in care of Financial Planning Services, One Summit Square, Suite 726, Fort Wayne, IN 46802.

NTS APPOINTS BUSINESS MANAGER



Ron Galloway, 38, has been appointed business manager and director of development for Nazarene Theological Seminary, according to Terrell C. (Jack) Sanders,

NTS president. He was elected by the NTS Board of Trustees at their September meeting and will assume his duties in January.

Galloway replaces D. Martin Butler who was elected director of Life Income Gift Services for the Church of the Nazarene in June.

Galloway has served as senior pastor

of the Highland Park Church of the Nazarene in Los Angeles since 1987.

A graduate of Northwest Nazarene College, Galloway holds an M.S. in management and organizational development from United States International University in San Diego. He also holds an M.A. in missiology from Fuller Theological Seminary. He is a Ph.D. candidate at USIU.

"We are very pleased that Ron has accepted this position," Sanders said. "He is a very creative person and will make a valuable contribution to NTS."

Galloway and his wife, Judy, have a daughter, Becky, and a son, John.

TIMOTHY L. SMITH RETIRES



Timothy L. Smith, 66, has retired from the faculty of Johns Hopkins University with the title of emeritus professor of history and education.

Smith serves as president of the American Society of Church History and plans to conduct lectures at Christian colleges, hold weekend revivals, and finish up several writing projects.

Smith had served as a professor at Johns Hopkins since 1968. He also taught at Eastern Nazarene College, East Texas State College, and the University of Minnesota. He pastored churches in Massachusetts, Maine, and Colorado and was ordained in 1944 of the Virginia District.

A graduate of the University of Virginia, Smith holds an M.A. and a Ph.D. in history from Harvard University.

Smith has written several works including *Called unto Holiness: The Story of Nazarenes* and *Revivalism and Social Reform on the Eve of the Civil War*.

Smith and his wife, Anne, have moved to the Washington, D.C., area.

CLT HONORS INDIVIDUALS AND CHURCHES

More than 17,000 Continuing Lay Training credits were awarded last year, according to David J. Felter, CLT coordinator. This represents a 59 percent increase from 1989 to 1990.

"Lay training is in a stage of rapid expansion," said Felter. "Much of last year's growth can be attributed to directed study and district-sponsored events."

Southwest Indiana led all districts in the number of credits earned with 2,146. The district also recorded the largest increase (1,549). West Virginia North was second in the number of credits with 1,363, an increase of 318. Iowa was third with 1,005 credits, an increase of 323.

Ashland, Ky., First Church of the Nazarene led all churches in the number of credits with 573. Other churches in the top five included: Waterloo, Iowa (323); Florence, S.C., St. John (282); Cookeville, Tenn. (279); and Salem, Ind. (270).



Pictured (l. to r.): Zhong Xin Feng; John Holstead, Nazarene missionary; Lan Xin Feng, first Chinese doctor at Bresee Hospital; Gary Morsch; and Ke Yi Feng.

SULLIVAN ASSUMES PRESIDENCY OF CHURCH GROWTH GROUP



Bill Sullivan, Church Growth Division director, became president of the North American Society for Church Growth at the organization's annual meeting November 15, in Buena Park, Calif. Sullivan was elected president-elect last December and succeeds Eddie Gibbs in that post.

In his presidential address to the organization, Sullivan stressed the need for strong leadership within the church growth movement and called for the adequate training of clergy and laity in church growth principles. He also emphasized the importance of maintaining credibility through solid research and accurate analysis.

"The most crucial issue facing the church growth movement in the decade of the '90s is leadership," Sullivan said. "The movement must develop competent and committed secondary leaders at a more rapid rate than has occurred in the past few years."

The NASCG represents faculty, practitioners, and pastors with a special commitment to the American church growth movement as expressed in the foundational work of Donald McGavran. McGavran, who died July 10, at the age of 92, organized the NASCG. He had addressed the organization annually since its inception.

CORRECTION

The worldwide day of prayer suggested by "Just Pray No!, Ltd." is April 7, 1991, rather than April 17, as was reported in the November 1990 *Herald of Holiness*.

DOORS OPEN FOR NAZARENE DOCTORS TO VISIT CHINA

Nazarene health care professionals will be able to spend a week training doctors in central China, according to Robert Scott, World Mission Division director. Arrangements for the visits were made by Nazarene missionary John Holstead and Gary Morsch, a member of the board of directors of Nazarene Compassionate Ministries, Inc., during a recent visit to Xin Xiang, China.

Prior to the Communists coming to power in 1949, the Church of the Nazarene had an extensive missionary work in China, including Bresee Memorial Hospital in Daming. The large hospital was staffed by both medical missionary personnel and Chinese doctors and nurses.

While in China, Holstead and Morsch met with Lan Xin Feng, the first Chinese doctor to work at Bresee Memorial Hospital. Dr. Feng, now 85 years old, lives in Xin Xiang where his son, Ke Yi Feng, is chief of staff at the Xin Xiang Hospital and president of the

area Chinese Medical Association and the Chinese Red Cross.

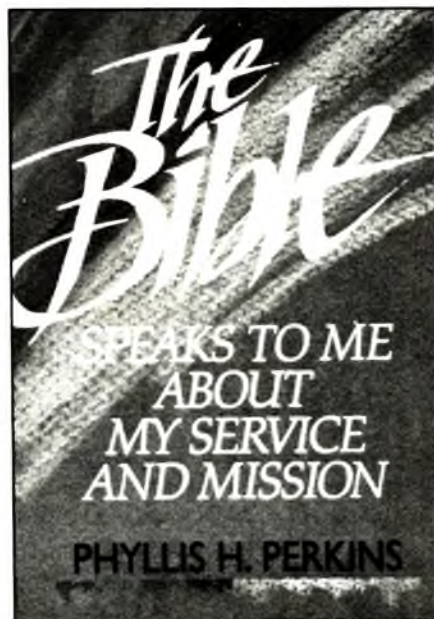
The first medical team will be visiting China next spring. Organized by the Nazarene Health Care Fellowship (NHCF), it will consist of two or three medical specialists who will spend a week lecturing, teaching surgical techniques, and providing continuing medical education in Chinese hospitals and medical schools.

While in China, the medical teams will be hosted by Christian medical doctors who have been affiliated with the Church of the Nazarene.

In addition to the medical teams, Holstead has organized a program in which Nazarenes will be able to teach English on university campuses throughout China. Details of this program are to be announced.

Medical specialists interested in volunteering for the China visit should contact Morsch at the NHCF office, 913-782-7515.

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SPEAKERS ANNOUNCED FOR 1991 LAYMEN'S CONFERENCE

Andrew S. Miller, Gloria Gaiher, Thomas H. Hermiz, and William J. Prince will be the featured speakers at the 7th International Laymen's Conference, July 3-7, in Nashville, according to Ron Mercer, ILC chairman.

Miller, national commander of the Salvation Army, will open the conference Wednesday evening. "He is a gifted speaker and is someone the committee felt would get the conference started on a strong spiritual note," Mercer said.

Gloria Gaiher will be Friday's main speaker, in addition to singing with the Gaiher Trio. Hermiz, World Gospel Mission president, will be featured on Saturday, and General Superintendent William J. Prince will lead the Sunday morning worship service.

Thursday's July 4 service will be called "Grand Ole Opry—Nazarene Style" and will feature a number of musical artists, Mercer said.

The conference will be held at the Opryland Hotel in Nashville.

For more information call 816-333-7000, extension 341, or write to ILC, 6401 The Paseo, Kansas City, MO 64131.

MORE AMERICANS ARE BORN AGAIN

Nearly 4 in 10 Americans can be classified as "evangelicals" or claim to have had a born-again experience, according to a recent survey by The Gallup Poll.

In the survey, 38 percent of those interviewed said that they consider themselves to be evangelicals or claim to have had a born-again experience. This compares to 33 percent in 1988 and 35 percent in 1978.

According to the poll, born-again Christians are most likely to be found in the South. In that region, half of the adult population (51 percent) describe their beliefs as evangelical in nature. The survey also discovered above-average concentrations of persons professing to be born again among: blacks (52 percent), people who did not graduate from college (44 percent), and

those with annual incomes of under \$30,000 (43 percent).

The results are based on telephone interviews by The Gallup Poll with a randomly selected national sample of 1,236 adults, 18 and older. The survey was reported in *Emerging Trends*, the newsletter by the Princeton Religion Research Center.

NAE ANNOUNCES 1991 CONVENTION

Luis Palau, George McKinney, and Warren Wiersbe will be the primary speakers during the National Association of Evangelicals' Annual Convention March 5-7, 1991. The 49th annual convention will be held at the Clarion Hotel in St. Louis, Mo.

Palau, a bilingual evangelist, will present the keynote address Tuesday, March 5. McKinney, senior pastor of San Diego's 2,000-member St. Stephen's Church of God, will address the group on Wednesday evening, and

Wiersbe, host of the "Back to the Bible" radio program, will speak at the Thursday evening banquet.

The theme of the convention will be "Proclaiming Jesus Christ . . . Together!"

The NAE is a voluntary association of individuals, denominations, churches, schools, and other organizations. The group represents more than 50,000 local churches from 77 Protestant denominations and serves more than 15 million people through its subsidiaries, affiliates, and commissions.

For more information, call 708-665-0500, or write: NAE, P.O. Box 28, Wheaton, IL 60189.

Proclaiming Jesus Christ

TOGETHER!

"Proclaim His salvation day after day."

Psalm 96:2

OFFICIAL ANNOUNCEMENT

The Christian Holiness Association National Convention will convene at Columbus, Ohio, Radisson North Hotel, for its 123rd annual convention, April 16-18, 1991. The Church of the Nazarene may send 50 official representatives to that convention.

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

If you are interested, please submit your name, address, and the local church of which you are a member to the General Secretary, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131. From the names submitted, the delegation will be selected and notified on or about March 1, 1991.

Jack Stone
General Secretary

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I Resolve

This could be called a page of resolutions, or it could be called the resolutions of a page. A page, as you know, is one who carries messages to and from the power structure—an errand boy (in my case now, an errand old man).

It was never my lot to be one of the movers and shakers. Sometimes, when they moved I shook, but always as a shaker. However, being convinced that to rail against one's destiny was a foolish waste of emotion, I learned to rejoice in the privilege of being a message-bearer, an ecclesiastical "gofer," if you please. It has been a good life.

With a new year facing me, I am participating in the ancient and honorable custom of making resolutions. This custom presupposes a certain measure of dissatisfaction with things as they have been and are now, and a certain measure of optimism—even hope—that things will be other and better in the future.

While I am displeased with some things that have transpired, I do not make my resolutions in a spirit of complaint. Rather, I make them with a sincere desire to be a better person and to render better service than before.

So my first resolution is this: *I resolve not to allow my diminished responsibility for service to become an excuse for reducing the quality of service rendered.* Neither God nor the church expects as much of a retired minister as they do of one still classified as "active." Nonetheless, when I have the opportunity to preach, write, teach, or otherwise serve the Lord and His people, I fully intend to give every assign-

ment my best effort. For this reason I maintain the disciplines of learning and devotion as rigorously as I can on a daily basis. In mind and heart I want to be at my best when those in authority over me say "Go" and "Do."

Some of my friends have asked me why I am still reading so much exegetical, theological, and historical "stuff" when I am no longer obligated to do so by the demands and needs of a pastoral or educational career. Well, aside from the obvious—and important—reason of keeping my little brain from turning to mush before it should, a message-bearer ought to be as well-prepared as possible for the execution of his task whenever he is summoned. To put it in theological terms, even the occasional pinch hitter must keep swinging bats if he hopes to make a real contribution to the game when called upon.

Another thing: *I am resolved to accept my diminished capacities and opportunities good-naturedly; not with the chronic discontent I have found in some aging ministers.* Logic compels me to realize that time, in marching on, will sometimes splatter mud on those standing by who once were active paraders. When this happens, I will refuse to believe that the splattering has been done out of disrespect or with malice aforethought.

Sometimes we imagine ourselves the targets of indifference or rejection because that boosts our sagging egos. We need to feel more im-

portant, and convincing ourselves that we are the targets of someone's unkindness or meanness achieves that feeling. If they take the time and trouble to mistreat us, we reason, then we must matter enough to arouse their envy or malice or fright. The truth is, we may persuade ourselves that someone is shooting at us when in fact they wouldn't bother to load the gun for such small game.

The people of God have always treated me better than I deserved, and I'm not going to add to the population of old codgers who

Even the occasional pinch hitter must keep swinging bats if he hopes to make a real contribution when called upon.

have soured against the church. Let me rejoice, rather, in those whose youth and strength is coupled with greater abilities and learning than I ever had, who will be able to help the church fulfill its mission by sowing and tilling and harvesting more abundantly than I ever did.

I plan to get up each morning asking not what can the church do for me, but how can I get out of doing everything Doris wants me to do for her.

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

HH

NEW AGE THOUGHT

Self-sufficiency is the essence of New Age thought, and, according to the Bible, of sin.

BY DAVID J. FELTER

At 33,000 feet, I reflected about my assignment in Philadelphia. I was going there as a representative of our church to a special clergy conference. I was anxious to attend.

From the airport, I boarded a train for Philadelphia's center city. After registering at the hotel, I looked over the program of the conference. The first item after dinner was a devotional time for all conferees. I thought, Great! This will be a wonderful way to get started. Little did I know I was about to encounter my first experience with New Age thought.

I found the room for the devotional and took a seat. At the front of the room stood a pleasant-faced man behind a small lectern. By his side was a small cassette recorder.

I thought, Oh no! I hope we're not going to have to sing "Kum Ba Yah" or some other song I probably won't know.

He stood before us in silence. Total silence filled the room. In a quiet, measured voice, he said, "I want you all to relax. Go deep into your spirit."

While he was speaking, the lovely tones of the "Pachelbel Canon" began playing from his cassette player. Its haunting melody line played over and over. As it played, he guided us deeper and deeper into a state of relaxation.

He told us to sit in the silence, listening to the music, shutting out the clamor and noise of the day. We were to begin communing within ourselves, going deep into our spirit.

Eyes closed, bodies limp, muscles relaxed . . . and the slow repetition of the music combined to produce a state of deep relaxation.

"God is like an opera singer," he said. "He sings this note (my existence), but I keep muting the note. The question for me is, 'What is the nature of my note?'"

"When you're ready," he said, "you can come back."

Slowly I opened my eyes. My body had become as relaxed as a Maytag repairman. Deep peace seemed to flood my being. I felt suspended in a calm serenity. Although I didn't know any of the conferees, I felt a warmth of collegiality.

It all sounds pretty harmless, doesn't it? And it seemed harmless to me at the time.

At the next devotional period, another leader took us down a different road. No quiet music, this time. No deep meditation or visualization exercises. He spoke about the critical issues of life. He talked about four things that, according to his research, each one of us had encountered.

He said there are four principles into which we keep bumping as we go through life:

1. The principle of uncertainty
2. The principle of multiple polarities
3. The principle of dissipative structures
4. The principle of complementarity

I thought, I wonder what that means in simple English?



H. Armstrong Roberts

A SWEET POISON

Dismissing New Age thought as merely the stomping ground of weirdos from la-la land prevents us from seeing both its potential and its threat.



"Nothing is ever certain in life," he said. "If you put all your eggs in one basket, you may be disappointed."

Clear enough, I thought. What's next?

"The next one," he said, "is not quite as clear as the first."

"We have been trained to go through life seeing only two polarities, positive and negative, good or evil, or black and white. If this is the paradigm of your life, you will encounter problems in your dealings with others."

"Worse yet," he said, "we all have to live and deal with others who see life and its structures from *the limitations of only two polarities*."

Suddenly, red flags began waving. Bells were going off in my brain. I was getting uneasy.

I thought, Well, I'm this far in. I may as well stick around to hear the rest of the story.

I figured I knew a little about the principle of dissipative structures. The speaker said, "Things are not always going to be the way they are now in your life. Things are changing even as we speak. Relationships change, bodies age, abilities fail, opportunities are lost."

The last principle was the one about complementarity. Frankly, I didn't have a clue as to what he was talking about. I listened closely to his explanation.

"This principle is, in effect," he said, "when you are unable to see possibility B for looking at reality A." In other words, you can't see the woods

for the trees.

The speaker then summed up his address:

"If your life is your calling, you are never out of work."

"Always remember, life works, just as the universe keeps perpetuating itself."

"No despair of yours can destroy the reality of who you are."

"Within you is the power to excel in your life."

It suddenly dawned on me that I was listening to the appeal of New Age thought.

New Age thought has a subtle, yet strong, attraction for our times. We have inherited the postindustrial age. Our grandparents and our parents transformed our world into a cornucopia of infinite opportunities and passed it along to us. Yet in the midst of unprecedented progress, technology, and affluence, we live with demons. We live with the ugly monsters of child abuse, spousal abuse, parental abuse, substance abuse, and a thousand other abuses.

Fewer of us live near the land. Our escapes to nature take place in parks or nature preserves. Daily, we hear the tragic stories of the rape of nature. Oil spills, acid rain, and pollution compete with other stories on the nightly news.

We struggle with dwarfed self-esteem, poor self-images, and nameless, faceless fears. Our inner peace is robbed by the stress factories of modern life. Our pace is accelerating, yet the certainty of our destiny seems elusive.

For some, cynicism slowly creeps over them. The church, once a refuge and stronghold of the faith, now disappoints them. With candor they question the warts and wrinkles on the face of the church. Slowly, this creeping cynicism erodes commitment and faith dies. Like locusts shedding old skins, we leave our faith, while our empty carcasses remain anchored to the branches of the tree. We are in the church but not of it.

Baby boomers have watched faith become a mere perfunctory performance in the lives of their parents. Their own spiritual hunger gnaws at their inner being. Their search for answers to the disquieting questions of self-identity and self-worth has led them through a spectrum that spans life-styles of industry and acquisition to heavy metal music, drug experimentation, and promiscuous sexuality. In our current spiritual vacuum, New Age thought is making tremendous inroads.

What is the appeal of New Age thought? One might think that some of its bizarre proponents like Shirley MacLaine would turn off thinking people. Is that true?

At the conference I attended, the speaker spoke of the principle of multiple polarities. The educational system in which many of our children participate suggests there is no single right or wrong way of doing many things. According to this principle, there are ways of doing things that may be better or worse than others, but the idea that one is right and the other wrong is helplessly obsolete. Moral absolutes are not mandated by the quantum mechanics of the new physics, say the proponents of New Age thought.

For many, these pronouncements fall on welcome ears. Much of humanity sees the unyielding rigidity of the Judeo-Christian absolutes as intolerable. Yet, their spiritual hunger continues. And to satisfy this God-given hunger, they turn to New Age thought.

The Friends of Creation Spirituality (a Catholic New Age group based in Oakland, Calif.) trumpet New Age as, "... home to a multitude of voices from the present and the past [prophets, poets, theologians, scientists, na-

tive peoples, mystics, and activists], who know that the richest, most dramatic revelation of spiritual truth is to be found in the cosmos itself."

They go on to say, "... it is a forum for the kind of spirituality that can help sustain, rather than destroy, the earth; a spirituality of creativity, generative, earthiness, celebration and wholeness" (*Resources in Creation Spirituality*, 3).

New Age experiments in spirituality point to a widespread, gnawing spiritual hunger that has not been satisfied by the glitzy products of our technocracy or the pallid offerings of what American Christianity has become.

It is important that we not dismiss New Age thought as the province of eccentrics like Shirley MacLaine and Hollywood celebrities who practice channeling and use crystals. Clearly, dismissing New Age thought as the stomping grounds of weirdos from lala land prevents us from seeing both its potential and its threat.

Why do people get involved in New Age practices? Maurice Smith of the Southern Baptist Convention writes the following:

1. For some individuals, the dominant Christian view has broken down, or the church as they have known it has disappointed them. They may turn to ... a substitute religion that satisfies deeply felt needs.

2. In our modern, postindustrial society, people may feel baffled, not

safe anymore. For some, an alternative reality is appealing, a sort of counterculture religion.

3. New Age thinking offers many ways to get power over their lives, a handle on their situation. New Age proponents stress human effort, human potential, and human perfectibility.

4. Much of the interest in New Age thinking has the appeal of any fad.

5. New Age thought offers an alternate style of religion in which people are offered ways to reject their traditions and assert what they think is their own independence.

6. Many New Agers think the church is irrelevant, inadequate, and even unnecessary. They find special pleasure in an intellectual, self-help avenue to religion, and in the security of an exclusive group.

7. New Age ideas appear as secular approaches to problem-solving. One can embrace New Age ideas without joining a church. There are no rigid rules of behavior, no authoritative book, no prescribed doctrines, no sermons on sin, and no necessary public commitment.*

New Age thought is pervasive in our world. Here are just a few areas in which New Age thought may be found:

1. Many training seminars offering self-improvement contain New Age thought. In some cases, it is implicit rather than explicit. Exercises such as biofeedback, certain types of meditation, centering, visualization, gaming, and simulation may appear harmless. In reality, they may be channels for New Age thought.

Many practitioners, unless they are Christians, believe in the holistic interrelatedness of all things. Religious expressions of New Age thought include a belief in pantheism. This is the concept that God is in all things. The problem with this is evident: if God is in all things, how can there be any sin? How can there be any evil?

If God dwells in every person, then there was no need for Jesus' death on the Cross. His reconciling death was for nothing, since God is already in all humankind.

2. Creativity training is often a fertile ground for New Age thought.

While creativity training can be morally neutral, it often espouses the belief that divinity resides in every person. This concept is quite different from what Christians mean when they speak of the image of God in humankind. Becoming creative means releasing your divine self from whatever hindrances there might be. Such release might involve divorce from one's partner, leaving one's religion, seeking personal fulfillment at the expense of others, or adopting practices that clearly do not conform to God's Word.

3. Popular self-help books offer a wide variety of "cures," many of which are based on the fundamental principle of New Age thought: God is within you, you are divine, you can solve your own problems. No dream is beyond your reach. No obstacle need hinder you. Such books cover a wide territory, as New Age thought is elastic enough to have room for everyone.

4. Stress management programs may unconsciously involve you in New Age practices. The essential activities of many stress management programs involve getting in touch with one's feelings. While there are many legitimate programs that stimulate constructive approaches to stress management, be sure to "read the fine print" if you participate. Getting in touch with one's feelings without acknowledging the state of one's relationship to God can be counterproductive.

Clearly, Jesus is superior to the false panaceas of every age. He knows the nature of humanity's need, and He is the only cure for the disease of sin.

New Age thought is just the latest in Satan's long list of fake cures. It is a witches' brew. To a dash of Eastern mysticism, add a bit of the human potential movement. Throw in a pinch of quantum mechanics from the new physics. Stir in primitive natural spiritualities. Season with the new metaphysics and pop psychology.

The tragedy is, many are sipping this sweet potion, never dreaming it is laced with poison.

*Interfaith Witness Brief Bulletin, Home Mission Board, Southern Baptist Convention, Atlanta

David J. Felter is coordinator of Continuing Lay Training for the Church of the Nazarene.



RESOURCES FOR BETTER UNDERSTANDING THE NAM

Here are several well-balanced books that will provide the reader with a solid grasp of the beliefs and background of the NAM:

Apologetics in the New Age: A Christian Critique of Pantheism (HH080-102-5443, \$15.95), by David K. Clark and Norman L. Geisler. A treatise designed to help readers better understand the pantheistic theological underpinnings of the NAM, it is probably best suited to ministers because of its theological nature.

How to Respond to the New Age Movement (HH057-004-5231, \$1.95), by Philip H. Lochhaas (Concordia, 1988). This 32-page booklet is packed with information about the history, causes, and goals of the NAM, from the humanistic to the occult. It even includes a chapter on how to respond to those who are caught up in the NAM. Brief but valuable as a pass-along resource for ministers or teachers.

The New Age Rage (HH080-075-2570, \$6.95) by Karen Hoyt and the Spiritual Counterfeits Project (Fleming H. Revell Company,

1987). SCP is a Christian, non-profit group that provides a biblical perspective on new religious movements. Authors range from a physician, who examines the holistic health movement, to a former Buddhist. This comprehensive book will familiarize you with NAM from many different perspectives.

Unmasking the New Age (HH087-784-5689, \$7.95), by Douglas R. Groothuis (InterVarsity Press, 1986). A contributor to *The New Age Rage* (see above), Groothuis is respected as one of the leading evangelical authorities on the NAM. Since this book, he has also released two other works: *Confronting the New Age* (1988) (HH083-081-2237, \$8.95), and *Revealing the New Age Jesus* (1990) (HH083-081-2989, \$9.95).

Understanding the New Age (HH084-990-6504, \$16.99), by Russell Chandler (Word Publishing, 1988). As religion editor for the *Los Angeles Times*, Chandler brings his skills as a journalist together with his theological education to create a book that is informational and very readable.

THE SOUTH WIND BLEW SOFTLY

BY WESLEY TRACY

Be still and know that YOU are God!" With this blasphemous corruption of Psalm 46:10, America's most sexy New Age theologian, Shirley MacLaine, opened one of her recent seminars.

I do not think that many *Herald* readers would be duped by such garbage, any more than I think that we need to be warned not to advertise the Wednesday night prayer meeting as an out-of-body experience. Nor do I think we need to worry much about Nazarene small groups engaging in channeling the spirit of some 35,000-year-old Rama.

Continued on page 25

When we do this we are almost always robbed of treasures that we do not even notice are missing.



It is not likely that the Nazarene Hunger and Disaster Fund will be spent like the \$6,000,000 donated to a New Age hunger project. The New Agers, believing that all human ills are merely misperceptions of reality that can be creatively "thought" out of existence, spent 97% of the fund on seminars in which conferees used mantras, tantras, and yantras trying to "think" hunger off the globe.

We wouldn't be likely prospects for such delusions, any more than we would be likely to start publishing astrological charts in our Sunday School quarterlies.

No, the New Age will not conquer us with such obvious propaganda. We are way too rationalistic, pragmatic, realistic, and way too biblical for them to sell us on such balmless Gileads. But that does not mean that the New Age will not do us damage.

The New Age can blow like a soft south wind and deceive us in several ways. The south wind figure comes from the nautical story in Acts 27. Paul warned the officers to stay in Fair Havens rather than sail, lest the winter storms destroy the ship. The officers were "almost persuaded" but "when the south wind blew softly, supposing that they had obtained their purpose . . . they sailed" (v. 13). They soon found themselves in the grip of the demon wind Euroclydon, which they fought for a fortnight and then lost the ship.

They wanted a south wind, they needed a south wind, and when it came they were sure it meant safe sailing. The New Age philosophy could be a deceptive south wind. It could so permeate our culture that its assumptions and methods could seep into the church's life and practice.

Be assured that the New Age is here to stay. It is, as Robert J. L. Burrows declared, "the wave of the future, because it has always been the way of the world" (*The New Age Rage* [Revell, 1987], 32).

The New Age movement takes full advantage of the human thirst for soft south winds that bear perfumed flattery about ourselves. The New Age announces that all of creation is one divine essence. Therefore, as part of creation, we are ourselves divine. Our human task, then, is to become enlightened about our "godness" and exercise our god power.

This sweet and savage lie has worked since Eden. Every generation loves it. Since all is one, that is, a part of God, then distinctions between good and evil disappear, sin does not exist, nor does guilt, for the real self is god, therefore unsullied and taint-proof. We must forget such Puritan illusions as sin and guilt, good and evil, and concentrate on becoming even more enlightened, more self-realized, more deified.

To test how the rudiments of this doctrine influence the

When the south wind blew softly they thought they had found exactly what they wanted. Off they sailed into Euroclydon's trap.



church, ask any group of Christians what the purpose of life is and note the number who answer exclusively in terms of their own self-development.

The New Age south wind could blow in through the windows of the popular culture and sully the soul of the church. But we are getting better at recognizing generic New Ageisms. In the long run, I think we will win.

The Most Subtle South Wind

There is, however, a more subtle south breeze that could do us grave damage. I speak of the lefthanded south breeze that blows as gently as a love song, bringing deep satisfaction and a sense of "duty done" when we have taken up arms against error and stamped it out. When we do this we are almost always robbed by that error, that heresy, robbed of treasures that we do not even notice have been stolen.

Consider the Augustine-Pelagius controversy. Pelagius began to teach that humans were basically good but were corrupted by environment. Augustine defended the traditional doctrine of inherited depravity. As they debated, they drove each other into more and more extreme positions.

Augustine finally won, according to most scorekeepers. He won, but he and his theological descendants lost too. They passed on a doctrine of depravity that was so extreme not even the atonement of Christ could do more than put a dent in it. The *pessimism of sin* elbowed the *possibilities of grace* right out of the Christian pulpit. This could happen to us again. As we oppose the "no such thing as sin" doctrine of the New Age, we could find ourselves in the position of so emphasizing the depravity of humankind that the possibilities of grace are hardly heard.

Consider Luther and Calvin versus the Roman Catholic church. Throughout the middle ages, the Roman church took upon itself the task of declaring who was to be saved and who was to be lost. In the worst of times, salvation could even be bought from the church. Protestant Reformers like Martin Luther and John Calvin began to lay down the law. The church cannot save—only God does that! The church cannot declare or say who is saved—only God does that! The church cannot even know who is saved—only God knows that!

So far so good. But the logic went on.

Not even the individual believer knows whether he is saved or not—only God knows that.

Further, there is nothing that any person can do to bring about his salvation—we don't choose God, God chooses us.

Martin and John won the battle. Protestants do not fear that some church bureaucrat can keep them out of heaven. But Martin's and John's theological descendants also lost. In stamping out the doctrine of salvation by church decree, they, in a sort of reverse backlash, gave up the marvelous doctrine of Christian assurance promised in such scriptures as Romans 8:16, "The Spirit Himself bears witness with our spirit that we are children of God" (NKJV).

Here's an example a little closer to home. Did you know that as late as 1950 many evangelical groups in Britain

(including Nazarenes) were careful not to have any special celebrations at Easter? In fact, Easter weekend was the time chosen for the annual conference or the district assembly. A friend of mine from Scotland explained why. "Celebrate at Easter? That's what the Catholics did! We didn't want to be mistaken for them."

I'm sure they weren't.

One way the south wind of the New Age can do us in is by baiting us into overreacting to their balmless Gileads. Suppose that we purge from our language any term used by a New Age guru. Suppose we police our thoughts against any idea the New Age thinkers dwell on. Suppose we oppose any political candidate who espouses any New Age doctrine, such as environmental protection. Suppose we excise from our liturgy or daily religious practices anything that New Agers seem to embrace.

If we do that, we will lose a lot of genuine Christian practices to well-meaning overkill.

Watch Out for South Winds Here

If we purge ourselves from everything the New Age boosts, we will have to be prepared to surrender the following.

1. Appreciation for Nature

Just because the New Age worships nature does not mean that Christians should stop regarding nature as both a gift from and a revelation of God. According to Romans 1:19-20, unbelievers would be without excuse if nature was the only revelation of God that they had.

2. Concern for the Environment

New Age prophets preach about protecting rather than polluting or exploiting the created world. They regard creation as God or a part of God,

which must then be revered. Christians tempted to abandon environmental responsibilities because of a New Age taint should remember that we were appointed by God to be the caretakers of the earth (Genesis 1:28; 2:15).

3. Meditation

No New Age practice gets slammed harder in the evangelical press than meditation. Many Christian writers now indiscriminately condemn it. True, New Age practices of meditation range from neutral to bizarre to demonic. Ever since Isaac "went out to meditate in the field at the eventide" (Genesis 24:63), however, meditation has been a practice of the people of God. We are commanded to *meditate* on the law of God day and night (Joshua 1:8). We are urged to *meditate* upon God's wondrous works, His precepts, His statutes, and His promises (Psalm 119:14, 23, 27, 48, 78, 148). What a tragedy if Christians abandon meditation because a bunch of New Age swamis and gurus abuse it.

4. Visualization

From what little I know of the New Age practice of visualization, I don't like it. But recently I heard a Bible study method condemned because it included visualizing oneself in the biblical scene, that is, stepping into the event described in the passage and listening to the conversations, being aware of the sights and sounds and smells, etc. This

"Marx and Jesus were both concerned with the poor. That does not make Marx a Christian or Jesus a Communist."

BASIC BELIEFS OF CHRISTIANITY AND THE NEW AGE MOVEMENT

Though NAM interests and concerns sometime overlap with Christian interests and concerns, an examination of core beliefs shows how incompatible NAM and Christianity really are.

Christianity

GOD

God is personal and has personal attributes. He relates to human beings in interpersonal ways. God is the eternal Creator and Sustainer of the universe. God is Trine in essential being revealed as Father, Son, and Holy Ghost.

JESUS CHRIST

Jesus Christ, the God-man, is the second person of the Holy Trinity. He was born of the Virgin Mary, revealed God to humanity, suffered, was crucified as atonement for human sin, was buried and rose on the third day. He is Savior, Lord, Mediator, High Priest, and King of Kings.

BIBLE

The Bible is the inspired, written Word of God, revealing the record of God's dealings with His people, and revealing Jesus Christ, the Son of God, our Savior. In the Bible, we find all that we must know in order to find salvation. The Bible is the Church's rule for faith and practice.

SIN

The Christian faith teaches a twofold doctrine of sin. Sin as state—the sinful condition of the human heart upon arrival in this world, called “original sin,” results from deprivation of God's full image since the Fall in Eden, and deprivation, the corruption of our fallen nature.

Sin as act pertains to the deeds of selfishness, pride, rebellion, and dishonesty performed by sinful human beings.

SALVATION

When the convicted sinner confesses and forsakes his sin (repentance) and believes in Jesus Christ as Savior, he is saved by grace through faith, is justified freely, adopted into the family of God, and born again.

The faithful Holy Spirit will lead the obedient believer into sanctifying grace, continued spiritual growth, and eventually to heaven.

HUMAN DESTINY

Christians believe in one life on earth followed by a personal life in the world to come. For those saved by grace, an eternity in God's own presence in heaven awaits. Those who are finally impenitent shall suffer eternally in hell. Christians believe in the resurrection of the body as well as eternal life for the soul.

New Age Thought

GOD

God is ultimate reality. It is impersonal and has no personal attributes such as purpose, values, or will, and does not relate to humans in any personal way. All of the universe is part of God. God is in everything and is everything, embracing what appears as both good and evil. God is pure, impersonal energy.

JESUS CHRIST

Not a savior, but a gifted spiritual luminary from whom we can learn insights on how to tap into the divine energy source.

BIBLE

The Bible is a useful book with some helpful insights about spirituality. But it contains many teachings, such as sin, guilt, repentance, and submission, which must be tossed out in favor of NAM teachings about enlightenment and becoming gods.

SIN

There is no such thing as sin. Sin is a concept created by fragmented Western thought. The “enlightened” realize that all things, acts, and experiences are part of God and, therefore, cannot be sinful. Enlightenment can bring a new way of looking at what appears to be sin and when the “illusions” are transcended, one sees that all things and events are made out of God and are thus good.

SALVATION

Salvation is receiving enlightenment regarding one's own “godness” and working to develop one's own divine nature, more and more eschewing personal pursuits, becoming more and more one with the cosmic energy that is God.

HUMAN DESTINY

Generally believes in some sort of reincarnation. The most blessed destiny is to overcome mere personal existence and become, finally, totally absorbed into the one great impersonal God. H

method was roundly condemned as New Age mumbo jumbo. But the critic was wrong. There is nothing new about *this* method of visualization. It entered our spiritual heritage at least as early as the 17th century in the writings of the Puritan spiritual leader Richard Baxter. He wrote of this method of Bible study in *The Saint's Everlasting Rest*, a book that John Wesley reprinted and required all his preachers to read.

5. Spiritual Experience

New Age abuses of spirituality such as channeling, seances, and out-of-body experiences could make us stop talking about valid religious experiences. Whatever NAM abuses abound, we must not stop cultivating a daily relationship with God.

6. Psychotherapy

In some evangelical circles, psychotherapy is being hooted down as a sinful expression of the New Age movement. It is true that the New Age people have found the work of such psychologists as Jung, Maslow, and Rogers to be friendly to their world view. Caution is justified, but tossing out all that the 20th-century existential psychologists have discovered about human behavior is not. This crew of psychologists did much to validate by experience and observation John Wesley's doctrine that, despite depravity, there are some remains of the image of God in the worst of men. Carl Rogers expressed it in psychological terms, saying that he found his clients had not just a dark side, but something positive at the deepest level, something that could be counted on to work toward healing and wholeness. Wesley called it the image of God, put there by prevenient grace.

7. Human Potential

The human potential movement, eagerly embraced by the NAM, is guilty of many sins, including the deification of humankind. Self-sufficiency is the very essence of sin according to the Bible. Yet the tom-tom pounders of the human potential movement with slogans like “If it's going to be, it's up to me” have made us all aware of unused human capacities. They remind us that limp acquiescence to life and human problems has little to commend it.

God has granted a multitude of gifts and talents to Christians. These need to be aggressively invested for God and good (Matthew 25:14-30). At the judgment, I am afraid that our greatest embarrassment will be the smallness of our trying.

8. Self-esteem

Evangelicals have made important strides in appropriating a Christian approach to self-esteem. It would be tragic to throw that away just because New Age gurus are calling their paying disciples “gods.”

9. Christian Education

Since the New Age movement deals with the noumenal and the pseudospiritual to the point of outrage, we could see a reaction in Christian education that would lurch lopsidedly to the rational. All the gains that have been made recently in the noumenal, spiritual, and affective domains could be pitched out in order to avoid the New Age label.

10. Cooperation Rather than Competition

Typically, the New Age movement values cooperation over competition. Christians should, too, not because the New Agers do it but in spite of the New Age movement's interest.

11. Networking

"When New Agers talk about this, some Christians get nervous and visualize world conspiracy," says Karen Hoyt. "But the truth of the matter is that the most powerful and effective network ever is the Christian Church" (*New Age Rage*, 12). We should make this network more effective, rather than scuttle the structure because the New Age movement has tried to copy it.

12. Importance of the Body

Long before the New Age movement opened a health food store, Christians were reminded to honor the body as the *noas*, the very temple of God.

13. Peacemaking

Before the New Age movement could invent a peace symbol or spell "peacenik," Jesus himself called His followers to be radical peacemakers (Matthew 5:9, 38-44).

My point is this: We must not give up good Christian beliefs and practices just because some segment of the New Age movement picks it up. Just because a practice is adopted by New Agers does not mean that anyone who engages in that practice is a New Ager. As Robert J. L. Borrows notes, "Marx and Jesus were both concerned with the poor. That does not make Marx a Christian or Jesus a Communist" (*New Age Rage*, 48).

We could make war on the New Age movement and drive from our sacred precincts anything and any person who sympathizes with anything touted by any New Ager anywhere. We could forsake any practice or idea upon which the New Age movement has trod. But what would we have left to offer a hungry world dying of spiritual starvation?

We would be on the sidelines holding our dust-dry cate-

chism. Christianity would be a set of beliefs to which cold-hearted rationalists could pledge knee jerk allegiance. Spontaneous spirituality would be scarce, and frigid formalism would characterize worship. Christian nurture would amount to mental mastery of facts, memorizing lists, and answering fact questions in workbooks. And, in the end, no one would be more vulnerable to New Age error than our rigid, parched spirits. Then the subtle south wind of the New Age movement would have won the day and carried us into Euroclydon's trap.

In 1950 when I was a college freshman, Dr. L. C. Philo told our Bible and Life class a story about the times when the Dutch were colonizing South Africa.

At day's end, a farmer drives his oxcart along the dirt road that leads to his farmhouse. Suddenly a deadly poisonous snake coils, hissing in the middle of the road. The oxen balk. But the farmer knows how to deal with snakes.

He stands up in the oxcart, his bullwhip in hand. He is an expert with it, everyone in the region knows of his skill. He cracks the whip once for practice, then with a powerful crack of the whip he snaps the snake's head right off. He smiles, wishes someone else had been there to witness his skill and his kill, then drives on.

The oxen turn up the familiar lane toward the house. When they stop, the farmer's dead body topples out of the cart.

When his widow undresses him preparing him for burial, she finds the snake's head in his boot, one poison-filled fang puncturing the skin.

He got the snake, but the snake got him.

I hope no future generation ever speaks of our Zion saying, "They got the New Age; but the New Age got them."

H



New Age: Same Old Story

Continued from page 11

ior. But in the process, New Age concepts are sown in many impressionable young minds" ("Saying No to the New Age," *Moody Monthly*, February 1985, p. 23).

The NAM is probably here to stay, although it is probably not as extensive or powerfully networked as some fear. Stories of a global NA conspiracy are generally discounted by careful Christian researchers. But this is not to say that NA is something to be ignored.

Christians should not be fearful of

the NAM, but we should be on guard for signs of it in the books we read, in films or TV programs that we watch, and in our public schools.

We should also be informed about how NA concepts are at odds with Christian teachings—and be able to respond to such heresy with theological accuracy. Being spiritually discerning is critical, since New Agers often couch their doctrines in Christian terminology.

✓ The Church can share part of the blame for the proliferation of the NAM. The longtime failure to deal with social issues out of fear of being tagged "liberal" caused the many churches to retrench from compassionate ministries. Although this is now changing, there is still room for improvement. New Agers have picked up the ball where Christians have dropped it in such areas as protecting the environment and human rights (see Wesley Tracy's article, p. 23).

The Church needs to evaluate itself to see if it is answering the questions

that are really being asked by the citizens of a stressed-out, computerized, technologically advanced, but spiritually cold world. Although basic needs of folk are the same today as they were a generation ago, new problems and social structures exist now that require different responses.

Christians also need to be ready to try to share the gospel with those who are caught up in NA beliefs. Persons who have "exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator" (Romans 1:25, NIV) need to be shown the love of Christ through our attitudes and actions. They also need to be taught that their answer to life's deepest questions will not be found within themselves or in some mystical experience.

We can and must tell others that a new age is coming—an age that God has planned from eternity. It won't be found in chanting or channeling—it can only be found in surrender of ourselves to Jesus Christ.

H

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“God bless you, Timmy, wherever you are!”

NOT A GIFT, BUT A SACRIFICE

BY BENTE HAMMER

I will never forget the sacrifice of that little boy. It was the spring of 1967, and I was a student at Nazarene Theological Seminary preparing to be a missionary. A carload of seminary students and I traveled about two hours from Kansas City to conduct a missionary service at a little home mission church in Missouri. Although I have forgotten the name of the church and even its pastor, something happened there that will be with me forever.

I had already been appointed as a missionary to Papua New Guinea and was thrilled at the idea of going to the field. It was an answer to my prayers.

Prior to the service we spent some time with the pastor and his family chatting in their living room. The pastor's son, a friendly little lad about four or five years old, listened as we talked. He cuddled a brown, stuffed dog.

As he listened to me speak of traveling to another land to tell the brown children about Jesus, his ears perked up. He stood, placed the dog in my lap, and said, “I want you to take my dog with you to the brown children.”

I told him that I really liked his dog but that I wanted him to keep it. “No,” he declared. He definitely wanted me to have it.

That evening after the boy had gone to bed, I attempted to give the stuffed animal back to the child's mother, so she could return it, but she urged me to keep it. Then she told me how special it was to her son.

“We have tried to hide it, we even threw it in the garbage,” she said. “Every time he found it and dragged it out again. I think he loves it better than any other toy he has.”

Realizing the extreme love of this little boy for his dog, I hesitated to take it, but, at the insistence of his mother, I did.



Bente Hammer holds the brown stuffed dog—a sacrificial gift from “Timmy” in 1967.

I still feel that this tattered old puppy represents not a gift, but a sacrifice—the greatest sacrifice that I have ever received from a human.

I have often wondered what went through that little boy's mind the night that he gave his precious friend to me. When you offer a sacrifice, you don't talk much, and the little boy didn't either.

Throughout the time that I served in Papua New Guinea, that dog was with me. I called him “Timmy.” I am not sure, but I think that this may have been the name of that little boy in Missouri.

Timmy has been with me in many services among a variety of age-groups. As I have shared the story of how I acquired him and of the sacrifice he represents, I have seen tears flow.

This old toy is not very pretty to look at, but to me he is a visual reminder of what it means to sacrifice. More than once I have taken him to my heart saying, “You're not a gift, you're a sacrifice.”

Some of you may be aware that my time as a missionary was cut short after I contracted encephalitis. After only two years, my health dictated that I return to my native Denmark. For the first eight years after returning home, I was very weak.

My greatest sacrifice was to stay at home. You see, God had called me to the mission field as a four-year-old girl. All my life had focused on serving God as a missionary. But then my dear Lord took me back home—the victim of a disease.

I have often wondered if the pain that I experienced was the same kind of pain that that little boy felt when he left his dog with me. During those years, Timmy was an encouragement to me to walk with Jesus whatever the price would be.

I am convinced that God somehow blessed that boy. He would now be a young man in his late 20s. I would not be surprised if God has taken him into His service.

Although you don't know it, young man, your sacrifice has proven to be a continual reminder to me and hundreds of others of the loving sacrifice of our Savior. Your sacrifice was not made in vain. Just as I pray that my sacrifice has not been in vain.

God bless you, Timmy, wherever you are!

Editor's Note: *Bente Hammer is active in her church and leads Bible studies in her home in Farum, Denmark, north of Copenhagen. If you know where the boy, “Timmy,” is today, please contact the Herald of Holiness, 6401 The Paseo, Kansas City, MO 64131*

INESCAPABLE

BY W. E. McCUMBER

Stewardship is an odd word to many moderns. Very few people are called stewards any more. The term designates one who manages another's assets.

Every Christian life is a stewardship. "You are not your own," wrote the apostle Paul, "you were bought with a price." Our lives belong to God as the Creator and Redeemer. Our assets belong to God as the Giver of every good thing.

We cannot escape stewardship. We do not choose to be stewards; stewardship is structured into our very natures. It "comes with the territory" of being human. We can only choose to be good or bad stewards, faithful or disloyal stewards.

The true steward manages life and assets according to the Owner's will. The evil steward tries to be lord; he manages things according to his own desires and for his own purposes.

God's directions for Christian living are clear. They are written in the Scripture. They are demonstrated in the life of Jesus. They are not rules of thumb to govern all possible cases but are principles of conduct and of service applicable to all relationships, all situations.

Not only are the Lord's precepts plain. His example on record, but He promises us wisdom—in answer to prayer—for living effectively. Ignorance is no excuse for poor stewardship when we have Bibles to study and have access to the throne of grace.

The corollary of stewardship is accountability. God demands of us a reckoning. One day He will say to us,

"Give an account of your stewardship."

How have you lived?

How have you invested your time?

How have you spent your energy?

How have you earned and used your money?

How have you served others?
How have you behaved yourself?

What have been your values, your priorities?

These are stewardship questions we cannot avoid. The answers to these questions reveal our characters and indicate our destinies.

The acid test of stewardship is the strength of our commitment to the will of God. If we treat our lives and our assets as our own business, to do with as we please, we usurp the right of God. If we live for ourselves and not for others, we betray the example of Christ. If we make our own rules and set our own goals, we deny the word of truth.

Facing the greatest challenge and sacrifice of His life, Jesus had one ultimate prayer—"Not my will but thine be done." That alone is faithful stewardship. All else is false and therefore destructive.

Who are you living for? Can you say with Paul, "To live is Christ."

What are you living for? Can you say with Jesus, "My food is to do the will of him who sent me."

Being able to give positive answers to these questions is all that will be finally important.

Jesus said of a woman who anointed His head with costly ointment, "She has done what she could." Will He be able to say that of us? Do we give our best, our all, for Him and for the world for which He died?

Think about it. He is going to ask you about it. H

ASSIGNED

*"There's no one in this church,"
he said.*

"I need or want to see.

*No one with my ambitions,
tastes—"*

"Do you seek pride?"

*Inquired the listening Carpenter,
"or Me?"*

"They're dull," he said.

"Provincial. Not my sort—"

*"More limiting than Nazareth?
Than Galilee?"*

"So circumscribed.

Imprisoning—"

"Yes. Closed in with Me.

*I have assigned you here, My
child.*

*Wait. Grow. Obey.
And see."*

—Elva McAllaster



Pray the Model Prayer

Back in October, the prayer and support group to which I belong studied and prayed the Lord's Prayer together. It was a moving, enriching experience of several weeks. This month I want to share with you a plan for praying through this wonderful prayer found in Matthew 6:9-13. With pencil and journal nearby, you may want to work through the study in one session. However, it could be that you will want to come back to the exercise several times in order to hear all God has for you. Read the selected phrase, meditate on the questions, and be prepared to write as the Lord leads.

OUR FATHER IN HEAVEN

What do You want to make possible for me this day that neither I nor any other human can make possible? Am I really living and relating to You as if I were Your child? Where does my life display a Kingdom quality? When I pray this prayer in solitude, what does it mean to pray *our* Father?

What does "in heaven" mean? In preaching on this passage, Gerhard Ebeling said, "To proclaim God as the God who is near, as Jesus did, is to put an end to the idea of heaven as God's distant dwelling place. . . . It is not that where heaven is, there is God, but rather where God is, there is heaven." (*On Prayer*, Fortress Press, 1966, p. 50).

HALLOWED BE YOUR NAME

Let Your name be hallowed, be made holy! Let Your name be hallowed in *my* life! What do You want to make holy in my life today? How can I facilitate Your name being hallowed in my life? Yesterday, where was Your name

made holy by my life, my presence?

YOUR KINGDOM COME

Let Your kingdom come, *let* Your kingdom reign! Whatever it takes in my world for Your kingdom to be established, let it be! Where in my life have I been hindering the coming of Your kingdom? How can Your kingdom come through me this day? What do I need to do to make this happen?

YOUR WILL BE DONE ON EARTH AS IT IS IN HEAVEN

Let Your will be done! Do I really mean this? Am I ready for this in my life? What/where are my Gethsemanes? Considering the groups of which I am a part (family, church, work, etc.), how would Your will be done in those areas? How can I help that to happen? Do I recognize "your will be done" as a legitimate limit to answered prayer? Am I willing to live it? Am I willing to not only pray this way but also make this phrase a strong assertion or affirmation in my life?

GIVE US TODAY OUR DAILY BREAD

What nourishment or help do I need most this day? What are some ways God has sustained me and my loved ones in this last year?

What are my deepest *needs* as compared to my most urgent *wants*? Do I really believe that God is the great Giver? Am I willing to make this a commitment for the whole of my life? What gifts or resources have already been given me

by God in response to my needs?

FORGIVE US OUR DEBTS AS WE HAVE FORGIVEN

Who do I need most to forgive? Is there something I can/should do about this today? For what and/or by whom do I need most to be forgiven? What do I need to do to make this happen? What, if any, restitution can or should I make? Is there any way in which I am unwilling to forgive myself?

Do you really believe that God is the great Giver?

LEAD US NOT INTO TEMPTATION BUT DELIVER US

Don't allow me to put myself in those dangerous places but deliver me! Help in my weakness! From what do I most need to be protected this day? (Thought, situation, plan, event, dream, person, etc.)

FOR YOURS IS THE KINGDOM, POWER AND GLORY

Where has Your grace had the greatest impact on my life? How and where can my life best display and demonstrate Your kingdom, power, and glory?

Take time this month to pray and live in the Lord's Prayer.

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

HH



Who Needs a Crisis?

Dramatic conversions always draw attention. Luke considered the conversion of Saul so important that he recorded it three different times in the Book of Acts.

Contemporary Christianity is dazzled by dramatic conversions—especially if the person is some type of celebrity—or criminal. Is it the love for the spectacular—or is there really something significant and crucial about conversion in the whole process of spiritual development?

Repentance and conversion are radical terms in biblical understanding. Repentance is drastic, for it recognizes the destructive power of sin and calls for a change of direction. Conversion is drastic, for it speaks of being “saved” (rescued, delivered) from the destructive insanity of sin and sinfulness.

In much contemporary writing on spirituality, the profound effect of conversion is hardly visible. One reason conversion receives less attention is the de-emphasis upon sin. The devastating and fatal consequences of sin are seldom highlighted. In fact it has become fashionable to use alternate names for sin. Such a de-emphasis led the late Karl Menninger to write his book *What Ever Happened to Sin?*

Another reason that conversion has received poor press is the contemporary definition of spirituality. Words like *spiritual* and *spiritual potential* are creeping into some of the strangest contexts. In an essay with a most interesting title, “Lean, Green, & Meaningless,” Steve Turner wrote: “As used in secular discourse, *spiritual* can refer to anything that cannot either be tested in a laboratory or bolted to the floor” (*Christianity Today*,

Sept. 24, 1990, p. 27).

This popular definition assumes that *spiritual* refers to something natural within our personality that needs only to be expanded and fanned into flame. It neglects the biblical truth that, apart from God’s regeneration, man is spiritually dead.

The crucial and dramatic encounter with saving grace in Christ is the exclusive entrance to spiritual growth. Until we acknowledge our helplessness in dealing with the overpowering nature of sin in our lives, there is no hope for growth.

The critical nature of the victory of the Cross is given in startling imagery in Colossians 2:13-15. “When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our sins, having canceled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross. And having disarmed the powers and the authorities, he made a public spectacle of them, triumphing over them by the cross” (NIV).

Such decisive language underlines the power of Christ’s victory in freeing us from the damages of sin. Paul repeatedly points out that the search for wisdom apart from the mind of Christ is moral bankruptcy that creates a “puffed-up” arrogance and futility. He argues that apart from Christ our hearts and minds have been blinded and veiled. Exit from that blindness can only come by a decisive intervention of Christ.

Until the issue of sin is solved decisively, genuine spiritual development is impossible. The good news of the Bible is twofold at this point. The victory of Christ at the Cross provides not only forgiveness of sins, but also a decisive remedy for the plague of the sin nature.

When—and only when—the destructive and crippling effects of sin have been resolved can spiritual disciplines produce spiritual growth.

Suggested Spiritual Journal Exercises:

1. Describe fully the critical encounter with Christ in which your sins were forgiven.

The victory of Christ on the Cross provides both forgiveness of sins and a decisive remedy for the sin nature.

2. Describe fully the critical encounter with Christ in which the power of sin was destroyed.

3. Write a reflective essay on the difference in your spiritual disciplines before and after those moments.

4. Invite three of your closest friends to recount the nature of their crisis experiences and make an entry on the similarities and dissimilarities.

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

HH

CLOSE TO HOME

News from districts
and local churches



Members of Keene, N.H., Church of the Nazarene celebrated 100 years of holiness ministry during a recent weekend rally.

CHURCH CELEBRATES 100 YEARS OF HOLINESS MINISTRY

The members of Keene, N.H., Church of the Nazarene celebrated 100 years of holiness ministry recently. It is one of the five oldest churches in the denomination, according to pastor Verne Haskell. The church was founded in 1890 as Keene Bethany Mission. Originally it was a member of the Central Evangelical Holiness Association.

The celebration weekend included a holiness rally featuring Henry Spaulding, professor of religion at ENC and a banquet honoring former pastors. The church held a rededication service on Sunday morning with greetings from New England District Superintendent Neale O. McLean and Keene Mayor Aaron Lipsky.

Rushville, Ind., Church of the Nazarene used the fall Sunday School theme "From Generation to Generation" as the theme for its float in the city's annual Wendell Wilkie Day Parade. Sunday School members representing each generation rode on the float, which received the Marilyn Lower Civic award.



The 1990 Kansas District Ordinand Class included (l. to r.): General Superintendent Eugene L. Stowe, District Superintendent W. T. Dougharty, Rev. Ted and Sharon Underwood, Rev. Ben and Melody Turner, Rev. Leo and Barbara Leonard, Rev. Doug and Michelle Ward, Rev. Richard and Corey Chew, Rev. Tim and Kathy White, Rev. M. E. Nansel, and Rev. Ed Houston.



The 1990 Southwest Oklahoma District Ordinand Class included (l. to r.): General Superintendent Donald D. Owens; Rev. and Mrs. Jung Eun Jun; Rev. and Mrs. Larry McDaniels; and Carl Summer, district superintendent.

The 1990 Virginia District Ordinand Class included (front row, l. to r.): Rev. and Mrs. Van Godfrey, Rev. and Mrs. Gary Rapp, Rev. and Mrs. Tim Smith, Rev. and Mrs. Ooug Sherwood. (Back row, l. to r.): District Superintendent C. L. Thompson, Rev. and Mrs. John Lightsey, Rev. and Mrs. Andrew Arnold, Rev. and Mrs. Michael Wymer, and General Superintendent Eugene L. Stowe.



The 1990 Joplin District Ordinand Class included (l. to r.): General Superintendent Donald D. Owens; Rev. and Mrs. William Perkins; Rev. and Mrs. David Craig; Rev. and Mrs. Bruce Williamson; Rev. and Mrs. Steven King; Rev. and Mrs. Delbert Hart; Rev. and Mrs. Riley Hall; Rev. and Mrs. James Woodruff; Rev. and Mrs. Stever Hall; Rev. and Mrs. Bob Parmenter; Rev. Avelyn Lichtenwalner; Rev. Stephen Lichtenwalner; Rev. and Mrs. Phillip Rhoades; Rev. and Mrs. Gary Stateler; Rev. and Mrs. John Gundrum; and Pal Wright district superintendent.

Items for "Close to Home," along with photos, should be sent to the *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.

VITAL STATISTICS

Deaths

VERA EDNA (JOHNSON) BEARDEN, 92. Mesa, Ariz. Aug. 9. Survivors: daughters Frances Blackwell, Dorothy (Mrs. James) McNeely, V. Charlene (Mrs. Murl) Johnson, Ila Mae (Mrs. Glen) McCollum; sons Matthew, Wayne. Albert. three sisters. one brother. 36 grandchildren. 41 great-grandchildren. 2 great-great-grandchildren.

BEULAH B. BOHANNAN, 86. Denver City, Tex. Oct. 6. Survivors: daughters, Myrl Slentz, Charlsie Parenti. 6 grandchildren. 10 great-grandchildren.

WILLIAM JENNINGS BRYAN, 60. Oklahoma City, Okla. Aug. 10. Survivors: wife, Mary Lou; son Barry; daughters, Brenda Jennings and Pam Bryan; mother, Lurline Bryan; one sister, one brother. eight grandchildren.

JOHN F. CHILTON SR., 87. Marietta, Ga. Sept. 20. Survivors: son, John Jr.; daughters, Barbara Causey and Catherine Duncan; seven grandchildren; eight great-grandchildren.

CARL A. DRAUGHON, 44. Durham, N.C. July 30. Survivors: wife, Mary Jane; daughter, Rachel; mother, Jean Draughon; one sister.

ELLA FINKBEINER, 83. Nampa, Idaho. Aug. 7. Survivors: husband, Arnold; sons, Arnie, Myron, Gary, Paul; daughters, Sharon and Junella. 15 grandchildren. 8 great-grandchildren.

ALICE CLAUDIA GRAHAM, 70. Longmont, Colo. Oct. 13. Survivors: sons Paul and Charles; daughter, Carol Kline; five sisters; seven grandchildren.

JOHN WESLEY HARPER, 68. Natchitoches, La. Oct. 20. Survivors: wife, Mary; daughter, Anita Griffin; son, Wesley; mother, Bessie Harper; three sisters; two brothers; three grandchildren.

JOAN JOHNSON, 59. Lake Quivira, Kans. Sept. 16. Survivors: husband, Howard; son, Larry; daughters, Jacqueline Bay and Susi (Mrs. Mark) Mangelsdorf; mother, Caryl Loren; two sisters; five grandchildren.

ALICE L. LASER, 84. Olathe, Kans. Oct. 18. Survivors: daughters, Mavis Schilling and Alicia Laser; grandchildren: great-grandchildren; and great-great-grandchildren.

GWENDOLEN M. McQUINEY, 87. Sept. 16. Survivors: son, Carroll; daughter, June Lenore Brittain; one sister; five grandchildren; four great-grandchildren.

HAZEL T. MOORE, 89. Waco, Tex. Oct. 22. Survivors: daughter, Dorothy O. Moore; 8 grandchildren; 11 great-grandchildren.

DORRIS JEAN MURPHY, 56. Lompoc, Calif. May 24. Survivors: husband, Walter; son, Walter Lee Jr.; daughters, Janice Smith, Pamela McGuire, Darla Wales; nine grandchildren; one brother; one sister; mother, Dorothy Glenn.

WALTER LEE MURPHY, SR., 58. Lompoc, Calif. July 4. Survivors: son, Walter Jr.; daughters, Janice Smith, Pamela McGuire, Darla Wales; nine grandchildren; one brother; two sisters.

RUTH PENDERGAST, 68. DeSoto, Tex. Oct. 6. Survivors: husband, Frank; daughter, Penny (Mrs. Kevin) Bains; two grandsons; two sisters.

MURIEL CONNOR POLING, 64. Pittsburgh, Pa. Oct. 13. Survivors: husband, Robert; sons, Robert and Bruce; mother, Helen Connor; two grandchildren.

REV. ARTHUR L. TAYLOR, 86. Hoopston, Ill. Oct. 29. Survivors: daughters,

Sarah Ault, Mary Lou Sweet, Martha Lynn Hamblin; sons, Robert Butcher, Donald Butcher, David Taylor.

REV. A. G. WEISS, 76. Kimberling City, Mo. Nov. 9. Survivors: wife, Marie; daughters, Carol Schwinn and Joyce Snowbarger; one brother, one sister; six grandchildren; two great-grandchildren.

GLADYS WILCOXEN, 99. Lewistown, Ill. Oct. 27. Survivors: son, Virgil; daughters, Elma Chambers and Maxine David; 10 grandchildren; 17 great-grandchildren; 6 great-great-grandchildren; 2 sisters.

Births

to JAMES AND CANDY (GARDNER) ASHFORD, Quito, Ecuador, a girl, Krystale Ann, Nov. 2.

to DAVID AND PAMELA (DEMPSTER) BAUR, Merriam, Kans., a boy, Bradley Marlin, Oct. 23.

to MARK AND KATY BOWMAN, Spring, Tex., a girl, Molly Beth, July 5.

to DARRYL AND CYNTHIA (HEATH) EVANS, St. Louis, Mo., a boy, Andrew Grant, Aug. 30.

to JAMES AND JEAN FORBES, Selinsgrove, Pa., a girl, Deanna Marie, Oct. 20.

to LANE AND JANELLE (ZURCHER) FOSNAUGH, Kudirjap, Papua New Guinea, a girl, Joy Ashley, Sept. 14.

to BOB AND BRENDA (CHILDRESS) HARRISON, Austin, Tex., a boy, Brent Robert, May 22.

to WAYNE AND CORRENE HEIMBACH, Selinsgrove, Pa., a girl, Amanda Joy, June 18.

to DAVID AND SHERRY HERROLD, Selinsgrove, Pa., a girl, Samantha Lee, Oct. 17.

to ANTHONY AND TANA KERSTETTER, Selinsgrove, Pa., a boy, Lance Curtis, Aug. 30.

to JIM AND DEBBIE (PHILLIPS) LAYMON, Dublin, Ga., a girl, Katherine Leigh, Sept. 18.

to AVERY AND CAROL (DURKEE) MASON, Blairsville, Ga., a boy, Avery Jordan, Oct. 17.

to TIMOTHY AND JUDY MEISER, Selinsgrove, Pa., a girl, Linley Rose, Aug. 28.

to DAVE AND JOY (JOHNSON) NESS, Carson, Wash., a girl, Heidi Joy, Nov. 3.

to RICHARD AND BECKY (BIBERSTINE) RUSSELL, Terre Haute, Ind., a boy, Robert Allen, Sept. 5.

to ALAN AND LEA ANN (CARLEY) SATTLER, Austin, Tex., a boy, Marcus Grant, Oct. 2.

to LONNIE AND LAURA SCHOLL, Selinsgrove, Pa., a girl, Lauren Victoria, July 1.

to GIL AND ELSPETH (AIRD) SCHWENK, Chippenham, England, a boy, Stefan Andre, Sept. 20.

to MICHAEL AND CINDY (REYNOLDS) THOMAS, Blairsville, Ga., a girl, Courtney Nicole, Oct. 17.

to BRADFORD AND LINDA (FRANKLIN) VANDERPOOL, Nampa, Idaho, a boy, Timothy Franklin, July 25.

to BOB AND DEB (PASKO) ZURCHER, Marietta, Ga., a boy, Brent Thomas, July 26.

Marriages

VONDA KAY CHIDDICK and JEFFREY DOUGLAS STANTON at Frankfort, Ind., Aug. 4.

DEBORAH RUTH HALL and KENTON MARC STILES at Salem, Ore., June 23.
MELANIE WRIGHT and CHARLES YOURDON at Olathe, Kans., Oct. 20.

FOR THE RECORD Moving Ministers

LARRY M. BAUCOM, from Monticello, Fla., to Sarasota (Fla.) First.

GARY M. BENNETT, from Rocky Mountain House, Alta., to Victoria (B.C.) First.

DARRELL D. BISEL, from Wister, Okla., to Wellington, Kans.

THOMAS L. BOESE, from Sioux Falls, (S. Dak.) First, to Pleasant Hill, Kans.

JACK CAMP, from Rocky Ford, Colo., to Delta, Colo.

ADAM CARRILLO, to pastor, Leipsic, Ohio.

DONALD RAY CORZINE, from student, NTS, Kansas City, to pastor, Spring Hill (Fla.) First.

HAROLD CRAIG, from Tyler, Tex., to Del City, Okla.

JOHN S. CRAMER II, from Gettysburg, Pa., to Elmira (N.Y.) Calvary.

CRAIG K. CROMBAR, from Griggsville, Ill., to Aima, Mich.

RICHARD DAGES, from Sulphur Springs, Tex., to Waterloo, Okla.

GENE DELBRIDGE, from pastor, Amboy, Wash., to evangelism.

WILLIAM DOAN, from associate, Henderson, Ky., to pastor, Omaha, Ill.

TERRY W. EDWARDS, from pastor, Okla-

homa City (Okla.) Capital Hills, to evangelism.

RANDY ELFTMAN, from student, NBC Colorado Springs, Colo., to pastor, Brownfield, Tex.

ROBERT J. FAIR, from Archdale, N.C., to Lancaster, Pa.

STEPHEN FRANKLIN, from Lutes Mountain, N.B., to Regina (Sask.) Mission.

THOMAS L. GATES II, from associate, Liberty, Mo., to pastor, Racine, Ohio.

PHILLIP S. GEISER, from Leipsic, Ohio, to Pottstown, Pa.

J. WESLEY GORMAN, from Winnipeg (Man.) Maples, to Wainwright, Alta.

MITCHELL GREEN, from student, NBC Colorado Springs, Colo., to pastor, Watkins Glen, N.Y.

STEPHEN M. GREEN, from associate, Lynnwood, Wash., to pastor, Yuma (Ariz.) Grace.

ALAN GRIFFIN, from Medicine Hat, Alta., to Calgary (Alta.) Midnapore.

MICHAEL E. GRIMSHAW, from evangelism, to pastor, St. Petersburg (Fla.) Kenneth City.

JAMES R. HANNEM, from Wainwright, Alta., to O'Leary, PE I.

EDWARD T. HEPPE, from Batesville, Ark., to Goshen, Ark.

PERRY R. HIPPLE, to pastor, Orange, Calif.

ARLAN J. HOSKINS, from Grand Island, Nebr., to Mitchell, S. Dak.

JOHN HOUSER, to pastor, West Union, Ill.

WILLIAM L. KIDD, JR., to pastor, Lansing (Mich.) Zion.

J. DUANE LATHRETH, from O'Fallon, Mo., to Fort Wayne (Ind.) Fairfield Avenue.



Benefits Questions

Answered by Dean Wessels

Q. Who is responsible for paying for the pensions of ministers?

The employer is responsible for the total compensation package—salary and benefits, including a pension or "deferred compensation." When an employee changes from one employer to another the responsibility for pension compensation changes to the new employer. When one works as a missionary, World Mission is responsible. When one works for Headquarters, Headquarters is responsible. The same is true when one works for a college. When one works for a local church, that local church, associated with 5,000 other Nazarene churches in the U.S. and Canada, is responsible. Local church pension responsibility is initially fulfilled through contributions made to the Pensions and Benefits Fund which supplies the "Basic" Pension Plan. In addition, the Nazarene TSA Plan is the method local churches use to complete their obligation to provide an adequate retirement income through deferred compensation for those who have committed their lives in service to God through the Church of the Nazarene.

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

CLAUDE (BUD) LEDBETTER, from White Salmon, Wash., to Amboy, Wash.
 H. DALE LILLY, from Shafter, Calif., to Holbrook, Ariz.
 STEPHEN J. LORD to pastor, Tucson (Ariz.) Northside
 THOMAS H. LORIMER, from Clarion, Iowa, to Fort Madison, Iowa
 CHARLES A. MAY to pastor, Danville, Ark.
 MICHAEL E. MEEKS, from Arlington (Tex.) East Park, to Longview, Wash.
 DAVID A. MOORE, from Chicago (Ill.) Northside, to Laramie, Wyo.
 DOUGLAS K. MOORE, from associate, East Alton (Ill.) Calvary, to associate, Alton (Ill.) Hillcrest
 MATTHEW W. PEASE, from pastor, Williamantic, Conn., to associate, College Park, Md.
 STEVE R. RATLIEF, from associate, Arlington (Tex.) East Park, to pastor, Arlington (Tex.) East Park
 RUSSELL L. RHODES to pastor, Meade, Kans.
 TERRY ROEDIGER, from Fort Worth (Tex.) Meadowbrook, to Mansfield (Tex.) First
 CHARLES L. SELF, from McGehee, Ark., to Denver City, Tex.
 R. MICHAEL SHERWOOD, from Ewan, Wash., to Vancouver (Wash.) Cascade Park
 SAMUEL P. SMITH to pastor, Lawrenceville (Ill.) Faith
 ROBERT E. SNODGRASS, from pastor, Fort Valley, Ga., to associate, Ephrata, Pa.

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 DR. JOHN and NATALIE HOLSTEAD, Hong Kong. Field address: Kornhill, Suite J 202, HONG KONG
 REV. KENDALL and FAYE ANNE HUGHES, Ecuador. Field address: c/o SAM Re-

gional Office, Casilla 5027, Sucursal 11 CCI, Quito, ECUADOR
 MISS KAREN JONES, Eurasia Regional Office. Field address: Postfach 1217, Postboro, 8201 Schaffhausen, SWITZERLAND
 REV. JAKOB and GEZINA KANIS, Botswana. Field address: P.O. Box 970 Gaborone, Botswana, SOUTHERN AFRICA
 REV. THOMAS and BARBARA LONG, Spain. Furlough address: c/o Thomas Long, Jr., 515 S. Claireborne, No. 308 Olathe, KS 66062
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 MISS VEORA TRESSLER, Guatemala. Furlough address: RD 2, Box 104, Boswell, PA 15531
 DR. J. ELTON and MARGARET WOOD, Brazil. Furlough address: c/o Mrs. Ruth Vaughn Frost, 2441 N. Sterling, No. 40, W. Oklahoma City, OK 73127

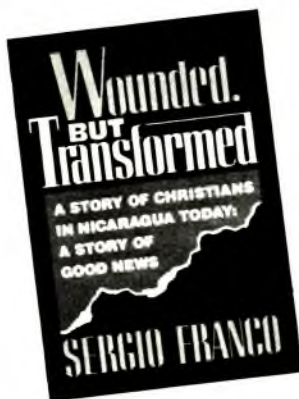
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A ROYAL HONOR . . . His Majesty, the Emperor of Japan, conferred the Order of the Rising Sun on **Harrison R. S. Davis, Jr.**, at the Imperial Palace in Tokyo in 1990. The honor was in recognition of Davis' contributions in the field of education, especially his service as president of Japan Christian Junior College in Chiba City for more than 20 years.



Harrison and Doris Davis

Doris, were appointed missionaries to Japan in 1950. They are now retired and live in California.

Throughout her 103 years, Pearl has been active in the church. She has served in various positions in the NWMS and as adult Sunday School teacher.

Pearl was joined in the celebration by all of her seven children and their spouses. Four of her children have celebrated their 50th wedding anniversaries.

According to family members, she still plays her keyboard and the harmonica. Since she is legally blind, she corresponds by cassette tape rather than writing letters.

THE NEW PRESIDENT . . .

Elizabeth Bowers (pictured right), associate professor of sociology and social work at Eastern Nazarene College, has been elected president of the Massachusetts Chapter of the Association for



A REAL PEARL . . . Pearl C. Baker (above) celebrated her 103rd birthday recently in Tuscon, Ariz. She and her husband, **Roy**, moved to Arizona in 1930 where they became involved in Tuscon First Church of the Nazarene. Roy died in 1957.



FROM GENERATION TO GENERATION . . . Franklin Centre Church of the Nazarene in Quebec is typical of many Nazarene churches that have multigeneration families.

At Franklin Centre the Watt family represents four generations of Nazarenes.

Pictured above (back row, l. to r.): are pastor James and Debbie Ennis, Susie Watt, Violet Caldwell, Lillian Watt, Sandy and Brady Leahy, Terry Watt, Randy, Mallory, and Brenda Barrington. Front row (l. to r.): Lea Heahy, Earl Caldwell, Troy and Mitchell Leahy.

the Advancement of Social Work with Groups.

Bowers has served on the organization's board for two years as one of the founding officers.

A graduate of ENC, Bowers holds a master's degree in social work from the University of Missouri. She has served on staff at the Lamb's Center in New York City and as a caseworker for the Division of Family Services in Kansas City.



HALL OF FAME . . . Art and Jean Horwood, Northwest Nazarene College coaches,

have been inducted into the NAIA District 2 Hall of Fame.

Art has served as coach of men's soccer, cross-country, wrestling, and golf teams at NNC. In 1981, he led the soccer team to the district title and earned NAIA area and district Coach of the Year honors.

Jean has coached field hockey, women's soccer, track and field, basketball and volleyball teams at NNC. She coached the field hockey team into the national tournament in 1980 and has twice received district coaching honors.



Etcetera...

Send your items for ETCETERA . . . to the *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.

THE QUESTION BOX

Conducted by Wesley D. Tracy, *Editor*

Cartoons in Sunday School

I am very uneasy about the fact that secular cartoon videos about Halloween, Santa Claus, and the Easter Bunny are shown in our Sunday School classes and children's church services. We have so little time to teach the children as it is without having to surrender time to secular entertainment. What do you think about this practice?

I am as uneasy about this as you are, and if I were pastor of your church, those who use secular cartoons in Sunday School and children's church would become very uneasy very soon. I'm sorry, I just can't imagine a situation in Sunday School or children's church in which secular videos about Halloween, Santa Claus, or the Easter Bunny would be acceptable curriculum.

Swearing or Praying?

When I moved to the Midwest, I was surprised to discover that many sincere Christians use objectionable language all the time. Their everyday conversation is filled with such phrases as "Oh, my God," "Oh, Lord," "My God," etc. I've always believed this was taking the name of God in vain. Am I wrong?

No, you are not wrong. The loose language of our culture has seeped into the language of many church members. We must constantly discipline our tongues,

and eliminating expressions such as you cite is very important. Like you, I frequently hear such careless language from persons who ought to know better. Sometimes when a person uses one of those phrases when talking to me, I simply ask, "Are you swearing or praying?"

Female Board Members

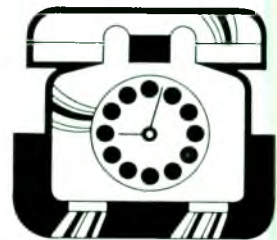
The practice of our local church is to elect only male board members. In fact, we are told that, according to local church board action, only males can be nominated. Is this in harmony with the policies of the Church of the Nazarene?

The practice you describe violates both the spirit and the letter of Nazarene polity. The 1980 General Assembly adopted legislation that speaks to this issue: "We support the right of women to use their God-given spiritual gifts within the church. We affirm the historic right of women to be elected and appointed to places of leadership with the Church of the Nazarene" (*Manual* 904:10).

The views expressed in the responses in this column are those of the editor and do not constitute official statement by or for the Church of the Nazarene. The editor is not able to send replies to questions not selected for publication. Address: Herald of Holiness, 6401 The Paseo, Kansas City, MO 64131



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EVANGELISTS' SLATES

THE ARMSTRONGS, LEON: Nashville, TN (Bell Road), Jan. 18-20; Mitchell, IN, Feb. 12-17; Sturris Draft, VA (Good Shepherd), 26—Mar. 3

BAGGETT, DALLAS: Valdosta, GA (1st), Jan. 6; West Melbourne, FL, 13; Cordova, AL, Feb. 17; Scottsboro, AL, 22-24

BALLARD, DON: Millington, TN, Feb. 24

BELZER, DAVE & BARBARA: Willcox, AZ, Jan. 29—Feb. 3; Redding, CA (Lake Boulevard), 19-24

BENDER FAMILY, TIM: Orlando, FL (Union Park), Feb. 19-24

BLUE, DAVE & DANA: Baltimore, MD (Concert), Jan. 1; Oklahoma City, OK (Holiness Convention), 8-13; Concerts in Florida, 15-20; Plant City, FL (Wagoner Memorial), Feb. 6-10; Danville, IL (City-wide Crusade), 27—Mar. 3

BOICOURT-SHANK, MARLA: Mound City, MO, Jan. 6

BOQUIST, DOUG & DEBBIE: Cincinnati, OH (Springdale), Jan. 4-5; Elkhart, IN (Northside), 5-9; Danville, IL (1st), 12-16; Hoopston, IL (1st), 18-20; Springfield, OH (High Street), 25-30; Jacksonville, FL (University Boulevard), Feb. 6-10; Melbourne, FL (1st), 15-20

BOWDEN, AL: Geneva, FL, Feb. 23—Mar. 3

BRATEN FAMILY MINISTRIES, DAN: Hennessey, OK, Jan. 6-9; Los Lunas, NM (Valencia Valley), 13-17; Prescott, AZ, 20-23; Sun City, CA (Meneloe Valley), 27; Colton, CA, 30—Feb. 3; Scottsdale, AZ, 10; Hobbs, NM (1st), 17-20; Whitney, TX, 24-28

BROWN, ROGER N.: Concerts (Florida), Jan. 1—Feb. 7; Port Charlotte, FL, 8-10; Champaign, IL (Zone Indoor Camp), 20-24

BURKHALTER, PAT & DONNA: Brownwood, TX (1st), Jan. 29—Feb. 3; Grenada, MS (1st), 5-10; Midland, TX (1st), 12-17; Harrah, OK, 19-24; Vilonia, AR (Liberty), 26—Mar. 3

CANFIELD EVANGELISTIC MINISTRIES, DAVE: Greenup, KY (Lloyd), Jan. 9-13; Chillicothe, OH (Rescue Mission), 16-20*

CHAMBERS, LEON & MILDRED: Brooksville, FL, Jan. 11-20; Avon Park, FL, 31—Feb. 10; Evansville, IN (1st), 26—Mar. 3

CHASE, FRANK: Mena, AR, Feb. 26—Mar. 3

CLIFT, NORVIE Q.: Hermosa Beach, CA, Jan. 9-13

COBB, BILL & TERRI: Jacksonville, FL (Central), Jan. 16-20; Pawhuska, OK (1st), Feb. 1-3; Zephyrhills, FL, 27—Mar. 3

COOK, JAMES V.: Bloomington, IN (Eastside), Feb. 12-17

COVINGTON, NATHAN E.: Overland Park, KS (Antioch), Jan. 8-13; Atlanta, TX, 15-20; Carnegie, OK, 22-27; Dewey, OK, 29—Feb. 3; Walters, OK, 12-17; Findlay, OH (1st), 19-24; Goodlettsville, TN, 26—Mar. 3

CRANDALL, V. E. & BARBARA: Cisco, TX, Jan. 29—Feb. 3

DAWSON, JAMES A.: Sante Fe, OH, Feb. 17-24; Perysburg, OH, 27—Mar. 3

DUTTON, BARRY & TAVIA: Easton, MD, Feb. 26—Mar. 3

FADER, WES & MARY: Glendale, CA (1st), Jan. 9-13; Cowina, CA, 15-20; Blythe, CA, 22-27; McPherson, KS, Feb. 4-10; Harrisonville, MO, 12-17; Lawrence, KS (1st), 19-24; Waukegan, IL (1st), 26—Mar. 3

FRANK, RICHARD A.: Guyana, Jan. 8-27; St. Augustine, FL (1st), 29—Feb. 3; Pahokee, FL, 17-24

THE FREY FAMILY, DONALD: Middletown, IN, Jan. 18-20; Muncie, PA, 27; Elkin, NC, 30*

FRODJE, HAROLD C.: Astoria, IL, Jan. 22-27

GARDNER, JOHN M.: Jamaica, Jan. 2-13; Avon Park, FL (1st), 15-20; Lakeland, FL (Crystal Lake), 22-27; Dade City, FL, 29—Feb. 3; New Port Richey, FL (Port Richey Trinity), 5-10; Zephyrhills, FL (Wesley Chapel), 12-17; St. Petersburg, FL (1st), 19-24

GESSNER, DON & SHIRL: Mannington, WV, Jan. 9-13; Dayspring Tour, 16-20; St. Petersburg, FL, 23—Feb. 3; Lebanon, PA, 9-10; Tipton, IN, 12-17; Columbus, IN, 19-24; Evansville, IN (1st), 26—Mar. 3

HAINES, GARY W.: Honolulu, HI (First English), Jan. 6-13; Kaneohe, HI, 15-20; Norman, OK (1st), 26-30; Houston, TX (Spring Branch), 31—Feb. 3; Dinuba, CA, 9-13; Camarillo, CA, 14-17; Glendale, AZ, 23-27

HANCOCK, TIM: Delroy, OH, Jan. 4-6; Covington, KY (1st), 8-13; Parkersburg, WV (Broadway), 16-20; Princeton, WV, 23-27; Middletown, OH (1st), 30—Feb. 3; Ashland, KY (Plaza), 6-10; Conneaut, OH (Kelloggville), 13-17; Wellsburg, WV (Wheeling Mar-Win), 20-24; West LaFayette, OH, 27—Mar. 3

HELMS, MIKE & GLORIA: Wolcottville, IN (Lakeland), Jan. 3-6; Huntington, IN (Northside), 16-20; Portland, IN, Feb. 1-10; Plymouth, IN, 12-17; Osgood, IN, 19-24; Bedford, IN (Valley Mission), 26—Mar. 3

HICKS, JOHN DAVID: Keizer, OR (Northside), Jan. 9-13; Vallejo, CA (1st), 16-20; Sandy, OR, 23-27; El Centro, CA, 30—Feb. 3; La Mirada, CA, 6-10; Molalla, OR, 13-17; Issaquah, WA, 20-24; Atascadero, CA, 27—Mar. 3

HIGGINS, CHUCK & MARGE: Hawaii, Jan. 13—Feb. 10; Tacoma, WA (1st), 17-21; Seattle, WA (North), 24-28

HOLSTEIN, J. TED: Warren, PA, Jan. 18-20; Pittsfield, IL, Feb. 5-10; Paducah, KY, 12-17

JOHNSON, RON: Concerts, Central California, Jan. 6-16; Oregon/Washington, 17-20; Idaho/Washington, 27-31; Washington, Feb. 1-6; Wyoming/Montana, 10-17; Western Oregon, 24-28

JONES, TERRY L.: Alvin, TX, Jan. 2-6; Chandler, AZ (1st), 12-16; Coolidge, AZ, 19-23; Beaumont, TX (Cornerstone), 30—Feb. 3; Orange, TX (1st), 6-10; Lake Jackson, TX, 13-17; Carthage, MO, 19-24; Baton Rouge, LA (1st), 27—Mar. 3

KEENA, EARL E.: Marysville, CA (Twin Cities Zone Revival), Feb. 13-17

KNIGHT, JOHN L.: Corpus Christi, TX (Arlington Heights), Jan. 20-24; Marshall, IL, Feb. 5-10; Indianapolis, IN (Eagle Dale), 12-17; Mooresville, IN, 19-24; Oklahoma City, OK (Woodson Park), 27—Mar. 3

LAWSON, WAYNE T.: Silver City, NM, Jan. 13-18; Snohomish, WA (Clearview), 27—Feb. 1; Yelm, WA (Cougar Mountain of Yelm), 10-15; Quincy, WA, 17-21

LECKRONE, LARRY: Lilburn, GA (Parkview Community), Jan. 2-6; Hernando, FL, 15-20; Papillion, NE (Omaha Heritage), Feb. 9-14; Elkhart, KS, 16-20; Colorado Springs, CO (Pikes Peak Zone Indoor Camp), 24—Mar. 3

LIDDELL, P. L.: Kansas City, KS (Rainbow Boulevard), Feb. 5-10; St. Louis, MI, 13-17; Mansfield, IL (Champaign/Urbana Zone Revival), 20-24; Van Buren, IN, 26—Mar. 3

LOMAN, LANE: Charleston, WV (Elk River), Jan. 6-9; Bridgeport, IL, 13-16; Rock Mills, AL, 20-23; Eatonton, GA, 27-30; Fairborn, OH (Wrightview), Feb. 3-6; The Woodlands, TX (Community), 10-13; Okeechobee, FL, 17-20; Indianapolis, IN, 24-27*

MANLEY, STEPHEN & DELPHINE: Colorado Springs, CO (Nazarene Bible College), Jan. 7-9; Oakridge, OR, 10-13; Colorado Springs, CO (NBC), 14-16; Davis, CA (Greater Sacramento Holiness Crusade), 16-20; Colorado Springs, CO (NBC), 21-22; Memphis Indoor Camp, TN (1st), 22-27; Lake Worth, FL (1st), 29—Feb. 3; Colorado Springs, CO (NBC), 4-6; Plainview, TX (1st), 6-10; Colorado Springs, CO (NBC), 11-13; Marysville, CA (Twin Cities Zone Crusade), 13-17; Colorado

Springs, CO (NBC), 18-20; Yukon, OK, 21-24; Africa, 25—Mar. 3

MANN, THURL: Phoenix, AZ (Peoria), Jan. 2-6; Denver, CA, 9-13; Edenville, CA (Castro Valley), 16-20; Tulare, CA, 23-27; Eugene, OR (Fairfield), 30—Feb. 3; John Day, OR, 6-10; Tucson, AZ (Oro Valley), 20-24; Little Rock, AR (Trinity), 27—Mar. 3

MILLHUFF, CHUCK: Waverly, OH, Jan. 30—Feb. 3; Garden City, KS, 13-17

MILLS, CARLTON: Valdosta, GA (1st), Jan. 11-13; Zephyrhills, FL (Wesley Chapel), 22-27; Fort Valley, GA (1st), 30—Feb. 3; Palm Beach Gardens, FL (North Lake Boulevard), 5-10; Altus, OK, 12-17; Greensboro, NC (Rolling Roads), 21-28

MITCHELL, MARCIA L.: Walla Walla, WA (1st), Feb. 16

MONCK, JIM: Caribbean, Jan. 10-27

MORLEY, FRANK W.: Simi Valley, CA, Jan. 8-13; Alta Loma, CA (Foothills Community), 15-20; Zillah, WA, 22-27; Chino, CA (1st), Feb. 5-10; Westminster, CA (Community), 12-17; New Brighton, PA, 19-24; Uhrichville, OH (Rush Community), 26—Mar. 3

NAJARIAN, BERGE & DORIS: Deland, FL, Jan. 11-13

OYLER, CALVIN & VIRGINIA: Susanville, CA, Jan. 22-27

PRICE, ROSS E.: New Zealand District Camp Meeting, Jan. 2-6; Australia-Northern Pacific District Camp Meeting, 11-16; Southern Australia District Camp Meeting, 26-29

RICHARDS, LARRY & PHYLLIS: Greenfield, IN (1st), Feb. 6-10; Indianapolis, IN (Eagle Dale), 12-17; Mooresville, IN, 19-24; Martinsville, IN (1st), 26—Mar. 3

SICKENBERGER, ARDEN: Kellogg, ID (Silver Valley), Jan. 27-31; Sisters, OR (Cloverdale), Feb. 16-21; Sandpoint, ID, 23-28

SMITH, DUANE: Leesburg, FL, Jan. 15-20; Fitzgerald, GA, 22-27; Birmingham, AL (Forestdale), Feb. 5-10; Wrightsville, GA (Mount Olive), 12-17; Fort Mill, SC, 19-24

STEVENSON, GEORGE E.: Elizabeth City, NC, Jan. 9-13; Deltona, FL, 16-20; Panama City, FL (1st), 30—Feb. 3; Ocoee, FL, 12-17; Jacksonville, FL (Central), 19-24; De Land, FL, 27—Mar. 3

STRICKLAND, DICK: Crowley, LA (1st), Jan. 23-27; Clearwater, FL (Central), 30—Feb. 3; La Grande, OR, 6-10; Odessa, TX (1st), 13-17; Sublette, KS, 20-24; Ridgeway, MI, 27—Mar. 3

TAYLOR, BOB: Haiti, Jan. 9-13; St. Cloud, FL, 16-20; West Chester, OH, 30—Feb. 3; Bluefield, WV (1st), 6-10; Pompano Beach, FL, 13-17; Rockledge, FL (Cocoa First), 20-24; Zephyrhills, FL, 27—Mar. 3

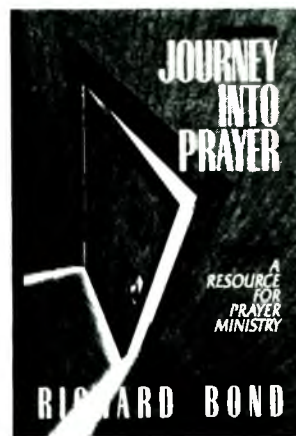
ULMET, ALECK G.: Bella Vista, AR, Jan. 1—Mar. 31

WELLS, LINARD: Perryton, TX, Jan. 1-6; Monroe, LA (1st), 8-13; Norman, OK (Grace), 15-20; Corpus Christi, TX (Trinity), 22-27; Winslow, IN, 29—Feb. 3; Terre Haute, IN (1st), 5-10; Texarkana, TX (North), 12-17; Paris, TX, 19-24; Abilene, TX (1st), 26—Mar. 3

WHITWORTH, MARCUS A.: Atlanta, GA (1st), Feb. 20-24

WRIGHT, E. GUY: Melbourne, FL (Eau Gallie), Jan. 2-6; Bonifay, FL, 8-13; Marianna, FL, 15-20; Jacksonville, FL (Westside), 22-27; Jacksonville, FL (Faith), 29—Feb. 3; Satellite Beach, FL, 6-10; Tampa, FL (Forest Hills), 12-17

*Denotes Non Nazarene Church



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Trumpets

I wanted to express to you my appreciation for your editorial in the October *Herald of Holiness* on "Entire Sanctification and Uncertain Trumpets."

I valued your insight into the situation that is facing the church and your perspective on it. So often I have seen the claim of entire sanctification and yet no fruit of the Holy Spirit in the life of the one declaring it. My heart grieves when this doctrine is relegated to "if I am faithful to the services, tithe, and serve somewhere in the church, then I am sanctified." Those things are important, but how much more vital is the inner attitude as an expression of holiness.

Your editorial expressed a succinct understanding of where we are in the Church of the Nazarene. Thank you for bringing to our attention a concise presentation of truth that hopefully will spark a response in all of us. We need to realize that out of entire sanctification grows a holiness life-style that becomes winsome to others, and thereby growth will take place in churches.

*Earl P. Robertson
St. Louis, Mo.*

Uncertain Trumpets

I appreciate our church and the privilege it has given me to be a pastor for 50 years. I love the *Herald of Holiness*. Keep up the good work.

My main purpose in writing is to commend you for the editorial in the October issue on "Entire Sanctification and Uncertain Trumpets." I believe you are right on. Thanks for your courage to put your convictions in print.

*Ray A. Kellom
Viola, Idaho*

October Trumpet Certain

Thank you for your editorial, "Sanctification and Uncertain Trumpets." A few years ago, after much struggling, agonizing, and prayer, I came to much the same conclusion as you did, but this is the first time I have seen someone "in authority" publicly agree with what I firmly believe. I am of the generation that "got sanctified" because that was what we were "supposed to do," rather than because we felt a need for it.

If you should choose to publish it, please withhold my name.

Natoma, Kans.

About Uncertain Trumpets

I hope every Nazarene reads your editorial in the October issue. You have exposed a very grave weakness in our presentation of our doctrine of entire sanctification. It must be more than a skeleton of ideas and terms that new converts accept intellectually. Unless the meat of experience is added by the Spirit to that skeleton, the skeleton itself will be abandoned sooner or later.

The personal process of self-discovery and conviction cannot be rushed. Dr. H. Orton Wiley never pushed seekers into a profession. He would encourage them to keep seeking. Also he once said, "Some people are sanctified in layers." He was not espousing a gradual theory of entire sanctification but was recog-

nizing the fact that some people reach the spiritual depth that makes full heart holiness possible in stages, and agonize through several preliminary crises before they triumph in the crisis that plants their feet solidly on the rock.

*Richard S. Taylor
Milwaukie, Oreg.*

A Blessing to Us

The articles, "Viewpoint" by John A. Knight, general superintendent, "Entire Sanctification and Uncertain Trumpets," and "Wesley's Backward Look at Christian Holiness" (October 1990) were a blessing to us.

Thank you for your conjecture of what John Wesley, Adam Clarke, and Phineas Bresee would have to say to us if we asked them to evaluate our late-20th-century brand of holiness—"way too easy," "way too cheap," "way too lopsided," and "way too quick." We pray the American holiness movement may heed the warning of pressuring people "into a premature profession of sanctifying grace."

*Ralph and Mabel Earle
Kansas City, Mo.*

"Yes, but . . ."

Thanks for your "Entire Sanctification and Uncertain Trumpets" in the October *Herald*.

I like "The quest is to rediscover the spiritual reality that underlies the doctrine."

I like "They were quick to seek sanctifying grace but slow to profess it."

I like the Wesley quote, "Calmly and quietly wait for it, knowing that it will come."

I wonder for further reflection, if it is entirely due to professing the blessing too quickly that makes persons "stop seeking and stop growing." May it not be that these persons sincerely sought and found sanctifying grace, but afterward they failed to seek God's revealed will daily and failed to accept new light with renewed commitment to it?

I presume it is true that the more one understands the requirements of God, and the more fully he realizes that to which he commits himself at the altar, the more likely his subsequent experience will remain stable and satisfying. But I am not sure that just waiting will improve the experience.

I fully agree that feeling the need for more of God's grace is necessary—but I think that sense of need comes in part from



Esther Ann Cryderman

hearing the plan and promise of God to meet the need. As you further reflect and share your studies of Wesley, should you not include his counsel: "Therefore, all our preachers should make a point of preaching perfection to believers constantly, strongly, and explicitly; and all believers should mind this one thing and continually agonize for it"?

Also to give Wesley's balanced view on when to expect entire sanctification, should we not along with his counsel to "calmly and quietly wait for it" add his other counsel: "Believe fourthly, that He is not only able, but willing to do it now! Not when you come to die: not at any distant time: not tomorrow, but today. He will then enable you to believe it is done, according to His word"?

*Albert F. Harper
Kansas City, Mo.*

Vexing Problem

I just wanted to . . . express my appreciation for your article in the most recent *Herald* on sanctification ["Entire Sanctification and Uncertain Trumpets"] . . . I believe you have put your finger on one of the most vexing problems among us and addressed it soundly and scripturally.

*H. Ray Dunning
Nashville, Tenn.*

Amen, Amen

I feel it necessary to . . . express my appreciation for both the July and October issues of the *Herald*. The July (Nazarene artists) issue demonstrated yet another attempt to reflect a comprehensive view of holiness and spirituality.

Second, my spirit bears witness with a hearty "Amen" to your editorial, "Entire Sanctification and Uncertain Trumpets." Your analysis of the American holiness movement's "pushing and coaxing into premature profession" is insightful and accurate.

*Brook Thelander
Toronto, Ont.*

Holiness and Hong Kong

Thank you, Wesley Tracy, for your very timely and true article, "Entire Sanctification and Uncertain Trumpets"—also for the other four articles on holiness in the October issue. The emphasis on Hong Kong also much appreciated. This is more like it!

*Mrs. Claude B. Flye
Denver, Colo.*

Theology of Art

I am writing in response to the *Herald* issue on "art." If one applies the same logic to art that one uses in reference to both dance and cinema, then art must be excluded from the holiness tradition because it is frequently the medium of the pornographic, a fact pointed out in the editorial. What that issue of the *Herald* glaringly illuminated is the absence of a consistent and comprehensive holiness theology of art and arts. Might this be pointed out in a future issue?

We seem to have inherited (and rightly so) the Lutheran emphasis on the aural and not the visual communication of the gospel. The feeling was Catholicism had fallen into idolatry with its visual images of the saints, and his fear was Protestantism might also. Hence, his adage was, to understand the gospel, put your eyes in your ears. The Genevan Calvinists took that one step further and stripped their churches of any artistic adornment, from stained-glass to candlesticks, leaving their architecture with a bare and spartan look, so as not to distract from the Word of God. The Puritans exaggerated Luther's and Calvin's views even more with their banishment of aesthetics completely from the realm of theology, resulting in a tradition that is not only known by its plain and simple dress but also void of any artistic expression. This is what the holiness tradition seems to have inherited, and it is complicated even more by American pragmatism and utilitarianism.

The question to be asked is this: After traveling so long on the iron rails of Puritanism are we suddenly jumping the track? My own view is we have, and we must. But I think your issue on art might have had far greater implications than perhaps you think. It could result in the timely undoing of a previously unquestioned tradition.

*Barry E. Bryant
London*

Group Prayer

I especially appreciated Richard Bond's article on group prayer (August). This is an area that many churches, including Nazarene, have lost. Even Wednesday nights, which used to be prayer meeting, are now educational nights or midweek services similar to the past Sunday night meetings. Smaller churches seem to do better with group prayer perhaps because of the logistics—the number kneeling at the altar, hearing people pray, and more participation of people in smaller groups. All three of Bond's points were potent.

*Allen Marsh
Nampa, Idaho*

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THE CHURCH AT WORK

1990 GENERAL STATISTICS

CHURCH OF THE NAZARENE

FROM THE OFFICE OF THE
GENERAL SECRETARY

*Pioneer areas not included in the count.
**Total includes 12 regional directors and
wives and 7 regional staff.
PLEASE NOTE: World areas reported CERTAIN
TOTALS ONLY.

	Africa	Asia-Pacific	Ca
DISTRICTS	46	28	
CHURCHES	872	647	
MEMBERSHIP			
Full Members	53,513	40,866	
Associate Members	17,608	15,730	
Total	71,121	56,596	
MINISTERS			
Ordained	288	472	
Licensed	316	306	
Deacons	7	1	
Missionaries	199	166	
SUNDAY SCHOOLS	965	576	
Children—Responsibility List			
Average Weekly Attendance			
Cradle Roll			
Youth—Responsibility List			
Average Weekly Attendance			
Adult—Responsibility List			
Average Weekly Attendance			
Summary—Officers and Teachers			
Ext. Min. Responsibility List			
Total—Responsibility List	125,555	63,460	
Average SS Attendance	55,284	40,665	
Average Outreach Attendance			
Average Total Attendance	55,284	40,665	
NYI SOCIETIES	740	447	
Membership	25,746	14,125	
NWM SOCIETIES	727	498	
Membership	39,948	23,535	
VACATION BIBLE SCHOOLS	145	259	
Membership	20,015	21,603	
CLT CHURCHES	1		
Credits	1		
PROPERTY VALUES			
Local Churches			\$46,941
Local Parsonages			6,958
District Centers and Other			1,668
District Parsonages			291
Educational Institutions			
Nazarene Publishing House			
International Center			
Total			\$55,858
PROPERTY INDEBTEDNESS			
Church and Parsonage—Local			\$ 6,152
All District Property			410
Educational Institutions			
Total			\$ 6,563
CHURCH FINANCES (Paid)			
Local	\$1,646,989	\$ 8,741,402	\$ 6,887
District	173,377	1,734,548	587
Educational	33,410	431,455	281
General	147,901	1,204,328	938
Total	\$2,001,677	\$12,111,733	\$ 8,694
ANALYSIS OF TOTAL			
Paid by Church	\$1,974,999	\$11,973,748	\$ 7,988
Paid by Sunday School			218
Paid by NYI			37
Paid by NWMS	26,678	137,985	382
Supplemental Giving			67
PER CAPITA			
Local	\$ 23.16	\$ 154.45	\$ 63.0
District	2.44	30.65	54
Educational	.47	7.62	25
General	2.07	21.28	81
Total	\$ 28.14	\$ 214.00	\$ 800

Caribbean	Eurasia	Mexico, Central America	South America	United States	General Church	Total	Gain
27	18	21	52	80		277	2
681	392	811	975	5,168		9,708	414
55,083	28,971	55,127	52,950	563,756		861,110	
29,735	1,122	10,987	9,897	1,669		86,770	
84,818	30,093	66,114	62,847	565,425		947,880	28,618
238	214	360	303	9,102		11,207	
286	130	416	479	2,430		4,419	
9	4		1	105		129	
43	50	55	76			608	
651	235	780	935	4,970		9,264	
	3,078			258,027		267,105	
	2,482			136,424		142,213	
	378			4,945		5,498	
	803			139,931		143,171	
	650			60,028		61,733	
	947			388,536		396,064	
	675			200,704		204,567	
	731			61,053		63,069	
	749			35,825		37,405	
87,131	13,410	80,706	80,269	852,492		1,319,501	22,094
43,012	8,086	57,648	48,565	397,156		567,966	15,290
	555			18,158		19,266	
43,012	8,641	57,648	48,565	415,314		677,232	
548	178	612	723	3,961		7,311	
17,833	3,390	17,425	21,185	144,441		246,502	
558	191	651	727	4,606		8,096	
22,936	6,012	29,165	31,411	420,358		580,854	12,656
190	71	362	289	2,991		4,353	
26,271	4,701	27,438	21,510	252,119		377,269	5,844
4	2			761		783	
27	34			16,626		17,016	1,330
	\$29,710,946			\$2,058,798,692		\$2,135,451,321	
	5,316,837			278,606,474		290,881,596	
				85,177,322		86,845,322	
				6,206,523		6,497,523	
					\$256,823,836	256,823,836	
					5,423,669	5,423,669	
					5,490,508	5,490,508	
	\$35,027,783			\$2,428,789,011	\$267,738,013	\$2,787,413,775	
	\$ 804,194			\$ 333,523,318		\$ 340,480,235	
				13,071,118		13,481,805	
					\$ 57,800,589	57,800,589	
	\$ 804,194			\$ 346,594,436	\$ 57,800,589	\$ 411,762,629	
703,156	\$ 3,761,017	\$1,583,726	\$1,184,281	\$ 333,397,255		\$ 358,875,226	
159,376	243,961	136,657	83,109	21,186,963		24,305,318	
17,266	70,531	23,855	11,916	11,560,235		12,430,105	
112,809	325,648	81,301	49,817	45,244,467	2,614,820	50,719,570	
962,607	4,401,157	1,825,539	1,329,123	411,388,920	2,614,820	446,330,129	14,936,260
1,891,926	\$ 4,122,727	\$1,794,803	\$1,310,663	\$ 363,709,228		\$ 394,766,254	
	47,334			9,862,037		10,127,468	
	22,527			2,558,817		2,619,162	
70,681	208,569	30,736	18,460	34,514,709	2,614,820	35,390,337	
				744,129		3,426,908	
19,73	\$ 124.98	\$ 23.95	\$ 18.85	\$ 589.63		\$ 378.61	
1.88	8.11	2.07	1.32	37.47		25.64	
.20	2.34	.36	.19	20.45		13.11	
1.33	10.82	1.23	.79	80.02		53.51	
23.14	\$ 146.25	\$ 27.61	\$ 21.15	\$ 727.57		\$ 470.87	

Nazarene Roots

MOTHER OF MISSIONS: THE EVANGELISTIC VISION OF SUSAN NORRIS FITKIN

BY STAN INGERSOL, DENOMINATIONAL ARCHIVIST

With the coming of 1991, the Nazarene World Mission Society begins its 76th year. Authorized by the General Assembly of 1915 as the missionary auxiliary of the Pentecostal Church of the Nazarene, the society was first known as the Women's Foreign Missionary Society. The organization quickly joined the deaconness movement as one of the two main avenues for women to serve in the church's ministry to the world.

Much of the inspiration and leadership of the early NWMS sprang from the Rev. Susan Norris Fitkin. Her ability to articulate a missionary vision and to inspire others was rooted in her personal experience as an evangelist and pastor.

Susan Norris was a Canadian, born on March 31, 1870, on a farm near Ely, Que. Her Quaker parents were active in the temperance reform movement, her mother serving once as a delegate to the Women's Christian Temperance Union convention in Ottawa.

In 1881, the family moved to East Farnham, Que., where Susan's parents held longstanding membership in a Quaker meeting house. She, too, attended Quaker worship but also visited an Anglican church. Later, she began attending the Union Chapel, an interdenominational church that was strongly evangelical in emphasis. Each strain of piety nourished her spiritual development. Several encounters with life-threatening illnesses, including typhoid fever, heightened her seriousness toward religion. At times, she experienced unusual dreams and saw visions.

In 1890, she offered herself as a missionary to the China Inland Mis-

sion but was refused for health reasons. She began conducting services for youth in her community and then, at her mother's urging, in other communities. Out of this, her career as an evangelist emerged around 1892. Attending a Christian Endeavor meet-



Susan Norris Fitkin

ing in New York City, she met J. Walter Malone, leader in the fast-growing holiness wing of the Society of Friends.

Norris subsequently attended Malone's school, Friends' Bible Institute and Training School in Cleveland. While there, she began preaching in revivals. In 1893, she became pastor of a church in Vermont where she had previously held a revival. Another pastorate followed in the Green Mountains. She was by now a "recorded" (official) minister in the Friends Church. In 1895, at the urging of a leading New York Quaker, she returned to evangelism. That fall,

she was sanctified in a revival and paired for six months with Abram E. Fitkin. Was someone playing matchmaker? The sources do not say, but Susan Norris and A. E. Fitkin were married by a Quaker minister May 14, 1896.

By that date, the two evangelists filed regular reports of their work in the *Christian Witness*, a leading holiness journal and organ of the National Holiness Association. In late 1896, they organized an independent congregation of 60 members in Hopewell Junction, N.Y., at the conclusion of a revival. The new church was mostly non-Quaker in background, so the Fitkins steered it toward affiliation with the Association of Pentecostal Churches of America, the Nazarene parent-body in the East, which they, too, joined.

Until A. E. Fitkin embarked on a new career on Wall Street in 1903, both Susan and Abram remained evangelists serving the APCA. In 1899 and 1900, she helped write a constitution for the APCA's existing women's missionary auxiliary, to which she was elected president. Between 1900 and 1907, it grew from about 75 to nearly 400 members.

The church unions of 1907 and 1908 demoted the Eastern group's missionary auxiliary to the status of mere local societies. Many women—Susan Fitkin chief among them—began raising denominational consciousness for the importance of an organized auxiliary, and that vision was realized in 1915. Rev. Susan Fitkin became NWMS's first president, serving in that office until 1948 and utilizing her skills as preacher and evangelist in the advocacy of missions. She died in California in 1951.

Bon Voyage!

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Personal Experience Feature

A CHAIR

My husband and I were in the yard on a hot Monday morning in August when Jenny came out the back door and said, "Mom, I'm ready to go to school."

I said, "OK."

The only strange thing about that—we didn't have a school. For those past 21 and mentally handicapped, there's no public school.

I called to her daddy and said, "We're going to school. I don't know *where* we're going, but we're going to school."

Jenny and I got in the car. Her clothes were odd—a gray winter jumper covered by a white summer bolero jacket, dirty tennis shoes, no socks, and an armful of books. I decided to ignore that.

It was the first day of school, and she must have heard the kids at church talk about going. We drove up to Kennedy School, which is only a few blocks from our home. Two weeks earlier, Jenny and I had gone walking and stopped and sat on the steps where we talked and rested. She had told me then, in her limited speech, "I was happy when I was little and went here."

I parked the car alongside the curb near where we'd been that day. We sat there for a while while I tried to decide what to do.

I had prayed for Jenny to have a small-group situation, a school, or at least something better than she'd had. She had gone to school, but every year was like starting first grade. Really, every day was like starting first grade. I had to make her go. Most of the years, there were no little girls for her to play with, and Jenny didn't feel happy or involved. I appreciated the teachers and the school system for what they

offered, but it was not the school that I had known as a child.

There is one thing of which I am very sure, you can't discredit the power of prayer. A family altar has been a daily part of my homelife from infancy. I have been active in prayer groups, and hardly a day passes that I do not get a phone call or call someone else with a prayer need. I knew God had answered many prayers for me, but as years passed, this request seemed to be an exception. It looked as if Jenny would have to miss out on this part of life.

Finally, one day I sat down and wrote a note. It said, "Please, God, give Jenny a school."

I placed the note inside my Bible. Often, I'd see it there, but eventually, it either fell out, or I laid it aside and forgot about it.

Jenny had become very quiet, and she was diagnosed as being depressed. She had to have medication, but she also needed activity. I wanted something for her that I wouldn't have to force her to attend.

Now, on this hot August day as we sat by the school, Jenny had hope! I knew there was no room there and no chair that said, "Jenny" on it.

I started the car and drove around the block and came back to the same spot. School was in session, people were inside, but I couldn't take her in! We sat for a moment

There is one thing of which I am very sure, you can't discredit the power of prayer.



FOR JENNY

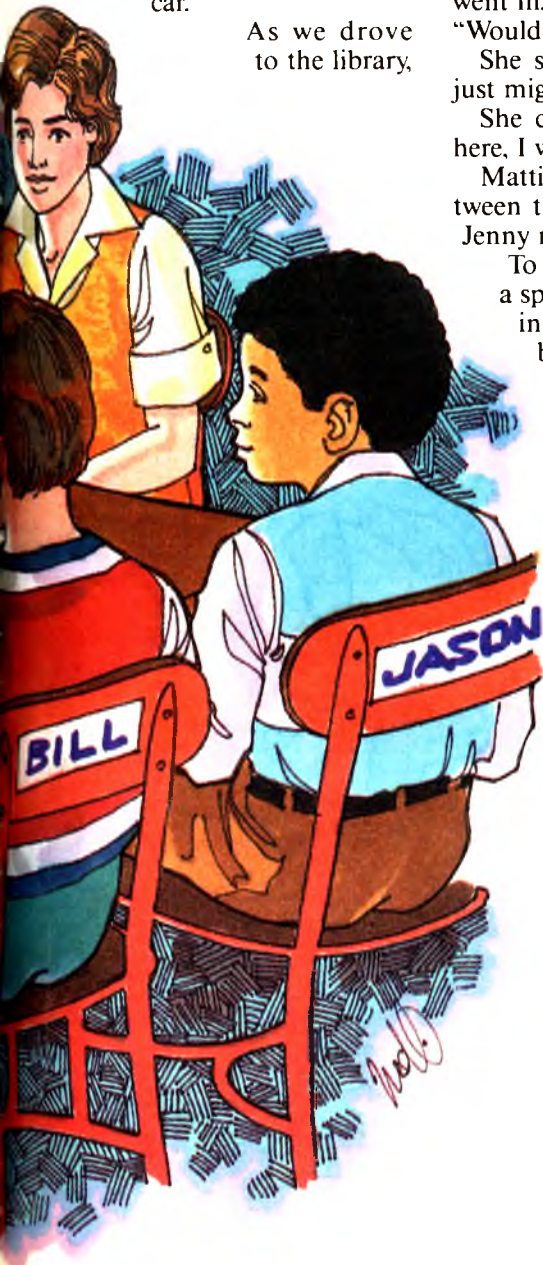
BY LOLA BOONE

and talked. I said, "Jenny, would you like to go to the library?"

"Yes!" She quietly answered.

With great relief, I started the car.

As we drove to the library,



I said, "This doesn't mean we'll see the storytime lady, Miss Mattie."

Jenny said, "OK, library."

When we parked at the library and went in, I asked the lady at the desk, "Would Mattie happen to be in?"

She said, "You know, I think she just might be. Wait here."

She came back and said, "Come here, I want you to see this."

Mattie was sitting on the floor between the shelves of books, reading. Jenny ran and hugged her.

To know Miss Mattie is to know a special friend to all the children in our town. Not just a good library storyteller, she's funny, happy, talented, and interested in each child.

We told Mattie that we wanted to go to school but that we didn't have a school. She said, "Come with me."

She told Jenny and me to wait by the children's bookshelves. She went to the basement to find "Scooter Mouse," the fictitious animal who lives in the library basement. He and Mattie are friends who know lots of secrets. Children and grown-ups all are confused about which is Scooter and which is Miss Mattie. Of course, no one ever sees Scooter Mouse—that I know of.

As we waited by the children's bookshelves, Mattie came back with a school sack with homework, and a painted rock. She said, "Take this home,

color these pages, and do your homework."

Jenny was happy! She went home, colored the pages, and did her homework. That was the end of the first day of school. But there wasn't any second day.

In about two weeks, we heard through a grapevine of concerned parents that there might soon be a storytime for special people. Shortly thereafter, it was announced that mentally and physically handicapped persons could come to the library for their special time.

On a Wednesday morning in early October, the special group met for the first time. In a selected place in the library, seven or eight boys and girls now regularly gather around small tables. They do crafts, take tours, do the library bulletin board, visit shut-ins, and enjoy refreshments.

The people who help Miss Mattie are real friends to the group. Miss Mattie has "school" every Wednesday. They have received state and national recognition for their good work.

Jenny is happy, her special friends are happy, and Mom is happy. One day I stopped and remembered the little note in my Bible and exclaimed, "God answered! God provided a chair for Jenny." H

We invite our readers to submit personal experience stories for this feature. Manuscripts should be typewritten, double spaced, and three to six pages in length. Include a self-addressed, stamped envelope. We cannot promise publication, but we will publish the best ones that we receive. Send your articles to PERSONAL EXPERIENCE, *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.

NAZARENE MOTHER AND DAUGHTER KILLED

Police have made no arrests in the murder of two Long Beach, Calif., Nazarenes. Phongsy Bonsynat, 41, and her 17-year-old daughter, Nalon, were killed November 13 in their apartment. The family attended New Life Church, the Cambodian ministry of Long Beach First Church of the Nazarene. Mrs. Bonsynat and Nalon worked in the children's department at the church.

According to police officials, three men were seen running from the Bonsynat apartment building around the time of the shooting. Police are searching for the three and another man. Police believe the killings may have been the result of a vendetta against Mrs. Bonsynat's husband, Ot.

Nalon was eating dinner when she was shot several times. Mrs. Bonsynat was nursing her three-month-old son, Johnny, when she was shot once in the head. The infant was unharmed.

Mr. Bonsynat and two daughters, 6-year-old Emily and 12-year-old Only, were in another part of the apartment when the murders occurred. They were unharmed.

Two other sons were not home at the time. Sangvorn, 20, is a student at Point Loma Nazarene College. Phon, 18, attends a local college in Long Beach.

According to police, the killer stood on the balcony walkway as he fired several rounds from a semiautomatic handgun. He shot through a hole in the windowpane and through a drawn curtain. The window had been broken about an hour before the shooting.

Funeral services for Mrs. Bonsynat and Nalon were held November 27 at New Life Church.



More than 220 persons participated in the annual Thanksgiving dinner at Lamb's Church of the Nazarene in New York City. The inner-city ministry has been serving Thanksgiving meals to the poor and homeless since 1977. At least 60 volunteers, including individuals from the community, homeless persons, and a church group from Dayton, Ohio, helped in preparing the meals and serving.

NAZARENES SAFE FOLLOWING TYPHOON

A typhoon that roared through Cebu City caused some damage to Philippine Nazarene churches and the Bible college, but no Nazarenes were reported injured.

The typhoon swept through the Philippines into the South China Sea November 13 killing more than 100 persons and leaving hundreds missing. Thousands remain homeless.

All Nazarene missionary personnel are safe, according to John Smee, Mission Services director. Smee said Nazarene Visayan Bible College President Julie MacAinan reported some buildings on the campus were destroyed by the high winds and water. The storm left the school without electricity and safe drinking water. Classes were suspended until the first week in December.

Missionary Robert Craft has directed Nazarene Compassionate Ministry funds to provide rice, noodles, eggs, and other food for the homeless and jobless.

As many as 10 Nazarene churches may have been damaged—mostly in the form of lost roofs. A full report will take some time because of damaged roads and telephone lines.

The typhoon was the 14th to hit the Philippines in 1990.

MIDDENDORF ACCEPTS K.C. FIRST PASTORATE



Jesse C. Middendorf, 47, superintendent of the Northwest Oklahoma District, has accepted the call to serve as senior pastor of Kansas City First Church of the Nazarene. The church extended the call November 25. With 342 votes cast, Middendorf received 323 yes votes and 17 no votes. There were 2 abstentions.

Middendorf will begin his new assignment January 13.

Donald D. Owens, responsible general superintendent for Northwest Oklahoma, has met with the district's Advi-

sory Council to discuss possible successors to Middendorf.

The election was prompted by the resignation of Keith Wright. Wright was elected superintendent of the Kansas City District August 15, 1990.

Middendorf had served as superintendent of the Northwest Oklahoma District since July 1985. From 1978 to 1985, he was senior pastor of Richardson, Tex., Church. Prior to this, he pastored churches in New Mexico, Eastern Kentucky, and Tennessee.

Middendorf and his wife, Susan, have three children, Jon, Marlo, and Jim.

WASHINGTON FLOODING CREATES PROBLEMS

Heavy rains and melting snow created big problems for residents of Washington State recently.

Six Nazarene churches were unable to hold services November 25 because of high waters, according to Hugh Smith, Washington Pacific District superintendent. Some Nazarene families were among the nearly 3,000 persons who were evacuated in the western part of the state after 20 rivers spilled out of their banks.

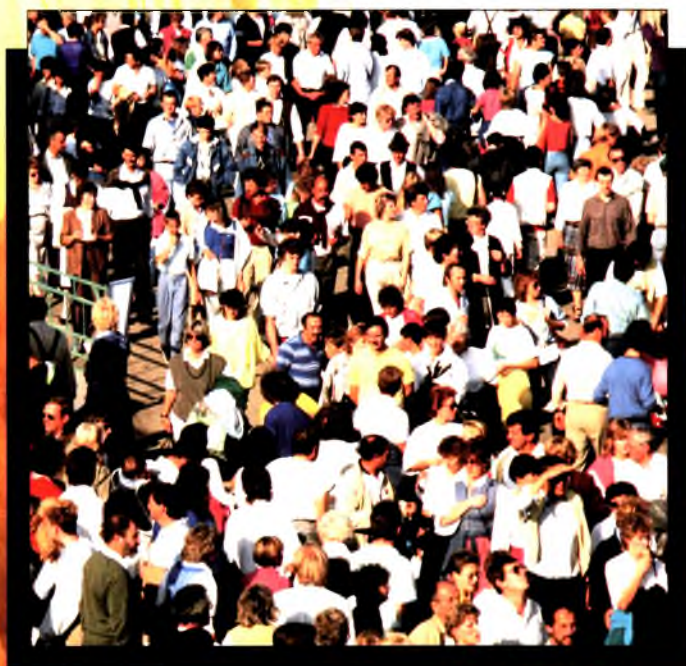
The Snoqualmie Church was the hardest hit with almost three feet of water in its sanctuary. Smith said the pastor of the church reported cracking pews, ruined hymnals, and other damage. Around two feet of water caused extensive damage in the parsonage.

Smith said the Snoqualmie Church, which was flooded with 18 inches of water four years ago, had no flood insurance on the building, and that the contents were not insured.

EVANGELISM
MINISTRIES

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

John 4:35b, NIV



EASTER 1991

EASTER 1992

That the World May Know — GO!

THE YEAR OF THE HARVEST

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—54,452.

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