

■ DECEMBER 1989

Herald of Holiness

■ **JAKE BLANKENSHIP:
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JAKE BLANKENSHIP —ROOKIE PASTOR

BY MARK GRAHAM

Jacob W. Blankenship is not unlike hundreds of other students preparing for full-time Christian service. He and his wife, Helen, moved to Kansas City this fall. They found a place to stay, and he enrolled for Semester I at Nazarene Theological Seminary. Also, like a number of seminarians before him, Jake accepted the pastorate of a small but growing congregation in a Kansas City suburb.

Like other students, he is attending classes, reading reams of collateral materials, writing papers, and taking tons of lecture notes. His wife is busy as well, seeking to hone the skills needed to be a strong helpmate to her husband in the pastorate.

What separates Jake Blankenship from the majority of most ministerial students is that he has chosen to pursue the career of a pastor after almost a quarter century in another profession. Jake is a licensed Nazarene minister in his first pastorate at the age of 56.

With a Ph.D. in science education, Jake taught students at the University of Houston who would, themselves, be teachers of others. Besides being a senior professor, he spent part of his career in administration, later opting to return to the classroom because of his desire to be involved with students. Jake was highly respected as an educator, enjoying his career, and within 10 years of retirement when God began gently speaking to him about full-time ministry.

In August 1987, the Blankenships were enjoying an end-of-summer respite in Colorado on the back side of the district's Golden Bell Ranch. An early riser, Jake was sitting outside on the deck reading his Bible. "I felt God's Spirit indicating to me through what I was reading that we were approaching a change in our lives . . . that He had something for us to do,"

Jake recalls. "I was reading Isaiah 61. The passage Jesus quoted, which says, 'The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to preach good news to the poor' (v. 1, NIV). I read that and reread it every day for the rest of that vacation time, and I had a sense, that although I had spent a lifetime in education, I saw that education was not going to solve the problems of the world. It is only the transformation that comes about through salvation that really changes lives—and, then, education can do wonders.

"Basically, I felt that God was saying, 'I'd like the next 15 years of your life—your final 15 years of a career—in My service, doing whatever I want you to do, wherever I want you to do it.'"

During the remainder of that holiday, Jake and Helen began to talk about Jake's heightened awareness of God's call. "Helen is a very logical

person," says Jake. "So she posed questions to be sure that it wasn't just a fantasy. We continued to talk about it for the following days and months.

"On our way back to Houston, we stopped by to visit with my brother, Jim (superintendent of the San Antonio District). He asked me questions and listened. Finally, he asked me, 'If you're not sure what the Lord is calling you to do, what would you like to do?' Without hesitation I told him, 'I would like to be a pastor.' At this point, he suggested that I talk to my pastor, my district superintendent, and that I get involved in personal evangelism."

Within a month, the Blankenships were taking a personal evangelism course under their pastor, Bill Coulter. Within six months, they felt impressed that God definitely wanted them to make a major change in their lives, and although they weren't sure what that change would involve, they knew that they needed to make some plans to prepare for them. This meant putting their home of 19 years on the market.

Their house, in the Memorial section of Houston, had been home for them and their three children. They could have been very happy living the rest of their lives there, but they believed God had something else for them, so they redecorated it and put it on the depressed Houston housing market to see if it would sell. Within 28 days, the house was sold; however, the Blankenships still did not have an open door from God on where He wanted them to serve. As a result, they bought a modest three-bedroom home that they felt could be easily sold if the Lord indicated it was time to go. It was at this point that Jake decided to request a sabbatical from the university in order to attend a semester at Nazarene Theological Seminary. The leave was granted, and

Jake Blankenship reads the Scriptures during a service at the Blue Valley Church of the Nazarene.

Mark Graham



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The pastoral family of the Kansas City Blue Valley Church of the Nazarene, Jake and Helen Blankenship (above).

Rev. and Mrs. Blankenship visit with parishioners after a service (left).

Jake Blankenship performs his first infant dedication (lower left).

Jake thumbs through the card catalogue at the NTS library (below).



Mark Graham



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Jake Blankenship found himself a student again at the age of 55.

It was during this semester that he met Kansas City District Superintendent Milton Parrish and his wife, Tommie. "They were very gracious to us," Blankenship says. "They helped us to be realistic in our expectations of the pastorate by reminding us that we would be moving from a role of experienced laymen to that of rookie pastors. We told them that we understood this, but we still felt God leading us toward pastoral ministry."

At the close of the semester, the Blankenships returned to Houston and soon were invited to interview with the Kansas City Blue Valley Church of the Nazarene—a young but energetic congregation that had been meeting at a school in the south suburban Kansas City bedroom community of Blue Valley for almost three years.

The Blankenships received a unanimous call to pastor the Blue Valley congregation; they sold their house in Houston the first day they put it on the market; Jake enrolled part-time at NTS; and Helen is currently volunteering her services one day a week in the World Mission Division while doing a variety of other things to assist her husband and the people of their congregation. She had been a successful Realtor in Houston, at one point owning her own Century 21 franchise with 25 agents, but she sold this after they began to prepare to follow God's call. She is committed to doing whatever it takes to be a good pastor's wife.

In looking back at all that has happened to them since that balmy August morning in Colorado, Helen has no regrets. "I was somewhat apprehensive at first, but my feeling was

Young people participate in an object lesson sermonette on Alabaster giving (below).

Members of the Blue Valley church gather for Sunday evening worship (below right).

The Blankenships: A Family Involved in Ministry

Jake is not the first Blankenship to be involved in ministry in his family. His brother, Jim, is superintendent of the San Antonio District. Sister, Betty, is married to W. M. Lynch, superintendent of the Dallas District. Other sisters, Carolyn and Rosemary, serve respectively as a teacher and a homemaker.

His three children, all alumni of Nazarene colleges, are involved in their churches. Jake, Jr., is pastor of the Glenwood Springs, Colo., Church of the Nazarene. Daughter, Helen Ann, married David Bucher. Like his father-in-law, David left a successful career in chemical engineering to become a pastor. He is now pastoring a church in Terrell, Tex. Youngest daughter, Susan, is the office manager for a physician. Her husband, Keith Metcalf, is now in management with J. C. Penney.

Jake's other brother, Harold, 2 years ago left a career of almost 40 years as a successful pastor of larger churches to accept a church planting assignment in the Oklahoma City area. On the night before Jake preached his first sermon at Blue Valley, Harold phoned to chat. Jake describes the conversation: "He asked me if I felt inadequate, and I said, 'Yes,' then he told me, 'I've been pastoring for 40 years and every Saturday night I face the next day feeling inadequate. If there ever comes a time when you face a Sunday feeling adequate as a preacher, call me, because something's wrong.'" HG

God would help us do it," says Helen. "We prayed a lot, and knowing that the Lord would help us to do whatever He called us to, my fears went away fairly quickly."

Jake comes to the pastorate with a unique perspective both as a churchman and as a person who has experienced most of the situations that life can present. He was a church board member for 35 years, mostly at Houston Spring Branch church. He was a member of the Board of Trustees of Southern Nazarene University, a delegate to three Nazarene General Assemblies, and the chairman of the denomination's Education Commission, which reported to the 21st General Assembly.

As Sunday School teachers, the Blankenships were active in the lives of their class members. "The Sunday School teachers at Spring Branch served as lay pastors to their classes," says Jake. "We tried to be with people—during hospital experiences, when babies were born, and when weddings took place. It was very satisfying to be a part of people's lives when they were celebrating, as well as when they were grieving. I think this served as a preparation stage for what we are doing now."

What advice does Jake Blankenship have for others who sense God's calling to full-time ministry later in life? He encourages them, and urges them to examine their call with their spouse. "I personally don't think that the Lord would call any man or woman at the point we were in life without the companion feeling the same sense of mission," he says.

"There is a need in the church for experience. People who have seen God at work in the lives of others over a period of time and who have reached the point of being able to say with confidence, 'You can trust God.'

"If you feel like God's Spirit is mov-

Continued on page 41

Mark Graham

Mark Graham



New Beginnings



Advent heralds the truth that something new is coming. It is a time of expectation. Jesus is on the way to change our lives in surprising new ways.

Traditionally, the third Sunday of Advent is Mary's Sunday. The mother of Jesus is glorified for her obedience. Perhaps Mary could more aptly be extolled for her ability to face new beginnings.

What woman, when told of monumental changes that affect her, wouldn't be "greatly troubled"? What woman, when realizing the sensations of early pregnancy, isn't filled with a myriad of feelings including fear, awe, and confusion? And who among us wouldn't have asked the angel, "Are you sure? Why don't you choose someone who's done this before?"

Whenever new beginnings rise within us, fear and feelings of inadequacy rise up with them. What if I fail? What if it hurts? What if I make the wrong choice? What if no one will ever hire me again? Mary asked her own set of questions. She didn't accept change passively or fearlessly. That should bring us comfort when our own fears and feelings of inadequacy arise.

Mary enters fully into the process of change after the angel gives her two things. First, Mary receives the assurance of the presence of the Holy Spirit. Then the angel announces the impossible—Mary's barren cousin, Elizabeth, is pregnant! Through these two things, the angel promises Mary that she is not alone as she faces her new beginning. Mary's response reflects the reassurances: "I am the Lord's servant . . . May it be to me as you have said" (Luke 1:38, NIV). Not even Mary was expected to accept new beginnings without fear, doubts, and assurances.

Christmas heralds the new birth of Christ within us. A fresh understanding of Christ awaits us if we face our fears and receive the assurance that God is with us.

A new decade is upon us. The last 10 years of this century loom before us. What new things will God bring to pass in us before the year 2000? Will our dreams come true? What will we have to let go of in order to get on with the newness? New beginnings always have a price tag. We must let go of the

Will you claim the new beginning that God has set before you?

past in order to build for the future. Mary had to let go of her freedom, her reputation, and possibly her fiancé in order to claim God's new beginning.

Hannah Whitall Smith, the most successful Quaker woman writer of the 19th century, experienced difficulties with new beginnings. She married at 19 and gave birth to two children in the next three years, much to her displeasure. She wanted to pursue her dream of more education in a day when women were rarely allowed to attend college. Her husband, Robert, arranged for her to be tutored in history and philosophy toward the goal of being the first woman enrolled in Haverford College. The death of Hannah's first child, however, put an end to those plans. Through this crisis she embarked on a new spiritual quest that led her to worship with the Plymouth Brethren and later the Methodists

during the emergence of the holiness movement. Hannah's life shows us that new beginnings often take us down unknown paths.

In her most famous book, *The Christian's Secret of a Happy Life*, Hannah records some sage advice about new beginnings:

Years ago I came across this sentence in an old book, "Never indulge, at the close of an action, in any self-reflective acts of any kind, whether of self-congratulation or of self-despair. Forget the things that are behind the moment they are past, leaving them with God." This has been of unspeakable value to me.

Hannah let go of her previous dreams and began a career as a writer of religious books. Through her writing, Hannah Whitall Smith came to a new understanding of motherhood. She frequently wrote about the motherliness of God. Hannah claims that her own experience of motherhood taught her to understand God. Hannah's own dreams for a college education never came to fruition, but she rejoiced when her niece, M. Carey Thomas, demanded a college education and the freedom to study abroad. In 1894, that same niece became the president of Bryn Mawr College. A dream borne in Hannah came true, but in a very different form.

Fear and doubt, hope and expectation, are the gifts of newness. As we move into Christmas and a new year, let us hold fast to a promise that has encouraged faithful servants like Mary and like you for generations:

"Behold, . . . new things I now declare: before they spring forth I tell you of them." In paths that they have not known I will guide them (*Isaiah 42:9, 16, RSV*). **H**

MARY, LEAD US BACK TO BETHLEHEM

It happened on a Wednesday. In Galilee a very long time ago on some ordinary and unknown Wednesday, Joseph and his family representatives met with the family representatives of a young girl (13 or 14) named Merium—Mary to us. At that meeting a betrothal contract was signed. Such contracts for maidens, virgins if you please, were always drawn up on Wednesdays. Betrothal contracts for widows became business for Thursdays. For young Mary, everything seemed so set, so final, so right, now that the contract was signed.

Mary and Joseph—very common names, particularly Mary. Every family, it seems, had a Merium named after Moses' sister. Girls were not named after their fathers and grandfathers; that honor was reserved for sons. In fact, many girls were not named at all until they were several years old. Indeed, it was common for a family to have more than one girl named Mary. Mary the elder and Mary the younger, they were usually called. And so it was, that on an ordinary Wednesday long, long ago, an utterly ordinary Mary was betrothed to an ordinary Joseph.

Joseph himself was no scholar. He was not a rabbi. He had no college degree, no B.A., M.A., or Ph.D. No, Joseph was the industrial arts type—a carpenter. He and utterly ordinary Mary, who looked like a hundred other nearly nameless, dark-eyed, olive-complexioned Marys, were betrothed in a little backwoods town called Nazareth.

Perhaps Mary would have been perfectly happy to have been an ordinary Jewish wife and mother. But God interrupted this idyllic scene. He sent His angel Gabriel with an

amazing announcement.

The angel said to Mary:

“Behold, you will conceive in your womb and bear a son, and you shall call his name Jesus.

“He will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob for ever; and of his kingdom there will be no end.”

And Mary said to the angel, “How shall this be, since I have no husband?”

“Be it unto me according to your word.”

And the angel said to her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God. . . . For with God nothing will be impossible” (*Luke 1:31-35, 37, RSV*).

This message is amazing because of the nature of it. Just when we begin to learn enough about God's system of nature to understand its reliability, God, in the central event of all history, decides to supersede it. He proclaims an amazing announcement that no law of physics can explain, that no scientist can hypothesize, that no computer can predict. . . .

Quite beyond the boundaries of biology, God announces that the Son of the Most High will be born of a virgin!

It is an announcement so amazing, so supernatural, and so supra-

rational that ever since people, especially theologians, have been scurrying about trying to ferret out a natural explanation for it all. For we, especially the theologians, can no more tolerate something supernatural than we can tolerate a roach in our soup.

It was an amazing announcement, but it was also an amazing assignment. How amazing that God chose utterly ordinary Mary. But it is not just her ordinarieness that makes her a risky choice. Consider, for example, Mary's age—she is a 14-year-old kid. How in the world can God trust such an important role in cosmic redemption to a 14-year-old kid. You know what 14-year-old girls are like—they are giggly junior highers, they freak out over rock and roll singers, they are boy-crazy, they wear T-shirts with absurd sayings on them. Immaturity of the rankest sort! It looks like God could have found a devout, virginal type of woman of 35 or so. Sarah was nearly a hundred when she gave birth, wasn't she? Mary was a high risk and an amazing choice. She could hardly have worked her way through her teenage “identity crisis” yet.

It was indeed an amazing announcement, and an amazing assignment, but even more astonishing was Mary's amazing acceptance.

At first, Mary was “greatly troubled at the saying, and considered in her mind” what all this meant (v. 29, RSV). Wouldn't you be “greatly troubled” and do some considering as well?

Mary was greatly troubled, but, considering it seriously, she responded with these amazing words: “Let it be to me according to your



H. Armstrong Roberts

word" (v. 38, RSV). Just what did Mary put to risk in order to obey God?

First, she certainly *risked family rejection and disapproval*. She would have to bear the burden of bringing disgrace to the family. What would her brothers and sisters say? What would her parents think? Oh, you say, surely her parents would understand—they would believe her story. Perhaps, but they would believe her to about the same degree that you would believe your 14-year-old who turned up with a story like Mary's.

Further, Mary risked *public disapproval*. In saying, "Let it be to me according to your word," she was accepting the assignment to be gossip bait in a small town. Notice the

wording of Matthew 1:18, "she was found to be with child" (RSV). She agreed to the risks of being pregnant out of wedlock when that brought the bitterest sort of despising.

Scholem Asch, in his historical novel, *Mary*, says that the traditional wedding ceremony included the requirement for the bride to sit in front of her father's house for parts of three days. She was to have her hair loosed, and she was to be dressed in white to signify her virginity. There she sat to receive greetings and good wishes from one and all. But Mary was found to be with child, or as they would have said in those days, she already had a baby beneath her heart.

Do you suppose Mary went through with this? What kinds of

greetings from passersby would a pregnant girl dressed in bridal white receive? If you were the parents, would you allow your pregnant teenager to sit as a spectacle before all, and pregnant, protest that she was pure? But that was the kind of risk that the troubled young Mary agreed to when she said, "Let it be to me according to your word." What an amazing acceptance!

But there was more risk. Surely, as far as she knew, when Mary accepted this amazing assignment she was saying a final good-bye to her fiancé. There goes her chance for love and marriage and family. Surely, the just man Joseph would have nothing to do with her now. He could never understand. Would he not now cast her out like a loathsome leper?

There was this too—if her faith turned out to be fevered fantasy, with Joseph went her means of economic support. Wife and mother was about the only vocation offered in those days to utterly ordinary Marys. Who would want her and her "illegitimate" child now?

But Mary's amazing acceptance meant a still greater risk than all this. Jewish law provided that a betrothed maiden being discovered to be with child by a third person was to be stoned to death. If she was a priest's daughter, she was to be burned to death. However, in later times, this had been mitigated to mere death by strangulation. But, being willing to risk her very life to serve God, Mary answered, "Let it be to me according to your word."

In short, Mary jeopardized everything that really matters—family, reputation, love and marriage, financial security, and her own mortal life—in order to serve God.

Can you think of a better example of complete consecration to God?

We do not pray to Mary, but we do admire her. Following her example of self-sacrifice, obedience, and faith will lead us back to Bethlehem. Mary teaches us that saying, "Let it be to me according to your word," is the best way to prepare our hearts for Christmas.

Mary, lead us back to Bethlehem.

HH

Love at the Point of Pain



Joseph Seaborn has written an articulate book on the way in which God responds to our prayers. Even the title catches your imagination: *God Does Word Processing Too!*—He'd need to in order to handle so many different prayers.

One line from Joe's book that strikes me is this: "Care is God's love working at our point of pain." The compassion of God for the world of sinners is simply incredible.

Christmas reminds us that at the center of the universe there is a loving heart. "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16, NIV).

The message of Christmas is that God's care does meet us at "our point of pain." His love is a deep and strategic love that comes into the deserts of our lives and brings a fresh breath of air. His love comes into the prisons that our own fears and resentments have created and brings "glorious freedom."

Spiritual formation is a pattern of disciplining ourselves to get in touch with the love at the heart of the universe and to share it with others. It is a pattern of letting God's love in Christ touch us at our point of pain. The resultant healing will enable us to share that love with others and introduce them to our healing Savior!

It is difficult to learn to expose our hurts and scars to the Savior! We tend to want to conceal our hurts both from others and even from ourselves.

We forget that the only fears and hurts that manipulate our lives are the ones we have not yet unmasked in the presence of the risen Christ. The hurts and fears that we

deny and evade are the ones that destroy us.

Remember that it was Christ who invited us: "Come to me, all you who are weary and burdened, and I will give you rest" (Matthew 11:28, NIV). In His incarnation He entered the world of our pain and sin and stress. The writer to the Hebrews understood that when he wrote of Jesus, "He too shared in their humanity so that by his death he might destroy him who holds the power of death—that is, the devil—and free those who all their

The hurts and fears that we deny and evade are the ones that destroy us.

lives were held in slavery by their fear of death" (2:14-15, NIV). Now *that* is meeting us at our point of pain.

A friend of mine had been exposed to great rejection and hurt. Her mother had died when she was a young teen. Her father's re-marriage created great tension in the home. One day her father announced that she was no longer welcome in her own home.

Incredible pain and rejection racked her. She determined to protect herself from any further rejection. She damaged herself and others in the process of building walls of protection.

What a beautiful day it was when she finally opened up that great pain to the love of Christ. The celebration of freedom and renewal and release from the impos-

sible self-protection was exciting indeed. God does care—and that care is His love at the point of our pain.

Paul wrote a powerful request for the love at the heart of spiritual formation for the Ephesians. "And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is this love of Christ, and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God" (3:17-19, NIV).

Rooted in love—what a lovely picture! It brings to mind the great oak tree so deeply rooted in the soil below that no storm is able to topple it.

Established in love—what a striking metaphor! It brings to mind the building whose foundations are so deeply embedded in the bedrock below the surface that no earthquake can destroy the framework.

In the Citicorp skyscraper in New York City there is an ingenious approach to solving stress on the building created by wind or earthquake. More than 80 floors above the ground there is a 210 ton block of concrete mounted on hydraulic ramps. A computer measures the stress and sway on the building and moves that enormous weight in the opposite direction to maintain stability and strength.

God's love, made known to us in Christ, is the stabilizing force in our lives. It counters the stress and the pressures. It meets us at our point of pain!

At the heart of Christmas is the fulfillment of the promise God gave to the Israelites in Exodus 15:26 (NIV), "I am the Lord, who heals you."

H

The Prayer for Healing



What a joy! To know that the Church is called not only to preach and teach but to heal as well. In this troubled world, Jesus' followers offer a message of wholeness. In prayer, we can intercede for the desperate needs of those whom God loves and desires to see whole.

Over the years, a maze of conflicting opinions about prayer for healing has kept me off-balance. I've come, however, to some understanding about this liberating ministry Jesus has given the Church.

For me, healing prayer begins with the belief that God's ultimate will is for our wholeness in mind, body, and spirit. The word used for "save" in the New Testament (James 5:15, for example) means "salvation" and "wholeness." The church was to bring healing for the whole person. It was not until later in history that concern for the salvation of the spirit overshadowed the need for physical and emotional wholeness.

As I study the ministry of Jesus, I am deeply impressed with His concern for hurting persons. Hungry people were fed, by the thousands. The lame walked, the blind were made to see, the emotionally shattered were given peace . . . and the dead were brought to life! The God who loves me does not delight in my sufferings! He longs to see me made whole. However, that wholeness may not come according to my calculations, and that brings me to my second faith statement.

What happens or does not happen when I pray for healing is entirely in the hands of a sovereign God. Let me not fall into the trap of thinking that by praying according to a certain formula, saying precise words, demanding God to act, or relying on "enough faith,"

that I can manipulate or force God to respond according to my wishes. When I pray for healing, I do it in answer to His gracious invitation to do so. I rest in the sovereign, loving will of God for my life and for those for whom I pray. God is in charge . . . and that's OK.

After all, to be healed may not be what we *really* want! It is more than just interesting that on several occasions Jesus did not heal until He had asked the question, in one form or another, "What do you

Healing may not be what we really want.

want me to do for you?" In essence, I believe He was asking, "Do you *really* want to be healed?" It's a good question. For some of us, if we were to find ourselves without our "malady," we would be lonely! This leads me to my third belief about healing prayer.

Healing calls us to humility, commitment, and service. When healed, we may find ourselves called back into our world with more responsibility than ever before. At the very least, it will be cause for humble praise and sincere commitment to doing what we can to alleviate the suffering around us. We finally come to the realization that physical healing here on earth is never permanent. Perfect healing will come only when we enter into His presence for eternity. This helps me to keep my own healing and the healing of those for whom I have prayed in perspective. It is only one part of the ministry to which we are called,

be it a very *significant* part.

Finally, I believe healing prayer is most accurately perceived when it is seen as an ongoing, natural ministry of the whole church, the Body of Christ. Rather than a special activity with the temptation of drawing attention to certain individuals, it ought to be part and parcel of the array of ministries offered by the Christian community.

In 1968, our daughter was diagnosed with a problem that called for surgery. The day before we were to drop by the doctor's office for a final checkup, our pastor, Earl Lee, called and said he felt impressed to come by and pray and anoint Dana with oil. This did not seem unusual to us because one Sunday morning a month time was set aside for healing prayer at the altar before services began.

Pastor Lee came by, we knelt by the coffee table, and our daughter was prayed for and anointed.

The next day we went to the doctor's office before going to the hospital. After the examination, the doctor stepped back and said, "I don't know what has happened, but there is no need for surgery. I'll go ahead and cancel the appointment." We rejoiced in God's loving action, but there was no overwhelming surprise. It was a natural part of the environment of a loving, praying, healing community.

Our greatest trap is concern over the results. Lloyd Ogilvie says, "Once we get free of judging the Lord for the results of our prayers we are liberated to pray boldly and leave the outcome to Him. . . . An awesome trust has been given to us to pray for healing. The power to do that is the Lord's and not ours. . . . Our responsibility is to keep the power lines open" (*Praying with Power*).

HH

The Readers Write

Christmas Offering for Evangelists

The Christmas season . . . and eight envelopes that need and deserve my attention lay on the kitchen table. My immediate problem with these is living up to a traditional code of ethics by responding. A lost honorable art, I fear. In my case, I am without excuse. I have procrastinated simply because whatever I mail back, mostly empty sounding words, will be woefully inadequate because of the nature and content of these envelopes. . . .

These envelopes have an uncanny way of pivoting around, directing again toward grass-root beginnings. Without meaning to, I sometimes forget that behind Divine Assistance, helping us to fulfill God's calling, are laypersons who give from hearts moved by God himself. . . .

The winter holidays bring a lull in revival-tour itineraries. For these few weeks I am a pew potato. Yesterday Rev. John Cunningham, at the Church of the Nazarene in Cheney, Wash., stirred me with his message from Africa. A young man named Brian sang. It went ". . . thank you for giving for the Lord. I am so glad you gave."

This pew potato needed the message for her soul, and the song expressed my deep feelings about the envelopes printed *Christmas Love Offering for the Evangelist*. Heartfelt gratitude and appreciation are hard to put into words. I don't want them to sound trite and dutiful.

To all the churches who mail out these specially marked envelopes during a busy and financially obligatory time of year, and mail them to an evangelist anywhere: "Thank you for giving for the Lord. I am so glad you gave."

In His glad service,
(Mrs.) Delphia Lawson
Soldotna, Alaska

Observer at Large

This, not to encumber, for I'm not of your number, but please keep McCumber . . . His writings have been a real blessing to my soul in the past and I appreciate the fact that you have continued to give him space as "Observer at Large."

Rev. Duane V. Maxey
Pastor, Bible Missionary Church
Coeur d'Alene, Idaho

A Winner

Your July issue is a winner! You possess a flair for presenting vital and relevant issues in an attractive and interesting way. I was especially impressed with the "valedictory" written by Dr. William Greathouse and the Special Report section giving coverage to the critical issues before the General Assembly.

Ronald Fry
Downsview, Ont.

Proud to Be a Nazarene

May I take this opportunity to express my appreciation for the July issue of the *Herald of Holiness*.

It was full of information that should be read by all Nazarenes. I have really been encouraging my friends to read it from cover to cover.

The article "Bresee's Dream Revisited" was so interesting.

Since I am an R.N., the article on bioethics was very applicable to us in this day and age.

There were so many articles that I personally could relate to.

Charlene Dozier
Grove City, Ohio

Good, but Could Be Better

This morning I received my second *Herald of Holiness* under the new format. I like the information about the new planting of new churches. I like the Late News being moved from the back to the front, and I like all the color and the many fine articles, but I have a concern. . . .

I urge you, with all that is within me, to not leave our evangelists' information out of the coming *Heralds*. The moving ministers, missionaries, and the vital statistics are all important, and we need to know them, but we also need to know where our evangelists are! If need be, you could leave out some of the advertisements to make room for those who are preaching the Good News in revivals across our land.

C. Lee Gamblin
Fairfield, Iowa

Bioethics Report Weak

I write regarding issues that were addressed in the July issue of the *Herald*.

Specifically, allow me to speak for a moment about Stephen and Linda Miller's article on the Bioethics Commission report. I sat in on the session at the General Assembly when the bioethics report was read, discussed, sent back to commission, voted on, etc. While I am very disappointed that over all there seemed to be a very weak battlefront against all of these issues that threaten not only our church but also the strength of our entire society. I was outraged to read the printed material in the *Herald*.

Most of the issues showed that the commission could not agree on anything, or that they took a weak stand, or just simply said nothing. . . .

I understand that the commission spent a lot of time working on this report. Although I was very disappointed that stronger statements were not made, I respect them and appreciate the time they gave to study issues that were not always easy to deal with.

Karen Baker
Carmel, Ind.

Heartbreaking—for Two Reasons

Today my heart is breaking. In the October issue I have just read the article "God Is like a Loving Mother" by Rebecca Laird. My heart was overwhelmed by the story of Patrick, the AIDS baby who has struggled all of his life, and who is being sent home to die with a foster mom. As a father of a 13-month-old boy, I cried and prayed for that young life struggling against that terrible disease. My only comfort was in the fact that a loving God will greet that baby when AIDS takes his life.

After finishing that article, I flipped back to the letters to the editor. My heart was broken to see that while Patrick and countless other thousands fight for their life both physically and spiritually, we have the time to gripe about evangelists slates and long hair on the cover, and the new *Herald* design. Where is our Christianity, much less our holiness? God bless you, Patrick! You taught me something today. I look forward to meeting you in heaven. May God help us and forgive us for our attitudes.

Doug Ward
Newton, Kans.

Keep It Up

Great looking *Herald*! Good job. A magazine I am proud to put on my desk or in my home. Content, style, color, all very good. I commend the new format. Keep it up.

Dean Cowles
Indianapolis, Ind.

New Wineskins

The new *Herald* is the wineskins of Mark 3:21!

Yes, it's new, it's daring, and it's needed. But it's a bit hazardous, too, for sometimes a pendulum can swing a bit too far. Be that as it may, time marches on, and so must God's people. What sufficed for a man through 70 years of loving his church will not necessarily suffice for that old man and this day and age in which he lives.

So, I say, "Hurrah! for the new WINESKINS! May it serve its day and age well."

And I like it!

*A. Ralph Boxell
Clinton, Mo.*

Evangelist Schedules

The *Herald of Holiness* . . . is a first-class magazine of which we are all proud.

One disappointment is the omission of the evangelists' schedules. It is my sincere feeling that you would be doing the church a great favor by including this, and such a listing would also speak volumes about what our church really thinks about evangelists and evangelism.

*C. Harold Smith
Charleston, W.Va.*

Higher on the Reading Rack

I must write to tell you that the *Herald* has now earned the distinguished position of being included in my bathroom reading rack, right along with my *Time*, *Christianity Today*, and *Reader's Digest*!

The monthly pieces from Weigelt and Freeborn are priceless and so long overdue! I believe our people are hungering for this kind of spiritual nourishment in our *Herald*. The "Family Matters" and "In a Woman's Voice" columns are also profitable!

I also want to express grateful thanks for your responses in the "Question Box." In the past . . . responses were not always very supportive of the pastor. . . . Although I do not expect you to cover up pastoral incompetence or misconduct, it is appreciated when you respond in a way that reflects a favorable light on the pastor.

*R. Douglas Samples
Fresno, Calif.*

Hold the Line

In regard to your Question Box of August 1989, about "Pastor Refuses," I feel you owe the person an apology. You sounded mean-spirited yourself. You didn't give the person any benefit of the doubt and you are certainly biased toward the pastor, as if pastors could do no wrong. I don't know where you've been. The new pastors are saying the rules are "just" guidelines, that you really don't have to follow them to become a member. Some are using movies as illustrations in their sermons and saying they enjoy a movie once in a while, etc. Some are even taking in members that tell them they don't accept the special rules and some are taking in new members that smoke. Where will it end?

A pastor should be prepared to preach right regardless of what people say or think. My father was a pastor and he did. He even won a man to Christ while the man held a gun on him. My grown children aren't preachers, but they hold the line regardless of others. They are bachelors, 31 and 33 years of age. Its not easy, but they say it's worth it. We are Nazarenes.

*Mrs. Rector
Somerset, N.J.*

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The Church and Unmarried Mothers

I've thought about writing ever since I read the article about the role of an unmarried mother in your church. Some of the suggestions I agree with. Others, I'm not so sure of.

What right have I got to offer advice? I was raised in a Nazarene church, and I'm an unmarried mother. I understand a lot better than most what it's like. . . .

Be sure to be a friend to the mother outside of church. Don't just show up at the house when you want to invite her to church or Sunday School. Take time to be a friend to her child. That's the way to the mother's heart.

Remember "for all have sinned." An unmarried mother is one that got caught. That child is going to be a constant reminder of what happened. All sin is sin, not just premarital sex.

If the mother was a part of the church before, be sure that she still is now. She hasn't forgotten the things you've taught her. She'll remember.

Forgive as Christ forgave. He forgot. Have you? She can tell who's sincere and who's not.

Guaranteed, she's going to be looking for all the love she was taught Christians are supposed to have. She'll go wherever she can to find it. The question is, can she find it in you?

*Belinda Hutchens
Crawfordsville, Ind.*

Joy Enough for Us All

And in that region there were shepherds out in the field, keeping watch over their flock by night. And the angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear. And the angel said to them, "Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: you will find a babe wrapped in swaddling cloths and lying in a manger" (Luke 2:8-12, RSV).

"There were shepherds out in the field." Of course there were. There are always shepherds in the field, but that doesn't matter. What matters is that there are kings in their palaces and Lords in their courts and decision-makers in their committee rooms. What matters are the centers of clout where real power is wielded. That's what matters. But shepherds, they are the nobodies, too busy drudging through their days and nights to get involved in politics or religion.

See *to whom* God comes to announce everybody's good news! Pause to reflect on who is passed over in the process. To whom He does not come is significant. It is like the exodus passover in reverse! Back there the poor and non-famous were passed over on the dark night of death. On this bright night of life the rich and famous are ignored. Maybe we ought to celebrate the wondrous ways of God who makes "foolish the wisdom of the world" (1 Corinthians 1:20, RSV; read verses 18-30).

To you shepherds, you ordinary noninfluential types, "is born . . . a Savior" (Luke 2:11, RSV). Look with me at *how* God comes with everybody's good news. Jesus

doesn't save us by descending upon us from above. He enters the human race the same way we do, born into a specific family with its own ancestral tree bearing its share of noble and dubious characters.

I love the analogy of H. H. Farmer. Jesus does not come to destroy the fabric of our historical culture. The cloth keeps coming off the loom, but a new thread is introduced, a thread of a different color.

In the very city of dead memories, new realities come alive.

an alternate texture, a thread entered not by ourselves but by Another. The entrance of that new thread first changes and finally transforms the whole pattern! He is born like we are and lives among us as one of us, and thus saves us from the "inside." He is that "different thread" woven into the fabric whose presence promises a new design for our tangled lives.

See *when* God comes with joyful news for us. "To you is born this day . . . a Savior" (v. 11). What day was "this day"? Well, it wasn't Sabbath, nor Passover, nor Pentecost, and the shepherds had never heard of Christmas.

It was just a day when they were watching their sheep and the rest of the folk were doing the work ordinary people do. On such a day Jesus was born. Perhaps it was a day like today when we are bearing our griefs and carrying our sorrows and putting one foot in front of the other, trying to keep our lives intact. Perhaps it was a day like today when we are alive with joy and promise—or dead with fatigue and

boredom. This day, this night, right now the good news of great joy is declared.

God's good news is about one born "in the city of David" (v. 11). That's Bethlehem, the birthplace of their greatest king. David had conquered their enemies and made them great. What's more, God had made a covenant promise to him that his kingdom would last forever (2 Samuel 7). But that was a thousand years ago, and for more than half that time they had been dominated by first one pagan king and then another. Even now they were subject to the Romans. What was the city of David but the neglected symbol of a broken pledge and a lost dream? Five hundred years is a long time to hang on to a promise.

But God's rivers of promise had not dried up—they had gone underground and were now breaking the surface in "a fountain opened for the house of David and the inhabitants of Jerusalem to cleanse them from sin and uncleanness" (Zechariah 13:1). That means old hopes long dead are not dead. Lost dreams are not lost. The corrosion of time does not weaken the structure of God's covenant promise! Can we see, then, *where* God comes to declare good news? In the place of loss, in the very city of dead memories, new reality comes alive.

What makes the news good and the joy great is that God's gift is the gift of a Savior. That word means deliverance, freedom, safety, and security. It is the beautiful word that means wholeness for our bodies and spirits, forgiveness for our sins, and cleansing for our hearts. The wondrous truth is, Jesus saves! His name is Jesus, you know, because He is the one who saves "his people from their sins" (Matthew 1:21, RSV). We ordinary



people are living in a world without any real purpose or goal or energy or hope. Do you know what we need? We need a Savior! And that's just who God has given us.

Our Savior's title is "Christ." Anyone who has ever gone to church or listened to a carol in the shopping mall has heard that Jesus is the Christ, the promised Messiah. It is really a royal word re-

Five hundred years is a long time to hang on to a promise.

ferring to God's Anointed One. This One is Jesus. He is our anointed King, the answer to our prayers, the fulfillment of our hopes, the One who will untangle our messed up lives and bring us to our true destiny! There is joy enough in that for all of us!

This Savior, called Christ, is Lord. The shepherds were ordinary people, but they knew the meaning of "Lord." They knew about Lord God, and they understood Lord Caesar. They knew, and so do we, that "Lord" means sovereignty, authority, and power. The word takes us out of the world of Judaism, out of the world of individual beliefs and religions, and lifts our wondering eyes to the vision of Jesus Christ, sovereign of the universe and Lord of our whole wide world. The "great joy" will "come to all the people" (v. 10, RSV). That's why, like St. Paul, we can envision the day when "at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:10-11, RSV). That includes our knees, our

tongues, and our confession!

Listen again to the angel. "You there, stuck with the night shift of your regular job, this very day is a day of great joy, of wondrous news. To you, yes, you, is born a Savior who is Christ the Lord. And what's more, there is a sign for you." Now we are getting somewhere; a sign to see, a handle to grab hold of, a token of restored hopes and renewed vision. "Angel, let's have it. We're ready for a sign!"

Here it is: "You will find a babe wrapped in swaddling cloths and lying in a manger" (v. 12, RSV). We have heard those gentle words so often we are numbed to their awful incongruity. The Savior, who is the Messiah and Lord, comes to us in human weakness and helplessness. Totally vulnerable, He is wrapped for warmth and protection; homeless, He lies in the manger of a stranger's stable. Such contradictions jolt our ordinary Christmas sentiments. They confront us with the awful price God pays to become incarnate. See *how* He comes to us! Our delivering Savior comes in weakness and meets us in our weakness with salvation. Our anointed Christ comes to us in homelessness. He meets us in our alienation and loneliness to bring us home to God. Our sovereign Lord comes to us in emptiness, meets us in our emptiness, bringing the fullness of God into our hollow lives.

No wonder the good news is a great joy for everybody. We are not bound to the same old round of reaching up, measuring up, and trying harder. The weak One born to us is our Savior—and we are delivered. The homeless One is our Messiah—and we are reconciled. The self-emptied One is Lord—and we are fulfilled. What a Savior, what a sign, what a joy!

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SO, WHAT'S THE PROBLEM?

BY DAVID J. FELTER

General Coordinator of Training

Productivity, that's the problem. At least that is the opinion of some economists. They tell us we are spending too much time wheeling and dealing in mergers, acquisitions, and leveraged buyouts. The business of business is business. If fewer goods roll off the production lines, and the volume of service decreases, shuffling the papers of corporate ownership won't help.

So, what's the problem in the church?

Productivity, that's the problem. According to General Superintendent Raymond W. Hurn, over 10,000 Sunday School teachers and workers have disappeared from our rolls. And who are these teachers and workers? Where did they go?

The answer is evident. One look at the district journals of the 85 U.S. and Canadian districts show 5,311 churches. Nearly 100 percent of these churches have pastors. Most, if not all, have Christian Life and Sunday School Board chairpersons.

Of the 5,311 churches reported, only 21.7 percent of them have a director of Continuing Lay Training. This means 78.3 percent of U.S. and Canadian churches have no laypersons actively leading lay training. Without someone leading the cause of lay training, the local church loses its ability to recruit, train, and deploy new workers.

Lost teachers and workers means lowered rates of growth. The local church, ignoring the Great Commission, is living on borrowed time. Lost teachers and workers mean lower enrollments and fewer Sunday School students. When the Sunday Schools of America decline, the strongest voice for morality, decency, and character-building ideals is silenced.

How ironic that some U.S. schools

are reintroducing values education, just when some churches are losing key teachers and workers. We must silence our criticism of a declining social system once anchored to the bedrock ideals of faith in God and moral

Do we have the will to change what has become entrenched practice in many churches?

integrity. Silenced; unless we are willing to pay the price of commitment to service and ministry in the name of Jesus Christ.

Every church should appoint a lay director of CLT and begin a lay training program. Every layperson ought to enroll in at least one training course, preparing for service in his church. Every Sunday School Ministries Board ought to develop a plan to recruit, train, interview, and deploy fresh workers in service and mission.

Lay ministry requires lay training. Are we content with hundreds of unemployed believers? Present practices

regarding lay training must end. The most underutilized asset in the local church is the untrained believer. Underemployment and underutilization equal lost productivity.

The solution to the problem of lost productivity through underutilization is clear. We must recruit, train, and deploy the skills, gifts, and ministries of thousands of laypersons. Wringing our hands, accommodating decline, and rationalizing defeat simply won't wash. We cannot solve our problem by looking for glitzy new programs.

At heart is the question of will. Do we have the will to change what has become entrenched practice in many churches? Have we the energy to recover the basic practices of lay ministry?

"Let George do it," said the crowd. George looked at the challenge and became discouraged.

"Give me a hand," George responded. With one voice they shouted their excuses. The task was too big for one. George couldn't do it alone. And the job was never done.

Lost teachers and workers may never be recovered. Their absence from the line of duty may have dulled their sense of responsibility. Weariness and fatigue may have overcome them.

By appointing Continuing Lay Training directors in every local church, we can change our course. We can choose productivity, growth, and commitment to the Great Commission. We can learn to mobilize our resources by recruiting, training, and deploying our laypersons.

The courses exist now. The training is practical and as current as tomorrow's sunrise. The mandate of the Master is inescapable. So, what's the problem?



Counting on Success

A Biblical Attitude Toward Financial Stewardship

BY RICHARD H. NEIDERHISER

Pastor, Church of the Nazarene, Grandview, Mo.

We live in an achievement-oriented society, perpetuated by all sorts of appeals suggesting that the acquisition or control of positions or material values is the measure of success. The very word *success* has a certain appeal to it. It appeals to our God-given desires to be needed and to achieve, which have a direct relationship to our state of self-worth.

Success is so important to us that we do some interesting and even strange things in order to achieve it. People have been known to disregard personal safety in order to achieve their personal goals for success. Sometimes friendships are risked in the hope of gaining success. And all too frequently, personal integrity is sacrificed at the feet of success.

Even in the church world the success syndrome has taken its toll. The pressure to succeed statistically, whether overtly imposed or inwardly imagined, subtly becomes the goal of ministry rather than being a part of the process leading to it. Unholy pride and personal ambition increase the intensity to succeed. And the award system for gaining recognition and promotion, inherent in any organization, fuels still further the drive to succeed.

But we need a clearer, more valid, more wholesome understanding of success. And we find one in the Bible.

Holy Scripture provides direction for God's people to be successful stewards of finance. It is seen in the Old Testament as a series of instructions regarding the tithes and offerings presented essentially for the livelihood of the Levites and priests, the support of liturgical functions, and the construction and maintenance of the places of worship.*

The message of God through the prophet in Malachi 3:8 regarding the neglect of tithes and offerings, was that neglect was a symptom of a weak religious life and dim spiritual vision. God asked the people to test Him, pointing out the blessings that would result.

While the New Testament does not cite as many direct references to tithing as the Old Testament, neither does it

ignore it. In Matthew 23:23 and Luke 11:42, Jesus identifies tithing as part of the whole scope of loving God and seeking justice.

In the Book of Acts, chapters 2 and 4, there is a revolutionary and indispensable view of stewardship. Not concerned with merely living up to the "letter of the law," the Early Church viewed the whole of life under the Lordship of Christ as an offering for the common good and the ministry of the apostles. "All believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had" (Acts 4:32, NIV). This may have been the first *General Budget* in the history of the Christian Church.

The whole idea of the Lordship of Christ over everything we have and are, should inspire us to care for the needs of the Church's ministry, both at home and abroad.

When we look at the history of the kingdom of God, whether from the Old Testament perspective or the New, striking conclusions tell us the story of the success of God and His people as together they cooperated in financing His mission. *First*, God expects His Church to plan for and experience success. *Second*, Holy Scripture provides direction for God's people to be successful stewards of the whole of life. This includes success in financing His kingdom. *Third*, God's Word alerts us regarding the

consequences of neglecting tithes and offerings. *Fourth*, Jesus asserted that tithing was to be a part of a person's total commitment to godly piety and worship practices. *Fifth*, the total Lordship of Christ in lives is directly related to the success of God's kingdom on earth.

Success is a biblical concept we cannot afford to disregard. As a part of His Church, we need to count on success in our service for Him. Our financial stewardship is vital to the success of His mission. Let us be faithful in every good work.

HH

*See these references: Genesis 14:20, 28:22; Leviticus 27:30-33; Deuteronomy 14:22-29, 26:1-15, 1 Samuel 18:15, 17; 2 Chronicles 31:5-12; Nehemiah 10:37-38, 12:44, 13:5, 12; Ezekiel 45:11, 14; Amos 4:4; Malachi 3:8, 10.

Family Christmas—Breaking the World's Mold

At Christmas, we celebrate Jesus' birthday. Is He really the focus of our holiday? As we rush into the whirl of December activity, how different are we from the secular world? Do our children look forward to Christmas mainly for the presents? Do we hope to share with the people closest to us a sense of wonder at the miracle of the Incarnation, a growing understanding of what it means that God, Emmanuel, has come to live with us? Or are we merely bracing ourselves for all the extra things that have to get done? Does the church help families combat the pressures of the world, or does it unwittingly add to the frenzy?

Each year I hear Christians lamenting the hectic pace of the Christmas season, regretting the increasingly materialistic atmosphere that impinges on our festivities. Believing that Christmas should be a time of delighting in God's love and in the difference He makes in our lives, I offer some suggestions for enriching your celebrations while resisting the hurry and extravagance that the world promotes.

Rediscover Advent

Historically, the Christian church prepared for Christmas through a four-week period of waiting. Advent can still be a meaningful time of both practical and spiritual preparation for our Christmas celebrations.

An Advent wreath can provide a focus for family sharing about our need of Jesus. A simple evergreen wreath reminds us of God's eternal love and faithfulness, and the four candles can speak of the hope, the peace, the joy, and the love that Jesus brought into the world. Lighting one candle each of the

four Sundays before Christmas provides occasions to reflect on ways to prepare our hearts so that Jesus can shine through us as a family.

Children find it hard to wait for Christmas. A Jesse Tree is a graphic device for helping them understand how God's people had to wait hundreds of years for the Messiah to come. During Advent, your family devotions can highlight some of the people who prefigured or foretold the coming of Jesus. Put a good-sized branch into a pot, and after you read each story, have the family decide on a symbol to represent main characters, cut it out of construction paper, and hang it on the "tree," starting with the lowest twig (e.g., an apple for Adam, Noah's ark, an altar for Abraham, Joseph's coat, the serpent on the pole, David's harp, a scroll for the prophets, some carpenter's tool for Joseph, honey for John the Baptist) and ending at the top of the tree with a fitting symbol for Jesus.

Making a crèche can be a great family project for Advent. Your local craft supply store can give you ideas for the figures of Mary and Joseph, the shepherds and angels, etc., and inspire your children's creativity. Mom or Dad's woodworking skills should stretch to a manger or even a stable backdrop.

Introduce Your Children to St. Nicholas

Many Christian parents regret that Santa Claus has become our society's primary image for Christmas, esconcing gift-buying and gift-giving at the heart of the holiday. They don't like lying to their kids and yet are reluctant to explode a myth that holds magic for many children. I may be accused of being a grinch, but I would banish Santa Claus from church par-

ing the department store Santa into the midst of our church festivities undermines our efforts to be a counterculture.

One way to diminish Santa's influence over Christmas is to celebrate December 6 as St. Nicholas Day, a feast observed in many countries of Europe. St. Nicholas, the original Santa Claus, was a bishop of Myra in Asia Minor (modern Turkey) about A.D. 325. He is remembered especially for his kindness and generosity to the poor. A host of legends about him circulated in the Middle Ages, praising particularly his love of secretly helping people in need. His spirit is said to live on in people who give anonymously.

St. Nicholas Day is celebrated by putting a homemade cookie or chocolate Santa, nuts or fruit into the shoes of children for them to find when they wake up, or by preparing a fantastic breakfast, possibly eaten by candlelight. The spirit of St. Nicholas is passed on by encouraging children to become secret givers—little Nicholases. They might choose a favorite toy to give in secret to a child who does not have much. Some families draw names so that everyone can do kind things in secret during the rest of Advent for the person whose name they drew.

In other families, names are changed every week to allow family members to show love to several others in preparation for Christmas. (This spirit of secret giving might be encouraged at church. Tony Campolo reminds us that it is extremely humiliating for a welfare family to have to thank the privileged kids from the church for a Christmas basket.) A St. Nicholas Day party to inaugurate our weeks of secret giving could be enlivened

by skits based on some of the humorous legends about St. Nicholas.

Encourage Giving Gifts That Include Part of Ourselves

Too many church families follow the world's pattern and get deeply into debt from Christmas shopping. Christmas is a wonderful occasion to express our love in tangible ways to friends and loved ones, but often the most meaningful gifts are not the latest fancy gadgets or fashionable toys, but things that represent personal investment on the part of the giver—a basket of homemade goodies, a handknitted sweater, doll furniture from Dad's workbench, a painting or drawing, some free snow shoveling or baby-sitting, a poem, some lessons on the computer or in the shop. The possibilities are endless for things that we can make or do for each other that represent our time and talents and thoughtful creativity rather than an inflated price tag.

I heard of one family that allocates each child a "Mom and Dad night" early in December, giving that child an hour or two of undivided attention and helping him plan such personalized gifts of "gift certificates" to give to grandparents, teachers, siblings, friends.

Make Christmas Eve Special

Waiting until Christmas Eve to put up a tree and set out the crèche and other decorations is the way a few Christians have retained the distinction between Advent and Christmas. This is probably too radical a break from our usual practice, but our children will gain an extra sense of the miraculous if our celebration of Christ's birth begins on the night before Christmas. In the darkness of evening, we recall, and maybe even reenact, the story of Mary and Joseph looking for a night's lodging, and the dramatic announcement of Jesus' birth to the shepherds on the dark hillside. A special meal with candlelight, a service at home or at church with favorite carols, call our attention to the event that is the cause of our festivities.

Remember the Twelve Days of Christmas

In our culture, Christmas Day constitutes the end of a long build-up to the climax of gift-giving. By December 26, some of the toys are already broken, other gifts are being returned to the store, the tree is looking tired and weary, and everyone is eating leftovers. On the liturgical calendar, Christmas Day is only the beginning of the season of Christmastide, which lasts for 12 days until Epiphany. If we have focused during Advent on preparing ourselves for Jesus' birth, we have all the more reason during Christmastide to look for opportunities to celebrate.

"I may be accused of being a grinch, but I would banish Santa Claus from church parties."

Some families spread out their gift-giving all through the 12 days. With vacation to enjoy and the world's pre-Christmas rush abated, the 12 days of Christmas can be a time to enjoy family activities, visit relatives, get together with other families for outdoor or indoor games and potluck meals, savor special Christmas foods, listen to Christmas music at home or in the concert hall, go caroling, and write to distant friends Christmas notes that mean far more than a hastily signed card before Christmas. In some of your celebrations, be sure to include neighbors or friends from church who may feel the post-Christmas blues particularly keenly; singles, childless couples, the elderly, people far from home.

Of the 12 days of Christmas, several have special meaning. December 26 is the feast of St. Stephen, a day to recall the devotion to Christ of the first Christian martyr, to sing about Good

King Wenceslas, and perhaps follow his example by doing something for a favorite charity.

New Year's Eve should make space for traditions that let us look back as a family over the past year, perhaps with the help of the old kitchen calendar and family photos, remembering good times and bad times, answers to prayer and lessons learned. We can then place the new year into God's hands, sharing our dreams and goals, and asking God and each other for guidance and help.

Epiphany on January 6, the Feast of the Three Kings, rounds out our Christmas celebrations. This can be the day for a final family or church party, after which the tree comes down, the decorations get put away, we're back to work and back to school, and life resumes its usual routine. Families that have spread out their gift-giving through Christmastide have kept one last, nice gift for Epiphany. (Mediterranean countries keep all of their gifts until Epiphany, in honor of the magi.) A "crown cake" should be baked, perhaps a bundt cake with "jewels" of brightly colored candies stuck into the yellow (gold) frosting. A dried lima bean or small unmeltable trinket is baked into the cake, and the person who finds it in his slice of cake gets to be king for a day, to be invested with lots of noise and hoopla in a robe and paper crown. In the family, the king might get to choose the menu for the next day or even change some of the rules for 24 hours. A note of greater seriousness can be added by having the king extemporize a speech on lessons we can learn from the biblical wise men.

You may revive some different traditions that reflect your family history or ethnic background. Traditions that allow reflection on the spiritual truths of the Christmas story, that provide opportunities for family fun and joyful sharing of mutual love and care, will help us combat the secularization of Christmas and reflect the abundant life that Jesus came to give us. H

WE ARE NEVER ALONE

My Most Inspiring Moment

BY TAYLOR CALDWELL

Author of *A Prologue to Love, Dear and Glorious Physician*, and *Tender Victory*

We all have “inspiring moments” in our lives, which comfort us when things seem most hopeless and despairing, when we have lost our faith, it seems, in God and man, when we feel the most abandoned and isolated. We often think of these moments as direct gifts of the grace of God, little golden moments we can open before our eyes in the dark night of our souls.

My most inspiring moment began, prosaically enough, six months before I reached the very bottom of my despair, when I was in the greatest need of help. Recently divorced, I was in my 20s, had no job, and was on the way downtown in a late spring rain to go the rounds of the employment offices. I had no umbrella, for my old one had fallen apart, and I could not afford another one. I sat down in the streetcar, and there against the seat was a beautiful silk umbrella with a silver handle inlaid with gold and flecks of bright enamel. I had never seen anything so lovely. I examined the handle and saw a name engraved among the golden scrolls. My first impulse was to give the umbrella to the conductor, then for some mysterious reason I decided to take it with me and find the owner, myself. I got off the streetcar in a downpour and thankfully opened the umbrella to protect myself. Then I searched a telephone book for the name on the umbrella, and found it. I then called the number and a lady answered.

Yes, she said in surprise, that was her umbrella, which her parents, now dead, had given her for a birthday present. But, she added, it had been stolen from her locker at school (she was a teacher) more than a year be-

One of the best-loved Christian novelists recalls a Christmas with little money and less hope, a Christmas that would bring an everlasting gift.

fore! She was so excited that I forgot I was looking for a job and went directly to her small house, in which she was spending her retirement years. She took the umbrella and her eyes filled with tears.

The teacher wanted to give me a reward, but her joy was sufficient, and though I had but \$20.00 in all the world and desperately needed money, I refused the offer. We talked for a while, and I must have given her my address. I don't remember.

The Bottom of My Despair

The next six months were very wretched. I was able to obtain only temporary employment here and there, for a small salary, though this was what they now call the “Roaring Twenties.” But I put aside 25 or 50 cents when I could afford it for my little girl's Christmas presents. (It took me six months to save \$8.00.) My last job ended the day before Christmas, my rent was coming due, and I had

only \$15.00, sufficient for food for two weeks. My little girl was home from her boarding school and was excitedly looking forward to her gifts next day, which I had already purchased. I had bought her a small tree, and we were going to decorate it that night.

The stormy air was full of the sound of Christmas merriment and excitement as I walked from the streetcar to my small apartment. Bells rang and children shouted in the bitter dusk of the evening, and windows were lighted and everyone was running and laughing. But there would be no Christmas for me, I knew, no gifts, no remembrance whatsoever. As I struggled through the snowdrifts, I just about reached the lowest point in my life. Unless a miracle happened I would be homeless in January, foodless, jobless. I had prayed steadily for weeks, and there had been no answer but this coldness and darkness, this harsh air, this abandonment. God and men had completely forgotten me. I felt old as death, and as lonely. What was to become of us?

I looked in my mailbox. There were only bills in it, a sheaf of them, and two white envelopes that I was sure contained more bills. I went up three dusty flights of stairs, and I cried, shivering in my thin coat. But I made myself smile so I could greet my little daughter with a pretense of happiness. She opened the door for me and threw herself in my arms, screaming joyously and demanding that we decorate the tree immediately.

She was less than six years old and had been alone all day while I worked. She had set our kitchen table for our evening meal, proudly, and



**As I climbed
the dusty stairs,
I couldn't help
crying. What was
to become of me
and my child?**

put pans out and the three cans of food that would be our dinner. For some reason, when I looked at those pans and cans, I felt brokenhearted. We would have only hamburgers for our Christmas dinner tomorrow, and gelatin. I stood in the cold little kitchen, and my grief and misery overwhelmed me. For the first time in my life, I doubted the existence of God and His mercy, and the coldness in my heart was colder than ice.

The doorbell rang, and my little girl ran fleetly to answer it, calling that it must be Santa Claus. Then I heard a man talking heartily to her and went to the door. He was a deliveryman and his arms were full of big parcels, and he was laughing at my child's frenzied joy and her dancing. "This is a mistake," I said, but he read the

name on the parcels, and they were for me. When he had gone I could only stare at the boxes. Mary and I sat on the floor and opened them. A huge doll, three times the size of the one I had bought for her. Gloves, candy. A beautiful leather purse! Incredible. I looked for the name of the sender. It was the teacher, who had given her address only as California, where she had apparently moved.

A Sweet Peace Flooded Me

Our dinner that night was the most delicious I had ever eaten. I could only pray in myself, "Thank You, Father." I forgot I had no money for the rent and only \$15.00 in my purse and no job. My child and I ate and laughed together in happiness. Then we decorated the little tree and mar-

veled at it. I put Mary to bed and set up her gifts around the tree, and a sweet peace flooded me like a benediction. I had some hope again. I could even examine the sheaf of bills without cringing. Then I opened the two white envelopes. One contained a check for \$30.00 from a company I had worked for briefly in the summer. It was, said a note, my "Christmas bonus." My rent!

The other envelope was an offer of a permanent position with the government—to begin two days after Christmas. I sat with the letter in my hand and the check on the table before me, and I think that was the most joyful moment of my life up to that time.

The church bells began to ring. I hurriedly looked at my child, who was sleeping blissfully, and ran down to the street. Everywhere people were walking to church to celebrate the birth of the Savior. I joined the throngs. I was no longer alone. People

**My little girl was
beside herself with
joy, but I could only
stare in
amazement, certain
there was a
mistake.**

smiled at me, and I smiled back. The storm has stopped, the sky was pure and glittering vividly with stars. I did not know it then, but a great change had taken place in my life and was waiting just around the corner.

"I Was Never Alone at All"

"The Lord is born!" sang the bells to the crystal night and the laughing darkness. Someone began to sing "O Come, All Ye Faithful!" I joined in and sang with the strangers all about me, and we all clasped hands and trooped together into the warm golden light of the church.

I am not alone at all, I thought, looking at the blazing altar. I was never alone at all.

And that is the most inspiring thing we can ever learn—that we are never alone.

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WORSHIP DURING ADVENT:

Spiritual Preparation for Christmas

BY DAVID KNAILE

The Candle of Prophecy

The first Advent candle calls our attention to the prophecies of the coming of the Savior. More than 200 Old Testament prophecies declare the nature, place, and circumstances of the Messiah's coming.

It is so much like God to reveal His redemptive plans in advance. It gave hope to those who would live and die in pre-Christian times. Also, the prophecies should have made the birth of Christ less of a surprise. But, sadly enough, only those who had "eyes to see" recognized Him.

The prophecies of God's coming in Christ are also a call to prepare for His coming. The prophets, including John the Baptist, declared that the proper preparation for God's coming in Christ was repentance. A godly sorrow for sins, a turning from our own ways to His way is the beginning of Advent worship. A "broken and contrite heart" is the best preparation for Christmas. John the Baptist, the forerunner of Christ, coaches us on how to prepare for Christmas, "Repent ye: for the kingdom of heaven is at hand. . . . Prepare ye the way of the Lord, make his paths straight" (Matthew 3:2-3), he proclaimed.

John was referring to the prophecy of Isaiah who said:

"In the desert prepare the way for the Lord; make straight in the wilderness a highway for our God.

"Every valley shall be raised up, every mountain and hill made low;

The use of the Advent wreath and candles can enrich both family and congregational worship.

the rough ground shall become level, and the rugged places a plain.

"And the glory of the Lord will be revealed, . . . For the mouth of the Lord has spoken."

A voice says, "Cry out."

And I said, "What shall I cry?" . . .

"Lift up your voice with a shout, . . . say . . . ,

"Here is your God!"

See, the Sovereign Lord comes with power, and his arm rules for him.

See, his reward is with him, and his recompense accompanies him.

He tends his flock like a shepherd:

He gathers the lambs in his arms and carries them close to his heart (*Isaiah 40:3-6, 9-11, NIV*).

The lighting of the first Advent candle calls us to prepare for Christmas by prayerfully humbling ourselves before God, confessing sins, failures, and good intentions gone awry. If we say we have no need either to confess our trespasses or to deepen

our spiritual life, we will probably miss Him again this Christmas.

Use the passage from Isaiah 40 cited above as a daily call to prepare for Christmas. Pray it as a prayer, memorize the parts that are most meaningful to you, or sing selected parts of it to the tune of a favorite Christmas carol.

The Candle of Bethlehem

But you Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come . . . one who will be ruler over Israel, whose origins are from of old, from ancient times (*Micah 5:2, NIV*).

How appropriate for Jesus, the "Bread of Life," to be born in Bethlehem, which means "the house of bread." Bethlehem is mentioned again and again in holy history. It has been the site of heroic deeds (2 Samuel 23), important historical happenings (1 Samuel 16), and infamous crimes (Judges 19). In the first chapter of Ruth it is recorded that "the Lord . . . visited his people . . . giving them bread." This happened in Bethlehem and brought Naomi and Ruth back to the city called "the house of bread."

Christmas calls us again to the spot where the Lord has visited His people giving to them the Bread of Life. He offers that life-giving bread to all who will repent and believe in the Lord Jesus Christ. This Bread satisfied the



Fine Image Photos

The Candle of the Shepherds

The third candle in the Advent wreath celebrates the shepherds who rushed to the stable to worship the newborn Lamb of God. These simple men received the first "birth announcement" when Jesus was born. And it was a lot better than a card in the mail or even a singing telegram. They heard the angelic choir announce the birth of God's own Son.

When God made His announcement of salvation to the simple shepherds of Bethlehem, it shows that one does not have to be rich or erudite or important to be saved. I, even I, am invited to kneel by the crib of the Savior.

I am not surprised that God made the announcement to the Bethlehem shepherds. They were watching flocks that were near Jerusalem, near the Temple. Some of their sheep would doubtless be offered as sacrifices to God in the Temple. It was as if God were saying to those shepherds, "Come, let Me show you the real Lamb of God—the Lamb that takes away the sin of the world."

Throughout the Bible, shepherding is used as a metaphor for God's tender watch care for His people. Jesus is called the Good Shepherd, the Shepherd who, though 99 are safe, will go out and seek the lost "one." He is the Shepherd who lays down His life for His sheep.

How appropriate to view God as Shepherd—for we are so very much like straying sheep. How did Isaiah know us so well—"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53:6).

On the first Christmas, the "Great Shepherd of the sheep," as Peter called Christ, was revealed to the simple shepherds of the field. The third Advent candle helps us celebrate the event.

*While shepherds watched their
flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around,
And glory shone around.*

—George F. Handel

deepest hunger of the human soul—without Him, the soul will always hunger and the spirit always languish.

During the second week of Advent, celebrate the Bread of Life once given at the "house of bread." Do remember that when He came first to Bethlehem there was no room for Him in the inn. Therefore, the Bread of Life was born in a donkey stall.

Bethlehem was a small city. It was of no political significance. Micah's prophecy that it would produce the Messiah probably sounded ridiculous to some who first heard it. The idea that deliverance would come from tiny Bethlehem sounded about as sensible as saying today that Hon-

duras will deliver the world from the Russian bear. And yet, God works through the small and the insignificant. He brings us the Bread of Life by way of tiny Bethlehem. What gifts, I wonder, does He wish to bring to the world through your city, your church, your family?

*O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless
sleep
The silent stars go by.
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the
years
Are met in thee tonight.*



Fine Image Photos

The Candle of the Angels

The fourth Advent candle helps us celebrate the Christmas angels. Angels are everywhere in the Christmas story. An angel appears to Zacharias announcing the birth of John the Baptist, another angel appears to Mary announcing that she will be the mother of the Christ child. Joseph receives revelations from two angels; one explains Mary's pregnancy, the other warns him to flee from Herod. The angels that we think of as the Christmas angels, however, are those who appeared to the shepherds.

The message of the angels included "unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). They also spoke of the sign of the swaddling clothes and the manger. Their message voiced by a multitude of "heavenly hosts" was an anthem of praise, "Glory to God in the highest" (v. 14).

But of particular interest is their message of God's attitude toward us. "Fear not," they said, and then they spoke of "peace" and of God's "good will toward men" (Luke 2:10, 14). Every person who has ever been a rebellious sinner knows that those words "Fear not," "peace," and "good will" are words winged with grace. What more welcome words could an angel bring? How long has it been since you heard the angels sing such a song?

When the white settlers pushed the native Americans out of their ancestral lands in the territory now called Tennessee, several border wars oc-

curred. In one raid, a band of Indians attacked a pioneer settlement and carried off several small boys and raised them as Indians. Years passed. Then in another skirmish, some war-painted Indian braves were captured, among them a light-skinned, blue-eyed warrior.

Two of the mothers came to see if they could find their lost boy. They peered into the wild face, hoping for some recognition, but in vain.

Then, one of the mothers began to sing a lullaby. The effect was startling! All at once, the white warrior broke from the line and came cautiously toward her. They looked at one another for an instant, she still singing, until the wild man fell on her shoulder and cried for joy.

Christmas is the time when we hear the angels sing once more, and we are called forward by "a song in the air" that we had almost forgotten.

The Christ Candle

The fifth candle is the Christ candle. It is the largest one of all, and it is placed in the center of the wreath. It is to be lighted on Christmas Eve or Christmas Day. Christmas is more than a story about shepherds, mangers, wise men, innkeepers, and stars. It is about God.

Christmas declares one of the most important things human beings have ever discovered about God. And that is, David Kucharsky says, that "God is not off in some celestial boiler

room running the machinery. No, He is here, cradled in human hearts and minds and bodies." The Christ child's name, after all, is *Emmanuel*—"God with us."

Christmas dramatizes God's "hereness." Yet we have never quite believed that God is really with *us*. Somehow, in the morass of our cluttered schedules, in the quagmire of our sins and failures, in the myriad duties that swamp us, we think that we have lost Him—and that maybe He has given up on us anyway.

Christmas declares Him to be a seeking God who pursues us through the busy streets of our lives, down the long and lonely corridors of our sorrow. He never gives up. He comes to make our burden easier, our joy deeper, and to encourage us to meet our duties. Christmas reminds us that when it is all over it will be God in Christ who stands at the door and says, "Welcome." Then we will know more clearly than we do now that the Christ child was aptly named *Emmanuel*—"God with us."

Let us celebrate this Christmas God's loving "hereness." This thought makes Romans 8:38-39 a rousing cheer or a swelling anthem:

For I am convinced that there is nothing in death or life, in the realm of spirits or superhuman powers, in the world as it is or the world as it shall be, in the forces of the universe, in heights or depths—nothing in all creation that can separate us from the love of God in Christ Jesus our Lord (*NEB*). H

Chris Grube, Nazarene missionary serving in the Holy Land, tells us what it is like to experience:

CHRISTMAS IN BETHLEHEM

BY CHRIS GRUBE

At Christmas, the place to be is Bethlehem. At Christmas, Bethlehem becomes the heart of the Holy Land. Little Bethlehem is the place where Rachel, Jacob's wife, is buried; the place where Ruth gleaned in the field of Boaz; the place where David was anointed king; and, most importantly, the place where Jesus, the Son of David, the Son of God, the Savior of the world, was born.

Bethlehem is the heart of things at Christmas, and at the heart of Bethlehem is Manger Square. In this square as many as 20,000 people gather to celebrate the birth of Christ. To get within walking distance of Manger Square at Christmas requires a security permit provided by the military governor. We were glad we were able to get a permit to go, because Christmas in Bethlehem has to be one of the greatest highlights of your life.

With all those people, there is still no room in the inn. Most of the celebrants are Arabs or tourists from all over the world. No Jews are there except for the soldiers. Armed with automatic weapons, they sternly guard the birthplace of the



Holy Land News Service

(Above) In Bethlehem on the day before Christmas, a procession of Christians slowly makes its way into Manger Square after a 10-mile walk from Jerusalem. More than 20,000 tourists will visit the tiny city to witness this traditional ceremony. The building in the upper right-hand part of the square is the Church of the Nativity, which dates back to A.D. 400.

(Below) The Grube family (l. to r.): Susan, Rebekah, Stephen, Christopher, and Chris.

Danny Moore



Prince of Peace. The Jews, most of them at least, still do not have the eyes to see or the ears to hear that Jesus is the Messiah. Instead, they gather en masse at the Wailing Wall, praying the 87th psalm and yearning for God to send a Savior. Christmas? "That's just a Christian holiday," they say. "We have ours, they have theirs. Let them have it—at least it brings in a lot of tourist trade."

The Manger Square celebration on Christmas Eve starts about 8 P.M. The accent is on music. Choirs from churches everywhere mount the bleachers and sing "Joy to the World" and dozens of other songs. Sandwiches, coffee, and tea are available (no liquor permitted). People roam about eating, visiting, and sight-seeing, while the choirs sing. Every major television network and news service in the world have reporters on the scene.

At Christmas, Bethlehem is the heart of the Holy Land, Manger Square is the heart of Bethlehem, and the heart of Manger Square is the Church of the Nativity. A large, Catholic Christian church has been built on the very site on which it is believed Jesus was born.



Wesley Tracy

The entrance to the grotto beneath the Church of the Nativity, which houses the shrine, built on what is believed to be the spot where the Prince of Peace was born, is guarded by an Israeli soldier armed with an automatic rifle.



Chris Grube

A view of part of modern Bethlehem

(Below) Merry Christmas from your missionary families. Members of the Morgan, Browning, and Grube families send you Christmas greetings. We could not get each individual identified before press time.

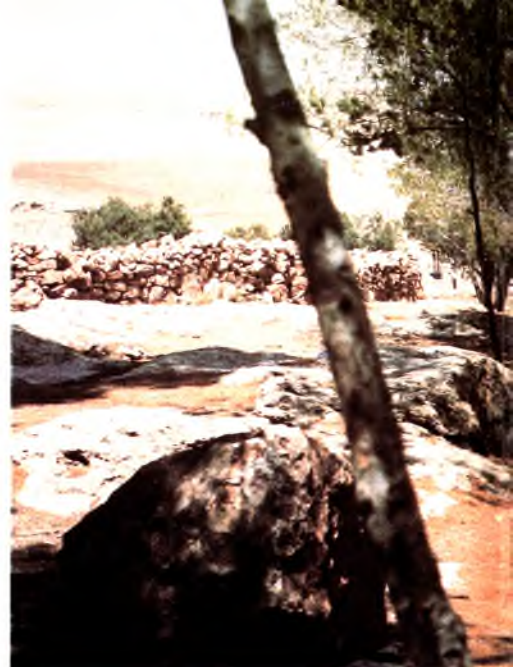
Susan Grube



(Upper right) The Shepherd's Field. It is believed that the Christmas angels announced the birth of Jesus to shepherds in this field. Here, on Christmas Eve, Chris Grube says, "You can see the stars forever," and, "maybe hear the angels sing if you listen with all your soul."

(Center) The shrine with the 16-point star, which, it is believed, was built on the very site of Christ's birth. The Church of the Nativity is built over and around this sacred place.

(Lower center) A precious Christmas gift. Pastor Butros Griebel received these six converts into the membership of the First Church of the Nazarene in Jerusalem on Christmas Sunday. They are (l. to r.) Hilma, Katy, Ranna, Takreed, M-Walled, and M-Nabiil.



The church is built over a cave that once was a stable. At the east end of the Church of the Nativity, you walk down about 20 steps to the stable area. It is about 12' by 40' in size. Candles and censors, religious symbols, decorate the stable. A 16-point brass star marks what is believed by many scholars and believers to be the very spot where the first Christmas Nativity scene occurred.

As my family and I stood in weak-kneed meditation at that spot on Christmas Eve, I noticed a European tourist, a man about 50 years old, wearing a windbreaker jacket and sport shirt. He was holding up the line. I looked closer and saw that his chin was quivering and tears filled his eyes. He knelt on the floor and kissed the brass star. Completely oblivious to the crowd, he worshiped God in tears.

A woman nearby, about 60, in a plain dress (women wearing jeans, slacks, or shorts are not permitted to enter the shrine area) stood in awe for a long moment and then, unable to contain her feelings, began to weep openly.

As I stood at this sacred place, the miracle of the first Christmas and the miracle of my own conversion ran through my mind simultaneously. A verse of scripture came to me. It was the first verse of Arabic scripture that I had learned in language school: "For with God nothing shall be impossible" (Luke 1:37). The Incarnation was a miracle. I rejoiced in that miracle and the miracle that a sinner like me could be saved because of it.



Chris Grube





Wesley Tracy



Leland France



By planning ahead, groups can arrange to have a service of holy Communion in the stable-cave of the Nativity. What a hallowed moment. It becomes something that a person never lives long enough to forget.

A midnight mass is held in the sanctuary of the Church of the Nativity on Christmas Eve. Evangelical Christians usually feel much more at home in the Christmas Eve service in the Bethlehem Bible College. The college is just behind the Church of the Nativity and their Christmas Eve service usually runs from 8 P.M. until 1 A.M. One Christmas Eve my wife, Susan, was one of the featured soloists there. She sang "More than Wonderful" and "Let There Be Praise."

Bethlehem Bible College is an independent Christian school. The president is a graduate of Mennonite University. Various denominations are represented in the student body. Most of the teachers are Arab pastors or employees of mission agencies. Butros Grieb, pastor of the First Church of the Nazarene in Jerusalem, is a graduate of Bethlehem Bible College.

Another place you do not want to miss during the Christmas season is the Shepherd's Field on the outskirts of town. It is believed that the shepherds to whom the birth of Christ was announced by the Christmas angels, were "watching their flocks by night" in this very field. It is quite an experience to stand in the Shepherd's Field at night and gaze into the heavens, watching the stars and listening with all your soul.

At Christmastime, the missionaries get together to celebrate Christmas. We are all pretty homesick at this time of year, but we are glad to be serving where it all started. We have a back-home style Christmas dinner and exchange gifts.

The most precious Christmas gift we have seen during our work here has to be the six new members who joined our Jerusalem First Church on Christmas Sunday last year. Converts are hard to come by in this culture. What a Christmas gift it was to watch pastor Butros Grieb lead six new members in the vows of membership.

The miracle of Christmas continues in the land where it all started.



Chris Grube

First Church of the Nazarene, Jerusalem

(Below) For some travelers, like this woman on the highway just outside of town, the mode of going to Bethlehem has not changed.

The Dome of the Rock: where once the Temple stood, a Moslem mosque glistens in the sun. This will all change, the Jews believe, when Messiah comes.

Wesley Tracy



Wesley Tracy



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Fred Sieb

MANGER MIRACLE

*Before Creation's word was spoken
that brought the universe to be,
Before Creation's light had broken,
He lived in vast eternity;
The Son of God, the Second Name.
Yet to the earth a Babe He came!*

*A star was flung from heaven's portals
to flood the darkened world with light;
And cherubs, seraphs, fair immortals,
the sky dome filled with song that
night.*

*Sweet, ageless, timeless mystery,
Humanity and Deity!*

*Within a lowly manger slumbered
an Infant King, a Man of Sorrow,
Lamb of God with powers unnumbered,
the Keeper of God's Great Tomorrow.
His praise through endless ages run,
For God's great love has sent His Son!*

—Jean Leathers Phillips

TWO KINDS OF PEOPLE

Only two classes of people found the Babe: the shepherds and the wise men; the simple and the learned; those who knew that they knew nothing, and those who knew that they did not know everything. He is never seen by the arrogant; never by the man who thinks he knows. Not even God can tell the proud anything! Only the humble can find God!

—Fulton J. Sheen

CUSTOMER COMPLAINT

Dear Innkeeper:

I was a guest at your inn a few weeks ago. My visit to your city was unpleasant—the Romans were enrolling me for another of their miserable taxes. And the stay in your hostel did not improve matters.

I am a patient man, innkeeper. One must be if he is to be a merchant. I can forgive you for many inconveniences. I can overlook the fact that your wine was poor and your bread stale.

But, innkeeper, there are several things I cannot forgive. For my private room you charged an unreasonable price. And it was about as private as the marketplace. The stench from the stable was unbearable.

No sooner had I fallen asleep than I was awakened by shouts of "Hallelujah, the King is born!" I saw a group of shepherds in front of the stable. I could see them by the light of bright stars. I ordered them to be quiet, but they paid no mind. At long last, they disappeared into the stable, and it was relatively quiet again.

Five minutes later, I was awakened again, this time by the crying of an infant. Strangely enough, the cries came from the stable. I looked out again, and through the open stable doors could see the infant and its mother. I yelled down to keep the baby quiet, but apparently they did not hear me.

I could not sleep for the rest of the night. It was the most miserable night of my life—and all because of those people in the stable.

If you are going to permit your high-paying guests to be disturbed by those who pay less and are less, then I hope you are prepared to suffer great financial loss. You will never get anything from shepherds and a family that had to be housed in a stable.

Silas of Jerusalem

—Michael Daves
Together

THEN SHALL THY LIGHT BREAK FORTH

(Isaiah 58:8)

*Thank God for the sun!
It breaks upon my darkness
With its bright and blessed light,
And all my shadows flee,
And all the terrors of the night.
I lift my drooping spirit
Toward the glory of the skies,
And see—on the horizon of my heart—
The day-star rise.
O thank God for the Son!*

—E. Ruth Glover



Peruvian Nativity scene

HE WAS A CHILD

It is good to be children sometimes, and never better than at Christmas, when its mighty Founder was a child himself.

—Charles Dickens

MY GIFT

*What can I give Him
Poor as I am;
If I were a shepherd,
I would give Him a lamb.
If I were a wise man,
I would do my part.
But what can I give Him?
I will give Him my heart.*

—Christina Rossetti

CHRISTMAS TREASURES

The Christ Has Come

"The Christ has come," said Dr. W. Graham Scroggie. Then he added: "I speak quite reverently when I say that God has exhausted his vocabulary. He has spoken his last word; if there is any hope for the world it is to be found in Christ. If it can not be found in Christ, it can not be found at all."

—Christian Clippings

KEPT FOR THEE

Ah, dearest Jesus, holy Child
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber, kept for Thee.

—Arthur W. Meyer



Bill Scott

HECTIC

Christmas Eve was hectic. Mother's nerves were at the breaking point; Father was worried and exasperated. Finally the little girl was sent to bed to get her out of the way. As she knelt to pray, the feverish excitement so mixed her up she said, "Forgive us our Christmases as we forgive those who Christmases against us."

ABOUT YOU

Look at the Babe in the manger and ponder this: that little vulnerable Baby is what God finally decided to do about you, a sinner.

—Eli Thorne

Christmastime

For all my friends at Christmastime
I breathe a loving prayer
That you will always be within
The circle of His care,
And that these blessed days will bring
Some hours of sweet release
From outward stress, while honoring
Anew the Prince of Peace.

And may He give you inward strength
To face the coming year
With joyfulness and upward look,
With courage—not with fear;
Remembering the angels' song
O'er this dark earth still rings
With "peace on earth"—it may be soon
We'll crown Him King of Kings!

—Alice Hansche Mortenson

DAY AFTER CHRISTMAS

On the day that follows Christmas
When the house is strangely still,
When the push and rush are over
I enjoy a special thrill.

All the happy preparations
Are still evident around
In the vivid decorations,
In the goodies that abound.

Now there's time to read the letters
I had scanned so hurriedly;
Time to sort the cards so festive
With their greetings warming me.

Poignantly, the Christmas story
And its message, clear and low,
Seem to pierce the heart more deeply
In this quiet afterglow.

—Louise A. Baldwin

Courtesy of Ideals Publishing Co., Milwaukee, Wis.

On Christmas Night

Heap high the Christmas hearth tonight,
Bid friends to share its glow.
Let there be warmth and food and light,
And laughter's sparkling flow.

But if one enters hungry, spent,
With spirit sorrow-pressed,
As you give welcome, be content:
The Lord Christ is your Guest!

—Edith Portens Thayer

MY DREAM

I dreamed I saw Christ come again
Across the snowy Christmas plain,
With gifts and blessings in His hand
For every heart in every land;
But He brought not a painted toy,
Some little superficial joy,
A dole a moment's need to cure,
A Christmas dinner for the poor.

He brought to all men everywhere
The right to do, the right to share,
The right to think, the right to learn,
The right to labor and to earn,
Courage to walk with head erect.
In peace of mind and self-respect.
The right to face life unafraid.
Oh, what a Christmas Day it made.

—Ilion T. Jones

CHRISTMAS

The snow is full of silver light
Spilled from heaven's tilted cup
And, on this holy, tranquil night,
The eyes of men are lifted up
To see the promise written fair,
The hope of peace for all on earth,
And hear the singing bells declare
The marvel of the dear Christ's birth.

The way from year to year is long
And though the road be dark so far,
Bright is the manger, sweet the song,
The steeple rises to the star.

—Faith Baldwin

Courtesy the Christian Herald Association, Chappaqua, N.Y.

Rick Day



TRUE HOLINESS

BY ALBERT LOWN

EVANGELIST, KEIGHLEY, ENGLAND

In common with everything else worthwhile, holiness has suffered from the plague of the counterfeit. The New Testament speaks of counterfeit apostles, counterfeit messiahs, counterfeit prophets, counterfeit doctrines, and asserts Satan himself sometimes appears as a counterfeit angel of light. Hence, it is not surprising that “the more excellent way” should be counterfeited. The absence of a spurious doctrine and practice of scriptural holiness would be the surprise.

In many cases, the false is a reverse tribute to the genuine, showing it is worth counterfeiting. Forged banknotes are a currency hazard, but there is neither merit nor gain in counterfeiting tissues or napkins. Often a forgery enhances the value of the original, and holiness, like art, currency, and antiques, is not exempt from pretense and make-believe.

True holiness shines with greater luster as it is defended and defined. We see true holiness gleam in brighter glory when Paul, in Romans 6, points out the fallacies of positional holiness and sinning religion. We see true holiness more clearly when Paul refutes a perfection not attainable by Christians in favor of a perfection of grace in Philipians 3. Peter, confronting grace without godliness and liberty perverted to licentiousness, also set forth the disciplined liberty of grace in his Epistles.

Blatant counterfeits of holiness are readily exposed by the tests of the Word and the fruit of the Spirit. But sometimes error or falsehood are so



Wesley's genius reconciled the work of a moment with the walk of a lifetime.



covertly blended with truth that clear exposition and doctrinal insight are needed to make known the distinctive Wesleyan-Arminian experience of holiness. True holiness, a divine creation—not a human attainment—always linked with righteousness, bears four scriptural identity characteristics.

Life in Harmony

and not a legal bondage. There are those who are rightly burdened to emphasize the separation aspect of holy living: the Old Testament setting apart of places, persons, and things. They sincerely and strongly urge, “Come out from among them, and be ye separate” (2 Corinthians 6:17). Separation is a vital aspect of following Jesus and full salvation; but it must be a voluntary, consistent choice and conviction, courteously held—never a ruthless, loveless, radical legalism enforced by dogmatic personalities and exclusive groups. Christian separation is not an extreme, inhuman isolation—rather it is the involved insulation of John 17 prayed for by Jesus, in the world, but not of it, of its spirit, aims, and destiny.

It is not an unnatural, artificial division of life into the sacred and secular. Rather, a unifying of the whole of life—body, soul, and spirit—in unqualified devotion to the knowable, lovable, and enjoyable will of God. Charles Wesley pleaded for this:

*Refining fire, go through my heart,
Illuminate my soul;*

*Scatter Thy life through every part,
And sanctify the whole,*
anticipating Horatius Bonar's testimony:

*So shall no part of day or night
From sacredness be free;
But all my life, in every step
Be fellowship with Thee.*

This blessed grace also blends

Imputation and Impartation

Phonetically, the difference between the two theological terms is slight. In doctrine and experience, it is as vital as the straws General Woolfe cast upon the St. Lawrence to determine the strength and direction of its current before assaulting the Heights of Quebec. Imputation is the thrilling, marvelous ground of salvation; the activity of grace and the attitude of God by which the righteousness of Christ is imputed—reckoned, accounted—to the penitent sinner. Through the crosswork of Jesus, God reckons the seeking, trusting soul judicially, potentially, and eternally holy in Christ. The totality of sin—past, present, and future—is laid upon God's spotless Son. The saved sinner sings:

*My sin—oh, the bliss of this
glorious tho't!
My sin—not in part, but the
whole—
Is nailed to His cross and I bear it
no more.
Praise the Lord, praise the Lord,
O my soul!*

John Wesley gloried in the truth of imputation as he did in the grace-

miracle of impartation. He wrote, “Impartation is the act of Divine grace by which God not only reckons the penitent sinner righteous, but redeems him from all iniquity. The law of the Spirit of life in Christ makes experimentally true that which grace has provided.” With Wesley we honor the second work of grace and the maturing process. But, if holiness is not fully, perfectly, and eternally imputed to us in Jesus, it would be too high a grace for “earthen vessels.” In the face of common frailty, infirmities, shortcomings, and mistakes, the sanctified soul finds anchor and comfort in the truth—“We are complete in Him.” But if impartation is not linked with imputation; if there is no sufficient, sanctifying impartation of inward righteousness; if Christ is not “made unto us wisdom, righteousness, sanctification, and redemption,” the hunger and thirst of born-again souls is tortuously denied. When imputation and impartation are scripturally and sensibly linked, the prayer of Charles Wesley is answered:

*Give me a new, a perfect heart
From doubt, and fear, and
sorrow free;
The mind that was in Christ
impart,
And let my spirit cleave to Thee.*

An oft-quoted passage from Wesley's Works, Volume 2, page 417, commencing, “The best of men need Christ as their Prophet, Priest, and King,” and concluding, “but if left to myself I should be nothing but sin and darkness,” perfectly blends all



God has imputed to me and seeks to impart in me and leads to a third distinctive of true holiness. It is a

Present Grace and Future Inheritance

Much more than today, a former generation believed that they would be sanctified, that is, set free from sin by death. Then and only then would they be holy. This, of course, makes death the Savior, not Christ. The *dying* error is as unsatisfactory as the *trying* error of sanctification by works. Both deny the present possession of holiness and set the impossible task of producing a holy life from an unholy nature.

Wesley zealously practiced trying and striving for at least 10 agonizing years—from 1728 to 1738—until Aldersgate gave birth to the conviction,

“Sanctification is not by works, as justification is not by works.” Realizing, “It is not a wage paid to a servant, but a gift made to a son.” But by works, both graces are perfected, as fruit to root.

A present, assured possession of “holiness by faith in Jesus, not by effort of thine own,” does not deny but rather magnifies the final, glorified perfection of holiness as a future inheritance. The work that is begun by grace in this life is only begun in the light of eternity. Its most passionate advocates confess, “Not as though I had already attained, . . . but . . . I press toward the mark . . .” (Philippians 3:12, 14). Full conformity to Christ awaits being changed from glory unto glory and the casting of crowns before Him.

The paradox of present and future holiness offers, yea demands, a

Definite Crisis and Daily Discipline

Wesley’s genius reconciled the work of a moment with the walk of a lifetime. Instantaneously wrought in answer to consecration and faith, holiness is a crisis of cleansing and fullness inseparable from a process of

maintained dedication and discipline—the essentials of maturing experience.

The Wesley brothers taught, testified, and lived to work out with filial fear and faith’s confidence—as our Nazarene founders did—what God had worked within them of saving and sanctifying grace. A divine dynamic and their daily discipline empowered their souls and service. The four identity characteristics teach that true holiness, like the New Jerusalem, “descends from heaven,” to lie four-square in the trusting heart. It solves *psychology’s* greatest problem—the dilemma of indwelling sin. It fulfills *theology’s* highest design—“Be ye holy.” It demonstrates New Testament *ethical* ideals. It answers and transcends *philosophy’s* quest, “Know thyself,” making it possible for helpless sinners to “Know Thee, whom to know is life eternal.”

*His own Holiness within thee,
His own beauty on thy brow;
This shall be thy pilgrim
brightness,
This, thy blessed portion, now.*

—Francis Ridley Havergal

H

WE LIVE IN A MOBILE SOCIETY

If you know of someone who is moving from your Bible study, Sunday School class, youth group, choir, or someone who is associated with your church in any way, please call Moving Nazarenes Service. We can help them find a new church home.

**HELPING KEEP
THE FAMILY
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NAZARENE ROOTS

THE HOUSE OF THE LORD

More Leaves from Our Album

When Nazarenes gather to worship, they do so under a variety of personal and local conditions. The earliest Nazarenes in Great Britain and America worshiped in buildings that ranged all the way from solid New England-style structures to plain chapels and tabernacles to storefront missions.

A similar diversity characterizes worship-structures that Nazarenes have erected in other parts of the world. Unique

Try to match the picture with the proper identifying line. Place the "letter" of the picture by the correct description. Answers on page 46.

cultural factors, as well as the Church of the Nazarene's sense of identity as an evangelical body, have shaped the architecture and character of Nazarene churches.

Here are a few of the thousands of photographs that document the ways in which Nazarenes have built "the house of the Lord."

—Stan Ingersol
Denominational Archivist

_____ 1. Church of the Nazarene, Shantung, China, 1940s.

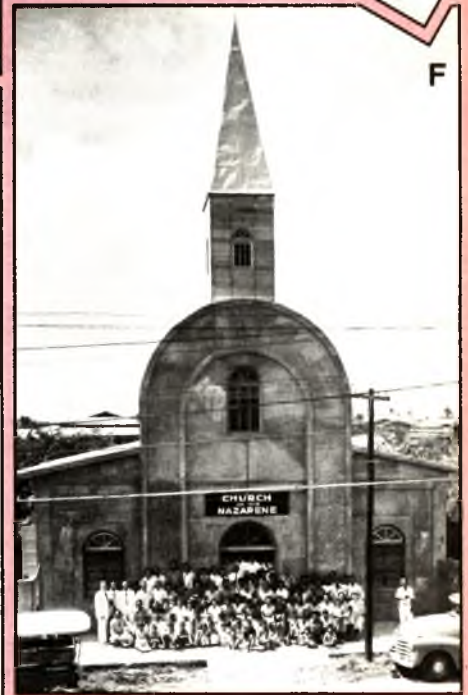
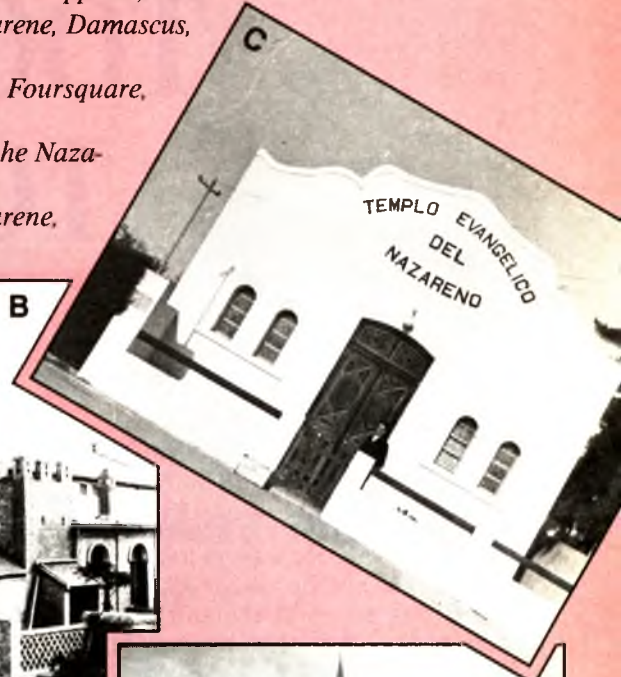
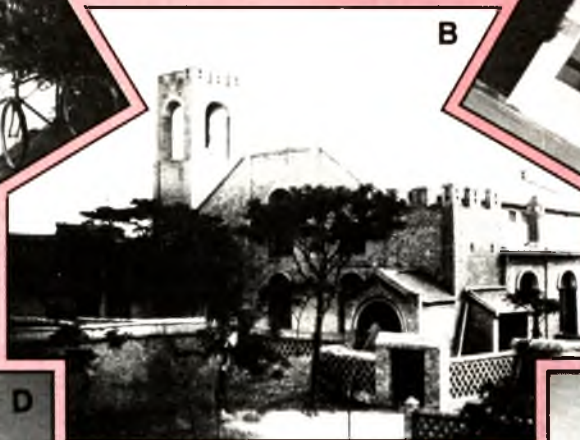
_____ 2. The Nazarene Chapel, Iloilo City, Philippines, 1954.

_____ 3. Armenian Church of the Nazarene, Damascus, Syria, 1985.

_____ 4. Church of the Nazarene, Foursquare, Barbados, 1959.

_____ 5. Villa Flores Church of the Nazarene, Chiapas, Mexico, 1955.

_____ 6. Church of the Nazarene, Castelar, Argentina, 1951.



FORGIVENESS AND RESTORATION— TOO MUCH TO ASK?

BY PAUL TARRANT

Moses was a murderer, and when the secret got out, he ran. He was no longer accepted by his people, and he hid for 40 years.

David was an adulterer and a murderer, and when Nathan declared his secret, he turned his face to the wall to hide his shame. In his penitence, David found forgiveness; and when he had suffered the immediate consequence of his sin, God used him as His man once more.

Today, in most evangelical churches, Moses and David would be cast out for good, but as Old Testament examples of struggling humanity who won through, we venerate them both.

Peter was a coward, a turncoat, and a hotheaded brawler; but God transformed him into the great apostle, and we all long to meet him in heaven.

Today, most of us would have considered all three to be men who should be thrown on the scrap heap. We would never have them serve on our church board or preach in our pulpit. These were men who wrestled with temptation and yielded. They discovered how hard it was to fight with the forces of Satan, and, for a while, they lost the battle. Others suffered because of their sin and they, themselves, lost out.

What do we say today to our wounded soldiers? What do we say to our modern Davids, and Moseses, and Peters, who have been, for a time, overpowered by the minions of Satan? So often, it is those that we revere in the

church that fight the greatest battles with the enemy. They are the ones who know what it is like to “struggle . . . against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms” (Ephesians 6:12, NIV). Are we guilty of saying to them, when they “fail,” “You can’t come in. You’ve failed us. You’ve failed God. You make us feel uncomfortable; please leave!”

The minister who falls from grace, the board-member-wife-deserter; any of them who repents, we don’t know how to handle. We are afraid “the church” will suffer. People will stop coming. There will be scandal. And yet, we hold up Moses and David, and Peter, and Abraham, and Elijah, and Jonah, and many others from the pages of Scripture, and we say, “See how God can use a repentant failure? God can use you too!”

What is the difference? Is it that we are the guilty ones? We did not wrestle alongside our pastor? We did not maintain a ministry of prayer for our fellow leader? Why doesn’t the church learn better to forgive, and love, and restore?

Jesus himself restored Peter, and not until then did Peter feel right about himself. Moses and David paid their debt to society, and when they did, God placed them back in positions of responsibility. The author, C. S. Lewis, in his great book *The Lion, the Witch, and the Wardrobe*, depicts the restoration work of the Church. Remember the bottle of healing oil given to Lucy by Father Christmas to be used

to bring life to the mortally wounded. Lucy worked hard to complete her task after the fiercest of battles. The apostle Peter was told, “When you have turned back, strengthen your brothers” (Luke 22:31, NIV).

Every military general expects some casualties, even though he expects to win the battle. And in his plan he has included a strategy for minimizing the casualty list. He has medical teams at the ready with stretchers, bandages, and emergency surgery equipment. No casualty will be forsaken on the battlefield to die or be captured by the enemy. Each will be brought back and bathed and warmed and fed until fit once more for the fray.

The Church of Jesus Christ is to expect casualties. Some of our casualties will have secret sins that will remain secrets from most of us. They need to find repentance and healing. Other casualties will fall more obviously in the open field. They need to be quickly and gently gathered up and taken to the place of healing. Like the “Good Samaritan,” we need to be willing to pay whatever it costs to get the soldier back on duty.

When the world sees how we care for our wounded it will be much more impressed than if all it sees are gaps appearing in our ranks, and our wounded left to die. Too often, we act as though our fallen are deserters who need to be shot before they give away the campaign strategy to the enemy. Sometimes we are quick to disown our fallen—just in case the onlookers think the caliber of our troops is not quite perfect.

The strategy of our enemy is always to get us to desert the fallen so that he might snatch them up. The apostle John had the highest authority to tell us to expect casualties. He said, “. . . if anybody does sin, we have one who speaks to the Father in our defense—Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world” (1 John 2:1-2, NIV). Another of our Lord’s apostles, James, speaks his master’s message of restoration: “Remember this: Whoever turns a sinner from the error of his way will save him from death and will cover a multitude of sins” (James 5:20, NIV).

This is not a call to act as if sin does not count or to adopt a shallow permissiveness. Sin has bitter consequence for both the sinner and the sinned against. There is always good reason to “weep o’er the erring one and lift up the fallen.” Are we, too, ready to throw on the scrap heap someone whom God wants to restore and use? If we are, Scripture gives us an advance warning: “Let him that thinks he is stable, take heed; he’ll be the next to fall” (1 Corinthians 10:12, author’s paraphrase).

Let us never give the impression that we need that warning, but let us sincerely support those who lead us, at whatever rank, but especially in the local church. Let us pray for them, that their strength will not fail. But if it does fail, let us gently bind up their wounds and bring them, not to the point of public disgrace but to the point of repentance and restoration and renewed responsibility—where their scars will become part of their ministry. Let’s treat them as our own family and expect the same restoration in them that came to Moses, David, and Peter. H

Paul Tarrant is a family physician in Erskine, Scotland. He is a pastor’s son and is married to a pastor’s daughter.

***Too often we act
as though our fallen
are deserters who
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before they give
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enemy.***

NAZARENES PROVIDE SUPPORT IN AFTERMATH OF HUGO

Nazarenes in the Caribbean and South Carolina have come to the aid of their neighbors in the aftermath of Hurricane Hugo, which lashed the area in late September.

No Nazarenes lost their lives in the formidable, storm which packed winds in excess of 150 miles per hour. However, a number of Nazarene church and personal properties were damaged.

Nazarenes in the Charleston area responded to the needs of their neighbors almost immediately by opening their church doors to others who needed assistance. Eight churches have functioned as emergency relief centers distributing food, household items, water, and cash to persons who were victims of the storm.

Nazarenes in Puerto Rico where six local churches, a parsonage, and seven homes were damaged, pledged to provide money and assistance in repairing properties. Also, in Antigua, Nazarenes have provided assistance to their neighbors in St. Croix. The entire island of St. Croix was devastated by the storm, and some 400 Nazarene families were impacted in one way or another.



Caregivers at the Summerville, S.C., Church of the Nazarene were a key to the food and clothing distribution program at this and seven other Nazarene churches in the Charleston area.

Nazarene Compassionate Ministries interfaced with relief agencies and Nazarenes in South Carolina providing money from the Hunger and Disaster Fund as well as needed supplies. Nazarenes from across the nation also responded with supplies and money.

We will have a more detailed story on the Nazarene response to Hugo in the January *Herald*. In the meantime, money is still needed for the South Carolina relief effort. Contributions may be sent to Nazarene Compassionate Ministries and should be marked for Hurricane Hugo Relief.

THREE FORMER DISTRICT SUPERINTENDENTS DIE



George Scutt, former district superintendent of Northwest Indiana, died on June 27, 1989. Scutt had pastored churches in Huntingburg, Martinsville, and Newcastle, Ind., and Grace Church in Nashville, Tenn. He also served as a member of the General Board and as chairman of the Olivet Nazarene University Board of Trustees.

Scutt is survived by his wife, Kathleen; children, David and Janet Sue; and stepchildren, Jill Morgan, Kathy Heck, and David Welton.

Arthur E. Kelly, 87, died July 29 in Columbia, S.C. He had served as South Carolina district superintendent from 1944 to 1947 and was responsible for organizing eight churches on that district. He also served as a commissioned evangelist and pastored in Irvine, Ky.

Kelly is survived by sons: Brentson, Jerry, and Gene; and a daughter, Marie Butler.

James G. Wells, 86, died August 31 in a nursing home in Maryville, Tenn. Wells was the first superintendent of the South Carolina District and had pastored churches in Ohio, Florida, Kentucky, Alabama, and Tennessee.

Wells is survived by his wife, Mary; sons: William Charles, James Ray, and Granville Earl; 10 grandchildren; and 10 great-grandchildren.



NAZARENE COUPLE DIES IN PLANE CRASH

Terry and Missy Sanders, members of the Mayfield, Ky., Church of the Nazarene, were among six persons killed in a fiery plane crash September 15. The crash occurred as the Sanders were returning from Daytona Beach, Fla., where they had picked up Terry's cousin, Belinda Yancey, who was a victim of a kidnapping just a few days earlier.

Yancey had been kidnapped September 11 and appeared a few days later in Daytona Beach when she "wandered up to a lifeguard in a very disoriented state," according to Terry Cantrell, a friend of the family. Terry Sanders, who was a member of the local police department; Melissa Sanders; Yancey's husband, Chuck; and

Charles Nelson, the Sanders' uncle, flew to Florida September 14 to bring her home. They were en route when a wing of the plane hit a tree while the pilot was circling the airport in heavy fog and light drizzle. The plane crashed one mile north of the Mayfield-Graves County Airport, killing all six on board.



Terry and Missy Sanders

"The Mayfield Church of the Nazarene sadly mourns the loss of this young couple," said Cantrell.

WEGNER APPOINTED TO DAKOTAS



Roger J. Wegner, 55, has been appointed superintendent of the Dakota District. The action was taken October 3 by General Superintendent William J. Prince. The appointment was made with unanimous approval of the Board of General Superintendents and in consultation with the Dakota District Advisory Council. The appointment is effective December 1. He replaces L. Eugene Plemons, who resigned from the superintendency to accept a position with Southern Nazarene University.

Wegner has served as superintendent of the Alaska District since December 1984. He was representative to the Northwest Region for Life Income Gifts Services from June 1983 until he became superintendent of Alaska. Prior to this, he pastored 21 years in Oregon, Washington, Alaska, and Idaho. A 1962 graduate of Northwest Nazarene College, Wegner was ordained in 1964. He and his wife, Janell, have four children: Candice, Sandra, Mark, and Stacie, and several grandchildren.

ALBERT OUTLER DEAD AT 80



Albert C. Outler, 80, theology professor emeritus at Southern Methodist University, died September 1 in a Bradenton, Fla., nursing home.

Outler was described as one of United Methodism's most influential 20th-century theologians and ecumenicists. He played a key role in the development of the theological statement of the United Methodist Church and was known for his ecumenical involvement. He was also recognized for his contributions to rekindling popular interest in the life and teachings of John Wesley.

In addition to SMU's Perkins School of Theology, Outler taught at Duke University and Yale Divinity School. He earned the B.D. degree from Emory University's Candler School of Theology in Atlanta, and a doctorate from Yale.

GRESHAM INAUGURATED AS PRESIDENT OF SNU

Loren A. Gresham, 48, was inaugurated October 4, as the 10th president of Southern Nazarene University in Bethany, Okla. Gresham was elected by the SNU Board of Trustees July 14 and assumed the position August 1.

A native of Nashville, Tenn., Gresham joined the political science faculty of SNU in 1967. He served as chairman of that department from 1972-86, and as university provost from 1985 until June 1989. Gresham served briefly as vice president for academic affairs and academic dean at Point Loma Nazarene College before being elected as SNU's president.

Gresham holds a doctorate in political science from the University of Oklahoma, a master's degree in international relations from the University of Southern California, and an undergraduate history degree from Pasadena College.



Loren Gresham delivers his inauguration message at Southern Nazarene University.

PLEMONS ACCEPTS POSITION AT SNU



L. Eugene Plemons, 61, superintendent of the Dakota District, has been selected as vice president of Church Relations and Enrollment Management for Southern Nazarene University. Plemons received a unanimous vote from the SNU Board of Trustees October 3. He began the new assignment November 1.

Plemons attended Baker University and is a 1952 graduate of SNU. He has pastored churches in Tyler and Pasadena, Tex.; St. Louis, Mo.; and Little Rock, Ark. He began service as the superintendent of the Dakota District in 1987.

Plemons was ordained in 1954 on the San Antonio District.

NWMS INTRODUCES PRAYER EMPHASIS

A special prayer emphasis, *Pray 75/75*, has been announced for the coming new year, according to Nina Gunter, general NWMS director. Gunter is encouraging Nazarenes to pray 75 minutes a week in observance of the 75th anniversary of NWMS, which they have proclaimed the *Year of Intercession*.

The scriptural basis of the prayer emphasis is Matthew 18:19—"Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven."

"We are asking Nazarenes to pray for different areas of the world each day in order that all regions of the Church of the Nazarene will be blanketed in prayer," said Gunter. The NWMS has provided a daily guide for prayer as follows:

- Sunday . . . United States, Canada
- Monday Africa
- Tuesday Asia-Pacific
- Wednesday Caribbean
- Thursday Eurasia
- Friday Mexico, Central America
- Saturday South America



The Seventh Assembly of the West Virginia South District was held August 3-4 with Donald D. Owens, general superintendent, presiding. District Superintendent C. Harold Smith reported that a new church at Oceana was organized during the previous year. Pictured (*l. to r.*): District Superintendent Smith; Diane and Timothy S. Dixon, ordinand; General Superintendent Owens.



General Superintendent Donald D. Owens presided at the 38th assembly of the Southeast Oklahoma District in August. District Superintendent Ark Noel, Jr., reported that a new church, Chapel on the Hill, was organized in Midwest City. Pictured (*l. to r.*): General Superintendent Owens; ordinands: Emmett and Vickie Gagnard, Glenn and Gayle Thyron, Wayland and Patty Stewart, Grady and Linda Roundtree; and District Superintendent Noel.



Six persons were ordained on the North Arkansas District at the 1989 assembly. (*l. to r.*): District Superintendent Eugene Sanders; ordinands: Raymond Anderson, Ed Heppe, Eugene Willoughby, Keith Smith, Keith Newman, and Gary Harper; and General Superintendent John A. Knight.



The 64th assembly of the Indianapolis District was held August 3-4 at the district campground in Camby. General Superintendent Eugene L. Stowe presided. District Superintendent John F. Hay was reelected to a four-year term and reported that, for the first time in 17 years, the district's General Budget was paid in full. Pictured: First row (*l. to r.*): Superintendent Hay; ordinands: Rev. and Mrs. Gary Huffman, Rev. and Mrs. Douglas Pugh, Rev. and Mrs. Randy Perry, Rev. and Mrs. Paul Riddle; and General Superintendent Stowe. Second Row (*l. to r.*): ordinands: Mr. and Mrs. Stan Martin (deacon); Rev. and Mrs. Jeff Beckett; Rev. and Mrs. Jerry Badgley; Sherrie Keeley (deacon); Rev. and Mrs. Don Jackson; and Rev. and Mrs. Douglas Wright.



General Superintendent Jerald D. Johnson presided at the 41st assembly of the Southwest Indiana District July 25-27 at the Vanderburgh Convention Center in Evansville. B. G. Wiggs presented his 12th report as district superintendent. Pictured (*l. to r.*): B. G. Wiggs; ordinands: Rev. and Mrs. Michael P. Elliot, Rev. Wesley D. Sampson, and Rev. and Mrs. Laverne A. Ames; and Jerald D. Johnson.



General Superintendent William J. Prince presided at the 41st assembly of the Northwestern Illinois District August 10-11 at the district center in Manville. F. T. Bailey completed his second year as district superintendent. Pictured (*l. to r.*): Wes Burns, district secretary; District Superintendent Bailey; ordinands: Rev. and Mrs. Todd Lafond, Rev. and Mrs. Raymond Barker, Rev. and Mrs. Tim Livengood, Rev. and Mrs. Mitch Davenport, Rev. and Mrs. Anthony Winter; and General Superintendent Prince.



General Superintendent John A. Knight presided at the 46th assembly of the Illinois District July 19-21 at Springfield First Church of the Nazarene. Pictured (*l. to r.*): General Superintendent Knight; ordinands: Robert and Sue Hasslebring, Philip Jackson and (fiancée) Connie Canaday, and John and Elaine Mehaffey; and District Superintendent John J. Hancock.

FOR THE RECORD

Moving Ministers

WAYNE L. ALBRIGHT from pastor, Junction City (Kans.) First to evangelism
 H. GORDON BARRICK from Green Rock, Ill., to Eureka, Ill.
 RUSSELL W. BREWER from Monticello, Ill., to Fairview Heights (Ill.) Crestview
 ROBERT E. COY from Eureka, Ill., to district assignment

DIANE K. CUNNINGHAM from student, NTS, Kansas City, to pastor, Berwick, Maine
 GREGORY DAWSON from student, NTS, Kansas City to pastor, Houlton, Maine
 ROSEMARY DAWSON from student, NTS, Kansas City, to pastor, Houlton, Maine
 BARRY L. DUNLAP from pastor, Coffeyville (Kans.) Central to evangelism
 STEPHEN M. DUPLER from student to pastor, Lancaster (Ohio) Calvary

H. DAVID FOUNTAIN to pastor, Holland, Mich.
 GEORGE W. FRIELING from associate, Flint (Mich.) Central to associate, Valparaiso (Ind.) First
 JANET E. FRIELING from associate, Flint (Mich.) Central to associate, Valparaiso (Ind.) First
 ROBERT E. FRIESEN from Dodge City (Kans.) College Heights to Lyons, Kans.
 LAWRENCE A. GILL from Kenmare, N.Dak., to Green Rock, Ill.

DEANE R. HARDY from pastor, Waynesburg, Pa., to associate, Springfield (Ohio) High Street
 MICHAEL HIBBARD from student to pastor, Kewanee (Ill.) Grace
 RONALD E. INGRAM to pastor, Bushnell, Ill.
 JOSEPH R. JORDAN from pastor, Hocking Valley, Ohio, to evangelism
 ROBERT KEITH, JR., from Sparta, N.J., to Millinocket, Maine
 JOHN L. KIZZEE from associate, Junction City (Kans.) First to evangelism

NEWS OF RELIGION

Christian Publishers Represented at Moscow Book Fair

Nearly 2,000 publishers and literature firms from the Soviet Union and 62 other countries met in Moscow this fall for the seventh Moscow International Book Fair. The group included representatives from 85 U.S. book publishers, including 30 members of the Evangelical Christian Publishers Association.

Soviet President Mikhail Gorbachev gave the opening address to the participants, noting that "the Soviet people are engaged in a creative endeavor to restructure all spheres of the life of society on a broad democratic basis, relying on openness and freedom of information."

The Soviet people's desire for spiritual literature was evident at the event, according to Peter Deyneka, Jr., president of Slavic Gospel Association. "I was deeply moved by the spiritual hunger of the people who came to the fair," he said.

Doug Ross, executive director of the ECPA, expressed surprise at the demand for New Testaments and the interest of the Soviet Press in his organization. Ross had taken 10,000 New Testaments with him as a gift to the Soviet people.

Hungary Opens Door to More Church Freedom

The State Office for Church Affairs, once the Communist Party's primary means of controlling church life in Hungary, has been dissolved and replaced by the Secretariat for Church Policy. Barna Nagy, chairman of the new agency, has stated that the Secretariat's role will be to "coordinate" rather than "control" relations between the churches, the Council of Ministers, and the government.

Although the precise duties of the new agency have yet to be defined by the Hungarian Parliament, some church property has been returned, churches have been allowed to open schools, and church appointments are no longer subject to state approval. —NVI

Supreme Court Won't Hear Appeal of "Bible Speaks"

The Supreme Court, on its first day in session, refused to hear the appeal of a Massachusetts-based Christian group, The Bible Speaks. Without comment the court left in place an order requiring the group to return \$5.5 million that had been donated by Elizabeth Dayton Dovydenas, an heir to the Dayton-Hudson fortune.

Dovydenas had donated large sums to The Bible Speaks while she was a member of the ministry's church. After she left the church she sued for a return of her donations, saying she was unfairly influenced into making the gifts. —EP News Service

SAMUEL C. LEVER from general assignment to pastor, Udall, Kans.

RICHARD A. LOSEE to pastor, Chesaning, Mich.

JOHN H. MOORE, JR., from general assignment to associate, Nashville (Tenn.) First

LARRY M. PETERSON from Lyons, Kans., to Dodge City (Kans.) College Heights

PAUL A. PUGH from Lancaster (Ohio) Calvary to Hocking Valley, Ohio

THOMAS E. RASH from Valdosta, Ga., to Gainesville (Ga.) First

GARY REISS from Charlotte, Mich., to Grand Haven, Mich.

MILFORD SCHMIDT from pastor, Clinton (Iowa) First to evangelism

JAMES SHERMAN from associate, Battle Creek (Mich.) West Michigan Avenue to Pottersville, Mich.

WILLARD SIMPSON from Otsego, Mich., to Jackson (Mich.) Grace

F. STEPHEN STOCSTILL from pastor, Martinsville (Va.) Fort Trial to Kansas City, NPH

JOHN THARP from Avondale, Ariz., to Cuba, Ill.

KENNETH D. WEBSTER from student, NBC, Colorado Springs, to evangelism

J. TIMOTHY WHITE from student, NTS, Kansas City, to pastor, Severy, Kans.

ROBERT W. WRIGHT from Trenton, Mo., to Artesia, N.Mex.

Moving Missionaries

ANDERSON, REV. DAN and MELODY, Kenya, Furlough address: c/o Anderson, 4760 Garden Ct., Auburn, CA 95603

COX, REV. DONALD and MRS. CHERYL, Chile, Furlough address: 2015 W. Glen, Peoria, IL 61614

DOERR, MR. STAN and JO,* South Africa (ASF South), Furlough address: 618 6th Ave. S.E., Jamestown, ND 58401

FELL, DR. GLENN and JEANNE, South Africa (ASF South), Furlough address: 837 Lindenwood, Olathe, KS 66062

JOHNSTON, REV. TREVOR and MRS. MARY, French Antilles, Field address: B P. 1088, 97209 Fort-de-France, Cedex, Martinique, FWI

LARRABEE, REV. JIM and MRS. MICHELENE, Malawi, Furlough address: 1728 Holmes Ave., Racine, WI 53405

NACIONALES, DR. BIEN and MRS. MARY, Swaziland, Furlough address: Main P.O. Box 10149, Quezon City 1100, Metro Manila, Republic of the Philippines

NYREEN, MR. HARRY and MRS. ELIZABETH, Dominican Republic, Field address: Nyreen/DR Santo Dom, MAF, P.O. Box 5600, Fort Lauderdale, FL 33340-5600

RILEY, REV. TOM and MRS. FAYE, Swaziland, Furlough address: 512-A Russell St., Nashville, TN 37206

RYAN, REV. MARK and MRS. KRIS, Colombia, Furlough address: c/o Helen Ryan, 3745 Portage Pl., Decatur, IL 62526

WAGNER, MR. BILL and MRS. SHERILL, South Africa (ACC), Furlough address: c/o Boyles, 1552 W. Nopal, Mesa, AZ 85202

VITAL STATISTICS

Births

to BRAD AND LYNN (JACKSON) BEELER, Pontiac, Mich., a girl, Danae Elizabeth, June 14

to REV. MARK AND BRENDA (PELHAM) BOYCE, Williamston, Mich., a girl, Kayla Jeannine, Aug. 8

to BILL AND SHARON CLAIR, Olathe, Kans., a girl, Ashley Elizabeth, June 12

to REV. RONALD AND SHELEENA (SMITH) COURTNEY, Spencer, Iowa, a girl, Brittany Ginelle, July 24

to LORENA AND RICKY DARLING, a boy, Loron Clay, July 8

to MIKE AND GLENDA (HORN) DAVENPORT, Lowell, Mich., a boy, William Charles, July 21

to RICHARD AND JAROLYN (MINER) DAVIS, Scottsdale, Ariz., a girl, Lauren Ashley, June 6

to REV. DAVID AND MARSHA (WALTER) EDWARDS, Culver, Oreg., a girl, Talitha Joy, Aug. 17

to REV. JAMES AND DEBORAH (SAVOIE) ENNIS, Franklin Centre, Quebec, a girl, Kelsey Jo, June 9

to ROSS AND LINDA (BOULWARE) FOX, Connell, Wash., a boy, Jason Anthony, June 26

to KENNETH AND DONYA (WIEGMAN) GIBSON, Wichita Falls, Tex., a girl, Alyse Roshele, July 27

to JEFFREY AND NEBBI (SPENCER) HAYDEN, Littleton, Colo., a boy, Trevor Kenneth, Aug. 21

to JOHN AND RENEE (MICHEL) HERMAN, Martinez, Calif., a boy, Bradley Michel, June 8

to DAVID AND LINDA (JOHNSON) HURSH, Oklahoma City, Okla., a girl, Tiffany Marie, June 14

to BILL AND CRYSTAL INNIS, Culver Oreg., a boy, Brandon Robert, Aug. 21

to FORREST AND RENEE (FORTNER) KNOX, Haifa, Israel, a girl, Hannah Marie, Aug. 24,

to RON AND MIREYA (DE LA FUENTE) MALQUIST, Oaklawn, Ill., a girl, Andrea Marie, July 31

to ROBERT AND DIANE (POWER) McCRUMMEN, New York, N.Y., a girl, Abigail Christine, July 26

to TIMOTHY AND SUSAN (PANAGINI) McKEITHEN, Hong Kong, a girl, Julie Elizabeth, Aug. 2

to ART AND JEANETTE (STEWART) MIHILL, Austin, Tex., a boy, Andrew Jacob, July 16

Adoption to BILL AND SHARON (KNOX) NICHOLS, Wollaston, Mass., a boy, James William, Feb. 18,

to MIKE AND SUSAN (DIXON) NOEL, Lexington, Ky., a boy, Adam Mackenzie, Aug. 1

to STANLEY J. AND DEBORAH (PITTS) OAKES, a girl, Victoria Nicole, July 20,

to MR. AND MRS. STEVE RIST, Bluff City, a boy, Franklin, Aug. 21

to RANDY AND BECKY SMITH, a boy, Jacob Roderick, Aug. 12

to CARSON, JR., AND DEBORAH SNYDER, Selinsgrove, Pa., a boy, Justin Allen, July 17,

to REV. TIM AND CARLEEN (MULLIN) TUCKER, Deer Park, Wash., a girl, Hilary Mae, June 30

to KEVIN AND KAREN (MICHAEL)

*Specialized Assignment Personnel

ULMET, Frankfort, Ky., a girl, Carissa Marie, Aug. 4

to LOREN AND DEBBIE (LUCAS) UL-RICH, Cadillac, Mich., a boy, Christopher Raymond, June 16

to CLAIR AND LISA WALLS, Sel-insgrove, Pa., a boy, Timothy Joseph, Aug. 15

to PARRY AND DONNA WALBORN, Salem, Oreg., a boy, Philip Jon, July 17
to TODD AND MARIANNE WEBB, Independence, Kans., a boy, Garen Barclay, June 4

to DAVID AND GLYNDA (RIVAS) WES-LEY, Kansas City, Mo., a girl, Leah Mar-garet, July 20

to TOD AND JANET (GOULD) WIN-TERS, Columbia, Ohio, a boy, Nathaniel Tobias, July 30

Anniversaries

REV. AND MRS. HAROLD KIEMEL celebrated their 50th wedding anniversary with a reception hosted by the Kailua Church of the Nazarene, April 30, 1989.

The Kiemels have served 56 years as evangelists, pastors, and associate pas-tors, currently serving as "grandpastor" at the Kailua Church in Hawaii.

The Kiemels have three children: Fred, Jan Rheem, and Ann Anderson; and nine grandchildren.

LAWRENCE AND GLADABELL LANCASTER recently celebrated their 50th wedding anniversary. Both retired teachers, they have been members of the College Church, Nampa, Idaho, since 1940 and have held many posi-tions of service.

The Lancasters have four children, Janet Woods, Francis White, Larry Lanc-aster, and Jerry Lancaster.

DR. AND MRS. SYDNEY MARTIN celebrated their 50th wedding anniver-sary recently with a family celebration and a service of congratulations at Sharpe Memorial Church, Glasgow, Scotland.

Appreciation for 25 years of service to their church and the denomination was expressed by gifts and a check.

DR. AND MRS. D. E. CLAY, Mount Ver-

non, Ohio, recently celebrated their 50th wedding anniversary. The catered buffet was given by their children, Cheryl Gat-lin, Doyle and Daniel. Twenty-nine family members and friends, including their children and eight grandchildren, at-tended.

The Clays have served the Church of the Nazarene for 50 years, the last 12 as administrators of the North Central Ohio District.

Marriages

PAULA GIBSON and STEVE BROWN at Jonesboro, Ark., Aug. 12

ROBIN RAE HENNEMAN and CHARLES ANTHONY WEBSTER at Glen Burnie, Md., July 22

TINA MARIE RHODES and DAVID WIL-LIAM CUMMINGS at North Little Rock, Ark., Sept. 1

TRACI MICHELLE TOMLINSON and BRADLEY ALAN FRISBEY at Nash-ville, Tenn., July 1

LAURA JEANNE ZURCHER and LANCE HAROLD PARKES at Beth-any, Okla., June 16

Deaths

BRADY JOHN BULLOCK, stillborn, June 17, Sterling Heights, Mich. Sur-vided by parents, Rev. Lonnie and Karen Bullock; sister, Kristie; grandparents Ray and Jane Bullock and Johnnie and Janet Bechler.

JEFFREY EUGENE HOOVER, 22, Clewiston, Fla., formerly of Oskaloosa, Iowa, May 8 in an auto accident. Sur-ivors: mother, Maxine Hoover; sisters, Joyce Whipple, Jan McKay, and Jayne Almon.

RUTH VADEAN MARSHALL, June 9, Lewisville, Tex. Survivors: husband, Rev. Paul W. Marshall; daughter, Jennifer Dawn; son, Scott Wesley; four sisters and one brother

HAROLD COLBY VALLOW, 78, July 22, San Jose, Calif. Survivors: nieces and nephews, grand and great-grand nieces and nephews.

GRACE WAGNER, 82, June 11, Chandler, Ind. Survivors: one son, one

daughter, 10 grandchildren, and 12 great-grandchildren.

ADDISON G. WEIS, 87, July 6, Red Deer, Alta. Survivors: son, Ivan; daugh-ters, Norma Morgan, Dorothy Goings, Erma Frederick, Doreen Broad, Phyllis Newsham, and Bea Mearns; 12 gran-children, 1 great-grandchild, and three sisters.

LACIE D. WESLEY, 81, July 3, Somer-set, Ky. Survivors: sons, James and Ron-ald; one brother and four sisters; six grandchildren and 14 great-grand-children.

ANNOUNCEMENTS

Kilgore, Tex., First Church of the Nazarene will celebrate its 55th anniver-sary December 10. Special guests will include former pastor, W. L. "Buddy" Lit-tle, Spirit Bound Quartet of Nashville, and Dallas District Superintendent W. M. Lynch. There will be a service of celebra-tion at 10 A.M., followed by a noon meal.

All former pastors, members, and friends are invited to attend or send greetings. For further information con-tact the church at 309 E. Sabine, Kilgore, Tex., or call 214-984-2144.

DIRECTORIES

BOARD OF GENERAL SUPERINTEN-DENTS—Office: 6401 The Paseo, Kan-sas City, MO 64131. Eugene L. Stowe, chairman; Raymond W. Hurn, vice chair-man; John A. Knight, secretary; Jerald D. Johnson, Donald D. Owens, William J. Prince.

GENERAL SUPERINTENDENTS EMERITUS: Samuel Young 5639 W. 92nd Pl., Overland Park, KS 66207; George Coulter, 9310 Canterbury, Lea-wood, KS 66206; V. H. Lewis, 1406 Cambridge, Olathe, KS 66062; Orville W. Jenkins, 2309 W. 103rd St., Leawood, KS 66206; William M. Greathouse, 12203 W. 99th Terr., Lenexa, KS 66215

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 (Month) (Day) (Year)

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Better yet, your church may wish to have our representative con-duct a Wills Seminar. There is no charge, although a freewill offer-ing is suggested for the repre-sentative. Our representative may be contacted directly, or you may contact me at headquarters:

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

RECOMMENDATIONS

This is to recommend Rev. Jim Haynes to the field of evangelism. Rev. Haynes is an ordained elder and has served as a full-time pastor for the last 13 years on the Upstate New York, Arizona, and Colorado districts. He is a dynamic, challenging, and exciting preacher of the Word with a strong emphasis on heart holiness. He can be reached at 1917 E. Whitton, Phoenix, AZ 85016; phone: 602-279-6488.—*Bill E. Burch, Arizona district superin-tendent*

I recommend Rev. Kenneth Webster to the field of evangelism. He is a fine preacher anointed by the Holy Spirit. I believe Rev. Webster will be an asset to any church that calls him for a revival. His address is 4536 Plummer Ct., Montgomery, AL 36106.—*R. P. Ses-sions, Alabama South district superin-tendent*

I recommend Rev. W. M. Dorough to the field of evangelism. He is a strong holiness preacher. His life and example are impeccable. He and Mrs. Dorough are available for revivals, camp meetings, and holiness con-ventions. I would be delighted to pro-vide additional information upon re-quest. Rev. Dorough may be contacted at 219 Oak Hills Dr., Mabank, TX 75147.—*W. M. Lynch, Dallas district superintendent.*



YOUTH IN MISSION INVOLVES 100+

More than 100 young adults participated in last summer's YOUTH IN MISSION (YIM) program, according to Dale Fallon, YIM coordinator. Thirty-five teams of 2-4 members started the summer with training camp before being sent to various locations around the world.



SANDERS RECEIVES UNANIMOUS RECALL

Hiram Sanders, superintendent of the Missouri District, received unanimous two- and four-year recall votes at the district's 1989 assembly, according to General Superintendent Eugene L. Stowe, who presided.

This marks the fifth time Sanders has received unanimous votes since he was called to the district in 1984. His first vote came in 1984, since he had not served 180 days as superintendent before his first assembly in Missouri. A year later he received unanimous votes for two- and four-years. Stowe said he believes this is a first in the Church of the Nazarene.

Sanders receives congratulations from Don Cork, secretary of the Missouri District Advisory Board, upon receiving an honorary doctor of divinity degree from MidAmerica Nazarene College this spring.

STOCKTON HONORED ON 90TH BIRTHDAY

John Stockton, former general treasurer for the Church of the Nazarene, was honored September 21 for his more than 25 years of service to the church. The luncheon was hosted by the Investment Committee in recognition of Stockton's 90th birthday.

Stockton served as General Treasurer from 1945-1970 and was the first to hold that position full-time, according to Dean Wessels, Pensions and Benefits director and chairman of the Investment Committee. Wessels added that, as general treasurer, Stockton was responsible for relocating headquarters to its present location.

Stockton is also credited with beginning the Investment Committee in 1945. The committee is responsible for advising the general treasurer on the investments of the general church. Members of the Investment Committee include Wessels; Norman O. Miller, general treasurer; Robert L. Foster, NPH manager; D. Moody Gunter, Finance Division director; Robert Hempel, Life Income Gifts director; and Vernon Lunn.

Pictured (L to R): Norman O. Miller, general treasurer; John Stockton; Dean Wessels; and Vernon Lunn.



NAZARENE STUDENT CENTER DEDICATED AT INDIANA UNIVERSITY

Approximately 200 people attended the dedication service of the Nazarene Student Center at Indiana University August 27. John A. Knight, general superintendent delivered the message and the Olivetians from Olivet Nazarene University provided special music.

The Nazarene Student Center is sponsored by the Southwest Indiana District and is funded by that district's Home Mission Board and the "Century Club" which includes persons giving \$100 or more to the center.

Pictured (L to R): Don Small, faculty advisor; B. G. Wiggs, district superintendent; Richard R. Burdett, director; John A. Knight, general superintendent; Steven Patrick, Student Council president.



DENTON JOINS PUBLICATIONS INTERNATIONAL STAFF

Ronald Denton has joined Publications International as sales and promotion manager according to Bennett Dudney, Publications International director. His responsibilities will include guiding the sales and promotion of products produced by Publications International in various languages. PI produces literature in Spanish, Portuguese,

French, English as a Second Language, and English for areas outside North America.

Denton served as missionary for 23 years in Uruguay, Argentina and Brazil. In the early 70s he was the Secretary of the Americas of the United Bible Societies. From 1973-80, Denton worked in Publications International as Sales Manager and was director of the Spanish section at Thomas Nelson Publishing Company in Nashville, Tenn. from 1980-86. Most recently, Denton was senior pastor of Rosehill Church of the Nazarene in Little Rock, Ark.

"Ron will aid greatly in the distribution of our products," Dudney said while noting his pleasure at securing "a person with Ron's qualifications."

Denton attended Nyack Missionary College and Asbury College, where he received the B.A. in philosophy and religion in 1945. He was ordained in 1946 on the New York District.

CHAPLAIN PROMOTED TO MAJOR

Chaplain Richard E. Humston of Lakeland, Fla., was promoted to the rank of Major in the Florida Army National Guard August 6. He completed the U. S. Army's Chaplains' Advanced Course in 1988 and was selected for promotion by the Army Selection Board in February 1989.

Humston is the chaplain for the 2/116th Field Artillery Battalion, with headquarters in Lakeland and units in Bartow, Winter Haven, Haines City and Dade City. The 2/116th F. A. is a part of the 53rd Infantry Brigade located in Tampa.

Humston served on Active Duty at Fort Riley, Kan., from 1979-1982. He has been active in the Florida Army National Guard since that time and has pastored churches in Brooksville, Tampa, Orlando and Lakeland.

PEOPLE OF DISTINCTION

Thelma Buttrum, Barbara Davis, Virginia Whitehead (L. to R. holding plaques), and Margaret Yates (not pictured) were recently honored at the Marion, Ill., church with the E.P. Ellyson Award. The award is for the highest achievement in Continuing Lay Training. Buttrum and Whitehead also re-

ceived the added honor of receiving the Ellyson Sunday School Award of Excellence. It represents successful completion of the Teacher Enrichment or Administration and Management program.

The ladies are flanked by their pastor, Paul Lee Jr., and Donna L. Ninness, CLT director.



Etcetera...

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



Rookie Pastor . . .

Continued from page 4

ing in your life and leading you into an area of service, be patient and wait for Him to open doors in His time. He will bring you into the right situation where you can be of service. If you're willing to learn new skills and adapt to new situations, it can be pretty exciting. I had never preached a sermon. I had never received telephone calls in the middle of the night because somebody was hurting and needed someone to talk to, and I have never shoveled snow, but they tell me I am going to learn how now that we live in Kansas City."

And how does Mrs. Blankenship feel about their decision to pull up roots and move to Kansas City and to another career? "I think it feels very good," she says. "Each day I pray that I will be able to fulfill those responsibilities that I am expected to do. I haven't been under any stress, and I am completely at peace with the idea that we are where we are supposed to be at this time in our lives. I have no regrets."

Pastor Blankenship does not deni-

grate the role that education plays toward improving the conditions of society. He does not look back on his career with regret. "I wasn't dissatisfied with education," he notes. "But I felt a call to something more—to be a part of ministering to a hurting, needy world. That's why when people used to ask me, 'If you had your choice, what would you do?' I'd say, 'be a pastor,' because that's where you meet people who are hurting."

Does he have any second thoughts about leaving his career as an educator? "Nobody needs to feel sorry for you," says Jake. "You're not giving up anything. I believe that we find happiness as we serve God where He wants us to serve. That's what we were doing before; that's what we're still doing."

That God has blessed Jake and Helen Blankenship with pastoral skills is something that becomes quickly evident to all who meet them. Jim Kersten, the photographer in Nazarene Media International who took the cover photo for this *Herald*, was amazed to learn that Jake had not been a pastor most of his life. Both members of this pastoral couple manifest a gracious dignity and poise that

is so characteristic of many of the longtime parsonage families of the Church of the Nazarene. They are gentle and caring—the kind of persons you know you can trust with the deepest concerns of your life.

Jake will admit that there was some apprehension among the members of the Blue Valley Church when he went for his interview, but they gave him a unanimous call, and by all indications, they are happy with their decision. A visit to one of the services at Blue Valley leaves one with the impression that the people of this congregation and the pastoral family fit together as perfectly as the pieces of a jigsaw puzzle and that this church has a bright future as it seeks to serve Christ through service to others. The church has six acres of prime property along a major artery into Kansas City, an excited congregation, and an even more excited pastoral family.

"Helen and I are very happy," adds Jake. "And I don't think it's just the blush of a new experience. I think it's a lasting thing. I think if you ask us if we're happy in 5 years, 10 years, or 15 years, the answer will still be the same." HH

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YOUR PENSIONS AND BENEFITS FUND IN ACTION

Your pattern of support of the Pensions and Benefits Fund made it possible for the Board of Pensions and Benefits USA to increase the monthly pension amount for over 3,300 retired Nazarene ministers and widowed spouses of ministers in 1989. This increase ranged from 20 to 44 percent depending on years of service credit. Since your support has made it possible, you deserve to know the results of your faithfulness. The following parts of letters received recently by Dr. Dean Wessels show the immediate impact of your consistent giving on those currently receiving benefits.

... Greetings in Jesus' name! I want you to know what a blessing the increased pension "cheque" is to me. It has given the "extra" that makes so much difference. I am so glad for our church and the thoughtful care we receive.

... Thank you for the raise in retirement benefits. It truly is a blessing and helps us to be able to manage in these days of higher costs. We thank the Lord also for this benefit.

... Thanks for the raise in my pension. I thank the Lord for the Church of the Nazarene and what it has meant to me down through the years.

... The fine increase in benefits from the "Basic" Pension Plan is so very much appreciated and came at a good time for us.

... "Thank you" seems so inadequate to express our deep gratitude to our great church for every monthly check (for so many years). We thank the Lord for every cent of it. Sixty-two years ago when we were in home mission work with no budget to help out, we used to wonder how the Lord would take care of us in our old age (if we reached it). We didn't doubt He would, we just wondered "how." And we love the way He has worked it out.

The "Basic" Pension Plan is made possible through the Pensions and Benefits Fund received from local churches on participating districts in the United States and Canada. No General Budget monies are received for pension programs and services. Your church's payment of its Fund amount is needed to keep your Pensions and Benefits Fund in action. It pays pensions for today's retirees and will be responsible to continue keeping the promise of a retirement benefit for future retired ministers and their widowed spouses.

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The registration fee for San Diego '89 is \$125. Call 816-333-7000 or write to NYI Ministries, 6401 The Paseo, Kansas City, MO 64131.

SPECIAL NOTICE

TO: Prospective Faculty for Nazarene Colleges
FROM: Stephen W. Nease, Commissioner
of Education

One assignment of the Board of Education is to provide Nazarene colleges with names of prospective faculty, administrators, and staff. I have listed below the current needs as stated by the academic deans of Nazarene liberal arts colleges for 1990-91.

Accounting	Education
Biochemistry	Experimental Psychology
Business:	Graduate Education:
Management/	Teaching of Reading
Marketing	Mathematics
Clinical Psychology	Music
Computer Science	Physical Education

All needs cannot be anticipated. Openings may occur in other areas and in administrative roles.

If you have interest in teaching in a Nazarene college, send me a current vita at the address below. I will share it with presidents and deans.

Nazarene colleges are equal opportunity employers.

Write: Dr. Stephen W. Nease
Education Services
Church of the Nazarene
6401 The Paseo
Kansas City, MO 64131

THE QUESTION BOX

CONDUCTED BY WESLEY TRACY, *Editor*

I received a publication that claims that the Greek New Testament was deliberately polluted by two "Romanist stooges" named Westcott and Hort. Posing as Protestants, these men, the pamphlet says, were heretics trained by the Jesuits to destroy the Protestant faith by corrupting the Bible. Therefore, when ministerial students study "the Greek" they are studying a gigantic fraud created by Westcott and Hort. Is this true?

The publication you sent me is the most scandalous item I have seen in print in years—and I read a lot. The author is either deliberately dishonest or the victim of "invincible ignorance." The accusations against Westcott and Hort are as slanderous as they are illogical. The author claims they were Roman Catholics who did not believe in the deity of Christ—that itself is a logical oxymoron.

Very few ministerial students today study only the work of Westcott and Hort. The Greek New Testament that I use is the product of eight world-class scholars, including Westcott and Hort.

The author of the leaflet, D. P. Denton, appears to be making a left-handed defense of his own ignorance of New Testament Greek. He endorses, strangely enough, a version of the Bible that was translated by 45 Calvinists and 2 Arminians. One of the Arminians was so often drunk that he was seldom able to make any contribution to the work. In addition, that committee of 47 relied heavily on Latin versions created by Roman Catholics. John Wesley found their product to be so sloppy that he made his own translation of the New Testament, correcting 6,500 errors that he found in the very version Denton wants Christians everywhere to use.

At General Assembly, delegates discussed whether to use the terminology "free grace" or "free agency" in the Articles of Faith. One delegate challenged the use of "free grace," indicating that he thought it was a Calvinistic term. Several in the gallery cheered the questioner as though he had caught someone trying to insert liberal or Calvinistic words into our creed. Is "free grace" a liberal or Calvinistic term?

"Free grace" is not a Calvinistic term. It is one of the things most opposed by pristine Calvinism. Our spiritual ancestor, James Arminius, was ostracized by the Dutch Calvinists precisely because he taught "free grace."

One of John Wesley's most famous sermons was called "Free Grace." "The grace . . . of God is FREE IN ALL and FREE FOR ALL," Wesley declared. The Calvinists, who believed that Christ did not die for "all" but rather for those *predestined* to be saved, were outraged. Even Wesley's friend, George Whitefield, wrote him a letter of fierce reprimand. The term "free grace," therefore, is distinctly Wesleyan-Arminian and belongs in our creed. "Free agency" is a useful term too, but it represents more recent and more liberal interpretations of Arminian principles. "Free grace" is the more orthodox and conservative term.

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HH/1289

General Superintendent's Viewpoint

You probably have seen Eugene L. Stowe presiding at a District Assembly, General Board meeting, or General Assembly session. Some of you may know that he was born in Council Bluffs, Iowa, educated at Pasadena College, and that he served as pastor, district superintendent, and president of Nazarene Theological Seminary before he was elected to the Board of General Superintendents in 1968. Some of you may know that he serves as chairman of the Board of General Superintendents. That is to say, you know him in his official capacity. But do you know what he eats for breakfast on Christmas morning? Or what he hopes his wife, Faye, will get him for Christmas this year? The Herald invites you to visit with:

THE CHAIRMAN OF THE BOARD: HOME FOR CHRISTMAS

What is Christmas like in the Stowe household?

It has to be our very favorite season. It was when our three children were growing up, and the mystique still lingers on. Faye has a real gift for decorating our home, and every room is transformed into a winter wonderland with candles and lights and wreaths that help us catch the Christmas spirit.

Most families cook a lot of Christmas goodies—what Christmas treat does Mrs. Stowe make best?

She's a great cook, and it's hard to pick out one special dish from her many specialties. However, I guess I'd have to say her honey-pecan breakfast roll stands out. It's reason enough to get up on Christmas morning just to sample this exotic pastry.

Would you share some of the Stowe Christmas traditions?

When the children were small we always went to their grandparents for Christmas. We felt that it was very meaningful for them to fill their memory banks with memories of their grandmas and grandpas, which they could recall after they slipped off to heaven.

In later years, we celebrated in our own home and began to perpetuate a tradition that was observed in my home. As a boy, I remember my mother taking my brother and me out

to bring Christmas to two shut-ins named Huey Lowe and Gilbert Schwartz. Dave and I stood in the snow and played carols on our trumpet and trombone.

I have to confess that the glamour ran a little thin in subzero Iowa temperatures. But when we took food and gifts in to these who had so little, we learned something about the real spirit of Christmas. Across the years we have tried to adopt needy families and involve the children in ministering to them.

Can you remember one of these instances that stands out above the others?

Yes I can. Our daughter, Gayla, teaches English as a second language to immigrant children in the Denver school system. A few years ago, she told us about 17 Southeast Asian people who were living in one small house. The children of these two families did not have adequate bedding, clothes, or shoes, and no toys. We took them on as a project.

Gayla asked them what they especially wanted for Christmas, and they assembled quite a list. They had heard other children talking about what they wanted for Christmas and caught on quickly! Two of the boys and one of the girls wanted bicycles. Gayla realized that by the time we got groceries, blankets, clothes, and small

toys, our Christmas fund would be exhausted. She cautioned them that they had better have some second choices on their lists. But the two boys and one girl never gave up on getting the bicycles.

Faye mentioned something about the project when she spoke at a women's ministries banquet at First Church in Denver, and the ladies came to our rescue. One of them told her dentist about it, and he gave her a check for \$40.00. Others came up with food and clothes and blankets. Through the good graces of the Salvation Army, we were able to find some reconditioned bicycles at a reasonable price.

Our children and grandson will never forget that night when we loaded up three cars with these gifts and played Santa Claus. The shining eyes of the three who received the bicycles and their little brothers and sisters with their toys made it all worthwhile. We left a Christmas story book and the oldest boy promised he would read the story to the children of both families on Christmas morning.

What do you do to try to make Jesus the central Person of Christmas rather than Santa Claus?

For the years that we have lived in Denver, we have erected a Christmas scene on the lawn of our home each

Continued on page 46



(Above) Eugene and Faye Stowe at home in Denver

(Right, top to bottom) Nativity scene in the Stoves' window
Christmas is a time for special meals with family and friends
Nativity scene that appears in front of the Stowe home each Christmas.

Some of the Southeast Asian immigrant children with Christmas gifts delivered by the Stowe family.

The Stowe children at Christmas, 1955 (*l. to r.*) Don, Gayla, and Lynn.



Home for Christmas . . .

Continued from page 44

year. It has all of the characters of Christmas, including a stable full of sheep and cattle. The children of two Jewish families who live in our neighborhood always come over and watch us as we erect the scene. They've learned to identify the parents of the Baby Jesus and the wise men and the shepherds. We illuminate the scene with floodlights until midnight and play Christmas music every evening. Many cars slow down to look at the Nativity as they drive by. In the two windows that look out on a busy street on the back side of our home, Faye erects silhouettes of the Christmas scene so that those who pass by on that side also get the Christmas message.

Could you tell us about your saddest and happiest Christmases?

They both took place the same year. Ten years ago last August, our younger grandson drowned in the family swimming pool. They were able to get his heart started, but he lingered for 19 months in a deep coma before the Lord finally took him home to be with Him. We all gathered

at Don and Kathe's for Christmas and spent a lot of time at the hospital with Brian. There were tears, of course. But there was the real joy of Christmas as the entire family worshiped the Infant King who had become our Savior. We found out later that the name Brian means "sent from God." His parents will always believe that he was God's love gift to them. They are more determined than ever to make it through to heaven where they will see Brian again.

What is on your own Christmas list?

I shot my first caribou in Alaska this fall, and I've hinted broadly to my wife that the head and antlers would really give a "reindeer touch" to our home. I guess I'll just have to wait and see if she got the hint.

Could you tell us what you plan to get her?

Not on your life! It's a deep, dark secret.


As you come to the end of another year, what stands out as the real highlight of 1989?

That's easy—the General Assembly. I've been attending them since 1944. Each one has been significant and meaningful. But out of the 11,

this one in Indianapolis has to stand out as the greatest, not only in size but also in spirit. The unity of our people was outstanding. The presence and blessing of the Lord was unmistakable. Who of us will ever forget the tremendous church planting service on Friday night, the public commitment of hundreds of our young people for missionary service at the close of the Saturday evening service, the sacramental celebration on Sunday morning, the response to the holiness evangelism appeal on Sunday night, and the tremendous prayer of Dr. Louise Chapman at the sending service on Wednesday night? Prayer made the difference! The more than a million hours of prayer that preceded the conventions and assembly and the continuous prayer in the convention prayer room precipitated this unforgettable movement of the Holy Spirit among us.

What is the greatest need of the Church of the Nazarene as we move into the last decade prior to century 21?

A real holiness revival—"That the world may know." This must begin with a sabbatical year of prayer in 1990. Genuine Pentecost has always been and will always be precipitated by placing the highest priority on prevailing prayer. Only such praying can purge the church from pettiness, divisiveness, and lethargy, which keep us from being the church that God intended. And there are strong indications that revival is in the air. In one of our pastors' and wives' retreats this fall, the Holy Spirit fell on the closing Communion service in a most unusual way. Confessions were made, testimonies of victory were given, and singing and praying went on for several hours. Several committed themselves to carrying the spirit of revival back to their churches. It all had a familiar ring—"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14). H



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Answers to Nazarene Roots Quiz

1. B	4. A
2. F	5. D
3. E	6. C

Making Christmas Better



Once again, “the season to be jolly” is upon us.

In most of our homes good food, nice gifts, warm friendships, and pleasant memories will combine to make the holiday season joyous. Special decorations will brighten our houses, special activities will crowd our calendars, and special meals will play havoc with our efforts to control weight and lower cholesterol. Through it all, radiant smiles and cheerful greetings will dominate the season.

But, once again, thousands will find little reason to be jolly.

Christmas, as the world celebrates it, and even as the church often observes it, can be a miserable season.

Some are alone in a cold world. The gathering of families to celebrate Christmas serves only to accentuate their loneliness.

Some have recently lost loved ones through death. The increased gaiety around them only intensifies their bereavement.

Some have family members in the hospital. Placing little trees and many cards in their rooms will not dispel the fear that clutches at those who keep vigil at the bed-sides of people struggling against death.

Some are unemployed or marginally employed. The shopping sprees of others are aching reminders of their own depleted resources. These shopping sprees are also sad omens of the disappointment of poor children when they do not receive the shining gifts that so excite their friends.

Some know that the holiday season will be a period of prolonged boozing by members of the family with drinking problems. The tension and trouble that stem from this addiction will cast a pall over

Christmas.

Yes, for a variety of reasons lots of people dread Christmas.

We can make Christmas better for many of these people. We can serve these hurting ones in a number of ways.

No holiday can be made perfect, but Christmas can be made better.

First, we can accent the real meaning of Advent—the coming of Jesus Christ. We can remind hurting folk that Christ was identified with the poor, the oppressed, the heartbroken, the sick, and the sinful. We can remind them that at the heart of Christmas is a love that accepts, forgives, and heals.

We must remind them by deeds and not just words. We can do less for those who are not deprived and more for those who are struggling to keep body and soul together. We can be less self-indulgent and more self-investing, doing what lies in our power to bring light and cheer into lives made dark by pain, grief, poverty, and loneliness.

We can include within our family celebrations those who have no families or who are separated from their families. We can welcome them as we would our own flesh and blood, modeling the kind of acceptance we have all received from our adopting God.

We can visit those who will have no other visitors and brighten their dull hours with gifts, conversation, laughter, and prayers.

A gift of groceries, clothing, or rent money—with a few bright toys

to light up the faces of children—can make the season happier for both giver and receiver.

Roy Angell told of a businessman whose wealthy brother had given him a new luxury automobile. Coming from his office on Christmas Eve, he noticed a street urchin admiring it. “My brother gave it to me,” he said. To his surprise, the lad did not respond, “I wish I had a brother like that.” Instead, he said, “I wish I could be a brother like that.”

Deeply moved, the man offered the little fellow a ride. Taking him to the ramshackle tenement house in which he lived, they picked up the lad’s younger brother, a tiny boy crippled from disease.

“His brother gave him this car,” the older boy explained. “Some day I’m going to give you a nice car like this.”

The man was so affected that he drove to a department store, bought everything he could think of to make Christmas joyful—a tree, food, clothes, and toys—and delivered the boys and packages back to their tenement hovel.

Too excited to go home, the man looked up his pastor and reported, “This is the most wonderful Christmas I’ve ever experienced.”

Christmas is a great time to be a friend to the friendless and to bring hope to the hopeless. It’s a great time to replicate the unselfish interest in others that God expressed when He sent His Son into the world.

No holiday can be made perfect, but Christmas can be made better. To be like Christ will make for a better Christmas. We may even find such joy in ministries of kindness that we will want to make that sort of Christmas a pattern for living all through the year.

PROFESSOR DIES IN JETLINER ACCIDENT



Charles K. Morrow, 46, associate professor of agriculture at Mid America Nazarene College, was among those killed in the crash of a Honduran jetliner in Tegucigalpa, Honduras, Saturday morning, October 21.

Morrow was returning from a six-day trip to Costa Rica where he was wrapping-up final details for this year's Work & Witness program for Nazarene colleges and universities. Morrow had been coordinator of the church's Colleges and Universities Sharing Experience (CAUSE) program for the past three years. The program places teams of students in areas where they are involved in such things as construction, medical work, agriculture, evangelism, and social ministry projects. About 150 Nazarene college students and sponsors are involved in the program annually.

Morrow had taught at MANC since 1981. A former missionary, he served two terms in Haiti.

A memorial service was held Tuesday, October 31, at Olathe, Kans., College Church of the Nazarene.

A member of Olathe, West Side church, Morrow is survived by his wife, Joyce, and three daughters, Christine, Debbie, and Beckie.

TAN-SAHSA Airlines flight 414 crashed in flames into a mountain as it prepared to land Saturday in Tegucigalpa. The flight carried 146 passengers and crew members. At least 131 persons are known to have died.

"Though Dr. Morrow had terminated as an active Nazarene missionary in 1983, his association with and service to Nazarene World Missions continued through the years since," according to Robert H. Scott, World Mission Division director. "His work in agri-missions at Mid-America was in itself a service to Nazarene World Missions. His work with Compassionate Ministries as evidenced by this very trip, was a vital part of the ongoing mission of mercy of our

church. I am shocked and deeply saddened at the loss of his life and the tragic sorrow to his family."

NAZARENES SAFE AFTER QUAKE

Nazarenes are safe following the devastating earthquake that shook Northern California Tuesday, October 17. However, at least one Nazarene family lost their home and many buildings and homes suffered heavy damage, according to Clarence Kinzler, Northern California District superintendent.

The most severe damage occurred in Santa Cruz and Watsonville, Kinzler said. The front wall of the Santa Cruz church had to be demolished and both parsonages sustained damage.

Nazarenes are responding to the needs of others, according to Brenda Davis, the Immediate Relief Program coordinator for Compassionate Ministries on the Northern California District. Davis reports that the Golden Gate Community church has been providing assistance to persons in their area. Church members have been welcoming those without shelter into their own homes and the church is working closely with other local groups to provide housing for the "chronically homeless" in the area.

The churches in the hardest hit areas are also working to meet needs, according to Fred Shepard, senior pastor of the Santa Cruz Church of the Nazarene. Shepard noted that there were an estimated 13,000 homeless as a result of the earthquake and that the Santa Cruz and Watsonville churches are working to provide food and clothing.

Nazarene Compassionate Ministries has been assessing the situation and is working through the churches to provide relief. Steve Weber, Compassionate Ministries coordinator said money is the most needed item at this time.

"We urge the people called Nazarenes to respond generously to the pressing needs of the hurting people impacted by the quake in Northern California," said Eugene L. Stowe, chairman of the Board of General Superintendents. "Local churches are en-

couraged to make a special effort to respond to this crisis by sending donations to the Hunger and Disaster Fund."

Individuals and churches who would like to help may make contributions to the Hunger and Disaster Fund. Be sure to mark checks for Earthquake Relief.

CHURCH OF THE NAZARENE BEGINS BROADCASTS TO RUSSIA

The Church of the Nazarene will begin broadcasting to the people of the Soviet Union with a Christmas special this holiday season. That's the word from Paul Skiles, Media International director and acting Communications Division director. The announcement follows months of intensive efforts by Ray Hendrix, World Mission Radio director for Media International.

An hour-long Christmas special will be produced in Moscow in the Russian language and aired from Monte Carlo December 24 and January 7.

A 30-minute New Year's special is also being produced, according to Hendrix. It is targeted at youth and is being produced by Christian young people in Moscow under the supervision and guidance of staff from Trans World Radio.

In addition to these specials, the denomination will begin airing a weekly 30-minute broadcast for Russian young people in March 1990.

Hendrix says the programs will carry a tagline which states that they are presented by the Church of the Nazarene in cooperation with and through the facilities of Trans World Radio. He adds that the content and formats have been carefully evaluated so as to conform to the broadcast production requirements of the Church of the Nazarene.

"A spokesman for Trans World Radio recently told us that this is 'open season for the souls of men in the Soviet Union,'" Skiles said. "Nazarenes are already sending in money for these broadcasts. Now is the perfect time for us to begin this ministry.

"I should add that Ray Hendrix has done a terrific job in

making it possible for us to initiate this ministry. We would not be able to do this at this time if it were not for his efforts."

Under the administration of Mikhail Gorbachev, jamming of radio signals into Eastern Europe has been halted.

TWR's radio facility in Monte Carlo has a power rating of 1,000,000 watts—20 times stronger than any station in the USA or Canada. Their broadcasts are beamed across Europe and much of Russia to a potential audience of 870 million people.

Persons who wish to assist in this project may send contributions marked for Russian Radio to the General Treasurer's Office.

DAUGHTER OF RESCUED DOCK WORKER ATTENDS NAZARENE CHURCH

Buck Helm, the 57-year-old Oakland dock worker who was pulled alive from underneath San Francisco's collapsed Nimitz Freeway, has a daughter who attends a Nazarene Sunday School. Eleven-year-old Desiree Helm is a student in the Sunday School at the Weaverville, Calif., Church of the Nazarene, according to Cindy Tennyson, wife of Weaverville pastor Daniel Tennyson.

Desiree was first invited to church by one of the Tennyson's twin daughters. The Tennysons are responsible for transporting the girl to and from church.

Helm, who works in Oakland, five-and-a-half hours from Weaverville, commutes on weekends. He, himself, has never attended the Church of the Nazarene, according to Mrs. Tennyson.

Helm remains in guarded condition and on dialysis as a result of kidney failure. He was trapped in his car under the concrete rubble of the fractured roadway 90 hours before being rescued Saturday morning, October 21.

Upon discovering that he was alive, Helm's ex-wife, Lorene, told a television interviewer, "I raised my hands and screamed and thanked God that he was alive."

JESUS, WHAT HAVE YOU DONE TO US?

Jesus, what have you done to us?
we wanted a pet kitten
and you turned into a tiger
we liked you the way you were
why couldn't you leave us alone?

we wanted you to show up when we wanted
you to make us feel good
we wanted a pretty church for weddings and
baptisms and funerals
we wanted the cute Easter bunny hopping
across the lawn
we thought religion is good for the kiddies.

now all of a sudden you've turned against us
we wanted peace and you brought us a sword
things were going along all right
then you got interested in the poor people
now they're strutting around like they are going to
inherit the earth.

now all of a sudden you tell us to love our enemies
do you know what will happen if we do?
they'll nail our hide to the wall
and what will we do then?
keep on praying for them?

we liked you when you were a little baby
gentle meek and mild
cooing in your cradle
all those nice shepherds and angels
and we felt just awful about King Herod.

look at all we did for you
we made a big national holiday in your honor
we built big industries around it
Christmas cards, toy machine-guns for the kiddies
all those fancy gift-wrapped whiskey bottles.

we built pretty churches in your honor
stained glass, organs, the works
and when the people moved away from the riffraff
the church followed them
straight into the suburbs.

look at all we've done for you, Jesus
why can't you leave us alone?
we've got enough troubles now
why do you keep poking us in the conscience?
what do you want, our hearts?

—*Andrew Blackwood*

Courtesy of Presbyterian Life



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