

7-1-1994

Herald of Holiness Volume 83 Number 07 (1994)

Wesley D. Tracy (Editor)
Nazarene Publishing House

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Recommended Citation

Tracy, Wesley D. (Editor), "Herald of Holiness Volume 83 Number 07 (1994)" (1994). *Herald of Holiness/Holiness Today*. 55.
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V. 83
#7

Herald of Holiness

CHURCH OF THE NAZARENE

Page 14 - Bristle - 11/11/94

**O God, you are my God . . .
my soul thirsts for you;
my flesh faints for you . . .
your steadfast love is
better than life . . .
My soul clings to you.**

Psalm 63:1, 3, 8

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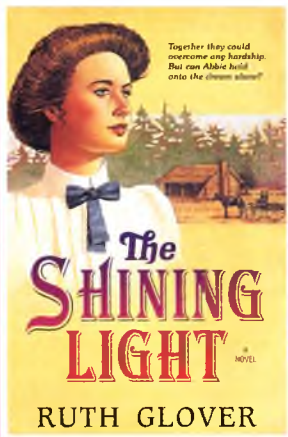
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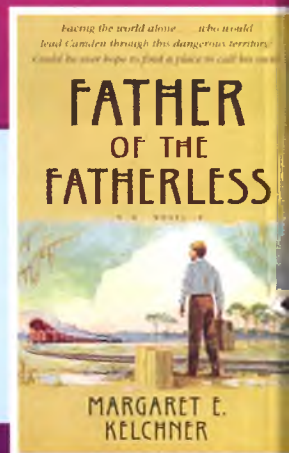
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What Is Contemplative Prayer?

WESLEY D. TRACY



CONTEMPLATIVE PRAYER is prayer at the level of *being* rather than the level of *talking* and *doing*. Few words, sometimes no words, are needed. Contemplative prayer doesn't try to wrestle with God but simply basks in His presence. William Shannon points out that it is not a matter of *expressing* our dependence on God but a matter of *experiencing* our radical dependence on God. The worshiper silently, or at least with very few words, experiences the love and peace of God. Often it takes the form of simply resting in God.

In the prayers of *confession* and *repentance*, our failures or sins become the focus. In *intercession*, the woes of those for whom we pray hold the focus of attention. In the prayer for *sanctification*, our inner impurities may fill the stage. Such prayers are necessary, but these prayers that focus on ourselves and the people we love have come to dominate the prayer life of too many believers. We must learn how to add *contemplative* prayer if we are to find the life "hid with Christ in God." The focus of contemplative prayer is God, God in Christ. It focuses on "the great Christian image that is Christ himself, His truth, and all that has been well thought and done and said in His name under the guidance of the Spirit" (*Westminster Dictionary of Spirituality*, 96).

I do not refer to the ascetic theology of those mystics of ancient times who could retreat to the desert for a life of full-time prayer. Rather, I am talking

about ordinary working Christians making time for solitude, meditation, and contemplative prayer. Alden Sproull describes contemplative prayer as "the lived experience of grace against our Adversary's major tools of noise, confusion, hurry, anxiety, and crowds" (see "Suffering Taught Me How to Pray" in this issue). William Shannon says that it is "not the silence that is simply a pause between moments of noise, but a silence that is rich: filled with God, on fire with God's presence" (*Silence on Fire*, New York: Crossroad, 1991, 12).

It is kin to meditation, but not quite the same. In Christian meditation, the mind focuses upon a noble thought, an inspiring phrase of scripture, a penetrating truth. In contemplative prayer, the soul waits before God and listens for the Voice which "speaks to us from our own silence, as that same Voice spoke to Moses from out of the burning bush . . . in the wordless silence of the desert . . . The way God came to him changed Moses' life. For it set his silence on fire" (Shannon, 14).

Sproull says that the contemplative prayer "moves our lives toward the desire of the Potter, toward deepening intimacy and friendship with God."

Evangelicals have been rediscovering the fruitfulness of unhurried time alone with God—just listening, praising, adoring, absorbing His glory and holiness. In cultivating this kind of prayer, they put on, like a robe, the meaning of "And all of us with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image" (2 Corinthians 3:18, NRSV).

Do not wait until you *find* time for contemplative prayer—you never will. You must *make* time for this sort of prayer. Just like you make time for jog-

ging, Monday Night Football, ceramics class, or church committee meetings. Persistent commitment is required. If not daily, at least regular periods of solitude must be created.

Don't quit just because you could not quiet your mind for one session. Prepare your heart for prayer, but don't try to arrange too much. Let God be in charge. Listen and wait for Him to set the silence on fire. Sometimes it will be a comforting, cozy fire. At other times, it may be a "consuming fire that empties us of all that is not God, so that in emptiness we may be filled with God's fullness" (Shannon, 166).

Warning: In contemplative prayer you kneel in vulnerability before a "God to whom all hearts be open, all desires known, and from whom no secrets are hid." If you hunger more for your secret sins than for inner purity, if you wish to nourish the pain of a past injustice more than you wish to nourish your starving soul, if you would rather feel sorry for yourself because of some past grief than

If you do not find yourself alone, you will not find yourself at all. Worse yet, you will not find God, either.

lose yourself in God, then contemplative prayer is not for you. Keep the television blaring, take a second job, intensify the social whirl. That way, you can avoid contemplative prayer and the healing light of God's presence. This we know to be true: "If you do not find yourself alone, you will not find yourself at all." Not even God can catch up with someone who never stops to let his soul breathe.

HH

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D. Jeanene Tiner

*Scripture quotation on the cover is taken from the *New Revised Standard Version of the Bible (NRSV)*

The Incredible Privilege of Prayer

by Paul G. Cunningham

It is difficult for me to conceive of life without prayer. Yet most of us are continually challenged to make time for quality praying. Prayer is the spiritual oxygen line from the breath of God to our own gasping soul. One has said, "Prayer is our humble answer to the inconceivable surprise of living" (Abraham Joshua Heschel, *Man's Quest for God*).

However you describe it, there is a great mystery in this form of divine communication. How it works, however, is not so important as the fact that prayer is incredibly effective.

I think back to my early years as pastor of Olathe, Kans., College Church. We were going into our first building program in order to create a sanctuary and educational unit at our new location. The goal for this one-year pledge campaign was only \$10,000. It seems rather insignificant in today's dollars, but 30 years ago it was a very challenging goal.

I clearly remember my sense of quiet desperation as I knelt and prayed in our bedroom the Saturday night before the Sunday pledge campaign was to begin. I prayed a simple prayer for God's help and for courage to adequately challenge my people through my message. As I prayed, I began to experience a calming assurance that God himself had the matter well in hand and that indeed we would reach our \$10,000 goal. Fortified by this encouraging encounter with the Lord, I entered the pulpit the next day with great anticipation and confidence. I can remember the excitement as we exceeded our \$10,000 goal, and before the year was over, we actually received more than had been pledged. Ultimately the building

was created to the glory of God!

I had no way of knowing that there would be a similar campaign nearly every year for more than 25 years. We pledged and raised millions of dollars for three sanctuaries and educational buildings and at the same time gave millions to others.

But I have often thought, if God had not given me faith for \$10,000 that Saturday night, I am not sure I could have had faith for the millions that were raised in the years ahead.

GOD HELPED ME FOCUS
NOT ON HOW LITTLE
WE HAD BUT ON
HOW MUCH HE HAD.

Prayer is the great equalizer. It is the exercise of mind and heart that brings God into any situation. No matter how staggering the challenge or how great the loss, suddenly you see God standing between you and your situation. You know that in order for that situation to overwhelm you, it must first overwhelm God. And that can't happen!

How strategically important it then becomes for us to engage in prayer. In order to bring needed comfort, encouragement, faith, hope, and critical guidance to inform our daily decisions, we need to pray. Not as an

empty exercise to fulfill some spiritual requirement, but to be able to experience the sense of "lightness" that comes to heavy hearts through warm and intimate dialogue with the Father.

Prayer is one of the ways we are reminded of the awesome resources Christ brings to our lives.

Newsweek quoted Stacy King of the Chicago Bulls basketball team talking about a historic night when Michael Jordan was with the Bulls. "It is a night I will always remember as the night Michael Jordan and I combined to score 70 points."

What Stacy King neglected to mention was that Jordan scored 69 of those points. It was the combination that produced the winning results.

That night, long ago, when I knelt by my bed and prayed for help in raising \$10,000, God helped me focus not on how little we had but on how much He had. When we join hands with Him in prayer, we are a winning combination! Through prayer, God calls us to be more than we are—to keep growing and daring.

Phillips Brooks, a great preacher of another generation, challenges us with these words;

Sad will be the day for any man when he becomes contented with the thoughts he is thinking and the deeds he is doing, where there is not forever beating at the doors of his soul, some great desire to do something larger, which he knows he was meant and made to do.

Through prayer we discover what we were meant and made to do. **H**





Family Finance

May I commend you on the May 1994 issue, especially the section designated "A Family Financial Primer." It is outstanding.

I would have appreciated a bit more on tithing, but obviously you consider that as a given. The only thing I might challenge is Ted Simcox's article about Social Security on page 11. Social Security was intended to be an insurance prior to retirement as well as a retirement enhancer.

My brother-in-law had to take early retirement due to a severe heart problem. It was the only form of insurance he had and allowed him to live somewhat comfortably. When he became old enough to have to draw the retirement part of Social Security and give up the insurance, his income declined significantly. So Simcox's illustration of very small return on investment is not quite accurate. Part of that "investment" is actually an insurance premium. A very minor point, I realize, and it in no way detracts from the significant value of the section.

It's so valuable that I took a copy of the magazine to share with my Bible study group last night.

Donald R. Brown
National Association of Evangelicals

Racism and Sexism

I was pleased to see the *Herald of Holiness* special report on race relations in the March 1994 issue. The Church of the Nazarene has a great and strong diversity of membership on the international level, due to our emphasis on world missions. Yet, in the United States, we have often not pursued a similar emphasis. Even in churches where the integration of various races is impossible due to the local homogeneous demographics, we as a church often seem to discriminate against the women in our congregations.

In how many churches is it expected that the stewards be women and the trustees men? Does your local church have approximately the same number of women in leadership roles as men? What about the ratios of men and women in leadership roles at the district level and at headquarters in Kansas City? Diversity is not just integration of the races, but giving everyone an equal opportunity to use their God-given abilities.

Dennis Henderson
Nevada, Iowa

Cheers for Doctor "B"

Thank you for the *Herald of Holiness*—especially the articles by ONU president, John Bowling. His experience and expressions are great.

Nathan McMurrin
Appleton, Wis.

Inclusive Language

I found it ironic that Jeanette Gardner, in her review of *A Woman's Place*, opens with a statement on the rampant use of sexism in the church, and then uses an archaic term, "layman," to describe both laymen and laywomen in lieu of more inclusive terms like "lay ministers," "laypersons," or "laity."

Until gender inclusiveness is adopted by the church in speech and in print, the church will continue to downgrade an effective resource, holiness women, and the importance of their ministry in churches everywhere.

Paula Doane Harms
Lenexa, Kans.

Keep It Coming

I would like to thank you for the wonderful *Herald of Holiness*. My father, O. C. Granger, was a Nazarene minister for over 35 years. He was a great minister, pastor, and daddy. He and Mother sang in the evangelistic field before God called him to preach, and when I get homesick for them, I sit down at the piano and play some of the songs they used to sing.

They left me a wonderful heritage, and I will never be able to get away from what they taught me. Although I no longer attend a Nazarene church, I still believe the Bible, and I know the way to heaven is the holiness way.

Keep the *Herald* coming to the Ted McBride house. I have copies from the early '30s that were my dad's. I cherish them.

Marilyn J. McBride
Prague, Okla.

Cancer Article Applauded

I just had to write and commend you for your article in the May issue titled "What Cancer Victims Wish You Knew," by Christine Bigley. It was my experience, over five years ago, and I related closely to many of the author's statements. However, I was fortunate in that I don't recall any insensitive remarks. . . . Instead, the love and prayers of so many made me feel as if I was floating around inside a cocoon of love, safe and secure. Though we were pastoring a small congregation in Iowa at the time, 10 hours from family and friends, these people rallied to our sides and supported us beautifully through the entire episode. I was blessed in that I am a survivor, in spite of the hopeless prognosis of my doctors at that time. I am a living miracle and proof of God's ability to heal and sustain.

I also wanted to verify another point the author made about maintaining a sense of humor during one's cancer experience. I know I amazed some with mine, but talking about it, and laughing whenever possible, was my therapy.

I would certainly urge every Christian (and every church) to pay strict attention to the advice given in this wonderful article. It was "right on"!

Linda Wilson
Dunkirk, Ind.

Changes in Worship Styles

Wesley D. Tracy's invaluable "pointers" in his article in April's issue of the *Herald* surely dispel finally the traditionalistic "old values" controversy related to worship forms and witness; as does also General Superintendent John Knight's Viewpoint on change.

Both clearly identify the basic truths that define our unique Nazarene doctrine but also add stimulus for presently assessing changes required that will arrest the interest of baby boomers and computer babies.

Generally, a review of changes urged over several decades as a means particularly to attract the young on their terms, shows we have missed the mark and allowed worldly standards into the Church.

If young regular attenders, having made some confession of faith in Christ, will only stay provided they can introduce the mix of pagan and biblical standards, it is time to recognize traditional patterns of organization were founded upon fundamental truths and set by Holy Spirit interpretation and inspiration.

Spiritually alert leaders must know the difference between changing customs and the changeless Word of God.

Victor J. Hope
Nottingham, England

Pride and Self-esteem

Dr. Lyons, in "Sinful Pride and Self-esteem" (April), seems to equate these two concepts. His examples of pride include people's unrealistic optimism, their tendency to discount their failures, and their thinking of themselves as above average. All of his examples deal with performance, not personhood. Performance is the stuff of pride. Personhood is that aspect of self that healthy people value or esteem.

If we follow Lyons' reasoning, then Jesus' command for us to love our neighbor as our self is a command to sin, since Lyons defines valuing self as sinful pride. I think Jesus encourages us to value self as a person because He values us. Our value is not based on performance, contrary to what many of

us hear in our homes, in our churches, and maybe in Nazarene college classrooms.

He cites Paul in 2 Corinthians 11 and Philippians 3 as having reason to trust in self. Paul lists his performances and then promptly discounts these as improper bases for valuing self. Paul gives us the basis for esteeming self, "... that I may gain Christ and be found in him" (Philippians 3:8-9). I can value myself and my neighbor as I recognize that I am being redeemed by Christ.

Jack M. Barnell
Olathe, Kans.

Rap on Rap

My wife and I are born-again baby boomers, won to Christ and the Church of the Nazarene in recent years. I regularly read the *Herald*, and it has helped and inspired me many times. I'm sure your January articles on adjusting the services to please baby boomers and busters were written with a sincere desire to reach them. However, I felt sad when I read the articles and feel as if you have missed the mark. The thought of selfishness and self first stayed on my mind. Doesn't the Church of the Nazarene still stand for sanctification? Doesn't getting sanctified mean dying out to our selfish wants and desires? Let's not change our church services for boomers; let's change boomers for the Church and Jesus Christ.

We don't want to be babied, entertained, or catered to. We want to be challenged by the whole Word of God, which is "living and powerful and sharper than any two-edged sword" (Hebrews 4:12, NKJV).

I'm glad my church didn't change to meet my needs. They changed me, and now I'm helping them meet their needs. We need Spirit-filled pastors preaching the Word, not rock and rap music whose origins are in drugs and gangs. I know, because I lived through and participated in these things. In the last week I have seen two rap groups perform in Nazarene churches. The body movements they made imitated young gang members. ... If this is the change we're talking about, I want no part of it. ... Even the large radio stations in New York, Chicago, and Los Angeles are refusing to play rap, yet we do it in our churches. "Jesus Christ is the same yesterday, today, and forever" (Hebrews 13:8, NKJV).

Steve and Cathi Scherer
Decatur, Ill.

Race Relations and Perfect Love

Thank you for the probing and sensitive articles on race relations in the Church of the Nazarene in the March issue of the *Herald*. We have for too long tolerated a not-so-subtle bias that has fostered a disregard for the demands of our theology of perfect love.

Intentional inclusion, the conscious embrace of other races and cultures in our strategies, our organizational leadership, and in our local fellowships is the only appropriate response to racial tension for a church whose rallying cry is "Holiness unto the Lord."

Keep up the good work!

Jesse C. Middendorf
Kansas City

Got Out the Manual

Read with interest "Is There a Doctrine in the House?" (April '94). It made me determined to find and read the *Manual*.

Donald C. Wiseman
Middletown, Ind.

Unbearable Pain

We just love our *Herald of Holiness*. I have a history of continued illness and unbearable pain (fibrositis). ... I can read the *Herald* and understand it. ... It is very important to me.

Berdell M. Opsal
Verona, Wis.

Holiness on the Front Lines

For generations, Nazarenes have cared more for personal piety than for social engagement and transformation. The logic of the holiness ideal stressed that holiness meant purity and separation. Cover stories in March

about racism and in April about cultural disputes signal a new direction. Before, Nazarenes echoed John Wesley before he started preaching in the fields, believing with Wesley that it was almost a sin if a soul was saved outside of a church. Now, another Wesley paradigm is center stage: "There is no holiness but social holiness." Wesley was not suggesting that people are saved other than one at a time. But, once saved, their faith had to bear fruit, and much of that fruit was for the benefit of others, all to God's glory.

Some Nazarene saints of old were not unlike a physician making hospital rounds, dutifully ministering to the patients, yet somehow emerging from each encounter with the lab coat still immaculate and spotless. Today's Nazarene understands that the world is much more like an emergency room, where blood and sweat and mucus are apt to be flying everywhere. To recognize this is not to compromise personal integrity and holiness but to acknowledge frankly that Christians belong on the front lines.

Roderick T. Leupp
Metro Manila, Philippines

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Foundation of the Faith in Philippians

The Upwardly Mobile Rabbi

ROGER L. HAHN



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

*If anyone else might think he could put confidence in the flesh I could do so much more; circumcised the eighth day, of the nation of Israel, from the tribe of Benjamin, a Hebrew of the Hebrews, according to the law, a Pharisee, according to zeal I was persecuting the church, according to the righteousness which is in the law I was blameless (Philippians 3:4b-6).**

WE OFTEN STEREOTYPE people of the Bible by the simple portraits we received as children. We think of David as the mighty king, of Peter as the impetuous fisherman, and of Paul as the aggressive missionary. There is truth in these simplistic stereotypes from our days in primary Sunday School. But it is also true that biblical characters were complex, “real” people. Most of our stereotypes are taken from what someone else wrote about the person. Philippians 3:4-7 contains Paul’s own portrait of himself as an upwardly mobile rabbi before his conversion to Christ.

Paul does not elaborate on his career as a Pharisee in any of his letters. We learn about that part of his life from the Book of Acts. The closest

Paul comes to speaking of his prior life is in Philippians 3 and one verse in Galatians. Paul declares in Galatians 1:14 that he was advancing in Judaism beyond many of his contemporaries because he was zealous of the traditions of the fathers. Philippians 3:4-6 describes his life before the Damascus Road experience. Four phrases refer to his Jewish heritage and three phrases allude to the manner of life Paul had chosen to make himself “upwardly mobile.”

Paul describes himself as being “circumcised the eighth day.” This marked him as a true Jew. He states that he was “of the nation of Israel, from the tribe of Benjamin.” The term Israel was not used in Paul’s time for a geographical or political entity. He was identifying himself with the covenant people of God of the Old Testament. The Benjamites had a fierce tribal loyalty—perhaps due to their being the smallest of the tribes. But it is the phrase “Hebrew of the Hebrews” that gives the most insight into Paul. This expression described Jews living in Greek cities who maintained their Jewish cultural heritage. This meant that Paul’s family in Tarsus continued to speak Aramaic in their home. They read the Bible in Hebrew, though their neighbors used the new Greek version. Their house was an island of Palestine in the midst of Greek culture and philosophy. That ferociously Jewish culture was Paul’s heritage.

However, Paul built upon that heritage with his choices. When he chose how to study the Law, he be-

came a Pharisee. The Jewish historian Josephus described the Pharisees as “the athletes of Judaism,” expressing their intense discipline in study and obedience of the Law. Paul demonstrated his zeal by persecuting the church. Trips to Damascus to harass early Christians were not enjoyable, but they showed willingness to move up the ladder in Pharisee circles. Paul concludes his list in verse 6 by noting that he had dotted every “i” and crossed every “t” in the effort to fulfill Jewish expectations of righteousness. There was nothing more Paul could have done to have been an upwardly mobile young rabbi.

Paul does not express regret here about those attempts to climb the ladder of Jewish leadership. In fact, he still seems a bit proud of his heritage and accomplishments. But the following verses make it clear that meeting Christ had completely changed the value of those accomplishments. This helps us understand that our Christian faith does not demand that we ignore human achievement. Rather, a personal relationship with Christ shows us how little such achievements are really worth.

For further study: (1) Compare Philippians 3:4-8 and Galatians 1:10-24. How does Paul’s description of his conversion differ in these accounts?

Our Christian faith does not demand that we ignore human achievement.

Which description offers you the most insight? Why? (2) The subject of righteousness is central to Paul’s thought here. Compare what he says about righteousness in Philippians 3:4-11 and what Jesus says in Matthew 5:20 and 6:33. (3) Reflect on the hymns “The Solid Rock” and “Rock of Ages.” What phrases from those hymns best summarize Paul’s attitude in Philippians 3:4-11?

*Scripture quotations are the author’s own translation.

HH

Stepping in the Light

MORRIS A. WEIGELT



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

ONE OF THE GOSPEL SONGS that colored my life as I was growing up used the metaphor of stepping in the light. The lyrics were set to peppy music, so we tried to see how quickly we could lilt our way through its happy melody.

In my young mind, I pictured myself walking in a forest and trying to keep stepping in the shafts of sunlight.

The Eliza Hewitt hymn actually sings of staying so close to the Savior's example that a happy joy will be the normal result of living. The chorus proclaims:

How beautiful to walk in the steps of the Savior,

Stepping in the light,

Stepping in the light . . .

Led in paths of light!

The 89th psalm declares: "Happy are the people who know the festal shout, who walk, O Lord, in the light of your countenance" (v. 15).*

The term *walk* is used of behavior before the Lord throughout the Old Testament. In the rehearsal of a covenant relationship, God invited Abraham: "I am God Almighty; walk before me, and be blameless" (Genesis 17:1). When the scribes and Pharisees began to describe the boundaries of a pleasing relationship with God, they drew up lists of ways to "walk."

Our Lord himself declared: "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life" (John 8:12).

One of the ways of defining spiritual growth is to use the language of walking in His presence—or stepping in the light. Many persons attempt to make spiritual formation complicated, but it is simply learning to place one's whole life in the light of His presence—to learn to step in the light.

Holy Week underlined this insight powerfully this year. Our pastor chose for his Lenten theme: "Following Jesus to the Cross—and Beyond." As our congregation began to walk in the footsteps of the Master through Holy Week, the intensity of His rejection and suffering became increasingly visible. As I meditated upon the meaning of Good Friday, the darkness became almost overpowering. As the candles were extinguished during the Good Friday service, I literally felt the power of the evil that forced our Lord to the Cross.

The bright hope of Easter became even more powerful by contrast with the darkness of Good Friday. I pledged myself anew to avoid the terror of walking in darkness. "Stepping in the light" is the only wise alternative.

What does it mean to live as "children of light"—as our Lord called us?

First, it means that we live with our lives facing Godward. Like the head of the sunflower that faces east in the morning and follows the sun so closely that it is facing west when evening comes, we will learn to never turn our backs on the Lord. It is a fine art to live with our primary attention focused upon Him.

Second, walking in the light means

that we will clearly recognize what is displeasing to our Lord and avoid it. Living an ethical life is not simply the result of a decision of a strong will but the normal response of a person walking in the light. Paul, in his sermonette on this very topic in Ephesians 5, calls for us to expose the shameful practices of evil for what they really are. Persons who live in the light of His presence radiate His light and, by that very fact, expose those whose lives are wasted by turning their backs on the Lord.

Third, children of the light use their time strategically and intentionally for purposes of the Kingdom. The deeds of the children of light are the expressions of the light in which they live.

Fourth, the joy that Eliza Hewitt's gospel song proclaims is genuine. It is not a joy that fades in the morning light. It is a stabilizing blessedness that functions even more powerfully in tough days. In a book with a thought-provoking title—*Meditation in Motion*, Susan Muto writes: "Placing ourselves before God becomes a buffer against negativity, hopelessness, inertia, and fear. . . . The practice of presence unveils the eternal wisdom of God in the everydayness of the world as well as a wisdom about ourselves" (Garden City, N.Y.: Image Books, 1986, 36).

Susan recommends keeping our minds and hearts turned Godward by

It is a stabilizing blessedness that functions even more powerfully in tough days.

meditating in motion in everyday activities.

Stepping in the light is a way of life that opens us up to the transforming presence at every moment. "For it is the God who said, 'Let light shine out of darkness,' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Corinthians 4:6).

*Scripture quotations from the *New Revised Standard Version* (NRSV).

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Streets and Alleys

C. ELLEN WATTS



C. Ellen Watts is a freelance writer living in Nampa, Idaho.

MEETINGS ARE NOT on the list of things I do best. Let a discussion fall below the cutting edge, and my mind wanders off down a path of related ideas.

At one such meeting, after we had dead-ended on whether a person could get turned off if asked to sign a church guest register, I suddenly found myself back beside a country lane on the depressing side of church statistics.

Kids who attended church without their parents seldom made it. Those who picked me up for Sunday School were wasting their time. Further, once there, I managed to commit every kid-style, antiworship atrocity I could think of in record time. I sneered at the soloist and giggled aloud during prayer. I took marbles and dropped them. I ran in the sanctuary, got called down, sat with, and more. If that small church had owned a guest book, I could have signed it "Huckleberry Herdman" with honesty and aplomb.

Evidently, those good folks were not up on statistics. People hugged me and said, "See you next week," as if I'd keep coming there forever.

Norm and I got married, moved to a new community, and neglected choosing a church. Before statisticians could pencil us onto a chart, Bob and Rose came through the hedge surrounding our apartment house and knocked on our door; and Rose said, "Why not come have a peanut butter and tomato sandwich with us?"

Although we preferred our peanut butter straight, we drove across town, slid our tomatoes to one side, and got to know each other. Bob said they'd see us in church in the morning.

Maybe that church foyer sported a guest book; I don't know. All I remember is folks asking our names and our knowing that we mattered to them. Art and Esther invited us for watermelon on Thursday.

Since none of us owned a television, no one had any reason to hurry home following the evening service. So Don and Martha said for us and Art and Esther and Bob and Rose to come on over, we'd make popcorn.

Our new friends spoke of Jesus with ease, as if each considered Him a personal friend. Talk about wanting what belonged to your neighbor! After some of the older folks had us over for dinner and demonstrated how sweet life with Christ could be at 40 and at 60, we were hooked.

Then someone found Leland and Patty living near a street corner north of the church. I made iced tea and chocolate chip cookies, we told

our friends to come over, and we got a good start on loving those two into the church.

Later on, after we all had two or three kids and needed some Sunday School equipment, we called all the parents who didn't come with their kids and asked if they'd help us build tables. We had a potluck and hammered and painted tables, and some of those parents came back every Sunday.

Along about then, I stopped woolgathering and discovered the committee had gotten off guest books and onto Velcro daisies. With effort, I refrained from hollering like a herdsman about how I used to chew the corner off a collar faster than my mother could sew one and would have choked on a posy for sure. And since our church guests consisted mostly of our own from-out-of-town friends and relatives, why all the flap?

Thinking back, although folks asked my name first thing and remembered it, I still can't place any guest books among the pages of my early spiritual history. I recall with gratitude, however, those who understood Matthew 22:9 and Luke 14:23 and to whom "streets and al-

All I remember is folks asking our names and knowing that we mattered to them.

leys" meant more than a game.

Times have changed. "Doing church" incognito is in, and fences and freeways make it hard to see the hedges. With three videos to return by Monday morning, hardly anyone has time to smear peanut butter for a herdsman.

It's too bad popcorn comes in single-serving bags.

Rench Succumbs to Cancer



George Rench, 69, director of the Asia-Pacific Region, died May 9 at a nursing home. He had been moved from a hospital a few hours earlier. Death was the result of cancer.

Funeral services were held May 17 at Pasadena, Calif., First Church, with Robert H. Scott delivering the message. He was buried at Live Oak Memorial Park in Monrovia, Calif.

Rench is survived by his wife, Donna, and three sons, Craig, Larry, and Robert.

Rench suffered from colon cancer in 1993, but that cancer went into remission. Cancer was rediscovered in February of this year. He had been directing the work of the Asia-Pacific Region from Casa Robles.

"George Rench was one of the great heroes of Nazarene missions, and his loss will be felt," said Louie Bustle, World Mission Division director. "His

faithfulness to the task of expanding Holiness throughout the Asia-Pacific area was admirable. He fought the good fight and finished the race with honor. We extend our deep sympathy to Donna and the family."

In a testimony published several years ago, Rench spoke of his call to missionary service: "Shortly after my conversion, I was reading Matthew 14:16-21 and felt that the Lord was calling me to the Chinese-speaking people. There was no struggle against God's call, but rather thankfulness that He had seen fit to lay His hand upon my life."

Rench was a graduate of Pasadena College and Nazarene Theological Seminary. He received a doctor of divinity degree from Point Loma Nazarene College in 1989. The Renches were appointed as missionaries to China/Taiwan in 1959. In 1973, they were transferred to the Republic of Indonesia to begin new work there. He was elected director of the Asia-Pacific Region in September 1985.

Felter Is New Editor



David J. Felter, 50, has accepted the position of executive editor for Adult Ministries in the Sunday School Ministries division. He will also continue as coordinator of Continuing Lay Training, a position he has held since 1987.

In the new assignment, Felter will edit the *WordAction Adult Teacher* and *Adult Student*. He also will chair the

interdenominational WordAction committee while giving oversight to adult curriculum development.

A graduate of Bartlesville Wesleyan College, Felter holds postgraduate degrees from Southern Nazarene University and Indiana University. He pastored for 17 years on the Iowa, Sacramento, Northeast Oklahoma, Southwest Indiana, and Kansas districts. He also served in the Church Growth Division as educational program manager and Evangelism Ministries coordinator.

Merrill Joins Nazarene News



Bryan Merrill, 32, has accepted the position of associate editor of the Nazarene News Service. Merrill moved to the post from Adult Ministries where he had served since 1993 as editorial assistant for *Illustrated Bible Life* magazine and the *Dialog* book series.

Merrill previously served for three years as research assistant for the

Nazarene Archives in the general secretary's office.

"Bryan has a unique understanding of the church and its institutions, and he is a talented writer," said Mark Graham, editor of the Nazarene News Service. "He will be an asset to the news team."

A graduate of Southern Nazarene University and Nazarene Theological Seminary, Merrill currently serves as pastor in DeSoto, Kans. He previously served as associate pastor in Long Beach and Vallejo, Calif.

Nazarenes Dead in Rwanda

A Nazarene Bible college student and two local church leaders were recently hacked to death in the conflict in Rwanda, according to Fred Otto, Africa East Field director. Additionally, the Shangi Church of the Nazarene in Cyanguu was destroyed. The pastor, a member of the minority Tutsi tribe, and his family are believed to have escaped, though their whereabouts are not known.

Despite the conflict that has taken the lives of thousands in Rwanda, Otto says that Nazarene churches continue to minister. "Nazarene



churches have opened their doors to assist," Otto said. "This is happening throughout the western part of the country, areas where no aid organizations have been able to work. The churches are not waiting for someone to come and help, but are ministering in the name of Christ with what they have, often at great risk to themselves."

Otto reports that the needs within Rwanda are massive. A drought condition existed there before the plane crash in April that killed the presidents of Rwanda and Burundi, sparking the recent violence. Many analysts now believe that much of the initial killing was politically motivated.

Some news sources estimate that as many as 500,000 Rwandans have been killed. Most of the 12,000 Nazarenes in the country live along the northern edge, which is where much of the fighting has occurred.

The Church of the Nazarene is working with other denominations in preparing strategies for aiding those in the west. In addition to aid, plans are underway to start various ministries of reconciliation.

Contributions to assist the people of Rwanda should be earmarked for "Rwanda Civil Strife," payable to "General Treasurer," 6401 The Paseo, Kansas City, MO 64131.

Pensions Program Improved

The Board of Pensions and Benefits USA, in cooperation with the Board of General Superintendents, recently took several actions to improve retirement benefits for Nazarene ministers, according to Don Walter, Pensions and Benefits director. The actions affect current recipients of "Basic" Pension benefits, as well as active ministers not yet retired.

Effective June 1, 1994, the Board of Pensions granted a 25 percent increase in "Basic" Pension payments for all current and future benefit recipients. In addition, they took action to establish that, for all future years, a special review will be made annually to determine the feasibility of cost-of-living increases.

"These actions reaffirm the importance of the 'Basic' Pension Plan as a source of retirement income beyond Social Security benefits for ministers," Walter said.

Recognizing that benefits in addition to Social Security and the "Basic" Pension are necessary, the Board of Pensions took action to fund, beginning January 1995, an individual Tax-Sheltered Annuity account for every active, eligible participant covered by the "Basic" Pension Plan (i.e., pastors, eligible associates, full-time evangelists, and district superintendents). The amount to be placed in each TSA account will be determined on a year-by-year basis, with a goal of 2 percent of the average pastor's cash salary. The first contributions will be made for the 1995 calendar year. The amount of \$150 will be placed in each covered participant's TSA during 1995. In addition, up to \$200 per account will be available to match dollar-for-dollar any participant's 1995 contributions.

Pensions and Benefits Fund receipts will be the source of funding for these TSA contributions, with no increase in the allocation formula currently being used to determine the "budget" amount. The ability to fund approved changes and future improvements will require continued high payment of the Pensions and Benefits Fund.

The Board of Pensions also granted

a pension increase for current benefit recipients under the General Church Pension Plan who had not had a cost-of-living adjustment in several years and whose monthly benefit was less than \$450 per month. This adjustment became effective June 1, 1994. A detailed review of current retirees' benefits is to be undertaken before cost-of-living adjustments are made across-the-board for all current retirees under the General Church and World Mission pension plans.

Because the General Church Pension Plan is funded differently than the "Basic" Pension Plan and requires contributions by the participants, neither the Subcommittee on Pensions established by the 1993 General Assembly nor the USA National Board (i.e., USA members of the General Board) proposed a change at this time. However, the Board of Pensions recommended that the USA National Board, in conjunction with the Board of General Superintendents, consider a review of the retirement plan covering general

church employees who choose to participate in order to determine the feasibility of offering, on behalf of all new general church employees who desire it, the same benefits now offered to "Basic" Pension participants.

"These historic actions by the Board of Pensions and Benefits USA are a result of input from the 1989 General Assembly, the 1989-93 Commission to Study Pensions, the 1993 USA Caucus and General Assembly, the special Subcommittee on Pensions called for by General Assembly action, the USA National Board (which met in February 1994), the Board of General Superintendents, and many resource persons, including professional actuarial and legal consultants," Walter emphasized. "The church can be pleased with these significant improvements in the pension plans for its servants."

Walter added that "serious efforts" will continue to be made to enhance the quality of life for Nazarene ministers and spouses in their retirement.

General Assembly to Return to Indy in 2001

The first General Assembly in the new millennium will be in Indianapolis, according to Jack Stone, general secretary. Stone joined with Mayor Stephen Goldsmith in Indianapolis April 27 to announce that the 25th General Assembly will be held in Indianapolis in 2001.

"Indianapolis did an outstanding job of hosting our meetings in 1989 and 1993," Stone said. "Your city was an easy choice, because you are centrally located. We also have been impressed by the cleanliness and safety of your downtown, the friendliness of your people, and the easy access to shopping, restaurants and quality attractions. We are delighted to return."

The '93 General Assembly attracted an estimated 45,000 Nazarenes to Indianapolis, making it among the largest conventions ever held in the city. The economic impact

was estimated at between \$41-45 million.

Stone said 12 cities submitted bids to the Site Location Committee. The top finalists were St. Louis, Toronto, and Indianapolis.

The 24th General Assembly will be held in San Antonio in 1997.



General Secretary Jack Stone (center) meets with Rick Hughes, vice president of the Visitors and Convention Bureau (left), and Indianapolis Mayor Stephen Goldsmith to announce the return of the General Assembly to Indianapolis in 2001.

CHA Convenes at Nashville First Church

"Personal Holiness—a Timeless Dynamic" was the theme for the 126th annual convention of the Christian Holiness Association. The 1994 convention attracted more than 1,000 persons to Nashville, Tenn., First Church of the Nazarene April 19-21.

"I am convinced that one of the greatest needs in the world today is for Christians to become more Christian," said Thom Hermiz, who spoke in the kickoff plenary session of the convention.

"We have become far more proficient at knowing how to worship Christ within the confines of the sanctuary than we have in becoming like Christ in the public arena," Hermiz said. "The thing that the world wants to see is this: 'Does Jesus Christ really make a difference in a person's life?'"

"I spend most of my time, when it comes to that doctrinal section of my courses, defending John Wesley and defending the Bible from angry students who simply don't know what we are talking about, and I wonder, 'Why?'" said William Ury, associate professor of theology at Wesley Biblical Seminary in Jackson, Miss. "They

come from Holiness campuses, they come from Holiness homes, they come from Holiness Bible colleges. I wonder if it is because we haven't shown them what it means to have the power of the fullness of the Spirit and to express it in our lives?"

David Engbrecht, pastor of the Napanee, Ind., Missionary Church, said pastors have failed to teach their people how to develop spiritual intimacy with God, which manifests itself in a transparency in our relationships with Him and with others. "What are you really like in those moments when your son brings home the car and the door is scratched up?" Engbrecht asked.

"We sing 'Holiness unto the Lord,' but how are we at living it at home?"

asked Salvationist Kay Rader. "We need to ask ourselves, 'What difference does the Holy Spirit

it make in our lives?"

"We tend to think that if we can change our external relationships with others, that life will be better and then we can be holy," Rader said. "But what we need is a change in our internal relationship with God—to yield everything to Jesus."

Millard Reed, president of Trevecca Nazarene College, emphasized how God deals with different issues when we are converted and when we are entirely sanctified. "When I am converted, God deals with my past," Reed said. "But in sanctification, God deals with my delusion of my sovereignty. We were never meant to be sovereign. In sanctification, God liberates us to be that for which we were created."

General Superintendent Emeritus William M. Greathouse was honored as the Holiness Exponent of the Year. Nazarene elder Wally Erickson was honored with a special achievement award for his contributions as president of Compassion International. Rick Ryding, director of the Master of Ministry program at Mount Vernon Nazarene College, directed one of the seminars, "Spiritual Formation and Discipleship in Christian Higher Education."

General Secretary Jack Stone was elected vice president-elect of the CHA. Other officers include: president, John Byers, bishop of the Brethren in Christ; vice president, Glenn Boring, Evangelical Church of North America; secretary, Dan Tipton, Church of Christ in Christian Union; and Lee Haines, Wesleyan Church. Stephen Shellin is the executive director of CHA.

More than 60 persons attended the Nazarene breakfast hosted by Tennessee District Superintendent Talmadge Johnson. Comments were brought by General Superintendent William J. Prince.

"I am praying that our Holiness groups will work together to reach the world," Prince told those attending the breakfast.

Among the Nazarenes attending the convention were Mr. and Mrs. Irwin Self. The Selfs have attended 20 CHA conventions.



Moments from the 126th annual convention of the CHA. (Left, top) MVNC professor Rick Ryding discusses developing the deeper life of students in Christian higher education. (Left, bottom, at pulpit) Nazarene elder and former president of Compassion International, Wally Erickson, is honored for his contributions to humanity. (Right, top) General Superintendent Emeritus William M. Greathouse (on crutches because of knee surgery) is honored as the Holiness Exponent of the Year. (Right, bottom) Millard Reed, at the pulpit where he pastored for 17 years, describes Holiness as yielding one's sovereignty to God.



South Africa Elects First Black President

Optimism tempered with concern describes Africa Regional Director Richard Zanner's impression of the first democratic all-race elections in South Africa.



Voters in line outside a Soweto polling station (Wide World)

With more than two-thirds of the new 400-seat parliament, the African National Congress (ANC), led by Nelson Mandela, now controls the development of the country's first post-apartheid government.

With the overwhelming ANC vote, Nelson Mandela became the new president—the first Black to hold the post in the history of South Africa. He defeated incumbent F. W. de Klerk, the head of the white-led National Party.

"President F. W. de Klerk stands tall in defeat," Zanner said. "It was he who initiated the change, freed Nelson Mandela from prison, and legalized the African National Congress—all within four years."

De Klerk, whose party codified apartheid and enforced it before pressure at home and abroad forced it to reverse its course, was guaranteed a role in the new government as a deputy president.

Mandela was inaugurated May 10 in a ceremony that attracted a panoply of dignitaries from around the world.

"The Church of Jesus Christ—also our branch of it, the Church of the Nazarene, was affected and remains affected by the buildup toward the elections during the last two years," Zanner said. "Abiding violence, increasing anarchy, persistent 'mass action,' especially during the last few months,

wrought havoc in the townships. The major part of the KwaZulu/Natal Province could not be entered by missionaries or any other 'white' church leaders. Townships around Johannesburg and other industrial centers were completely off-limits. Church administrations in a number of districts are in disarray.

"There have been numerous Nazarene casualties. Houses were burned down, churches were occupied by opposing forces and eventually vacated, pastors had to be moved out of the troubled areas, people were dispersed, and many lives were lost."

Zanner reports that the Nazarene missionary family has remained confined to the suburbs and that while missionaries have been uneasy, they are calm and safe.

"Most of all, we praise God for an unusual peace during the four days of elections themselves," Zanner added. "There was a spirit of togetherness as people stood in long lines before polling stations, between four and six hours, to cast their votes. The threatened and feared outbreak of more violence never took place. To God be the glory!"

"To think that all is over, that the storm has passed, would be a mistake and almost irresponsible. The country is facing many challenges. The new government has to live with many promises that were made during the election campaign. Masses of people are waiting to see their aspirations fulfilled. There is much work to be done. However, we believe that the nation can make it work, especially since there is such a strong body of Christians within South Africa, men and women, brothers and sisters, who do want to put Christ first in their lives and in their nation."

Zanner requests the continued prayers of Nazarenes for South Africa.

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PROFILE



NAME:

Louie E. Bustle

EDUCATION:

1969, Trevecca Nazarene College, A.B.
1983, Nazarene Theological Seminary,
M.A. Missiology

CURRENT MINISTRY ASSIGNMENT:

World Mission Division director

PREVIOUS MINISTRY ASSIGNMENTS:

Missionary in Virgin Islands, Dominican Republic, and Peru
South America regional director

ON MINISTRY:

God did a miracle of changing my life at the age of 21. When I was 23 God led me to Trevecca Nazarene College. In that first quarter of study, the Lord began talking to me very strongly about ministry. A definite call came one night at church when God spoke directly to me about preaching the gospel. Nazarene Theological Seminary was not optional for me. However, after one year of studies, the World Mission Division requested that Ellen and I go to the Virgin Islands. My studies at NTS helped shape my mission philosophies and gave me greater vision for reaching the lost. After serving 12 years in the Caribbean, a deep desire to finish my theological training gripped me. I returned to Nazarene Theological Seminary and completed my degree in missions. NTS really does make a difference.

To invest in the lives of those called into ministry in the Church of the Nazarene, please contact: Ron Galloway, 1700 E. Meyer Blvd., Kansas City, MO 64131 (816-333-6254; FAX: 816-333-6271).

NAZARENE THEOLOGICAL SEMINARY

Stockton Dies at 94



John L. Stockton, 94, former general treasurer, died Apr. 28 in Ward, Ark., following an extended illness. Funeral services were held May 3 at College Church in Olathe, Kans.

Stockton is survived by his daughter, Delene Johnson; his sister, Naomi Crawford; 7 grandchildren; 12 great-grandchildren; and 1 great-great-grandchild.

"With the passing of Dr. John Stockton, another important link to the roots of the denomination has been broken," said Donald D. Owens on behalf of the Board of General Superintendents. "Dr. John has left almost majestic prints on the Church of the Nazarene as he crafted the position of general church treasurer and developed the international Headquarters campus."

"But we remember him most for his humility, his soft-spoken, but powerful

witness for Christ, and his personal Christlikeness. We revere his memory."

A layman, Stockton served as general treasurer from 1945 to 1970. He was on the General Board finance committee, the General Stewardship Committee, the Relocation Commission, and the pension board.

Stockton was chairman of the Headquarters building committee that supervised the initial development of the current Headquarters campus. He also chaired the committee that selected Olathe, Kans., as the site for MidAmerica Nazarene College where he served as a member of the college's board of trustees. Following his retirement, Stockton served as a consultant to the Planned Giving office.

Stockton moved to Kansas City from Bethany, Okla., where he served from 1941 to 1945 as business manager to Bethany Nazarene College. He received an honorary doctoral degree from BNC in 1953.

Storms Pass, So Hang On!

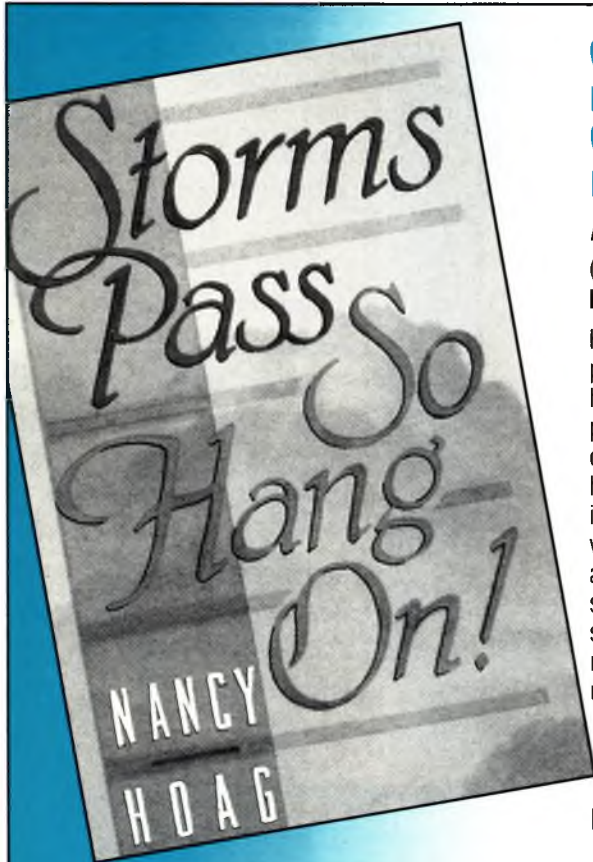
by Nancy Hoag

(author of **Good Morning! Isn't It a Fabulous Day!**)

Hang on! With delightful prose, the author shares heartwarming personal experiences, seasoned generously with Scripture, to help us discover triumphs in the midst of tragedies, wonder within our winters, and stability until the season of spring fills our souls once more. Trust, rest, accept, and hang on until the sun shines again!

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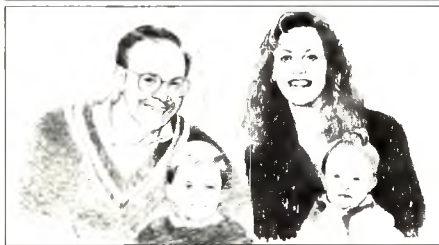
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JERRY AND LYNDA COHAGAN



Jerry Cohagan is one half of the comedy-drama duo Hicks and Cohagan. Lynda is a high school English teacher in Olathe, Kans.

SUMMER VACATIONS ARE ALWAYS a great time of fun and challenge. Fun for the kids and a challenge for the parents. Last year we thought that a trip to Oregon to camp and fish for a few days would be just about the closest we could ever get to heaven on earth. (All right, Jerry thought that.)

The voice of reason asked, "What do we do with the kids?"

"Take 'em!" Jerry glibly shot back. "I want Chase to experience the great outdoors, to be one with nature."

"He has a swing set in the backyard."

"Look, it'll be great! We'll sleep under the stars, live off the land, admire God's handiwork. Just think—no city lights, no noise, no phone . . ."

"No running water, no heat, no electricity, no indoor plumbing . . ." added the voice of reason. "Chase will barely be 3, and Tori will only be 16 months old."

"I don't want them growing up thinking that Disneyworld and shopping malls are all there is to life." Spoken like a true mountaineer.

Anyway, Jerry wanted to play Grizzly Adams for a few days, and it seemed a small price to pay when

you consider the other 360 days in the year. So for the next four months, Chase would dutifully say, "We're going camping in Oregon!" without having a clue to what he was actually in for.

Actually, it was Dad who didn't have a clue about what he was in for.

First of all, the idea of being one with nature sounded fine . . . until nature actually called, and Chase was not about to be one with it. This led to several hours of trying to cajole and coerce Chase into believing that the yellow bucket was "safe." Which only led to greater frustration for Dad and greater consternation on the part of Son. The situation was finally relieved when Mommy suggested to Dad, "Why don't you go 'catch' supper?" While Dad grabbed his fishing pole and stomped off, Chase gleefully hopped onto the bucket. Tori applauded and ate a handful of dirt.

Also, "living off the land" only works if the fish cooperate. In Jerry's case, for the whole week the fish population had declared a state of fasting. As Chase sat next to Dad and munched Oreo cookies, all Dad caught was a sunburned neck from peering into the murky depths trying to spot some type of amphibious life-form. For five days Mom sighed and made another meal of peanut butter and jelly sandwiches as Tori laughed gleefully and ate dirt.

As for the need for electricity, we only noticed its absence every night in our tent when Mommy turned off the flashlight and Chase began demanding his night-light. And after another afternoon of unsuccessful angling, Chase, through a mouthful of Oreo crumbs, suggested, "I know!

Let's watch Pinnochio, Daddy . . . there's a big fish in that!"

Although our vacation wasn't what we imagined it would be, we did see God's handiwork. In the middle of our last night, Chase woke Daddy up and said, "Daddy, I need to go to the yellow bucket." While Daddy groggily stumbled out of the tent holding his boy's hand, Chase suddenly froze and gasped.

"What's the matter, Chase?"

"Look, Daddy!" Chase pointed to the heavens, through the towering Douglas firs to a million points of dancing, glimmering light. Chase squeezed Daddy's hand and breathlessly whispered, "God's night-lights."

Daddy knelt down and wrapped his arms around God's greatest handiwork, and together they stared at the stars and cherished the moment.

And although they brought home more dirt than fish, Mommy and Daddy also brought home the memory of their little girl, dirt caked around her mouth, standing next to a gentle campfire singing "My cup is full and running over"—complete with hand gestures.

We discovered that we didn't have to go to Oregon to see God's handiwork. His blessings surround us every day in the laughter, screams,

**It wasn't what we imagined,
but we did see God's handiwork.**

fights, hugs, and insights Tori and Chase bring our way.

This summer Jerry's been "camping" with Chase and Tori in the backyard. The facilities are better, and Jerry's caught the same amount of fish.

In a couple of years, we'll do the camping thing again. In the meantime, when friends ask, "Where are you guys going for vacation this year?" our response is easy and automatic—"Disneyworld!"

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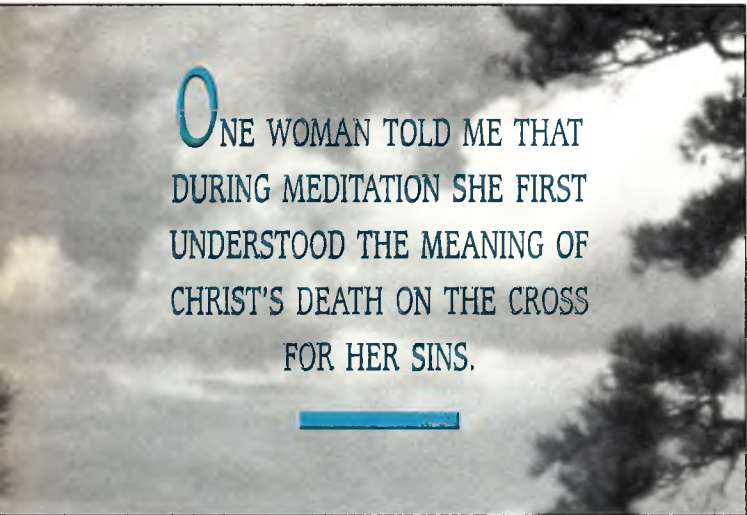
HOW TO LOVE GOD WITH A MEDITATING

A Christian Psychiatrist Discovers That Prayer and Meditation Bring Healing to His Patients

by Stanley F. Wallace

The Glory of God is man fully alive, and the life of a man is a vision of the Glory of God." So spoke the wise ancient church father Irenaeus. Meditation is a Christian, spiritual discipline.

Today, in modern, technological times, Christian physicians have the privilege of helping mankind become more "fully alive" physically. And to make them more "fully alive" in the spiritual sense is a goal that I share with many Christian colleagues.



ONE WOMAN TOLD ME THAT
DURING MEDITATION SHE FIRST
UNDERSTOOD THE MEANING OF
CHRIST'S DEATH ON THE CROSS
FOR HER SINS.

Through the years I have developed methods for introducing into my psychiatric practice the topic of prayer, the goodness of God, the love of Christ, the power of the Cross, and the perspective of eternity. I do this by teaching a meditation technique to patients. While not always thunderously successful, I have often found these spiritual applications to be well received, sometimes with surprisingly positive results. My method is based on the conviction, again quoting Irenaeus, "The life of a man is truly a vision of the Glory of God."

A booklet titled *Meditation Using Scriptural Imagery* is given as a handout to some patients. I provide careful instructions to them for participation in meditation technique.

Meditation on the person of the Lord Jesus Christ using scripture reading and imagery is an exciting and transforming experience. But be patient with yourself as

you begin to follow these instructions on meditation; people do vary in their ability to create an image in their minds. That ability can be developed with practice, but it cannot be rushed.

The ultimate goal is a meditation period of 20 to 30 minutes daily, but one may begin with a brief 5- or 10-minute period if necessary. The experience can be emotionally moving and can even produce some mild, temporary anxiety when we see ourselves as never before. However, meditation should not produce any lasting distress. The normal response to the experience is a feeling of spiritual tranquility. If feelings are not strongly positive after two trial periods on different days, abandon the method and seek God's leading into a different means of meeting Him in your devotional life.

As I have personally used this method of meditation and have taught others to do so, I have found the following directions to be helpful.

1. Find a quiet spot and a comfortable chair.
2. Schedule 20 to 30 minutes, set a stopwatch or make a mental note of starting time, and stay within the limits.
3. After reading a passage, close your eyes and keep them closed except when you need to refer back to the text. You may need to return to the passage several times to remind yourself of the action or the wording of the key verses as you repeat them.

Choose one or two key statements in the passage. Preferably, these should be statements by the Lord, but you may also use statements by those with whom He is interacting, or an informative or inspirational scripture verse.

As an example, consider the statements from an incident in Luke 5:17-26:

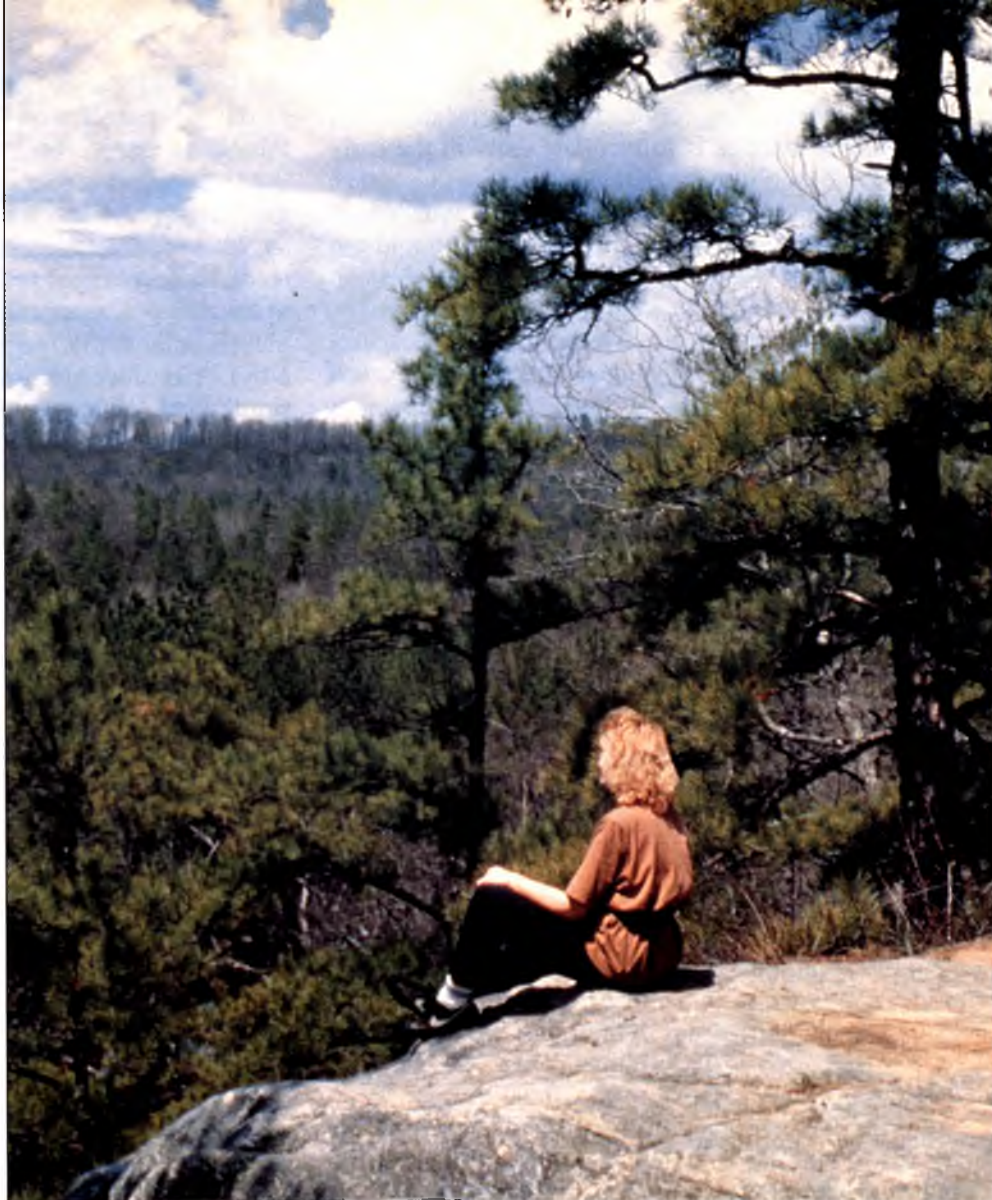
"Friend, your sins are forgiven" (v. 20, NIV).

"Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk'?" (v. 23, NIV).

"I tell you, get up, take your mat and go home" (v. 24, NIV). Of these three verses the first, "Friend, your sins are forgiven," is my focal verse. This is the statement that I repeat most often and use to refocus my meditation when my mind wanders.

4. Silently address the Lord in a worshipful manner as you construct the image in your mind. In this example, I say: "Lord, I see You in that hot, crowded room, surrounded by people pressing to reach You to be healed. I see Your face sweating and lined with fatigue as You

HOW SHOCKED I WAS WHEN DURING A MEDITATION I CAME FACE-TO-FACE WITH THE SIN IN MY LIFE.



D. Jeanene Tiner

continue the healing and teaching that You have been doing for hours.”

5. Go through the action of the scene, seeking to make it vivid in your mind with the aid of verbalizing what you are seeing, as in a conversation with the Lord. In the first enactment of the scene, place yourself near the action as a bystander. In our example, you might first place yourself outside the house and watch the four men unsuccessfully try to get their friend inside. Then watch them carry him to the roof and observe as they remove the tiles. Then place yourself in the crowd in the room below and watch them lower the paralyzed man. See him placed close to Jesus, and listen to the Lord as He speaks. Imagine the crippled man’s thoughts and emotions as he first hears that his sins are forgiven, then as he feels physical power returning to his body.

6. Reenact the scene a second time, with yourself as the paralyzed man, and observe it all from his perspective, lying in his sling. Feel your emotions as an invalid. Respond to the healing of your body, and articulate praise and thanksgiving.

7. Repeat the significant parts of the scene over and over again. Try to see the face of Jesus more and more vividly. See His changing expressions in different parts of the narrative. Then place yourself closer to Him as you study His face.

8. Concentrate on hearing His voice more clearly. Hear the tonal quality and the variations in loudness. Notice the expressions in His voice.

9. If you need to refresh your memory on the action or the key statements, reread the scripture and then quickly return to the meditation mode with closed eyes.

10. If distracted by other thoughts, return to the meditation gently. An effective way to return is by repeating one of the key statements, or conversationally noting that you see the Lord in a scriptural scene. Then re-create the imagery of the scene. Nothing is lost by having distracting thoughts as long as these do not occupy too much of the meditation period. Even if you think that you have missed a significant amount of time due to distractions, do not make it up by prolonging the meditation time. Some periods of meditation will be richer than oth-

ers, but even the apparently less fulfilling will surprise you at times by revealing new and exciting insights.

My personal practice is to meditate daily in the early morning for 20 to 30 minutes, using a different passage each morning and rotating through my list, which now numbers 67 scriptures. Some meditators have told me that their program is to meditate for two or three days on the same scripture before moving on to a new section.

My first requirement in the selection of passages suitable for meditation is that they be centered on the person

tual lives. There are many other ways to achieve a time of daily personal worship, but I have used and taught this one to many others with good results.

Meditation is recommended to the believer throughout the Scriptures. Even when the specific word is not used, the idea of meditation permeates both Testaments as the reader is encouraged to think of God and to pray to Him in a worshipful manner. Here are some further examples:

“Be still, and know that I am God” (Psalm 46:10, NIV). “Consider him who endured such opposition from sinful men” (Hebrews 12:3, NIV).

But we see Jesus “crowned . . . with glory and honor” (Hebrews 2:7).

“Fix our eyes on Jesus, the author and perfecter of our faith” (Hebrews 12:2, NIV).

The apostle John’s condition of being “in the Spirit on the Lord’s Day” suggests a meditative state, which has been a Christian practice from the earliest days of the Church. Among those who recommended it were Augustine, Francis of Assisi, Bernard of Clairvaux, George Fox, and Brother Lawrence.

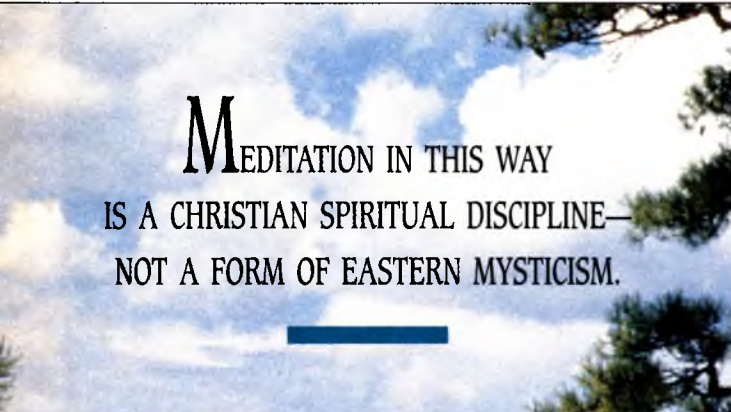
The principle of “abiding in Christ” taught in John 15 is pertinent at this point. As developed in that discourse of our Lord, *abiding* requires a consciousness of Jesus and a voluntary commitment to Him. He wants us to be aware of His presence in our lives. He wants His words to “abide in” or become part of us. Starting the day with a meditation in the presence of the Lord and His words is an excellent evidence of one’s commitment to Him.

We have further enlightenment in the teaching about the work of the Holy Spirit in John’s Gospel. In chapter 14 we learn that a chief function of the Holy Spirit is to bring to our remembrance all the words of Jesus. How important it is to dwell on His words!

In chapter 15, Jesus states that the Holy Spirit will “testify of me,” which means, “will tell about me.” So as we meditate on Jesus and His words we can expect His Spirit to energize our minds and memories as we cooperate with Him in visualizing Jesus. In chapter 16, Jesus states that the Holy Spirit will glorify Him. So, as we worship Him during meditation, we glorify Him in our hearts, and we participate in the work of the Holy Spirit, which includes conviction of our sin.

How shocked I was when during a meditation I came face-to-face with the sin in my life. I faced my sin in a way that I had never done before. Spending time in the presence of Jesus made me sensitive to much in my life that I had glossed over before. In His presence I felt deep repentance for my sin. Likewise, many of my patients have struggled with sins in their lives during their times of meditation.

One major stimulus in developing this technique came as part of therapy for various addictions; namely, drugs, alcohol, and sex. I recognized in these individuals (many of them professing Christians) a need for a spiritual power to match and exceed the power of their addictions. As I designed meditations for these addicts and used them myself, I came to realize that I also needed



MEDITATION IN THIS WAY IS A CHRISTIAN SPIRITUAL DISCIPLINE— NOT A FORM OF EASTERN MYSTICISM.

of Christ. As I meditate on these, I claim the unique ability of the Holy Spirit to reveal Christ to me in a new and particular way in a passage. In Hebrews we read, “God, who at various times and in different ways spoke in times past to the fathers, has in these last days spoken to us by His Son,” and in 1 Corinthians, that “the glory of God is revealed in the face of Jesus Christ.”

I selected passages initially that would reach me in many ways, such as a visualization of the person of Christ, a dramatic confrontation involving Him with which I could identify, a statement by Christ that I could hear Him saying and that I could repeat in my mind, or a worshipful response in words and action by those with Christ.

Some of the passages that meet my requirements are listed in Reference Note One. These scriptures fulfill the criteria, but there are many more. In addition, I have amplified my list of passages by including some that do not fulfill all the criteria. These verses are less interactional, but still allow us to visualize Jesus as He expresses truths in a vivid, compelling manner. These verses are listed in Reference Note Two.

When meditating on a New Testament event, I have sometimes referred back to an Old Testament passage to supplement the New Testament section. For example, reading the prophecy of the Lord’s humble presentation of himself as King. I never use a passage from the Old Testament as a primary passage since I feel strongly that the person of Christ must be paramount (see Reference Note Three).

I teach this meditation technique as a model of intensive personal worship. I tell my patients that a meaningful quiet time will contribute significantly to their spiri-

this intensity in my life. I now believe that all Christians need this intensity.

Lisa, a young woman, characteristically expressed anger at God for failing to help her in her many troubled relationships. Her anger continued during several years of therapy. Then, suddenly in our sessions, I began to see greater tranquillity and to hear expressions of gratitude to God. One day she casually mentioned, "By the way, did you know that I've been using your meditation technique every day, and it is really helping me?" I had given the instruction book to her three months before, and this was her first comment about it. I discovered that her response was characteristic of many patients who use the technique. They make it their private devotional exercise and only mention their enthusiasm in a passing comment rather than in the form of a report to me as teacher or therapist.

At one of the workshops that I gave on meditation, an Indian woman of middle age approached me after I had spoken, stating that she believed her husband would benefit from this type of meditation. When she described her husband's condition, I felt somewhat overwhelmed. He was 55 years of age, a severe diabetic of 35 years, in tri-weekly dialysis for kidney failure, visually impaired, hardly able to walk, and deeply depressed. In addition, she felt he was not a Christian.

I agreed to try with him. She brought him to the office with great difficulty, for he was barely responsive. I instructed both of them in the method. A month later they

ness. One daughter told me that she was "looking past" his sickness and seeing her father already happy in heaven.

Patients most often comment that their faith and their love for Jesus have grown. One woman told me that during meditation she first understood the meaning of Christ's death on the Cross for her sins.

Because the meditation technique reaches people on so many different levels, I believe it has a general usefulness. Originally, my intention was to involve psychiatric patients, but now I believe the method can be used in a general medical or dental practice if the practitioner will take the time to share his own quiet time and meditative experiences.

I have given workshops in New England and received excellent responses from general audiences. One group, consisting mainly of clergymen, was especially responsive. One man told me of his many failed attempts to meditate on scripture, but when he saw the personal involvement of this method, projecting oneself into the scene, he realized a missing dimension in his past efforts.

Meditating in this way is a Christian spiritual discipline—not a form of Eastern mysticism. Rather than the emptying of the mind, characteristic of Eastern practices, this is a distraction of the mind from worldly preoccupations to a focus on Christ as He is presented in the Gospels. It is neither a trance nor a form of self-hypnosis. The meditator's mind is active and alert. The imaging of oneself into the scene with Christ is an extension of the normal thought processes that we experience when reading or thinking. Instead of a transient reliving of the scene, as occurs in merely reading the event, we concentrate on and enter personally into the action and emotions of the scene.

I have been gratified to learn that even with cursory use of this technique many patients experienced strengthening of their devotional lives and a deepening of their faith. Many patients have personally witnessed to the truth of Isaiah 26:3, "You will keep him in perfect peace, whose mind is stayed [settled or founded] on You" (NKJV).

Through meditation, physicians and patients alike can experience what the apostle Paul promised in 2 Corinthians, that as we "behold the glory of the Lord" by meditating and imaging Christ in action, we are being transformed in body, soul, and spirit.

Many of my patients and I can testify that this therapy really works!

Old Irenaeus was right on target!

Reference Notes:

One

Luke 5:12-15; 5:17-26; 8:41-56; 17:11-19; 24:13-36; Mark 10:46-52; 14:32-42; Matthew 17:1-9; John 9:11-38; 11:1-44.


Two

John 10:11-30; 8:12-20; 6:22-35.

Three

Psalms 1, 5, 19, 63, 77, 104, 119, 143.

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MEDITATING ON THE
LORD JESUS CHRIST . . .
IS AN EXCITING AND
TRANSFORMING EXPERIENCE.

returned for follow-up therapy. The man looked better and claimed the meditation had helped him. The family, the parents and their two young adopted children, had participated daily in the meditation. The mother read the Scripture passage and answered questions about it, after which they all closed their eyes and meditated on the verses for 15 to 20 minutes. To their surprise, the children anticipated the sessions and participated in them.

The father declared that his family had drawn closer together and his depression had lifted during the first month of meditation. In our talks over the next three months, we discussed Jesus Christ and the bright future of going to be with Him. To my surprise, the children revealed that they were not afraid about their father's ill-



SUFFERING TAUGHT ME HOW TO PRAY

by Alden E. Sproull, *Chaplain,
Redlands Community Hospital, Redlands, Calif.*

I was serving as the pastor at the Cancer Care Center at Lutheran General Hospital in Parkridge, Illinois. Our 11½ year-old son, Dan, was diagnosed with osteogenic carcinoma, bone cancer. We felt as though we had been blown completely out of the water and were not at all sure where we were going to land. We found ourselves grasping for any ray of hope. Consultations were set up with the University of Chicago Hospital oncology staff and Sloan Kettering Memorial Hospital to see if, by some small possibility, there had been an error in the first diagnosis. The diagnosis was confirmed—cancer. The staff recommended chemotherapy, surgery, and then nine months of postoperative chemotherapy. People throughout the church prayed for God to intervene and heal Dan of this tumor. We prayed through the workup, the biopsies, the blood work, more chemotherapy, and preparation

for surgery, during which Dan's right leg would be amputated.

In despair, we entered the surgery waiting area and began the long vigil of waiting. Finally, he made it to recovery. I entered the room and slowly walked to his side. He was still groggy from the anesthesia. I lifted the green surgical cover and stared at a very small eight-inch stump of a leg. I felt a hot knife burning into my heart. I hadn't known what to expect. That visual image broke through all my defenses and brought me to utter despair and uncontrollable tears. Such grief I had never known before. My son's life had been drastically changed, and so had mine. I felt emotions at a depth I had never known were possible. I was angry, resentful, fearful. I lashed out at God, *Why my son, my only son, Daniel? Why not me?* There appeared to be no consolation for me. I was broken off at the core of my being. As I look

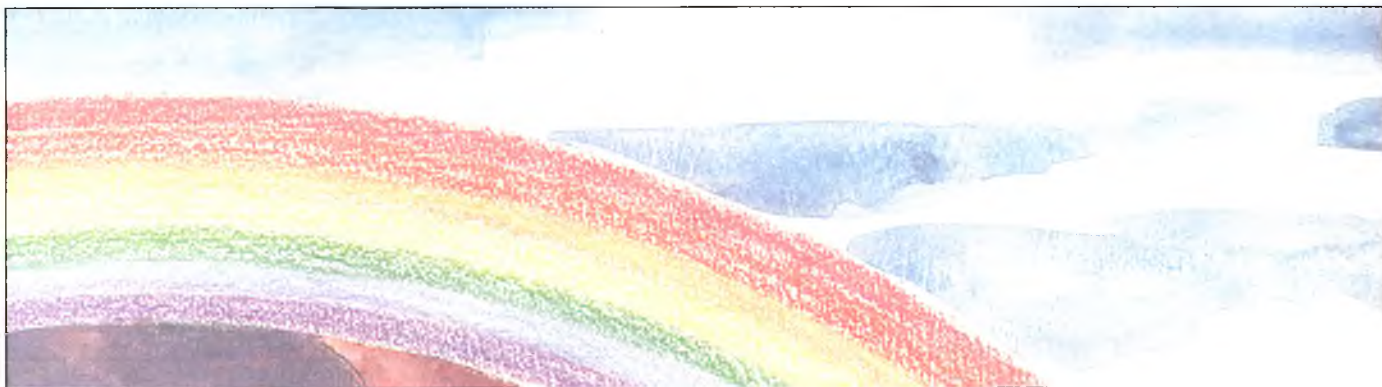
back, there wells within me a deep gratitude every day for God's patience with me at that time.

Morris Weigelt reminds us that "why" questions keep us focused on the past. What I needed was the nudge to ask the "how" questions that begin the discovery of God's movement in the "now" of our lives.¹ It was months later that I came to realize that "it is precisely the immensity of the divine love that is the source of the divine suffering. God, Creator of heaven and earth, has chosen to be—first and foremost—a father."²

It was weeks later that a dear friend of ours, Flo Smith, began to help me discover what it was that mattered most. "Hold fast to this," she said. "*Be still and know that I am*

listening—listening to my inner pain and the "still, small voice" of God. As I owned my interest in noise, and acknowledged that its true purpose was to distract me from freedom, growth, and—most of all—a deep, abiding intimacy with my Lord, healing began to occur. I began to discover that "God's communion with people is never so intense as when human suffering seems to belie the existence of goodness, justice, and hope."³

Every day, I looked at Dan and saw him going down the hall with his stump moving back and forth with each of his steps. It hurt me to see this; it felt like salt being rubbed into the wound that was far from healing. Tilden Edwards, another friend, advised me: "Al, it may be helpful if you



THE GRACE OF GOD SHINES THROUGH THE CLOUDS OF TROUBLE WITH A RAINBOW OF PROMISE FOR THOSE WHO LEARN TO LISTEN TO GOD IN THE SILENCE OF SUFFERING.

God." I didn't know how to "be still" before God. At first, I approached those quiet times with fear: fear of the quiet, fear of the stillness, fear of what I would discover about myself, fear of how God would touch me or the lives of my family if I moved closer to Him. Resonating deep within me was my concern for the vulnerability that I felt in the presence of God. If life struck cruelly again, would I be able to withstand the avalanche of pain?

Morris Weigelt reminds us of the value of muddy waters that call each of us to "reflect upon God's overall action in your life in order to chart the future."⁴ It was Flo's presence that supported and encouraged me through those difficult days when grounding and stable footing seemed nowhere to be found.

Through the many days of discouragement, I began to realize a deepening centeredness in Christ that I had never known before. I soon discovered how much noise and activity dominated my life. I was shocked at my strong commitment to keep that noise at a level high enough to distance myself from the heart of God. The noise kept me away from

change your attitude and perspective about Dan and his stump. Possibly, you could begin to look at Dan as a doorway through which you may see the suffering Christ."

It was a shock to me that I was so focused upon Dan's stump that I had lost sight of his suffering and lost sight of the love of God. Though the pain was great, I was willing to try anything. To my amazement, I began to see emerging out of the prayer of stillness and quiet, the loving arms of God enfolding each of us. I saw God weeping and suffering with each of us. Seeing Him weeping and holding me in my sorrow brought me to a deeper place of rest in the midst of the harsh realities of life. E. Dee Freeborn writes, "What is important is to know that what may not be given us now, will be returned resurrected! God is always for us."⁵

Beyond the crisis grew an inner awareness of a deepening hunger. I had come to experience the unconditional love of God. I became aware that God's love was so great that there was nothing that I had done or would do that would ever change His love for me. "The vulnerability of self acceptance moves us beyond trust in God's providential love

to the conviction that God loves us as we are, that we can accept our brokenness and truly believe that we are forgiven.”⁶

I have been left with a deep sense that God is in all things, in every experience of our lives, including the good, the bad, and the ugly in us. I rest today in the truth that He is committed to be with us in whatever life throws our way. It is Jesus who, through the ministry of the Holy Spirit, merges with the joys and the sorrows and the tragedies of our lives, enabling us to simply know a steady awareness of God’s presence and loving care. “Jesus’ cross offers rather liberating solace to the wounded victims of this world who

of letting go. For me, this has involved the letting go of what I have come to treasure most in my life. This action prepares me to embrace the deeper truths of God, His unconditional love and care, and His presence in all events. In choosing to be daily present to God, we are asked to let go of what we are holding onto that blocks our worship, our deepening trust, and our intimacy with Him. These may range from children, spouses, careers, or friends, to the more knotty issues of our self-sufficiency, pride, resentment, or self-centeredness. These may be beliefs that we have enshrined and that have consequently become more important to us than our relationships with God.



THROUGH CONTEMPLATIVE PRAYER, I SOON DISCOVERED THAT NOISE AND ACTIVITY DOMINATED MY LIFE— AND WHY I WANTED IT TO.

sigh for a God who cares and for Christians who can share their anguish and alleviate their pain.”⁷

The continued practice of the presence of God has called me to a life of deepened trust. I find myself daily encountering the question, “How much do you trust Me, Al? Can you trust Me as your son has cancer? Can you trust Me with your anger? Can you trust Me in your sorrow and your grief? Can you trust Me beyond your self-sufficiency?” This question daily challenges me at the center of my being. This is the question I believe God places before anyone who deeply longs to follow Him. Abraham comes to this question as he prepares to sacrifice his son. Noah faces it as God calls him to build an ark. Jesus confronts this question on the Cross as He exclaims, “Why have You forsaken Me, Father?” Our trust of God declares that, as we face the challenges, we know who holds our hand. The contemplative life deepens our acknowledgment of prayer as a necessity, not as something that we muster out of our own bag of human disciplines. We discover that the call to trust becomes a loud cry from the heart of God to each one of us.

Beyond this deepening place of trust comes the necessity

The journey is a demanding one, but, for me, it has become the nuts and bolts of the life of holiness that our founders talked and preached about. These are some of the gifts that come as we encounter a holy God and a God of mystery who is not subject to our definitions, to our theology, or to our boxes. For God is God.

I came to realize that this work of intimacy is nurtured by the willingness to be with the heavenly Potter in any way the Potter wishes. We willingly give permission for the Potter to touch our lives in any way He feels best. The growing response toward which we move daily is, “As You wish, Lord.” This is the ongoing, deepening movement of trust. Without this deepening work of the heavenly Potter, we quickly move back into the noise and clutter that moves us away from intimacy with God.

The contemplative life calls us to renewed action. Such a life calls us to act from a different place in our lives. The responses to act now come from the renewed molding and shaping experiences of God. Actions become less ego-driven, and movement becomes centered in compassion. This movement boldly claims gospel power for ministry that

Yet I

I wandered many lonely miles
before becoming aware
of the stranger at my side
A quiet sort . . . unobtrusive,
He accompanied me silently,
allowing me to discover Him.
At last I acknowledged His presence
and began recognizing Him
for who He was.
Even then—
He did not encompass
my being.
Even then—
He did not invade
my need to be myself.
And yet . . . as we walked
He became a definite part of me
Still God—
Still himself—
Yet I.

—Marcia Krugh Leaser

and to realize that He knows all about me and accepts me just as I am. I am learning more about what it means to walk in the goodness and kindness that shall follow me all the days of my life.

My faith is growing to embrace more fully the truth that "All things work together for good to them that love God" (Romans 8:28). I have discovered that a still heart is the beginning of a pure heart. To become still, we must be stripped of all that fragments us, all of life's entertaining ways that nurture our selfishness. We must choose to separate ourselves from those follies that waste so much of our time.

The contemplative life is the reflection of our willingness to be pliable clay on the Potter's wheel of formation for the rest of our lives. This means being molded and touched for the best that God has for us. It means being shaped for the most excellent service that we are able to give. "I had learned in theory and in practice that the seeds of the divine and the capacities of the human heart are found in weakness, not in strength."⁷ It means recognizing that our vessels are broken; it also means humbly acknowledging our vulnerabilities, our resistance to the touch of God, and our willingness to do our own thing. We must nurture in silence a willingness to discover the ways to be the holy people God longs for us to be.

As we move into the still and quiet places of our lives, we will notice that the Scriptures come alive, consuming us, as we imaginatively enter the lives of those persons of Scripture and become a part of the ongoing history that has changed the world.

I have come to know that God's wooing of me is far greater than my longing for Him. As I come to daily encounter the grand silence, I discover that all of life is given through joy, heartache, sorrow, or playfulness, toward one purpose only: to deepen our intimate experiences with our Lord. The suffering that comes to awaken us is not a vengeful life experience. It is the grace of God, calling us to stay awake, for He is coming soon. "The journey of life is not a journey into greater control and security, in spite of what our culture proclaims. It is precisely the opposite. It is a journey into the powerlessness of the Lamb who was led to the slaughter, the Lamb whose vulnerability birthed a new creation."¹⁰

Endnotes

1. Morris Weigelt, "The 'Whys' and 'Hows' of Life," *Herald of Holiness* (Kansas City: Nazarene Publishing House, September 1993), 11.

2. Henri J. M. Nouwen, "The Vulnerable God," *Weavings* 8 (Nashville: Upper Room, July/August 1993), 31.

3. Morris Weigelt, "Revisiting Your Journal," *Herald of Holiness* (Kansas City: Nazarene Publishing House, May 1993), 5.

4. Geoffrey B. Kelly, "Sharing in the Pain of God: Dietrich Bonhoeffer's Reflections on Christian Vulnerability" 8 (Nashville: Upper Room, July/August 1993), 14.

5. E. Dee Freeborn, "Relinquishment or Resignation" *Herald of Holiness* (Kansas City: Nazarene Publishing House, August 1993), 3.

6. James McGinnis, "Living the Vulnerability of Jesus," *Weavings* 8 (Nashville: Upper Room, July/August 1993), 40.

7. Kelly, "Sharing in the Pain of God," 13.

8. E. Dee Freeborn, "Quiet Prayer and a Busy Life," *Herald of Holiness* (Kansas City: Nazarene Publishing House, June 1993), 25.

9. Michael Downey, "Brief Gold," *Weavings* 8 (Nashville: Upper Room, July/August 1993), 22.

10. McGinnis, "Living the Vulnerability of Jesus," 44.

must have a prophetic edge in the church and in health care today. The contemplative life calls one to trust more deeply and to trust more simply, letting God be God.

I don't believe that God caused my son's cancer, or yours. I do believe that God longs for us to have the best in life. Each day, God chooses to walk gently with us through life's challenges, quietly encouraging each of us to discover what that best is. I, too, am learning the value of living a simpler lifestyle. I've come to long for those quiet places each day, fully acknowledging with E. Dee Freeborn that finding my "life prayer—'O God, give me Your peace'"—has been crucial for my healing.⁸ I deliberately take weekends occasionally to be alone with my Lord, and every year I take an eight-day-long vacation with Him. For, you see, it is in the quiet places that I discover the nurture of my intimate life in God. God is teaching me how to be gentle with myself, to love myself more freely, to love as He loves me,

In the life span of a marriage, many things can be lost—including the habit of growing together spiritually through prayer.

Jane and Ted have been married 22 years. "We have a great marriage," says Jane. "After all these years, we are still genuinely pleased to see each other at the end of the day. We go on dates, attend church, and even take vacations alone together!" However, Jane is saddened that somewhere, sometime, their habit of praying together was lost.

"We used to always have family worship when the children were younger and in their teens. Then, school and work commitments, night classes, and evening meetings took their toll. Before we knew it, we only worshiped together one or two nights a week. From there it was a small step to not at all. And with the worship time went our prayer time. We have faced some crises in the last couple of years that I've longed to pray with Ted about, but he seems content at our lack of praying together. We are close and well-suited in every other area, yet we face this huge gulf spiritually, even though we're both Christians."

What prevents couples from praying together?

For many, like Jane and Ted, time constraints, habit, and neglect are the culprits. Mornings are too rushed, and evenings are given over to fatigue and stress. Something has to go—often it's the family worship time.

Or, as the children grow and lead their own lives, the family worship habit breathes its last, and no one takes the initiative to revive it. Lethargy rules.

At other times, one partner may experience spiritual turmoil. Sin, temptation, or depression may gnaw

at faith, and the prospect of facing God or a partner in prayer creates discomfort. The easy way out is simply to "forget" prayer time.

A fear of intimacy may also prevent sharing spiritual concerns. Many persons are afraid to let even their marriage partner see them with their guard down. Before God, they feel exposed and helpless, and they run from facing Him, particularly if it is to be witnessed by their spouse.

Some marriages may already have fallen victim to communication difficulties, and the partners shun discussing anything deeper than the weather or work. Paul, a Christian lawyer, complained that his wife would only reveal simple concerns to him. "Health worries, work stresses—she just clams up," he said. "It's as if she doesn't trust me, thinks I don't care, or that I don't want to help."

Others may feel they are on different spiritual levels. They fear their spouse may think their praying and worship is not as deep as it should be.

Is praying together essential?

Although most Christian books on marriage discuss communication, few cover the subject of joint communication with God. Of course, praying in tandem can never replace independent interaction with God. No person can hope to find heaven through a wedding band; neither can one person save another. Yet Christians are told to pray together and to "not give up meeting together" (Hebrews 10:25). And Matthew 18:20 teaches, "For where two or three come together in my name, there am I with them" (NIV).

When two people have the great privilege of being married and sharing the closest unity allowed on earth, they should enjoy the opportunity to further strengthen that



Who Can't

bond and enhance their spiritual power by praying together.

Most of us have heard "a family that prays together stays together." Maybe our faith in that philosophy has been weakened by the breakdown of many families, yet we still begin our marriages with prayers laced through the wedding ceremony. Sadly, praying often degenerates to grace at mealtimes, or nodded assent and a mumbled "amen" in church.



Jim Whitmer

Can Partners Pray Together

ally Hammond, Brookvale, Australia

How can couples learn to pray together?

First, we must open communication lines and *talk* about our needs for spiritual closeness and interaction. We may need to rediscover each other as real individuals, and learn to share about a wide range of topics besides Christianity. When we lose the ability to discuss our spiritual lives, the lines of communication probably have been broken in other important areas—sex, values,

ethics, child raising. We need to notice at what level we communicate. Are we solely on an intellectual level? Do we only discuss ideas, activities, and trivia? Or are we communicating on a heart level by sharing feelings, hopes, and dreams? Do we avoid sensitive or personal areas?

Both partners must *want* to pray together. As in any other part of marriage, coercion or guilt are taboo tools for gaining agreement. Each partner should also concen-

ANY TIME OR
PLACE IS
APPROPRIATE FOR
SHARING IN PRAYER
WITH YOUR CLOSEST
FRIEND ON EARTH.

trate on his or her personal Christian life and commitment, praying for guidance and direction. It's important that we ask God for wisdom to know the actual words to use to talk to our partner. If we sense that our spouse feels uneasy or awkward about the topic, planning to discuss the needs in a "neutral" area—away from home, on a walk or a picnic—might lessen discomfort.

Once we agree to pray together, we must set a starting time. We might choose a weekend retreat, an evening walk on the beach, a dawn hike, or anything that suits our lifestyle and preference. Decide *together*, negotiate *together*. Covenant to help the other keep the agreement, plan to gently remind if one forgets; treat the time together as a priority and a blessing. Also, plan a time to review your decision. For instance, you might decide, "In three months, we will check to see if we are doing this the way we planned. We will assess its value and look for ways to adapt, modify, or improve our prayer time."

Most important, do not let this special time together degenerate

continued on page 38

Providing Protection Through Prayer

by Aletha Hinthorn

His sermon was splendid! What skillful delivery for a teenager!”

Mike’s sermons *were* impressive. We admired this young man of our congregation who was showing such promise for God.

Occasionally I’d wonder, “Who is praying for Mike? He appears to be maturing spiritually, yet he isn’t from a Christian home. Without praying parents, whose prayers are supporting him?”

Then Mike began missing church. At first he blamed his 80-hours-a-week schedule, then illness, but

soon no excuses were made. Some of us in our congregation sadly shook our heads and bemoaned our loss, but did anyone care enough to go to God as his intercessor? When I hear that Mike now says he is an atheist and has no interest in Christianity, my heart cries, “Why didn’t I intercede for him during his crucial, decision-making days?”

In his book *Life Together*, Dietrich Bonhoeffer wrote, “A Christian fellowship lives and exists by the intercession of its members for one another, or it collapses.” If we don’t take seriously our responsibility to intercede for each other, we are like-

ly to see cracks in our fellowship, corners breaking off that are difficult to restore.

The apostle Paul understood that prayer for each other is essential. Not only did he request prayer for himself, but also he wrote to the Christians he had nurtured, “We constantly pray for you” (2 Thessalonians 1:11, NIV).

Needed: Well Diggers

In Deuteronomy 6:11, God promised the nomadic Israelites they would come to wells they had not dug. What a refreshment it must have been for the weary travelers to come upon supplies of water that

Paul’s Prayers as Instruments of Intercession

Ephesians 3:14-21

I bow my knees before the Father, from whom every family in heaven and on earth takes its name. I pray that, according to the riches of his glory, he may grant that _____ (name) may be strengthened in _____ (his/her) inner being with power through his Spirit, and that Christ may dwell in _____’s (name) heart through faith, as _____ (he/she) is being rooted and grounded in love. I pray that _____ (name) may have the power to comprehend, with all the saints, what is the breadth and

length and height and depth, and to know the love of Christ that surpasses knowledge, so that _____ (he/she) may be filled with all the fullness of God.

Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.

Adapted from the NRSV text.

Colossians 1:3, 9-14

In our prayers for _____ (name) we always thank God, the Father

of our Lord Jesus Christ, for we have heard of _____ (his/her) faith in Christ Jesus.

For this reason, since the day we heard it, we have not ceased praying for _____ (name) and asking that _____ (he/she) may be filled with the knowledge of God’s will in all spiritual wisdom and understanding, so that _____ (name or he/she) may lead a life worthy of the Lord, fully pleasing to him, bearing fruit in every good work and as _____ (he/she) grows in the knowledge of God. May _____ (name) be made

strong with all the strength that comes from his glorious power, and may _____ (he/she) be prepared to endure everything with patience, while joyfully giving thanks to the Father, who has enabled _____ (him/her) to share in the inheritance of the saints in the light. He has rescued _____ (name) from the power of darkness and transferred _____ (him/her) into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins. Amen.

Adapted from the NRSV text.



their own efforts had not created.

There are days when we are spiritually thirsty but too busy or too faint to provide our own source of refreshment. When someone else prays for us, however, a well of living water is established. We can drink and gather strength.

My husband and I were married after his first year of medical school, and the next three years could have been dry and difficult. He studied day and night, was on call every third night for many months, and rarely was able to attend church regularly.

Despite these desert conditions, we did not suffer drought. Exam times meant extra prayer times. Often, on Friday nights, our unhurried Bible reading and prayer would last nearly the entire evening. We began then a still-continued practice of

DURING THOSE DIFFICULT YEARS WE DRANK FROM WELLS WE HAD NOT DUG.

drawing spiritual strength by reading together the Bible or another Christian book.

We drank from wells we had not dug.

During those busy years, a dear, praying woman in our church would occasionally come to my husband and quietly say, "I'm praying for you every day." Here was the secret of our strength. She and others were digging wells for us. Those were days when we probably would have neglected to dig our own if others had not interceded for us.

With our younger child now in college, I find my prayer list lengthening because I have more time to

Praying the Lord's Prayer for Others

_____ 's (name) Father
who art in heaven

Hallowed be thy name in

_____ Thy kingdom come in

_____ Thy will be done in
_____ on earth just as if
he/she were with you in
heaven. Give _____ this

day his/her daily bread, and
forgive _____ his/her
trespasses as he/she forgives
those who trespass against
him/her.

Lead _____ not into
temptation, but deliver
him/her from the evil one.

Let _____ 's joy be in

your kingdom, your power
and your glory forever.
Amen.

The Upward Call: Spiritual Formation
and the Holy Life, Weigelt, Tartaglia,
Freeborn, Tracy (Kansas City: Beacon
Hill Press of Kansas City, 1994), 89-90



Dave Anderson

bear others' burdens. As I allow God to increase my sensitivity to others, I notice many who are too faint to dig wells for themselves.

I see Josh withdrawing from church, and his name is added to my prayer list. Anne tells me her teenage daughter shows signs of rebellion, so I make a note to pray for her. Carol is often discouraged because her husband's ministry frequently takes him far from home, so they, too, will be remembered. Missionaries I know will be on my daily list. New Christians are entitled to

prayer support. The list grows.

On one occasion, while praying for a missionary nurse in Papua New Guinea, I felt impressed to ask God to enable her to lead someone to Christ that day in the clinic. Mail comes slowly from Papua New Guinea, and it was two weeks before I received a blue aerogram from the missionary nurse written the day I had prayed. That morning two men had come to Christ in the clinic. Intercession had helped dig a

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AM I USING A FAULTY

by Lonni Collins Pratt

Catherine needed to find a new home soon. Her landlord was moving into the residence she had rented for several years. In a 60-day search for a new house, she was at day 10 without an address.

While discussing her dilemma with a pastor and a few other Christians, someone said, "You know, we should call Mrs. Jerns. She knows how to move God's hand. She can really pray. If anyone can get something happening, she's the one."

Sort of like the A-team, I thought, but kept it to myself. Let's bring in the heavy guns and storm the gates of glory!

Someone else said, "Why didn't we think of that sooner! I'm going right back to my office and call her. You're right. She prays effectively and heaven hears."

To be sure, the woman in question is a praying person. But, so am I. And, to my knowledge, the others also. Yet, it was assumed that one woman's prayers were more likely to get God's attention than all the rest combined.

It's a topic that often comes up in Bible studies and Sunday School. How can I become a more effective pray-er?

Often, prayer evaluation is based on our perception of results. In the case of Mrs. Jerns, she is quite vocal in services about how God is answering her prayers for anything from an apple strudel recipe to money for the heating bill.

As part of the pastoral team in the church she attended, I noticed more than her testimonies. She had developed an attitude of thankful-

ness. While many of us go through day after day without acknowledging God's presence in our lives, Mrs. Jerns believed, really believed, that the money to pay her heating bill came from God.

Our Personal Interpretation

Yet, too often, we translate this thankfulness other Christians might express into something else. We think, hey, why are they getting so much?

Do we believe that the more goodies one gets from God, the better his or her prayers must be? Thinking so isn't uncommon, even if we rarely vocalize it. More often than not, we echo George Meredith and claim, "Who rises from prayer a better man, his prayer is answered."

Personally, I've struggled to believe it. One of the most depressing moments of the week for me has been when people in church share their "joys and concerns." Amidst prayer requests for aging parents and straying children, we hear that some folks are getting jobs, new cars, houses, scholarships. . . .

With every beaming face, I have felt a little more discouraged. The thing I have trouble admitting is that many of my prayers seem still unanswered.

Unanswered Prayer?

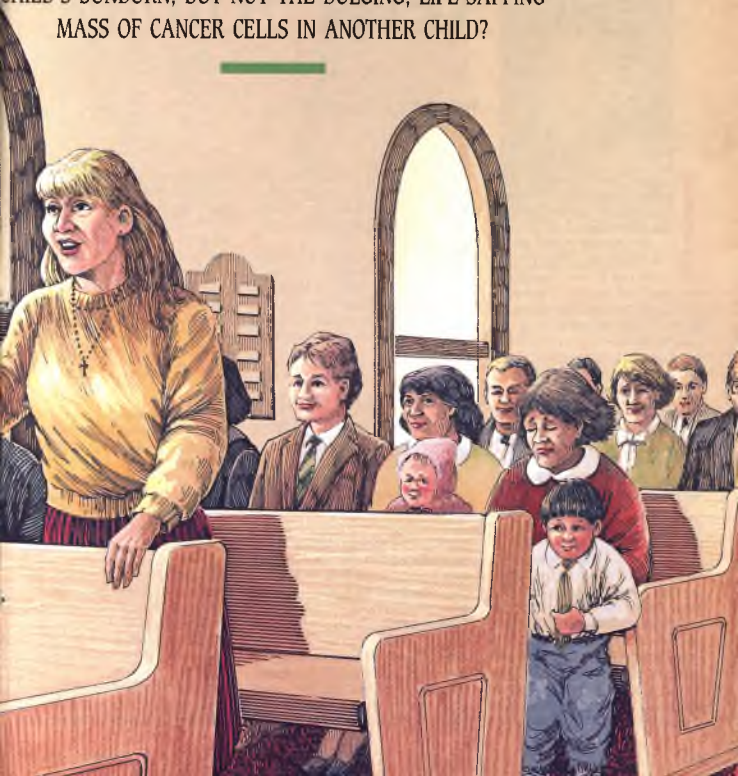
God says ask for anything and He will do it, but He doesn't. I've asked for "anything" more than once. I don't mean new cars and speedboats, either. I mean healing for a dying infant, wisdom for a friend during divorce, strength for someone battling drug addiction, guidance for my decisions.

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PRAYER BAROMETER?

IT SEEMED ALL WRONG. GOD CARED ABOUT ONE CHILD'S SUNBURN, BUT NOT THE BULGING, LIFE-SAPPING MASS OF CANCER CELLS IN ANOTHER CHILD?



LOST... But Never Alone

The Story of Pennie Nickels Hughes

I could not believe it; they were grabbing and pushing me into the van. My own son and husband!

As the van pulled out of our driveway, I was filled with rage to think I had so little control over my life. I looked at the ladies in the van with me and decided I would not speak to any of them for the next three days. These ladies who called themselves “Christians”! How could they force someone to go to a “Ladies Retreat”?

We arrived at the camp high in the Colorado Rockies. I had mixed feelings—one of panic, yet there was a sense of peace. I wanted to go home where things were familiar. I hated anything new and different.

We checked in, and I went to sulk by myself. As I sat in the corner, a woman walked over to my table. I silently prayed she would go away. She was in her 40s, with long, graying hair, worn sandals, and a skirt. I had nothing to say to someone who looked like she had barely survived the '60s.

She looked directly at me and said, “My name is Maggie, and your friends said we needed to talk. I want you to visit with me. Let’s take a walk.” I looked at her. “No!” I

replied. She grabbed my arm and said, “Let’s go,” literally dragging me to my feet. I was losing control again. Why wouldn’t people leave me alone?

Maggie and I headed down a scenic dirt road through the forest. We walked in silence. I began to read Bible verses that were on signs nailed to the trees along the road. As I read, something came over

IF SHE KNEW ABOUT
MY PAST, SHE WOULD
NEVER LOVE ME.

me—a warm feeling, a desire to cry or scream out in pain. Yet, I refused to cry or show my pain in front of this stranger. No one needed to know about my past.

Soon, I saw a clearing by a pond. Maggie led the way and sat down on the bank. She gently told me there were many people concerned about me. She said she, too, cared and loved me. How could she? She didn’t even know me, and if she did,

she would never love me. I began to see that there was more to this lady than I could see. This precious saint, sent by God, reached out and took my hand. I started to cry. “Talk to me,” she said. I began to pour out all of my pain and anger. As much as I tried, I could not hold back.

Thinking back, I am not sure if any of my babbling made sense to Maggie, but it didn’t make any difference. What mattered was that I had a person who was willing to listen to my history of pain and horrible memories.

I shared about running away from home at the age of 15 and my confusion regarding my parents and our relationship—how Dad and Mom began to fight and Dad stopped coming home and started drinking. I believed I was to blame, so I left home. I never finished the ninth grade of school.

I went to Sonora, Mexico, where, after only one week, I married. The man—an alcoholic—violently abused me, sexually and emotionally. Three times he beat me unmercifully, leaving me for dead.

My husband was such a poor provider, I lost 65 pounds in 6 weeks. For four years, I suffered from malnutrition, anemia, and dysentery. We lived and worked on



Pennie Nickels Hughes (age 13), two years before she ran away from home (above) and today (left).

a ranch in a hut with a dirt floor. I learned to cook on a wood stove, to work in the bean fields, and to milk cows. I endured two teen pregnancies, surviving by my wits.

While in Mexico I was arrested and taken to prison at gunpoint by the *Federales* (federal police). I did not have the proper papers to live in Mexico.

My husband was unfaithful and even had several children by another woman. It was a terrible seven years that left me fearful with no self-esteem. I ran from the relationship into a second tragic marriage of abuse.

My health was broken, and so were my emotions. Following 13 surgeries, the doctors said I was dis-

abled and would never be able to work.

After two failed marriages, I met and married Richard. We tried to put two damaged families together. My kids hated him, and his kids hated me. Our home was more like a battlefield than the Brady Bunch. When would there be peace, love, and understanding in my life?

My tears and sobs continued as Maggie quietly told me things could be different. It could all stop—all my pain, anger, fear, confusion, and turmoil. "How," I asked, "could there ever be order in my life?" She responded, "Throw it all into this pond, but the trick will be to leave all your garbage here. You mustn't take it back. Give it all to Jesus

Christ and allow Him to deal with it. Pour out all your humanness, brokenness, and pain. After all, you already know that you haven't been able to fix your past. Lay it all at the foot of the Cross, where love and forgiveness reign."

I was able to pray through, and on that rainy summer afternoon God saved me and released me from the past where I had been trapped for so long. Maggie and I started back up the dirt road, but we soon realized we were lost. We walked back to the pond, starting again. There was only one road back to the camp. How could we be lost? We did this three times, and each time the dirt road ended in the dark forest. The third time, Maggie dropped to her knees

and began to cry. I told her we would be OK, as I was very good in the woods, but she said that was not the problem. She said she had been living a lie and that something had come over her convincing her that she, too, needed to confess her past and give all her pain to the Lord.

P SALM 66:10-12

FOR YOU, O GOD, TESTED US;
YOU REFINED US LIKE SILVER.
YOU BROUGHT US INTO PRISON
AND LAID BURDENS ON OUR
BACKS. YOU LET MEN RIDE OVER
OUR HEADS; WE WENT THROUGH
FIRE AND WATER, BUT YOU
BROUGHT US TO A PLACE OF
ABUNDANCE (NIV).

Pennie's favorite Bible verse.

She confessed that she had done some bad things during the '60s; she had used drugs and was openly involved in the "love movement." She now was married to a pastor and living a lie regarding her past and her relationship with Jesus.

I knelt close to her, and we prayed. It was then that I realized why we had become lost in the woods. God was using our predicament as an example of our lives and relationship with Him. Without God present and active in our lives, we would always be helplessly lost, cold, wet, and confused. Only with God's presence would we find order, warmth, protection, and guidance.

We helped each other up and headed in the direction of the camp. Soon we saw a fence, climbed over it, reached a cemetery, broke into a clearing, and saw the buildings. Everything was dark, the electricity was out. We walked arm-in-arm up the hill, singing hymns. When we arrived, we were soaked and shiver-



Pennie's evangelistic efforts take her to a variety of places. Above, she shares the gospel with soldiers in Guatemala. Left, in Ciudad Juarez, Mexico, with District Superintendent Apolinar Lopez and wife, Eunice, along with two young pastors. Below, Pennie helping plant a mission in Chihuahua, Mexico.

ing, but excited to tell everyone what had occurred. The ladies looked at us as if we were crazy. They told us they were so worried they had started a search party. They thought I was so out of control I had probably killed Maggie and committed suicide.

The day I returned home after my life-altering weekend, my family saw a new woman. The old one had left in a rage three days before, never to return—changed by the transforming blood of Jesus. There were still issues I needed to deal with. I have had to stay close to God for His healing. Much of what I needed to learn God revealed to me through His Word. He sent new Christian friends to love and counsel me. But the greatest thing I experienced was a true desire to become a healed and functioning person—no longer driven by crisis. I wanted to give back to my children, husband, community, church, and, most of all, to my Savior. Being healed and no longer in crisis, I was able to serve—no longer victimized by my past. I haven't forgotten the former things, but they no longer control me. Now I use my ugly past for God's glory. I spend much time counseling other women, preaching, teaching, writing, singing, loving, and laughing. I am free, freed by the precious blood spilled for me and for everyone in pain and sin.

Reaching out for freedom and the healing grace that is yours can change your life from one of crisis, pain, and anguish into a positive and useful life of service.

Isaiah 43:18-19 says, "Forget the former things; do not dwell on the past. See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the desert and streams in the wasteland" (NIV).

Pennie Nickels Hughes is a registered evangelist. She and her husband, Richard, hold concerts, revivals, and retreats in both Spanish and English in the U.S. and other countries. HH



THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

Q. Hebrews 6:4-6 seems to teach that if a Christian backslides, he or she can never repent and be forgiven. Please give me your thoughts on this passage.

A. This is a terrifying passage: "For it is impossible to restore again to repentance those who have . . . fallen away." The term "impossible" (*adunaton*) has troubled Christians for a long time. Some have tried to interpret it as "extremely hazardous" or "almost impossible." But the word plainly means, "impossible." Others have tried to escape the severity of the passage by interpreting the word *since* in verse 6 as *while*, thus making the phrase read "while [rather than *since*] on their own they are crucifying again the Son of God." But my brief study of the text turned up no good evidence that the change is justified.

One thing is clear from the context. That is that the sin referred to here as irremediable is not ordinary backsliding, not when a Christian is betrayed into sin, not when a besetting sin surfaces once again. Rather the writer is referring to apostasy, a deliberate repudiation of the faith and of Jesus as the Savior by one who had at one time been saved by grace.

The kind of severity that we encounter in this passage always appeared in times of persecution when, as William Barclay points out, one could save his life by denying Christ. The person who chose his own life and comfort ahead of Christ was, in the eyes of the Early Church, guilty of the gravest sin of all. After the terrible persecution of Diocletian (about A.D. 210) the Church's question to every surviving Christian was, "Did you deny Christ and so save your life?" (Barclay, DSB, 58).

The Early Church would be scandalized by the permissiveness of our day. They were slow to accept traitors to the faith back into the fellowship and quick to slam the door on apostates. *The Shepherd of Hermas*,

an influential Early Church writing, espoused one second chance for any person. This made leaders like Terullian furious. The general rule was that sinners could be restored to the fellowship, except those who had committed murder, adultery, or apostasy. The bottom-line lesson to learn from this stern passage is that it is a very serious matter to renounce the faith that once nourished you. Repudiating Christ makes us guilty of crucifying the Son of God afresh, and makes us heir to the horrible punishment that awaits those who trample under foot the blood of Christ and outrage the Spirit of grace (Hebrews 10:29).

Q. About a year and a half ago I sent you a manuscript for publication in the *Herald*. I still haven't heard from you. What happened?

A. I looked for your article in our computerized inventory. It was not there, so that meant that we had not purchased it. I found your article (which I have now returned to you) in the "No SASE" file. That means that yours was one of the hundreds of manuscripts that come our way with no "Self-Addressed Stamped Envelope." Such manuscripts we keep for 90 days and then discard. This is standard operational procedure in this business. We could not begin to pay the return postage on the thousands of manuscripts not accepted for publication. Only about 2 percent of manuscripts submitted are purchased.

Moral: Always send an SASE with each manuscript. Some writers who do not wish to pay return postage for the whole manuscript enclose a stamped postcard, which the editors can check (*accepted, rejected*, etc.) and mail back to the writer.

About 30 percent of a typical issue of the *Herald* is written by freelance writers. The rest is provided by staff, columnists, and assigned writers. A brochure titled "Writing for the *Herald of Holiness*" is available upon request. HH

I WAS HUNGRY

by Jeanette D. Gardner



H. Armstrong Roberts

I was poor . . .

. . . and you said you were sorry, but your budget didn't include meeting my needs.

I was hungry . . .

. . . and you said the food closet was empty. Next Sunday you'd announce in church the need for more donations, which would be collected the next Sunday, so if I wanted to come in two weeks later, you were sure you could help.

I was thirsty . . .

. . . and you said there was a hose on the back lawn and that the water didn't taste too rubbery. Or, on second thought, you knew there were some Dixie cups around somewhere, and I could fill one in the bathroom. You said you'd offer to fix me a cup of coffee, but the can in the kitchen belonged to the senior adults class and since coffee was so expensive, they wouldn't appreciate you dipping into it.

I was a stranger . . .

. . . and you said the city had lots of great attractions and you were sure I could pick up a brochure from the visitor's bureau; you weren't sure where it was but the yellow pages should tell me. And since I was looking for temporary lodging while I was trying to get on my feet, you were sure the Salvation Army

could take me in. Oh wait, they were usually filled, and so was the rescue mission at this time of year. But you were sure the visitor's bureau could help me out there too. You laughed as you said it's too bad we don't live on farms anymore, then I could have just stayed in someone's barn for a few days. You said you hoped I'd visit your church when I got settled in.

I was naked . . .

. . . and you said you were sorry, the only items left in the clothing barrel were for children, that your adults had gotten into the habit of taking their old clothes to the used clothing stores where they could be sold on commission—after all, most of the congregation did wear designer clothes, you told me, and the resale on those was great. This time you apologized again as you rubbed a scuff off your Air Pump Reeboks.

I was sick . . .

. . . and you said that St. Luke's had an excellent program for people who had no money but needed medical aid. You'd never been there yourself, but a couple of the women in your congregation were nurses there, and they told you that the doctors cared as much for the welfare clients as for the real patients. In fact, they found the welfare clients to be interesting cases sometimes. And if I only went down the street a couple of

blocks, I could catch a bus that would require only one transfer to get me within a few blocks of the hospital.

I was in prison . . .

. . . and you said you were sorry, but you didn't see what you could do. After all, the government doesn't arrest people for no reason, let alone convict them and sentence them without good cause. You pointed out that sometimes God lets us reap the consequences of our actions without rescuing us. When I agreed that I was only getting what I deserved—but that I needed fellowship to survive without caving in to the temptations—you said you'd see what you could do. But no one in the church was really into prison ministry, and the prison was so far away and not the safest place in the world. You added that maybe you'd turn my name in to Prison Fellowship—after all, they're used to that sort of thing.

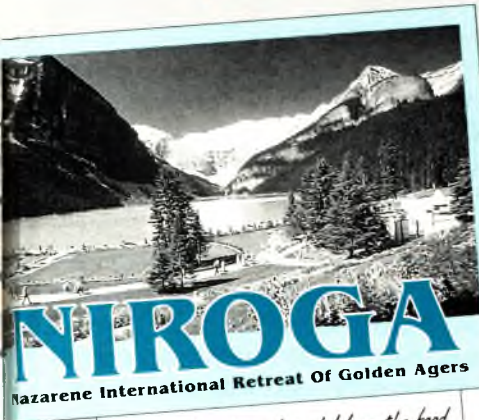
I tightened my jaw. I suddenly wanted to cry. But I didn't want you to know that. It had taken all my pride just to admit my need and to ask for your help. After all, I'm used to taking care of myself. But when a person's desperate, he'll do funny things. And you were my last hope.

You saw my jaw tighten—your eyes hardened. You told yourself I was angry that you wouldn't help me—clearly ungrateful. You shrugged as you reminded yourself there's just no helping some people—they don't even appreciate that you've taken precious time to meet with them. You said you'd see what you could do as you turned and walked away. Out of my life.

I turned and swallowed. Hard. My heart sank like a lead balloon, but I didn't cry. Instead, I just died a little bit.

HH

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I have friends who were on staff at a national ministry about 10 years ago, during the "word of faith" rage. They remember their spiritual leaders praying for yachts, cars, wardrobes, and vacation homes. In fact, these leaders, as an "act of faith," had cut out and posted pictures of the stuff they wanted from God.

My friends went home and cut out pictures of food. They stuck the pictures to the front of empty kitchen shelves and claimed food for their four children.

Eventually, they asked for salary increases, but were told to trust God. Meanwhile, the spiritual leaders acquired new boats and thanked God, loudly.

I remember going to church the day after my infant daughter's funeral. Someone stood up and said God had healed her daughter's sunburn. It seemed all wrong. God cared about one child's sunburn, but not the bulging, life-sapping mass of cancer cells in another child?

I went home feeling that, somehow, God doesn't understand what's really important. Maybe, I thought, God is just a God of frivolity. Maybe He only hears the prayers for heating bills and sunburns?

Endeavoring to Search

In my search to make sense of such contradictions, seemingly on the part of God, I have found that the search itself can be an answer to my most important prayers.

Theologians and laypersons alike will tell you that God seems to delight in being only half-revealed. It



HOW MANY OF THE DISCIPLES WOULD HAVE RECOGNIZED A BLOODY, LIFELESS BODY SUSPENDED ON A CROSS AS THE ANSWER TO JESUS' PRAYER, "FATHER, THE TIME HAS COME. GLORIFY YOUR SON, THAT YOUR SON MAY GLORIFY YOU"?

is this inability to get a grip on the *whats* and *whys* of Deity that keeps you and me searching.

In *Making Real What I Already Believe*, Jon Fischer writes, "Why do I feel as if I'm still reaching? . . . though God has hold of me, I do not, cannot, fully have hold of Him. . . . It sounds unfair, but He chooses to have it this way. He wants my participation . . . I am still reaching, grabbing for Him. . . . If I have hold of something small enough for human hands to hold on to, chances are it isn't God, or very little of Him."

But, beyond the process of spiritual growth that comes, for me, by searching, I think we use a faulty barometer to measure our prayers. Books, articles, and sermons on the subject are frequently reduced to "How to Get Stuff from God."

While God is certainly interested

in our lives, prayer is not a shopping list. Because of this mind-set, I'm not convinced that we are capable of recognizing answered prayer most of the time.

It's easy to believe we see God answering prayer when someone prays for an apartment and finds one. But, on the more vital prayers, the life-and-death ones born out of human suffering, the answers aren't as clear-cut.

How many of the disciples would have recognized a bloody, lifeless body suspended on a cross as the answer to Jesus' prayer, "Father, the time has come. Glorify Your Son, that Your Son may glorify you"?

Often, as we watch a casket lowering into the cold ground, we don't see the answer

to our prayer: "God, heal this one I love and need. . . ."

We stand by silently as loved ones, subjects of our prayers, enter rehabilitation programs for substance abuse or struggle to make their marriages work. We fail to see God is answering our prayers or moving toward the answer. We only see what is lost or missing; we hardly ever see the forward movement that always accompanies tragedy and change.

Prayer for the Sake of Prayer

"Prayer does not enable us to do a greater work for God. Prayer is a greater work for God," according to Thomas Chalmers.

Do we rise from prayer a better person? If by better we mean enriched materially, I don't think so. But, if by better we mean a human person who through the act of prayer has moved nearer the image of what God had in mind when He

created humans, we are certainly better persons because of prayer.

"Prayer is not an argument with God to persuade him to move things our way, but an exercise by which we are enabled by his Spirit to move ourselves his way," writes Leonard Ravenhill.

My own prayers have often moved me in God's direction. This is reflected best in the life of Jesus. Repeatedly, scripture reminds us that Jesus moved away from the press and demands of life for prayer.

In His last hours, while struggling with the very purpose of Deity in dusty sandals, it is in prayer we overhear, "Father, if you will, please don't make me suffer by having me drink this cup. But do what you want, and not what I want" (CEV). Prayer moved Jesus to the Cross.

Prayer is more than petitions and praise. Prayer is what human beings were made for—communion with God. We miss something vital to the substance of what prayer is when we overemphasize God's response to our petitions.

Prayer transforms me slowly. Part of me still wants to flinch when I hear someone thank God for answered prayer. I find myself daring to call some answers unimportant, like an old woman's heating bill. Then I'm reminded that I haven't prayed about a heating bill since, well, it's been a long time.

Prayer is transforming some in the Body into persons who have a prayer reflex. Not because they are concerned about becoming effective pray-ers, but because they understand that humans were created for dependence on God. For some, that dependence is real enough to include heating bills, sunburns, and recipes. Mrs. Jerns has a favorite quote: "The man who kneels can stand up to anything."

Prayer itself contains the value of prayer. To recognize this power and worth, I will have to set aside my prayer barometers and score cards. I will have to go to God with empty hands.

HH

July's 10-Point Quiz

- In a recent *Life* magazine poll, what percentage of the people said "yes" when asked, "Have your prayers ever been answered?"
A. 95% C. 45%
B. 75% D. 5%
- Among the persons in the *Life* poll who pray, 98% reported praying for family members, 23% prayed for victory in a sports event, and 5% prayed for harm to befall someone. What percentage prayed for forgiveness?
A. 22% C. 62%
B. 32% D. 92%
- When asked, "How long do you usually pray?" what percentage of the persons responding to the *Life* prayer poll said, "One hour or more"?
A. 8% C. 48%
B. 28% D. none
- People in Kansas City and Atlanta see a medical doctor 4.6 times a year. In Chicago, the citizens make 4.5 treks per year to their doctors' offices, while Denverites are in doctors' waiting rooms 6.3 times per year. How many times per year do the folks in San Diego see a doctor?
A. 4.1 B. 7.4 C. 5.7
- Of 33 metropolitan areas studied, Kansas City workers miss the fewest days per year due to sickness. San Antonio ranked second. In which of the following cities do workers call in sick twice as often as Kansas City workers? What city's workers call in sick three times as often as Kansas City workers?
A. Cleveland C. Dallas/Fort Worth
B. San Francisco D. Buffalo
- Among women, according to *American Demographics*, which of the following age-groups is *most* likely to be offended by sexuality in advertising? Which is *least* likely to be offended?
A. 18-34 B. 35-54 C. 55 and older
- StarSong Communications presented Gold Awards to Covenant Productions of Anderson University for two Bill Gaither videos that, together, topped 100,000 copies in sales. The videos were:
A. *At Home in America* and *The Family of God*
B. *The Old Time Religion* and *Return to Campmeeting*
C. *Homecoming* and *Reunion*
- In a *US News and World Report* feature on spirituality in America, what percentage said that God had guided them in decision making?
A. 77% C. 37%
B. 57% D. 27%
- The Princeton Religious Research Center maintains an ongoing measurement of eight key religious beliefs and practices, to provide an overall picture of the state of religion in America. In which of the following years did the PRRC Index reach its low mark for the century so far?
A. 1943 C. 1983
B. 1963 D. 1993
- According to the Times Mirror Center for the People and the Press study, done in May 1991, 46% of Russians said they had never doubted the existence of God during Communist rule. A year later, what percentage of Russians professed unbroken faith in God during the Communist era?
A. 46 C. 64
B. 52 D. 72

Answers
1-A; 2-D; 3-B; 4-B; 5-C; 6-A; 7-C; 8-A; 9-D; 10-C
likely, and B, most likely; 7-C; 8-A; 9-D; 10-C
least

THE POWER OF TH

by Vic

Recently, in my suburban Chicago community, a 12-year-old girl was seriously injured as she tried to cross a busy six-lane road. Struck by a car, Sara suffered a major head wound, a bruised lung, and multiple fractures to her pelvis and both legs.

As she lay limp on the pavement, her father and neighbors rushed from their homes and quickly huddled around Sara to comfort her. Another motorist who witnessed the accident approached Sara's father asking quietly, "Could I pray for your daughter right now?"

At that point Sara's head was bleeding badly, so the woman prayed simply for the bleeding to stop. "Maybe it was a coincidence," the father later reported to friends, "but it started to coagulate then. I like to think it was a miracle." In spite of her injuries, Sara

was released from the hospital one week later. "Her recovery has been one miracle after another," says her grateful father.

Such is the power of the one-minute prayer.

Several years ago Kenneth Blanchard wrote a book titled *The One-Minute Manager*. Offering practical tips for better management by using one-minute segments, the book became a best-seller.

Interestingly, the Bible is filled with one-minute prayers. Although short in words, their results are powerful. Consider the prophet Elijah who was staying in the home of a widow. While the prophet was her guest, the woman's son died. According to the account, Elijah went over to the boy and prayed simply: "O Lord my God, let this boy's life return to him!" (1 Kings 17:21, NIV). God answered the prayer

and the boy began to breathe again.

Then, there is the example of Jesus who met two blind men in Jericho. They asked Jesus to help them regain their sight. Moved by compassion, Jesus touched their eyes and offered a quick prayer. "At once, they were able to see," reports Matthew (20:34, TEV).

This pattern of short, one-minute praying is also evident in the apostles' lives. Peter was approached by a physically handicapped man who asked him for money. Rather than give him money, Peter became the instrument of healing as he offered this simple but powerful prayer statement: "In the name of Jesus Christ of Nazareth I order you to get up and walk!" (Acts 3:6, TEV). The lame man began to walk and praise God for his healing.

And, on one occasion while Paul was preaching, a young man named Eutychus drifted off to sleep and fell

WHEN PARTNERS CAN'T PRAY TOGETHER

continued from page 25

into a boring habit. Most people agree there is no one way for couples to enjoy the God-given gift of sexuality. Similarly, worship and prayer can be as individual as a person wishes. No way is right or wrong for a person—or a couple—to relate to God. Prayer may take many forms and faces.

Talk about your needs and preferences with your partner. Do you like to kneel, stand, sit? Do you want to pray in turns, conversationally, silently, aloud? Author Charlie Shedd explains that he and his wife prayed together silently, "We would hold hands, talk over the things we wanted to pray about, discuss our concerns. Then we would pray silently."

In *I Love God and My Husband*, Marion Stroud suggests praying in turn, sentence by sentence if necessary, just as if you're in a three-way conversation with God.

Just as we may telephone a friend or write a letter at any time, no time is more right than another to approach God together. We may make it our last action before saying good-night, or it may be built into our exercise program—part of our evening beach stroll or morning walk. You can phone each other during lunch breaks and pray; or the end of a meal may seem a more appropriate time. Busy or distracted couples

may find they have to set a timer to remind them at first, or they may have to write it in their calendars as an appointment. Any time or place is appropriate for sharing in prayer with your closest friend on earth.

The only ways this special time may be spoiled are when one partner participates . . .

- . . . merely to please the other
- . . . from a sense of guilt or embarrassment
- . . . to substitute for personal devotions and individual prayer and growth
- . . . or to pretend to be on a higher level of Christianity than he or she really is.

What are the benefits of praying together?

Couples who find the key to deep spiritual communication add yet another dimension to their marriages. While physical bonding and intimacy are brilliant aspects of married love, and emotional and intellectual stimulation supply great joy, only a spiritual bond will add the cement that weathers every storm and provides power to fight the assault of evil on the family.

When partners can't pray together, cracks can develop in the marriage. Left untended, these may develop into a network of fissures capable of tearing the whole structure apart. Partners who can't pray together might be separated more easily. Fortunately, *can't* is not a word in God's vocabulary. He *can* help partners communicate with Him, and as a result, find deeper and more meaningful relationships with each other. H

ONE-MINUTE PRAYER

Parachin

out of a third floor window. His distraught friends raced downstairs only to find him dead. When Paul was informed he went to the youth, offering a prayer. The account recorded in Acts 20:12 concludes with this word of joy: "They took the young man home alive and were greatly comforted" (TEV).

In fact, the Bible itself recommends brevity in prayer. The Old Testament Book of Ecclesiastes offers this prayer advice: "Don't say any more than you have to" (Ecclesiastes 5:2, TEV). Jesus, in His Sermon on the Mount, instructed His followers: "When you pray, do not use a lot of meaningless words" (Matthew 6:7, TEV).

Jesus' statement on prayer prompted the Early Church leader Augustine, Bishop of Hippo in North Africa, to observe: "It was our Lord who put an end to long-windedness, that you would not approach God in too many

words. Piety, not verbosity, is in order when you pray," Augustine declared.

Here are some ways all of us can tap into this pattern and offer one-minute prayers throughout the day. After reading these suggestions you will want to add some of your own.

► **Alarm Clock Prayer:** Along with turning off your alarm clock, begin the day with a prayer asking God's guidance and direction for the day's events.

► **Lunch Box Petition:** While preparing children's school lunches, offer a few sentences for God's blessings upon the children at school; that they may grow into goodness and wisdom. Be sure to include your children's teachers.

► **Sirens:** Whenever I hear an ambulance siren I offer immediate prayers that the medics will be empowered to do their work of healing effectively. I al-

so include the person for whom the ambulance is intended. Police and fire sirens also warrant prayers.

► **Stoplight Affirmations:** The interval between a red stoplight and the green advance is a good time to affirm the presence of God in your life. Here are some affirmations to recite: "This is the day the Lord has made; let us rejoice and be glad in it" (Psalm 118:24, NIV). "God is an unfailing, unlimited source of all I need. God is working through me today. God fills me with love and light." "I have the strength to face all conditions by the power that Christ gives me" (Philippians 4:13, TEV).

Finally, we should always remember that Jesus' last sentence from the Cross was a one-minute prayer that continues to reverberate through the centuries: "Father, forgive them; for they know not what they do" (Luke 23:34). H

Devotional Moments in Word and Song

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well from which these men could receive eternal refreshment.

Needed: Wall Builders

We need not only wells for refreshment and strength but also walls for protection. Prayers that build walls of protection include "Lead us not into temptation," and "protect them from the evil one" (John 17:15, NIV). Perhaps we can't expect deliverance from all temptation, but we can pray, "Don't let them be tempted when they would be vulnerable," or "Give them grace to stand in their weakest moments."

As a teenager, I experienced the protection of my mother's prayers when I dated a fellow who failed to meet her approval. Though she did not continually chide, she did have one gentle talk with me. I knew Mother had taken this matter to God when several days later I discovered I was no longer attracted to this person. God had delivered me from temptation!

Walls of protection may not always be welcomed. Karen told me that during her teen years she dreaded for her mother to learn of her rebellious ways. She knew her mother's prayers would be effective. It was years before she recognized the protective value of those prayers.

We pray earnestly for friends to have that initial encounter with Christ, but do we pray as sincerely for them after they have come to Him? Amy had recently come to the Lord through our home Bible study when she was dealt a blow that would have discouraged even a more mature Christian. "I feel like giving up," she said.

That night my husband and I prayed for her, asking God to keep her from defeat. She later told me what happened to her that same evening. She had felt like skipping devotions, but found herself unable to do so. To her surprise, it was easy for her to pray. She arose from her knees encouraged.

During the next few days, as we continued to pray for Amy, God used a sermon at church, a phone conversation, and an invitation to assist in a church program to help her regain her joy in the Lord.

Paradoxically, digging wells and building walls for others does not lessen our own strength. On the contrary, we find ourselves growing

NEW CHRISTIANS ARE ENTITLED TO PRAYER SUPPORT.

in faith. It is as though all of the wells and walls we form become well-springs and protection for our own spirits.

Paul's intercessory prayers for strength and refreshment in the first chapters of Colossians and Philippians, as well as the first and third chapters of Ephesians, are prototypes to be used again and again by substituting names of those on our prayer lists (see sidebars). As we familiarize ourselves with the burdens on the apostle's heart, we'll learn to pray more effectively than "Bless

Betty" and "Help Mike."

One of the keys to Paul's prayers was that he could testify, "I long for all of you with the affection of Christ Jesus" (Philippians 1:8, NIV). This loving concern and yearning will motivate us to pray in sincerity and faith.

In Israel's first battle, Moses sent Joshua to lead the army. Then he took Aaron and Hur and went up to the top of the hill to pray. Through the day, one fact became apparent. The winning side was not determined by the armed soldiers. It was determined by the prayer warriors.

The great need of any group of believers is to have intercessors digging wells and building walls. We each can follow Jesus' example when He said to Simon Peter, "Satan has asked to sift you as wheat. But I have prayed for you, Simon, that your faith may not fail" (Luke 22:31-32, NIV).

Aletha Hinthorn attends the Church of the Nazarene in Overland Park, Kansas. She is the editor and publisher of *Women Alive*, a magazine for holiness women.



HH

An Intercessory Meditation: Using Psalm 23

Close your eyes and picture a person you know who is going through a difficult time. Get a sense of the reality of that person—appearance, tone of voice, etc. Then quietly meditate on the 23rd Psalm, using this person's name instead of the personal pronouns. The following translation is from the American Bible Society's *Today's English Version*:

The Lord is _____'s (name) shepherd; _____ has everything he/she needs.

He lets _____ rest in fields of green grass and leads _____ to quiet pools of fresh water.

He gives _____ new strength.

He guides _____ in the right paths, as he has promised.

Even if he/she goes through deepest darkness, _____ will not be afraid, Lord, because you are with him/her.

Your shepherd's rod and staff protect _____.

You prepare a banquet for

_____, where all his/her enemies can see _____.

You welcome _____ as an honored guest and fill _____'s cup to the brim.

I know that your goodness and love will be with _____ his/her life; and your house will be _____'s home as long as he/she lives. Amen.

The Upward Call: Spiritual Formation and the Holy Life, Weigelt, Tartaglia, Freeborn, Tracy (Kansas City: Beacon Hill Press of Kansas City), 1994, 89-90.

EVANGELISTS' SLATES



ABBOTT, DAN: Myrtle Point, OR. July 3, 10; Lebanon, OR. Aug. 7, 14 A.M., 21

ARMSTRONG, LEON AND LINDA: Pulaski, VA. VBS, July 11-18; Williamsburg, VA, 26-31; Colonial Heights, VA, Aug. 23-28

BAKER, RICHARD C.: Charleston, WV. July 22-31; Hinton, WV. Aug. 23-28; Radcliff, OH, 30—Sept. 4*

BELZER, DAVE AND BARBARA: Oakwood, IL, Aug. 23-28

BENDER, TIM—THE TIM BENDER FAMILY: Shelbyville, IN (First), July 18-22 and 24

BENSON, MICHAEL W.: Hereford, TX. July 22-24; Ponca City, OK (St. Lukes), Aug. 19-21; Austin, TX (South), 28-31

BOQUIST, DOUG AND DEBBIE: Columbus, IN (First), July 8-10; Northwestern Illinois Junior High Camp, 11-15; New York, 16-24; Eastern Michigan Camp Meeting, 25-30; Vermont, Aug. 3-14; Lisbon Falls, ME, 25-28 A.M.; Bath, ME, 28 P.M.-31

BROWN, ROGER N.: Valparaiso, IN, District Camp, July 26-31; Kankakee, IL (First), Aug. 14 P.M.

BURKHALTER, PAT AND DONNA: Ponca City, OK (Trinity), July 27-31; Prescott, AR (Liberty), Aug. 3-7; Madill, OK, 24-28

CANFIELD, DAVE—EVANGELISTIC MINISTRIES: North Carolina District Camp, July 24-31; Los Angeles District Camp, Aug. 21-28

CASTEEL, HOWARD: Eastern Michigan District Camp, Aug. 8-14

CHAMBERS, LEON: Waynesboro, MS, July 22-31*

CLAY, D. E.: Mount Vernon, OH (Lakeholm), July 1-31 and Aug. 22-30; Waynesfield, OH, Camp Meeting, Aug. 15-21

COBB, BILL AND TERRI: South Carolina District Camp, July 4-10; Eastern Michigan District Camp, 24-31; Arizona District Camp, Aug. 5-14; Asheville, NC, 21-27*

COFFMAN, JOHN—COFFMAN FAMILY MINISTRIES: Orrville, OH, July 4-10; Children's Crusade, Hobart, IN (First), 17; Sebring, OH, 21-31; Shelby, OH, Children's Crusade, Aug. 1-7

COVINGTON, NATHAN: Dallas, TX (Bruton Terrace), July 13-17; Stuart, OK (Friendship), 20-24; Iowa District Camp, 26-31; Louisville, KY (First), Aug. 5-9; Louisville, KY (St. Matthews), 10-14; Mount Vernon, TX, 17-21; Topeka, KS (Lakeview), 24-28; Texarkana, TX (North), 31—Sept. 4

CURRY, RICK AND JENNIFER—EVANGELISM MINISTRIES: Indianapolis District Children's Camp, July 11-15; Waynesboro, MS, 22-31; St. Louis, MO (Southwest), Aug. 5-7

DELL, JIMMY: Prescott, AZ, July 10; Goldendale, WA, 16-20

DENNISON, MARVIN E.: Maine District Junior High Camp, July 18-22; Maine District Children's Camp, 25-29; Dover-Foxcroft, ME, Aug. 2-7; Bath, ME, 9-14; Union, ME, 16-21; Scarborough, ME (South Portland), 23-28

DOCTORIAN, SAMUEL: Pasadena, CA (Armenian), Camp Meeting, July 1-4; London, Ont. (First), 6-10; Indonesia, 12-22; Thailand, 23—Aug. 14; Germany, 19-21; Los Angeles District Camp, 23-28

DUNMIRE, RALPH AND JOANN: New Hampshire, OH, Aug. 15-21*

DUTTON, BARRY AND TAVIA: Dunkirk, OH, Aug. 4-14*

FADER, WES AND MARY: New England District Camp, July 2-10; Deal Island, MD, 17-24; Hebron, MD, 31; Port Smith, RI, Aug. 5-14*

FREY, DON—THE FREY FAMILY MINISTRIES: Clay City, IN (Union Chapel), July 3 A.M.; West Field, IN, 3 P.M.; Kokomo, IN, 10 A.M.; Bedford, IN (First), 10 P.M.; Florence, AL (First), Children's Crusade, 11-17; Alabama North District Children's Crusade, 18-22; Steele, AL, 24; Decatur, AL (Bethel), 24 P.M.; Kentucky District Children's Crusade, 25-29; Glasgow, KY (First), 30 A.M.; Bowling Green, KY (First), 30 P.M.; Port Sanilac, MI, Aug. 6; Deckerville, MI, 7 A.M.; Midland, MI, 7 P.M.; Sheridan, MI, 8-14 A.M.; Greenville, MI, 14 P.M.; Oaklawn, IL (Chicago First), 15-21

GESSNER, DON AND SHIRL: North Carolina Camp Meeting, July 1-10; Salem, IL (Grace), 13-17; Eastern Kentucky District Camp, 18-24; Circleville, OH, 25-31; West Virginia South District Camp, Aug. 7-14; Altoona, PA, 9; Mayfield, KY Indoor Camp, 15-21; Derby, KS, 31—Sept. 4

HAINES, GARY: Colorado Springs, CO (First), July 10; Jasper, AL (First), 16-20; Macomb, MI (Bethel), 24 A.M.; Warren, MI (Woods), 24 P.M.; Canada West Family Camp, 31—Aug. 7; New Bedford, MA, Family Camp, 19-28

HARRINGTON, MILTON: Sacramento, CA (New Covenant), July 31, Aug. 7, 14; Fallon, NV, 21

HOWARD, DICK: Johnson, VT, Aug. 3-14*

HUGHES, JIM AND WENDY: Delanco, NJ, July 1-10 A.M.; Pittman, NJ, 10 P.M.; Uxbridge, MA, 15-24; Vineland, NJ, Aug. 5-21 A.M.; Auburn, NJ, 21 P.M.*

HUGHES, RICHARD AND PENNIE—PENNIE NICKLES WORLD MINISTRIES: Lava Hot Springs, ID, July 3 A.M.; Filer, ID, 10; Kimberly, ID, 12; Nampa, ID (Iglesia), 13; Eagle, ID, 14; Pendleton, OR, 20; Connell, WA, 21; Snoqualmie, WA, 22; Sumner, WA, 24; Prineville, OR, 27; Delta, CO (Gunnison Valley), 31; Las Cruces, NM, Aug. 7 P.M.; Canon City, CO (First), 14; Glenwood Springs, CO, 18; Palisade, CO, 21 A.M.; Grand Junction, CO (First), 21 P.M.; San Acacio, CO, 28*

JORDAN, JOSEPH: Bartlett, OH, July 8-10; Wheelersburg, OH, Aug. 8-14*

JUNEMAN, JOHN AND TRINA: Central California District Camp, July 5-10; Nova Scotia (Windsor First), 20-24; Canada Atlantic District Family Camp, 26-31; Canada Atlantic District Juniors Camp, Aug. 1-6; New Brunswick (Frederickton Cornerstone), 7; Canada Atlantic District Middle Schoolers Camp, 8-13; Nova Scotia (Amherst), 21; Nova Scotia (Sackville), 24-28; Nova Scotia (Amherst), 30—Sept. 1

KEENA, EARL E.: Willets, CA, Family Crusade, July 10-15; Penn Valley, CA, 22; Eagle Point, OR, Family Crusade, 31—Aug. 5; Council, ID, Family Crusade, 7-12; Sacramento District Camp, 15-21; Anaheim District Boys' and Girls' Camp, 22-26

LAWSON, WAYNE T.: Alaska, July 1-31 and Aug. 1-31

LAXSON, KIP—OUTREACH EVANGELISM: North Carolina District Camp, July 4-10; Georgia District Camp, 11-17; Pittsburgh District Camp, 24-31; Virginia District Camp, Aug. 8-14; Fort Smith, AR (Trinity), Holiness Crusade, 17-21; Columbus, MS (First), 24-28

LEIDY, ARNOLD: Elizabethtown, KY (First), July 3 A.M.; Jamestown, KY, 3 P.M.; Albuquerque, NM (Heights First), Faith Promise, 16-17; Tahoka, TX, Aug. 6; Clinton, OK, 26-28

LOMAN, LANE: Dover, TN (First), July 10-13; Attalla, AL, 15-22; Rimersburg, PA, 30—Aug. 7; Damascus, MD, 13-21; Hinton, WV, 27—Sept. 5*

MANLEY, STEPHEN—CROSS STYLE PROCLAMATION: Louisville, KY, July 2-8; Entiat, WA, 9-15; Vancouver, WA (Central), Holiness Camp, 17-24; Central, SC, 29—Aug. 7; Damascus, MD, 13-21; Ravenswood, WV, Tent Meeting, 24-28

McMAHON, MICK AND HELEN—VICTORY MINISTRIES: Upstate New York District Children's Camp, Aug. 15-20

McWHIRTER, STUART: Indianapolis District Camp, July 25-31

MEREDITH, DWIGHT AND NORMA JEAN: Anthony, KS, July 10-17; Wounded Knee, SD, 29—Aug. 15

MILLHUFF, CHUCK R.: South Carolina District Camp, July 4-10; Vienna, VA, 17, 24; England, 25—Aug. 3; Louisville, KY, 4-7; Montebello, CA (Downey Telegraph Road), 24-28; Olathe, KS (College), 31

MILLS, CARLTON—SECOND TOUCH EVANGELISM MINISTRIES: Cincinnati, OH, July 3; Cincinnati, OH (Carthage), 10; Akron, OH (Kenmore), 13 P.M.; Barberton, OH (First), 17 P.M.; Akron, OH (Arlington), 20 P.M.; Akron, OH (East Liberty), 24; Hurricane, WV (First), 27 P.M.; Conneautville, PA, 28—Aug. 7*

MITCHELL, MARCIA: Turner, OR, Aug. 1-4*

MONCK, JIM: Clearwater, SC (Valley First), July 17; South Carolina Senior High Camp, 18-22; Greenville, SC (First), 24

PALMER, JAMES E.: Winchester, IN, July 13-24*

PARKS, TOM AND BECKY: Albany, GA (Grace), July 1 P.M.; Brunswick, GA (First), 3 A.M.; Tyler, TX (Lakeview), 10; Webster, TX (Nasa), 17; Lawton, OK (Heights), 24 A.M.; Oklahoma City, OK (Western Oaks), 24 P.M.; Jefferson City, MO, 31; Wichita, KS, Aug. 7; Independence, MO (Trinity), 14; Champaign, IL (First), 21; Crown Point, IN (South Lake), 28

PERDUE, NELSON: Zanesfield, OH, July 6-10; East Tennessee District Camp, 12-17; Eastern Kentucky District Camp, 18-24; Northwest Indiana District Camp, 26-31; West Virginia North District Camp, Aug. 7-14; Minnesota District Camp, 17-21; Beauty, KY, 24-28; Jackson, OH, 31—Sept. 4

PETTIT, ELAINE C.: Lexington, KY (Eastland Park),

July 3 A.M.; Lexington, KY (Lafayette), 3 P.M.; Michigan District Assembly, 12-14; Crown Point, IN (South Lake), 17 P.M.; Michigan District Baptist Service, 23; Southwestern Ohio District Camp, 25-30; Dayton, OH (Central), 31 A.M.; Cincinnati, OH (Sycamore Community), 31 P.M.; Southwestern Ohio District Camp, Aug. 1-5; Fayette, OH, 8-12; Michigan District Good News Train, 13; Fayette, OH, 14; Kalamazoo, MI (South Side), 15-19; Michigan District Good News Train, 20; Kalamazoo, MI (South Side), 21 A.M.

RUNYAN, DAVID: Petesti, Romania, July 5-11; Russia, Aug. 15-29

SMITH, MARK, JOAN, SHELLY, AND CATHY—SON-SHINE MINISTRIES: Shelby, NC (New Bethel), VBS, July 5-10; South Carolina District Boys' and Girls' Camp, 11-15; Archdale, NC, VBS, 25-31; Columbia, SC, Aug. 3-7; Virginia District Family Camp, 9-14; Winston-Salem, NC (First), VBS, 15-21

SMITH, DUANE: Indiana, July 31—Aug. 7; El Paso, IL, 19-21; Bedford, IN (Valley Mission), 23-28

SPURLOCK, W. EARL: Hale, MI (Sage Lake Memorial), July 31—Aug. 7

STANFORTH, KEN: Southern California District Children's Camp, July 10-16; Sacramento District Family Camp, Aug. 15-21

STRICKLAND, DICK: Northwestern Illinois District Camp, July 5-10; Central Ohio District Camp, 15-24; Eastern Michigan District Camp, 25-31; Arizona District Camp, Aug. 5-11; Philadelphia District Camp, 13-21

STROUD, GLENDON D.: Monticello, IN, July 3; Creston, OH, 10

TAYLOR, CLIFF—FAMILY EVANGELIST: Prosser, WA, VBS, July 18-22; Spirit Lake, ID, 25-27*

TAYLOR, ROBERT: Iowa District Camp, July 26-31; Akron District Camp, Aug. 7-14; Lexington, AL (Mary's Chapel), 24-28; Manchester, GA, 31—Sept. 4

THORNTON, REV. AND MRS. WALLACE: Crestwood, KY, Aug. 9-14*

TSO, ALVIN C.: Pinon, AZ, July 5-9; Wheatfield, AZ, 31—Aug. 7; Page, AZ (Forest Lake), Holiness Crusade, 18-21

ULMET, BILL: Fort Mill, SC (Pageland Rose Memorial), Aug. 21-25; Wallace, SC, 28—Sept. 1

WELLS, LINARD: Prescott, AR (First), July 26-31; Plano, TX (First), Aug. 2-7; Port Townsend, WA, 14-21; Grenada, MS (First), 23-28; Paoli, IN, 30—Sept. 4

WILLIAMS, LAWRENCE Z.: Birmingham, AL, July 24-28; Eureka, IL, Aug. 16-21

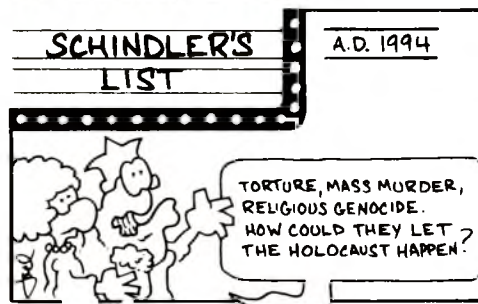
WILSON, DAVE AND SANDRA: Sylacauga, AL (First), Aug. 3-7

WRIGHT, E. GUY AND LIL: Coshocton, OH (Warsaw), July 6-10; Frank, WV, 13-17; Arbordale, WV, 21-31; Charleston, WV, Aug. 17-21; Polk, OH (Rowsbury), 24-28; Newberry, IN, 31—Sept. 4

*Denotes Non-Nazarene Church



Pontius' Puddle



NEWS OF RELIGION



Key persons in the development of a Catholic/evangelical Protestant accord (l. to r.): Richard John Neuhaus, Charles Colson, George Weigel, and Kent Hill
(Catholic New York/Chris Sheridan)

Hill Is Key Figure in National Accord

Kent Hill, president of Eastern Nazarene College, was one of four key persons responsible for a recent accord struck between evangelical Protestants and Roman Catholics. Charles Colson of Prison Fellowship, Fr. Richard John Neuhaus of the Institute of Religion and Public Life, and Fr. Avery Dulles of Fordham University joined Hill in declaring "a pattern of convergence and cooperation" between the two faiths.

The declaration is an unofficial document in which the participants speak from and to their several communities. It is hoped that the document will have significant impact

in other countries, especially in South America where tensions between evangelicals and Catholics have led to bloody violence.

"Evangelicals and Catholics have a lot in common," Hill said. "We are bound by our basic beliefs about God, the nature of human beings, sin, and salvation. These are beliefs that are firmly rooted in Scripture and church teachings."

Hill noted that evangelicals and Catholics are often allied on contemporary issues such as pornography, abortion, and family values. He urges Christians to remember Christ's prayer for the unity of His Church. "What was important to Him must be important to us, as well," Hill said.

Asbury Names New President

Maxie D. Dunnam, a United Methodist minister from Memphis, Tenn., has been elected as the fifth president of Asbury Theological Seminary by the school's board of trustees. Dunnam assumed office July 1, succeeding David L. McKenna, who retired after 12 years as president.

Dunnam had been on the seminary's board of trustees since 1982 and was chairman at the time of his election as president. Dunnam also serves on the executive committee of the World Methodist Council and chairs its World Evangelism Committee.

Dunnam is probably best known as the former editor

of *The Upper Room* devotional guide, which has a circulation of 3 million. He contributed to two volumes of the *Communicator's* Commentary series, and currently has a daily radio and TV vignette.

"To his reputation as a pastor and preacher, churchman and statesman, Maxie Dunnam will add distinction as a seminary president," said McKenna. "I will leave with the joy of knowing the future of Asbury is in the hands of God's choice person."

Asbury Seminary, in Wilmore, Ky., was founded in 1923 as a Wesleyan-Arminian graduate school of theology.



Presbyterians Reexamine Budget

The Presbyterian Church (U.S.A.) has reworked its budget to account for major shortfalls expected in the wake of last year's RE-Imagining conference, to which the denomination gave key support.

The PCUSA anticipates a loss of almost \$2 million in revenue this year.

Some 200 of the church's 11,500 congregations have indicated that they plan to withhold funds to protest the PCUSA's involvement.

VITAL STATISTICS

Deaths

MARY CHAMBERLAIN ADAMS, 78, Sierra Madre, Calif., Apr. 4. Survivors: three children; two sisters; one brother; grandchildren and great-grandchildren.

MARY (WATTS) ARNOLD, White Stone, Va., former dean of women at Eastern Nazarene College, Apr. 24. Survivors: daughter, Eleanor Jackson; 6 grandchildren; 12 great-grandchildren.

VELMA MARGUERITE BAILEY, 70, Guthrie, Okla., Mar. 30. Survivors: husband, James; two sons; two stepsons; one stepdaughter; eight grandchildren; six great-grandchildren; two brothers; two sisters.

RICHARD H. BRIGGS, 73, Jamestown, N.Y., Apr. 29. Survivors: wife, Fay; son, J. Howard; three grandchildren.

CATHERINE M. BROWN, 96, San Diego, Calif., Apr. 13. Survivors: sons, Clarence, Leonard; daughters, Eileen Bunten, Mary Lou Cloud; 18 grandchildren; a number of great-grandchildren.

HAZEL CHERRY, 89, Lawton, Okla., Feb. 27. Survivors: daughters, Margie Johnson,

Mary Monroe, Betty Owens; 11 grandchildren; 22 great-grandchildren; 2 brothers; 3 sisters.

JUDY C. HALL, 51, Watonga, Okla., Feb. 25. Survivors: husband, Larry; daughter, Kim; son, Scott.

REV. E. B. HARTLEY, 89, Spokane, Wash., Apr. 19. Survivors: wife, Velda; daughters, Phyllis Perkins, Marilyn McKay, Sharon Mowry; six grandchildren; three step-grandchildren; a number of great-grandchildren.

HOBERT M. HUGHES, 91, Nampa, Idaho, Mar. 25. Survivors: wife, Pauline; sons, Don, Harold, Glenn; 2 sisters; 8 grandchildren; 10 great-grandchildren.

JOYCE WOODWARD HUGHES, 56, Clarksville, Tenn., commissioned evangelist, Mar. 14. Survivors: husband, Harold; son, Kent; three grandchildren.

REV. W. L. (BUDDY) LITTLE, 74, Duncanville, Tex., pastor of more than 40 years, Apr. 7. Survivors: wife, Barbara; daughters, Brenda, Beth Schultz; one granddaughter.

ROBERT F. LOTHROP, 69, Stockton, Calif., Mar. 4. Survivors: wife, Peggy; daughter, Margie Cain; sons, Robert, David, Michael, Daniel; 10 grandchildren; 8

great-grandchildren.

ALTON H. MCNEW, 75, Fremont, Calif., Mar. 17. Survivors: wife, Betty; daughter, Jan May; son, Ron McNew; two grandchildren; one great-grandson.

REV. ROBERT M. MILNER, 77, Mount Morris, Mich., pastor of 40 years, Jan. 16. Survivors: wife, Geraldine; daughters, Mary Jane Waters, Arlene Chenoweth; 7 grandchildren, 12 great-grandchildren.

FLOYD R. NICHOLSON, 74, Oklahoma City, Okla., Dec. 13. Survivors: wife, Ola Mae; son, Paul; one sister; two grandchildren.

REV. WILLIAM J. PARRETT, 50, Danville, Ill., Mar. 13. Survivors: wife, Connie; daughters, Augie Carter, Debbie Bland; son, William Jr.; seven grandchildren.

MRS. GRANVILLE S. ROGERS, 92, Port Arthur, Tex., Apr. 1. Survivors: daughters, Virginia Oyler, Mary Pardue; 9 grandchildren; 19 great-grandchildren.

GEORGE M. SCOTT, 80, Wellington, Tex., Mar. 29. Survivors: daughter, Grazele Pedigo; stepdaughters, Carolyn Barker, Charlotte Kinion; one sister; six grandchildren; four step-grandchildren; five step-great-grandchildren.

TOM SMITH, 88, Bethany, Okla., Dec. 30. Survivors: wife, Elsie; daughters, Beverly, Thelma, Ernestine, Roberta, Sharon; sons, Tom, Jr., Clark; 25 grandchildren; 59 great-grandchildren; 3 great-great-grandchildren.

RUBY STRONG, 93, Oxnard, Calif., Apr. 6. Survivors: daughter, Lorrene Russell; four grandchildren; six great-grandchildren.

Births

to DEAN AND JOANN (WOOD) BLEVINS, Claremont, Calif., a girl, Rachel Eileen, Mar. 18.

to DAN AND KATHY (ELLSWORTH) DEHN, Lyndon, Kans., a boy, Jonathan Daniel, Mar. 10.

to REV. MARK E. AND DEBRA FLESCHER, Terre Haute, Ind., a boy, Mark Wesley, Apr. 6.

to REV. J. PHILLIP AND CHERYL LYNN FULLER, Oregon, Ohio, a boy, Jonathan Paul, born Oct. 8; adopted Apr. 18.

to ERIC AND LEIGH (MORRIS) MARVIN, Enid, Okla., a girl, Rachel Avonlea, Apr. 19.

to CYRIL AND JAN (HOOVER) MCKAY, Muscatine, Iowa, a girl, Olivia Dawn, Sept. 29.

to REV. ROBERT AND JULIE (WILSON) WALLS, Lowell, Mich., a boy, Jacob Edward, May 6

Marriages

JENNIFER LYNN SOMICH and TROY ALLEN STANTON, Apr. 2 at Anderson, Ind.

Anniversaries

MR. AND MRS. VIRGIL KIMES, SR., Auburn, Ind., recently celebrated their 60th wedding anniversary. The Kimeses have 3 living children, 13 grandchildren, and 12 great-grandchildren.

MR. AND MRS. JAMES McNEELY, Miller, Mo., recently celebrated their 50th wedding anniversary. They have two daughters; four grandchildren; and four great-grandchildren.

FOR THE RECORD Moving Ministers

STEVE R. BAKER, from missionary to pastor, Albany (Ga.) First

CHARLES G. BALLARD, to pastor, Del Rio (Tex.) Central

L. JOE BALLARD, from pastor, Kewanee, Ill., to Northwestern Illinois camp administrator

EARL M. BURR, from Archdale, N.C., to Gastonia (N.C.) First

C. ANDY COX, to pastor, Jacksonville, Tex.

MICHAEL CRUM, from Okmulgee, Okla., to McCrory, Ark.

W. RANDY DODD, from Vero Beach (Fla.)

First, to Birmingham (Ala.) First

DAVID E. DOWNS, from missionary to pastor, Dallas (Tex.) First

DARRELL K. EDGAR, from Hamilton (Ont.), Mountain, to Windsor, Ont.

FRED FOWLER, to pastor, Meansville (Ga.) Pine Mountain

ALAN GIBSON, from pastor, Clarinda, Iowa, to associate, Auburn, Ind.

JAMES S. HILL, from San Antonio (Tex.) Valley High, to Carrollton, Tex.

RICK HOSTERMAN, from Benito, Tex., to Greenville (Tex.) First

WALTER F. IRONS III, from Gaston, Ind., to North Manchester, Ind.

TERRY L. JONES, from associate, Nampa (Ida.) First, to associate, Visalia (Calif.) First

HUGH E. KING, JR., from associate, Melbourne (Fla.) First, to pastor, Vero Beach (Fla.) First

CHARLES KIRBY, from Indianapolis (Ind.) First, to Melbourne (Fla.) First

WILLIAM R. KIRBY, from Elyria, Ohio, to New Port Richey, Fla.

FRED LAEGER, from New Port Richey, Fla., to Elgin, Oreg.

MAX S. MURPHY, from pastor, Morehead City (N.C.) Crystal City, to evangelism

GLEN E. PACK, from Decatur (Ill.) Parkway, to Shawnee, Okla.

C. M. PRUITT, from associate, Roanoke, Va., to pastor, Chicago (Ill.) Hickory Hills

A. SCOTT ROBINSON, from Clendenin, W. Va., to Fulton, Ohio

LARRY ROUNSLEY, from associate,

Nampa (Idaho) Carcher, to associate, Vancouver (Wash.) Liberty Bible of Hazel Dell

RICHARD SALES, from Sumner, Wash., to Las Vegas (Nev.) Charleston Heights

PETER S. SCHULER, from Council Groves (Iowa) Community, to Centerville, Iowa

LONNIE W. SHELTON, from associate, Silvis, Ill., to pastor, Astoria, Ill.

GARY L. SPARKS, from Bristol, Ind., to Roanoke (Va.) Grandview Heights

SCOTT STARGEL, from student, Nazarene Theological Seminary, Kansas City, Mo., to pastor, Montreal (Que.) Grace

WILLIAM D. STIRES, from student, Nazarene Bible College, Colorado Springs, Colo., to pastor, Blossom, Tex.

LARRY R. THOMAS, from Topeka (Kans.) Oakland, to Ankeny, Iowa

WILLIAM D. VINSON, from Spartanburg (S.C.) First, to Burlington (N.C.) First

Recommendations

The following have been recommended by their respective district superintendents:

LEON E. BUCKWALTER, evangelist, 173 E. Main St., Leola, PA 17540, by Talmage N. Haggard, Philadelphia District.

ROBERT A. JONES, JR., evangelist/song evangelist, 4402 W. 6th Ave., Beaver Falls, PA 15010, by J. Roy Fuller, Pittsburgh District.

Announcements

CHICAGO (ILL.) FIRST CHURCH will celebrate its 90th anniversary Aug. 28. A dinner at the church will follow the Sunday morning service.

All former members, friends, and pastors are invited. For more information, contact the church at 12725 Bell Rd., Lemont, IL 60439, or phone (708) 349-0454.

SOUTH CHARLESTON (W. VA.) FIRST CHURCH will celebrate its 65th anniversary July 10. All former staff, members, and friends are invited to attend.

NORWIN (PA.) CHURCH (formerly Circleville) will celebrate its 50th anniversary Oct. 21-23. A Friday evening reception, a Saturday afternoon banquet, and a full day of festivities on Sunday are planned.

Former members and friends are invited to attend or send greetings. For more information, contact Cheryl Wills at the church, 110 Clay Pike, North Huntingdon, PA 15642, or phone (412) 864-3301.

MONTICELLO (ILL.) CHURCH will celebrate its 50th anniversary Oct. 9. A meal will follow the Sunday morning combined Sunday School and worship service. There will be a 2 p.m. celebration service.

Former members, pastors, and friends are invited. For more information, contact the church at P.O. Box 498, Monticello, IL 61856, or (217) 762-3046, (217) 762-7001, or (217) 762-5511.



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Church Growth Division • (816) 333-7000 ext. 2463

ALDERSON (W.VA.) CHURCH will celebrate its 40th anniversary Sept. 3-4, with a special service Saturday at 7 p.m. The regular Sunday morning service will be followed by a dinner and afternoon service. Former pastors, members, and friends are invited.

For more information, contact the church at Rte. 1, Box 207, Alderson, WV 24190, or phone (304) 445-7939.

CALDWELL CANYON HILL (IDAHO) CHURCH will celebrate its 40th anniversary Sept. 16-18 with a banquet on Friday evening and a picnic on Saturday afternoon. Regular Sunday morning services will be followed by luncheon and a 2 p.m. praise celebration. Former members, pastors, and friends are invited.

For more information, write the church at 903 N. Michigan, Caldwell, ID 83605, or phone (208) 459-7655.

LEXINGTON (KY.) LAFAYETTE CHURCH will celebrate its 40th anniversary July 17 at 10:00 a.m. A celebration dinner will follow. All former members and friends are invited.

For more information, phone (606) 873-4842.

Moving Missionaries

ANDERSON, REV. DAN and MELODY, Kenya, Furlough Address: 4760 Garden Ct., Auburn, CA 95603

BLOWERS, MR. DAVID and CARISSA,

Haiti, Field Address: c/o MFI, Box 15665, West Palm Beach, FL 33406

BOYD, MISS JULIA, Papua New Guinea, Furlough Address: Box 675, Condon, OR 97823

DOERR, REV. STAN and JO, Malawi, Furlough Address: c/o MidAmerica Nazarene College, 2030 E. College Way, Olathe, KS 66062-1899

FRALEY, REV. DAVE and CAROLITA, France, Furlough Address: 845 S. Lindenwood Dr., Olathe, KS 66062

GARDNER, REV. DON and EVELYN, Malawi, Furlough Address: P.O. Box 161, Holbrook, AZ 86025

GARMAN, DR. LARRY and ADDIE, Peru, Furlough Address: 1327 Trieste Ln., Carpinteria, CA 93013

HARDING, REV. DANA, Swaziland, Field Address: P.O. Box 3, Siteki, SWAZILAND

HEAP, REV. STEPHEN and BRENDA, Brazil, Furlough Address: 200 Brittany, Olathe, KS 66061

HEBETS, MR. ROBERT and DONNA, Papua New Guinea, Furlough Address: 7633 Krichbaum Rd., Crestline, OH 44827

HOLSTEAD, DR. JOHN and NATALIE, Hong Kong, Stateside Address: 6395 Oak Ave., Temple City, CA 91780

HUGHES, REV. KENDALL and FAYE ANNE, Chile, Furlough Address: 1288 N Shoal Lake Rd., Grand Rapids, MN 55744

JOHNSTON, REV. GORDON and PATRICIA, Papua New Guinea: 5155 Cedarwood Rd., No. 42, Bonita, CA 91902

JOHNSON, REV. JAMES L. and MARY, Mexico, Furlough Address: 4812 N. College, Bethany, OK 73008

JONES, DR. AL and KITTY, Ethiopia, Field Address: P.O. Box 8974, Addis Ababa, ETHIOPIA

KNOX, REV. RICHARD and JEAN, Thailand, Field Address: 121 Soi 3 Seri 6, Ramkhamhaeng 26, Bangkok 10250, THAILAND

LITSWELE, REV. ENOCH and RUTH, Malawi, Furlough Address: P.O. Box 396, 1282 Shatale, REPUBLIC OF SOUTH AFRICA

LONG, REV. TOM and BARBARA, Spain, Furlough Address: 1517 W. Loula, Olathe, KS 66061

McKELLIPS, REV. BRUCE and CINDA, SAM Regional Office, Ecuador, Furlough Address: HRC 71, Box 576, Fredericktown, MO 63645

NEWTON, MR. TERRY and MARY, Kenya, Stateside Address: 146 Venetia Dr., Long Beach, CA 90803

NOTHSTINE, REV. TOM and LAURALEE, Swaziland, Furlough Address: 2963 Jamestown Ct. N., Mishawaka, IN 46545

PORTER, REV. BILL and JUANITA, Spain, Field Address: Calle Pelicano #26, Madrid 28025, SPAIN

RESTRICK, REV. DAVID and RHODA, Mozambique, Furlough Address: 86 Wendell Ave., Quincy, MA 02170

RUNYAN, REV. DOUG and PAM, Cote d'Ivoire, Field Address: BP 103 Cidex III,

Abidjan-Riviera, COTE D'IVOIRE, WEST AFRICA

SKINNER, REV. ROBERT and COLLEEN, Philippines, Furlough Address: P.O. Box 218, Canyon City, OR 97820

SUNBERG, REV. JAY and TEANNA, Russia, Furlough Address: 990 N. Clinton, Olathe, KS 66061

WILSON, REV. BRIAN and JOAN, Ecuador, Field Address: Casilla 17-11-05027, Quito, ECUADOR

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Close to Home

News About Nazarenes

BY BRYAN MERRILL



MILITARY RETREAT . . .

More than 150 persons attended a military family retreat, February 25-27, in Okinawa, Japan. General

Superintendent **Donald D. Owens** spoke at the event sponsored by the Okinawa Keystone Church, **N. Wayne LaForce**, pastor.



NEW FACILITY . . . General Superintendent **John A. Knight** and Pastor **Larry W. Spraker** presided at the dedication of the new 10-acre plant of the Clarksville, Tenn., Park Lane Church.

The building includes a 550-seat octagonal sanctuary, classrooms, fellowship hall, and office space. The church has a new Korean congregation and has hosted many civic functions.



The 1994 Houston District ordinand class included (l. to r.): District Superintendent **J. W. "Bill" Lancaster**, Rev. **Robert and Lois Santner**, Rev. **Pearl Hillman** (at age 86, probably the oldest ordinand in Nazarene history), Rev. **Robert and Elois Bilyeu**, and General Superintendent **James H. Diehl**.

HEAD OF STATE MEETS WITH NAZARENE . . .

North Vernon, Ind., First Church layman **Lester Lee** traveled to Crimea in April to meet with **Yuri Meshkov**, president of the former Soviet block country. Lee, founder of Lees Inns of America, serves as chairman of the board for Crossworld, Inc., a business development company working with the Crimean government on economic development.



(l. to r.) **Kozhevnikov Vlaolimir**, Crimean official; **Gary Nieldander**, CEO of Crossworld, Inc.; **Yuri Meshkov**, president of Crimea; and **Lester Lee**, Nazarene layman.



The 1994 West Texas District ordinand class included (l. to r.): District Superintendent **Charles E. Jones**, Rev. **Shawn and Brenda Fouts**, District Secretary **Bruce Chamberlain**, and General Superintendent **John A. Knight**.



The 1994 Philadelphia District ordinand class included (l. to r.): District Superintendent **Talmage N. Haggard**, Rev. **Robert Kaufman**, Rev. **Jerry and Robyn Ginter**, Rev. **Ray and Beth Stark**, Rev. **Jeff and Christina Getz**, Rev. **Ruth Brobst**, and General Superintendent **Jerald D. Johnson**.

A Great Gray Lady

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

SHE STANDS 350 FEET TALL, weighs 255 tons, her nose is 4½ feet long, her mouth is a yard wide, her skin is green, and I love her very much. I refer, of course, to the Statue of Liberty. Her official title is "Liberty Enlightens the World." She is 108 years old, and 2 million people stop to see her every year.

I first met her when I was a high school boy. My older brother and I traveled alone from our hometown in Ohio to New York City to visit one of his college friends. One evening, we took a boat into the harbor to see the skyline and visit the lady with the lamp. The night was windy and cold. Most people stayed inside the cabin area—but I walked to the front of the boat, stood there in the night air, and looked out upon a world I had never seen before.

As we came near the statue, it seemed for just a moment that she was alive and that there were just the two of us, me looking up at her and her looking out at the world.

The Statue of Liberty is not placed to be seen well from every angle. If you look at her from the back, she is rather stiff and awkward. If you look at her from the island on which she stands, she is so overwhelming that you cannot really see her. If you go to

Manhattan or New Jersey, she is too far away to be accurately observed.

The way to see her best is from the water, just as you enter New York Harbor. There is a certain place, just after passing the narrows, where the line and contour of her body and the flow of her gown sweep up to her torch so that she looks like she is about to step forward from her pedestal.

In order to raise money for the pedestal on which the statue stands, the sponsors of the project encouraged writers to donate manuscripts to be auctioned. The proceeds would be used for the pedestal and the erection of the statue. The American poet, Emma Lazarus, was asked to write a poem to aid in this effort. Her poem was called "The New Colossus." She had never seen the statue, for it was still in pieces in a wooden shed, waiting to be assembled. But she was able to capture its meaning as she wrote, "Give me your tired, your poor, your huddled masses yearning to breathe free."

The statue stands as a great symbol of liberty and justice. Her presence is, perhaps, more important today than ever before. Our world is changing. In some places, freedom and justice are flourishing after long periods of oppression. In other places, tyranny triumphs. Part of the problem is that freedom and justice are too often seen, by some, as roadblocks to political power and ambition.

The Church must be a strong and steady voice, worldwide, reminding people everywhere that freedom and justice are more than political concepts, these are Kingdom values. The Old Testament call is to "... proclaim

liberty throughout the land to all its inhabitants" (Leviticus 25:10, NIV) and to "let justice roll like a river" (Amos 5:24, NIV).

The Statue of Liberty is holding a great stone tablet. It is not there by accident. Frédéric-Auguste Bartholdi, who designed the statue, wanted the viewer to be reminded of Moses coming down from Mount Sinai with the stone tablets of the law of God. The implied message is that freedom and justice rest on the law of God.

The New Testament message of the saving grace of Jesus reminds us that liberty and justice find their source and fulfillment in God and His love for all people.

"Dear friends, since God so loved us, we also ought to love one another. . . . Whoever loves God must also love his brother" (1 John 4:11, 21, NIV).

Our love for God compels us to work for freedom and justice for all.

A public school teacher distributed

Sign here for freedom and justice.

to his fourth grade class a parchment-like copy of the Declaration of Independence signed by the fathers of the nation. Each student was to look at this copy and pass it on. As it made its rounds, it came to the desk of a little boy, a first-generation American. He looked at it most reverently and then, before passing it on, he bravely took his pen and signed his own name. We, too, must take personal ownership of these values.

HH

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Notes from an editor's journal

by Mark Graham, Managing Editor

Hope for the Imperfect

I recall a story about a professor who stood before his class in deep sorrow. Earlier in the day, he had failed to look in his side view mirror before pulling into traffic. In a matter of seconds, his beautiful new sports car was mangled.

How hurt he was. He had not made the first payment on his sporty little roadster. The new car smell was months from fading away—but now his neat little convertible, something he had desired his entire life, was ruined, marked by a deep crease running from the left rear quarter panel all the way to the front headlight.

Sharing his experience with his class, he posed the question, “Why do you think this accident has affected me so deeply?” Several suggestions were forthcoming—the cost of the repair, the time he would spend waiting for his car to be fixed, the embarrassment at having made such a costly mistake.

But the answer that seemed to most explain his sense of sorrow came from a young man who suggested, “I think it is because of your sense of loss and your recognition that, no matter how good the repairmen do their job, your car will never completely be the way it was before.”

The professor cried as he thought about it. He knew that what his student said was true. He was grieving because what once had been perfect was now marred. His special car would never be the same again.

Isn't it the same with you and me? We move through life with high expectations. We think that our marriage should be like that of Ozzie and Harriett. Our kids should behave like Opie Taylor, and our friendships should be like that between Dobie Gillis and Maynard.

Instead, our marriages look a little too

much like the relationship between Al and Peg Bundy, our kids behave like Bart Simpson, and our friendships resemble the relationship between Rush Limbaugh and Ted Kennedy.

This hurt is especially great for Christians within the Holiness Movement. We often dream of perfection in our daily lives. We think that because we have committed ourselves to God and are the recipients of His grace that, like all good fairy tales, everything

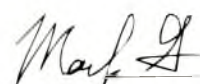
will turn out happily ever after.

Unfortunately, many times our lives don't match the screenplays that run in our minds. Marriages fall apart, kids go bad, and our friends treat us like Saddam Hussein.

That is why I am so thankful that we serve a God of new beginnings. God has been at it for a long time—taking the messes that we make and turning them around—from providing relief for the fruit-plucking Eve and her mate and giving a new vocation to a Christian-hater like Saul, to changing the lives of persons like C. S. Lewis, Chuck Colson, you, and me.

In slightly more than 40 years of living, I have learned that we can slip, slide away from our dream of living the perfect life in many ways; but we have a Heavenly Father who can take our losses, our failures, and our sins, who can take our imperfections and can start us out afresh to continue our faith pilgrimage.

I am thankful that God didn't give up on folks like Adam and Eve, Saul, C. S. Lewis, and others. But most of all, I am grateful that He won't give up on you and me.



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Lambert Elected Education Commissioner

Jerry D. Lambert, 56, president of Nazarene Bible College, has accepted the position of education commissioner for the Church of the Nazarene. The election by the General Board was announced May 19 by General Secretary Jack Stone. The other person on the bal-



lot was Franklin Cook, Eurasia regional director.

The education commissioner works in cooperation with the International Board of Education in advocacy, advisory, and support roles for all Nazarene baccalaureate- and graduate-level institutions worldwide.

Lambert has served as president of NBC since July 1984. Prior to this, he was superintendent of the Pittsburgh District for four years.

He has pastored churches on the Central Ohio, Southern Florida, Florida, Georgia, Abilene, and Kansas City districts.

Lambert is a graduate of Bethany Nazarene College and Nazarene Theological Seminary. He received a doctor of divinity degree from Southern Nazarene University.

He and his wife, Verla, have two daughters, Dana Campbell and Marcy Bizal.

Tragedy in Bangladesh

Nazarenes in Bangladesh are attempting to respond to the immense need created when a severe cyclone ripped through the Cox's Bazar District May 2-3, according to Sukamal Biswas, Bangladesh Nazarene Mission director.

Following an assessment of affected areas, Biswas reports that more than 130,000 persons, mostly tribal, have been affected by the tragedy. Of the thatched homes surveyed, 60 percent were damaged or destroyed. At least 50 percent of the crops are damaged.

"After the great cyclone of 1991, a number of deaths occurred due to secondary infection," Biswas said. "We want to provide necessary first aid and food rations immediately." Temporary and long-term shelter needs are also critical concerns, according to H. Daniel Rabon, field coordinator for Nazarene Compassionate Ministries.

"This disaster will most likely not make the evening news," Rabon said. "It becomes even more critical for Nazarenes to respond however we can, as the media and many people overlook these vast needs."

Nazarene Compassionate Ministries is responding to the needs in Bangladesh. Relief contributions should be earmarked "Bangladesh Cyclone," and made payable to "General Treasurer," 6401 The Paseo, Kansas City, MO 64131.

All contributions qualify as a Ten Percent Special.

Schortinghouse Elected in Southern Florida

Byron Schortinghouse, 48, missionary to Papua New Guinea, was elected superintendent of the Southern Florida District Friday afternoon, May 20. Election came on the 10th ballot by the Southern Florida District Assembly.

Schortinghouse, who was reached by phone in Papua New Guinea, accepted the call. He began his new



assignment in June.

Schortinghouse replaces Robert H. Spear, 70, who retired at this year's district assembly.

Schortinghouse and his wife, Leanna, have served as missionaries to the Asia-Pacific Region since 1983.

A graduate of Trevecca Nazarene College, Schortinghouse was ordained on the Southern Florida District in 1974. He pastored there until he accepted a specialized missionary assignment to New Zealand in 1978. In

1983, they were assigned to the Asia-Pacific regional office in Manila. In 1987, they transferred back to New Zealand, where Rev. Schortinghouse served as district superintendent.

The Schortinghouses have two daughters, Melody and Jennifer.

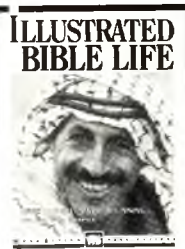
Spear retired from the post following 21 years as superintendent of Southern Florida. Prior to this, he pastored churches in Bradenton, Ocala, Miami, and Titusville—all on the Florida District.

Nazarene Magazine Wins Top Honor

Illustrated Bible Life, the magazine supplement to WordAction Adult Sunday School material, won the award of excellence in the Christian Ministry category at the recent Evangelical Press Association convention in Anaheim, Calif.

The award was one of nine given to Christian publications submitted nationally. *Illustrated Bible*

Life was evaluated for its quality of writing, content, and graphic design. This was the fifth EPA award received by the magazine.



"The whole concept for this publication is innovative, and the editorial concept, mix, and presentation are carried out very well,"

said the judges. "This is an interesting approach to teaching Sunday School and

educating people about the Bible and Bible times."

Illustrated Bible Life is produced by Adult Ministries in the Sunday School Ministries Division. The issues submitted for the award were produced by: Stephen Miller, editor; Becki Privett, editorial assistant; Gene Van Note, executive editor; and Shirley Stevens, graphic artist.

WordAction Sunday School materials are printed by the Nazarene Publishing House.

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