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Herald of Holiness

DECEMBER 1993

CHURCH OF THE NAZARENE

**The Christmas
Story in John**

**He Learned to
Smile Again**

**Self-surrender,
Prelude to
Service**

**Size Seven
Shoes**



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Jim Whitmer Photography

Clay in the Master's Hands

by James H. Diehl

Tuesday, July 17, 1993, was a very difficult day for me. As a delegate to the General Assembly from the Colorado District, I was in my assigned seat trying to keep up with the business at hand. The difficulty came concerning the vote for general superintendent. Five ballots had been cast, and I saw the rising number of votes that were cast for me.

My problem is that I am a pastor, through and through. I have been a college administrator and a district superintendent, but I always longed to get back to my first love—pastoring a great group of God's people. I returned to the pastorate at Denver First Church in May 1989. Dorothy and I had never been happier. God had just helped us to receive 193 new members into the church, 130 of whom were new Nazarenes. Attendance was growing. Great altar services occurred regularly. Finances were strengthening. I was challenged and fulfilled. More than 700 members had joined the church the past four years.

I left the Hoosier Dome after Tuesday's business session with a heavy heart. Ballot number six had just been cast. Many were saying that our lives had just been changed forever. We really didn't want to talk about it—just go to our hotel room and be alone.

We talked. We cried. We prayed. I knew I needed help, so I opened the Bible to Isaiah 41 and started to read.

Scriptures started to jump out at me: "Fear not, for I am with you; be not dismayed, for I am your God. I will strengthen you, yes I will help you, I will uphold you with My righteous right hand" (41:10, NKJV). Reading on to verse 13: "For I, the Lord your God, will hold your right hand, saying to you, 'Fear not, I will help you.'"

Verses started to speak to me from every chapter between Isaiah 41 and 50. "When you pass through the waters, I will be with you; and through the rivers, they shall not overflow you. When you walk through the fire, you shall not be burned, nor shall the flame scorch you. For I am the Lord your God" (43:1-3, NKJV).

My wife and I struggled. We still wanted to return to Denver to pastor the greatest people in the world. We

GIVE THE DIVINE POTTER PERMISSION TO MAKE OF YOU WHAT HE WILL.

even prayed out loud, "Lord, please don't do this to us!"

Wednesday morning came. The session opened. The report on the sixth ballot was read. I had just been elected the 29th general superintendent of the Church of the Nazarene. I tried to see Dorothy in the gallery, but I couldn't find her. I found myself on the platform asking for an hour to go back to the hotel room to pray. I had to *know* if this was of God or man.

Dorothy and I got on our knees and prayed. We cried again. The Holy Spirit whispered a scripture to my mind that I had read on Tuesday, "Woe to him who strives with his Maker! . . . Shall the clay say to him who forms it, 'What are you making?'" (Isaiah 45:9, NKJV). My paraphrase of that verse is, "Shall the clay say to Him who forms it, 'I don't like what You are making?'" How the Spirit spoke to me through that scrip-

ture! We are the clay. God is the Potter. When we surrendered everything to God and were sanctified, we totally placed our little "piece of clay" in the almighty hands of God. How could we be totally surrendered to God but at the same time tell Him, "I don't like what You are making of me"? At that hotel couch in Indianapolis, Dorothy and I again surrendered to the Potter! The answer was yes.

Can you believe the blessing in my heart when, at our first district assembly as a general superintendent, a retired district superintendent prayed, "When you pass through the waters, I will be with you . . ."? At our second district assembly, the district superintendent stood and read from Isaiah, "When you walk through the fire, you shall not be burned." For the third time in three weeks, God was speaking to us from the same scripture in Isaiah! I looked from the platform into the congregation and caught Dorothy's eye. We could not conceal the smiles on our faces nor the songs in our hearts. The Potter was forming the clay as He desired and confirmed it to us in two different district assemblies in two different states.

In this Christmas month, while you give gifts to others, why not give a gift to our Lord Jesus Christ? Whose birthday is it anyway? Let me urge you to give Him a piece of clay. You. All of you. Give it to Him with no strings attached. Give the Divine Potter permission to make of you what He will. If you do, there will be a day when you won't be able to conceal the smile on your face nor the song in your heart.



What I Found Out About God

WESLEY D. TRACY



I WOKE UP THIS MORNING with the words to Haldor Lillenas' song "Jesus Will Walk with Me" in my heart and on my lips.

Jesus will walk with me down thro'
the valley;

Jesus will walk with me over the
plain.

When in the shadow or when in the
sunshine,

If He goes with me I shall not com-
plain.

(Sing to the Lord, 603)

This song, about the faithfulness of our Lord throughout "the uneven journey of life," seemed to validate what I had recently charted in my journal.

For nearly 50 years now, I've been trying to live the Christian life. Looking back over that half century, I made a line graph of the ebb and flow, the rise and fall, patterns on my spiritual journey. I wish I could testify to a steady upward graph of unbroken fellowship with God, but to do so would add the sin of lying to some other spiritual failures that were so painful for me to graph.

But haven't you been sanctified? Oh yes, I have experienced "the cleansing wave" of the Spirit—more than once. But in the long haul, I have discovered that, in spite of sanctifying grace, I can wander off into sin and spiritual failure. Neglect the basic spiritual disciplines, and spiritual failure becomes a probability instead of a mere possibility. I never stole money from the church, or ran off with my

neighbor's wife, but those aren't the only things that grieve our Lord.

Looking at the chart of my spiritual journey, I see a point at which I was willing to give up the whole idea of ministry. In fact, I had started looking for a secular job. I see another dip in the graph, a point of despair, self-loathing, and depression in which my faith had all but evaporated and left me in a spiritual desert. A couple of other dips on the graph refer to times when I began to put my trust in, wrap my life around, things that were less than God. One deep dip in the graph charts a point at which some self-destructive choices plunged me into a dark night of the soul.

But enough of that—that's what I learned about me. Let me tell you what I found out about God.

I see by my graph that every time my own sin or failure created a plunge on the chart, Jesus came after me. He simply would not let me go. When I gave up on ministry, He rescued me with a fresh outpouring of the Spirit and a new vision. When I let despair and depression put me in a desert of the soul, He came to me with the truth that those who set out on divine pilgrimage are nerved by God who creates for them fountains of refreshment in every thirsty valley (see Psalm 84:5-6, Moffatt, NEB).

When I began to put my trust in, wrap my life around, things less than God, my Lord was not willing for me to be deceived. He showed me, in unforgettable ways [He knows how to make a point], that they were fickle Egyptian chariots, every one. He taught me the wisdom of Isaiah, "These idols of yours shall not help you when you cry; no idol shall save you. . . a puff of wind blows them all away; but he who makes me [God] his refuge shall in-

herit my holy hill" (Isaiah 57:13, NEB). He taught me to pray with David, "And now, Lord, what wait I for? my hope is in thee" (Psalm 39:7, KJV).

I see by my spiritual history that when I made self-destructive choices that brought a dark night of the soul, that Jesus walked into that darkness and by the tender mercies of God brought me repentance, light, and peace (Luke 1:78-79).

Looking at my chart, I see that there is no room for spiritual arrogance on my part. I'm not all that dependable—that's what I learned about me. But what I learned about God is that He is utterly dependable! When I was ready to give up—He wouldn't give up on me. When I drifted or walked away from Him, He would not let me go. He came right after me in grace that is beyond description.

This I learned about God. He will do whatever it takes to save us. He just won't quit. His love will not let us go. I'm not teaching "irresistible grace," but I am saying that God's de-

**O Love that will not
let me go, I rest my
weary soul in Thee.**

termination to save you is stronger than you have ever imagined.

And that is the message of Christmas, isn't it? God doing whatever it takes to save us. God emptying himself "of all but love" by taking the form of mere human flesh in order to save you and me. I should have known it all along. It says in a famous book, "The Lord is not . . . willing that any should perish" (2 Peter 3:9, KJV).

HH



The Divorcing and the Divorced Need Ministry Too

I read with great interest your [J. Paul and Marilyn Turner] "Christian Journal" article in the July 1993 issue of the *Herald of Holiness*.

I, too, went through an unwanted divorce after 30 years of marriage with four children and three grandchildren. Both of us have been Nazarenes all our lives and attended Nazarene colleges, as well as did three of our children.

I couldn't agree with you more in what you say is needed to preserve marriages. What hurt me deeply is that our church has no policy to deal with developing divorces. No one from the church staff or church board ever came to us and tried to help or asked us to postpone it while counseling took place. I don't know if any effort from an official church capacity would have made any difference or not. I just know that nothing was even attempted.

Divorce seems to be such a terrible disease that no one wants to get involved. Others feel that divorce is catching and that if it could happen to others it could also happen to them. So just leave it alone. After a divorce, church seems to be the loneliest place in town. Church is so family oriented that you feel out of place and that you don't belong. Of course, most churches are not big enough to have an adult singles ministry. So we struggle with who we are and where we belong.

For fear of being misunderstood, dare I suggest the church should be family rather than reaching out for families?

Jasper Devidal
Decatur, Ill.

Witness to Muslims

I have just now read or reread a great article in a *Herald* that is now old. It is the article titled "Why Is It So Difficult to Witness to a Muslim?" by John Conlon of Leavenworth, Kans., *Herald* of January 1993.

This brings me forward to say a word of appreciation to the Church of the Nazarene. You, through our fine Nazarene Publishing House, send to me and my wife the *Herald*, *Preacher's Magazine*, and *World Mission*, free of charge.

We were missionaries in Swaziland and the Republic of South Africa from 1946 to 1952. I witnessed to Muslims while there. One became a Nazarene pastor in the Johannesburg area. I have been a Nazarene for 69 years, and my wife, Ruby, is the daughter of Rev. W. F. Dallas, who was superintendent of the Dallas District when he died in 1914. Ruby was a baby at that time. She is 80 now and I am 82.

I remain a servant of Christ, a member and an associate pastor and an LPC counselor here at Metroplex Chapel. We are thankful to have a place to serve.

Henry T. Poteet
Euless, Tex.

Holiness of Heart

The article "The Transferred Image," by William Greathouse, in your September 1993 issue is the best article I've ever read on sanctification. It explains the process of repentance and sanctification so anyone can understand what we Nazarenes preach and believe. God has worked this very miracle in my heart, and I still cry out every day, "Oh, to be like Jesus." Full restoration is mine in Christ's second Advent. Praise His name.

I've read part of the article to my S.S. class and have encouraged them all to read every line.

Mary G. Edwards
Clarence, Mo.

Old-fashioned Meeting in an Old-fashioned Place

The release of the new hymnal *Sing to the Lord* makes "The Lost Third" more relevant and would have been timely in a 1940 issue of the *Herald* also. I can still hear my late father saying, "Glad I'm not the third verse."

The latest evangelical trend is to augment the singing of congregational hymns and gospel songs with a "praise and worship time." Projection of the words only on a "silver screen" of choruses, many of which are repetitious and theologically shallow, seems to take precedence over use of the hymnal. The purchase of new hymnals seems questionable as current usage of the present hymnal compares to "The Lost Third" verse.

This also brings up the question, are copyright laws being followed? In some cases, no, as officials recently fined a large congregation \$86,000 for copyright violations including music materials being copied and projected in public services without proper credits being displayed.

Development of future instrumentalists in some churches is being discouraged as soloists, groups, and church choirs seek the "big production sound." Gifted and consecrated instrumentalists sit on the sidelines, while high-powered sound systems and taped accompaniment rattle the rafters . . .

Am I the only one who longs for "An Old-fashioned Meeting in an Old-fashioned Place"?

John A. Mills
Topeka, Kans.

Good-bye for Now

For the price of a pizza, the pizza gets a lot more attention than the magazine, and it doesn't stack up in a corner or fill landfills. So I guess it's good-bye, although not eternally, as I'll keep an eye on the *Herald* from time to time. And, if my schedule loosens up, and/or the editor sees fit to include more scripture, I may try you again. Until then, your pleas are a waste of postage and more fodder for landfills.

George E. Fletcher
Centralia, Wash.

Keep It Coming

We do enjoy the *Herald of Holiness* so much. I'm a retired minister's wife now, and also a Nazarene song evangelist and chalk artist with my sister, Rev. Twyla Pittinger. I attend the Grove City Nazarene Church. I have used your poems many times in our ministry. Everything is great in the *Herald*. Keep it coming. I couldn't do without it for spiritual help.

Echo Koster
Columbus, Ohio

Super Issue

I like the punch, the directness, the terseness, and your use of actual examples! Please keep on! You are doing an unbelievable job! The August 1993 issue is absolutely super!

Larry W. Godfrey
San Bernardino, Calif.

Thanks for the Memories

Oh! The nostalgia created by your reminding us of the history of the Buffalo Gap church in the September 1993 issue in the "Question Box."

I dare say there are very few of us left that knew H. C. and Mary Lee Cagle and/or worked with them. They always encouraged and boosted the young preachers.

While pastoring in Stephville, Tex., in 1941, they held a revival for us. I recall they lived one block behind the Buffalo Gap church. In the days I was in the area, the Buffalo Gap church was pastored by the Rev. Ms. Leona Forbes, Mrs. Kilgore, Lloyd McCoy (who went to heaven Aug. 15, 1993) Fred Fike, I. W. Justice. I recall a revival held there by J. E. Moore, Jr., and Forrest Nash, I believe. One of them got a bug in his mouth while preaching and he awakened everybody there.

As Bob Hope would say, "Thanks for the memories."

Aubrey W. Curry
Madison, Tenn.

Creation Science

I read the review in the *Herald of Holiness* on the book *Worlds Apart*, by Karl Giberson, with much concern. I must reserve full judgment until I read the book. But I saw several red flags of weakness and misinformation waving in reading the review. Space does not allow me to mention all, but here are two.

First, I am concerned that creation science is identified as "a small school of fundamentalist exegetes and theologians." The vast majority active in the creation science movement are highly qualified, well-educated scientists in their various fields. I have no doubt that many of them are at least as qualified, if not better qualified in science, as Dr. Giberson.

Second, creation scientists aren't guilty of being those "which mines Scripture for scientific explanation." I have read many of their books. A good number of them never even mention the Bible but are strictly based on scientific facts and knowledge.

I am also quite concerned that "the bulk of Giberson's book is a polemic against 'Creation Science.'" I assume this is why the book was written. Since there appears to be a good number within our church who are favorable toward creation science, this is unfortunate. A much better approach would have been to produce a book in which both sides are allowed to speak and the readers allowed to make their own judgment.

Dr. McCumber prophesies that the "fur will fly." He is probably correct. But I appeal to both those who hail the book "with joy" and those who condemn it "with fervor" to do so with reasoned judgment. Let's not allow name calling, condemnation, or hot retort to be our basis for accepting or rejecting the book.

I also appeal to NPH, since they have produced the book, to allow the other side opportunity to speak. I have already offered and plan to send in a review of the book as soon as I read it. I'm sure it won't be as favorable as was Dr. McCumber's. In the name of fairness, I ask that such a review be allowed to be printed in the *Herald of Holiness*.

Garry M. Wright
El Dorado, Kans.

Taking a Stand for K-Mart

"The Nazarenes: Those Radical Optimists" (August 1993). "Clothes, clearly K-Mart quality" was a remark that could have been left out. What difference did it make where little Ike's clothes came from? He was dressed. I thank the Lord for K-Mart, Dollar Stores, and even yard sales.

Please stop long enough to look and listen to what high-priced brands names are doing to this country. If people that call themselves Christians would look beyond clothes, maybe more Ikes and Bobbies could be helped to leave the suburbs of hell.

Annie Lee Anderson
Sandersville, Ga.

Holiness and Executioners

I had not read the April article, "A Pastor Looks at the Death Penalty." But I did read the letters to the editor in the July issue.

With an aching heart, I wondered how "Christian" women and men who are members of a church based on holiness—perfect love—could be so vicious.

Christ was the victim of murderers himself, yet His words from the Cross, "Father, forgive them . . .," should drive us all to our knees.

Christ gave His life as much, if not more, for those on death row in our prisons as for those of us who sit in our plush pews every Sunday morning. By continuing to support the death penalty we nullify His death and make void His redemption, which is for *all* humanity. We impose our sense of justice over His divine love, thus elevating ourselves over God.

Father, forgive us.

Marlene K. Schram
Brown Deer, Wis.

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THE CHRISTMAS STORY ACCORDING TO JOHN

by Albert J. Lown

This Christmas you will hear the Christmas story in the words of Matthew and Luke. But don't overlook the marvelous Christmas story in the Gospel of John.

The same event can evoke media headlines and comments as varied as the editor and journalists involved. Similarly, contrasts of emphasis and comment attend the Christmas story in the Gospels of Matthew, Luke, and John.

Matthew, majoring upon Joseph's character and costly part in the divine mystery of Incarnation, emphasizes the lineage right of Jesus to be the messianic "King of the Jews." Recorded only by Matthew, the magi's visit reinforces the royal line of David's greater son. Luke, drawing upon Mary's memories, Magnificat, and mature reflection unveils for all nations "a Saviour, which is Christ the Lord." Luke's genealogy—61 generations, compared with Matthew's 42—traces the ancestry of Jesus back to "Adam, which was the son of God." For Matthew, Jesus is "the glory of thy people Israel"; for Luke, Jesus is "a light to lighten the Gentiles." The Old Testament anticipation and the New Testament "Savior of the world" are interwoven in both Gospels—but their individual emphasis is clear.

John, unlike Matthew and Luke, has no songs or star, stable or house, pilgrimage or presents, massacre or enforced flight in his Gospel. The miracle of Christmas is condensed into one sublime verse:

"And the Word was made flesh, and dwelt among us"—incarnation; "and we beheld his glory"—revela-

tion; "as of the only begotten of the Father"—identification; "full of grace and truth"—redemption (John 1:14).

As ribbons and wrappings are laid aside to reveal a packaged gift, John lays aside all details of Holy Night—Joseph and Mary, shepherds and wise men, angels and anthems, signs and prophecies—to reveal and magnify the Christ of Christmas. The prologue to his Gospel, its first 18 verses, is indeed a Christmas gallery.

The Eternal Word

The One who was, is, and ever will be the Lord God Almighty, the everlasting Father, fills the opening verse: as Jesus, Son of Man, who links God and man as Jacob's dream-ladder linked heaven and earth, closes the chapter. John was not concerned with the glory that illuminated the night skies of Bethlehem, but with the glory of the God-man to whom he gives numerous titles in his first chapter.

Not the Mormon Jesus, a child born of sensual union between Adam-God and Mary. Not the perfect divine creature of Jehovah's Witnesses: "the firstborn of every creature," but not himself God and Creator. For John, Jesus was perfect God as if He had never been man; and perfect man as if he had never been God.

The Christ of Creation

"Without him was not any thing made that was made" is seen in verse 3. Before Jesus came to Mary's womb and the manger, He was the "Maker and Monarch . . . of all." "All things were made by him . . ." and in Him, the cosmic Christ, all things hold together.

*He formed the stars, those heavenly flames,
He counts their numbers, knows their names.*

He is also the Christ of every atom, of all life, of
*All things bright and beautiful,
All creatures great and small,
And things wise and wonderful—
The Lord God made them all.*

Because John saw Jesus as coequal partner with the Father and the Spirit in all creation, he had no difficulty with the miracles that precede the great "I Ams: in his Gospel—turning water into wine, multiplying loaves and fishes, miracles of healing, power over nature and demons. These and the raising of the dead were extensions of Christ's Godhead. John hailed the flesh "the Incarnate Deity."

The Christ of Conscience

The Christ of Conscience appears in verses 4 and 5: "In him was life; and the life was the light of men," that is the light of every human conscience. Theologically, He is, in some way, the residue of the original image of God in man's soul following the loss of unsullied holiness in the garden Fall. There is an advocate of God and goodness in every heart. Even the heathen, living only in the light of nature, finds something within that reveals the eternal Godhead. Paul affirmed that they possess a conscience that approves or reproves the deeds of life. In the latter half of the same chapter, Romans 1, the apostle portrays the consequences of a darkened mind and reprobate conscience—an idolatrous, brutalized, pleasure-mad, sex-perversed society that blighted the Rome of his day.



Three Lions photograph of "The Worship of the Shepherds" painted by Pietro Benvenuti.

I ALWAYS KNEW,"
A HEATHEN TOLD
A MISSIONARY,
"THERE MUST BE
A GOD LIKE JESUS."

The life and light of creation in Genesis 1 becomes the life and light of conscience in John 1:9, making possible "a new creation" through Jesus, "the Light of the World." "I always knew," a heathen told a missionary, "there must be a God like Jesus." Men do not need the gospel to tell them they are sinners; they do need the Good News to tell them Jesus is the Savior of sinners, and gives the guilty conscience peace. Cleansed, enlightened, and motivated conscience leads to God, holiness, and heaven. From the Christ of every man's conscience John proceeds in verse 10 of the prologue to the historical Jesus.

The Christ of History

"He was in the world, and the world was made by him, but the world knew him not" (v. 10). The Creator entered the world as every other child, made flesh in a mother's womb. "Lo, he abhors not the Virgin's womb," Charles Wesley sang. Yet different from every other child: "conceived of the Holy Ghost." Jesus was born at a specific time in history (Luke 2:1), at a particular place, Bethlehem. His birth was recorded by a state registrar, as His death and burial were entered into Roman records by Pilate's scribe. He was not a mythical god-figure common to non-Christian religions.

"He came unto his own," John added, a truly human Christ, "made of a woman," the supposed son of Joseph. He chose to be in the world, totally involved in His na-

tion's culture and human experience. John's portrait of the Jesus of history and home leads to Christ the Savior.

The Saving Christ

The Saving Christ appears in verse 12. "The world knew him not"—an unrecognized Deity: "his own received him not"—an unwelcomed Messiah. "But," John exulted, "as many as received him, to them gave he the power [right or authority] to become the sons of God." Not by heritage of blood, self-determination of will, sacrament of religion, or sanction of society: but by believing in a saving, divine Lord. In its simplest sense, believing is a thankful receiving of salvation in and through Jesus.

The miracle of Christmas continues in every genuine new birth. A perfect Savior, "full of grace and truth" was

*Born to raise the sons of earth,
Born to give them second birth.*

And this new life is only the beginning: for "of his fulness have all we received, and grace for grace" (v. 16). The visitor to John's Christmas gallery will bow with Thomas, confessing "My Lord, and my God" and will invite others—

"O come let us adore Him,
Christ the Lord."

Editor's note:

Albert J. Lown went to be with the Lord before this article was published. Now he knows the fullness of Christmas firsthand.

HH

POINSETTIAS and LILIES

by Janet White

Although many plants have managed to survive in my house, I did not inherit my mother's green thumb. Not only do her flowers bloom profusely, but they do so in the right season. Once, she gave me a starter from a Christmas cactus, which I tended with my usual mediocre care. After three years, it finally produced one blossom—at Easter time.

Most years, my poinsettia plant barely makes it through the Christmas holidays. Last year, for some unknown reason, my annual red flower was still alive and well when my white Easter lily joined it on the table in the living room. They looked quite attractive together (not to mention unusual), and it got me thinking about the Christmas-Easter connection.

Christmas has always received a lot of commercialized hype. For most children, it is the highlight of the year and represents weeks, if not months, of waiting, wishing, and wondering. But for the Christian, Christmas is only the beginning.

We should remind ourselves that although Christmas is here, Easter is coming.

We celebrate many people's birthdays—George Washington,

Abraham Lincoln, Martin Luther King, as well as birthdays of our family, friends, and, of course, our own. These tend to be happy, sentimental occasions. Unfortunately, Christmas is often reduced to a mere birthday party. Even when we focus on the Nativity, we frequently lose sight of the bigger picture—God's plan for the ages that climaxes at the resurrection of Christ. Christmas is only the beginning; the best is yet to come.

UNFORTUNATELY, CHRISTMAS
IS OFTEN REDUCED TO
A MERE BIRTHDAY PARTY.

Christmas, Harbinger of Easter

Even at the first Christmas, there were events that foreshadowed the coming suffering and death of the tiny infant. What were some of the things that Mary "pondered in her heart"? When the innkeeper said there was no room in the inn, did Mary tremble at the thought of future rejection for her baby? Did she see the shadow of a cross when she gazed at the manger? Did the swaddling wrap forebode the clothes of the grave?

Perhaps she recalled the most ancient of prophecies concerning the coming Messiah, given way back in the garden of Eden—when God told Satan that he would strike the heel of the One to be born of a woman. As a Jewish girl from a religious family, Mary knew that the Anointed One would have to suffer; that He would be despised and rejected by men; one stricken and smitten of God, like a lamb led to the slaughter, bearing the sins of many transgressors. Those prophecies would be fulfilled in her Son!

The visit of the shepherds might have reminded Mary of the Lamb of God who would take away the sins of the world. But lambs have to be sacrificed. Could she possibly know that her beloved Son would become the Great Shepherd, as well as the sacrificial lamb?

And what about the enigmatic prophecy of old Simeon who said that a sword would pierce her own soul? What did he mean? The gifts of the magi also pointed ahead—the gold depicted royalty, and the frankincense worship, but the myrrh was used for burial.

Yes, Christmas and Easter are inseparably connected, linked together like the red and green chains that children string around the Christmas tree. Without

CHRISTMAS AND EASTER
ARE LINKED LIKE THE RED
AND GREEN CHAINS THAT
CHILDREN MAKE FOR
THE CHRISTMAS TREE.

Christmas, there would be no Easter; but without Easter, Christmas would be just another birthday of a great man.

Ways to Celebrate Christmas and Easter

Keeping this in mind, how can we celebrate both Christmas and Easter? Here are a few ways our family has commemorated the two holidays.

A grapevine wreath, decorated with red and green ribbons, pinecones, or poinsettias for Christmas, can be easily changed to the Easter colors and represent the crown of thorns that Christ wore.

Each year, after we are done with our Christmas tree, we cut off all the branches and form a rough wooden cross, which we display at Easter time. The grapevine wreath can be left undecorated and hung on the Christmas tree cross.

We have made Christmas ornaments in the shape of a cross out of red velvet. The red can also remind us of the blood that Jesus shed so that our sins might be forgiven.

When our children were small, we made an Easter worship center out of plaster and Styrofoam, complete with tomb and stone, three crosses, and a risen Jesus figure. We add fresh greens each year to make a "garden." Home-



Fred Seib

made plaster figurines from our Nativity set do double duty at Easter: Mary, angel, donkey, and bottle of myrrh remain the same, while Joseph and the shepherds become "disciples."

Although Advent is a time of preparation for Christmas, and Lent is a time of preparation for Easter, Christmas is the true preparation for Easter. Christ's birth opens the way for the new birth and resurrection life. We are

an alleluia people, and our green pine boughs can be exchanged for green palm branches as we raise them in joyful hosannas to worship our King. For Christ is no longer a baby. We thank God for the manger and the Cross, but we worship at the throne of the Almighty God, the Prince of Peace, the King of all Kings and the Lord of all Lords. Yes, Christmas is here. But Easter is coming. Hallelujah!

✠

DEFEAT THE HOLIDAY DOLDRUMS

by Shirley Pope Waite

For the first time in our lives, none of our children were coming home for Christmas. Our daughter lived across the country in Georgia—too far to come this year. Another out-of-town son had to work both the day before and after Christmas. Unexpected weather conditions over a mountain pass prevented the rest of the family from making it home.

Many of us face Christmas alone. The young person accepts employment far away from traditional roots. Finances may be a deterrent. Others have recently lost a spouse, or, as in our case, families are scattered.

I didn't want to spend this precious time of year in self-pity, so I began to search for creative ways to defeat the holiday doldrums. What I learned may be of help to you.

1. Observe the pre-Christmas Advent season. Make an Advent wreath, then have a simple candlelighting service each Sunday.

No matter what your age, an Advent calendar brings meaning to those four weeks before Christmas. Even though the children are no longer around to remind me, I still mount our Advent calendar on the refrigerator and read the daily Scripture.

2. As Christmas cards arrive, pray for each sender. If a family problem is mentioned, make it a matter of intercessory prayer. Thank God for these friends. In praying for others, we spend less time thinking about ourselves.

3. Reach out to other lonely people. Every year that we do end up alone on Christmas, we invite somebody to share the day with us.

One year, we entertained an interesting twosome. I'd just extended an invitation to Tetsuya, a Japanese student in my college class, when I received a call from a stranger who thanked me for a newspaper column I wrote. The woman was a widow with no family, so I invited her to join us. What a delightful afternoon!

4. Offer your services to others. Baby-sit for the harassed young mother, take a nondriver Christmas shopping, or visit an elderly person in a nursing home. Make candy, cookies, breads for neighbors and friends. Whatever way we choose to give, we get our minds off our own loneliness, and we receive so much more in return.

5. If the holiday spirit eludes you, turn to God's Word. In his book *Let's Keep Christmas* (McGraw Hill, 1952), Dr. Peter Marshall says, "Have you been saying, 'I just can't seem to feel the Christmas spirit this year?' That's too bad . . . you are saying that you feel no joy that Jesus came into the world . . . you are confessing that His presence in the world is not a reality to you."

He then suggests rereading the old, yet ever-new, Christmas story in Luke. Sit down with your Bible right now and follow his suggestion. It really works!

6. Attend a Christmas Eve service. Without a doubt, you'll get caught up in the beauty and wonder of the season as you sing carols and hear again the story of Christ's birth. Then, on

Christmas Day, thank God for telephones as you call loved ones across the country, or friends right in town, and wish them "A most blessed Christmas." ❧



Jim Whillmer

Poetry for the Christmas Season

The Christmas Gift

Everywhere is He
whose eyes are candles:
I discern Him
clearly this season—

His presence
permeates the cold,
drawing me close to Him,

bestowing joy
to the bell
I ring in front of the market
for people whose hunger
pierces their lives.

I have known Him
almost three years now;
His patience blooms
inside of me
turning into charity;

Warm banks of fire
part my lips
as I say "God bless you"
to all who pass by,

believing that He will
whether they say
"Amen" or not.

—*Marilyn Hochheiser*



A Gift for Baby

He's come, Emmanuel,
newborn Son of the Living God.
But starlight traces a shadow
across the holy manger bed,
and sentinel at His feet
waits the gift of myrrh.

The gift of death for God?
What do you mean, foolish wise
man,
to lay such a present at His feet?
Gold and noble frankincense
are proper gifts for kings,
but why do you bring Him myrrh?

In Mary's solemn gaze,
wonder and uncertainty
give way to sudden pain
as echoes of the angel's words
come winging on the wind
with essence of bitter myrrh.

Born to die? God,
what terrible joy Your coming
brings!

"Call His name Jesus,
for He shall save us from our
sins."

We bow in humble worship
and bless the gift of myrrh.

—*Marlene J. Chase*

Remembering Christmas

Winter feelings come as they please.
In them one remembers
the whipped white of deep freeze
Decembers
and shimmering garland on Christmas
trees;

pumpkin pie and fruit cake smells,
writing to Santa and "Jingle Bells";
wafer-thin frost on windowpanes
and barber pole stripes on candy
canes;

dinner with family and slippery drives
through scenes print-perfect for
Currier and Ives;

caroling and crunching through drifts
of snow

that harden like candy at seven below.
But more than tastes and smells,
sounds and the glow,
is the One to remember
and to know His truth,
though ancient, is still Gospel-fresh:
that the Light split darkness
and the Word became flesh.

—*Sherri Langton*



Vacation time for three foster children and the Millers. Kevin is the boy in the middle.

He Learned to Smile Again

by Stan Meek

I stood inside the church foyer and watched the van pull into the parking lot. That van could almost find its way here without a driver. I thought to myself. It's here every time the doors are open.

The occupants of the van spilled out into the parking lot—a towheaded little fellow of about four, a seven- or eight-year-old girl of slight build. Then mother stepped down and reached back to unbuckle a smaller child. The father and two teenagers followed.

As they entered the church, the chunky little toddler in the mother's arms flashed a smile.

"Good morning," I greeted, "and how is the Miller family this morning?"

"Good morning, Pastor," Then, with a special lilt in her voice, the mother said, "We've got two new members of our family this morning, Pastor.

"This is Todd," she tenderly laid her hand on the blond-headed boy's shoulder. "And this is Tiffany," nodding to the little girl of slight build standing very close to her.

Glen and Bertha Miller have come through these doors with 14 different foster children in the past two years. Our church family has thrilled to the incredible change in child after child.

When the little guy Bertha carried joined the family, he *never smiled*. He kept his head tucked against Bertha's shoulder, his countenance constantly troubled.

Nineteen-month-old Kevin had been used as a weapon in the hands of his alcoholic father. In fits of rage, he would literally pick up Kevin and throw him across the room at older children.

"When we first got Kevin," Glen said, "he would sit on the floor, just looking down and twisting his little fingers."

"A smile may seem like a small thing," Bertha added, "but it is one of the best rewards for the love we invest in these children."

What motivated this couple with three children of their own to open up their lives to the tough assignment of foster parenting?

It certainly wasn't that they didn't have enough to do. Glen led the congregational singing in our church and was chairman of the Properties Committee. You could often find him on a ladder or working on the church van. Bertha was our youth leader and chairman of our Social Committee—and maybe the best cook in the Grand River Valley.

Foster parenting was not an impulsive decision for the Millers. Even before they had children of their own, they had talked about taking foster children.

"I was abused and belittled as a child," said Bertha. "Statistically, I should be an abuser also, but my foster homes (both pleasant experiences in parsonages) changed my life."

"Because of my experience, maybe I can understand these children better than some do."

Before the Millers accepted the challenge of foster parenting, they talked with their three children about this adventure of love. "We let them voice their opinions, and we've tried not to sacrifice time with them. Our children have been very supportive," Bertha explained.

Next, the Millers took a six-week training class through the Department of Human Services that required a 45-minute drive to another town two nights a week. The Millers submitted to a thorough investigation and home study.

Actual foster parenting began when a social worker called the Millers from the police station in the middle of the night to see if they would be willing to take two children being flown in from out of state.

"As we drove to the station that night, we prayed that the Lord would help us," Bertha remembers. At the police station they were united with four-year-old Shane and his 19-month-old sister, Shannon.

Upon arriving home with the children, Bertha looked for a way to win Shane's confidence. She asked if he was hungry. He was, and Bertha said, "I have a brand-new box of cereal in the kitchen, and I think it's got a prize in it. Would you like to go see what it is?"

BECAUSE OF MY EXPERIENCE, MAYBE I CAN UNDERSTAND THESE CHILDREN BETTER THAN SOME DO."



"That's all it took," Bertha explained. "That little boy sat at the breakfast bar and told me his life story. He had experienced things most adults never have to deal with."

Shannon was slower to adjust and suffered from frequent nightmares. "I would get up two or three times in the night to reassure her," Bertha said.

Another four-year-old, Jay, tore down a curtain within 30 minutes of his arrival. "I put him on our 'time-out' chair in front of the big clock," Bertha said. "I showed him which hand to watch. 'When it gets here, you can get up,' I told him.

"We soon learned that these children will do almost anything to get the attention they haven't had," Bertha explained. Jay then decided to try a different strategy. He began to scream.

"I came back to him and told him I loved him, but if he screamed one more time, he'd have to sit another five minutes, and I showed him on the clock. Fortunately, it worked this time,"

Bertha said.

Glen, the quiet, bearded father of Mennonite background, said, "A lot of times we have to start with the basics: the difference between right and wrong—not to lie or talk bad about others."

There are many other challenges according to these surrogate parents—a chance meeting of the natural parents in McDonald's, for instance. Or taking the children to the Department of Human Services for a visit with their natural parents and listening to them cry for you.

The most difficult task is sending the children

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Even in a busy kitchen, Bertha Miller has "love to spare."

God's Wheelchair Grace

by Judi Reed as told to Bob Hostetler

The doctor's words swam inside my head like fish darting around an aquarium: "You have a tumor growing inside your spinal cord. We need permission to operate."

As I lay on a gurney in that hospital hallway, my first thoughts were of my wedding, two months away. My mind was full of white lace and wedding bells. There is too much to do, I thought. I'm getting married.

The back pains had started three years earlier, when I was 17, and doctors and their diagnoses provided no relief. The pain was periodic at first, afflicting me most during the night.

Soon, other problems began to surface. While on a ski trip, I found it impossible to stay upright, falling repeatedly. I tried to laugh it off and allow my friend to pick me up out of the snow.

Before long, however, such experiences were common. Once, while working as a secretary for a plastics firm, I headed for the copy machine with an armload of papers. On the way, my legs crumpled beneath me. I fell to the floor in a heap, the papers floating down after me.

It was then that I went to the hospital for the series of tests that revealed the tumor inside my

spinal cord. The operation was performed.

I was confined to a hospital bed, and a pair of nurses would come into my sanitized room every two hours to turn me over, explaining that it was necessary to avoid the development of bed-sores. I screamed at them, begging them not to touch me or move me. The pain was excruciating.

Every day I was wheeled to a room in the basement of the hospital for cobalt therapy, and twice a day an orderly pushed me to physical therapy.

I would plead with my therapist, "Please, just help me to walk

caused violent vomiting and left me feeling weak. Gradually, I lost control of my legs, then of my bladder and bowels.

The cancer that threatened to destroy my body eventually destroyed my marriage. Unable to withstand the stress created by the cancer, the treatments, and my fragile condition, my marriage ended. My life with my husband had consisted of 18 months of doctors and treatments and sickness.

I returned home to live with my parents once again. I began tentatively to read my Bible, seeking in it a cure for my cancer, which by this time was slowly spreading through my body. Fluid was filling my lungs. I could not swallow anything solid. My mother would crush my pain medication and mix it with jelly to spoon-feed her bedridden daughter.

One evening, while lying in bed, I began to gasp, unable to get any air into my lungs. While my mother picked up the phone to summon an ambulance, my father stormed into my room and, taking my head in his hands, blew into my mouth with one strong breath. As he did, I heard and felt the fluid being forced down my throat and back into my crowded lungs.

I was rushed to the hospital and put on a heavy dose of morphine to ease the extreme pain. Several

ALL I WANT IS TO WALK DOWN THE AISLE ON MY WEDDING DAY."

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again. All I want is to walk down the aisle on my wedding day."

On May 12, 1973, two months after the operation, I did walk down the aisle, leaning heavily on my father's arm. The tumor, the operation, and the cobalt treatments had not prevented me from becoming a wife—but they had made me a very sick one.

After my wedding, I began chemotherapy treatments, which



Through God's grace, Judi is the mother of three. She is also a choir member, and a Sunday School teacher at the Springdale Church of the Nazarene, Cincinnati.



times a day, nurses would suction great quantities of fluid from my lungs.

The doctors explained to my parents that I was suffering from pulmonary edema and would probably not live through the night.

My family and I endured the agony and uncertainty of that night and the next, waiting for the doctor's prophecy to be fulfilled. Family and friends, informed of the crisis, joined in the tense waiting and enlisted the prayers of Christians and churches throughout the city.

On the third day after I was rushed to the hospital, my sister, Kathy, sat outside my room. As she sat there crying, she suddenly became aware of a Presence that came to her with the assurance that I would not die. She felt led to enter my room and take my hand. She explained what had just happened and, still certain that she was acting as directed, told me to

stop taking the morphine and begin eating. She then notified the nurses that she wanted to see the doctor to instruct him to put me on oxygen.

Despite emphatic resistance from the nurses, by that evening I was given oxygen. As the nurses warned, I began experiencing terrible effects from the treatment. My body tingled, and I began babbling and hallucinating.

THE DOCTORS EXPLAINED TO MY PARENTS THAT I PROBABLY WOULD NOT LIVE THROUGH THE NIGHT.

The next day I decided to try what my sister had advised. I asked the nurses to discontinue the morphine. They substituted Tylenol with codeine. I regained

my appetite very quickly then, and soon was begging my parents to bring me chili dogs to eat!

The next day I took the oxygen tube out of my nostrils and laid it beside my pillow, saying, "I don't need that anymore."

The sixth day after the attack, I was released from the hospital. The doctors confessed that they were baffled by my recovery. My family and I were becoming increasingly aware of God and His working in my life.

My happiness at being released from the hospital and returning home was tempered somewhat by the necessity of my confinement to a rented hospital bed and my inability to care for myself. My condition and the burden of care that fell upon my family created a continuous climate of stress. Eventually, arrangements were made for a nurse's aide to care for me for four hours at a

time to relieve some of my parents' burden.

The months that followed required more surgery, confining periods of recuperation, and physical and occupational therapy. I learned to bathe myself, however, and strove to master the art of sliding my half-paralyzed body in and out of my new, custom-made wheelchair.

Despite further setbacks that required the insertion of steel rods

MY FAMILY AND I WERE BECOMING INCREASINGLY AWARE OF GOD'S WORKING IN MY LIFE.

in my back and pins in my hips. I struggled to achieve independence. I bought a new car, specially equipped with hand controls. I began attending college, majoring in photography. In February of 1981 I moved out of my parents' home and was one of the first residents of "Booth Residence," an apartment complex operated by The Salvation Army for elderly and handicapped people capable of independent living.

Soon after settling into my new home, I met Harley (Butch) Reed, the maintenance man at Booth Residence, who was a glowing, witnessing Christian. He began to witness to me about the power of Christ, inviting me to the Army's worship services, and I began attending regularly.

On Easter Sunday 1981, as I sat in my wheelchair in The Salvation Army chapel, I was overcome by the Spirit of God. I saw my need of Him, His forgiveness, and His power. I responded. In that moment, I experienced forgiveness

and salvation for the first time, and the love of my Savior, who died for me.

In addition to my newfound love for Christ, another love soon entered my life in the person of the man who was instrumental in my coming to Christ. I fell in love with Butch Reed, and we were married on October 3, 1981.

Since that time, Butch and I have had three children together: Joshua, Rachael, and Korinna. Due to my handicap, no anesthetic was necessary, and Butch and I both witnessed our children's births as excited spectators.

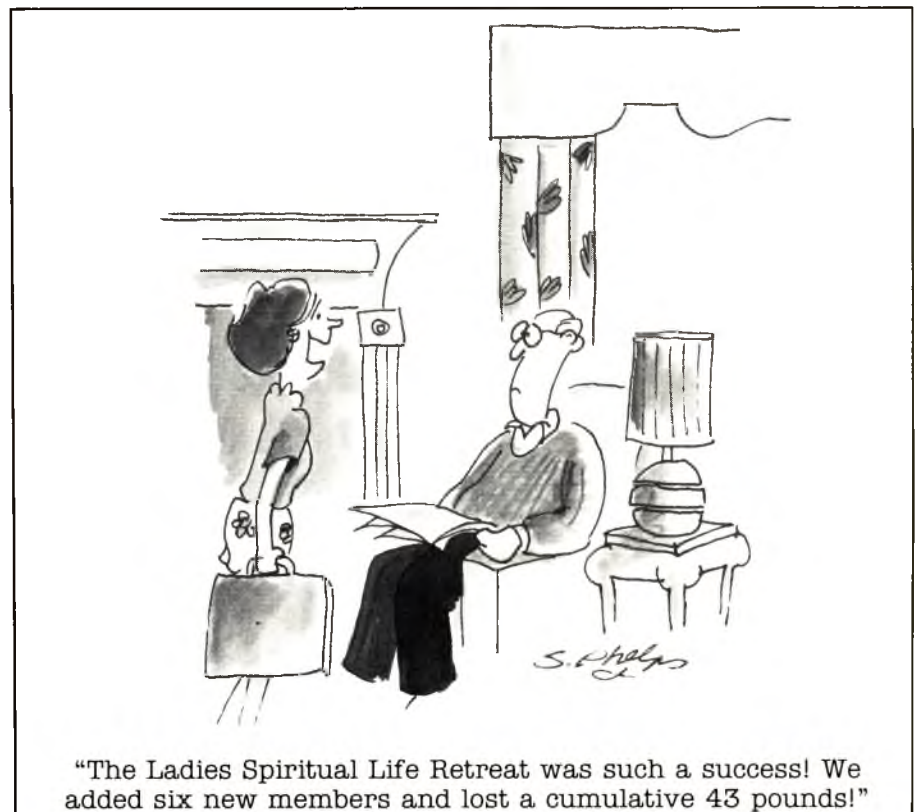
Though the years since have brought more rod implants and a bone transplant, they have also brought a new church home. In February of 1990 Butch and I became members of the Springdale Church of the Nazarene. Wanting to become involved quickly, Butch became a greeter. I, too, wanted to minister in my way but held back from joining the choir because the choir loft was inaccessible to me. However, Pastor Richard Bowden, the minister of music, contacted me and pledged

to have a ramp made so I could join the music ministry of the church. I also began teaching in Sunday School, and Butch later joined me as one of four teachers in the four-year-old room.

There are some, I suppose, who cannot see beyond my wheelchair and my handicap to see God's marvelous grace, but He has chosen to use my handicap to bring me to salvation through His Son, Jesus, to marriage to an extraordinary Christian man, and through three full-term pregnancies to the blessing of motherhood.

I say with Paul, "I will continue to rejoice, for I know that . . . what has happened to me will turn out for my deliverance. I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death. For to me, to live is Christ and to die is gain" (Philippians 1:18b-21, NIV).

Bob Hostetler is coauthor, with Josh McDowell, of *Don't Check Your Brains at the Door* and *13 Things You Gotta Know (to Make It as a Christian)*. HH



HE LEARNED TO SMILE AGAIN

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Glen holds one of the 14 foster children that the Millers have cared for in the last two years.

Lori Miller, daughter of Glen and Bertha, takes three foster children for a spin on the merry-go-round. Lori is holding Kevin.

back into an uncertain future—not knowing what they are going to face. “It tears at your heart,” Bertha says. “It’s hard to take a little fellow home and set him down, and turn to go and hear him say, ‘I wanna go wiz you, Bersha.’ That’s when we really need the Lord.

“We just cry a lot, pray a lot, and love a lot.”

Bertha Miller says, “We do it because we want to make a difference in a child’s life, even if it’s only for a short time.”

The Millers say there is a strong support system and many helps available to foster families who choose to open their hearts and homes to “one of the least of these” (Matthew 25:40).

The rewards are boundless as you watch a child discover Jesus’ love and learn to smile again. ■

Love to Spare

Marjorie Lee Chandler writes in *Focus on the Family* about parents and organizations who have responded with “Love to Spare.” She tells of a foster family recruitment and support system organized specifically for the Christian community by Brian and Mary Rotzien, called Child-SHARE (Shelter Homes: A Rescue Effort).

The organization networks with about 50 Los Angeles churches to recruit 40 percent of the foster homes certified by that city. This is a significant impact of Christian caring.

Mary Rotzien says, “Families provide a healing ministry. It’s traumatic for a child not to develop trusting relationships. When they have no concept of God’s love during the early years, it’s harder to accept a loving Savior later in life. I have a strong conviction that Christians must be responsible for these children.”

But Don Gibbons, a foster parent, wisely points out, “Those who expect to make money, quick-fix the custody system, or straighten out the kids in short or-

der are going to be disappointed.” His counsel is to concentrate on providing patience, time, and love in generous amounts.

Chandler says, “Eighteen months is the median length of time a child remains in continuous substitute care. Foster parents have the opportunity to give 100 percent during this time, and Christians see this as a way to share God’s love.” □

Nazarenes Respond to Needs Around the World RECENT DISASTERS ADD TO NEEDS

The recent rash of natural disasters and political uprisings has kept Nazarene Compassionate Ministries busy. The international office of NCM in the World Mission Division is in the process of responding to earthquakes in India and Papua New Guinea, a devastating hurricane in Mexico, a typhoon in the Philippines, and to the needs of persons in Moscow.

INDIA

The Church of the Nazarene continues to respond to the needs of victims of the deadly earthquake in India Sept. 29. NCM is currently involved in assessing the situation and will be moving to the next phase of its response, according to Steve Weber, international coordinator of NCM.

"We are now focusing on developing a 'phase two' strategy for responding to the long-term needs of the victims of this terrible disaster," Weber said. "Nazarene health-care personnel in India are working with Indian government disaster relief officials to develop this long-term strategy, which includes the possibility of a low-cost housing reconstruction program."

Weber noted that the long-term strategy could be similar to one used by NCM following the 1986 earthquake in El Salvador. NCM is still involved in a housing program in El Salvador seven years after the disaster.

NCM is moving into the next phase of its response based on the success of

initial relief efforts. Enough supplies were collected to fill two 747 jets with antibiotics, pain killers, oral rehydration packets, and other medicines, as well as surgical tents and equipment. The jets were made available to NCM by Boeing Aircraft Company and Air India. The jets flew to India in November.

MEXICO

At least 17 Nazarene churches were damaged or destroyed when Hurricane Gert crashed into eastern Mexico Sept. 21. More than 360 Nazarene families were affected by the heavy wind and rains and the floods that followed.

The hurricane struck Mexico's east coast, hitting the Veracruz, Tamaulipas, and San Luis Potosi areas the hardest.

PAPUA NEW GUINEA AND THE PHILIPPINES

A recent typhoon in the Philippines and an earthquake in Papua New Guinea have added to the long list of needs NCM is trying to fill.

The earthquake shook the Eastern Highlands section of Papua New Guinea Oct. 13. Although the quake measured 7.2 on the Richter Scale, the area is sparsely populated and it is hoped that there will be little injury or damage, Weber said.

Typhoon Flo battered the Central Luzon area of the Philippines, triggering heavy rains and widespread flooding. At least 49 persons were killed and more than 55,000 families have been



Because of its proximity to the earthquake area, the Reynolds Memorial Hospital in India has played a key role in relief efforts.

displaced from their homes.

"These two latest disasters are representative of the daily reports that come into our office," Weber said. "NCM responds continuously to needs from disaster, famine, poverty, and disease all over the world. When significant disasters hit, NCM stretches its resources as thinly as possible in order to respond to urgent and ongoing needs."

MOSCOW

In addition to the natural disasters, NCM is involved with providing medical supplies to hospitals in Moscow following the recent violence in that city. Moscow television stations issued a call in October for persons with access to pain medicines, syringes, needles, IV supplies, or bandages to call the trauma hospital. Sveta Andreeva, NCM coordinator for Moscow, heard the plea and called the trauma center. The NCM Center in Moscow had recently received a shipment of medical supplies from the Metro New York District and still had IV supplies, syringes, and needles available.

"By the time Sveta contacted the hospital they had lost 60 patients," said Carla Sunberg, missionary to Russia. "They were waiting on supplies from the West. We are grateful that the Church of the Nazarene could help so quickly."

Persons wishing to respond to the needs of disaster victims should send contributions marked "NCM Fund—Disasters," to General Treasurer, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131. All gifts are approved as a Ten Percent Special.



HEART TO HEART SHIPMENT LEAVES ORLANDO

A cargo jet carrying 70 tons of medical supplies worth \$7 million left the Orlando, Fla., International Airport Oct. 10, for St. Petersburg, Russia. The shipment, which arrived in St. Petersburg Oct. 11, was the latest airlift sponsored by Heart to Heart International.

The shipment of medical supplies and pharmaceuticals was organized in conjunction with the annual meeting of the American Academy of Family Physicians in Orlando, according to

Beth Rose, Heart to Heart public relations coordinator. More than 200 doctors attending that meeting assisted in providing supplies for the shipment.

In addition to the doctors, at least 30 hospitals in the Orlando area and more than 30 manufacturers across the U.S. provided medical supplies and medicines. Nazarenes in the Orlando area assisted in collecting the supplies and preparing them for shipment. The volunteer effort in Orlando was led by J. V. Morsch, associate pastor of Orlando Central Church of the Nazarene. Morsch is the father of Nazarene physician Gary Morsch, the founder of Heart to Heart International.

The supplies were delivered to hospitals in St. Petersburg, Rose said. However, a couple of pallets of supplies were delivered to Nazarene missionaries Chuck and Carla Sunberg for use in the Nazarene clinic in Moscow.

This was Heart to Heart's second relief effort to St. Petersburg. At least \$4 million in supplies were shipped to the Russian city last January. In May 1992, Heart to Heart shipped medicines and supplies worth \$5 million to Moscow.



Barbi Moore, senior project manager for Heart to Heart, sings for a group of children at a Russian hospital.



Nazarene missionary Roy Campbell (l.) helps unload a truck used to deliver medicines to a warehouse in St. Petersburg, Russia. Some of the medicines were donated to the Nazarene clinic in Moscow.

Photos by Jeffrey Altweis, courtesy of the American Academy of Family Physicians

SEEDS OF EVANGELISM LEAD TO NEW CHURCH IN NASHVILLE

A personal evangelism class and, later, an English as a Second Language (ESL) class, have led to the start of a new church in Nashville, Tenn. The new church, First Korean Church of the Nazarene, was organized Oct. 3, by Tennessee District Superintendent Talmadge Johnson.

The seed for the new church was planted in the late 1980s in a personal evangelism class at Nashville First Church taught by associate pastor Jerry Street. Hye Sung Yoo, a member of Nashville First Church, attended the personal evangelism class because she wanted to share the gospel with her Korean friends.

She began to bring some of her friends to church and, in 1989, a Korean class was formed. Because of the language barrier, the group used the denomination's ESL materials for their lessons.

In June 1990 the Korean group began holding worship services in Wise

Chapel at Nashville First Church. Kee Chae Han served as their pastor.

Those services led to the formation of the new church, which is using the facilities of the former Calvary Church of the Nazarene in Nashville. During the organization service, a lay leader of both Calvary Church and the new Korean congregation led a processional to the altar where a torch was passed to the Korean leader.

Pastor Kee Chae Han greets those who attended the organization of Nashville, Tenn., First Korean Church of the Nazarene. He is joined on the platform by (l. to r.) Tennessee District Superintendent Talmadge Johnson and Millard Reed, president of Trevecca Nazarene College.

The new congregation is meeting in the former Calvary Church of the Nazarene. During the organization service, leaders from Calvary Church officially presented the building to the Korean congregation.

In addition to Pastor Han and the district superintendent, other participants in the organization service included: Michael Hancock, chairman of the Nashville Nazarene Ministerial Association; Michael R. Estep, Church Extension Ministries director; Millard Reed, president of Trevecca Nazarene College and former pastor of Nashville First Church; and Stan Toler, senior pastor of Nashville First Church.



PROFESSOR TEACHES STUDENTS TO TEACH OTHERS

A Nazarene college professor and a small group of agriculture students spent four weeks last summer putting what they had learned into action. Glenn Fell, associate professor of agriculture at MidAmerica Nazarene College, led a team of three students and a teaching assistant to the small African nation of Malawi. The group spent their time at the Malawi Nazarene Vocational School in Blantyre teaching students basic principles for growing food. In turn, the African students were to return home and teach others the same principles.

This was Fell's second trip to Malawi. In 1992 he led a group of agriculture students there to help increase drought-season vegetable production at the school. The purpose of the latest visit was to continue that training and



to test a variety of natural fertilizers and insecticides. In addition, he taught the students the basics of financial record-keeping and contour farming.

"I emphasize to the students that their first job is to try to become accepted," Fell said. "I tell them not to teach, but to ask to help, to work with the people. Only when they have worked alongside someone should they offer suggestions about an easier or better way to do something."

Fell's most recent team included his assistant, Scott Laird, and students Dan Mace, Roger Clevenger, and Anne Radley. Fell's father, Edward, also joined the group.

A former Peace Corps volunteer, Fell was drawn to missions while a student at Eastern Nazarene College. He went on to get a degree in agronomy from Oklahoma State University and later joined the faculty at MANC.

One of his students on the 1992 trip was Beth Adams. She is now working under a four-year contract with the

The group that traveled to Malawi included (l. to r.) Roger Clevenger, Dan Mace, Scott Laird, Anne Radley, Edward Fell, and Glenn Fell.



Dan Mace, an agriculture student at MidAmerica Nazarene College, assists Gilbert Zamini with a drip irrigation kit. Zamini is an agriculture student at the Nazarene school in Malawi.

World Mission Division teaching those same agricultural principles in Malawi. "She lives a simple, frugal life," Fell said. "She is learning the language and people feel that she cares."

Another student that Fell is proud of is Alex Mkndawire. As groundskeeper at the Malawi school, Mkndawire worked closely with Fell during his visits. "My reward is seeing people like Alex blossom," Fell said. "It is then that I realize that I have helped teach a person who is going to build up other people."

PENSION RECIPIENTS RECEIVE BONUS

Pension recipients on the "basic" pension roll and the World Mission pension plans received a "13th month" bonus benefit in November, according to Don Walter, acting director of Pensions and Benefits USA. The bonus benefit matched the regular November pension amount.

Retirees receiving a pension from the General Church Pension Plan also received an additional benefit, but the amount was subject to certain restrictions.

The bonus was authorized by the Board of Pensions and Benefits USA in its recent meeting.

"The action addresses the immediate needs of pension recipients and allows time for the additional study of the pension plans as directed by the 1993 General Assembly," according to Walter.

APPALACHIAN MINISTRIES CONSULTANT NAMED

Merlin E. Provance has been appointed Appalachian Ministries consultant for the Church Growth Division, according to Michael R. Estep, Church Extension Ministries director. Provance will work



with Church Extension Ministries in organizing a committee of individuals interested in this area of ministry and will lead the group in strategizing how to better plant and grow Nazarene churches in the region.

The Appalachian region of the U.S. is generally considered to include 399 counties in 13 states from New York to Georgia. According to the 1990 census, approximately 20.7 million people live in the impoverished region.

Provance currently works part-time as a staff associate for recruitment and development for the Appalachian Ministries Education Resource Center

(AMERC) in Berea, Ky. He accepted this position in early September following 19 years as pastor of Davis Creek Church of the Nazarene in Charleston, W.Va.

AMERC is a nondenominational theological education and training organization for ministers in the Appalachian region. Provance works specifically with ministers from holiness denominations to provide training and continuing education.

As Appalachian Ministries consultant, Provance will work closely with Church Extension Ministries and the Church Growth and Resource Center at Mount Vernon Nazarene College. The initial strategy committee will consist of Provance; Garrett Mills, superintendent of the Eastern Kentucky District; Rick Ryding, MVNC professor; and Mark East, director of Mercy Mission, a Nazarene compassionate ministries project in Middlesboro, Ky.

NAZARENES INVOLVED IN WICHITA OUTREACH

Plenty of advance preparation and a "wall of prayer" helped to make the second "Locker to Locker" a key evangelistic thrust to young people in Wichita, Kans., in October, according to Gene Williams, senior pastor of Wichita First Church.

"Locker to Locker" was the name given to the program that urges Christian young people to invite other students at their schools to an evangelistic meeting. This year's program also included visits to 70 junior high and high school assemblies by 7 special speakers.

"About 15,000 attended our rally on Saturday night at Wichita State Stadium," said Williams. "About 1,300 gave their hearts to the Lord at that meeting, 500 of which had no church connections of any kind."

A follow-up rally for the young people and their families on Sunday night attracted about 6,000 to the Kansas Coliseum.

During the week prior to the rally, the special speakers and entertainers addressed assemblies at public and private schools where they talked about such things as sex, alcohol, and violence.

"They were specifically barred from talking about God, so the guys who sang 'bleeped' themselves when they came to a reference about deity, and the kids took off on it," said Williams.

Brad Dyrness, youth pastor at Wichita First Church and cochairman of the follow-up campaign for the emphasis, said ACLU attorneys attended the assemblies, monitoring for references to God.

Speakers and entertainers for the rallies included: Jacob Aranza, Bill Sanders, Joseph Jennings, ETW, and Rich Mullins.

Representatives of the Billy Graham Evangelistic Association trained persons for six weeks prior to the rally to serve as counselors. According to Williams, 600 persons took the training. "Art Bailey of the Graham Association told us that they had never been able to get more than 4,500 teenagers at a rally such as ours. So for us to get 15,000 made us pretty excited," said Williams.

Williams said there was some apprehension about holding the Saturday night rally at the Wichita State Stadium,

because it was the site of a shooting death on July 4. To alleviate fears, the parents of Christian teens were invited to come to the stadium a half-hour before the rally began. About 1,000 of them encircled the outside of the arena and prayed throughout the meeting as their kids and others gathered together on the inside. According to Williams, the rally occurred without a hitch.

"The youth involved in the event got to see, first-hand, God's working in a powerful way," said Brad Dyrness. "From the perfect weather to protection in a very scary place, seeing more than a thousand teens move toward God can cause anyone to think twice about God's power."

The entire week was billed as "Youth Crisis Awareness Week," with the theme, "If nothing else, let's save our kids." Williams said the local news media gave extensive coverage to the events of the week.

Williams said that more than 160

persons from Wichita First Church were involved as counselors at the rally. Another 52 individuals volunteered to conduct small-group Bible studies with those who made decisions.

Follow-up was an important part of the emphasis. Names, addresses, and phone numbers of persons making decisions were gathered at the rally and were already in a computer database by the following Monday. "Every kid who signed a card got a phone call by the following Tuesday night inviting them to attend a Bible study," said Williams.

Other Nazarenes in the community, particularly those at Wichita Westside, also were involved in the outreach, according to Williams. Rolf Kleinfeld,

youth minister at Westside, was in charge of logistics for both of the rallies.

The city-wide emphasis was a joint effort by evangelical denominations and the Catholic diocese in Wichita.



The week-long outreach event included special assemblies in schools where speakers talked about such topics as sex, alcohol, and violence.



More than 70 persons attended the 1993 Nazarene Servicemembers' Retreat Oct. 11-15 in Chiemsee, Germany, according to Curt Bowers, Chaplaincy Ministries director. General Superintendent Donald D. Owens was the special speaker. Jim Hamilton conducted marriage enrichment seminars.

NAZARENE COLLEGE ENROLLMENT SHOWS INCREASE

More than 16,000 students are enrolled in 36 Nazarene undergraduate and graduate institutions worldwide, according to statistics released by the International Board of Education. In addition to the 16,190 "campus-based" students, 3,409 were enrolled in extension centers sponsored by Nazarene institutions throughout the world.

A total of 14,112 students are enrolled in institutions in the U.S./Canada/Great Britain Council of Education. This represents an increase in headcount of 673 over last year's figures.

"The Church of the Nazarene exists to serve as an instrument for advancing the kingdom of God through the preaching and teaching of the gospel through-

out the world," said Stephen W. Nease, education commissioner. "For this reason we establish, maintain, and support holiness higher education throughout the world. We are convinced that our holiness institutions will continue to undergird our denominational mission through preparation of our youth for effective service to Jesus Christ."

Point Loma Nazarene College remains the largest of the Nazarene institutions with 2,484 students. The college has shown increases for 20 of the last 21 years, according to Nease.

Olivet Nazarene University reported the largest numerical increase in enrollment with 198. Southern Nazarene University had the largest increase in traditional students with 120.

Eight of the 12 undergraduate- and graduate-level institutions in the U.S., Canada, and Great Britain showed both an increase in total enrollment and in traditional student enrollment.

In addition to an on-campus enrollment of 520, Nazarene Bible College reported 945 students enrolled in 31 extension centers throughout the U.S. Nazarene Theological College—Manchester, England, reported a total enrollment of 93, an increase of 29 over 1992. This includes the first postgraduate research students in the college's new affiliation with the University of Manchester.

Japan Christian Junior College reported an enrollment of 543, the largest among institutions outside the U.S., Canada, and Great Britain. Korean Nazarene Theological College reported an enrollment of 305, and Seminario Nazarena de las Americas in Costa Rica reported 106 students enrolled.

NAZARENE COLLEGE/UNIVERSITY ENROLLMENT

U.S., Canada, and Great Britain Council of Education

College		Total Headcount	Traditional Students	Nontraditional Students	Graduate Students	Total FTE*
Canadian Nazarene College	1993	97	39	41	17	67
Winnipeg, Man.	1992	124	40	53	31	84
Eastern Nazarene College	1993	1,377	644	605	128	1,346
Quincy, Mass.	1992	1,287	596	540	151	1,231
MidAmerica Nazarene College	1993	1,434	1,136	161	137	1,339
Olathe, Kans.	1992	1,446	1,140	184	122	1,358
Mount Vernon Nazarene College	1993	1,223	1,186	22	15	1,188
Mount Vernon, Ohio	1992	1,126	1,112	0	14	1,080
Nazarene Bible College	1993	520	409	93	0	**330
Colorado Springs, Colo.	1992	436	332	85	0	330
Nazarene Theological College	1993	93	43	27	23	62
Manchester, England	1992	64	36	11	17	50
Nazarene Theological Seminary	1993	314	0	0	314	293
Kansas City, Mo.	1992	315	0	0	315	289
Northwest Nazarene College	1993	1,288	1,178	0	110	1,173
Nampa, Idaho	1992	1,218	1,146	0	72	1,117
Olivet Nazarene University	1993	2,194	1,558	357	279	1,871
Kankakee, Ill.	1992	1,996	1,543	309	144	1,769
Point Loma Nazarene College	1993	2,484	2,107	0	377	1,945
San Diego, Calif.	1992	2,450	2,035	0	415	1,891
Southern Nazarene University	1993	1,731	1,317	219	195	1,438
Bethany, Okla.	1992	1,591	1,197	225	169	1,275
Trevecca Nazarene College	1993	1,357	763	220	374	1,256
Nashville, Tenn.	1992	1,386	814	253	319	1,270
TOTAL	1993	14,112	10,380	1,745	1,655	12,308
	1992	13,439	9,991	1,660	1,454	11,744

*FTE: Full-time equivalent **This figure unavailable; 1992 FTE listed

WORLD MISSION AREA UNDERGRADUATE AND GRADUATE LEVEL COLLEGES

1993 Total Enrollment

AFRICA REGION: Kenya Nazarene Bible College (Nairobi, Kenya), 38; Nazarene Nursing College (Manzini, Swaziland), 120; Nazarene Teacher Training College (Manzini, Swaziland), 119; Nazarene Theological College (Muldersdrift, R.S.A.), 49; Swaziland Nazarene Bible College (Siteki, Swaziland), 36

ASIA-PACIFIC REGION: Asia-Pacific Nazarene Theological Seminary (Manila, Philippines), 75; Japan Christian Junior College (Tokyo, Japan), 543; Korean Nazarene Theological College (Choong Nam, Korea), 305; Luzon Nazarene Bible College (Baguio City, Philippines), 110; Nazarene College of Nursing (Mt. Hagen, Papua New Guinea), 61; Nazarene Theological College (Queensland, Australia), 22; Sekolah Tinggi Teologia Nazarene (Yogyakarta, Indonesia), 56; Taiwan Nazarene Theological College (Taiwan, Republic of China), 26; Visayan Nazarene Bible College (Cebu City, Philippines), 67

CARIBBEAN REGION: Caribbean Nazarene Theological College (Santa Cruz, Trinidad), 51

EURASIA REGION: European Nazarene Bible College (Schaffhausen, Switzerland), 45; India Nazarene Nurses Training College (Maharashtra, India), 23

MEXICO-CENTRAL AMERICA REGION: Instituto Teológico Nazareno (Guatemala, Central America), 50; Seminario Nazareno Mexicano, A.C. (Mexico D.F., Mexico), 38

SOUTH AMERICA REGION: Seminario Nazareno Sudamericano (Prov. de Buenos Aires, Argentina), 39; Seminario Teológico Nazareno do Brasil (São Paulo, Brazil), 58; Seminario Teológico Nazareno Sudamericano (Quito, Ecuador), 3

Prayer: Original Research in Unexplored Territory

REBECCA LAIRD



Rebecca Laird is author of *Ordained Women in the Church of the Nazarene: The First Generation* and a professional writer and editor in Summit, N.J.

AS MY THREE-YEAR-OLD and I walked from the parking lot, she stopped to pick up a pinecone and asked, "Why the tree drop these?" I gave a clipped answer and urged her onward. I had errands to run.

Then, stepping into the sunlight, she asked, "Why I can't see my shadow under the tree?" She insisted on going back in the shade to watch her shadow reappear. At the stairs, she bent down and asked, "Where do the ants sleep?" I was exasperated and we weren't even halfway to the car. I grabbed her hand and said, "Rachel, stop asking questions and hurry!"

She complied silently for a minute. Then she stuck up her chin and declared, "I was only trying to talk to you, Mommy."

Her words struck like an arrow. She simply had been trying to share her explorations. I was too preoccupied to hear her.

Richard Foster says that prayer "is original research in unexplored territory."^{*} Rachel's curiosity about pinecones, lights and shadows, and ants may push me to my limits, but God's limits are boundless. God honors her curious mind and repetitive questions. God surely has listened to my own set of why-questions for many years. As my two daughters grow, their questions will surpass my knowledge. So, what can I teach Rachel about God as the one to whom we pray?

1. God listens. My own example will

go far to help her to freely share her thoughts. If Rachel can share her little-girl thoughts with Mom, then maybe she'll find it easier to believe that God listens—even when Mom is too preoccupied to hear.

2. God speaks quietly. We can be continually in communication with God. Out of the blue one day, while we were riding in the car, Rachel asked, "Mom, does God have teeth?" As I probed, I realized that she was asking me if God had a mouth and could speak. She clarified, "I can't hear God's voice." As I drove, I retold her the story in my book, *Robinson Rabbit, What Do You Hear?* (Augsburg/Fortress, 1990). It's about a rabbit that hears his way home with his heart rather than his oversized ears. I rehearsed the story, and she seemed to understand the concept of hearing with her heart.

3. We can and should pray when we have needs or are afraid. More nights than I can remember, I've awakened to the sound of tiny feet tiptoeing in our bedroom and a small body crawling in beside me. Recently, Rachel said, "There's a monster outside my window." We talked about praying to God when afraid and asking for courage and love. "But, Mom," she persisted, "the shadows are still there." So we gave her a little flashlight to remind her of the way God can drive away her fears like the light pushes back the darkness.

4. God's words are loving. At a banquet, one of our table mates told of a child excitedly telling his parents about seeing a human skeleton in class. Later that night, the child awoke, crying, "I'm afraid of my skull." That illustrates how powerful our fears are. A seminary professor helped me tremendously when she affirmed that God's voice is ever-loving. If, when we pray, the voice we hear is *always* critical, berating, or pointing out our imperfections, then it is not the voice of God.

Rather, we are hearing the voice of our own unattended pain or the tapes of other unloving voices. While God's word to us will certainly illumine our dark places and relentlessly uncover sin, God's word never degrades us. For God made us in the divine image and intends to clearly but lovingly show us our sin in order to forgive and heal. God's intent is to transform and restore, never to destroy. May my own words to my children reveal this same godly purpose.

5. God is available to help. At one day's end, I heard Rachel crying outside. I opened the door to find my baffled husband shrugging his shoulders at her behavior. They'd just had a cheerful chat in the car. Bit by bit, it became clear that Rachel had bumped her head getting out of the car and had cried out for Mommy to help. Her sobbing was really fury that I hadn't come immediately to her aid.

I explained that I didn't know she had needed me. I couldn't hear her from afar. Her expression made it clear that this was new information. She believed that I was ever-present. She knows, much more than I, what it means to trust fully. Children have an abundant ability to believe in God's availability.

6. God is everywhere. Just the other night at bath time, I was asked, "Is God broke?" I asked, "What do you mean?" She tried again, "How can God be with all people all the time?"

If, when you pray, the voice you hear is always critical, berating, and degrading, it's not God's voice.

I took a deep breath and said, "Honey, God is a Spirit and can be everywhere, just like the wind can blow all over the world at the same time."

Boy, was I relieved when baby Megan splashed her sister in the face, thus changing the subject. As they laughed and played, I prayed, "God, help me."

Already, I'm in over my head.

**Celebration of Discipline: The Path to Spiritual Growth* (San Francisco: HarperCollins, 1978), 30.

Foundations of the Faith in Philippians

Love Without Limits

ROGER L. HAHN



Roger L. Hahn teaches New Testament at Southern Nazarene University

Although he existed in the form of God he did not consider being equal with God a thing to be grasped, but he emptied himself, taking the form of a slave, being born in the likeness of men (Philippians 2:6-7).*

AFTER ATTENDING A COUPLE of weddings recently, the wedding ceremony is fresh on my mind. I feel a rush of conflicting emotions when I hear the vows, “to have and hold from this day forward, for better—for worse, for richer—for poorer, in sickness and in health, to love and to cherish.” Twenty plus years of marriage have given meanings to those promises that I could never have understood as a fresh-cheeked young groom. Sometimes I want to apologize to my wife for how little I understood back then and to say to her, “Now that I know what it costs, I want to make those vows to you again.” But then I wonder if 20 years from now my present understanding of love will seem like youthful innocence. The promise to love without limits is a rather audacious human claim.

Part of the power of the Christmas story is that it is the first chapter of a life of love without limits. None of the apostle Paul’s letters specifically mention the birth of Jesus in Bethlehem. However, he does refer to the

Incarnation as shown by the opening verses of the great Christ hymn in Philippians 2:6-11. Without using the word “love,” Paul portrays the way Christ’s birth, life, and death expressed love without limits toward us.

“He did not consider being equal with God a thing to be grasped.” Letting go of power and privilege is hard for us. We think that we have scratched and clawed for everything we have—and so we hate to let any of it go. Christ possessed, by His very nature, ultimate power and status. Yet He was willing to release it all to be born in a stall to express God’s love for us. We cling to our puny privileges, but Christ refused to grasp equality with God. When I contemplate the transition from the Lord of heaven to being laid in a manger, I am overwhelmed by the love without limits I see in Christ’s birth.

Verse 7 states that Christ “emptied himself.” Theologians debate whether this phrase refers to Christ laying aside His divine attributes to come to earth or to Christ’s life of giving himself for others. Exegesis may demand a choice between the two interpretations, but worship demands that neither be abandoned. Christmas celebrates Christ’s emptying himself of His divine attributes for the journey to Bethlehem. But old Simeon’s announcement that Jesus was destined “for the falling and rising of many . . . and for a sign of opposition” (Luke 2:34) points ahead to a life of self-giving. We bow with the shepherds before Him, but we know that this baby will pour out His life for us. He will minister healing and teaching all day and then cross the sea of Galilee at night to be with His

disciples. He will sweat great drops of blood while His nearest friends sleep. He will carry the Cross to Golgotha and give up His life to save us. We cannot help but be overwhelmed by the love without limits expressed in that simple phrase, “he emptied himself.”

The magnitude of Christ’s love is also portrayed by the contrast between “the form of God” in verse 6 and “the form of a slave” in verse 7. Not only did Christ let go of the highest power and privilege, but He also embraced the lowest experiences of human existence. Whether it was sleeping with the sheep or eating with the prostitutes and tax collectors or suffering a Roman flogging and crucifixion, Jesus moved along the bottom level of human experience. He lived His days in the middle of “for worse,” “for poorer,” and “in sickness” experiences of people’s lives. Such love without limits is overwhelming.

I will never come close to really understanding or living out the love without limits that I promised to my wife on our wedding day. But I could make significant progress if I would look to the love without limits expressed in the Christmas story.

For further study: (1) Read 2 Corinthians 8:9. List some of the

He lived His days in the middle of “for worse,” “for poorer,” and “in sickness” experiences of people’s lives.

ways Christ became poor for you and your salvation. List some of the ways you have become rich as a result. (2) Read the Christmas story from Luke 1—2. Notice the ways Luke portrays the humility of Jesus’ birth. What application does that have for you personally? (3) Write a brief prayer asking God to show you ways to pour out yourself for the salvation of others this coming year.

*Scripture quotations are the author’s own translation.

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Note from Charles & Gladys Prescott

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In January 1992 we made a gift of \$20,000 through Planned Giving for funding a charitable gift annuity. That \$20,000 produced the following results:

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2. Of this \$1,540 received each year, \$743.82 is tax-free income and \$796.18 is taxable income. After 16 years, the entire \$1,540 will be taxable income.
3. We were entitled to claim \$8,243 as a contribution to charity on our 1992 federal income tax form.
4. Though we chose to make the gift in cash, we could have given highly appreciated stock or bonds with a low yield. This would have also given us a 7.7% rate of return, and the capital gains tax would have been spread over our lifetime.
5. We were so delighted with this gift annuity, we funded another in March of 1992 for \$10,000.
6. It has always been our desire to give something to the church for its ministries to future generations. This not only enabled us to fulfill that dream, but it also gave us a guaranteed lifetime income. We decided to have our annuities benefit our regional college after our death. We could have chosen to give to our local church, district, or the general church. The Planned Giving office will distribute our money after our death to any entity of the church we choose.

*Charles
and Gladys*

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53.....	6.6%	64.....	7.2%	74.....	8.3%	84.....	10.6%
54.....	6.7%	65.....	7.3%	75.....	8.5%	85.....	10.9%
55.....	6.8%	66.....	7.4%	76.....	8.7%	86.....	11.1%
56.....	6.8%	67.....	7.5%	77.....	8.9%	87.....	11.4%
57.....	6.8%	68.....	7.6%	78.....	9.1%	88.....	11.6%
58.....	6.9%	69.....	7.7%	79.....	9.4%	89.....	11.8%
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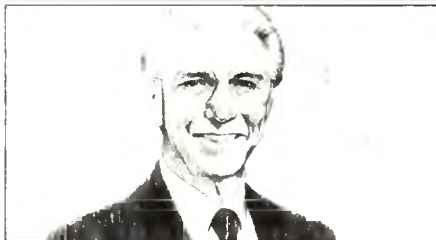
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Praying the Psalms

E. DEE FREEBORN



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

"MY GOD, MY GOD, why have you forsaken me?" The words of Jesus on the Cross *and* the words of Psalm 22:1! I suspect that the Lord not only had the Psalms on His lips in those final hours but had carried them in His heart during His short life on earth. When there is a pattern of living in the words of Scripture, the very thoughts of God become available in the crucial moments of life.

From the earliest days of the Christian Church, the Psalms were considered a book of prayers given to us by God. Scripture is a precious gift, God's love letter to each of us. In a most profound way, God comes to us through the Bible. We neglect it as a source of prayer to our own impoverishment. But to pray the Scriptures, especially the Psalms, is to listen with particularity to God's voice.

Paul, in his anguish over the Galatians, was concerned that in all that was happening, Christ would be fully formed in them (Galatians 4:19). That formation cannot succeed apart from our intentional, persistent immersion in the Scriptures. It is a pattern that is developed over a lifetime. Roberta C. Bondi thoughtfully points out: "If it is

true that we are formed by our prayer, it is particularly true that we are formed by praying the Scripture." Later on she asserts, "This process of being formed by the word of God happens not so much by our conscious effort as by our daily steeping in it, until it becomes as familiar and natural to us as the language we speak" (*To Pray and to Love* [Minneapolis: Fortress Press, 1991], 61).

The Psalms can minister to us in at least two ways. First, while reading and praying these sacred words, it does not take long to realize they are mirroring our own daily experiences. Our deepest emotional responses to life are there before our eyes: anger, disappointment, disillusionment, joy, and love. We find ourselves identifying with the Psalmist, or is it the Scriptures helping us identify ourselves?

Second, while paralleling our own feelings, the Psalms can also help us see how our attitudes and responses to life are hurting us and hindering our growth in Christlikeness. Thus, they can at one and the same time be both comforting and correcting.

Recently, I decided to work my way through the Psalms. Beginning with Psalm 1, I read until a phrase or thought captured my mind and heart. Meditating on those words, I would pray them back to God, talk to Him about them. The very first psalm has those wonderful words, "His delight is in the law of the Lord" (Psalm 1:2, NIV). There's enough there for a rather lengthy conversation with God! Or when my world and the wicked people in it seem to have the upper hand, Psalm 3 helps me pray,

"But you are a shield around me, O Lord; you bestow glory on me and lift up my head. To the Lord I cry aloud, and he answers me from his holy hill" (vv. 3-4, NIV).

Another method for praying the Psalms is to rewrite the psalm in light of your own life's experience. You could also write your own psalm-prayer, following the pattern of one of your favorite chapters. The Psalms can almost always be personalized when we pray them back to God. They become excellent avenues for powerful intercessory prayer. Meaningful verses and phrases can be memorized or, if time is short, written on 3" x 5" cards to be consulted throughout the day.

During a particularly stressful afternoon in my life, I was returning to my office by walking through the now quiet and empty seminary

To pray the Scriptures is to listen with particularity to God's voice.

chapel. Halfway down the aisle, I was suddenly confronted by the words, "The Lord is my shepherd." I cannot convey to you the immense peace that overwhelmed me as I prayed those words over and over, emphasizing a different word each time and letting them sink into my heart. It was exactly what I needed in that crucial moment. I have found the Psalms to be a prayer book I can return to again and again.

I WILL SING OF MY REDEEMER

by Keith Schwanz, Milwaukie, Oreg.

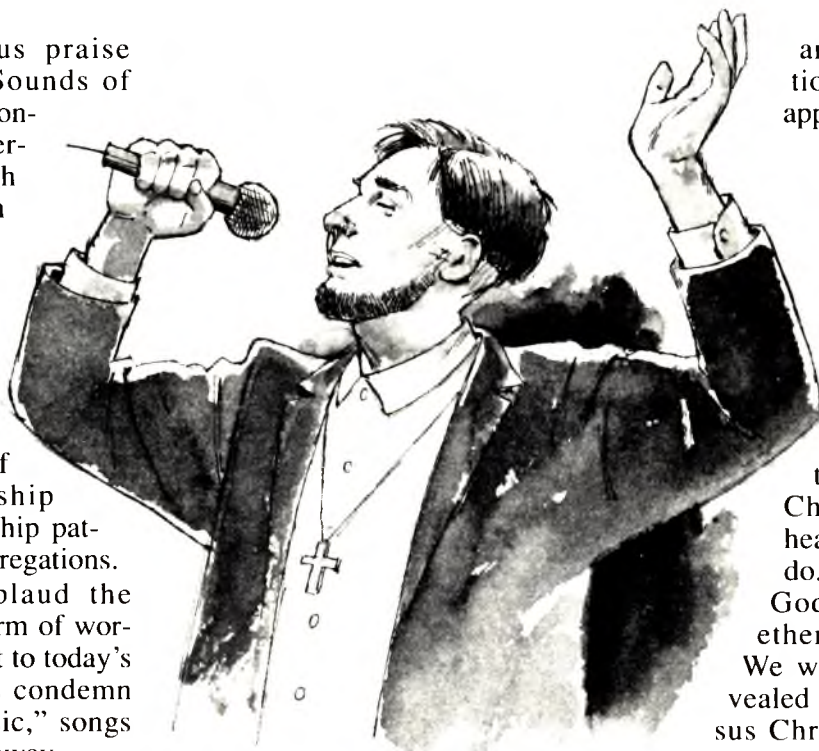
Hymns versus praise choruses. Sounds of the debate continue to reverberate through the church music world. The topic comes up in pastoral staff meetings and at pastoral or church music conferences. Scholars are now examining the impact of the praise and worship movement on the worship patterns of traditional congregations.

Some persons applaud the emergence of a new form of worship music as God's gift to today's church. Other persons condemn the use of "tissue music," songs used once then thrown away.

The debate involves musical style. Some persons want the sounds of the 1990s. Others prefer the stately hymn tunes.

Since Scripture does not prescribe one musical style, we may freely choose those styles that will further the work of God in our specific situation. We should not fight over musical style.

Textual style is also part of the debate. Some persons look for songs that can be quickly learned. They want a text that doesn't get in the way of celebration. Others want a hymn that will challenge this thinking. Paul told the Corinthians that he sang with his



spirit and his mind (1 Corinthians 14:15). We need both. We should not fight over the texts of our songs for worship as long as they are scripturally sound and bal-

**SOME PEOPLE DO NOT
LIKE "TISSUE MUSIC"—
SONGS YOU USE ONCE
AND THEN THROW AWAY.**

---

anced between emotional and intellectual appeal.

Christ-centered Songs

The battle in which we should not surrender, however, involves the focus of our hymns and songs. If our worship is to be truly Christian, then Christ must be at the heart of everything we do. We do not worship God as some abstract, ethereal, elusive being. We worship the God revealed in the person of Jesus Christ. Our most complete picture of the glory of

God comes when we see Jesus. Our relationship with God depends on the redemptive work of Jesus. Christianity cannot be separated from Jesus Christ, and our church music should reflect that.

Unfortunately, there has been a shift in the Christological focus of the songs of worship in the past three decades. The music published today tends to be more God-centered than Christ-centered. I have no complaint with theocentric songs. We need them. But we need Christocentric songs more.

I surveyed chorus books and hymnals looking for songs with a Christological focus. I counted

every song that had an explicit reference to Jesus Christ. Seventy percent of the songs in a chorus book from 1963 were Christocentric. In contrast, only 35 percent of the songs in a popular chorus book printed in 1988 were explicitly Christ-centered. Seventy-seven percent of the hymns and songs in a hymnal from 1972 were Christocentric. In contrast, only 64 percent of the hymns and songs in a hymnal from 1985 mentioned Jesus Christ.

How do we explain the decline in a Christological focus of our songs for worship? One answer to this question comes from the observation of the increased number of Scripture songs in the last two decades. This is true not only for the "celebration" congregations but also for the mainline churches that are experiencing a revival of psalm singing today. Many of the new musical settings of Scripture use Old Testament passages that do not refer to Christ.

IN THE PAST, MOST HYMNS WERE WRITTEN BY MINISTERS WHO MADE THEOLOGICAL STATEMENTS; MANY OF TODAY'S SONGS SPRING FROM THE SUBJECTIVE EXPERIENCE OF LAYPERSONS.

Another explanation emerges when one looks at the authors of hymns and songs. In other periods many of the songs for congregational singing were written by ministers. Their biblical and theo-

logical knowledge added depth to the texts they wrote. Major tenets of Christianity received thorough treatment from these writers. Many new songs used in worship today come from the person in the pew. While they should be encouraged to express their faith in creative ways such as songwriting, we must recognize that doctrinal nuances will not receive adequate attention like they have in the past. These new songwriters tend to write from their own spiritual experiences. This subjective approach tends to mute a Christ-centered focus.

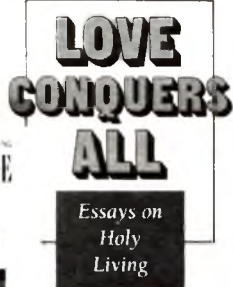
Priestly and Prophetic Music

The current emphasis on the priestly function of music in worship provides another explanation for the shift in the focus of church music. Much of the music written for today's church is designed to help the worshiper talk to God. The purpose of music, according to many persons today, is to allow

Continued on page 36

God's Love in the Midst of Struggle

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THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

Uninsured

Our young adult group is raising money by selling toilet paper insurance! It is hyped in the church bulletin and from the pulpit in the sanctuary. For a fee, you can insure that the young people won't cover your house, shrubs, and trees with toilet paper. I think this is inappropriate and in bad taste. What do you think?

I do not claim to understand the younger generation—or some youth leaders. But if I were in charge of a youth group, I believe that I could name 99 better ways to raise money. I take it that you are “uninsured.” I doubt that you are in danger of a “TP attack.” In most towns, probably including yours, such activity would be a violation of the littering ordinance (and perhaps other laws). Surely, your youth group would not commit illegal acts to raise money. And even the threat of doing so seems strange to me.

Must Board Members Tithe?

Even though our church treasurer gives a confidential report to the pastor about the stewardship practices of all persons nominated for election to the church board, non-tithers regularly are left on the ballot and elected. Is this proper?

Unless the pastor knows something that the treasurer does not know, the practice you cite is inappropriate. Paragraph 39 of the *Manual* plainly states, “We direct our local churches to elect as church officers only persons who . . . support the local church faithfully with tithes and offerings.” Mind you, the size of the tithes and offerings is not what counts here. This is no attempt to put the power where the money is. A widow tithing her pension is as eligible for election as the millionaire tithing his or her larger income.

Heavenly Rewards

Will the sinner who repents on his deathbed receive the same reward as the person who gave a lifetime of service to God?

First, let us be sure that we understand that no one is saved by his or her good works. Salvation is by grace, not good deeds. Second, let us be sure that our service is a labor of love to God and humankind, not an attempt to cover our heavenly robe with “merit badges.” However, the Bible speaks of rewards for those who, saved by grace, are faithful in service. Jesus speaks of the reward of a righteous man, the reward of a prophet, and of a “great” reward. Paul wrote about the believer who builds with gold and precious stones. His work, tried by fire, still stands and “he shall receive a reward” (1 Corinthians 3:14). On the other hand, the believer who builds with hay and stubble will see his work go up in smoke, “yet he himself shall be saved yet so as by fire,” or, as we might say, “by the skin of his teeth” (see 1 Corinthians 3:15).

We don't know as much as we wish about heavenly rewards, but the “distinct impression gathered from the Scripture is that sacrificial service in this life . . . will have some bearing on the privileges and responsibilities bestowed upon us in the next” (*Beacon Dictionary of Theology*, p. 460). The distribution of rewards in heaven is up to God, thankfully, and not up to a joint committee of Nazarenes, Baptists, Methodists, Catholics, and Episcopalians. It does appear, however, that heaven will be even more wonderful for the lifelong servant than for the happy man who found salvation just before death found him.

Where Is My Cross?

I've never understood what the Bible means when it tells us to *take up our cross*.

This metaphor spans the whole area of Christian discipleship and means that we are to adopt a daily life-style of self-denial and pour out our lives for others. That is, of course, what Jesus did. He left the heavenly realms and privileges, took upon himself the form of frail flesh, and poured out His life like a drink offering for others. This we must do too—if we want to be true Christians.

Christ's suffering and suffering for Christ appear to form the one force great enough to redeem our world. Both Paul and Peter speak of Christians completing, continuing, and fulfilling the suffering of Christ. Apparently, the redemptive suffering of Christ in this world now goes on through the suffering of His saints. That does not make us saviors, but it does make us sharers in His redemptive suffering.

In our more or less Christian culture, it is easy to miss the centrality of cross-bearing. But it was plain to those early Christians who were disinherited, persecuted, imprisoned, and killed for their faith. Today, cross-bearing still requires a lot of spiritual stamina to say no to the materialism, hedonism, and self-idolatry that characterize our culture—and the lives of too many professing Christians. H

Nazarene Higher Education Offers OPPORTUNITIES FOR MINISTRY!

The Church of the Nazarene, from its inception, has been committed to higher education. The church provides the college/university with students, administrative and faculty leadership, and financial and spiritual support. The college/university educates the church's youth and many of the church's adults, guides them toward spiritual maturity, enriches the church, and sends out into the world thinking, loving servants of Christ. The church college/university, while not a local congregation, is an integral part of the church; it is an expression of the church. —1989 Nazarene Manual

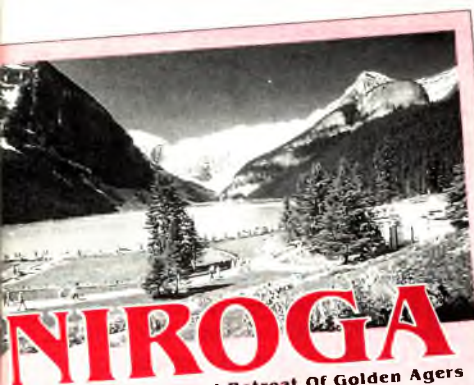
The International Board of Education invites those who are preparing to teach in a Nazarene college, university, or seminary to submit a current vita that will be made available to the undergraduate and graduate institutions of the church. Listed below are known needs for the 1994-95 academic year. Since all needs cannot be anticipated, other openings may occur in teaching, administrative or staff roles. Nazarene colleges are equal opportunity employers.

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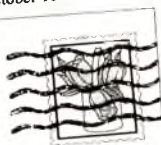
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- Glorieta, N.Mex., NIROGA—September 12-17, 1994.
- Schroon Lake, N.Y., NIROGA—September 26-30, 1994.
- St. Simons, Ga., NIROGA—October 31—November 4, 1994.

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P&B Update:

Pensions Office Endorses Tax Helps

Although many tax helps are available to ministers today, some do not take into consideration the tax implications of the polity of the Church of the Nazarene. Under this polity, tax laws recognize pastors as employees of their local church. The Pensions office recommends the following resources to Nazarene ministers and their churches:

Income Tax Guide for Ministers, 1994 edition, by B. J. Worth, Worth Tax Service, ISBN 052-907-3315 (\$9.99)

Church and Clergy Tax Guide, 1994 edition, by Richard R. Hammar, Christian Ministry Resources, ISBN 000-001-1994 (\$14.95)

The Zondervan Church and Nonprofit Organization Tax and Financial Guide, 1994 edition, by Daniel D. Busby, CPA, Zondervan, ISBN 031-061-6417 (\$11.99)

The Zondervan Minister's Tax and Financial Guide, 1994 edition, by Daniel D. Busby, CPA, Zondervan, ISBN 031-061-6514 (\$9.99)

The above publications may be ordered through the Nazarene Publishing House (1-800-877-0700). Please be sure to include the ISBN number when you order.

IRS Publication 517, Social Security for Members of the Clergy and Religious Workers, may be requested from the IRS by calling 1-800-TAX-FORM. Be sure to request the most current edition applicable for filing 1993 taxes.

By the end of December, "selected," up-to-date ***Church Management Memos*** will be mailed to all U.S. church treasurers and their pastors. Memo No. 3, ***Tax Procedures for Congregations***, includes information on how to complete the revised Form W-2 for 1993 as required by the IRS.

As usual during January, the Pensions office will mail a complimentary tax guide to active ministers in the United States. Daniel D. Busby, CPA, is the author of the guide which is titled ***Preparing Your 1993 Minister's Tax Return***.

Pensions and Benefits USA

6401 The Paseo, Kansas City, MO 64131-1284

WORDS & MUSIC

Stewardship Is More than Time, Talent, and Things: A New Agenda

by C. Neil Strait, Beacon Hill Press of Kansas City, 1993; paperback, 79 pages. Order No.: HH083-411-4585 \$4.95



Dr. Strait catches us by surprise with a fresh new look at Christian stewardship. He makes the case that the "new agenda" is in reality a renewed look at God's agenda. And it's tied to all of Christian life. In his words, "Stewardship

is life-size—it does not end with paying the tithe. As good stewards, no part of our lives can be untouched. Talents, time, attitudes, actions, resources, relationships, mission, suffering, work, leisure—the list goes on and on."

Beginning with Creation, Dr. Strait shows that stewardship must be defined in terms of God's giving and faithfulness, not ours. As faithful believers, we manage God's property, without owning any of it.

The book's 79 pages are divided into nine chapters for quick reading, but brevity should not be equated with shallowness. Rather, this is a thorough and enriching look at an oft-misunderstood topic.

C. Neil Strait is district superintendent of the Michigan District, Church of the Nazarene.

—David Feurbach

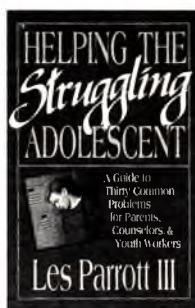
Helping the Struggling Adolescent: A Guide to Thirty Common Problems for Parents, Counselors, and Youth Workers

by Les Parrott III, Zondervan Publishing House, 1993; paperback, 320 pages. Order No.: HH031-057-8213 \$12.99

Helping the Struggling Adolescent: A Counseling Guide

by Les Parrott III, Zondervan, 1993; paperback, 159 pages. Order No.: HH031-061-5119 \$12.99

Last year at this time, the *Herald of Holiness* ran two articles that were based on the manuscript of the upcoming book *Helping the Struggling Adolescent: A*



one working with young people. The 30 common problems, arranged alphabetically—from Abuse to Suicide—include problems such as anger, body image, depression, eating disorders, guilt, homosexuality, loneliness, peer pressure, schoolwork, spiritual doubt, and stuttering.

Each chapter probes a problem with such questions as "What does this specific struggle look like in real life? Why did it happen? How can I help? Where do I find additional resources? When should I arrange for the adolescent to see a professional Christian counselor?"

This book is recommended for parents, pastors, youth workers—and for teens themselves. It is a practical and urgently needed resource for Christians. Now, just off the press, we have *Helping the Struggling Adolescent: A Counseling Guide*. This book is to be used as a reference and resource tool for the first book. It is built around 40 pencil and paper tests that help counselors (professional and lay) understand what is going on with the teens whom they are seeking to guide. This pair of resources has been acclaimed by such leaders as Gary Collins, Tony Campolo, Grace Ketterman, Jay Kesler, and H. Norman Wright.

In my judgment, this pair of books provides a resource that no one who works or lives with teens can afford to ignore. Certainly, every church library and every youth pastor should have this resource at hand.

Just Because They've Left Doesn't Mean They're Gone

by Stephen A. Bly, Focus on the Family Publishing; hardback, 185 pages. Order No.: HH156-179-1407 \$14.99

Just because the kids are over 18 doesn't mean the parents' job is done. "As long as we live, we will be much

Guide to Thirty Problems for Parents, Counselors, and Youth Workers.

They appeared under the title "Good Parents: Troubled Teens." In that book, Nazarene author Les Parrott III gave us an insightful resource tool for any-

more to our children than simply friends, counselors, or encouragers. We will always be Mom and Dad," says Stephen Bly. In this modern era of financial inse-



curity, high divorce rates, and extended educations, many American parents find themselves with an adult child at home longer than they bargained. The National Survey of Families and Households says that among mid-life parents (ages 45-54)

who have adult children, 45 percent have an adult child living at home.

Bly, a father and grandfather and pastor, offers practical advice for parents of adult children who still call home for help, who have never left home, or who have returned to the nest.

This book enables mothers and fathers to help their children grow and mature. Bly coaches parents to understand why the journey from home is never more than a few steps.

—Joyce Fellowes

Sons of Susanna

by Glen Williamson, Tyndale House Publishers, Inc., Wheaton, Ill., 1991; paperback, 236 pages. Order No.: HH084-236-0735 \$8.99

My religious roots are deep in the Church of the Nazarene. My parents joined the Pentecostal Church of the Nazarene in 1908. Father was ordained by Phineas F. Bresee in 1914 and both he and mother faithfully served God and others in our beloved Zion for over 65 years.

Throughout my life, I heard many sermons on entire sanctification, heart purity, Christian perfection, second blessing holiness, and often there were references to John Wesley, his theology, his writings, his Aldersgate experience. Also, as a second generation Nazarene, I learned to sing and love the hymns of Charles Wesley. Today, his hymns continue to be a special part of my personal devotions (*Wesley Hymns*, compiled by Ken Bible, Lillenas Publishing Co.). In recent years, the ministry and writings of Dr. William Greathouse and Dr. Wesley Tracy have enlightened my understanding and

knowledge of the Wesleys' impact upon 18th-century English life and culture. God used the Wesleys to ignite one of the greatest revivals that England has ever known. And with that spiritual awakening came reformation in government, education, and many social reforms.

From England, we in America saw revival and change come to our continent. So, you see, by 1908, my parents' roots were very deep in Wesleyism and Methodism.

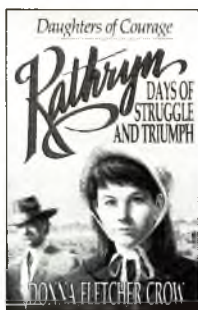
But enough of that! What I really want to say is that I recently read a most interesting, most enjoyable, most readable book about the great Wesley brothers. The title is *Sons of Susanna*, by **Glen Williamson**. The book gives the reader a picture of the Wesley men—their humanity—their gifts—their peculiarities—their heartbreaks—their romances—their triumphs—their influence upon Christendom.

The book is not a heavy, difficult "textbook" type. Rather, it is historical fiction. As one reviewer wrote, this book will "bring tears to your eyes and warmth to your soul." I enthusiastically recommend the book. All ages will enjoy it. Once you start reading, 'tis hard to put the book down.

Sons of Susanna is a story of grace. The grace that Jesus Christ gave and that the Wesley sons received. Your heart will respond as you read their story. And you, too, will be thankful for His great and matchless gift of grace to you.

Kathryn—Days of Struggle and Triumph

by Donna Fletcher Crow, Moody Press, Chicago, 1992; paperback, 252 pages. Order No.: HH080-244-5276 \$8.99



Donna Fletcher Crow, author of a sweeping range of Christian fiction, brings us her *Daughters of Courage* series. First in the series is *Kathryn—Days of Struggle and Triumph*. Kathryn captures the drama of how one woman

faces the challenge of change. At the age of 17, Kathryn adjusts to a new community—the endless blowing dirt and sagebrush of turn-of-the-century Kuna, Idaho—as well as new friendships and romance. Determined to survive, Kathryn chooses courage and the guiding hand of God.

Stephanie—Days of Turmoil and Victory

by Donna Fletcher Crow, Moody Press, Chicago, 1993; paperback, 295 pages. Order No.: HH080-244-5292 \$8.99



Second in **Donna Fletcher Crow's** *Daughters of Courage* series is *Stephanie—Days of Turmoil and Victory*. A representative in the Idaho State Legislature during the '60s, young Stephanie is idealistic and longs to change the world.

Derailed by political obstacles in the legislature and the attention of two handsome, powerful men, *Stephanie* must make life-changing decisions as she takes steps to strengthen her underdeveloped relationship with God.

—Judi Perry

"Higher Ground" by Majesty

Order No.: HHTA-1000 \$10.00



For a group with only eight vocalists (four women and four men), **Majesty** has a big sound. They perform songs with brass and rhythm accompaniment in the tradition of such groups as Truth and Free Spirit.

Majesty's first self-published release, *Higher Ground*, consists of mostly up-tempo songs like "Jesus Made a Believer Out of Me" and "I Keep Falling in Love with Him." But there are some nice slower tempo presentations as well. My favorites are "Jesus (He Means All the World to Me)" and "We Are So Blessed." Listeners will easily find themselves singing along with the choruses of these songs.

Jerry Nelson, talented musician and arranger from Denver First Church of the Nazarene, is the arranger of the songs on this tape, which was recorded at his Littleton, Colo., studio.

All members of **Majesty**—vocalists and instrumentalists alike—are members of Glendale, Ariz., Church of the Nazarene. Under the direction of Gary D. Worley, they have served as worship leaders for the Sunday Morning Celebration Service at Glendale First for more than two years. Their ministry now finds them performing for a number of other congregations.

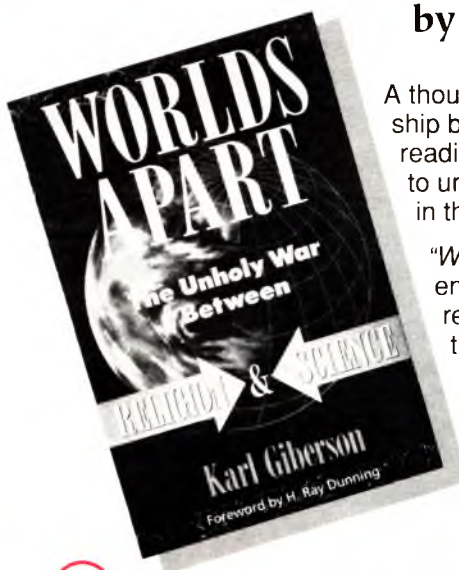
If you are a fan of such groups as Re'generation or the Celebration Singers, you'll appreciate the music of **Majesty** and their first release, *Higher Ground*.

—Bailey McClain

WORLDS APART

The Unholy War Between Religion & Science

by Karl Giberson, Ph.D.



A thought-provoking study of the relationship between religion and science. Must reading for thinking Christians who want to understand and articulate their faith in the 20th century.

"*Worlds Apart* provides a sound scientific and theological foundation for resolving the conflict and for coming to see that religion and science are not as mortal enemies but as 'twin lights' that mark the path of our modern world."

Jeffery L. Sheller, Religion Editor, "U.S. News and World Report"

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SELF-SURRENDER, PRELUDE TO SERVICE

by Janine Tartaglia

This article is adapted from chapter 17 of The Upward Call: Spiritual Formation and the Holy Life by Janine Tartaglia, Wesley Tracy, E. Dee Freeborn, and Morris Weigelt. The book, published this month by Beacon Hill Press of Kansas City/Nazarene Publishing House, has been selected as the denomination-wide study for 1994.

It is a long way down from anchoring television news to changing bedpans. This, however, was my basic training for holy service. It began in 1981, when I covered the Iranian hostage crisis for KNBC news. After observing the faith of Pastor Earl and Hazel Lee, whose son was one of the 52 Americans taken hostage, I asked Jesus into my heart. A year later I stepped out of my career in journalism over a moral conviction and began sharing my testimony all over the country. Response to my conversion story was overwhelming. And yet the kudos of being a Christian "celebrity" could not fill a void in my soul. Something was seriously missing. And it took the honesty of a retired woman evangelist and a long walk to Calvary to find it!

I had no doubt that God had called me to full-time ministry. My goal was to come home and minister to the senior adults at Pasadena First Church of the Nazarene. Without delay, I enrolled in seminary courses to prepare for the work. Then I marched into Pastor Lee's office to reveal my detailed plans.

He, however, was not sold on the idea. To my dumbfounded amazement he said, "No!"

"Why not?" I asked.

"You're not ready!" he replied.

"Well then, how do I get ready?" I appealed.

He paused and gently said, "Pray."

I took Pastor Lee's response as a personal put-down and hastily left in a huff.

Within a few days I received a call from Rev. Estelle Crutcher, a retired elder in the church (and, incidentally, Pastor Lee's mother-in-law). In a nurturing tone "Grandma" Crutcher said, "Dah-ling, I hear you are depressed. Why not come over and let's talk about it?"

Hungry for a sympathetic ear, I rushed over, not expecting a spiritual showdown.

"Dear," Grandma began, "Pastor Lee is not the real problem here. Your desire to work at the church is not the real problem either. It's your *ego*. Crucify it! And let the Holy Spirit cleanse and entirely sanctify you!"

The older woman's assessment stung my heart. I left speechless.

A few days later a senior adult dying of cancer called the church requesting someone to come over and help clean her home. Pastor Lee shared her request. I picked up the church vacuum cleaner and set out to help. After all, I thought, I have nothing better to do.

Within a few weeks, the house-cleaning job evolved into nursing assistance in which I turned, bathed, fed, and changed my new elderly friend. And as word of my new "calling" spread,



there were more homes to clean, more invalids to serve.

One morning, while on my knees scrubbing a kitchen floor, it happened. Grandma Crutcher's powerful challenge about walking to Calvary and allowing my *all* to be crucified for Jesus began to take hold. I felt the Holy Spirit beckoning me to nail down my zeal, my vision for a job at the church *and* my critical spirit toward Pastor Lee. Tears flowed as I poured out my heart for cleansing. All desires for a pastoral position were consumed by a passion to know and be like Jesus. At last my carnal appetite for titles and recognition was on the Cross. The Holy Spirit filled and set me free from having to live up to my own *and* everyone else's expectations.

From that moment on I could identify with Paul's proclamation in Galatians 2:20, NIV: "I have been crucified with Christ and I no longer live, but Christ lives in me." For Paul, death with Christ was the only way to be freed from the enslavement of the law. All reliance on works for his salvation was severed. This death, however, was accompanied by new life. When Paul declares, "but Christ lives in me," he is saying the carnal ego in control of his life has been replaced by Christ.



AT LAST MY CARNAL APPETITE FOR TITLES AND RECOGNITION WAS ON THE CROSS.

At this point you may be wondering why we are addressing the issues of self-surrender and sanctification again. The reason is simple. **Holy service begins and continues at the Cross.** Death to self-will opens the gates of our hearts to receive God's sanctifying grace and to impart this grace in service to others. And this cleansing, healing, and helping grace will fill and flow through us as we *continually* identify with Christ's death and resurrection.

When Paul claimed, "I have been crucified with Christ," he was not referring to a one-time experience. The perfect tense in Greek emphasizes not only a completed act but a continuing state. In other words, Paul is saying, "I have been, and still am, crucified with Christ." By remaining on the Cross, Paul's service for God was delivered from self-seeking, self-serving, and self-promotion. So it is with us. We cannot begin to serve Christ and serve like Him until we submit our all and die daily with Him. Calvary is where the victory comes, where sanctified service is born and sustained through the power of the Holy Spirit. The Spirit's infilling not only refreshes our desire to serve but purifies our motives to serve.

Still, even the most holy and active servants must

beware of temptation. Just as Jesus was tempted to save himself and come down from the Cross, so we will be continually tempted to come down and start serving in our own power for our own gain. Satan has a vast arsenal of strategies to woo us from the crucified life and sabotage our service.

Barriers to Self-surrender and Service

1. Pride

We cannot help build God's kingdom while carrying a hidden agenda to build ourselves. We may seem productive on the outside, but our spirit on the inside will be churning with a desire to be recognized and promoted. To combat pride we must confess and renounce these cravings. We must also choose not only to serve Christ but to become *a servant of Christ*. Richard Foster insists there is a vast difference between the two

When we choose to serve we are still in charge. We decide whom we will serve. And if we are in charge we will worry a great deal about anyone's stepping on us, i.e. taking charge over us.

But when we choose to be a servant we give up the right to be in charge. There is a great freedom in this.¹

This surrender of rights ties in with the biblical definition of servanthood. The Greek word most commonly used for "servant" is *doulos*, which means "slave." This is a subservient image that may be difficult for us to embrace. Paul, however, had no struggle with the concept. He continually referred to Jesus as his "lord," or *kurios*, meaning "absolute owner." Paul insisted that his salvation was purchased by Jesus' death on the Cross.

As a result, Paul no longer belonged to himself. He had been "bought at a price" (1 Corinthians 7:23, NIV). Since all believers have been "purchased with the blood of Christ," may we follow Paul's instructions to live "like slaves of Christ, doing the will of God from [our] heart[s]" (Ephesians 6:6, NIV). When we consider ourselves possessed by God, unreservedly at His disposal, we deal a fatal blow to pride.

Another snare that impedes holy service is:

2. Fear

Many believers avoid serving because they are afraid of taking risks. They feel ill-equipped and sit back, hoping others will step forward to help. Christians of all ages and spiritual maturity levels, however, need to know they are gifted by God and valued by the

church. Each gift, no matter how seemingly insignificant, should be developed and used for God's glory.

It is never too early to be actively involved in Christ's mission, as evidenced by the first disciples who were sent out to serve before Pentecost. Neill Hamilton describes their "on the job training."

While the disciples were granted some time to observe and listen, they were soon put into mission themselves as extensions of the ministry of Jesus. This occurred long before they had experienced the maturing enlightenment of the transition to life in the Spirit. Even at an immature stage they were able to do exorcism and healing.²



THE SAINTS OF ALL AGES, LIKE A CHOIR IN CLOSE HARMONY, TELL US WITH ONE VOICE THAT SELF-SURRENDER IS THE KEY TO HOLY SERVICE—ALWAYS HAS BEEN, ALWAYS WILL BE.

Inexperience or timidity was no excuse to avoid acts of mercy. Wesley admonished the demure Miss March to "put off the gentlewoman; you bear a higher character. Go and see the poor and sick in their own poor little hovels. Take up your cross, woman."³

Another snare that hampers our service is:

3. Perfectionism

While some believers are afraid of serving because of the risks involved, others are more anxious about the results. They put unrealistic pressure on themselves or others to produce tangible results that may not be God's priority. This is one reason Paul reminded the Galatians that "God does not judge by external appearances" (2:6, NIV). He does not care about the product of our service as much as the status of our heart in the process of serving. Our efforts to please Him must be matched by an ongoing desire to be like Him.

Susan Muto contends "a competitive spirit, a cleaver tongue, an analytical mind may place one in the so-called winner's circle" but holy service requires other qualities.

When we are too pressured, too rushed, too concentrated on our task, too eager to keep things under control and make everything work perfectly, we lose ourselves, we lose our peace, we lose our center. By contrast, it is only when we work from that still and silent center, integrated around the Lord, that we can produce well and respond fully to the people he wants us to touch.⁴

He also guards us from the snare of . . .

4. Self-pity

Jesus warned His disciples that "in this world you will have trouble" (John 16:33, NIV). The question is, how do we respond to trouble? Do we "take heart," as Jesus suggests, or do we allow our struggles to per-

petually rob us of joy and a motivation to serve? Sometimes we can become so absorbed with our pain that there is no interest in reaching out to others suffering alongside us.

Prolonged illness, the loss of a loved one, a broken marriage, unemployment, rejection, or dashed dreams take their toll on our emotions and our health. The natural inclination is to withdraw and feel sorry for ourselves. Even Jesus withdrew whenever He needed personal renewal. In time, however, Jesus always stepped back into the mainstream. He had work to do, a world to redeem, and limited time to do it. As God's servants, we also have work to do. Our ministry may

be postponed for a while as we squarely address our loss, but it is not meant to be discarded indefinitely.

The best counselors for the bereaved are often those who are on the same journey. While trying to organize a support group for grieving believers in our church, I realized our widows and widowers did not need psychological help as much as they needed each other. Their loss of sleep, appetites, energy, and even their hair were all a part of the grieving process.

If we truly believe "that in *all* things God works for the good of those who love him" (Romans 8:28, NIV), our toughest trials can become beneficial. Suffering is not meant to be wasted. It can tenderize our hearts to really feel the aches of others. We may not have all the answers, but we can still come alongside and "comfort those . . . with the comfort we ourselves have received from God" (2 Corinthians 1:4, NIV).

Sometimes all it takes to serve is a Kleenex, as illustrated by the story of a little girl who came home from a neighbor's house where her little friend had died.

"Why did you go?" questioned her father.

"To comfort her mother," said the child.

"What could you do to comfort her?"

"I climbed into her lap and cried with her."

Have you ever noticed that crises and peoples' needs often fail to fit into our schedules? That is why the Holy Spirit must also protect us from the snare of

5. Inflexibility

It is difficult to accept interruptions as providential opportunities from God. We often see impromptu needs as threats to our routine. We, like Martha, can be so caught up in a frenzy to fulfill our personal desires that God cannot get through to us to use us. We need to remain open to His surprises.

Enter Archie.

He is an elderly neighbor with the uncanny ability to time his trips to the trash bin with the moment my car enters the driveway. As I get out and shut the car door, I often hear the crash of the garbage bin lid. That signals a long conversation is imminent. And I am trapped. After an exhausting day, I am in no mood to talk. I just want to slip into my apartment and be left alone. Yet, every time I ask myself, "What would Jesus do?" I am compelled to stop and offer Archie my full attention.



A SPIRITUALITY THAT DOES NOT LEAD TO ACTIVE MINISTRY BECOMES AN INDULGENT PREOCCUPATION WITH SELF, AND THEREFORE GRIEVES THE HOLY SPIRIT AND VIOLATES THE PRESENCE OF THE INDWELLING CHRIST."

—MAXIE DUNNAM

Archie's wife has multiple sclerosis. His life revolves around caring for her. Thus, he has few friends or opportunities to get out and enjoy himself.

One particular afternoon, Archie approached me with a puzzled look on his face. "I've been wondering," he muttered. "Why do you take time out to talk to me? Nobody else does."

I paused and marveled at the incredible open door to share Jesus with my old friend. I told Arch, "I talk

to you because I care about you. Jesus cares about you too."

After a long conversation about God's love, Archie tearfully admitted, "I've been caring for my wife all alone. It's time I invited God to help me."

There are hurting, searching people such as Archie all around us. And they are watching. They see what we do and the spirit in which we do it. And, in time, most of them can tell if our motives are pure.

That's why we must continually ask ourselves not only what am I doing for God, but **why and for whom**

am I doing it? We need to regularly stop to pray with the Psalmist, "Search me, O God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me, and lead me in the way everlasting" (Psalm 139:23-24, NIV). Then may we listen inwardly for God's answer. He may reveal to us thoughts and actions when our motives have been less than pure. Pride, fear, perfectionism, or any other snare that has prevented us from being self-surrendered ser-

February—March 1994

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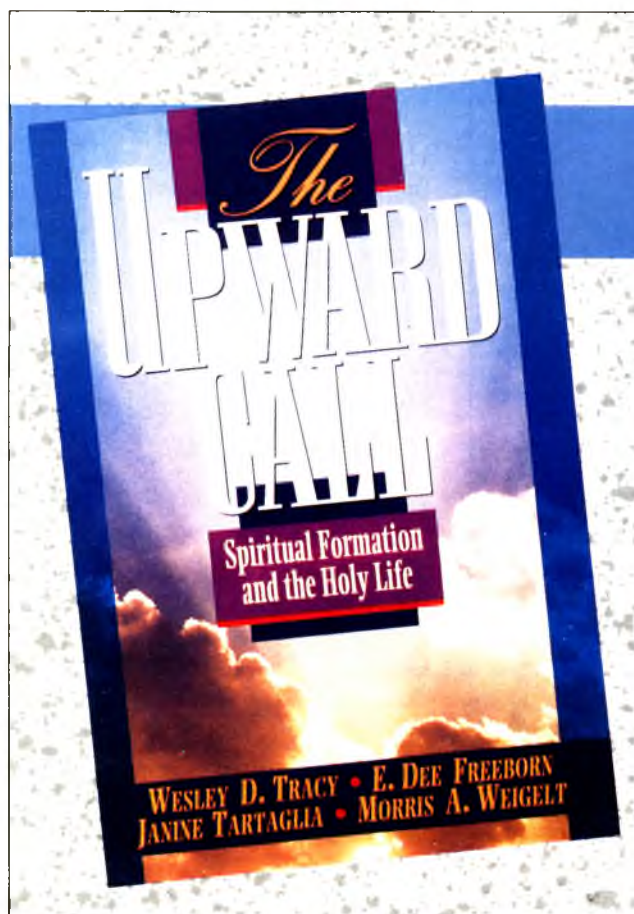
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vants must be yielded to the Cross. We must confess any snare and then place ourselves at God's disposal. He and He alone must guide what we do. And He and He alone must receive the glory.

A holy servant displays a single-minded devotion to God. Observe the courage and personal sacrifice of servants like Nazarene missionary Elizabeth Cole. She spent years as a nurse in an African leper colony. An American visitor once watched her cleaning the wounds of a leper and said, "I wouldn't do that for a million dollars!"

Miss Cole replied, "I wouldn't either . . . not for a million dollars, but I would for Christ."⁵

Reference Notes

1. Richard Foster, *A Celebration of Discipline* (San Francisco: Harper and Row, 1978), 115.
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WILL SING . . .

Continued from page 27

the worshiper to express and intensify his or her spiritual experience. This is good. We've lost something, however, if the priestly function of music totally eclipses its prophetic function. We not only need to speak to God in music but also need to hear God speak to us through music.

What can we do to establish and maintain a Christological focus in church music? First, we should emphasize redemptive history. God provided a way for sinners doomed to death to be made alive. Jesus paid it all. The celebration of Jesus' birth, life, death, resurrection, and return must be central in our worship. Just as the song of Moses rehearsed God's mighty acts in Exodus 15, so our church must tell the story of Jesus again and again.

Some congregational songs, however, do not mention Jesus.

They are theocentric, not Christocentric, and still worthy instruments of worship. Our task is to place these theocentric songs in a Christocentric context. Isaac Watts, for example, "Christianized" his version of the Psalter, *The Psalms of David*, imitated in the language of the New Testament and applied to the Christian state and worship. Watts believed that Christians should always sing the gospel of Jesus Christ, so he read the New Testament back into the Psalms. (Exegetical purists may sour at this point.) Many of Watts' psalm-hymns still appear in hymnals 273 years later. When theocentric songs are used in Christian worship, the worship leader must be sure the worshipers know that the Lord they sing about is Jesus. Jesus is the King. Jesus is the Mighty God.

Generic Songs

Finally, some songs written today are generic. The listener doesn't know if the "you" refers to God or a lover. While such songs may fill a spot on a radio play list, I don't think they are appropriate for worship. Christian worship cannot be ambiguous. We worship the Savior, Jesus Christ, and we need to clearly say so.

Jesus confused Thomas with His talk about going to His Father's house. Thomas asked Jesus to explain where He was headed. Jesus answered, "I am the way and the truth and the life" (John 14:6, NIV). Philip joined the discussion, asking Jesus to show them the Father. Jesus answered, "Anyone who has seen me has seen the Father" (v. 9, NIV). In this day when many persons profess to be channels of the life source, we need to explicitly repeat the claims of Christ. Jesus is the way. Jesus is the visible expression of a loving, gracious God. Jesus is Lord. As for me, I will sing of my Redeemer.

Courtesy of Music Line, a publication of Pastoral Ministries, Church of the Nazarene.

Rev. Keith Schwanz, Ph.D., is pastor of the Columbia Ridge Church of the Nazarene in Portland, Oreg.

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IS GOD'S MONEY IN YOUR POCKET?

A quiet Christian man who seldom missed a church service had a habit of taking his tithe to the church each payday. One day the secretary asked him why he made a special trip; why not wait until Sunday?

"I have a bad heart," he said, "and I don't want to die with God's money in my pocket."

While we do not believe God would have held it against this man if he had died before he had opportunity to pay his weekly tithe, what about those who never tithe, or give only spasmodically?

"Will a man rob God?" This searching question is from God himself. "Ye have robbed me," He continued, "in tithes and offerings" (Malachi 3:8).

If God's people would bring all their tithes into the storehouse, the work of God would leap instead of limp; it would expand rather than simply hold its own in some areas. The challenge of God through Malachi still holds: "Bring ye all the tithes into the storehouse . . . and prove me now herewith" (Malachi 3:10).

The institution of tithing provides a universally practical basis for Christian giving. As one has said, "Tithing is scriptural, simple, systematic, and successful."

Tithing Is Scriptural—

Even before the Law was given, men recognized tithing as God's will. Abraham paid tithes of all to Melchizedek, priest of the most high God (Genesis 14:20). Jacob vowed, "Of all that thou shalt give me I will surely give the tenth unto thee" (28:22).

When God gave Moses the Law on Sinai, He included the law of



Camérique

tithing (Leviticus 27:30). Revival and tithing go hand in hand throughout the Old Testament. Nehemiah, seeing the lack of support of the Levites and the house of God forsaken, contended that the tithe should be brought in (Nehemiah 13:1-12).

The passage in Malachi shows the importance God put on tithes and offerings right up to the close of Old Testament times. This principle was carried over into New Testament teaching. Referring to acts of tithing, Jesus said to the scribes and Pharisees, "These ought ye to have done . . ." Paul exhorted the Corinthian church concerning the collection, "Let every one of you lay by him in store, as God hath prospered him" (1 Corinthians 16:2).

After Pentecost, liberality was the order of the day. Under grace, the tithe continued to be the minimum of giving. Surely, if we who are under grace do less than the Jew did under Law, it is a disgrace.

Tithing Is Simple—

Our knowledge of fractions may be limited, but God in His wisdom gave the simplest method possible for computing the tithe. Whether we are figuring on a large or small amount, the simplest among us can move a decimal point to the left one point, and there it is—the tithe.

Tithing Is Systematic—

It is not a haphazard method. It is simply giving a tenth of all our earnings to the Lord's work. We are not true tithers unless we consistently give a tenth, any more than we are true Christians if we live for God only two or three days out of each week. The Bible teaches that tithing is the minimum. The tenth is to be the starting point, and beyond that, love decides the offering.

Tithing Is Successful—

Tithing does more for a congregation than advance it financially. It is more than a budget-raising affair. It does something for the people spiritually. It enlarges their vision of spiritual things, develops character, and enriches all of life.

True Christian stewardship makes us partners with God, coworkers with Him. It links us up with God in a very definite way. It brings our lives into harmony and cooperation with the majestic plan of redemption. For when we bring our tithes and offerings into the storehouse of God, we are in a very practical way workers together with God.

Let us not withhold the tithe until God must say of us, "Ye have robbed me." God's tithe must never remain too long in our pockets, lest His work suffer and we lose the blessing of giving.

—Morris Chalfant

GOD'S WRITING CAREER

by W. E. McCumber



According to Scripture, God wrote messages on just three occasions. Each message was brief, packed a wallop, and had an influence far beyond its original time and place.

The first writing took place atop Mount Sinai, where God gave Moses “two tables of testimony, tablets of stone, **written with the finger of God**” (Exodus 31:18). On these stone tablets were the Ten Commandments, a summary of the law by which Israel’s life was to be governed. Two slabs were used, for one was a copy. Stone is harder to file than carbon paper, but it doesn’t smudge!

The law was given in a context of grace. It began, “I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage.” Law was not a means of salvation. Obedience did not earn favor with God; it expressed gratitude for mercy already shown to undeserving sinners. Law was given to guide the nation’s life, thus preserving their freedom and assuring their future.

It was their friend, not their enemy.

Returning to camp, Moses found the people engaged in idolatrous worship, already violating the first commandment, which forbids other gods. In fury, he smashed the tablets of stone on the rocky ground at his feet—the most radical editing job on record.

How did God react? He called Moses back to the summit and graciously, patiently rewrote the law on two other tablets of stone.

In the course of time, the law was inscribed on paper and became a major part of the Bible. It was repeatedly broken by unfaithful Israel. The problem was not in the law, which was “holy and just and good”—as Paul later wrote. The trouble was in the people’s hearts. “The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be” (Romans 8:7).

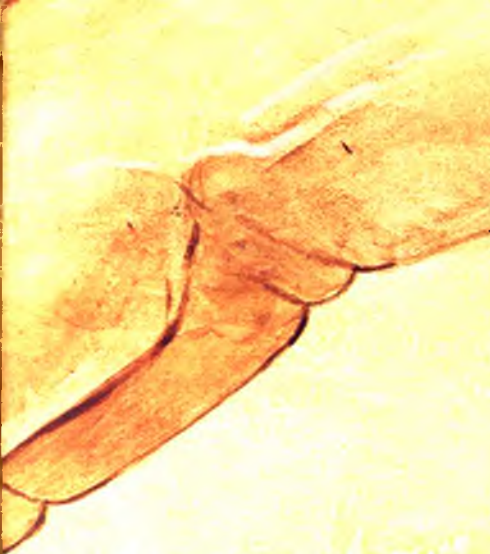
Prophets told of a time when **the law would be written on human hearts.** External to us, the law can define sin and demand righteousness, but it cannot supply power for obedience. Life is lived from the inside out. Written on the

heart, law has such power.

This promised new covenant was first fulfilled at Pentecost. On the day when Israel commemorated the giving of the law, the followers of Jesus were “filled with the Holy Spirit.” He conformed their hearts to the will of God, empowering them to serve God faithfully.

What became of God’s rewrite job? No one knows. But something more precious endures, the promise of being filled with the Spirit, the promise of the law internalized.

God’s second writing appeared on the palace wall of King Belshazzar. He was staging a great banquet, and, with his noblemen and harem, he dared to drink wine from vessels that had been looted from the Temple at Jerusalem. As the revelers praised pagan gods, “the fingers of a man’s hand appeared and wrote . . . on the plaster” (Daniel 5:5). The hand looked human, but **the writer could only have been the living God** who was insulted by Belshazzar’s blasphemous orgy. On the wall He inscribed three Aramaic words, the first one repeated for emphasis:



"MENE, MENE, TEKEL, UPHARSIN."

What God writes only He can interpret. The shaken king sent for Daniel, a Spirit-filled prophet with whom the God of heaven shared His secrets, and begged him to interpret the message. Heavy-hearted, knowing that divine judgment upon the royal sinner and his subjects could not be averted, Daniel complied.

The message was one of doom. "MENE: God has numbered your kingdom, and finished it; TEKEL: You have been weighed in the balances, and found wanting; PERES: Your kingdom has been divided, and given to the Medes and the Persians." (Upharsin is a plural of "peres" with "and" attached.)

Judgment fell swiftly, like a bolt of lightning. "That very night Bels-hazzar, king of the Chaldeans, was slain."

The ancient message of judgment has modern relevance. Judgment is threatened throughout the Bible. It thunders from Sinai, bleeds from Calvary, flashes from the teachings of Jesus, and echoes in the writings of the apostles. Where the solemn notes of judgment are muted, the Bible is not being handled honestly.

That the law—God's first written message—does not save is no excuse for silence about judgment.

The law does define sin and measure guilt, and guilt invites judgment. The handwriting on the palace wall consisted of three passive participles, but God is not passive toward sin. He will bring judgment upon sin, and people must repent or perish. The Holy One justifies sinners, but He never justifies sin.

The third divine job is found in the story of an adulterous woman dragged into the presence of Jesus by gloating Pharisees. The law demanded her execution, and they appeared eager to uphold the law. Aware of His compassion, they hoped to bait Him into a denial of the law that would discredit Him as a teacher in Israel. During the exchange of words, **Jesus "wrote on the ground with his finger"—twice (John 8:6-8).**

Mystery clings to this account. **The content of His writing has never been disclosed.** What He wrote we can only guess, but not the brainiest scholar really knows. The Bible does not satisfy all our curiosity.

Many scholars are convinced that this story did not appear in

have been congruent with what He spoke.

Jesus wrote on the ground while the men were bringing the charges. Then He spoke to them: "He who is without sin among you, let him throw a stone at her first." Lashed by memory and conscience, they slunk away.

Then, having written on the ground a second time, Jesus raised up and "saw no one but the woman." The accusers were gone and the Forgiver remained. Lifting her soul to the possibility of transformed living, Jesus said, "Go and sin no more."

Osborn Elliott, a famous American editor, said that a journalist should have "an abiding concern for justice," but also a commitment to truth and a sense of humor. Jesus displayed all these elements on this occasion.

Whatever He wrote, it was to help others, not simply to indulge himself. The whole tenor of His life was service to human needs. This is how He honored the Father and fulfilled himself. "The Son of Man did not come to be served, but to serve, and to give his life a ransom for man" (Mark 10:45).

The message of grace should dominate the life and work of Christians. Grace does not exclude the law and does not cancel the judgment, but the last word of God is grace! God is love,

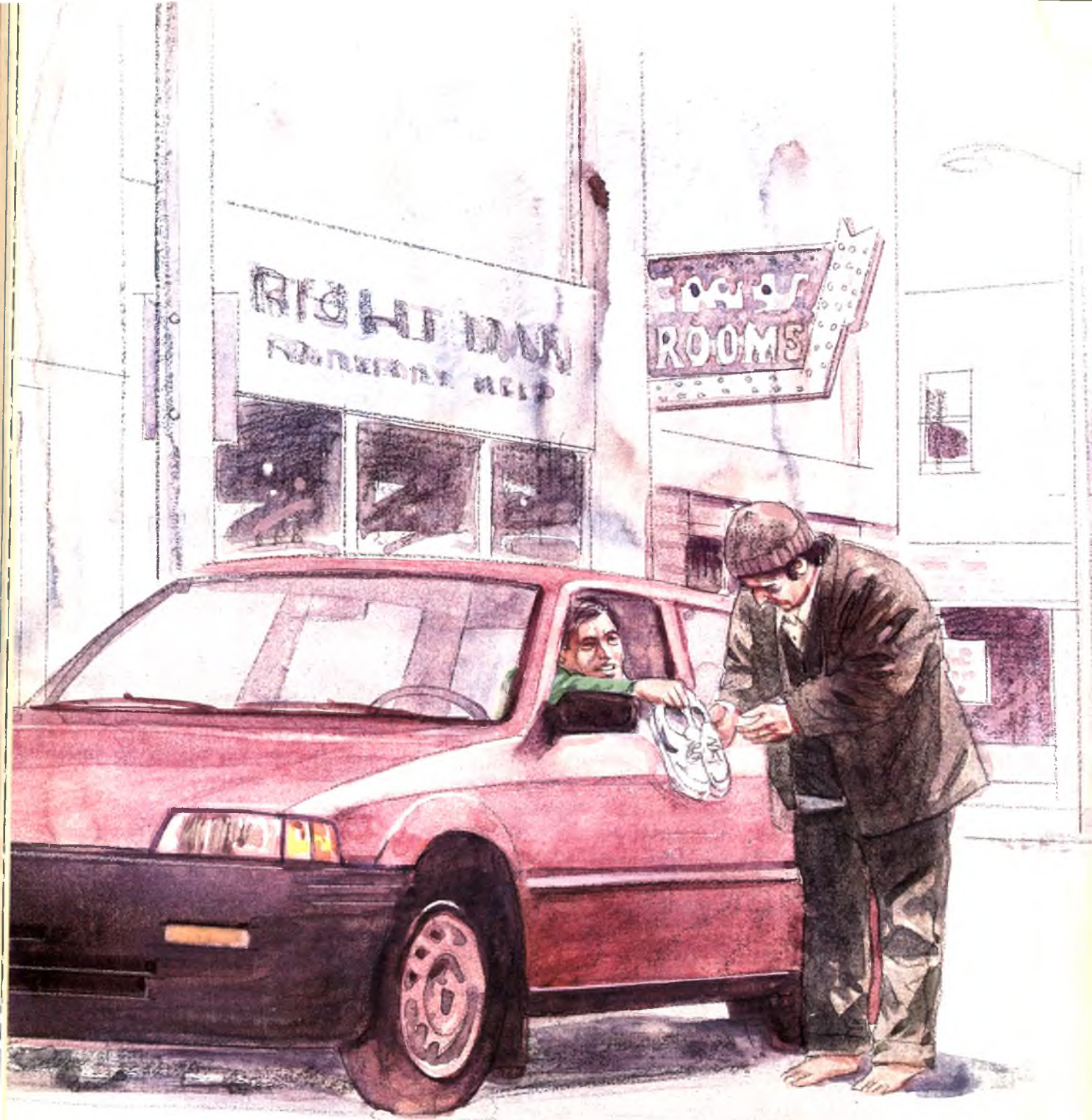
and He delights to forgive and renew. There is an escape from the vicious cycle of sin, guilt, and death. Life can be new, free, and joyful for all who trust in Christ.

The Bible opens with a grand statement: "In the beginning God created the heavens and the earth." It closes with an even grander benediction: **"The grace of our Lord Jesus Christ be with you all."** The final word spoken by the church should be the final word written by the Lord, the word of divine grace that remakes us!

THE FINGERS OF A MAN'S HAND APPEARED AND WROTE ON THE PLASTER."

John's Gospel originally, which enhances the mystery. A few scholars still contend for its authenticity. In most modern English translations it is shifted to the footnotes or printed in brackets. Even those who question its place in the New Testament can vouch for its truth. It sounds too much like Jesus to have been invented.

I think we can safely assume that it was **a message of grace.** This is inferred from the words of Jesus to the guilty woman: "Neither do I condemn you; go and sin no more." What He wrote must



SIZE SEVEN SHOES

by Claude T. Stauffer, pastor, Church of the Nazarene, Bellmore, N.Y.

God's plans are mysterious. His purposes are hidden until all the parts are in place. Why? Because God builds our faith by causing us to trust Him completely in times of uncertainty. He brings us to the end of ourselves to show us without a doubt that "It's true! He 'will never leave you nor forsake you.'" Still, I hate uncertainty. Don't you? I usually embark upon uncertain waters with the best of intentions. But when the rations begin to exhaust themselves, I panic. I wake up at three in the morning and cry out on my bed, *Lord, where are You in all this?* (cf. Psalm 63:6).

The Lord leads us out into the deep waters, scary waters, that may seem bottomless, but He always sends a fish to get our attention. Ask Jonah.

Here is where the "Size Seven Shoes" comes in. One rainy morning, my social work job led me to a dark apartment complex located in a high crime area of the city. The foster mother of the teen I was visiting had told me her neighborhood was dangerous. One time she watched from her window as her son rode his bicycle into a shootout in her courtyard. Often on these monthly visits I thought, *Lord, do I have to be here? I mean, right here, Lord? Today, Lord?* It was one of those days when my mind was everywhere but "here."

I thought about the church I pastored and why it hadn't grown in six years. I thought about the many faces that had come and gone. I thought about whether I was wasting my time. I was walking in uncertain waters, and my fears were ever before me.

I walked up the stairs and went through the motions of my visit. As I was about to leave, I was shown a pair of brand-new Nikes. "Can you use these? Marvin has so many pairs that it's a sin to keep them all laying around in his room." I thought, *All right! Yeah! Just what I need, Lord, a brand-new pair of sneakers! Way to go!* Then I asked, "What size are they?" The response, "Size seven." I did a double take in my head. *Size seven? I'm size eleven! That's the wrong size, Lord!* I masked my disappointment as best I could and said I could probably find someone who could use them. Then I left.

I made my way to the car in that cautioned hurry

that people use when they walk in areas like this. I didn't give a thought to those size seven shoes. They were useless to me. I fought off my cynicism as the thought tempted me. Another disappointment. I drove away in the rain.

I drove on automatic pilot. Almost back to my office, I stopped at a busy intersection and stared into the deep. As I sat, a man caught my eye as he crossed in front of me. He caught my eye because he had layers of dirty clothes on, characteristic of street life. He was dark with dirtiness. His appearance was magnetic. I couldn't take my eyes off him. Then I noticed something peculiar. This man had no shoes. He didn't even have a pair of socks on! Humph, I thought. No shoes, not even a pair of . . . of . . . SHOES! In a flash I knew in my heart, without asking, that this man wore size seven shoes. Sure enough, when I pulled up next to the man and asked him his shoe size, he responded loud and clear, "Size seven!" I gave him the shoes and a blessing. "These size seven shoes are

from God!" I drove off, happier than the recipient of those size seven shoes.

Why was I so happy? Because when those shoes fit, I heard God say, "See, I am working in this world. And I am using you." Though we don't often realize it, God is working in our lives. If God

could work in this incidental way, maybe He was putting the pieces together in other areas of my life and His purposes were just around the corner.

Those size seven shoes were encouraging. I was encouraged because I saw God provide for that homeless man. I was encouraged because God put His arm around this near hopeless man and said, "You may not always feel I am there with you, but I am." *Thank You, Lord.*

I would have lost heart, unless I had believed
That I would see the goodness of the Lord
In the land of the living.

Wait on the Lord;

Be of good courage,

And He shall strengthen your heart;

Wait, I say, on the Lord!

(Psalm 27:13-14, NKJV)

NEWS OF RELIGION

BIBLE TRANSLATION TAKES URBAN TWIST

Is God hip? It sounds that way in the *Black Bible Chronicles*, a recently released paraphrase of the Pentateuch.

The book's colorful texts put the first five books of the Old Testament through the filter of today's urban slang. For instance, when God confronts Adam after the Fall, he says, "What's up, brother? Who hipped you to the fact you don't have on any clothes?" Or, when the Ten Commandments are delivered to Moses, we read, "You shouldn't diss the Almighty's name, using it in cuss words

or rapping with one another. It ain't cool and payback's a monster."

The book's author, P. K. McCary, conceived the idea 13 years ago when she realized her teen Sunday School class was turned off by the archaic language of the King James English. She slowly paraphrased the Bible stories into a style with which they could relate.

Initial response has been generally positive, but some church leaders have criticized it as being irreverent or as an endorsement of substandard English.

CHRISTIAN SCIENCE CHURCH ORDERED TO PAY \$9 MILLION

The Church of Christ, Scientist, has been ordered to pay damages in a wrongful death civil lawsuit brought in response to the denomination's teachings against medical treatment of the sick.

A Minnesota jury assessed the church \$9 million in punitive damages in August after finding Kathy McKown negligent in the death of her 11-year-old son, Ian. The boy died in 1989 while in a diabetic coma.

The First Church of Christ, Scientist, Boston, one of seven defendants found culpable, also was ordered to

pay more than \$500,000 in actual damages.

The suit was filed by the boy's father, 44-year-old Douglas Lundman, who divorced McKown in 1984. McKown said she had relied on spiritual healing. She testified that prayer had cured Ian's impetigo earlier and her own deafness at age 2.

"When she was in dire need, she could do only what her religious faith told her to do," said Terrence Fleming, McKown's attorney.

Victor Westberg, manager of the Christian Science committees on publications, says the ruling has a "chilling effect on religion," and the church plans to appeal.

Meanwhile, the Massachusetts Supreme Court overturned the involuntary manslaughter conviction of Christian Science parents David and Ginger Twitchell, whose two-year-old son Robyn died in 1986 from a bowel obstruction. In the 6-to-1 ruling, the court said a jury that had convicted the couple should have been informed in instructions that the Twitchells "reasonably believed" they could rely on spiritual treatment without fear of prosecution.

MOST BELIEVE IN GOD'S JUDGMENT—FOR OTHERS

God's wrath and punishment now and in the hereafter are vivid beliefs held by many Americans who believe that God metes out rewards or punishment according to their behavior here on earth.

In a survey conducted by Gallup recently for CNN/*USA Today*, nearly one person in five (18 percent) felt that the recent floods in the

Midwest are an indication of God's judgment on the people of the U.S. for their sinful ways. Even in the flood-ravaged Midwest a similar proportion believed they probably were being punished for their iniquities.

AIDS, however, has evoked far more belief that God's vengeance may be at hand. In surveys conducted

by Gallup in 1987 and 1988, about 43 percent agreed with a statement that "AIDS might be God's punishment for immoral sexual behavior."

In 1991, 15 percent of the American people at the outset of the Persian Gulf War believed that Armageddon, the final great battle before Judgment Day, predicted in the Bible, was beginning.

Finally, 8 in 10 (80 percent) believe there will be a Judgment Day when we will all be called before God to answer for our sins.

Most people, however, believe that God's vengeance will be visited upon others instead of themselves. Sixty percent of those surveyed believe there is a hell where the wicked are punished. Among those who believe in it, only 4 percent believe their own chances of going there are "excellent" or "good." On the other hand, more adults believe there is a heaven (78 percent) and most feel their chances of ending up there are either "excellent" (29 percent) or "good" (48 percent).

Beliefs About God's Judgment

	Agree	Disagree	Not Sure
The Midwest floods are an indication of God's judgment on the people of the U.S. for their sinful ways.	18%	78%	4%
AIDS might be God's punishment for immoral sexual behavior.	44	48	8
The Persian Gulf War is Armageddon, the final great battle before Judgment Day.	15	74	11
We all will be called before God at the Judgment Day to answer for our sins.	80	14	6

SOURCE: Princeton Religious Research Center

WOMEN IN MINISTRY ACCEPTABLE TO MOST

Most Americans are open to women in the ministry, according to a recent Barna Research Group survey. Whether rich or poor, urban or rural, male or female, about 76 percent of all Americans share this attitude.

Among those whose beliefs classify them as born-again Christians, two in three support women pastors and ministers.

VITAL STATISTICS

Deaths

RUTH BRILLHART, 55, Grand Rapids, Mich., July 15. Survivors: husband, Jim; daughters, Brenda, Beth; son, Brad; four grandchildren; one brother.

EDWIN E. CASPELL, 84, Plano, Tex., June 20. Survivors: wife, Louise; sons, Ronald, Gerald; six grandchildren.

REV. OPAL G. CURL, Clearwater, Fla., Sept. 4. Survivors: son, Clifford; daughters, M. L. Ellis, Virginia Benson.

BILL R. DARLING, 43, Lowell, Mich., Sept. 8. Survivors: wife, Sandy; children, Micky, Brett, Eric.

C. FERN DAVIS, 94, Richland Center, Wis., Sept. 14. Survivors: daughters, Virginia Foreman, Verna Jean (Mrs. Edsel) Fishel, son, Norman; 11 grandchildren; 30 great-grandchildren; 2 great-great-grandchildren; 2 sisters.

REV. DAVID DOOLEY, 48, Paulding, Ohio, Oct. 4, 1992. Survivors: wife, Esther; daughter, Trisha Stanton; son, David.

EDWARD G. DOWNS, 49, Olathe, Kans., Aug. 30. Survivors: wife, Jeanette; sons, Michael, Jon.

NORMAN ALAN ECKERT, SR., 79, Reno, Nev., Feb. 4. Survivors: wife, Mary Frances; sons, Norman, David; six grandchildren; six great-grandchildren.

MARGIL F. ELDER, 48, Amarillo, Tex., Sept. 14. Survivors: wife, Donna; daughter, Melanie; son, Scott; mother, Dorothy; four brothers; three sisters.

CYNTHIA FISHEL, 90, Janesville, Wis., Aug. 6. Survivors: son, Edsel; three grandchildren; seven great-grandchildren; one brother.

GRACE GILLIAM, 85, Wellston, Okla., July 26. Survivors: sons, Kenneth, Bob; daughters, Nathelda Faye, Opal.

GERTRUDE HENSON, 86, Fort Wayne, Ind., July 31. Survivors: nieces and nephews.

HENRY S. HOWES, JR., 61, Phoenix, Ariz., Aug. 1. Survivors: daughters, Pat Czeskleba, Melinda Maloney; sons, Todd, Steve; father, Henry, Sr.; three sisters; four grandchildren; two step-grandchildren.

CECIL L. JONES, 81, Marengo, Ind., July 26. Survivors: wife, Helen; daughters, Mary Bullington, Doris Birdwell, Agnes Allen; five grandchildren; nine great-grandchildren; one great-great-grandchild.

HAROLD J. LANMAN, 84, Warsaw, Ind. Survivors: wife, Nina; daughters, Dorothy Domagalski, Donna Duff; two grandchildren; two great-grandchildren; one brother.

REV. VIRGIL MILBURN, 63, Carney, Okla., July 15. Survivors: wife, Carolene; sons, Wesley, Carroll; daughters, Nevada Wayland, Cheryl; one brother; three sisters.

ALDA G. MILLER, 97, Merced, Calif., Sept. 6. Survivors: son, Donald; daughter, Jean Brown; six grandchildren; nine great-grandchildren.

ERNEST MUSSER, 49, Lawrence, Mass., July 16. Survivors: wife, Linda; daughters, Tammy, Carrie, Jolene.

FRANCES I. NORTON, 83, Almont, Mich., Sept. 16. Survivors: husband, Stanley; sons, Robert, Ronald; daughters, Mari-

lyn Ottevaere, Nancy Ball; seven grandchildren; two great-grandchildren; one sister.

HAROLD CHARLEY PAUL, 81, Nampa, Idaho, Feb. 11. Survivors: wife, Opal; daughter, Lorraine (Mrs. Troy) Caver; son, Wayne; four grandchildren; one great-grandson; one sister; three brothers.

CAROL A. SCHARASWAK, 33, Belding, Mich. Survivors: parents, Elmer and Martha; one brother; three sisters; grandmother, Ethel Irwin.

REV. WESLEY P. STOOPS, 83, former pastor, Kankakee, Ill., Aug. 30. Survivors: wife, Zena; daughter, Rosie Furston; sons, Paul, Jonathan, Nathan; seven grandchildren; two brothers.

SYLMON "BUD" THOMPSON, 80, Whittier, Calif. Survivors: wife, Floy; sons, Ed, Charles, Bob, Jim, Jack; 1 sister; 16 grandchildren; 6 great-grandchildren.

MYRTLE C. TOWNS, 91, Hays, Kans., Sept. 19. Survivors: sons, Wallace, Harold; daughters, Charlotte Booher, Mary Eaton, Shirley Burr; 19 grandchildren; 31 great-grandchildren.

ERNEST WHITE, 87, Mansfield, Ill., Aug. 23. Survivors: wife, Rosie; sons, Elwyn, Bob, Roger, Michael; daughters, Alberta, Cora; 16 grandchildren; 18 great-grandchildren; one great-great-grandson.

Births

to REV. STEVE AND CONNIE (SANDIFER) CALLIS, Lexington, S.C., a girl, Sarah Joanne, Dec. 2.

to MARK AND ANGELA EAST, a boy, Lucas Clayton, Sept. 21.

to KARL AND KARI (HELMSTROM) MEIER, Olympia, Wash., a girl, Erin Lynn, June 3.

to PAUL AND HONEY VEE (CHAMBERS) MICHAEL, Homestead, Fla., a boy, Zachary Joel, Apr. 22.

to BRYON AND JACKIE (ALLEN) SMITH, Dearborn Heights, Mich., a boy, David Allen, June 9.

to WIL AND GINGER (GARRETT) WINE-MAN, San Diego, Calif., a girl, Kristina Nicole, June 25.

to DONALD AND HOLLY (CLIFFORD) WOODBRIDGE, Shawnee, Kans., a boy, Joel Thomas, Aug. 22.

Marriages

DAWN NOEL BIRT and CRAIG WILLIAM ELROD at Marysville, Ohio, Sept. 25.

JULIE CAGLE and NEIL BENNETT at South Pittsburg, Tenn., July 17.

TRACIE LYNN GEIST and H. SCOTT ARNOLD at Colorado Springs, Colo., on July 19.

RAMONA RENEE SIDES and KEITH EDWARD MORGAN at Colorado Springs, Colo., July 30.

PAMELA K. WADE and JONATHAN M. CHAMBERLAIN at Euless, Tex., on July 17.

Anniversary

Cletus and Norma Franklin celebrated their 55th wedding anniversary Aug. 10. They have one daughter, four grandchildren, and four great grandchildren.

FOR THE RECORD

Moving Ministers

MARK D. BERRY, from Kittanning, Pa., to State College (Pa.) Bethel

TIM BIGGS, from evangelism to pastor, Merritt Island, Fla.

RONALD J. BLAKE, from Kalamazoo (Mich.) First, to Huntington (Ind.) First

WILLIAM H. BLAND, from Roswell (N. Mex.) First, to Farmington, Mo.

GARY L. BRACKEN, to pastor, Wabash, Ind.

MARK BRAY, from associate, Tujunga, Calif., to pastor, Fontana (Calif.) Heritage

LEONARD BUDD, from Bradford, Pa., to Spring Hill, Fla.

JAMES R. BURGGRAF, from student to pastor, West Jefferson (Ohio) New Life

MARK E. BURKEY, from Louisa, Va., to Waynesville (N.C.) Lakeview

STEPHEN L. BUTLER, from Mount Shasta, Calif., to Willows, Calif.

MARY CARRICO, from Muncie (Ind.) Burlington Heights, to Ridgeville, Ind.

REGINALD CLARK, from student, Eastern Nazarene College, Quincy, Ill., to pastor, Ellsworth, Maine

SHERRY L. CONWAY, to pastor, Okemos, Mich.

CRAIG K. CROMBAR, from Alma, Mich., to Greenville, Mich.

JAMES B. CROWLEY, to pastor, Bend, Oreg.

FLOYD DISNEY, from Fairfield, Iowa, to Springfield (Ill.) Trinity

GARY DUPLY, to pastor, Meridian (Miss.) First

LOREN R. EDWARDS, from Olean, N.Y., to Cedar Falls, Iowa

RANDALL L. ERNST, from Flint (Mich.) First, to Argentine, Mich.

JAMES FRANKLIN, from Goodrich (Mich.) Christ Community, to Cass City, Mich.

PAUL R. GEORGE, SR., from Sligo, Pa., to associate, Warren, Pa.

NEAL GRAY, to pastor, Athens, Tex.

LEWIS P. GRIMM, from pastor, Indian, Pa., to associate, Homer City, Pa.

KEITH E. GROVE, from Bangor (Maine) First, to Kalamazoo (Mich.) First

L. LEE HART, from Hutchinson (Kans.) First, to associate, Orlando (Fla.) Central

EDWARD T. HEPPE, from El Dorado (Ark.) United, to Benton, Ill.

R. JEFF HINES, from student, Nazarene Bible College, Colorado Springs, Colo., to pastor, Pratt, Kans.

MAX T. JETTON, from Sacramento (Calif.) Arden, to Broken Arrow (Okla.) First

MARVIN A. JONES, from associate, Woodbridge, Va., to associate, Nashville (Tenn.) College Hill

HENRY W. KERN, from Coling, Mich., to Ypsilanti (Mich.) Merritt Road

JESSE D. KLINGAMAN, from Olive Branch, Ind., to Bluffton, Ind.

ROBERT E. LANIER, from Gary (Ind.) Universal, to Springfield (Ohio) Central

DAVID L. LEAVENWORTH, from district-assigned, Oregon Pacific, to pastor, Salem (Oreg.) First

LARRY W. LEONARD, from Hutchinson (Kans.) First, to Orlando (Fla.) Central

THOMAS LONG, from student, Kansas City, Mo., to pastor, Westfield (Mass.) Holy Cross

RANDALL McCLURG, from associate, Oskaloosa (Iowa) First, to associate, Elkhart (Ind.) First

JAMES L. MINER, from Kansas City (Mo.) Hillcrest, to Dumas, Tex.

W. PRESTON PALMER, from Cherryvale, Kans., to Sikeston (Mo.) Eastside

VIRGIL L. PETERSON, from East Tawes, Mich., to Mankato, Minn.

BRADLEY PETITT, from Goodland, Kans., to Taylor, Mich.

MITCHELL SANDERSON, from Marengo, Iowa, to Britt (Iowa) Zion

E. WILLIS STEMEN, to pastor, Toledo (Ohio) Trinity

JAVIER TAMEZ, from associate, Hutchinson (Kans.) First, to associate, Richardson, Tex.

BARRY P. WALTER, from St. Albans, Vt., to Bath, Maine

BILL L. WESTON, from Cresston, Iowa, to Marengo, Iowa

LES J. WILLIAMS, from associate, Olathe (Kans.) Westside, to pastor, Hamlin, Tex.

Announcements

FLAGSTAFF (ARIZ.) CHURCH will celebrate its 50th anniversary Mar. 6. A fellowship meal will follow the 9:30 a.m. worship service. There will also be a 2 p.m. service. All former pastors and members are invited. For more information, write the church at 2250 E. Soliere Blvd., Flagstaff, AZ 86004, or phone 602-526-9295.

LAS VEGAS (NEV.) FIRST CHURCH will celebrate its 50th anniversary Jan. 22-23, with morning and evening services, a banquet Saturday evening, and a noon fellowship meal Sunday. Former members, pastors, and friends are invited. For more information, contact the church office at 3825 Pecos-McLeod Interconnect, Las Vegas, NV 89121, or phone 702-451-6000.

Recommendations

The following have been recommended by their respective district superintendents: DAVID BOSTIC, evangelist, 1048 Camino Las Solonas, Tucson, AZ 85710 (602-886-7504), by Bill Burch, Arizona District.

SUSAN K. BROWN, evangelist, 621 Cottonwood, Ardmore, OK 73401 (405-223-2826), by Carl Summer, Southwest Oklahoma District.

HOWARD CASTEEL, evangelist, 2800 W. 6th St., Little Rock, AR 72205 (501-663-8109), by Hiram Sanders, Missouri District.

MICHAEL COOPER, song evangelist, 1307 Butler Dr., Harrisonville, MO 64701 (816-884-4444), by Keith Wright, Kansas City District.

JIM AND JANET CRIDER, song evangelists, P.O. Box 284, Shirley, IN 47384 (317-737-6157), by John F. Hay, Indianapolis District.

RICK CURRY, evangelist, P.O. Box 276, Camby, IN 46113 (317-856-2903), by John F. Hay, Indianapolis District.

HOWARD TRIPP, evangelist, 3820 Golf Village Loop, No. 4, Lakeland, FL 33809 (813-853-8081), Gene Fuller, Central Florida District.

Moving Missionaries

BARTLE, REV. NEVILLE and **JOYCE**, Papua New Guinea. Field Address: Box 30, Kundiawa, Simbu Province, PAPUA NEW GUINEA

CHESSON, MISS MAREE, Papua New Guinea. New Furlough Address: P.O. Box 159, Avildford 2161, New South Wales, AUSTRALIA

CRUZ, DR. PEDRO and **JUSTITA**, Costa Rica. Field Address: Apartado 3977-1000, San Jose, COSTA RICA

CUNNINGHAM, DR. FLOYD, Philippines. APNTS, New Furlough Address: c/o NTS, 1700 E. Meyer Blvd., Kansas City, MO 63131

DAYHOFF, DR. PAUL and **MARGARET**, Africa Nazarene Theological College. Furlough Address: 2379 255th St., Oskaloosa, IA 52577-9124

MONTERROSO, REV. GIOVANNI and **ELINA**, Guatemala. New Field Address: Apartado 2064, 01901 Guatemala, GUATEMALA, C. A.

NOONAN, MISS JOAN, Argentina. Field Address: Casilla 154, 1629 Pilar, Buenos Aires, ARGENTINA

PERKINS, REV. DOUG and **ELAINE**, Mozambique. Furlough Address: 514 N. Marshall, Litchfield, MN 55355

SHALLEY, REV. MICHAEL and **JULIE**, Namibia. Field Address: P.O. Box 23037, 9000 Windhoek, NAMIBIA, AFRICA

SPRUNGER, REV. JOHN and **ROSE**, Swaziland. Furlough Address: 7216 Dartmoor Ave., Greendale, WI 53129

STRANG, MISS BARBARA, Papua New Guinea. Furlough Address: c/o Rev. & Mrs. Knights, P.O. Box 1345, Milton QLD 4064, AUSTRALIA

STROUD, REV. PAUL and **NETTIE**, Ghana. Field Address: P.O. Box 303, Nima-Accra, GHANA, WEST AFRICA

SYVRET, MISS ELLEN, Papua New Guinea. New Furlough Address: 5 Sanderling Way, Leeds LS10 3UH, Yorkshire, England, UNITED KINGDOM

WALKER, REV. DON and **MARY**, Zambia. Field Address: c/o P.O. Box 31766, 10101 Lusaka, ZAMBIA

WATSON, MISS JAN, Papua New Guinea. New Furlough Address: c/o P.O. Box 159, Guilford 2161, New South Wales, AUSTRALIA

WEBB, REV. LARRY and **JUDY**, Bolivia. Field Address: Casilla 5958, La Paz, BOLIVIA

WHITE, REV. WALLACE and **MONA**, Solomon Islands. New Field Address: P.O. Box 712, Honiara, GP, SOLOMON ISLANDS

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Correction

A news story in the September issue of the *Herald of Holiness* incorrectly stated that a Ukrainian girl sang "Jesus Loves Me" at one of the general NWMS convention services in July. Alyssa Hayes, the daughter of Nazarene missionaries Dave and Shelly Hayes, was actually the singer.

We regret the error.

The 1993 North Carolina District Ordinand class included (l. to r.): General Superintendent John A. Knight, Rev. and Mrs. Kenneth Myers, Rev. and Mrs. Mark Burkey, and District Superintendent Eugene Simpson.



The 1993 Illinois District Ordinand class included (l. to r.): General Superintendent Raymond W. Hurn, Rev. and Mrs. David Sorensen, Rev. and Mrs. Roger A. Wooten, Rev. and Mrs. Douglas K. Moore, and District Superintendent John J. Hancock.

The 1993 Kentucky District Ordinand class included (l. to r.): District Superintendent Crawford Howe, Rev. and Mrs. Virgil Bass, Rev. and Mrs. Ned Smith, Rev. and Mrs. Doug Pavey, Rev. and Mrs. Lonny Karnes, Rev. and Mrs. Darrell Karnes, and General Superintendent Raymond W. Hurn.



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Close to Home

News About Nazarenes

BY TOM FELDER



Tami Stinson (seated) evaluates culture growth as lab director Paula Gramas looks on. Stinson was participating in a research project at the University of Oklahoma Health Sciences Center.

SNU STUDENT PARTICIPATES IN RESEARCH PROJECT . . .

A summer internship program provided an opportunity to contribute to Alzheimer research for a Southern Nazarene University student. **Tami C. Stinson**, a senior biology/chemistry major at SNU, participated as a lab technician in the Vascular Pathology lab in a summer research program at the University of Oklahoma Health Sciences Center.

As one of six persons on the research team, Stinson's efforts were centered on a

project designed to perform experiments on isolated blood vessels from lab rats. The tests have possible implications for Alzheimer research.

In addition, a manuscript on their research will be published in an upcoming issue of *Hepatology, The Journal of the American Association for the Study of Liver Diseases*.

A native of Jamestown, N.Dak., Stinson is the daughter of **Laverne** and **Janet Stinson**. Rev. Stinson is pastor of Jamestown First Church of the Nazarene.

ONE HUNDRED YEARS . . .

More than 150 friends and family members gathered at Toronto, Ont., Emmanuel Church of the Nazarene to celebrate the 100th birthday of **John Cross**. Cross was recognized in a morning wor-

ship service and a reception that followed. In addition, greetings were read from several government officials and **Queen Elizabeth**.

A longtime member of the Emmanuel Church, Cross has served as a Sunday School teacher, choir member, church board secretary, and member of the District Advisory Board.

Cross currently lives with his daughter and attends church on a regular basis.



NAZARENE HONORED BY STATE ASSOCIATION . . .

Wally Johnson, a member of the Northwest Nazarene College Board of Regents, was honored recently with the 1993 Presidential Citation Award by the Oregon Education Association. The award for unique performance is presented annually to a faculty association president at one of Oregon's community colleges.

A 1957 graduate of NNC, Johnson has been an instructor at Treasure Valley Community College in Ontario, Ore., for 29 years. He is chairman of the Mathematics and Science Department and



was recently reelected as faculty association president. He has been a member of the NNC Board of Regents for 15 years.

Johnson is pictured with the award.

COUPLES HONORED FOR SUCCESSFUL MARRIAGES . . .

The senior adult ministry group at Bartlesville, Okla., First Church of the Nazarene recently honored 13 couples for marriages of 50 years or longer. Six other individuals who have been widowed recently were hon-

ored along with the couples.

During the luncheon, Pastor **Rob McDonald** interviewed each honoree and asked about the secrets of their long marriages.

The longest marriage honored was 66 years. Several of the couples had been married for at least 60 years.



Thirteen couples were honored for marriages of 50 years or longer during a recent luncheon at Bartlesville, Okla., First Church of the Nazarene. Six widows also were honored for long-term marriages.

Pictured (l. to r.) are back row: Dorothy Whaling, Johnnie Luinstra, Bill Hartwig, Mervin Fesmire, Tom Burton, Bruce Ewers, Gilbert Doggett, J. E. Schneider, Spurgeon Hendrix, Harold Bates, Rex Dodd, Lloyd Burpo, Ruth Willcott, and Myrtle Savage; front row: Vivian Ross, Hazel Hartwig, Madelyn Willcox, Helen Fesmire, Helen Burton, Camille Ewers, Pearl Doggett, Audrey Schneider, Faye Hendrix, Florence Bates, Opal Dodd, Ruby Burpo, and Theobell Tate.

Do you know a Nazarene who has been honored? Do you know of a Nazarene church with a unique ministry? If so, please send information and photos to: Close to Home, 6401 The Paseo, Kansas City, MO 64131.

Christmas at Harvard Square

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

HARVARD UNIVERSITY is in the City of Cambridge, Mass., just across the Charles River from Boston. At the heart of the Harvard/Cambridge community is a spot called Harvard Square. Actually, it is not a square at all, but a small triangle formed by Massachusetts Avenue, JFK, and Brattle Streets.

The blocks bordering this intersection are all considered "The Square." Like a lot of places, this place is more than just a place . . . it's a happening. It is the hub of the Harvard community and has a culture of its own. Crowded into this area are thousands of people and dozens of restaurants, markets, bus stops, barbershops, street musicians, florists, newsstands, and some of the finest bookstores in the world.

It is a fascinating, but thoroughly secular, environment. Most of the people there are irreligious. Among the few who are spiritually minded, a great many of them do not believe in the deity of Christ. I spent a Christmas season at Harvard Square not long ago, and I was interested to note how such a secular community observes Christmas.

At first glance, the observance appeared to be a prime example of the secularization of Christmas that has occurred in many quarters of this country. The streets and stores were decorated

with greens, but no crèche; with stars, but no star.

There were certainly many learned people on the Square, but no sign of the wise men. No one spoke of Jesus or of the hope He bore to Bethlehem so long ago. Christmas at Harvard Square was simply a winter solstice celebration.

Yet, once in a while, I did observe the true meaning of Christmas breaking through. I saw it first when Jill and I went to the lighting of a huge outdoor Christmas tree at the Charles Hotel plaza. A small stage was set nearby with a band and a singer. The musicians welcomed the assembling crowd and began performing a series of holiday songs: "Jingle Bells," "Winter Wonderland," and so on.

When there was a delay in the lighting of the tree (I think one of the community officials was late), the band and the singer suddenly had time to fill. The vocalist asked of the crowd, "Any requests?" One after another, people began to call out Christmas hymns: "Silent Night," "Joy to the World," "O Little Town of Bethlehem." Soon, all the Square had forgotten its secular leanings and was singing "Joy to the world! The Lord is come. Let earth receive her King!" May God answer that prayer.

I also saw the true meaning of Christmas in the expressions of kindness shown to the many homeless people who live on those streets. Hot meals, safe warm shelters, and listening ears were living, compassionate expressions of God's love and message.

And each December, the army invades the Square—the Salvation Army. Their beautiful faces and carols faithfully bear witness to the Christ.

This invasion of the secular by the

sacred is the Christmas story itself. It is as John wrote, "The light shines in the darkness" (John 1:5, NIV). So, intentionally or not, there was a great Christmas pageant being played out daily during Advent on the streets of Harvard Square. Christ was making himself known.

I am sure this drama is being repeated today in neighborhoods from coast to coast and around the world. And while many may miss His coming this year, I believe, as it was that first Christmas, others will see the star and hear the angels singing and begin to search for meaning. They will join the magi on a journey toward faith. They will fall in step with the shepherds who said to one another in wonder, "Let us go . . . and see."

What an opportunity is ours to help make Christmas truly Christian. All of us who know Christ have a part in this great pageant of the streets.

First, we are to receive Him afresh this year and allow our faith and our relationships with Christ to be genuinely renewed. Then, we are to allow the Incarnation to be seen once more as we enflesh His love and life in our daily living.

The invasion of the secular by the sacred is the Christmas story itself.

What a difference it can make if the people of God, through word and deed, will once more give Christmas "presence" this year to those around us who celebrate His birth but know little of His life and nothing of the wonder and power of His transforming grace. May our lives reflect the Light to those who still live in darkness. God is coming into the word again this Christmas—through us!

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Notes from an editor's journal

by Mark Graham, Managing Editor

CHRISTMAS YET-TO-COME

December is one of my favorite months—and one of the saddest.

It is the time when I celebrate my birthday, although, as I grow older, I find that there seems to be less and less celebrating every year.

December is a month filled with memories—of trips to find and cut red cedar Christmas trees; of gargantuan feasts prepared by my mother; of special gifts, like a wooden croquet set, a miniature reel-to-reel tape recorder (cassettes haven't been around forever, you know); of a battery-powered Ford back hoe that I played with in the dirt for years after the steering mechanism wouldn't work anymore.

It is a month when I think of my family—of visits to the homes of my grandmothers, who have been gone now for many Christmases; of my mother and father, who are in separate care facilities and won't be together this Christmas; of my two dear brothers who live far away; and of the brother who took his own life only days before Christmas in 1971.

Through the years, old traditions have given way to new ones. Cathy, Joey, and I have developed our own set of activities for the season. These range from setting up and decorating the Christmas tree in early December to walking through the neighborhood on Christmas Eve to look at the lights on the houses and returning to hot cocoa. Then there's the opening of presents while I shoot hundreds of photos on Christmas morning, along with the reading of the Christmas story and the lighting of the Christ candle on the Advent wreath.

Change comes with time. We can return to those grand Christmases of our

childhood only in our memories. We err when we pause too long to fret over these bygone experiences. To do so is to put an unwholesome emphasis on the past while neglecting the future—and for us, as Christians, the future is the brightest star to which we may hitch our dreams and hopes.

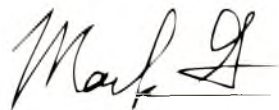
My mother's feeble body won't allow her to stand over a stove and cook the wonderful meals she once prepared. My father is no longer able to stand at the doors of the church at the close of the annual Christmas

play to pass out bags filled with apples, oranges, nuts, and hard candy. My brothers and I will never again rip open our lovingly-wrapped packages on Christmas morning with the same innocent joy and wonderment that we possessed as six-year-olds. My grandmother can't ladle the boiled custard into our crystal cups anymore.

But a day is coming when we all will be reunited to sit down to the grandest of feasts. There will be no pain, no sickness, but there will be food, and I'm sure it will be better than turkey (and we won't be worrying about cholesterol). We won't even have to clean the dishes. But the best part of all is that we will be forever united with the One whose birth we had celebrated all of those many Christmases.

As Ebenezer Scrooge learned, Christmas Past is gone forever, but Christmas Yet-to-Come—now that's a holiday to look forward to!

There will come a time when we all will be reunited to sit down to the grandest of feasts.



SNU GRAD SHOT

Pamela Krohe, 25, a 1993 graduate of Southern Nazarene University, was shot and killed as she returned from work Oct. 17. A nurse at Mercy Hospital in Oklahoma City, Krohe was shot three or four times while standing in front of her apartment building in Bethany, Okla.

Two juveniles and one adult male have been arrested in the incident. Police suspect the three intended to steal Krohe's car. Krohe was out of her vehicle when the

three approached. She fell back into the car after she was shot. According to police, the suspects took some money from her purse and fled the scene.

A member of Calvary Church of the Nazarene in Oklahoma City, Krohe was a native of Belleville, Ill.

Krohe is survived by her parents, David and Lona Krohe; three sisters, Diane Heibert, Debra Buffey, and Tina Krohe; and paternal grandparents, Oliver and Betty Krohe.

HOWE ACCEPTS SUPERINTENDENCY

Crawford Howe, 51, has accepted the call to serve as superintendent of the Northwestern Illinois District, according to General Super-



intendent James H. Diehl. Diehl made the appointment in consultation with the Northwestern Illinois Advisory Council and with unanimous approval of the Board of General Superintendents.

Howe will assume his new responsibilities Jan. 1.

Howe has served as super-

intendent of the Kentucky District since 1988. Prior to this, he pastored Pompano Beach, Fla., First Church from 1985 to 1988; Hammond, Ind., First Church from 1979 to 1985; Port Huron, Mich., North Hills from 1977 to 1979; Cedar Rapids, Iowa, Oakland from 1971 to 1977; and Gary, Ind., Aetna from 1970 to 1971.

A graduate of Olivet Nazarene University, Howe was ordained in 1970 on the Northwest Indiana District.

He and his wife, Sylvia, have two sons, Clark and Craig.

STEARMAN ACCEPTS CALL TO DENVER



Tim Stearman, 45, has accepted the call to serve as senior pastor of Denver First Church

of the Nazarene. Stearman was called to the post with a vote of 641 to 92, Oct. 10.

He began his assignment Nov. 21.

Stearman had served as senior pastor of Tulsa Central Church of the Nazarene since Sept. 1990. Prior to this, he was director of Adult Ministries at Nazarene Headquarters. He pastored Inde-

pendence, Kans., Church of the Nazarene from 1980 to 1988.

He and his wife, Jane, have two daughters, Staci and Jamie.

Denver First is the third largest church (in membership) in the denomination—behind Bethany, Okla., First (3,812) and Pasadena, Calif., First (3,076)—with a 1993 membership total of 2,640. Denver First had been without a senior pastor since July 27, when James H. Diehl was elected to the Board of General Superintendents by the 23rd General Assembly.

HAGOOD ELECTED AT NNC

Richard A. Hagood, 51, was elected president of Northwest Nazarene College by the NNC Board of Regents Sept. 30. He was elected on the first ballot, according to



Monte Chitwood, board chairman.

Hagood had served as vice president of institutional advancement for NNC since 1985.

"I appreciate the confidence exhibited in me by the board of regents," Hagood said. "I believe the future of NNC is very bright."

"Although Dr. Hagood has provided extensive leadership with regard to campus development, we do not see

his role as that of custodian of the campus, but of the mission and purpose of the college," Chitwood said. "He is a committed churchman, and we have confidence that he will provide spiritual leadership that is essential to the purpose of NNC."

A 1964 graduate of NNC, Hagood served as assistant provost at Washington State University prior to coming to NNC. He also holds degrees from the University of Illinois and the University of Oregon.

Hagood and his wife, Junella, have three children, Heidi Zickefoose, Holly, and Lincoln.

The election was prompted by the death of Leon Doane in April.

NAZARENES RETURN FROM HAITI

A Work and Witness team from Salem, Oreg., and a couple working with Nazarenes in Volunteer Service left Haiti and returned to the U.S. Oct. 17, according to John Smee, mission services director.

Three of the seven Nazarene missionaries in Haiti also returned to the U.S. Angela Perry returned Oct. 21. The David Blowers family returned Oct. 23, Smee said. Perry and the Blowerses are returning because the U.S.-

enforced embargo will make it difficult for them to continue their responsibilities. Perry works in the area of compassionate ministries and the Blowerses serve as Work and Witness coordinators.

The other missionaries will remain in Haiti for the present time, according to Smee. Those include the Terry Ketchum family and the David Crofford family. The missionaries are staying close to the Nazarene mission.

SYRIAN PASTOR JAILED

A Nazarene pastor in Syria has been imprisoned, according to John Smee, mission services director. Smee said the pastor (whose name is being withheld) was jailed on charges of bribery when he tried to legally register a piece of property. The property was to be used for building a church.

"The charges are false," said Smee.

The man has been in prison for several weeks and

is reported to be in poor physical condition.

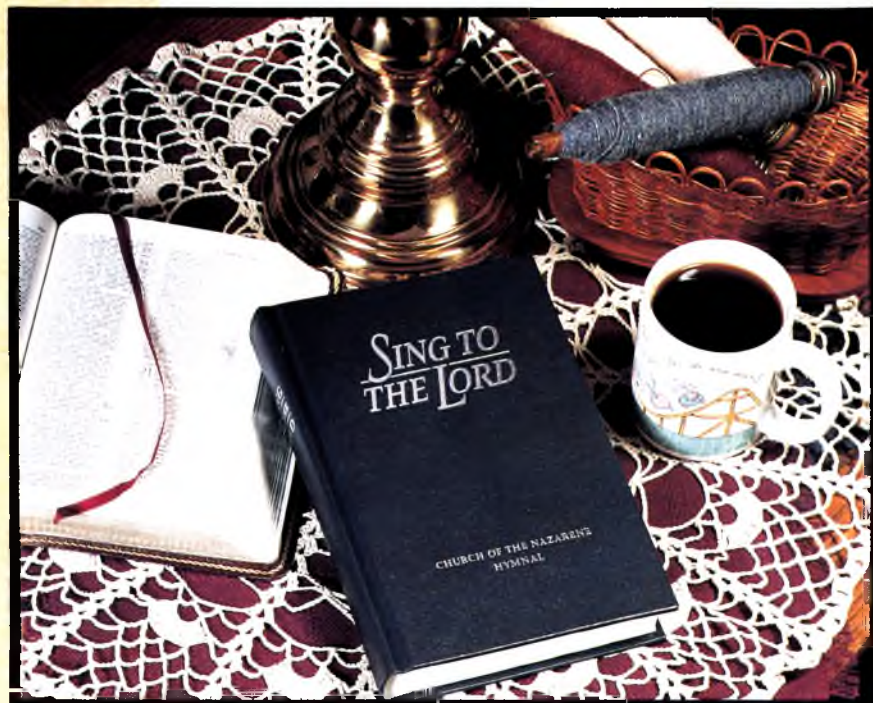
Although Christian leaders throughout the region have been working for his release, no progress can be reported.

The family of the pastor and the Nazarene churches throughout the Eastern Mediterranean countries earnestly request Nazarenes throughout the world to pray for an end to this imprisonment.

Worship the Lord

in the Church ... and Home

When sitting
in a pew
on Sunday
morning...
Gathered
around the
piano for
family worship...
Or by yourself
in personal devotion...



SING TO THE LORD

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