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■ May 1992

Herald of Holiness

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



MOTHER'S DAY
AIDS, A MOTHER'S STORY
LET'S BRING BACK
THE FAMILY
DOULOS: MINISTRY
OF SERVANTHOOD
PURITY AND HAPPINESS

WHEN
THE CALL
IS HEARD,
WHO WILL
ANSWER...

yes!



THAT THE WORLD MAY KNOW

Herald of Holiness

CHURCH OF THE NAZARENE

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Volume 81, Number 5
MAY 1992

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DOULOS:

Russ Hollingsworth

and His

Musical Ministry

of

Servanthood

BY HARLAN MOORE

Photos by Mark Graham

It is nearly 3 P.M. on the fourth day of the conference. Under more typical seminar conditions, the participants would be struggling to maintain consciousness, let alone interest. But this group of around 15 learners, mainly in their 20s and 30s with a smattering of other ages, is sitting in rapt attention. The speaker is none other than Steve Green, one of America's most outstanding Christian singers, sharing his concept of ministry in music.

In the back of the classroom on Nashville's Belmont College campus sits another young man in his early 30s. He, too, is following the speaker closely, with occasional attention to the sound level, room temperature and amount of soft drinks available, while also watching to see if the next speaker has arrived. Russ Hollingsworth is himself a singer and

songwriter, but today he is seminar founder, encourager, and visionary.

The event is another session of *Doulos* Training Schools, Nashville. The word *doulos* is Greek for "servant." Hollingsworth is dedicated to the premise that those in Christian music ministry should, first and foremost, be servants of Christ to His Body, the Church.

"I want to go beyond mere techniques and focus on the servant role of ministry and the accountability of the work of the gospel," says Russ.

And by all appearances, he is succeeding.

The story of *Doulos* is the story of Russ Hollingsworth. Born in Yakima, Wash., in 1958, he grew up in Decatur, Ill. There at St. Theresa High, he quarterbacked his football team to the state's longest winning streak, 47-0. With a premed concentration, he

spent his spare time writing songs, playing, and singing in area clubs.

It wasn't until Russ moved to Indiana to attend Anderson College (now Anderson University) that he became serious about his faith, rededicating his life to the Lord. The call to minister in music grew stronger, and some significant influences in Russ's life began to exert themselves.

Bill Gaither showed Russ the value of a liberal arts education for a young would-be singer. Neal Joseph, who later would sign Russ to a recording/songwriting contract with Word Music, sang on Russ's first album as a backup singer, along with another Anderson student with a bright future, Sandi Patti. Russ wrote about his faith in his songs and represented the college musically for three years.

In 1979, Russ moved to Nashville to finish at Belmont College,

"I want to go beyond mere techniques and focus on the servant role of ministry and the accountability of the work of the gospel."

—Russ Hollingsworth



completing a degree in business administration in 1981. Also in 1979, Russ and his wife, Chris, a schoolteacher, became involved in Nashville First Church of the Nazarene.

Until 1984, he also did what every aspiring Nashville singer does—wait tables at a restaurant. Call it part of his own training for *Doulos*. Some of his material began to be picked up by singers such as Debby Boone, Steve Camp, Wayne Watson, and Deniece Williams.

One Sunday in 1983, while sitting in church, Russ felt God speak to him about getting serious in his music ministry. So Russ and Chris made the commitment to go "on the road." His schedule soon expanded to from 80 to 100 concerts per year. In 1985, he signed a contract with Word, which was followed by two albums on the WordSong label, "Love at Any Cost" (1986) and

"Take a Chance" (1988). The schedule has been cut back to between 70 and 75 concerts annually since the arrivals of Abby and Emily, their two children.

Russ holds a very honest opinion of living in the Christian concert world. "A concert ministry can easily become self-perpetuating, with no seasons of rest," Russ says. "Many of my peers are locked into careers without options."

Russ's concerts are about real life, full of humor and his own personal experiences. Throughout his ministry runs the thread of a person trying to be of help to the church, providing an extension to the local church's music ministry. His is the gift of encouragement.

In coming to Nashville, Russ had the advantage of already knowing some music professionals. But even then, his learning experience was largely trial and

error. He twice attended Music in the Rockies, a large national music conference held in Colorado each year, yet he felt he needed more.

Russ started corresponding with 30 to 40 other young singers who began to look to him for similar help. In frustration, he shared with Chris, "I wish I had time to bring together in Nashville all these young people. Bring in a few pros and give them lots of encouragement and hugs. Help them see firsthand what music ministry is all about."

The first such session was held in July 1987. The philosophy was straightforward: Present the material in a systematic way, giving high priority to the spiritual foundation that first must be laid. In the ensuing years, a five-day seminar has evolved, with a major topic each day.

DAY ONE—Heart and Mind, the Motivations for Ministry.

Here is where the misconceptions and "star mentality" are basically destroyed. Through a series of Bible studies and prayer times, a realistic, scriptural view of ministry is developed.

DAY TWO—Fundamental Communication Skills. Once the basic tenets are in place, the student explores the power of emotions, communication, and the responsibility a singer should exhibit in using these tools.

DAY THREE—Program Development. The day is spent in learning how to find songs that fit an individual's own personal ministry focus.

DAY FOUR—Songwriting. This one seminar has also been expanded into a larger time for those who are involved only in this aspect of ministry.

DAY FIVE—Booking and Promotion. The singer learns how to work with churches and concert promoters. They learn about preparing mailings, office organiza-

tion, and business structure.

According to Russ, many are devastated by day 2. They arrive expecting to start at day 5, but find that aspect to be last in priority. They soon learn the true cost of *doulos*.

**Here is where
the misconceptions
and "star mentality"
are basically
destroyed.**

Some of the instructors are considered the best in Christian music. Names like Karla Worley, Gary McSpadden, Niles Borop, Kim Boyce, Paul Smith, Bruce Carroll, First Call, Scott Wesley

Brown, Steve Camp, Steve Green, and many others are past speakers. Alumni of the schools are invited back to serve as staff and to pass along their experience to others. Hundreds of students from 37 states and Canada, ranging in ages from 16 to 72, have attended so far. It is a time to make special friends from across the country in a powerful spiritual retreat.

Doulos now offers four complete seminars per year in performance and songwriting. In addition, there are one-day career strategy seminars called Christian Music Workshops, led by major Christian artists in conjunction with their concert appearances.

Persons come to *Doulos* from a variety of backgrounds. Some have been involved in the music industry for years. Some sing with backup tracks in churches in their community. Some are ready to tour the country and to seek deals with record companies.



Russ Hollingsworth answers questions at a fall 1991 *Doulos* session. Lynn and David Fulps (*inset*) attended *Doulos* to learn how to expand their ministry.

Some are interested in the promotional aspects of the Christian music business. Others want to know how to select the music for a concert and present it in a way that will lead listeners to a personal decision for Christ.

"I would like to be able to do the music before a teacher or evangelist presents the Word," says Katie Jimenez, an El Paso, Tex., native who attended a 1991 seminar. "I believe music breaks down barriers."

Katie said she was very impressed by the emphasis on spiritual development at *Doulos*. "When they said we were going to have daily Bible studies, I thought it would be a 15-minute devotional in the morning," explained Katie. "But we had a man of God who dug into the Scriptures for an hour with us every morning."

Lynn and David Fulps have been involved in the music business around Tulsa, Okla., for about 14 years. "We came to

Doulos to get some tools that would enable us to minister more," said David. "We want to be able to spread the Word to more people."

"We are also very interested in the business side of things," added Lynn. "We need help on legal matters, such as whether to incorporate or not."

Allison Mitchell is a young man from Church Hill, Tenn., near Knoxville. Much of his ministry involves performing contemporary Christian music in churches in east Tennessee. "I think what Russ and his staff teach us is vital," said Allison. "He has helped me in a lot of areas, not only in performance but also in such areas as counting the cost when it comes to musical ministry. I think every songwriter, singer, and musician ought to experience Russ's seminar."

So what is the "grand vision" for *Doulos* Training Schools? "Going full-time," says Russ. Within 10 years, he hopes to graduate

more than 5,000 students. A *Doulos* service organization consisting of alumni equipped to serve others would be in place to help anywhere a crisis occurs. Eventually, he would like to see a *Doulos* publishing company and record label that serves *Doulos* graduates.

"I want *Doulos* to be THE Christian music training center," said Russ. "Not to take the place of a liberal arts college education, but to supplement with hands-on reality training, weeding out those who don't belong, strengthening those called to serve. We need to teach people to look for 'indicators,' positive signs of affirmation that God is leading them into a particular ministry"—indicators like those that God used to lead Russ and Chris Hollingsworth into the ministry of *Doulos*.

Harlan Moore is the director of Lillenas Music, the musical arm of the Nazarene Publishing House.

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THREE CHINESE WORDS AND THE HOLY SPIRIT

Jesus' disciples stood dumbstruck. He had just told them that He was ascending to the Father and that they would see Him no more. "How can we ever make it without You?" their expressions screamed out.

Jesus looked into their eyes and hearts. To calm their fear and confusion, He made them a long list of promises. "I will not leave you orphans," He told them. "Let not your heart be troubled" (John 14:18, 1, NKJV).

The Holy Spirit—the Comforter, Counselor, Helper, Advocate, Paraclete—would come to them to

teach them all things,
guide them into all truth,
convince and convict,
cleanse their hearts,
empower them to serve, and to
make His home *in* them—and *in*
the hearts of their spiritual descend-

ants.
On Pentecost Sunday (June 7 this year), our churches will celebrate all of the above. Those who study the last eight chapters in John's Gospel in preparation for Pentecost will also profit from the awareness of the Holy Spirit as the Giver of Peace.

Jesus' last discourses with His disciples are punctuated with promises of *peace*. "The Holy Spirit . . . the Father will send in my name . . . my peace I give to you" (14:26-27, NRSV). "Peace be with you . . . Receive the Holy Spirit" (20:21-22, NRSV). "I have said this . . . so that . . . you may have peace" (16:33, NRSV). The followers of Jesus are not to have troubled hearts but *peace*. The Holy Spirit brings the "peace of God, which surpasses all understanding," and it "will guard your hearts and minds through Christ Jesus" (Philippians 4:7, NKJV).

Peace is a precious commodity. One hour of *peace* is worth a week of ordinary living.

Let me tell you about the three Chinese words for *peace*. Not that I know the Chinese language—everything I know about the Chinese words for peace I learned from an unsigned article in *Homiletics* published by Communications Resources of North Canton, Ohio.

The first Chinese word for peace is *Ho*. It is made by combining the symbols for *rice* and *mouth*. Just knowing that food will be supplied brings a certain kind of peace. Millions of hungry people long for such peace.

The second word for peace is *An*. It is made of the two symbols for *woman* and *roof*. The warmth of a Christian wife or mother and the security of a home produce a wonderful place of peace. Poverty, broken homes, child abuse, and the tyrannical pursuit of the almighty dollar conspire against this second kind of peace in our times. Someone has observed that the term "orphans' homes" no longer fits. We have to use the term "children's homes" because most of the children there are not orphans. They have parents—parents who do not want or love them.

Ping is the third Chinese word for peace. It is composed of the symbol for *heart* crossed by two parallel lines. It teaches us that to love and be loved brings still another dimension of peace.

The insightful writer in *Homiletics* sees in these words the economic, social, and spiritual bases of peace. These words do not exhaust

the meaning of the peace that Jesus gives through the Holy Spirit. But they do give pause for reflection.

It occurs to me that as a follower of Jesus, I am to be more than a mere consumer of the peace shed abroad by the Spirit. Jesus commands us to spread His peace to all persons and nations.

Ho—as we provide food for the hungry through local projects and through programs like Nazarene Compassionate Ministries, we join hands with the Spirit in making peace.

An—as we live out Christian family values, and as we reach out to those who do not have the security of "mother and home," we become peace partners with the Spirit

***May you find Ho, An,
and Ping, and, by the power
of the Holy Spirit, share
their blessings with others.***

of God.

Ping—by loving not only our family and friends but also the unloved and unlovely—whether they like us or persecute us—we join hands with Christ in peacemaking.

"Blessed are the peacemakers: for they shall be called the children of God" (Matthew 5:9).

HT



A Christian Alternative to Contemporary Hedonism

BY DONALD D. OWENS

The seventy-two returned with joy and said, 'Lord, even the demons submit to us in your name'" (Luke 10:17, NIV). "However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven" (Luke 10:20, NIV).

My purpose is to suggest a Christian alternative to contemporary hedonism. This may appear to be a strange text to approach the subject; however, it does appear that Jesus is reminding His followers that there can be too much of a good thing if the joy derived finds its source in a misplaced focus.

In one of his Sunday morning broadcasts, Lloyd Ogilvie told the story of an oil magnate whose will stipulated that he be buried upright behind the steering wheel of his gold-plated Rolls Royce. In fulfillment of his wishes, an immense hole was dug with the help of large earth-moving equipment. As the crane lowered the unusual coffin into the ground, a workman was heard to say, "Man, that's really living." That would appear to be a misplaced focus.

In its classical form, hedonism is the philosophy that pleasure or happiness is the sole or chief good in life. As an expression of this doctrine, one often hears the Epicurean epigram, "Let us eat, drink, and be merry, for tomorrow we die." The more contemporary form of that statement could be, "Let's have a blast while we last."

Unless constrained by Divine Pres-

ence or a very strong will, there seems to be an inherent spontaneity toward that which would seem to promise enjoyment. Frequently, the clamor for immediate fulfillment tips the scales to a decision of the will that results in personal disappointment, dishonor, and disaster. J. I. Packer writes of Eve. In the Garden of Eden as she contemplates the for-

The hedonist's creed:

*"Let's have a blast
while we last."*

bidden fruit, she says, "It looks good; I want it; I shall enjoy it; I must have it; never mind the consequences for me or for others; consequences can look after themselves; here it is in front of me, and I am going to take it right now" (*Christianity the True Humanism*, 1985, p. 27).

Biblical and theological orthodoxy is unwelcome to the hedonist because self-denial lies at the center of Christian living and, therefore, seems to be inherently antipleasure in orientation. We must be reminded that everything God made was good—in

fact, very good. That means everything essential to our humanity and happiness now and in the future has been determined by a benevolent Heavenly Father who desires only good for His children. He has established the parameters for all forms of behavior in His Book.

Those who recognize Jesus Christ as Lord form a vast company of men and women who insist that immediate gratifications are not half as interesting as the life of discipline and joy found in the Way.

As for the hedonist, Bruce Lock-
erbie observes: "The carousel of pleasure-seeking, the endless round of party-going, must turn ever more inward, spiraling always towards total egocentricity. Spiritual and emotional vertigo is at last hedonism's only legacy" (*The Cosmic Center*, 1977, p. 56).

And now, "To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy—to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen" (Jude 24-25, NIV). H





Don't Live for What Isn't Worth Dying For

Doris and I recently spent a few weeks in the state of Washington, where I served our church at Kent as an interim preacher. Two things deeply impressed us while we were there, the quality of the church and the beauty of the area.

Everywhere we looked was scenic—real postcard stuff. Dominating the area is Mount Rainier, which towers 14,410 feet into the air, piercing the clouds and scattering the sunshine with incredibly majestic beauty. One could never tire of seeing it, and blessed are they who live where its constantly changing aspects can be viewed daily.

We made a day trip that circled the mountain, driving through forests of fir, pine, spruce, hemlock, and other trees that stood as tall and straight as soldiers on dress parade. Perhaps they were saluting, in ways I could not fathom, the Creator and Commander who gives them life.

As we drove along, exclaiming at the wonder of it all, we came upon an accident that had just happened. A recreational vehicle had plunged into a boulder-strewn ditch and was severely damaged. We stopped and hurried over to see if anyone was hurt. An elderly man could be seen standing in the vehicle, looking shocked and dazed. Getting closer, I saw his wife, seated on a chair and bleeding from gashes on her head, face, and arms.

To get them out I had to tear the door off the vehicle. Other drivers had stopped. One hurried to shut off the propane tank. Another climbed through the shattered windshield and switched off the ignition, for the motor was still running and smoke was thickening.

Doris rushed to get a fire extinguisher from our car. Fortunately, we did not have to use it.

As I was escorting the woman from the wrecked RV, where furnishings and groceries and clothes and various other items were strewn about, she kept moaning over and over, "Our recreational vehicle! Our recreational vehicle! What will we do? It's ruined!" The husband said nothing; he just stood around in a dazed condition, but she continued her litany of grief even after I had seated her on a large, smooth boulder, far enough from the wreck to be safe should fire break out.

I tried to comfort her, but she heard nothing I said. She would be silent for a moment and then begin lamenting the ruin of that RV again. I know she was in shock. I know she was not fully responsible for what she was feeling or saying. But I finally hushed her gently and said, "Woman, just thank God you and your husband were not killed or crippled. That RV is just a thing. It can be replaced. Your lives are what matter, all that finally matters."

By then a forest ranger, deputy sheriff, and ambulance crew had arrived and were taking charge. Doris and I drove on. She said, "You know, when something like that happens and people may be hurt, you don't think about the danger to yourself. You and those other men just rushed down there, and if that tank had exploded you could have been badly hurt or even killed."

"Well," I replied, "you might give

the danger a passing thought, but when others' lives are at risk you can't protect your own. I guess it's a way of affirming the supreme value of human life compared to all the possessions anyone might treasure."

I told her about the woman's repeated moaning over the damage to the RV, and said, "I don't want to live for anything not worth dying for." People are worth living for, but things aren't. We can do without RVs and TVs and any other Vs, but our lives can't be replaced. Nothing in this world is more important than people.

Don't get me wrong. I am grateful for what I possess. But if today I

The smoke was thickening. Doris rushed to get a fire extinguisher from our car!

lost every item on the list—car, home, books, furnishings—even my word processor—but I and my loved ones were spared. I would praise God for preserving what is really of value to me and never begrudge the material things that were gone. "A man's life," said Jesus, "does not consist in the abundance of his possessions." I learned that lesson anew in the shadow of Mount Rainier and never want to forget it.

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

Christian Marriage Notebook

BY J. PAUL AND MARILYN TURNER

How God Grows Us Up and Grows Us On

If you have chosen marriage, you're not living with the same person you married on your wedding day. That person has changed—sometimes drastically. You live in the ebb and flow of change. Your culture is changing around you. Your body and mind are in a constant vortex of change. The person you chose to marry is doing the same. The vortex—the whirlwind—can be gentle at times, almost imperceptible. At other times, it can be violent and shatter any semblance of tranquility.

Some years ago, we built the marriage enrichment ministry on the following principle. **Change is inevitable, but growth is intentional.** We often wish our pastor would have reminded us of this concept when we married in 1958. However, the ideas of change and personal growth were probably not the priority of the church at that time. Life seemed so simple then and is so complex now.

Change is an inescapable experience. By nature, it can be ambiguous; there are no tangibles, no handles. We may have difficulty coming to terms with it. Some people would rather deny change to avoid the

trauma, but such denial is often self-destructive.

If we deny change, we miss a lot. We jeopardize our opportunities to mature spiritually. If we fight it, we run the risk of becoming bitter. However, if we accept change, even with its accompanying pain and pleasure, it will make us more mature. We become stewards of our own will in Christ Jesus. And in so doing, we allow Him to produce His perfect fruit of righteousness in us.

The couple who stands at the wedding altar is on the threshold of change. How they handle it will influence their growth and maturity for the remainder of their married life. It's as if the couple has all the raw materials needed to build a house from start to finish. It is up to the couple to build the house, for better or for worse.

The Holy Spirit, who *teaches us all things*, will make us competent in the process of change. With Him, we can begin to shape the marriage of our dreams. Without Him? Well, Jesus said it best. *Don't try to put your relationships together without Me, for apart from Me you can do nothing that is growth-worthy or relationally redemptive* (John 15:5, writer's paraphrase).

Therefore, a wedding is not a marriage. It only marks the beginning of a relationship. Whether it develops into a marriage is dependent upon the couple and under whose lordship they build the house. Many couples who wed will fail at the task of building a marriage. So much emphasis is placed on the one-hour ceremony, so little on the relationship.

We may assess our marriage or someone else's by its endurance. My parents were married 66 years before Dad passed away. Did 66 years make

it a good marriage? Not necessarily. Marriage is best judged by its intentional growth rather than by its endurance. When Marilyn lays me in the arms of Jesus, I want to have learned something that day about my relationship with God and with her.

Christ is the Source of our marital growth. We are to cultivate and bear His Christlike fruit of love. He will empower us in this relationship-building task.

Being realistic about our marriage means that we cannot produce enough power, skill, or resources to make it successful. The Spirit of Christ—the Helper—empowers us to accept change, adapt to it, grow by it, and thus mature.

It makes a difference whether we submit blindly to change or deliberately help in directing these processes toward growth. As we intentionally choose the latter, we embark on a journey with the Lord Jesus Christ at the center of our marriage.

Talking It Over

Take time just for yourselves. Look and listen to each other.

1. What aspect of our marriage could Christ change if only I would dare begin with myself?

2. In what ways am I willing to adventure with you into new areas of change?

3. When our children are grown and gone, what is it that I would want them to say about the growth aspects of our marriage?

J. Paul Turner is pastor of adults, College Church of the Nazarene, Nampa, Idaho. Marilyn is colleague, wife-friend, and office manager for the Intermountain District Church of the Nazarene. H

Marriage is best judged by its intentional growth rather than by its endurance

A PROPHET TO PROFIT BY

BY JAMES L. SNYDER

*Preaching
must be
the present
voice of
God to a
particular
people.*

Imagine a small, second-floor church study in the middle of a busy city. To get to the pastor's study you would follow a staircase to the second floor. Opening the door to the study and stepping inside, you would find it appreciably small with the walls lined from top to bottom with a wide variety of books, theological and otherwise. A small desk with a homemade bookcase on top holding the various books A. W. Tozer used frequently is located in the center of the room. To one side of the desk, a large, unabridged dictionary lies open.

The man sitting behind the desk wears an old sweater with the elbows out and a visor similar to the ones worn by newspaper editors, to shield his sensitive eyes from the glare of the lights. With a gooseneck light for illumination, you would find him bent over a portable Hermes typewriter, working.

Throughout his life, he gained the reputation of being a modern-day prophet. His preaching and writing gave continual evidence of that fact. Dr. Tozer once confessed that, although he did not give much time to visitation, people always seemed to seek him out. And it was true. People from all walks of life sought counsel from this man whom many respected as a man of God. Primarily, students from nearby Bible colleges sought advice from Dr. Tozer.

Many were intimidated by his reputation, but those who did seek him out found him to be quite courteous and cordial and anxious to be of assistance. They found him to be patient with their many questions.

A student might come to the study and

ask, "Dr. Tozer, to what do you attribute the success of your ministry?"

Reflecting for a moment, Dr. Tozer responds, "Years ago, I prayed that God would sharpen my mind and enable me to receive everything He wanted to say to me. I then prayed that God would anoint my head with the oil of the prophet so I could say it back to the people. That one prayer has cost me plenty since, I can tell you that."

And then, with a far-off look in his eyes and nostrils flaring slightly, Tozer cautions, "Don't ever pray such a prayer if you don't mean it, and, if you want to be happy, don't pray it, either."

"Dr. Tozer," a student might inquire, "how is it that you seem to accomplish so much in your ministry?"

Tozer leans back in his chair and thoughtfully rubs his chin. "Many times I come here to my study as uninspired as a burnt shingle. I have editorials due, the preaching ministry here, plus outside preaching engagements. Often, when I come here, I kneel by that old sofa over there with my Bible and a hymnbook. I'll read some scripture, softly sing a few hymns, and in a short time my heart is worshiping God. God begins to manifest himself to me and pour matter into my soul. Before long, I take up my pencil and begin jotting down sketches and outlines for editorials and sermons."

Then, in a reflective mood, Tozer confides to his listener. "Often, especially when I first came to Chicago, I would take a bus and go out to the lake early morning with only my Bible. There, I spent many hours alone with God."

Eventually, the conversation gets around to sermons. Dr. Tozer's reputation



as a preacher made him a regular on many Bible conference platforms around the country. It was a subject, like many, in which Dr. Tozer had strong opinions.

"How do you prepare your sermons?" a student asks.

"Well, preaching is the most important thing a preacher does. It has always been preaching that draws the multitudes. So it is extremely important. Always remember that all preaching begins in prayer. Any sermon that does not is not a message from God, no matter how learned the preacher is. It does no good to make up sermons to preach. Preaching must be the present voice of God to a particular people."

As he warms to his subject, Tozer continues. "I like to compare the preacher to an artist. An artist works in water, oil, sand, stone, gold, glass. On the other hand, the preacher works in the stuff called mankind. The artist has an idea of abstract beauty, and he seeks to reproduce it in visible, concrete things. The preacher has Christ and tries to make Him visible in human lives. The artist has genius while the preacher has the Holy Spirit. The artist draws his inspiration from other artists while the preacher draws his inspiration in prayer alone with God."

There is a pause in the conversation, and both silently reflect on the subject at hand. The student nervously shuffles his feet and Dr. Tozer stares off into space, collecting his thoughts. After a while, Tozer breaks the silence.

"The tools of the artist," Tozer continues, "are brushes, chisels, paint. But the tools of the preacher are words. Ninety-nine percent of your public service will be using words. A preacher, like the artist,

must master his tools. He must toil and labor and strive for mastery in this area. At first, he will make awkward attempts, but if he keeps at it, he will become an expert."

"How can I develop the necessary skill in all of this?"

"I can't emphasize it strongly enough, but you must develop the habit of observing good reading. Never read a good book, for example."

A look of surprise comes across the young student's face and he interrupts Dr. Tozer. "That sounds contradictory to me. 'Never read a good book.' What do you mean?"

With a smile playing across his face, Dr. Tozer chuckles and says, "Let me explain what I mean. There are a lot of good books that are being published every year. The problem with the majority of these books is that they are merely rehashing what someone else has written. In your reading, don't become enamored with the latest release. Go back to the classics and learn from them. Read some of the great Puritan authors and some of the mystics. Read and memorize good poetry. Observe how these writers express themselves. Become word conscious. Pay attention to words and the effect they have. Get and use a dictionary."

As he speaks, Dr. Tozer leafs through the opened dictionary next to his desk.

"Whenever I come across a word I'm not familiar with, I look it up immediately and study it. This way, I'm building my vocabulary all the time. There is nothing to take the place of using the right word. Flaubert used to say there are no synonyms. Find the right word and use it."

Then the student might ask a difficult

***The artist
draws his
inspiration
from other
artists
while the
preacher
draws his
inspiration
in prayer
with God.***

“The greatest need of the hour is for prophetic men, ‘men of oil.’”

question, such as, “Dr. Tozer, many people regard you as a prophet. How do you feel about that?”

With that, Tozer nervously looks away and is silent for a while. It is obvious the question embarrasses him a little.

“Let me put it this way,” he might say. “There are in the church today, many good men of spotless life, splendid, Spirit-filled teachers in gratifying numbers. I’m profoundly grateful for these men and have benefited from their ministry. I believe, however, the times call for a few men who will be specifically anointed and endowed with gifts peculiarly suited to the needs of this hour. These men will know the mind of God for their day and will speak with calm assurance. They will be in one sense prophets to their generation.

“At certain intervals of the church, God has raised up these prophets. These are the spiritual originals, the God-intoxicated few, who, in every age, have spoken God’s clear message into the duller ears of the multitudes. They have usually been unconventional, fearless, careless of the methods and traditions of the past, and they have believed in God and in their own call with a faith that has confounded the opposition. They have commanded and led the moral forces of their day by

the sheer power of spiritual ascendancy. They have asked no leave to speak, unafraid to give offense, made no efforts to ingratiate themselves with any school of religious thought, but have spoken straight out of hearts too certain to require the support of any but God alone. Their sublime conviction quickly imparted itself to their hearers.”

When asked about his evaluation of the times and the need of the hour, Tozer would reply, “I can say without any hesitation that the greatest need of the hour is for prophetic men, ‘men of oil,’ who can discern the signs of the times, sense the Lord’s message to their day, and fearlessly declare it.

“If you major on knowing God and cultivate a sense of His presence in your daily life, and do what Brother Lawrence advises, ‘Practice the presence of God daily and seek to know the Holy Spirit in the Scriptures,’ you will go a long way in serving your generation for God. No man has any right to die until he has served his generation.”

With that, the interview is over and Tozer prays for the young man and the ministry that is before him. A prayer that will linger in the heart and mind of that young man for the rest of his life. TH

MOMENTS IN THE MORNING

J Hudson Taylor, one of England’s greatest missionaries, observed: “Do not have your concert first, then tune your instruments afterwards. Begin the day with the Word of God and prayer, and get first of all in harmony with Him.”

The Psalmist-king, whose life was filled with the care of a nation’s affairs, described his secret for facing life’s routine and emergencies: “My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up” (Psalm 5:3).

Joseph Parker, preacher to London and a nation, prayed: “*My Father, I am coming. Nothing on the secular level shall keep me from the holy heights. At Thy bidding I come, for Thou wilt meet me in the morning on the mount! It will make me strong and glad all the rest of the day so well begun.*”

John McNeill, world-renowned Scottish evangelist, thrilled his listeners as he related that, when a boy, he was deeply impressed. He would hear his father go

downstairs in the morning as he prepared for work. “I would wait breathlessly as I heard the latch of the front door lifted and in the pause that followed, his voice was always heard to say:

*Forth in Thy name, O Lord, I go,
My daily labour to pursue;
Thee, only Thee resolved to know,
In all I say and think and do.*

Unquestioningly, to a large extent the morning makes the day. A positive mood and quietened mind, with the assurance of Christ’s companionship, is the best preface to challenging days.

The majority of people pray when faced with danger, trial, illness, or the catastrophes of life. But life is different when the day begins with prayerfully tuning our spiritual instrument before the concert of the day begins.

—Albert J. Lown
Keighley, England

Portraits of Jesus in John

A Goal-Oriented Savior

*Therefore when Jesus had taken the vinegar he said,
"It has been finished" (John 19:30a).**



Goal-oriented people reach most of their objectives in life. "People" people have a good time on the journey whether they accomplish their goals or not. The distinction between goal- (or task-) oriented people and "people" people has become popular in recent years. In fact, many successful people are both goal-oriented and "people" people. If asked whether Jesus was a task-oriented person or a "people" person, most would describe Jesus as a "people" person. However, John's Gospel, especially John 19:28-30, portrays Jesus as goal-oriented. In various ways, John has let us know that Jesus was headed toward a goal. Clearly, that goal was being accomplished by His death on the Cross.

John 19:28-30 speaks of fulfilling the goal three times using two different (but related) Greek words. Verse 28 literally states, "Jesus, because he knew that all things had already come to fulfillment in order to fill full the Scripture, said, 'I am thirsty.'" The word translated here as "come to fulfillment" can mean "complete or reach the goal." John wanted us to clearly understand that the goal that Jesus and the Father had set before the Word became flesh was now achieved. As John remembered Jesus' words, he constructed the Greek verb to show that goal has been reached and that the results of that goal being reached were continuously flowing. Christ's death on the Cross was the goal, but part of God's plan was that the results of the Cross would flow on continuously into people's lives.

John also tells us that Jesus

made the statement, "I am thirsty," to accomplish another goal. He said that He was thirsty to "fill full the Scripture." "Fill full" translates another word very similar in form and meaning to the word "come to fulfillment" or "reach the goal." This is not the usual word that the New Testament uses to describe the fulfillment of Scripture. It appears that John specifically wanted us to know that Scripture reached its goal when Jesus spoke of being thirsty. Some scholars believe that John may have had Psalm 69:21 in mind as the Scripture that was being fulfilled by Jesus' thirst. However, there is no indication of any specific Scripture passage. Perhaps the death of Christ to take away the sin of the world was the goal of the whole Old Testament. Scripture doesn't exist just for itself or even just to provide information. Scripture was written in order that we might be saved. The death of Jesus made the purpose—the goal—of Scripture possible.

Finally, after Jesus had taken the vinegar, He said, "It has been finished." The verb is the same as was used in verse 28, "The goal has been reached." Like that of verse 28, this verb is also constructed to show that the results of Jesus' death continue on. We could translate Jesus' words, "It has been accomplished or completed." The tone of this statement is very different from that of Matthew and Mark where Jesus cries out, "My God, My God, why have you forsaken me?" John wants us to know that

Jesus died only after He knew that the whole will of the Father had been completed. When the goal had been reached, Jesus handed over His spirit in death.

There is no doubt that Jesus was a "people" person. But how important it is that He was also a goal-oriented Savior. Throughout John's Gospel, Jesus had been pointing toward His hour. By John 12:23 it is clear that His hour would mean death. When that moment finally arrived, Jesus was satisfied that He had completed his task and accomplished His goal. Our salvation is one of the ongoing results of Jesus' reaching His goal.

Was Jesus a people person or a goal-oriented man?

For further study: (1) Read Psalm 69. Note the phrases that reflect the experience of Jesus in His suffering and death. (2) Read Romans 5:1-11. List some of the benefits you enjoy because Christ's death accomplished the goal God had in mind for Jesus. (3) Write a brief prayer asking the Lord to help you be both people-oriented and committed to fulfilling His will in your life.

*Scripture quotations are the author's own translation.

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

National Association of Evangelicals Meets in Chicago

NAZARENES FEATURED IN NATIONAL CONVENTION

PASTOR HONORED WITH HELPING HANDS AWARD

Nazarene pastor Ngan Thi Tran was awarded World Relief's Helping Hands Award during the recent National Association of Evangelicals Convention in Chicago.

The annual award goes to an individual who has given a lifetime of service to the world's poor.

Tran serves as pastor of Chicago's Uptown Vietnamese Church of the Nazarene. Since 1987, she and her congregation have found homes for more than 200 Vietnamese refugees. Thirty-three of these are now worshipping in her church.

Pastor Tran, herself a refugee, began working with the poor in Saigon in 1969. "I always wanted to help the poor, the needy, and the refugees because I knew that I once was a refugee," she said. "I wanted to help, and the Lord always gave me a chance to do that. It's a natural part of my life."

Tran received a master of science degree in radiation biology from the University of Rochester, N.Y., in 1966. During that time, a professor shared the gospel with her. She became a Christian after returning to Saigon.

In addition to her work as pastor,



Nazarene Pastor Ngan Thi Tran received the Helping Hands Award from World Relief and the NAE. She is pictured here being honored by the 1991 Chicago Central District Assembly.

Tran has worked with nearly 1,200 refugees during the past five years as a World Relief resettlement worker and case manager in the Chicago office.

"Ngan is a remarkable example of Christian love in action," said Galen Carey, World Relief's midwest area director. "She serves others without drawing attention to herself."

World Relief is the emergency aid, development assistance, and refugee service arm of the NAE.

NAZARENES CALLED TO 1 MILLION HOURS OF PRAYER FOR GENERAL ASSEMBLY AND CONVENTIONS

Nazarenes around the world again have been called to 1 million hours of prayer in preparation for the 1993 general conventions and General Assembly in Indianapolis. The special prayer emphasis is sponsored by the Board of General Superintendents and the Nazarene World Mission Society.

The prayer focus will take place January through July 1993, according to Nina G. Gunter, general NWMS director.

Contracts of prayer will be mailed to district NWMS presidents worldwide and are to be returned to the general NWMS office by August 1992. Each district is challenged to pray the number of hours equal to twice its church membership.

"The Church of the Nazarene is a direct result of fervent prayer," Gunter said. "Our effectiveness as a denomination and as individual Christians continues to depend on our dedication to prayer. We want to do our part to extend the Kingdom by beginning the journey to Indianapolis on our knees."

Nazarenes prayed more than a million hours in preparation for the 22nd General Assembly and conventions in 1989. Many delegates and visitors spent time in a prayer room, sponsored by NWMS and the Board of General Superintendents, each day during the 1989 meetings.

JOHNSON ENDS TERM AS NAE PRESIDENT

B. Edgar Johnson ended his term as president of the National Association of Evangelicals during the group's 50th annual convention in Chicago, March 3-6. Johnson, former general secretary for the Church of the Nazarene, presented the presidential address during the convention.

Johnson's address, "A Heritage to Celebrate—An Ideal to Perpetuate," focused on the the marks of a Spirit-filled church. He challenged the NAE members to emulate the relationships of the Early Church.

President George Bush and Billy Graham also addressed the convention. Bush reaffirmed to the group that he intends to veto a pro-abortion bill currently working its way through Congress. Other speakers at the convention included: Jay Kesler, president, Taylor University; Joel Gregory, pastor, Dallas First Baptist Church; Dennis Kinlaw, chancellor of Asbury College; and Bill Hybels, pastor of Willow Creek Community Church in South Barrington, Ill.

Saying he was more excited about NAE than he had ever been, NAE Executive Director Billy A. Melvin marked his 25th anniversary as head of the organization by listing NAE's major contributions and challenging evangelicals for the future.

NAE's 1992 Layperson of the Year Award was presented to Bill and Gloria Gaither. The Gaithers were honored for their contributions to the musical heritage of the church.

NAE's first Ministry to Pastors Award was presented to the Church of God for a ministry program targeting pastors.

General Superintendent Eugene L. Stowe received a plaque on behalf of the Church of the Nazarene for its involvement in the life of NAE. A number of other Nazarenes, including several from Nazarene Headquarters, participated in the convention.

NAE's 51st Annual Convention will be held in Orlando, Fla., March 7-9, 1993.

Manuel Chavier, senior pastor of New Bedford, Mass., International Church of the Nazarene, was honored recently with the Brotherhood Award by the Prince Henry Society of Massachusetts.



A native of Lincoln, R.I., Chavier organized the church with 23 members

A graduate of Eastern Nazarene College, Chavier earned a B.A. in theology from Gordon College and a master's degree in education from Bridgewater State College. He served as a public school teacher for 10 years. He was honored with the doctor of divinity degree in 1985 by ENC.

"Chavier has an extensive ministry in the New Bedford community," said Jorge Barros, Portuguese editorial coordinator at Publications International. "He has been a leader in the Portuguese community."

BY MARK GRAHAM and TOM FELDER

Called "Sunday School in Israel," the trip was led by Stephen Miller, editor of *Illustrated Bible Life*, a Bible background magazine for adults.

"We wanted to give our teachers and students a firsthand look at the places they would be talking about in the upcoming lessons," Miller said. "We also wanted to take along some of our editorial staff to give them added insight into the world they write about so often."

About 40 of the travelers were Sunday School teachers. They took part in a teacher dedication service beside the Sea of Galilee, near the spot where Jesus told Peter, "Feed my sheep," Miller said.



Nazarene missionaries Lindell and Kay Browning spoke to the group in Jerusalem. The group responded with an offering of more than \$700 for the couple.

Roger Hahn, professor of New Testament at Southern Nazarene University, conducts a teacher dedication service at St. Peter of the Primacy Church by the Sea of Galilee. The group is seated in an outdoor amphitheater with the Sea of Galilee in the background.

(Photos: Greg Schneider/Illustrated Bible Life)

A gift of \$150,000 has been received by the denomination for the construction of churches in the Commonwealth of Independent States (CIS), according to Nina G. Gunter, general NWMS director. The gift was received from Walter and Ophelia Cisco, longtime friends of Gunter.

The Ciscos, who currently reside in California, provided the donation from money received from the sale of their business.

“My mother’s interest in missions still motivates me,” Mrs. Cisco said. “What better way to help others than through the church, for it is the church’s business to win people to the Lord. We want to be a part of reaching more people.”

Mrs. Cisco's mother, Mrs. J. S. Love, served as NWMS president in the early days of the South Carolina District.

“This gift is a first-class example that stewardship training in the formative years of life continues to bring response,” said Gunter. “When God opens the door of opportunity for the gospel, He taps the resources needed for the opening.”

Because of the economy in the CIS, the gift will accomplish a lot, according to Franklin Cook, Eurasia regional director. Possible plans call for the purchase of a building in Moscow to house office space, rooms for visiting Work and Witness teams, a theological training center, and space for compassionate ministry operations. The money would also help build or purchase space for churches.

"This is an investment that will last forever," said Cook. "It is overwhelming."

WESLEYANS AND NAZARENES HOLD JOINT THEOLOGY CONFERENCE

Representatives from the Church of the Nazarene and the Wesleyan Church gathered in Kansas City recently for the Eighth Theology Conference. With the theme "Theology in the Service of the Church," it was the first such conference sponsored jointly by the two denominations. Participants represented all of the U.S. colleges in the Wesleyan Church, and all of the colleges, universities, and seminaries of the Church of the Nazarene. In all, 16 countries were represented, including the Republic of China, Switzerland, and Ecuador. In addition to teachers from educational institutions, conference participants included pastors, general and district superintendents, and headquarters personnel.

"In choosing the theme, we wanted the conference to achieve a better understanding of how the church's theological enterprise serves its mission," said Al Truesdale, conference planning committee chairman.

Thomas Oden, professor of theology

at Drew University, N.J., was the keynote speaker. Oden is noted for his leadership in calling the Wesleyan family of churches to recover Wesley's emphasis on the relationship between theology and the church as a worshipping and evangelizing community. Oden challenged conferees to remember that the holiness of God and the sanctifying work of the Holy Spirit lie at the church's heart.

Other themes addressed included "articulating and living Christian holiness in a pluralistic world," "the holy in the church," "Wesleyan identity in a world of theological diversity," and "defining the church's mission in the world."

"We could stand a revival of the reality of grace and a holistic view of Christian holiness," said Nazarene District Superintendent Clarence Kinzler in his paper to the conference. "Let's release the church to break out into the freedom of the holy."

While expressing appreciation for the



Some key persons involved in the recent 8th Theology Conference included (l. to r.): Stephen Nease, Nazarene Education commissioner; Kenneth Heer, general secretary, Education and the Ministry Department, Wesleyan Church; Thomas Oden, professor of theology, Drew University; and Al Truesdale, academic dean, Nazarene Theological Seminary.

theological maturity and discipline evident in the conference, noted Wesleyan scholar, Melvin Dieter, said he was buoyed even more by the communion of worship and fellowship, the dynamic interaction of head and heart, and the strong commitment to the witness of Christian holiness evident among the scholars of the two denominations.

COMMISSIONS PRESENT REPORTS TO THE GENERAL BOARD

Several commission and committee reports were received during the 1992 session of the General Board. Some of the reports updated General Board members on the progress of the committees, while others provided specific recommendations for changes in the *Manual*. Proposed *Manual* changes will be referred to the 1993 General Assembly.

The Committee to Study Divorce and the Ministry presented its final report to the General Board, calling for clarification and harmonization of *Manual* language concerning the issue of marriage and divorce.

The General Board received the report after hearing a theological explanation on the issue from Alex Deasley, Nazarene Theological Seminary professor and member of the committee. This was the first time the General Board had received such a presentation, according to General Superintendent John A. Knight.

A progress report was received from the Commission to Study Church-Related Pension Plans. Established at the

1989 General Assembly, the commission has been studying the "feasibility of harmonizing and equalizing all pension plans that come under the authority of the General Board," according to the report.

"The commission recognizes the significant contribution made to our ministers in the pioneering and development of our multifaceted present pension program," the report stated. "But the time has come to establish a new direction in caring for the servants of the Church and their spouses."

A progress report was also received from the Commission on the Composition of the General Assembly. The commission has been studying various resolutions presented to the 1989 General Assembly relating to changing the number of delegates. Although no specific recommendations were presented, the commission reported its concern for enhancing the role of pastors and the continuing internationalization of the denomination.

The Committee to Study General Board Representation reported its

progress as well. The committee suggested that districts be sensitive to the need for minority representation at General Assembly and that the denomination seek ways of encouraging equitable representation on the General Board in light of the internationalization of the church. The committee also suggested that efforts be made to seek qualified leaders in the denomination from among the ranks of American Blacks, Native Americans, and Hispanics, as well as others in the international community.

The Commission on the International Church presented its report to the General Board reaffirming that the Church of the Nazarene is "an interrelated whole, and not a commonwealth of loose affiliations or beliefs."

The Committee to Study the Duties of the General Superintendents presented specific recommendations for changes in the *Manual*. The report was adopted and referred to the Board of General Superintendents for implementation with *Manual* revisions forwarded to the 1993 General Assembly.



The Grove City congregation continues to grow as it worships in a gymnasium. Pastor Bob Huffaker cites a focus on celebration and praise as the reason for recent growth.

NEW STATUS REQUESTED FOR EVANGELISTS

There will be a new level of evangelist if the 1993 General Assembly approves recommendations of the General Board. At its recent meeting, the General Board received a report from the Church Growth Department which will create the status of tenured evangelist for those who have served at least four years as a commissioned evangelist.

This report will be forwarded to the 1993 General Assembly for its consideration.

According to the resolution, "A tenured evangelist is an elder who has met all the requirements of a commissioned evangelist for four full years." The role is permanent until the evangelist no longer meets the requirements of a commissioned evangelist or is granted retirement status.

This change would bring the status of commissioned evangelists in line with that of other elders serving in the church, according to M.V. (Bud) Scutt, Evangelism Ministries director. Commissioned evangelists are the only assigned elders having to report to the Ministerial Credentials Board on an annual basis.

The change would also mandate a review by the district superintendent every four years, similar to that of an elder serving as pastor.

"This will give the lifetime, career evangelist the opportunity to be recognized for his role in the church," Scutt said. "Also, the status of evangelism and revivalism in the local church will be elevated through the designation of evangelists to a career role."

GROVE CITY CELEBRATES MILESTONE ATTENDANCE

More than 1,000 people attended worship services at Grove City, Ohio, Church of the Nazarene recently, marking a milestone in the life of the church, according to Bob Huffaker, senior pastor.

This was not the first time attendance topped 1,000, Huffaker said. But, it was the first time it happened on a normal Sunday without any kind of special promotion.

Huffaker has seen his congregation grow by more than 300 in two and one half years at Grove City. From an average attendance of 617 in 1989, worship services grew to an average of 940 in February 1992. Huffaker estimates that 10 to 15 new families are visiting the church each week.

Huffaker attributes the growth to a change in worship style. More than a year ago, he and his congregation initiated a new format, which included two worship services on Sunday morning and Sunday School on Sunday evening.

"We are concentrating on worship in the morning and education in the evening," Huffaker said. "Our worship style emphasizes celebration and praise."

The church is located on 27 acres in Grove City, a suburb of Columbus. The congregation has just begun another building program that will provide an additional 26,000 square feet of educational space. The church does not have

a sanctuary. Worship services are held in the gymnasium.

Huffaker uses two or three special services each year to introduce the community to the church. More than 4,000 attended a 1991 Christmas cantata. The church is preparing for 6,000 worshippers for the Easter presentation.

"Bob Huffaker has demonstrated outstanding church growth understanding both in breaking the 200 barrier at his previous pastorate and now, in leading the Grove City Church to become a K-Church," said Bill Sullivan, Church Growth Division director and developer of the K-Church program.

Huffaker credits the denomination's K-Church program for helping to prepare him to lead a congregation of more than 1,000.



Bob Huffaker (r.), senior pastor at Grove City, Ohio, Church of the Nazarene, and his minister of music, Danny Bunnell (l.), lead the congregation in worship.

SMITH RESIGNS TO CARE FOR WIFE, BEGIN NEW MINISTRY

Samuel N. Smith has resigned as pastor of Washington, D.C., First Church of the Nazarene to care for his wife and to establish a new program of ministerial training for the inner city.

Smith served as senior pastor of Washington, D.C., First Church for 16 years. During those years the church went through a transition from a largely Anglo congregation to a multicultural group.

Smith's wife, Evelyn, has been suffering from cancer for the past four years.

Smith, who serves as director of the Nazarene Bible College Extension in Washington, D.C., plans to visit urban Black and Hispanic churches to find men and women called to ministry and to assist them in receiving ministerial training.

Smith feels that the best workers for

urban churches will come from the central city. He wants to see the church provide training for these persons.

Smith is also working with a new vocational training program for unemployed persons in the inner city. The new program will provide computer training and will be funded by government grants and a matching grant from IBM.

"IBM will provide \$5.00 for every \$1.00 donated by its employees," Smith said. "We hope to raise at least \$30,000 to begin this project."

The vocational training program will be a pilot project of Nazarene Bible College. The IBM 5-to-1 matching grant program will apply to any money given to NBC by IBM employees. Funds may be specifically designated for the Washington, D.C., project.



ONU's Tom Sennett (r.) prepares to shoot a free throw as his twin brother, Tim (l.), looks on. ONU defeated Wayland Baptist of Texas in the NAIA Division I National Tournament in Kansas City before losing to Cumberland, Ky., in the second round.

ONU, MANC, AND NNC INVOLVED IN TOURNEY PLAY

Olivet Nazarene University lost to Cumberland College of Kentucky 76-62, March 19, in the second round of the NAIA Division I National Tournament. The Tigers had defeated eighth-seeded Wayland Baptist of Plainview, Tex., 82-65 in the first round of the tournament. The win was ONU's first in four trips to the NAIA tournament.

ONU finished the 1991-92 season with a record of 25-11. The Tigers will lose only one player to graduation and return next year to pursue a fifth consecutive District 20 Championship.

MidAmerica Nazarene College lost in the second round of the NAIA Division II National Tournament in Stephenville, Tex. The Pioneers were defeated 103-90 by Concordia, Nebr., College. Concordia had defeated

Northwest Nazarene College 75-63 in the first round.

MANC entered the tournament ranked second in NAIA Division II. The Pioneers earned their first-ever trip to the NAIA tournament by winning the District 10 championship.

NNC was the District 2 champion and earned their first trip to the national tournament since 1957.

ONU women's basketball team lost to Wilmington, Del., College 76-67 in the first round of the NAIA Division II Women's National Tournament in Monmouth, Ore. The Tigers earned the trip to the national tournament by winning the District 20 championship. The women's team also captured the NCCAA District 4 title but declined an invitation to the NCCAA tournament.

MOSCOW NAMED 1994 THRUST CITY

Moscow will be the focus of an additional Thrust to the City by the Church of the Nazarene in 1994. Moscow recently was selected by the Board of General Superintendents as the second Thrust city for 1994, along with the earlier announced Houston.

"I think all of the resources that we can pull together—financial, personnel, prayer support, and interest—the better," said Franklin Cook, Eurasia regional director. "Right now the

opportunity is so open and the need so vast that we just need to maximize and focus our resources. I believe the Thrust will be an important part of that.

"The Thrust to the City program was initiated in 1986 to help promote holiness evangelism to world-class cities."

Other future Thrust cities include: Calcutta and Berlin in 1993, and Nairobi in 1995. This year's thrust is to San Francisco.

PLEYER RETIRES AS NPH ASSISTANT MANAGER



J. Everette Pleyer retired March 30 as assistant manager of Nazarene Publishing House, according to Robert Foster, NPH manager.

Pleyer began his employment with NPH in 1950 in advertising and catalog administration. He was promoted to assistant manager in the mid-1970s by the late M. A. (Bud) Lunn.

"Everette has given more than 40 years of dedicated management leadership in the publishing ministry of NPH," Foster said. "His professional career has been a model of service and servant-hood."

EDUCATION PROFESSORS MEET IN SAN ANTONIO

The Nazarene Association of Colleges of Teacher Education (NACTE) met recently in San Antonio for their annual convention, according to NACTE President Stephen Pusey of Olivet Nazarene University. The conference focused on the theme "The Challenge of Leadership."

Ken Armstrong, Anderson University, challenged the group to develop strong leadership skills. "Christians should not shy away from leadership," Armstrong said. "Jesus did not ask Christians to shun leadership. Instead, He gave a recipe for greatness."

The program also consisted of papers and reports on the teacher education programs in Nazarene colleges and universities.



Mildred Bangs Wynkoop was recently honored by the Nazarene Theological Seminary Breakfast Club for her contributions to Wesleyan theology and Nazarene education. Wynkoop served as former chairman of the Department of Theology at Western Evangelical Seminary, as head of the religion department at Japan Nazarene College, and as president of Japan Nazarene Theological Seminary. She was on the faculty of Trevecca Nazarene College from 1966 to 1976. From 1976 to 1980 she was theologian in residence at Nazarene Theological Seminary. Although the author of many works, she is best known for her book, *A Theology of Love*.



I want to make a modest proposal: that Christians renew their observance of Ascension Day.

Learning to Let Go

BY KENNETH L. GIBBLE

Ascension Day. Lots of people aren't even aware there is such a Christian holy day, much less that it occurs on the Thursday that comes 40 days after Easter (May 28 this year).

Unlike many people, I have childhood memories of Ascension Day. Not because I paid that much attention to the church calendar, but because my father's employer, a man of devout Christian observance, always gave his employees a vacation on Ascension Day. I haven't heard of anyone since then getting that day off.

I want to make a modest proposal: that Christians renew their observance of this holy day. If nothing else, Ascension Day speaks to us of the human experience of learning to let go. That is what the disciples of Jesus faced as they stood there gazing into heaven while "a cloud took him out of their sight" (Acts 1:9, RSV).

The person who wrote the New Testament Books of Luke and Acts gave two versions of Jesus leaving His disciples after the Resurrection. The first account says only that Jesus "parted from them" (Luke 24:51, RSV). The second account makes the parting much more dramatic, with the Lord disappearing in a cloud. *How* it happened, we cannot know. But one moment He was there talking with them. They could hear Him, touch Him, exchange glances with Him. And then, suddenly, He was gone. How must they have felt? How could they go on without Him to teach them, comfort them, crack the whip over them, inspire them? Surely the disciples asked themselves such questions.

His Spirit is alive. Jesus had been aware of His

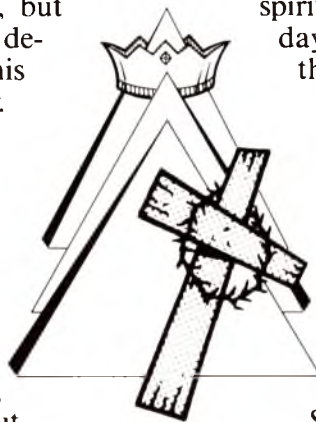
disciples' dependency on Him. He knew they believed that without Him, they could not function. He knew they needed to be prepared for His inevitable leave-taking. He told them to stay in Jerusalem and wait for the Holy Spirit to fall upon them (Acts 1:4-8). Though Jesus would not be with the disciples in the flesh, He promised that His spirit would go with them. And we, His latter-day disciples by the grace of God believe that His Spirit still is alive and at work among us.

Nevertheless, when the moment of Jesus' departure was actually upon them, I am sure those first disciples were greatly distressed. Saying good-bye to someone or something you have come to love is never easy. There are people who will go to great lengths to avoid good-byes.

Not long ago I read the book *A False Spring*, written by Pat Jordan, who played minor-league baseball. On the first team he played for, he struck up a friendship with a new teammate. Toward the end of the season, the other player was released by the management. Here is what the writer says about this friend's departure: "I learned of his release when I arrived at the armory one afternoon. He'd left . . . without saying goodbye. I was glad. I don't like goodbyes, never have. I distrust the emotions that rise from them, which are magnified and distorted by them."

Now, it may indeed be true that good-byes do "magnify and distort" human emotions. Yet, I think in the long run it is better to run that risk than to suppress the natural sorrow that farewells call forth.

Balloon got away. A few summers ago, my wife and I, with our then six-year-old daughter, spent a



day of our vacation at Boston Harbor. There are many activities for both grown-ups and kids, including the chance to purchase souvenirs and snacks. As I stood in line to buy popcorn, I heard a tearful wail fill the air. I turned around to see a little girl of four or five years of age pointing upward. There went her yellow balloon, soaring toward the blue sky. In only a few moments, the ocean breeze had carried it out of sight. How did the mother respond to her child's tears? Not with sympathy, but with: "I *told* you that would happen if you weren't careful!" And I winced when I realized that's what I might have said if my daughter had let her balloon get away.

It's just a balloon; that's what we grown-ups think, and thereby reveal how much we have forgotten what it's like to be a child, how much we have built our defenses against the pain of letting go. For one of the things we must learn about letting go is the inevitability of sorrow that goes along with it. And this is so whether we are the one doing the leaving or the one being left. So it was only natural for the disciples to grieve at their Lord's leaving, and it is natural for us to grieve when it is time to let go.

Madeleine L'Engle, writing about the Ascension in her book, *The Irrational Season*, also is reminded of a lost balloon. She remembers her daughter holding onto a blue balloon on a trip to the zoo. "Suddenly there came a cry, a howl of absolute loss. We looked on high and there we saw the balloon, ascending, turning and turning, higher and higher, blending into the smoky blue of the city sky."

Then the author describes the disciples looking up and watching Jesus disappear from their sight and saying, "We do not understand." L'Engle then suggests that the Spirit can change my parting sorrow into love only when I cease to cling and let love go.

A hard lesson. "Only if I let love go." Surely that is one of life's hardest lessons. Though it may be painful, try to think back to a time in your life when you learned to let love go. It may be as a child when you lost a beloved pet or even a stuffed animal. It may be a romance in your teenage years or in your later life. The one who had been in your thoughts constantly, who had brought such excitement and joy to you, now was no longer going to be there. At first you may have denied the need to let go. You supposed by desperately hanging on or offering to make certain changes, you could keep love alive. But that didn't work, and finally you knew you would have to let love go. Only then could you begin to go forward again, to move on to the next stage of your life. It takes courage to let love go. And it helps to have faith in one who will never let you go.

George Matheson was a young man engaged to be married when he discovered he was slowly but surely going blind. After she learned of his condition, his fiancée came to the painful decision that she could not face being married to a man soon to

be blind. Out of the suffering he faced in learning to let love go, George Matheson wrote these words:

*O Love that wilt not let me go,
I rest my weary soul in Thee.
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.*

Those words, born of loss and of faith, have helped countless people since then in their learning to let go.

A special kind of letting go is required of parents. In the early months and years of a child's life parents may hold their children, rock them to sleep, toss them into the air and catch them, kiss the bruised finger, and make it all better. Then children

It was only natural for the disciples to grieve at their Lord's leaving, and it is natural for us to grieve when it is time to let go.

grow up and no longer require or even welcome cuddling. Parents are torn by conflicting feelings. On one hand, they are relieved at escaping the overwhelming responsibility of parenting; on the other hand, they feel both sadness and apprehension as they see their children asserting their independence.

Letting go as a parent requires courage and faith. Some mothers and fathers have difficulty in letting go, and *all* mothers and fathers have difficulty in knowing *how* and *when* to let go. Some offspring must be restrained from jumping out of the nest; others need a gentle yet firm push. But there is no foolproof formula for parents to follow. In the end, parents send their children into life trusting only in the effect the years at home may have had.

The final letting go. And then, of course, there is the final letting go that comes with death. It may be that God in divine wisdom gives us other leave-takings to prepare us for the ultimate one. All of life, as we know it, consists of beginnings and endings, of comings and goings, of learning to know a person or a place and then having to separate from them. Our minds cannot conceive of anything different. Only the divine imagination can speak of eternity of reunion with loved ones, of tears wiped from our eyes, of heaven.

Meanwhile, in this life, we face the necessity of learning to let go of our loved ones. But we need not

let go of the love we have experienced with them. That is ours to keep, in our memories and in our hearts. In a larger sense, all the love God gives us is a permanent, irrevocable gift. What we are called upon to let go of may be the presence of a person, or one stage of a relationship in exchange for another, or a child's dependence on us, or any number of love experiences. But the love itself goes on. It is ours to keep into eternity. The love that Jesus had shared with His disciples could not be taken away. It was theirs to keep. But what He had taught them was that love that is clutched tightly to oneself is not serving the purpose God created it for. Love is not to be hoarded as a miser hoards gold; instead, it is to be given away. And this is the last and greatest lesson to be learned about letting go. It is the lesson of letting go of ourselves, of our egos, of our tendency to suppose the world revolves around us.

"Let go and let God," goes the popular religious saying. Some people think that means we should sit back and let God do everything for us. I think it means something else. I think it means we must learn that letting go is part of life, that if we try to keep people or experiences or love itself for ourselves, we will never know the fullness of life that God wills for us. I think it means that as we experience both the pain and the new beginnings of letting go, that we will meet God there, the one who has promised that nothing in all creation can make God let go of us.

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H

Until the Day Break

How bright the fadeless promise
Of a morn not far away,
When the risen Son shall usher in
A new and glorious day;
I look through every shadow
For that time of sweet surprise
And I listen for the trumpet,
And I scan the eastern skies.
I glimpse the rosy dawning
Of the bright and morning star;
I think I see the pearly gates
Begin to swing ajar;
And I hear the martial trooping
Of the armies of the Lord,
And I know He's coming quickly,
Bringing every man's reward.
I sense the Spirit's fervency
Throughout all Christendom,
And echo, with the Church, His bride—
"Even so, Lord Jesus, come!"

—E. Ruth Glover

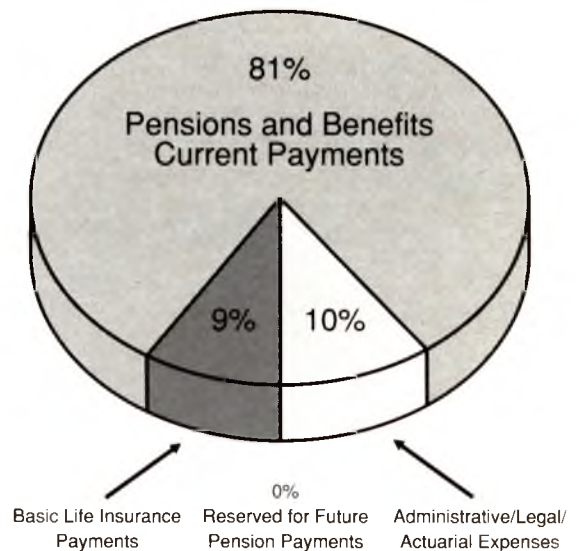


P&B Update:

Pensions and Benefits Fund Serves Over 12,000 Ministers

More than 12,000 Nazarene ministers and their families throughout the United States and Canada are served by the Pensions and Benefits Fund. Annually, the Pensions office graphs how the P&B Fund dollar was spent. The following chart illustrates how the dollars that local churches paid into the Pensions and Benefits Fund were used in 1991.

Expenditures of Pensions and Benefits Fund Income from Local Churches 1991



Most of the P&B Fund income dollars are allocated to meeting obligations to those who are recipients of the "Basic" Pension Plan. This plan is only one part of the Nazarene Minister's Retirement Program. It is that part by which the denomination provides every eligible minister a non-contributory defined benefit plan based on years of service. Established in 1971, the "Basic" Pension Plan was designed to provide a "safety net" benefit regardless of the minister's income category or church size. Over \$6.7 million in "Basic" Pension benefits were paid to recipients during 1991.

Board of Pensions and Benefits USA
6401 The Paseo, Kansas City, MO 64131-1284

MOM

*Your love surrounds me always and it's
such a comfort.*

*In spite of what I do or say or think,
You accept my endeavors.*

*When I was a child you guided and taught.
When I was a teenager you showed pa-
tience
And, I suppose, prayed.*

*Now I'm an adult, and it's different be-
tween us,
Yet the same. You still guide, teach, and
pray.
But now we're friends.*

*We chat for hours. Many experiences we
share.
Laughter and tears throughout the years.
All filled with love.*

*I'm fortunate to be loved by you. You're so
special.
And today I thank you and bless you
With all the love in my heart.*

—Sandra Lee Smith

MOTHERS



THANKS, MOM

Dear Mom:
The police were on our street again in the wee hours of this morning. I don't know what the problem was this time, but it probably has something to do with what brought them to my neighbor's house the last couple of times.

There was the time when she was shouting obscenities at some man at her doorstep. Then there was the time when I watched her live-in boyfriend berate her verbally and physically—in the middle of the street. The heart-wrenching thing about it all is the children involved. In this middle-of-the-night skirmish, I watched her six-year-old son wandering nonchalantly around the sidewalk, acting as if he's seen it all before. And Mom, it's not just *her* chil-

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DAY: VARIATIONS ON THE THEME

TO MY STEPMOTHER

When you married my dad, I was 12. We didn't meet then, you and I, for I lived with my mother. Dad emerged occasionally, a shadow from the past—a smiling face on a photo in Mom's cedar chest.

You made no difference in my life. You and Dad inhabited one corner of the earth, Mom and us kids another. We still ate peanut butter sandwiches for lunch every day and wore holes through the soles of our shoes.

That first year, the shadow I knew as Dad visited; and you waited in the car outside. For a long time afterward, I cherished the remembrance of Dad's hug as we sat together on the sofa.

Soon after that first visit, patent-leather shoes appeared in my closet. At first I wondered where they

continued on next page

DON'T THEY KNOW?

*"You are young; you can have more children."
No future children, as much as they would be
loved, can replace you.*

*"I just know you'll have a baby someday."
We have three babies in heaven. Why can't they
acknowledge them as our babies? Besides,
how do they know we'll have a live, healthy
baby someday? Did they hear a voice from
heaven?*

*"With your baby's heart defect, it is a real blessing
that you miscarried."
My little Anne, you have died, and they call it a
blessing?*

*"Get a puppy."
A puppy! They think a puppy can replace you,
my precious little daughter.*

*Don't they know, Anne? Don't they know?
There are three empty places in my heart,
One of those empty places says "Joseph."
The second says "Angela."
And the third one has your name, Anne.*

*Don't they know? Those three places will always
be empty.*

*Don't they know? Those three places in my
heart will hurt until the day I die.*

*Don't they know? Daddy and I loved and
wanted you so.*

*Don't they know? Our lives will never be the
same again.*

*I guess they don't know, Anne,
But I thank God for those who do.*

*I thank God for the people who did not expect
us to be "over it" in two weeks.*

I thank God for the listeners He provided.

*I thank God that I am not bitter. How could I
be, when I once reacted the same way?*

But mostly, I thank God for himself.

*No human can ease the pain, though they may
provide temporary comfort and relief, but
only God can ease the pain.*

I love you, Anne.

—Kim Hudson Stilwell

To My Stepmother . . .

continued from previous page

came from . . . until Mom said Dad had sent them. How special those shoes were. No laces to tie; instead, smart pearl buttons decorated the clasp on the narrow straps. I thought of Dad whenever I wore them.

Six months later when Dad visited, he took my face in his hands, studied my smile, and concluded that I needed braces on my teeth. Embarrassed, my smile shriveled, then Dad tickled it to my lips again, and I giggled. Once again, you waited in the car outside.

That was the day we met. Mom practically dragged me to the car. "Can't you say hello?" she prodded. I dropped my head in adolescent shyness, and squeaked, "Hi."

You turned into a smile with a name that day, not just a lady in the car. As you and Mom chattered away like old friends, I wrestled with the problem of what I was supposed to call you.

Several weeks later, Mom made an appointment with the dentist. That dreaded dentist trip, a weekly worry, stretched into a two-month ordeal; but at least I didn't need braces.

Then there was the coat. Dad had never given me an Easter present, but shortly after I met you, a large box wrapped with brown grocery bags and string was delivered just in time for Easter. When Mom lifted the lid, I squealed with delight. There was the prettiest, softest, pink coat I'd ever seen—and it was mine. With the cool satin lining caressing my skin, I buried my hands in the deep pockets, and twirled around the living room.

As if that wasn't enough, later that same day the florist delivered a pink and lavender corsage of flowers, which was also from Dad.

Mom said this called for a celebration, and we went shopping together. Now that Mom didn't have to buy the coat I needed, she used the money instead for my very first new Easter outfit—a navy blue dress with a white lace collar. It's funny that Dad had never thought of these things before marrying you.

Time passed. I graduated from high school, got my first job, married, had children, and eventually pursued a career. Contact with you was sporadic during these years. Although you didn't know it, I enjoyed the occasional times we spent together. I'm not sure why—perhaps I was curious about you

back then. Of course, Mom was first in my life as always, but you never seemed to mind.

You were patient. Because you understood Mom's need to be my only mom, you waited behind the curtain and whispered the cues to Dad. Many times, in the midst of trouble and turmoil in my own home, Dad appeared on the scene just in time to make a difference. Like the urgent financial crisis resulting from my husband's incarceration. About this time, God stepped into my life, bringing peace to quiet the storm. When a special delivery letter arrived from Dad with a generous check enclosed, my faith surged. Knowing you now, I can't help but wonder what role you may have played in each intervention.

A cascade of confusion plunged my faith into whirlpools of doubt when my brother died, but I had to be strong for Mom's sake. When we gathered at the funeral parlor together to stand at the casket, you stepped back again. Yet, we were on one level. Grief only crawls; it cannot climb. You stood among the backdrop of my friends that day, waiting to be needed.

Seven years later, death's unalterable blow hammered the hearth again; this time to claim my mother. At an opened grave we stood together, you and I, to mourn my loss. This time you were at my side.

Eventually, my own nest had emptied, and I was alone. Because of my growing relationship with

God over the years, I didn't mind the aloneness. He had filled my empty dreams with the reality of His love.

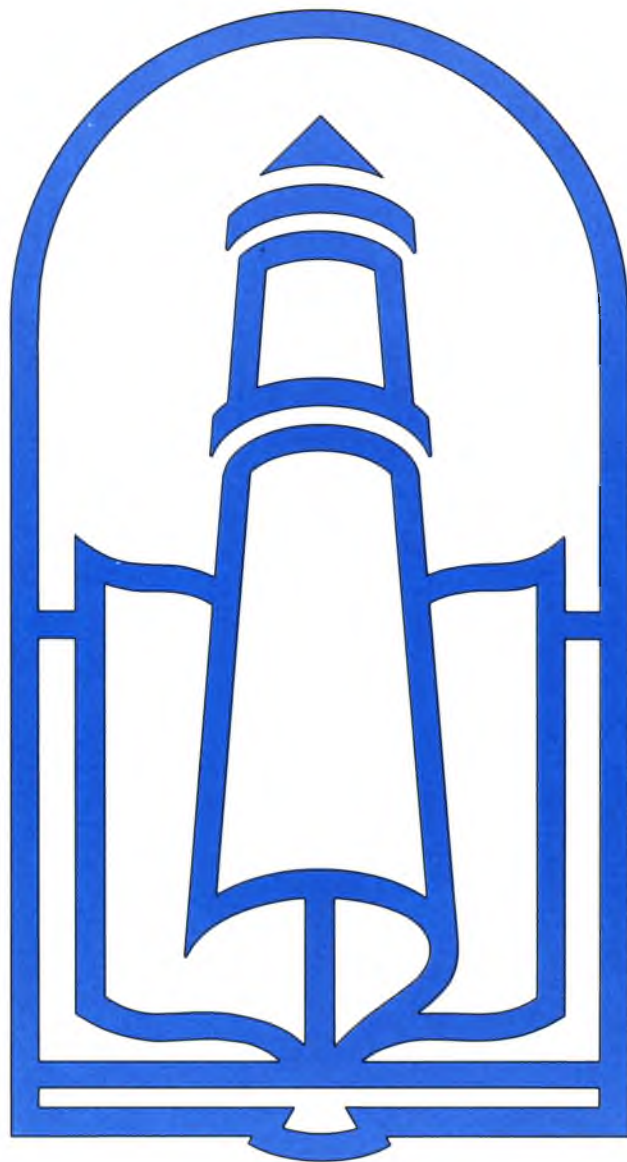
Now the curtain lifted, and you and Dad stepped onto the stage. I've watched you shower gifts upon my grandchildren; if I try to refuse the folded bill that Dad slips in my hand, you protest. It didn't take long for me to discover that the "care packages," containing groceries, favorite junk foods, and treats for my doggie, are your ideas and not Dad's. I can depend on you for licorice and cheddar cheese crackers when I attend an out-of-town conference.

Dad and I have grown so close in recent years. No wonder. You urge him to call if we haven't been in touch; you plan your vacations to coincide with mine. In a way, you're still whispering the cues.

In my clumsy efforts to share my faith with you, we've tiptoed through God's love together. Oh yes, I no longer stumble over the term "stepmother." You're my friend, and you have made a difference in my life.

—Penny Smith Bargo



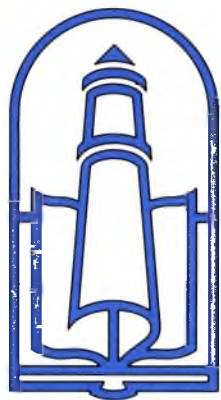


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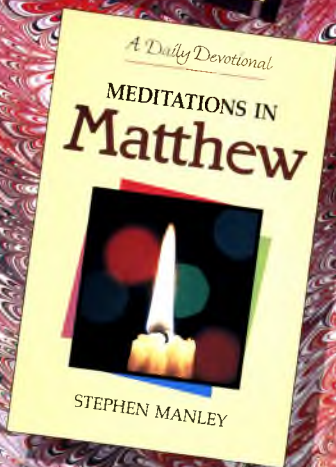
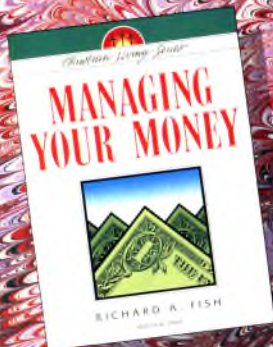
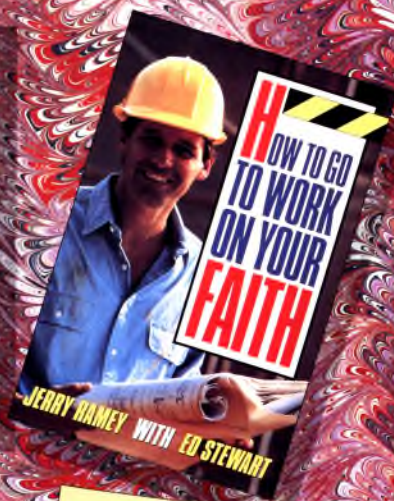
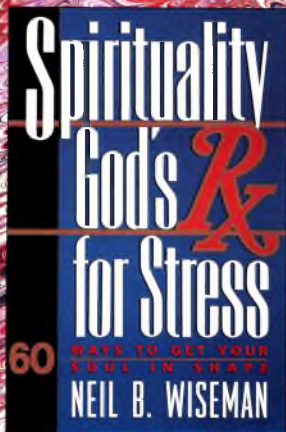
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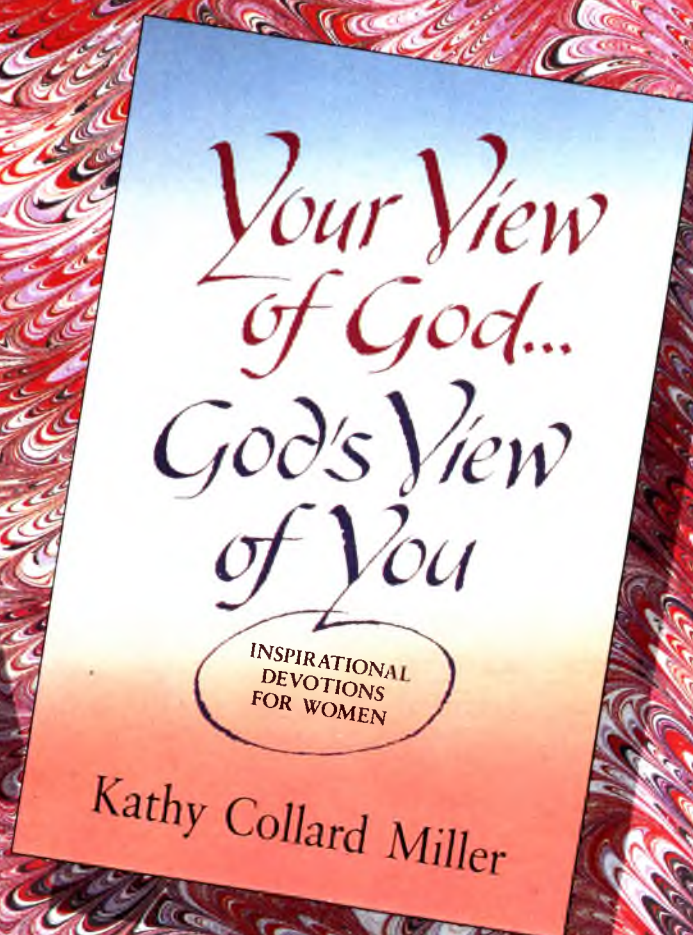
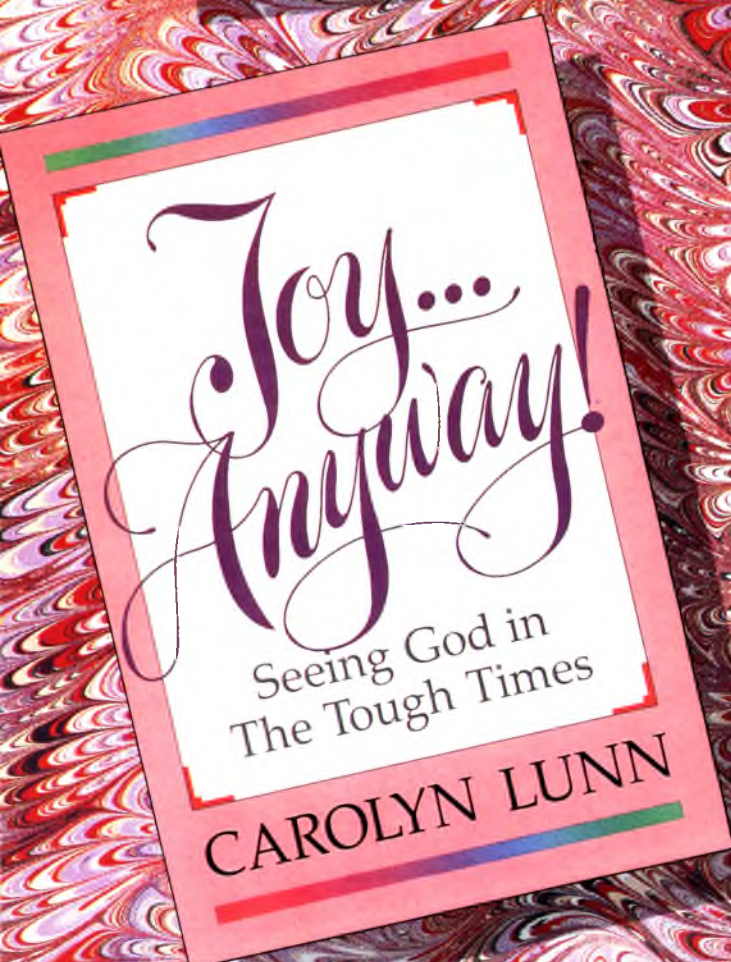
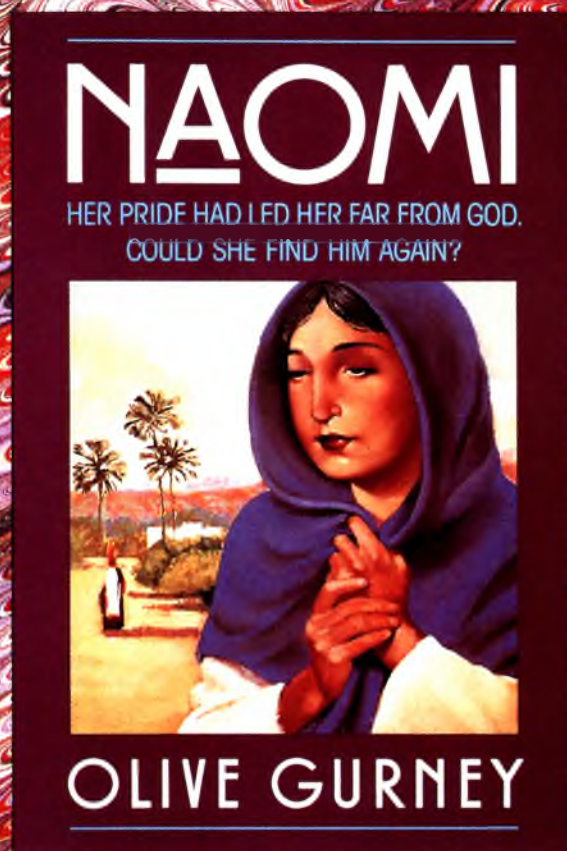
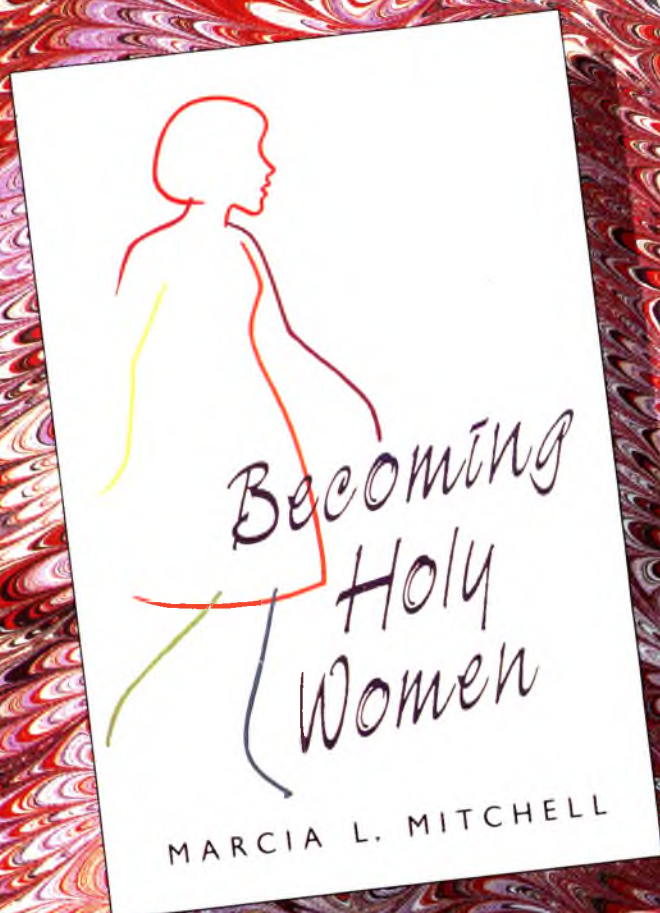
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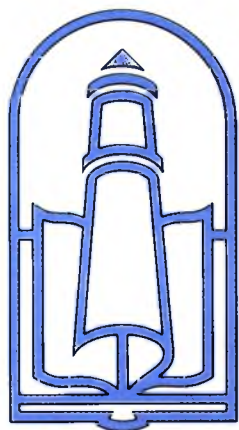
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FOR TODAY'S

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W O M A N

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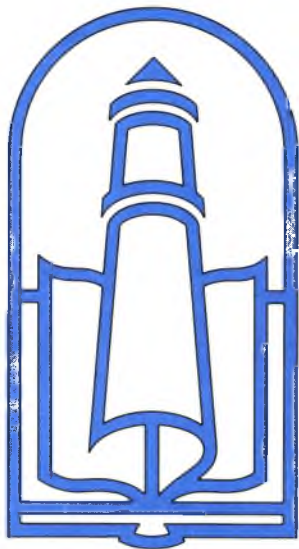
Carolyn Lunn. Many times throughout our lives we experience pain, tragedy, and heartache. It's difficult to find peace and joy in our hearts during these times. Through the tragedies of her own life, Lunn has discovered the meaning of joy: "An indwelling glad energy that inspires an inner serenity not dependent on outward circumstances."

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FOR THE

Alzheimer's

CAREGIVER

Alzheimer's

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Alzheimer's

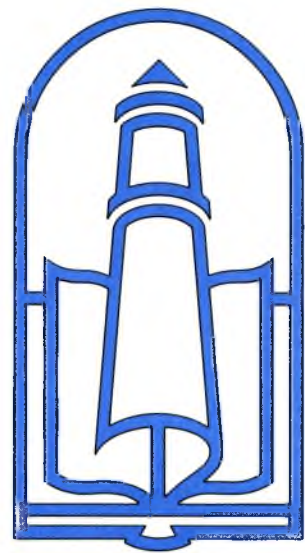
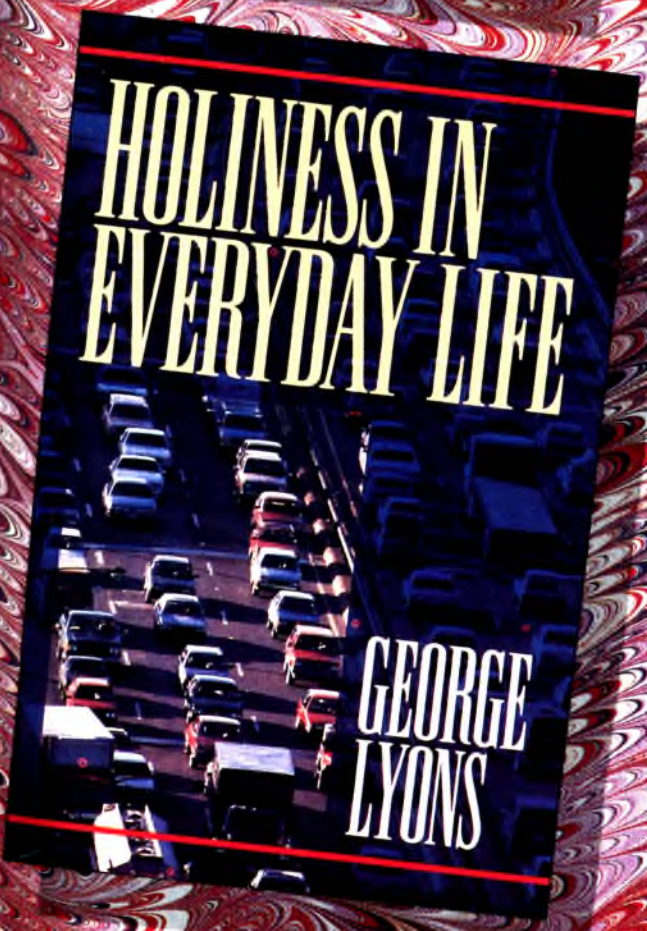
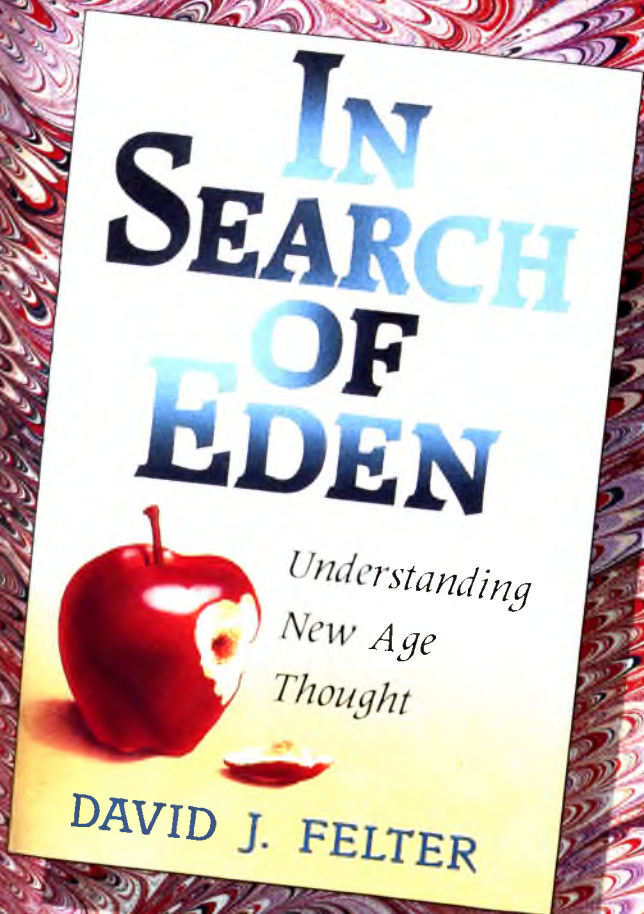
*Another
Opportunity
to Love*

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Our Journey:





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OUR FAITH

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David J. Felter. Concentrating on the major fundamentals of New Age thought, Felter examines the foundation on which this popular religion rests. Through this examination the critical differences between New Age thought and Christianity are exposed. The author includes valuable suggestions to assist those attempting to witness to New Agers.

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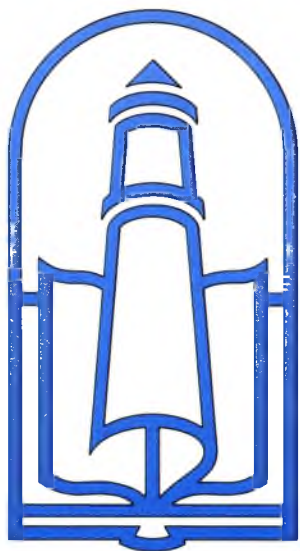
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Evangelism

FOR TODAY

Personal Evangelism Training II

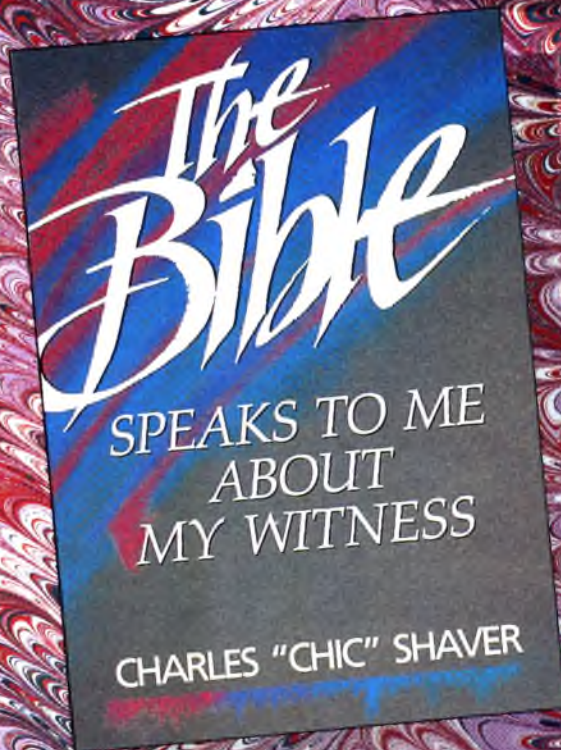
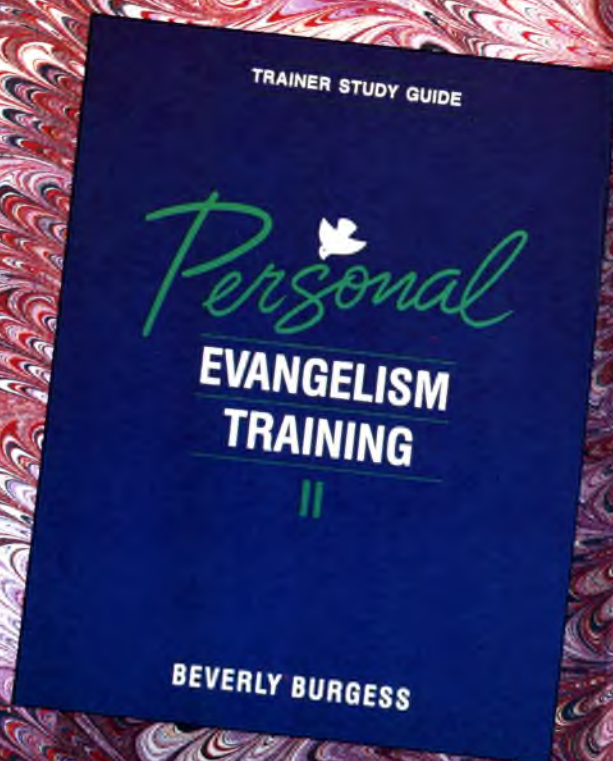
Beverly Burgess. Following the principles of the first training session, this second edition concentrates on equipping us to lead new converts into the holy life. Features include a guide to winning children to Christ. Three-ring binder.

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NR083-411-4046	Student book	\$6.95
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Thanks, Mom . . .

continued from page 22

dren. In the summer, the neighborhood kids sit on my porch and they tell me stories that make chills run up my spine. I want to gather them in my arms, as if holding them would protect their little lives from the bitterly cruel world they have been thrust into.

A 12-year-old told me how all her brothers and sisters were spread from California to Ohio. The courts put them in the homes of various extended family members because her father was in prison for sexually abusing all of them.

Then there are two adorable little boys who I nick-named Slugger and Marco. With big eyes, they told me how their daddy was in jail for turning all their beds over, breaking the windows in their house, and then, when the police overcame him, they found guns "everywhere."

Mom, these are all stories from the lives of kids on *my* street. As I sit here with these thoughts going through my head, there's a mixture of feelings tumbling over each other. I am burdened and so overwhelmed with the pain and terror these dear children live with. Yet, even as I think of them, bits and pieces of my own childhood come darting in between these heavy thoughts. I look at my neighbors' homes and it seems that there are clouds of darkness hovering over them. Then I look at my own childhood and I see, in contrast, unbelievable brightness.

I know the brightness is there because I remember being loved, seeing love between you and Dad, feeling cherished, watched over, and very safe. Yet, I am suddenly realizing that the source of these bright memories goes even deeper than the physical love surrounding me. Maybe for the first time I am feeling a deep inner knowledge that this brightness comes from the name and presence of Jesus Christ. Yes, I have always believed "Jesus makes the difference," yet I have never tasted, felt, sensed, *known* it with such clarity.

With these thoughts in my mind, I know now

there is nothing else I am more deeply grateful for than this—I have a mom and dad that lived and taught Jesus to me from the day I was born. Nothing else you could have done or taught me in the past would have helped as much now as your lives lived out with Jesus as your model.

Now, as a wife and mother, I want so much to raise happy and emotionally healthy children. But as a mother I make so many mistakes; I worry about scars I may inflict on my children that will drag on into their adulthood. I worry about whether I'm disciplining them too much or not enough. I worry about whether I'm too lenient or too strict. I worry, worry, worry. Yet, something new, again, is dawning inside of me. That is the more I live and give of Jesus to my daughters, the stronger they will be when they reach adulthood.

Yes, my dear daughters will remember hurts—they'll remember times when I've been unfair, overly harsh, and at times uncaring. But if I've

done the best I could and lived as close to my Lord as a mother can, then the brightness of the love and life of Jesus will surely someday become such a part of their lives that *He* will overshadow my sometimes glaring flaws.

If I don't have enough money for groceries; if I can't buy the best clothes; if they never see a beach or a two-week vacation in Florida; even if family crisis occurs—if I've given them Jesus—they have enough to look backward on their lives and see the brightness and happiness I see as I look back on my childhood.

So, Mom, as I sit and reflect on my past, the present, my children's future, and all the events that seemed to interlock them, I just had to say, "Thanks." Thanks so much for being there for me—and most of all, thanks for introducing me to Jesus and allowing His presence to permeate our home.

With love and deep gratitude, Cindy.

Cindy Myers





Even though I loved my son, at times he hurt me so much I felt like disowning him.

AIDS, A MOTHER'S STORY

BY PEGGY DIMMICK AS TOLD TO CATHERINE LAWTON

Social acceptance meant everything to me. I took my children to the socially preferred church in town and encouraged them to make friends among the kids of prominent families. When they became teenagers, I suspected they were experimenting with drugs and sex, but none of the parents or religious leaders I knew talked about these things, and I assumed it was a phase the kids would outgrow.

So the day my son, Dick, age 20 and in college, called to tell me he was homosexual, I was shocked, but I thought, Another fad. He'll get over it; we'll find a solution.

"Go to someone and get cured," I told him. I couldn't even say the awful word. *Homosexual*.

Surely it would go away. But I didn't know the pervasiveness of it. It didn't heal like a broken arm. And it didn't go away.

Not knowing where to turn, I began searching out books on the subject, only to be overwhelmed by guilt. Many of what were considered the classic causes of homosexuality were present in our home life and family relationships. Thinking back over our life together, my heart filled with bitter regrets.

When Dick, my first child, was two and I was pregnant with his sister, my sailor husband died of polio, leaving me staggered by grief.

In all my emotional turmoil (a 19-year-old widow with two babies), I didn't think to help little Dick through his private grief, never sitting down with him to

explain why his daddy was gone. Dick was such a compliant, quiet child, and his baby sister was so cute that he was easily overlooked.

When one of my husband's sailor friends began visiting and proposed, I said yes. Del and I were 20 when we got married.

My daughter never knew her father, and she and Del became very close. But a father-son relationship never developed between Del and Dick. In fact, whenever Del disciplined Dick, I cringed at his lack of sensitivity and tried to protect my son. One day, after Del had punished him quite severely, I ordered, "Don't you touch him again," and Del answered, "OK, I'll leave him alone." From then on he did just that, and a wall of tension arose

continued on page 32

LET'S BRING BACK THE FAMILY

BY J. GRANT SWANK, JR.



The other evening, some of us parents were going down the checklist of modern comforts in comparison to home opportunities.

“We have the fancy microwaves, but where are the family meals?” Alice asked with a wanderlust look in her eye.

“Yes, we have the monster houses going up in suburbia, but where are the cozy homes?” Dick responded in his own fashion. “With both parents working and little darlings at the day-care center, who inhabits those 15-room dwellings?”

So it was that we went on and on, tabulating our amateur analyses of the present condition of the American household.

I then thought back to 10 years ago when my wife and I decided that we were going to make a concerted effort to bring back the family. I do not believe we have called retreat once. In fact, we have charged ahead more than ever as all around us marriages and families crumble.

Here are some of the guidelines we put into operation:

1. We moved the television out of the center of activity. Instead of it being in the middle of the living room, we put it upstairs in the family room. That means that for one to get there, he has to climb steps. Further, when it is on, it does not bother those in the center of family doings.

At first, there were some moans and groans from younger members of the house; but as time went on—and they saw that both parents were sticking to their resolution—the life-styles of all concerned circled around other pastimes than the TV.

Does it need to be repeated that a television set must not become one’s baby-sitter? And it

certainly should not be left to blare hour after hour, particularly when no one is even interested in what is being broadcast. Has not the litany of reasons been recited often enough for most thinking parents to understand why the television must move away from being the controlling center of our thought?

2. Popcorn and pretzels once a week. Friday evening is called Family Night in our house. The kids think it has become institutionalized because it has become such a fixture.

Family Night is when we all gather around the television. Parents know what is on the docket for watching and so approve of its fare. We then get out the snacks, make ourselves comfy, and settle in for a few hours of laughs from the tube.

This is healthy in that it does not happen but once a week. All other times when we are together, we have opportunities galore to chat, debate, sometimes argue, and even remain silent with one another. Consequently, there is a reasonable balance to our television viewing and nonviewing. And we work diligently at maintaining that balance.

3. Ice cream and rides. We value the simple movements of everyday. It does not cost much to take a drive through the countryside that borders our New England village. Therefore, we have come to know most nooks and crannies—lakes, bridges, ponds

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Family Week

with ducks, picnic corners, arbors, marshes, and meadows good for browsing.

The children have been joining their parents in such excursions since they were tiny. Therefore, they really do not know enough to gripe about the family rides outside of town. Further, they know that most of them conclude at the ice-cream shop.

4. Lessons learned together. My wife and I make it a point to set aside most school nights to help the children with their homework. When we were growing up, the teachers seemed to communicate that parents were to lay off homework. It was for the children only. But these days, we get the message that the teachers are most willing for us to assist the students in their evening lessons.

Consequently, instead of sending the children to their individual rooms for homework, we all dig in. This means that quality time is spent in sharing thoughts, coming upon new facts, and especially comparing the secular put-out with what we believe as Christians.

5. Yard sales and apple orchards. Summer Saturday mornings are exciting around our house in that we don't stay home. We pile into the car for bumming around the yard sales that have become a favorite venture in American society.

Pick and poke, scan and search. Stop the car, get out, saunter over to the layout, and discover a treasure. Pay 50 cents and retreat to the car. What a good feeling such a simple find can bring.

And the kids? Why, they pick up a game or two (usually without batteries included). The cost? Still another 50 cents. Where can you find a better bargain than that?

But more importantly, this outing keeps us all together for one more round of family fun. As noon approaches, we stop at a favorite coffee shop for sandwiches and then pick up some apples or peaches at the orchard down the road.

**So what's
wrong with
that in a
world that
has lost its
sense of
wonder?**

Don't tell me that Saturday morning cartoons are any match for yard sale picking and apple munching.

6. Bible and prayer. After the evening meal, we read the Bible together. When the kids were tykes, we read from the colorful Bible story books. Now that they are older, we read from a translation they can memorize, verse by verse. We close with prayer.

Naturally, Sunday is spent in Sunday School and worship, every week without fail, unless one of us is sick. When we are on vacation, we find a church to attend.

Community ball games and other sports competitions bait us to break into spiritual gatherings, but we never give into the lure. Church comes first, always. The Lord's Day is special—very spe-

cial to our family. We aim to keep it that way.

7. Music. Our children have been brought up around the piano. That is the way it was in my home and that of my wife as well. Therefore, when relatives come to visit, we frequently meander to the piano for an old-fashioned sing-along.

Consequently, it is a matter of course that each of the children chose an individual instrument to play. That meant time practicing; it also meant a lesson a week. That led to competitions and performances. It also meant that they did not have that much time left over to get into trouble.

8. Daydreaming. We value taking time out to do nothing. There is no penalty in our house for doing that. In fact, we encourage it. Naturally, there has to be a balance in all things; so we parents watch that no one overdoes it. But we all need breathing space for the body, mind, and spirit.

There is a lot of talk in our home. But there is also the rhythm of being quiet. We have discovered that the closer we are to someone else, the more we feel comfortable in not saying anything with that special person. How much more so when with those of our own kin.

It is refreshing to sit in the corner of the sofa and just look out the window. Or sometimes one may even catch his spirit taking flight into the autumn sky. So what is wrong with that in a world that has lost its wonder? Nothing at all.

9. Library hours. It is a matter of course for us to stop at the community library just as we would stop at the grocery store and post office. We make it on our route.

Consequently, the children have grown up with their own books; that is, books on their lev-

THREE "REUNIONS" A YEAR?

BY FRED WENGER

I have always had a strong desire to keep our family together. When the children were younger and at home, we ate supper together almost every night. At those times, the TV was turned off and the radio and other distractions eliminated. In fact, we didn't even take phone calls during this special time. We centered our family devotions around this time, focusing on prayer and experimenting with a variety of approaches to devotions. I'm glad we fought the battle to do it as often as we did.

The marriage of our daughters posed challenges to maintaining our sense of family togetherness. When the girls both lived in Bethany, Okla., there were two or three times a year we all could be together. Bea cleverly worked out an alternating year system of celebrating Christmas. One year we would observe it on Thanksgiving, and the next we would celebrate it closer to Christmas Day.

About four years ago, our desire to keep in touch was greatly challenged. Our youngest, Fred, moved to Point Loma in San Diego while Beth remained in Bethany and Karen finished her schooling in Nashville. With this arrangement, it became frustratingly impossible for us to be together even once a year. Every time we tried to, at least one couldn't make it. Though phone calls helped some, I noticed that a lot of our conversations centered around what we had heard lately from the rest of the family.

With some sadness we realized that the children were drifting away from each other. It was then that

"problem solving/find-a-way" dad hatched a plan. It was so simple, we wondered why we didn't think of it before, and why others don't do it.

Our solution was to hold a conference telephone call for the family on or near each of the birthdays of our children. They were conveniently spaced in the months of March, July, and September. So instead of just phoning the children separately, we set a time when all

**Our children
are keeping
much more
involved with
each other
than before.**

five of us enjoy an hour-long family conversation three times a year.

It feels so good to do it this way. The greatest benefit is that our children are keeping much more involved with each other than before. Sure, an actual face-to-face reunion is much more satisfying than phone calls. But for now, it's the best that we can do, and it's not so bad. In fact, it's almost like having three "reunions" a year.

Fred Wenger is a counselor on the staff at First Church of the Nazarene, Bethany, Okla.

HH

tables on our lawn—a small one and a large one. When guests stay overnight in good weather, we love to treat them to a picnic breakfast in the backyard. There are the cloth napkins, best china, juice goblets glistening in the sun, place mats, and lighted candles (even in the morning!). "What a treat!" they exclaim. And what fun for the rest of us.

In the winter season, we make our way to restaurants that are not all that fancy. We don't have the money to eat out all the time in ritzy places; but we do make it a point to frequent the family spots where Mom can have a night off from cooking.

The other evening, I was listening to a radio preacher talk about today's children. He went on and on for 30 minutes about rapes, murders, robberies, gross music, drug misuse, alcohol consumption, the divorce rate, AIDS, sexual immorality, gore on the tube, debauchery in the theater, and the general state of disarray all around us.

When he was finished, I thought I had just sat through an X-rated movie.

I decided then and there that, though we do need to be warned about the awful sins that threaten society, we must begin to accent preventive measures that can help our young people avoid such evil.

Can we lift our weary heads long enough to see more than the apocalyptic attacks, so as to notice the sun that shines, the moon that glows, and the sparrows in flight? They have not deserted us. Nor has God.

So bring back your family by determining that you are going to make it your number one project for life. In God's name, do it. With God's help, do it. You can do it. You really can. Now get to it.

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els which have been borrowed from the public library. Then at holiday times, they get one or two of their own for keeps. Even my one son has gotten into the habit of reading, although he fears his love for books may make him appear to be a nerd.

10. Picnics and restaurants. We

have picnic baskets, several of them. At the first sign of spring, we are off on a picnic somewhere. It does not take much to put together some bread, cheese, ham slices, pickles, chips, soda cans, and apples for a lunch outdoors.

We treasure picnics so much that we have placed two picnic



AIDS, A Mother's Story . . .

continued from page 27

between them.

Dick grew up resenting Del and never let him get close. But later it came out that what he longed for more than anything was his father's affection.

As a young teen, Dick chose to leave my respectable church and join the youth group of a more vital, evangelistic church. He chose to attend a Christian college, where he liked school and was elected junior class president. But his inner struggles continued. He expressed that struggle in this prayer that I discovered in his papers years later:

Dear God,

It's really very hard right now. . . . I feel as though I've just gone too far. And yet I know You're just waiting for me to quit fighting. Mostly against You. Maybe someday I'll truly realize that You do love me, and respond to that love with a life that is truly sold out to You. I want to love You, Jesus. Please help me. Please, Lord, let these words become real in my life. . . . Love, Dick.

Dick became involved with a bad crowd. The school found out he was practicing homosexuality, and they kicked him out of the college.

He went to Hollywood and became involved in the life of the streets. He later joined the gay scene in San Francisco, living a life of promiscuity.

Del was repulsed and, at first, I was too. But I didn't want to be estranged completely from my son, so I let him bring his gay friends to visit. They had ambitions and ideas like anyone else, and I found it possible to like and accept them as people without condoning their life-style.

Occasionally, Dick would come home and set aside the trappings of that life-style, and it seemed he would come out of it. He would even attend church with us. Then, inevitably, a family argument would erupt and he would flee in anger back to the gay community. Even though I loved my son, at times he hurt me so much I felt like disowning him.

**God's grace was
there, giving peace
in the midst of
suffering and pain.
And Dick found
peace with God.**

Meanwhile, Del and I began attending an evangelical church where we learned what Christianity really means, and we experienced God personally. My attitude gradually changed from wanting to protect my son to becoming willing to let go of him

and release him into God's hands. At times I wondered if God heard my prayer. But I kept asking Him to stay after Dick.

We sought help in the Christian community. We found "Love in Action," a Christian ministry in San Rafael, Calif., that ministers to the homosexual who wants help. They teach that homosexuality is a result of deeper sins of the heart that are in straight people as well, especially anger, rebellion, and lust. But Dick was not willing to allow those people to help him.

Finally, I prayed, "O God, do *anything* You have to do, but do it . . . even unto death." But I didn't really believe it would take that.

Then Dick got sick and the cause was diagnosed as a rare parasite to which he had no immunity. Then he was found to have AIDS.

Dick became too sick to care for himself, and Del and I brought him home. He was terribly thin. At first we were tense and Dick resisted everything Del said, putting up his wall.

Though his weight plummeted from 175 to 80 pounds and he needed constant care, Dick would not let Del touch him. "Don't you want your father to rub your back?" I'd ask. "No," he'd reply.

Then one day that wall broke down. Dick passed out from the shock of the shower and Del picked him up off the floor and carried him to bed. After this act of love, Dick began to allow Del to help him.

Dick used to demand, "When is he leaving?" But he began to look out the window like a little child and ask, "When is he coming home?"

Gradually, I realized the hostility was gone. The two men had heart-to-heart talks about what they would do together when Dick got well. Sometimes Dick said, "Just hug me."

Friends used to tell us, "Now don't get too chummy or put

your arm around these people. Don't produce any emotion in them." But what they want more than anything is to be loved. All those years, Dick actually longed for Del to reach out and hug him, but at the same time he put up a wall that made this impossible. At long last, that wall was crumbling.

Finally, Del took over Dick's care completely. He spent three hours in the morning and three hours at night cleaning Dick's sores, bathing him, and giving him medicine.

Home Hospice was wonderful, the Lion's Club sent a donation, Dick's friends visited and helped him, the church choir came to sing for him. Best of all, God's grace was there, giving peace in the midst of suffering and pain. And Dick found peace with God.

When Dick used to go to church he would hear the minister say, "If you have something in your heart toward someone, you must leave it at the Cross first," and so he would never take Communion. I suspected it was because of his feelings toward his father.

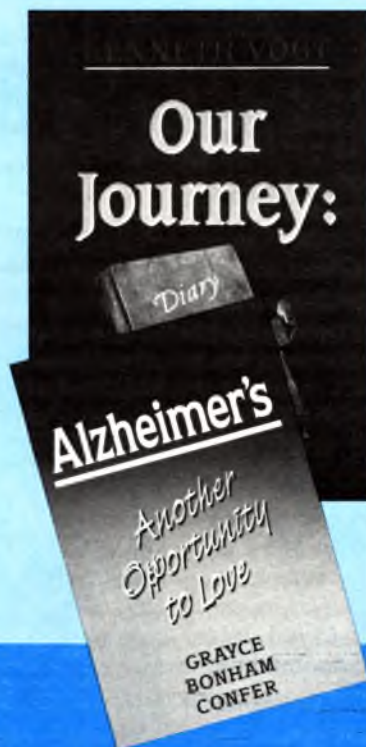
But while Dick was dying of AIDS, our pastor came to our home to serve Communion to Dick, Del, and me. Together we celebrated Christ's death for us and His wonderful gift of forgiveness.

The minister asked Dick if he was ready to go. "I'm not afraid of death. I really believe something better is coming," he replied. Dick threw away his rock records and gay magazines. He witnessed to his friends.

We could have gone on caring for him 24 hours a day just to finally have this loving relationship between the three of us and the Lord. But after months of terrible suffering, just before his 33rd birthday, Dick died at home in Del's arms. I believe he went directly to the arms of his Heavenly Father.

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THE QUESTION BOX

CONDUCTED BY WESLEY TRACY, *Editor*

Does God Tempt Us?

James 1:13 tells us that God tempts no one. If that is so, why does the Lord's prayer include "Lead us not into temptation," as if God might do that very thing?

Part of the answer probably lies in the several meanings of the Greek word *pirazo* that appears in both James 1:13 and Matthew 6:13. The word and its derivatives are used to mean tempt, attempt, endeavor, trial, calamity, affliction, make proof of, or put to the test. The precise meaning of this general term is to be drawn from the context in which the writer places it. The context in James shows that human beings are tempted and drawn away by their own lusts. Further, God would never *tempt* us in the sense of trying to seduce us to do something sinful.

The context of Matthew seems to require the translation of *test* rather than *tempt*. Any testing that God would design would be, as William Barclay writes, "not designed to make us fall . . . not designed to make us sinners. It is designed to make us good . . . strong . . . better" (DSB).

Neither James nor Matthew teaches that God ever tempts us in the sense of seducing us to do something evil.

Are There Any Born-again Christians in Hell?

A friend of mine insists that "there is no such thing as a carnal Christian. Only the sanctified will get to heaven." Is this what we believe and teach?

No. Born-again believers will be saved. There are Christians who are sure that they are of Christ and who yet sense the presence of sin in their heart of hearts, which grieves them. Both realities are as real to them as the sunlight, to use John Wesley's imagery. These not-yet-sanctified Christians are on the way to heaven. Or, as Nazarene scholar Timothy Smith put it, "There are no Christians in hell."

Is Choir Sunday School?

Our choir practices each week during the Sunday School hour. Yet, we are counted as "present" in the Sunday School attendance report. Is this the way it is supposed to be?


I referred your question to Rev. Phil Riley, director of Sunday School Ministries. Citing paragraph 812 of the *Manual*, he informed me that the *Manual* (in part) describes Sunday School sessions as an organized group of people "who meet weekly at a specified time and place . . . to study the Bible, using Sunday School curriculum approved by the Sunday School Ministries Board. This will constitute the regular Sunday School attendance." Rev. Riley adds that, based on this, people engaged in choir practice during the Sunday School hour "should not be counted in the regular Sunday School attendance."

Smoking and T-shirts

I have a two-part question: (1) Should a person who openly smokes be made a Sunday School teacher? (2) Should a youth leader wear sloppy T-shirts and shorts to the Sunday night church service?

Here's a two-part answer: (1) No. (2) No.

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Living with a Sense of Awe

Any extended reading of the writings of persons recognized as masters of the spiritual life reveals an exciting sense of awe in the presence of the eternal—even when God is silent for an extended time. Evidently, the persons who have achieved some sense of intimacy with God do not lose their sense of awe and mystery.

Perhaps the mediocre nature of much that is called Christian stems from the absence of a sense of mystery. The spiritual anemia that results is debilitating.

In the Old Testament, Isaiah is a solid example of one who maintained a rich sense of awe. His call in the Temple, according to chapter 6, was one in which the divine presence was clear and powerful. The sense of awe was so great that Isaiah quickly acknowledged his own unworthiness and the unworthiness/sinfulness of his people. “‘Woe to me!’ I cried. ‘I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty’” (v. 5, NIV). Throughout the writing of Isaiah, the favorite title for God is “The Holy One of Israel.”

Isaiah’s understanding of history, of judgment, of salvation, of hope—all come out of his sense of awe and mystery in the presence of God himself.

In the New Testament, the same sense of mystery is evident. For example, when the Lord helps the disciples in their fishing process, Peter responds much like Isaiah: “When Simon Peter saw this, he fell at Jesus’ knees and said, ‘Go away from me, Lord; I am a sinful man!’” (Luke 5:8, NIV).

Paul is an example of one whose intimacy with God never created any degeneration of his sense of awe. Periodically, he breaks out into praise

of the great God he serves.

After thinking through the technically difficult and emotionally powerful ideas of Romans 9—11 concerning the place of physical Israel in God’s plans, Paul erupts into a hymn of awe:

Oh, the depth of the riches of the wisdom and knowledge of God!

How unsearchable his judgments, and his paths beyond tracing out!” (11:33, NIV).

As the crescendo of evil builds in the Book of Revelation, so does the sense of awe and mystery. The Book ends with worship and fervent prayer for the return of the Lord!

Nurturing a healthy sense of awe is essential to spiritual growth. Without it, doubt and cynicism tend to creep into our lives. Carelessness of life and language and relationships develops when we are not sensitive to the gracious sense of the divine.

Lived apart from the divine, the spiritual life becomes dry and boring. Motivation decreases and perspective shrinks when we live our lives within the confines of the space-time-energy world alone.

I shall always be thankful for the early days of my life on the farm. Awe and mystery were nurtured when we observed the colt scramble to his feet within hours of birth; when the dark night was ripped open by a strike of lightning; when the few small seeds we planted in the spring filled the granaries to bursting at harvest time; when the snow crackled and crunched under foot on a cold Dakota night. What a wonderful world the Creator has provided! Annie Dillard in *Pilgrim at Tinker Creek*

writes: “The creator has pizzazz.”

I shall always be thankful for the privilege of seeing God at work in the lives of people. Who can forget the awe when a person trapped in sin cries out for mercy and God offers forgiveness!

Who can forget the awesome sense of the divine when a person tangled in a web of shame and fear from an ancient abuse or rejection finds the courage to own that struggle—and God comes to release and renew and restore through the power of the Cross! What a moment!

Who can remain insensitive when an ordinary page of print is transformed by the illumination of the Holy Spirit into a life-changing understanding! Who can remain un-

What a wonderful world—the Creator has pizzazz!

moved when suddenly a piece of music lifts one out of the mundane into the heavenlies! Who can stay the same when God enters a “normal” church service and the sense of the divine is so profound that it can be tasted and felt!

Unless we carefully order our lives in such a way as to foster a sense of the awe and mystery of God, we may miss the whole point of life and ministry!

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

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Nazarene Roots

The Deaconess in Nazarene History

BY STAN INGERSOL, DENOMINATIONAL ARCHIVIST

The Nazarene deaconess has been a lay order functioning from the beginning of our history alongside the regular ministry ordained to "Word and Table." Clear lines have always separated the two types of ministry. There was a gender line. The deaconess order was specifically for women, originating in 19th-century mainline Protestantism, where women were excluded from ordination, whereas ordained ministry in the Church of the Nazarene has always been open to those of either gender. There was a clear division of responsibility as well: The ordained minister's primary task was to preach and preside over the sacraments, while the deaconess focused on service-oriented tasks that were undefined by the *Manual* and determined largely by her own interests and abilities and the desire of the congregation to which she belonged and to which she was accountable.

The church *ordained* its elders, but *consecrated* its deaconesses, emphasizing the lay character of their ministry. The Nazarene deaconess worked under the supervision of a pastor and local congregation. Recent General Assembly action (1985) revising the church's structure of ministry has maintained some of these distinctions, while steering future "deaconesses" in the track of ordained deacon—a new order of ministry for those of either gender.

In the early Church of the Nazarene, the work of deaconess and pastor often overlapped. This fact, coupled with her subordinate role in the ministry, made the Nazarene deaconess a forerunner of the modern specialized staff minister. Each deaconess had a specialized focus. Often it was oriented toward significant so-

cial ministry. Though individual specialties differed, each deaconess was expected to assist the church's general ministry of evangelism.

The flavor of deaconess ministry was captured in reports filed in the early *Herald of Holiness*. Mrs. M. E. Gasaway reported in March 1919: "I am still in Plantersville, Miss., and so far in 1919 I have prayed in 125 homes, held three meetings, helped forty souls to get saved, reclaimed, or sanctified, and held two street meetings, preached six times, and have the victory just now." In New England, Elsie Rideout wrote that her work of the previous year "proved that deaconess' duties are manifold—calling on the sick and dying, sympathizing with so many in their sorrow and bereavements, sharing their burdens, and so fulfilling the command of Christ." In Beverly Mass., deaconess Pearl Jenkins (later missionary to Africa) met physical and spiritual needs during an epidemic that swept her community. Mrs. E. J. Lord devoted much time to organizing support for a Bible school in Hutchinson, Kans., that later became Bresee College. In Oklahoma, Nellie Barrett reported a ministry to

local jail prisoners, adding: "No service is too small for a deaconess to do. Each week I find time to visit the sick, the aged, the poor, and the stranger." Deaconesses prayed with people in their homes, handed out tracts and other literature, preached, assisted revivals, and served as missionaries, often carrying the lion's share of the local visitation program.

The decline of the Nazarene deaconess movement was apparent by the mid 1920s, paralleling the deaconess movement's decline in Protestantism generally. In 1914, there was practically one Nazarene deaconess for every congregation, and they composed more than a fourth of the total Nazarene ministry. Twenty years later, there was one deaconess for every six churches, and they comprised only 10 percent of the denomination's ministers. This trend foreshadowed a similar decline later of women in the church's ordained ministry. Part of this can be attributed to the growing openness of other sectors of society to accept women in new areas of responsibility. The trend also reflects a growing tendency of the church's second (and subsequent) generations to move away from the Methodistic models of how to be "evangelical" that had been fixed so firmly in the minds of the denominational founders.

Deaconesses continue to exercise their ministry within the Church of the Nazarene, though recent *Manual* changes make it possible to foresee a day when they no longer will. The heyday of deaconess ministry was clearly the first decade-and-a-half of our church's history, when a large and active corps of women organized themselves to carry out the church's social and evangelistic witness. H



Deaconess Lucy Knott (1905) worked with youth at Los Angeles First Church. She later became a pastor and was ordained.

EVANGELISTS' SLATES

APPLEBY, ROBERT R.: Los Angeles, CA (First), May 2-3

ARMSTRONG, LEON AND LINDA: Kankakee, IL (Eastridge), May 5-10; Bushnell, IL, 12-17; West Point, VA, 19-24; Greensboro, NC, 26-31; Ramseur, NC, June 3-7; Franklin, PA, 8-14; Monongahela, PA, 15-21; Charlotte, NC (Calvary), 22-18

BAGGETT, DALLAS W.: Henderson, KY, May 3-6; Ladoga, IN, 7-10; Pea Ridge, AR, 17; Birmingham, AL (Huffman), 24; McEwen, TN (Pine Hill), 31; Family Retreats in Alabama, Arkansas, Tennessee, June 1-30

BALLARD, DONALD K.: Ashland, KY (Summit), May 6-10; North Little Rock, AR (Grace), June 3-7; Tuscaloosa, AL (First), 9-14

BELZER, DAVE & BARBARA: St. Croix Falls, WI, May 5-10; Wausau, WI, 12-17; Paris, IL (First), 19-24; Baraboo, WI, 27-31

THE BENDER FAMILY, TIM: Waldoboro, ME (North), May 5-10; Indianapolis, IN (Fall Creek), 19-24

BOCK, DON: Pleasant Ridge, OH, May 6-10; Sedalia, OH, 20-24; Mentor, OH, 27-31; Laurel Run, OH, June 10-14; Kingston, OH, 25-28

BOICOURT-SHANK, MARLA: Kailua Kona, HI (Kona), May 2-3; Kailua Oahu, HI (Kailua), 10; Savannah, GA (Eastside), 22-24

BOND, GARY & BETH: New Philadelphia, OH, May 6-10; Lansing, MI (South), 17-20; Albion, PA, 24-27; Jefferson, OH, 31—June 3

BOQUIST, DOUG & DEBBIE: Yarmouth, ME, May 2-6; Augusta, ME (First), 16-20; Millinocket, ME, 22-27; Houston, TX (First), June 8-12; Alliance, OH, 15-19; Lakeland, FL (Lake Gibson), 22-26; West Chester, OH, 29—July 3

BRAUNIG, LUTZ & DEBBIE: Danville, IL (Home Gardens), May 2; Monticello, IL, 3; Champaign, IL, 8; Bissell, IL, 9; Arcola, IL, 17; Bissell, IL, June 13; Moweaqua, IL, 27*

BRISCOE, JOHN B.: Concerts in Missouri, Illinois, Indiana, May 3-10; Pataskala, OH, 12-17; Concerts in Ohio, 19-31; Concerts in Ohio, Pennsylvania, June 1-7; Belle Vernon, PA, 9-14; Concerts in New England, 16-21; New Bedford, MA (First), 22-28

BROWN, MARK A.: Jerome, PA, May 5-9; Hopewell, VA, 12-17; Boones Mill, VA, 19-24; Chesapeake, VA (First), 26-31

BROWN, ROGER N.: New Castle, IN (Southside), May 3, (a.m.); Greenfield, IN (Stringtown), 3, (p.m.); Charleston, WV (Southeast), 10, (a.m.); South Charleston, WV (Grace), 10, (p.m.); Greenville, SC (First), 17; Garner, NC (Raleigh First), 24

BUDD, JAY B.: Akron, OH (Eliet), May 5-10

BURKHALTER, PAT & DONNA: Wagoner, OK, May 5-10; Tishomingo, OK, 12-17; Tuttle, OK, 19-24; Farmington, AR, 26-31; Goshen, AR, June 2-7; Muscle Shoals, AL, 9-14; Little Rock, AR (University Park), 16-21; Hugo, OK, 23-28

CANEN, DAVID L.: Owensboro, KY, May 5-10; Orange Park, FL, 19-24

CANFIELD EVANGELISTIC MINISTRIES, DAVE: Cass City, MI, May 6-10; Charleston, WV (Valley Grove), 13-17; Kettering, OH (Dayton Kettering First), 20-24; Kannapolis, NC, June 11-21*

CHAMBERS, LEON & MILDRED: North Vernon, IN, May 12-17; Sparks, GA, June 18-28*

CHANEY, REEFORD & BARBARA: Richmond, VA (Woodville), May 31

CLAY, D. E.: Westlake, OH (Parkside), May 2-3; Lakeside, OH, 12-14; Galion, OH, 16-17; Geneva, OH, 30-31; East Lake, OH (Willow-Lake), June 5-7

CLAY, M. E.: Sistersville, WV, May 12-17

CLEGG, DARRELL W.: Barnesville, OH, May 5-10; Lexington, VA, 13-17; Timberville, VA, 19-24; Atwater, OH, June 7; West Virginia North District Children's Camp, 12-14; Tallmadge, OH, 16-21; Ripley, WV, 23-28; Titusville, PA, 30—July 5

COBB, BILL & TERRI: Olathe, KS (College), May 10; Columbia, SC (First), 13-17; Lake City, FL (First), 20-24; De Soto, TX (First), June 13 p.m.; Carrollton, TX, 14; West Texas District Camp, 15-21; Fort Morgan, CO, 24-28

COVINGTON, NATHAN A.: Bethany, OK (Jernigan Memorial), May 5-10; Lee's Summit, MO, 12-17; Topeka, KS (Lakeview), 26-31; Independence, MO (Trinity), June 2-7; Caddo, OK, 9-14; Romania, 15—July 2

CRANDALL, V. E. & BARBARA: Kenner, LA (First), May 12-17; Attica, MI (Beulah), June 15-21

CROFFORD, TODD—CROFFORD/PARKER MINISTRIES: Lake Placid, NY, May 5-10; Waverly, NY, 13-17; Hamilton, OH, 23-29; Rochester, NY (Immanuel), June 5-7; Cadillac, MI (Northern Michigan), 12-21

DALE, TOM: Richland, WA (First), May 12-17

DANIELS, M. BERT: Moore, OK, May 6-10; Purcell, OK, 13-17

DELBRIDGE, GENE: Elgin, OR, June 14-17

DELL, JIMMY: Kearney, NE, May 9-13; The Woodlands, TX (Woodlands Community), 14-17; Eureka, IL, 19-24; Sacramento, CA (North), 26-31; Columbus, NE, June 13-17; Prescott, AZ, 20-24; Nicholasville, KY, 28—July 1

DENNISON, MARVIN E.: Seymour, MO (Dogwood), June 2-7; Dexter, MO (Southwest), 9-14; Circleville, OH (First), 23-28; Hixson, TN (Chattanooga Grace), 30—July 5

DESKINS, GROVER C.: Elmira, NY (Calvary), May 5-10

DIXON, GEORGE & CHARLOTTE: Oregon, IL, May 6-10; Mount Vernon, IN (Point Township), 13-17; Coropolis, PA, 27-31; Chester, OH, June 9-14; Pomeroy, OH, 17-21; Pennsylvania (Concerts), 26—July 12

DOOLITTLE, KEVIN C.: Butler, PA, May 1-3; Fairview Village, PA, 8-10; Middletown, PA (Harrisburg First), 16-17; Northeast, MD, 24; Tallmadge, OH (Akron Southeast), 28-31; Baltimore, MD (Latin American First), June 7; Baltimore, MD (Dundak), 8-14; Petersburg, VA, 15-21; Wadsworth, OH, 25—July 5*

DOROUGH, WILLIAM M.: Hillsboro, TX, May 5-10; Athens, TX, 15-17

DUNN, DONALD R.: St. Mary's, WV, May 5-10; Wadsworth, OH, June 25—July 5*

DUTTON, BARRY & TAVIA: Solomons, MD, May 19-24*

FADER, WES & MARY: North Syracuse, NY (Community), May 5-10; Alanson, MI (Lakeview), 17-20; Beaverton, MI, 21-24; Roseville, MI (Metropolitan), 27-31; Canada, June 2-7; North Haledon, NJ (High Mountain), 9-14; Canada, 16-28

FLORES, H. E. "PAUL": Yuma, CO, June 19-21

FRANK, RICHARD A.: Capitol Heights, MD (Washington Grace), May 3-10

THE FREY FAMILY, DONALD: Charlevoix, MI, May 6-10; Angola, IN, 12-17; Chesaning, MI, June 15-21; Midland, MI, 22-28*

GESSNER, DON & SHIRL: Indianapolis, IN (Westbrook), May 6-10; Indianapolis, IN (Southwest), 12-17; Westport, IN, 19-24; Washington, IN, 27-31; Overland Park, KS, June 1-7; Decatur, IL (First), 19-20; Marion, IN, 24-28; Pell City, AL, 29—July 5*

GRAY, C. PAUL: Wichita, KS (Trinity), May 19-24

HAINES, GARY W.: Vandalia, OH, May 2-6; Coschocton, OH (First), 7-10; Bel Air, MD, 17-24; Brush, CO (First), 30—June 3; Greeley, CO (First), 4-7; Colorado Springs, CO, 13-17; Painesville, OH, 20-28

HALBERT, KIRK & JOYCE: Concerts in Missouri, Kansas, Oklahoma, May 1-31, June 1-30

HANCOCK, TIM: Philadelphia, PA (First), May 1-3; Port Huron, MI (First), 5-10; Lexington, KY (First), 13-17; Cookeville, TN, 20-24; Hamlin, TX, 31—June 3; Iowa District Youth Camp, 8-12; Howell, MI, 14; Michigan District Youth Camp, 15-19; Bridgeton, NJ, 22-28

HARRINGTON, MILTON: Boca Raton, FL (South Florida), May 20-22

HAYES, ALVIN B.: Ephrata, PA, June 3-7

HAYNES, CHARLES & MYRT: Columbia, KY, May 26-31; Jeffersonville, IN (First), June 2-7; Fort Oglesboro, GA (First), 9-14

HICKS, JOHN DAVID: Prospect, OR, May 3-6; Parma, ID, 10-13

HIGGINS, CHUCK & MARGIE: Bedford, OH, May 3-7; Columbus, OH (Linden), 10-14; Ortonville, MI (Lake Louise), 17-21; Bloxom, VA, 24-28*

HILL, WILLIAM G. & KATHRYN: Syracuse, OH, May 5-10

HOLSTEIN, J. TED: Cincinnati, OH (Springdale), May 3-8; London, OH, 7-10; New Lenox, IL, 12-17; Mansfield, IL, 19-24

ICE, CHARLES & BETTY: Arnold, NE, May 13-17; Towanda, KS, 21-24; Lincoln, NE (Northside), 27-31

IDE, CHARLES D.: Clio, MI (Mount Morris), May 3-6; Mount Pleasant, MI (First), 8-10; Flint, MI (East), 26-31

JAMES, W. RILEY: St. Albans, WV, May 12-17

JAYMES, RICHARD W.: Boswell, PA, May 3-10

JETSTREAM MINISTRIES, PAUL & TRISH: Tahlequah, OK, May 6-10; Concerts in Oklahoma, Missouri, Kansas, Nebraska, South Dakota, North Dakota, Minnesota, Iowa, 12-31; Concerts in North Dakota, South Carolina, Minnesota, Iowa, June 2-25; Watertown, SD, 28—July 5*

JONES, TERRY & LAQUITA: Wichita, KS, May 1-3; South Bend, IN (First), 6-10; Lombard, IL, 13-17; Greenbrier, AR, 20-24; Horseshoe Bend, AR, 27-31; Sliam Springs, AR, June 3-7; Houston, TX (Spring Branch), 14

JUNEMAN, JOHN & TRINA: Whitefish, MI, May 6-10; Winona, MN, 13-17; Alberta, MN, 20-24; Louisville, KY (North Bullitt), 26-31; Monroeville, AL, June 3-7; Minford, OH, 9-14; Sidney, OH, 16-21; Northeast Indiana District Children's Camp, 23-28

KEENA, EARL E.: Quincy, CA, May 6-10; Crescent City, CA, 17-21; Culver, OR, June 16-21

KELLER EVANGELISTIC MINISTRIES, GREG & SUE: Stonewood, WV, May 2-6; Glasgow, WV, 9-13; Marion, VA, 16-20; Bamberg, SC, 23-27

LAXSON, KIP: Davenport, IA, May 6-10; Redding, CA (First), 13-17; Yreka, CA, 20-24; Mount Vernon, WA, 27-31; Brookhaven, MS (First), June 3-7; Dallas District Camp, 16-21; Prattville, AL (Millbrook), 24-28; South Carolina District Camp, 29—July 5

LAXSON, WALLY & GINGER: Redding, CA (First), May 13-17; Yreka, CA, 20-24; Bethany, OK (Calvary), June 5-7; Dallas District Camp, 16-21; Eastern Michigan District Camp, 22-28; South Carolina District Camp, 29—July 5

LECKRONE, LARRY: East Rockaway, NY, May 9-13; Bradford, PA (First), 16-20; Columbus, OH (Cooke Road), 23-27; Fortville, IN (SoloCon), 29—June 1; Franklin, PA, 26—July 5*

LEIDY, ARNOLD G.: Carlisbad, NM (First), May 3-7; Moriarty, NM, 10-17; Silver City, NM, June 3-7; Stanley, NM, 11-14*

LIDDELL, P. L.: Plainfield, IN (Trinity), May 5-10; Springfield, MO (East Grand), 12-17; Martinsville, IN (First), 19-24; Pontiac, MI (Hillcrest), 26-31

LOMAN, LANE: Cofax, NC, May 3-6; East Liverpool, OH (Lacroft), 10-13; Nashville, TN (Bell Road), 17-20; Charleston, WV (Elk River), 27-31; Roanoke, VA, June 7-10; Dover, TN (First), 21-24; Olney, IL, 25-28*

MANLEY, STEPHEN & DELPHINE: England, May 1-31; Mississippi District Camp, June 8-14; Dublin, OH, 19-21; Missouri District Camp, 22-28; Maine District Camp, 29—July 5

MANN, THURL & MARY KAY: Fort Wright, KY (Covington Central), May 6-10; Fort Scott, KS (First), 13-17; Esther, MO (Flat River), 20-24; Springfield, IL (Trinity), 27-31

MAY, JOHN W.: Scottsdale, PA, May 13-17; Spencer, WV, 20-24; Vancleve, KY, June 2-3*

MAYO, CLIFFORD: Jacksonville, TX (Mount Hope), May 5-10

MCCAFFRY, JOSEPH P.: New Harmony, IN (Harmony Chapel), May 8-10

McMAHON, MICK & HELEN, VICTORY MINISTRIES: Baltimore, MD (Dundalk), May 2-6; Cincinnati, OH (Clifton Avenue), 8-10; Clare, MI, 12-17; Endicott, NY, 19-24; Fitchburg, MA, 27-31; Singing Hills, NH, June 4-5; Clearfield, PA, 17-21

McWHIRTER, STUART: Covington, KY (First), May 6-10; Southeast Oklahoma District Camp, June 3-7; Eastern Michigan District Camp, 21-28; Alabama North/South District Camp, 29—July 5

MILLHUFF, CHARLES R.: Lakeland, FL (Highland Park), May 17-23; Vienna, VA, 24; Medicine Hat, Alberta, 27-31; Tennessee District Camp, June 14-21; Illinois District Camp, 23-28

MONCK, JIM: Rushville, IN, May 6-10; Lansing, MI (Waverly), 13-17; Evansville, IN (Grace), 20-24; Huntington, IN, 27-31; Redding, CA (First), June 14, 21

MORGAN, EARL L.: Crystal Lake, IL, May 1-3; Indianapolis, IN (Castleton), 7-10; Joliet, IL (First), 16-17; Tiffin, OH, 24

MORRIS, JAMES A.: Cabin Creek, WV (Chelvan), June 1-7; Charleston, WV (Southeast), 8-14; Beckley, WV (First), 22-28; Marmet, WV, 29—July 3

MURPHY, MARK N.: Lavelle, PA, May 14-17; Indiana (SoloCon), 22-25

NAJARIAN, BERGE & DORIS: Arcadia, FL (First), May 2-3

OYLER, CALVIN & VIRGINIA: Mauston, WI, May 5-10; Ponca City, OK (St. Lukes), 13-17; Herington, KS, 20-24; Minneapolis, KS, June 2-7; Colorado Springs, CO (Central), 9-14; Susanville, CA, 17-21

PEARCE, J. STEVE: Lowell, IN, May 6-10; Kincaid, IL, May 13-17; Wellington, OH, 20-24; Cortland, OH, 26-28; Crown Point, IN (South Lake), 31

PETTIT, ELAINE C.: Kalamazoo, MI (First), May 2; Williamston, MI, 5-10; Jackson, MI (Grace), 19-24; Niles, MI, June 8-14; Three Rivers, MI, 15-21; Grand Haven, MI, 22-28; Swanton, OH, 29—July 5

RICHARDS, LARRY & PHYLLIS: Columbus, IN (First), May 5-10; Indianapolis, IN (Southside), June 7

RUNYAN, DAVID W.: Centralia, IL, May 5-10; Estill Springs, TN, 12-17; Romania, 18-25; Soviet Union, 26-31; Northeastern Indiana District Camp Meeting, June 21-28

SMITH, C. HASTINGS: Wichita, KS (First), May 3; Kansas District Tour, 4-8

SMITH, DOYLE C.: Nashville, TN (Bethel), May 8-10

SMITH, DUANE: Pineville, WV, May 5-10; Hamilton, OH (Tuley Road), 12-17; Lakeview, OH (Indian Lake Northside), 19-24; Ponca City, OK (Trinity), June 9-14; Tyron, NE, 25—July 5*

SMITH, OTTIS: Riceville, PA, May 13-17

THE SPEER FAMILY, BROCK: Greenville, SC (First), May 2-3; Houma, LA, 9; Beebe, AR, 15; Landisville, PA, 23; Huntington, TN, 30; Toronto, Canada, June 6; Cedar Park, TX, 14; Winnabow, LA, 27*

STANFORTH, KEN: Canada, May 6-24

STEVENSON, S. C.: Port Arthur, TX (Grace), May 19-24

STREET, A. DAVID: Alum Bank, PA (Ryot), May 12-17; Charlottesville, VA (First), June 16-21; Tellford, TN, 23-28*

STRICKLAND, DICK: Sheakleyville, PA, May 6-10; Mount Sterling, OH, 13-17; Grove City, OH, 22-24; Hereford, TX, 31—June 3; Bethany, OK (Calvary), 5-7

STROUD, GLENDON D.: Creston, OH, June 15-28

TAYLOR, MENDELL L.: Eastern Michigan District Camp Meeting, June 21-28

TAYLOR, BOB: Lexington, KY (Lafayette), May 6-10; Georgetown, OH, 13-17; Augusta, KY, 20-24; Columbus, IN (Calvary), 27-31; Crown Point, IN (South Lake), June 7-10; Morgantown, WV (Pierpont), 13-17; Michigan District Camp, 21-28

THORNTON, REV. & MRS. WALLACE: Bedford, KY, May 5-10

ULMET, ALECK G.: Bettendorf, IA, May 5-10

WELCH, MRS. DARLENE: Hurricane, WV (First), May 3; Louisville, KY (Farmdale), 10

WELLS, LINARD: Plano, TX (First), May 5-10; Indianapolis, IN (Southwest), 13-17; Boonville, IN, 19-24; New Castle, IN (Westview), 26-31; New Albany, IN, June 2-7; Hartselle, AL, 9-26; Suriname, South America, 30—July 24

WHEELER FAMILY MINISTRIES, CHUCK & WILLY: Hermitage, PA (Gentle Shepherd), May 5-10; Clymer, PA (Penns Manor), 12-17; Port Clinton, OH, 19-24; Pulaski, VA, 31—June 3; Chilhowie, VA (Seven Mile Ford), 4-7; Jonesboro, GA (Hampton Cornerstone), 14; Kittanning, PA, 21, 28

WILLIAMS, CURTIS D.: Dayton, OH (Pleasant Valley), May 6-10; Cincinnati, OH (Montana Avenue), 13-17; Hamilton, OH (Millville Avenue), 20-24; Cincinnati, OH (Fairfax), June 21 (a.m.); Batavia, OH (Community), 21 (p.m.)

WILLIAMS, LAWRENCE Z.: Anadarko, OK, June 1-7

WILSON, DAVE & SANDRA: Mooreland, KY, May 3-10; Harrodsburg, KY, 17-24; Newark, OH (Central), 31

WOMACK, PAUL W.: Griggsville, WV (First), May 5-10; Ravenswood, WV, 12-17; Charleston, WV (Northside), 19-24; West Jefferson, NC (Mount Jefferson), 29—June 7; Kanapolis, NC, 11-21; Winchester, VA, 24-28*

*Denotes Non-Nazarene Church

NEWS OF RELIGION

TWR CELEBRATES 40TH ANNIVERSARY

Trans World Radio celebrated its 40th anniversary recently, according to Paul Freed, TWR founder and president. Incorporated in February 1952 as International Evangelism, Inc., TWR has become one of the world's largest missionary broadcasters.

Today, TWR transmits more than 1,000 hours of gospel programming each week in 90 languages from seven transmitting locations.

TWR began with a 2,500-watt station in Tangier, Morocco, called, "The Voice of Tangier." Several years later, TWR moved its operations to Monte Carlo and began broadcasting over a 100,000-watt transmitter used by Hitler for propaganda purposes during World War II.

The Church of the Nazarene began broadcasting French and Italian programs

through TWR in the late 1960s, according to Ray Hendrix, World Mission Radio director. Today, World Mission Radio is one of TWR's largest providers of programming, producing programs in 30 languages.



Acacio Pereira is the speaker for the Portuguese program, "A Hora Nazarena," one of the many programs produced by World Mission Radio.

CHURCH LEADERS UNITE TO FIGHT PORNOGRAPHY

Religious leaders from a variety of denominations met with Pope John Paul II recently to explore ways to fight child and hard-core pornography.

The leaders were members of the Religious Alliance Against Pornography, and included Southern Baptists, Roman Catholics, Greek Orthodox, Mormons, Pentecostals, the Salvation Army, the National Council of Churches, and the National Association of Evangelicals.

The group drafted a docu-

ment, "Declaration of Concern and Common Conviction Regarding the Problem of Pornography," which said in part, "We call on people of faith and goodwill throughout the world to stand against this pervasive evil."

"The family is usually the first to suffer from pornography and its damaging effects on children," the pope told the group. "Consequently, as the primary cell of society, the family must be the first champion of the battle against this evil."

CHURCHES ARE EXEMPT FROM DISABILITIES ACT

Shopping malls, theaters, and public buildings across the nation are erecting ramps and remodeling their facilities to improve accessibility for persons with disabilities. The changes are made necessary by the 1990 Americans with Disabilities Act, which went into effect earlier this year.

However, churches and

other religious organizations are unaffected by the law. Constitutional concerns resulted in a broad exemption for church groups. The fear was that by including religious organizations under the definition of places of "public accommodation," Congress would be opening the door to intrusive federal regulation of

CHRISTIAN SCIENCE CHURCH OFFICIALS QUIT IN SCANDAL

The chairman and several top officials of the Christian Science Church resigned recently amid a growing scandal that includes the use of pension funds to prop up the church's newspaper and broadcast operations.

The church acknowledged it had borrowed \$41.5 million from its employee pension fund since Jan. 1 to underwrite its highly-regarded newspaper, *The Christian Science Monitor*, which is losing \$13 million per year. It also used the money to pay for its cable TV station, the Monitor Channel, which went on the air last May and has cost the church \$250 million.

In addition to dipping into the pension fund, the church borrowed \$20 million from its endowment and \$5 million that had been left by founder Mary Baker Eddy in her will. Church officials told *The Boston Globe* that the money would be repaid with interest.

The church also said it would shut down the cable TV network unless a buyer can be found by June 15. The

newspaper will not be affected.

Church historian Stephen Gottschalk said the resignations signified "the failure of an attempt to turn the church into something it wasn't: a secular media empire."

Others said the resignations stemmed from the publication of a controversial book that equates Eddy with Jesus Christ. The book was rejected in 1947 because its content is contrary to church doctrine. Critics say the board recently decided to publish the book so it could get a \$97 million bequest left by its author, Bliss Knapp.

The church hoped to repay the pension fund with the bequest. However, the will is being contested and the church may not get the money after all.

The church, founded in 1879, emphasizes spiritual healing, and is generally regarded as a cult. Its membership has declined from a high of more than a quarter-million in the 1930s to 170,000 or less today.

TILTON ASKS COURT TO HALT INVESTIGATIONS

Televangelist Robert Tilton went to court recently to ask a federal judge in Texas to halt the state's inquiry into his multimillion-dollar ministry.

The U.S. Postal Service, FBI, and Internal Revenue Service are examining Tilton's operation, and Texas

Attorney General Dan Morales has ordered Tilton and his Dallas-based Word of Faith Church to produce 55 types of financial records.

Tilton contends that the inquiries amount to religious harassment. "It's not a business to start with," insists his attorney, J. C. Joyce. "It's just a church."

Tilton, 45, says he lost 1,000 of his 8,000 church members following an investigative report aired on ABC's "Prime Time Live." He says the ministry's annual income is \$25 million per year, but others say it's as high as \$100 million.

Tilton is known for his lavish life-style and endorsement of the "prosperity gospel."

VITAL STATISTICS Deaths

FRANK BLAKE, 88, Quanah, Tex., Feb. 19. Survivors: daughters, Velma (Mrs. Earl) Cotton, Wilma Mahannah, Juanita (Mrs. Bill) Porter; 9 grandchildren; 13 great-grandchildren; 2 great-great-grandchildren.

NEVA JO BORGER, 53, Longmont, Colo., Feb. 5. Survivors: husband, Robert "Kent"; sons, Kevin, Kenton, Kyle; her father; two brothers; four sisters; two grandchildren.

W. J. "BILL" BUCKNER, 92, Pomona, Calif., Feb. 21. Survivors: son, Harold; daughter, Jewell Morris; 4 grandchildren; 10 great-grandchildren.

LOUISE BELL CARMAN, 72, Kenner, La., Feb. 4. Survivors: sons, Charles, Gary; daughter, Virginia Carman; eight grandchildren; two great-grandchildren.

JACK L. CARSON, 60, Marion, Ind., Oct. 13. Survivors: wife, Barbara; daughters: Roxie (Mrs. Brian) Hobbs, Vicki (Mrs. Steve) Conder, Patti (Mrs. Marvin) Thrasher; one brother; three grandchildren.

CORA ELIZABETH CLAPP, 96, Orlando, Fla., Oct. 10. Survivors: son, Raymond; daughters, Mary Ten Eyck, Ruth Chambers; 1 brother; 12 grandchildren; 30 great-grandchildren.

DALE B. COOPER, 88, Spargusville, Ohio, Feb. 12. Survivors: wife, Minnie; stepdaughter, Elizabeth; one sister.

ESTHER CECIL CRADDOCK, 84, Bethany, Okla., Jan. 17. Survivors: husband, Harry L.; daughter-in-law, Ruth Craddock; two sisters; two grandchildren; four great-grandchildren.

MARY A. FIGGINS, 70, Tempe, Ariz., Jan. 7. Survivors: daughters, Margo Askew, Jane Opfar; seven brothers; three sisters; four grandchildren.

CECIL MAE PRICE MARTIN, 90, Ponchatoula, La., Jan. 31. Survivors: daughter, Kathryn; three sisters; one brother.

RALPH MCCLAIN, 71, Salina, Kans., Jan. 16. Survivors: wife, Etta Mae; son, Gene; daughters, Rita Sweeney, Rebecca McCormick; five grandsons.

LAVENE LOUISE NEWTON, 79, Longmont, Colo., Mar. 3. Survivors: husband, John; daughter, Carol Harmon; one sister; one grandchild; two great-grandchildren.

RUTH E. NUTSCH, 62, Palco, Kans., Mar. 1. Survivors: husband, Leonard; sons, Lynn, Ronald; three sisters; three grandchildren.

LENA PEARL O'HARA, 97, Sherman, Tex., Feb. 11, held the record for the longest membership in Sherman (Tex.) Church. Survivors: daughters, Polly (Mrs. Leslie) Stone, Kathleen (Mrs. Paul) Sodowsky; son, George; 1 sister; 6 granddaughters; 10 great-grandchildren.

REV. BERTRAND F. PETERSON, 86, Portland, Oreg., Jan. 7, well-known holiness preacher, served as district secretary for Oregon-Pacific for 42 years. Survivors: sons, B. Wesley, Douglas E.; daughter, Thelma Ethridge; 10 grandchildren; 12 great-grandchildren; one brother; one sister.

MARY AGNES REED, 93, Hannibal, Mo., Jan. 1, 1991. Survivors: sons, Harold,

Marvin, Millard; daughter, Martha Garvin; 1 brother; 18 grandchildren; 18 great-grandchildren.

TOM REEVES, 82, McCrory, Ark., Feb. 8. Survivors: wife, Genora; daughters, Louise Brogdon, Helen Smith, Joyce Ball, Florence Burton; 3 sisters; 4 brothers; 8 grandchildren; 12 great-grandchildren.

MARY PAULINE JETT SCARBERRY, 89, Wellington, Tex., Feb. 26. Survivors: sons, Melvin, Cloyce; daughters, Mary Lee Robinson, Vivian Fidler, Rubye Robertson, Reba Semler; 17 grandchildren; 14 great-grandchildren; 2 great-great-grandchildren.

EARLENE E. SHELTON, 63, Erin, Tenn., Jan. 17. Survivors: husband, Robert; son, David; two brothers.

REV. SYLVESTER SMITH, 83, Nashville, pastored more than 50 years, Feb. 9. Survivors: wife, Leah; daughter, Elizabeth McNamara; sons, Paul, John.

HELEN M. SPACKEY, 76, Florida, Jan. 26. Survivors: son, Timothy; daughter, Kay Ungerbuehler; one sister; seven grandchildren.

REV. E. L. STAFFORD, 76, Moreno Valley, Calif., Feb. 14. Survivors: wife, Evelyn; daughter, Sandra Renicker; sons, Timothy, Selden; six grandchildren; seven great-grandchildren.

OTHA LEE STREETY, 85, Lodi, Calif., Dec. 19. Survivors: daughter, Nancy (Mrs. David) Sheets; five grandchildren; two great-grandchildren.

LILLIE A. WILSON, 95, Flint, Mich., Mar. 4. Survivors: sons, Stanley, Leonard, L. Jay; daughter, Arlene Bailey; 17 grandchildren; 36 great-grandchildren; 3 great-great-grandchildren.

REV. LLOYD A. WILSON, 91, Flint, Mich., Jan. 25, pastored 49 years in Michigan. Survivors: wife, Lillie Ann; sons, Stanley, Leonard, L. Jay; daughter, Arlene Bailey; 17 grandchildren; 36 great-grandchildren; 3 great-great-grandchildren.

REV. WAYNE C. YOUNG, 69, Upland, Calif., Feb. 2, pastor of 35 years. Survivors: wife, Virginia; daughters, Karen (Mrs. Ed) Story, Jan (Mrs. Gary) Morris, Sandy (Mrs. Fred) Jessee; son, Robert; 10 grandchildren; 2 great-grandchildren; 1 brother; 1 sister.

Births

to RUSSELL L. AND JUDY (WICKER-SHAM) BOOTON, Antigo, Wisc., a girl, Laura Beth, Aug. 11.

to REV. DON AND RENEE (HILDRETH) CORZINE, Spring Hill, Fla., a girl, Briana Renee, Dec. 22.

to JIM AND KERRI (WEBSTER) COTTLE, Benton, Ill., a boy, Bradley Richard, Jan. 28.

to DAVE AND BRENDA (LONG) DOERKSEN, Eugene, Oreg., a boy, Austin David, Aug. 29.

to TOM AND PATTI (SCHUBERT) MAHANEY, Patterson, Calif., a girl, Dena Nicole, Nov. 12.

to REV. DAVID AND CINDY (FOLSOM) PRICE, Durango, Colo., a girl, LaShara Noel, Sept. 17.

to STEVEN AND WENDY (WITBECK)

TATE, Nashville, a girl, Emily Ann, Feb. 14 to TODD AND MARIANNA (BOOTH) WEBB, Independence, Kans., a boy, Tanner Landon, Jan. 29.

Marriage

JANET ALLINE RICE and DAVID ALLAN SHULER, Sept. 12.

Anniversaries

A. EARL AND LELA AUSTIN, Lodi, Calif., celebrated their 50th wedding anniversary Mar. 29 with a reception at Vineyard Community Nazarene Church. The Austins were charter members of the Livermore Church and held the first service in their home 38 years ago. They have 5 children, 11 grandchildren, and 7 great-grandchildren.

BURKE AND WILLO GOVER, Orange, Calif., celebrated their 50th wedding anniversary in August with a special dinner in their honor. The Govers have been active in Santa Ana First Church for more than 50 years. They have two children and eight grandchildren.

FOR THE RECORD Moving Ministers

HARRY ACTON to pastor, Linton, Ind. GARY BECHTEL to pastor, New Harmony (Ind.) Harmony Chapel.

D. RANDY BERKNER, from Woodridge, Va., to Nashville College Hill.

MICHAEL T. BURKE, from chaplaincy, to pastor, Grafton (W.Va.) Parkview.

LARRY D. CARR to pastor, Winslow, Ind. MICHAEL R. CRUM, from Altus, Okla., to Okmulgee, Okla.

KENTON R. DAUGHTERY, from Milford, Ill., to Chandler, Ind.

JEFF FILLIS, from associate, Des Moines (Iowa) Eastside, to associate, Marion (Ohio) First.

RONNIE GILBERT, from Watonga, Okla., to Goodlettsville, Tenn.

BILLY C. GOODPASTURE to pastor, Paoli, Ind.

TED J. GOODPASTURE, from Nicholasville, Ky., to Evansville (Ind.) Trinity.

TREVOR B. HARDING, from student to pastor, Gosport, Ind.

WESLEY J. HAWES, from associate, Cleveland (Ohio) First, to pastor, Shelby, Ohio.

LARRY A. HENDERSON, from associate, Twin Lakes, Okla., to pastor, Oklahoma City (Okla.) Crown Heights.



Benefits Questions

Answered by Dean Wessels

Who invests the funds for the "Basic" Pension Plan?

The General Treasurer of the Church of the Nazarene is responsible for all General Church monies. Although it is a separately incorporated board, the Board of Pensions and Benefits USA, at the request of General Church leadership, has assigned the investment of pension funds to the General Treasurer. The Investment Committee of the General Board works with him in making investment decisions. These activities fall under the jurisdiction of the Finance Division and the Finance Department of the General Board.

Certain federal regulations require that the pension funds be held "in trust." This serves as a guarantee that money contributed to pay the pension benefits which have been promised to Nazarene ministers will not be used for other purposes. The "Basic" Pension Plan Trust Fund is invested prudently to make sure it continues to grow.

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

DONALD R. HILDENBRAND, from Dixfield, Maine, to Ellsworth, Maine
 FRANK A. HOCKING, from Uvalde, Tex., to Beaver, Okla.
 RUSSELL C. HUMAN, from district superintendent, Minnesota, to district superintendent, Northeast Oklahoma
 RICHARD W. JACKSON, from student to pastor, Dixfield, Maine
 STEVEN L. JOHNSON, from Syracuse (N.Y.) Community North, to Elmira (N.Y.) First
 JAMES D. KELLEY, from Biloxi (Miss.) First, to Crothersville, Ind.
 RICHARD A. KONING, from Delta, Pa., to Hawthorne, Pa.
 LYNDELL L. McDANIEL, from Gun Barrel City, Tex., to Blossom, Tex.
 RICHARD L. MERRELL to pastor, Williamston, Mich.
 EDWARD E. MILLER, from pastor, Benson, Ariz., to associate, Renton, Calif.
 DAVID H. MITCHELL, from Cambridge City, Ind., to Gallagher, W. Va.
 MARLIN A. MOYER to pastor, Kurtz, Ind.
 CLYDE N. OSTERHOUT to pastor, Pocomoke City, Md.
 RONALD G. PARKER, from Springfield, Mass., to Salisbury, Md.
 SAMUEL L. PICKENPAUGH, from district superintendent, Western Australia, to district superintendent, Minnesota
 C. M. PRUITT, from pastor, Woodstock, Va., to associate, Roanoke (Va.) First
 VIRGINIA PRUITT, from associate, Woodstock, Va., to associate, Roanoke (Va.) First
 HAROLD L. QUARLES, from Glenwood Springs, Colo., to Holyoke, Colo.
 HOY B. RICHARDS, from associate, Augusta (Maine) First, to pastor, Bingham, Maine
 ALBERT L. RIGGLE, from chaplaincy, to pastor, Linton, Ind.
 DAVID L. SCHOOLER, from Lebanon, Ohio, to West Carrollton, Ohio
 J. KEVIN SEYMOUR, from associate, Newark (Ohio) First, to pastor, Delaware, Ohio
 JAMES S. SOUTHARD, from Marin, Calif., to Twenty-nine Palms, Calif.
 LARRY D. SPICER, from district-assigned, Canada West District, to associate, Great Falls (Mont.) First
 DAVID M. STEVENS, from Blossom, Tex., to Nowata, Okla.
 R. KEVIN THOMAS, from Winston-Salem, N.C., to Tuscaloosa (Ala.) Holton Heights
 J. DALE WESLEY, from Libby, Mont., to Eagle River, Alaska
 JAMES L. WEST, from pastor, Juneau,

Alaska, to associate, Anchorage (Alaska) Hillcrest
 GARY A. WILLIAMSON to pastor, Oakland City, Ind.
 JOHN D. WILDMAN to Caledonia, Ohio

Announcements

CREVE COEUR (ILL.) CHURCH will celebrate its 50th anniversary May 24 with a special service at 2:30 P.M. For more information, write the church at 129 S. Highland Ave., Creve Coeur, IL 61611, or phone (309) 699-2922.

DRUMRIGHT (OKLA.) CHURCH will celebrate its 60th anniversary June 7. Events will include morning worship with Loren Gresham speaking, followed by a dinner and afternoon music celebration. All former pastors, members, and friends are invited to attend or send greetings to the church at 320 S. Penn, Drumright, OK 64030, or phone (918) 352-224, 352-2849, or 352-2032.

DESOTO (TEX.) FIRST CHURCH (formerly Dallas South Oak Cliff and Woodland Park) will celebrate its 40th anniversary June 13 and 14. A concert by Bill Cobb will be held Saturday at 7 P.M. On Sunday, Ark Noel will speak at the 10 A.M. worship service. Former pastors will participate in a 2 P.M. service. For more information, contact the church at (214) 224-5666.

BREMERTON (WASH.) FIRST CHURCH will celebrate its 50th anniversary June 21. Former pastors, members, and friends are invited to attend or send greetings. A full day of activities has been planned. For more information, contact the church at 924 Sheridan Rd., Bremerton, WA 98310, or phone (816) 377-4432.

HIGH STREET CHURCH, Springfield, Ohio, will celebrate its 50th anniversary June 20-21. A Saturday night banquet will honor former pastors and leaders. William Prince and Jack Shankel will be present Sunday morning for the dedication of the new family life center. For further information, contact the church at 1625 High St., Springfield, OH 45505, or phone (513) 323-9686.

GREAT FALLS (MINN.) FIRST CHURCH will celebrate its 50th anniversary July 4-5. A picnic and concert will be held Saturday. A service with a reunion choir and evening singsgiving are scheduled Sunday. All former pastors, members, and friends are invited to attend or send greetings. For more information, contact John Capen at the church, 1727 2nd Ave. S., Great Falls, MT 59405, or phone (406) 453-3931.

Recommendations

The following have been recommended by their respective district superintendents:
 RICHARD BUSHEY, evangelist, 1980 S. New Florissant Rd., Florissant, MO 63031, by Robert H. Spear, Jr., Southern Florida District.

H. E. PAUL FLORES, evangelist, P.O. Box 15893, Colorado Springs, CO 80935, (719) 471-7421, by Leon F. Wyss, Colorado District.

MICKEY SMITH, evangelist, 1701 Park Dr., McComb, MS 39648, (601) 684-6388, by Lowell T. Clyburn, Mississippi District.

OWEN C. WETZEL, evangelist, 2023 W. Wilkins St., Indianapolis, IN 46221, by John F. Hay, Indianapolis District.

Moving Missionaries

ANDERSON, REV. JOHN and DORIS, India, Field address: Washim Akola District, Maharashtra 444 505, INDIA

BENNETT, REV. STEPHEN and CHRISTIAN*, Australia Nazarene Bible College, Field address: 40 Woodlands Dr., Thornlands, Queensland 4164, AUSTRALIA

COOPER, REV. JIM and BETTY, Brazil, Furlough address: P.O. Box 10279, Enid, OK 73706

DUCKWORTH, REV. LARRY and FRANCINE, Samoa, Field address: Box 1025, Apia, WESTERN SAMOA

GARDE, MISS ARLENE, Costa Rica, Furlough address: Box 4142, Wheaton College, Wheaton, IL 60187

GRUVER, MRS. BEVERLY, Ecuador, Furlough address: 1445 Penrose, Olathe, KS 66062

HUFF, REV. FRED and DINAH, Africa Ministries Council, Furlough address: c/o Trevecca Nazarene College, 333 Murfreesboro Rd., Nashville, TN 37203

JAKOBITZ, REV. ARLEN and JOYCE, India, Furlough address: 6401 The Paseo, Kansas City, MO 64131

MONTERROSO, REV. GIOVANNI and ELINA*, Costa Rica, Furlough address: Apartado 820-A, 01909 Guatemala, GUATEMALA, C.A.

STANTON, REV. DARYLL and VERA, Kenya, Field address: P.O. Box 20025, Nairobi, KENYA

WILLIAMS, REV. MERRILL and JANICE, Philippines, Field address: P.O. Box 641, Greenhills 1502, Metro Manila, Philippines

* Specialized Assignment Personnel

Moving Chaplains

LT MICHAEL A. BELT, CHC, USNR, from Phoenix, Ariz., to Group Chaplains Office, H&S CO, H&S BN, 3DFSSG, Unit 38406, FPO AP 96604-8406 (Okinawa)
 CH (CPT) STEVEN E. BOLING, USAR, from Colorado Springs, Colo., to HHC 4/8 Inf, Box 211, Unit 29709, APO AE 09028 (Germany)

CH (CPT) PAUL K. BRADFORD, USAR, from Offenbach, Germany, to USACH, Attn: Student Det., Fort Monmouth, NJ 07703-5000

CH (CPT) JONATHAN H. DEBOARD, USAR, from Fort Monmouth, N.J., to P.O. Box 41303, Fayetteville, NC 28302-1303

LCDR MARK E. FARRIS, CHC, USNR, from England to 422 Harrison Ct., Vernon Hills, IL 60061

CH (MAJ) GAETANO FRANZESE, USA, from Fort Hood, Tex., to 445-56-9834, HHC 44 ENG BN, APO AP 96483-0014

CH (CPT) DAVID W. FRAZER, USAR, from Fort Stewart, Ga., to 2349 E. 17th Ave., North St. Paul, MN 55109

CH, COL, DAVID G. GROSSE, USAF, from Maxwell AFB, Ala., to Installation Staff Chaplain, Elmendorf AFB, AK 99506-4868

LTJG BRIAN J.C. HALEY, CHC, USNR, from St. Albert, Alberta, Canada to 2510 Via Rojo, Carlsbad, CA 92008

CH (CPT) CHARLES E. HALLIN, USAR, from Korea to 4829 N.E. Winfield Cir., Lawton, OK 73507

LTJG J. PHILLIP HEDGES, JR., CHC, USNR, from Elizabethtown, Ky., to PSC 557, Box 216, FPO AP 96379-0216 (Okinawa)

CH (CPT) WILLIAM K. KNUDSEN, USAR, from Germany to 14 Thayer St., Fort Leonard Wood, MO 65473-1416

CH (CPT) GEORGE J. LEATHERWOOD, USAR, from Germany to 6905 Twin Creek Ct., Fayetteville, NC 28314

CH (CPT) PAUL R. LOOPER, USAR, from Korea to 101 Fraser St., Hinesville, GA 31313

CH (CPT) ROBERT V. LORING, USAR, from Fort Riley, Kans., to 1608 Baltimore Dr., Apt. 3, Clarksville, TN 37043

CH (CPT) JEFFREY A. MASON, USAR, from Fort Campbell, Ky., to HHC 4/66 Armor Bn., Unit 20003, Box 438, APO AE 09162

CH (CPT) JOHN C. NIX, IV, USAR, from Korea to 36 Rays Rd. S., Vine Grove, KY 40175

CH, 1LT, DWAYNE R. PEOPLES, USAFR, from York, Nebr., to 3716 Apricot Dr., Ocean Springs, MS 39564

CH (CPT) DAVID R. PLUNKETT, USAR, from Ansbach, Germany, to 59 Olongapo Ln., Eatontown, NJ 07724

CHAPLAIN DAVID A. POLLOK, JR., from Wahiawa, Hawaii, to 1261 Ashville Hwy., Brevard, NC 28712

CHAPLAIN THOMAS R. REAUME, from Olathe, Kans., to 609 N. Dexter St., Ionia, MI 48846

CH (MAJ) JAMES P. ROBERTS, USA, from Primasens, Germany, to USACH, Attn: Student Det., Fort Monmouth, NJ 07703-5000

CH (CPT) DAVID H. SCHARFF, USAR, from Korea to 54 Mariveles Rd., Eatontown, NJ 07724

CH (MAJ) WILLIAM C. STAGNER, USAR, from Germany to 7 Holly Dr., Eatontown, NJ 07724

CH (CPT) MICHAEL S. TINNON, USAR, from Panama to USACMPC, Staff Chaplains Office, Fort McClellan, AL 36205

CH (CPT) DONALD L. WILSON, USAR, from Gernersheim, Germany, to 117 Dial St., Fort Benning, GA 31905

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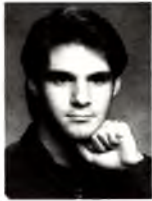


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Bennett



Casey



Gunnerson



Sweeney

NAZARENE SCHOLARS . . .

Four Nazarene teenagers are among the 30 national winners of the *Campus Life* Scholarship Awards Program. The winners were announced in a recent issue of *Campus Life* magazine.

Patrick Bennett attends Washburn, Kans., Rural High School and is a member of Topeka, Kans., First Church of the Nazarene. He is a member of the National Honor Society, serves on the senior council, is president of his youth Bible study group, and serves as NYI vice president. His grade point average (GPA) is 4.2.

Marcus Casey attends Redan High School in Stone Mountain, Ga. He is a member of Atlanta First Church of the Nazarene. Casey is a member of the National Honor Society, math club, Christians in Action, Spanish Club, district NYI council, quiz team, and Care Corps. His GPA is 4.04. He is considering attending either Olivet Nazarene University, Mount Vernon Nazarene College, Southern Nazarene University, or MidAmerica

Nazarene College.

David Gunnerson attends Jackson High School in Massillon, Ohio. He is a member of New Beginning Church of the Nazarene where he serves on the quiz team and puppet team. He is a member of the band, National Honor Society, Academic Achievement Team, debate team, and French club. He also serves as a hospital volunteer. His GPA is 3.98. He is considering attending MVNC.

James Sweeney attends Skyline High School in Idaho Falls, Idaho. He is a member of Idaho Falls First Church of the Nazarene where he serves as NYI president. He is also a member of the National Honor Society, debate team, and German club. His GPA is 3.9. Sweeney is considering attending MANC.

Each winner receives a total of \$4,000 in scholarship money. This includes a \$2,000 scholarship if he chooses to attend one of more than 100 participating Christian colleges. The additional \$2,000 scholarship is provided by *Campus Life*.

MORTGAGE BURNING . . .

Representatives of three generations of Nazarenes at Owego, N.Y., First Church participated in a mortgage



burning service recently. These included (l. to r.) **Donald Schmitt**, representing the past generation; **Harold Woods**, present generation; and **Heather Stuart**, the generation of the future.

General Superintendent **Eugene L. Stowe** and Upstate New York District Superintendent **George Teague** joined the congregation in the celebration, which coincided with the church's 60th anniversary.

The celebration also included a concert, catered dinner, and special times of fellowship.

Close to Home

News About Nazarenes

BY TOM FELDER

CHAPLAIN FOR A DAY . . .

Clarence Killion, interim pastor of Clovis, Calif., Church of the Nazarene, recently served as chaplain-for-a-day for the California State Senate. Killion was invited by his friend, Senator **Rose Ann Vulch**. Vulch was the first woman elected to the California Senate and is retiring this year.

Killion says he was told in advance that his prayer was to be short, nonpolitical, and not too religious. "However, I am glad prayer is still permitted and practiced," he said.

While in Sacramento, Killion and his wife, **Frances**, were given a tour of the capitol and senate offices.

Killion served for many years as pastor of Dinuba,



Clarence Killion (l.) visits with California State Senator **Rose Ann Vulch** in her office. Vulch invited Killion to serve as chaplain-for-a-day in the senate.

Calif., Church of the Nazarene. He currently serves as administrative assistant for the Sacramento District office.

General Superintendent Jerald D. Johnson recently received **Briana Hussung (l.)** as a member of Sterling, Ill., First Church of the Nazarene. Briana is a fifth generation Nazarene. Johnson was in Sterling for the church's 50th anniversary celebration. **M. Kim Smith** is the senior pastor.



Pastor Bradley W. Warkentine and the congregation of Sidney, Ohio, First Church of the Nazarene recently dedicated a new 11,200 square foot worship and educational facility.

Send news about Nazarenes and Nazarene churches, along with good quality photos, to:

"Close to Home"
Herald of Holiness
6401 The Paseo
Kansas City, MO 64131

LOVING FORGIVENESS

BY LEROY REEDY

“When we refuse to forgive, we destroy the bridge that Christ must cross in order to forgive our sins.”

As the guest preacher, I spoke on the subject of “Loving Forgiveness.” After the service, a handsome couple came forward and said frankly, “We don’t believe what you preached tonight.” The husband said, “You said no matter what people do to us, we must forgive. You don’t know what has happened to us, or you wouldn’t make such a statement.”

They proceeded to tell their story. Their only son had been happily married for about a year. But an old girlfriend with whom he had broken up a few months prior to his marriage swore, “I’ll get him yet.”

She started a “whispering campaign,” and she soon broke up that marriage. A few months later, she married the divorced son. When he found out what she had done, he left her too. A few weeks later while driving alone, he hit a telephone pole and was killed. The mother finished the story by saying, “We’re convinced it was suicide and that she’s responsible. How do you think we can ever forgive the woman who caused the death of our only son?”

“Well,” I said, “it’s in the Bible and I believe the Bible. I believe that forgiveness lies in the will. I believe that we can *will* to forgive, though it may take some time for the feelings to follow.”

I wrestled with that terrible problem for about 200 miles as I drove home that night. I had spoken from Matthew 18:21-35 and as I meditated on it, I couldn’t see any other way out.

A year went by and I was invited to return to that church for another service. After the service, that same couple came forward with beaming smiles. “Oh, we must tell you what has happened,” the wife said. “After you left, we began to study that scripture you used. We decided to visit our daughter-in-law. We found her completely destitute. She was penniless, unemployed, and about to be evicted. She had also discovered that she was pregnant.” She wiped a tear with a lilac-colored handkerchief and continued. “As we thought about her and prayed about it, we realized that this would be our only grandchild, the only thing left from our son. We decided to take her into our own



home. Three months ago, she gave birth to a beautiful boy. He looks just like his father! Oh, now we are so glad you preached from that scripture." The gentleman shook my hand as his wife continued like a bubbling fountain to tell the story of grace. "My husband and I both work, and our daughter stays home and takes care of the baby. We are now a happy family in spite of the loss of

our only son. Bible principles really do work!"

Here are the four reasons I gave for forgiving in that talk that the Lord used to turn that family around.

1. I ought to forgive my brother because God has forgiven me.
2. I must forgive my brother or God won't hear my prayer.
3. I must forgive my mate because an unforgiving spirit can

break up my home.

4. I must forgive my brother because an unforgiving spirit can keep me out of heaven. "Who-soever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (1 John 3:15).

Someone has well said, "When we refuse to forgive, we destroy the bridge that Christ must cross in order to forgive our sins." H

PURITY AND HAPPINESS GO TOGETHER

BY JOHN W. MAY

When Jesus said, "Blessed are the pure in heart: for they shall see God" (Matthew 5:8), He went directly to the area of need. Whatever else sanctification does for believers, it must begin in the inner man. If the heart is impure, so is the whole man; if the heart is pure, the members of the body will react in kind.

The hands, feet, eyes, ears, and tongue do not act independently. They act and do as they are prompted by the heart. Acts of sin are the products of a heart of sin. Conversely, holy and righteous acts are the products of a pure heart.

In the Sermon on the Mount, Jesus dealt with Christianity in practice, and in this beatitude, with practical holiness.

Pure-hearted people are blessed (happy) people. The joy of the Lord is their strength. After experiencing what James calls "lusts that war in your members" (4:1), a pure heart brings intense joy and relief when the inner war is over.

If heart purity brought only rigid laws and unrelenting rules, the result would be bondage and morbid fear of justice without mercy. The opposite is the true picture. God not only makes demands for holy living but gives us a pure heart to obey them. Thus, the holy heart is a happy heart.

The pure in heart find their social satisfactions in holy activities, not in the vulgar or base. They do

not get their highs from Hollywood, their delights from drugs, or their love from lust.

There is a determined set to their jaws and a flash in their eyes as they stand firm against the sensual sins of the world. There is a shine on their faces when they testify, and a smile as they sing. There is a holy fervency in their prayer life. They possess a "joy unspeakable and full of glory" (1 Peter 1:8).

God's holy people display a variety of personality traits. God does not change your essential personality with the experience of heart purity. You are still you, but it is a sanctified you.

Believers become pure in heart through the blood of Jesus. John Wesley described them, "'The pure in heart' are they whose hearts God hath 'purified even as He is pure;' who are purified, through faith in the blood of Jesus, from every unholy affection; who, being 'cleansed from all filthiness of flesh and spirit, perfect holiness in the' loving 'fear of God.' . . . So that now they love the Lord their God with all their heart, and with all their soul, and mind, and strength" (*Works*, V:278-79).

From every unholy affection! We so fall in love with God that we fall out of love with the lusts of the flesh, lusts of the eyes, and the pride of life. We are not only delivered *to* a new way of life but also delivered *from* the old. Unholy affections are changed to holy ones.

This does not mean an end to temptation but vic-



Comstock

Purity comes in an instant to believers, but maturity takes a lifetime, for we are always growing.

tory over temptation. The sanctified hurt like anyone else; they have daily confrontations with evil like everyone else; they must exercise their wills like everyone else; but the Holy Spirit, working through a pure heart, gives them the ability to say “no” to sin.

To be pure in heart means to love God single-mindedly. It means that self is torn from the throne. In this experience, “believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect” (*Manual*, para. 13). The aim of heart purity is not to make us selfless but to deliver us from selfishness.

The promise in this beatitude is that the pure in heart shall happily see God. He especially reveals himself to them in the person of the Holy Spirit. They see Him “high and lifted up” like Isaiah. By

faith they see Him as eternal, all-powerful, all-knowing, and all-wise. They see Him working in the world, and more especially in the providences and provisions of their personal lives. They feel His hand on them and sense His presence in their times of need. They marvel at His watch-care and glory in His deliverances. They see Him in the common events of life, and they see Him in their crises. They see Him in and out of the church. They talk with Him, they walk with Him, without fear and in holy communion.

Heart purity is not to be mistaken for maturity. Purity comes in an instant to believers, but maturity takes a lifetime, for we are always growing. The pure in heart see the experience as a relationship with God which draws them nearer and dearer and clearer as a “shining light, that shineth more and more unto the perfect day” (Proverbs 4:18). TH

FIRE LILIES BLOOM ON DEVIL'S PEAK

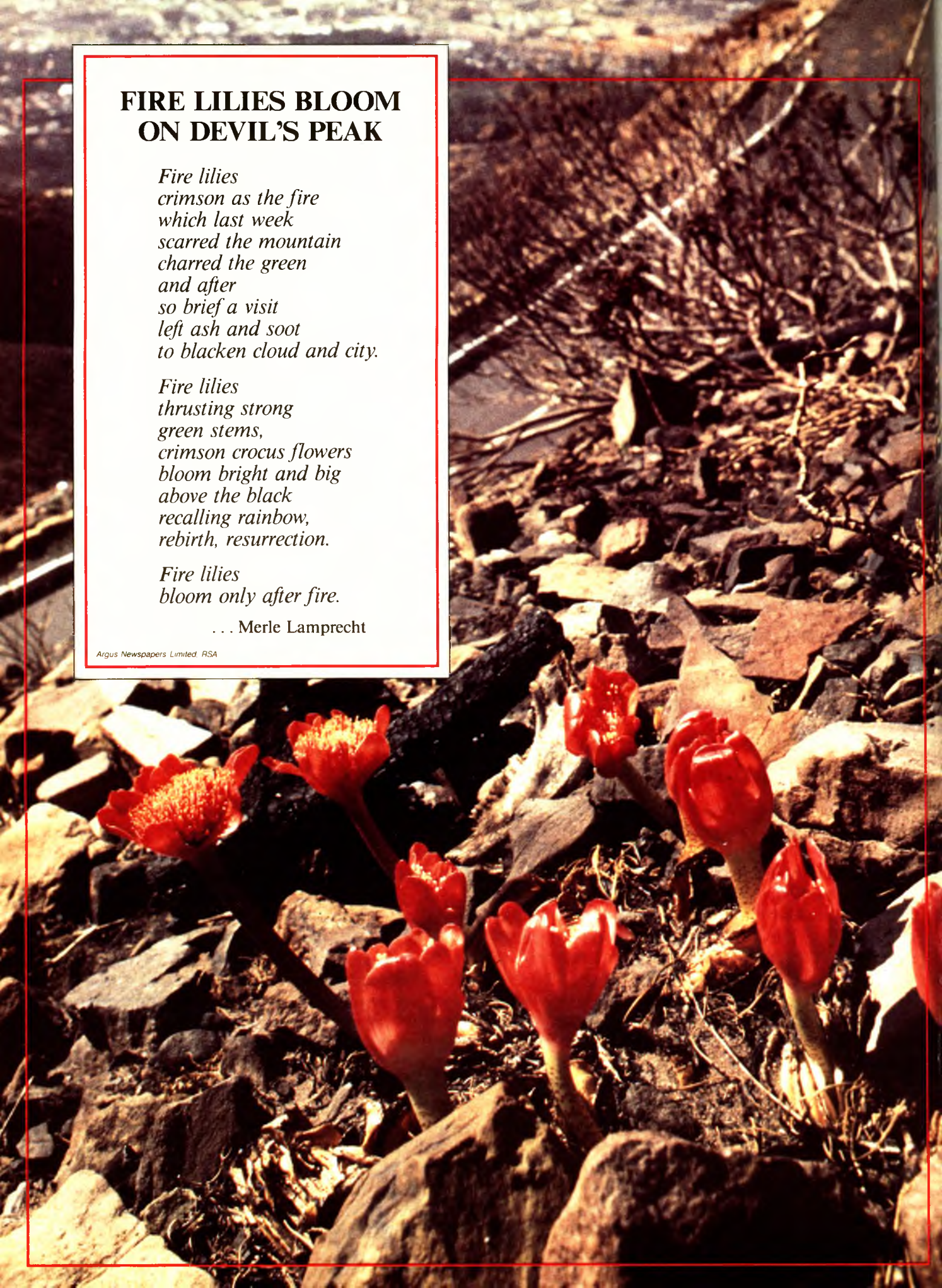
*Fire lilies
crimson as the fire
which last week
scarred the mountain
charred the green
and after
so brief a visit
left ash and soot
to blacken cloud and city.*

*Fire lilies
thrusting strong
green stems,
crimson crocus flowers
bloom bright and big
above the black
recalling rainbow,
rebirth, resurrection.*

*Fire lilies
bloom only after fire.*

. . . Merle Lamprecht

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Notes from an editor's journal

by Mark Graham, Managing Editor

Mama's Lessons

It's strange that when I look back on my childhood, about the only memories I have are good ones. That especially applies to memories of my mama (the term we Southern boys opt for when referring to our mothers).

She already had two scrappy boys to keep her busy and then, at the age of 39, she had twins—my brother and me.

I don't remember much from my earliest years. Mama told us that she had a double harness made for us at the local bridle shop (as in horses, not weddings). This kept us together most of the time, but occasionally we would slip out. She found me in a drugstore on the square of our hometown one afternoon. A kindly man had picked me up, put me on a stool, and bought me an ice cream cone.

As we grew up, we learned a lot of things from Mama. Until we reached the second grade, every Friday afternoon, Mama would take Daddy's paycheck, and we would walk the short three blocks to downtown. There, she would deposit the check, get some cash, and take Mike and me around the town to pay our creditors (and there were quite a few of them). She got to where she would let one of us take the \$5.00 up to the lady at the hardware store or the doctor's office. We would proudly put the money on the counter, telling the receptionist, "This goes toward Joe Graham's account," and, following Mama's prompting, kindly ask for a receipt. We didn't know it, but by her example she was teaching us to be faithful

in paying our debts.

I remember one morning at breakfast, Mama took the can of evaporated milk (the Southerner's answer to cream) and poured it slowly into a cup of steaming black coffee. "Look here, Mike and Mark (she always said his name first). See how cloudy this is getting?" We watched as the milk swirled into the blackness, changing the clarity of the drink to a cloud of murky brown. "That's what happens to your mind when you drink. Boys, don't ever drink liquor. It will ruin your lives."

Mama knew firsthand what alcohol could do. She had helped raise her three younger brothers. Drink had been a big problem for two of them.

Perhaps the memory that stirs me most is Mama crying out to God at our little family altar daily before we left for school. We would kneel by

the overstuffed couch and Mama would pray, "Lord, watch over my boys today at school. Lord, help them to tell right from wrong." Her sixth grade education often made for poor grammar, but God had no trouble understanding.

I don't get to see Mama much these days. She lives in Nashville and suffers from emphysema and deafness. But we correspond by mail, and she always tells me that she loves me and that she is praying for me.

The wonderful thing is—I know she does.



"Lord, watch over my boys today at school. Lord, help them to tell right from wrong."

NAZARENE PASTOR ATTACKED BY FORMER BOARD MEMBER

Nazarene pastor Robert O. Noah, 44, was attacked at his church following prayer meeting Mar. 18 in a bizarre attempted kidnapping by a former board member. Noah is pastor of the Menomonie, Wis., Church of the Nazarene where he has served since 1987.

According to Noah, he was attacked inside his church when he went to put away his Bible and guitar following a cottage prayer meeting. "The man tackled me in the overflow area of the sanctuary and beat my head repeatedly against a pew," said Noah. "He then grabbed an easel, broke it apart and used a portion of it as a club to beat me in the head."

The two fought and wrestled for a long time. Believing that his assailant was determined to knock him out or kill him, Noah feigned unconsciousness. At this point, the assailant used a roll of duct tape to bind the pastor's arms and legs. He then produced a tube and a large syringe, with which he tried to force liquor into the pastor's throat. In an attempt to avoid being suffocated, Noah allowed the man to squirt the

drink into his mouth. After a while, the preacher slurred his speech in an attempt to act drunk and again feigned unconsciousness.

During the course of the scuffle, the attacker told Noah that he blamed the preacher for his breakup with his wife two weeks earlier. Noah said he had counseled the couple about two years ago, but that he had recognized that their problems were beyond the scope of his expertise and had suggested that they get outside help.

The assailant told the pastor that he planned to get him drunk and stage an accident in which the preacher would be killed and thereby discredited in the community.

After taking Noah out to his pickup truck, the man could not find the minister's keys. The pastor suggested that they had fallen out of his pocket in the sanctuary during the scuffle. When the man returned inside to search for the minister's keys, Noah managed to get the door open and ran across the street to an apartment. There he was freed, and the police were called. The whole ordeal lasted about 90 minutes.

The attacker escaped police and went to the home of his estranged wife, whom he reportedly kidnapped. He tied her up with duct tape and kept her hostage for two hours before leaving her alone to get his van. During this time, she managed to escape. She was later found by police.

The man was arrested the following morning by police using search dogs in Dunn County, Wisconsin.

Noah was kept in a hospital overnight where he was treated for bruises, cuts, a bite, and a broken rib. The lady was uninjured.

Keith Welk, 49, a longtime member of the Menomonie Church, was charged with false imprisonment, aggravated battery, and kidnapping. He is being held in lieu of \$100,000 cash bail.

"I am up and around, and my wounds are healing," said the pastor.

"I was very frightened. I absolutely thought that he was going to kill me."

Noah said he believes the Lord protected him throughout the attack, or he would have been killed.

"We have been having prayer meetings in homes in preparation for our upcoming revival," said the pastor. "On the evening that I was attacked, we were looking at Jesus' prayer in John 17



Pastor Robert Noah was treated at a hospital for bruises, cuts, a bite, and a broken rib as a result of the attack.

where He asks the Father for protection from Satan. I asked Wa Ming Wang, a Hmong member of our congregation, to lay his hands on me and pray for protection. When he did, I felt electricity from the top of my head down to my feet. I believe the presence of the Holy Spirit gave me the clarity of mind throughout the entire attack that enabled me to survive."

"I have no evidence of any kind to lead me to believe that there was anything wrong in Pastor Noah's relationship with the Welk family," said Noah's district superintendent, Laurel Matson. Matson joined Noah at his church for a special service on the Sunday following the attack. "It was a very tender time of healing," said Noah.

CHURCH OF THE NAZARENE RETURNS TO SWEDEN

The Church of the Nazarene has returned to Sweden, according to Robert H. Scott, World Mission division director. The new work represents the 98th world area in which the denomination is working.

Brian Helstrom, missionary to Sweden, was introduced at the Scandinavia District Assembly in March in Denmark. The Helstroms were appointed as missionaries in 1991 and are in the process of moving to Sweden.

The Church of the Nazarene conducted services in Sweden in the early 1960s

after General Superintendent Hardy C. Powers and then missionary Jerald D. Johnson made an unscheduled stop in that country. Powers was impressed by the opportunity and recommended that the denomination start a church there. Services were held in Stockholm until 1970, when the work was temporarily suspended.

"This marks the beginning of a new day," Scott said.

The most recent new world areas in which the Church of the Nazarene has entered are the Ukraine and Russia.

GREEN ACCEPTS CALL TO PASADENA FIRST

Stephen Green has accepted the call to serve as senior pastor of Pasadena First Church of the Nazarene.



The 39-year-old Green received a vote of 813 yes (98.5%), and 12 no in balloting by the congregation Mar. 1.

The election was prompted by the resignation of H. B.

London, who left the church last November to accept a post with Focus on the Family in Colorado Springs.

Green has served as senior pastor of Cincinnati Springdale Church of the Nazarene since 1983.

He is a graduate of Southern Nazarene University and Nazarene Theological Seminary. He holds a D.Min. from Vanderbilt University.

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