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Wesley D. Tracy (Editor)
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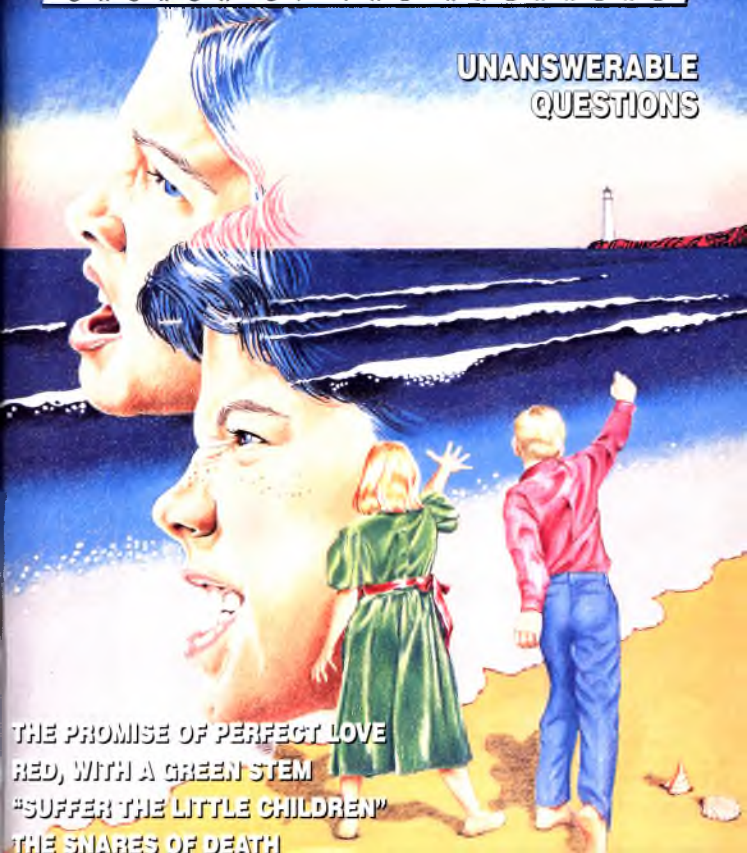
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■ JUNE 1992

Herald of Holiness

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

UNANSWERABLE
QUESTIONS



THE PROMISE OF PERFECT LOVE
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"SUFFER THE LITTLE CHILDREN"
THE SNARES OF DEATH

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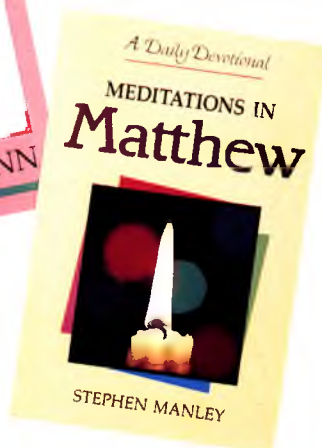
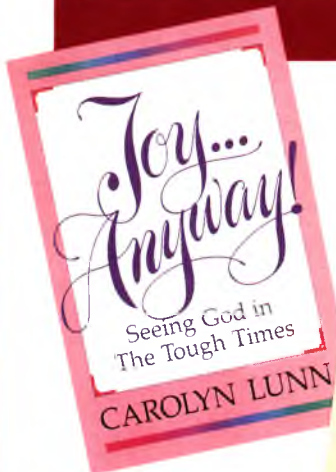
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The fear of the Lord is a fountain of life, turning a man from the snares of death.

Proverbs 14:27, NIV

THE SNARES OF DEATH

BY DAVID M. JOHNSON

I used to capture Alaskan wolves for a living. When I lived in Interior Alaska, I worked as a wildlife biologist. My coworkers and I caught the wolves, tranquilized them, fitted them with a radio transmitter collar, and then released them. Lock snares were an effective way to catch these resourceful carnivores unharmed—if we were clever enough.

Wolves have a sure instinct for detecting threats. They have an extraordinary sense of smell that we humans can only dimly imagine. Their ears swivel to catch the faintest whispers of sound. Sharp, intelligence-filled eyes see slight movements, even in dim light. God has superbly equipped these masterful predators for life in a world full of danger.

On more than one occasion, I remember the frustration of seeing wolf tracks in newly fallen snow all around my cleverly concealed snares. One time, the tracks showed that a wolf had walked right into my snare. The wolf must have realized at the last possible moment that something was not right. It backed out of the snare, giving me the slip again.

The “snares of death” we face are more cleverly hidden than those faced by wolves, and they

are just as real. Consider two: social drinking and promiscuity. Neither are crimes in most places. In fact, both are part of a way of life for millions throughout the world. Nevertheless, the enemy has cunningly concealed death in these snares—death for our spirits and perhaps our physical bodies as well.

Many faces come to mind when I think of those who got trapped in the snares of death. In particular, I think of a young friend named Kenneth. “Liquor is no problem for me,” he always said, and so he took a social drink several times a week. The occasional cocktail served as bait. Now liquor is a problem for him. He spends all his money and most of his time trying to find the next drink.

Just as God equips wolves for a world full of danger, so has He equipped us. “The fear of the



***She rushed
blindly and
eagerly into
the snare
of death.***

Lord is a fountain of life," the scripture reads. When we accept the guidance of the Holy Spirit, we can avoid the snares of death. Our Maker also gave us a full description of the devices of Satan in the Bible. It describes in detail the common snares he lays in our paths, and how to avoid them.

Snares for wolves often involve bait. Once, I found a dead moose frozen in a lake. A pack of wolves regularly visited this site. They had come so often they had established a network of trails in the brush at the lake's edge. This, I realized, was a perfect spot to catch a few of them. That time, I even had an expert wolf trapper help me set the snares. We set a lot of them. Nevertheless, we did not capture any immediately. Even the youngest wolves carefully followed the lead of their elders, evading capture time and again.

As with the wolves, if we will teach our children to drink from the fountain of life, they, too, have a better chance of avoiding the snares of death. In Deuteronomy 11:18-19, we read, "Fix these words of mine in your hearts and minds; tie them as symbols on

continued on page 33

A CHIP OFF MY JOY

BY JANET WHITE

I spent hours on each intricate detail, carefully painting the colorful leaves and flowers, bugs and butterflies, critters and quilt patterns on three plaster plaques. With fine brush strokes I finished the lettering of the words—"LOVE," "JOY," and "PEACE." I completed my masterpieces by staining and sealing them, then letting them dry overnight.

I hummed as I hung the three plaques vertically on the paneling of our family room, feeling pleased with my creative accomplishment. Their message would remind me to practice those three fruit of the Spirit every time I saw them.

But then tragedy struck. My son bumped the wall hangings and JOY came toppling down, breaking a chip off the corner, exposing the bare white plaster beneath. I screamed at his carelessness. I groaned and ranted about my ruined creation. I carried on loudly until he stopped me short with his tearful

apology, "I'm sorry I took a chip out of your joy, Mom."

My outburst vanished into my own tears of repentance, as I hugged him tightly. "That's OK, honey, I'm sure we can fix it."

The funny thing is that I never did. I returned it to its place between LOVE and PEACE, chip and all. It was a good reminder of the valuable lesson God taught me that day.

How easy it is for me to lose my joy, I thought. All it took was a little mistake, a slight bump, and I, too, had a chip off my joy. This couldn't be the same kind of abundant joy that Jesus talked about when He said that His joy would be in me in fullest measure.

"Father, forgive me," I silently prayed, "and help me to live in the fullness of Your joy, and learn to practice what I paint."

H

The fruit of the Spirit, love, joy, and peace, are more precious than art objects.



Ceramic by Rowena's

THE FAMILY ALBUM

Adventures in Christian Parenting



A Letter to Dad

BY JERRY AND LYNDA COHAGAN

Dear Dad,
As I descend from 15,000 feet, I glance out my window and look at Casper Mountain below. I recall as I was growing up you used to bring me to Garden Creek at the foot of this mountain just before sunset. We'd sit on the hood of the car and watch the deer come down into the valley to feed and drink. We never said much to each other, we'd just watch the deer and know that it was special. I don't know if we will see the deer this time, for this trip began five hours and 1,000 miles ago when Mom called to tell me you'd had a massive heart attack.

February 10

I stand next to your hospital bed, and you tell me you have a heart pump. They tell us your heart is "like wet tissue paper," and the pump allows your heart to rest. "How long can the pump stay in?" we ask. They tell us no longer than a week. Roy, Terri, Mom, and I take turns holding your hand while you gaze beyond us, looking frightened and bewildered.

February 11

We are informed that quadruple bypass surgery will take place on February 14. Until then, we are allowed to see you only 15 minutes every two hours. In that amount of time we try to be the strength you no longer have. Chris, your grandson, sends you a get-well card, and writes, "Aren't you lucky! You get to have your broken heart mended on Valentine's Day." We all pray for the faith of an 11-year-old.

February 12-13

For the next two days we hold each other and try not to cry, and spend the time between visits telling stories about you. Roy, my older brother, reminds me of the time we were fishing and you kept telling me, "Cast the other way, Jerry." Did I listen to you,

Dad? Sure I did. Right after I pierced your earlobe with a No. 4 Bear Claw hook.

I recall you and me playing golf almost every weekend for a couple of years when I was in high school. You were never any good and were the first to admit it. For 18 holes you would gasp, groan, agonize, and mutter, "I don't know why I do this. I'm losing more balls than I'm hitting." But, as we'd load the clubs into the trunk, you'd say, "Wasn't it relaxing out there? Want to play again tomorrow?" And we would.

We all smile at the memories and grow silent, each of us desperately hoping to make more.

Terri, my sister, remembers the time you got her snow skis for Christmas. As she began unwrapping them, you were so excited to see her reaction that you actually got up and tore the wrapping paper off for her. Don't deny it, we have the snapshot. Whether it was unwrapping gifts, golfing, or fishing, you were never one to sit still for long. We all smile at the memories and grow silent, each of us desperately hoping to make more.

February 14

Before the surgery, the doctor pulls us aside and tells us to say everything we want to say to you before the surgery and not to expect a miracle. For the next 4 hours we pray for exactly

that. I don't know whether the angels were rejoicing, but I know that the saints in the waiting room were when the doctors wheeled you out and said they were surprised at how well you did, but that the next 24 hours were critical.

February 17

We watch as the heart pump comes out. The local pastor takes your hand and prays an eloquent prayer of thanksgiving. When he says "Amen," you say, "Pastor, get me a drink of water. That prayer was so long-winded, it made me thirsty." We all laugh and hug and cry some more, knowing that you're going to be OK.

February 24

As I ascend to 15,000 feet, I think about the healing miracle that began 10 days ago. Looking out my window, I see Casper Mountain fading behind me. Once again, my mind sees the deer we used to watch. We did not make it to Garden Creek this time. But you told me yesterday that the deer were now tame enough to eat out of your hand. Together we watched the sunset from the second floor window of room 208. Once again, we know it is special, made more so by the reminder that our days here are limited and precious. I sit next to your bed and take your hand. You're the first to squeeze back. I meet your eyes and see myself reflected in them. We both grip tighter. I lean over you, for I have something important to say. You already know it, but that doesn't matter. It still needs to be said. Can you hear me? Listen, Dad. Listen closely to the beating of a son's thankful heart. I love you. I love you. I love you . . .

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

H

The Pattern and the Cloth

BY EUGENE L. STOWE

In early March, I attended two conferences that impacted my life very meaningfully.

The first was the eighth Theology Conference of the Church of the Nazarene. I have been privileged to attend seven of these. This one was unique in that it was co-sponsored by the education offices of the Wesleyan and Nazarene churches and was attended by the religion faculties of the colleges/universities and seminaries (and general superintendents) of both denominations. The theme was "Theology in the Service of the Church." Scholarly papers were presented by professors, general and district superintendents, and pastors.

But this conference was more than an academic exercise. Participants dealt with doing theology in a very practical way.

One of the presenters stated graphically, "*We must never be guilty of cutting the pattern to fit the cloth.*" My wife is an excellent seamstress. To make a dress, she must have a piece of material and a pattern that is her size. On one occasion when she put the pattern on the cloth, she found that there was not enough material. She could have cut the pattern down to fit the cloth, but that would have left her with a dress that was too small to wear.

This principle applies in our Christian lives. Patterns are nonnegotiable. They must not be tampered with. There are two areas where this is absolutely necessary.

I. Doctrinal patterns must not be cut to fit unscriptural cloth.

Dr. Thomas Oden, the renowned theologian from Drew University, was the keynote speaker. He issued a ringing challenge to conferees to be true to our Wesleyan-Arminian theological tradition. Speaker after speak-

er called us to teach and preach our distinctive theology of Wesleyan holiness. In this day when Reformed/Calvinistic doctrine is proclaimed so widely by so many, we must not yield to pressure to "cut the pattern"—not just because we are Wesleyan, but because this is the clear teaching of Scripture.

The word *holiness* and its derivatives appear in the Bible more than 600 times. When purity and cleansing are added, the total comes to more than 1,000. In 1647, a century

**Patterns are
nonnegotiable.
They must not be
tampered with.**

before Wesley lived, Ralph Cudworth, a professor of Hebrew at Cambridge, picked up this biblical truth in a sermon before parliament in these words: "The end of the Gospel is not only to cover sinnes by spreading the Purple Robe of Christ's death and suffering over it, whilst it still remaineth in us with all its filth and noisomness unremoved; but also to cleanse us and free us from it."

And more and more non-Wesleyans are declaring this timeless truth. Alan Redpath, onetime pastor of Moody Memorial Church, writes: "None can ever ascend the hill of the Lord except he has clean hands and a pure heart, for without holiness, no man can see the Lord. . . . Our lives will have to be made pure by the blood of Jesus Christ. . . . We must know what it means for the Holy

Spirit to crucify (our) lusts, affections, and desires" (*Victorious Christian Service*, Revell, 117-19).

A few days after the theology conference, I was privileged to attend the 50th anniversary convention of the National Association of Evangelicals. At this meeting, this second related truth was sounded:

II. Christian ethical patterns must not be cut to fit the cloth of our tragically immoral society. Our own Dr. B. Edgar Johnson, N.A.E. president, introduced President George Bush to the convention. Mr. Bush reaffirmed his unconditional opposition to abortion on demand and promised to veto any legislation that would make it legal if *Roe v. Wade* is reversed. Holiness people must not bow to pro-choice pressure to compromise the biblical teaching of the sanctity of life.

The pattern of principle must never be cut to accommodate cultural cloth. Elton Trueblood speaks to this issue: "In its great periods the Christian faith has been shocking to contemporaries because it challenged them by its refusal to conform. Christians must attack the world" (*The New Man for Our Time*).

In this same conference, Dr. Dennis Kinlaw decried the media blitz that is destroying America's moral fabric through what he called "tolerant pluralism." He also reported that a recent survey revealed the alarming fact that a majority of Americans would lie, steal, and be involved in extramarital sex if such actions seemed appropriate and expedient. He called upon evangelicals to demonstrate a holy intolerance against such social sin.

May we never be guilty of cutting the pattern of sound doctrine and holy living to fit the cloth of compromise.

For Damon—Lest He Be Forgotten and Not Even Missed

Dinnertime for the Tracys—a booth at a fast-food restaurant. I'm exhausted from fighting deadlines, Bettye from teaching 125 senior high students. "How did your day go?" I asked.

Bettye pushed her salad around in the little plastic dish. "I have a vacancy in Row B, Seat 3. Damon dropped out of school."

"One less set of papers to worry about," I said.

"I don't worry about the papers, but knowing the risks for young black male dropouts, I do worry about Damon. He is such a good-hearted kid. Always courteous, no back talk. He doesn't always work hard, but he never blames someone else for his failures. I love that kid."

"Did you try to talk him out of quitting school?" I asked.

"Of course, but he said, 'It's for the best. My folks have divorced. . . . Maybe I can get a job.'"

"I put my arm around his shoulder," Bettye said. *(You see Bettye has taught black kids long enough to know that when a pseudo-expert says, "Don't touch the black students, they resent it," he is spouting a silly notion. She knows that black kids need hugs, and pats, and hand clasps just like everybody else.)* "And I told Damon 'I don't want to read about you on the front page of the newspaper.'"

"He gave me a long look and said, 'I'll be all right, Mrs. Tracy.'"

A few weeks later Bettye picked up the *Kansas City Star*. There was Damon. Some young men had robbed a bank and murdered a customer.

"I can't believe that!" Bettye declared. "Damon could not kill. There's too much good in him. He's such a tenderhearted kid—he just would not do that."

Bettye was right. The police discovered that Damon had been false-

ly accused by the real perpetrators of the crime. He was released. He showed up to enroll in school again. But the powers that be would not enroll him. They said that his presence would endanger others because reprisals from the gang members he had to testify against were possible, even probable. Damon was turned away.

A short time after that Bettye received a message: *Mrs. Tracy: I have enrolled in G.E.D. classes. I'm going to finish high school one way or another. I just wanted you to know.*

Damon

Damon made the paper again today. The trial of the bank robber-killers against whom Damon was to testify is just days away. But at 6:30 A.M. today they found Damon in Swope Park, 1,900 rolling acres decorated with tulips, red-bud, and flowering eucalyptus trees this time of year. He was dead, shot once in the head from close range.

I tried to remember the stats I read recently in *Time* or was it *Newsweek*? The chances that a typical U.S. citizen will be shot are something like 1 in 30,000. But the chances that a young black male will be shot before he reaches age 30 are 1 in 26!

Bettye is grieving tonight. Damon is the second student she has lost this year. Kevin was another black student who struggled in American Lit until Bettye helped him to believe in himself. "I'm impressed by the insights in your poetry," she would tell him. Kevin started coming by on Bettye's planning period to get one-on-one coaching. Great progress. But one weekend just before Christmas Kevin, the budding

poet, was killed in a drive-by shooting. "Wearing the wrong color for that part of town," his classmates said.

Bettye was supposed to retire from teaching this year. But in the end she couldn't go through with it. Damon and Kevin had something to do with that. But there are other students too. I do not have time to tell you about Jerrie who lost her hair from chemotherapy, to whom Bettye took lessons and encouragement, nor about Ronnie in the psychiatric unit to whom Bettye took instruction and friendly counsel. Nor is there space to tell about Marge, and Mitzi, and Charlene who shared their pregnancy dilemmas with their English teacher.

I wanted Bettye to retire this year. But thinking of those kids, especial-

I'm going to finish high school one way or another. I just wanted you to know.

ly Damon, I understand why she can't quit just yet. Who would mourn Damon? Who would even miss him? And next year there will be another *Damon* sitting in the now empty chair in Row B, Seat 3 on the seating chart. Who will pray for him? Who will reach out to him?

HH





March Issue Top-Flight Reading

I commend you for your courage in bringing the abortion issue squarely center stage. A prominent pastor confessed to me once that he never touched abortion—it was too hot an issue. But he rode hard on all the “in” safe issues—child abuse, etc. As Nazarenes we need deeper convictions than that.

Moreover I commend you for the editorial, “Search and Destroy,” and for Jim Christy’s article, “Conquering Sin.” In fact the entire issue is crammed with top-flight reading material for the Christian.

*Richard S. Taylor
Bremerton, Wash.*

A Winner

The March *Herald* was another winner, cover to cover. I especially hope and pray a lot of people read “The Scarlet Lady” and “Viewpoint.”

Speaking of covers, I always get a chuckle out of some of the letters people write to you. Perhaps you should try a plain white cover with black stenciled lettering and no pictures or art. Ha!

Keep up the good work!

*Joel Merrill
Pella, Iowa*

Abortion Industry

If, in response to the recent *Herald*, someone challenges the idea that abortion is “big business,” he should read what I did this morning at the neighborhood McDonald’s. As I ate my breakfast burrito, imagine my surprise to look down at the place mat on my tray and see an advertisement for business from Planned Parenthood. If there is not money to be made in abortion, why advertise at McDonald’s?

An argument could also be made that this represents a subtle form of racial genocide. Why position these “clinics” in inner-city neighborhoods and advertise at fast-food restaurants in predominantly black neighborhoods? I never see these advertisements in the suburban establishments.

*Don Walter
Olathe, Kans.*



Had to Let You Know

Just this note to tell you how much I enjoyed this March issue of the *Herald of Holiness*. Although I am not a Nazarene, I have read this magazine for many years. I used to subscribe, but now a daughter (who is a member of your church) moved close to me, so she sees that I get it.

I believe that was one of the best ones for many a day. Praise God for it! It surely lifted me. As you can tell, I can hardly write because of my age (82) and health conditions, but I just had to let you know how much I enjoyed this one.

By the way, I must tell you that I am a saved, sanctified Christian and on my way to Glory. I would appreciate your prayers, and keep the good books coming.

*Your sister in Christ,
Mrs. Bessie Wilkerson
Wellston, Ohio*

Horried

I am horrified by the *Herald* I received today (March 1992, “The Scarlet Lady”). We are a holiness denomination. I agree this abortion is terrible but such *taste*—put it on the outside of our magazine in such a horrible manner for the world to see!

*Leta Baxter
Mountain View, Calif.*

Yo, Who?

Yo, Herald of Holiness:

We, as in a Christian firefighter and a Christian valedictorian, believe your May 1991 issue had a “more one-sided than needed to be article,” more precisely, “Managing the Music in Your Home” by Angela E. Hunt. First of all, we would like to point out the picture where you have a mess of secular artists and then a totally awesome tape by Dana Key. You made no mention of the fact that his Christian tape was present. We hope this was not intentional or inferring that the tape was not Christian in total.

Second, have you even considered at whom Christian rock is targeted? It is not targeted at people who listen to country western and opera; it is, however, geared toward those who already listen to this style of music and those whom God chooses it should affect. . . .

The message may be lost to you and many others, but to those who have found, are finding, and will find Christ through this music, it is the Word of Life. We wish to point out that the words are the most important part. Christian heavy metal is nearly always right on track with the message of Christ. Without the right music to back up that most important message, who will even listen?

This is not a letter to rip you apart. You guys are doing a great job! Praise the Lord! The majority of your article we did agree with, we are happy to tell you. May God continue to light your path and guide your words with His wisdom!

*D. “Dude” Eric Aston
Wyll E. “Extreme” Jones*

Notes on Music

I am writing to let you know how much I appreciate the February and March issues in the *Herald of Holiness* on "Each One Has a Hymn" and "Why Have Music in the Church?"

I have been a song leader in churches for many years (still am). We *used* to be called "Singing Nazarenes," but seems like it is hard to get people to sing any more. I like what Morris Weigelt said, "Keep the hymnal and the Bible together if you wish to grow."

Those songs in the March issue are not sung much anymore. They celebrate our victories, our hope, our sanctifying power. Also, the article on "Why Have Music in the Church?" is so good.

Rita Hay
Alva, Okla.

Deserves a Thank You

Your March 1992 publication deserves a thanks to you. Here you have dealt with issues needed—at least by me.

You should not have to delete from Carol Everett's plain and fearless words, the "Search and Destroy" reminder with Jim Christy's arrangement, or Jerald D. Johnson's experiences. Please continue to deal with the enablement to love and be compassionate when it's the least emotion we feel.

I need the *Herald*.

Milo DeMint
Nottawa, Mich.

Search and Destroy

March's issue of *Herald of Holiness* was worth the price for the one article by the editor on "Search and Destroy." . . . It was powerfully written and reminds us that we must take sin seriously. It has been many years since I have even read an article that says it like it really is. We must get back to preaching/writing and thinking about heart purity.

Many individuals that worked for God in the past and waged a war on sin, have taken a light view of putting sin in its place and pointing to the biblical emphasis of living near to the heart of God. Editor Tracy has given us a wake-up call. Holiness is the "grand depositum" of our heritage. I only wish some of the writers for other holiness magazines would follow this keynote message and pass the gospel bucket on to this generation!

I must note that I had two or three magazines in hand as I sat down at a "snack bar" at the local Wal-Mart . . . waiting for my car to get some new brakes. I found this article first and had to read it two times . . . so the juice of its good contents could be digested. I found the other magazines less attractive . . . and continued with the *Herald* for the balance of time.

Monty Neal
Bristow, Okla.

Search and Destroy Right On

We are so thrilled with your editorial in our March issue of the *Herald*. "Search and Destroy" is RIGHT ON! It is encouraging to know our leaders are *still* pointing us in the right direction.

How blessed we are!

The information on abortion was very enlightening.

We are still thankful for our Nazarene heritage over our lifetimes.

Frank and Fauneil Dabney
Salem, Oreg.

Rhythms of the Spirit

Thank you, Professor Weigelt, for your "Rhythms of the Spirit" article, "Each One Has a Hymn." In November, when I learned that the word *cancer* was to be part of me, for several days the song "Must Jesus Bear the Cross Alone?" by George N. Allen, was a part of me. While educating myself, visiting doc-

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tors, and decisions to make, the vibrant recalling of several songs along with God's Word brought an inner peace and strength. I absolutely sat in amazement when I read this article, for you have written an article, Professor Weigelt, that has been burning in my heart, but I did not know how to express it.

Joyce L. Porter
Omaha, Nebr.

Holiness and Alcohol

I enjoyed reading the March 1992 *Herald of Holiness*. One article in particular was very timely for me. Having been a member of the Church of the Nazarene since 1958, I've seen many changes take place within the church. The article titled "Holiness and Alcohol" reminded me of standards that the church has upheld and continues to uphold. I believe the Church of the Nazarene's standard concerning the use of alcohol is commendable and justified. . . .

I have been told . . . that [the] traditional Nazarene attitudes toward alcohol consumption are having a negative effect on the message of God's grace to people who want to be accepted in the culture in which they live.

Charles D. Taylor
Library, Pa.

THE PROMISE OF PERFECT LOVE

*First in a series on Christian holiness
by General Superintendent Emeritus William M. Greathouse*

What the world needs now is love, sweet love," a once popular song says, echoing a truism of current culture. The song is right to a certain extent. We do need love, but not the love that pop singers twang their guitars about. We need the love the Bible speaks of—*perfect love*. How we hunger for God's perfect love to fill our hearts, expelling everything contrary to love and reproducing Christ in us (1 John 4:17).

Is such love something we can only dream about? Not if we believe the gospel. The promise of the gospel is that we can receive and manifest perfect love.

English reformer John Wesley (1703-91), recovered for the Church this scriptural truth that had been shoved into the background in much of Protestant practice.

In one form or another, the truth of Christian perfection, or holiness understood as perfect love, had lain at the heart of the Christian tradition from the time of Jesus and the apostles.

Protestant reformer Martin Luther (1483-1546), who rediscovered the truth of justification by faith, overreacted against the Catholic tradition of holiness. In his zeal to avoid anything that smacked of salvation by works and to keep central the truth of salvation through grace alone, Luther neglected too much the "be ye holy for I am holy" of the Bible.

"Here John Wesley rose to mountain heights," claims the late George Croft Cell of Boston University. "He restored the neglected doctrine of holiness to its merited position in the Protestant understanding of Christianity."¹

The Neglected Doctrine

It is critically important that we see with clarity the *essence* of this "neglected doctrine of holiness." It is the doctrine of Christian perfection seen as perfect love.

The New Testament word for perfection is not a static but a dynamic, functional term. Our English word comes from the Latin *perfectus*, which means absolute holiness and sinlessness. The Greek word (*teleios*) derives from the root *telos*, which means *end*, or *intended purpose*. A thing is "perfect" when it answers to its true end. For example, the pen now in my hand is perfect, not because it is flawless but because it writes. It answers to the end for which it was designed.

Deploping the connotation of the English word *perfect*, Wesley nevertheless refused to give up his doctrine of perfection because, correctly understood, perfection is a scriptural term.

What Wesley did was to *redefine* perfection according to its New Testament meaning. Adam Clarke summarized the Wesleyan and New Testament idea of perfection when he explained:

As God requires every man to love him with all his heart, soul, mind, and strength, and his neighbour as himself; then he is a perfect man that does so; *he answers the end for which God made him.*²

Underscore in your thought that last phrase and you have the essence of holiness. As a *commandment* of God, perfect love is the substance of the law; as a *promise* of God, it is the quintessence of the gospel.

The Promise

As the *law* is in the New Testament ("Be perfect, therefore, as your heavenly Father is perfect" Matthew 4:48, NIV), so the *gospel* is in the Old Testament. "The Lord your God *will* circumcise your hearts and the hearts of your descendants, so that you may love him with all your heart and with all your soul, and live" (Deuteronomy 30:6, NIV). What God *commands* in the law, He promises to *do* in the gospel.

At the very heart of the gospel is the promise of a deeper working of God's grace in the heart of the Christian believer, a grace receivable by faith in this present moment, enabling us *to be* and *to act* in conformity to the great commandment, i.e., to love God

God's rest also rests from his own work, just as God did from his" (Hebrews 4:9-10, NIV). For this person, the Christian life is a perpetual Sabbath of worship, praise, and service in the spirit of Jesus.

Blessed quietness! Holy quietness!

What assurance in my soul!

On the stormy sea Jesus speaks to me,

And the billows cease to roll!

Worship in Song

Nazarene Publishing House

A "Habitual Disposition" of Love

Drawing from Thomas Aquinas, Wesley declared that Christian perfection is "that habitual disposition of soul, which, in the sacred writings, is termed holiness."³ It is a "habitual disposition," not habitual



The Bible word translated "perfect" means purpose or intended end.



"Holiness is not the second effort; it is the second rest."

supremely and love every other person as we love our own souls!

When Wesley explained this to his English bishop as the meaning of his doctrine of Christian perfection, the good bishop told him to preach it in all the world!

This is indeed good news! God can remove the uncircumcised heart—the stubborn, rebellious heart—and give us a tender, pliable heart that says, "I delight to do thy will, O God!"

Not Perfectionism

We must distinguish between Christian perfection and "perfectionism." This we have not always done, to the confusion of many who, in the late Dr. Edward Lawlor's words, "take pains and give them to everybody else!" in *trying* to be "perfect." No wonder so many say, "I was better when I didn't try!"

Under these conditions, it is easy to succumb to what Bonhoeffer called "cheap grace" and "throw out the baby with the bath water!"

Holiness is *not* the "second effort," it is "the second rest." A believer who has yielded utterly to God and received the infilling of the Holy Spirit is not uptight, trying to dot every *i* and cross every *t* in order to please God. "There remains, then, a Sabbath-rest for the people of God; for anyone who enters

perfect performance. That is why the plea for forgiveness (Matthew 6:12) is not foreign to perfection but indicative of it.

As members of Adam's fallen race, our habitual disposition is that of inordinate idolatrous *self-love*. We are born, as Luther noted, "curved in on ourselves." We are born *psychocentric*, but we grow up *egocentric*. Each of us by nature wants to be the center of the universe, that is to say, God.

This idolatrous "heart of stone" is the essence of original sin. But God has promised: "I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my . . . laws" (Ezekiel 36:26-27, NIV). Then, we joyfully sing,

I'll say "Yes, Lord, Yes"

To your will and to your way;

I'll say "Yes, Lord, Yes"

I will trust you and obey.

When your Spirit speaks to me

With my whole heart I'll agree,

And my answer will be

"Yes, Lord, Yes!"⁴

Perfect Love, Not Sinlessness

Fundamental to Wesley's teaching is the distinction between "the perfect law" of love (as delin-

eated in 1 Corinthians 13 and the Sermon on the Mount) and “perfect love” (understood as “pure love to God and man” or singleness of intention). Even those perfected in love “fall short of the glory of God” and are, therefore, with every other Christian “justified by his grace through the redemption that came by Christ Jesus . . . apart from observing the law” (Romans 3:23, 24, 28, NIV).

This distinction explains Wesley’s doctrine of the double nature of actual sin. His primary definition of sin is “every voluntary breach of the law of love . . . and nothing else.”⁵ But after spelling out the *perfect law of love* in 1 Corinthians 13, Wesley writes, “You who feel nothing but love, compare yourselves with the preceding description. Weigh yourselves in this balance, and see if you are not wanting in many particulars.”⁶

For this reason, Wesley writes, “*sinless perfection* is a phrase I never use, lest I should seem to contradict myself.”⁷ It is salvation *from* sin—from its *power* in the new birth and its root (false self-centeredness) in full salvation—but *not* sinlessness,



Wesley believed that sin is “every voluntary breach of the law . . . and nothing else.”

since “the best of men . . . fall short of the law of love” and therefore “need the atonement.”⁸ It is, therefore, appropriate, as long as we live, to say,

*Every moment, Lord, I need
The merit of thy death.*⁹

Christian perfection is a *Christ-centered* existence.

The holiest of [persons] need Christ as their Prophet, as “the light of the world.” For He does not give them light but from moment to moment; the instant He withdraws all is darkness. They still need Christ as their King; for God does not give them a stock of holiness. But unless they receive a supply every moment, nothing but unholiness would remain. They still need Christ as their priest, to make atonement for their holy things. Even perfect holiness is acceptable to God only through Jesus Christ.¹⁰

Such a Christian’s confession is, therefore: “Thou art my light, my holiness, my heaven. Through my union with Thee, I am full of light, of holiness, and happiness. But if I were left to myself, I should be nothing but sin, darkness, hell.”¹¹

*“Called unto holiness,” praise His dear name!
This blessed secret to faith now made plain:
Not our own righteousness, but Christ within,
Living, and reigning, and saving from sin.”*¹²

A Prayer for Pentecost Sunday

O FLAME OF LOVE

*O Flame of love and holiness,
Thou dost indwell my heart;
But grant to me the lowliness
That was the Master’s part.*

*O Pentecostal Life of joy,
O Brightness of my day,
Thou givest peace without alloy,
And lightest all my way.*

*Thee I would praise while life shall last;
Thee I would own and serve;
Would day by day before Thee cast
My self without reserve.*

J. Kenneth Grider

In the series of articles that follow, we will search the Scriptures to see if these things are true and, if so, to examine their implications for Christian living today.

Reference Notes

- 1 George Croft Cell, *The Rediscovery of John Wesley* (New York: Henry Holt and Co., 1935), 359.
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- 3 John Wesley, “The Circumcision of the Heart,” *Wesley’s Standard Sermons*, Edward H. Sugden, ed. (London: The Epworth Press, 1921), 1267.
- 4 © copyright 1983 by Manna Music, Inc., 25510 Ave. Stanford, Suite 101, Valencia, CA 91355. International copyright secured. All rights reserved. Used by permission.
- 5 *The Letters of the Rev. John Wesley*, John Telford, ed. (London: The Epworth Press, 1931), 5322.
- 6 John Wesley, *A Plain Account of Christian Perfection* (Kansas City: Beacon Hill Press of Kansas City), 83.
- 7 *Ibid.*, 44.
- 8 *Ibid.*, 83.
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Portraits of Jesus in John

A Breath of Fresh Life



And after He had said this, He breathed on them and said, "Receive the Holy Spirit" (John 20:22).*

I grew up as an outdoors person, but my vocation places me in an office. A few years ago, I was instructed to never again open my office window. The temperature would be taken care of by the thermostat. The problem is that the thermostat doesn't provide fresh air. There are times when I feel I need a breath of fresh air or I'll die. Fresh air gives me a fresh sense of life, vitality, and energy. It enables me to believe that I really can do the work and will of God in my life. John 20:22 portrays Jesus breathing on the disciples. The life and power of the Holy Spirit resulted for them.

John 20:19-23 presents Jesus' resurrection appearance to most of the disciples in the evening of the first Easter Sunday. Jesus' first words were, "Peace to you." No doubt, this is the translation of the traditional Jewish greeting, "*Shalom*." However, that greeting had immeasurably more meaning that night than it could ever have had before. The disciples' lives were in complete chaos; the Crucifixion had destroyed all that they had hoped for during the previous three years. The Resurrection, Jesus' personal appearance to them, and His effective word, "Peace to you," began the re-creation of their lives.

That re-creation of life was also communicated through John's comment, "He breathed on them." The Greek word *breathed* is the same word used in the Greek Old Testament in Genesis 2:7, "God formed man of dust from the ground and breathed into his nostrils the breath of life." The same

verb appears in Ezekiel 37:9 to describe life being breathed into the bones in the Valley of the Dry Bones. John wanted his readers to understand that when Jesus breathed on the disciples, He was giving them a new life. They were receiving a fresh breath of life that would reenergize them to be and to do what Christ asked of them. That breath of fresh life came with Jesus' effective command, "Receive the Holy Spirit."

Many Christians are puzzled by verse 22 because they do not know how to relate it to the Pentecost experience of the Early Church described in Acts 2. We should remember that John did not write the Book of Acts, and there is no evidence that copies of Acts existed in the part of the world in which John lived. In fact, it is unlikely he even knew that the Book of Acts had been written. He was about to bring his Gospel to a close, but he could not end it without telling of the gift of the Holy Spirit.

John's preview of Pentecost accomplishes two important purposes. First, it shows the fulfillment of the promises of the Paraclete made by Jesus during the Last Discourse of John 14—17. The Holy Spirit had been given to create new life and to guide the disciples into all truth during the confusing days that lay ahead. Second, John shows us that the Holy Spirit comes to us from the Father through the agency of Christ. John 16:13-14 clearly states that the Paraclete would not speak on His own, but would take the words and ministry of Jesus and apply them to believers' lives. John lived in an

era when some Christians were separating the Holy Spirit from Jesus. The result was more emphasis on power and gifts and less emphasis on Christlikeness. John certainly expected powerful ministry from believers, as John 14:12 shows, but for him, the Spirit would always point to Christ and lead to Christlikeness.

The breath of fresh life that believers need today is the life of Christ re-created in us through the work of the Holy Spirit. That will give us new strength and energy to accomplish the work and will of God in our world. It will also focus our power and our gifts on ministry and not on ourselves.

John wanted his readers to understand that when Jesus breathed on the disciples, He was giving them a new life.

For further study: (1) Read John 14—17. List the features of the work of the Holy Spirit that are given in the last discourse. (2) Read Ezekiel 36—37. Describe the blessings that are to come from the work of the Holy Spirit as Ezekiel saw it unfolding. (3) Write a brief prayer asking the Lord to breathe a breath of fresh life into you to re-create the life of Christ in your life.

*Scripture quotations are the author's own translation.

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

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NBC CELEBRATES 25TH ANNIVERSARY

Nazarene Bible College celebrated its 25th anniversary in a special service at Colorado Springs First Church of the Nazarene, Mar. 26. A celebration service, special chapels, college and community rallies, and a strategic planning session for the NBC Board of Trustees were held to mark the event.

Jerry Lambert, NBC president, challenged the congregation with "A Forward Look." The service also featured Stephen Nease, education commission-

er, representing the Church of the Nazarene, and Wally Erickson, president, Compassion International, who represented the more than 35 Christian organizations in the Colorado Springs area.

Audrey Williamson, retired teacher and wife of the late General Superintendent G. B. Williamson, provided the Scripture reading for the service.

Speakers at the special chapel services included Norman Oke, first academic dean of the college; L. S. Oliver, second president of NBC; Wayne Albright, first NBC graduate; and Mrs. Williamson.

The NBC Board of Trustees met at Glen Eyrie conference center for a strategic planning session. The theme of the session was "Leaders for Intercession and Intervention." Resource personnel included: Bill Sullivan, Church Growth division director; Michael R. Estep, Church Extension Ministries director; Terry Taylor, chief executive officer, Navigators; General Superintendent Raymond W. Hurn; Jack Van Ens, church growth consultant; and Wilbur Brannon, Pastoral Ministries director.



Nazarene Bible College President Jerry Lambert addresses the college/community rally for NBC's 25th anniversary celebration.

Other resource persons included: Neil Wiseman, Roger Bowman, Carl Clendenen, Clarence Bowman, Barry Cunningham, Jonathan Salgado, and R. T. Bolerjack.

Since it opened in 1967, NBC has graduated more than 2,000 students.

NAZARENE BIBLE COLLEGE

President: Jerry Lambert

Campus: Colorado Springs

Enrollment: 408 (Colorado Springs campus)

Extension Centers: 22

Extension Enrollment: 672

Past Presidents: Charles Strickland (1967-72), and L. S. Oliver (1972-84)

Degrees Offered: A.A. in biblical studies, church music; diploma in lay ministries and women's studies; and B.A. in biblical studies, Christian education, and church music.

NATIONAL SUNDAY SCHOOL TEACHER CONFERENCES PLANNED FOR 1992-93

Invitations have been sent to more than 62,000 Nazarene Sunday School teachers for the 1992-93 National Sunday School Teacher Training Conferences. Sponsored by the Sunday School Ministries Division, the conferences will begin in August and will be held at 16 sites around the U.S.

"This is a first in the Church of the Nazarene," said Phil Riley, Sunday School Ministries division director. "These conferences are a direct result of the 1988 General Board's desire for a 'PALCON' type conference for our Sunday School teachers. This is a critical time as we plan for ministry in the 21st century."

The conferences will feature Dennis Kinlaw, chancellor of Asbury College; and Andy Miller, retired commissioner of the Salvation Army. Either Kinlaw or Miller will speak at the Friday evening session of the conference and in a Saturday morning seminar.

The Board of General Superinten-

dents will also be represented. One of the general superintendents will direct a closing "commissioning" service for the teachers at each conference.

The sites and dates for the 1992 conferences include: Seattle, Wash., Aug. 20-22; Kansas City, Mo., Aug. 27-29; Detroit, Mich., Sept. 3-5; Chicago, Ill., Sept. 24-26; Philadelphia, Pa., Oct. 1-3; Cincinnati, Ohio, Oct. 8-10; Pittsburgh, Pa., Oct. 22-24; and Denver, Colo., Oct. 29-31. Conferences will be held in 1993 at: Indianapolis, Ind., Jan. 7-9; Raleigh, N.C., Jan. 14-16; San Francisco, Calif., Jan. 7-9; Nashville, Tenn., Jan. 28-30; Anaheim, Calif., Feb. 11-13; Oklahoma City, Okla., Feb. 25-27; Dallas, Tex., Mar. 11-13; and Orlando, Fla., Mar. 25-27.

There is an \$80.00 registration fee for the conferences. For more information, contact the Sunday School Ministries Division at 6401 The Paseo, Kansas City, MO 64131, or call (816) 333-7000, extension 2341.

GENERAL BUDGET OVERPAYMENT TO FUND OPENING OF NEW FIELDS

All overpayment of General Budget by a local church will be designated for world evangelization projects, according to action by the General Board. The money will be used to open new fields or designated projects, according to an announcement by the Board of General Superintendents.

"Overpayment of General Budget, according to recent General Board action, will now be used totally for world evangelization and new mission projects," said John A. Knight, chairman of the Board of General Superintendents. "This will give greater flexibility and stronger motivation to our people as they seek to carry out the Great Commission through General Budget giving."

The overpayment plan will be effective with the 1992-93 assembly year. Each year's project will be announced by the Board of General Superintendents.

BY MARK GRAHAM and TOM FELDER

COMPASSIONATE MINISTRY DIRECTORS MEET

Compassionate Ministry Center (CMC) directors from throughout the U.S. and Canada gathered in Kansas City recently for a leadership retreat, according to Tom Nees, coordinator, Nazarene Compassionate Ministries, Canada and the U.S. (CANUS). At least 43 directors attended the weekend session.

"CMCs affiliated with the Church of the Nazarene are increasing rapidly," Nees said. "Many of these centers have been unaware that they had numerous counterparts in various cities across the two countries."

The retreat included an opportunity for each of the directors to share information about their particular ministry with the group. Other sessions focused on the theology of compassionate ministries, leadership, spiritual motivation, and resource development.

"CMCs are engaged in changing lives

in their communities by meeting various urgent and long-term needs," Nees said. "They are providing effective solutions to the very real problems faced by the hungry, homeless, sick, unemployed, and others who are overwhelmed with hopelessness and despair."

The retreat will be held on an annual basis, providing an opportunity for the directors to fellowship, share ideas, and motivate each other. Nees estimates that, by 1993, there will be at least 60 organized CMCs in the U.S. and Canada.

Compassionate Ministry Centers are organizations that are legally incorporated, nonprofit, tax-exempt, and whose applications have been approved by NCM CANUS.

Nazarene Compassionate Ministries CANUS is a part of the Church Growth Division.



Rita Bright, director of Washington, D.C.'s Community of Hope, shares some of her concerns with fellow directors of Nazarene compassionate ministry centers at the recent meeting of the group in Kansas City.

INTERCULTURAL ENGLISH COUNCIL FORMED BY PUBLICATIONS INTERNATIONAL

A new advisory council for intercultural English materials produced by Publications International met in Kansas City recently, according to Ray Hendrix, Publications International director. The group, formerly called the English as a Second Language (ESL) Advisory Committee, assists Publications International in the development of English materials that can be used in all cultures around the world.

Chaired by Wes Eby, coordinator of English as a Second Language for Publications International, the committee is composed of persons with experience in intercultural ministries. The committee members include: David Barker, Des Plaines, Ill.; Ruth Rawlings Marshall, Lewisville, Tex.; Adelaide Parsons, Cape Girardeau, Mo.; LaNell Stahl, Flagstaff, Ariz.; and Nancy Zumwalt, Yorba Linda, Calif. Members and resource persons from Publications International include: Karen Phillips, Kelvin St. John, Ray Hendrix, and Ivan Beals.

During their meeting, the committee adopted the designation, "intercultural English," for all English materials developed by PI. They also announced a new label, Global Series, for these materials. These materials will be produced on four levels of difficulty.

The group discussed a workshop for selected writers, which will be held in June. The workshop will focus on development of Christian radio programs for an audience interested in learning English.

"With the demographic and sociological changes occurring in North Ameri-

ca, the potential for distribution of these printed and nonprinted materials represents an unlimited market," Hendrix said. "This market must be addressed by the church if we are to maintain a relevant intercultural ministry both in North America and in the English-speaking markets globally."

ANSR HOLDS ANNUAL MEETING

The Association of Nazarene Sociologists of Religion (ANSweR) met in Kansas City recently to discuss the role of the district superintendent in the Church of the Nazarene. The 11th annual meeting focused on the theme "Socialization of the Nazarene District Superintendent."

"The meeting was intellectually stimulating and spiritually moving," said Jon Johnston, ANSweR chairman. "The sight of dedicated church leaders discussing ways to make their denomination more effective in our day was inspiring."

Participants in the conference included sociologists, professors, pastors, district superintendents, and headquarters personnel.

Johnston and Dale Jones, research analyst for the Church Growth Division, presented information from stud-

ies of district superintendents. Russ Bredholt, consultant, outlined various models of leadership, and Ron Benefiel, senior pastor, Los Angeles First Church, presented an alternative plan for determining district size.

A panel consisting of three former and current district superintendents discussed how they were trained for the role. The panel included Jim Diehl, senior pastor, Denver First Church; Jesse Middendorf, senior pastor, Kansas City First Church; and Keith Wright, Kansas City district superintendent.

The 1993 ANSweR meeting will be held Mar. 18-20 in Kansas City. The theme will be "Creating Greater Structural Effectiveness in Our Denomination." For more information, contact the Church Growth Division at: 6401 The Paseo, Kansas City, MO 64131.

NAZARENE STUDENTS SPEND SPRING BREAK IN A DIFFERENT WAY

Forty MidAmerica Nazarene College students decided to spend their spring break in a different way. Two groups of MANC students took part in ministry trips to San Francisco and Panama.

Twenty-one students joined groups in Panama from other Nazarene colleges as a part of the C.A.U.S.E. (College and University Students Sharing Experiences) program. Other schools in Panama included Trevecca Nazarene College, Southern Nazarene University, Olivet Nazarene University, and Point Loma Nazarene College.

While in Panama, the students built a house and distributed more than 15 duffel bags of clothing and personal supplies. They also constructed a concrete

wall around the church property.

The second group spent the week in San Francisco where they painted and did minor repairs at Oak Street House, a ministry of Golden Gate Compassionate Ministries. The house provides shelter, rehabilitation, and counseling facilities for the city's homeless.

The students also worked in other shelters and food kitchens and helped provide food to AIDS patients as a part of "Project Open Hand."



▲ Twenty-one MANC students spent a week in Panama building a house and a wall around a church's property.

◀ Marcos Barbosa cleans a kitchen at St. Mark's Lutheran Church in San Francisco during a MANC mission trip.

SOUTH AMERICA CONTINUES GROWTH

Two South American districts have gained regular status and a new district has been formed in Venezuela, according to Louie Bustle, South America regional director.

South Uruguay and Northeast Brazil have achieved regular district status. Four other districts moved from national mission to mission (phase III) status: Colombia Central, Ecuador Costa, Brazil Paulistano, and Brazil Curitiba.

Venezuela's new district was formed in Lagos, an oil-producing state on the western side of the nation. Luis Bencomo was appointed district superintendent by General Superintendent William J. Prince.

Prince was in South America for six weeks this spring, according to Bustle.

Prince visited 31 districts and 8 countries in the region.

"Many districts reported fantastic growth during the recent assembly year," Bustle said. "Especially noteworthy is the North Uruguay District, which organized 16 new churches and had more than 100 percent membership growth. They have set a goal of 1,000 total members and 20 new churches by the end of 1992."

Many districts on the region are participating in the "Impact" program, which targets cities for a concentrated evangelistic effort. Currently, 95 cities in South America have been targeted for evangelistic campaigns and prayer cells in local churches and city-wide campaigns.

NIROGA TURNS 20

The first NIROGA retreat at Glorieta, N.Mex., this fall will kick off the denomination's celebration of the 20th anniversary of the senior adult retreat program, according to Randy Cloud, Adult Ministries director.

Established in 1972, NIROGAs are held at several locations throughout the U.S. and Canada each year. The Glorieta retreat will be held Sept. 14-19, 1992. Many of the past NIROGA leaders will be present, including Sam Stearman and Ponder Gilliland.

Five other NIROGAs will be held throughout the year in New York, Canada, Georgia, Florida, and the Ozarks.

For more information, contact Adult Ministries at: 6401 The Paseo, Kansas City, MO 64131, or phone (816) 333-7000, ext. 2364.

PRESCOTT ACCEPTS POSITION WITH HUD



Bob Prescott, assistant coordinator for Nazarene Compassionate Ministries, has accepted the position of director for HUD's Public Housing Division in

Detroit, according to Steve Weber, NCM International coordinator.

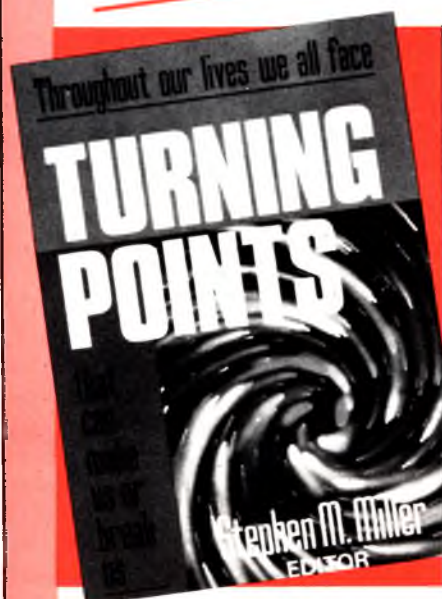
Prescott worked with HUD for more than 25 years before coming to Kansas City in 1984 to help establish NCM. As assistant coordinator, he has been involved in every aspect of the denomination's compassionate ministries program.

"Bob will continue to serve NCM International as an associate and advisor," said Weber. "His prior travel to 37 countries, 19 years of living overseas, and extensive work with international projects and leaders makes him uniquely valuable to the church."

Prescott has assumed responsibility for a 10,000 unit housing program plagued by problems. Currently, the Detroit Housing Authority is ranked as the "most troubled" in the country, with nearly half of its apartments vacant. Prescott was contacted about the job because of his prior experience in crisis management.



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our lives
we all face



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PROPOSED AFRICA NAZARENE UNIVERSITY BREAKS GROUND FOR NEW LIBRARY

Nazarene leaders in Africa recently celebrated the ground breaking for the Grace Roles Library on the campus of Proposed Africa Nazarene University, according to R. F. Zanner, Africa regional director. The two-story, 16,000 square foot building will house the university's first permanent library on the ground floor, with administrative offices and conference space on the second level. Construction is expected to be completed in several months at a cost of \$100,000.

Alfred Jones, PANU rector, envisions 2,000 students by the year 2000. Jones also has set a goal of 500 graduate students in the school's seminary.

The university campus sits on 70 acres adjacent to Nairobi National Park. The campus includes 6 buildings that were built by more than 34 Work and Witness teams.

"The campus and buildings represent more than \$1 million in non-General Budget funds, with most coming from



Pictured (l. to r.): Paul Kisoso, PANU faculty member and ONU graduate; Daniel Anderson, mission director for Kenya; Gary Moore, mission director for Zaire, Rwanda, and Tanzania; and Theodore P. Esselstyn, Africa regional coordinator for education; review plans for the new library.

individuals and churches who have sacrificed to be part of the dream," Zanner said.

IN SEARCH OF EDEN

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VACATION WORSHIP

Camerique

BY JOLINE CHANG, KANEOHE, HAWAII

It's 11 P.M. Saturday night in Anaheim Best Western Stardust Motel, when eight-year-old Jennifer bursts into singing. From the shower, the sounds of her praises to the Lord fill the rooms. "Thank You, Lord, for this wonderful day. You are so great. I love You so much. You are so wonderful." For at least five minutes these spontaneous songs of joy continue. She reminds me of a songbird exploding with trills of joy in the early morn. For an hour before, she has been singing every praise song that she knows, but songs written by others are inadequate to express her adoration and thankfulness to the Lord.

I am deeply humbled and convicted by this pure and unexpected worship. How long, I wonder, has it been since my worship has been so honest and pure? Worship directed only to the Lord from the overflow of my heart. Her worship creates in me a longing to "return to my first love," as Paul would say. I have a heartfelt need to worship.

This week has been filled with crowds, crowds, and more crowds as we toured Southern California amusement parks. I want nothing more than to withdraw from people and be alone. Yet this longing for corporate worship pulls me to the telephone book to find the closest church. I'm tempted to continue the tourist routine and visit the Crystal Cathedral, but I want to experience worship among Nazarenes. The motel desk clerk directs me to the Garden Grove Church of the Nazarene.

Slipping into my pew, I am here by very

*How
amazing
are the
ways in
which God
directs
my steps.
I am
filled
with
wonder
and
praise.*

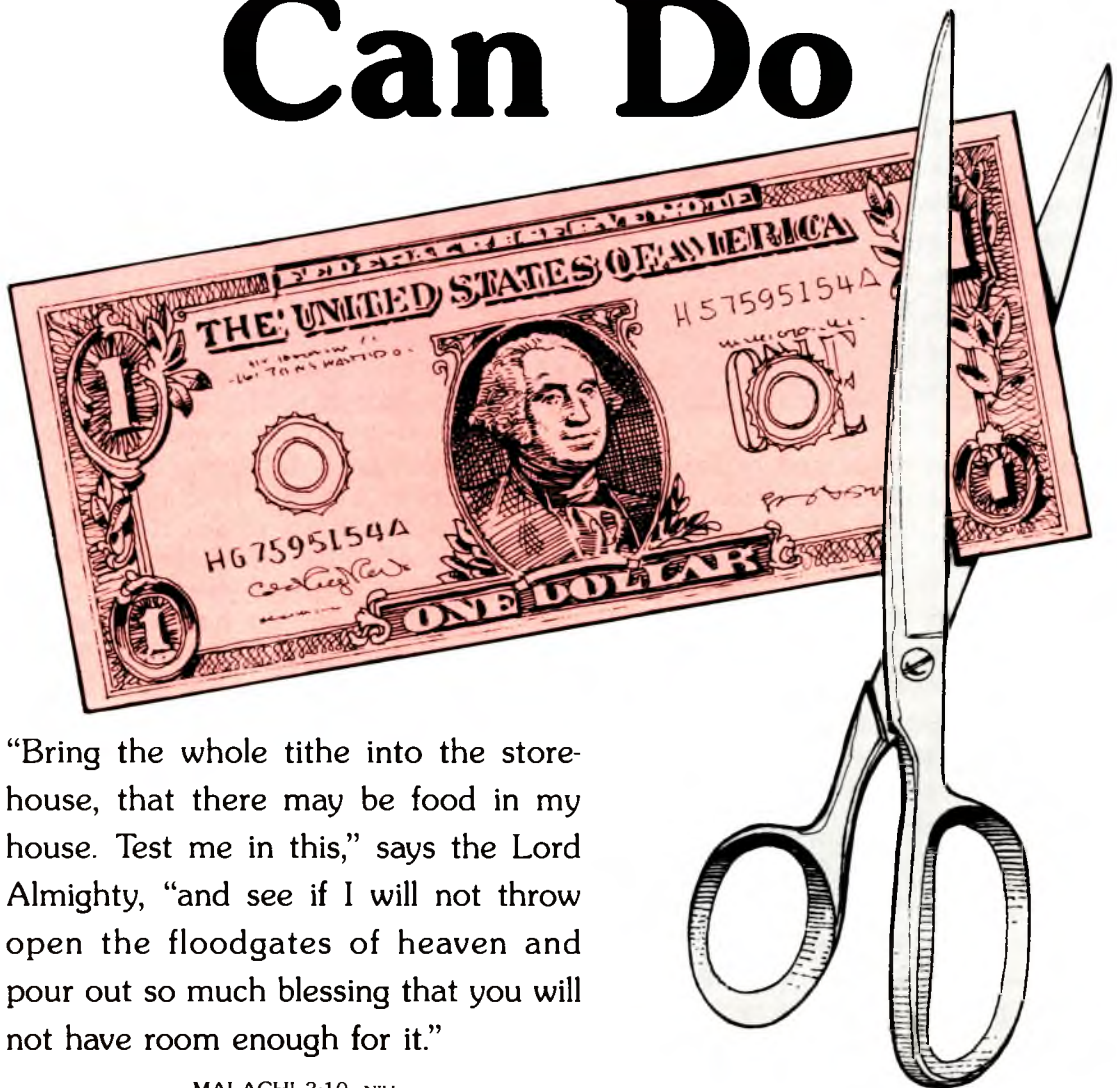
deliberate choice, not habit or routine. I'm not wearing my usual Sunday morning labels of board member, Sunday School teacher, ministry staff member, or missionary's daughter. I am drawn by the Holy Spirit to worship with these fellow Nazarenes.

I am reminded as I look around that God has put no difference between these California Nazarenes and us Hawaiian Nazarenes. I take note of the well-cared-for sanctuary and the carefully appointed order of worship. These people have prepared well for this hour of worship. Pastor Scott's message, "They Were Once His," continues the Holy Spirit's ministry to me, reminding me again of the need to keep first and foremost my worship of the Lord. The Lord's presence is very real and near me this day.

Leaving the sanctuary, Mrs. Scott greets me and asks me where I'm from. Upon learning that I'm from the Kaneohe Church of the Nazarene, she exclaims that several years ago she and her husband had brought a Work and Witness team to help build our educational unit. I'm now a teacher at that school, Windward Nazarene Academy. The Scotts and their Work and Witness team built my classroom. How amazing are the ways in which God directs my steps. I am filled with wonder and praise.

Some people shout, some sing, I cry when the Spirit of the Lord comes upon me. Driving back to the motel, the tears run freely down my cheeks as the Spirit of the Lord overwhelms me. I am lifted. I am filled. Thank You, Lord, for vacation worship. H

It's THE LEAST You Can Do



“Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this,” says the Lord Almighty, “and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it.”

MALACHI 3:10, NIV

TITHING—IT WORKS

CHURCH OF THE NAZARENE • STEWARDSHIP SERVICES

“SUFFER THE LITTLE CHILDREN”

BY BRENDA NIXON

As a Christian parent with a husband and two children, I often wear myself out trying to sustain our family life together. And the effort to keep us a “family” is not always appreciated.

Satan constantly is on the prowl, seeking what families he may devour. Newspapers and television bombard us daily with case after case of sexual abuse, incest, adultery, drug problems, and violence of every sort. Further, Satan chuckles as he manipulates the complexities of our greed-oriented society, fragmenting families who try to keep three jobs plus a vigorous social agenda going. Families are being pulled apart by the very way life is structured these days.

The attacks of the world and of Satan himself, however, can be identified and resisted. What sneaks up on us is the way the Church carelessly falls into a family-fragmenting life-style. How can you fight that? What do you do when the “church family” fragments your natural family?

It's the children who are the problem—not for me, but for others. The Bible tells us that our children are a gift from God, precious blessings who are to be trained up in the way they should go (Proverbs 22:6). And Deuteronomy 6:6-7 reminds us of the daily *commitment* to teach our children. I believe all that, and my Christian response is to practice what the Bible preaches about these matters.

However, some things that go on in the name of the Church cut me off at the pass.

Trendy, subtle attacks come through “adults only” class parties and church functions, childcare provided for every program, and activities that separate family members the minute they walk into the building. Too often, the distraction or noises children cause are intolerable to adults who then decide children should not be part of their adult worship, church dinners, class parties, fellowship activities, etc. One church even excluded daughters at a mother and daughter activity if the daughter was under age 12.

Jesus said, “Suffer little children, and forbid them not, to come unto me” (Matthew 19:14). Obviously, this was not an “adults only” crowd who came to learn from Jesus. Our Master pointed out the priorities to adults and parents. He placed a priority on children and acknowledged their place in our life. In fact, Jesus alluded to the tender teachability of children when He said we all must become like them.

I feel my parenting career is threatened in three ways when church programs tell me “adults only.”

First, I am offended when others make the decision for me that my children are not coming. It must be assumed I have not performed my job as a parent correctly. The message I receive is that my children and other parents' children are so unruly that they are a distraction and nuisance. My responsibility as a parent is stripped from me, and I am denied the choice to parent my children in public.

Second, I feel threatened when children are excluded from church functions simply because it exposes those who are intolerant and cannot adapt to noise and distraction. Preoccupation with self-comfort anesthetizes minds to the ministry of loving, accepting, and nurturing children. People who have the ability to screen out distraction in their workplace, their home life, and concentrate on tasks claim inability to worship if a toddler drops a songbook.

Third, when others dictate that an activity is for adults only, it is I who is discriminated against! My usual options are to not attend and I miss out, or hire a baby-sitter, which is not always financially possible.

When tradition dictates, such as Mother's Day and Father's Day, nobility is placed on Christian parenting and the worth of children reiterated. However, I find on other occasions during the year it seems that children are not necessary in church life because “there isn't enough room,” “they don't like children in their home,” “children need to experience worship at their own level,” “the children would get bored.” These polite excuses to dismem-



Faith Pennington

ber families deny our future board members, teachers, greeters, pastors, opportunities to bond with other Christians.

My fondest memories come from church activities where families were together. I made friends with

How many people will invite a new family over for dinner if they have children? I observe, as a greeter in my church, that childless couples receive the most invitations. Sadly, a missionary couple with children, home on furlough, shared with me that

One church even excluded daughters at the mother and daughter activity if the daughter was under 12!

my parents' friends, and they knew mine. Many Christian adults watched me grow and prayed with me as I sought God's direction in my life. I had opportunity to observe interdependence, conflict resolution, tolerance, and Christian fellowship. Today, some of my church friends don't even know I'm a mother, and many people in my local church don't know my children.

they aren't invited into homes and explain it as "people without children do not want children in their homes." Ministry is sometimes inconvenient. I trust I'm reaching out to others even when it may be uncomfortable to be with all of their family.

Don't get me wrong. I know there are times when the various family members need to learn things at

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Wallowitch

RED, WITH

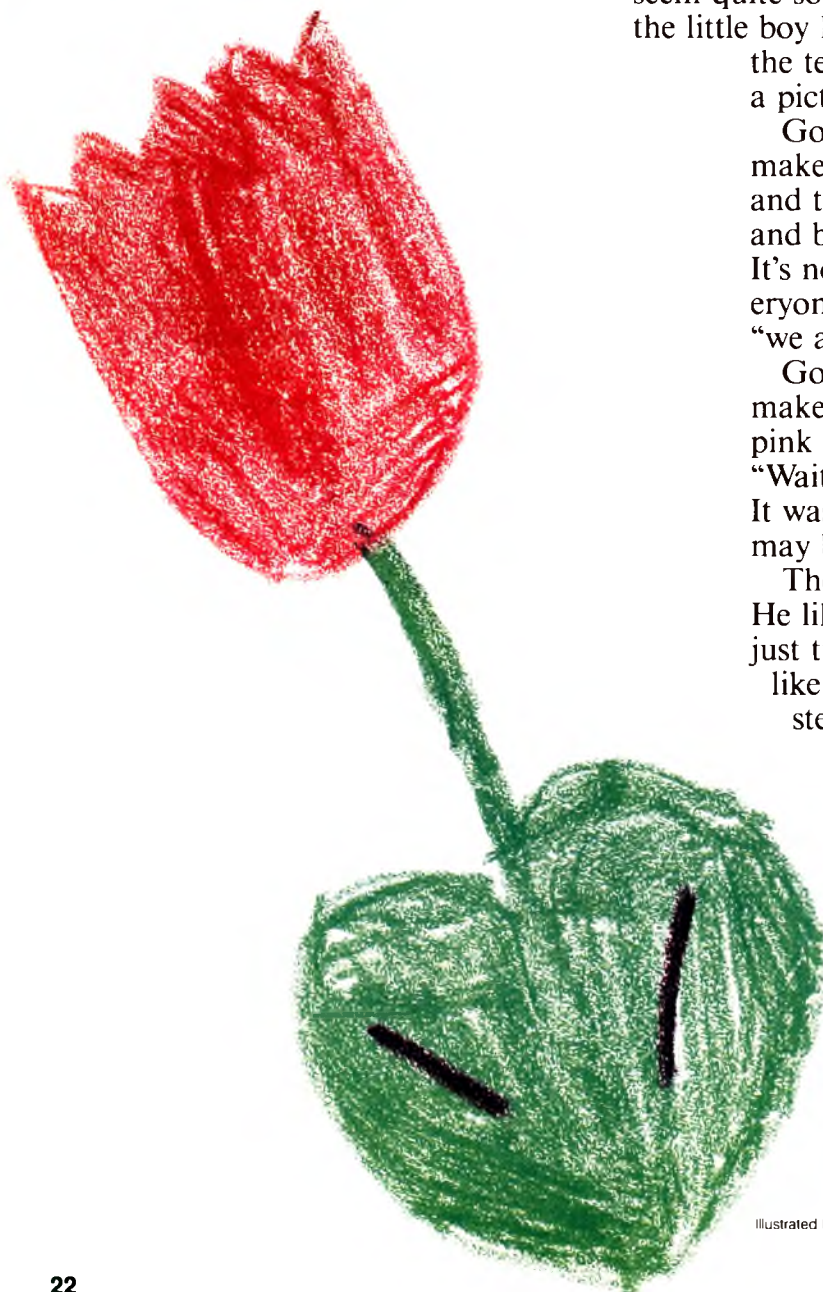
Once a little boy went to school. It was quite a big school, but when the boy found he could go right to his room from the playground outside he was happy, and the school didn't seem quite so big anymore. One morning when the little boy had been in school for a while, the teacher said, "Today we are going to make a picture."

Good, thought the little boy. He liked to make pictures. He could make lions and tigers and trains and boats. He took out his crayons and began to draw. But the teacher said, "Wait. It's not time to begin." And she waited until everyone looked ready. "Now," said the teacher, "we are going to make flowers."

Good, thought the little boy, and he began to make beautiful flowers with his orange and pink and blue crayons. But the teacher said, "Wait." She drew a picture on the blackboard. It was red, with a green stem. "There, now you may begin."

The little boy looked at the teacher's flower. He liked his better, but he did not say this. He just turned his paper over and made a flower like the teacher's. It was red, with a green stem.

On another day the teacher said, "Today we are going to make something with clay." Good, thought the little boy. He could make all kinds of things with clay—snakes and snowmen and elephants and mice—and he began to pinch and pull his ball of clay.



Illustrated by Lacy Perry

A GREEN STEM

*A child's
God-given
creativity is a
terrible thing
to waste.*

But again the teacher said, "Wait. I will show you how." And she showed everyone how to make one deep dish. The little boy just rolled his clay in a round ball and made a dish like the teacher's. And pretty soon the little boy learned to wait and to watch and to make things just like the teacher's. And pretty soon he didn't make things of his own anymore.

And then it happened that the little boy and his family moved to another city and the boy had to go to another school. On the very first day he went to school the teacher said, "Today we are going to make a picture." Good, thought the boy, and he waited for the teacher to tell him what to do. But the teacher didn't say anything. She just walked around the room. When she came to the boy she said, "Don't you want to make a picture?"

"Yes," said the boy. "What are we going to make?"

"Well, I don't know until you make it," said the teacher.

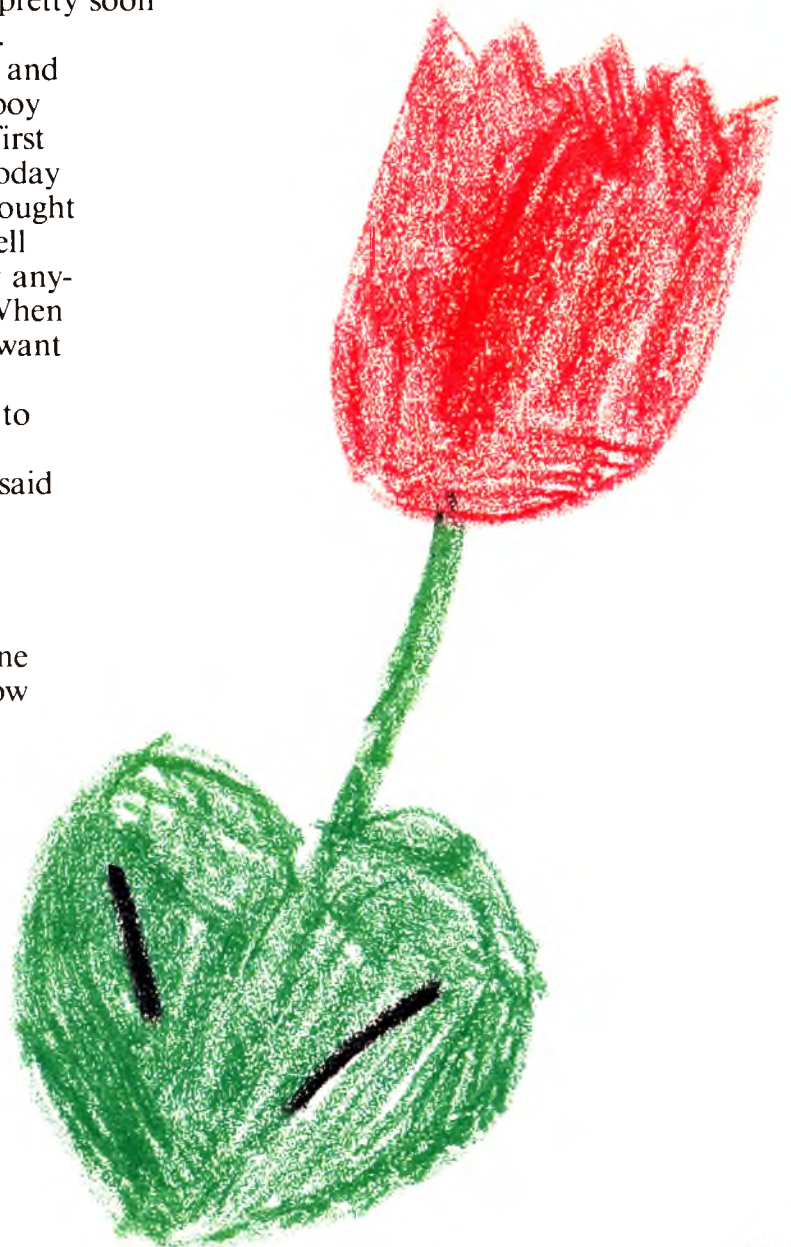
"How should I make it?" said the boy.

"Why, any way you like!"

"And any color?"

"Any color," said the teacher. "If everyone made the same thing in the same color, how would I know who made what and which was which?"

"I don't know," said the boy, and he began to draw a flower. It was red, with a green stem.



From *Gifts of Grace* by Mary Schramm, copyright © 1982, Augsburg Publishing House. Used by permission of Augsburg Fortress.

HH

UNANSWERABLE QUESTIONS

BY REBECCA LAIRD

One day last winter my husband was bed-ridden by a flu virus. He cancelled all but one of his appointments for the day; it was a life and death matter. He asked me to keep that appointment in his stead.

The day before, a woman who was in the late stages of AIDS called Michael, looking for a chaplain. Her husband had died of AIDS earlier in the week. The woman's children were asking questions she didn't know how to answer. She needed someone to come over and talk about God and show them what the Bible said about heaven and about why their daddy had to die.

As I drove across San Francisco to an unfamiliar industrial part of town, I prayed for courage, wisdom, and confidence that God would let this family feel a measure of divine love and concern, even if I didn't have the words to explain the unanswerable questions that surround death. I'd talked with plenty of people with AIDS before, but never with children who had to face the recent death of their father and whose mother's health was failing fast.





Prior to her diagnosis, she and her friends had laughed and agreed that all people infected with the AIDS virus should be quarantined.

When I arrived at the gate of their small, neat apartment, a new friend of the family let me in. The articulate mother, who looked gaunt, assured me that she had a community of supporters who provided practical help. What they didn't have was someone in their lives to talk with about God.

The mother and her children had lived in the small town where she had grown up, married, and attended church. When her husband confessed his involvement in some risky activities, their marriage crumbled, and they separated. Her husband moved to another state and soon telephoned, asking that she and the kids be tested for the HIV virus. The unimaginable had happened to her—she, too, carried the virus.

"Thank God, my kids are OK," she said matter-of-factly and with great affection for her children. The quality bond between this mother and her children was palpable. This was a loving family.

The woman told me that prior to her diagnosis, she and her friends had laughed and agreed that all people infected with the AIDS virus should be quarantined, shunned; they were a group of invisible people out there somewhere. Now she was one of them.

In her hometown she could find no one else in the vicinity who shared her plight. Her pastor moved away, and she felt she couldn't talk to the new one.

I admitted sadly, "The church isn't always a safe or loving place, is it?"

"No," she agreed, without malice or anger, "but it should be. The church should be where people like

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Comstock

DON'T FORGET THE CHILDREN!

BY MARK A. YORK

What comes to mind when you think of the Great Commission? Missionaries in faraway places? Church planters starting new works in wealthy suburbs or poverty-blighted inner cities? Certainly the Great Commission's admonition to "make disciples of all nations" (Matthew 28:19, NIV) calls the church to go to countries, but really its call is to reach the people of these nations rather than the places themselves.

Today's English Version Bible clarifies this by translating "nations" as "peoples." The New Century Version says, "So go and make followers of all the people of the world" (Matthew 28:19, EB).

If we are to make followers of

all people, then children most certainly are included. According to the 1990 U.S. Census, nearly 44 million Americans are under the age of 12. In our churches, children often make up a third or more of the congregations. Clearly children are an important part of the "nations" spoken of by Jesus.

Nazarene Children's Ministries is the office of the church that has the special responsibility to fulfill the Great Commission with children. Its mission statement is simple:

To carry out the Great Commission to children, establishing the foundation for a life of Christian holiness.

Most agree that it takes an exceptional person to become a missionary to another culture. It

requires specific training in the customs and language of the people to whom the missionary goes. It also takes a special kind of person to work in Children's Ministries. Psychologists and learning specialists tell us that children see the world differently from adults. Although every adult was once a child, children's workers need to become familiar once again with the world of children. However, since the culture of childhood is always changing, children's workers usually find that the customs and language of contemporary children are not what they remember. In fact, teachers may experience culture shock as they attempt to understand today's children.

It isn't easy to see the world from a child's perspective. Too

many adults idealize their own childhood. Too many don't take children and their concerns seriously. Some are content to wait until the children are older to "deal with spiritual things." However, the church must include children if it is serious about fulfilling the Great Commission.

The Church of the Nazarene has people at the local, district, and general levels who feel called to minister to children. Volunteers devote thousands of hours working with children. Just as missionaries endear themselves to the people with whom they work, children's workers earn special places in the hearts of youngsters. They guide children as they explore the wonders of God's love. If you grew up in the church, you probably remember a children's worker who made an important contribution to your life.

Local children's workers are people like Phyllis Weldon who gave countless hours to the children and young people at Evansville, Ind., Grace Church. The children at Kansas City Victory Hills Church fondly call Golda Masters "Grandma Golda." Hal Bilyeu faithfully drove his bus through Harrisonville, Mo., collecting children who had no other way to come. Betty Jarvis' students at Greencastle, Ind., happily re-

call their trips to Indianapolis and the lunches at Ponderosa.

District leaders, like local workers, share a passion for communicating God's grace to children. Many break the trend toward short-term commitments. Wilma Pauley of Nebraska and Betty Ward of Missouri are examples of directors who served their districts for many years.

District directors work to help children realize that they are part of something big. District rallies

There are exciting opportunities to follow the Great Commission right under your nose!

provide opportunities for children from churches of all sizes to gather for exciting times of fellowship. Even in a district as far flung as Kansas, director Garry Wright sponsored rallies that drew more than 1,000. District directors are men and women who see that ministry extends beyond their local churches. They encourage local workers, share ideas, and build supportive networks for ministry to children.

The general church has a staff of 10 full-time children's workers. They make up Children's Minis-

tries, part of the Sunday School Ministries Division headed by Rev. Phil Riley. Under the leadership of Dr. Miriam Hall, these women and men prepare instructional materials, newsletters, and other resources to serve local and district children's workers. Their mission statement constantly guides them "To carry out the Great Commission to children, establishing the foundation for a life of Christian holiness."

Who are the people of Children's Ministries? They come from all parts of the country, and from a variety of backgrounds. All consider their position a ministry, and sense that God directed them to their current responsibilities.

Many different pathways lead people to Children's Ministries. Some have come through leadership roles in public education. Dr. Hall came to Children's Ministries from her work as reading coordinator in Denver. Evelyn Beals and Beula Postelwait also came from positions in public schools. Others, like Patty Hall and Bill Rolfe, came through the churches, as associate pastors or children's ministers. Latta Knapp came from a teaching job in a Christian school. Still others came from positions in Nazarene colleges. Lois Perrigo came after serving as dean of women at Trevecca. Amy Lofton came from a position at MidAmerica.

The most striking element of

continued on page 33



Part of the Children's Ministries staff at Nazarene Headquarters. (L. to r.): Patty Hall, Miriam Hall (director), Janet Reeves, Donna Fillmore, Cathy Haworth, Mark York, and Laura Soliday.



Unanswerable Questions . . .

continued from page 25

me can come with our pain and our many questions.”

How well she defined the mission of the church.

She told me that after her diagnosis, lifelong friends walked by her on the sidewalk, pretending not to know her. As her disease progressed, her doctor recommended that she seek the best of medical care, so she packed up a few belongings and moved her children to San Francisco.

As the mother and I talked, her little girl, a blond-haired, blue-eyed, freckle-faced sprite, cuddled up close to me. Her older brother put down his comic book and listened in. Once I had a little background, I knew it was time to see how the children were feeling.

I asked the children, “Can you tell me what happened last week?”

The little girl answered, “Our daddy died on Friday.”

I probed gently, “When was the last time you saw your daddy?” He had died in another state; the children learned of their father’s death from a phone call. They had spent some of the last year in their father’s care and obviously loved him greatly.

“How did you feel after that phone call?” I asked, trying to get the children to talk about their emotions.

The boy, a sensitive, open-hearted child, said, “Sad, I felt sad.”

The girl told me more, “We went to the beach and threw shells in the water and said some words.”

“What did you say?”

“I said, ‘Why did my daddy have to die? Why does God need my daddy more than I do? I want my daddy to live again and to live until I die so that he can die with me, and we will be together. I want my daddy to live forever.’”

Whew. The powerful words gushed out of the little one’s lips. Then she stopped, pinched my nose be-

tween her fingers, and asked me to imitate Donald Duck.

Her response was so childlike, so interwoven—voicing eternal questions was as natural to her as playing silly games.

I cuddled the girl in my lap and asked her brother, “What did you say at the beach?”

He replied, “I threw all my anger in the water with the shells.”

His words cut me to the quick. How much this young boy had to be angry about; his father was dead, and his mother was wasting away before his very eyes.

I asked the boy to join me and his sister on the sofa. I read them a children’s book about the cycle of life, the reality of death. They intently read along with me.

When we finished reading, we talked about how people die when their bodies get too sick and too tired to function anymore. Most people’s bodies work for about 70 years, but the disease their daddy had made his body stop working earlier. I told the little girl as honestly as I could that her daddy could not come back and visit; he now lived in a place that was impossible to leave.

It seemed time to talk about heaven.

I asked the children to close their eyes and imagine a place that I was going to describe.

I simplified the words from Revelation 21:

I saw a new heaven and a new earth, a place where God lives with men and women. In this place there is no death, no mourning, no crying, and no pain.

I stopped, and we talked about what such a place would be like.

The little girl said, “Is it like in the movie *All Dogs Go to Heaven*?” I admitted to her that I hadn’t seen the movie, and she assured me that heaven was a nice place.

We agreed that we didn’t think mosquitoes would be in heaven, but tigers might. Then we talked about heaven as a place where their daddy now lived and would live forever. The kids got excited.

The boy said to his sister, “Heaven is in another place, kind of like where Grandma and Grandpa live.” He described for me a country town where a hundred trees lined the road, and he was the tree-climbing champion.

I asked the children to close their eyes again, and I told them about the river of the water of life in Revelation 22. “What grows on the banks of a river?” I asked. “Trees, flowers, ducks . . .” The children made a game of thinking of everything they could imagine that was beautiful and lush.

“I think that’s what heaven is like,” I told them. But the little girl was still bothered by the fact that heaven was too far away to visit.

I decided to share with her one of my own visions of heaven. “I don’t know for sure, but I sometimes

imagine that heaven has a room with a glass floor. Perhaps your daddy can go in that room and look down and see you. He knows that you are sad, that you miss him, and that you love him very much."

She liked that idea and began to imagine what her daddy could see.

After we talked about heaven, we talked for a while about God. They knew God created everybody, including their daddy. They knew Jesus loved everybody, including them. I told them the story of Jesus and the little children. I assured them that they could talk to Jesus as a special Friend when they couldn't talk to anyone else and that they could talk to Jesus even without saying any words at all. Jesus could hear what they felt on the inside, be it love, fear, anger, or sadness.

Bedtime quickly approached, and the children seemed to have run out of questions. The girl showed me a musical unicorn that turned around and around under a glass globe. The globe was her mother's. My heart felt pierced when the mother stroked her daughter's head and told me, "This will be hers when I die."

The boy brought over a cartoon book, showed me his favorite one, and howled with laughter. I laughed along, even though I didn't get the joke.

When the time came for me to leave, I asked if I could pray with them. We held hands, and I inadequately struggled to find the words to say. I simply asked God to help them with their sadness and to give their mommy strength, and to care for their daddy in heaven.

Then we hugged. The boy squeezed my neck for a long time. His sister leapt into my arms and wrapped her legs around my waist. The mother asked me to come back and bring Michael too. "I stopped doing anything about God after my diagnosis, but I've got lots of questions now." Without burdening her children with the starkness of her illness, she let me know that she was readying to face her own death and preparing to make the excruciating decisions about her children's future.

I left the mom some prayers written for persons with AIDS, a Bible with a list of suggested verses to read, and a copy of my husband's book on AIDS. She flipped through the book, noticed that there were stories of people with AIDS in the book, and said, "Oh, good. This will help. It's good to read about other people like me. Sometimes we have the same kinds of questions."

I promised we'd come back.

I drove home through the dark city streets in awe. In 90 minutes or so, that mother and her children had become my heroes. They were facing life during its hardest moments with honesty, love, and a vigorous desire for God. Their small apartment was a holy place, near to the heart of God.

Rebecca Laird is a professional writer and editor. She lives in San Francisco and is a licensed minister.

HH

Father's Day Thoughts

I sit alone in my room and think about my son. He is gone from home. It's been months now ... no word, no contact. Where can he be? Is he safe?

He did not even say good-bye, just left. He might be near; he could be far away. But he left behind a painful emptiness.

His conception and his birth alike are known to me. I remember the pride, the joy, the eager anticipation. My son, in whom I delighted, that little bundle. I held him close and thrilled to his every mew and sigh. I dreamed such dreams; I was so proud and happy.

He grew so fast, my son. Soon he walked, he jigged, and entertained. A happiness we had not known before; he was so special.

But, in early teens, there came a time of estrangement. I don't know why, nor perhaps does he. He had some need I did not fill. I tried, but I could only be me, and that was not enough. His active mind found others he could follow. No malice, it just seemed the way to go. He left in mind, though still in body was with us. We became as strangers, though our lives were so closely intertwined. My touch, my hug, without response, brought a shuddering chill, a fear, a silent sob. I loved him so much, but he was distant.

I sit here and recall the earlier days of fun, of songs, of games, of trips, our family meals together. The memories seem so joyous. What happened? Where did I go wrong? Somehow by default, our bond was not complete, at least was weak. My loyalty, yes, admiration for him has always been strong. But did I tell him? Did I express it? Did he know and feel my unconditional love? The fault is with me. We grew alongside, but not together.

So here I sit, and he is gone, "into a far country." I must not dwell on the past nor emphasize my present grief, for I believe he will return. It is for *that* time that I must hope and must prepare. There are lessons he will have learned, and so have I.

When he returns we will rejoice. We will celebrate and not think about the past. I will show my love, my concern, my admiration. I will say it; I will do it.

His childhood is gone, but we will recapture those early ties. We will rebuild what was lost. The best is yet to come. O God, just bring him back!

Karl A. Hampton, a father in Bellevue, Wash., reports that his "prodigal" son has now returned.

A SUNDAY SCHOOL TEACHER'S PRAYER PLEDGE

BY INA J. HUGHS

We pray for children
who sneak Popsicles before supper,
who erase holes in math workbooks,
who can never find their shoes.

And we pray for those
who stare at photographers from behind barbed wire,
who can't bound down the street in a new pair of sneakers,
who never "counted potatoes,"
who are born in places we wouldn't be caught dead,
who never go to the circus,
who live in an X-rated world.

We pray for children
who bring us sticky kisses and fistfuls of dandelions,
who hug us in a hurry and forget their lunch money.

And we pray for those
who never get dessert,
who have no safe blanket to drag behind them,
who watch their parents watch them die,
who can't find any bread to steal,
who don't have any rooms to clean up,
whose pictures aren't on anybody's dresser,
whose monsters are real.



Jean-Claude Lejeune

We pray for children
 who spend all their allowance before
 Tuesday,
 who throw tantrums in the grocery store
 and pick at their food,
 who like ghost stories,
 who shove dirty clothes under the bed,
 and never rinse out the tub,
 who get visits from the tooth fairy,
 who don't like to be kissed in front of the
 carpool,

who squirm in church and scream in the
 phone,
 whose tears we sometimes laugh at and
 whose smiles can make us cry.

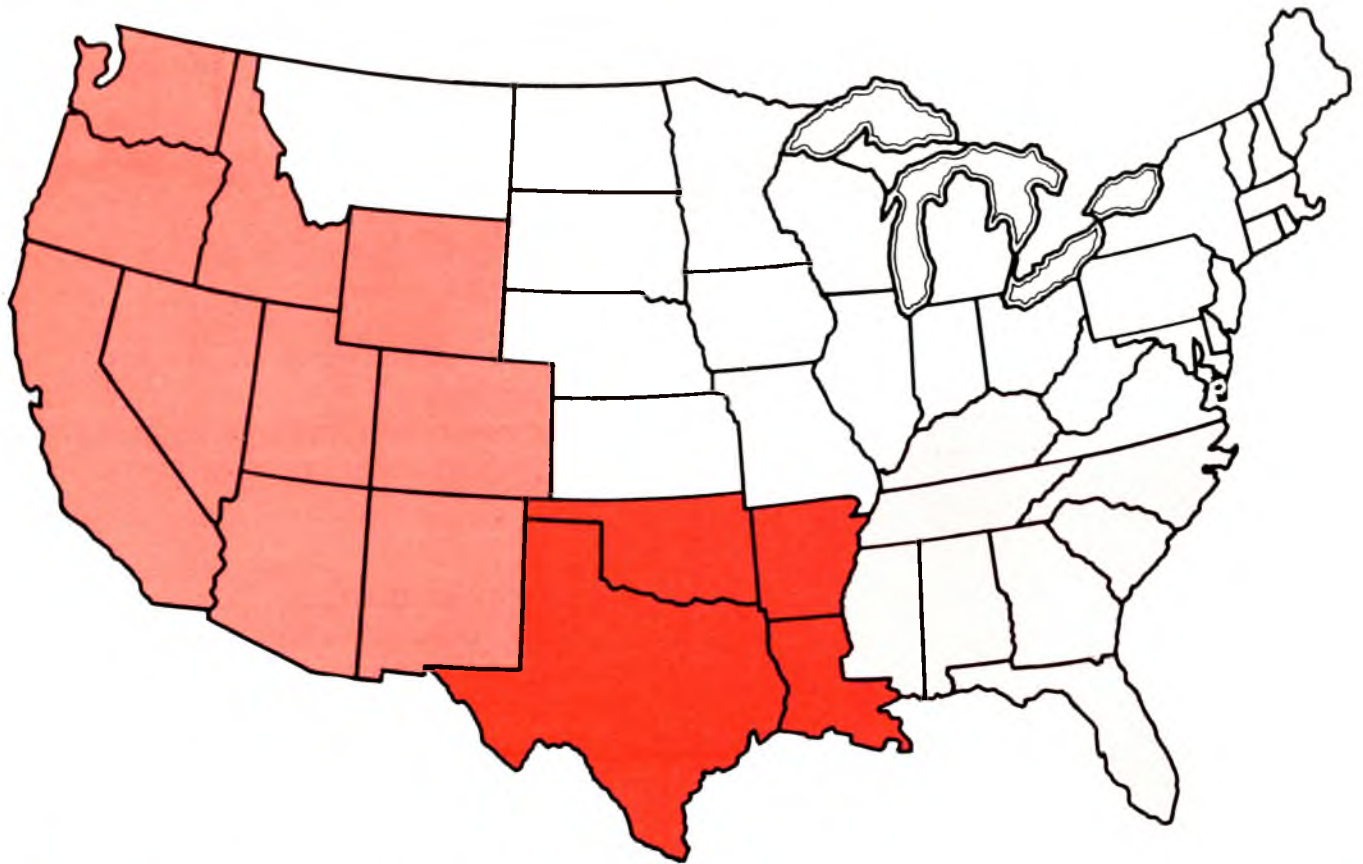
And we pray for those
 whose nightmares come in the daytime,
 who will eat anything,
 who have never seen a dentist,
 who aren't spoiled by anybody,
 who go to bed hungry and cry themselves
 to sleep,
 who live and move, but have no being.

We pray for children who want to be carried
 and for those who must,
 for those we never give up on and for
 those
 who don't get a second chance.

For those we smother . . . and for those who
 will grab the hand of anybody kind enough to
 offer it.

H

CONGRESOS REGIONALES DE OBREROS NAZARENOS HISPANOS DE EUA EN 1992



■ REGIÓN OESTE □ REGIÓN NORESTE ■ REGIÓN SURCENTRAL □ REGIÓN SURESTE

¿Quiénes pueden asistir?

Pastores y esposas, ministros asociados, locales y de música, pastores jubilados, personas a cargo de misiones hispanas.

Deberán inscribirse antes del 31 de agosto de 1992.

**Orador de los Congresos:
Rdo. Bruno Radi**

REGIÓN OESTE

Presidente: Rdo. Raymundo López
Fecha: Octubre 5-9, 1992
Lugar: Episcopal Conference Center, Okahurst, CA
Costo: Lodge, \$150; Dorm., \$125
Información: (213) 929-8286

REGIÓN SURCENTRAL

Presidente: Rdo. Eneas González
Fecha: Octubre 19-23, 1992
Lugar: Camp Arrowhead, Glen Rose, TX
Costo: Lodge, \$125 por persona
Información: (214) 376-5552

REGIÓN NOROESTE

Presidente: Rdo. Ernesto Bello
Fecha: Sep. 28-Oct. 2, 1992
Lugar: Camp Takonic, New York
Costo: \$150 por persona
Información: (716) 232-2332

REGIÓN SURESTE

Presidente: Rdo. Melquiades Santiesteban
Fecha: Octubre 12-16, 1992
Lugar: Princeton Camp, Miami, FL.
Costo: \$110 por persona
Información: (305) 888-8651

Invitamos a que asistan a uno de estos grandes eventos regionales. Su alma y su ministerio serán enriquecidos.

Suffer the Little Children . . .

continued from page 21

their own level. I appreciate the skillful Sunday School teachers who instruct my children for an hour each week. I, myself, appreciate and help in the ministry of VBS.

Further, some of the church's work and business has to be done by groups of adults. And I realize couples need an occasional break from constant parenting duties. On the other hand, I work hard to give my children the message that they are valued and wanted all the time, not just when it is convenient. I want my church to treasure them too. Those memorable childhood years will be gone too soon.

Brenda Nixon lives in Kansas City. She has a husband, Paul; two children, Lynsey 10, and Laura 4; and a master's degree in religious education. She works part-time in a Kansas City School District program called Parents as Teachers.

HH

Don't Forget the Children . . .

continued from page 27

all these paths is God's unmistakable leading. When staff members join Children's Ministries, it is amazing to see how God uses seemingly unrelated experiences to prepare them for their assignments.

Local, district, and general Children's Ministries workers realize the Great Commission by concentrating on reaching out to communities, teaching Bible knowledge, building Christian fellowship, inspiring worship, and nurturing a life obedient to Christ. Ultimately, the goal is to make disciples in the fullest sense of the term: people who dedicate themselves to following Christ.

Since people are different, Children's Ministries has designed an exciting variety of plans to help carry out the Great Commission with children. Children's Quizzing, under the direction of Kathy Hughes, helps children master Bible knowledge. Few

adults would want to compete with their children's quiz team. The Bible memory program, coordinated by Donna Fillmore, provides an orderly way to help children bank verses in the vaults of their memory. Other programs, like Caravan and VBS, focus on outreach, evangelism, and fellowship. Children's church fosters worship, while Sunday School is an all-purpose ministry that incorporates all the strategies for ministry to children.

There are exciting opportunities to follow the Great Commission right under your nose. Part of the "nations" are in your homes, neighborhoods, and churches. They are the children. Sometimes they can be as baffling as the most remote tribe. At other times they are as familiar as your own family. "So go and make followers of all the people in the world" (Matthew 28:19, EB), but don't forget the children.

Mark A. York is Children's Ministries executive editor for the Church of the Nazarene.

HH

The Snares of Death . . .

continued from page 3

your hands, and bind them on your foreheads. Teach them to your children, talking about them when you sit at home and when you walk down the road, when you lie down and when you get up" (NIV). Just like people, not all young wolves heed their elders. Many die as a result before the end of their first year.

I finally did catch a wolf near the dead moose. It knew about the snares, and it also knew to avoid them. It had been avoiding them for weeks along with the others in the pack. I caught it when it forgot the wisdom that God gave wolves. Here's what happened: I saw the wolves on the ice gathered around the carcass one day as I approached the lake. They bolted into the brush

when they saw me. I was disappointed, because I was sure that I had missed them again. But, as it turned out, I had caught one. This young wolf ran into the brush in a panic. The older wolves neatly avoided the concealed snares along their trails. When I came up, the large youngster was struggling in the snare. I tranquilized her, fitted her with a radio collar, and carefully laid her out to recover from the drug.

The wolf had run blindly into the snares. How that wolf reminds me of Karen, a teen with everything going for her—Christian family, good grades, a church kid. Then, adolescent sexual drives (what the Bible calls youthful lusts?) panicked her into promiscuity. She rushed blindly and eagerly into the snare of death. The abortion was botched, and she's a physical and spiritual

wreck.

We need not think that Satan traps only the young in the snares of death. They catch seasoned men and women too. Perhaps the enemy of our souls purposely tries to panic us into his snares in the same way that I accidentally did the wolves. In this case, the older wolves remembered God's wisdom, so to speak, as they ran through the brush. They remembered the snares.

Regardless of our age, we must stay close to the Shepherd, study the Word of God, listen for the Spirit's still small voice, and drink from the fountain of life all our days. The snares of death are real, and the stakes are high.

David Johnson and his wife are members of the Juneau Church of the Nazarene in southeast Alaska. They have two children. David is a wildlife biologist supervisor for the Alaska Department of Fish and Game.

HH

The Year of Preaching: Report 1

A GRADE CARD FOR NAZARENE PREACHING

The service lasted an hour and a half. Of those 90 minutes, exactly 11 were given to the sermon. The impact of the sermon was “I’m OK, you’re OK, and we would all be even more OK if we were more psychologically balanced and had better manners.” The preacher read a text and promptly forsook it to speak of Greek mythology, a novel, and a painting. The preacher sounded no call to repentance, commitment, or service.

The high point of the service for me was the use of one of John Wesley’s prayers that I use in my devotions almost every day. The low point, I would have to say, was the choir anthem. Directed by a lady in a red and white jumpsuit, the choir lustily rendered—are you ready for this?—“I Don’t Know How to Love Him” from *Jesus Christ, Superstar*.

Had I been in a Nazarene church last Sunday, I would have participated in quite a different service. For one thing, the sermon would have been a lot longer and a lot better, if you take the word of the folks we polled about preaching in our denomination.

To accent our denomination’s 1992 theme, “Go . . . Preach,” Wilbur Brannon of Pastoral Ministries and I created a questionnaire that was distributed by the Church Growth Division’s Listening Post research team. The survey was sent to 600 randomly selected church members and 600 pastors from around the

U.S.A. The tabulation of the responses reveals a tremendous vote of confidence for the preaching of Nazarene ministers. Nazarenes appreciate good preaching—and to hear them tell it, they are getting it.

The questionnaire probed 30

aspects of preaching. Respondents were asked to evaluate the preaching they hear on each of the 30 aspects on a Likert scale of 5 to 1. That is, the highest score possible was 5.0, the lowest possible 1.0. On this scale, the laity gave the clergy an overall score of

**Table 1: Thirty Aspects of Preaching,
Graded and Ranked by Laity and Pastors**

Sentence Stem: (laity) The preaching I hear . . .	Score by Laity on 5 to 1 Scale	Rank by Laity	Score by Pastors on 5 to 1 Scale	Rank by Pastors
... is soundly grounded in the Bible	4.73	1	4.89	1
... clearly proclaims the love of God for sinners	4.56	2	4.61	3
... is distinctly Christian, focusing primarily on Jesus Christ	4.54	3	4.60	4
... employs everyday language and not “Christianese” or theological jargon	4.49	4	4.40	11
... comes from the very heart and soul of the preacher	4.48	5	4.57	5
... is such that I would be happy to invite my neighbor to hear	4.47	6	4.62	2
... is characterized by proper use of the English language	4.46	7	4.26	16
... gives evidence that the preacher has worked hard on the sermon	4.45	8	4.08	22
... can be called part of worship	4.43	9	4.55	6
... makes me a better Christian	4.41	10	4.53	7
... represents good scholarly thought—is intellectually respectable	4.404	11	4.22	18-19
... explains and interprets the Bible, making it more understandable	4.403	12	4.52	8
... faithfully deals with sin, judgment, and redemption	4.375	13	4.46	10
... is direct and personal communication	4.372	14	4.35	12
... reveals that the preacher has good communication skills	4.36	15	4.00	25
... is logical and “makes sense.”	4.35	16	4.34	13
... applies the Bible and Christian doctrine to everyday life	4.32	17	4.49	9
... makes Christian beliefs easier to understand	4.316	18	4.27	14-15
... is relevant to the times	4.310	19	3.52	30
... emphasizes holiness, or entire sanctification	4.24	20	4.04	24
... holds attention	4.18	21	4.06	23
... makes the Bible more interesting and more useful	4.14	22	4.19	20
... inspires me to give my time and energy in Christian service	4.09	23	3.82	27
... calls for a response—that is, challenges us to do something specific	4.08	24	4.23	17
... touches my heart and soul	4.07	25	4.27	14-15
... challenges people to seek salvation—has evangelistic appeal	4.05	26	3.85	26
... helps me with my own personal and family life	3.95	27	4.18	21
... helps me understand the Christian view of the great social issues of our time (poverty, abortion, etc.)	3.76	28	3.66	29
... is fresh, creative, and not boringly repetitive	3.75	29	4.22	18-19
... takes less than 25 minutes of the Sunday service	3.70	30	3.72	28
Overall Average	4.279		4.25	

Church members and pastors rate 30 aspects of the preaching they hear and do.

4.279! In schoolteacher language, that's a B+.

Table 1 charts the way the laypersons and the pastors ranked the 30 aspects of preaching. Keep in mind that the church members were rating the preaching they hear and that the pastors were

rating the preaching they do.

Table 1 shows that laity and clergy make similar "high" rankings on such items as

"grounded in the Bible,"

"proclaims the love of God for sinners,"

"distinctly Christian," and

"comes from the very heart and soul of the preacher."

Both groups also agree in general about some other items, giving them lower rankings in the preaching they hear or do. They both agree that most of the preaching they hear and do takes more than 25 minutes, that evangelistic appeal could be stronger, that Nazarene preaching could do more in helping us understand the Christian view of social issues, and that preaching on holiness ranks in the bottom one-third of what really goes on in our churches.

Table 1 also shows that in some areas pastors believe they are doing better than what is perceived by the laity. For example, pastors think they are doing a much better job of applying the Bible and Christian doctrine to everyday life than the laypersons give them credit for. Closely related to this is the item that probes whether or not preaching "explains and interprets the Bible, making it more understandable." Here again, pastors rank themselves higher than the people do.

Pastors also rate their calling for a specific response in a sermon higher than laymen do. Pastors report being deeply touched by their preaching (rank 14th), while the laymen rank this factor no higher than 25th. When it comes to keeping sermons "fresh, creative, and not boringly repetitive," the pastors rank themselves much higher than the church members do.

In several areas the people rank the preachers' performance high-

continued on page 36

**Table 2: Church Member Responses
Arranged by Category**

Question	Score 5 to 1 Scale	Rank in Category	Overall Rank	Score for Category
SERMON CONTENT AND ORGANIZATION				
... grounded in Bible	4.73	1	1	4.38
... explains Bible	4.40	6	12	
... logical, makes sense	4.35	8	16	
... distinctly Christian, focuses on Christ	4.5	3	3	
... emphasizes holiness, sanctification	4.24	9	20	
... scholarly, intellectually respectable	4.40	5	11	
... evidence of thorough preparation	4.45	4	8	
... proclaims God's love for sinners	4.56	2	2	
... deals with sin, judgment, redemption	4.376	7	13	
... fresh, creative	3.75	10	29	
4.38				
STYLE AND DELIVERY				
... direct and personal	4.37	4	14	4.23
... makes beliefs easier to understand	4.31	6	18	
... proper English	4.46	3	7	
... reveals good communication skills	4.36	5	15	
... holds attention	4.18	7	21	
... everyday language, not "Christianese"	4.49	1	4	
... 25 minutes or less	3.70	9	30	
... comes from the heart and soul of the preacher	4.48	2	5	
... fresh and creative	3.75	8	29	
4.23				
APPLICATION AND EFFECTIVENESS				
... makes Bible more understandable	4.40	3	12	4.14
... touches my heart and soul	4.07	7	25	
... challenges people to seek Christ	4.05	8	26	
... calls for a specific response	4.08	6	24	
... makes Bible more useful	4.14	4	22	
... helps with family problems	3.95	9	27	
... Christian view of social issues	3.76	10	28	
... happy to invite my neighbor to hear it	4.47	1	6	
... makes me a better Christian	4.41	2	10	
... inspires me to Christian service	4.09	5	23	
4.14				

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you'll take
with you when
you die.

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trust to responsibly manage
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OF SUCH IS THE CHURCH COMPOSED

JOSEPH D. BISCOE, JR.

The name and address of the church on the envelope was barely legible. The writing on the postal money order showed the sender's hand was weak. There it was—monthly tithe from an aged couple, both of whom were too sick to attend church.

Two thoughts were prompted by the gift:

One—A church board has a sacred trust as it fulfills the role of receiving and disbursing church funds. The tithe was deposited from a family who does not need to hear a definition of poverty, but in their day-to-day lives they experience it. Their sole source of income is a Social Security check—less than \$700 per month. They live in government housing, and they have a medical card (hopefully a physician and a pharmacist will accept it). The church board determines how such amounts given by the faithful are to be used. What an incentive this should be to administrators and boards to act wisely and to be thankful.

Two—Isn't there some escape from giving when your monthly income is less than \$700? Isn't there some reprise from giving when medical bills are staggering? When

you can no longer drive, when there is no family left, when you are confined to a no-frills apartment, does God expect you to give? While talking to the sender of the postal money order, I carefully probed to catch his reaction. "There are two reasons why I give. God has always provided for me . . . and I believe He always will. I was taught to give by a family that raised me when my parents did not want me. I will always give 10 percent of my income to God."

Circumstances never determine if I will or will not give. Love and loyalty are the determining factors. The church is composed of those who give faithfully, because they have been taught that God's way is best.

I was tempted to ask the board to give the elderly family a check equal to the amount on the postal money order. On second thought, why deprive them of the joy of giving, the honor of building the Kingdom, and the realization that even in old age the lessons learned early in life are good ones? The church is composed of men and women who put God first. Thank God for them.

HH

A Grade Card . . .

continued from page 35

er than the pastors themselves do. These factors include

avoiding "Christianese and theological jargon,"
"use of proper English,"
"intellectual respectability,"
"good communication skills,"
and sermons that are
"relevant to the times."

When you arrange the church members' responses by clustering them in categories, you discover that the people say pastors are

doing best in the category pertaining to Sermon Content and Structure. They rank our Style and Delivery second, and they rated preaching lowest in the areas of Application and Effectiveness (see Table 2). Pastors ranked their own preaching in the very same sequence.

In spite of the great grade card that Nazarene preaching received, there are a few things that people want changed. We will look at those things in Report 2 next month.

—Wesley Tracy

HH



Benefits Questions

Answered by Dean Wessels

How long has the Church provided financial benefits for retired ministers and widows?

From its start. However, in the early days, "benevolence" was all the Church could provide. In 1919, the General Board of Ministerial Relief was established to raise funds from the churches to assist retired ministers, ministerial widows, and orphans.

Even after becoming eligible for help, some individuals had to wait months before receiving their first monthly relief check. Ample funds simply were not available. Those in need had to wait until someone receiving a check no longer needed it.

Today, Nazarene ministers have the opportunity of participating in a professionally structured and administered retirement program. Great progress has been made since those early days when retirement needs were met only through "benevolence" programs as funds were available.

The Nazarene Minister's Retirement Program is composed of several elements. Taken together, they offer a funding approach which both the minister and the local church may use as they plan together for the minister's retirement income. To meet the challenge successfully, any retirement income plan must consider several sources: participation in Social Security; private pensions from job-related activities; and personal retirement investments and savings. The Nazarene Minister's Retirement Program takes this into account by emphasizing four retirement funding sources: (1) Social Security, (2) the "Basic" Pension Plan, (3) the Nazarene Tax-Sheltered Annuity Plan, and (4) additional personal savings through the Nazarene IRA Plan.

The "Basic" Pension Plan is the part by which the denomination provides every eligible minister a non-contributory defined benefit plan based on years of service. This plan, established April 1, 1971, was never intended to be the sole source of retirement funding for Nazarene ministers. The intent of the "Basic" Pension Plan always has been to provide a "safety net" benefit regardless of the minister's income category or church size. Preceding it by 8 years was the Nazarene TSA Plan which was started in 1963 and which always has been the contributory pension plan of the church. Its benefit levels are determined by amount of contributions accumulating at tax-deferred interest in the individual's account.

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

THAT CALLS FOR ACTION!

One evening a local congregation invited a futurist to talk about life on earth in the year 2000. The speaker said that there most likely would be none. He said that at the present rate of consumption we are rapidly depleting our supplies of energy and other nonrenewable natural resources; that we are poisoning our world with toxic substances; that population is growing worldwide faster than our ability to feed the people. He went on to forecast a scenario which would soon lead to a collapse of the international economic system causing worldwide depression. This would drastically reduce the production and distribution of food, leaving in its wake such massive starvation that billions would die. This in turn would lead to grave political turmoil and international tensions which would finally result in nuclear holocaust and the annihilation of life as we know it.

At the conclusion of his speech there was a long silence. Then a little old lady stood up in the back of the room and said: "I'm not sure just what has been said here, but it sounds very important and calls for some committed action on our part. Would it help if I baked a cake?"

—Ted Peters, *Fear, Faith, the Future*
Minneapolis: Augsburg Publishing Company

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P&B Update:

New Mileage Rate for 1992 Released by IRS

The Internal Revenue Service has announced the standard mileage rate for use during the 1992 tax year. The new rate of 28 cents per mile is applicable to all qualifying business miles driven during 1992. The 1991 tax year rate was 27.5 cents per mile for qualifying business miles.

This new rate will affect all churches that are using the standard mileage rate when reimbursing their employees' business-related mileage under an "accountable reimbursement plan." More information is available from the Pensions office by requesting Memo: Church Management #11, "Auto and Other Business Expense Reimbursements."

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

NEWS OF RELIGION

IMPORTANCE OF RELIGION INCREASING

The number of people who consider religion as an important part of their lives continues to grow, according to a recent study by the Princeton Religion Research Center. Nearly 6 persons in 10 (58 percent) said religion is very important in their lives. An additional 29 percent said it is fairly important, while just 13 percent maintained religion is not very important.

The number of people who feel religion is important has grown steadily since 1986. However, the number is still considerably lower than the record high, which occurred in 1952 when 75 percent of those surveyed said religion is important in their lives.

Women (66 percent) were more likely than men (48 percent) to attach importance

to religion. Non-whites (75 percent), especially black Americans (82 percent), are the most likely of all races to say religion is important. In comparison, just 55 percent of whites feel the same way.

The sense of importance grows as people mature. Less than half of those under 30 (46 percent) believe religion is very important to them. Just over half of those 30-49 (54 percent) say it is very important. Among those 50 and older, 70 percent consider religion of great importance.

Where one lives also makes a difference. People who live in the South (69 percent) or Midwest (56 percent) are more likely than those residing in the East or the West to view religion as very important.

Those who say religion is "very important" in their lives:

1991	58%	1983	56%
1990	56%	1982	56%
1989	55%	1981	56%
1988	54%	1980	55%
1987	53%	1978	52%
1985	55%	1965	70%
1984	56%	1952	75%

TRANS WORLD RADIO PLANTS CHURCHES THROUGH THE RADIO

Trans World Radio is opening new doors of ministry to unreached people groups. The gospel broadcaster has joined with three other international broadcasters to provide gospel programming to millions who would otherwise not be exposed to a Christian witness within their communities.

During 1991 and 1992, TWR targeted language groups in India, Africa, and the Himalayan countries of Nepal and Bhutan. Each lan-

guage represents a million or more speakers each.

"We have never before heard about this Jesus Christ—only after listening to your radio programs," wrote one listener from India. "Now we have stopped worshipping other gods and started worshipping only Jesus Christ."

TWR works in cooperation with more than 300 broadcasters in an effort to provide programming for indigenous groups and the millions who speak what are commonly

SCHULLER ESTABLISHES NEW CHURCH ALLIANCE

A group of large church pastors has formed a non-denominational alliance led by televangelist Robert Schuller. The group, Churches Uniting in Global Mission (CUGM), seeks to "share, positively, the message of Jesus Christ and His love for the world," according to Chester L. Tolson, executive director.

"The most creative and effective things in ministry are happening on the local level through inspired leaders," Schuller said in a recent *Christianity Today* interview. "The time is ripe for a coalition like CUGM that is unencumbered by organizational politics and theological infighting."

Nearly 80 pastors have joined the alliance, including John Calhoun, senior pastor of Long Beach First Church of the Nazarene. Calhoun, a member of CUGM's general council, sees the group as both a fellowship network and as a coalition of churches able to meet specific challenges.

"This group provides a rallying point for churches who agree on the need to be redemptive and evangelistic," Calhoun said. "These large-church pastors are also hungry to be a part of a Christian fellowship."

According to Calhoun, the

network will enable the churches to tackle specific humanitarian and evangelistic challenges. Recently, the group provided nearly 11,000 prepared meals for the hungry in Moscow. The group is also concerned about the plight of young, black males in the inner city and is looking at successful models for ministering to this group.

Organized in November 1991, CUGM is directed by a general council composed of about 40 senior pastors, according to Tolston. Annual dues are \$1,000 per congregation, and all members must sign a declaration agreeing to the group's basic beliefs. These include: "commitment to Jesus Christ as Lord and Saviour and to his life as a pattern for living" and "belief in the Holy Bible as the inspired Word of God, our trustworthy guide for faith and practice." Membership is by invitation only and all members must be approved by the general council.

The general council agreed to an offer by Schuller to adopt the *Hour of Power* as CUGM's worldwide television program. The program has nearly 2 million viewers, making it the most-watched religious program in the U.S. Schuller has also announced that the program will soon be seen in the Commonwealth of Independent States with a potential 200 million viewers.

Each show begins and ends with an invitation for viewers to attend a CUGM church in their community. In addition, the *Hour of Power* will recommend attendance at a CUGM church to the many viewers who write to the program, according to Tolson.

Tolson said that no money from local churches goes to *Hour of Power*.

VITAL STATISTICS

Deaths

ALICE M. ALEE, 90, Connell, Wash., Feb. 6. Survivors: husband, Rev. G. Franklin; daughters, Leone Steenblock, Bethel Winslow, Fairy Borgens.

MERL BULLOCK, 59, Boonville, Ind., Mar. 6. Survivors: wife, Jeanne; daughters, Merla Carver, Debbie Bourassa, Angie Bullock; son, Christopher; parents, Laurel and Catherine Bullock; twin brother, Earl.

WENDELL N. BURROWS, 61, Galveston, Ind., Jan. 5. Survivors: wife, Wilma; sons, Stephen, Gregory.

EVELYN CARTER, 83, Enid, Okla., Feb. 27. Survivors: husband, Owen; son, Louis; daughters, Martha (Mrs. Lawrence) Williams, Lucretia Carter; five grandchildren, three great-grandchildren.

RUBY P. CONRAD, 88, Hutchinson, Kans., Mar. 10. Survivors: sons, Harold, Gerald; daughters, Edna Ullom, Elsie Burns; 13 grandchildren; 26 great-grandchildren, 4 great-great-grandchildren.

HAROLD E. DEESE, 67, Centerville, Ala., Jan. 24. Survivors: wife, Reba; sons, Joseph, Randall; daughter, Dori Nakajima; two brothers; one sister; two grandsons.

EARL L. ETHEBERT, 83, Mar. 23. Survivors: wife, Alta; sons, Robert, Derald, Floyd; daughter, LaVon (Mrs. Tarzey) Turley; two brothers; one sister; nine grandchildren, nine great-grandchildren.

MINNIE FRAZIER, 93, Nampa, Idaho, Oct. 28. Survivors: son, James; daughter, Margaret (Mrs. Cecil) Dobbs; 1 sister; 11 grandchildren; 20 great-grandchildren.

REV. CHARLES W. GREEN, 39, Carthage, Mo., Jan. 1. Survivors: wife, Carole; daughter, Rachel; son, Tyler; parents, Wesley and Wretha Green; three sisters; one brother.

MARY E. GROENIG, 92, Yakima, Wash., Nov. 3. Survivors: daughter, Arlene Hagedorn; son, E. Paul; four grandchildren; five great-grandchildren.

MABEL R. HERRON, 88, Panama City, Fla., Mar. 13. Survivors: sons, Hubert, Don; daughters, Ruth Cook, Edith Arnold, Lois Moland, Raebeca Hite; 19 grandchildren; 17 great-grandchildren.

JOHN HOWELL, JR., 35, Grand Rapids, Mich., Mar. 14. Survivors: wife, Dorothea; daughters, Chasity, Karen, Cristy; son, Allen; parents, Joann and Don House; four brothers; two sisters; two grandmothers.

REV. RAY HUFFMAN, 69, Alanson, Mich., Jan. 27. Survivors: wife, Hazel; daughter, Susan Rae Neeland; and one brother.

MERLE HULING, Scott City, Kans., Feb. 19. Survivors: son, Darrell; four grandchildren.

ETHEL A. JONES, 86, 29 Palms, Calif., Feb. 28. Survivors: son, Paul; one sister.

GERTRUDE MAY KNIGHT, 91, Ceres, Calif., Feb. 5.

DONALD J. MAY, 78, Sheridan, Wyo., Mar. 9. Survivors: wife, Margaret; daughter, Ida Brady; sons, Donald, Richard; 4 sisters; 2 brothers; 11 grandchildren; 21 great-grandchildren.

JOHN METCALF, SR., 84, DeSoto, Tex., Mar. 6. Survivors: wife, Edith; son, John, Jr.; one sister; two grandsons; three great-grandchildren.

MYRTLE L. NORSWORTHY, 97, Meade, Kans., Feb. 2. Survivors: son, Robert; daughters, Dorothy (Mrs. Phil) Conway, Audrey (Mrs. John) Overman; 8 grandchildren; 14 great-grandchildren.

REV. DONALD EDWARD OYLER, 73, Oklahoma City, Okla., pastor for 31 years, Oct. 5. Survivors: wife, Elva; daughters, Anita Akin, Jane Green, Nancy Drake; sons, Stanley, Terry; 2 brothers; 1 sister; 12 grandchildren.

ESTHER E. PERRY, 60, Ebenezer, La., Feb. 6. Survivors: husband, George; sons, Larry, Ron, Dwight, Ned; three sisters; four brothers; nine grandchildren.

LOIS RIDINGS, 82, Feb. 3. Survivors: husband, Rev. E. Paul; daughter, Joy Pauley; sons, Paul, Mark; seven grandchildren; two great-grandchildren; one brother.

REV. FLOYD W. ROWE, 79, Oklahoma City, Okla., pastor for 45 years, Feb. 6. Survivors: wife, Louise; son, David; four grandchildren; one great-granddaughter; two sisters.

REV. JERRY L. SCHROEDER, 40, Muncie, Ind. Survivors: wife, Brenda; daughter, Bethani; son, Jerry; father, Robert; one sister.

ALTA F. SMITH, 95, Sept. 29. Survivors: one brother; two sisters; nieces and nephews.

WESTON SMITH, 74, Seminole, Fla., Mar. 24. Survivors: wife, Kathryn; sons, Kent, Philip, Steven; daughter, Leah; nine grandchildren, three great-grandchildren.

GRACE MAE "THOMPSON" TIDWELL, 90, Bethany, Okla., Jan. 1. Survivors: son, Harry; 8 grandchildren; 14 great-grandchildren.

GRAYCE I. ULRICH, 83, Merrillville, Ind., Mar. 28. Survivors: son, Jerry; 6 grandchildren; 12 great-grandchildren; 1 sister.

ZULA WALLACE, 91, Fresno, Calif., Mar. 25. Survivors: husband, Sam; sons, Merle, Lyle; 2 sisters; 5 grandchildren; 12 great-grandchildren.

DONNA M. WATSON, 59, Muncie, Ind., Feb. 18. Survivors: husband, Wilmer; sons, David, Stephen; daughter, Karen Leamon; one granddaughter; parents, Don and Leah Hay; two brothers; two sisters.

ELIZABETH ANN (RICE) WHITAKER, 82, Oxnard, Calif., Mar. 20. Survivors: son, Paul; daughter, Bettina Chandler; one brother; two sisters; two grandchildren, one great-grandchild.

JOHN PAUL WHITAKER, 82, Oxnard, Calif., Dec. 15. Survivors: wife, Elizabeth; son, Paul; daughter, Bettina Chandler; two brothers; four sisters; two grandchildren, one great-grandchild.

Births

to REV. ERNIE AND REBEKAH ARNOLD, Albany, Ky., a girl, Danielle Nicole, Jan. 21.

to JEFFREY AND JANET (POE) BAMBLING, Fairfax, Va., a girl, Lindsay Hollis, Jan. 5.

to REV. BUDDY AND KIM (KUGLER) COOK, Arkansas City, Kans., a girl, Jocelyn Rebecca, Jan. 5.

to RICK AND NIDA DIXON, Oxnard, Calif., a boy, Timothy Daniel, Mar. 3.

to DARRYL AND CYNTHIA (HEATH) EVANS, St. Louis, Mo., a girl, Erika Lynn, Jan. 30.

to REV. RUSSELL A. AND LINDA (CHANDLER) HOSEY, Sherman, Tex., a girl, Melanie Rae, Feb. 22.

to MARTY AND ANITA (TURNER) HUGHES, Rockford, Ill., a boy, Justin Scott, Mar. 1.

to REV. LARRY AND KAYLA (DAVIS) KEISS, Lincoln, Nebr., a girl, Autumn Nichole, Mar. 5.

to RANDY AND DONNA LEWIS, Orlando, Fla., a girl, Rebekah Grace, Dec. 27.

to ART AND JEANETTE (STEWART) MIHILL, Baton Rouge, La., a boy, Alex Timothy, Oct. 27.

to DAVID AND DEBRA MULL, Selinsgrove, Pa., a girl, Krista Marie, Jan. 19.

to RANDY AND JUDY (BELZER) NIST, Chandler, Ariz., a boy, Andrew David, Feb. 20.

to JONATHAN AND GRACE (ROSS) RASH, Lowell, Mich., a girl, Linnea Christine, Mar. 14.

to CORT AND JODY (WALLS) SPRINGER, Marysville, Ohio, a girl, Jill Cortney, Dec. 10.

to MICHAEL AND SUSAN STRICKLER, Selinsgrove, Pa., a girl, Katelynn Susanne, Jan. 22.

to REV. GREG AND LORRIE SUTTER, Laramie, Wyo., a girl, Kaytlin Elizabeth, Mar. 9.

to JOHN AND LAURA (CLERC) TADER, Hickory Hills, Ill., a girl, Rebecca Lynn, Dec. 6.

Marriages

DONNA FAYE LOBB and JOHN DAVID FREY at Campbellsville, Ky., Mar. 13.

SYLVETTE RIVERA and CH DAN M. GEEDING at Shawnee, Kans., Apr. 11.

Anniversaries

RALPH AND LUCILLE DELCAMP, Mount Ida, Ark., celebrated their 65th wedding anniversary Feb. 27. They have 5 living children, 20 grandchildren, 22 great-grandchildren, 6 step-grandchildren, and 14 step-great-grandchildren.

ESTELL AND GENEVA BANDY, Villa Hills, Ky., celebrated their 50th wedding anniversary Mar. 28 with a reception in the Fellowship Hall of Covington Central Church, Fort Wright, Ky. The Bandys have three children, eight grandchildren, and three great-grandchildren.

REV. AND MRS. HARRY J. ZURCHER recently celebrated their 50th wedding anniversary with family reunions in Colorado and Oklahoma. The Zurchers served as missionaries in Peru and Puerto Rico for 28 years and now reside in Bethany, Okla. They have five children and nine grandchildren.

FOR THE RECORD

Moving Ministers

WAYNE L. ALBRIGHT, from evangelism to pastor, Woodland Park, Colo.

THOMAS G. ANDERSON, from Chico,

Calif., to Tucson (Ariz.) Oro Valley.

RICHARD E. BEAN to pastor, Clearlake, Calif.

LEON E. BLAISE, from North Tonawanda, N.Y., to Saratoga Springs (N.Y.) Grace.

HAROLD D. BRADLEY, from Pine Bluff (Ark.) Oak Place, to Akron (Ohio) Trinity.

STEPHEN D. CARPENTER, from Oak Harbor, Wash., to Tucson (Ariz.) Mountain View.

VIRLON D. CHAMBERS, from Taloga (Okla.) Camp Creek, to student, NBC, Colorado Springs, Colo.

LARRY COX, from Marsing, Idaho, to Kenmare, N. Dak.

J. ALLEN DEAN, from Shipshewana, Ind., to Charleston (W. Va.) First.

KEVIN W. DOUGLAS, from Norman (Okla.) Grace, to Levelland, Tex.

ROLAND E. DUNLOP, from Anderson (Ind.) First, to South Portland, Maine.

DANIEL R. EDDINGS, from associate, Duxbury, Mass., to pastor, Springfield (Mass.) First.

HARRY L. EVANS, from Austin (Tex.) Grace, to Seattle (Wash.) Ballard.

CRAIG GOFF, from associate, Lake Jackson, Tex., to pastor, Wichita (Kans.) Olivet.

LAWRENCE E. HALL, from Hooker, Okla., to Watonga, Okla.

LAWRENCE J. HALL, from Newcomers-town, Ohio, to East Liverpool, Ohio.

G. LLOYD HOWELL, from Sun Valley (Nev.) Shepherd, to Libby, Mont.

ROBERT HUMPHREY, from pastor, Kenmare, N. Dak., to education, MANC, Olathe, Kans.

CRAIG A. HUNNEL, from student, NTS, Kansas City, to pastor, Severy, Kans.

W. RILEY JAMES, JR., from Charleston, W. Va., to evangelism.

RICHARD A. JORGENSEN, from Kuna, Idaho, to Riverton, Wyo.

RICHARD P. KANE, from Cincinnati (Ohio) Hope Community, to St. Marys, W. Va.

JOSEPH P. KNIGHT, from Seattle (Wash.) North, to Georgetown (Tex.) First.

DAVID LAPIERRE, from Mechanic Falls, Maine, to Dade City (Fla.) Chapel of the Hills.

KYE SUN LEE, from Glendale (N.Y.) Eden, to Colorado Springs (Colo.) Korean.

LARRY L. LEONARD, from evangelism to pastor, Lake Mary (Fla.) First.

MARK ALAN LINER, from Bedford (Ind.) First, to Charleston (W. Va.) Elk River.

DONALD A. LOHR, from evangelism to pastor, Huntington (W. Va.) First.

B. EDWIN McDONALD, from district superintendent, Northeast Oklahoma, to pastor, Prescott, Ariz.

PETER G. MANGUM, from associate, Howell (Mich.) First, to pastor, Laurel, Mont.

JEFF MIHELICH, from New Braunfels, Tex., to Pocatello, Idaho.

GARY W. MONK, from evangelism to pastor, Melbourne (Fla.) Eau Gallie.

STEPHEN J. MORLEY, from associate, Monte Vista (Colo.) Valley, to pastor, Lakeside (Calif.) Community.

RONALD J. MOSER, from student, NTS, Kansas City, to pastor, Rawlins, Wyo.

BRUCE B. POLING, from Philippi, W. Va., to Waltersburg, Pa.

MITCHELL R. POLLIC, from associate, Lebanon, Ohio, to West Carrollton, Ohio.

RICHARD D. POWER, from pastor, Georgetown (Tex.) First, to missionary HAROLD R. ROBBINS, from Evansville (Ind.) Beacon, to London, Ky. SCOT M. SCUTT, from Saginaw (Mich.) Central, to Monroe, La. ROBERT J. SHEPARD, from Tucson (Ariz.) Mountain View, to Albuquerque (N.Mex.) Sandia G. ERWIN SHRECKENGAST, from Logan, W.Va., to Elkins, W.Va. JOHN E. STALLINGS, from associate, San Antonio (Tex.) Valley High, to associate, Denton (Tex.) First JERRY TOWNLEY, from associate, Midwest City (Okla.) First, to pastor, Wichita (Kans.) Trinity GERALD VAUGHT, from St. Louis (Mo.) Bridgetown, to Lebanon, Ohio GARY J. WHITE, from Barrhead, Alta., to St. Alberts (Alta.) Community GARY WILSON, from Saco, Maine, to Marquette, Mich. STEPHEN J. WOODS, from Juliaetta, Idaho, to Rawlins, Wyo. RICHARD R. WOODWARD, from Searcy, Ark., to Pampa, Tex.

Announcements

PAULDING (OHIO) CHURCH will celebrate its 75th anniversary June 14. All friends, former pastors, and former members are invited. Jack Shankel, district superintendent of Northwestern Ohio, will speak at the 10:30 a.m. worship service. LeBron Fairbanks, president of Mount Vernon Nazarene College, will speak at the 2:30 p.m. service. Dinner will follow the morning worship service. For more information, phone (419) 399-3865.

WALTERS (OKLA.) CHURCH will celebrate its 60th anniversary July 4-5. Friday evening there will be a buffet/pie supper followed by special music. The Sunday morning service will be followed by dinner on the grounds. The afternoon service will have special music and a memorial to J. E. Zimmerman, the first pastor. All former pastors, members, and friends are invited. For more information, write the church at 211 E. Colorado, Walters, OK 73572, or phone (405) 875-2112 or (405) 875-2447.

DARBYDALE CHURCH, Grove City, Ohio, will celebrate its 50th anniversary and ded-

ication of its new facility July 12. General Superintendent William J. Prince will be the speaker. All former pastors, members, and friends are invited. Contact the church at 5443 Norton Rd., Grove City, OH 43123, or phone (614) 877-1719.

EUREKA (ILL.) CHURCH will celebrate its 50th anniversary Aug. 16. F. Thomas Bailey, district superintendent, will speak at the 10 a.m. service. There will be a potluck dinner at noon, followed by a praise service at 2 p.m. and a reception celebration following the service. All friends and former members are invited to attend or send messages to 1601 S. Main, Eureka, IL 61530.

LEESBURG (VA.) CHURCH will celebrate its 50th anniversary July 10-12. A gospel concert with the Speers will be held Friday at 7:30 p.m. There will be a banquet Saturday evening, and General Superintendent Eugene L. Stowe will be the guest speaker at the Sunday morning service. The celebration will conclude with a barbecue on the church grounds. All former pastors, members, and friends are invited to attend or send greetings. For more information, write P.O. Box 913, Leesburg, VA 22075, or phone (703) 777-6850.

NEOSHO (MO.) CHURCH will celebrate its 50th anniversary Aug. 2. There will be a combined service at 10 a.m. followed by a carry-in dinner. A celebration service will begin at 2 p.m. All former pastors, members, and friends are invited to attend or send messages to 1045 Fairhill Dr., Neosho, MO 64850, or phone (417) 451-1847.

WILLMAR (MINN.) CHURCH will celebrate its 50th anniversary July 3-5. All former pastors, members, and friends are invited. For more information, write 515 12th St. S.W., Willmar, MN 56201, or phone (612) 235-1717.

Correction

The Great Falls (Mont.) Church was incorrectly identified in the May issue as a Michigan church. The church will celebrate its 50th anniversary July 4-5. For more information, phone (406) 453-3941.

Recommendations

The following have been recommended by their respective district superintendents:

DWIGHT SHIREY, evangelist, music, 38092 Butcher Rd., Leetonia, OH 44431, (216) 427-6006, by Marion W. Barber, Akron District.

JOHN KISSEE, evangelist, P.O. Box 1144, Olathe, KS 66061, (913) 782-2374, by Pal L. Wright, Joplin District.

JAMES RUNYAN, evangelist, 418 B St., Waurika, OK 73573, by Carl B. Summer, Southwest Oklahoma District.

Moving Missionaries

REV. BRUCE and RUTH BLOWERS, Papua New Guinea, Furlough address: c/o Miss Merna Blowers, 10456 Wornall, No. 202, Kansas City, MO 64114

MR. RUSSELL and PATTIE BOYES, Papua New Guinea, Field address: P.O. Box 171 S.I.L., Ukarumpa via Lae M.P., Papua New Guinea

MR. CHARLES (CHASE) and VERA BROWN, Dominican Republic, Furlough address: 2138 E. Cedar, Olathe, KS 66062

REV. ROBERT and NORMA BRUNSON, Costa Rica, Furlough address: 6355 N. Oak Ave., No. 10, Temple City, CA 91780

REV. GARY and HARRIET BUNCH, Brazil, Stateside address: 8804 N. Rockwell Dr., Oklahoma City, OK 73132

REV. ROBERT and RAMONA CRAFT, Philippines, Furlough address: RR 9, Box 3806, Cullman, AL 35055

DR. ROBERT and CELESTE FRASER, Philippines, Furlough address: 6401 The Paseo, Kansas City, MO 64131

REV. HUGHLON and EVELYN FRIBERG, Africa Nazarene Theological College, c/o Northwest Nazarene College, Nampa, ID 83686

MISS ARLENE GARDE, Costa Rica, Field address: Apartado 3977-1000, San Jose, COSTA RICA

REV. BRIAN and JEANNIE HELSTROM, Sweden, Field address: Merkuriusgatan 160, 260 35 Odakra, SWEDEN

MISS BRENDA JACKSON, Papua New Guinea, Field address: P.O. Box 376, Mt. Hagen, WHP, PAPUA NEW GUINEA

REV. ARLEN and JOYCE JAKOBITZ, India, Furlough address: 2010 W. Rocksprings Rd., Decatur, IL 26521

MRS. KATHRYN JOHNSON-ADKISSON, Swaziland, Furlough address: 9212 Jacaranda Ave., California City, CA 93505

DR. AL and KITTY JONES, Kenya, Field address: P.O. Box 53067, Nairobi, KENYA

REV. DANNY and CHERYL McMAHAN, Philippines, Furlough address: c/o Henry Kildow, 2608 N. Donald, Oklahoma City, OK 73127

DR. ROGER and KATY PACHOLKA, Swaziland, Field address: P.O. Box 14, Manzini, SWAZILAND

DR. RUTH SAXON, Trinidad, Furlough address: 1100 Amherst Dr., Dothan, AL 36301

MISS NANCY SEALE, Papua New Guinea, Field address: P.O. Box 376, Mt. Hagen,

WHP, PAPUA NEW GUINEA
REV. JOHN and ROSE SPRUNGER, Africa Ministries Council, Field address: P.O. Box 14, Manzini, SWAZILAND

REV. DUANE and LINDA SRADER, Portugal, Furlough address: 1602 Haven Ln., Olathe, KS 66062

REV. CHARLES and CARLA SUNBERG, Russia, Furlough address: 1150 Sheridan Bridge Ln., Olathe, KS 66062

MISS JENNIFER SUTCH, Swaziland, Furlough address: c/o Victor and Rebecca Sutch, 8004 N. Everton, Kansas City, MO 64152

REV. DAVID and PAT TAYLOR, Haiti, Stateside address: 120 Westhumber Blvd., Rexal, Ontario, CANADA M9W 3N2

REV. PETER KEN and LINDA WALKER, Swaziland, Field address: P.O. Box 1460, Manzini, SWAZILAND

REV. DAVID and GLYNDA WESLEY, Language Study, Costa Rica, Furlough address: 2863 Plaza Terr., Orlando, FL 32803

REV. JAMES and SHIRLEY WILLIAMS, Swaziland, Field address: P.O. Box 3, Siteki, SWAZILAND

REV. JIM and KAY WILLIAMS, Taiwan, R.O.C., Furlough address: 4318 Bonham, Amarillo, TX 79110

MR. DAVID and CATHY ZIEGENFUSS, Papua New Guinea, Furlough address: c/o Alton Ziegenfuss, 4116 Wood Dr., Walnutport, PA 18088

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Notice

Vital Statistics are printed as soon as possible after they are received. When submitting information, please observe the following guidelines:

DEATHS: Please provide name, age, hometown, date of death, and the names of survivors and their relationship to the deceased.

BIRTHS: Please provide parents' names, hometown, name of child, sex of child, and date of birth.

CHURCH ANNOUNCEMENTS: Please submit church announcements at least three months prior to the issue you want the notice to be printed in.

Please include your name and phone number when submitting information for the Vital Statistics pages to:

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Close to Home

News About Nazarenes

BY TOM FELDER



I DO, AGAIN . . . Nine couples renewed their marriage vows at a combined ceremony recently at Sedalia, Mo., Church of the Nazarene. The ceremony capped a two-part marriage enrichment seminar led by **Roy and Lenore Simpson**. The Simpsons have been married for nearly 35 years, the longest of the nine couples.

The ceremony was conducted by **Elvin Powers**, administrative assistant to Kansas City District Superintendent **Keith Wright**. Powers was called in to conduct the ceremony because Pastor **Greg Crofford** and his wife, **Amy**, were one of the couples renewing their vows.

Adding their years of marriage together, the couples can count more than 150 years of commitment.

Ron and Judy Anstine renewed their vows after

nearly 30 years of marriage. Their son, **Kevin**, and his wife, **Courtney**, were a part of the ceremony.

Ken and Pansy Burnett said the class reminded them that the Lord is an important part of their marriage. "When you are closer to the Lord, you are closer to your wife," Ken said.

"We thought it would be nice to show the unity and strength in our marriages, which is the strength of this church and our families, too," said **Gary Lobaugh**, who has been married to his wife, **Donna**, for nearly 27 years.

Jonathan and Cynthia Lowe, Allan and Lora Chatham, and William and Jeanne Hutton also renewed their vows during the ceremony.

[Photo: Jerrey Roberts, *Sedalia Democrat*]

FIFTY YEARS OF HOLINESS MINISTRY . . . Denver City, Tex., Church of the Nazarene celebrated 50 years of holiness ministry recently



with a gathering of former ministers and members.

A highlight of the week-end celebration was the recognition of **Calvin Stewart**, church treasurer. Stewart has served as treasurer for more than 35 years.

Pastor **Charles Self** (pictured, right) presented an engraved bronze plaque to Mr. and Mrs. Stewart in honor of their service.

Beavercreek, Ohio, Church of the Nazarene recently held a mortgage-burning ceremony to celebrate paying off their building eight years in advance. On the same day, the church voted to build a \$1.3 million sanctuary addition.

Participating in the mortgage-burning ceremony were (l. to r.): Pastor James F. Mahan; Jim Cole, Stewardship Committee chairman; Martha Willis, Finance Committee chairman; and Building Committee members: John Rowland, Glenn Kirby, and Morris Neal.



OREGON NAZARENE REPRESENTS CHURCH ON NATIONAL COMMITTEE . . .

Rubena Poole, a member of Salem, Ore., First Church of the Nazarene, was invited to participate in a planning session for women's involvement in the *AD 2000 and Beyond Movement for North America*.

The prayer and planning conference was held recently in Washington, D.C.

The women's track of the

program focuses on calling the nation's women to greater involvement in prayer and evangelism to reach the lost by the year 2000.

Poole is one of 50 women chosen for the planning committee. Each member represents a major denomination or religious movement in North America.



SAM GROUP REACHES OUT TO THE COMMUNITY . . .

The Senior Adult Ministry (SAM) group of Ottawa, Kans., Church of the Nazarene recently hosted a carnival for senior adults in their community. Led by directors **Noel and Dorothy Snell**, the group invited members of the Ottawa Senior Citizens Club to the church for a special program.

The program included clowns, skits, special music, and other activities.

Greg Brown serves as pastor of the Ottawa church.



Members of the Ottawa, Kans., Senior Citizens Club were entertained by the senior adults of Ottawa Church of the Nazarene.

LONGTIME SERVICE . . .

Carl Junction, Mo., Church of the Nazarene recently honored R. L. and Pearl Hight for their service to the church. R. L. has served on the church board for 60 consecutive years. Pearl has just completed nearly 50 years of service as NWMS president.



The Hights have also served as Sunday School teachers, church treasurer, NYPS president, and everything else, according to Pastor **Bruce Davis**.

Pictured (l. to r.): **Rita Tygart**, NWMS president; **Jan Wright**, Joplin District NWMS president; District Superintendent **Pal Wright**; **Pearl Hight**; Pastor **Davis**; and **R. L. Hight**.



In the Name of Jesus

The minister prayed with sincerity, deftly leading us all into God's presence. He concluded his prayer with a simple, naked, "Amen." For a fleeting moment, I was caught off guard. The ending wasn't complete, proper. Now what? Will the prayer be any good? He left out "in Jesus' name" or some such equivalent. With a smile, I realized how I depended on hearing that phrase at the end of every prayer and how careful I was to use it myself.

Reasons for this prayer practice no doubt vary. For some, invoking the name of Jesus seems to border on magic, as though its use will insure results. Another idea is that it works somewhat like our bank pass code numbers, authenticating our prayers so that they may be answered. A further idea suggests that the use of the name of Jesus forces God to answer our request because of the authority vested in His name.

Considering the emphasis of some upon using the phrase, it is interesting to note that only in John 14—16 does Jesus invite us to pray in His name. In the rest of the New Testament, there is only one other explicit reference, Ephesians 5:19-20. Be that as it may, to pray in Jesus' name is worthy of study and thoughtful practice.

It is Jesus who asks us to pray in this manner. Further, the results of such praying are extensive. For example, Jesus says, "And I will do whatever you ask in my name, so that the Son may bring glory to the Father. You may ask me for anything in my name, and I will do it" (John 14:13-14, NIV). Beyond rote, magic, or habit, the use of the name of Jesus needs to be taken seriously.

Maxie Dunnam, in his excellent discussion on the subject (*The Workbook of Intercessory Prayer*, Upper Room, 1979), highlights several helpful insights. First, to pray in the name of Jesus is to pray not in our own strength or ability, but to pray as citizens of the Kingdom. When we pray as believers, we pray as one of the fellowship, we belong to each other, we are a part of the great community of faith. We are praying in the name of our King, the one who has all authority and all power, the one who has defeated the evil one. Even when I pray in solitude, in a very real sense I am praying in community; I am a part of the household of God.

When we pray in Jesus' name, we pray from lives *lived* in Jesus' name. As we go about our day, we can bring the Kingdom to bear in our work, in our relationships, and in our concerns by consciously acknowledging the presence of the risen Christ. We can purposefully live and act in Jesus' name!

Second, Dunnam suggests that to pray in His name means to take into account the significance of biblical names and their reference to character. Names of persons tended to describe who they were. To know a person's name was to be more than just polite, it was to know them at a deeper level. Therefore, to pray in Jesus' name is to pray in the power of His love, for love characterized His life (pp. 91 ff.). When I pray in the name of Jesus, I pray in the powerful love of Jesus. The phrase is no longer

magic but life, the life of the loving Savior!

How will this understanding of prayer in His name affect the way I pray for those I love? How will it impact my list of prayer concerns?

Finally, Dunnam asserts, "It is difficult, in fact, it may be impossible, to pray in Jesus' name unless we *live* in Jesus' name" (p. 127). Not only is prayer in the name of Jesus a sign of our citizenship in the Kingdom and a witness to the powerful love of the Savior, but it is to acknowledge our need to *live* in that name. It is to live the qual-

Beyond rote, magic, or habit, the use of the name of Jesus needs to be taken seriously.

ity of life best described as servanthood. It is to live in Christ, to abide in Him.

To the extent we have developed that kind of life, living and acting in His name, to that extent we can realize the power of the promises of Jesus. As we allow His power to flow in our daily lives, we will realize His power in our prayers. It is awesome to think that when we pray in His name, we are calling upon the same power He revealed and the same power that raised Him from the dead!

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

THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

Retaliation

Is it true that a sanctified person will not retaliate in anger to insults, hurts, and slights?

Nothing about the experience of entire sanctification does away with one's capacity for anger. There are times when the Christian is to wield a holy anger. But when it comes to "insults, hurts, and slights," Jesus teaches us that we are to turn the other cheek, walk the extra mile, love our enemies, pray for those who spitefully use us, bless those who curse us, and forgive 70 times 7. If retaliation is right, then Jesus was wrong. Sanctified Christians will be more loving and more forgiving than anyone has a right to expect them to be.

Honesty?

It seems to be the common practice at our church to count those who come a little early for the worship service in our Sunday School attendance, to report more members than we have, and to count readers of missionary books who did not read. Why isn't this seen as dishonest?

It is.

Creation Science

Why doesn't the church in general and the *Herald* in particular come out in favor of the Creation Science movement?

I am not fully informed on Creation Science, but I have heard two of the movement's "experts" speak on the subject. If those two gentlemen accurately represent the movement, my judgment is that Creation Science does not yet enjoy the credibility and intellectual respectability that would warrant a blanket "baptizing" of the movement by our church or the *Herald*.

Some of my friends in our Christian schools tell me that Creation Science has made a great contribution. I respect that. I respect the goals of the movement. But the "experts" that I heard, while saying many useful things, also dealt in

some guesses and leaps of logic. They also demonstrated an unsettling rigidity and literalism, "demanding" that *real* Christians must declare that the earth is precisely 6,000 years old, and that the "days" in Genesis have to be 24-hour days.

The Hebrew word for *day* (*yom*) is used in the Old Testament to designate 19 different periods of time. This suggests caution to me as it did to H. Orton Wiley, who wrote the standard Nazarene theology some 50 years ago. Further, dating the age of the earth by way of Hebrew genealogical tables is an imprecise exercise, given the fact that the makers of such ledgers often omitted dishonorable or insignificant persons from the family tree. Dating biblical history is extremely difficult in the pre-Moses eras.

The fact that I have reservations about some of the claims of Creation Science does not mean that I like Darwinian evolution. Darwin and his offspring deal in guesses, illogic, and unwarranted conclusions galore. Many parts of this system are being thoroughly discredited by modern science.

God's Word gives us two delightful accounts of the Creation in Genesis 1 and 2. They tell me what I really need to know about the origin of the universe and the creation, nature, and destiny of the human race. I know by these accounts that God created (and sustains) this world of ours. In Genesis, God did not tell me every detail of how He did it, and the two "experts" that I heard would have been more credible if they had admitted that He didn't tell them everything either.

What Did Cain and His People Eat?

In Genesis 4:12, part of the curse put upon Cain was that when he planted seeds the earth would yield him no crops. What, then, would Cain have to eat?

In the Cain and Abel story, we see a clash of cultures. Abel repre-

sented the herders. Cain the crop growers. This has been called the original Western story. In the earliest times, mankind appears to have been wanderers and gatherers (hunters and gatherers of nuts, berries, etc.). The next step in sophistication was to domesticate animals and live the nomadic life of the herdsmen, moving about, following the pasture and water supplies. Then came the stationary farmers—like Cain. They had learned how to live in one place and obtain a living from the soil.

In this scenario, Abel was the traditional (conservative?) and Cain the progressive (liberal?).

When it came time for the sacrifice for sin, Abel brought an animal from his herd. But Cain brought produce from his farm—even though he *knew* that without the shedding of blood there is no remission of sin. Perhaps Cain felt that bringing a blood sacrifice would be acknowledging that the old way, Abel's way of life, was in some way superior. To ask a crop farmer to bring a symbol of the herdsman to that high and holy atonement ceremony may have been offensive to Cain.

Cain had become so progressive that he invented his own sacrifice for sin, and the results were tragic. Cain's mistake was that he depended on his own resources (his fancy crops) to save him from sin. The part of his curse that you cite in Genesis 4:12 shows that the very thing that he did best, the new modern way of life (resident farming), the very thing that he trusted and put in the place of simple obedience was taken away from him. Cain became, as the Bible indicates, a wanderer. The implication is that he was required to return to the old-fashioned life style and *diet* of the wanderers, gatherers, or herdsmen.

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



Perspective

The first five years of my ministry overlapped the last five years of Dr. J. B. Chapman's ministry. I met him and heard him at his wisest and best. He was my favorite general superintendent. (It's OK to have favorites among those who are dead, unless you live near the descendants of their contemporaries.) I thought him the wisest of the bunch then in office—not in business matters, but in spiritual life.

He once wrote that perspective governs our values. For example, if a politician and a preacher looked at the same crowd, the former saw so many votes to be gained, the latter so many souls to be saved.

I thought of that the other day when I was reading a column by one of my favorite pundits, George Will. Will remarked that "microchips matter more than potato chips." That again is a matter of perspective. If Will were starving to death, I think he would trade microchips for potato chips. Many politicians, and commentators thereupon, would probably redefine the national security value of microchips if they were starving and could swap them for potato chips.

To Karl Marx, religion was "the opiate of the masses." To many disciples of Jesus Christ, however, authentic religious experience is the energizing force that secures the mind and life against the seduction of such godless schemes as Marx proposed for society's redemption.

It was my privilege once to speak at a weekend retreat of a Sunday

School class taught by Dr. James Dobson. During a testimony session, a young married man, who had shortly before become a Christian, told of his newfound love for Christ and the church. "But," he said directly to Dr. Dobson, "I still can't agree with you that reading the Book of Romans is more exciting than an NFL game."

The point is, perspective not only governs what we value, seek, and enjoy, but perspectives do not usually burst into being full-grown. They are developed, sometimes at a snail's pace, with our increase in experience, knowledge, and wisdom in various areas of life.

For this reason, a person often has conflicting values resulting from confused perspectives. I remember a certain college student, a religion major, who was planning to become a gospel minister. He told me, "I don't want to take any English or other junk—I just want to take Bible courses." He was planning to spend his life in a field where effective communication determines fruitfulness, where his stock-in-trade would be words to clothe ideas, yet he didn't see any value in learning things like grammar and composition! His attitude was shortsighted to the point of stupidity, and I trust that he outgrew it. If not, he is probably working at some other and less demanding vocation today.

Paul recognized that value judg-

ments are based upon perspectives. "We preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God" (1 Corinthians 1:23-24, NIV). How we interpret and value "the old rugged cross" depends upon our understanding of, and relationship to, the Christ who died thereon.

Some prisoners who shared the Bataan "death march" in World War II valued Bibles, not because they provided words of courage and comfort for desperate times,

I still can't agree with you that reading the Book of Romans is more exciting than an NFL game.

but because the thin paper on which the Bibles were printed could be handily used for rolling cigarettes. They valued smoke in their lungs more than truth in their hearts.

How we view God, people, and things depends upon our perspective. God's grace changes and corrects perspectives.

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

H

GOD OF GROWING TIMES

NANCY C. SPIEGELBERG

In the springing
of the year,
to blossom,
flower, and
fruitfulness,
I asked the God
of growing times
To mature me
in His usefulness.

And quietly
I stood
And waited,
through the springtime,
through the summer,
through the autumn,
Into winter.
Then He came to me.

In the stillness
and the cold
Was His appointed
time
Of visitation.

Now the Pruner
leaves the tree,

Master of selective
cutting,
His eye is trained
upon the harvest.
But I,
Reduced and bare,
sad,
Mourn
the cuttings-off
of branchings-out
That took my strength
And bore no fruit.

Fresh-shorn,
I tremble
in the wind, yet
Feel the sunlight
Penetrating
stronger,
lightened
Limbs, relieved
to lift
now higher
toward the sky
Their latent fruit.

Kathleen Macnony



A DAD'S FATHER'S DAY MEDITATION

BY CHUCK MILLHUFF

No one should judge their parenting until their children are all at least 40, and then don't take too much credit or, for heaven's sake, too much blame. Take some solace in the fact that God raised two children and both of them flopped. On the other hand, our kids should look at it this way, we never tried to raise anyone like them before. In spite of all of this, and the fact that neither of my children is 40, I'd like to pay them a tribute.

Chip is 26 and Melinda is 25. I have been evangelizing for 31 years and so have missed much of their lives.

Jeanne and I decided to establish a home base where they would grow up day by day with her. On this subject there is no "right" way in general to do this. Each family must decide for itself how to best build a home, raise children, and create "normal."

Full-time evangelism by its very nature is unnatural. In an attempt to create a home as close to the natural as we defined it, our kids grew up in a church, a neighborhood, and a school. I developed a plan from which I almost never varied. I started all my meetings on Wednesday, an idea I was cursed for in some circles 25 years ago when the regular meeting was of the Wednesday over two Sundays, or Sunday over Sunday variety. My purpose was to be home Monday and

Tuesday each week. I stopped driving and traveling by train and flew to all of my engagements except summer camps. These we traveled to with the whole family on what we called the camp meeting trail.

I remember the night Jeanne went to the altar and prayed through on the issue of my leaving her with the children. She realized that she could not weep time and time again when I left and give the children a right perspective on my calling.

Chip graduated last month as a medical doctor. Melinda graduated with her MBA last December. These children are both strong in the Lord. Chip is married to his college sweetheart, Linda, and is very happy. The fact of the matter is this: Chip and Melinda are the people they have chosen to be. We created and outlined an atmosphere; they made the choices. They were both

schooled in the public schools and graduated from MidAmerica Nazarene College.

I can never remember their complaining about my missing a basketball game (Chip played high school and college basketball) or a choir or piano recital. They knew I wanted to be there. They talked to me every day by telephone. Chip learned to fix things when they broke or flooded or stopped working. Melinda became her mom's best girlfriend. Our children decided to be good students. They loved the church and lived by its rules, allowing my message to be consistent with my home. Believe me, any success I have had over these 31 years is to a large part due to the fact that I had little or no worries about my wife and kids at home. I give Jeanne so much credit for so many things: always using the best dishes on Sunday, never using my absence as a reason for her absence at anything, and never holding punishment for my administration.

Let me sum it up. I give God all the glory and Jeanne all the credit. But beyond all of this, the thing I want to say is, "Thanks, Chip and Melinda, for making the choices that have not only set you up for life's best but have also made your mom and dad the happiest parents on earth. You both have a long way to go. Keep it up, guys, with God's help, just keep it up."

*"I give God all
the glory and
Jeanne all the
credit."*

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Notes from an editor's journal

by Mark Graham, Managing Editor

Suffer the Parents?

I used to have several sermons on the proper way to raise children. Then, something happened that caused me to throw them all out—my wife and I had a son.

Children are phenomenal. They can spill milk, whine about not getting their way, step on the dog, hog the Nintendo when a friend is visiting, and then make their parents forget about it all with one little hug.

A few days ago, I was grumping at my son, Joey, about something. As I spoke, he walked down the hall and looked up at a crafty decoration my wife, Cathy, had just hung up that day. "Hey dad!" he said, reading the words, "'Love is kind. Love is patient . . . Did you read this, Dad?"

I hate it when he does that.

The conversations we have about God are usually deeper than I can fathom (and I have a 93-hour seminary degree). My professors prepared me for answering the questions of agnostics and Jehovah's Witnesses, but they didn't warn me about answering my kid. "If God created us, who created God?" "If Jesus made the world, how did He get born in Bethlehem?"

Then there are the questions that come from just watching the news or from hearing the radio. "What is suicide?" "Why would anyone want to kill himself?" "Why do people abuse children?" "Why doesn't God stop wars?"

Cathy and I do our best to answer Joey's questions, but we always wish there was some kind of manual that

showed three easy steps to take for every situation and included answers to all of his questions. Alas, they don't make books that large.

We often find ourselves talking about what we should have done or how we should have responded to our son's behavior. We aren't always pleased with our course of action.

and we often find ourselves praying that God will forgive us and asking Joey for forgiveness too.

We want to protect our child from bullies, from accidents, from pornography,

from drugs, from alcohol, and from a hundred other pitfalls, but we know that we can only do so much. In the course of our nine years of parenting, we have come to the conclusion that God's grace covers a multitude of our mistakes and inadequacies, at least we hope it does.

I think back to the times before I was a parent. I don't remember having as much pressure on me then, but I also didn't have a loving little boy to tell me, "I love you, Dad!" or to play catch with.

There is a little saying, "Children are a gift from God." I am thankful for such a wonderful gift. I just hope that in the course of the next 10 or 11 years my son picks up a few of my good traits and forgets the bad ones. H



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NAZARENES SEEK RECONCILIATION IN TORN CITY

The Exposition Park Church of the Nazarene and a thrift store it operates were looted and burned during the violence that swept south central Los Angeles in April and May. The church was meeting in a rented storefront, but owned all of its furnishings.

Damage to the contents is estimated at about \$40,000, according to Paul Benefiel, Los Angeles district superintendent. Nazarene Compassionate Ministries/Canada and the U.S. has authorized giving to the L.A. crisis and the Exposition Park Church as a Ten Percent Special. Contributions should be made to the general treasurer and marked "Los Angeles Crisis."

Harrie Trotman, pastor of Exposition Park Church, said all of his people were safe.

The Exposition Park Church was established during the Thrust to the City of Los Angeles. Until the congregation of about 60 can find another place to meet, it will resort to its original "Church on Wheels" program. The program uses an oversized van that allows the parishioners to meet in places such as parks.

Church members were bused to Los Angeles First

Church Sunday, May 3, for a combined service of thanksgiving and praise, according to Benefiel.

A food distribution center has been set up at Los Angeles First Church, Benefiel said. Distribution points have been set up at several other churches in the riot-torn area.

Violence, which included looting, fires, and the beating of motorists, broke out in the area following the acquittal of four white Los Angeles policemen by a jury April 29. The men had been charged with using excessive force in the beating of black motorist Rodney King. The beating was videotaped by a citizen and has been shown repeatedly on news programs.

More than 40 persons died in the violence; hundreds were injured.

Lamar Davis, senior pastor of Los Angeles Grace Church, 10936 South Normandie, said department stores near his church were burned, fires were set at a nearby school, and a number of properties were vandalized.

Davis said the 360 students and 39 faculty members of Woodcrest Christian School, operated by Grace Church, were told not to come to

classes during the height of the riots, because of the threat.

"Our city is really in an uproar," said Davis. "We hope all Nazarenes will pray for peace here."

An apartment complex burned less than 200 yards from Los Angeles First Church, which is located north of where the violence began. Ron Benefiel, senior pastor of Los Angeles First Church, appeared on a local Christian radio station in Los Angeles to discuss the crisis in the city.

Scott Chamberlain, who pastors the Central City Church, told his D.S. that many windows were knocked out of buildings near where his congregation meets at 420 South Broadway.

The district superintendent said a Molotov cocktail was thrown in the fellowship hall of the Monrovia, Calif., Church of the Nazarene apparently following prayer meeting Wednesday evening, April 29. Landing on a vinyl floor, the device never fully ignited and was discovered Thursday morning. Benefiel said he assumed the incident was an outgrowth of the verdict in the King case.

CHURCH OF THE NAZARENE ENTERS CAMBODIA

The Church of the Nazarene entered the Southeast Asian nation of Cambodia in April, according to Robert H. Scott, World Mission division director. Rev. and Mrs. Ung Ty, recently commissioned by the General Board as missionaries, flew to Phnom Penh to begin the work there.

Ung Ty, 42, and his wife, Susan, came to the U.S. after fleeing Cambodia. They were converted and later joined the Church of the Nazarene in Long Beach, Calif.

Sensing God's call to the ministry, Ung Ty pursued ministerial studies, was ordained in 1989, and pastored the New Life Cambodian Church of the Nazarene in Long Beach.

"Now the circle is complete," Ung Ty said as he and his family boarded the plane for Cambodia. "We return to our homeland with the message of Christian hope."

Cambodia is the 99th world area where the Church of the Nazarene has churches and/or missionaries.

Los Angeles District Superintendent Thomas Goble; Susan and Ung Ty; and John Calhoun, senior pastor, Long Beach First Church; hold a flag with the Nazarene symbol.



PORTER ELECTED SUPERINTENDENT IN D.C.

Jerry Porter, 42, has accepted the call to serve as superintendent of the Washington (D.C.) District. Porter was elected on the third ballot April 8, according to General Superintendent Eugene L. Stowe, who presided at the assembly.

Porter officially began his new assignment May 10, although he and his family will not be moving to the district until mid-August.

Porter has served as director of the Mexico and Central America Region since being appointed to that post in 1986. He was born in Oklahoma but grew up in Puerto Rico where his parents served as missionaries.

Porter and his wife, Toni, were appointed as missionaries to the Dominican Republic in 1975. They transferred to Costa Rica in 1979 where Jerry served as director of the seminary in San Jose.

Toni serves as regional women's ministry director and as coordinator for Child

Sponsorship.

They have two children, Amy Jo and William Britt. Amy has been undergoing chemotherapy for cancer since doctors amputated her left hand in January.

The Porters have been residing in Dallas to be near the hospital where Amy is being treated.

Porter holds B.A. and M.A. degrees from Southern Nazarene University. He also attended Nazarene Theological Seminary. SNU conferred the doctor of divinity degree on him in 1988.

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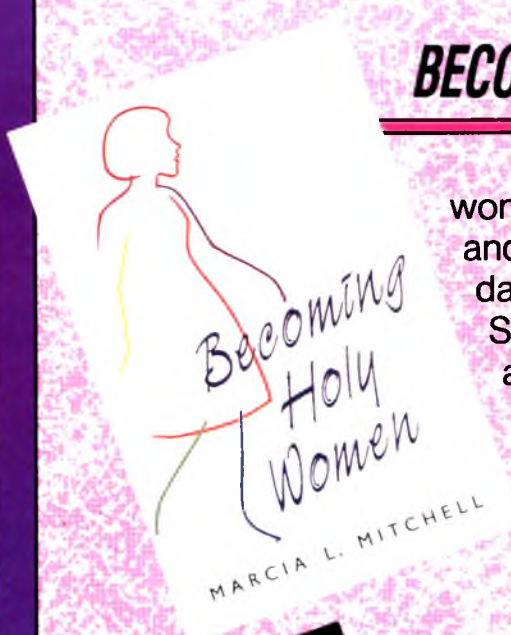
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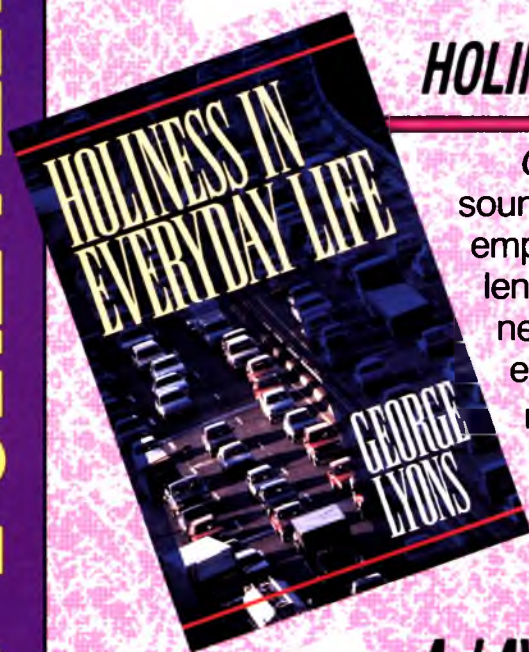


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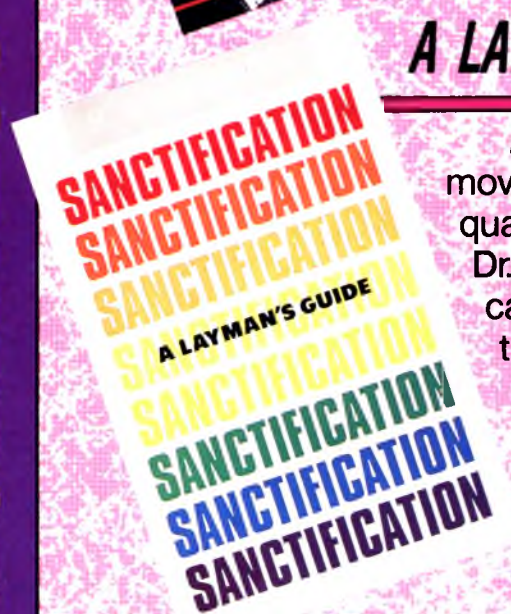


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