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Herald of Holiness

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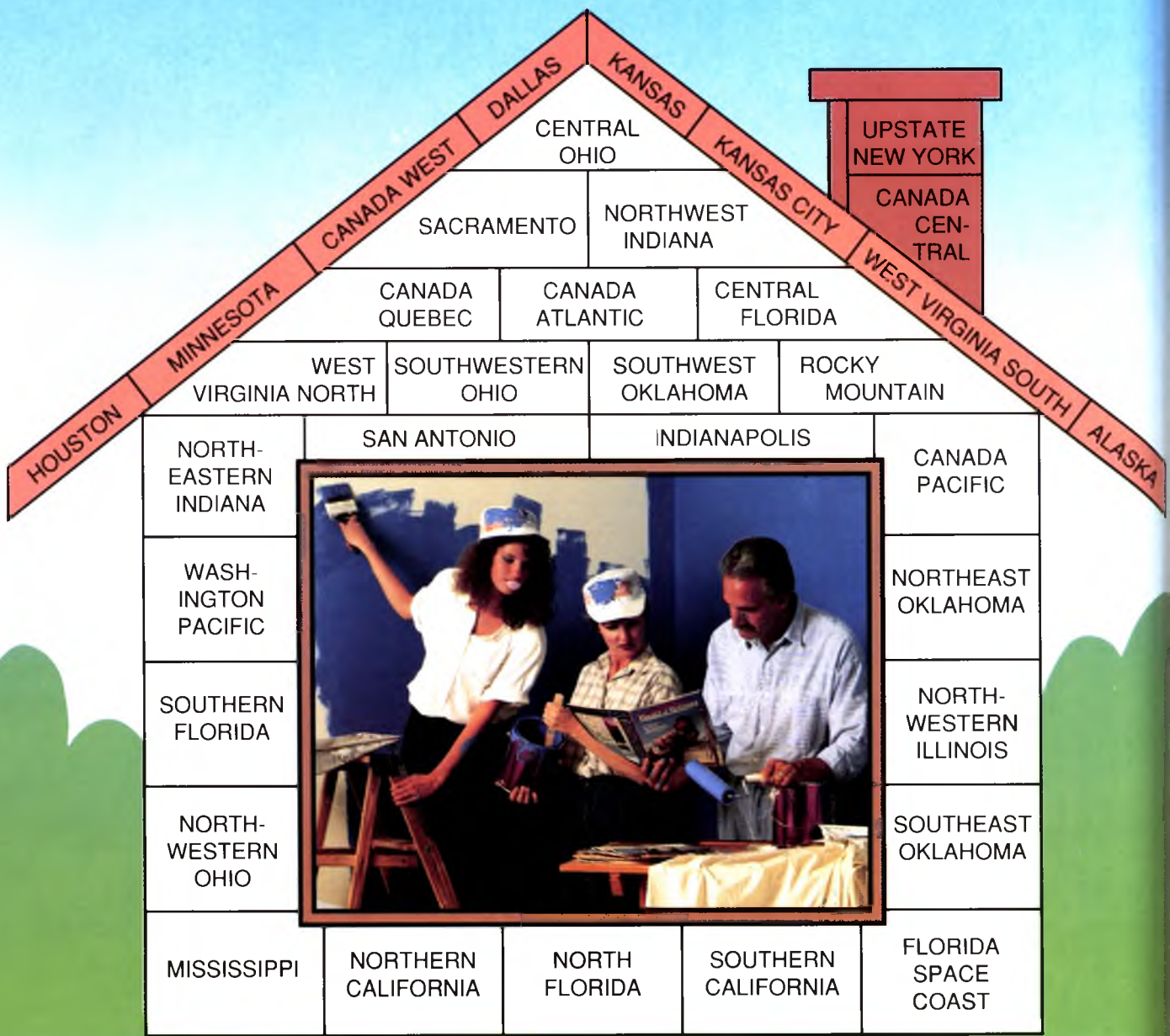
**BICENTENNIAL
CELEBRATION
OF OUR WESLEYAN HERITAGE
REACHING TODAY'S YOUTH
GOD'S BELL RINGER**

Look who's working to put

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Herald of Holiness

CHURCH OF THE NAZARENE

FEATURE ARTICLES

Volume 80, Number 2
FEBRUARY 1991

4

Youth in Mission: Making a Difference

JEANETTE D. GARDNER



6

How Will the Church Reach Today's Youth?

MARK GILROY

PERSONAL EXPERIENCE FEATURE

2

God's Bell Ringer

VAUGHN R. DAVIS



21

The Lengthening Shadow of Mr. Wesley

A Bicentennial Commemoration
of Our Wesleyan Heritage

WESLEY TRACY

- 23 John Wesley, Friend of the Poor
- 24 John Wesley, Preacher of Holiness
- 26 John Wesley, Architect of Christian Nurture
- 34 The Essence of Wesleyanism



45

Art—Not a Pastime But a Priesthood

DAVE ANDERSON



CONTINUING COLUMNS

8 General Superintendent's Viewpoint

RAYMOND W. HURN

12 Into the Word

ROGER L. HAHN

13 Rhythms of the Spirit

MORRIS A. WEIGELT

19 In a Woman's Voice

REBECCA LAIRD

20 Observer at Large

W. E. MCCUMBER

41 When You Pray

E. DEE FREEBORN

DEPARTMENTS

10 The Readers Write

14-17, 36-38 News

MARK GRAHAM
TOM FELDER

18 February's 10-Point Quiz

39 Etcetera

TOM FELDER

40 Because You Gave

BEVERLEE BORBE

44 The Question Box

48 Late News

MARK GRAHAM
TOM FELDER

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GOD'S BELL RINGER

BY VAUGHN R. DAVIS

Uneducated, unable to read or write or to speak plainly, Rosemond Fetty shouldered several handicaps all through his life. He was born with impaired vision and couldn't do the things that normal people ordinarily do. His father took him to church at an early age, and he was converted while a young man in his early 20s.

I remember watching him as he

eyesight, the return trip took even longer. Many nights as a boy I watched from my bedroom window as Fetty's swinging lantern traced his stumbling gait down our road. I hardly paid any attention then. "Rosey" was little more than a curiosity. Now I wonder why no one from church ever gave him a ride home.

After his father and mother passed away, Rosemond was left to fend for himself. He barely existed on the little

**"Vaughn, what are
you going to do
about your soul?"**

walked the sparsely traveled road that went past our house. A kerosene lantern in his hand and a tattered coat flung over his arm, he wended his way to revival services at a rustic Methodist meeting house situated on top of a mountain some six miles away.

The sacrifice of walking six miles to church did not seem to bother Rosemond. He would not think of missing church. It took him nearly two hours to get there and, because of his poor

income given him by the state. Finally, he moved to St. Marys, Ohio, and lived in a small, dingy apartment over a tire shop. He soon discovered and joined the nearby Church of the Nazarene.

Rosemond was always early for church, and he never missed a service. Such faithfulness soon got the pastor's attention, and he assigned Rosemond the responsibility of ringing the church bell. For many years the bell



told out its message, "Come and worship." Always, it was rung with precision and at the exact same time every Lord's Day.

His enthusiasm and dedication to the menial task given him at the church added significantly to the confidence I had in the prayers he prayed for me. One day while he and I were out walking together, for the first time in my young life someone spoke to me about my soul. With trembling lips and tears on his cheeks, and with defective speech, he asked me the all important question, "Vaughn, what are you going to do about your soul?"

I don't remember answering him that day. I was a young man and was sowing plenty of wild oats. However, his words burned on my conscience like the white heat of a branding iron.

Do you suppose they have bells in heaven that need ringing?

Many times his words came back to haunt me.

Today, I'm a Christian and have been for many years. My friend lived long enough to hear me preach several sermons. He was a staunch supporter of me with his prayers, amens, and hallelujahs.

Rosemond was a faithful Christian, although his name never got in the books, and he never held any presti-

gious posts. He died alone, unnoticed by those around him. He was considered by many to be an imbecile—a know-nothing sort of nuisance. But Rosemond knew that which is most worth knowing, he knew God.

He has traded his dingy apartment over the noisy tire shop for heavenly quarters. He will never have to live like that again. On the other hand, he may have kept his earthly vocation when he changed worlds—don't you suppose they have bells to ring in heaven?

Rosemond never amounted to much by our society's standards—no degrees, no money, no position—but because of his godly life, good influence, kindness to all, and for his witness to me, I know he was a true servant of God.

HH



Clayton Prescott (l.) spent the summer in Hong Kong and China. Here he is with other YIM participants, Stephanie Zakula, and Chris Van Siegman. (Photo: Jim Kersten)

YOUTH IN MISSION:

BY JEANETTE D. GARDNER



▲ Christi Fulwood with one of the persons who came to find help at Golden Gate Compassionate Ministries in San Francisco.

Royale Gueswel presents a skit in Dayton, Ohio ▶

Todd Suits in training for his assignment as a Youth in Mission worker. (Photo: Jim Kersten)



Each summer, more than 100 college-age Nazarenes embark on an eight-week adventure called Youth in Mission.

Youth in Mission is designed for young adults, ages 18 to 30, who are interested in a missions career or who just want hands-on mission experience.

Youth in Mission begins with an intense week of training camp where participants receive preparation in ministry models, evangelism techniques, compassionate ministries, age-level ministry, puppets, relationship building, and discipleship.

Then, the young adults are divided into teams of four persons each and are sent around the world to participate in one of several projects. These include:

from that of many teams, because we actually presented our programs in the public schools in England.

Six weeks is such a short time to be there. It's hard because you don't see the full results of your ministry. But at the same time, it's rewarding to know that you may have been the key in helping some young person find the Lord.

I feel called to missions, and this was the perfect opportunity for me to see what such ministry involves. The most enjoyable aspect was working with my teammates. We all got along so well. Where I had weaknesses, the others had strengths. If one of us felt inadequate in some area, someone else was available to make up for the weakness. It's the way the Body of Christ was meant to be.

Royale Gueswel, MANC, Contact—Southwestern Ohio

My favorite part of the summer was the opportunity to minister to people. When you're at college with homework and holding down a job, you don't have time to do much ministry.

The best parts of my summer were the looks on the little kids' faces when we were doing the puppet show or when I handed them a balloon animal. It was worth it when they gave me a great big hug and said, "No, you can't leave!"

One week, we were in a housing project in Dayton. While we put up the puppet stage, the kids stood across the room and looked at us—kind of scared. But by the time we left, they were so comfortable with us that they helped us pack. Some even tried to climb in the car and leave with us.

MAKING A DIFFERENCE

• **Contact**—Building contacts for churches, primarily through children's outreach ministry

• **Mission to the Cities**—Urban ministry in North American cities

• **International Student Ministries**—Taking the gospel overseas while assisting missionaries and national leaders

No matter what form the outreach takes, a summer in Youth in Mission is a sizable investment for a student. For many, it means sacrificing other activities, or a summer job that could pay college bills. Each student also sacrifices time and energy to raise the \$650-to-\$1,600 needed to finance their ministry.

But by the end of the eight weeks, the sacrifices are usually forgotten as participants affirm that Youth in Mission has changed their perspective, their focus, and even their lives. We'd like to introduce you to some of the students who dared to accept the Youth in Mission challenge.

Todd Suits, ONU, International Student Ministries—British Isles

We held Sunshine Clubs for kids. These included presentations using puppets, magic tricks, music, and games. Our experience was different

Clayton Prescott, PLNC, International Student Ministries—Hong Kong

We took Bibles into China two or three times a week. When we were crossing the borders and the guards discovered what we were carrying, they did a very good job of intimidating us.

I learned to rely on God when I reached my limit physically and emotionally. Like when it was 98 degrees and the humidity was 99 percent with no breeze.

The Chinese people constantly stared at us. We didn't know if they were curious or if they were spying on us. At times I had to say, "OK, God, I've reached the end of my rope. I've still got five more hours to go, and I can't do it." But each time, He would pick me right up again.

Going on Youth in Mission is a chance to test God and to let Him work in your life, to let Him show himself to you. When you give your life to God and let Him use you, He won't let you down. I gave a whole summer, raised \$2,000, and suffered a lot of stress, sweat, and tears, but He gave me back much more in return. I don't think I lacked anything.

Through my experience in Youth in Mission, I learned to trust God, and I learned the value of prayer. When you're raising finances to go on YIM, you say, "I need your money, but your prayers are more important."

I realized how true that is. The money helps. But the prayers of others really got me there and kept me there. I also learned about the value of prayer in my own life. I discovered that even though I may be doing something for God, unless I have Him active in my own life, it's not going to work.

Even if you can't be a missionary your whole life, going on Youth in Mission is a chance to live as a missionary for the summer. Every young person should participate in Youth in Mission, because it draws you closer to God.

Christi Fulwood, ONU, Mission to the Cities—San Francisco

Since high school, I've wanted to be involved in urban missions, so I went to San Francisco and worked with Golden Gate Compassionate Ministries. We worked with homeless men and children and with children who

continued on page 18

HOW WILL THE CHURCH REACH TODAY'S YOUTH?

*A round-table discussion conducted
by Mark Gilroy*

North American youth culture is under the microscope. Everything about teens and their world is being dissected and examined: from the ranking of SAT scores to the increase in gang violence; from adolescent suicide and mental health to the latest youth fashions.

Where has the church been in this conversation? Are we aware of where our teens are? Do we make a difference? Do we have something to say that is indeed heard by young people? Are we reaching youth with the gospel? Have we lost a generation of leaders for the church?

With Nazarene Youth Week February 3 to 9, the timing seemed right for the *Herald* to talk to some Nazarene youth leaders about our young people. We spoke with:

Ron Jackson, youth minister at Olathe, Kans., College Church. He has a decade of experience in ministry to children and youth. Ron didn't grow up in the church but attended several VBS programs as a child. He was saved while a student at the University of Alabama.

Ed Robinson, associate professor of religious education at Nazarene Theological Seminary. Specializing in youth ministry, Ed has worked with teens since 1971 in several churches. He is currently senior high Sunday School teacher at the Shawnee, Kans., Church and is the proud father of two teenage girls.

Susie Shellenberger is editor of *Brio*, a magazine for teen girls published by Focus on the Family. She has served as senior high pastor at Bethany, Okla., Church, has taught in public schools, and is a popular national youth speaker.

Mark Gilroy, who conducted the interview, is senior curriculum editor for

NYI Ministries at Nazarene Headquarters.

Gilroy: What are some of the distinguishing characteristics of today's youth culture?

Robinson: What's distinguishing is that significantly more of our teens are in crisis than in other times. In particular, the problems, like substance abuse, that arise out of dysfunctional families are a solid part of the mainstream of youth culture, because dysfunctional



families are part of the mainstream of American life.

Jackson: When I think of youth culture, I think of fast. The changes are so rapid. The clothes they buy today may be out of style tomorrow. I don't think our kids can keep up. Youth today are anxious because so many choices confront them. This rapid change is taking its toll. How do you be still and know

that God is God when you never take time to stop and reflect?

Shellenberger: We need to think of music too. Kids are saturated with music; kids are living in music. I can't think of a more powerful cultural influence. Nine- and 10-year-olds are buying albums like *Nasty as they wanna be* by 2 Live Crew. Music for teens represents freedom as a release valve that eases the difficult transitions of adolescence. All they have to do is crank up the stereo and it reinforces emotions like anger. Negatively or positively, it helps many teens build an identity.

Robinson: Another issue that cuts across all socio-economic boundaries is that of freedom and independence. Fifth and sixth graders are expected to, and do, make most of their own decisions, whether or not they are ready for such responsibility.

Gilroy: What about teenage spirituality? Are many teens living a Christian life?

Jackson: Teens today are no more or less spiritual than when I started youth ministry 10 years ago. Even though our teens live in a tough environment to be a Christian, you can still find kids who are close to the Lord and desire everything that God wants for their lives. And you still have teens who are marginal, or who show up at church just because they are forced to by their parents. One concern that I have is that for some teenagers, spirituality is compartmentalized. They attend church where they have the right attitudes and answers, but their religion doesn't extend to other areas of their lives, like school.

Shellenberger: I believe many teens want to be committed but have a hard time understanding what it means to really live a life of holiness. How many kids actually believe it's possible to live

a life without sin? They don't understand sanctification and the indwelling of the Holy Spirit. Maybe it's not their fault. Maybe when it comes to holiness, we adults haven't believed it, taught it, or modeled it.

Robinson: There's just as high a level of commitment to Jesus Christ among some teenagers as there has always been. One interesting difference is that today's teenagers seem to be more here and now with their spirituality. They want to express their faith immediately and change the world right now, which of course could be very positive. They aren't as concerned about the future expression of faith, so there's not the concern for preparing for a vocation of ministry.

Another problem with today's teens is biblical illiteracy. They simply aren't rooted in historical Christianity. If we're honest, we know that this is not simply a youth issue.

Gilroy: Is the church effectively ministering to today's teenagers?

Shellenberger: Yes. I see a lot of youth leaders dissatisfied with games and parties. They're taking their kids on mission trips. They're getting into schools. They're involved in one-on-one ministry and discipleship. These dynamics aren't happening everywhere, but I think they're part of a trend.

Robinson: We do pretty well programming for kids who already come to church, but we haven't figured out how to penetrate youth culture in general. A lot of Christian kids attend church in the world at large. But there are many kids not tied to the church at all—particularly in the urban inner city. We must learn to take youth ministry from the suburbs to the inner city.

Jackson: I think the traditional ways are still the best, like one-to-one ministry, exciting programs, even things from the '50s like fifth-quarter parties after football games. They need to be repackaged for today's teenagers. I think we are most effective when we provide high-energy programs that really challenge our teens to do something.

Gilroy: What are the major obstacles to youth ministry?

Shellenberger: Today's kids aren't in it for the long haul. It's hard to convince

them that the best things in life take time. They want it all now. My prayers answered now, God's will revealed now. Many teens don't have long-range goals. It's no different in their spiritual lives.

Jackson: Competition. When I first started in youth ministry, I didn't have to sell myself or the importance of a youth program to teens and their parents. I didn't have to explain why we were doing every activity. It was enough for them to know that we were ministering to the teens, sharing with them, and listening to them. Now teens and parents size everything up. Church is just one more thing to be involved in. If a particular program offers what they want, they'll attend, but sometimes I lose to the VCR and to other forms of entertainment.

Robinson: Time. Kids don't have time, nor do we, to do all the traditional programs. Some kids don't become involved in the activities we offer because they live in dysfunctional families, lack home support, work too much, or for other legitimate and nonlegitimate reasons. It's tough to get them involved.

Gilroy: What must we do to make youth ministry effective in the 1990s?

Robinson: We need to minister to all of our teenagers' systems, with the fam-

ily being most important.

Also, the church needs to capture a vision for youth ministry in the city. This will mean developing nontraditional models of ministry.

One other thing that you might see in some of the large churches is the hiring of youth ministers for prepubescent children—fifth and sixth graders.

Jackson: I think we're going to have to be more involved in activities that minister to the whole family. We must also evaluate programs and activities to make sure they have purpose and meaning.

Shellenberger: One of our biggest challenges will be working with teens who are from broken homes. We have to show them the beautiful things that are still in store for them. Many kids don't have the security of extended families. We will have to take up the slack in youth ministry. In many ways, our task will be to become the extended families our teens don't have. H

TAKING TIME FOR TEENS

BY GARY SIVEWRIGHT

I received a letter recently from a young woman I had not seen in 16 years. She told the story of her life that was so messed up I hurt to think of all she had gone through. She started her letter by saying, "I don't know if you remember me, but as my youth minister you took time for me." When she needed to get her life back together, she returned to the church and to the people who had time for her 16 years before.

If it is true that most Nazarene church members today were converted before the age of 18; if it is true that a person's values are established before high school graduation; if it is true that memories of security and comfort created during the teen years are never forgotten; what would you say is the best investment of church money and time? Recently, *Newsweek* pointed out that today's teenager faces incredible obstacles—more pressure than any other generation. The reason most young people survive is "some caring adult figure who was a constant in that kid's life" (*Newsweek* Special Edition, Summer/Fall 1990).

In the '90s there will be more teens than in the '80s. We cannot hope to have enough professional youth ministers to nurture every church youth group. God will need to raise up men and women who will open up their homes and lives to teens who want to know if anybody cares enough to walk with them, laugh with them, and listen to them. It could just be that life will go easier and heaven will become a reality for our young people because someone "took time for them."

Gary Sivewright is general director of NYI Ministries in Kansas City. H

**February 3-9
is Nazarene
Youth Week**

General Superintendent's VIEWPOINT

Nothing to Do but Save Souls

BY RAYMOND W. HURN, GENERAL SUPERINTENDENT

In the year that the Wesleyan world celebrates the 200th anniversary of the death of John Wesley, Nazarenes have planned our most aggressive evangelistic thrust. From Easter 1991, to Easter 1992, the 277 districts worldwide have pledged to incorporate into full membership 94,062 new Nazarenes.

This will bring us closer to the target year 1995, when we plan to have 1 million Nazarene members. Nazarenes on a broad front have been challenged by this vision. It is an attractive vision, and an attainable one. We are committed to this vision. The "Harvest Now" theme is a clear call to soul-winning evangelism. In "His Spirit" we will "go and make disciples" (Matthew 28:19, NIV). In so doing we are in step with the spirit of John Wesley.

In most matters except evangelism, Wesley was careful to be in harmony with tradition and good order. Winning souls, however, was a different matter. While he stopped short of the crass pragmatism sometimes implied in "the ends justify the means," he was flexible enough to do whatever it took to get the job done. He was an innovative evangelist. He really did not like open-air preaching but practiced it nonetheless for 50 years, because he could meet hundreds more in open fields than inside church buildings. During a nine-month period in 1739, his biographer, Luke Tyerman, calculated that out of 500



Inscribed on the base of this London statue is John Wesley's vision: "The World Is My Parish."

times Wesley preached, only eight sermons were delivered in churches. At first he was reluctant to ordain ministers or to install women as class leaders. But he did both in order to "go and make disciples." He constantly empowered others to carry out the Great Commission, and so must we.

Early Nazarene pioneers were also extremely resourceful in promotion of the doctrine of holiness, and we are beneficiaries of their inventive genius. Perhaps in the Year of "Harvest Now," we could return to a more progressive,

outreaching style of evangelistic leadership. In 1989 we broke all church planting records by establishing 766 new congregations (more than 2 per day). Can't we do a little more in every Nazarene church to win the lost, the lonely, the laggard? Can't we care enough to become aggressive about our friends, neighbors, and relatives to incorporate them into our circles of friendship and love?

Every Nazarene church will want to carefully plan to do evangelism. The structure for a local church evangelism and membership committee is in place. A committee of not fewer than three may be already at work as prescribed by *Manual* Paragraph 110. If not, one should be activated immediately to think, pray, plan, and work to promote evangelism. Duties of the local evangelism committee include these:

- Study the ways to emphasize evangelism.
- Implement the denominational plan of evangelism.
- Help new converts to qualify for church membership.
- Bring new people into the fellowship and service.
- Develop continuing programs of spiritual guidance for all members of the local body.
- Plan one annual revival campaign by a commissioned (or registered) Nazarene evangelist.
- Actively nurture prospective members.

All of the above is outlined in the church *Manual* for your guidance. Use practical means now available such as membership application brochures, personal soul-winner training, assignment of Sunday School class evangelistic coordinators, and monthly reports on activities of the evangelism and church membership committee. "By all means save some."

I would repeat for Nazarene consideration Wesley's requirement of Methodists. He said, "It is not your business to preach so many times and to take care of this or that society; but to save as many souls as you can; to bring as many sinners as you possibly can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord."¹

Wesley constantly faced opposition in his aggressive evangelistic activities. In one place some people stirred up their servants to ring bells while he tried to preach. Wesley only increased the intensity of his appeal "until his voice prevailed so that more of those who were present heard the words which were able to save their souls."²

In this year of "Harvest Now," can't we do a little more to win the lost, the lonely, the laggard?

Can you imagine that scene? Servants scattered around the perimeter, hiding in the trees and on the hilltops, trying to drown out the sound of Wesley's voice. He once instructed his preachers that it was the "cooping yourselves up in rooms that has damped the work of God which never was and never will be carried out to any purpose without going out into

the highways and hedges and compelling poor sinners to come in."³

We are justifiably proud of the men and women (about 500) who attempt to work full-time holding Nazarene revivals. International evangelist Leighton Ford, upon learning about these numbers of evangelists, told me about three years ago that he did not know one other group in America credentialing and sending forth such a large corps of evangelists. There must be a deep and genuine thirst to win souls for this to be possible today. Let us give praise to God for our God-called evangelists.

One great Nazarene asset is that our mission has not changed. Like the Methodists of old, we are expected to live holy lives. Our mission is the promotion and propagation of scriptural holiness in the Wesleyan tradition. We understand everywhere that this *is* our mission. Let us be aggressive about this task throughout 1991 and beyond.

Reference Notes

- 1 Robert Coleman, *Nothing to Do but to Save Souls*, (Grand Rapids: Zondervan/Francis & Taylor Press, 1990), 16.
- 2 Ibid., 17.
- 3 Ibid., 33.

H

**"Look
at the fields!
They are
ripe
for harvest."**

JOHN 4:35b, NIV



THE YEAR OF THE HARVEST

EASTER 1991—EASTER 1992



Kay James

I was inspired by the November article by pro-life champion Kay James. Mrs. James demonstrates that a Christian view on ethical issues can be effectively communicated to a nation lost in moral confusion. I was encouraged to see the denomination highlight her efforts to defend the rights of prenatal children.

I was equally disappointed to read in the August *Herald* that Cecil Andrus, the governor of Idaho, brought the commencement message to the Northwest Nazarene College graduating class. Last March, Governor Andrus vetoed a pro-life bill. . . .

Thomas Davidson
Stewartstown, Pa.

Harder than Heaven

In the October issue of the *Herald of Holiness* "Question Box" under Secret Orders, you said, in part, "their inability to qualify for church membership in no way affects their membership in the church universal, and no way threatens their salvation." I agree wholeheartedly. Last Sunday after Sunday School, I told one of my students it's harder to get into the Church of the Nazarene than it is to get into heaven.

Are we saying that we are super-Christian? Are our standards higher than heaven's? Remember when a divorced Christian, saved and sanctified, was barred from membership? Could we be the Pharisees of our day?

I reviewed your October editorial in our Sunday School class. We spent the entire hour discussing it. Most writers are "parrots," but your writings are original and thought provoking.

Robert S. Hall
London, Ohio

Very Bad Answer

Greetings on the outstanding work done on our *Herald of Holiness*. For the most part, you have been on the right side of every discussion. But, you blew it badly in the recent issue . . .

I refer to your very bad answer to the question of "secret societies" from which we are exhorted to refrain from "membership in and fellowship with." While pastoring . . . years ago . . . we had a couple who had found the Lord and really became active in the church . . . This couple was both members of the Masonic order . . . They both quit attending meetings . . . they ceased altogether to "have fellowship with" them. However, all their insurance was involved with the Masonic Order, and they were of an age that approached retirement and too old to get health and life insurance elsewhere. They were welcomed into the fellowship of our church AFTER I had counseled with General Superintendent Morrison. His decision, which was generally applied thereafter throughout the church, was, "These people were no longer members of a secret order since they no longer attended the meetings. Their dues were sent in as to an insurance company and the Masonic Order to them was just another insurance company; they do not fit the description of the *Manual*." I later checked this decision (without telling him of Dr. Morrison's decision) with General Superintendent Chapman, who independently made the same . . . interpretation.

There is nothing in grace that obligates one to act contrary to good sense and humane judgment. The burden you would place upon sincere Christians is certainly in excess of the *love* of God. Can you envision such a heartless decision as you indicate as being in keeping with the grace and love that forgives? Should we not always place greater precedent upon one's commitment to Jesus as the final test, not commitment to any human organization? Please reaffirm your usual good sense and objectivity and don't allow yourself to be manipulated.

Neal C. Dirkse
Corvallis, Oreg.

Good and Bad

I was both blessed and bewildered by two pieces that you wrote in the October issue. Your article about the second work of grace, "Entire Sanctification," was not only intellectually stimulating but thrilled my soul as well. I believe you did much to clear up and put in perspective not only this particularly difficult doctrine but also the more general problem of the relationship of church doctrine (in general) to personal faith. Thank you for the time and effort that it must have taken to put on paper the very heart of an exceptionally complex subject in such an understandable manner.

It was not more than 20 minutes after reading that article, while still basking in its warmth, that I read the question and answer page in the same issue, and my blood ran cold. Your response to the question regarding church membership to the man



"NOW THAT YOU'VE PRAYED TO RECEIVE CHRIST, HOW 'BOUT TEACHING OUR ADULT II SUNDAY SCHOOL CLASS?"

who belonged to the Masonic Lodge has me so befuddled that I've reread it so many times I believe I know it by heart. First, let me say that I agree with every word you wrote about involvement in the Lodge and its affect on Christian life. . . .

However, if I correctly understood the situation, this man was not actively involved but merely maintaining a "paper" relationship with the Lodge to protect health and life insurance policies for a wife in poor health. You understood this as well, since you stated that, although he could not be a member of the Nazarene church, this in no way affected his membership in the Church Universal or his salvation.

This is where I become confused. You, in effect, told this man that although he was a Christian, a member of the Body of Christ, he could not be a member of the Church of the Nazarene. Do you see the problem with that statement? This man is good enough for Jesus Christ but not good enough for our denomination . . . we have made the letter of our *Manual* supersede and replace its intent. I can't figure out if our Lord is laughing or crying at this folly.

Dan Rinzema
Northville, Mich.

Getting the Single Secret Out

Three cheers for the *Herald*! I want to commend the *Herald of Holiness* for their October 1990 issue that featured articles on single adults. Churches large and small need to recognize all the potential of the single adults within their congregations.

Statistics show that almost half the population is single—by choice, through divorce, or widowed. If the church is to effectively minister to all, they must not overlook single adults.

Thanks for getting the secret out!

Sherry L. Howe
Ponca City, Okla.

Holiness and Singleness

I have just completed the October 1990 *Herald of Holiness* and have been deeply moved by the two major topics, holiness and singleness. Concerning the holiness, I recognize, through being raised in the church and attending two Nazarene colleges, that the need for heart holiness is essential for continued growth, but was under the misconstrued idea from some teaching I received that a 15- or 60-minute time at the altar was a complete sanctification experience. Thank you for confirming through the Holy Spirit what the Holy Spirit was teaching me.

Concerning the singleness issue, I have discovered that the church has given the impression that if you were married you were complete. I remember one single man who pastored on the Upstate New York District when I was growing up. In fact, I had the privilege of having him as my camp counselor. I remember the unfairness he received from well-meaning church people because he was single. This man was Dr. Alvin Lawhead.

Thank you for the articles in this issue. I am still amazed at the impact of your articles on my life.

Gary Poker
Waverly, NY

Delighted with the Herald

As a single person far from my family, I need encouragement and strength in my daily life. . . .

I think the *Herald* has a good variety of subjects. I have an open mind, and I want to continue to learn at almost 78.

Marian Shumaker
Somerset, Pa.

Capital Punishment

It was disturbing to read in the *Herald* of July 1990 (page 36) that over 70% of Nazarenes are in favor of capital punishment. Yet in the same issue the article "Peace and Freedom" (page 30)

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provided the most telling argument against capital punishment—the possibility of error. The article gives the story of a man wrongly convicted of murder who spent 11 years in prison. In Canada recently another man wrongfully convicted of murder was released from prison after 11 years. Had these men been executed, no compensation could ever have been given. Of course, their lost 11 years can never be restored, but some redress is possible.

Whatever arguments may be made in favor of capital punishment, they all fail before the fact that it is possible for a man to be executed for a crime he did not commit.

Garnet G. Trivett
Simcoe, Ont.

Herald Helpful

Your great religious magazine is the best in the world. I can't wait until it comes . . . Keep the *Herald* coming. It has helped me through life many times.

Echo Koster
Columbus, Ohio

H

Portraits of Jesus in John

The Bridegroom and His Friend(s)



*It is necessary for him to increase, but for me to decrease (John 3:30).**

John the Baptist's witness to Jesus is an important theme in the fourth Gospel. The opening verses describe John bearing witness to the light. In John 1:29 and 1:34, he calls Jesus the Lamb of God. The culmination of John the Baptist's witness to Jesus comes in John 3:27-30.

According to John 3:22-23, both Jesus and John the Baptist were conducting baptizing ministries near each other. Verse 26 implies that John the Baptist's followers felt the two ministries were competing with each other. They complained that "everyone" was going to Jesus and, thus, no one was coming to them. John the Baptist's disciples describe Jesus as "the one to whom you have borne witness." The tense of the Greek verb for "have borne witness" implies that John the Baptist's past witness to Jesus was still effectively pointing to Him.

John the Baptist replied to his disciples in verses 27-30. He refused to be drawn into competition. He declared that his ministry was not his own. It was a gift from God. No one "owns" his ministry. True ministry only happens when God is at work. When God is at work, there is no competition among those who are God's workers.

John explained the way his ministry and Jesus' should be understood in verse 29. Jesus is the Bridegroom, and He has the bride. John the Baptist is the friend of the Bridegroom. The friend of the bridegroom was an agent for the groom, making the necessary preparations and arrangements. He was

obviously a very important figure at a wedding. It is just as obvious that the friend of the bridegroom was not as important as the groom. The friend of the groom does not rejoice in his own status. He rejoices at the fulfillment of the groom.

There may have been a pun by John the Baptist in verse 29. The friend of the groom stands and "hears" him according to most translations. In Hebrew, the word for hear (*shema*) means both to hear and to obey. The groom's friend obeys the groom in the arrangements for the wedding. John the Baptist obeys Jesus—thus indicating Jesus' superiority to John himself. John then remarks that his joy is fulfilled. The Greek tense again suggests an ongoing result of John's joy. His joy had been made full at some point in the past, and it continues to overflow. His joy was made full by his obedient witness to Jesus. Joy may become full for us in the same way.

The climactic statement is verse 30. Literally, it is translated, "It is necessary for him to increase and for me to decrease." The phrase, "It is necessary," was a frequent expression in Judaism to describe God's will. It is sometimes referred to as divine necessity. It reflects John's remark in verse 27 that his ministry was a gift from God and that he could not make it more than God intended it to be. The ministry of pointing to Christ always requires that we decrease and Christ increase. To the degree that devotion is given to human witnesses instead of Jesus himself, the devotion given

to Jesus decreases. For devotion to Christ to increase, devotion given to people must decrease. Today, many witnesses of Christ have attempted to gain devotion for themselves as well as for Jesus. It simply will not work.

Our culture makes it easy to be drawn into competition, even in church. When that happens, the role of Christ as the Bridegroom is diminished. Competition may increase us, but it doesn't increase Christ. The Bridegroom could use more friends who will say, like John the Baptist, "It is necessary for him to increase, but for me to decrease." Otherwise, the world may never know the real Bridegroom.

What happens when people brag on themselves while they are witnessing for Christ?

For further study: (1) Read John the Baptist's witness to Jesus in John 1:19-36. (2) Read Revelation 21:1-14 for the future of the Bride of Christ. (3) List three ways in which Jesus could increase and you could decrease in your situation of service. Decide which one of these you will tackle this week.

*Unless otherwise noted, the biblical quotations in this article are the author's own translation

Roger L. Hahn teaches biblical studies at Southern Nazarene University. H

The Narrow Gate



The entrance into the garden of God's luxurious blessings is very narrow. The acceptance of God's forgiveness in Christ is relatively easy in comparison with the decision to give God exclusive control of life.

The biblical call to holiness is a call to enjoy the rich gifts of God's grace in Christ. The promises and blessings are pictured in lavish language in the Word. I find myself especially drawn to the promise in Ephesians 1:19-20 that the very same power that raised Christ from the dead is the energy working in us.

The blessings and promises of God are like a garden or an orchard or a vineyard at harvesttime. What can surpass the joy of eating a vine-ripened tomato on a wonderful August day? or the tantalizing taste of a tree-ripened Bing cherry?

The primary problem with this garden of God's blessing is that the entrance gate is so narrow. The profuse gifts of God's grace are only granted to those who are willing to pay the price of total consecration—to those who are willing to submit to the Lordship of Christ without qualification.

The young couple was still grieving over the death of their firstborn at birth. In the presence of Christian friends and family they had come forward to an altar to pray. After two hours of intense struggle, the young husband rose, shook his head, and declared: "Nope, the price is too high!" He had been kneeling at the gate for two hours and found that the gate was too narrow.

The blessings of the holy life are available only to those who will submit to God's exclusive call. The call is decisive and specific. Paul pictures the call for us in Romans 6:17-19: *But God be thanked, you . . . have*

yielded whole-hearted obedience to . . . become slaves of righteousness . . . I mean, as you once yielded your bodies to the service of impurity and lawlessness, making for moral anarchy; so now you must yield them to the service of righteousness, making for a holy life (NEB). In Greek the verb, "must yield" is a decisive word—it calls for a once-for-all exclusive presentation of ourselves to God and God alone.

In verse 22, Paul uses the garden metaphor to speak of such a commitment: "But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life" (NIV).

In entering the narrow gate it becomes necessary to release all personal security systems, all those things which we hold dear or long to retain.

The struggle usually boils down to a particular test case for each individual—and the test case is as varied as are those who stand before the gate. Prayers will usually sound like this: "Lord, I offer myself to You, BUT . . ."

(and then follows the reservation: the issue so difficult that it is nearly impossible to release).

The release of that final item, whether it be a possession, a favorite sin, a beloved person, a hidden emotional pain, a festering hatred, a private dream, a personal disappointment, or rejection, forms the fulcrum of the struggle. The ability to say the "Ultimate YES" to God's will is the moment of entrance through the narrow gate of entire consecration. There is no victory in the struggle. The only genuine victory is the release of everything to God (old-tim-

ers in the church used to speak of "dying out to self").

The key to spiritual development is the willingness to make an exclusive presentation of yourself to God. Then the dynamic and wonderful privileges of the garden of God's blessing are available for the picking. In the language of 2 Corinthians 1:21-22, the harvest we reap is a new, God-given stability and the gift of God's Holy Spirit to guarantee that God will complete what He has promised in His Word.

Suggested Spiritual Journal Exercises:

1. Describe the nature of your personal struggle at the narrow entrance to the garden of God's blessings. Compare your own response

He knelt at the gate for two hours but finally decided that it was too narrow.

with the biblical call to exclusive commitment.

2. If the moment of entire consecration as a second definitive crisis was completed earlier in your life, write an entry of reaffirmation and validation of the current nature of your exclusive commitment to God.

3. Do a survey of your closest friends to determine the nature of their individual "test cases" and then write a reflective essay on the common elements in those decisions.

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

HH

INDIANAPOLIS MINISTRY BEGINS HOMELESS LUNCH PROGRAM

Shepherd Community has started a weekday hot lunch program for homeless persons, according to John Hay, Jr., director. The Indianapolis urban ministry started the Homeless Daily Lunch program with grants from Indianapolis Westside Church of the Nazarene and Nazarene Compassionate Ministries Canada/U.S.

The program was begun November 26 as numerous guests from the community gathered to dedicate the new ministry. John F. Hay, Sr., Indianapolis District superintendent, offered the prayer of dedication. Others on hand for the first meal included Ray R. Irvin, city/county councilman; Sister Nancy Crowder, Homeless Network of Indianapolis chairperson; and Bruce Taylor, Church Federation of Indianapolis executive director.

"Offering opportunities for homeless hospitality and recovery is the sacred responsibility of the church," Hay, Jr., said. "Nutrition is a vital part of homeless recovery. How can homeless persons get back on their feet if they don't have enough to eat?"

The lunch program operates out of a 12,000 square foot warehouse, which includes a 220-seat dining room, kitchen, food pantry, and day center. The warehouse was purchased in 1988 by the Indianapolis District and renovated by the Builders Association of



Greater Indianapolis in 1990.

The daily lunch program will be funded through contributions of friends and supportive organizations, according to Hay. The program will expand to seven days a week when adequate funding is secured. No monies are received from city, state, or federal sources.

Shepherd Community began in 1985 as both a local Church of the Nazarene and a compassionate ministry center. The center works with families and individuals living on Indianapolis' near east side, offering food and clothing distribution, after-school programs for children, recovery and support groups, and crisis intervention.

Shepherd Community will provide hot lunches for homeless persons on weekdays in the dining room of the ministry's day center.

NAZARENES IN SOUTH AMERICA TARGET CITIES FOR EVANGELISTIC THRUST

Thirty-five cities throughout South America have been targeted for a special evangelistic thrust, according to Louie Bustle, South America Regional director. The effort is a direct result of the success of the Thrust to the Cities program in São Paulo, Brazil, in 1989.

The strategy calls for the multiplication of churches, missions, and prayer cells in the South American cities. New pastors will also receive training as they work to start new churches.

"This strategy of evangelism is exciting," said Bustle. "The fantastic success is a result of evangelistic campaigns in prayer cells, missions, local churches, and city-wide campaigns."

Bustle reports that recently, 189 new people were converted within a month in Santiago, Chile, among the 11 churches there. In São Paulo nearly 100 persons were converted during a two-day city-wide campaign.

"We believe this is only the beginning of a decade of fabulous church growth in South America," Bustle said.

NYI MINISTRIES MAKES STAFF CHANGES

NYI Ministries has made several staff changes following the election of Randy Cloud as director of Adult Ministries, according to Gary Sivewright, NYI Ministries director.

Cloud previously served as NYI executive editor.

Carol Gritton has been appointed editor of the Senior High WordAction series curriculum. Gritton has served as editor of Adult Mission Education curriculum and NWMS' *Focus*, as interim editor of *One* magazine, and as editorial assistant of *Bread* magazine. She and her family have returned to Kansas City from Orlando, Fla., where her

husband, Mark, was youth pastor at Central Church of the Nazarene.

In other staff changes, Mark Gilroy will be senior curriculum editor, supervising the work of youth editors and editing the WordAction Young Adult curriculum. Alan E. Johnson will serve as senior program editor for *TOTAL*, quizzing and camp materials, and Youth Week and Mission Education curriculum. Karen DeSollar will serve as NYI office manager and liaison between NYI Ministries and the Nazarene Publishing House. She will also continue her duties as editor of *Bread* and *Teens Today*.

BY MARK GRAHAM and TOM FELDER



A volunteer at the Sharing Place in Toronto helps a student learn English through the ministry's English-as-a-Second-Language (ESL) classes. The Sharing Place is an outreach ministry of Toronto Grace Church of the Nazarene offering assistance to refugee families in the inner city. The church also serves as home to four congregations including English, Portuguese, and two Spanish groups.

TORONTO THRUST YEAR ENDS ON SUCCESSFUL NOTE

The spotlight is off Toronto, but Nazarenes in that Canadian city are excited about the future, according to Marjorie Osborne, Target Toronto director. Toronto served as the focus of the denomination's Thrust to the Cities program in 1990.

Fifteen new churches have been established through the Thrust emphasis. Three of those are fully organized churches, while 12 are listed as Church-Type Missions (CTMs). Target Toronto has a goal of 27 new churches by May 1992, according to Osborne.

One of the most exciting aspects of the Target Toronto is the Sharing Place, Osborne said. The Sharing Place is a compassionate ministry organization operating out of Toronto's Grace Church of the Nazarene. Prior to 1990, approximately 20 persons attended the church. Now four congregations share the building including two Spanish groups and a Portuguese and English congregation. A group of Cambodians worship in the English services, receiving interpretation through headsets.

Frank Klassen and Floyd Perras serve as co-pastors of the church and co-directors of the Sharing Place. The compassionate ministry distributes

food and clothing and provides counseling. In its first year, the Sharing Place has served more than 2,000 families (with three paid staff members and more than 50 volunteers), Osborne said.

"The most exciting aspect of the past year has been the new converts," Osborne said. "At least a dozen new Christians are baptized each month at a combined celebration service. We started by celebrating what we hoped God would do. Now we are celebrating what God has done."

Seoul, Korea, is the Thrust city for 1991.

NTS ANNOUNCES WORSHIP AND MUSIC CONFERENCE

Nazarene Theological Seminary will host a conference on Nazarene worship and music June 3-5, 1991, according to Al Truesdale, NTS academic dean. Sponsored jointly by NTS, Lillenas, and Pastoral Ministries, the theme of the conference will be "Traditions in Transition."

"We will explore the role of music and worship for developing and transmitting the faith of the Christian Church," Truesdale said. "We are

NAE RELEASES LATEST MEMBERSHIP STATISTICS

Membership in the National Association of Evangelicals has reached nearly 4.6 million members, according to a report released recently by the NAE Board of Administration. This represents 42,175 local congregations in 48 denominations. The report also revealed that the denominations, including three denominational subunits, represent 67,851 ministers and operate 77 colleges and 20 theological seminaries.

The report was based on information provided by the churches and represent 1989 figures. The statistics represent U.S. operations only.

The study provides a valuable tool that can be used for the association and member churches in planning, evaluating and understanding their ministries, according to Billy A. Melvin, NAE executive director. "Because of their commitment to Spirit-directed ministry, evangelicals have not always based ministry on hard data," he said. "Now, however, we have the beginnings of a resource bank that should contribute to more effective and cooperative ministry."

The Church of the Nazarene (561,253 U.S. 1989 members) is one of the largest members of the NAE, ranking second behind the Assemblies of God (1,266,982 members).

NAE is a partnership of Protestant denominations committed to exploring greater avenues of ministry in order to form a united and strong voice for evangelical Christianity in America. NAE's evangelical denominations represent alternatives to the older and more inclusive Protestant churches associated with the National Council of Churches.

seeking to bring together pastors, music ministers, theology professors, and church music professors for dialogue and refining of the shared vision of the mission of music in the worship of the church."

Robert Webber, author of *Worship Is a Verb*, and a professor at Wheaton College, will be the featured resource person for the conference. The conference will also feature various workshops centered around the theme.



Lawrence Williams and his guide dog, Barnabas.

NPH OFFERS MAGAZINE FOR THE BLIND

More than 450 blind persons throughout the world are able to read articles from the *Herald of Holiness*, *World Mission* magazine, *Come Ye Apart*, and other holiness literature through a special braille magazine offered by Nazarene Publishing House.

The *Holiness Evangel* is a bimonthly magazine printed in braille. It is offered at no charge to persons who are legally blind, according to Margaret Primrose, *Holiness Evangel* editor.

The *Holiness Evangel* was established in 1960 as a direct result of the work of two Nazarene elders, Boyd C. Hancock and P. J. Smith. Hancock, a former district superintendent of North Arkansas who was himself blind, presented a resolution to the 1956 General Assembly calling for a commission to study the needs of blind persons. The resolution was adopted and a commission was formed.

In 1957, P. J. Smith started a braille magazine, *Light of Life*, which was merged with the new *Holiness Evangel* in 1960.

Lawrence Williams, a blind evangelist, serves as editorial consultant for the *Holiness Evangel*. Williams, who was blinded through a series of accidents as a child, writes an editorial for each issue as well as some articles.

NPH also offers cassette versions of *World Mission* magazine and mission reading books for the blind.

For more information about the *Holiness Evangel* and other materials for the blind, contact Nazarene Publishing House at P.O. Box 419527, Kansas City, MO 64141, or call 816-931-1900.

BRITISH COLLEGE APPROVED FOR NEW DEGREE

Nazarene Theological College in Manchester, England, has received approval to offer a master of arts degree, according to Herbert McGonigle, British Isles Nazarene College principal. The Council for National Academic Awards in London gave its approval for the new degree, which will be offered beginning September 1991.

The degree, called "Aspects of Christian Holiness," is the only post-

graduate degree in Britain that has an in-depth focus on the Wesleyan tradition's influence on Christian spirituality, according to McGonigle.

"The college is uniquely placed in that Manchester has the most important Wesleyan library resource in Britain," McGonigle said. "It is expected that this one-year postgraduate degree will attract students from Britain, Europe, Africa, and North America."


BILLY GRAHAM HONG KONG CRUSADE IS LARGEST EVER

Billy Graham's Hong Kong Crusade, which ended November 18, was the largest single outreach in his 40 years of ministry, according to officials with the Billy Graham Evangelistic Association. The 29,000-seat Hong Kong Stadium was filled to capacity in each of the five meetings. An estimated 25 million people attended 70,000 satellite and video crusades in more than 30 countries in Asia.

According to the Billy Graham

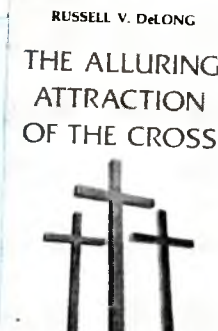
Evangelistic Association, an average of 4,762 persons came forward each evening to make a commitment to Christ. This would increase the number of Protestant Christians in Hong Kong by nearly 10 percent.

"In some ways, I feel that I am ready to go to heaven now," Graham said. "I have seen the greatest crusade of my life, which I never dreamed I would see at my age. We are thrilled, and we give all the glory to the Lord."



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MEMBERSHIP IN DENOMINATIONS CHANGES LITTLE

Continuing a trend going back to the mid-1960s, many U.S. mainline Protestant denominations saw small membership losses in 1988, while the Roman Catholic church and several conservative denominations recorded gains, according to the *Yearbook of American and Canadian Churches* (1990).

With a few exceptions, most of the gains and losses were small, reflecting changes of less than 1 percent from the previous year.

Reports from more than 200 U.S. religious bodies showed that 145,383,738 or 58.7 percent of Americans belonged to one of their churches, synagogues, or religious congregations in 1988. This represents an overall gain of 1.1 percent over the 1987 total, during a time when the total U.S. population increased by one percent.

The 32 Protestant, Orthodox, and Anglican member churches of the National Council of Churches showed a drop in inclusive membership to 41,951,333, down from the previous year's total of 42,047,344.

U.S. religious bodies showing a net inclusive membership gain included the Christian and Missionary Alliance (6.27 percent), the International Church of the Foursquare Gospel (3.32 percent), the Roman Catholic church (9.08 percent), and the Presbyterian Church in America (9.08 percent).

U.S. church bodies showing membership losses included the Evangelical Lutheran Church in America (0.69 percent), the Reformed Church in America (1.34 percent), the United Church of Christ (1.07 percent), and the United Methodist Church (0.76 percent).

During the same period the Church of the Nazarene showed an increase in inclusive membership in the U.S. of 1.56 percent from 543,762 to 552,264.

NIROGA BOARD PLANS FOR 20TH ANNIVERSARY

The National NIROGA Board, made up of the directors of NIROGAs in the U.S. and Canada, met recently in Kansas City, according to Randy Cloud, Adult Ministries director. The board discussed plans for the 20th anniversary celebration of NIROGA and scheduled the gatherings through 1992.

The anniversary celebration will begin at the Glorieta, N.Mex., NIROGA in September 1992 and will be observed in each of the NIROGA gatherings through spring 1993, according to Cloud.

NIROGA serves as an annual gathering for senior adults at six sites throughout the U.S. and Canada. Additional locations are under consideration for 1993.

GRANT TO ENABLE TNC TO PLUG INTO COMPUTER NETWORK

Trevecca Nazarene College has been awarded a \$30,000 grant from the National Science Foundation enabling the college to access a national computer network.

In addition to TNC, five other Nashville institutions received grants from NSF. The grants will fund the costs associated with interconnecting computers at each school.



George Jetter spoke recently at the dedication of the Free Enterprise Business Center on the campus of Mount Vernon Nazarene College. The 17,000 square foot facility was a gift from Jetter and his wife. The center includes classrooms, offices, and meeting rooms for MVNC and the surrounding community.

Jetter is president of Fort Recovery Industries, Inc., and chairman of the finance committee of MVNC's Board of Trustees.

The computer network will allow each institution access to computer resources and services at the other campuses. The campus computers will also share in Vanderbilt's access to NSFnet and BITnet, a global network of educational institutions.

The computer network will provide TNC access to information and resources normally available only at larger research-oriented universities.

NNC RECEIVES \$300,000 GRANT FOR RESEARCH

Northwest Nazarene College has received a \$300,000 grant from the M. J. Murdock Charitable Trust, according to Darrell Marks, chairman of the Division of Mathematics and Natural Science. The grant will be used to augment natural science research programs at the college.

"The grant will raise the quality of our research program," Marks said. "We have a good research program, and this grant provides the opportunity to achieve a new level of excellence."

Marks said the grant will make it possible for junior and senior students to spend summers in research at NNC. Previously, summer research has been conducted in conjunction with other colleges and universities.

THAT THE
WORLD MAY
KNOW



CHURCH OF THE NAZARENE
STEWARDSHIP SERVICES

EASTER
OFFERING
FOR WORLD EVANGELISM

1. Which of these religious organizations plans to open an automobile assembly plant called Panda Motors Corporation in China?

- A. Jehovah's Witnesses
- B. Seventh-Day Adventists
- C. Jerry Falwell's Television Ministries
- D. Rev. Moon and the Unification Church

6. The United Bible Societies announced that the last official national language in the world has recently received a translation of the New Testament. The nation involved is

- A. Mongolian People's Republic
- B. Malawi
- C. Albania
- D. Yemen

7. How costly is the Christmas spirit? Though the 1990 figures aren't in yet, estimates based on statistics from 1988 and 1989 show the "average American household" spent which of the following amounts for Christmas gifts?

- A. \$595
- B. \$1,100
- C. \$260
- D. \$705

8. Christians are concerned about America's rising crime rate. Persons aged 18 to 24 make up 11 percent of the population and account for what percentage of arrests?

- A. 31%
- B. 15%
- C. 82%
- D. 26%

9. According to FBI Uniform Crime Reports and the Bureau of Census, which of the following pairs of states heads the list of most serious crimes *per capita*?

- A. New York and Pennsylvania
- B. Michigan and Maryland
- C. Florida and Texas
- D. California and Alaska

10. According to a recent Roper Poll, for every hour spent in church, U.S. adults spend how many hours watching television?

- A. 4
- B. 15
- C. 12
- D. 45

2. Which of the following states recently passed a veto-proof bill that requires females 17 years of age and younger to obtain parental consent for abortions?

- A. Montana
- B. Michigan
- C. Mississippi
- D. Missouri

3. The membership growth of the Church of the Nazarene for 1990 was 3.11 percent. Which of the following denominations, according to *Christianity Today*, lost 39 percent of its membership during 1987 and 1988?

- A. Disciples of Christ
- B. Missouri Synod Lutheran
- C. United Methodist Church
- D. Assemblies of God

4. Entertainment: According to *American Demographics*, what percentage of its budget does the typical American family spend on entertainment?

- A. 18%
- B. 5%
- C. 30%
- D. 9%

5. Which of the following theological seminaries is in jeopardy of losing accreditation because it has no women on its board?

- A. Westminster Theological Seminary
- B. Nazarene Theological Seminary
- C. Union Theological Seminary (Va.)
- D. Dallas Theological Seminary

Youth in Mission . . .

continued from page 5

had AIDS. We also worked with Latin American refugee children and Asian teenagers. We even saw the caseworker side of social work by serving in an office for a local charity organization.

My favorite part was working with the children who have AIDS. I'd never known anyone with AIDS, and I didn't know what to expect. Once we got there, I discovered these children are just like other kids, except they are smaller.

One little boy had contracted AIDS through a blood transfusion. He became dear to my heart. He was smart and full of life and so much fun. I kept thinking, "Why would God allow someone to die who has so much to give?"

I thought, God, this isn't fair. Death is not fair. Why is this happening to him?

My questions made me go deeper with God as I sought answers. I learned that God's ways are wiser than mine, even though I cannot always understand them. It was a good test for my faith.

The experience changed my heart and my perspective. We often find ourselves conforming to what we think Christians should be, or we try to put God in a box. Only when we recognize that God can't be put in a box—that He is God to the homeless, to AIDS victims, and to us—with all of our questions—can we really see His power. I realized while I was there that God meets people right where they are. He works with us and loves us. Even before we say "Yes, God, I want You," He wants us.

I feel like I made a difference in San Francisco. I think God sent me to work with people who needed me at that time. I believe He's also going to send someone behind me to finish up the work. I feel like we planted a lot of seeds, and we may never be able to see those grow into maturity, but God's going to take care of that. More than me helping others, God used others to help me in my life through my summer of Youth in Mission.

For more information about YIM, contact Dale Fallon, 6401 The Paseo, Kansas City, MO 64131.

Jeanette Gardner is assistant editor of *Bread* magazine and *Teens Today*. H

Answers on page 44.

February's 10-Point Quiz

We Have What It Takes



I watched an afternoon talk show that focused on pregnant women who used crack cocaine. The host of the show interviewed three women who were in a drug recovery program, grilling them mercilessly about why each had kept smoking crack even after they knew they were pregnant. Didn't they care about the health of the babies?

By the time the audience was let loose to question the women, the hostility level had risen to a fevered pitch. One by one, the outraged audience members stood up and angrily scolded and condemned the women who, between them, had used every drug, prostituted, and stolen to maintain their habits. "Any woman known to use drugs should be sterilized," one woman declared. Another suggested locking them all up in prison and trying them for child abuse. The three women became defensive, and soon the guests and the audience were caught in a cycle of blame and retaliation that allowed for little helpful communication.

I switched off the television, feeling outraged at the enormous struggle the babies of drug-addicted moms had to face, through no fault of their own. Yet I came away realizing that it is always easier to blame than to constructively prevent the same awful things from recurring.

Several weeks later, I met a family nurse practitioner who has chosen not to discount women who have been on the downward spiral. Instead, she has found a way to make a difference.

When Martha Ryan walks into a 24-hour emergency family shelter in the Haight Ashbury district of San Francisco, she warmly greets each woman by name. Ryan is the director of the Homeless Prenatal Program at the Hamilton Family Center.

One might ask why a medical professional would give uninsured, expectant moms more than the perfunctory medical check. Why? She responds, "I do it for the babies, and I

do it for the moms too."

On a typical day at the shelter, Martha, a tall, strawberry blonde, bends down to peer into one of the 70 single beds scattered throughout the church basement. A single mother and her three-day-old baby are nestled in the corner of their bed. "Don't you look terrific!" Martha exclaims, receiving a grateful smile in return. Martha takes the opportunity to bend down alongside the bunk and find out how the early days of motherhood have been for this young mom. The rapport between the two is telling. They trust each other.

When Martha Ryan began the Homeless Prenatal Program a year ago, she did so with a simple but powerful philosophy that has informed every service offered: *Every woman wants a healthy baby, and people can change.* Martha and her staff have proven that a woman anticipating the birth of a child, whether her first or her fifth, can hear an appeal that comes with the promise of help to get off drugs and deliver a healthy baby.

Martha recalls confronting one woman, a chronic substance abuser who had hit rock bottom. "What do you think you are doing to that baby? You've got to stop doing drugs." The woman began to cry, and Martha stepped close and said, "Listen, I'll help. You aren't alone in this."

That promise of being a helpful companion to women in need is the key to Martha's success. Being present, actively advocating for medical and social services, listening, and providing a regular support group are the ways she earns the mothers' trust. Then she is free to confront and comfort them because the women know she really cares.

Several years ago, when Martha was beginning a master's degree in public health specializing in maternal and prenatal health, a friend suggested she

drop in at the shelter. After volunteering one night a week for a year, a dream took form in Martha's mind. *Why not develop a multiphase program to help connect these uninsured, overstressed, and needy moms into available health care?* Martha wrote a compelling grant proposal that the first foundation funded. For approximately the same cost as the hospital stay and social service advocacy for one drug baby, Ryan has hired part-time case workers, outfitted a medical office, recruited volunteer outreach workers, and served 75 pregnant women.

Because of Martha Ryan and her staff, a world of difference is being made for some tiny infants who don't yet know how lucky they are.

I do it for the babies and I do it for the moms too," says Martha Ryan.

Jesus' words in Matthew 25:40 remind us that, "What you do for the least of these, you have done unto me" (paraphrase mine). Fragile babies and homeless moms can make it if we offer long-term love in the name of Jesus. Lots of our churches have basements that go unused most of the week. Most churches have medical professionals in the congregation. We have what it takes to make a difference!

Rebecca Laird is a professional writer and editor. She is also a P.K. and is married to a minister. She lives in San Francisco.

H



Mercy, Mercy!

From a local paper I gleaned this tidbit of history. East of Olathe, Kans., sits a barn that used to be a house. When Quantrill's guerillas approached the place back in Civil War days, the farmer's wife hid her husband in a potato bin under the kitchen floor. She concealed the trap door with a rug, placed on the rug a rocking chair, and there she sat, her baby on her lap, when the raiders broke into the house.

When the bandits inquired about her husband, she replied, "He isn't in the house." Thus his life was spared.

Now the plot quickens, thickens, and sickens. The next day she attended church but was denied Communion. The deacons said, "You lied."

The doughty woman responded bluntly to their charge. "Deacon One, I saw you going into the widow's house. Deacon Two, you sold me a barrel of apples that was rotten at the bottom. Deacon Three, you cheated me on a measure of oats." She then insisted that her husband had not been *in* the house but under it.

She was immediately restored to Communion, and she could surely be pardoned if the bread and wine had an unaccustomed sweetness to her taste.

The story serves as commentary on the words of Jesus, "Do not judge, or you too will be judged"

(Matthew 7:1, NIV). Those who would judge others must be sure their own lives are scrupulously honest and clean. Rarely is human judgment anything more than the pot calling the kettle black.

Both in the world and in the church there is a responsibility for preserving order by exercising judgment. Without courts, trials, and judgments, society would be dominated by criminals and anarchy would result. Without discipline and judgment, the integrity and credibility of the church would be forfeited. Those who judge act in corporate capacities, not as individuals seeking revenge or removing obstacles to the fulfillment of personal ambitions. It is important that they be persons of upright character, too large-souled to stoop to petty actions.

Those of us who cannot judge in an official capacity should not judge at all. We must discriminate, but we should not condemn. We, who required constant mercy, should not impose strict justice. "All have sinned" is a biblical truth that disqualifies us from judging one another. In the context of that statement of universal guilt, Paul declares that one sinner judging another is inexcusable (Romans 2:1).

The same context that brands man's judgment inexcusable, af-

firms that God's judgment is incapable (vv. 2-3). The divine judgment penetrates even "the secrets of men" (v. 16), so that, ultimately, all cases will be solved and all offenders will be sentenced.

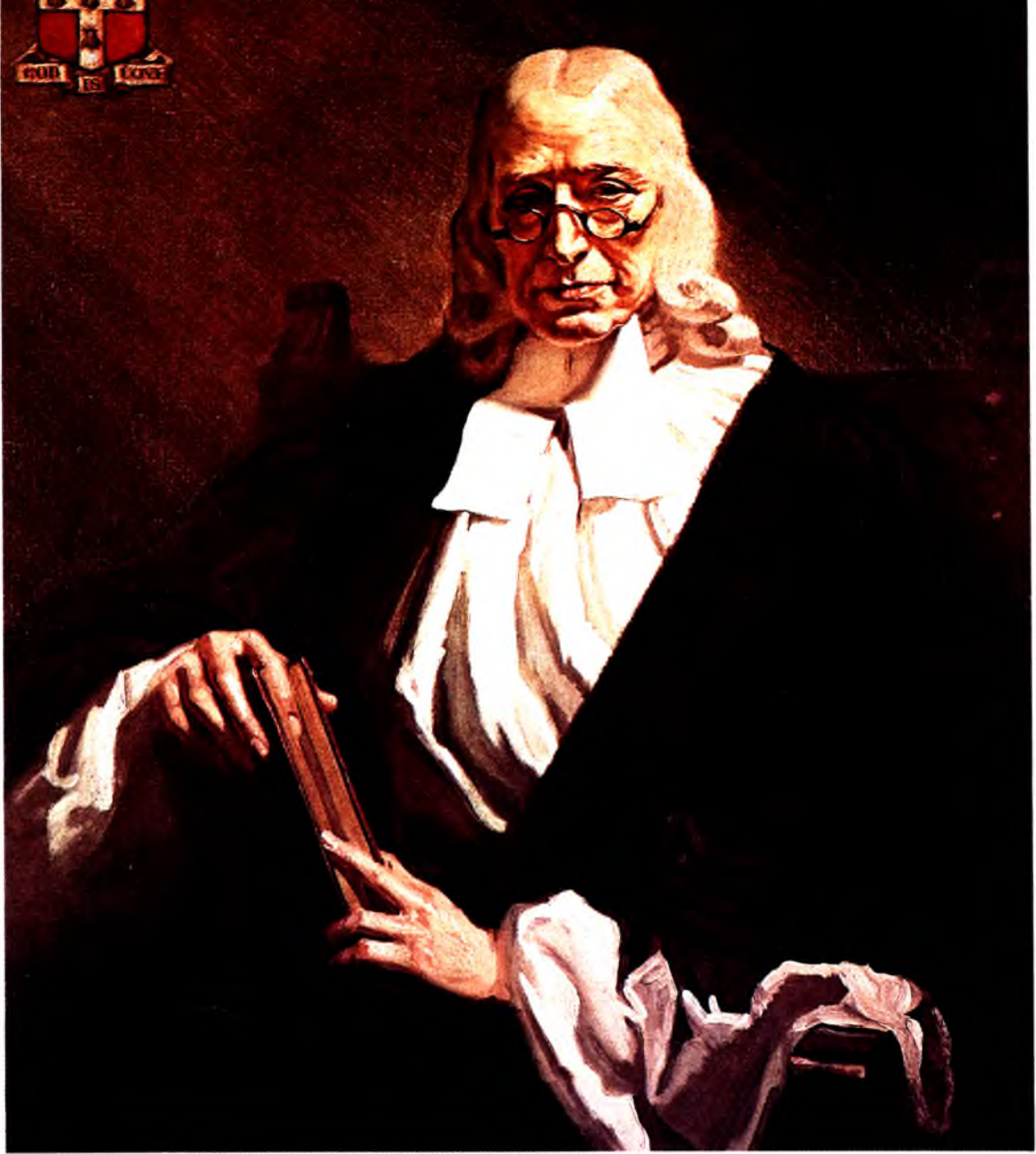
Mercy triumphs over justice, however, in the cross of Jesus Christ. Guilty sinners are accepted and forgiven when they trust in Christ as their sin-bearing Savior. The sins that God forgives for Christ's sake will not accuse us at the final judgment. God is "just and the justifier" of those who humbly seek His pardoning mercies.

The next day she attended church but was denied Communion.

Those who have received mercy should dispense mercy. The forgiven should be forgiving. Individual Christian life should be focused at the mercy seat, not the judgment seat.

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

H



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THE LENGTHENING SHADOW OF MR. WESLEY

A Bicentennial Commemoration of Our Wesleyan Heritage

BY WESLEY TRACY

John Wesley was a small man. He stood 5'6" tall and never weighed more than 135 pounds. Yet he cast a long shadow, a shadow that stretches across 200 years and puts a "goodly heritage" in our path today.

With these words on his lips, John Wesley, our ecclesiastical ancestor, died on March 2, 1791:

*I the chief of sinners am
But Jesus died for me.¹*

When John Wesley was ushered into the realm of eternal spring, the Methodists felt the loss ever so keenly. They knew that the knight and bishop of their cause was gone.

When all that was mortal of John Wesley was laid to rest near City Road Chapel, London, thousands gathered to mourn. The Methodists' estimate of Mr. Wesley could not be missed—they elected 100 men to take his place. The truth was that, even 100 strong, these good men could not fill the shoes of John Wesley.

The British newspapers carried the announcement of John Wesley's death. It was the custom upon the death of a "notable" to publish the value of his estate. With the announcement of Wesley's death they simply stated, "Left nothing." This was a sort of final vindication of Wesley. Many thought that he was getting rich from donations and book sales. But when he "left nothing," even the *Gentleman's Magazine*, which had blasted Wesley repeatedly, published this along with his death announcement.

It is impossible to deny him the merit of having done infinite good to the lower classes of people . . . By the humane endeavors of him and his brother, Charles, a sense of decency in morals and religion was introduced in the lowest classes of mankind, the ignorant were instructed, and the wretched relieved and the abandoned reclaimed. . . . He must be considered as one of the most extraordinary characters this or any other age has ever produced.²

Wesley's shadow of influence is immense and growing. Wesley was the builder of the bridge over which the religion of the Protestant Reformation era traveled to enter modern times. Probably no one during this century influenced the growth of education more, from literacy training to college level work. Wesley gave England a social conscience, showing the way for prison reform, social welfare, and human rights. The antislavery movement was helped by Wesleyan preaching, teaching, and organizing of sugar boycotts to oppose the slave trade. Wesley and his spiritual descendants supplied the labor movement among mill work-

Wesley's Purpose: "to reform the nation, particularly the church, and to spread scriptural holiness over these lands."

ers, coal miners, and farm workers with crucial leadership. He taught a nation the value of hard work. Even drudgery-filled jobs became sacramental.

Wesley's religious contribution was his greatest. His innovative theological synthesis of faith and works was ingenious. His marriage of personal religion and social responsibility was ideal. He demonstrated that the deeper Christian life, the sanctified life, should be the norm rather than the exception. His system of nurture and spiritual formation lives on, waiting vainly for 200 years for someone to improve on it. To this day, his

system of societies, classes, bands, and one-on-one spiritual guidance is unsurpassed and shows dramatic vitality in many places in the world. About 100 denominations look to Wesley as their ecclesiastical ancestor.

Wesley's legacy includes a way of doing theology that can be described as surveying the needs of the time and then bringing to bear on them the finest resources of the Christian faith. Thus, his theology, then and now, has a dynamic character, as the resources of Christian faith in new combinations and emphases are applied to human needs in changing times.

There is perhaps no better platform from which to address the problems and issues of today's world than the foundation of our Wesleyan heritage.

The newspapers were, of course, both right and wrong when they declared that Mr. Wesley "left nothing." True, he left nothing of earthly value. But only eternity will tell the legacy of spiritual, moral, and ecclesiastical value that Mr. Wesley left.

His legacy is far too extensive to explain in one issue of the *Herald of Holiness*. But since there certainly would not even be a *Herald of Holiness* had not Mr. Wesley answered God's Macedonian call, we must, on this bicentennial of his death, at least hint at what has come of Mr. Wesley's life and work.

Reference Notes

1. No one knows the very last words on Wesley's lips. His nurse, Elizabeth Ritchie, however, reports that during his last hours this couplet was much on his mind. Other phrases spoken during his last hours include: "I'll praise the Lord while I have breath," and "The best of all, God is with us."

2. *Gentleman's Magazine* 61:282-84



Clive Friend, Woodmansterne Publications, Ltd.

Statue of John Wesley in front of the New Room, Wesley's headquarters in the Bristol area. Wesley rode 200,000 miles in preaching and teaching tours.

"We do not desire to hear our children weep for bread and have none to give them."

When the storm that was the Industrial Revolution howled through the winter of England's soul in the 18th century, it blew humanity into the cities like maple leaves before a November wind.¹ And it left them, like leaves, piled in random heaps. Housing conditions were outrageous. Ten persons per unfurnished room was common. Horse manure polluted the unpaved streets. It was sometimes piled 14 feet high on both sides of the street in London.

Those who did find work suffered the most degrading working conditions. Most workers labored in textile mills or coal mines.

In these difficult times it was easy for parents to yield to the siren songs of the textile mill operators and their "rent your child" program. For a small amount of money the mill operator would take your hungry kids off your hands, feed them milk or water gruel twice a day, give them some clothes, a place to sleep, and work them 12 to 14 hours per day—except Sundays. You see, the mill owners were, for the most part, Christians, and they did not want to break the

on their way to work. You could hear their chains. Each woman carried her chain to work. For 12 to 15 hours Mother would work as a beast of burden, dragging the coal carriages out of the narrow passages of the mines. You see, she would put the chain around her waist, hook one end on the coal carriage and, through those low and narrow tunnels on her hands and knees, she would draw the coal carriage after her to the surface. Some carriages had wheels—some sled runners. Well—there simply weren't enough donkeys in the country—so they had to use the wives and mothers. Don't you see? They had to keep the steam engines going!

But most people couldn't even find that kind of work. Because of literally thousands of Enclosure Acts, hundreds of people were put off the common lands. They poured into the cities. There was never enough employment,

never enough housing,

never enough food,

never enough anything—

except poverty, sickness, and death!

Listen to the newspapers of that era.

In 1740, the *London Daily Post* observed "such swarms of miserable objects as now fill our streets are shocking to behold . . . Several have perished in the Street for Want" (Feb. 15, 1740). That same year, the *Gentleman's Magazine* declared, "Several perished with Cold in the streets and Fields in and around the city (London) . . . 'Twould be endless to mention all the Calamities" (Jan. 1740). The *Norwich Gazette* the following year published this: "We have a greatly mortality amongst the poor people who die in great numbers of Fluxes and Fevers. One poor man buried eight of his family in a few days. This mortality is owing to the

continued on page 30

Don't you see? There simply were not enough donkeys in the land, so we had to use the women!

JOHN WESLEY: FRIEND OF THE POOR

Diseases like typhoid, smallpox, dysentery, and cholera ravaged almost unchecked. In the larger cities the graveyard operators maintained "poor holes"—large common graves left open until the daily flow of corpses of nameless nobodies finally filled them.

Violent crimes were common. Gambling and gin drinking became the national pastimes. Every sixth building in London was an alehouse. Sports included boxing, bullbaiting, cockfighting, and hangings. For the children there were the streets or the sweatshops. Schools? Only 1 child in every 25 attended any school of any kind.

Lord's Day by working the children on Sunday. Children as young as three or four were employed as "trappers in the pit" and never saw the sunshine except on Sundays. Again and again the "statesmen" in Parliament declared that England's floundering economy could be rescued if only more idle four- and five-year-olds could be put to work in the factories!

Coal mining had something for the whole family. Dad spent up to 15 hours per day in the damp bowels of the earth digging coal. And the children worked 12 hour days as pumpers to keep the water out of the mines. Some of them as young as six or seven worked carrying 50-pound "coal creels" out of the depths of the mine.

And let us not forget Mother. She had a job too. Every morning before daylight you could hear the women

Even those who persecute you, those who are evil and unthankful, you are to love with an invariable thirst for their happiness.

Iwalked into the Round Church (Anglican), Cambridge, England. Divine worship has been conducted there, if I remember the brass plaque accurately, since the year 1149. The Round Church is used by a "low church" congregation of common people. I felt at home—at first.

Then, like an evangelical duck out of water, I got lost in the Anglican liturgy. It was a Sunday evening Communion service, and I tried to follow along the best I could. We came to the

ing in support of his doctrine of entire sanctification. Since the doctrine was so embedded in the familiar creedal documents, John Wesley marveled at the savagery his preaching of Christian perfection provoked. Even though the people prayed for cleans-

trine. It affords a good way to structure one's thoughts about Wesley's preaching on holiness.

Cleanse the thoughts of our hearts, uplifts the heart purity that is an essential element of the doctrine.

By the inspiration of thy Holy Spirit, cites the agency of the sanctifying Spirit.

That we may perfectly love thee, salutes the perfect love. Christian perfection, or "Christ-mindedness" characteristic of sanctifying grace.

That we may worthily magnify thy holy name, points to the holy living required to bring honor to a holy God.

Through Jesus Christ our Lord, shows that all our spiritual blessings depend upon the virtue of that blood which Christ shed for our cleansing.

Let's look at how this outline provides structure to Wesley's doctrine of holiness.

Cleanse the Thoughts of Our Hearts

The idea here is "cleanse not just our acts, but the very inmost thoughts of our hearts."

Wesley took the depravity of fallen humanity seriously. Since the scripture says that "in Adam all die" (1 Corinthians 15:22), Adam "entitled all his posterity to error, guilt, sorrow, fear, pain, diseases, and death."¹ Wesley did not try to explain how this was transmitted. He simply believed the result to be too painfully obvious to be denied. In his sermon, "The Fall of Man," Wesley declared,

How exactly . . . do all things around us, even the face of the whole world, agree with this account! Open your eyes! Look around you! See darkness that may be felt; see ignorance and error; see vice in ten thousand forms; see . . . guilt, fear, sorrow, shame, remorse, covering the face of the earth! See misery the daughter of sin. See on every side, sickness and pain . . .

continued on page 25

JOHN WESLEY: PREACHER OF HOLINESS

last part of the *Collect for the Communion Service*. I closed the little green book and recited the rest of the prayer by heart in tones velvet with reverence:

Almighty God, unto whom all hearts be open, all desire known, and from whom no secrets are hid:

Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord, Amen.¹

I knew the prayer, because John Wesley quoted it so often in his writ-

ing and perfect love every time they took Communion, the very idea that the prayer would be answered offended them to the point of outrage. Christian perfection was abhorred as a pernicious heresy. Wesley asked, "Why have the Preachers of it been hooted at, like mad dogs, even by men that fear God?"² Wesley asserted there was no reason for it, seeing the doctrine was as old as the Bible and explicitly stated in the creeds.

Back in my room at Wesley House, Cambridge, I reflected on the last four lines of the *Collect*. It was, I decided, an adequate outline of Wesley's doc-

Make A Difference

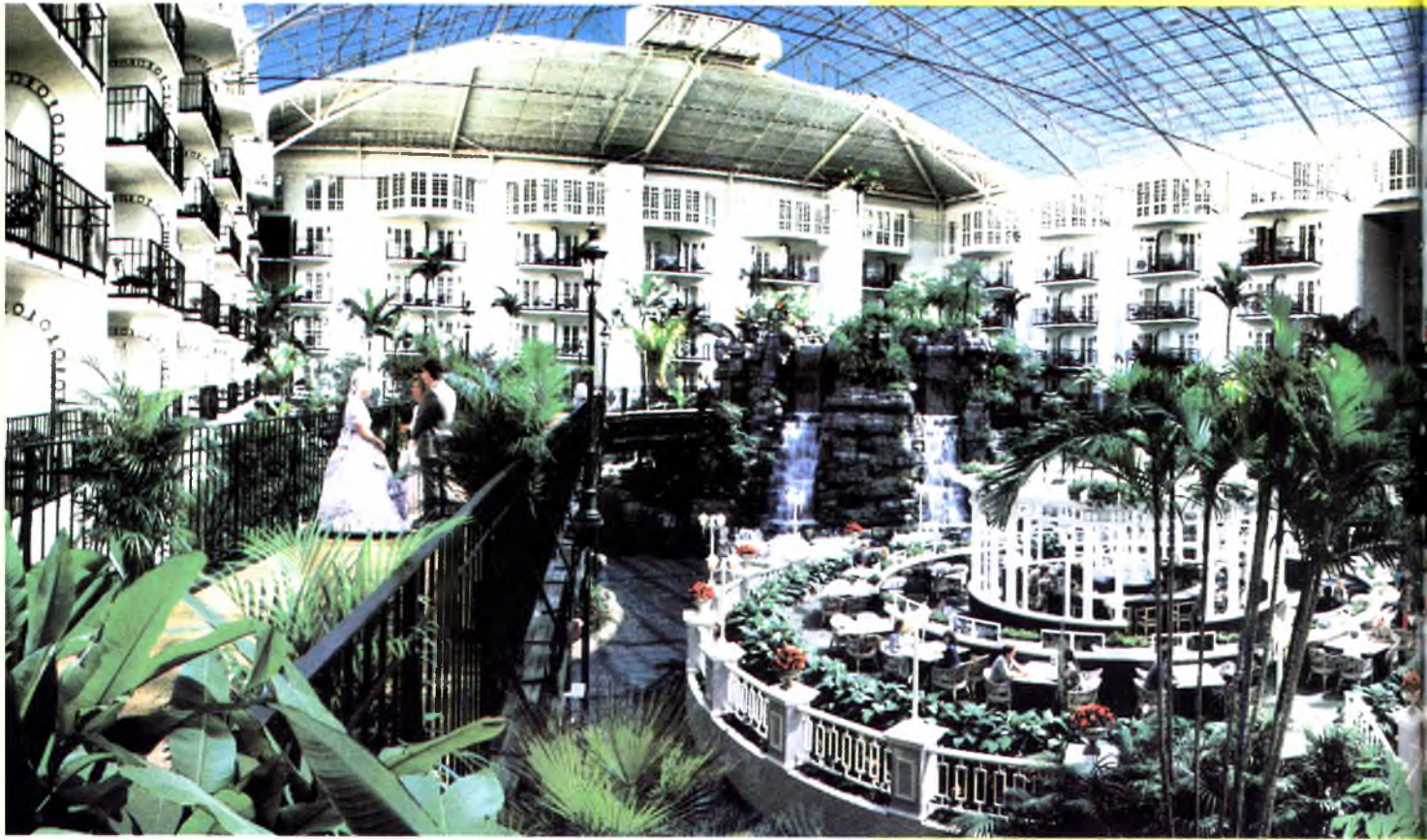
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driving on the poor, helpless sons of men, in every age, to the gates of death!⁴

Mankind is slave to sin. "Though he strives with all his might, he cannot conquer," Wesley preached. "Sin is mightier than he . . . He resolves against it, but yet sins on: he sees the snare and abhors and runs into it."⁵ Is not this your story and mine?

We must agree with Wesley that something has gone terribly wrong with the human enterprise. We have only to look into any newspaper, into our own personal history, to confirm the reality of original sin ingrained in our nature.

Wesley points us to redeeming grace. "By nature ye are wholly corrupted; by grace ye shall be wholly renewed."⁶ This song voiced the hope for deliverance.

*Break off the yoke of inbred sin
And fully set my spirit free!
I cannot rest till pure within,
Till I am wholly lost in thee.*⁷

Two powerful schools of thought today try to laugh off the Wesleyan affirmation of original sin. The behaviorists believe that humans are neither good nor bad. They are whatever society makes of them. They are no more free and responsible than a lump of clay. One is not to be praised for becoming a missionary or blamed for becoming a murderer. We are after all, they say, mere products of our environment. The humanists, on the other hand, including most New Age gurus, believe that human beings are basically good. What the natural man needs is not cleansing but a chance to grow and become and bloom into self-realization.

I, for one, agree with Wesley's firm stand on original sin, "Allow this and you are so far a Christian. Deny it and you are but a Heathen still."⁸

Wesley is careful to remind the born-again believer that sin still remains in this heart. The evil nature, "that Delilah which we are told is gone, . . . is still lying in our bosom."⁹

"It is natural enough in the glow of the new birth to believe all sin is destroyed. How naturally do we imagine this during the warmth of our first love . . . that because we *feel* no sin, we have none in us."¹⁰

But it is seldom long before he who imagined all sin was gone, "feels there



Courtesy of the Methodist Collection, Drew University, Madison, N.J.

John Wesley (far right, standing) addresses the Holy Club during student days at Oxford University. Among those listening are Charles Wesley, George Whitefield, and John Gambold.

is still pride in his heart . . . self-will . . . love of the world . . . desire of the flesh . . . fear of dispraise . . . evil shame . . . jealousies . . . envy . . . resentment . . . covetousness."¹¹

Believers too soon begin to "continually feel a heart bent to backsliding; a natural tendency to evil; a proneness . . . to cleave to the things of earth. They are daily sensible of sin remaining in their heart . . . pride, self-will, unbelief; and to sin cleaving to all they speak and do, even their best actions and holiest duties."¹²

Therefore, even the born again should pray, "Cleanse the thoughts of our hearts."

Even the sanctified wholly should pray for cleansing, for the sanctified life depends on the moment-by-moment cleansing. "The holiest of men still need Christ," Wesley declares,

"for God does not give them a stock of holiness. But unless they receive a supply every moment nothing but unholiness remains."¹³ "We need the power of Christ every moment . . . to continue in spiritual life and without which, notwithstanding our present holiness, we should be devils the next moment."¹⁴

Thus "the most perfect . . . need the blood of atonement and may properly pray for themselves"¹⁵ that portion of the *Collect* that reads "Cleanse the thoughts of our hearts."

By the Inspiration of the Holy Spirit

Many of Wesley's theological descendants choose to describe the action of the Holy Spirit upon the seeking believer's heart as the baptism with the Holy Spirit. Wesley's own

continued on page 32

After the curate had forbidden John Wesley to preach in the Epworth Church, John made a pulpit of his father's gravestone outside the church and preached a powerful sermon to an eager congregation.

Courtesy of the Methodist Collection, Drew University, Madison, N.J.



What would happen to the spiritual temperature of our churches if those who were slipping spiritually could go to a “backsliders’ band” for help without risking disgrace?

In anyone among the first generation Wesleyans could “out evangelize” John Wesley, it was his Oxford classmate George Whitefield. But there is more to sustaining a religious movement than basic evangelism. What do you do to nurture the converts? At this, Wesley excelled. No one has done it better. Whitefield, on the other hand, was

called his organization a “Connexion.” How closely they were bound together in nurturing bonds of mutuality in Wesley’s system of societies, classes, bands, and one-to-one spiritual guidance.

The Society

The Methodist Connexion was at first a religious organization within the Church of England. They held no meetings that would conflict with the Anglican schedule of worship. The

ical church service. The program consisted of scripture reading, hymn singing, exhortations, lectures, and preaching. All this took place in simple meeting halls with no musical instruments, no class-stratified pews, and with men and women seated separately.

The society also met at least one weekday morning at 5 A.M. The early start was necessary, for the workday in the factories, mills, and fields began at 6. It was the local preacher’s duty to start knocking on doors at 4 A.M. in order to roust the society members in time for the meeting.

Two other meetings of the society deserve mention: the Love-feast and the Watchnight. The Love-feast was a meeting of the gathered community of faith, which began with a meal of bread and water and was followed by extemporaneous testimonies of what was happening in the spiritual lives of the members. It was a service of praise to God and to Methodism. The Watchnight was a joyous celebration held once a month on Saturday night. It was offered as near the full moon as possible so members would have moonlight by which to travel. The celebration lasted far into the night. Wesley was roundly criticized for this “objectionable institution” as Southeys called it. Wesley’s response was that sinners were being saved and, therefore, it would be preserved.

The Class Meeting

The class meeting is hailed as Wesley’s greatest gift to the world. Some say it civilized the revolution-ripe laboring class of Englishmen. Dwight Moody declared it to be the greatest tool for training converts ever devised.

The society was subdivided into classes of about 12 persons each. Every society member was required to join a class. The classes met weekly.

The meetings provided a more or

JOHN WESLEY: ARCHITECT OF CHRISTIAN NURTURE

what Wesley called a “fugitive preacher”—a flaming evangelist who led many to the Cross but left the babes in Christ behind to starve as he moved on to another evangelistic campaign.

Adam Clarke reported these doleful words of Whitefield as he, in old age, looked back at his ministry. “Brother Wesley acted wisely—the souls that were awakened under his ministry, he joined in class, and thus preserved the fruits of his labor. This I neglected, and my people are a rope of sand.”¹

No rope of sand for Wesley. He

basic organization in the “connexion” was the *society* that came to be analogous to a local church congregation.

The society was a group of persons “united in order to pray together, to receive the word of exhortation, and to watch over one another in love . . . to work out their salvation.”² The society had preachers, local preachers (called helpers), trustees, and stewards who were charged with carrying out the affairs of the society.

The society had four meetings. It met regularly on Sunday evenings. Seating was in regular rows like a typ-

less democratic forum where ideas and issues could be discussed. Such a forum was "unavailable anywhere else in Hanoverian, England, for free expression in an accepting environment by people from widely differing social backgrounds."³ Here employers and employees, rich and poor, educated and illiterate met as peers. Perhaps the Methodist class meeting did more to crumble the rigid British class system than any other single force.

While many Methodist functions separated the sexes, the class meeting was open to women and men. Women became successful class leaders, some went on to become preachers. Thus the class meeting was the only significant role of religious leadership for women in Britain.

The class meeting itself provided an arena of Christian *koinonia*. Acceptance, love, and commitment to each other were the keynotes. A typical meeting would start with the singing of a hymn. Then the class leader would share the condition of his own spiritual life. Answers to prayer, spiritual progress, and the like were reported as well as temptations, failures, grief, or sins. Following the leader's example, others would then share their spiritual needs and blessings. In this context of prayer, trust, and confession, healing and spiritual growth were accelerated.

The class leader had to meet no education or training requirement other than a demonstration of faithfulness and earning the respect of those he led. The class leader was to visit the class members regularly and "inquire how their souls prosper; to advise, reprove, comfort, or exhort as occasion may require; and to receive what they were willing to give toward the relief of the poor."⁴

The class practiced strict accountability. To be a member of the society you had to be active in a class. And you could not function as a member of a class without a quarterly ticket. Every class was visited by Wesley or one of the leading preachers. Every member was interviewed personally.

If the interviewee had a good testimony and had missed no more than 3 of the previous quarter's 13 meetings, he was issued a new ticket. If he did not qualify, he could no longer be a card-carrying Methodist. Wesley and company did not hesitate to expel members who disqualified themselves.

Wesley summarized the function of the classes in the *Arminian Magazine*.

The particular design of the classes is, to know who continue members of the society; to inspect their outward walking; to inquire into their inward state; to learn what are their trials; and how they fall by or conquer them; to instruct the ignorant in the principles of religion; to repeat, to explain, or enforce . . . what has been said in pub-

lic preaching . . . [To insure that] they have a clear, full, abiding conviction, that without inward, complete, universal holiness, no man shall see the Lord.⁵

The Bands

Besides being a member of the society and a class, a Methodist serious about pursuing Christian perfection might also become a member of a Methodist Band. This was a group of four to six persons who met weekly and shared their spiritual journeys in a very intimate fellowship. They shared "without reserve and without disguise." Bands were organized around commonalities of age, sex, and marital status. Wesley felt that Methodism did its best work in the bands.

Not everyone sought to join a band. Among the questions a prospective



Oliver Friend, Woodmansterne Publications Ltd

The Common Room in Wesley's Chapel, Bristol. Here Wesley regularly met with his preachers.

The Wesley Room, Lincoln College Oxford. Restored by American Methodists



Jean B. Yngoyen

band member had to answer affirmatively were:

1. Have you the forgiveness of sins and peace with God through our Lord Jesus Christ?
2. Have you the witness of God's

disappointed with yourself lately, spiritually speaking? How can we be most helpful in restoring or supporting you? When we pray for and with you today, at what point should we focus our prayers?

A Christian without a soul friend is like a body without a head.

Spirit with your spirit that you are a child of God?

3. Has no sin, inward or outward, dominion over you?

4. Do you desire to be told of all your faults, and that plain and home?

5. Is it your desire and design to be, on this and all other occasions, entirely open so as to speak everything that is in your heart without exception, without disguise, and without reserve?⁶

Wesley designed some starter questions to be used in each and every band meeting.

1. What known sins have you committed since our last meeting?

2. What temptations have you met with?

3. How were you delivered?

4. What have you thought, said, or done, of which you doubt whether it be sin or not?

5. Have you nothing you desire to keep secret?⁷

These questions seem frightfully frontal and starkly negative to us. But remember, these topics were being discussed by open hearted friends who loved each other deeply. Further, if we restate these starter questions in today's language, we discover that

2. What temptations or spiritual problems have you been battling lately? At what points in your life do you feel most vulnerable? Most weak right now? Most under pressure?

3. If you have been delivered from any temptations lately would you share with us how the victory was won? Would you share with us how you have endured and survived recent trials?

4. Has the Lord revealed anything to you about your heart and life that makes you want to take a prayerful second look at your attitudes, life-style, service, or motivations?

5. Is there a spiritual problem so deep or so personal that you have never been able to talk to anyone about it? Can you even talk with God about it? Are you carrying excess baggage from the past that still today keeps you defeated and depressed? Would you like to share it with us, your spiritual partners? Or, at least let us pray for you about it—would you set a time each day (or this week) when you are going to pray about this matter so we can at that very same hour (moment) pray for you wherever we are?

“Do you desire to . . . speak everything that is in your heart . . . without disguise and without reserve?”

they are extremely helpful to serious companions on the way to the New Jerusalem. I have used the following restatement of Wesley's questions successfully in several small-group settings.

1. Have you had any spiritual failures recently? Have you been

What Christian could not profit from meeting weekly with trusted “soul friends” to share answers to such questions? Too often we simply go to church and look at the back of our fellow believers' heads during a public service and never see into each others' hearts.

The Penitent Bands

I wish there was a way to revive one of Wesley's special groups—the penitent band. This “backsliders' band” was especially designed for sincere people who, for some reason, kept being recaptured by some besetting sin. They wanted to do right but had not yet found the discipline and strength to completely forsake their sins and stay on the path to perfection.

What if every pilgrim in our churches could turn to a penitent band for support when he found himself slipping spiritually? How many spiritual failures could be prevented if it were possible to go to a “backsliders' band” without losing face or respect? Why should it be disgraceful to admit spiritual problems and seek help? What would happen to the spiritual temperature of our churches if we could re-establish this part of our Wesleyan heritage in every local church?

One-to-One Spiritual Guidance

One element of Wesleyan spiritual nurture has been all but overlooked by those who study Wesley's system of pastoral care. The classes and bands are widely extolled, as they should be. But recently, over a period of several months, I read 2,860 of John Wesley's letters. They are hard to find. Only about 900 letters are included in the standard set of *Wesley's Works*. Studying the letters, I discovered that in addition to the classes and bands, there was a strong element of one-to-one spiritual guidance among the early Wesleyans. John Wesley himself served as spiritual guide, mostly by mail, to many persons. Wesley arranged two sorts of spiritual guidance among his people: faith mentoring and a “twin souls” plan.

Faith Mentoring

A faith mentor or spiritual guide serves as “God's usher.” He practices the “art of arts.” A faith mentor should be characterized by love, tender respect, holiness, detachment, and theological competence. He should possess the gift of discernment, much patience, practice utter frankness and honesty, and be available to God the Holy Spirit.⁸

Such persons John Wesley habitually assigned to offer pastoral care to new or weak converts. Wesley often



This engraving pictures John Wesley on his deathbed with many of his faithful cohorts surrounding him. Many of the persons pictured were not actually at Wesley's bedside when he died. Courtesy of the Methodist Collection, Drew University, Madison, N.J.

referred to this practice as putting "babes in Christ" under the care of "spiritual fathers."

Twin Souls

Even more commonly discovered in Wesley's letters is the practice of bringing "twin souls" together for spiritual guidance. Kenneth Leech calls such a person a *soul friend*. This is derived from the lore of the ancient Celtic saints who taught that "anyone without a soul-friend is a body without a head."⁹ Wesley also called such mutual spiritual guides *companions* on the way to the New Jerusalem.

Wesley was convinced that spiritual guidance was essential for all. He repeatedly warned his people, both fledglings and veterans, that they could not keep warm alone. To Mary Bosanquet he wrote, "You have need of a steady guide, and one that knows you well."¹⁰ His letter to Ann Bolton, July 8, 1785, shows Wesley's idea of both the necessity of a spiritual guide and the qualities he expected in a good spiritual guide:

My Dear Nancy,—It is undoubtedly expedient for you to have a friend in whom you can fully confide that may be always near you or at a small distance, and ready to be consulted on all occasions. . . . I am glad, therefore, that a good Providence has given you one. . . . You may certainly trust her in every instance; and she has both understanding, piety, and experience.¹¹

The utter urgency of having spiritual guides or companions on the way, as Wesley calls them, is seen in a letter to Frances Godfrey. He addresses her as "my dear Fanny" and says, "It is a blessed thing to have fellow travellers to the New Jerusalem. If you cannot find any you must make them; for none can travel that road alone."¹² Even wealthy bankers like Ebenezer Blackwell needed a spiritual guide. "I am fully persuaded," Wesley wrote, "if you had always one or two faithful friends near you who would speak the very truth from their heart and watch over you in love, you would swiftly advance . . ."¹³ Hun-

dreds of such examples are to be found in Wesley's correspondence.

Has any group of Christians ever been more purposefully disciplined, been held more mutually accountable, or been more carefully nurtured than those cared for by Wesley's societies, classes, bands, and one-to-one guidance?

It would be foolish to try to woodenly repeat everything that Wesley did. Nevertheless, the principles of Wesley's Christian nurture are both timeless and ours.

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FRIEND OF THE POOR

continued from page 23

Badness of the Diet which the poor have been obliged to feed on" (Jan. 24-31, 1741).

The *London Daily Post* reported a poor woman who gave birth to a child only to "perish with cold after she had been delivered." The *Cambridge Journal and Weekly Flying Post*, January 5, 1754, reported, "A poor woman big with child was found . . . in Spital Fields Market in a starving condition, and carried to the Roundhouse, where she died an hour later. The same paper reported, "A poor Haymaker dropp'd down dead by St. Anne's Church, Soho; supposed to have died for want."

From Frome came word that "the misery of the inhabitants is almost incredible. The people are wholly out of Employ and in want of the Common necessities of Life" (*London Daily Post*, May 12, 1742). *Westminster Journal*, February 9, 1745, reported that "in Stamfordham a poor woman took to the streets with her three children looking for food. Before she could find a charitable hand two of her children died of starvation. The third child "had its arms froze." Mother and child were found the next morning nearly dead.

From Colne came a report: "The situation of the poor is rendered pitiable . . . by sickness. There is hardly a house where there is not one sick or one dead" (*Leeds Intelligencer*, Feb. 15, 1780).

"The great price of corn," wrote one correspondent from Wellington, "has almost starved the miners and Common People, who have actually ate nothing but Grains and Salt for many days" (*Public Advertiser*, Nov. 18, 1756).

The pressure was so great some could not go on, as the *Norwich Gazette* reported: "On Saturday last a poor woman and her child about four years old, were taken out of the Tower-Ditch, drowned. It is said . . . that she was in great Want, and that she flung the child in first and herself afterwards" (Mar. 7-14, 1741).

Such conditions were confirmed by the notes in Wesley's *Journal*.

Wesley described the poverty of the people at Bethnol Green:

I have not found any such distress, no, not in the prison of Newgate. One poor man was just creeping out of his sick bed, to his ragged wife and three little children, who were more than half naked, and the very picture of famine; when one bringing in a loaf of bread, they all ran, seized upon it, and tore it to pieces in an instant (*Journal*, Mar. 23 and May 7, 1741).

John Wesley wrote this letter that appeared in *Lloyd's Evening Post*, *The London Chronicle*, and the *Leeds Mercury* in December 1772.

Why are thousands of people starving? . . . I have seen it with my eyes in every corner of the land. I have known those who could only afford to eat a little coarse food every other day. I have known one picking up stinking sprats from a dunghill and carrying them home for herself and her children. I have known another gather the bones which the dogs have left in the streets and making broth of them to prolong a wretched life. Why are so many thousand people in London, in Bristol, in Norwich, in every county from one end of England to the other, utterly destitute of employment?

Such widespread starvation produced hundreds of hunger riots—the newspapers reported 150 hunger riots during Wesley's ministry.

A correspondent from Bury St. Edmunds reported, "Our jail is full of poor, unhappy wretches for being concerned in the late riots, and their families are starving for bread, for the poor were never in so unhappy a situation in this country as they are at this time, and every method is made use of to keep them in distress" (*Gazetteer and New Daily Advertiser*, Apr. 30, 1772).

One man about to be hung for participating in a hunger riot at Rosendale was asked why he and his companions would do such a thing. He answered, "We did not desire to hear our children weep for bread and have none to give them" (*London Chronicle*, Sept. 11, 1762).

The Grand Jury of the Kings Bench in 1741 was asked to consider the swarms of hungry people. After describing them as a dreadful "nuisance," "so burthensome and disgraceful" they recommended enforcing the laws more vigorously, adding "that we may not be thus troubled



Hogarth's painting, "GIN LANE."

"Drunk for a penny; dead drunk for twopence; clean straw for nothing," was a common sign in London. Every sixth house in London was a saloon, and England qualified as the most drunken nation in the world.

with the Poor" (*Gentleman's Magazine*, July 1741).

And enforce the laws they did. No fewer than 260 offenses were punishable by death.

When Peter McCloud "burglarously" entered the house of J. Hankey, Esquire, and stole "one brass window screw" he was sentenced to death. When Charles Shuter, age 14, was "concerned with his mother in robbing a gentleman of 62£," he was sentenced to death. When John Gerrard picked from the pocket of Alexander Murray, Esquire, "one Cambrick handkerchief" he, too, was sentenced to death. When Isabella Condon, a poor woman, tried to spend counter-



Hogarth

feit pennies, she was promptly tied to a post and "strangled and burned to death."

Henry Staples was typical of those executed. Staples, along with two companions, robbed John Pollard of his silver watch. All three of the "Staples gang" were hung.

James Mallone, Terrence MacCave, and two others committed a robbery of a hat and two shillings—all four men were hung. Thomas Morgan, 14, and James Smith, 12, were sentenced to death for stealing "a piece of silk handkerchief." Jane Whiting, 14, and Mary Wade, 11, were sentenced to death for assaulting Mary Philips and stealing her cap and frock while she was in the privy. Robert Russell and John Nash, both 15, were sentenced to die for stealing handkerchiefs.

England executed up to 500 of her citizens per year and deported and imprisoned thousands more.

The nation's economic problems could be solved if more idle four- and five-year-olds could be put to work in the factories.

Is it any wonder that both John and Charles Wesley worked day and night for prison reform?

Is it any wonder that in Bristol you had to pledge to do prison ministries before you could become a Methodist?

These were the times that tried men's souls—an age of poverty, starvation, economic oppression, and judicial murder.

What did John Wesley do about all this?

Let me give it to you in a nutshell.

1. He evangelized. He preached in fields and streets and churches.

2. Schools—the Wesleyans built hundreds of schools, Sunday Schools, boarding schools, slum schools, vocational training, and adult literacy schools.

3. Religious societies, classes and bands were formed.

4. They organized a sick visitors corporation—London was divided into 12 districts and sick visitors appointed. Their task was to visit each sick person at least three times a week and help physically and spiritually.

5. The Wesleyans took over Newgate Prison, Bristol, and made it a model facility. They invited government officials to inspect and copy it.

6. John Wesley established the first free medical clinic in the history of England.

7. Food and clothing were distributed daily.

8. The Ladies Lying-in Hospital was established. It was a hospital for destitute or unwed mothers. The women received prenatal and postnatal care plus vocational training and religious instruction. One year 300 women sought refuge there.

9. The Stranger's Friend Society was an organization supported by Methodists for non-Methodists. The purpose of this charity was to "hunt poverty, sin and disease . . . to lessen . . . (or) remove the immense load of human ills . . . to look death in the

face . . . visiting the wretches in cellars and garrets . . . where the most virulent contagion had dwelt for many years" (*The Methodist Magazine*, 1798, 422-23).

10. The Christian Community was formed; a league of workers dedicated to ministering to the paupers in the London Work Houses. They held up to 500 religious services a year.

Wesley also provided:

11. A Poor House,

12. A Widows Home,

13. An Orphanage,

14. Wesley also created an unemployment plan for Methodists.

15. He also established a credit union—loan fund for Methodists who wanted to start their own businesses.

John Wesley called himself "God's steward for the poor." He declared He did not regard anyone as having a single grain of true Christian faith if he were not willing "to spend and be spent" for the poor.

He expressed his appeal in an oft-repeated slogan: "Join hands with God to help a poor man live."

Wesley and his spiritual *descendants*, your spiritual *ancestors*, finally made Parliament listen and pass the Factory Acts, Mining Acts, and the Child Labor Laws.

Not long ago, the socialist countries of the world held an "International Congress." They asked a statesman from England to come and explain to their delegates why England's system of social care works so well. The British statesman told them something like this—"The difference is that most of you learned your lessons from Karl Marx—we learned our lessons from John Wesley."²

What a precious tradition of Christian service. What do you do with a heritage like this?

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PREACHER OF HOLINESS

continued from page 25

words for this were "the inspiration of the Holy Spirit." This phrase he took from the language of liturgy with which many of the people to whom he preached would be familiar.

The term *inspiration* literally means "in-spiriting." The image is that of God pouring His own Spirit into the seeking believer's heart. Wesley called it "God's breathing into the soul."¹⁶ Thus by the continual in-breathing of God's Spirit, "doth He cleanse the thoughts of their hearts . . . that they may perfectly love Him."¹⁷ Wesley declares:

all inward holiness is the immediate fruit of the faith that worketh by love. By this the blessed Spirit purifies the heart from pride, self-will, passion, from love of the world, from foolish and hurtful desires, from vile and vain affections.¹⁸

Elsewhere Wesley describes the work of the sanctifying Spirit as inspiration, filling, purifying, cleansing, shedding love abroad in the heart, transforming, gifting, reigning, testifying, bringing joy, and conquering sin.

The Spirit so fills the heart that, metaphorically speaking, there is no room for it. Divine love "expels" and "excludes" sin.

The Spirit cleanses and fills the heart and brings assurance to seeking believers, "a consciousness that we are inwardly conformed by the Spirit of God, to the image of His Son."¹⁹

The "in-spirited" heart produces the fruits of the Spirit. Where the Spirit governs, Wesley says, "there is meekness, patience, gentleness, long-suffering . . . a soft and yielding spirit; a mildness and sweetness, a tenderness of soul."²⁰

The spiritual life is sustained by the inspiration of the Spirit, which is a "kind of spiritual respiration . . . and the child of God grows up . . . to the full . . . stature of Christ."²¹

For all these reasons, it is appropriate for us all to pray for the "in-spiriting" of the Holy Spirit for

"Every moment, Lord, I need
The merit of thy death."²²

That We May Perfectly Love Thee

To John Wesley, Christian perfection, perfect love, entire sanctification, and holiness were different names for the same phenomenon of sanctifying grace.

He never once claimed that Christian perfection was Adamic, angelic, or absolute. It was a perfection com-

earnest and cordial affection, the most inflamed desires of preventing or removing all evil, and of procuring for him every possible good. *Thy neighbour*;—that is, not only thy friend, thy kinsman, . . . not only the virtuous, the friendly, him that loves thee, that . . . returns thy kindness, but every . . . human

Without the moment-by-moment cleansing by the blood of Christ, notwithstanding our present holiness, we should be devils the next moment.

patible with the fact that we are still members of a fallen race. "The highest perfection which man can attain . . . does not exclude ignorance, and error, and a thousand infirmities."²³

Perfection for Wesley was simply making the hunger to be more like God the central focus of life. Perfection is, Wesley believed, loving God with all your heart, mind, soul, and strength. He believed that when this happened, sanctifying grace would come.

He urged his hearers, therefore, to "let God have sole dominion over you; let Him reign without a rival; let Him possess all your heart . . . Let

creature, every soul which God hath made; not excepting . . . him whom thou knowest to be evil and unthankful, him that . . . persecutes thee: him thou shalt love as thyself, with the same invariable thirst after his happiness . . . the same unwearied care to screen him from whatever might grieve or hurt either his soul or body."²⁷

Perhaps we have just gazed on the motivation that sent Methodists scurrying all over England and Ireland distributing food and clothing, building schools, hospitals, orphanages, poor houses, and chapels.

To perfectly love God was also to

Where the Spirit governs, there is a soft and yielding spirit, a mildness and sweetness, a tenderness of soul.

Him be your one desire, your joy, your love."²⁴ Perfect love is "to have a heart so all-flaming with love . . . as continually to offer up every thought, word, and work as a spiritual sacrifice . . . to God."²⁵ "Such a love is this, as engrosses the whole heart, as takes up all the affections, as fills the entire capacity of the soul."²⁶

Such love is expressed in radical love for one's fellowman. Wesley describes it in *The Way to the Kingdom*.

Thou shalt love thy neighbour
. . . Thou shalt embrace with the
most tender good will, the most

see the renewal of the tarnished image of God in the soul of the believer. "Holiness is no less," Wesley preached, "than having the image of God stamped upon the heart."²⁸ "The end of religion is to renew our hearts in the image of God, to repair that total loss of . . . true holiness."²⁹ One who is entirely sanctified or who perfectly loves God has the likeness of God "graven on his heart by the finger of God; wrote in the in-most spirit."³⁰ Our sanctified hearts will bear "the character, the stamp, the living impression of His person."³¹



This scene is from a painting of John Wesley preaching in Newgate Prison, London

Courtesy Abingdon Press. *An Album of Methodist History*

Let us all pray
*Come in, come in, Thou heavenly
 Guest!*
Nor hence again remove;
But sup with me, and let the feast
*Be everlasting love.*³²

And Worthily Magnify Thy Holy Name

God's holy name is magnified when those redeemed by His grace live holy lives of obedience and service. Wesley taught and modeled a life given to good works of piety and mercy. Works of piety such as prayer, worship, fasting, and witnessing were essential. It was just as essential in Wesley's scheme of things to:

give to the poor, deal your bread to the hungry. Cover the naked . . . entertain the stranger; carry on or send relief to them that are in prison. Heal the sick; not by miracle, but through the blessing of God upon your seasonable support. Let the blessing of him that was ready to perish, through pining want, come upon thee. Defend the oppressed, plead the cause of the fatherless, and make the widow's heart sing for joy.³³

Persons who withhold gifts of service and money are not only robbing God but "also robbing the poor, the

hungry, the naked . . . and making themselves accountable for all the want, affliction, and distress which they do not try to remove."³⁴

On the day of judgment we shall face these questions, says Wesley.

Wast thou . . . a general benefactor to mankind? feeding the hungry, clothing the naked, comforting the sick, assisting the stranger, relieving the afflicted . . . ?

Wast thou eyes to the blind, and feet to the lame? a father to the fatherless, and a husband to the widow? and didst thou labour to improve all outward works of mercy as means of saving souls from death?³⁵

Those who can answer "Yes, Lord, we did" are those who worthily magnify His holy name.

Through Christ Our Lord, Amen.

This is the last phrase of the *Collect for the Communion Service*. I believe it is obvious throughout our analysis of Wesley that everything depends "upon the virtue of that blood which was shed for us to 'cleanse us from all sin.'"³⁶

Let me simply repeat the last known words uttered by the Reverend Mr. Wesley a few hours before he died.

*"I the chief of sinners am;
 but Jesus died for me."*

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36. *Works* 7:309.

The most “un-Wesleyan” thing we could do with our heritage is to make it a legalistic phylactery for the forehead of 21st-century Wesleyans. Rather we must own and implement the timeless principles of Wesleyanism.

Consider, therefore, these essential principles of our Wesleyan heritage.

1. Wesleyanism Is Anchored in the Principle of Grace

Nothing is more foundational to Wesleyanism than its gracious principle. Salvation by grace alone is so essential to Wesleyanism that Henry Bett can declare, “From the days of Wesley to the present, no Methodist has ever dreamed of grounding the forgiveness of sins on anything but the free grace of God and the redemptive work of

Private piety that clings to Jesus and ignores the human agonies of the world is foreign to genuine Wesleyanism.

conscience of his brethren.”² He pleads rather, “Though we cannot think alike, may we not love alike? May we not be of one heart, though we are not of one opinion?”³ To Christians of different opinions, Wesley says, “If thine heart is as my heart, if thou lovest God and all mankind, I ask no more: give me thine hand.”⁴

Wesley’s sermon “Catholic Spirit” was published and with it a Charles Wesley hymn, “Catholic Love.” One verse of it reads,

*Forth from the midsts of Babel brought,
Parties and sects I cast behind;
Enlarged my heart, and free my thought,
Where’er the latent truth I find,
The latent truth with joy to own,
And bow to Jesu’s name alone.⁵*

3. The Central Purpose Is Salvation

Whatever acts of piety and mercy Wesleyans engage in, let it be remembered that the overarching aim is the salvation of souls. Wesleyans take sin seriously. Something has gone wrong with the human enterprise. The human heart, as Albert Outler has said, is a tin

THE ESSENCE OF WESLEYANISM

Ten Core Concepts of Authentic Wesleyanism

Christ.”¹ For us, the central principle of the gospel is that God in Christ redeems the penitent sinner who does not and cannot deserve redemption. Spiritual formation for Wesleyans is a matter of stages of grace: atoning grace, prevenient grace, justifying grace, sanctifying grace, perfecting grace, glorifying grace.

Works righteousness and self-help schemes are foreign to Wesleyans. We know that we enter God’s hospital of spiritual healing as charity patients.

2. Wesleyanism Embraces a Catholic Spirit

The catholic spirit of Wesleyanism does not mean it resembles the Roman Catholic church. Rather it means that John Wesley was convinced that what Christians have in common in Christ is far greater than their denominational differences. That is to say, that provincialism and sectarianism are foreign to the spirit of Wesleyanism. Wesley affirms, “God has given no right to any . . . to lord it over the

derbox of sin. No straining effort of self-righteous works, and no stack of self-help psychology books can cure it.

What is salvation? Wesley said,

By salvation I mean, not barely, according to the vulgar notion, deliverance from hell, or going to heaven; but a present deliverance from sin, a restoration of the soul to its primitive health, its original purity; a recovery of the divine nature; the renewal of our souls after the image of God, in righteousness and true holiness, in justice, mercy, and truth.⁶

Shallow activism or mere mental hygiene in the name of religion will not do for Wesleyans. The aim of Wesleyanism is to bring the redemptive power of Christ to the personal and corporate sins and wounds of humankind.

4. Wesleyanism Rests in the Sufficiency of Holy Scripture

“O give me that book! At any price, give me the book of God!” cried John Wesley, “I have it: here is knowledge

enough for me. Let me be *homo unis libri*" (a man of one book).⁷ Wesleyanism must never separate itself from that haunting cry of its founder who immersed himself in the Scriptures. The biblical foundation of Wesleyanism is so pervasive that Mack B. Stokes can write:

This belief in the authority and finality of the Bible goes far deeper than intellectual assent. It is a profound conviction that shapes our feelings and stirs our imagination. It moves our whole being and directs our soul toward the magnificent vision of the greatness and glory of God.⁸

The Wesleyan approach to the Bible is wide-scoped, not fundamentalistic. It attempts to understand biblical principles rather than yanking isolated texts out of context to build a code to support some assumption or other. Wesleyans take the Bible too seriously to chop it up into proof texts to win arguments. Rather it is the sufficient rule for faith and practice.

5. Wesleyanism Is Christ-centered

Of Wesley, Albert Outler wrote, "In a hundred different ways, on thousands of different occasions, decade after five decades, his message was Jesus Christ and him crucified—*Christus crucifixus, Christus redemptor, Christus Victor*."⁹

6. The Genius of Wesleyanism Is Creative Synthesis

Wesley modeled for us the secret of bringing human needs and the resources of the Christian faith into insightful new combinations. This can be seen in all of his doctrinal innovations. The guideline for such synthesizing is to consult Scripture, reason, tradition, and experience.

7. Wesleyanism Has a Dynamic Character

J. Kenneth Grider cites the dynamic quality of Wesleyanism. First, Wesleyan theology takes the guidance of the Holy Spirit seriously. The Spirit "continues to reveal the Father's will to specific persons in specific situations."¹⁰ Further, theology, lacking clear scriptural directions on many supplementary doctrines, must go by faith. In addition, the social context in which the church functions continues to change. The dynamic nature of Wesleyanism is heightened, also, as the enemies of the faith mount newly armed opposition movements. In such cases, Grider observes that "theology cannot say simply the same old things . . . for in that case it had just about as well say nothing at all."¹¹ Wesleyanism's dynamic character uniquely equips it to be faithful to the heritage, yet relevant to the times.

8. Wesleyanism Emphasizes Vital Religious Experience

"I want that faith which none can have without knowing that he hath it,"¹² prayed the young Wesley. Vital religious experience has been a core concept of Wesleyanism ever since John Wesley's heart was "strangely warmed" at the meeting in Aldersgate Street in May of 1738. In many Wesleyan churches today, "the one most significant prerequisite for membership is an experiential one—the experience of conversion."¹³

Empty formal religion does not satisfy the Wesleyan quest for the religion of the heart. Wesley declares, "He wants a religion of a nobler kind, a religion higher and deeper than this. He can no more feed on this poor, shallow, formal thing than he can 'fill his belly with the east wind.'"¹⁴

9. Wesleyanism Places a Strong Accent on Community

Wesleyanism is not the religion of the solitary mystic in a cell, the lonely hermit, the monastic recluse, or the lone ascetic fighting evil spirits in the desert sun. Rather, Wes-

Neither shallow activism nor mere mental hygiene meet Wesleyan standards of religion.

leyanism prizes corporate worship, small-group ministry, and mutual spiritual guidance. It is not suited for ivory towers but for busy streets. Wesleyan Christianity calls for responsible living in community. The principles of Christian fellowship demonstrated in Wesley's societies, classes, bands, and prayer meetings must be preserved in any authentic Wesleyan group.

10. True Wesleyanism Demonstrates a Magnetic Attraction to the Oppressed

Wesleyanism renounces "private piety that clings to Jesus and ignores the human agonies of this world."¹⁵ Wesley's identification with the ignorant, the forgotten, and the exploited gave muscle to his practical theology.

At certain periods, some of Wesley's theological descendants have neglected this core concept to their own detriment.

Those who would shape a new Wesleyanism for the years that are about to be must take Matthew 5:4-6 seriously. In that passage, Jesus validates His messianic credentials by citing His ministry to the blind, the lame, the lepers, the deaf, and the poor. Jesus appended a punch-line epilogue to this discourse: "Happy is the man who does not find me a stumblingblock" (Matthew 11:6, NEB).

Our Wesleyan heritage is a gift to treasure and share. As we look at the gift in our hands, we see that, in the best sense of the word, our spiritual ancestor, Mr. Wesley, was a "theologian of the road."

Those of the balcony see those who work out their theology at a distance from ordinary, everyday life, observing its movement and its actors like people in Spain who sit on their upstairs balconies in the evenings and watch life go by on the streets below. The theology which they produce is often of fine quality in terms of standards of academic scholarship, but it is remote from ordinary life, authoritarian, and cold. In contrast . . . the theologians of the road are those who share fully in the hustle and bustle of the streets, who give themselves to the dust, the sweat, and tediousness of travel and who work out their answers as they walk along in company with others, sharing the burdens. *Author unknown.*

Reference Notes

1. Henry Bett, *The Spirit of Methodism* (London: Epworth Press, 1937), 123.
2. John Wesley, *Sermons on Several Occasions* (London: Wesleyan Methodist Book Room, n.d.), 552.
3. *Ibid.*, 549.
4. *Ibid.*, 556.
5. *Ibid.*, 562.
6. John Wesley, *The Works of John Wesley*, Third Ed. (Kansas City: Beacon Hill Press of Kansas City, 1978), 8:47.
7. Wesley, *Sermons*, 4.
8. Mack B. Stokes, *The Bible in the Wesleyan Heritage* (Nashville: Abingdon Press, 1979), 16.
9. Albert Outler, *Theology in the Wesleyan Spirit* (Nashville: Tidings, 1975), 45.
10. J. Kenneth Grider, "The Nature of Wesleyan Theology," *Wesleyan Theological Journal*, 17, No. 2 (Fall, 1982): 50.
11. *Ibid.*
12. Quoted without reference by H. Bett, 20.
13. Grider, 44.
14. Wesley, *Sermons*, 297.
15. Outler, 46.

CLOSE TO HOME

News from districts
and local churches



Earnest and Pearl Armstrong (above) were honored recently by the New Mexico District. The new tabernacle at the district center was named in honor of the couple who have served in various ministerial capacities on the district since 1929.

Rev. Armstrong has pastored churches in Oklahoma, Texas, Arizona, New Mexico, and Canada. He also served as president of Canadian Nazarene College in 1941.

"The Armstrongs are loved, respected, and appreciated beyond words," said Allen Dace, New Mexico District superintendent. "Their ministry and lives have influenced us for God and holy living."



Missouri District 1990 Ordinand Class (first row, l. to r.): General Superintendent Donald D. Owens, Rev. and Mrs. Kyu Woo Lee, and District Superintendent Hiram Sanders; (second row, l. to r.) Rev. and Mrs. Jim T. Carnell and Rev. and Mrs. Dale Pigg; (third and fourth rows, l. to r.) Rev. Rosie Moore and Mrs. Andrew Moore, Rev. and Mrs. Michael Hruby, Rev. and Mrs. Jeffrey Wood, Rev. and Mrs. Alan Lyke, Deacon and Mrs. Mark Miller, and Rev. and Mrs. Wendell Buck.



West Virginia South District 1990 Ordinand Class (l. to r.): General Superintendent Jerald D. Johnson, Rev. and Mrs. Daniel Saylor, Rev. and Mrs. George Larue, Rev. and Mrs. Phil Perry, and District Superintendent C. Harold Smith.

Iowa District 1990 Ordinand Class (front row, l. to r.): Rev. and Mrs. Gregory Morris, Rev. John Theuret, Rev. and Mrs. William Branson, (back row, l. to r.) General Superintendent Jerald D. Johnson, and District Superintendent Forrest Whitlatch.



Indianapolis District 1990 Ordinand Class (l. to r.): General Superintendent Donald D. Owens, Rev. and Mrs. John W. Kinsey, Rev. and Mrs. James H. Holt, and District Superintendent John Hay, Sr.

Paul White was ordained at the 1990 Northeastern Indiana District Assembly by General Superintendent Eugene L. Stowe.

Items for "Close to Home," along with photos, should be sent to the *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.

VITAL STATISTICS

Deaths

REV LARRY ABLA, 63, Vancouver, Wash., Oct. 25. Survivors: wife, June; daughter, Sherri DeFina; two brothers; two sisters; one grandson.

REV MUNROE S. BURKHART, 81, Elm Mott, Tex., Nov. 3. Survivors: wife, Ellen; sons, Gene, Leo, James; Eldon; daughters, Selma, J., Broomfield; Elizabeth Ann McMinn; 1 brother; 22 grandchildren; 34 great-grandchildren; 3 great-great-grandchildren.

REV FRANCIS KETNER, 84, Olathe, Kans., Nov. 2. Survivors: wife, Elizabeth Jones-Ketner; sons, Francis Jr., Jerrold; four grandchildren; three great-grandchildren.

REV CHARLES H. LIPKER, 79, Alvada, Ohio, Oct. 2. Survivors: wife, Nina; daughters, Lois (Mrs. Douglas) Kneisley, Phyllis Lipker; one sister; three grandchildren.

REV MICHAEL F. VARRO, SR., missionary, 77, July 2. Survivors: wife, Elizabeth; sons, Michael Jr., David; daughters, L. Julia Boxall, Margaret F. Tharpe; 12 grandchildren; 2 great-grandchildren.

LUIS F. VEGA, 96, Pasadena, Calif., Oct. 16. Survivors: son, Josue; daughter, Rebecca Ross; 10 grandchildren; 3 great-grandchildren.

Correction: In the November *Herald of Holiness*, the name of Dora E. Fox, as the surviving widow of Rev. Benjamin Arthur Fox, was inadvertently omitted. We regret the error.

Births

to JERRY AND JULIE (KITCHEN) BAYLESS, Lewisville, Tex., a girl, Brittany Danielle, Nov. 17.

to HANK AND ELLEN (GAILEY) DECKER, Dover, Pa., a boy, Kevin James, Nov. 30.

to BRUCE AND NADENE DILLMAN, Westwood, N.J., a girl, Amy Lynn, Sept. 7.

to STEPHEN AND ROBIN (ZIEBARTH) LEONARD, Upland, Calif., a girl, Tabitha Janea, Oct. 28.

to MARK AND LAURIE (SCHERMERHORN) MADRA, Buckfield, Maine, a boy, Joshua Raymond, Nov. 14.

adopted by WAYNE E. AND JOYCE (STARCHER) MILLER, Akron, Ohio, a boy, John Mark, Oct. 26.

to RANDY AND MARCY (SANSOM) RALEY, Arlington, Tex., twin boys, Stephen Alan and Jason Aaron, Jan. 23.

Marriages

MARY BETH FRANK and MARK ANDREW LAMPE at Columbia, S.C., Oct. 6.

KATHY KIZZEE and MICHAEL PELLEY at Westlake, Ohio, Oct. 13.

TERRY LYNN ONDERKA and STEPHEN WAYNE SUMNER at Tampa, Fla., Dec. 14.

Anniversaries

LAWRENCE AND ISABELLE FALK celebrated their 50th wedding anniversary in July with a reception at Royal View Church in Burnaby, B.C., where they have been charter members for 42 years. Their three

children and spouses also hosted a formal dinner in their honor in San Diego, Calif.

SABIN AND VIOLA PETERSON celebrated their 60th wedding anniversary Sept. 16 with a reception at Litchfield (Minn.) church. A short program consisting of music and Scripture readings was given by their children and grandchildren.

REV. AND MRS. PAUL C. SNELLEN-BERGER celebrated their 50th wedding anniversary Sept. 29 with a reception given by their daughters at Eureka (Ill.) church. The Snellenbergers pastored churches on the Illinois and Northwestern Illinois districts.

FOR THE RECORD Moving Ministers

DAVID B. ALDRIDGE, from associate, Mount Vernon (Ohio) First, to associate, Columbus (Ohio) Shepherd.

ROBERT ARNDT, from Dubuque, Iowa, to Peella, Iowa.

MICHAEL R. ARNOLD, from Florence, Oreg., to Roseville, Calif.

JANE A. BREWINGTON, from evangelism to pastor, Livingston (Tenn.) Mission.

LARRY E. BRINCEFIELD, from Harris Chapel to Hernando, Fla.

CHLOE BROWN, from Milan, Ill., to Wheeler, Tex.

SAMUEL R. BROWN, from evangelism to pastor, Charleston (W.Va.) South Hills.

J. STEVEN FARGO, from associate, Flagstaff, Ariz., to associate, Lewisville, Tex.

R. KENDAL FRANKLIN, from associate,

Santa Ana (Calif.) First, to pastor, Cimarron, Kans.

DANNY E. GODDARD, from Wilmington, N.C., to Harris Chapel, Ind.

R. MARK GREEN, from associate, Manchester, Conn., to pastor, Sciotoville (Ohio) Portsmouth.

GEORGE A. GRIBBEN III, from Mansfield (Ohio) First to Brunswick, Ohio.

HERBERT O. GRIMM, from Ravenswood, W.Va., to Chester, S.C.

ANDREW F. GROSSMAN, from Hawthorne, Nev., to Selma, Calif.

CLYDE T. GUNN, from evangelism, to pastor, Gas City, Ind.

MAX HARRIS II, from pastor, Norman (Okla.) First, to education.

PHILLIP D. HAUSE, from associate, Fairview Village, Pa., to associate, Olathe (Kans.) College Church.

DANIEL W. HAYES, from Bartow, Fla., to Plant City (Fla.) Wagoner Memorial.

EDWARD H. HECK, from Flint (Mich.) First to Vicksburg (Mich.) Chapman Memorial.

DANA R. HICKS, from associate, Twin Falls, Idaho, to student, NTS, Kansas City.

J. RAY HOLLIS, from interdenominational to pastor, Valdez, Alaska.

BOBBY J. HORNBECK, to pastor, Potosi, Mo.

JOHN E. HULSIZER, from Bloomfield, Iowa, to Dubuque, Iowa.

BRUCE T. JOHNSON, from associate, Yukon (Okla.) First to associate, Enid (Okla.) First.

JAMES D. JOHNSON, from Sacramento (Calif.) First to Muncie (Ind.) Southside.

DONALD P. KAUFFMAN, from pastor, Trenton, N.J., to associate, Manchester, Conn.

PHILLIP R. KELLERMAN, from student, NTS, Kansas City, to pastor, Hailey, Idaho.

FRANK R. LACI, from student, NNC, Nampa, to pastor, Crystal Lake, Ill.

ROBERT L. LEFFEL, from evangelism to pastor, Overland Park (Kans.) Antioch.

THOMAS MAHANEY, from student, NBC, Colorado Springs, Colo., to pastor, Patterson (Calif.) Mission.

RAYNARD L. MARTIN, from Marshall, Mo., to Morgantown (W.Va.) Pierpont.

FRANCISCO MASTACHE, from Pahoehoe (Fla.) First, Hispanic, to Hollywood, Fla.

GLEN D. MATTHEWS, JR., from Flint (Mich.) Westgate to Melbourne (Fla.) Metro Chapel.

MICHAEL D. McCLURE, from Danville (Va.) Calvary to Asheboro, N.C.

WESLEY D. MEISNER, from district assigned, Northwest Oklahoma, to pastor, Norman (Okla.) First.

GERALD A. NORRINGTON, from associate, Carrollton, Tex., to associate, Beaverton, Oreg.

GARY W. O'BRYAN, from Catlettsburg (Ky.) Southside to Irvine (Ky.) First.

R. SCOTT OSTENDORF, from Lake Mary, Fla., to Gastonia (N.C.) Eastside.

D. PHILLIP PINCKARD, from associate, Weirton, W.Va., to pastor, Spring Arbor, Mich.

G. RILEY POWELL, from Collinsville (Ill.) First to Raleigh (N.C.) First.

JAMES A. RICCI, from associate, Fairbanks (Alaska) Totem Pole, to pastor, Minot, N.Dak.

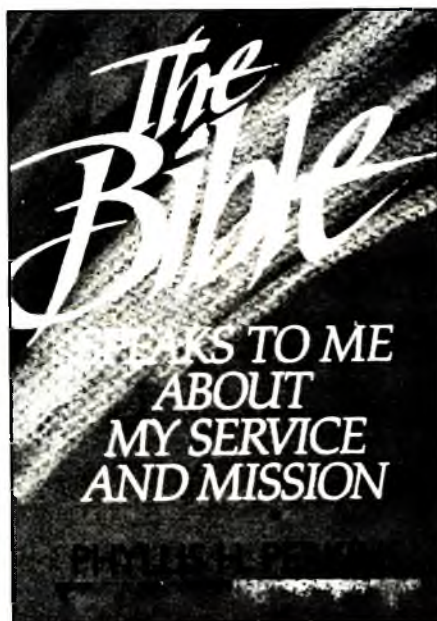
J. PHILIP ROHRER, from Atwater, Calif., to Oakdale, Calif.

CONNER H. SAYERS, JR., to pastor, Cleveland (Ohio) Lakeshore.

RAYMOND A. SHARPES, from Fairfield, Ohio, to Oxford, Pa.

DAVID SORENSON, from associate, Paris,

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Ill., to pastor, Oakwood, Ill.
 LEE SORENSON, from associate, Forks, Wash., to pastor, White Salmon, Wash.
 STELL S. SOWDER, from Anderson (Ind.) New Covenant to Marinette, Wis.
 JONATHAN L. SPYKER, to pastor, Cridersville, Ohio
 RICHARD STAFFORD, from Socorro, N. Mex., to Ulysses, Kans.
 DAVID STEEL, to pastor, Molokai, Hawaii
 E. WILLIS STEMEN, from Tiffin, Ohio, to Montreal (Que.) First English
 JAMES L. STEWART, from Raleigh, N.C., to Asheville, N.C.
 DONALD G. STROHMEYER, from Broadview, N.M., to Harney County, Oreg.
 DAVID G. STUHR, to pastor, Monroe, Wash.
 JAMES E. STURGIS, from associate, San Diego (Calif.) Mission Valley, to Alhambra, Calif.
 JERRY L. SUDDUTH, from associate, Hutchinson (Kans.) First, to pastor, St. Louis (Mo.) Lemay
 JOE R. SUTHERLAND, SR., from East Alton (Ill.) Calvary to Fairfield, Ill.
 ROD D. THELANDER, from Wray, Colo., to Pueblo (Colo.) Belmont
 TIMOTHY THOMAS, from student, TNC, to associate, Erie, Kans.
 HOWARD W. TRIPP, from evangelism to pastor, Wurtland, Ky.
 GREGG TULOWITZKY, from student, NTS, Kansas City, to pastor, Glasgow, Del.
 WILLIAM R. VanMETER, from associate, Pataskala, Ohio, to pastor, Hebron, Ohio
 JACKIE L. VERNIER, from Eufaula, Okla., to Baxter Springs, Kans.
 GARLAND R. WALLACE, from Evansville (Ind.) First to Abilene (Tex.) First
 NATHAN P. WARD, from Indianapolis (Ind.) Westside to Coshocton (Ohio) First
 RONALD J. WELLS, from Soldotna, Alaska, to Prineville, Oreg.
 JOHN M. WESSIC, from student, MANC, Olathe, Kans., to pastor, Ironton, Mo.
 KATHERINE S. WIDDIFIELD, from associate, Raleigh (N.C.) First, to pastor, Cary, N.C.
 CHARLES V. WILLIAMS, from Charleston (W.Va.) South Hills to Pineville, W.Va.
 JAMES B. WILLIAMS, JR., from associate, Trenton, N.J., to associate, Portland (Oreg.) Rose City
 ROBERT B. WIRTMILLER, from Searcy, Ark., to Jonesboro (Ark.) Woodsprings
 ROBERT L. YOST, from Viruqua, Wis., to Superior (Wis.) Twin Ports

Recommendations

The following have been recommended by their respective district superintendents:

GROVER DESKINS, evangelist, 35 Gill Dr., Newark, DE 19713, (302) 738-6483, by Roy E. Carnahan, Washington District.
 JANICE EDWARDS, evangelist, P.O. Box 1393, Bethany, OK 73008, (405) 787-4601, by Carl B. Summer, Southwest Oklahoma District.

PENNIE NICKELS HUGHES and RICHARD HUGHES, song evangelists, 4755 County Road 27, Monte Vista, CO 81144, (719) 852-4674, by Leon F. Wyss, Colorado District.

FRANK SKILLERN, evangelist, 8300 - 8400 N.W. 10 #40, Oklahoma City, OK 73127, by Carl B. Summer, Southwest Oklahoma District.

JAMES E. WOLFORD, evangelist, 3660 Grace Drive, St. Marys, OH 45885, (419) 394-5419, by Oval L. Stone, Northeastern

Indiana District

Moving Missionaries

ALEXANDER, REV. DOUG and ANNE, South Africa (ANTC), Furlough address: 1445 Penrose, Olathe, KS 66062

BULLON, DR. HUMBERTO and DOROTHY*, Costa Rica, Field address: Apartado Postal 3977-1000, San Jose, COSTA RICA

BUNCH, REV. GARY and FERN, Brazil, Furlough address: 6907 N.W. 41st, Bethany, OK 73008

BUSTLE, DR. LOUIE and ELLEN, Ecuador, Field address: c/o SAM Regional Office, Casilla 17-11-05027, Quito, ECUADOR

CALHOUN, REV. RON and SHELVA, South Africa (ANTC), Furlough Address: M. Scott Missionary Home, 398 Burke Street, Bourbonnais, IL 60914

COX, REV. DON and CHERYL, Ecuador, Field address: c/o SAM Regional Office, Casilla 17-11-05027, Quito, ECUADOR

GARDNER, REV. DONALD and EVELYN*, Malawi, Field Address: P.O. Box 253, Mzuzu, MALAWI

GRANT, REV. JEREMIAH and LYCIA*, Zimbabwe, Stateside address: P.O. Box 11462, Kansas City, MO 64112

GRIFFITH, REV. MARSHALL and DELLA, Dominican Republic, Furlough address: 10416 Bayberry, Oklahoma City, OK 73162

GRUVER, MRS. BEVERLY, Ecuador, Field address: c/o SAM Regional Office, Casilla 17-11-05027, Quito, ECUADOR

HALL, DR. TERRY and SUSAN*, Swaziland, Furlough address: 6275 Redbud Ridge Road, Oklahoma City, OK 73162

HOSKINS, MR. MARTY and DEBBIE*, Ecuador, Field address: c/o SAM Regional Office, Casilla 17-11-05027, Quito, ECUADOR

HOWIE, REV. FRANK and HEATHER, Mozambique, Field address: P.O. Box 331, 1710 Florida, REPUBLIC OF SOUTH AFRICA

HUGHES, REV. KENDALL and FAYE ANNE*, Ecuador, Field address: c/o SAM Regional Office, Casilla 17-11-05027, Quito, ECUADOR

HUGHES, TED and MIMA, Ecuador, Field address: c/o SAM Regional Office, Casilla 17-11-04964, Quito, ECUADOR

HUNTER, REV. MERLIN and ALICE*, Holy Land, Furlough address: 510 Circuit Drive, Roseville, CA 95678

MILLER, MR. JOHN and CAROLYN*, Peru, Field address: Apartado 193, Chiclayo, PERU

MOORE, REV. GARY and LAVONNA*, Kenya, Field address: B.P. 91, Gisenyi, RWANDA

MORGAN, REV. EARL and NORMA, Holy Land, Furlough address: 494 Meadows Road S., Bourbonnais, IL 60914

MOWERY, MISS LINDA*, South Africa (AMC), Furlough address: 109 South George Street, Lancaster, OH 43130

RICH, REV. DWIGHT and CAROLYN, Ecuador, Field address: c/o SAM Regional Office, Casilla 17-11-05027, Quito, ECUADOR

RUNION, REV. DAVID and NORMA*, Mexico Seminary, Language Study: Apartado Postal 3977-1000, San Jose, COSTA RICA

SARMIENTO, REV. CHRISTIAN and MARGIT*, Ecuador, Field address: c/o SAM Regional Office, Casilla 17-11-05027, Quito, ECUADOR

SISLER, REV. CLAUDE and SANDRA, Chile, Field address: Casilla 123, Correo 30, Santiago, CHILE

SMITH, REV. JAMES and PATRICIA, South Africa (ASF Central), Furlough address: RR 1, Box 73-B1, West Baden Springs, IN 47469

STOREY, REV. STANLEY and NORMA, Guatemala, Field address: MAC Construction Coordinator, 13 Calle 1-51 Apt. 601, Z.10, 01010 Guatemala, C.A.

SWANSON, DR. DWIGHT and KATHY*, ENBC, Field address: Postfach 109, CH 8201 Schaffhausen, SWITZERLAND

TRESSLER, MISS VEORA, Guatemala, Furlough address: RR 2, Box 104, Boswell, PA 15531

WEISEN, MR. JAN*, Swaziland, Field address: P.O. Box 14, MANZINI

WILSON, REV. BRIAN and JOAN, Ecuador, Field address: c/o SAM Regional Office, Casilla 17-11-05027, Quito, ECUADOR

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P&B Update:

Fourteen Districts Paid 100 Percent or More of the Pensions and Benefits Fund

Fourteen districts in the United States and Canada paid 100 percent or more of their Pensions and Benefits Fund for the 1989-90 assembly year. This is the highest number of districts to ever achieve their 100 percent goal in one year. Eleven additional districts paid 95 percent or more and forty-nine others paid at least 90 percent. Those paying 100 percent or more are Alaska, Canada Pacific, Canada Quebec, Eastern Kentucky, Florida Space Coast, Hawaii Pacific, Maine, Navajo Nation, Northwestern Ohio, Sacramento, San Antonio, South Carolina, Southwest Latin American, and Western Latin American. Hawaii Pacific district has paid in full or over paid its Fund amount for twenty-three consecutive years. The Alaska district has paid at least 100 percent for fifteen consecutive years. Full participation in the Pensions and Benefits Fund is vital since more than one-half million dollars is now sent monthly to those qualifying for a monthly pension. Nearly 12,000 ministers are expecting a pension in future years. Although reserve funds are growing, they are not yet sufficient to meet the needs of the many years of service credit earned by ministers prior to the beginning of the "Basic" Pension Plan in 1971.

The Board of Pensions and Benefits USA congratulates all those districts who have met their Pensions and Benefits Fund goals. It is because of such faithful support that progress continues to be made with the "Basic" Pension Plan.

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

BY TOM FELDER

SNHU HONORS ITS BEST . . .

Betty Twining Stinson of Prescott, Ariz., recently received the Heritage Award from the Southern Nazarene



University Alumni Association in recognition of her involvement with the university for more than 25 years.

Stinson has served as a public school teacher for more than 35 years. She has received the Outstanding Secondary Teacher of the Year award (1974), Teacher of the Year award (1984), and DAR State History Teacher of the Year award (1988) in Arizona.

In addition, Stinson has pastored six churches during a span of 43 years, maintained an active radio ministry, and has been active in community service.



NEVER AN ABSENTEE . . .

William Hawley (above) was honored by his local church recently for a lifetime of perfect Sunday School attendance. The 40-year-old was recognized by Peoria, Ill., Northside Church of the Nazarene for continuous at-

tendance since birth.

Hawley's father, **Richard Hawley**, serves as pastor of Northside Church. **F. Thomas Bailey**, Northwestern Illinois District superintendent, attended the service and offered his congratulations to William.



SOVIET TEENS VISIT

TENNESSEE . . . Two teens from the Soviet Union have been spending the past year in a Tennessee Nazarene home. **Lisa Acamuahu** and **Irina Auehcugze** have spent the past year away from their home in the Georgia Republic of the USSR as a part of a cultural exchange program.

The girls are living with **John and Sandra Butler** who are members of First Church of the Nazarene in Cowan, Tenn.

Lisa (front left) and Irina (front, right) are pictured with (back row, l. to r.): Sandra Butler; **Carol J. Sparks**, NWMS president; and John Butler.

MINISTRY TO THE

ELDERLY . . . Etta Tucker was honored recently by the Bradenton, Fla., Kiwanis Club as volunteer layperson of the year. Tucker (pictured right), a member of Bradenton First Church of the Nazarene, was recognized for her leadership of a senior adult nursing and retirement home ministry.

Tucker conducts 16 services in 10 different nursing and retirement centers each month.

Tucker has directed this ministry since 1986, according to **Herb McMillian**, director of Christian education at Bradenton First. Prior to



this she and her late husband, L. E. Tucker, pastored churches for 45 years in Indiana, Ohio, and New Jersey.

Etcetera...

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

BECAUSE YOU GAVE

\$10.00 A WEEK FOR GROCERIES!

BY BEVERLEE BORBE

In the good old days," as people often say, "things were different." They were different, all right. I remember having just \$10.00 a week to feed a family of four. I can verify the fact that there are 101 ways to fix ground beef, and about as many ways to fix a fat old stewing hen.

Don't tell me about the good old days, because I like the way it is today. I just got back from the market. The ground beef is there, all right; and if you want to change it, there are boxes and boxes of ingredients that make it taste like something else, and all you have to do is add beef. It's all so easy, except for paying the bill. No more \$10.00 a week . . . it's more like \$10.00 a box . . . for "Hamburger Helper," that is.

Things have changed, all right. I was thinking about that last Sunday when the pastor mentioned the Easter Offering. I thought about a long time ago when some folks gave \$10.00 in the Easter Offering. It seemed like a lot to give then, but it was a neat way to say, "Thank You, Lord, for providing daily needs and a whole bunch of wants."

Over the years folks have kept giving and thanking the Lord, but somehow their \$10.00 offerings never kept up with inflation. Prices kept going up (\$10.00 a week became more like a \$100 a week to feed a family of four), but the amount given in the Easter Offering remained the same.

"We have always given \$10.00 (or \$50.00 or \$100) in the Easter Offering; why change now?" folks say. And, of course, the answer is . . . because the "Hamburger Helper" has gone up! The Easter Offering supports our 622 plus missionaries in 95 world areas. Can you imagine the price increases in running this vast program? There are churches waiting to be built, missionaries waiting to go, people waiting to hear . . . but it all takes money.

As this Easter approaches, take a minute and reflect on your usual Easter gift. Has it increased in proportion to how God has blessed you? Has it kept up with the times? Why not double your offering this year? Why not bring your Easter Offering in line with today's prices? And remember, no more \$10.00 gifts for the Lord . . . unless you still spend \$10.00 a week for groceries!

TH



Benefits Questions

Answered by Dean Wessels

Q. What information is available from the Pensions office about pastoral compensation, employee benefits, tax regulations, and so forth?

A series of church management memos and a number of informational brochures are available at no cost to you from the Pensions office. To request any brochures you desire, simply check the appropriate box(es), clip this column, and mail to the Pensions office at the address below. All MEMOS listed are revised periodically to keep up to date with tax law and other changes.

- ☐ MEMO No. 1, Housing for Your Pastor: Parsonage or Housing Allowance?
- ☐ MEMO No. 2, Church Employees or Independent Contractors?
- ☐ MEMO No. 3, Tax Procedures for Congregations
- ☐ MEMO No. 4, Changing Patterns of Ministerial Compensation
- ☐ MEMO No. 5, Minimizing Income Taxes for Church Employees
- ☐ MEMO No. 9, Workers' Compensation Laws and the Local Church
- ☐ MEMO No. 10, Can Ministers Opt Out of Social Security?
- ☐ MEMO No. 11, Auto Expenses and Federal Income Taxes
- ☐ MEMO No. 12, Who Is A Minister For Tax Purposes?
- ☐ MEMO No. 13, The Minister's Housing Allowance
- ☐ MEMO No. 15, Moving Expenses: Reporting Requirements and Deductions
- ☐ Benefits Summary Brochure
- ☐ Pre-Retirement Planning Brochure
- ☐ "Basic" Pension Plan Summary
- ☐ The Nazarene Tax-Sheltered Annuity Plan (TSA)
- ☐ The Nazarene Individual Retirement Annuity Plan (IRA)
- ☐ Information on Group Term Life Insurance for Church Employees
- ☐ Information on Long-Term Disability Income Protection for Church Employees
- ☐ Information on Accidental Death and Dismemberment Insurance for Church Employees
- ☐ Minister's Parsonage Allowance and Social Security Guide—Teitell

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



The Mysteries of Unanswered Prayer

Have you ever felt like God did not hear you when you prayed?" That was the question a group of students was dealing with in a class on preparation for ministry. "Yes," the student shared, "when my mother died of cancer." Her mother had been diagnosed with a fast-growing tumor and had been given just months to live. Her mother's one wish was that she could live until the holidays (some seven months away) to be able to have one last Christmas with her children.

This wish became the center of prayers of the family and the student for the following months. It was such a reasonable, humane, Christian request. "O God, please let her live so she can at least enjoy one last Christmas. Your Son's birthday, with her family." She died that Christmas Eve.

I sat stunned. Surely, this was a made-up story, a script for some sick television show. But no, it was for real! None of us were surprised as the student related her long battle with the validity of prayer after that crushing experience.

Have *you* ever prayed and wondered why God did not answer? If you have, you are certainly not alone. This is one of those "heavy" questions about prayer, but I feel led to deal with it this month.

Maybe that's because, once again, I have come face-to-face with the issue in my own life. I have had some level of headache pain every day of my life since I was 16 years old and a sophomore in high school. Most of the time they are tolerable with medication, sometimes they decide to become migraines and totally immobilize me. When that happens, it takes 24

to 48 hours for the pain to subside and another day to recover from the physical effects of the constant pain.

I have prayed for years that I might be released from my headaches. How much more effective I could be for my Lord, how much more productive, let alone more civil to everyone around me. Surely, that would be in God's will—to make me as proficient a minister as possible. But that prayer has not yet been answered after these 38 years.

I've been to every doctor imaginable, this clinic and that. I've been hooked up to machines, poked with needles, and even hypnotized by an internal specialist physician. No answer, only pain. I've been prayed for and anointed for healing. No answer, just continuous pain. I believe in healing prayer. I have practiced it in public and in private. But for this malady of mine, there seems to have been no answer.

In recent days, I have had to face the possibility of another physical adjustment in my life, one that is not terminal but neither can it be cured. It may call for a new look at how I do the physical things that for years I so took for granted.

Now how do I face this new development in my life? How do I go about praying to a God who seemingly has not answered the one continuous prayer of my life, to be made whole of my headache pain? Should I bring this new situation to Him? Can I trust Him with this new area of supplication? What if

there is no answer? What if He remains silent?

In recent years, I have become committed to some principles or understandings in this area. Along with these principles I want to share some other suggestions that might prove helpful in this often confusing and sometimes excruciating quest for answers. It looks like I will not get finished within the confines of this month's column, so we'll continue the discussion next month, but this closing thought.

The first principle to which I am committed and upon which I rest my faith is this: *For God's children,*

That prayer has not yet been answered, even after 38 years.

ALL prayers are answered! Not some, but not others, not the ones where I have "enough faith," or where I have persevered long enough to qualify for an answer, but ALL of them. You will notice throughout this article I have said, *seemed* to be no answers. Spend some time with this one thought this month, *For God's children, ALL prayers are answered*, and we'll talk more about it next time.

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

HH

DENOMINATION'S SUNDAY SCHOOL STATISTICS RELEASED

The 1989-90 Sunday School statistics, released at the end of 1990, reflected an increase in the weekly average Sunday School attendance by 15,290 to a total of 657,966 according to Rev. Phil Riley, division director of Sunday School Ministries. This is the eighth consecutive year of increase in attendance. The Responsibility List (enrollment) increased by 22,094 to a total of 1,319,501. Below are the top five churches in Sunday School attendance in the U.S. and Canada districts:



Phil Riley
Division Director
Sunday School
Ministries

THE FIVE LARGEST SUNDAY SCHOOLS IN AVERAGE ATTENDANCE FOR THE 1989-90 ASSEMBLY YEAR U.S. AND CANADA (under roof)

AKRON

- 472 Canton First
- 306 East Liverpool First
- 254 Columbiana
- 201 Akron Arlington
- 198 Warren Champion

ALABAMA NORTH

- 387 Huntsville First
- 199 Birmingham First
- 159 Cullman First
- 154 Sheffield First
- 146 Jasper First

ALABAMA SOUTH

- 190 Lanett First
- 122 Tuscaloosa Woodhaven
- 117 Columbiana
- 116 Tuscaloosa Holten Heights
- 110 Selma

ALASKA

- 197 Fairbanks Totem Park
- 112 Juneau
- 112 Anchorage First
- 106 Anchorage Hillcrest
- 94 Anchorage Jewel Lake

ANAHEIM

- 2,069 Long Beach First
- 325 Santa Ana First
- 261 Anaheim First
- 231 Pomona First
- 230 Alta Loma Foothill Communities

ARIZONA

- 522 Phoenix Orangewood
- 404 Glendale
- 332 New Hope Community
- 320 Dobson Ranch
- 295 Mesa First

CANADA ATLANTIC

- 135 Oxford, N.S.
- 129 Trenton, N.S.
- 88 Elmsdale, P.E.I.
- 85 Summerside, P.E.I.
- 81 O'Leary, P.E.I.

CANADA CENTRAL

- 115 Hamilton First
- 115 Toronto Emmanuel
- 111 Toronto Rosewood
- 106 Toronto Kennedy Road
- 100 Brampton

CANADA PACIFIC

- 187 Guildford
- 135 Victoria First
- 126 Abbotsford
- 108 Vancouver First
- 54 Pentiction

CANADA QUEBEC

- 90 Montreal Centre Evangelique
- 86 Montreal St. Michel
- 49 Montreal First
- 48 Franklin Centre
- 38 Montreal Grace

CANADA WEST

- 219 Calgary First
- 122 Medicine Hat
- 106 Edmonton Southside
- 91 Calgary North Hill
- 90 Calgary East

CENTRAL CALIFORNIA

- 400 Bakersfield Olive Knolls
- 366 Porterville
- 228 Bakersfield First
- 214 Visalia First
- 208 Tulare Wayside

CENTRAL FLORIDA

- 567 Lakeland Highland Park
- 375 Orlando Central
- 347 Winter Haven First
- 298 Orlando Metro West
- 265 Lakeland Lake Gibson

CENTRAL LATIN AMERICAN

- 102 Houston, Tex., Primera
- 95 San Antonio Primera
- 93 Oklahoma City Primera
- 84 Laredo, Tex.
- 79 McAllen, Tex.

CENTRAL OHIO

- 514 Grove City
- 309 Circleville
- 266 Gallipolis
- 257 Newark First
- 247 Columbus Whitehall

CHICAGO CENTRAL

- 594 Kankakee First
- 592 Kankakee College
- 408 Chicago First
- 270 Danville First
- 206 Danville Southside

COLORADO

- 1,279 Denver First
- 450 Colorado Springs First
- 344 Denver Lakewood
- 338 Colorado Springs Trinity
- 308 Colorado Springs Eastborough

DAKOTA

- 184 Mitchell
- 147 Jamestown First
- 140 Mandan
- 98 Minot First
- 91 Larimore

DALLAS

- 455 Richardson
- 211 Dallas Central
- 193 Carrollton
- 171 Texarkana First
- 159 Denison

EAST TENNESSEE

- 253 Chattanooga First
- 148 Chattanooga East Ridge
- 138 Estill Springs
- 123 Chattanooga Grace
- 123 Shelbyville

EASTERN KENTUCKY

- 306 Ashland First
- 175 Richmond First
- 163 Covington First
- 149 Worthington
- 144 Covington Central

EASTERN MICHIGAN

- 514 Warren Woods
- 473 Flint Central
- 437 Richfield
- 435 Howell
- 411 Detroit First

FLORIDA SPACE COAST

- 186 Melbourne First
- 126 Vero Beach First
- 118 Cocoa First
- 101 Titusville First
- 85 West Melbourne

GEORGIA

- 329 Atlanta First
- 228 Sandersville
- 210 Dublin
- 206 Mount Olive
- 202 Marietta First

HAWAII PACIFIC

- 130 Honolulu First English
- 115 Kaneohe
- 113 Maili Samoan
- 95 Wahiawa English
- 85 Kailua

HOUSTON

- 324 Houston Spring Branch
- 287 Pasadena First
- 216 Port Arthur Grace
- 194 Nacogdoches
- 180 Houston Northwest

ILLINOIS

- 268 Decatur First
- 248 Springfield First
- 193 Decatur West Side
- 191 Clinton First
- 185 Mattoon First

INDIANAPOLIS

- 605 Indianapolis Westside
- 503 Indianapolis First
- 338 Martinsville First
- 289 New Castle First
- 279 North Vernon

INTERMOUNTAIN

- 826 Nampa First
- 545 Nampa College
- 434 Boise First
- 338 Meridian Valley Sheperd
- 267 Ontario

IOWA

- 559 Oskaloosa
- 242 Cedar Rapids Oakland
- 242 Cedar Rapids First
- 200 Council Bluffs First
- 200 Des Moines Eastside

JOPLIN

- 240 Carthage First
- 235 Independence
- 198 Parsons
- 177 Springfield Crestview
- 171 Lebanon

KANSAS

- 976 Wichita First
- 301 Wichita Linwood
- 272 Salina First
- 271 Hutchinson First
- 271 Newton First

KANSAS CITY

- 1,382 Olathe College
- 667 Kansas City First
- 382 Kansas City Central
- 325 Overland Park
- 290 Topeka First

KENTUCKY

- 325 Lexington Lafayette
- 213 Columbia
- 185 Louisville Farmdale
- 183 Georgetown
- 181 Lexington First

LOS ANGELES

- 1,475 Pasadena First
- 448 Pismo Beach New Life Community
- 394 Lompoc Trinity
- 300 San Luis Obispo
- 181 Glendora

LOUISIANA

- 132 Shreveport Huntington Park
- 113 Baton Rouge First
- 108 Ebenezer
- 99 Vivian
- 91 Blanchard

MAINE

- 202 South Portland
- 162 Bangor
- 123 Millinocket
- 123 Skowhegan
- 114 Augusta

MICHIGAN

- 270 Chapman Memorial
- 245 Sturgis
- 233 Grand Rapids First
- 227 Owosso First
- 218 Lansing South

MINNESOTA

- 182 Minneapolis First
- 169 Fergus Falls
- 138 Rochester
- 125 Backus
- 123 Brainerd

MISSISSIPPI

- 224 Meridian Fitkin
- 177 McComb First
- 125 Jackson First
- 98 Grenada First
- 90 Columbus First

MISSOURI

- 239 Harvester
- 175 St. Louis Trinity
- 174 Hannibal First
- 164 Kirksville
- 161 Farmington

NAVAJO NATION

- 75 Leupp
- 64 Chilchinbeto
- 60 Ramah Navajo
- 49 Pinehill
- 47 LeChee

NEBRASKA

- 232 Lincoln First
- 165 Hastings
- 143 North Platte
- 130 Cozad
- 129 Omaha First

NEW ENGLAND

- 319 New Bedford International
- 243 Lowell
- 212 Manchester, Conn.
- 188 Nashua, N.H.
- 180 Quincy, Wollaston

NEW MEXICO

- 418 Clovis First
- 259 Albuquerque Heights First
- 225 Albuquerque Sandia
- 210 El Paso Open Gate
- 172 Roswell First

NEW YORK

- 333 Brooklyn Beulah
- 196 Valley Stream
- 163 Brooklyn Miller Memorial
- 150 Maranatha
- 143 Bronx Bethany

NORTH ARKANSAS

- 244 Conway First
- 200 Rogers
- 147 Bentonville
- 132 Fort Smith First
- 117 Jonesboro Woodsprings
- 117 Springdale

NORTH CAROLINA

- 298 Charlotte Pineville
- 242 Hendersonville
- 206 Raleigh North
- 189 Raleigh First
- 171 Burlington First

NORTH CENTRAL OHIO

- 539 Marion First
- 539 Mount Vernon First
- 360 Bucyrus
- 283 Elyria
- 230 Bedford

NORTH FLORIDA

- 268 Jacksonville University Boulevard
- 211 Pensacola First
- 161 Jacksonville First
- 151 Hernando
- 141 Jacksonville Central

NORTHEAST OKLAHOMA

- 324 Tulsa Central
- 270 Bartlesville
- 250 Sapulpa
- 211 Broken Arrow
- 184 Tulsa Regency Park

NORTHEASTERN INDIANA

- 448 Anderson First
- 358 Huntington First
- 324 Muncie South Side
- 284 Elkhart First
- 274 Elkhart Northside

NORTHERN CALIFORNIA

- 421 Concord
- 286 San Jose First
- 229 Santa Rosa
- 206 Eureka
- 175 Napa

NORTHERN MICHIGAN

- 157 Alanson Lakeview
- 140 Beaverton
- 109 Cherry Grove
- 104 Reed City
- 104 Traverse City

NORTHWEST

- 392 Moscow
- 366 Spokane First
- 306 Spokane Valley
- 303 Lewiston First
- 293 Yakima West Valley

NORTHWEST INDIANA

- 463 Portage First
- 315 Valparaiso
- 310 Kokomo First
- 190 South Bend First
- 181 Winamac

NORTHWEST OKLAHOMA

- 1,823 Bethany First
- 418 Oklahoma City First
- 323 Bethany Williams Memorial
- 295 Oklahoma City/Lake View Park
- 243 Enid First

NORTHWESTERN ILLINOIS

- 525 Sterling First
- 274 Pekin First
- 268 Rock Island First
- 234 Ottawa First
- 202 Galesburg First

NORTHWESTERN OHIO

- 368 Lima Community
- 250 Springfield First
- 246 Springfield High Street
- 216 Piqua
- 205 Wapakoneta

OREGON PACIFIC

- 1,402 Salem First
- 694 Portland First
- 332 Medford First
- 283 Oregon City
- 262 Eugene First

PHILADELPHIA

- 589 Fairview Village
- 362 Ephrata
- 324 Mifflinburg
- 266 Crossroads
- 232 Bridgeton

PITTSBURGH

- 249 Warren
- 194 Waynesburg
- 173 Oil City
- 169 Pittsburgh South Hills
- 129 Homer City

ROCKY MOUNTAIN

- 168 Kalispell
- 126 Bozeman
- 108 Casper
- 105 Whitefish
- 101 Great Falls

SACRAMENTO

- 500 Sacramento Liberty Towers
- 344 Auburn
- 318 Redding First
- 262 Oroville
- 188 Sparks First

SAN ANTONIO

- 196 Harlingen First
- 164 Georgetown
- 155 Austin South
- 154 Temple First
- 135 San Antonio Valley-Hi

SOUTH ARKANSAS

- 276 North Little Rock First
- 194 Little Rock First
- 171 Hot Springs First
- 149 Little Rock Calvary
- 148 West Memphis First

SOUTH CAROLINA

- 325 Columbia First
- 287 Fort Mill
- 286 West Columbia Central
- 258 Winnsboro
- 243 Midland Valley

SOUTHEAST OKLAHOMA

- 181 Durant
- 178 Choctaw
- 161 Henryetta
- 142 Shawnee
- 130 Ada

SOUTHERN CALIFORNIA

- 477 San Diego Mission Valley
- 305 San Diego First
- 288 Bloomington
- 266 Hemet
- 230 Riverside Arlington

SOUTHERN FLORIDA

- 456 Miami Hosannah
- 375 Princeton
- 343 Bradenton First
- 291 Lake Worth First
- 269 Fort Myers First

SOUTHWEST INDIAN

- 133 Sells
- 127 Cache First
- 60 Parker
- 54 Cocopah
- 45 Poston

SOUTHWEST INDIANA

- 460 Seymour First
- 213 Oakland City
- 191 Columbus First
- 186 New Albany First
- 182 Brazil

SOUTHWEST OKLAHOMA

- 319 Oklahoma City Trinity
- 279 Bethany Calvary
- 277 Oklahoma City Western Oaks
- 204 Yukon
- 176 Mustang

SOUTHWESTERN LATIN AMERICAN

- 141 Phoenix, Ariz.
- 116 Chandler, Ariz.
- 102 El Paso, Tex.
- 55 Tucson First, Ariz.
- 45 Tucson West, Ariz.

SOUTHWESTERN OHIO

- 574 Cincinnati Springdale
- 379 West Chester
- 304 Xenia
- 295 Dayton Beavercreek
- 273 Vandalia

TENNESSEE

- 1,087 Nashville First
- 520 Nashville Grace
- 446 Nashville College Hill
- 281 Clarksville First
- 244 Nashville Bethel

UPSTATE NEW YORK

- 260 Owego
- 207 Rochester Grace
- 183 Syracuse Immanuel
- 150 Plattsburgh
- 144 Rochester Trinity

VIRGINIA

- 655 Richmond Southside
- 229 Virginia Beach First
- 228 Roanoke First
- 225 Woodbridge
- 217 Harrisonburg

WASHINGTON

- 336 York
- 291 Washington First
- 268 Salisbury
- 263 Baltimore First
- 262 Bel Air

WASHINGTON PACIFIC

- 600 Puyallup
- 496 Seattle Aurora
- 393 Kent First
- 253 Olympia First
- 209 Longview

WEST TEXAS

- 584 Metroplex Chapel
- 323 Lubbock First
- 247 Hereford
- 241 Amarillo First
- 215 Fort Worth River Oaks

WEST VIRGINIA NORTH

- 272 Weirton
- 214 Parkersburg First
- 197 Chester
- 196 Parkersburg Broadway
- 184 Elkins

WEST VIRGINIA SOUTH

- 287 South Charleston First
- 269 Charleston Davis Creek
- 249 Huntington First
- 227 Pineville
- 191 Charleston Calvary

WESTERN LATIN AMERICAN

- 342 Los Angeles Belvedere
- 262 Los Angeles Boyle Heights
- 113 Rancho Cucamonga
- 101 Sacramento
- 98 National City

WISCONSIN

- 139 Racine Community
- 111 Madison First
- 109 Mattoon
- 99 Racine Taylor Avenue
- 99 Richland Center

THE QUESTION BOX

CONDUCTED BY WESLEY TRACY, *Editor*

A Bother or a Blessing

For a long time John 10:28-29 has bothered me. Does this passage teach that a Christian can never backslide and be lost?

Not really, although it is often recruited and used by those who embrace the "once in grace always in grace" belief. The subject of whether or not a Christian can turn away from God, go into sin, and be eternally lost is not addressed in this passage.

The point of this passage is that those who come to Jesus are, in fact, coming to God. Therefore, those who believe in Christ have all the protection, blessing, and security that God the Father himself offers. These boons are summarized in verse 27 and include eternal life, victory over death, and protection from those forces that, wolflike, try to snatch a lamb from the flock. Jesus promises all the protection and security that comes from God himself, who is "greater than all" attackers (v. 29).

Jesus, earlier in chapter 10, says that He as the Good Shepherd has proven His faithfulness. He is not the kind of shepherd who runs off at the first growl of a predator, leaving the flock unprotected (vv. 11-13). Rather, Jesus will not, to

use Shakespeare's words, "pack when it begins to rain, and leave thee in a storm."

Women Preachers?

I have a good friend who insists that no group can be a true Christian church if it permits women to preach or serve as pastors. Are Nazarenes wrong in permitting these practices?

I believe that the Nazarene practice of opening ordained clergy status to women is proper and in harmony with biblical principles. Your friend, and others, are probably generalizing on the counsel Paul gave to the Corinthian church, which appears to have had a corps of uninformed, noisy women chattering during the church service.

Nazarenes, and many other evangelicals, have regarded Paul's

counsel to the Corinthians to be a localized, culture-bound bit of wise advice for a particular situation rather than a timeless principle for all ages to follow. In the beginning days of our denomination, about 20 percent of our preachers were women. Between 1930 and 1970, however, a tide of "Baptistification" swept over Nazarene thought and practices and women preachers nearly disappeared. More women are entering the Nazarene ministry these days. I think that is a healthy sign. Note also that it is in line with the biblical tradition of prophetesses, which appear in both the Old and New Testaments. H

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

Answers to February's 10 Point Quiz on page 18

1. D. Moon and the Unification Church
2. B. Michigan
3. B. Missouri Synod Lutheran
4. B. 5%
5. A. Westminster
6. A. MPR
7. A. 595
8. A. 31%
9. C. Florida and Texas
10. B. 15

Self-rating Scale

10 correct: Excellent. You've been reading the same sources as the *Herald* staff.

8 or 9 correct: Very good, but you may be reading too many periodicals and not enough Bible.

5 - 7 correct: Ho-hum, average.

0 - 4 correct: You are not a very good guesser.

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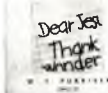
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ART—NOT A PASTIME BUT A PRIESTHOOD

*A visit with Nazarene sculptor
Scott Stearman*

PHOTOS AND STORY BY DAVE ANDERSON

Did this clay already know its destiny? Large hands kneaded the formless lump, a push here, some pressure there, and it began taking shape. He carved and molded, shaved and shaped—an eye, the nose, the chin and cheeks

and hair.

I stood there, amazed, as raw clay, in his hands, began the transformation into an object of beauty and power. The communication process had begun. And if Scott Stearman is anything, he is a communicator.

The son of Nazarene minister Sam and Billie K. Stearman, Scott was raised in a Nazarene parsonage. He says he had no idea when he was growing up that he would be a sculptor. But he adds that his parents instilled in him the belief that he could do about anything he set his mind to do.

He graduated from Bethany Nazarene College (now Southern Nazarene University) where he met and married Hermine (daughter of Herman and Mary Spencer, then missionaries to South Africa). His interests soon led him into television production and to Nazarene Media International in Kansas City. There he played a significant role in establishing the department's video production facility.

In 1986 he fulfilled a lifelong dream of living in the Rocky Mountains. He built a log home near Woodland Park, Colo. Currently, along with his sculpting, he continues to work in the film and media industry as an assistant cameraman, writer, and producer. If you attended the 1989 General Assembly in Indianapolis, chances are you experienced Scott's prowess, since he was the behind-the-scenes media coordinator for the sessions held in the Hoosierdome.

Scott first became interested in sculpting in 1982 during a trip to Colorado. There he met Gene Stewart, a sculptor from Oklahoma City. "I spent about 20 minutes talking to him about the process involved in creating a sculpture, and when I went

back home, I felt that was what I wanted to do," says Scott.

Scott spent the winter of 1983 working on his first piece—a cowboy leaning against a fence. Since then, he has created numerous works—from eagles that seem to defy gravity to a striking work of John Wesley on horseback.

Scott is a bear of a man with a height of more than six feet and a full beard and mustache, but his presence is not threatening. He is a sensitive man with a great sense of humor, as well as a big heart—a heart that wants to communicate and lift up the spirit of others.

As a sculptor, Scott has strong feelings about the communications process and the role of the artist. "I feel that it is my responsibility to communicate with you, not your responsibility to try to understand me," says Scott. "I think in recent years we have gotten that reversed. There are schools of thought where we are expected to struggle to understand the message of a piece."

But what is it that an artist, especially a Christian artist, is expected to communicate? In his easygoing, up-front manner, Scott puts it this way: "I can't separate my faith from what I do artistically. If my work isn't a reflection of a Christlike philosophy, then maybe I need to examine what is happening in my spiritual life."

Words are easy. But acting on one's faith sometimes can be tough. Es-

pecially when the financial risks are very high. That's true for everyone, not just artists. Scott has turned down work on several projects that would have meant significant income, because the content conflicted with his faith.

He feels the role of the artist in society, among all the "sound and fury" of life, is to stand patiently aside with quiet confidence, waiting, knowing that when all the noise and activities subside, someone will need a moment to pause, to reflect, to remember, to be filled with wonder or touched with emotion.

Scott found the famine in Africa and the Mexico City earthquake provided graphic opportunities for artistic response. At the same time, our American Indian heritage and the beauty of an eagle provide others. "In my view, the images in my sculpture from these varied impressions are all consistent with a worldview of hope," Scott reflects. "A sculpture of a crying, homeless child could be viewed as a negative image. However, consider the response of compassion that such an image can bring."

And Scott's sculptures have done just that. His "Tear of the Angel" and "A Cup in His Name" have been part of major fund-raising efforts for Nazarene mission projects in Africa and Mexico. During tours through Scott's gallery in Cripple Creek, Colo., his mother, Billie K., often sees tears flow as hearts are touched by the ethos of Scott's work.

Scott's bust of John Wesley will almost surely be the most celebrated work of art created in 1991 to commemorate the 200th anniversary of Wesley's death.

Sculptor Scott seems trapped in thought along with his bronze trapper. The work is titled "Trapped in Thought."





Jim Kersten/Media International

Eagles transmit many symbolisms and inspirations. This Stearman eagle hovers in the office of General Superintendent William J. Prince.



Native Americans capture Scott's attention. He finds his American Indian sculptures technically difficult, but once done, unusually satisfying.

Scott works mostly in bronze. From a two-thirds life-size sculpture of an Indian releasing an eagle (on display at Southern Nazarene University) to a bust of Phineas Bresee for the Los Angeles District, Scott finds himself busy creating commissioned pieces as well as works that are on sale at his gallery.

With the 200th anniversary of John Wesley's death this year (see special feature, p. 21 in this edition of the *Herald*), Scott has been asked by officials of the United Methodist Church to produce thousands of copies of a bust of Wesley. He has also prepared a work of Wesley riding on horseback, reading his Bible. Scott's bust of Wesley will grace the cover of the catalog of publications for the United Methodist Church during 1991, according to Marvin Cropsey, Trade Products manager for Cokesbury.

The demand for the Wesley pieces is so great that Scott opened his own casting plant near his home. Rather than bronze, the plant turns out works made of hydrocal—a high-density casting cement. After casting, the pieces are treated with a coating that gives them a bronze patina. The process is much cheaper than actual casting in bronze, but it is difficult to tell the difference between the bronze work and the hydrocal pieces. Scott said the plant will allow him to make items such as the Wesley pieces available for less than \$100. A bronze of the same thing could cost 10 times

that amount.

Scott's favorite piece is that of a half-life-size eagle that now graces his log cabin. Another is a bust of an Indian chief. "Both of these were particularly difficult to create," says Scott. "It seems that the pieces with which I struggle the most are the ones that I find the most satisfying."

On a typical day, you will find Scott at work at his studio in his home or at his gallery down the road in Cripple Creek, Colo., where his works are offered for sale at prices ranging from \$500 to \$10,000. He says he always wanted to live in Colorado, so when he decided to go to work for himself, he chose to work where he most wanted to live. "It also put me in touch with other artists and foundries, since there is a whole community of artisans in this part of the country," Scott says.

What is the message that Scott Stearman wants to convey through his works? He says he wants to use his talents to accentuate the beauty that God has created: "It seems to me that the world is in little need of another message of confusion or chaos.

"My desire is that when someone looks at the work I have produced over my lifetime, they will see a sincere body of art that reflects the dignity of the human spirit, the glory of God in creation, and the wonder of life."

Scott believes there are a few artists who are naturally gifted whose ability

came to them, in large part, through no effort of their own. But he believes most artists are made. For Scott, talent may be a natural ability toward a specific pursuit. But he says that the gift will never reach its full potential unless the artist is willing to work at his craft.

Scott challenges persons to not just look at the ability of others and wish, but to develop and discipline their own talents, and to dream great dreams.

Mastering the tools and techniques, he feels, should be a student's first obsession. Communicating ideas will logically follow if the skills are in place. He says too many times people want to skip the discipline and go for the fame simply because a few people achieved celebrity status by throwing buckets of paint against sailcloth.

Art, for Scott, is not simply the ability to manipulate the tools effectively. It is more the ability to observe and "see" the world around you, interpreting the shapes, hues, and shades of what you've seen and translating those impressions and ideas into concrete forms.

Scott has little time for "artistic elitism." He says, "Talent is a gift from God. What I choose to do with it is my gift to Him."

Dave Anderson is administrative assistant and general manager of A/V, audio, TV, film, and video for Media International in the Communications Division at Nazarene Headquarters.

41

WHITE APPOINTED TO NORTHWEST OKLAHOMA



Jerry W. White, 54, has been appointed superintendent of the Northwest Oklahoma District. The appointment was made by General Superintendent Donald D. Owens, with unanimous approval of the Board of General Superintendents and in consultation with the Northwest Oklahoma Advisory Council.

White, who has served as pastor of Nampa, Idaho, First Church of the Nazarene since September 1983, officially assumed his new responsibilities January 21.

The appointment was necessitated by the resignation of Jesse Middendorf. Middendorf gave up the post to become senior pastor of Kansas City First Church.

A member of the General Board, White has pastored churches in California, Texas, and Arizona. He was ordained in 1963 on the Arizona District. He is a graduate of Pasadena Nazarene

College and Nazarene Theological Seminary.

White and his wife, Thirl Ann, have two children, Christal and Jerry.

HONG KONG OFFERING IS LARGEST EVER

More than \$600,000 has been received for the NWMS 75th Anniversary Offering for Hong Kong. A total of \$600,168 was received as of November 30, making it the largest single mission project offering in the history of the denomination, according to Nina G. Gunter, NWMS general director.

"I want to thank Nazarenes worldwide for their sacrificial and substantial giving to the Hong Kong offering," Gunter said. "The offering continues to come in as we press toward our goal of \$750,000."

In addition to offerings received from churches in the U.S. and Canada, Gunter reported that churches around the world have participated in the project. She said that the first congregation organized in Thailand sent a check for



Nina G. Gunter, general NWMS director, receives a check from the North Verapaz District for the NWMS 75th Anniversary Offering project for Hong Kong.

Pictured (l. to r.): Jose Cornelio Cuc., district treasurer; Daniel Ac Son., district NWMS president; Nina G. Gunter; and Jesus Reyes de Leon, district superintendent.

\$171. Gunter added that every church in El Salvador also participated in the offering.

The offering will be used to evangelize the Chinese community of Hong Kong and the Peoples Republic of China. This will include sending Nazarene doctors as guest lecturers to medical schools and clinics, placing Nazarene teachers in Chinese universities, church planting, ministry through media, and the training of lay and ministerial groups.

"The Hong Kong Offering affirms our love for the lost and confirms our faith in the Great Commission of our Lord Jesus Christ," Gunter said.

CHURCH ENTERS THREE NEW WORLD MISSION AREAS

The Church of the Nazarene has entered 3 more African countries, pushing the number of world areas where the church is represented to 95. The denomination is now present in the countries of Zaire, Rwanda, and Ghana, according to Robert Scott, World Mission Division director.

With a population of 33 million, Zaire is part of the Africa East Field under the leadership of Harmon Schmelzenbach.

Rwanda has a population of 6 million. It becomes the first French-speaking country in the Africa East Field. Nazarene churches are located in and near the northern city of Gisenyi.

John Seaman is the field director of the Africa West Field where Ghana is located. Nazarene churches have recently been organized in the capital city of Accra.

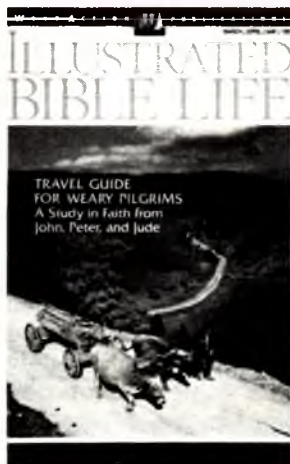
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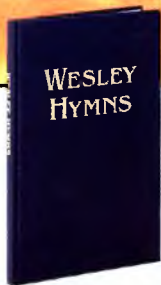
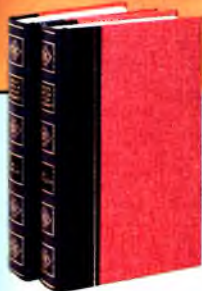
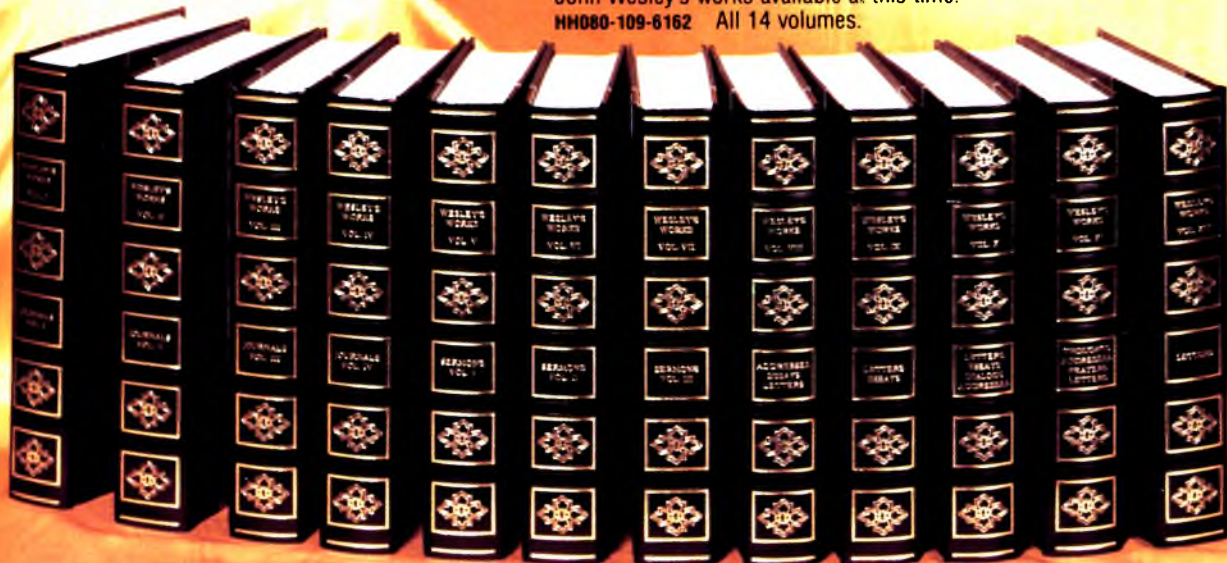
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