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Herald of Holiness

SEPTEMBER 1996

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

WAYLAID BY MALACHI—

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to Tithe—
Cheerfully**

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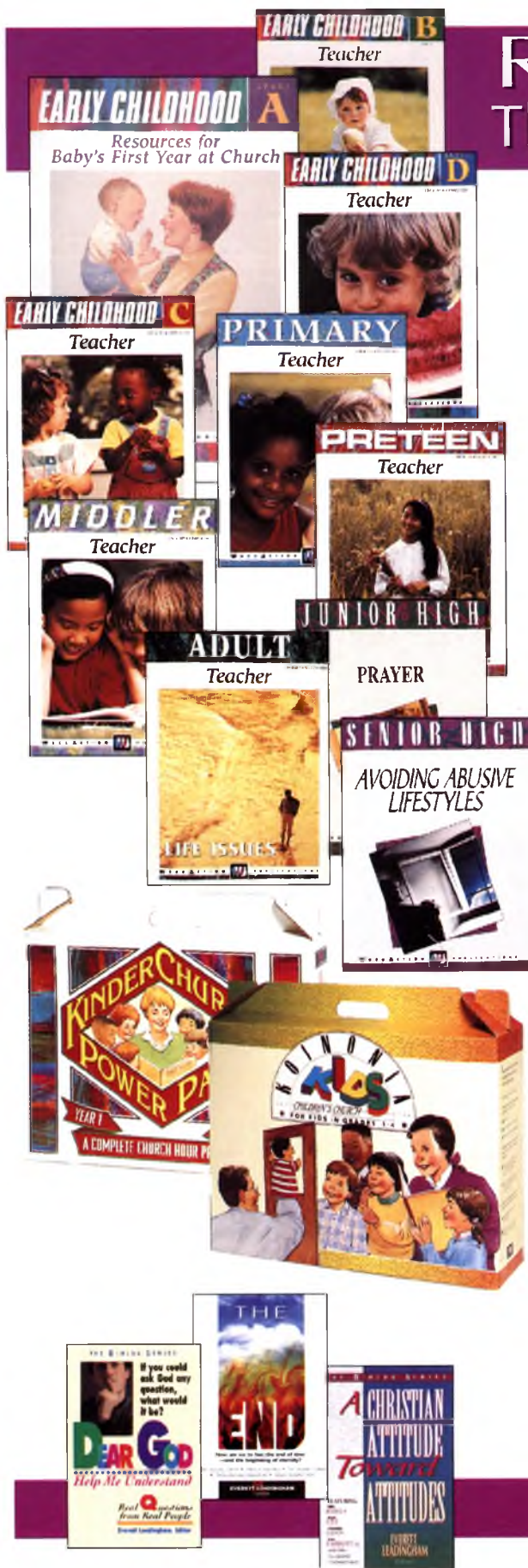
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Picking Them Green

WESLEY D. TRACY



WHEN I SERVED AS A PASTOR, I got used to "picking them green." You had to preach two or three times every week, so there was no time to let a sermon ripen to full-flavored maturity.

But you would think that when it comes to a monthly editorial, picking them green would not be a factor. But this month is as green as grass.

It's not that I don't have excuses. I've been really busy trying to help out with an international educational project. A teaching team that I'm privileged to be a part of has recently worked in Argentina, Brazil, and France. It has been exhausting, exhilarating, and time consuming.

Nazarene Teachers

I wanted to write an editorial about the Nazarene teachers I have met on these trips. But that editorial is too green, and the deadline is upon me. But if this had time to ripen, I would tell you about Claudia M. of Argentina (one of the best educators I know), and about Sylvia Rodriques and Pastor Gilson in Brazil, and Maria Jeanne Bergeran in France (a convert of the Paul Orjalas), but then I would have left out so many others. Too green to pick.

Let me share a couple more ideas that aren't ripe yet.

The Anonymous Jesus

This one is so green that it is just a seed. But I read it somewhere, and I don't want to forget it. Sidney Carter

has Jesus saying, "Forget my name is Jesus. From now on I'm anonymous. Do not trust the people who hang me like a millstone around your neck." Hmm. Where could you go with that?

Church Growth and Ignorance

I've been reading about the Cane Ridge (Kentucky) camp meeting of 1801. From that meeting, instigated by Barton Stone, sprang a principal branch of the Disciples of Christ (and later the Church of Christ). The Holiness Movement got a great impetus there, too, as Methodists and Cumberland Presbyterians joined in the religious celebration. Even the Baptists got energized, and the wildfire spread. All these churches grew dramatically.

Paul Bassett took me on a guided tour of the Cane Ridge shrine a few years ago. I got good pictures. But I wonder if my generation really wants to revisit those days as much as we act as if we do. I've been reading Barton Stone's description of that meeting. A lot of "falling" took place. The worshiper, saint or sinner, would "with a piercing scream, fall like a log on the floor, earth, or mud and appear dead."*

Stone also cited the "jerks." Sometimes the head would be jerked "backward and forward, or from side to side so quickly that the features of the face could not be distinguished." Sometimes the whole body would "jerk backward and forward in quick succession, [the] head nearly touching the floor behind and before."

Often the "jerks" led to "the dancing exercise." This dancing, practiced only by the born again, was "sometimes quick and sometimes slow" but produced no levity.

"The barking exercise" (the Toronto blessing is not so original), Stone said,

was "a grunt, or bark" naturally produced by the jerks.

The "laughing exercise" was frequent, loud, and hearty and practiced only by the converted. The running exercise was also common, and the singing exercise "was most heavenly." Those affected would sing "melodiously, not from the nose or mouth, but entirely in the breast. . . . None could ever be tired of hearing it."

The regular Presbyterians opposed the emotionalism and the commissioning of "ignorant" preachers. The Methodists, Baptists, and Stonites embraced both emotionalism and unlettered preachers. In fact, they went up and down the land bragging about how ignorant their preachers were! Peter Cartwright even thrasonically called his Methodist preachers "illiterate."

Question. What was the relationship between church growth and ignorant preachers? Was it correlative? Analogous? Symbiotic? Causal? Incidental? Did the growth happen in spite of the

The old-fashioned camp meeting would scare my generation witless.

ignorant preachers or because of them?

I don't know. But one thing I do know is that not every "green" idea that pops into one's head deserves to be allowed to ripen! I'm picking this one green before it blossoms, let alone ripens. After all, it's a thin line between ripe and rotten. Right? Scary, isn't it?

*A Short History of the Life of Barton W. Stone Written by Himself, in *Voices from Cane Ridge*, R. Thompson, ed. (Minneapolis: Bethany, 1954), 69-72.

HH

God's Sign Language

MICHAEL R. ESTEP



Michael R. Estep is director of the Communications Division, Church of the Nazarene.

REMEMBER THE IRON CURTAIN? Seven years ago, the curtain came down—torn apart forever. People's lives have changed forever too.

Take Matthias: He was 12 on that unforgettable 9th of November, 1989. He and his father were among those East Germans who accepted the invitation for a warm meal at the Saint James Church of the Nazarene in Berlin. This spontaneous idea for Sunday, November 12, was intended to reach out an arm of welcome that would be obvious and convincing. About 100 grateful people came, and many were interested in receiving a New Testament or a gospel tract. A few came back, among them Matthias and his parents. After about a year, the family accepted Christ. Matthias became a faithful and committed believer, supporting and contributing to the local youth group. He will soon finish school and then enter a university. He is a promising young man who deserves our prayers and support. The changes and transitions of these last seven years have been very demanding, but Matthias is a sign of what God wanted to do when the curtain

came down.

And there is Susanne, who grew up in an East German village. She came to Christ when a Nazarene evangelist shared his faith with her on the streets of West Berlin. She was further impacted by the Youth in Mission team sent to Berlin for the Thrust to the Cities in 1993. Susanne works in the foreign service for her country, Germany. She trained in Bonn. Her first assignment was in the German embassy of Stockholm, Sweden, where she met her husband, Bruce. They now serve in Tel Aviv, Israel. What an exciting life—Susanne enjoys serving Christ all over the world as she serves her country. It all started with a seed planted in her heart when the Church of the Nazarene was able to reach her in East Germany even before unification took place in October of 1990. Susanne is a sign.

**Lidia,
Susanne,
Matthias—
all signs.
Can you
read them?**

And then Lidia. She is Polish-German with a Catholic background. She grew up in the German Democratic Republic, close to the Czechoslovakian border. Lidia came to know the Lord in the spring of 1990 and shortly thereafter dedicated her infant son to the Lord. Her husband, Michael, was a former captain in the East German army. While he is of the Communist mind-set, he is showing an increasing interest in the gospel. Lidia is a sign.

Today, seven years after the wall came down, we are looking at all the doors that have opened for Nazarene missions in Eastern Europe: Moscow, Kiev, Volgograd, St. Petersburg, Tiranë, Bucharest, Sofia, and even now Kazakhstan. History has taken a sharp turn. Political systems have changed. These new harvest fields are a sign from God for the 21st century. Matthias, Susanne, and Lidia—the firstfruits of the new fields now ready for harvest. **H**

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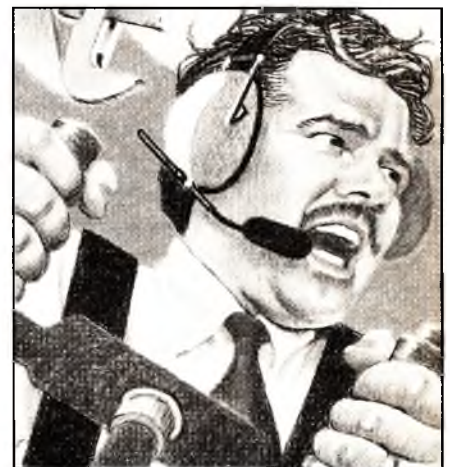
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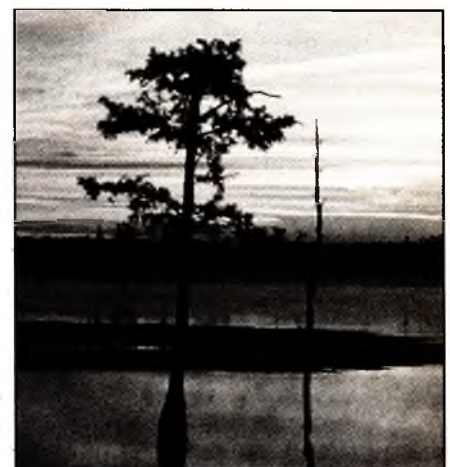
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Statistic or Light Bearer?

by John A. Knight

A television broadcast pled for safe driving over the Labor Day weekend. The National Safety Council had predicted several hundred deaths. Then the announcer said, "These are *terrible* statistics. Don't be a statistic."

Millions of Protestant church members in the United States and Canada are merely statistics. They don't add to the *force* of the church. They have no deep convictions or burning ideals. There are no determined actions to their lives. Only their names swell the church statistics! They give *nonparticipating* approval to the work of the church.

One ambulance driver said he hauls more *spectators* to the hospital from sports events than *players*. Faithful stewards are more than spectators or "mere statistics."

Christian discipleship demands our full participation! Jesus shows in the parable of the talents that we are to minister according to the "ability" God gives us (see Matthew 25:14-30 and 1 Peter 4:11). Some are gifted with five talents, some only one. But most of us are two-talent persons. One speaker declared: "In every generation, there are few people who are born with exceptional ability—four-leaf clovers, so to speak, in the field of life. But the clover that keeps the fields green and feeds the cows and the bees, giving us milk and honey, is the three-leaf clover, the common, ordinary kind."

Jesus did not think it too demanding that His disciples put Him first in *all* of their lives. Christ must be

first before *personal convenience*. Good stewards do not lay down their crosses when it is expedient and pick them up when it is convenient.

Christ must be Lord of our *families*. "The king's business require[s] haste" (1 Samuel 21:8), and loyalty to Christ must be supreme, above family barbecues or wedding plans (Luke 14:20).

Christ must have priority over our *job or profession* (vv. 18-19). He must be first before our *material se-*

WHOEVER SERVES MUST
DO SO WITH THE STRENGTH
THAT GOD SUPPLIES"
(1 PETER 4:11, NRSV).

curity. Early Christianity saw many Christians change jobs. If our work interferes with our spiritual welfare, we need to make an adjustment.

Are we participants or statistics?

Christian discipleship is costly! True Christianity is not purchased at a bargain counter or sold in a bargain basement. We must pay a high price if we would be good stewards of our lives.

Discipleship demands *constancy* (Luke 9:62). A faithful steward is a Christian *always*—at home or away, with those who know him or her, and those who do not!

Discipleship demands the ability to face the constant judgment of

others without complaint. Political leaders often have their integrity questioned. If they don't go to church, they are atheists or impious. If they do, they go for political reasons. That's the price one pays for leadership or stewardship. Good stewards learn to live beyond the judgment of others. Paul wrote, "I care very little if I am judged by you or by any human court; indeed, I do not even judge myself. . . . It is the Lord who judges me" (1 Corinthians 4:3-4, NIV).

Discipleship sometimes demands *loneliness*. We may be the only Christian at work, at school, or in the family. Jesus himself felt alone, but He said, "Yet I am not alone, for my Father is with me" (John 16:32, NIV).

Christian discipleship is rewarding! The Christian steward is rewarded with resources in himself through Christ. There are stern times when life drives us back upon ourselves. Then we must draw upon the spiritual resources we have accumulated in our hearts and in eternity.

At the last day, the Christian disciple will be fully rewarded. Jesus' words will make our seeming "sacrifices" insignificant: "Thou hast been faithful over a few things, I will make thee ruler over many things" (Matthew 25:21, 23).

The good steward is always *involved*, always in front with a *light held high*. Am I a "terrible" statistic? or a participating *light bearer*? H



Devotion and Duty in Deuteronomy

Sanctified by Grace or Obedience?

ROGER L. HAHN



Roger L. Hahn is professor of New Testament at Nazarene Theological Seminary.

*For you are a people holy to the LORD your God. The LORD your God chose you for himself from all the peoples on the face of the earth for you to be the people of his own personal possession. It was not because you were more numerous than all the peoples that the LORD became attached to you and chose you, for you were the fewest of all the peoples. It was because the Lord loved you and kept the oath which he swore to your fathers that he brought you out with a strong hand and he redeemed you from the house of bondage, from the hand of Pharaoh, King of Egypt (Deuteronomy 7:6-8).**

SECURITY IN A RELATIONSHIP is a priceless treasure. It requires emotional health, the willingness to give without conditions, and the expectation that the other will also give without conditions. Such demanding requirements make secure relationships rare. More often, one or both parties try to earn the love of the other. Sometimes a person will try to demand love from the other. Even in the best of relationships, there is a delicate balance between what is given and what is expected.

We see a similar balance in Deuteronomy's picture of the relationship between God and Israel. Deuteronomy 7:1-11 reveals what God expects from Israel if she

is to be holy and what He has given that makes Israel holy. Verses 1-6 outline God's expectations. Verses 7-10 describe God's grace in making Israel His own. Verse 11 summarizes God's expectation of obedience from His people.

God's demands upon Israel in Deuteronomy 7:1-5 are some of the most offensive parts of the Bible to many people. The Canaanite people who occupied the land when Israel arrived were to be thoroughly destroyed. Israel was to show no mercy to them. Their altars, idols, temples, and other religious symbols were to be smashed beyond recognition. Regardless of the attractiveness or worth of any Canaanite young person, no Israelite was to marry one of them. Exclusion and destruction were the patterns Israel was to follow in her relationship with the Canaanites.

The reason for this harsh treatment appears in verse 6: "For you are a people holy to the LORD our God." The root idea of the Hebrew word translated "holy" in this verse is "separation." Israel was called to be separate from the influences of the surrounding cultures. God demanded radical measures to insure that separation. Israel's later history revealed the consequences of failing to maintain this separation. The nation's holiness could only be accomplished by obedience to God's radical demands.

Verse 6 also describes grace as the source of Israel's holiness. The nation was to be holy because God had chosen her as His "personal possession." The Hebrew word means "personal property," but when ancient documents used the word with reference to deity, it meant "treasured possession" or "special treasure." The treasure of a holy God dare not be unholy.

The theme of grace is more explicit in

verses 7-8. There was nothing about Israel that qualified her to be God's chosen people. The only reason was that God had set His heart on her in love. Two different Hebrew words appear in verses 7 and 8 describing God's love for Israel. The word in verse 7 speaks of attraction and emotional attachment. It does not describe courtship in which one seeks a lover. Rather, it describes the powerful bond of love between lovers who have found each other. The word for love in verse 8 speaks of the passion of husband and wife. God did not choose Israel because of her qualifications but simply because He loved her.

Verse 8 also states that God's faithfulness to His promise to the fathers, Abraham, Isaac, and Jacob, led Him to redeem Israel out of bondage in Egypt. Thus, the faithfulness and love of God motivated Him to choose Israel for His special possession. His choice created the responsibility of holiness, separation from the world around them.

We can no more "earn" holiness by our obedience and separation from the world than we can earn love by trying to please a parent, a friend, or a spouse. Holiness is a gift from God. Like salvation, holiness is by grace, not by works. However, that grace also demands our obedience.

The treasure of a holy God dare not be unholy.

For further study: (1) Study Ephesians 2:1-10. In what ways does this passage describe the grace of God? How does that grace call for our holiness? (2) Study 1 Peter 2:9. How does the following context describe the obedience required of believers who are God's "own people"? (3) Examine your own heart. Do you seek to earn holiness by your obedience, or do you accept it as God's gracious gift that makes you want to obey Him?

*Scripture quotations are the author's own translation.

HH



Tongues-Speaking

I believe the July *Herald* is the best I have read. I especially enjoyed Rev. Kenneth Grider's article "Tongues-Speaking and the Nazarenes."

Keep them rolling off the presses. People today need these kinds of articles. It keeps us up-to-date on what's going on around us.

God bless you all.

Marilyn McBride
Prague, Okla.

Let's Hear from the Generals

Thanks for an excellent *Herald of Holiness* each month. It is tops in reading material!

However, it is evident that the former professor J. Kenneth Grider took advantage of his past position at Nazarene Theological Seminary. His article "Tongues-Speaking and the Nazarenes" has much to be desired. As supposedly a converted Catholic and teacher, it appears he should have further documented his statements about the Roman Catholics, Episcopalians, Lutherans, Nazarenes, Presbyterians, and the Pentecostals. His generalizations are not documented thoroughly, and some are far from being accurate!

The *Grow* periodical has recently indicated that Nazarene churches in the U.S. are being closed at an alarming rate. When the Pentecostals are "the fastest-growing group of Christians in the 20th century," how can J. Kenneth Grider say, "We thank God for them," and be so sure that his interpretation of the scripture on glossolalia is for Nazarenes? Let us hear from the general superintendents, as they should speak for Nazarenes!

J. E. Perryman
Park Hill, Okla.

Racial Designation Irrelevant

Without being a "stickler," I'd like to criticize Dr. Grider's article "Tongues-Speaking and the Nazarenes" for specifically mentioning *twice* that William J. Seymour was a "Black" evangelist. I believe that mentioning this fact even once would have been too many because of its irrelevance to the matter being discussed.

If we, as Christians, truly believe that there are no distinctions between races but that we "are all one in Christ Jesus" (Galatians 3:28), then the least we can do is cease making references to a person's race—particularly Blacks—when the person's race has nothing to do with the subject at hand.

This may seem like an insignificant issue, but it may very well be one of the little "jabs" that keep racial tensions alive in this country, thus revealing that Americans and Christians alike do not yet see persons simply as "persons" but instead see them as being either "Black" or "white." I know that Dr. Grider and you as editor do not intend by such references to offend anyone, but I do believe that it is imperative that the Christian community lead

the way in dissolving the distinctions between Blacks and Whites, and to do so we must eliminate irrelevant racial references in our speech, writing, and ultimately in our hearts and minds. Until then, racial reconciliation will always be a dream just beyond our grasp.

Jerry Austin
Mission, Kans.

A Pastoral Response to "Tongues-Speaking and the Nazarenes"

In your July issue, Dr. Kenneth Grider addresses one of the most interesting challenges facing Nazarene pastors these days—the "tongues" issue. On the one hand, most of our pastors have learned in our educational system that we are not a "tongues-speaking" church. Our pastors generally understand that we teach that the gift of tongues is primarily intended to extend the gospel message into new cultures and language groups.

On the other hand, many of our churches have charismatics or neo-Pentecostals in them. These people practice the use of an unknown language in their personal prayers. From my earliest days in ministry, they have made me aware of their presence as well as their support. My response to them has always been that they are welcome to attend and to participate in ministry as long as our denominational stand on the issue is not violated.

My interpretation of our denominational stand is that no one is to speak in tongues publicly or be evangelistic about that particular gift. Not one time in my 26 years of pastoral ministry has this been a problem. Those who needed a more public forum for their tongues-speaking have invariably made their way to a church that is more acceptable to them.

I think it is important that we acknowledge that there are charismatics among us. They are not cultic, unsubmitive, or obnoxious. They attend, support financially, teach Sunday School classes, volunteer in the church office, and serve on the church board. My experience is that they accept the holiness doctrine and are not divisive. They are brothers and sisters in the faith. In many cases, they have helped us in our expressions of worship and have made us more sensitive to the presence of the Holy Spirit.

These are interesting days for denominations. Through the Promise Keepers organization and, I believe, through a movement of God, the walls of denominations are either coming down or becoming less obvious. I do not see a need for us to change our understanding of Scripture or our stance regarding the use of tongues-speaking in public services and small groups. But we Nazarenes surely must confess that the same Scripture that supports our understanding of spiritual gifts most assuredly teaches us to love, nurture, and respect everyone in the Body of Christ.

Pastor Wes Smith
McMinnville, Oreg.

Hoots at Home

What a joy fills my soul as I sit here to write you these few lines. God is faithful!

These are good days, but different. It would be impossible to put into words how I feel in my heart, to know I will never do another revival, camp meeting, or retreat. This work has been my life and heartbeat. The emotional battle of it all puts my heart in a sling. However, these are good times, also, without a negative thought or doubt about His perfect will. Glory hallelujah!

Now, for the first time, *I am with my family!* . . . The doctors

tell me that I might do one service now and then, but not often. . . . God has been good to me. God's family is precious. The journey has been wonderful—I would gladly do it all again.

Bob Hoots
Columbia, Ky.

P.S.: Wesley—After more than 1,700 revivals, camps, preachers' meetings, and so on, I will now have extra time to *pray for you* and your work!

Loves the Herald

I love the *Herald* and read it as soon as I receive it, then pass it on to someone else to read. Would you believe I actually heard Uncle Buddy say that a heathen is a Nazarene who does not read the *Herald of Holiness*? I have been a member of the Church of the Nazarene since 1934.

Martha C. Banister
Bakersfield, Calif.

Loving the ADHD Child

Thank you for your article "Loving the ADHD Child" in the June issue of the *Herald of Holiness*. It is very encouraging to see the church recognize ADHD so these children can be ministered to instead of turned away. As the parents of an eight-year-old boy with ADHD, in the past we have encountered our share of well-meaning but uninformed church workers who are quick to inform others of our "poor parenting skills due to our lack of discipline." It was disappointing to realize that the secular community was more loving, understanding, and accepting of our son than the Christian community.

Thankfully, our current church situation has been very positive for our son. We trust that your informative article will save many other families from negative experiences.

Wayne and Bobbie Mahoney
La Habra, Calif.

ADD Trials

Thank you very much for the article "Loving the ADHD Child" in the June issue. It was a wonderful article.

My son, who was eight in July, was diagnosed with ADD in January. The last three and a half years have been a nightmare. I was asked to remove him from day care "because they could not control his energy constructively." In first grade, he was expelled. I was constantly getting phone calls from the teacher, principal, and even parents telling me everything he did. I cringed every time the phone rang. He has put me in so many embarrassing situations that I hated taking him anywhere. We could never do anything as a family, since I never knew from one hour to the next how he would behave. I was so depressed and tired of dealing with it that I didn't know where to turn. I even thought about leaving and not being a mother anymore.

With a caring and understanding pastor who listens and prays with me every time I feel I can't go on, and with my church family who cares about him and is understanding when he disrupts the service and I have to remove him, I am given strength. I am also thankful for his teacher this year who saw through his frequent disruptions to discover a very bright and loving boy. She helped to get him tested for ADD. He is now taking Ritalin and, with his teacher's help, attends a gifted program through our school district.

I give glory to God for being in control of every part of this situation. I love my son very much. He brings me great joy, and I wouldn't have him any other way. I realized that I could not deal with his ADD by myself and gave it to God to handle. From that point on, God has showed me many times that He uses my

pastor, teachers, doctors, and even the *Herald of Holiness* to provide for my needs.

The *Herald* is great, and I look forward to it every month.

Debra Pinkston
Syracuse, N.Y.

A Must Read for Parents and Teachers

Thank you so very much for the June issue. . . . It has really ministered to me and encouraged both my husband and myself, as our oldest was diagnosed with ADHD in . . . 1994.

There are so many misconceptions regarding this type of "disability," and to work with our child, who is eight, on a daily basis can be emotionally and physically exhausting. People don't understand what a day in our shoes *or* in our son's can be like! This issue is a "must read" for all Sunday School and children's workers as well as pastors!

Thank you . . . for . . . reaching out with love and encouragement to families affected by ADHD!

Kim Dunham
Olathe, Kans.

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Adoption as a Ministry

These Nazarenes are trying to make a positive difference in our world by providing Christian homes for unwanted biracial children

by Carri Uram

Photos by Jim Fish

Following the death of our two-month-old son, John, to sudden infant death syndrome on New Year's Eve 1992, I plunged into a deep despair that was to last many months. During that time, I read everything I could find concerning tragedy and how the Bible relates to it. I learned that while God does not always prevent tragedy, He promises to use it in some way to His glory if we put our trust in Him. So I held on to His promises and challenged Him, saying, "It better be good!" I think He understood and forgave my brazen demand, but I felt early on that He had a plan in all of this.

Many years before, my husband, Mike, and I had discussed adopting a "harder to place" child. We found out that more and more biracial infants are being born and that they need homes. Interestingly, as soon as we began to think about adopting one of these children, everywhere we turned, this issue was being dealt with—on talk shows, in the newspaper, and so on, and, as you might guess, always very negatively. As a result, I became fearful and decided against it. However, at nearly a year after John's death, God began making it abundantly clear that this was what we were to do. Still fearful, I knew I had to obey Him.

So I started by doing what I should have done years before, and that was to investigate on my own and not let Phil Donahue or Sally Jessy Raphael shape my decisions. Since then, I've come to the real-

ization that these shows only showcase the extreme cases and are usually quite negative, so I don't watch them anymore. I began speaking with people who have adopted biracial children and the children themselves, some of whom are now teenagers. I've found only very happy and well-adjusted kids. As a matter of fact, in some places it's now cool to be "mixed," and there is even a biracial clique at our local high school. We live in a metropolitan community where international

**WE FOUND OUT THAT
MORE AND MORE
BIRACIAL INFANTS ARE
BEING BORN AND THAT
THEY NEED HOMES.**

corporations, foreigners, and interracial couples are quite commonplace, so adopting children of another race works well here. People living in a more rural or segregated community might not be as successful. We were assured that friends and family would come around. *They have!* As our kindly older lawyer said, "If a person could not be charmed by an innocent little child, well . . . they're no kind of person to begin with!" How true!

Within weeks of beginning our process, we were called and told that there was an 18-year-old girl in college carrying a baby boy due in about two months, and were we interested? Of course! We'd been told by several adoption sources that these girls were usually middle to upper middle class—"the girl next door"—good girls from good homes, and in many cases, the fathers were their first boyfriends.

We were excited to meet Deedy the next week. When she came into the room, our hearts melted. There she stood, looking so scared, with big hazel eyes and a cute Dorothy Hamill haircut. It was love at first sight! We wanted to adopt her too! As we talked, it became apparent that she was already beginning to grieve the eventual loss of this child. You could tell when the baby would kick, because her face would light up and she'd beam. The next instant, her head would drop, and her bottom lip would quiver with the realization that this baby would soon be leaving her. Our hearts broke for her, as we also knew the pain of losing a son.

I've since found out that most of these girls go through a real grief similar to that of infant death. How could they not? After the grief subsides, though, it is replaced with a sense of peace that they have done the *very best* for their babies! Deedy is now in her third year of college and plans to go to law school to help other young girls through this difficult process.



The families of Greenville, South Carolina, First Church of the Nazarene who have adopted biracial children

Seven weeks later, as Mike, our older children, Chad and Tiffany, and I walked into the hospital room where our little Alex was waiting for us, there was a collective gasp. He looked so much like our little “John-John.” We were soon to find out that he also shared John’s sweet disposition and happy nature. But the thing that touched me most was that John loved to be cuddled. He’d bury his head in your shoulder till he found “his spot.” Alex did exactly the same thing. No doubt, he was our son!

To those who say we’re robbing Alex of his heritage, the reality is that since biracial babies most often are born to white mothers, he would have been raised in a white home either way. As for Whites adopting Black children, I truly believe that in a loving home, these children also will do quite well. I know many families who are shining examples of this. Heritage means nothing to little ones languishing year after year in a string of foster homes. I once read

that while Blacks make up 12 percent of the population, Black children waiting to find homes make up 49 percent of all adoptable children. Yes, it would be ideal to put every Black child in a Black home, but this is not the reality.

MOST PERSONS AFFIRM OUR ATTEMPTS TO MINISTER IN JESUS’ NAME TO THESE UNWANTED INFANTS.

I once read a disturbing article in a Christian magazine that said a large percentage of young girls carrying biracial babies choose to abort, fearing no one will want their babies. I must be honest and say I’m frequently scrambling to

find a home when lawyers call me about a biracial newborn—sometimes to no avail. Where are all of my pro-life friends? That same article asks the question, “Are Christians *really* pro-life, or just antiabortion?” If we overturned *Roe v. Wade* tomorrow, we would suddenly have an onslaught of biracial and Black babies. What are we going to do with them? We can’t tell a girl to carry her baby and then say, “Wait a minute; no one wants it!” We know there will always be people waiting in line for those healthy white infants.

The response from the public has been quite good. Most persons, including our pastor, Rev. Kevin Ulmet (Greenville, South Carolina, First Church), affirm our attempts to minister in Jesus’ name by giving unwanted children Christian homes. People make over these children as they would any other. We’ve been very touched by the warmth we feel from the Black community.

Since our first biracial adoption, we have been blessed with another

er. "Natalie" means "the gift of the child." She is a gift not only from God but also from a sweet little 16-year-old named Tara. She, like Deedy, will always be precious to us because of her painful but unselfish choice. We've encouraged each birth mother to send pictures and letters to the children to help fill in the gaps later on. Deedy wrote a letter while still in the hospital after Alex's birth. In it she wrote, "I chose Mike and Carri because they are the only couple worthy of raising a miracle like you. . . . I want you to have all the happiness and stability you deserve. Today, before they took you away, I tried to tell you how much I will always love you and why I had to do this for you.

Then you opened your eyes and looked up at me as if you understood and that it was OK. . . . I will cherish you always, and nothing or no one will ever, ever

change that! I Love You, Deedy." I might add that there were large tear stains all over the beautifully written pages. These girls loved their babies so much. Abortion was never a choice for them, even



Author Carri Uram and family (l. to r.): Carri (holding Natalie), Mike (holding Alex), Tiffany, and Chad.

though it was strongly suggested to each one. It was their prayer that a Christian couple would cherish their children and make them their own. As it is the prayer

of many other young birth mothers.

We're now helping to start G.I.F.T. (Guiding Interracial Families Together), an adoption support group for people who have adopted Black or biracial children. This group is growing tremendously as this option is catching on in our city and many others. It's also beginning to catch on at our church. Lawyers have suggested that we take our group nationwide, as this is a much-needed thing.

We expect that there will be challenges ahead. But don't many children have difficult issues to deal with in these times? Divorce, poverty, handicaps, obesity? As the lady who was the first to adopt biracial children in our city 25 years ago and has also raised biological children said to me, "Your biracial children are at no significantly higher risk than your biological ones. . . . You

Transracial Adoption: An Attorney's Perspective

by Raymond W. Godwin

The Controversy
During the 1950s and 1960s, transracial adoption increased sharply as a result of a rise in the number of children in the social service system and the lack of minority homes in which to place minority children. However, in 1972 the National Association of Black Social Workers (NABSW) came out strongly against transracial adoption. The NABSW policy to date is that a Black child needs to be raised by Black parents to develop a positive racial identity and that only Black parents can help the child develop skills for coping in a racist society. Other less vocal opponents also believed that same-race placements should be favored. These opinions led to policies that resulted in children staying in foster care because no

same-race families could be found. Up until recently, many state agencies did not place Black or biracial children with white parents.

A large study by psychologist Peter Benson found that adolescents who were adopted as babies in transracial homes do as well as those adopted in same-race homes. In an extensive 20-year study, 90-98 percent of transracial adoptees enjoy family life, are well adjusted, and have a strong sense of racial pride.

As of October 1, 1995, it is against the law to bar transracial adoptions. The federally mandated Multiethnic Placement Act states that race can only be one of several considerations in placing a child with a family, but it cannot be the only factor. The Adoptive Families of America, like the North American

Council on Adoptable Children, believe that when possible, a child should be race-matched, but children should not have to wait extensive periods of time to find a same-race family.

How to Adopt

When adopting a Black or biracial child, the same laws apply, and usually the same methods of adopting are available. Generally, the only difference is the time line for finding a child—about three to six months. There are three ways to adopt a child in the U.S.: public agencies, private agencies, and private adoption.

Public Agency

Adopting through your social services department is essentially adopting children in the foster-care system. If you are flexible and are willing to adopt a toddler-age

child or older, you should be able to adopt within a reasonable time period. Although dealing with the bureaucracy can sometimes be very frustrating, the fee for the adoption service is minimal, and in some cases, the state may provide monthly subsidies if the child is considered to have "special needs." In some states, being a minority race alone is considered a "special need."

Generally, it is difficult to adopt a newborn through social services, but it may be a good idea to at least get your name on their list. You will have to attend a series of classes and also have an approved home study conducted by your social services department.

If you want to adopt an infant, it is best to contact several agencies and private attorneys who are permitted to



(Left, l. to r.): Kris Fleig holding son Sawyer, Pam Edwards with children Matthew and Hope.

(Right): Gary Fleig holding Sawyer.

(Below): A meeting of G.I.F.T. (Guiding Interracial Families Together), an adoption support group for people who have adopted Black or biracial children.



may have more trouble with those blond, blue-eyed children that were born to you. There are never any guarantees." How true. I never expected to lose one to death. I just believe that a child raised in a loving, supportive, Christian home has the very best chance to survive and come through victoriously!

The joy that these two babies have brought to our lives is immeasurable. What

God is doing through these two precious miracles overwhelms me. As I approach what was to be the third birthday of our dear "John-John," I can truthfully say that God is so good; you can trust Him through the darkest of days. His word is true; He will turn ashes to gold. He is faithful to do exceeding abundantly above all that we could ever ask or even think (Ephesians 3:20)!

HH

do direct placements. If you have your heart set on a newborn, you can plan to wait three to six months for such a placement. Most couples who are serious about adopting, however, wait much less time. In general, if you are a Black or interracial couple, you can expect to wait even less time for the attorney to notify you that a child is ready to be placed.

Direct Attorney Placement

In states where attorneys can place a child directly with a couple, you will want to be on the lawyer's waiting list. Some attorneys may waive or lower the retainer fee for placing your name and home study with an office if you are seeking to adopt a Black or biracial child. Attorneys, as do many agencies, like to have on hand couples who are ready to adopt a Black or biracial child. In our practice, we know of several families interested in adopting transracially,

and we try to give first priority to our clients.

In general, our experience is that more biracial babies than Black babies are available through private adoption. Few Black birth mothers place their children for adoption through an attorney. White birth mothers who are expecting a biracial child will often choose private adoption. They like the control that they can maintain in selecting a couple.

Usually the expenses in a private adoption are the same regardless of the race of the child. These expenses are primarily the attorney's fees and the birth mother's living and possibly medical expenses. If a birth mother needs to have her rent, utilities, and food and clothing bills paid, you may have to decide if this adoption is right for you based on whether you can afford these items. Some attorneys may reduce the fee or allow you to pay over time.

Some couples believe that because the child is Black or biracial, the attorney can reduce the fee. This is not always possible.

Agency

An agency adoption of a Black or biracial child will be handled much the same way as any other adoption. However, the agency policy may require you to attend classes so that you can understand the issues related to adopting transracially. Also, many agencies have different standards, such as age or length of marriage, for those adopting transracially. They may also have a different fee schedule.

Private agencies want to place the babies born to birth mothers that come to them. In other words, agencies do not want to send a birth mother away and are usually more than willing to place transracially.

Some agencies have a reduced fee scale for those

adopting Black and biracial children, especially agencies with a religious affiliation that raise support. However, a private adoption agency without outside support generally will charge its standard fee plus birth mother living expenses. Because agencies like to have a pool of applicants for those seeking Black or biracial children, they may reduce the application fee.

There are not as many Black and biracial newborns available as there are white newborns, but there are also far fewer couples seeking to adopt Black and biracial newborns (even though the number is growing very quickly). The best way to adopt quickly is to make as many contacts as possible. Join an adoption support group and let people who are in adoption circles know of your desire. Many times a child is born and a couple must be found. You could be that couple. □



FREEDOM FOUND

by Barbara Curtis

But honey, we know Satan is only a myth. I just can't allow you to be in a class that teaches such primitive concepts."

After attending several

social events with a local church youth group in 1983, my 15-year-old daughter, Samantha, had asked to join its Bible study. One look at the workbook confirmed my worst fears. This was a group that be-

lieved the Bible literally, not in the more evolved, metaphysical way I had been teaching her.

"I'm sorry, Samantha. I know they're nice kids, and I don't mind you going places with them. But

be careful not to let their religion rub off on you. You have to be free to find your own truth.”

Samantha dropped her shoulders in resignation. She knew arguing was useless. I was much too dogmatic about my beliefs—whatever they happened to be at the time.

I had spent my life in search of freedom—through liberal education, radical politics, alcohol and drugs, and sexual promiscuity. For the past few years, I had been searching for God. In the New Age, I was free to pick from a smorgasbord of beliefs and practices, free to create a custom-made spirituality. I read voraciously, picked the gurus I liked best, and attended every available New Age church, seminar, and workshop.

“Honey, what Christians don’t realize is that Jesus taught the same message as all the other spiritual masters,” I reminded Samantha. “We only need to find the god within us. Then we are free to create our own reality.”

That’s what I had been doing, after all. I was now in my second marriage, this time to a fellow seeker. Through daily meditation, affirmation, and prosperity thinking, Tripp and I had become quite successful. We owned a prosperous business and a fine home. We had five children—two daughters from my first marriage and three sons from our own.

Our success attracted others, who came to us for spiritual counsel. When they did, we introduced them to the practices that had worked for us, assuring them they could find happiness too.

But when we shut the door behind them, we were left with each other and the knowledge that there was a flaw hidden beneath the surface of our marriage. My husband and I, each seemingly so in harmony with the universe, could not achieve harmony in our marriage.

Looking back, I see it so clearly: two people, each claiming godhood, trying to live under the same roof. Not an easy task.

I didn’t see that then, though. I only knew I was tired of the arguing, tired of reality being so different than my ideals. Feeling trapped, I longed once again for the freedom that had caused me to make so many breaks with the past in years gone by.

Before I could take any action, God intervened. Flipping the car radio from station to station one morning while driving the children to school, I stopped when I heard a kind and gentle voice. A man named Dr. Dobson was interviewing a couple about a conference that helped strengthen marriages.

I FINALLY ADMITTED THAT MY BELIEFS OFFERED NO REASONABLE EXPLANATION FOR THE PROBLEMS IN MY OWN NEW AGE MARRIAGE.

Of course I was skeptical. After all, Tripp and I were spiritual giants—at least that’s how we saw ourselves—and we hadn’t been able to find happiness in our marriage. How could someone else show us?

Still, in a last-ditch effort, I signed us up for the following weekend. I figured that if it didn’t work, I could, in good conscience, leave and start a new life.

We fought all the way to the conference. The car was filled with bitterness when we arrived at the hotel. Looking back, I am struck by the miracle of God reaching through our spiritual darkness to bring us to a place where we would finally hear the truth.

Because the truth is what we finally heard.

The first night was simple, basic, and radically opposed to my feminist, New Age perspective. We learned how God’s plan for marriage differed from the world’s. Because the family is God’s building block for society, the leaders said, Satan sought to destroy it.

Something clicked. Suddenly I was convinced that Satan was not a myth. I finally admitted that my beliefs offered no reasonable explanation for the problems in my own New Age marriage, nor for the evil and destruction rampant in the world around me.

The next morning, I came like an empty pitcher, waiting to be filled. We learned that God loves us and wants us to “have peace with [Him] through our Lord Jesus Christ” (Romans 5:1, NIV). But our sin had separated us from God.

Even our best efforts were inadequate to bridge the gap. But Christ died for our sins to bring us closer to God. It was up to us to choose to accept Him as Savior. “To all who received him, to those who believed in his name, he gave the right to become children of God” (John 1:12, NIV).

I had never heard anything like this before. God was personal and He loved me! Jesus was more than a spiritual master! I prayed silently, confessing my sin and my need, accepting Jesus as my Lord and my Savior. Through my tears, I looked over and saw my husband crying too.

His hand wrapped around mine, big and warm, as tangible as the peace and protection I now sensed over my life and my marriage.

Truly we were changed when we came home. With no previous exposure to Christianity, we couldn’t put a name on our experience. But because Jesus had become Lord of our lives, through the Holy Spirit we were led to change in many ways. We threw away all our New Age books,

continued on page 18

Superintendents Respond to Church Fires

The Board of General Superintendents is calling for prayer and support for those affected by the rash of church arsons that have occurred across the United States. The statement reads as follows:

"We encourage members and friends of the Church of the Nazarene to offer prayers and provide support for the congregations whose buildings have been recently set on fire. We especially deplore the racial hostility that has encouraged arsonists to burn African American churches. In the words of our *Manual* statement, 'We urge our churches everywhere to continue and strengthen programs of education to promote racial understanding and harmony.'"

On behalf of the Church of the Nazarene, the Board of General Superintendents has authorized a contribution of \$10,000 to the "Rebuild the Churches" campaign fund-raiser sponsored by Kansas City television station KMBZ. The funds will be distributed by Heart to Heart, Inc., through relief organizations.

Offerings sent to the Nazarene Compassionate Ministries Fund will be distributed through the NCM USA/Canada office. Checks should be made out to "General Treasurer, Church of the Nazarene," and earmarked "Rebuild the Churches."

Church Enters Hungary

The Republic of Hungary is the 112th world area to be entered by the Church of the Nazarene, according to Louie Bustle, World Mission Division director.

"Hungary's location makes her a strategic bridge between central and eastern Europe," Bustle said.

Since 1990 the Church of the Nazarene has established many contacts within the country, according to R. Franklin Cook, Eurasia regional director. Currently, a volunteer couple is working with a Hungarian couple to open the doors of Hungary to the church. The work is expected to begin in Budapest.

Youth Compete at General Bible Quiz



Nazarene young people take a break from quizzing at this summer's General NYI Bible Quiz Tournament. Forty-four teams competed in three competition levels June 30—July 4. This was the fifth such biannual tournament since 1988.

More than 300 teen Bible quizzers participated in the 1996 General NYI Bible Quiz Tournament June 30—July 4, according to Fred Fullerton, NYI Ministries director. The event, held at Mid-America Nazarene College, was the fifth biannual tournament since 1988.

Southwest Indiana took first place honors ahead of 26 other teams in the experienced division. The Tennessee District "B" team won the novice division, and South Central U.S.A. (SNU) won the regional division.

Open to any local church, district all-star, or regional all-star team, the tournament hosted 44 groups from across the U.S. Quizzers arrived on Sunday and participated in an opening worship service and meeting at Olathe, Kans., College Church. Quizzing began the following morning, with the championship rounds taking place on Thursday, July 4.

Intentional downtime was planned for this year's event, providing a break from the hectic schedule and an oppor-

tunity to interact with other quizzers. The week also included a morning devotional and discussion time and some activities. Coaches and officials also participated in several brainstorming sessions covering topics such as recruiting, promotion, and training.

"The young people and their sponsors are to be commended for the countless hours of study, memorization, and practice," said D'Wayne Leatherland, general quiz editor and tournament director. "We're excited about the opportunities for ministry and spiritual development offered through the Bible quizzing program."

Jennifer Motwani, from Fort Worth, received a \$500 scholarship as the top quizzier in the experienced division. Made possible through an agreement between NYI Ministries and the Nazarene colleges and universities, the onetime scholarship will be awarded to Motwani upon her acceptance to the Nazarene college or university of her choice.

24th Nazarene General Assembly and Conventions
San Antonio, Texas
Conventions: June 18-20, 1997
General Assembly: June 22-27, 1997

CHA Leaders Meet in Kansas City



Leaders of the CHA during their recent meeting in Kansas City (front row, l. to r.): Dr. Edward Mitchell, medical doctor and retired missionary; Lt. Col. Richard Ulyat, national secretary for program, Salvation Army; Dr. John Byers, bishop, Brethren in Christ; Dr. Marlin Hotle, Tennessee District superintendent, Wesleyan Church; (back row): Dr. Lee Haines, general superintendent, Wesleyan Church; Dr. John Sills, general superintendent, Evangelical Church of North America; Dr. Jack Stone, general secretary, Church of the Nazarene; Dr. Daniel Tipton, general superintendent, Church of Christ in Christian Union; and Dr. Ray Ellis, director of evangelism, Free Methodist Church of North America.

Leaders of the Christian Holiness Association came together July 9-10 in Kansas City to work on ways to promote the organization in its efforts to lift the banner of Holiness, according to CHA President Jack Stone. Stone, who is general secretary of the Church of the Nazarene, said the group met to discuss the CHA's purpose, core values, and vision for the future.

"We took a hard look at our reason

for existence and how to best partner with each other," Stone said. "There is a consensus that we want to be a movement rather than just an organization."

The committee agreed that the core values of the CHA include partnership, celebration, and fellowship. The group plans to meet again to develop recommendations for the CHA convention next April.

Planned Giving Names Crabtree First Area Coordinator



Crabtree

Former NTS registrar Robert Crabtree has been named as the first area coordinator for Planned Giving Services, according to Roger Alexander, coordinator. In the new position, Crabtree will facilitate deferred and

outright giving to a variety of church ministries.

"The area coordinator is the result of a new Planned Giving Services model, which replaces our previous model of regional representatives," Alexander

said. "As our area coordinators become more knowledgeable, they will serve as certified financial planners to assist Nazarenes, their friends, and advisers with the complex tax issues related to charitable and noncharitable gifts."

Crabtree served at Nazarene Theological Seminary for 37 years as librarian, supervisor of field service, director of financial affairs, assistant to the president for finance and public relations, registrar, and director of admissions. Most recently, he served as executive director of the NTS alumni association.

Samoan Nazarenes Gather

About 350 Samoan Nazarenes met July 3-7 in Waianae, Hawaii, for the first fellowship meeting of the United Samoan Conference. The group included representatives from Australia, Samoa, Hawaii, and the mainland U.S.

"This conference was for Samoans who have a burden for the lost souls in their neighborhoods and communities," said Taulima Oge, conference chairperson. "God has granted us this opportunity to fellowship and worship together and to encourage and uplift each other in spreading the message of salvation to all Samoans."

The conference included reports on the status of Samoan ministries, along with workshops on such topics as immigration, Samoan culture, and compassionate evangelism.

In his emphasis on compassionate evangelism, Tom Nees, Multicultural Ministries director, reminded the group that they are "the most valuable export of Samoa." "As you go, spread the gospel of salvation all over the world," Nees said.

In addition to Nees, featured speakers included Bob Killen, Hawaii District superintendent, and Jack Smith, senior pastor, Waihawa Church of the Nazarene.

The group established goals for the next two years. These include church planting, recruiting full-time ministers, translating materials into the Samoan language, and strengthening existing churches.

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Gallagher Elected



Gallagher

Kelly Gallagher has been elected director of Beacon Hill Press by the Board of General Superintendents, according to Michael R. Estep, Communications Division director, and Bob Brower, Nazarene Publishing

House president. Gallagher was nominated to the post by Estep, Brower, and James H. Diehl, responsible general superintendent for the Communications Division. The election came during a recent meeting of the Board of General Superintendents.

"Kelly will do an outstanding job leading our book publishing program," said Estep. "His churchmanship and service to NPH, as well as his local congregation, provides him a strong foundation for understanding the needs of our local churches, as well as the broader Christian community."

In his new position, Gallagher will be responsible for the development and leadership of the Beacon Hill team and its work in leading the book publishing efforts to the Church of the Nazarene and the broader Christian market, according to Brower. "His role will involve close work with the Book Committee as well as responsibilities with the NPH and Communications Division leadership team," Brower said.

Prior to his election, Gallagher served as marketing manager for Beacon Hill Press.

Conference Focuses on "Recapturing the Vision"

Nearly 100 persons participated in the recent ministry conference on the campus of Mount Vernon Nazarene College. Hosted by MVNC President E. LeBron Fairbanks, the conference was held June 6-8 and met under the theme "Recapturing the Vision."

"The ministry conference was significant because of the need for quality short-term, continuing education for ministers and laypersons," said Rick Ryding, conference coordinator. Ryding is the professor of Christian education and the coordinator of the master of ministry program at MVNC.

The conference featured Dale Galloway, who made two plenary presentations and led a workshop titled "Creating and Sustaining Small Groups." Gary Morsch also presented two general addresses and a workshop on "Nurturing the Call to Lay Ministry."

Galloway, dean of the Beeson Center for Biblical Preaching and Church Leadership at Asbury Seminary, is a former pastor of the 6,400-member New Hope Community Church in Portland, Oreg. Considered one of the leading authorities on church growth and

need-meeting ministry, Galloway has authored 13 books.

Morsch, a Nazarene physician, is the founder and chairman of Heart to Heart International. The nonprofit organization, through partnership with corporations, hospitals, and volunteers, sponsors emergency airlifts of pharmaceuticals and medical supplies to people affected by war, disaster, and poverty. Morsch, author of *Ministry: It's Not Just for Ministers*, believes every Christian is gifted to serve others in the ministry.

Other conference sessions included: "Identifying Gifts and Finding Your Place in Ministry," "Laity and Compassionate Ministry," "Laity and the Education Mission of the Church," "Motivating the Laity for Ministry," "Equipping the Laity for Ministry," "Lay Ministry in the Workplace," "Spiritual Disciplines for Lay Ministry," and "Lay Ministry and the Charter of the New Testament Church."

The conference included both laity and clergy. "Ministry is not the exclusive domain of the ordained clergy," Fairbanks said. "Rather, it is the summons of every person who professes faith in Jesus."



David Felter, administrative director for Christian Life Training/Lay Ministry for the Church of the Nazarene, teaches a course during "Recapturing the Vision" at MVNC.

Flemming Resigns Post



Flemming

Barbara Flemming resigned her position as general NWMS president July 6, according to Nina G. Gunter, general NWMS director. Flemming, who had served as president for seven years, resigned because of ill

health. She has suffered from a spinal nerve inflammation for several years.

"Barbara Flemming's life is driven by a passion for missions," Gunter said. "She has served with distinction and has truly touched the world and made a

difference in the lives of many."

Flemming was elected general president at the 16th General NWMS Convention in 1989. Prior to this, she served as NWMS president for the Akron District for 18 years, and on the General NWMS Council for 8 years.

During her presidency, she stressed the need for international student scholarships. Through her leadership, the NWMS International Student Scholarship Fund was established for the NWMS 80th anniversary project. This project provides needed finances for theological students attending Nazarene institutions of higher education in world mission areas.

Koreans at NTS

Some 35 students from the Social Education Institute at Korean Nazarene University attended the Korean Leadership Conference at Nazarene Theological Seminary, July 6-11. The students are lay leaders in Nazarene churches.

The conference was the final requirement in the course of study for the Certificate in Lay Ministry from the Social Education Institute. Instructors included: Donald D. Owens, general superintendent; Gordon Wetmore, NTS president; Harold Raser, NTS professor; Jack Stone, general secretary; Louie Bustle, World Mission director; Richard Spindle, MANC president; and Dale Jones, Church Growth Division.

Breckenridge '96: Fences to Bridges

Few denominations have ever attempted what the six Breckenridge Consultations on Clergy Preparation have achieved. Building on five previous meetings, Breckenridge '96 went "from vision to reality" on ministerial education. Some 75 pastors, administrators, lay leaders, and educators, led by Rick Ryding of MVNC, met to put together model courses for pastoral education. Some 10 courses were developed, based on what previous Breckenridge consultations believed a minister should "be, know, and do."

This year's emphasis was on building a curriculum in which spiritual advancement and the work of the Holy Spirit would be integral parts. Dr. James Plueddemann, director of the Society for International Ministries and former head of the



(Above): Internationally known educator Dr. James Plueddemann lectures on Spirit-guided education.

ceived by the conferees. The main concept was curriculum that brings together theory and practice.

The most dramatic achievement of the Breckenridge consultations, according to Neil B. Wiseman of Nazarene Bible College, is that "district superintendents, pastors, and educators who once resisted, even suspected one another, have talked eye to eye and heart to heart. And they have come to adopt a joint vision about clergy preparation."



(Right): Table fellowship provided for informal exchange among (l. to r.): Alex Varughese, Bonita May, and Gordon Wetmore.



(Left) (l. to r.): Pastor L. D. Holmes, Education Commissioner Jerry Lambert, and educator Don Stelting enjoy a lakeside break.

Graduate School at Wheaton College, was the primary resource person. His presentations on philosophy of education, curriculum theory, goals and objectives, evaluations, and global perspectives for education were enthusiastically re-



(Right): Dr. Wilbur Brannon, director of Pastoral Ministries and the Breckenridge consultations.

Plueddemann noted that most churches fail to have these kinds of talks, and the seminaries go one way and the practitioners another until tragic crises in clergy preparation develop.

"There is much work yet to be done," said Wilbur Brannon, director of Pastoral Ministries at the International Center and director of the Breckenridge program, "but fences are down, and bridges have been built." In fact, one of the work groups expressed it in a diamond poem:

Fences
institutional, territorial
upholding, listening, stretching
growing, networking, continuing
global, relational
Bridges



(Left): What better team to come up with a model course on missions? (L. to r.): Randy Beckum (France, MANC); Roy Stults (*World Mission* magazine); Christian Sarmiento (coordinator of ministerial education, Latin America); John Nielson (president, APNTS); and Howard Culbertson (missiology, SNU).

tapes, and idols. Instead, we became avid Bible readers. Finally, in John 3:3, we learned that we had been born again.

That's when I remembered the Bible study I had forbidden Samantha to attend. That church would probably be the right place for us! We entered there as babes, not as the highly evolved spiritual beings we had thought ourselves to be.

"What are they into now?" our children, our parents, and our friends asked. Especially skeptical were those who knew me well, who knew my lust for freedom. They thought Christianity would be just another place for me to explore before moving on to something new.

Now nine years have passed, and we are parents of 10—4 more born to us and 1 adopted into our family. Other than that, our lives on the outside are much the same. We live in the same place, have the same business. And yet there is a difference.

There is peace in our home. Although Tripp and I still have our disagreements, they no longer threaten our marriage or our love. In the past, each of us despised the other for being different. Now we see that God has a special plan for our lives together, which involves the complementary qualities He has given us. We need each other to make sound decisions, and above all, we need God.

Myself—I'm still a spiritual child, delighted that God never seems to run out of new places He wants me to see with the eyes He has given me. Ironically, I—who sought everywhere for that elusive state of freedom—have found it where I least expected. No longer driven by desires or passions, I am free to enjoy each day for what it brings. I'm not searching anymore.

"Where the Spirit of the Lord is, there is freedom" (2 Corinthians 3:17, NIV). H

You'll Never Know

MARK METCALFE



Mark Metcalfe is a senior technical writer, husband, and father of four who lives in Nashua, New Hampshire.

LAST WINTER, I took my friend Eric Magnuson to a car dealership where he was buying a previously owned minivan. I had ice on my driver's side window, so when I went into the dealership with my friend, I asked, "Do you have any complimentary ice scrapers around here?" I have seen promotional scrapers before with merchants' names on them, so I took a chance that the car dealer might have one lying around.

The salesman looked at me blankly but then reached down under his desk and pulled out an ice scraper. Not the advertising kind, mind you, but the kind for which you'd have to pay \$5 or more but rarely do because you keep getting those free flimsy plastic ones. Or, if you are like me, you use an outdated credit card or cassette case.

Anyway, the dealer said, "Here, you can keep this," and handed me the mega-scraper. My friend, the one who was actually buying a car from this dealer, was astonished. I shrugged at him and said, "Hey, you never know unless you ask."

The Bible has quite a bit to say

about asking, and this incident brought to mind the older brother in the story about the prodigal son. He felt a great sense of injustice because he had been unwavering in his devotion to the family, yet had never received the lavish treatment that his shameful brother did upon his return from the far country. What the father told the older brother has given me much to consider about the privilege I have in God's family that I too often take for granted: "All that I have is yours."

James 4:2-3 says, "You do not have, because you do not ask God. When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures" (NIV). Many devoted Christians are not taking advantage of their inheritance. Some of us are asking, but with the wrong motives.

**Why do I need
to ask God for
anything?**

**He already knows
what I want."**

"Why do I need to ask God for anything? He already knows what I want." The answer has to do with God's glory and our relationship with Him. Whatever I ask for, I try to speak plainly and directly with God, avoiding vague generalities and flowery prose.

Beating around the bush is pointless because He already knows what I want. Complete honesty clears the channel between God and me. It paves the way for correction—when my motives are self-serving—and for blessing when my motives are pure. Asking God for something with a pure heart gains access to all the Father has for me. "The prayer of a righteous man is powerful and effective" (James 5:16, NIV).

I want to ask God with a pure heart for all that He has to offer so that I am not caught grumbling, "You never did this for me." And hey, you'll never know unless you ask. H

For Loving You

When I come to You,

Lord,

all of me—

With no games,

no pretenses,

and no bargains.

You welcome me,

even though

You see my yesterdays,

my today,

and all my

tomorrows.

I find unspeakable joy

in knowing

The perfect love,

the total

understanding,

the complete

acceptance . . .

For loving You.

—Marcia Krugh Leaser

Father, I've Failed

SUSAN HANSON BATES



Susan Hanson Bates is a freelance writer and a frequent speaker at Christian Women's Clubs. She attends First Church of the Nazarene, Flagstaff, Arizona.

SOMETHING WAS WRONG; had been all evening. But she'd held it inside until now, hoping beyond hope that it would go away. But it didn't. And the burden was too heavy to carry anymore. As I tucked my daughter in, her words spilled out like tears, hesitant, then in a wild, unstoppable rush.

"Mommy," her 10-year-old voice quivered, "I'm failing."

As I looked at her quizzically, the torrent began.

"I don't know what happened, Mommy, but my teacher showed us our grades in spelling, and I've got a D. If I flunk the test tomorrow, I'll flunk spelling. I'll get an F, Mommy! I won't pass fourth grade. Everyone will laugh at me. Mommy, please don't make me go to school tomorrow—please?"

Failure. An F in school, an F in life—the feelings are the same whether we are 4 or 40. My eyes closed as memories of my own failures rose before me like ghosts, still terrifying in their reality. I've failed. Not once, but time and again, until I

didn't think I could try again. I would cry to my Heavenly Father, "Please don't make me go to this school of life and face the tests again. I can't endure the shame of another failure."

What do I say to my daughter when I so deeply empathize with her? I tell her what my Father in heaven tells me.

"Brittany, do you remember the story of David?"

"Yes," she whimpered, "he fought Goliath and won."

"True," I smiled, "but later he lost a terrible battle, a battle against temptation and sin. David failed God. In defeat and desolation, he retreated to his house in shame. How do you think David felt during those long days?"

"Probably like quitting," Brittany said.

"Yes," I replied, "as you do right now. As all of us feel when we have failed. But David didn't quit, didn't let his horrible failure keep him from pursuing what God had planned for him to do. Instead, after a week, he forced himself to get up, wash, put on clean clothes, and worship God. Brittany, you must do the same thing. When we encounter failure, we must learn from it, get up, and go on."

The tears stopped. There is comfort in knowing you are not alone in suffering failure. Many victories later, David spoke these words to his son Solomon: "Be strong and courageous, and do the work. Do not be afraid or discouraged, for the LORD God, my God, is with you. He will not fail you or forsake you" (1 Chronicles 28:20, NIV).

Today, when you feel paralyzed by failure, our Father asks you. His child, to get up and go on. He still has much for you to do.

**Who knows?
Maybe you'll
get it right
this time.**

Waylaid by Malachi

A Mother Learns the Value of Stewardship

by Cheryl Gochnauer

Mid-October loomed like an impenetrable gray fog. Every three years, the union contract at the steel company where my husband, Terry, worked came up for renewal. No matter how well business had been going, each time, pending discussions between labor and management brought about distrust and discord, dissolving previously cordial relationships.

Terry and I were well-versed in running the household on a shoestring. After working full-time for most of my life, we had shifted priorities a year earlier and determined I would stay home with our three-year-old, Carrie. Her big sister, Karen, was attending second grade, and I was enjoying recapturing my spot in their daily lives.

There were few frills in our lives, but our priorities were set. The 1974 Chevy Impala and decade-old truck sitting in our driveway were well maintained. The money that used to go for a car payment now assured Karen a spot in the local Christian school.

Always a shrewd bargainer, I had honed my money-saving skills and was dangerously close to becoming a miser. If it wasn't on sale or if I didn't have a coupon, we probably didn't need it. Wal-Mart began to look expensive as I discovered treasures in neighbors' garage sales. There certainly wasn't any money left over for fun or even the tithe.

Already pulled financially as far as we could stretch, a strike was the last thing we needed. After days of struggling, Terry came to a decision.

"It's time to look for another job." I was dumbfounded. Terry was not naturally given to change. "I know I'm making enough money now so you can stay home with the girls. But I hate this. I need a job with more stability. I want to be a full-time truck driver," he asserted. "And I'm praying that the Lord will open up the right opportunity."

Terry began interviewing. Before each phone call, we prayed. As Terry traveled to meet with a prospective employer, he knew I was at home praying. Glittering offers of more money danced before us, then were discarded as we realized that for one reason or another, the family would suffer if the job were accepted.

One day, Terry spotted an ad in the newspaper. A small firm was in need of a truck driver. Although he had sworn off steel companies, he decided to check out the fledgling nonunion business. He came away from the interview with mixed feelings. Although the job itself seemed perfect, the pay was not. At almost 30 percent less than his prior salary, Terry thought as solitary breadwinner he should not pursue it. But he continued to feel drawn toward the company. "God, if this is not the job, please let them be lukewarm or standoffish when I call them back."

The next morning, Terry called Al, one of the owners of the small company. Al enthusiastically suggested that Terry meet with him and the other owner, Ernie. There was no trace of hesitation in Al's voice, only great hopes for the future.

That night, Terry and I prayed again. "God, You know the money is just not there. But we're asking for Your

**AT THIS STAGE, WE WERE SO
BROKE THAT ANY MONEY WAS
GRATEFULLY WELCOME.**



YOU SEE, I HAD
DECIDED LONG AGO
THAT IT WAS
SKINFLINT
CHURCHES THAT
PROMOTED TITHING.

guidance. If You want Terry to work with this company, please show us clearly Your will.”

The evening was filled with wonderful, heartfelt conversation between husband and wife. I realized that for God’s hands to be untied to work unencumbered in Terry’s job situation, I had to be willing to submit to His will, whatever it was. And that meant being willing to go back to work if necessary.

The meeting with the two owners lasted over two hours. As I anxiously waited at home, praying almost constantly, I tried to calm my heart, wondering what God would work out. What was going on? Was the meeting going on so long because they really liked him? Surely Al and Ernie realized that they needed to pay more to hold on to the best worker they had ever met. After all, God knew I needed to be home with my girls. Or had the meeting been short and sweet, a friendly parting of the ways, and Terry was now out getting something to eat, forgetting to call his frazzled wife?

When Terry finally got home, he told me that Ernie

was just as enthusiastic about him driving for their company as Al had been. Disappointingly, there was no increase in salary; the pay was the best they could offer at this time. However, something extraordinary had occurred.

Al approached Terry. “Terry,” he said, “the way you talked during the interview leads me to think you might be a Christian.” When Terry affirmed that he was, Al astounded him by saying that he was, too, and that he had been praying for a truck driver.

As Terry related the conversation, awareness of God’s will washed over both of us. “I don’t think it can get any plainer than this.” I agreed.

I went over the figures again. The result was the same—Terry’s first paycheck from his new job would not cover our bills.

Silently, I rose from the table. Standing at the dining room window, I stared outside gloomily. I’ve been a fool, I thought. I never really believed I would have to go back to work. Surely, I mused, something would hap-

pen to adjust the math. Thirty percent was a devastating loss in our family's budget, and no amount of belt tightening or cost cutting would compensate. I had to go back to work.

How could the Lord snatch away my unfettered time with my children? Yet, I had already had a year, much longer than many of my friends had ever had with their children. Maybe through his God-given job, Terry would be able to influence someone to accept Christ, someone who might otherwise have been lost. I kept trying to find a rational explanation, even if it existed only in a nebulous, mysterious future.

Over the next few days, grieving gave way to acceptance, and then acceptance to anticipation as I began to consider God's will for me. Just as we had prepared for Terry's search, we now prayed for God's guidance in finding my job. The number cruncher in me had determined that if I could just clear so much a week, we could squeak by with maybe a weekly Wendy's burger—but I still hadn't put the tithe in the budget. It wasn't going to be so bad after all, I reasoned. I could just work part-time.

I decided to network purely among Christian friends and see what turned up. Amazingly, four solid leads appeared almost immediately, and I thanked God.

In the midst of this interviewing period, Karen's school called. The daycare provider's grandson was ill, and they needed someone to fill in for a couple of days. Would I be interested?

Normally, I would not because of the low pay. But at this stage, we were so broke that any money was gratefully welcome. So I took on the role of preschool teacher while I waited to hear back from my interviews.

A couple of days later, the school called again. One of the teachers was out; would I like to substitute? That would be great. I could use the extra money, especially

since I had been turned down after two job interviews.

Once again, the school contacted me. There was a before- and after-school daycare position open. "I'll be glad to help you out until I get a job," I said. So I found myself playing hangman and charades with the elementary students and discovered I loved it.

As the days stretched on, our monetary situation became more and more precarious. Sunday morning we attended church. "Will a man rob God? Yet you rob me." "How do we rob you?" "In tithes and offerings." Pierced to the heart, I sat rigidly in the pew. Here I was, a Christian for 21 years, listening to my thousandth tithing message, and for the first time, the words of Malachi slapped me right in the face (3:8, NIV).

A small-group leader, a moms-at-home coordinator, a person who had experienced God's wonderful healing powers, a staunch defender of Christ—yet Jesus had one thing against me. Just like the rich young ruler in Luke, I had re-

fused—no matter how politely—to turn over my money. You see, I had decided long ago that it was skinflint churches that promoted tithing. And putting in my two cents worth wasn't as heavenly ordained as it was pushed by preachers needing to make their car payments.

So as the years rolled by, I periodically put something in the plate whenever I felt generous. And, by the same standard, when times were tough, I figured making my house payment was at least as important as helping the pastor make his.

God, it seems, in His infinite wisdom, had decided to wait until our family was on the brink of financial disaster to make His point. "I the LORD do not change" (Malachi 3:6, NIV). There went my "It's just the Old Testament" excuse. "You are under a curse," the prophet continued, "the whole nation of you—because you are



The Gochnauer family (l. to r.): Terry, Carrie, Karen, and Cheryl

FOR GOD'S HANDS TO BE UNTIED TO WORK
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WILLING TO GO BACK TO WORK IF NECESSARY.

robbing me. Bring the whole tithe into the storehouse” (vv. 9-10a, NIV).

Then, just like the Jesus I’ve come to know and love, He softened His tone and said, “Test me in this . . . and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it” (v. 10b, NIV).

Overwhelmed, I left the service and went home. All through dinner and the afternoon, the pastor’s words spun in my head. How in the world were we supposed to come up with another 10 percent when we were already down by 30?

During prayer time with the small group that evening, I broke down. “I need to say this out loud so I’ll be accountable to someone.” I hesitated; this was harder to talk about than sex. “The tithing message this morning hit me right between the eyes.” Terry began to smile; he had been trying to convince me for more than a year that we should get serious about tithing. “I don’t know where He’s going to get the money, but I want you to know that I have made a commitment to give God 10 percent of our income. Now, God,” I looked at the ceiling, “You know what a bad witness it will be if we pay You but not our light bill. So, I’m trusting You to provide. Thank You.”

Two days later, I was shocked, humbled, and then honored when I opened our mail and found a \$75 gift certificate for a local supermarket in an unmarked envelope. “God,” I prayed, “bless whoever sent this for listening to Your voice and sending this much-needed money. Because I know this is directly from You, I thank You so much. Please give whoever sent this five times as much back because of their obedience to You.” A few days later, when the money ran out but the month hadn’t, we cashed the certificate and gratefully stocked our cabinets.

With the change in Terry’s job, we found ourselves facing December with two unanticipated bills—one for health coverage to fill the gap during the probationary period and the other for personal property taxes. Through diligent premium shopping, I was able to find coverage for our family for \$169. Taxes on our antiquated vehicles amounted to only \$72.31, but since we had no money, it might as well have been a thousand. Already wondering how we would pay for these two bills, terror struck when Terry remarked that we had received a letter from the IRS. Opening it, he found a surprise—a letter saying a mistake had been made on our income taxes, and we would soon be receiving a check for \$241.72. You do the math. (I wonder what the extra 41 cents is for!) True to His Word, the blessings were already beginning to pour.

“Well, the last door has closed,” I sighed. It was Tuesday, a little over a week since a few verses from Malachi had changed my life. My last two prospective employers had called, one wanting me to work full-time instead of part-time (which I regretfully declined, still jealously guarding my time with my children), and the other say-

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WordAction

DID YOU KNOW?

MORALITY IS LOSING GROUND

The June 1996 issue of *Emerging Trends*, published by the Princeton Religion Research Center, reports:

One of the seeming paradoxes of American society is that religion is gaining ground, but morality is losing ground. The final figures for 1995 showed that organized religion in America was at a 10-year high.

Despite these findings on religion, evidence of a moral vacuum in society is seen from the findings of many studies. U.S. teen pregnancy, drug abuse, and juvenile crime rates are among the highest in the industrialized world. Six in 10 new marriages will break up. Gallup surveys show that Americans today are more concerned about the state of morality and ethics in the nation than at any other time in six decades of polling.

There’s no easy answer to the myriad of problems. But one place where we’ve looked before for help—and can look again—is the Sunday School. Now more than ever there is the need for a strong, Bible-based learning environment for people of all ages.

You, as teacher, must bring a love for students and God’s Word to make Sunday School effective—and WordAction will be there to support you with materials that are true to the Word, true to life, and true to the church.



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TO GIVE ALL WE CAN GIVE

A Couple Finds Fulfillment in Giving to Nazarene Missions

By Tim Mastin, *Stewardship Development Ministries*

Stewardship"—images come to mind of tithing envelopes and special offerings. But stewardship is more than offering plates—more than even giving back to God one-tenth of our income. As Christians, God calls each of us to be stewards of every part of our lives—our finances, our time, our jobs, our families, our environment—everything!

Just as being a good steward should be part of the lifestyle of a Christian, it also has a direct effect on ministry. It is only through the gifts of our finances, our time, and our lives, that God affects people and meets needs around the world. Our stewardship efforts actually change lives!

Ron Smith and his wife, Sue, recently shared their story of how they came to the decision to give an airplane to Nazarene Mission-Air as part of their desire to be "good stewards." The Smiths have an 800-acre cattle and farm operation called Living Waters Enterprises/Agri-Gro Marketing. Their company manufactures a nontoxic, environmentally safe, biological enzyme product that is used by agriculture, homes, and lawn and turf industries. All three of their sons, Michael, Stephen, and Shannon, are also involved in the business. The following is the story behind Ron and Sue's generous gift.

"The older I get, the more I become aware of God's love for me and my family," Ron says. "I believe He is concerned about all that we are involved with. Sometimes we need to let go and let God bless us. Sometimes it is difficult to let material things go. My philosophy is that we haven't giv-

ond airplane (a Piper Lance, valued at almost \$80,000) for his business. "We already had a Cessna 206, but we needed something a little bit faster, more comfortable, and with a longer range," he says. "We had lots of meetings to show farmers and other users how they can reduce chemical and fer-

fertilizer input and return to a more natural approach to agriculture. The Piper served our business well."

Ron and Sue eventually met Mark R. Moore, former district superintendent, college president, and the founding rector of Africa Nazarene University in Kenya. It was Moore who planted a seed in their minds that some-



Ron and Sue Smith with the Piper Lance airplane they donated to Nazarene Mission-Air.

en anything to God until we've given beyond the tithe. I believe that is what the Bible teaches. It may seem a little pious to say so, but tithing is a duty—what God requires of us. But giving offerings brings the blessing!"

These words are from a man who considered himself a failure until he was almost 30 years old. Ron believes he really didn't understand many things until then. "I serve a forgiving God, a loving God, an empowering God who makes us overcomers from our past faults and mistakes," Ron says. "That is an exciting thing that I can share with those who are struggling with life."

In 1982 Ron purchased a sec-

ond airplane. Moore told the Smiths about the denomination's mission aviation program, being spearheaded by aviator John Sprunger.

Ron says they later felt that the Piper was something they didn't need—that it should be given to missions. "When Sue and I made the decision to give it away, it was as if a burden was lifted," Ron says.

There were challenges to overcome once the decision had been made. "During the times when I faced the task of actually processing the gift, there were instances when I questioned if this was really of God," Ron says. "But God worked it all out His way."

With this gift, the Church of the

Nazarene is opening a Nazarene Mission-Air operation in Central America.

The gift was received with thankfulness and appreciation by the Church of the Nazarene. "I thank God for speaking to individuals like Ron and Sue Smith, who have provided the means so that the church can expand into new areas, reaching people with the gospel of Jesus Christ," said Steve Weber, director of Stewardship Ministries. "We are excited to see the aviation ministry of the Church of the Nazarene reaching into the Mexico and Central America Region."

When asked why the Smiths gave the gift to the Church of the Nazarene, Ron says it was because the denomination places such a strong emphasis on carrying the gospel to other parts of the world. "I believe that the Church of the Nazarene ranks at the top of all the groups I have been connected with in understanding what missions is all about," Ron says.

Smith says he wants no glory for giving the aircraft. "I told Rev. Sprunger that it is God's plane, not mine," he says. "That piece of equipment can achieve great things for Kingdom work. I desire that anyone who comes into contact with my business or who hears about our gift sees Jesus Christ at work in it all and that they give Him the glory."

In fact, he says God has already blessed him for his faithfulness in ways that he never anticipated. "My youngest son told me right after the deal was consummated that he would be glad when he could give away an airplane," Ron says. "That really spoke to me. It tells me that my wife and I have

apparently planted good seed."

Smith says he has learned that all he has comes from the Lord. He is especially grateful for those special blessings like Christian children who are married to Christian wives and who are seeking to serve the Lord at home, at work, at church, and in their world.

Ron's philosophy of stewardship is simple. He says he doesn't mea-

married for 34 years. "She's been a mainstay of my life, both in business and in my Christian walk," Ron is quick to say.

Church and holiness played an important part in the upbringing of both Ron and Sue. The first time he and Sue came in contact with Nazarenes was in Esther Flat River, Missouri, in the 1960s. At the time, he was in training as an industrial engineer with a shoe company. "It was a drawing of our spirits to the Nazarenes," Ron remembers. "We would attend the Baptist church Sunday mornings and then drive up to the Nazarene church on Sunday nights. After that, we started attending the Southwest Church of the Nazarene near Dexter, Missouri. We stayed there until

1983 when we bought this farm in Doniphan, Missouri. We now attend a Church of God [Anderson, Indiana]."

The Smiths' entire family has had the privilege of serving on trips to mission fields in places such as Guyana, Puerto Rico, Mexico, Ecuador, Peru, Guatemala, and Trinidad. Ron's first trip was in 1978 when he traveled with his pastor, Orville Swanson, and a group from the Missouri District to Trinidad to work at Caribbean Nazarene Theological College. He has been back to CNTC two or three times since.

"My heart is in missions," explains Ron. "In fact, if God granted me the desires of my heart, it probably would be that I could spend the majority of my time helping people in missions."

As a business, Living Waters Enterprises has helped build a mission station in Laguna de Sanchez in Mexico's Sierra Madre Moun-



The Piper Lance that will serve Nazarene missions in Central America

sure his success by the size of his bank account, but rather by how his life aligns itself with the will of God. "God's ways are the only ways that are going to work in the end," he affirms. "His words are true. His love has never failed."

**MY YOUNGEST SON TOLD
ME RIGHT AFTER THE
DEAL WAS CONSUMMATED
THAT HE WOULD BE GLAD
WHEN HE COULD GIVE
AWAY AN AIRPLANE."**

Ron and his three brothers were raised in a Methodist church in Hazelton, Indiana. Childhood sweethearts, he and Sue have been

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A FEW SCAT

by Robert A. Waldrup

It's going to be a nice flight home tonight, Jim," I said.

"Yeah, it's cool, clear, with a full moon," my boss replied. "Smooth flying ahead."

An emergency with a customer's electronic security system had prompted us to fly from Charlotte, North Carolina, our office location, to Asheville. Since Jim had just gotten his first plane, and the two-hour round-trip flight would replace almost six hours of driving, we chose to fly rather than drive. After a quick lunch, we had flown to Asheville that afternoon and planned a return flight to Charlotte that evening.

The job took longer than expected, so we had dinner before returning to the airport. An 11 P.M. weather briefing confirmed that the weather was great—clear and calm with a few scattered clouds. The "few scattered clouds" proved to be our undoing.

Climbing higher than usual, we occasionally flew through one of the clouds.

It's good they're small, thin clouds, I thought. Jim was a licensed pilot, and I'd had a few hours of instruction, but neither of us was proficient at flying by instruments.

As Jim piloted the plane, I watched a moon pregnant with light chase cloud shadows toward the eastern verges of the North Carolina mountains. Then, suddenly, the plane fell to the left, and my reverie turned to terror.

Clouds enveloped us. The moon had disappeared—and with it, all

visual references. The plane went wild. My fingers, as if talons of an animal desperate with fear, clawed at the sides of my seat. My mind blindly struck out for a means of escape.

Toolboxes on the floor behind us burst open. Hammers sailed past our heads and smashed against the windshield. Wrenches banged into the cockpit ceiling. Heavy tools slammed against the doors. Screwdrivers rebounded from the instrument panel. Small tools swarmed around the cockpit, first one direction and then another. Direction? What was our direction? The gyroscopic instruments showing the plane's orientation to the earth could no longer follow our violent movements. With the instruments not working and nothing outside but murky darkness, we couldn't tell left from right or up from down.

When I looked toward Jim, I panicked. He stared straight ahead. Frozen. Unmoving, he clutched the control wheel as if it were life's last breath.

"Jim, turn loose! Let me have the controls," I yelled over the pandemonium of an uncontrollable engine. Eventually, Jim became aware of my yelling. In slow motion, he transferred his death grip on the controls to the door assist strap and an armrest.

The throttle had no effect. When we climbed, our airspeed slowed, and the engine seemed almost to stop, as if out of breath. Without enough airspeed, the plane would quit flying and fall. Then our airspeed got faster, and the engine wound up to a scream as we descended. Descended? Oh, God! The mountains! We were rapidly falling toward them.

Desperately, I tried to bring



TERED CLOUDS

SUDDENLY, THE PLANE FELL TO THE LEFT,
AND MY REVERIE TURNED TO TERROR.



some semblance of order back into my life and get the airplane under control. My mind raced, frantically trying to find a solution to our deadly dilemma.

Any moment, I expected to smash into the side of a mountain, and my body stiffened in anticipation of the impending impact. I could see nothing except a thick gray fog and a useless instrument panel. I clumsily wrung the controls first one way and then another. There seemed no hope of regaining control of the plane. Finding no solution, I waited for eternity to overtake me. I thought, so this is what it is like to die.

Then as I clung there, physically and mentally consumed, I heard someone on the radio saying, "Let go. Let go of the controls. Just let go."

This person was obviously out of his mind. He didn't know what he was asking. "Let go of the controls"—we'd crash and die! But nothing else I had tried was working.

It was then that I finally accepted the fact that I was about to die. And then I did the hardest thing I have ever done—I let go. As I let go of the controls, a great calmness overflowed me and suffused me with peace. I suddenly no longer feared death. I realized I was in the hands of God.

After waiting for what seemed aeons, we broke out of the clouds, and I saw the moon, bright and full. But something was wrong. The plane was upside down, climbing at an odd angle. Immediately, I returned the plane to level flight. When I looked at the altimeter, which indicated how high we were above the ground, I caught my breath—we were below the level of the mountains. A

frantic look showed me we were east of and clear of the mountains. The danger was over. I piloted the plane back home as Jim, still stunned, sat quietly.

After a none-too-perfect landing at Charlotte, we shakily began to examine the cockpit.

"Look, here's a hammer on top of the instrument panel."

"Why is the windshield not broken? It's not even cracked."

"Any instruments damaged?"

"Nope, doesn't look like it."

"There are wrenches and screwdrivers under the seats and stuff in all kinds of nooks and crannies."

"It's amazing to me that none of these things jammed the controls."

"Talk about amazing—how could all these tools and stuff fly all over the cockpit, back and forth as they did, and never hit either one of us? That big wrench could really raise a bump."

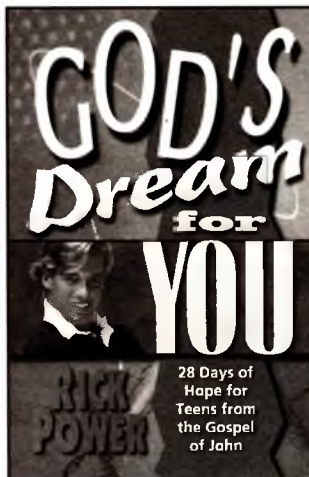
But nothing had even touched us. After we cleaned up the "tools and stuff," the only mark remaining of the experience was in our minds.

Since then, critical periods in my health have reaffirmed and reinforced the experience of overflowing calmness. Life's ups and downs no longer worry me so much, even when life seems out of control and problems swarm all around. Even when there are no references with which to find direction, neither moon nor stars to steer by, I am confident that "we live, and move, and have our being" (Acts 17:28) in hands bigger and infinitely more capable than mine.

Years later, some questions still remain unanswered. Why did we not notice such large, thick clouds until they engulfed us? Why had we climbed so much higher than normal? What if I hadn't had flying lessons? Most of all, the voice on the radio—who was telling me to let go?

Robert A. Waldrup is an award-winning freelance writer. He and his wife, Barbara, have three children.

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The Shopping Trip

JERRY AND LYNDA COHAGAN



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

THIS PAST JULY 5, we celebrated our 10th anniversary, or as Jerry likes to say, 7 years of wedded bliss. And to mark such a momentous occasion, of course we went shopping. Now, we're not your gold-and-diamond-type couple, and we've never felt any compunction to follow those gift-giving rules for anniversaries; but we did feel the occasion merited some extravagance, so we decided to purchase a dining table.

And so we set out in early summer, Chase and Tori in tow, to trek from one furniture store to another. For the most part, the kids were real troupers. Chase especially liked the store that had a kids' area complete with Nintendo. He didn't know how to work it but had tons of fun trying. Tori, on the other hand, quickly tired of watching Chase push buttons, so she wandered out of the kids' area. We eventually found her sobbing while hugging a Queen Anne table leg. (At least the girl has taste.)

Our kids found the next store fascinating because it had fake "messes" placed around the store on various pieces of furniture. You know, the fake Hershey syrup can tipped over and anchored in the middle of a brown plastic "puddle." Or the French's mustard jar pouring forth yellow plastic all over a burgundy chaise lounge.

Jerry could be heard muttering, "Yeah, like that'd never stain." Our kids were bemused, bewildered, and bewitched to discover themselves in the middle of all those messes while not one single adult started hyperventilating and screaming for paper towels.

The stores that offered neither a kids' corner nor fake messes proved a bit more of a challenge. You know you're not in kid-friendly territory when a perfectly manicured and coiffed saleslady (I mean "design consultant"), wearing more gold jewelry than it took for Aaron to make the golden calf, meets you at the door with a wan smile frozen in place and says, "Oh—you've brought children." We would each grab a little hand tightly, determined to brave the icy regions of furniture retail. When asked in a voice that was much like walking into an arctic cold front, "And based upon your budget, might I inquire what kind of dining table you had in mind?" Jerry grinned stupidly and replied in his best Gomer Pyle voice, "Oh, ya know, it don't much matter to us. Probably the kind that comes with chairs." It didn't take long before Lynda was leading all three of her kids out the door and on to the next place.

During the whole process, we observed some interesting behavior in our kids. Whenever they were happy and having fun, they were their usual bouncy, energetic selves. They covered four times the distance we walked by circling each and every furniture grouping we passed. They played follow the leader. They pretended the store was a giant maze with treasure awaiting them just around each corner.

But then when they became bored with "casual contemporary" and "traditional elegance," they turned into frail lumps of Jell-O. Chase developed a limp. He

claimed he'd skinned the bottom of his toe on the bottom of the community pool. We'd been swimming two days before, and this was the first we'd heard of any injury.

Tori announced with her bottom lip protruding, "I'm so tired I can't walk another step. Hold me." We said, "Just lie down." And Tori and Chase, standing in the middle of countless couches, ottomans, and wingbacks, forlornly looked up and moaned, "But where?" Not only were our four-year-old and five-year-old incapable of walking, they were blind too.

But miracles never cease. When we decided to grab lunch at a McDonald's with a "Playplace"—voilà! All maladies vanished as Chase and Tori ran full-throttle toward the play area, jerked off their shoes, and quickly climbed to the top, where the slides sent them zooming to the floor. "Watch me, Mom. I'll do it again."

"Hey, Chase, I thought your foot was hurting."

"What? Oh yeah . . . well, it's all better now!"

"How'd that happen?"

"I don't know. Hey, it must be a miracle!"

After 10 years of marriage, please allow us a little Hallmark sentiment. With

"Oh—you've brought the children," she said icily.

the first decade behind us, we have learned with all the furniture that crowds a marriage, the most comfortable seat in the house is still next to each other. And the best arms to be inside aren't Chipendale but each other's. And no matter how exasperating furniture shopping, or life, can get, this family still affirms the daily miracle, "It's all better now!" because we have each other.

And by the way, the dining room looks swell.

HC



THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

Q. Is it acceptable to put aside the *Manual* at the annual church elections and elect board members by plurality rather than majority?

A. The *Manual* (paragraphs 113-113.14, 127, 136, 141-142.1) does not require that church board members be elected by majority vote. The terminology is simply *elected*. Paragraph 113.10 uses the phrase *majority vote*, but that has to do with the required approval to elect a class of board members and later designate them as trustees or stewards. Paragraph 113.11 also uses *majority vote*, but this has to do with a congregational vote approving the election of board members for two- and three-year terms.

Most churches probably practice election by majority vote, and that seems prudent to me, but a majority vote is not the requirement. If a majority of those present at the church meeting to which your letter referred actually voted to elect by plurality, your new board members are duly and legally elected. Dr. Jack Stone, general secretary, says, "Plurality must be expressly stated and accepted by the body. An undefined election is always by majority."

Q. Should the church accept donations from sinful people or worldly organizations?

A. It is hard to come up with a brief one-size-fits-all rule on this. We do not want to say, "In today's offering we will accept tithes and offerings only from those who are saved and sanctified and up-to-date in their prayer life." Usually donations can be accepted from most individuals. Donations from many corporations and organizations are also acceptable—except when that acceptance compromises the church's witness or tells the donor that the church has been bought off. In one case, a certain businessman wanted to open a liquor store a few feet closer to the church than the local "3,000-foot rule" allowed. The pastor didn't even have to call a board meeting to reject the man's offer to build a basketball court on the church property.

Many Christians felt that it was a scandal when the ailing Oral Roberts organization was bailed out by the financial largess of a greyhound racing kingpin. A better example is the St. Joseph Catholic Church of Thompson, Connecticut. According to H. B. London of Focus on the Family, that church returned a \$5,000 donation from U.S. Sen. Christopher J. Dodd because his public support of abortion "goes against the fundamental teachings of the church."

The views expressed in the responses in this column are those of me 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.

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Children's Hour

C. ELLEN WATTS



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

ONCE UPON A TIME, I knew next to nothing about remembering the Sabbath day and even less about keeping it. Holy had to do with the heels and toes of my constantly moving socks. Still, I liked Sunday, the one day of the week when Mama closed the lid on her sewing machine and let the hoe dangle from its peg on the back side of our old-fashioned washhouse.

Sundays were when Dad saddled Old Babe, and we could ride just for the fun of it or go coasting. When no canning jars had to be lugged from the cellar, and Mama had no buckets of beans for us to snap.

Cows must be milked, of course, and the sheep tended, along with other chores. Then, while Dad checked floodgates and rode fences, Mama stirred up a sunshine cake or maybe some blackberry cobbler, fried three or four chickens, and pulled, peeled, buttered, sliced, and mashed succulent mounds of potatoes and other vegetables and warmed big pans of the "light rolls" included with Saturday's baking.

Following the kind of a dinner many during those Great Depres-

sion days knew nothing about, we did dishes and jumped rope or played Simon says while our parents took naps that sometimes lasted as excruciatingly late as 4 P.M.

After that, anything could happen. Sunday evening chores got reduced to a minimum and done in a hurry. In summertime, while we all stood listening for the crack that invariably ran ahead of her knife, Mama might cut the striped watermelon she'd had cooling in the shade. Or Dad could disappear inside a shed straddling our tiny creek and come out carrying a gunnysack filled with pond ice left buried beneath sawdust until we'd done without Mama's home-cranked ice cream for about as long as we could stand it.

Winters, we played authors or Uncle Wiggly, made popcorn and molasses taffy, and supped on apple slices and bowls of crusty homemade bread soaked in creamy milk. Before bed, Dad read aloud from a Zane Grey novel.

Small wonder a single verse penned by Longfellow made me think of him as a friend who knew our family well:

*Between the dark and the day-light,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.*

Then, I had my own distorted pic-

ture of God's working for six days and resting for one. Like my great-uncle Isaac, God had a beard that fanned in the breeze while He lolled on a cloud through that whole seventh day. God ate, goofed around, and, on Monday, returned to work.

When I finally got around to meeting God, He wasn't like that at all. Sunday, however, includes some striking similarities.

While the work week may have come to a halt like the luminous hands on Mama's trusty alarm clock, chore time still rolls around. Loving, caring, serving kinds of chores. Teaching, tending, ushering, counting, and more.

If all are to feast, then many must prepare. And serve.

Naps have their rightful place.

As for the warm, fuzzy feeling I experienced while swinging from the back of Dad's rocker and listening to tales of scalpings and buffalo stampedes, I can't help thinking he missed the greatest literature ever when he missed reading us the Bible.

Still, those were good times and the parallel apt. For Sunday, according to Joseph Addison, clears away

Sunday clears away the "rust" of the week.

the "rust" of the week. Worship and a family feast around the Word offers a fresh beginning to Monday.

As for Sunday evening, it's still a deliciously simple bowl of Bread with Milk—a buttery popcorn kind of a time filled with the possibility of growing closer to God and my church family.

I guess I'm still a kid at heart. I still like the Children's Hour.

HH

Growing Through Creative Listening

MORRIS A. WEIGELT



Morris A. Weigelt teaches spiritual formation at Nazarene Theological Seminary.

MAJOR STUDIES SHOW that most persons listen at about 25 percent of their potential. The average person hears about 40 percent of the words spoken and fills in the remainder with context clues. Small wonder there is so much miscommunication!

In his disturbing book *Nurturing Silence in a Noisy Heart*, Wayne Oates observes that our demanding world has so many voices that we can no longer listen to them all. We soon learn to tune most of them out. He is especially concerned with the ways in which couples lose the art of strategic listening to each other and soon choose to end their marriages and look for someone else who will listen. The lazy habit of sloppy listening is terribly destructive.

Listening and spiritual growth are connected. When selective listening disconnects us from the voice of the Spirit, spiritual growth is limited.

Some form of the word "listen" appears 364 times in the Bible. The word "not" is associated with it in 147 verses. Jesus often said: "Let anyone who has ears listen!" The refusal to listen is at the core of spiritual shallowness.

In 40 years of preaching, I have always been intrigued by the creative

listeners in the audience. A few people listen carefully and respond with their faces. Such persons draw the best from the preacher. A creative audience in the presence of the Holy Spirit enables me to voice things I have never previously been able to articulate.

One of the reasons there are so few great preachers today is because there are so few good listeners. We have become lazy listeners through the influence of the media, becoming "channel surfers" at the first hint of boredom. When a topic does not particularly grab our attention, we drift off to think about something else. We have lost the art of creative listening.

As children, we learned to listen selectively to our parents. Now we have developed that selective listening to a fine art (if it can be called an art).

It takes energy to listen creatively. It requires intentionality. One person in our local congregation takes notes in every service as a way of honing the skills of creative listening.

Tragically, we tend to tune out the things of the spiritual world first. The loss of the art of creative listening steals possibilities of growth from us. We miss truths and insights that could transform and renew. We trip over serendipities of grace and never see them. Poet Elizabeth Barrett Browning writes of the people who live in a world so crammed with the holy that every bush is afire with God, but are so unaware that they are content to only pick blackberries. To be tone deaf to the things of the Spirit results in living a this-worldly existence that is frustrating and despairing.

Dallas Willard, in *In Search of Guidance*, observes: "The still small voice is the usual way in which God individually addresses those who walk with him in a mature, personal relationship, proclaiming and showing forth the reality of the Kingdom of God."* What a wonder God speaks to us in ways that are background-specific, context-specific, and personality-specific. The person who has not developed the fine art of creative listening in community will miss most of those messages.

I am particularly alarmed by the lack of skill in listening to Scripture. We read from the Bible, but we have lost the fine art of hearing it. The words spoken in 1 Samuel are equally applicable today: "The word of the LORD was rare in those days" (3:1, NRSV).

This week I attended an early morning worship service in which the Word sounded with extraordinary clarity. The Word was so powerful

We read from the Bible, but we have lost the fine art of hearing it.

and so timely that there was no way to escape its call. I believe that Jesus still calls: "Let anyone who has ears listen!"

Teresa of Avila frequently writes that persons who learn to listen to God will receive a divine infilling that will cleanse our soul mirrors of dust and make us able to reflect God's love to an aching world.

*Dallas Willard, *In Search of Guidance: Developing a Conversational Relationship with God* (HarperSan Francisco, 1993), 91.

WAYLaid BY MALACHI

continued from page 23

ing they had postponed filling the position until after the first of the year.

I began relating some humorous incidents to Terry, laughing about antics the kids at school had pulled. As I spoke, I realized how much I enjoyed working with the elementary students. "If only the school paid better . . .," I started, and then, immediately, I countered, "Well, that's a lack of faith!" so strongly that I surprised myself.

The next day, I was back at school, helping out while the secretary was on medical leave. The principal stepped into the office and asked if I would talk with him for a few minutes. Curiously, I followed him. On his desk was a copy of my résumé.

"We've been looking for a part-time computer teacher, and I think we've had the perfect candidate under our noses all along," the principal said. As he proceeded to outline duties, hours, and salary, tears welled up in my eyes. I qualified for the position. The hours were perfect. And the salary not only covered our bills but also included enough to pay not only my tithe but also my husband's, almost to the dollar.

"Test me in this," says the LORD Almighty, "and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it" (Malachi 3:10, NIV). HH



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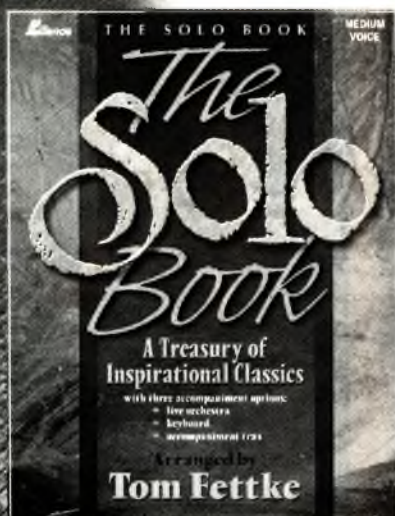
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Norman, Okla., First Church Pastor Wes Meisner presents a clock to Willis Baldwin for his 49 years of service as custodian of the church. Baldwin's wife, Mildred, looks on.

Willis Baldwin has been honored for almost a half century of service to Norman, Okla., First Church of the Nazarene. In December 1946, Baldwin applied to serve as caretaker of the church. His starting salary was \$15 a week and occupancy for his family of a church-owned house. The 92-year-old Baldwin served as custodian until June 30 of this year. An active member, Baldwin continues to make weekly visits to parishioners.

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Endowment Honors SNU Educator



SNU President Loren Gresham receives a \$10,000 check to create an endowment in honor of Anna Belle Laughbaum. (Left, l. to r.): Gresham; Alice Stooker, AAUW president; Laughbaum; Lois Coe, chairman of the scholarship committee; and Michael Crabtree, SNU director of university development.

A \$10,000 scholarship endowment was recently awarded to Southern Nazarene University to honor Anna Belle Laughbaum. SNU professor emerita of English.

The gift was presented to SNU by the American Association of University Women.

Dr. Laughbaum is a longtime member of the AAUW.

Texas Youth Attack Urban Eyesores

Almost 150 Nazarene campers and their counselors spent three days ministering to others as they served in a variety of service projects in Marshall, Tex., in June. The young people, participants in the Dallas District Senior High Camp in Scottsville, cleared lots, picked up litter, demolished an old

church building, and cleared debris from around a structure that neighbors say had become a drug den.

The campers were praised by city officials and in a newspaper editorial and were treated to a free swim at a city-owned pool.

(Right) Jason Mosley, a senior high camper on the Dallas District, uses a weed cutter to clear debris during one of several service projects this summer in Marshall, Tex.

Longtime Teacher

Lillian Curtis recently retired after 38 years of teaching Sunday School classes in the Children's Department at Leonardtown, Md. She remains active in her church, where she is a member of the board. She also serves as a chaplain in the Navy Wives Fleet Reserves.



Marshall News Messenger

Ordinations



(Above) 1996 Dakota District ordinand class: (l. to r.): District Superintendent R. J. Wegner, Rev. Ernie and Kristina Hockett, Debbie and Rev. Craig Bickel, and General Superintendent Jerald D. Johnson.

(Right) 1996 Anaheim District ordinand class (l. to r.): District Superintendent Thomas L. Goble, Rev. James and Amy Payton, Dr. Bao-Yee Liu, and General Superintendent William J. Prince.



(Above) 1996 Northern Michigan District ordinand class (l. to r.): General Superintendent Jerald D. Johnson, Rev. James and Louise Harvey, Janis and Rev. William Lowe, and District Superintendent Milton E. Hoose.



(Above): 1996 South Arkansas District ordinand class (l. to r.): District Superintendent Russell Branstetter, Rev. Jim and Sharon Wilkins, Rev. Jeffery and Marla Wolfe, Rev. Michele Johnston, Carolyn and Rev. J. B. Evans, and General Superintendent Jerald D. Johnson.

(Below) 1996 Chicago Central District ordinand class (l. to r.): General Superintendent Paul G. Cunningham, Rev. Brad and Lori Lee, Rev. Timothy and Ellen Stidham, Rev. Patrice and Robert Wells, and District Superintendent E. Keith Bottles.



(Below) 1996 Metro New York District ordinand class (front): Rev. Trevor and Jennifer St. Hill, Rev. Alexander Madrigal, Rev. Amanda Arbole-da Madrigal, Rev. Vilma Benjamin, Rev. Lynette Holloway, and Jane and Rev. Larry Abate. (Back): District Superintendent Dallas D. Mucci and General Superintendent Jerald D. Johnson.



(Below) 1996 Sacramento District ordinand class (l. to r.): General Superintendent John A. Knight, Rev. Paul and Tammy Slaton, Rev. Tim and Pam Gerdes, Rev. Perry and Michelle Arbogast, Rev. Steve and Barbara Sheets, Rev. Bill and Nancy Sawyer, Rev. Scott and Ronda Walker, Rev. Bruce and Carolyn Colburn, Rev. Jim and Carol Smith, Rev. Jim and Esther Hanson, and District Superintendent Ron Greeno.



(Left) 1996 Canada Central District ordinand class (l. to r.): General Superintendent James H. Diehl, Rev. Carl and Rev. Barbara Moulton, Rev. Rodney and Kara Murphy, Rev. Harold and Phyllis Cobb, Rev. Octavio and Gena Torres, and District Superintendent Ronald G. Fry.

THE RADICAL OPTIMIS

by John A. Knight, *general superintendent, Church of the Nazarene*

Photo by Kingswood Images
Art by Tim Nyberg

This article is excerpted from an address delivered at the Christian Holiness Association, April 24, 1996, Indianapolis.

A remarkable renaissance is taking place in Wesley studies. His blend of theology and ministry is attractive. His insistence on discipleship fits the current emphasis on Christian growth, spiritual formation, and renewal.

The best of Wesley's theology emerged from his sermons. He developed his theology not in the ivory tower but in the marketplace. His theology is life-centered, not idea-saturated.

I have chosen to highlight Wesley's radically optimistic teachings with a simple fourfold formula, borrowed from Wesleyan theologian Philip Watson. (1) All men *need* to be saved; (2) All men *can* be saved; (3) All men can *know* they are saved; and (4) All men can be saved *to the uttermost*. I will follow this outline, changing the wording slightly.

The central doctrine of Wesleyanism is the doctrine of redemption. As Paul said, "Christ died for our sins . . . he was buried . . . he was raised on the third day in accordance with the Scriptures" (1 Corinthians 15:3-4, RSV). Christ came to bring deliverance from:

- the *guilt* of sin—justification
- the *power* of sin—conversion
- the *pollution* of sin—entire sanctification
- the *effects* of sin—glorification

The atonement of Christ deals not only with the manifestations of sin but with the fountainhead of sin; not only with the *symptoms* but with the *disease* itself.

If that's not the "*radical optimism*" of grace, then I wouldn't know where to find it.

1. ALL OF US NEED TO BE SAVED

The reason is simple—all people are sinners. They are either self-indulgent sinners like the prodigal son or self-righteous sinners like his elder brother, or else, like most of us, they are something of both. "All *have* sinned and [*do now*] fall short of the glory of God" (Romans 3:23, NIV, emphases added).

You don't have to be a Christian to realize that something is wrong with the human race. Everyone seems to be asking, especially in America, "What is wrong?"

Wesley asked the same question in the 18th century and concluded that the fundamental problem was *human sinfulness*. The first step in understanding our Wesleyan heritage is to understand the depth and tragedy of human sinfulness.

This doctrine was not popular in Wesley's time. The prevailing view was one of "*optimistic humanism*," cheerful faith in the possibilities of mankind. All that people needed was more knowledge, more education, more enlightenment. Liberal theologians earlier in this century said essentially the same thing. That position is not optimism but *blind "unrealism."* Against this false view, Wesley set the Christian doctrine of "original sin."

Some still deny the objective reality of sin altogether; others deny its power and explain it as the

absence of goodness; still others excuse it by saying, "Nobody's perfect." We need a fresh affirmation of the reality and danger of sin. You see, we need a Savior only if we need saving; we need a Savior only if we cannot save ourselves. This is why Wesleyan thought began with: *all of us* need to be saved.

If sin were a "thing," we might find some way to rid ourselves of it or cut it out surgically. But because it is a spirit, a power, an infection of our humanity, the only option is *transformation*. We cannot try hard enough, learn enough, or worship enough to heal ourselves. The solution is transformation. We all need to be saved. We all need a Savior!

2. ALL OF US CAN BE SAVED

Wesley never spoke of sin's effects without also speaking of the remedy. Some preachers spend 90 percent of their time speaking of the disease and 10 percent of the remedy. There is power for the powerless. There is help for the helpless. There is a cure for the disease. One of Wesley's favorite texts was: "Here is a trustworthy saying . . . Jesus came into the world to save sinners" (1 Timothy 1:15, NIV). God took the initiative. "God commendeth [demonstrates, NKJV] his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

To be saved is to be *delivered* from the *power* and *dominion* of sin. Sin no longer reigns over one who has been saved. That one

M OF GRACE

For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works (Titus 2:11-14, NKJV).

goes out of the sinning business, having been freed from the bondage of sin. Christ *"breaks the power of cancelled sin; / He sets the prisoner free."* Wow! Is that "radical optimism," or what?

Charles Wesley captures the theme of triumph over sin in his classic hymn "And Can It Be?"

*Long my imprisoned spirit lay,
Fast bound in sin and nature's night.*

Thine eye diffused a quick'ning ray.

I woke; the dungeon flamed with light.

My chains fell off; my heart was free.

I rose, went forth, and followed Thee.

3. ALL OF US CAN KNOW WE ARE SAVED

An assured faith is one of the

central themes in Wesleyan theology. One does not have to live with a "hope-so," "think-so," "maybe-so" faith. It is the ministry of the Holy Spirit to bear witness to us that we are the children of God. Wesley's favorite verse

regarding this is Romans 8:16: "The Spirit [Himself, NKJV] beareth witness with our spirit, that we are the children of God."

What is it that we know when we know we are saved? We know we are *justified—pardoned and accept-*





ed by God. We know we have been reconciled to God and *adopted* into the family of God. We know we have been *regenerated*, made new, “born from above,” raised from the grave of trespasses and sin, and quickened to new life in Christ.

And how does one know? By the *witness* and *fruit* of the Spirit. Wesley talked about the *objective* witness, by which he meant God’s Word and promise. “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9).

Then Wesley spoke of the *subjective* or inner witness. This includes the *direct* witness of God’s Spirit with the penitent believer—no condemnation, only comfort and pleasure in the presence of God. It is a “divine evidence and conviction that what God hath promised, he is able to perform” and “that he is able and willing to do it now,” and a “divine evidence and conviction that he does it. In that hour it is done. ‘According to thy faith be it unto thee!’ Look for it then every day, every moment.”¹

This subjective or inner witness also involves the *indirect* witness of the Spirit—the *fruit* of the Spirit—it is demonstrated in one’s daily walk—“love, joy, peace, longsuffering, kindness, goodness, faith-

fulness, gentleness, self-control” (Galatians 5:22-23, NKJV). This Charles Wesley hymn says it well:

*His Spirit to us He gave,
And dwells in us we know;
The witness in ourselves we
have,
And all its fruits we show.*

This assurance is not arrogance, spiritual conceit, or self-confidence. It is confidence in God alone, the opposite of pride.

4. ALL OF US CAN BE SAVED TO THE UTMOST

For Wesley, the work of salvation is not completed with “conversion” or even with assurance. The believer must go on to “entire sanctification” or “Christian perfection.”

Using John’s terminology (1 John 2), Wesley held there are several stages in the Christian life: “little children” (babes in Christ); “young men” (those who have begun to be established in the faith and assured); and “fathers” (those made perfect in love).

But even “babes in Christ” do not commit sin—a willful transgression of God’s law. The power and dominion of sin is broken. “Whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not” (1 John 5:18). He does not sin “willfully” or “habitually.” Every true Christian is so far perfect as not to commit sin, Wesley taught.

Of new Christians Wesley says, “How naturally do we imagine . . . during the warmth of our first love, . . . that because we *feel* no sin, we have none in us.”² But until one goes on to entire sanctification or Christian perfection, the sinful nature remains, though does not reign, in the heart of the believer.

Entire sanctification is deliverance from the *pollution* of in-being sin—from sinful pride, the selfish will, the spirit of self-sovereignty. The Christian will have no doubt of the favor of God, but he will come to a “conviction,

wrought by the Holy Spirit,” of “*the sin*” that still remains in the heart (spoken of about 28 times by the apostle Paul between Romans chapters 5 and 8), the “carnal mind,” which remains even in those who are regenerated—although it no longer reigns.

The believer, with the gentle reproof of the Spirit, discerns in time a mixture of evil (un-Christlikeness)—“so that now [we] are more ashamed of our best duties than formerly of [our] worst sins.”³ We confess our absolute helplessness to think one good thought, to form one good desire, or to perform one good action, but through Christ’s grace.

To be “crucified with Christ” describes a deliverance from inward as well as outward sin. There is

a *sinful* self to be *crucified* with Christ;

a *true* self to be *realized* in Christ;

a *human* self to be *disciplined* by Christ.

Whatever else may be said, for Wesley, the essence of *entire sanctification* is love (agape)—God’s kind of love. *Entire sanctification* is Christlike love so filling the heart that sin is excluded or expelled. The sanctified Christian “loves God with all his heart, and





Dr. John A. Knight delivering the message on the radical optimism of grace to the Christian Holiness Association Convention in Indianapolis.

WE NEED A SAVIOR ONLY IF WE NEED SAVING; WE NEED A SAVIOR ONLY IF WE CANNOT SAVE OURSELVES.

with all his soul, and with all his mind, and with all his strength; so Jesus now reigns alone in his heart, the Lord of every motion there.”¹

For Wesley, there is no holiness apart from *social* holiness, in which one actively seeks the welfare of even one’s enemies. Christian holiness is not merely a private, esoteric experience with the divine (“Just Jesus and me”)—it is love for God and *others*, loving our neighbor as ourselves. Can you imagine a more “radical optimism”? Who would not want to live in a society like that?

Christian perfection does not mean “perfect” in knowledge; nor freedom from ignorance or mistakes or poor judgment; nor deliverance from temptations or infirmities; nor from thoughts of evil, but from evil thoughts in which we glut the imagination and relish the thought.

Consequently, Wesley would not speak of “*sinless*” perfection but of “*Christian*” perfection.

The motivation can be right, though the action may be flawed. However, the entirely sanctified will not justify the poor actions but will ask forgiveness and offer rectitude.

Christian perfection is power over sin.

It is *radical dependence* on Christ.

It is equipment for ministry.

It is an impetus to continued growth in grace.

It manifests itself in social concern.

It seeks to exalt Christ and demonstrate His Spirit.

To understand the meaning of Christian perfection, one must look at Jesus’ use of the term in Matthew 5. It is going the second mile, giving up one’s cloak as well as coat, turning the other cheek, praying for one’s enemies.

In short, it is Christlikeness. Christlikeness is holiness, and increasing Christlikeness is increasing holiness. There is no “ceiling”

to the life of holiness. None of us has yet “arrived.” God is not through with us yet.

And yet the love of God can come into the heart and life *now* until it is *finally* perfected at the last day—“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a *perfect* man, unto the measure of the stature of the fulness of Christ” (Ephesians 4:13-14, emphasis added).

We all ask ourselves: Is this message that has been bequeathed to us still relevant in our world of technological expansion and information superhighways? The radical optimism inherent in our heritage only permits one possible answer—a resounding, positive affirmation—“YES!” It is our gift to the 21st century!

Bob Reardon tells a story about a grandfather sitting in a lawn chair swing while two youngsters tear about the darkened yard, chasing fireflies on a hot summer’s night. The skies are suddenly made bright by a meteor shower, which alarms the children. They run to Grandpa, crying, “The sky is falling! The sky is falling!” Grandpa puts his big arms around them, one on each side. After they have quieted, he points to the great constellations of Orion and Ursa Major. “See those big stars?” he asks. “They haven’t budged an inch.”

We hear from many quarters that we have moved into the post-Christian era, that the lights of Christ’s Church are going out, and we will soon be engulfed in total darkness. “You see those *big* stars”—that infinite constellation of *grace*—salvation, *justification*, regeneration, adoption, entire *sanctification*, holiness, healing, unity through the indwelling Spirit?

“*They haven’t budged an inch.*”

1. Here Dr. Knight collects a number of exhortations from sections 15-18 of John Wesley’s sermon “The Scripture Way of Salvation.” See *John Wesley’s Fifty-three Sermons*, Edward H. Sugden, ed. (Nashville: Abingdon, 1984), 731-33.

2. John Wesley, “The Wilderness State,” Sugden, 589.

3. John Wesley, “The Repentance of Believers,” Sugden, 679.

4. John Wesley, “A Plain Account of Christian Perfection,” in *Works*, Vol. XI, 384.

Missing the Sunset

by T. W. Mitchell, *pastor,*
Church of the Nazarene, Ashwood, South Carolina

Bill Gaither, in his delightful book *I Almost Missed the Sunset*, said, "One time I was angry over something that had happened in our church, and I spouted off about it. Uncle Jess calmed me by saying simply, 'Bill, you know, you can be right and still be wrong.' How true. I may have been right in my opinion, right in my conviction, . . . but I was surely wrong about how I expressed it."

This happens time and time again in life. A person can be right and wrong at the same time. And when your conviction is right but your spirit is wrong, you will miss the sunset.

I remember an incident that happened when I was just a boy. I was out playing with some of the neighbor boys one afternoon and lost my slingshot. One of the other guys, an obnoxious kid named Buster Buchanan, found it but refused to give it back. That evening, as his family sat at the supper table, I barged in, demanding that he give me my slingshot. Buster refused, and we scuffled. I really can't remember who started it, but Buster's mom ended it. She took the slingshot and invited me to leave.

I went home and told my parents that Buster had my slingshot and wouldn't give it back. Dad said he would go and talk with our neighbor the next day. He did, and when I got home, I was not pleased with what happened. Mrs. Buchanan had told him about the scene at the supper table. Dad told me that although I was right in wanting my slingshot back, I was wrong in what I had done to get it back. The next thing I knew, I was standing on the Buchanans' front porch, blurting out an apology. Mrs. Buchanan smiled, wiped her hands on her red-checkered apron, and presented me with one pat on the head and one slingshot. I was right, but I was also wrong.

I remember another time when I believe I was right and wrong. I received a phone call from my father asking if I had seen Mother or any of the children. He was drinking at the

time and threatened Mother and the children. They left the house and went out into the fields to hide. I was really upset and had every intention of going to the house after I got off work and,



BELLIGERENCE AFFECTS BOTH THE EYESIGHT AND THE SOUL. YOU CAN NEITHER SEE NOR APPRECIATE A SUNSET.

if necessary, using physical force to let him know that he was not to abuse Mother or the children in any way. Before leaving the shop, I picked up a wrist pin to use if it came down to a fight between us. The wrist pin fit snugly in my hand, and when I made a fist, it would give me a solid punch. Dad and I met and talked and argued and threatened each other but never did fight. I believe I was right in wanting to protect Mother and the children, but I was totally wrong in the way I went about it.

Several years later, I had the privilege of leading my father to Christ. That put an end to his drinking, and for the rest of his life, he was a good husband and the kind of father that was a

joy to be with. I often wonder if I would have had the privilege to "pray him through" if we had fought that afternoon. Would he have lost all respect for me and I for him? Would he have come by the shop that Saturday afternoon, a broken man at the end of his row, and asked me to come by after work to help him get his life straightened out? I wonder! I think I was right in motive but completely wrong in thinking that a fight would settle the issue. A fistfight with my dad would have caused us both to miss the sunset.

In the church, we have similar situations. We may be right in wanting to defend the church, but we may be absolutely wrong in the way we go about it. As Gaither said, sometimes we get

angry over things that happen in the church and spout off about it. The gentle but firm reminder from his uncle calmed him, and he was made to realize that you can be right and still be wrong.

In most churches, there are those who are right in opinion, right in conviction, right in judgment about some issue, but they are wrong in the way they go about trying to change the issue. At such times, we need a dear saint to calm us with a gentle but firm reminder, "You can be right and still be wrong." You have already missed too many sunsets.

Lord, please help me when I am right about an issue in the church not to be wrong in the way I try to change it. Being wrong, even when I am right, will lead to hurt feelings, misunderstandings, strife, and division. Help me, Lord, to commit the problem to You, and give me the patience I need to wait on Your answer. Help us not to let anger rob us of the tranquility of another sunset. This I pray in Jesus' name, and for the sake of churches everywhere. Amen.

H

September's

10-Point Quiz

1. The former private pilot for Oral Roberts who has turned into a multimillionaire televangelist and has produced a movie starring himself as a born-again gunslinger named Wichita Slim is:

- A. Chuck Swindoll C. Rev. Ike
B. Kenneth Copeland D. Bennie Hinn

2. On May 6, 1996, the U.S. Supreme Court upheld a lower court ruling that a cross that stood with a covered wagon, oil derrick, and a train had to be removed from the official seal depicting the history of which of these cities?

- A. Vernon, Texas C. Independence, Kansas
B. Salem, Oregon D. Edmond, Oklahoma

3. Fifty-three percent of Nazarene pastors attended one of our eight liberal arts colleges. About 22 percent attended Nazarene Theological Seminary. What percent attended Nazarene Bible College?

- A. 16.6% B. 36.6% C. 46.6% D. 6.6%

4. According to official statistics from the general secretary's office, there were 329 evangelists in the Church of the Nazarene in 1988. In 1995 there were:

- A. 401 B. 126 C. 296 D. 39

5. In 1988 our churches reported 912 associate pastors. How many were reported in 1995?

- A. 1,297 B. 1,402 C. 566 D. 814

6. According to *American Enterprise*, among the persons classified as "poor" in America, 93 percent have televisions and 72 percent own washing machines. How many also own microwaves and VCRs?

- A. 30% B. 60% C. 70% D. 15%

7. How many American Indian tribes own a casino license?

- A. 40 B. 60 C. 85 D. 90

8. California counselor Diane Kelly comforts how many "pet bereavement clients" each week?

- A. 10 B. 15 C. 20 D. 30

9. In a recent poll reported by the *Washington Post*, 60 percent of persons questioned didn't know that the government spends more on Medicare than foreign aid, and 75 percent did not know that senators serve six-year terms. What percent could not name the vice president?

- A. 60% B. 45% C. 27% D. 10%

10. Which of these denominations give church secretaries the largest paychecks each week?

- A. Church of the Nazarene C. United Methodist Church
B. Disciples of Christ D. Mennonites

Answers:

1-B; 2-D; 3-A; 4-C; 5-A; 6-B; 7-D; 8-C; 9-A; 10-D

Will You Help Us CELEBRATE OUR GOLDEN ANNIVERSARY?

by Ray Hendrix, *director, Publications International*

Who would have imagined that a decision made at the 1944 General Assembly would have had such extensive, long-lasting ramifications. The decision was three-fold:

1. Begin a graduate theological seminary (today—Nazarene Theological Seminary).
2. Start the Nazarene Radio League (today—World Mission Radio).
3. Start a Spanish Department for the development of church literature in Spanish (today—Publications International).

In his book *A Cup of Warm Ink*, author Franklin Cook describes Dr. H. T. Reza's first day on the job.

It was a hot, muggy, June day in 1946 when H. T. Reza arrived in Kansas City to assume his new position. On Monday morning, after a weekend of settling in the old Collinwood Hotel, which had become the Seminary Hall of the newly organized Nazarene Theological Seminary, Reza reported to the office of Dr. C. Warren Jones for work. (Dr. Jones was the executive secretary of the Department of Foreign Missions.)

"I am here, Dr. Jones, and ready for work. What do you wish me to do?"

"Well, tell me your plans for

the Spanish Department," replied Dr. Jones.

Reza was flabbergasted. He had come to Kansas City expecting to be told what his assignment would be. He had nothing planned on paper and had to think quickly to reconstruct some of the earlier ideas which he had placed in writing.



World
Mission
Literature

"...The word of the Lord endureth forever."

—1 Peter 1:25

"It seems to me that three basic things are needed as a start. First, a Spanish *Herald of Holiness*. Second, Sunday School materials for adults. Third, Sunday School literature for children."

That is how it began 50 years ago, but that is not the way it has remained. Under the leadership of Dr. H. T. Reza from 1946 to 1982, and Dr. Bennett Dudney from 1982 to 1992, the Spanish Department has evolved into a department assigned with the task of coordinating the development and distribution of Holiness literature in more than 70 language groups where the Church of the Nazarene is present around the world. Since 1992, it has been my privilege to

follow these influential leaders in managing the global ministry of Publications International.

The current staff of 24 employees develops literature in Spanish, Portuguese, and Intercultural English (ESL). They also do the marketing and the processing of orders from our 3,000 or more regular customers from all over the Spanish- and Portuguese-speaking world as well as English-speaking markets. Through the Books in Mission program, thousands of donated books are also processed and sent to the ministerial educational centers around the world.

As I look into the final years of the 1900s and into the beginning of a new millennium, I am challenged by:

1. Our international growth as a denomination.
2. The fast-moving and rapidly changing technology.
3. The supersonic speed with which once illiterate societies are educating themselves.
4. The decentralization and downsizing trends in our evolving global society.
5. The cost involved in developing and supplying literature to the global Holiness community.

It is exciting to realize that if the Lord tarries in His return, Publications International will enter its second 50 years of existence with the same objectives and dreams that were evident in the

mind of its founder, Dr. H. T. Reza. Namely: the development of Holiness literature for evangelistic purposes, training of future Holiness ministers and workers, biblical studies for all ages—children through adults, discipleship materials for laity, hymnology that conforms to our Wesleyan tradition, and books, magazines, and related products that nurture, edify, and strengthen the faith of new as well as established Christians. The long-range benefits of P. I.'s ministry are eternal. As a global team, we prioritize things in keeping with the mandate given to us in the Great Commission.

At first glance, however, the current needs seem overwhelming. And it is true that trying to help finance the development of Holiness literature in more than 70 languages involves heavy financial investment. The reality is that as we celebrate our 50th anniversary, we are also faced with yearly needs of nearly \$1 million in order

to translate and print non-English Holiness literature globally. Therefore, Publications International has established the World



H. T. Reza, founding director of what is now Publications International (Nazarene Archives).

Mission Literature Fund in order to begin meeting these urgent needs. Launched in September of

1995, the World Mission Literature Fund is designed to generate funding through the donations of committed Nazarenes globally who will contribute \$25 a year for literature development.

In 1946 the Church of the Nazarene was relatively small, and the world economy was concentrating on trying to rebuild itself after a very costly World War II. Today, the Church of the Nazarene is much larger, and the global economy healthier. We are calling on Nazarenes everywhere to join us in this effort, allowing non-English-speaking Christians everywhere to benefit from Holiness printed materials in their own languages.

Publications International is now 50 years old! Join us in our celebration by joining the thousands who will help us begin our second 50 years of service. With your prayers and support, Publications International will continue to produce non-English Holiness literature. **HH**

VITAL STATISTICS

Deaths

REV. LEO H. BALDWIN, 81, pioneer missionary to Hawaii and former district superintendent, Santa Cruz, Calif., May 15. Survivors: wife, Bernice; sons, Larry, Tim; daughter, Janice Hudson; brothers, Frank, Gary; sisters, Cecile Key, Viola Roberts, Rowena Eyestone, Maxine Walkup, Dorothy Johnston; eight grandchildren; three great-grandchildren.

STELLA B. BRICKEL, 91, Denver, Colo., May 17. Survivor: sister, Mary Haviland.

LEO EARL CLEGG, 89, Denton, Tex., May 29. Survivors: wife, Betty; sons, Harold, Richard; daughter, Carol Hamilton.

ERWIN G. ELLIS, 77, Eugene, Oreg., May 21. Survivors: wife, Marie; sons, Tom, Denny; daughter, Carolyn Hiday; sister, Lucille Beven; 10 grandchildren; 4 great-grandchildren.

HANNAH FORD, 102, Denton, Tex., Mar. 27. Survivors: daughter, Ruth Ponder; one grandson; one great-granddaughter; two great-grandchildren.

LUELLA VERA MARSH FORD, 94, Medford, Oreg., May 27. Survivors: daughters, Lila (Bozarth) Wilson, Shirley Belzer; 15 grandchildren; 24 great-grandchildren.

IRENE FOREMAN, Sherman, Tex., June 19. Survivor: nephew, Tommy Foreman.

MARIE M. GREER, 83, Dinuba, Calif., June 16. Survivors: son, Rev. Harold; daughters, Wanda Rollins, Joyce Cason; brother, Arvey Daniel; 9 grandchildren; 12 great-grandchildren.

ORVILLE GRISSO, 72, Chattanooga, Tenn., May 26. Survivors: wife, Margaret; sons, Dale, Kenneth; daughter, Ruth White; brothers, Paul, Charles, Joe; sister, Ruth Shipley; six grandchildren.

LOIS B. HEDGES, 88, Levittown, Pa., May 24. Survivors: son, Keith; daughter, Rev. Ora Cook; two grandsons.

REV. WALTER F. HUBER, 81, pastor of 53 years, Temple, Tex., May 15. Survivors: wife, Lillian; sons, Frank, Paul; daughter, Lee Cage; brother, Lindy; six grandchildren; one great-grandchild.

REV. HAROLD LAKE SR., 81, pastor for more than 50 years, Mountain Home, Ark., Feb. 4. Survivors: wife, Lois; son, Rev. Harold Jr.; daughters, Roberta Willard, Shirley Ruff, Janis Belander; 14 grandchildren; 13 great-grandchildren.

SHARON LEE LEACH, 39, Portland, Oreg., June 28. Survivors: husband, Robert; parents, James and Phyllis Manning; brothers, Paul, Keith, and Wesley Manning; sisters, Joanne Smith, Carolyn Farrow, Beverley Farrow, Denise Manning.

REV. NORMAN JOHN LEWIS, 79, West Columbia, S.C., May 21. Survivors: wife, Lillian; brother, Raymond (Willie); sister, Christabel Hunnicut.

JANE PATTON, Edgewood, Tex., June 20. Survivors: husband, Rev. Burl A.; sons, Mendeil, Mark; two grandsons.

THELMA H. PEIRCE, 89, Batesville, Ark., July 1. Survivors: several nieces and nephews.

REV. CHESTER A. SMITH SR., 90, pastor for more than 40 years, Round

Rock, Tex., July 11. Survivors: wife, Dorothy; sons, Rev. Chet Jr., Rev. Paul; daughters, Barbara Clark, Marjorie Brundage.

GEORGE F. SMITH, 83, Jamestown, Tenn., Apr. 22. Survivors: wife, Dorothy; son, Dan; sister, Henrietta, one grandson.

CHARLES HENRY TINKLE, 81, and MARION CHARLOTTE TINKLE, 77, San Diego, Calif., Mar. 11 and Apr. 16. Survivors: son, Phillip; daughters, Susan Sanderson, Janet Miller; one granddaughter.

RUTH (BOTTLES) TIREY, 74, Dayton, Ohio, Apr. 28. Survivors: son, Tim; daughters, Patricia Welton, Brenda Farris; brothers, Harold, Russel, and Chicago Central District Superintendent E. Keith Bottles; eight grandchildren.

MARY VICE, 98, Belton, Mo., June 16. Survivor: nephew, John Deere.

FRANCES YARBROUGH, 84, Bethany, Okla., May 23. Survivors: husband, Rev. John; daughters, Madalyn Long, Esther Girouard, Sylvia Evans; stepdaughters, Carol Davis, Karen Yarbrough, Dorothy Morgan; sister, Virginia Moody; 8 grandchildren; 7 stepgrandchildren; 5 great-grandchildren; 12 stepgreat-grandchildren.

Births

to JAY and KIM (ROSENAU) AKKERMAN, Silverdale, Wash., a girl, Lauren Marie, Mar. 19.

to HERB and JENNIFER (BOLDT)

ALBERTSON, Oklahoma City, Okla., a boy, Benjamin Herbert, May 22.

to HOWARD and TERESA GIVENS, Lexington, Ky., a girl, Joanna Christine, May 1.

to ALAN and KAREN (RUTZ) HARP, Norwood, Mo., a boy, Evan Alexander Birdell, May 18.

to MARK and TARA (REISS) HINSEN, Olathe, Kans., a boy, Adam Mark, May 6.

to JERRY and LANI (HUBBERT) LEWIS, Mountain Home, Ark., a boy, Brady Austin, May 19.

to DANNY and PAM (SCHWENK) MARTIN, Olathe, Kans., a boy, Jacob Daniel, June 18.

to CHRIS and KELLY WEBSTER, Pottsville, Mich., a girl, Rebecca Collette, Feb. 12.

Marriages

DONNA L. NICHOLSON and MARK L. GRAHAM, July 13 at Waco, Tex.

Anniversaries

ORIN and HELEN KARGAES, Beulah, N.Dak., celebrated their 50th anniversary June 9.

The Kargaeses have four children and nine grandchildren.

REV. CLAUDE and ELLEN PITTENGER, Spring, Tex., celebrated their 50th anniversary June 29 with a reception hosted by their four children and three grandchildren.

REV. LEONARD and MIRIAM YORK, Montague, Calif., celebrated their 50th anniversary Aug. 10 with a reception hosted by their children and grandchildren.

REV. FLOYD and HELEN ZURCHER, Muncie, Ind., celebrated their 50th anniversary June 1 with an open house reception given by their daughter, Debra Reiniche.

Announcements

ARCADIA (FLA.) FIRST CHURCH will celebrate its 65th anniversary Oct. 13 with special morning services followed by dinner on the grounds.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact the church office, 132 W. Gibson St., Arcadia, FL 33266, 941-494-1861.

CAMDEN (S.C.) FIRST CHURCH will celebrate its 50th anniversary Nov. 3. Activities begin at 10 A.M., followed by dinner and a 3 P.M. concert by the Pfeifers.

Former pastors, members, and friends are invited. For more information, contact Pastor Ronald Adams, 2276 Jefferson Davis Hwy., Camden, SC 29020, 803-432-3750.

CONCORD (CALIF.) FIRST CHURCH will celebrate its 50th anniversary Oct. 19-20 with a 6 P.M. banquet Saturday and 9:30 and 10:55 A.M. services Sunday featuring former pastors.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact the church, 1650 Ashbury Dr., Concord, CA 94520, 510-685-4343.

ESTHERVILLE (IOWA) CHURCH will celebrate its 40th anniversary Sept. 22.

For more information, contact Rev. Cliff Vander Burgh, 3068 Sorrel Ave., Sanborn, IA 51248, 712-729-5523.

GALION (OHIO) FIRST CHURCH will celebrate its 70th anniversary Sept. 13-15 with a Friday evening teen concert by Burning Bush, Saturday afternoon ice cream social and games, and a combined 10 A.M. Sunday service followed by dinner on the grounds and a praise and worship service. General Superintendent William J. Prince is the special speaker, with music by Ron and Carolyn Patti.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact the church, 777 Fairview Ave., Galion, OH 44833, 419-468-1262.

LAKE JACKSON (TEX.) CHURCH will celebrate its 25th anniversary during the month of September with homecoming Sept. 8 and revival with Rev. David Nash and ONU's Promise Sept. 22-25.

Former pastors, members, and friends are invited. For more information, contact Phyllis Bertram, 409-297-5433.

PORTAGE (IND.) GRACE CHURCH will celebrate its 40th anniversary Sept. 14-15.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact Rev. Mark Hostetter, 5360 Clem Rd., Portage, IN 46368, 219-762-7179.

PRYOR (OKLA.) FIRST CHURCH will celebrate its 50th anniversary Oct. 6 with former pastor John Donnerberg speaking in the morning service, followed by dinner and afternoon service and dedication of new facilities with District Superintendent Russell Human speaking. Former pastors Rev. and Mrs. Rob McDonald will provide music.

Former pastors, members, and friends

are invited. For more information, contact P.O. Box 474, Pryor, OK 74362, 918-825-3728.

PLYLESVILLE (MD.) FAWN GROVE CHURCH will celebrate its 30th anniversary Sept. 13-15 with a Friday singspiration service, Saturday picnic, and 11 A.M. Sunday celebration service with Rev. Richard Diffenderfer speaking, followed by dinner.

Former pastors, members, and friends are invited to attend or send greetings. For more information or to RSVP, contact Pastor Tom Umbel, 5300 Fawn Grove Rd., Pylesville, MD 21132, 410-452-5330.

ROCHESTER (N.Y.) TRINITY CHURCH will celebrate its 40th anniversary Sept. 22 with General Superintendent Emeritus Eugene L. Stowe speaking. The anniversary celebration will be preceded by revival services Sept. 18-21.

Former pastors, members, and friends are invited. For more information, contact the church office, 855 Long Pond Rd., Rochester, NY 14612, 716-225-1690.

SARATOGA SPRINGS (N.Y.) GRACE CHURCH will celebrate its 100th anniversary Sept. 29 at 11 A.M. The congregation, which was the birthplace of Eastern Nazarene College, will be addressed by Dr. Kent Hill, current ENC president.

Former pastors, members, and friends are encouraged to attend or send greetings. For more information, contact Rev. Leon Blaise, P.O. Box 116, Camillus, NY 13031-0116, 315-672-5350.

TERRE HAUTE (IND.) FIRST CHURCH will celebrate its 75th anniversary Sept. 28-29 with a 5:30 P.M. Saturday dinner and time of reflection and 10 A.M. Sunday praise and worship service.

Former pastors, members, and friends are invited. For more information, call 812-466-5817.

WARNER ROBINS (GA.) FIRST CHURCH will celebrate its 40th anniversary Oct. 13 with 10 A.M. services, a fellowship dinner, and dedication of the new Christian Life Center. Founding pastor Rev. Frank Bohler will be honored.

Rev. David Miller encourages former pastors, members, and friends to attend or send greetings and pictures. For more information, contact The Homecoming Committee, 300 Lois St., Warner Robins, GA 31093, 912-923-2108.

WAUKEGAN (ILL.) CHURCH will celebrate its 60th (years in Waukegan) and 25th (years in present building) anniversaries Sept. 27-29 with evangelist Tim Young speaking, music by Promise, and special events for all ages.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact Pastor Jerry Harris, 3132 McAree Rd., Waukegan, IL 60087, 847-662-5593.

WEBB CITY (MO.) CHURCH will celebrate its 75th anniversary Oct. 18-20.

Former pastors, members, and friends are invited to attend our "Miracles on 10th Street" celebration. For a schedule of events, contact the church, 729 W. 10th St., Webb City, MO 64870, 417-673-2764.

FOR THE RECORD Moving Ministers

R. SCOTT BEAMER, from associate, Cambridge (Ont.) Preston, to pastor, Thorold (Ont.) Niagara

JOSEPH E. BELL, from associate, Gastonia (N.C.) Eastside, to pastor, Forest City, N.C.

LEON E. BLAISE, from pastor, Saratoga Springs (N.Y.) Grace, to district-assigned, Upstate New York

WILLIAM J. BOEHM, from DeKalb, Ill., to Muncie (Ind.) Riverview

WILLIAM BONEE, from Albertville (Ala.) First, to Ponca City (Okla.) St. Luke's

IRA F. BROWN JR., from Ponca City (Okla.) St. Luke's, to Mesa (Ariz.) First

TIM P. CLARK, from associate, Junction City (Kans.) First, to pastor, Augusta, Kans.

C. TONY CLEMONS, from Oxford, Miss., to Forrest City, Ark.

CURTIS COOMBS, from Augusta, Kans., to Beaumont (Tex.) Cornerstone

TIMOTHY W. CRUMP, from Lombard, Ill., to Kalamazoo (Mich.) First

BRAD DYRNESS, from associate, Wichita (Kans.) First, to pastor, Junction City (Kans.) First

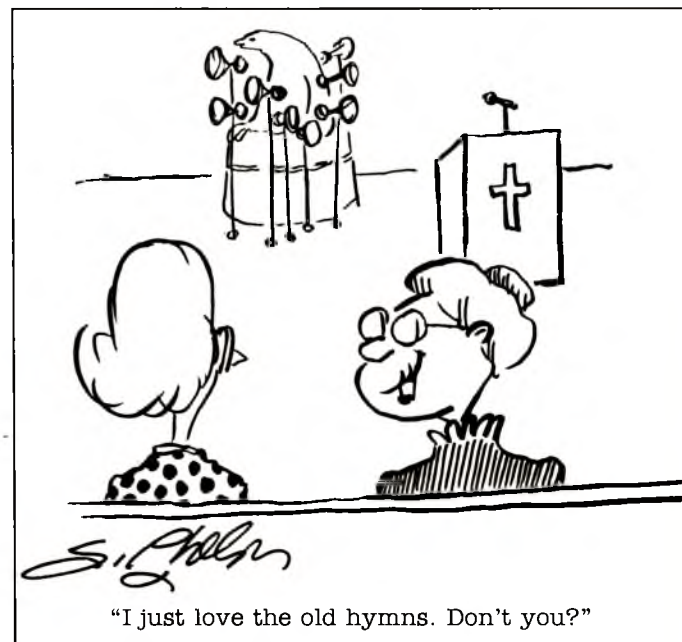
TIMOTHY D. FLICK, from Covington, Ky., to Wrightstown (N.J.) New Egypt

JOHN GARNICA, from Las Cruces, N.Mex., to Ponca City (Okla.) Trinity

REED T. GOE IV, from Greensboro (N.C.) Northside, to Charlotte (N.C.) Plaza

Your giving has provided
Alabaster buildings and land,
but the needs
continue to mount.

Need we say more?



"I just love the old hymns. Don't you?"

JOSEPH HAND, from Palmer, Alaska, to Quincy, Calif.
 A. LYNN HOLMES, from Woodward, Okla., to Memphis (Tenn.) Calvary
 RONALD E. JEFFRIES, from Goldendare, Wash., to Stockton (Calif.) Fremont
 S. MARK JONES, from Cleo Springs, Okla., to Stillwater (Okla.) First
 ROBERT J. KILPATRICK, from Loomis, Calif., to San Jose (Calif.) Cambrian
 D. GEOFFREY KUNSELMAN, from Columbus (Ohio) Whitehall, to Columbia (S.C.) First
 WESLEY E. LOCKHART, to pastor, Fargo, Okla.
 DANNY McSWEENEY, from associate, Huntington (W.Va.) Walnut Hills, to pastor, Beckley (W.Va.) First
 MARK E. MEDLEY, from Gloucester, Va., to Greensboro (N.C.) White Rock
 ROBERT MILLER, from Kahului, Hawaii, to Jet, Okla.
 J. E. MITCHELL, from North Little Rock (Ark.) Grace, to Millinocket, Maine
 MARION S. PRESSLEY, from associate, Rock Hill (S.C.) West Main, to Lancaster, S.C.
 MARK RAMSEY, from director, O.S.U. Student Center, to pastor, Medford, Okla.
 PETER RYDER, from student, Nazarene Theological Seminary, to associate, Wichita (Kans.) West Side
 JACK SANDERS, from student, Nazarene Bible College, to pastor, Las Animas, Colo.
 JAMES L. SHERMAN, to pastor, Pleasant Garden, N.C.
 MICHAEL SHIRLEY, from Kingfisher, Okla., to Tulsa (Okla.) First
 JEFFREY L. SMITH, from student to pastor, Wilson, N.C.
 ROBERT G. SNODGRASS, from evangelism to district-assigned, Colorado District Office
 JOHN E. VOLINSKY, from Hilton (N.Y.) New Life Community, to Rocklin, Calif.
 W. C. (BILL) WATTS, from associate, West Columbia (S.C.) First, to associate, York, S.C.
 S. PAUL WEHR, from Jacksonville (Fla.) Central, to Potsdam, N.Y.
 TERRY L. WEYMAN SR., from Freedom (Pa.) Pine Run, to Elmira (N.Y.) Calvary
 GARY WHITMORE, to pastor, Wichita (Kans.) Park City

BRIAN WIESINGER, from associate, Bethany (Okla.) Lake Overholser, to pastor, Bethany (Okla.) Lake Overholser
 MERRILL S. WILLIAMS, from pastor, Manhattan, Kans., to missionary
 STEVEN D. WILLIAMS, to pastor, Corunna, Mich.
 HERB ZUERCHER, from district-assigned, Colorado District, to district-assigned, Central Ohio District

Moving Missionaries

ADAMS, BRIAN and BERYL, Brazil, Field Address: Caixa Postal 6586, Agencia B. Geraldo, 13082-970 Campinas, SP, BRAZIL
 BERG, DANIEL and DORIS, Stateside Address: 10927 Reeder, Overland Park, KS 66210
 BORGER, PAM, Papua New Guinea, Field Address: Box 456, Mt. Hagen, WHP, PAPUA NEW GUINEA
 BOUDEWIJN, JACOB and INGRID, South Africa, Field Address: P.O. Box 668, 2040 Honeydew, REPUBLIC OF SOUTH AFRICA
 CORNETT, LARRY and ELAINE, Kenya, Stateside Address: 720 N. Hickory, Apt. B, Cookeville, TN 38501
 COX, DON and CHERYL, MAC Central Field Office, Field Address: 869 N.W. 97th Ave., Box 571, Miami, FL 33172
 EADS, ANA, Papua New Guinea, Stateside Address: 225 Lebanon Rd., Clarksville, OH 45113
 GALEY, ROB and WANDA, Stateside Address: 6501 Woodland, Kansas City, MO 64131
 HALL, JOHN and SHEILA, Mexico Field Office, Field Address: Apartado Postal 44-970, 03101 Mexico D.F., MEXICO
 ISHAM, GEORGE and BARBARA, Stateside Address: 2933 Lawndale, Las Vegas, NV 89121
 JOHNSON, D. JAMES and JOY, Fiji, Field Address: P.O. Box 3077, Lami Post Office, Lami, FIJI
 McCOY, BILL and MARSHA, Papua New Guinea, Field Address: Box 456, Mt. Hagen, WHP, PAPUA NEW GUINEA
 MERCER, TIM and MARY, Korea, Furlough Address: 200 Spencer Ct., Bourbonnais, IL 60914-1937
 MILLER, HILBERT and NORMA, Stateside Address: P.O. Box 311, Somerville, IN

47683
 MOORE, DONALD and CYNTHIA, Bulgaria, Field Address: ITE Foundation, 149 Evlogi Georgiev, 2nd Floor, 1504 Sofia, BULGARIA
 MOYER, DAVID and MARYEL, South Africa, Field Address: P.O. Box 22406, 1733 Helderkruijn, SOUTH AFRICA
 NEAL, WARREN and JANET, Papua New Guinea, New Field Address: Box 456, Mt. Hagen, WHP, PAPUA NEW GUINEA
 OWENS, DENNY, Micronesia, Stateside Address: 13152 W. Park Pl., Oklahoma City, OK 73162
 PARK, PHILIP and RUTH, Thailand, New Field Address: 88/2 Moo 4, Soi Wangsingkhan, Patan Rd., Tambon Patan, Muang, Chaingmai 50300
 PATCH, BILL and GAIL, Korea, Field Address: Kuk-Dong Apt. 201-1003, Chong-su Dong 209, Chonan, SOUTH KOREA 330-190
 RICH, HARRY and MARION, Stateside Address: R.D. 1, Box 254, Carmichaels, PA 15320
 ROTZ, JAMES and CAROL, Kenya, Furlough Address: 2701 N.E. Burton Rd., Vancouver, WA 98662
 SCHMELZENBACH, HARMON and BEVERLY, Stateside Address: 13716 Britton Dr., Hudson, FL 34667
 SCOTT, JON and MARGARET, Romania, Furlough Address: 84 Wendall Ave., Quincy, MA 02170
 STROUD, PAUL and NETTIE, Ghana, Field Address: P.O. Box 7847, Accru-North, GHANA, WEST AFRICA
 STARGEL, SCOTT and LINDA, Haiti, Field Address: c/o MFI-Nazarene, Box 15665, West Palm Beach, FL 33406
 TEAKELL, GARNETT and MARILYN, Guatemala ITN, Field Address: 869 N.W. 97th Ave., Box 571, Miami, FL 33172
 WARD, VERNE and NATALIE, Papua New Guinea, Field Address: Box 456, Mt. Hagen, WHP, PAPUA NEW GUINEA
 WILSON, BRIAN and JOAN, ENBC, Field Address: European Nazarene Bible College, Postfach 60, Ch-8238 Busingen, SWITZERLAND

PAUL W. BUSBY, evangelist, Rte. 3, Box 137, Berry, AL 35546, by B. J. Garber, Alabama North District.

GERALD H. CASSELMAN JR., evangelist, 940 Virgil Dr., Gas City, IN 46933, by F. Thomas Bailey, Northeastern Indiana District.

ROBERT E. JOHNSON, evangelist, LRMC, CMR-402, Box 1914, APO, AE 09180, by Hugh L. Smith, Washington Pacific District.

STEPHEN J. LORD, evangelist, Harvest Time Ministries, HCR 30, Box 9, Broadview, NM 88112, 505-357-2222, by Woodie J. Stevens, New Mexico District.

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Notice

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c/o Vital Statistics
6401 The Paseo
Kansas City, MO 64131
E-mail:
<herald@nazarene.org>

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The following have been recommended by their respective district superintendents:

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Foundations Are Fundamental

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

IT SITS ON TWO CITY BLOCKS and rises over one-quarter of a mile into the sky. Its 110 stories comprise 4.5 million square feet of office and commercial space.

Two thousand workers, toiling around the clock, took nearly three years to build it. And for more than 20 years, from its construction in 1973 until just a few months ago, the Sears Tower stood as the world's tallest building.

But on February 13, 1996, Chicago's architectural stature was reduced slightly when the first of two twin towers in the city of Kuala Lumpur, Malaysia, reached its full height of 1,475 feet, 21 feet higher than the Sears Tower.

I'm not sure what all is involved in the engineering and construction of such massive buildings as these, but one thing I do know is that when they begin to build those great skyscrapers, the first direction they work is not up but down.

Before a building can reach for the sky, it must first be anchored on a firm foundation. Foundations are fundamental. This is not only an architectural principle but a spiritual principle as well.

Jesus ended the Sermon on the Mount, the most famous sermon ever

preached, with a story about two buildings, both of which were tested by sudden, violent storms. Only one stood firm, the one built upon the rock.

His call is to build one's life on a foundation that will last. And that foundation, He says, is a commitment not only to hear but also to put into practice (as the habit of one's life) the words of the Master.

The parable begins with this declaration: "Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock" (Matthew 7:24, NIV).

The word "wise" here means prudent. It doesn't mean that one has to be a genius to build a solid life. It is not intelligence that Jesus is speaking of; it is wisdom.

He is pointing out that if one acts prudently, reasonably, one would want to build his or her life upon a foundation that lasts.

This means if our lives are to stand firm, we must go beyond a passive hearing of the Word of God. We must put that Word into practice in daily life. We are to make God's Word the habit of our lives, the inclination of our days, the direction of our walk.

A foundation is the least apparent but the most necessary part of any structure.

The *size* of a building makes little difference if the foundation is shaky. One of the reasons our lives come to disaster is because we put more and more commitments, more and more obligations and burdens, on too slender and shallow a foundation.

That is also true of *appearance*, the facade, the way life looks. Many lives

are like movie sets—they look great but are hollow, empty, just built for the sake of appearance.

This also applies to *furnishings*. A house may be elaborately furnished and beautifully appointed; but that makes little difference in the long run, for if the foundation is eroding, the furnishings are in jeopardy.

Spiritual reality is not a matter of looking good, feeling good, or having the right possessions. Rather, one must come to serious grips with the fundamental issues of being Christ-like—of hearing and putting His Word into practice. That's the test of discipleship.

The Christian whose life will stand and whose faith will respond to the tests of life has reached bedrock spiritually, so that on good days or bad days, joyful days or sad days, his or her faith still holds steady.

The house of the wise person stands because the builder laid the foundation before the storm ever came. Storm time is no time to try to fix the foundation. When you are in the emergency room or sitting outside the operating theater, when the phone

Storm time is no time to try to fix the foundation.

rings in the middle of the night and there is tragedy, when the storms come, you can't say, "Hold off for a moment while I fix the foundation. Wait while I make some things right."

No, Jesus says lay the foundation of life now, before another storm strikes. Do the deep work of hearing and practicing the Word of God. Then, when those sudden storms come, you'll be ready.

Notes from an editor's journal

by Mark Graham, Managing Editor

Love Means . . .

tain. It currently ministers to 880 families. It was there that Ron had one of the most phenomenal experiences of his life. His group met a man named Santos, who was chained hand and foot, naked, in a room for almost 10 years. They were told that he was demon-possessed. The story was that he had gotten loose once, and it took 15 to 20 men to chain him again. He could throw a rock the size of a basketball and had even killed a woman. Ron had a little tape recorder, so his group recorded scriptures in Spanish. They left the recorder and tape with the man to play continuously after they were gone. Ron learned that two months later, the "demoniac" was again in his right mind and back in the fields working. Ron saw him a couple of years after that. "My experiences in missions have been nothing short of amazing," he says. "The Word delivered that man," he says, "and I was witness to it."

The Smiths' business is dedicated to the Lord. The motto of the company is "to learn all we can learn, to share all we can share, to earn all we can earn, to give all we can give." "Only as we give unto the Kingdom do we receive back blessings," Ron explains. "I always tried to tithe, but then I got to the point in my life that I wanted more of God, so I realized that I had to sow more seed, and I began to give more than 10 percent."

Only eternity will tell what benefits may come from this gift of the Smiths' airplane. For sure, it will be a useful tool as missionaries, pastors, and supplies are transported with new speed and relative ease throughout Central America.

Ron and Sue were able to make this gift working through the Planned Giving Services office of the Church of the Nazarene. Ron has this advice for anyone considering sharing their gifts to spread the gospel: "Let God lead you to give all you can give!" **H**

It was about 2:30 on a Monday morning, and I could not sleep. I had gone to bed around 10:00 the previous evening, hoping to get up by 5:30.

Earlier, as I lay in bed trying to drop off, I heard Joey talking (not too quietly) to Cathy down the hall. I couldn't determine the exact nature of the conversation, but I could hear her telling him to go to bed. Robbie (our four-month-old) was crying loud enough to wake the neighbors. It wasn't an "I'm hungry" cry. Rather, it was an "I'm extremely unhappy" wail.

With all the uproar, I couldn't go to sleep, so I decided to help Cathy out by getting Joey out of the hall. "GO TO BED!" I boomed as I bounded from our bedroom. Joey was caught off guard, but his face showed that he heard me, understood me, and was frightened by the freight train style I used to handle the situation. He retreated back to his bedroom, upset and crying—his feelings hurt.

I walked down to the other end of the hall where Cathy was trying to console the baby. "What's going on out there?" she asked. Realizing I had handled the situation with Joey badly, I mumbled, "Can I help you with Rob?" before retreating back to our bedroom.

So, by 2:30, I knew I wasn't going to sleep any, so I got up, went to my study, and began to peruse freelance manuscripts. We receive lots of them here at the *Herald*. Dr. Tracy and I have an "in" box where the freelance submissions rest. We lovingly refer to it as the "slush pile." About every six weeks, we grab a stack from the pile and take them home to review (yes, we do read every one).

As I sat at my desk wading through paper clips and self-addressed, stamped envelopes, I found my attention wandering back to the way I had handled the situation with Joey earlier. I knew I had done wrong the moment I did it, but it was too late. Bad timing, bad response, bad—bad—bad.

As I sat there slinging manuscripts into their respective piles (accepted/rejected), my mind lingered on the situation with Joey. Just then, I pulled a manuscript out

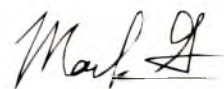
and read the title: "Love Means Saying 'I'm Sorry.'" Conviction hit me—hard.

Just moments before going to bed Sunday evening, we had had a family devotion during which I had read the following words from *Seeking God's Peace in a Nuclear Age: A Call to Disciples of Christ* (CBP Press): "In the face of the needy, the sufferer, the enemy, we see the face of the incarnate God. What we do to the needy, the sufferer, the enemy, we do to God. Moreover, our every action as Christians either expresses or denies the intention of Christ who, in indwelling our humanity, lives not only in all other persons, but in each of us as well. . . . The Christian life is a continuing effort to release the divine impulse through all that we say and do."

Well, there you are. I had read it, but it hadn't quite sunk in, had it? I grabbed a piece of stationery and began jotting down a note of apology to my 12-year-old son. He knows how imperfect I am already, so I didn't make a big deal about how stupid I can be; but I did tell him that I had acted wrongly, in a way that would not be pleasing to Christ. I asked him to forgive me and signed it "Love, Dad." Then I took it into his bedroom and placed it on the nightstand.

As I reread the words from *Seeking God's Peace in a Nuclear Age*, I thought about the words of Scripture ("Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" [Matthew 25:40]). Sometimes we don't do such a good job of treating others as if they were God, do we? Maybe you're like me on that night (and at many other times)—in need of forgiveness from someone you treated in less than Christlike fashion or from God himself. I am just glad that we serve a God of forgiveness. May we—His sometimes foolish, insensitive children—learn from our mistakes and do a better job of releasing "the divine impulse."

Sometimes we don't do a very good job of treating others as if they were God, do we?



Davis to Head ILC Committee for '98



Charles Davis, a Nazarene layman from Winter Haven, Fla., has been selected to serve as chairperson of the International Lay Conference Committee, according to Talmadge Johnson, Sunday School Ministries Division director. Davis was selected by the Board of General Superintendents during their recent meetings.

Davis, a member of Winter Haven Church of the Nazarene, serves as a circuit judge. He has served as the chairperson of the Trevecca Nazarene University Board of Trustees and is a lay representative on the General Board.

In addition to Davis, the ILC Executive Committee includes: Vernon Lunn (vice chair), Bettie Woodcock (immediate past chair), Wayne Rice (representative at large), and Talmadge Johnson (ex officio). Regional representatives on the ILC Committee

include: David Falk, Canada (CNC); Gary Streit, Central (ONU); C. Wayne Rice, East Central (MVNC); John Mucci, Eastern (ENC); Vernon Lunn, North Central (MANC); Debbie Weisen, Northwest (NNC); David McClung, South Central (SNU); and Barbara Hornbeck, Southwest (PLNC). Davis represents the Southeast (TNU) region.

The committee is responsible for developing the plans and programs for the 9th ILC, which will be held July 1-5, 1998, at the Opryland Hotel in Nashville. The 1991 conference was also held at the Opryland Hotel and drew a record number of 3,450. The 1995 conference was held in Orlando, Fla.

"We are announcing these leadership appointments now so that district leaders can begin promoting the 1998 conference," Johnson said. "We are looking for a great event in 1998 at which Nazarene laypersons will focus on renewal, enrichment, and commitment to Christ and the church."

Prayer for Persecuted Church

September 29, 1996, has been declared an International Day of Prayer for the Persecuted Church, according to General Secretary Jack Stone. "It is a day to specifically remember our brothers and sisters in Christ around the world who are persecuted for their faith in Christ," Stone said.

The day is being organized by the World Evangelical Fellowship, of which the National Association of Evan-

gelicals is a member. The Church of the Nazarene is a member of the NAE.

"There is documented evidence that tens of thousands of our brothers and sisters in Christ are being martyred for their faith annually in various parts of the world," said NAE President Don Argue. "The American Evangelical church is called upon to make this desperate need a high priority in prayer and action."

PK Conference Planned

There is finally a conference for those who grew up in the glass house called the parsonage. A group of Nazarene recording artists have teamed up to present Celebrate Their Heritage, the first conference for adult children of preachers (PKs).

Led by Chonda Pierce, Christian comedienne and author, the conference will be held Oct. 25-26 at Nashville, Tenn., First Church of the Nazarene. Pierce is the founder of Second Row Ministries, Inc., and author of the book *Second Row, Piano Side*.

The conference is for any adult who has grown up as a missionary's kid, evangelist's kid, or preacher's kid, according to Pierce.

"For those who grew up in a parsonage, life was undoubtedly filled with a variety of emotions," Pierce said. "The stress and strain of ministry is always felt by those closest to the minister and his family."

The conference will feature workshops by David Gatewood, clinical director for Focus on the Family; Norman Henry, executive director of Christian Counseling Services of Nashville; Alison Evans, leading psychologist for the South Carolina Mental Health Association; and Michael Benson, minister and son of the late Bob Benson.

For more information about the conference, contact Second Row Ministries at P.O. Box 1393, Smyrna, TN 37167.

IBOE Receives Grant

The Teagle Foundation of New York has announced a \$69,000 grant for the International Board of Education for the Church of the Nazarene, according to Jerry D. Lambert, education commissioner. The grant follows a 1994 Teagle grant for a strategic plan for collaboration and networking among its member institutions.

Funds from the recent grant will be used for Phase II of the plan, which involves a continuation of some activities from Phase I, primarily the study of other models of collaboration in both the business and not-for-profit sectors.

"Continuing support from the Teagle Foundation will allow us to have more face-to-face meetings of the member college presidents, more travel by them to non-Nazarene institutions to observe technological applications, and a greater call on outside experts in areas such as marketing, program development, technology, and partnership agreements," said LeBron Fairbanks, chairman of the Committee on Collaboration and Networking.

In addition to Fairbanks, the committee includes John Bowling, Jerry Lambert, Millard Reed, and Richard Spindle.

"We are extremely pleased with the results of Phase I and are looking forward to the successful completion of Phase II," said Richard W. Kimball, president of the Teagle Foundation. "It is our feeling that the International Board of Education is implementing their program in the best possible way, and we wish them continued success."

24th Nazarene General Assembly and Conventions
San Antonio, Texas
Conventions: June 18-20, 1997
General Assembly: June 22-27, 1997



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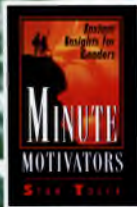
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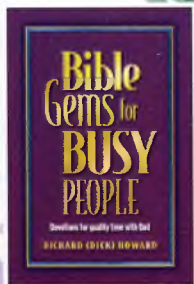
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