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■ APRIL 1993

Herald of Holiness

CHURCH OF THE NAZARENE



SIGNS AND WONDERS OF EASTER
SUNRISE SERVICE IN A CEMETERY
A PASTOR LOOKS AT THE DEATH PENALTY
A HEART TO HEART EDUCATION



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FEATURE ARTICLES

Volume 82, No. 4

APRIL 1993

8

An Easter Sunrise Service at a Cemetery

JIRAIR S. TASHJIAN

10

Signs and Wonders of Easter

TOM FLOYD



14

Born to Rise

16

Scenes From Our Heritage Preaching in the Face of Peril

DONNA FLETCHER CROW

25

She Gave My Salary Away

JERRY PORTER

28

Embracing the "V" Word

JULIE DURHAM

30

A Pastor Looks at the Death Penalty

JOHN W. DALLY



38

A Heart to Heart Education

NANCY TULLIS



DEPARTMENTS

2 Editor's Choice

WESLEY D. TRACY

6 The Readers Write

20-24, 43-45 News

MARK GRAHAM

TOM FELDER

46 The Question Box

47 Marked Copy

MARK GRAHAM

48 Late News

MARK GRAHAM

TOM FELDER

CONTINUING COLUMNS

4 General Superintendent's Viewpoint

JOHN A. KNIGHT

5 Into the Word

ROGER L. HAHN

18 The Family Album

JERRY & LYNDA COHAGAN

26 When You Pray

E. DEE FREEBORN

34

Behind Kelli's Success

BOB HOSTETLER

37

When It Was Yet Dark

LOIS BLANCHARD EADES

POETRY

Protecting Death

Get real," my neighbor Herb said. "The Easter story is nice, but it's just that, a story."

"Surely you believe in the resurrection, Herb. You go to church and all—"

"What I believe is what I see, and what I see is *death* and plenty of it. Easter seems to me to be the product of desperate people grasping at straws."

"Come on, Herb, you know better than—"

"What I know is that seven months ago my six-year-old daughter died of leukemia. We took her out to the cemetery and covered her up with dirt. And that was the end of that. I wish I could believe in the resurrection and all that like I used to, but I just don't."

My friend Herb has joined the thousands of people who fiercely line up to protect death from the power of God.

God has declared war on death, the "last enemy" of the human race. Jesus' birth, life, death, and resurrection formed God's hostile action battle plan against death. Easter is the grand climax of God's war on death. Jesus reduced death to a whimpering, defeated foe, a paper tiger, a bee with buzz, but no stinger. As the Bible puts it, "O death where is thy sting? O grave, where is thy victory?" (1 Corinthians 15:55).

But we are so comfortable with death. We won't give it up easily. We have planned our whole lives in light of expected death. Our marriages, careers, insurance policies,

and retirement plans have been mapped out under the supervision of the grim reaper—one of the two things which we say are certain. Death is such a part of us that we often say, "Death is a part of life."

We will not let Easter rob us of that which so governs our lives. Thus we line up to defend death against God. This we do by denying the promise of Easter. We can look Easter right in the face and deny it.

Mary Magdalene did that. She came to that first Easter sunrise service bound and determined to mourn at the feet of a corpse. She expected death, not a living Savior.

Jesus, Easter personified, walked right up to her and asked her what she was crying about, but Mary, committed to the "reality" of death, looked right at Him and mistook Him for the groundskeeper.

Notice in John 20:14 that she had *turned* away from the tomb "and saw Jesus standing and knew not that it was Jesus." But when Jesus calls her by name (v. 16), Mary again *turned* to Him. Thus, after she had seen Jesus (v. 14) and carried on a short dialog with Him she had turned her back on Him, gazing again at the tomb. Perhaps she was even pointing to it, asking the "Gardener" to help her find the corpse she was determined was there somewhere.

Mary looked Easter in the face—and could not see it. She encountered two blazing white angels and the risen Lord, but in spite of all

that, she was so blinded by grief and the death that she was so sure she would find that she almost missed Easter. She was a lot like my neighbor, Herb.

But Mary and Herb are not the only guilty parties. Thousands join them in protecting death from the power of God. Easter turns our death driven world upside down. That makes us uncomfortable and we become slow of heart to believe.

A lot of people think they want to see, but when sight comes, the light

We have planned our whole lives around death, and we will not easily let Easter rob us of its grim supervision.

is so bright they want to retreat into the security of their darkness.

In Andre Gide's *Two Symphonies*, he introduces Gertrude, a beautiful, but blind, young woman. When surgery restores her sight she is overwhelmed by a world "more beautiful than I dreamt it could be." But soon she notices that persons with normal sight ignore the beauty and wear faces grooved with anxiety, pain, and emptiness. In the story she soon reaches the point where she wishes that her eyes had not been opened to see the grief of the world (*Homiletics*, April-June 1992, p. 13).

from God

Case studies of persons whose sight has been restored show that it is not rare for a person to wish for blindness again. Some shut their eyes and refuse to use their sight. Others, driven nearly mad by the constant visual bombardment of our world, threaten to tear out their eyes rather than look at the "real world." Mirrors become the enemy of some who wish to retreat into their former blindness. Imagine seeing yourself for the first time and discovering that you don't look like you supposed you did. Imagine seeing worry, sorrow, rage, and disdain for the first time. For all its devastation, blindness for some people can become a familiar and comfortable way to "get by" (*Homiletics*, 13).

Some people react similarly to the new light of Easter. The truth of Easter turns everything upside down; it shakes everything up. It makes the foundations of a sinful culture tremble like those weak-kneed guards at the empty tomb. Dennis TeBeest calls Easter an earthquake zone, a zone that sets the guards of the earthly order trembling.

The earthly orders, old and current, are based on the philosophy that this earthly life is the only life there is. We plan and work for this life, punch and gouge, scheme and plot to make the most of our three score and ten.

Easter proclaims that such a philosophy is a dramatic mistake. And that's hard to take. Even some Christians prefer to spend their time and energy as though this life on earth were the "main event."

The Gospel of Easter, of eternal life, is especially hard on modern minds. Today's European and North American cultures are built on the scientific method and its grandchild technology. Miracles like the resurrection simply do not play well in "their Peoria."

Many religious leaders in main-line Protestantism during this whole century have found miracles like the resurrection embarrassing. Protestant scholars, faithful sons of the scientific enlightenment, have spared no effort to strip Christianity of every shred of the supernatural. Every biblical miracle has been explained away or laughed off. The scriptural affirmations about Easter have been catalogued as mere backward projections of "post Easter" faith edited into the biblical manuscripts.

Thus many religious leaders have led the charge to defend death against the God of Easter. Indeed, Easter is an earthquake zone. It shakes the stuffings out of worldly values, and out of worldly churches which adopt worldly values in a craze to be "relevant." Easter tells us that there is more to life than life. That is, there is more to life than human existence. Easter beckons us, yea commands us, to live in the light of eternal life, not in the shadow of death.

This does not mean that human life on earth is unimportant, but it does teach us that it is not all important. A greater reality awaits those who, with Easter in their eyes, put their trust in Jesus, the Lord of Life.

Easter whispers to us that there is

more to prepare for than a career, more to work for than a tax-sheltered annuity, more to live for than marriage and family, more to trust in than Social Security, something more certain than the funeral parlor. Easter convinces us that we do not have to stumble through life sated by sedatives, numbed by soap operas, or intoxicated with worldly ambition.

Easter declares that an engraved tombstone is not the last word about us. The last word about us was spoken by Jesus in John 14:19, "Because I live, ye shall live also."

Easter proclaims that tombstones are temporary. An ad in a Milwaukee newspaper read: "Used tombstone for sale. Real bargain for anyone named 'Dingo.' For information call . . ." The Christian with Easter in his or her heart does not need such an ad to know that tombstones are temporary.

"Get real, Tracy," Herb said. "One of these days we will take you to the graveyard."

Herb is right about that. I expect to die—and to be laid to rest, as they say, in a graveyard. But that is not so scary to me as it used to be. I look at it like the little girl I read about (*Homiletics*, April-June 1990). She took a shortcut to and from school each day by walking through a cemetery. An alarmed classmate asked, "Why would you ever walk across a graveyard? Aren't you scared?"

"No," the girl replied, "I just cross it to get home." That's the meaning of Easter!

HH

Resurrection Newness

BY JOHN A. KNIGHT, GENERAL SUPERINTENDENT

I am writing these lines three days after *Christmas* and three days before *New Year's* day. They will be printed during the Easter season. These three events are more than accidentally related.

There is an inseparable connection between Christmas and Easter. A minister's message on Christmas Sunday focused on Jesus' death and resurrection. An impatient parishioner complained that the pastor's reading of the Christian calendar was confused. The minister replied: "Without Jesus' crucifixion and resurrection, Christmas would be stripped of its power and significance."

Advent tells us that the man who died on the cross for our sins was not just any or another man, but the "God-man." The resurrection is the confirmation of the Christmas claim that Jesus is "God with us."

The Christ of Christmas is the "Christus Victor." By His death and resurrection He has conquered sin, death, hell, and the grave, and thereby has made "*all things new*." For this reason, as I write, I am more excited about "*resurrection-newness*," the possibilities in Christ, than about the beginning of the New Year.

Christ's resurrection has given us a New Covenant:

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah . . . I will put my law in their inward parts, and write it in their hearts; and will be their God, and they

shall be my people" (Jeremiah 31:31, 33).

Christ's resurrection has given us a New Age—the age of the Spirit:

"I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring" (Isaiah 44:3-4).

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A *new heart* also will I give you, and a *new spirit* . . . I will put my spirit within you, and cause you to walk in my statutes . . ." (Ezekiel 36:25-27).

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; . . . And . . . upon the servants and upon the handmaids in those days will I pour out my spirit" (Joel 2:28-29).

Christ's resurrection has given us a New Priesthood:

"This man [Jesus] . . . hath an unchangeable priesthood" (Hebrews 7:23-25). "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a *new and living way*, which he hath consecrated for us, . . . And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith" (Hebrews 10:19-22).

Christ's resurrection has given us the possibility of the New Man.

Because he has conquered death and sin, we can "put off concerning the former [conduct] the old man, . . . And . . . put on the *new man*, which after God is created in

righteousness and true holiness" (Ephesians 4:22, 24).

When this occurs God gives us "*a new name* written" in heaven (Revelation 2:17).

Christ's resurrection has given us a New Hope.

The writer of the epistle to the Colossians speaks of "Christ in you, the *hope of glory* . . ." (1:27). Through Him we are enabled to "live soberly, righteously, and godly, in this present world; Looking for that *blessed hope*, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:12-13).

John the Beloved was given a vision that encompassed a new hope:

"And I saw a *new heaven* and a *new earth*; . . . and I John saw the holy city, *new Jerusalem*, coming down from God out of heaven, . . . And he that sat upon the throne said, Behold I make *all things new*" (Revelation 21:1-2, 5).

Resurrection is the great event of *Reversal*. Justice has been replaced by mercy. There is the possibility of a new start for mankind. Resurrection-newness means that I can be different. I can become a "new creature" and God will make me new continuously as I am obedient and submissive to Him. My world can be different because of the resurrection. New Year resolutions seem peripheral and secondary in light of "resurrection newness" available through the risen Christ. Hallelujah!



Foundations of the Faith in Philippians

HOW COMMITTED IS GOD?



I am convinced of this very thing, that He who began a good work among you will bring it to completion until the day of Christ Jesus (Philippians 1:6).*

Every sport I've ever tried requires follow through. My junior high football coach often yelled at me during passing drills, "Follow through, Hahn, follow through!" Failure to follow through on my shots in basketball also cut that career short. Golf and tennis introduced me to new vocabulary, but the words, "follow through," were as important as ever. Beyond finishing strokes, shots, and throws correctly, following through in sports required persistent stick-to-it-iveness that would not quit until the goal was accomplished. Anybody can show up for the photo sessions at the beginning. Faithfulness in the long weeks of practice shows how committed a person really is.

Paul writes of God's commitment to follow through in Philippians 1:6. He describes God as "the one who began a good work among you." The "good work" that God began among the Philippians is best understood as their "participation in the gospel" mentioned in verse 5. We do not know the exact details of how the Philippians participated with Paul, but, clearly, soon after their conversion they had become partners with the apostle in advancing the gospel. But Paul does not describe that partnership as the Philippian's work. Their decision was the result of God's "good work."

After beginning the "good work" Paul assures his readers that God "will bring it to completion." God will follow through. Paul was confident that neither fatigue nor finan-

cial pressure would cause the Philippians to abandon their partnership with him in the gospel. Their sharing the work of evangelism was a result of God working in them. He granted the vision and motivation to commit themselves to the task. He would see to it that the partnership would not fall apart. The Philippians would be faithful "until the day of Christ." Paul was confident that God would help them stay committed.

The apostle declares that God would bring the "good work to completion until the day of Christ Jesus." Later on in Philippians, Paul accepted the possibility that he might die before the second coming. That suggests that verse 6 meant more than just that the Paul-Philippian partnership would survive until Christ returned. Verse 5 implied the narrow meaning of "good work" as the Philippian participation in the gospel. The broader meaning was the whole plan of the gospel.

It is true that God began that plan before the foundation of the world. But the death and resurrection of Christ mark the beginning of the gospel in human history. The "good work" of Christ's death and resurrection produced the Paul-Philippian partnership. The promise of Philippians 1:6 is also that God will "bring to completion" the good work begun by the death and resurrection of Christ.

God intends to finish the work begun at the resurrection. Resurrection victory over death will not be limited to Jesus. As Paul stated in 1 Corinthians 15:23, "But each (step) in its own order. Christ is the first fruits, then those who belong to

Christ (will be raised) at his coming." The resurrection of Jesus is a covenant sign that all who trust in Christ will someday be raised to eternally new life.

Since human sin led to Christ's death, Jesus' resurrection also signals God's victory over sin. Having begun that "good work," God fully intends to "bring it to completion until the day of Christ Jesus." The partnership of Paul and the Philippians in evangelism was one way God worked to finish the goal of victory over sin. Every act of obedience by every believer is part of God's follow through in the battle over sin. Paul's good news is that God is no

Paul's good news is that God is no quitter. He will finish what He started on the first Easter.

quitter. He will finish that good work He began on the first Easter.

For further study: (1) Read 1 Corinthians 15. What future does Paul foresee for death and sin as a result of the resurrection? (2) Read Romans 6:1-14, Ephesians 2:1-7, and Colossians 3:1-11. What will being united to Christ's resurrection produce for us? (3) List some areas of your life in which the work of God needs to be completed. Ask the Lord to move that work closer to completion today.

*Scripture quotations are the author's own translation. H



"Having It All" Tremendous

"Having It All" (Dec. 1992), was a tremendous article and we need more like it. There are very few voices in our society today in praise of full-time mothering. Certainly the *Herald* and the Church of the Nazarene should be one.

*Thomas Lorimer
Fort Madison, Iowa*

The Gift of Jesus' Love

Thanks for your wonderful magazine. As a new Christian about to celebrate my first birthday, it is truly a Godsend.

The article that made me respond and write was Cindy Myers' letter to her mother. My own mother has done a lot of things that have really hurt me, but after I read about how her mother showed her Jesus, I remembered other things.

How as a little girl Mommy always took my sister and me to Sunday School and church. And now I realize that she loved us very much.

As soon as I was born again, I started taking my children to Sunday School (Fairbanks, Alaska First Church). If I can do nothing else for my babies, I can give them the love of Jesus.

Thank you, Cindy Myers, for your letter. I am now able to forgive Mom her mistakes and love her for what she did give me. She introduced me to my best Friend.

I would like to add that the poem "Don't They Know?" by Kim Hudson Stilwell touched my heart. I also have lost three babies to miscarriage, and you never forget them. Someday we will be reunited in heaven, but there is always an empty spot.

*Name Withheld
Fairbanks, Alaska*

Oh, Yes, We Will

In response to Wesley D. Tracy's answer in "The Question Box," December issue, "Dress Code:" The question is not what ever happened to the Nazarene dress code, the real issue is, whatever happened to the Bible standard of holiness, not only in dress but in Christian conduct in general?

Mr. Tracy refers to 1 Peter 3:3-4, which in fact gives us the scriptural way women should dress, but then retreats under a smoke screen of different cultures. Cultures have nothing whatsoever to do with how Christians should conduct themselves or how they dress. . . .

The awful truth is our pastors . . . have become inept to deal with the situation. 1 Timothy 2:9-10 also gives us some light on how women should dress. . . . God's word has not changed—we have, to our own shame.

*Harold Welker
Lamar, Mo.*

P.S. In all probability you will not print this letter, but nevertheless I believe it to be the truth.

A Time to Retire

In a recent issue of the *Herald*, Charles Hastings Smith says he does not find anyone in the Bible who retired.

Numbers 8:23-26 reads, "The Lord also instructed Moses, the Levites are to begin serving in the Tabernacle at the age of 25, and are to retire at the age of 50. After retirement, they can assist with various light duties in the Tabernacle, but will have no regular responsibilities" (TLB).

Just wanted to remind him. I admire his endurance.

*Mrs. Cozzetta Bible
Canton, Ohio*

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Image Shaping

Your editorial, "Shaping Up Our Image," in the February issue was excellent. I have been concerned for a long time by our reaction to so-called liberals, environmentalists, extremists, and fundamentalists. Another opposite reflection Nazarenes have shown is in the role of the sacraments. How many of our churches go weeks or even months without sitting at the Lord's table because we don't want to be like those who supposedly have made it a mere ritual by remembering the death of Jesus every Sunday? And, water baptism?

*Michael B. Ross
Charlotte, N.C.*

Love, Not Image

I read with great interest your editorial, "Shaping Up Our Image," in the February 1993 issue. I couldn't agree with you more. Nazarenes have come to define themselves by what they are *not* (liberals, Catholics, fundamentalists, "sinners") instead of defining themselves by what God has called them to become (Christians perfected in His love). The time is long past due for us to return to a clear proclamation of the full gospel of Christ, a gospel rooted in God's love.

*Thomas Long
Overland Park, Kans.*

New High

"Shaping Up Our Image"—Wow! That's the best yet! Expertly put together. That article is a new high point for the *Herald*. You said in 2 pages what I've tried to say in 25 years. I couldn't get it out, but you did.

*Dick Strickland
Springfield, Ohio*

Where Are the Wives?

We appreciate the magazine.

1. Each quarter we look forward to its contents.
2. The articles and the writers are tops.
3. We enjoy reading the letters from correspondents, sorry they give you such a hard time.

We note that you give us the addresses of our Generals and also the retired leaders. Are they all widowers? For we never see any note that they have wives that are living. Surely there should be some recognition of their partners.

Just thinking and wondering.

The November, 1992 *Herald* was the best ever, every article was thought provoking.

*Thomas W. Thomas
Wilmore, Ky.*

Herald Nabbed

The other day the *Herald* was faithfully in my P.O. Box along with some other mail. I laid it on a table and turned to get some postage at the window. When I turned to pick it up, it was GONE!

This made me realize how much I appreciate and anticipate the *Herald*. It is truly super and keeps me alerted to both news and needs in our great church.

Thank you for being up front and relevant. You have my "Hallelujahs."

*Kenneth Vogt
Abbotsford, B.C.*

P.S. I got a copy of that January issue and to my joy found your editorial, "Unlocking the Door to Holiness." Clear, concise, powerful . . . Thank you!

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AN EASTER SUNRISE SERVICE AT A CEMETERY

BY JIRAIR S. TASHJIAN, PROFESSOR OF RELIGION,
SOUTHERN NAZARENE UNIVERSITY, BETHANY, OKLAHOMA

Palm Sunday. We had just arrived home from church when the phone rang. It was my brother in California on the other end. I responded with joyful enthusiasm. But soon my enthusiasm faded. "I wish this were a happy call," my brother said. Vache, a 17-year-old nephew, the son of another brother of ours, had been killed the night before in an innocent motorcycle ride around the block in a quiet residential neighborhood. Vache, a fine young man, reared in a Christian home, bright, strong, athletic, with a winsome personality, a mischievous smile, and ambitious plans for the future, was no more. Suddenly, our world shattered.

My other brother, Vache's father, was now on the line. What does one say in moments like this? What does it feel like to lose a child? Somehow, "I'm sorry" seemed inadequate. "He's gone, Jirair, he's gone," I heard my brother say. We wept, and reluctantly hung up.

A few days later I was in Cali-

fornia. "Do you have an answer?" my brother asked. "I wish I did." We hugged, wept, and occasionally laughed when we remembered some silly thing that Vache used to do or say. Friends, relatives, and high school teens streamed through the house all day long for

**Vache was no
more. Suddenly
our world was
shattered.**

several days to offer their support and love. On Maundy Thursday we spent five hours at the funeral home to be with hundreds of people who kept coming to take a final look at what used to be Vache.

Four hundred people were present for the funeral on Good Friday at Forest Lawn. It was a particu-

larly rough day for Suzie, my sister-in-law. After the graveside service she collapsed, overcome by exhaustion and intense grief for her dead son. She had to be taken to the car in a wheelchair. The next day, Saturday afternoon, was equally a dark day for her. She told her husband she did not really want to live. "Please don't leave me alone; I might do something crazy," she told him.

We had decided that we would attend an Easter sunrise service at Forest Lawn where Vache was buried. We woke up at four in the morning and made our way to the cemetery. Thousands had gathered for this annual service. It was cold and dark. We waited in the cold for the service to start. There was a delay. Apparently we were waiting for the light of dawn so we could read our worship folders. We wondered if we had made the right decision.

Finally, the service got underway. The music was good, but not particularly extraordinary. The sermon was outstanding, delivered by Ted Engstrom, the president of

*With tears of sorrow
mixed with the hope of
Christ's resurrection we
joined hands and sang
softly.*

World Vision. "He is Risen" was his theme. He told his audience that he and his wife had bought a couple of lots here at Forest Lawn. Whenever they drove by on the freeway, he said, they would wave at their future resting place. The crowd chuckled. But, he said, this was not their final home. Someday the trumpet will sound, and the dead in Christ shall be raised incorruptible. We shall be with the Lord forever.

Suzie said to my brother, "This message is just for me."

The service was concluded with the singing of the chorus, "Because He Lives . . ."

After the service, around 40 family members and high school teens made our way back to Vache's grave. The casket had now been placed under the ground and the flowers were lying flat on the dirt. We added some more flowers that friends had sent. We stood around the grave weeping. Pretty soon someone was humming the tune, "Because He Lives . . ." It was Suzie. This lady who collapsed on the day of the funeral



Jo Cunningham

and was wondering whether life was worth living was now humming this song of hope and triumph. One by one, with tears of sorrow, yet mixed with the hope of Christ's resurrection, we joined hands and sang softly:

*Because He lives I can face
tomorrow,*

*Because He lives all fear is
gone;*

*Because I know I know who
holds the future,*

*And life is worth the living,
just because He lives.**

When life is shattered by tragedy and despair, our only hope for the future lies in the One who can take broken pieces and make something new.

*Because He Lives, William J. and Gloria Gaither, © copyright 1971 by William J. Gaither, all rights reserved, used by permission.

HH

Signs and Wo

Devotions for each

BY TOM FLOYD, PASTOR, LIBERTY TOWERS



**Sunday
April 4**

THE ROOSTER

The crow of a rooster has an amazing effect upon everything within range. Piercing the early morning quietness it is like a

beacon signaling the world that something important has just happened.

A friend of mine raises chickens as a hobby. They are not ordinary chickens, but expensive, well-bred chickens which are displayed at special shows and fairs. An assortment of handsome roosters of various breeds in multi-colored garments with streaming feathers strut and cluck and crow.

Roosters crow. That's what they do best. They compete with each other. They love their assignment. Sometimes they are annoying, however. Peter thought so (Luke 22:34, 54-62).

Peter told his story over and over (Luke's Gospel is a record of the preaching of Peter). Echoing his lapse in faithfulness, Peter's broken heart cried out, "I hurt Him and sinned against Him and still He loved and forgave me and restored me—and He can do the same for you."

The wonder of this account is not only that the rooster crowed at the precise moment that Peter

completed his denials, but that Jesus foretold exactly what Peter would do and what the crowing would do to Peter.

When the rooster's shrill crow reached Peter's ears, the words of the Lord came breaking in upon his consciousness like a clap of thunder. Conviction ripped his spirit. Remorse tore his heart. He wept bitterly (Luke 22:62). Repentance paved the way for restoration.

After the resurrection of Jesus, the announcing angel said to the women, "Go tell the disciples and

"The Lord turned and looked at Peter. And Peter remembered the word of the Lord . . . and wept bitterly" (Luke 22:61-62, NASB).

Peter . . ." (Mark 16:7). Why, "and Peter?" Peter, it is most likely, would not consider himself worthy of the name disciple, seeing he had done what none of the rest had done—denied contemptuously and denied blasphemously.

The sign (rooster) and wonder (that Jesus forgives and restores no matter how dreadful our sin) stand as beacons to God's mercy and grace.

Have you ever felt like Peter? Unworthy? Disloyal? A traitor? Listen to the rooster. He is God's instrument for your restoration.

Meditate on: Luke 22:31-34, 54-62



**Monday
April 5**

THE LAMB

It was Jewish Passover in Israel. We watched from the comfort of our air conditioned bus as shoppers purchased carcasses

of lambs that would later become their Passover meal. They were slung unceremoniously over the shoulder or thrown unprotected into the trunk of a car.

Matzoh bread was in evidence everywhere. The tasteless mixture of unleavened flour and water quickly loses its uniqueness. We ate Matzoh soup, Matzoh salad, Matzoh stuffing, Matzoh in everything.

"I have earnestly desired to eat this Passover with you before I suffer"

(Luke 22:15, NASB).

This physical experience, Passover lamb and Matzoh bread, is designed to lead the worshipper into a spiritual experience.

Later, we climbed narrow steps to emerge into an "upper room" alleged to be similar to the room in which Jesus and the twelve celebrated the "Last Supper." There we celebrated our Passover, or Lord's Supper. This was a spiritu-

Wonders of Easter

day in Holy Week

CHURCH OF THE NAZARENE, SACRAMENTO, CALIFORNIA

al experience that affected our physical lives.

The sincere Jewish celebrants were still missing the point. Jesus observed the Passover supper while fulfilling its purpose and initiating a new sign. They missed it. Many still do.

The feast was a reminder of God's providential care. A *physical* lamb brought people to a *physical* experience that was to affect them *spiritually*.

The message that Jesus brings to the supper is that, now, instead of a physical experience that affects the spiritual life, it is a *spiritual* experience that affects the *physical* life.

To say it another way, because Jesus Christ makes a difference in our lives, we are changed to make a difference in our world.

Meditate on: Luke 22:7-28



**Tuesday
April 6**

THE CROSS

She was unconventional, bizarre, and unorthodox in mismatched clothing. In the company of other teenagers, she

stood on the street corner hiding behind an overpainted face, smoking a cigarette. Her hair, sprayed florescent green on one side and pink on the other was cut in differ-

ent lengths, spreading like sun rays in all directions—except on top where it was closely cropped.

Hanging around her neck was a large gold cross on a gold chain. The apparel, the personality, and the actions were entirely out of touch with the cross hanging about her neck. Incongruous. Contradictory. Incompatible.

**"Father, into Thy hands I
commit My spirit." And
having said this, He
breathed His last**

(Luke 23:46, NASB).

The cross is not a lucky charm, mere decoration, badge of courage, or bulletin of rebellion. It is a flare proclaiming the world's most hideous and despicable crime which was enacted upon it.

Before we begin to worship the cross and lift it to a place above its humble use, let's remember that the "sign" is the Cross and the "wonder" is what happened upon it.

This wonder is so powerful, so complex, it is nearly beyond comprehension—yet, so simple that everybody can understand it. Through the death of Jesus Christ on the Cross we have life.

Revival was in progress and in the back of the church, a young father and his ten-year-old daughter sat together. They were not strangers to our services, but irregulars. An invitation was given for seekers to come forward to pray. The little girl took her dad-

dy's hand and looked up into his face. Her lips formed, "Daddy, please go." He looked down, looked toward the altar and moved one foot. She quickly discerned the signal and stepped out into the aisle. He followed. It didn't take long at the altar for him to confess and find forgiveness.

The "wonder" of Easter flooded his soul. The Cross, the sign and instrument of death, had now given him life.

Meditate on: Luke 23:26-46



**Wednesday
April 7**

THE ANGEL

Her 90 years bent her frame and reduced her once vibrant body to a mere shell that appeared to be little more than

skin tightly drawn over bones. I sat in the modest living room sharing a glorious moment.

"Last night," she stated simply, "I was doing some handwork here in my rocker when suddenly an angel appeared just inside the front door." She was matter-of-fact. Unemotional. Not at all awed. "Having just come home from the hospital, I knew my time was getting close," she continued softly. "I reached over to put my handwork on the floor so that I could get up to go with him. But

Worship banners by Jo Cunningham

when I looked up, he was gone.”

Her soft eyes turned from the now vacant door and searched for mine and announced, “I believe he just wanted me to know that it was OK for me to be here a little longer.”

Two months later I was privileged to conduct Mother Wright’s memorial service. This time, the angel evidently waited to accompany her in the miraculous transition.

“And the angel . . . said . . . , ‘Do not be afraid; I know that you are looking for Jesus’” (Matthew 28:5, NASB).

An angel arrived from heaven at a strategic moment to roll the massive stone away from the mouth of the tomb where they laid Jesus. The Bible describes his appearance as “like lightning, and his clothing as white as snow” (Matthew 28:3, NKJV). Impressive. Frightening.

The “sign” that God wanted the women and disciples to understand is found in the words of the angel: “He is not here; for He is risen, as He said” (NKJV). A sign validating the completion of God’s plan to defeat death, hell, and the grave and bring about our redemption.

The “wonder” is that Jesus and Mrs. Wright and countless others have experienced God’s special messenger in time of passage. This same serenity and assistance is the endowment of all who believe.

Meditate on: Matthew 28:1-8



**Thursday
April 8**

THE EARTH- QUAKE

One of nature’s deepest mysteries is why whales from time to time

beach themselves. You have seen the newspaper accounts. Perhaps you remember Humphrey the Whale who swam into San Francisco Bay. Crowds of people gathered on the beach or boarded boats to follow the drama. Humphrey, as he was lovingly named, was determined to high-center on the mud flats of the Bay.

Heroic efforts were staged to turn the whale back out to sea. He persisted. Various methods were used to dissuade him. He endured. Finally, Humphrey swam out the way he came, only to return again the next two years.

Scientists theorized and studied, but most freed whales continue in their attempt to come ashore. Why? No one knows. It’s been happening at least since the time of Aristotle.

But there is a greater wonder—Jesus sacrificed himself that we might be saved. The sign—the sky suddenly darkened (Matthew 27:45), the earth quaked, and rocks were torn into pieces (Matthew 27:51).

“Truly this was the Son of God!”

(Matthew 27:54, NASB).

This was no mad dash to suicide, but a deliberate plan carried out with precise timing and intent to redeem fallen man. Without counting the cost, Jesus baffled the great minds of the centuries, befuddled the arch-enemy of man’s soul and turned upside-down the religious thinking of the day. He did not come as a poor, dumb sacrifice, but as the “Lamb slain from the foundation of the world,” to carry out the most brilliant coup d’etat ever known before or since.

By His sacrifice we are saved. By His wounds we are healed. By His death we are brought to eternal life.

Meditate on: Matthew 27:45-54



**Friday
April 9**

THE EMPTY TOMB

Mrs. Martin Van Butchell has been dead for over 200 years. Her will specified that on her

death, her husband had control of her fortune only as long as her body remained above ground. Mausoleums were little known at the time, so Mr. Van Butchell hired the Scottish anatomist, William Hunter, to embalm his dead wife. Then he dressed her in fashionable attire and put her on display in the family parlor. Daily visiting hours were held for those who wished to view the corpse inside a glass-lidded coffin.

As news of how life-like Mrs. Butchell looked spread, the art of undertaking quickly became a thriving business. Families were encouraged to soften the loss of loved ones through embalming the person to look as life-like as possible. Some embalmers, to drum up new business, took their prize corpses on tour, exhibiting embalmed bodies in the windows of barbershops, in public halls, and at county fairs so that rural folk could get a glimpse of the latest in funeral treatment. The public was duly impressed. (Charles Panati, *Panati’s Browser’s Book of Beginnings*, Boston: Houghton Mifflin Co., 1984).

“They saw that the stone had been rolled away”

(Mark 16:4, NASB).

Death is often portrayed as being ugly. We try our best to pretend it is not so. We have come to depend upon the embalmers art to cover over the unpleasant and painful.

When we look at the empty tomb, however, we behold a dif-

ferent picture. Here is victory, life, hope, joy, freedom, dignity, and beauty.

Because of what happened on Easter morning, we need not fear death or try to push it away or pretend it does not occur. Christ battered down the gates of Hell and the grave while transforming death into the passage to immortality. This is not due to the embalmer's art, but to the "wonder" that, "Death is swallowed up in victory."

Meditate on: Mark 16:1-8



**Saturday
April 10**

THE LINEN CLOTHS

Last summer, fires raged throughout the forests and mountains of the West. Large

flying tankers and helicopters dumped water from above as fire fighters on foot tried to stop the devastating flames.

Somewhere I read about the origin of the word "fireman." Today's firemen, or fire fighters as we now call them, put out fires. That's their job. Originally, though, firemen were men who started fires.

The original firemen worked in coal mines, and it was their hazardous job to be the first to enter a mine each morning.

They would wrap themselves in wet rags to make themselves as "fireproof" as possible and then, grabbing a long, flaming stick, they would go in and ignite any explosive methane gas that had seeped into the mine overnight. Burning off the dangerous gas thus made the work place safe for others.

Perhaps if the writer of Hebrews had known about this tradition, he would have called Jesus "our fireman." As the New Testa-

ment church struggled with the reality of the resurrection, they concluded that it had something to do with a change in physical form into spiritual form.

The grave clothes and the napkin that covered the face of Jesus had just collapsed. He had merely passed out of them without disturbing them, not needing, as Lazarus, to be loosed.

Imagine! A spiritual body that

**"Looking in, he saw the
linen wrappings lying there
... he saw and believed"**

(John 20:5, 8, NASB).

looked physical but is capable of moving without disturbing cloth or mortar.

Ah, the wonder of the resurrection. This life is not all there is. Life goes on and on and on. Jesus went before us to show us the way, as our "fireman," extinguishing the dangerous enemy of our soul. Thus, making it safe for us to follow Him into the tunnel of death, knowing that it is safe and that we will emerge with the greatest treasure—eternal life.

Meditate on: John 20:1-9



**Easter
Sunday
April 11**

THE SCARS

Suddenly He was there in the midst of them. Jesus—crucified and buried and risen—was there. Thomas didn't get it. He wasn't there the week before and he wasn't accepting their report.

Whoever they were seeing looked like the Lord and talked like the Lord. Thomas wasn't convinced. Then Jesus said, "Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe" (John 20:27, NIV).

Here was a totally transformed body. It was a spiritual body that could appear and disappear through stone walls. The wonder of this situation, however, is that He still bore the scars.

In this renewed, glorified, reconditioned, revitalized body—the scars remained. Why didn't He lose the scars along with all the other fleshly weaknesses?

Why scars? Why the print of nails that you could feel with your fingers? Why the remnants of the spear you could easily see with the eye beneath His ribs? Why scars?

Can the wonder of the Gospel be saying to us: "You will not see Jesus Christ unless you see the scars?" Somehow, we must understand that the resurrected Christ is forever the wounded Christ. Through these scars we receive the prophesied blessing "by His stripes [wounds and scars] we are healed" (Isaiah 53:5, NKJV).

Thomas immediately uttered a declaration of faith and belief to which Jesus responded, "Because you have seen me, you have believed; blessed are those who have not seen and yet have believed" (John 20:29, NIV).

The deaf have a sign for Jesus. The middle finger of each hand is placed into the palm of the other. Jesus, the one with wounded hands. And when they touch the place, they remember. They hear the name in their own flesh. With-

"Be not unbelieving, but believing" (John 20:27, NASB).

out hearing the name, they believe. Without seeing, can you believe? His scars—your healing.

Meditate on: John 20:24-31

HH



Tom Floyd

Born to Rise

There was a group of men with a problem. They owned a lake fed by an artesian well, that is, a well of water that rises to the surface under natural pressure from deep within the earth, producing a steady stream of clear, cold water. Their problem was that it was a swimming lake they owned and the water was always very, very cold. So they decided to solve their problem.

They sank a six-inch steel pipe in concrete and placed it over the well-head, driving it deep into the ground. They threaded the top of the pipe and on that placed a cap to finish the job. They made it secure! They stood back, dusted off their hands and said, "There, that takes care of that!"

But as they stood there, the irresistible force deep within the earth simply lifted it all, pipe, concrete, and cap, right out of the ground. And the cold, clear water again gushed forth.

How did Matthew put it into words? The next day, that is, after the day of preparation, the chief

priests and the Pharisees gathered before Pilate and said, "Sir, we remember how that impostor said, while he was still alive, 'After three days I will rise again.' Therefore, order the sepulchre to be made secure until the third day, lest his disciples go and steal him away, and tell the people he has risen from the dead, and the last fraud will be worse than the first."

Pilate said to them, "You have a guard of soldiers. Go, make it as secure as you can." So they went and made the sepulchre secure by sealing the stone and setting a guard.

They hung him on the cross until he died. They buried him in the tomb, which they sealed and guarded. Then they stood back, dusted off their hands and said, "*There, that takes care of that.*" But He was born to rise. And with an inevitability that swept away Pharisees, seal, stone, and guard, rise He did.

Just as the water of an artesian well cannot be stopped, so His rising just came. They could not stop it, try as they might.



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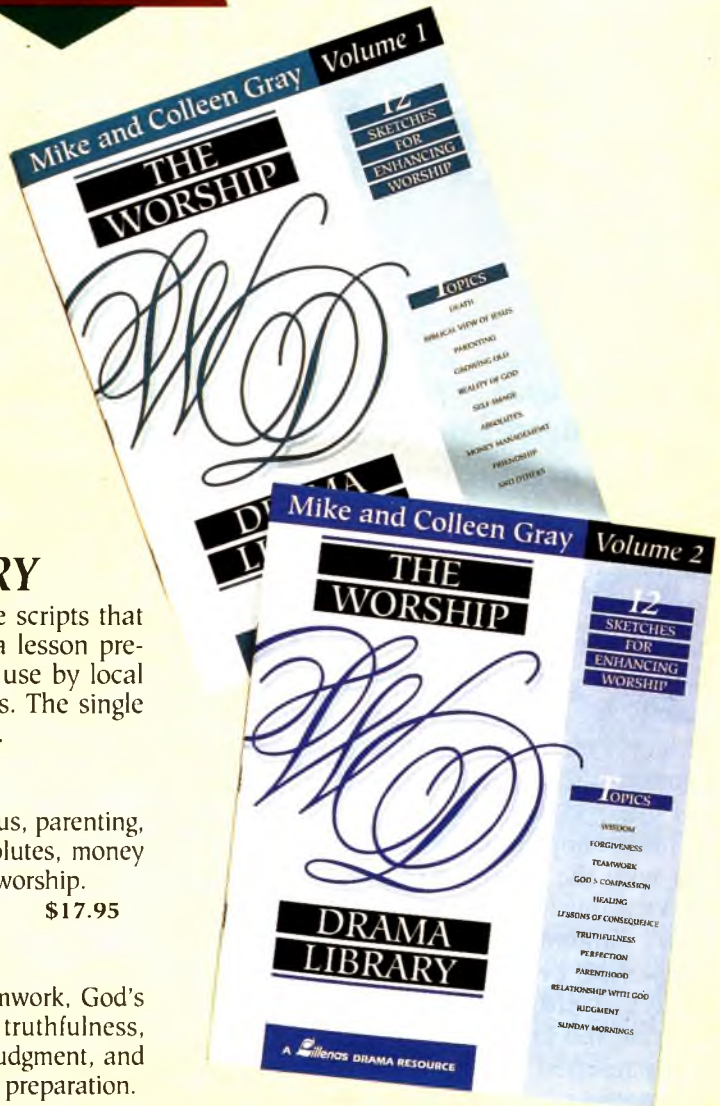
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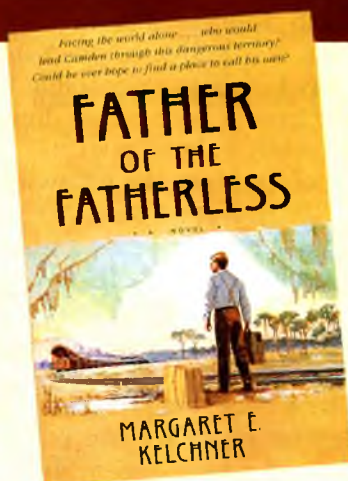
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NAZARENE PUBLISHING HOUSE

PREACHING in the Face of Peril

BY DONNA FLETCHER CROW

First in a series of Scenes From Our Heritage. The author of several historical novels, Donna Fletcher Crow uses that genre of writing to dramatize elements of our evangelical and holiness heritage.

There are so few people now who want to have any intimate spiritual association with the 18th and 19th centuries . . . Who bothers at all now about the work and achievement of our grandfathers, and how much of what they knew have we already forgotten?" Dietrich Bonhoeffer asked in his *Letters and Papers from Prison*.

With the hope of developing a vital spiritual association with the founders of our faith, we can experience vicariously the lives of circuit riders in mid-18th century England as recorded by John Wesley. Here the historical events are shown to us by Phillip Ferrar, a typical field preacher, and fellow Methodists, Catherine and Edward Peronnet:

They reached Sittingbourne in time for a late afternoon meeting in a green, tree-encircled meadow near the town. Their timing was perfect as the meeting attracted laborers leaving the fields for their evening meal. Soon a crowd of several hundred gathered. The rain ceased, a gentle, setting sun shone on the field, and Catherine hoped the service might proceed without incident.

Phillip had barely begun to read his text from Micah 6:8 and to preach on what it meant "to do justly, to love mercy, and to walk humbly with your God," however, when a great shout began on the far side of the field. The rabble from town had brought an ox, which they vehemently attempted to drive among the congregation.

It was impossible for Phillip to preach in such an upheaval, so Ned jumped up beside him on the low stone wall and began a hymn-sing. The efforts of the disorderly were in vain, for the great white ox ran round and round the field, one way and the other, eluding the sticks which would drive him through the

middle of the crowd. At length he broke through the woods, leaving the worshipers rejoicing and praising God.

The next day, though, the service at Faversham met more severe resistance. The Methodist Society there had arranged for the preaching to take place at a little meetinghouse, but the vast numbers who thronged to the service quickly made it apparent that other accommodations would be necessary. They moved a small wooden table into a nearby field, and Phillip mounted it to preach. He had no more than begun expounding on the text, "Repent ye, and believe the Gospel," than a young man rushed in, cursing and swearing vehemently. He so disturbed those around him that they moved to make him go away. "No, Brothers, Let him stay if he will agree to be quiet." Phillip stopped them. The curses subsided to a mutter, and Phillip resumed preaching.

"Repentance means an inward change, a change of mind from sin to holiness, but first we must know ourselves sinners, yea, guilty, helpless sinners . . ."

"That's no way to talk to respectable folk, Parson!" The shout came from a young man dressed as a gentleman but with oddly bulging pockets.

At the sound of his voice the fellow in front of him turned around. "Why, if it isn't my old mate, Bradford White!" He threw out his arms and embraced his friend, bulging pockets and all. Even from where Catherine stood some distance away, the cracking sound was audible. Suddenly the air reeked with the stench of rotten eggs.

The crowd drew back, coughing and choking at the pungent sulphurous odor. Women put handkerchiefs over their noses. The young man, dripping a sticky, yellow trail, beat a hasty retreat.

Phillip had no more than begun again on his topic

A mob of ruffians drove a bull against Phillip's table pulpit, trying to break up the service.



when a mob of ruffians, perhaps inspired by tales of the ox the day before, rushed upon the crowd with a bull they had been baiting. They strove to drive him in among the people.

The drivers saw that their sticks and goads were not going to succeed with the beast. In desperation they tied ropes around his neck and dragged him through the people. The poor animal was so tired and bloody from having been beaten and torn by dogs and men that when his tormenters thrust him in front of Phillip, the greatest danger the bull represented was that of bloodying the preacher's cassock. More than once Phillip put his hand out to thrust the pitiful creature's head away and prevent its blood from dripping on his clothes.

In the end, however, the ruffians almost won the day. They so pressed the bull against the small table Phillip was standing on that it began rocking dangerously. The bull moved away, but was again driven against the table. This time the sound of splintering wood cracked through the air as Phillip fell toward the horns of the bull.

The quick thinking and strong arms of those who caught Phillip and bore him up on their shoulders prevented disaster. The defeated rabble saw the preacher born aloft and trudged off, leading their bewildered bull behind them. Phillip found a small rise of ground

where he could stand to finish his sermon.

"... Self-will as well as pride, is a species of idolatry; and both are directly contrary to the love of God . . . Covetousness in every kind and degree, is certainly contrary to the love of God, as is the love of money, which is too frequently the root of all evil . . .

"Beloved, we are to repent, turn from our wicked ways, and seek the Saviour who loves us, who takes us in our sinful state—sin as vile to Him as the odor of those rotten eggs to us—and cleanses us, washes us free of all stench of sin, and makes our hearts whiter than snow."

Ned again led in singing, and groups began praying all around the field that still bore spatters of rancid eggs and red drops of bull blood. Then yet another shout interrupted the prayers. This, from the man who had disrupted the service with curses before, but now his tone was far different. With both arms extended heavenward he declared that he had been a smuggler—and had his swag bag with him to prove it. "But I'll never do that no more. I'm resolved to 'ave the Lord for my God."

Donna Fletcher Crow is a lifelong Nazarene. She is the author of *The Cambridge Collection*, a four-book series on our evangelical heritage, and *GLASTONBURY*, A Novel of Christian England.

HH

THE FAMILY ALBUM

Adventures in Christian Parenting



Road Trip!

BY JERRY AND LYNDA COHAGAN

These two words probably strike more fear among parents of toddlers than any other. They're right up there with "The principal called today . . ." and "Are you sanctified?" Before we had our two kids, we used to watch other parents begin to shake uncontrollably, eyelids twitching, whenever these two words were mentioned. We used to wonder what the big deal was.

Well, 10 hours, two suitcases, three shoulder bags, two diaper bags, one box of Kleenex, one six pack of apple juice, one "special" pillow, and a box of wet wipes later, we joined the ranks of eyelid twitchers. Our trip was to be a little jaunt of five hours up the interstate to celebrate Jerry's grandfather's 90th birthday. Jerry's folks were going to be there, and we thought it would be nice to get some pictures of four generations of the Cohagan clan. We decided to leave the evening before and drive most of the way and spend the night in a nice motel. As we pulled the van out of the driveway, all was bliss. Chase, our two-and-a-half-year-old, was in his car seat behind Daddy, clutching his "special" pillow and excitedly saying, "I going to Neveraska!" Tori was in her seat next to him, smiling angelically.

We don't know, maybe it's something to do with interstates. But the second we started down the entrance ramp of I-35, the imp of road trips hitched a ride with us. It started with Chase tapping out a rhythm to go along with his 20-minute chant of "I going to Neveraska!" by kicking the back of Daddy's seat. After several requests, Chase stopped—just long enough to notice that Tori was asleep. Maybe he didn't want her to miss anything, but Chase proceeded to hit

Tori in the face with his "special" pillow. She let out a high-pitched scream that has been known to open our garage door. Mommy quickly reprimanded Chase who said, "Sowee, Towi." "Sowee" wasn't enough and Tori continued to trumpet her anxiety in Mommy's and Daddy's ears. Chase obviously didn't care for her wailing either, and since he knew

Two weary warriors, whose faith had sorely been tested, finally pulled into the motel.

better than to hit her with his pillow, he smacked her with his hand and yelled, "Stop kwyng, Towi!" This only increased the decibel level. About the time things settled down, Chase reached over and smacked Tori again.

Since Daddy was driving, it fell to Mommy to deal with all this. At one point she sat between them. Then she and Tori sat in the very back row of the van, leaving Chase free to kick Daddy's seat while Daddy tried to drive with one hand and futilely reach around with the other and push Chase's leg away.

Since Tori showed no signs of stopping her aria, and it seemed more important that Daddy keep both hands on the wheel, Mommy eventually ended up leaving Tori in her car seat in the back. But not before turn-

ing it around so Tori's howls were only at the moon through the rear window. This way, Mommy could at least hear herself howling at Chase to stop kicking Daddy's seat!

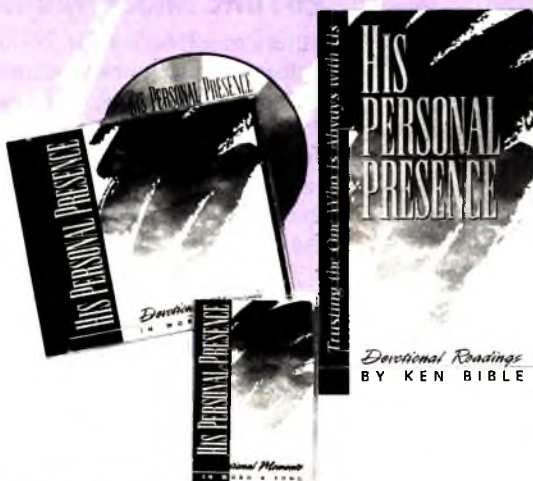
It was at this point that Daddy eloquently uttered the maxim found in some defective gene in all fathers: "Do I have to stop this car!" It's been said through the ages and can even be read in hieroglyphics on cave walls: "Do I have to stop this dinosaur!" It can be found on scrolls in the Mideast: "I'll stop this chariot right now, if I have to!"

About 10 minutes from the motel, our fiendish hitchhiker must have gotten bored with his victory, because both our cherubs were in deep REM. And two weary road warriors, whose faith had sorely been tested, finally pulled into the motel.

The next day, we smiled as Chase pushed toy cars among the legs of octogenarians, and Tori was passed from one age-spotted hand to the next. We watched how life comes full circle: one generation passing on to the next the importance of family. We live in an age where families are increasingly spread out, often separated by thousands of miles, if not the geographic kind, then the spiritual kind. Those miles we'd come seemed pretty insignificant compared to the light in our nine-months-old's eyes as she sat blissfully on the lap of her 90-year-old great-grandad. And the decibel level of our trip diminished to a whisper next to Chase's giggles as his great-granddad found all his ticklish spots. Was it worth it? Sure! We've got the snapshots to prove it.

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

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In December, the Board of Pensions and Benefits USA paid a one-time "13th month" bonus benefit to over 3,700 pension recipients on the "Basic" Pension Roll. This meant that their regular December check was doubled. The bonus prompted hundreds of "Thank You" letters. Although directed to the Pensions office, their message was intended for you who have made the benefits possible through support of the P&B Fund. Here are some excerpts:

"Thank you so much for the 13th month check. My husband has Parkinson's Disease and needed a chair with a lift which we have been able to purchase with the money."

"My father, who is a retired Nazarene minister, knew immediately what he would do with the bonus. He used it for Christmas gifts for his grandchildren which he would not have been able to do otherwise."

"The 13th month check was especially an answer to prayer since large dental and car expenses this month ruined our budget."

"Any unexpected money that I receive such as the 13th month check, I put in a special fund to pay expenses to go to General Assembly in July. Thank you very much."

"The 13th month bonus benefit check could not have come at a better time. It serves to meet some real needs. May God richly bless you."

"Thank you for the special bonus check and for the love in which I feel it was given."

Your continuing support of the P&B Fund assures these servants of the Church that you care and that you are helping to provide a more adequate retirement income.



1991 Statistical Report Released

MEMBERSHIP CONTINUES UPWARD TREND

Membership in the Church of the Nazarene increased in 1992 by 6.84% (68,640) to 1,070,790, according to the annual statistical report released by General Secretary Jack Stone. This compares to 5.73% growth in 1991.

Membership gain in the U.S. region was 1.9% (10,910), which is about one-half percent higher than the previous year. The Canada region recorded a membership gain of 2.39% (262), while other world regions grew by 13.77% (57,468).

Distribution of membership by regions for the year was: Africa, 9.25% (99,061); Asia-Pacific, 6.86% (73,504); Canada, 1.05% (11,213); Caribbean, 8.21% (87,876); Eurasia, 5.23% (56,002); Mexico, Central America, 7.28% (77,982); South America, 7.51% (80,408); and United States, 54.61% (584,744).

At least 101,636 persons joined the church by profession of faith (an increase of 21,478 over 1991). With 7,228 received from other denominations, there were 108,864 new Nazarenes.

The number of organized churches grew by 435 to 10,599, while the number of districts climbed by 13 to 305.

There were 11,618 ordained elders in the Church of the Nazarene in 1992 (a gain of 188). Licensed ministers totaled 4,676 (a gain of 109). The number of ordained deacons grew by 13 to 181.

The number of missionaries increased by 4 to 581.

Average morning worship attendance

was 477,147 in the United States and 10,509 in Canada. This represents declines from 1991 of 198 in the U.S. and 270 in Canada. Sunday evening worship attendance was 244,709 in the U.S. and 4,200 in Canada. This represents a decline from 1991 in average evening attendance of 3,022 and 294 respectively.

Worldwide Sunday School enrollment increased by 11,337 to 1,334,680, although the Sunday School responsibility list (enrollment) in the U.S. decreased by 7,553 to 852,546. Worldwide weekly average Sunday School attendance of 678,461 represented an increase of 12,750. In the U.S., average attendance increased by 101.

NYI recorded membership of 276,036, an increase of 18,909 in 8,363 societies, while NWMS reported 8,656 societies with a membership of 610,263. This represents an increase of 20,056 members.

In giving, Nazarenes gave a total of \$486,313,949 for all purposes, an increase of \$17,837,497 (3.81%) over 1991. Per capita giving by the international church was \$454.16 (a decrease of \$13.31) distributed as follows: local, \$368.65 (81%); district, \$23.61 (5%); education, \$12.38 (3%); and general, \$49.52 (11%).

Per capita giving by regions for 1992 was: Africa, \$25.21; Asia-Pacific, \$150.99; Canada, \$874.74; Caribbean, \$26.90; Eurasia, \$104.64; Mexico, Central America, \$73.32; South America, \$19.90; and United States, \$762.17.

STUDENTS FAST FOR SOMALIA

Nazarene college students in the U.S. and Canada held a special fast on Ash Wednesday (Feb. 24) to raise money for compassionate ministries projects in Somalia.

The fast is an annual event sponsored by the Nazarene Student Leadership Conference (NSLC) in memory of Kurt Finkbeiner. Finkbeiner was student body president at Northwest Nazarene College and co-chairman of the 1989-90 NSLC before he drowned in 1989—the night before his graduation.

On Feb. 24, students from Nazarene campuses fasted one meal, setting aside

the money for the annual compassionate ministries project.

In 1992, the NSLC Fast raised more than \$4,000 to assist refugees and children in the Middle East.

"Students are helping to respond to the graphic needs of the Somalia people," said Tim Mastin, program coordinator for Nazarene Compassionate Ministries. "With the new opportunity for United Nations peace-keeping forces to bring a level of stability to previously unstable areas, NCM is working to continue to provide substantial relief to the suffering Somalia people."



Larry Lott, pastor of Blue Hills Church of the Nazarene in Kansas City, Mo., serves as mentor to Nazarene Theological Seminary student Tori Owens.

INTERNSHIP PROGRAM ESTABLISHED FOR FUTURE MISSIONARIES

Future missionaries will be able to participate in a new missionary internship program at Nazarene Theological Seminary. The program has been developed for NTS students preparing to serve as missionaries. It was formed by the seminary, the World Mission Division, and the Kansas City District.

The idea for the program began last year. That's when David Hayse, personnel coordinator for the World Mission Division; Charles Gailey, director of the School of World Mission at NTS; and Keith Wright, Kansas City district superintendent, discovered that each had a dream for linking prospective missionaries with the growing ethnic population in Kansas City.

Under the new program, persons who come to NTS for missionary training will be placed under a mentor in a Korean, Laotian, Spanish, African-American, or Cambodian Church of the Nazarene. These congregations will serve as learning laboratories, complementing the students' classroom instruction at the seminary. An advisory committee composed of district, seminary, and World Mission Division representatives will guide the students' development.

"This program is a perfect example of how, working together, the various entities of the church can make a strong contribution to each other, but most of all, to the Kingdom of God," said Robert H. Scott, World Mission division director.

BY MARK GRAHAM and TOM FELDER

BRITISH CHURCH CATCHES VISION FOR ROMANIA

A vision born at the first European Nazarene Compassionate Ministries Conference in Hanau, Germany, in 1991 has become a reality for a Nazarene pastor and his congregation in England. Frederick Grossmith, pastor of Cleethorpes, England, Church of the Nazarene, attended the conference with two members of his congregation. They returned with a burden to do something to help provide ministry and assistance to people in Eastern Europe.

The result was Rom-Aid, a compassionate ministries project to the people of Romania. Since the beginning of the new ministry in late 1991, the church has provided aid specifically to the Romanian town of Sighisoara, Transylvania.

Known as the home of Dracula's castle, the town has withstood thousands of years of aggression. Its gothic and Renaissance-style buildings are remarkably preserved. However, the town suffered under the Communist rule of Nicolae Ceaucescu. Its people continue to feel the effects of economic and social hardships.

"Although three years have passed since the execution of Ceaucescu, children are still pouring into the orphanages, left abandoned, or forced to beg on the streets," said Grossmith. "In the winter, children seek warmth wherever they can find it."

Rom-Aid began supply shipments in September 1992 with more than 50 tons of food and medicines. Another shipment is planned for April.

At least 30 volunteers accompanied the first shipment, traveling aboard a double-decker bus for the 4,000-mile journey to Sighisoara. While there, they distributed the food and presented the medicines to the local medical facilities. The group also provided toys to children in the town's orphanages and hospitals. In addition, they repainted 50 orphanage cots, sanding off the old lead-based paint and replacing it with a safer kind.

The Cleethorpes Church has taken steps to continue its compassionate ministries efforts in Romania, as well as at home. The church recently acquired office space on a main highway in Cleethorpes for Rom-Aid and Compass



The mayor of Sighisoara, Romania (r.), presents a plaque to Nazarene pastor Frederick Grossmith in appreciation of the work of Rom-Aid in his city. Rom-Aid secretary Joy Osborne looks on.

Ministry, their local compassionate ministry organization.

The group also has published a cookbook containing favorite recipes of many well-known Britains, including Prince Charles and Princess Diana, Prime Minister John Major, professional athletes, and actors. The proceeds from the cookbook will be used to purchase supplies for Romania.

Grossmith and the Rom-Aid volunteers have worked closely with Health Aid, another Nazarene-led compassionate ministries project. Health Aid was established by Paul Tarrant, a Nazarene physician in Erskine, Scotland. Tarrant has been organizing teams of health professionals to travel to Romania and Albania to provide medical assistance and expertise at facilities in those countries.

While in Romania, the group works closely with Nazarene missionary Jon Scott.

PLNC TO ESTABLISH ENGLISH INSTITUTE

Point Loma Nazarene College will establish the Point Loma English Institute (PLEI), a program to assist students from Pacific Rim areas and around the world, according to Jim Bond, PLNC president. The institute will be a school of intensive English study with students attending class for five to six hours per day for five days a week. No college credit will be given for participation.

"Students want to come to college in America but they have difficulty in their language skills," said David Strawn, PLNC dean of liberal arts. "They may know how to read and write

LILLENAS PRESENTS MUSIC AND DRAMA CONFERENCES

More than 760 persons attended the Lillenas Music and Drama Conferences Feb. 4-6 in Kansas City. The conferences featured workshops, drama and music readings, and special performances.

"The evaluations were very good," said Paul Miller, developer of Lillenas drama resources. "There was more depth in terms of course offerings and we broadened our leadership."

According to Miller, the drama conference seems to be gaining in popularity. "Christian theater and the use of drama in worship has attracted a lot of interest," Miller said. "This is not a fad." Miller attributes this interest, in part, to the success of drama ministries in churches using the Willow Creek model of worship. Willow Creek Community Church, located north of Chicago, has specialized in activities designed to attract non-believers to its services.

"This was a very successful conference," said John Matthias, Lillenas marketing director and conference coordinator. "Having more room was a definite plus."

For the first time, the music and drama conferences were held at separate locations. The drama conference was held at Kansas City, Mo., First Church, while the music conference was held at Olathe, Kans., College Church. The separate locations allowed Lillenas to add several new workshops and to expand the keyboard and piano improvisation master classes.

well, but when they are in the classroom they may not be able to understand the lectures. PLEI will help those students to succeed."

The new program will be directed by Nancy Zumwalt. A 1961 graduate of Pasadena College, Zumwalt has a master's degree in social science and English as a second language. She and her husband, Bill, served as missionaries to Taiwan for 18 years.

In addition to hiring staff and setting up curriculum, Zumwalt will visit several cities around the Pacific Rim to promote the program.



Washington Pacific District Superintendent Hugh Smith (*r.*) shares his thoughts during a panel discussion on integrative leadership. Pictured with him are panel members Bill Sullivan, Church Growth division director (*l.*), and Loren Gresham, president Southern Nazarene University.

LEADERS MEET IN SAN DIEGO

District superintendents and denominational leaders gathered in San Diego, Calif., Feb. 13-16, for the annual Nazarene Leader's Conference. The theme of the conference was "Our Continuing Mission—Preaching, Teaching, Equipping, and Enabling."

The conference included plenary and worship sessions, jurisdictional meetings with the general superintendents, workshops, and free time for relaxation and recreation.

George Hunter III, author and church growth expert, was the special speaker for the conference. John Bowling, Olivet Nazarene University president, also spoke, along with General Superintendents Jerald D. Johnson, Raymond W. Hurn, and Eugene L. Stowe. Hurn and Stowe presented their final messages to the Leader's Conference before their retirement at this summer's General Assembly.

Several workshops and panel discussions were planned for the superinten-

dents. Jerry Porter, superintendent of the Washington District, presented a workshop on "How to Prepare and Empower Others in Our Mission Fulfillment." Other workshops focused on entity relationships, pastoral review, and the church in crisis. The superintendents were also briefed on General Assembly and commission reports, including the Commission on the International Church and the Nazarene Unified Pension Plan.

Music at the conference was provided by Point Loma Nazarene College music groups including the PLNC Choir, directed by Keith Pagan; the PLNC Jazz Band, directed by Dan Nelson; and Exaltation, directed by Rodney Cathy. "The jazz band and Exaltation did an excellent job of couching the gospel in contemporary music styles," said Wesley Tracy, editor of the *Herald of Holiness*. "The music was true to the gospel, yet presented in a style acceptable to today's contemporary audience."

NAZARENES ELECTED TO STATE OFFICE

Fred Wenger, a member of Muncie, Ind., Southside Church of the Nazarene, was elected to the Indiana House of Representatives in November. He represents District 34.

A lawyer, Wenger is very active in his local church. He serves as a Sunday School teacher and a member of the church board. He has also served on several Northeastern Indiana District boards and has been a delegate to the General Assembly.

Wenger's father, Russell, served as a pastor on the Northeastern Indiana Dis-

trict for several years.

Steve Harrison, 26, was elected to the West Virginia House of Delegates. The Charleston, W.Va., banker received the highest number of votes among eight candidates trying for one of the four seats in his district.

A long-time member of Calvary Church in Charleston, W.Va., Harrison and his wife, Kristen, have recently moved to Cross Lanes, W.Va., where they attend Tyler Heights Church. Mrs. Harrison was a member of the Glasgow, W.Va., Church prior to their marriage.

EVANGELISM TAKES SPOTLIGHT

Nazarene Theological Seminary and Evangelism Ministries combined for two weeks of special evangelistic activities in Kansas City recently. A School of Evangelism was held Feb. 4-6, followed by the NTS Great Week of Evangelism Empowerment Feb. 9-12.

Sponsored by Evangelism Ministries, the School of Evangelism provided personal evangelism training for more than 60 participants. Presenters for the workshop included Beverly Burgess, personal evangelism program manager for Evangelism Ministries; Keith Wright, superintendent of the Kansas City District; Charles (Chic) Shaver, NTS professor of evangelism; and Jesse Middendorf, senior pastor, Kansas City First Church of the Nazarene.

The workshops provided classroom instruction in personal evangelism as well as on-the-job training.

The Great Week of Evangelism Empowerment was sponsored by NTS. Special speakers in chapel services and luncheons included: John Wesley White, associate evangelist for the Billy Graham Association; Lewis Drummond, Billy Graham professor of evangelism at Beeson Divinity School; Richard Jackson, former pastor of North Phoenix, Ariz., Baptist Church; and Robert Coleman, director of World Evangelism at Trinity Evangelical Divinity School and director of the Billy Graham Center at Wheaton College.

In addition to the chapel services, the week of evangelism included workshops and small group discussion times.

Jesse Middendorf, senior pastor of Kansas City First Church, addresses a group of pastors, laypersons, and students during the Kansas City School of Evangelism. The school was sponsored by Evangelism Ministries.



1993 GENERAL BOARD HIGHLIGHTS

The following represents items of significance that were mentioned in the reports presented to the General Board at its 1993 session.

CHURCH GROWTH DIVISION

Bill Sullivan, Director

- 81,188 new Nazarenes
- First meeting of Multicultural Ministries Council
- 119 Work and Witness teams were involved in projects in the U.S. and Canada
- 430 Chaplains (165 full-time and 265 part-time)
- 548 churches organized worldwide
- 472 commissioned and registered evangelists
- 11,618 ordained elders and deacons worldwide (gain of 188)
- 4,676 licensed ministers
- 2,781 women attended WILCON III conferences in eight locations
- Church Growth Research Center completed the churches and church membership census in the U.S. for the Association of Statisticians of American Religious bodies

COMMUNICATIONS DIVISION

Paul Skiles, Director

- Publications International published eight new Spanish books; eight new Portuguese books; and two new books in French
- Publications International combined all English materials (formerly ESL and cross-cultural) under the label of "Intercultural English" and adopted label of "Global English Series" for all student materials
- Began publishing intercultural English materials under the new Chapman Press trademark
- 11,750 books distributed through "Books in Mission" program
- Media International provided audio/visual support for various meetings and conferences including the 1992 General Board, missionary workshop, and Sunday School TEACH conferences
- Media International produced awards presentation for Evangelical Press Association
- Media International produced audio and video tapes for a variety of educational and promotional purposes

- 20 book manuscripts were approved for publication by the book committee
- The *Herald of Holiness* printed 12 issues with devotional helps, news, and articles on denominational programs and social issues

EDUCATION BOARD

Stephen Nease, Commissioner

- 15,403 students enrolled in 36 Nazarene undergraduate and graduate institutions worldwide
- Completed *Guidelines for Recognition of Undergraduate and Graduate Level Institutions of the Church of the Nazarene*

FINANCE DIVISION

D. Moody Gunter, Director

- 2,030 families assisted with wills by Planned Giving
- \$4,434,783 received by church entities through matured wills and trusts
- Nearly 3,900 retirees served by the "basic" pension plan with total benefit payments of more than \$7.5 million
- 90.04% denominational payment of Pension and Benefits Fund with 9 districts paying 100% or more
- 1,821 churches awarded the Stewardship Honor Roll
- 2,976 churches in the U.S. and Canada paid their budgets in full (56%)
- 50 new loans added to the General Church Loan Fund for a total principal amount of \$4,073,068
- More than \$6.6 million received for the 1992 Thanksgiving Offering for World Evangelism

GENERAL SECRETARY

Jack Stone

- Church membership growth of 6.85% to 1,070,790
- 13 new districts for a total of 305
- \$486,313,949 paid by Nazarenes for all purposes
- 258 new elder's credentials issued in the U.S. and Canada and 166 in other world areas
- Credentials of 40 elders from other denominations recognized
- 26 new deacons ordained in the U.S. and Canada

GENERAL TREASURER

Norman O. Miller

- \$52.2 million total income for the general church
- \$14.5 million received for mission specials
- \$32 million received for General Budget (+7.9%)

SUNDAY SCHOOL MINISTRIES

Phil Riley, Director

- Caravan introduced Leroy Haynes award
- Released two new titles in the Dialogue series: *Turning Points* and *Less Stress, Please*
- 30 churches reported more than 1,000 in attendance on Easter Sunday 1992
- 267,319 NYI members worldwide
- Celebrated 20th anniversary of NIROGA
- 22,356 CLT credits awarded
- Conducted 8 of 16 National Sunday School Teacher Training Conferences

WORLD MISSION DIVISION

Robert H. Scott, Director

- 610,263 NWMS members in 8,656 societies
- Entered nine new world areas
- 105 world areas
- 581 missionaries
- 375 Work and Witness teams with 6,297 participants
- More than \$2.1 million raised for Alabaster offering
- \$2.7 million given Nazarene Compassionate Ministries Fund
- 24% increase in the number of Phase 4 regular districts in World Mission regions

NAZARENE PUBLISHING HOUSE

Robert Foster, Manager

- 436,112 copies of new books printed
- Lillenas Publishing Company released 10 new choral books, 1 vocal duet collection, 5 instrumental collections, 14 drama books, 16 octavos, and 16 recordings
- Completed editing, typesetting, and proofreading for first four editions of new hymnal, *Sing To The Lord*
- More than 3,000 calls were received weekly on the toll-free sales line

NWMS RECOGNIZES OUTSTANDING DISTRICTS

The General NWMS Office reports that the following districts were outstanding in achievement in 1991-92

DISTRICTS PAYING GENERAL BUDGET 100% OR MORE

| District | Percent Paid |
|-----------------------|--------------|
| Southwest Indian | 112% |
| Central Latin America | 103% |
| Navajo Nation | 103% |
| Hawaii Pacific | 102% |
| Maine | 100% |
| Minnesota | 100% |
| Northwestern Ohio | 100% |
| Sacramento | 100% |
| South Carolina | 100% |
| Southern California | 100% |
| West Virginia North | 100% |

TOP TEN ALABASTER GIVING

| | |
|-------------------------|----------|
| 1. Northeastern Indiana | \$52,589 |
| 2. Akron | 47,966 |
| 3. Michigan | 47,353 |
| 4. Tennessee | 47,272 |
| 5. Northwestern Ohio | 43,928 |
| 6. Southwestern Ohio | 43,141 |
| 7. Pittsburgh | 41,284 |
| 8. Southern Florida | 40,227 |
| 9. Indianapolis | 39,362 |
| 10. Southwest Indiana | 38,295 |

TOP TEN WORLD MISSION RADIO GIVING

| | |
|----------------------|----------|
| 1. Northwestern Ohio | \$18,189 |
| 2. Intermountain | 15,875 |
| 3. Arizona | 15,562 |
| 4. Southwestern Ohio | 15,454 |
| 5. Kansas | 14,821 |
| 6. Northwest | 14,103 |
| 7. Michigan | 13,132 |
| 8. Los Angeles | 12,924 |
| 9. Kansas City | 12,795 |
| 10. North Carolina | 12,379 |

ALABASTER GIVING TOP TEN HIGHEST PERCENTAGE OF PARTICIPATION

| TOP TEN MEDICAL PLAN GIVING | | | | | |
|-----------------------------|----------------------|----------|-----|-----------------------|------|
| 1. | Southwest Indiana | \$11,483 | 1. | Akron | 100% |
| 2. | Indianapolis | 10,627 | 2. | Northwestern Illinois | 100% |
| 3. | South Carolina | 10,285 | 3. | Northwestern Ohio | 100% |
| 4. | Southwestern Ohio | 9,925 | 4. | Southwest Indiana | 100% |
| 5. | Northwest | 9,908 | 5. | Southwest Oklahoma | 100% |
| 6. | Tennessee | 9,850 | 6. | West Virginia South | 100% |
| 7. | Washington Pacific | 9,422 | 7. | Maine | 98% |
| 8. | Northeastern Indiana | 8,865 | 8. | Southwest Oklahoma | 98% |
| 9. | Michigan | 8,862 | 9. | Iowa | 97% |
| 10. | Central Ohio | 8,833 | 10. | Northeastern Indiana | 97% |
| | | | 11. | Northern Michigan | 97% |

WORLD MISSION RADIO OFFERING TOP TEN HIGHEST PERCENTAGE OF PARTICIPATION

| | |
|-------------------------|------|
| 1. Akron | 100% |
| 2. Illinois | 100% |
| 3. Northeastern Indiana | 100% |
| 4. Oregon Pacific | 100% |
| 5. Southwest Indiana | 100% |
| 6. West Virginia South | 100% |
| 7. Iowa | 99% |
| 8. Northwest Indiana | 98% |
| 9. Michigan | 95% |
| 10. Northwestern Ohio | 92% |

MISSION AWARD DISTRICTS 1991-92

Central U.S.A.

Chicago Central
Eastern Michigan
Illinois
Indianapolis
Michigan
Northeastern Indiana
Northern Michigan
Northwest Indiana
Northwestern Illinois
Southwest Indiana

Eastern U.S.A.

Maine
Philadelphia
Pittsburgh
Virginia
Washington

Eurasia

British Isles North

East Central U.S.A.

Akron
Central Ohio
North Central Ohio
Northwestern Ohio

Southwestern Ohio
West Virginia North

North Central U.S.A.

Dakota
Iowa
Joplin
Kansas
Kansas City
Minnesota
Missouri
Nebraska

Northwest U.S.A.

Alaska
Intermountain
Northwest
Oregon Pacific
Washington Pacific

Southeast U.S.A.

Alabama North
Alabama South
Central Florida
East Tennessee
Georgia
Kentucky

North Carolina
North Florida
South Carolina
Southern Florida
Tennessee

South Central U.S.A.

Dallas
Houston
Louisiana
North Arkansas
Northeast Oklahoma
San Antonio
Southeast Oklahoma
Southwest Oklahoma
West Texas

Southwest U.S.A.

Hawaii Pacific
New Mexico
Sacramento
Western Latin America

Canada

Canada Quebec
Canada West

TOP TEN WORLD MISSION SUBSCRIPTIONS

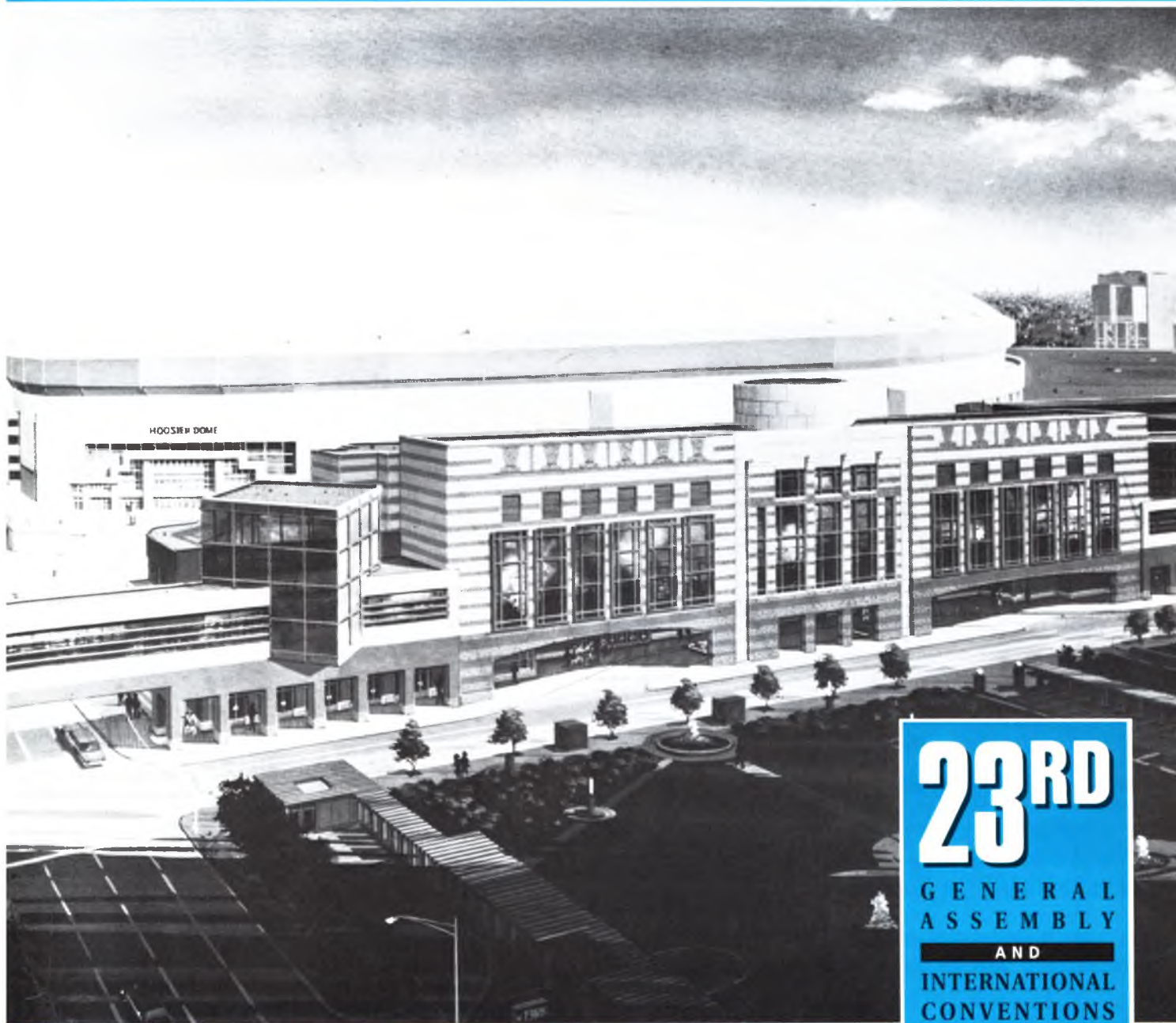
| | |
|-----------------------|-------|
| 1. Central Ohio | 2,786 |
| 2. Southwestern Ohio | 2,498 |
| 3. South Carolina | 2,333 |
| 4. Eastern Michigan | 2,235 |
| 5. Kansas | 2,215 |
| 6. Michigan | 1,977 |
| 7. Northwest Oklahoma | 1,965 |
| 8. Sacramento | 1,960 |
| 9. Washington Pacific | 1,939 |
| 10. Southwest Indiana | 1,920 |

DISTRICTS ACHIEVING WORLD MISSION SUBSCRIPTION GOAL IN 1991 (30% of Church Membership)

| | |
|---------------------|-----|
| British Isles North | 31% |
| South Carolina | 30% |

A GLOBAL CELEBRATION

OF OUR HERITAGE AND HOPE



23RD

GENERAL
ASSEMBLY
AND
INTERNATIONAL
CONVENTIONS

JULY 21-30, 1993

INDIANAPOLIS
INDIANA, U.S.A.

CHURCH OF THE NAZARENE

1 9 9 3

GENERAL ASSEMBLY AND CONVENTIONS

SCHEDULE OF SERVICES—CONVENTIONS

Wednesday July 21, 1993 NYI Rally
7:30 P.M. Convention Center
Halls D & E

Thursday July 22, 1993 NWMS Convention
7:30 P.M. Service
Hoosier Dome
Sunday School
Ministries Service
Convention Center
Halls D & E
Children's Service
Convention Center
500 Ballroom

Friday July 23, 1993 NWMS Convention
7:30 P.M. Service
Hoosier Dome
Sunday School
Ministries Service
Convention Center
Halls D & E
Children's Service
Convention Center
500 Ballroom

Saturday July 24, 1993 Lay Ministries Rally
2:30 P.M. Hoosier Dome

SCHEDULE OF SERVICES—GENERAL ASSEMBLY

*All General Assembly services
will be in the Hoosier Dome*

Saturday July 24, 1993 Sunday School
7:30 P.M. Ministries Service

Sunday July 25, 1993 Communion Service
10:00 A.M.
5:00 P.M. World Evangelization
Service

Monday July 26, 1993 Education Service
7:30 P.M.

Tuesday July 27, 1993 Inspirational Service
7:30 P.M.

Wednesday July 28, 1993 Inspirational Service
7:30 P.M.

LOCATION

Indianapolis will once again host this quadrennial event attracting tens of thousands of Nazarenes from around the world. The Indiana Convention Center and Hoosier Dome, offer an ideal setting for this **GLOBAL CELEBRATION**. While many of the various activities will take place in the Convention Center and Hoosier Dome, several downtown hotels will also house seminars, workshops, and meal functions. The newly remodeled and expanded Convention Center, along with the 60,000-seat Hoosier Dome, will come alive as Nazarenes flood Indianapolis to celebrate **OUR HERITAGE AND HOPE**.

FOOD AND FELLOWSHIP FUNCTIONS

More than 100 food events have been scheduled by college alumni offices, various districts, local churches, and associations. Information and reservations for all such events are being handled by the **sponsoring organization** and **not** by the General Assembly office.

EXHIBITION HALL

"A Global Celebration of Our Heritage and Hope" is the theme of all happenings in the 124,000-square-foot Convention Center Exhibition Hall. Visitors to the display will observe the work of the worldwide Church of the Nazarene and will also have opportunity to see a wide range of commercial exhibits featuring products and services of special interest to churches and individuals alike. The Nazarene Publishing House will operate a **BOOKSTORE** within the hall featuring a wide assortment of books, church supplies, Bibles, music, gift items, and the brand-new Nazarene hymnal, *Sing to the Lord*. This is an ideal time to order those much-needed items for yourself or your church!

The Exhibition Hall hours are:

| | | |
|-----------------|---------|---------------------|
| Thursday | July 22 | 9:00 A.M.-5:30 P.M. |
| Friday | July 23 | 9:00 A.M.-5:30 P.M. |
| Saturday | July 24 | 9:00 A.M.-5:30 P.M. |
| Sunday* | July 25 | 1:30 P.M.-4:30 P.M. |
| Monday | July 26 | 9:00 A.M.-5:30 P.M. |
| Tuesday | July 27 | 9:00 A.M.-5:30 P.M. |

*The display area will be open for viewing only!



RECREATIONAL VEHICLES

There are a limited number of spaces for *self-contained* RVs in the immediate area of the Convention Center. The cost is \$30.00 per day including electricity. For reservations and information contact:

Mr. Ken Hunt
243 West Murrill
Indianapolis, IN 46225
317-238-9057

A listing of other camping areas is also available through the General Assembly office at Nazarene Headquarters.

DOWNTOWN PARKING

In Indianapolis, as in most large cities, parking is somewhat limited during normal business hours due to the number of downtown workers. However, several thousand parking spaces will be made available to Nazarenes during the daytime hours.

In the evening and on weekends there will be in excess of 13,000 parking spaces for our convention. These spaces will be within walking distance of the Indiana Convention Center and Hoosier Dome. Costs for General Assembly parking will range from \$3.50-\$5.50 per day.

A special parking lot for buses will be available directly south of the Convention Center. The cost for these spaces will be \$10.00-\$20.00 per day. Churches and groups arriving by bus should contact the General Assembly Arrangements Office for information on parking, loading, and unloading.

HOUSING

The Indianapolis Convention and Visitors Association is handling all General Assembly housing through their housing bureau. A housing form was

inserted in the December 1992 issue of the *Herald of Holiness*. All housing requests **must** be made on this form and mailed to the Housing Bureau in Indianapolis along with the required deposit. If additional forms are needed, please contact the General Assembly Arrangements Office at 816-333-7000, ext. 2570.

TRAVEL ARRANGEMENTS

Special reduced airline fares and car rental rates have been negotiated through the official General Assembly travel agency, International Tours. As the official agency, International Tours is the **only** supplier of these **discounted** fares and is standing by to assist you with your travel needs. You may call them toll free at 1-800-255-6215. When booking a flight or making a rental car reservation, please identify yourself as being a member of the Church of the Nazarene General Assembly.

PHYSICALLY CHALLENGED AND ELDERLY

Special arrangements are being made for those who are physically challenged or elderly. Handicapped entrances will be clearly marked and elevator service available to the wheelchair areas of the Hoosier Dome. Special floor-level seating will be available on a limited basis to those persons finding the interior stairs of the Dome difficult to negotiate. A special drop-off location has also been arranged on the south side of the Dome, allowing access to the Dome entrance without climbing stairs.

Headsets will be available for the hearing impaired. Signing will be provided for the deaf during Dome services and selected General Assembly business sessions. A special registration booth will also be available for our deaf guests in the main registration area of the Convention Center.

SHUTTLE SERVICE

For the convenience of those being housed away from the downtown area, shuttle service will be available. While it would be cost-prohibitive to provide shuttles to each hotel outside the downtown corridor, three shuttle zones have been established as indicated on the housing form. Within these zones, shuttles will run throughout the day and evening between select hotels and the Convention Center. Though the price has not yet been finalized, the cost will be approximately \$5.00 per person, per day.

Shuttles will also be available between the Indianapolis airport and all General Assembly hotels. When you arrive at the airport, check in at one of the three "Nazarene Information Centers" for pricing and route information for all your shuttle needs.

ACTIVITIES FOR YOUTH AND CHILDREN

Many of the youth in attendance will be involved as delegates to the NYI Convention, while others will be participants in the Bible Quizzing competition. In addition to these events, **Nazarene Youth International** is planning an exciting Thursday evening event at Indianapolis' Union Station. Friday night will feature a late-night, blow-out activity that will be a special memory for everyone involved.

For children who are attending General Assembly, **Children's Ministries** has planned daytime activities on Thursday and Friday for ages six through sixth grade. These activities will include field trips to the zoo and the children's museum. Also scheduled for Thursday and Friday *evenings* are two exciting services just for kids featuring the fun ministry of The Donut Man. These services will be held in the 500 Ballroom of the Convention Center at 7:30 P.M. for all children ages six through sixth grade.

For more information about any of these events contact the sponsoring ministry office at 816-333-7000 or watch for future promotional materials.

USHERS NEEDED

Many interested persons have called the General Assembly office to volunteer their time for service. There will be a major need for ushers at all of the services of the Conventions and General Assembly. If you wish to assist in this vital area of service, please contact the General Assembly office and let us know the times you will be available.

CHILD CARE

There will be no provision for child care or children's church during the Conventions or Assembly. However, a list of local day-care centers will be available at the information desk in the Convention Center lobby. Also, an area where mothers of infants may attend to their children's needs will be located in the Hoosier Dome. Men's and women's restrooms in the Convention Center are equipped with changing stations for your convenience.

REGISTRATION, INFORMATION, AND HOSPITALITY

Indiana Nazarenes are busily preparing for the arrival of worldwide Nazarenes. Enthusiastic teams of people will greet you at the airport ready to answer questions, direct you to shuttle arrangements, or assist you in any way possible.

When you arrive at the Convention Center you will also be greeted with the same warmth and enthusiasm. Visitor registration will begin Wednesday afternoon, July 21, and will take place in the main lobby just inside the Maryland Street entrance. This will also be the location for the General Assembly Information Center, where you may obtain information on all events, as well as directions for the city of Indianapolis, restaurants, housing information, and more.

See you in Indy as we
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OF OUR HERITAGE
AND HOPE!**

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SHE GAVE MY SALARY AWAY

BY JERRY PORTER

It was November, 1978, in the Dominican Republic. "I wish we could give a cash Christmas gift to each of the 30 pastors," I told my wife, Toni. We really tried to stretch the General Budget funds, but it still was not enough.

Early in December, we were listening to a cassette tape from Pasadena First Church as we drove to our revival in San Pedro de Marcoris. Along the way, as I changed the inevitable flat tire, Toni continued listening to the tape. We had just started off again when she spoke with deep emotion.

"Honey, you are really concerned about stretching the General Budget funds to give the pastors a Christmas bonus, aren't you? Well, I believe the Lord has given us the answer. On the cassette I heard the testimony of a young man who had been unemployed. He promised the Lord that he would give his first full month's salary to the Pasadena building project once he found a job. I believe the Lord wants us to give a month's salary for the pastors' families for Christmas."

I tried to debate this crazy idea in a "Christlike fashion." What about our two children, and all the expenses of Christmas? Besides, people had sacrificially given this money to General Budget to support us as missionaries. But the more I argued, the more certain I became that this truly was the Lord speaking to us.

We deposited that month's full salary of almost \$700 in the district account. We didn't miss any meals, our children didn't even realize we were pinching pennies, and we were to have a pastors' Christmas fellowship where each received a small cash Christmas gift! Yet, I still felt a bit unsettled.

On December 19, we had a glorious district assembly with Dr. Charles Strickland as we culminated the first "each one win one"

thrust—528 Nazarenes became 1,079 in one year! The joy of that victory celebration erased the pain of a bleak Christmas season.

The next day, Dr. Jerald Johnson called to ask me to take my family to my wife's home for Christmas. "Following that," he said, "we want


*Did my wife
learn her lesson?
Unfortunately, yes!*

you and Toni to come to Kansas City for orientation. You have just been appointed Rector of the Nazarene Seminary in Costa Rica."

I was honored, excited, challenged—and suddenly it hit me! Toni gave away my salary, but God turned it all around. He gave us an unexpected free Christmas trip to Pennsylvania where bountiful gifts were provided for our children and for us.

Did my wife learn her lesson?

GIVE HIM GLORY
ALL YE PEOPLE
Psalms 96:3



Easter Offering for World Evangelism
CHURCH OF THE NAZARENE
STEWARDSHIP SERVICES

Unfortunately, yes! On two occasions during our seven years in Costa Rica, when student scholarships were inadequate, she transposed my concern into sacrificial giving, again giving away our full month's salary!

How much sacrifice is enough for world evangelism? Whatever the Lord asks of me. He may choose to bless me financially in return, or He may choose to bless me in other ways. But one thing is certain: In giving to General Budget, my money will be multiplied and God's Kingdom will be extended.

Last summer, Toni and I were in Dallas with our daughter during her chemotherapy treatments after cancer necessitated the amputation of her left hand. During that summer, the pastor of Central Church of the Nazarene made this appeal. "Our World Mission commitment is greater than our resources. Would you be willing to double-tithe during the month of June to help us fulfill our General Budget challenge?" I was touched by Pastor Gary Miller's vision, and even more touched by the response from his good people. Central Church paid ALL its budgets in full at the August 1992 district assembly!

Thank God for a church that challenges us to invest unselfishly in world evangelism through our Easter Offering. And for Toni, who just keeps giving our money away. No, **HIS** money!

Jerry and Toni Porter





Prayer and Blessed Subtraction

Maybe addition is not such a hot idea. In a culture bent on accumulation, acquisition, and protection of wealth, subtraction is as unwelcome as poison ivy on a summer vacation.

Rev. Earl Lee, pastor emeritus of First Church of the Nazarene, Pasadena, California, was the first to introduce me to "blessed subtraction." The southern California lifestyle was one of "hectic addition." One way or another, most of us were caught in the riptide of accumulation. Pastor Lee challenged us to subtract rather than add in order to deepen and strengthen our friendship with God.

For folks who are serious about living the holy life, "blessed subtraction" can become a precious and joyous spiritual discipline. What in your life could be cut loose and thereby help you draw closer to God? I am not talking here about sins in your life. I refer to the morally neutral or sometimes even good things. What is the Spirit saying? Are we listening?

There are times when, by the gentle nudging of the Holy Spirit, we withdraw from congenial fellowship to be alone with God and be silent before Him. Sometimes we absent ourselves from the dinner table to focus on prayer and God. At other times we may decide to fast entertainments and pleasures that can consume us. Under the leadership of the Holy Spirit, we may even deliberately subtract the popular materialism and consumerism that so often masquerade as the blessings of God.

In those thumbnail sketches of Jesus' life which we call the Gospels, those brief accounts in which only the highlights of Jesus' life can be

treated, we find that Jesus repeatedly sought solitude. Solitude before God was a spiritual discipline so important that not even the God-Man Jesus Christ could neglect it.

For us, too, there are times when we leave the good company of family and friends to be alone with God. We practice blessed subtraction by giving up human fellowship for solitude that only God is welcome to invade. It is the beginner as well as the mature Christian who will find solitude a way of strength on the journey of prayer.

In solitude, we get ourselves away, not primarily for relaxation or to be refreshed by nature—though that may happen. It is to be alone, to think, to muse, to pray, and to know the freedom that solitude can bring.

I have found such havens of retreat on the lake, in a forest, in a secluded corner of a university library, and driving my car. All of us can find our place and time for solitude that will fit our personalities and life situations. In spite of any benefits to solitude, and there are many, the controlling reason for this "blessed subtraction" is to meet with the risen Christ, face to face.

Dallas Willard, after a careful review and critique of the disciplines as they were practiced in the early monasteries, says, "Of all the disciplines of abstinence, solitude is generally the most fundamental in the beginning of the spiritual life, and it must be returned to again and again as that life develops" (Dallas Willard, *The Spirit of the Disciplines*, San Francisco, Harper and

Row, 1988, p. 161).

We can learn to discover the "moments of solitude" that fill our days. It may take some careful observation and committed intentionality, but they are there. What about those moments in the morning before leaving for work, or after everyone else in the house has left? Are there pockets of time on the bus, train, or in your car?

Are there moments during the work day that can be captured for Christ? What about the break-times, the lull between meetings, the cancelled appointment? Examine your evening patterns, the family routine

There are a lot of good reasons for seeking solitude. Meeting with Christ is the primary one.

before and after mealtime. What about the moments before retiring? Can they be "subtracted" from the TV and invested in fellowship with God? The list is endless.

As we desire solitude and the presence of the risen Christ, the Holy Spirit will give us the creativity to find it. And in that time of prayer we shall find we are gifted by His grace.

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

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PROFILE



NAME:

David F. Pendleton

NTS:

M.Div., 1992

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Pastor/Church Planter, Christ Community Church of the Nazarene, Olathe, Kans.

PREVIOUS MINISTRY ASSIGNMENTS:

Minister to Young Adults, Overland Park Church of the Nazarene, Overland Park, Kans.

ON MINISTRY:

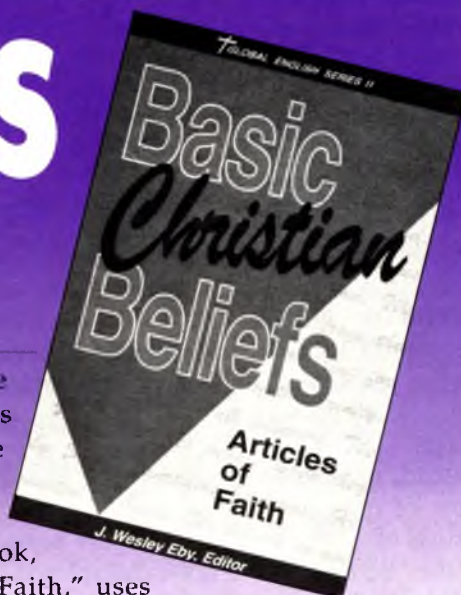
"My journey into Christian ministry did not begin when my formal education came to an end. Seminary didn't just teach me on an intellectual level, but the experience encouraged me to be active in ministry right then! My assignment with the Overland Park Church during my seminary years helped bring to light all that I was learning, and prepared me for my present place of service."

To invest in the lives of those called into ministry in the Church of the Nazarene, please contact: Ron Galloway, 1700 E. Meyer Blvd., Kansas City, MO 64131 (816-333-6254; FAX: 816-333-6271).

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EMBRACING THE

“V” WORD

My friend, Janie, and I were engrossed in a fascinating conversation when the “V” word surfaced. Janie shuddered, “I don’t even like that word!” she exclaimed, grimacing.

“That’s funny,” I replied, “I’ve always hated it, too. It’s seemed to be such an ugly word. But it shouldn’t be. We should be proud of it instead of avoiding it.”

The dreaded word? Virgin. You see, Janie and I have both hit 30 and still possess our chastity. And we both cringe with embarrassment every time someone says “virgin.”

Why do we shudder? Maybe because it’s a word we seldom hear people use—even in Christian circles.

And as I thought about it, I realized that’s kind of a shame. Because it signifies a trend in our Christian society that seems rather backward. A trend of ignoring God’s preventive grace and giving a higher emphasis to God’s saving grace.

Don’t get me wrong. I’m so very grateful for God’s saving grace—without it, none of us would know Him. But how many times do we hear the testimonies, “I’ve never smoked, never drunk alcohol, never had illicit sex, thanks to God’s grace.”

Sometimes, yes. But usually not. Instead, our eyes pop as we breathlessly listen to the sins of others—and how God saved them from those sins, of course. The gorier or more explicit the details, the “better” or “higher” or “more dramatic” the testimony is rated.

We stand in awe when God delivers a drug pusher or a movie star. We yawn when it’s the kid who hasn’t had a chance to really delve into the dramatic stuff yet.

What kind of message does this send when we highlight sensationalism? Perhaps we indirectly propagate these theories:

1. The way to get attention is to do something ghastly and then repent.

2. I must not really be saved (or I’m not saved “as thoroughly”) because I never really sinned much.

3. Notorious pasts are something to be proud of.

4. It’s acceptable, and even the norm, to commit heinous sins and to endure a backsliding period.

5. It’s less normal, maybe even impossible, to live a holy, disciplined life.

6. If I fall, so what? God will always forgive me.

7. God’s power is more evident in my life if I have a dramatic testimony. His keeping power is not as strong as His saving power.

8. Since people—like movie stars—with more dramatic testimonies are asked to share them more often, they must be more spiritual.

I’m not suggesting we censor testimonies or shame those who have nibbled, or even gorged, on the obvi-



BY JULIE

*One can embrace virginity
without fear and shame,
because God's keeping grace
is as relevant and vital as
His saving grace.*



DURHAM

Roland Miller

ously-forbidden fruits. I do feel, however, we need to encourage those believers with sordid pasts to shift focus—to spend more time talking about what God has done in their lives and reveal fewer sordid details. To focus on the Savior instead of the sins from which He rescued them.

I'm also suggesting we offer more success stories and testimonies from positive role models in the church. For instance, it would do me good to hear others testify that God's power is keeping them morally pure. How encouraging it would be to hear people talk about facing—and overcoming—the same temptations I encounter. Then I could take strength in the fact, "They did it, I can, too."

How about a testimony from someone who hasn't cheated on a spouse, or has experienced God's keeping grace in their marriage. Christians of all ages need

positive peer pressure power.

To provide this, honesty is vital. Sometimes it's hard to be honest about temptations we've faced.

Like me and the "V" word. Since the national campaign for safe sex crassly assumes, "All teenagers are going to experiment anyway, so make sure they use condoms," I felt I had to present the opposite side of the coin and be blunt with my teen Sunday School class about sex and chastity.

It's embarrassing to come out of the closet with the "V" word—to say, "Yes, I know from experience that God's grace is stronger than temptation." But I wanted my teens to realize they can hit thirty-something and won't die from lack of copulation. That they can embrace virginity without fear and shame, because God's keeping grace is as relevant and vital as His saving grace.

After all, the old proverb tells us, "An ounce of prevention is worth a pound of cure."

We Christians would do well to encourage more preventive spiritual medicine by reminding each other, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12).

Maybe we should each ask ourselves, "What areas in my life have been committed to God's protective, preventing, keeping grace? What areas of my life can I embrace and model?"

As we learn to focus more on God's preventive grace, perhaps the whole body will be healthier.

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

HH

A PASTOR LOOKS AT THE DEATH PENALTY

BY JOHN W. DALLY

Standing outside the state penitentiary, a crowd is gathered with placards raised high. A hearse pulls away from a gray, cinder block building and makes its way slowly toward the front gate. As it approaches, the crowd begins to cheer. The cacophony grows as the hearse exits the grounds and takes a left turn in front of the demonstrators. In that hearse is the body of a killer who was just executed.

As a pastor, as a Christian, I will never forget that picture. To the crowd, the coffin was a sign of justice and revenge. To me, it was another lost soul. I felt strange about the whole event. I began to wonder, how should I, as pastor and a Christian, view the death penalty?

I remember debating in favor of the death penalty back in high school. I reasoned that it was a just penalty and that the threat of death prevented criminals from killing. I held these views most of my life—in fact, I was settled on the issue—that is, until recently.

Awhile back, I did a sermon series on the Ten Commandments. In the process of studying the sixth commandment, “Thou shalt not kill” (Exodus 20:13), I began to question my old belief in the rightness of capital punishment. A number of questions arose. I still do not know where to stand on the issue, but, as a pastor, I do have some serious questions about the death penalty in our country.

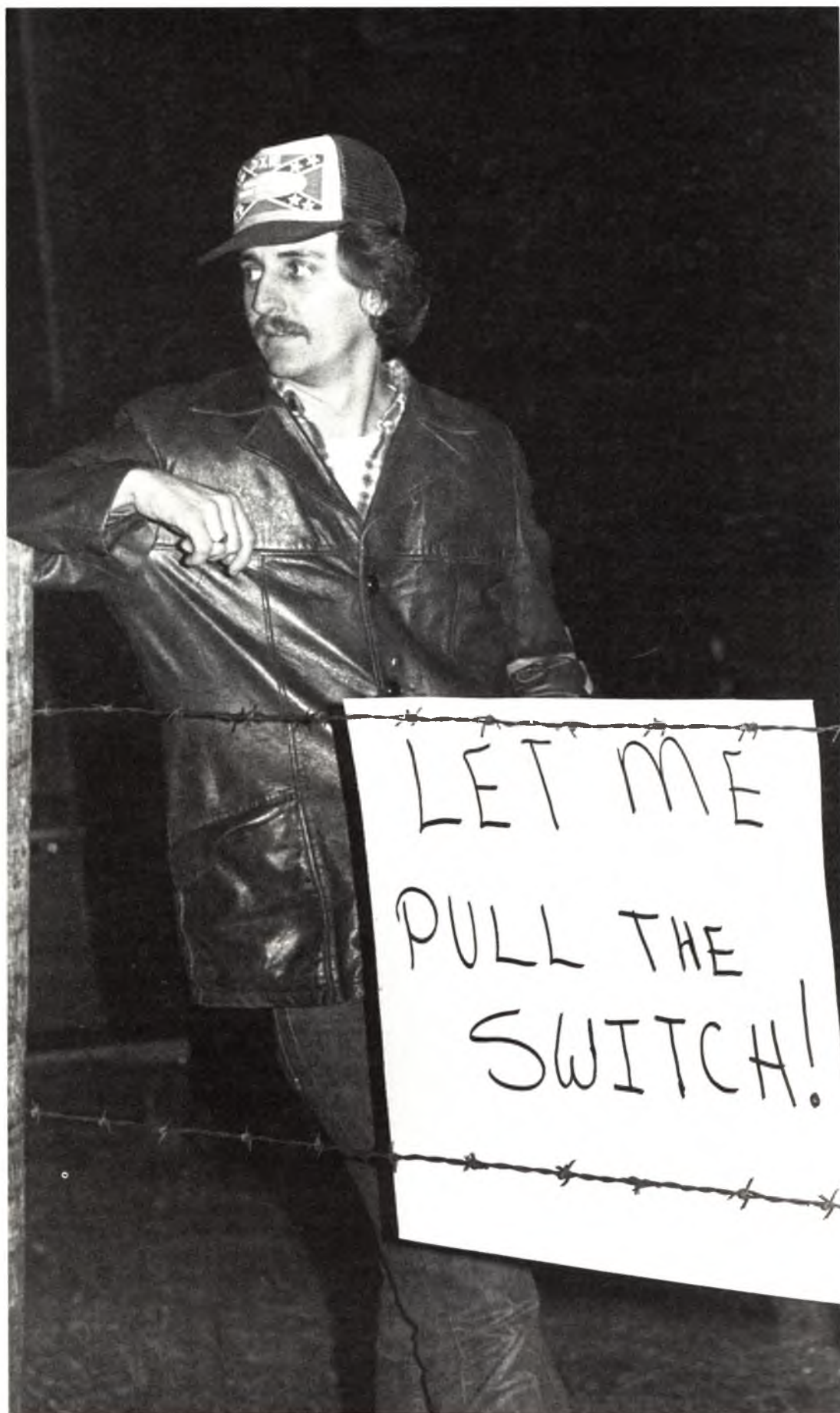
1. Does the Bible really support the death penalty? The Bible gives 18 offenses that demand the death penalty. This includes murder, false witness of a capital crime, kidnapping, adultery, fornication, witchcraft, blasphemy, and Sabbath-breaking.

Many of us agree with the Bible on demanding someone’s life when it comes to murder. But murder is not the only offense calling for the death penalty in the Bible. When was the last time you heard of a person being executed for blasphemy, adultery, or fornication? And we certainly do not exact the death penalty for Sabbath-breaking. This is because we recognize that we live in a different society today—an important point. The Old Testament stipulations of the law were based upon the fact that the people lived in a theocracy, a God-governed society. If an innocent person were put to death, those who committed the act answered to God. As a result, it was rare that anyone was executed. It became so rare that if the Sanhedrin put one man to death in seven

years it was considered murderous.

Today, we do not live in a theocracy. Our government does not answer to God. During recent years, we have witnessed the continual erosion of Judeo-Christian values in America. It is clear that our society does not seek God for guidance when making decisions, especially when it comes to deciding whether a criminal lives or dies.

When was the last time you heard of a person being executed for blasphemy, adultery, fornication, or Sabbath breaking?



A pro-death penalty advocate awaits the execution of Alpha Otis Stephens outside the Georgia Diagnostic and Classification Center.

(UPI/Bettmann)



(UPI/Bettmann)

Death penalty opponents gather outside the state penitentiary in Richmond prior to the execution of convicted murderer James Briley.

2. Doesn't our judicial system provide safeguards to see that only those deserving execution get the death penalty? Naturally, we hope this is the case, but the issue here involves more than safeguards—it involves motive. The law of the Old Testament was governed by two commands—love God with all your heart and love your neighbor as yourself. Our judicial system doesn't recognize these rules as guidelines for meting out justice. In a secular society, the motive behind punishment may simply be revenge.

3. Doesn't putting a criminal to death protect society from future offenses? Taking a murderer out of society will protect others from future crimes. But is the death penalty the best way to do this? When we are told to love our neighbor, does not "our neighbor" include the criminal? How does putting him to death show God's love to him? If I committed a heinous crime, would I want the death penalty? I would want a chance to change.

As a pastor, as a Christian, I can find no teachings in the New Testament that justify the death penalty.

4. But what if a criminal does not change? If a murderer is kept alive, he could be paroled and kill again. This is true, but it represents the failure of our penal system, not our faith. One way to prevent this would be to deny parole for life. This would allow time for a criminal to repent, but would assure that he would pay a price for his crime.

5. But what if he never repents? Is it not too costly to keep a prisoner for life? That is one consideration. But should we determine the life or death of a human being based upon financial considerations? Jesus spared nothing to keep us alive when we deserved death.

6. Does justice demand that we execute those deserving death? One day, Jesus was brought a woman caught in the act of adultery. By law, she was deserving of death. Jesus, God incarnate, chose to forgive, not kill. A prostitute came to Jesus and anointed His feet. She deserved death, but He highlighted her act of compassion as a



(UPI/Bettmann)

Death penalty advocates call for the execution of accused mass murderer Ramon Salcido outside the Sonoma County Jail in Santa Rosa, Calif.

model for us. Jesus hung on the cross next to a criminal who admitted his guilt. Jesus did not condemn but promised him paradise. Time and time again, we see Jesus forgiving. Never do we see Him condemning—except when it comes to religious hypocrites.

Paul teaches that “all have sinned and fall short of the glory of God” and that “the wages of sin is death.” If that is so, then why does God keep us around? Because God is redemptive by nature. As Christians, we, too, are to reflect God’s redemptive nature. When was putting a man to death ever redemptive?

Jesus taught us to turn the other cheek, to walk the extra mile, to give our tunic when sued for our cloak, and to forgive those who trespass against us as we are forgiven for our trespasses against God. As a pastor, as a Christian, I can find no teachings in the New Testament that justify the death penalty.

What Can I Do?

One fact remains. We do not live in a Christian society. We live in a secular society. Our prison system is seriously flawed—often serving as a training ground to make criminals worse than they were when they entered. At other times, it releases those who have not been rehabilitated back into society to kill

again. But right now, this is the system in which we live. What can we do as Christians?

First, pray for our country that we and our leaders will humble ourselves before God. Second, we can apply the law of love to the issues that face us. Ask, “How would Jesus respond?” Third, be a redemptive people. Christians are here to set things right. We are to make things better. Whatever we do we must ask, “How does this improve mankind and glorify God?” Finally, we must refuse to let our emotions of anger and revenge cloud our judgment. I could never see Jesus cheering the death of anyone, even a criminal. Jesus would cry at the loss of any person to hell. We must remember that Jesus died for a murderer just as He died for us.

Our world is full of anger, hate, and murder. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Galatians 5:22-23). Let us not be brought down to the level of the world. Let us choose the higher road. Let us apply the law of love to the ugliness of our society.

John W. Dally is senior pastor of the Burbank, Calif., Faith Church of the Nazarene.

HH



Patrick House

BEHIND KELLI'S SUCCESS

Home and church play a major role in this Christian singer's success.

An interview with Nazarene recording artist Kelli Lobb-Reisen

BY BOB HOSTETLER

It began in a Nazarene church. "I was probably three when we did a Christmas program at church," says new recording artist Kelli Lobb-Reisen, "and they lined all the kids up to come up to the microphone and say or sing their part. I came up to the mike, sang my part, and then another little girl stepped up to do her part. I

pushed her out of the way and said, 'I want to do my part again!' Much to my parents' mortification, of course."

That incident, about 25 years ago in a Nazarene church in the Cincinnati area, began the latest success story in contemporary Christian music, that of Pakaderm recording artist, Kelli Reisen.

At the age of 15, Kelli performed two solos on a children's album produced by Word Records, entitled *Welcome to the Human Race*. From 1984 to 1986, while a student at Olivet Nazarene University, she sang with The Orpheus Choir and traveled with the Discovery Singers, presenting "The Fanny Crosby Story." Among her credits are a theme song for the CBN Family Channel movie, "For Jenny with Love" and a 1991 CBS *After School Special* theme song, "The Emancipation of Lizzy Stern." She is also a "graduate" of Russ Hollingsworth's *Doulos* school for Christian artists (see *Herald of Holiness*, May 1992).

In October 1991, she signed with Pakaderm Records. The fall of 1992 saw the release of her debut, *Dream of a Lifetime*, which was accompanied by a strong publicity effort, including full-page ads in such music magazines as *CCM* (*Contemporary Christian Music*).

But Kelli's story cannot be told without mentioning the importance of church and family. As if it were symbolic of her life and priorities, the coffee table in the home she shares with Brian Reisen, her husband of six years, is stacked with copies of *Better Homes* and the *Herald of Holiness*. It's almost a commentary on a life that has been shaped by a Christian home and a strong church.

"From a very early age," Kelli says, "I had the influence of my grandfather (Howard Lobb), who was a Nazarene pastor, and my dad and mom who were very involved in our church. So I cannot remember *not* feeling the presence of the Lord and not having Him with me. I feel almost as if I knew Him from the time I drew my first breath!"

The support she receives from her family and the commitment she has to her family continues unabated. Her father, Monty Lobb, is unquestionably her most enthusiastic supporter, rearranging his work schedule to support her during

interviews and radiating a father's pride anywhere she sings. Frequently, Monty says, when Kelli is in town, he will enter his mother's nursing home room to find Kelli lying on the bed next to her "mama" (a victim of Alzheimer's disease), talking and singing hymns.

"I'll lay next to her and rub her head," Kelli explains, "or sing hymns. Or I'll ask her to pray, and she'll still pray like you wouldn't believe."

Kelli's call to the ministry of music came in her home church, Cincinnati Springdale Church of the Nazarene. "I was sitting in the front row of our church," she recalls. "A singing group came to minister, and the Lord seemed to say, 'Kelli, listen very carefully. This is what you're going to be doing someday.'"

Kelli's upbringing in the Nazarene Church is so much a part of her that she refuses to separate it from her ministry as a singer.

"I believe strongly in the Nazarene doctrines, I really do, and not just because I've been taught to. There came a time in my life when I searched these things out. I came to the place that I believed them because *Kelli* believed them, not because my parents or grandparents believed them. I believe in the Nazarene teaching on the second work of grace, sanctification. *That* is what has made a difference in my life."

Perhaps that conviction is what Nazarene General Superintendent Dr. Eugene L. Stowe means when he calls her "a thorough-going Nazarene," and says, "In her very early teen years, I became acquainted with Kelli. She had a strong commitment to Christ for a girl her age."

"My church membership is one of the most important things to me," Kelli says. "I've been raised in the church and it wasn't an issue when we (Kelli has two brothers and a sister) were growing up. Every time the doors were open, we were there. It's

"I believe in the second work of grace, sanctification. That has made a difference in my life."



Kelli performing at a Christian bookstore in Cincinnati.

Molly Schoenhoff

never that we were dragged to church, we loved church, we loved going to church.

"When I was in high school," she says, "I was student body president, a cheerleader, I was in a cappella choir, and all that stuff. But at the same time, the kids wouldn't cuss in front of me. They called me 'God Squad,' because they knew I was Christian. And even though I was really involved in my high school, I spent most of my time at church, with the youth group, in the sanctuary choir, and in other activities.

"That prepared me spiritually for what I'm doing now and keeps me grounded in the faith. I go to church, but I don't get 'Can I have your autograph?' and all that. It's someplace where I can be fed, since I'm going out all the time trying to feed other souls. To me, the church is my base of nourishment. I know a lot of artists



Kelli with her father, Monty Lobb.

Molly Schoenhoff

who are not involved in their churches anymore, because when they're home on a Sunday they feel like they want to rest, or they don't feel like they're really hooked into it, but whenever I'm here, I'm in church. When I'm not, I want to know, who was there on Sunday, who sang, and what the Sunday School class did.

"My church is important to me for the same reason that daily prayer and devotions are—because I can't go out and minister if I am spiritually empty. So it's not an option whether I'm still going to be involved in my church. *That's* where my ministry started," she says, making it clear that it's also the place from which she will continue to draw strength.

Bob Hostetler is co-author, with Josh McDowell, of *Don't Check Your Brains at the Door and 13 Things You Gotta Know* (to make it as a Christian).

H



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A photograph of several yellow daffodils with green leaves growing out of a patch of white snow. The flowers are in various stages of bloom, and the background is a soft, out-of-focus white.

WHEN IT WAS YET DARK

Light had not dawned when Mary reached the place
Of His entombment. So deep was her grief
No reassuring angels could erase
The dark despondency of her belief
That she would never see Him. Not until
His voice said, "Mary!" did the shade retreat
And light break through. Her Lord was living still!
And she cried "Master!" kneeling at His feet.

And so in darkness Easter still begins.

The tears flow from our unbelieving eyes,
And faith is blinded by our many sins.

But when our faith takes hold, the Son will rise
And light break on us, Easter dawn shall flame.
Like Mary, we shall hear Him call our name!

—*Lois Blanchard Eades*

D. Jeanene Tiner

A HEART TO HEART EDUCATION

ARTICLES AND PHOTOS BY NANCY TULLIS

Our Nazarene colleges make priceless contributions to the church and the kingdom of God. In this article we take a look at just one department in just one of our colleges—Mount Vernon Nazarene College, Mount Vernon, Ohio. We selected MVNC not because it is better or worse than our other colleges. We think, rather, that it represents and reflects the values in all our liberal arts schools. We selected the Religion Department from among MVNC's 34 major fields of study for several reasons. One is that since the Herald gives such strong support to Nazarene Theological Seminary and Nazarene Bible College, some of our readers have forgotten that our liberal arts colleges also do a splendid job of preparing ministers. In this glimpse into the Religion Department at MVNC you will see a "slice" of the vital spiritual life that moves our Nazarene colleges.

The Editor

I've been impressed with the scholarly aptitude of the MVNC faculty, but I also know I can talk to any of them, no matter what the subject," said Chris Bean, a senior religion major from Louisville, Kentucky.

While the college motto "To seek to learn is to seek to serve," sets the tone for the entire campus community, it best describes the mission of the Division of Religion and Philosophy. Offering bachelor's programs in religion, Christian education, and philosophy/humanities, the division grants 10 percent of the degrees awarded each spring.

One product of MVNC's religion department is Ron Dalton. After earning an associate degree at MVNC, he completed undergraduate studies at Trevecca, then went on to Nazarene Theological Seminary and Vanderbilt University. He is pastor of the Montana Avenue Church of the

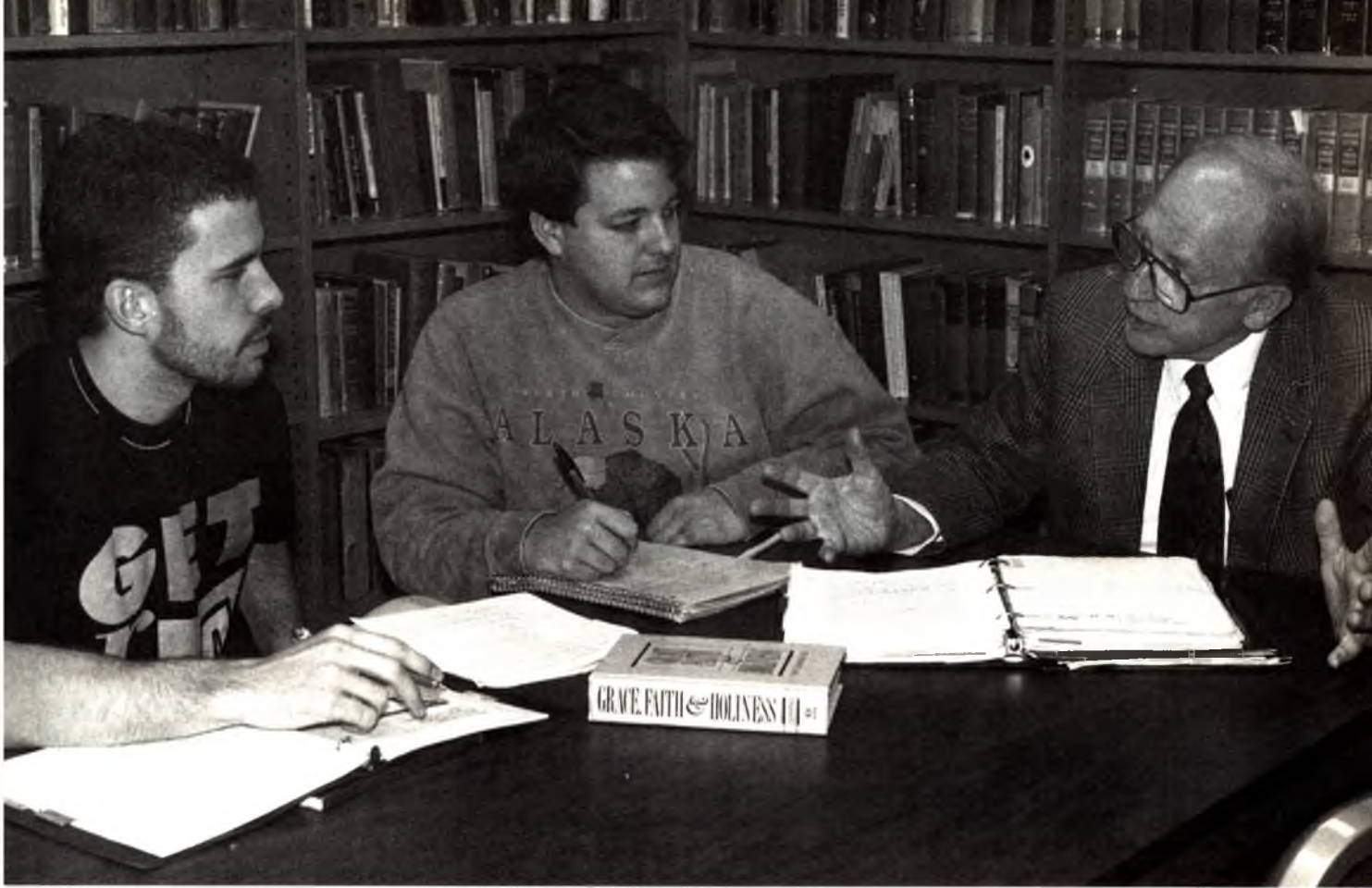
Nazarene in Cincinnati. "My years at Mount Vernon are some of my fondest because of the relationships of students and faculty, especially the religion faculty," Dalton said.

Dalton said his training at Mount Vernon, especially the liberal arts base, prepared him well for his further ministerial training. "Academically, I can say I've never been embarrassed by what I have or haven't learned at Mount Vernon," he said.

A Strong Liberal Arts Foundation

Robert Morrison, 1971 graduate of MVNC, said he took the advice of then-college-president Dr. Stephen Nease regarding a liberal arts foundation, and is glad he did.

"I knew I would be going to seminary, and I talked to Dr. Nease about my plans. He advised me to get a broad expo-



Dr. David Cubie (right) in "scholarly" dialogue with Chris Bean (left), a religion major from Louisville, Kentucky, and Ron Robbins, a Christian education major from Independence, Ohio.

sure to many different area of study. I majored in philosophy and took a lot of psychology and literature courses."

Now pastor of Lakeholm Church of the Nazarene, just down the road from MVNC, Morrison said the strong liberal arts base has paid off. "So much of what I do as a minister integrates biblical principles into other areas, having the liberal arts background has been an asset."

Dr. David Cubie, division chairperson, says that "a minister without a foundation in liberal arts is like a scientist without knowledge of mathematics."

Mike Williams is a 1977 graduate. For the past 18 months he has been pastoring the Galion Church of the Nazarene, just 45 minutes from Mount Vernon.

"I got a taste of everything, from psychology to business courses," said Williams. "Mount Vernon prepared me for the ministry, but more than the academics, it prepared me spiritually," he said. "One course I specifically remember which has stuck with me was in church growth. It was a new movement then, and we were one of the first classes to study it."

The church growth training served Williams well in six years as a church planter. He was coordinator of the Florida Space Coast project, a church planting endeavor in what was then the fastest growing area in the United States. He started the church at Merritt Island, Florida. "We started

from the ground up, getting a building, all of it," he said. "The church is still doing great."

Ministry, Sacrifice, and Hard Work

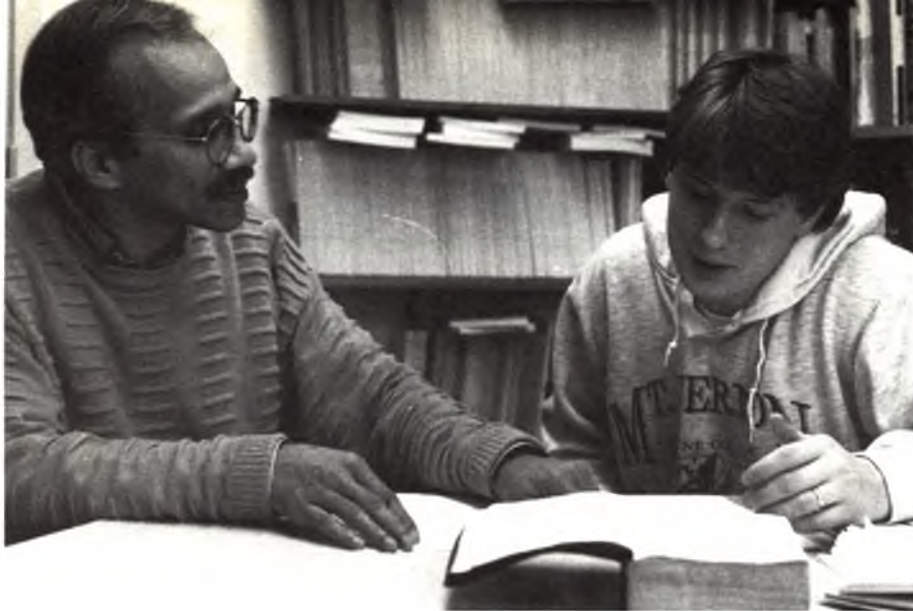
Mount Vernon Nazarene College graduates are engaged in full-time Christian service across the United States and around the world. This attitude of service begins well before students leave campus with a diploma. Several Living Witness teams comprised of vocal and instrumental musicians and a student speaker, travel during weekends throughout the year taking part in church services across the educational zone.

MVNC students minister in such local organizations as Big Brothers and Big Sisters, a battered women's shelter, and a crisis pregnancy center. Many students also take an active part in local church ministries, singing in the choir, teaching a Sunday School or Caravan class, or conducting nursing home services.

Juggling time for college, work, and ministry is not an easy task, but students find the rewards worth the effort. This is especially true of students beyond the traditional age for college who have felt the call of God.

Sonja Bender, a senior religion major from Mount Vernon, was working as an activity coordinator at a nursing home when she responded to God's call to the ministry. She will graduate with honors in May, and plans to attend seminary next fall.

**April 25
is Nazarene
College Sunday.**



Dr. Alex Varughese, who teaches biblical studies, coaches junior religion major, Matt Price.



Dr. W. Terrell Sanders chats with Takayasu Sakamoto and Yoko Sato, two students from Japan.

To achieve her goal she has made many sacrifices. Active in youth programs and other activities at her church, Bender relinquished all but a nursing home ministry to make time for her studies. There were financial concerns as she quit her job and added the expense of college tuition. Her husband and children had to adapt to changes as well. "They're all adults, but they still had to take up the slack," Bender said. "It's been tough, and if I were just doing this for myself, I would never have attempted it. But it's for my Lord, and for Him I'll do anything."

Now reaping the rewards of such sacrifices is David Lucci, pastor of the newly-formed Folsom Lake Church of the Nazarene in Folsom, California. After just a few months, the plaza storefront church in the foothills of the

"He was so concerned for me that he had tears in his eyes. He stuck with it and got things fixed."

Sierras has grown from 20 to 40 regular attenders with a membership of 50.

Located in a community where the standard mode of transportation is a BMW, the new church is meeting the needs of spiritually hungry people. The congregation of mostly new Christians is on fire for the Lord and anxious to win others into the faith, according to Lucci.

"People are getting saved and sanctified," Lucci said. "They're coming to the altar and laying their tobacco down, and their friends are laying hands on them for their healing. These are brand new Christians we're talking about."

Lucci graduated in 1991. After doing ministerial studies by correspondence while serving as a youth pastor in southern California, he felt a need for more preparation. Originally from Ohio, he moved his family to Mount Vernon, and worked full time while carrying a full course load.

"I don't know how we did it," Lucci said. "I was 42 when I started, and 44 when I finished. The first class I stepped into, several of the students asked me if I was the professor! Going back to college is tough when you're that old, but the Lord was faithful. I'd get up at 3:30 A.M., work from 4:00 A.M. to 1:00 P.M., go to class until 5:30, eat supper, study, sleep for a few hours and get up and do it all over again.

"That was tough on me, but my family suffered the most," Lucci said. "I studied on weekends and on breaks, during lunch at work, and for most of that time the kids didn't see me much. One day they just came crying to me and said 'Daddy, when can we have you back?'"

Lucci said it was the strong support of the faculty members in the Division of Religion and Philosophy that gave him the confidence to start, then see the work through to the end. "Dr. Cubie is the best among the best," Lucci said. "When I think of MVNC, I think of him the most."

A Faculty That Cares

Cubie holds a Ph.D. in theology from Boston University. He has taught at MVNC since 1971 and has a reputation of being tough, yet genuine. "Many times he would get misty-eyed talking about the Bible," said Williams. "He wasn't just teaching it, he was living it."

Chris Bean said Cubie is not afraid to confess his shortcomings. "In class not long ago he admitted to us that he had felt inconvenienced by someone, and the Holy Spirit checked him. He's such a man of God—you can see he lives what he's teaching."

"The best advice I got from him was at the altar," Chris Bean said. "He told me what his dad would always say, 'When you fall, get up facing the Cross.'"

Also spoken of highly by students and alumni is Dr. Charles McCall. Originally from Texas, he holds a doctor of ministry with a concentration in homiletical values of New Testament Greek from Southern Baptist Theological Seminary in Louisville, Kentucky. He has taught at Mount Vernon Nazarene College since classes began in 1968. "Dr. McCall was tough," said Mike Williams. "But he would always make it fun to be there."

McCall was first to offer flexibility in David Lucci's rig-



Sonja Bender, senior religion major, with Dr. Charles McCall.

orous schedule. "He gave me my first break," Lucci said. "He would let me leave class early so I could get to work on time. I made up what I missed, and I got a good grade. He believed in me."

Relatively new to Mount Vernon, but already making a profound impact, is Dr. Richard Ryding. With a doctorate in educational administrative leadership from Vanderbilt University, Ryding also serves as coordinator of the master of ministry program. He came to Mount Vernon from Nashville, and has also served youth in Washington, Oklahoma, and Zambia, where he was principal of Nazarene Bible School in Lusaka.

Ryding has been especially helpful to Bean, who feels a call to youth and urban ministry. "I've talked with Dr. Ryding outside of class a lot of times," said Bean. "When I have struggled with a sermon I would ask him how he would present a certain passage, and he would give a different twist on it. I can talk to him anywhere."

Not new to the campus, but taking on a new role in the past two years, is Dr. W. Terrell Sanders, assistant professor of religion. From 1986-91 he was college chaplain, and now has taken a full-time classroom assignment.

"He creates teachable moments," one student said of Sanders. "He has a way of making a lecture come alive. It's not just obscure theology to learn for a test, but material that is relevant for right now. From him I have learned that pastors can learn about God not just from the Bible, but from music and the arts."

Rev. Gary Sivewright serves as assistant professor of religion, college chaplain, and director of the missions and ministry program. He has served as director of Nazarene Youth International, edited youth publications, and has been a youth pastor in Kansas and Oklahoma.

"The addition of Gary to the administration and classroom setting adds a personality that has been missing," one student said. A keen sense of humor and strong youth background made Sivewright an instant hit with the student body. While usually laced with amusing anecdotes, his sermons come around to a point of decision on issues relevant to the students.

In his first year as chaplain, the campus community

faced the darkest year in the history of MVNC. Overshadowed by the deaths of four students in three separate traffic accidents, it was an emotional year which resulted in spiritual growth.

"Gary was just where God wanted him, just where He knew we'd need him to be that year," one student said. "I watched the kids mourn over the loss of the students. He mourned right along with them. A lot of kids came to the Lord because of that experience."

Lincoln Stevens, associate professor of philosophy, has been at Mount Vernon Nazarene College since 1977. He holds a master's in philosophy from the University of Edinburgh, Scotland. He has a reputation for animated class discussions and challenging tests. "Going in, I wasn't com-

"You don't have to be around Dr. Youngman long to sense his pastor's heart."

fortable with the concept of philosophy and I wasn't always sure I understood the test questions," said Sonja. "But I loved Dr. Stevens' classes. He was always good for some lively debate."

Dr. Alexander Varughese, professor of religion, holds doctoral and master's degrees in biblical studies from Drew University, Madison, N.J. He previously served at Eastern Nazarene College.

"I really appreciate Dr. Varughese," one religion major said. "He's one of the most humble men I've ever met. If there's anyone who could be another David—a man after God's own heart—it's him."

"Dr. Varughese gets us to focus not only on what we are studying, but how to apply it to a church setting," said Dexter Talcott, a senior from Little Meadows, Pennsylvania.

Dr. William Youngman, professor of religion, has been

RELIGION DEPARTMENT LEADERS

Our religion faculties not only have the task of educating ministers, they teach religion and Bible courses to all the students. These tasks are carried out under the leadership of distinguished professors who serve as religion department chairmen.



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at Mount Vernon Nazarene College since 1972. Director of adult studies for Christian service, Dr. Youngman holds a doctorate in Christian education from Lutheran Evangelical Seminary, Columbus, Ohio. Youngman has served as chaplain and part-time instructor at ENC and pastored in the Church of the Nazarene for 14 years. He has a special interest in the development of the Sunday School and the history of the Wesleys.

"You don't have to be around Dr. Youngman very long to sense his pastor's heart," said Talcott. Being with him on a ministry trip to Washington, D.C., I got some insights into his personal concerns that weren't evident in the classroom."

Lucci said he also has benefited from the friendship and pastoral concern of Youngman. "When I was trying to enroll, Dr. Youngman helped me a lot. I was really overwhelmed with all the paperwork and financial arrangements, and there was a lot to work out. He was so concerned for me that he had tears in his eyes. He stuck with it and got things fixed.

"I left Mount Vernon prepared," Lucci said, "and it was mostly because of the relationships with the profs and my Christian classmates. We all shared pain, struggles, suffer-

ing, and joy—you can't get that kind of closeness from any book, not even from 1,000 books."

This is the sort of atmosphere that makes all of our Nazarene colleges special. It is an atmosphere of Christian nurture. The spiritual and academic climate at all our colleges is quite different from that reported to me by a friend from a large state university.

He went to his beginning sociology class. Enrollment in that class was 175. The professor showed up and told them, "I won't bother you if you won't bother me. The syllabus shows the reading assignments and the term paper topics. If you will do the reading and write the paper, I'll give all 175 of you A's. We won't need to meet again as a class, good-bye."

Our Nazarene colleges provide a near ideal mix of academics and spiritual concerns. A Nazarene college is a great place to study, not only for the ministry, but also for dozens of other vocations and professions.

As we celebrate Nazarene College Sunday, April 27, let us thank God for the commitment of the professors, administrators, and students at our liberal arts colleges.

HH

Close to Home

News About Nazarenes

BY TOM FELDER



SINGING FOR THE ANGELS

... The Watchmen Quartet, a Nazarene music group in Southern California, is getting used to singing for sporting events. The group is pictured above singing the national anthem (as they do on an annual basis) for the California Angels baseball team. They were recently asked to sing to test the new multi-million dollar sound system at Anaheim Stadium.

When they are not singing for sports teams, the Watchmen Quartet hosts several Saturday night concerts each year for Faith Community Church of the Nazarene in Yorba Linda. They also perform an annual anniversary concert at Garden Grove Church of the Nazarene where they started singing together more than 21 years ago.



Mark Koekemoer succeeds with 500 lbs. in the squat portion of the competition.

HEAVY LIFTER . . . Mark Koekemoer, son of Nazarene pastor Kevin Koekemoer, recently won the world title in the 148-pound weight division for teenagers at the World Powerlifting Congress 1992 World Championships. He clinched the title with a

440-pound dead lift that gave him a 1,200-pound total for the competition.

"The competition was not only a test of his strength, it was a test of his character," said his father who pastors the Astoria, Oreg., Church of the Nazarene.

CHURCH DISCOVERS JOY OF GIVING . . . Many Nazarene churches have adopted smaller congregations in order to provide some assistance, but few have taken the big brother/little brother relationship as far as the people of Molalla, Oreg., Church of the Nazarene. Led by Pastor Bill Grigory, the congregation adopted the Culver, Oreg., Church of the Nazarene recently as its "little brother" church.

Grigory immediately assigned the project to the church's outreach and evangelism committee. He then asked a new couple in his congregation to take ownership of this particular ministry. They did, and the results were beyond expectation.

Initially, the Nazarenes in Molalla began to assist the Culver Church in little ways. Each Sunday evening David Edwards, pastor of the Culver Church, would get a phone call from someone at the Molalla Church. The caller would ask about the day's services, if there was anything the church needed, and if there were any needs that could be prayed for.

Through this process the Molalla Church discovered several needs and addressed them including fixing a leaky roof.

It wasn't long until the Molalla congregation discovered that Edwards desperately needed new tires for his

1973 Ford stationwagon. They decided to pay for the tires, but Orville Balzer, a member of the Molalla Church, felt that the church should go a step further and get them a new car.

The need was presented to the congregation and a 1987 Buick Skyhawk stationwagon was purchased the next week. The keys and title to the car were presented to David Edwards and his wife,



Orville Balzer (l.) presents the keys to a 1987 Buick Skyhawk stationwagon to Rev. and Mrs. David Edwards.

Marsha, at a special dinner at the Molalla Church.

"We were quite shocked," Edwards said. "When they presented us with the keys, they said they had bought the new tires but a car was sitting on top of them."

Edwards is a big fan of the "Big Brother" program on the Oregon Pacific District. Although his congregation of about 25 pays him a full-time salary, the money only goes so far. Through this program the Molalla Church also has provided food poundings, clothing, free service for the automobile, a free eye examination, and free glasses.

**Send News About Nazarenes to:
Close to Home, Herald of Holiness,
6401 The Paseo, Kansas City, MO 64131.**

VITAL STATISTICS Deaths

BEHR, EVERETT P., JR., 67, Lakeland, Fla., Jan. 22. Survivors: wife, Martha; sons, Steve, John; daughters, Paula Dimbath, Linda Pullara, Cindy Hartmann; seven grandchildren.

BRANCH, LINDA MARIE, 45, Amarillo, Tex., Nov. 1. Survivors: husband, James; daughter, Sharon Messer; son, Tim; parents, Jim and Lou Sikes; two sisters; three granddaughters.

BROWN, FLOYD C., Ada, Mich., 82, Jan. 12. Survivors: wife, Dena; son, Wayne; one brother; two sisters; five grandchildren; one great-grandson.

BURNS, CARL, 85, Tulsa, Okla., Nov. 11. Survivors: wife, Utie; daughter, Deloris Childress; son, Cecil; four grandchildren; nine great-grandchildren.

COOK, GRACE H., 95, Dec. 5. Survivors: son, James; daughters, Marjorie Cunningham, Leota Downing; 9 grandchildren; 15 great-grandchildren; 1 great-great-grandchild.

FREEMAN, GORDON, 39, New Mexico, Dec. 2. Survivors: mother, Azalea Freeman; one sister; one niece.

FULLER, BEATRICE M., 79, Belding, Mich., Jan. 11. Survivors: sister, Alice King; nieces and nephews.

GRAEFLIN, IRIS, 60, Bluffton, Ind., Jan. 18. Survivors: husband, Walter; daughter, Arlette (Mrs. Richard) Pickard; son, Ron; parents, George Kline and Mrs. Naomi Vernon; three brothers.

GREEN, MABEL B., 98, Terrell, Tex., Jan. 19. Survivors: sons, Joe, Henry, John; 10 grandchildren; 13 great-grandchildren.

GRUMMET, ELSIE, 81, Lowell, Mich., Jan. 12. Survivors: daughters, Zelma Pearson, Frances Warner, Sharon Jenks, Mary Lou Carzoli, Rebecca Grummet; son, Robert; one sister; many grandchildren and great-grandchildren; two great-great-grandchildren.

HEMBREE, GRAYCE HAMMAN, 96, Bethany, Okla., Dec. 5. Survivors: stepson, Bob Hembree; stepdaughter, Louise Miller; three sisters.

JONES, REV. RHODA VIOLA, 87, Oxford, Nova Scotia, former pastor and missionary to China, Jan. 6. Survivors: sister, Kathryn (Mrs. Harvey) Amos; stepdaughter, Claire Dunn; stepson, Derand; many step-grandchildren.

LAWRENCE, MARY A., 80, Bridgeton, Mo., Jan. 18. Survivors: daughter, Glynelle Hull; two sisters; one brother; three grandchildren; four great-grandchildren.

LIGHT, REV. CARL G., 72, Massillon, Ohio, retired pastor, Jan. 8. Survivors: wife, Edith; daughters, Carol Farthing, Kathy Keller, Annette Hayes; son, John; four grandchildren; four brothers; two sisters.

LOBB, REV. OSCAR, 78, Greensburg, Ky., pastor of 40 years, Jan. 21. Survivors: wife, Eula; daughters, Donna, Marilyn, Frances; son, Charles.

MOENY, REV. OLIVER, 84, Farmington, N.Mex., Dec. 28. Survivor: daughter, Mary Ann Moeny.

NICHOLS, FOREST E., 80, Avon Park, Fla., Oct. 7. Survivors: nieces and nephews.

NICHOLS, NELLE A., 81, Avon Park, Fla., Dec. 23. Survivors: nieces and nephews.

OLIVER, VERSIA V., 90, Denver, Colo., Dec. 31. Survivors: son, Gerald; 4 grandchildren; 10 great-grandchildren.

POWELL, ESSIE E., 79, Pensacola, Fla.,

Dec. 9. Survivors: husband, Rev. Louis; daughters, Ethel, Syble; one brother; seven grandchildren; six great-grandchildren.

PRICHARD, LEONA YARBRO, 86, Pineville, La., Oct. 11. Survivors: husband, Rev. Barland; son, Eirret D.; daughters, Joy Atwood, Brenda Meacham; 6 brothers; 1 sister; 7 grandchildren; 10 great-grandchildren.

SCHROEDER, ROBERT A., JR., 26, Van Buren, Ark. Survivors: parents, Robert and Janice (Roth) Schroeder; brother, Chris.

SCOTT, IONE, 76, Wellington, Tex., Jan. 28. Survivors: husband, George; daughters, Charlotte Kinion, Carolyn Barker, Sheree Robinson; two brothers; one sister; seven grandchildren; six great-grandchildren.

SIEG, ROBERT L., 70, Hartline, Wash., Dec. 3. Survivors: wife, Mary (Yardy); son, Wes; daughters, Colleen Hunter, Mary Lu Carlson; three grandchildren.

SILLIKER, IRMA A., 55, O'Leary, Prince Edward, Canada, Oct. 22. Survivors: husband, Alton; son, Craig; daughters, Colleen Parker, Brenda Lee Perry; one grandson.

SWINDELL, RUSSELL A., 87, Sheridan, Wyo., Aug. 22. Survivors: wife, Eva Blanche; stepson, Roy Lee Williams; 9 grandchildren; 17 great-grandchildren; 5 great-great-grandchildren.

TAMBORSKI, HARRIETT, 89, Alameda, Calif. Survivors: sons, J. Wesley, Ted, Jr.; daughters, Rosemary Accosta, Doris Jacobson, Gertrude Wright; 1 sister; 11 grandchildren; 20 great-grandchildren.

TAYLOR, REV. KEITH C., 85, Chanute, Kans., Jan. 8. Survivors: wife, Luella; daughters, Pauline Farmer, Ann See, Kathy Howell; two sisters; seven grandchildren; six great-grandchildren.

TAYOR, BETTY JUNE, 70, Orangevale, Calif., Nov. 19.

THOMAS, W. H. (BILL), 70, Columbia, Tenn., Jan. 4. Survivors: son, Billy; daughters, Dianne Stevens, Nancy Bryant, Vicky Putnam, Cindy Owen; 14 grandchildren; 1 sister.

TRIMBLE, ARTHUR LEE, 59, Kent, Ohio, Jan. 15. Survivors: wife, Elizabeth; sons, Arthur, Jr., James Earl; two grandchildren.

WAGNER, REV. JOSHUA C., 86, Jay, Maine, superintendent of Maine District from 1960-1971, Jan. 9. Survivors: wife, Ruth; daughter, Reba (Mrs. Roland) Dunlop; son, Marshall; 6 grandchildren; 12 great-grandchildren.

WEBB, GRACE REBECCA, 92, Riverside, Calif., granddaughter of Phineas Bresee, Jan. 6.

Births

to SCOTT AND TAMI (VEVIG) BULLOCK, Nampa, Idaho, a boy, Nicholas Scott, Nov. 22.

to RICHARD AND JAROLYN (MINER) DAVIS, Scottsdale, Ariz., a boy, Austin Richard, Feb. 3.

to TIM AND LISA DIXON, Louisville, Ky., a girl, Amanda Elaine, Dec. 11.

to CHARLES AND LORI FISHER, Indianapolis, Ind., twins, a girl, Nicole Ashley, and a boy, Nicholas Alan, Feb. 8.

to REV. JIM AND LIZ FITZGERALD, Fairview, Tenn., a girl, Kaitlyn Grace, Jan. 7.

to REV. RICHARD AND KAY (ZURCHER) GARGIULO, Jersey Shore, Pa., a boy, John Edward, Aug. 21.

to GARY AND JANICE (LYNCH) GREENO, Bakersfield, Calif., a boy, Bret James, Nov. 19.

to JOHN AND SAUNDRA (VERNIER)

GRIFFIS, Bethany, Okla., a girl, Hannah Elizabeth.

to REV. MARK AND PATRICIA (ZIMMERMAN) McCUISTION, Tipp City, Ohio, a boy, Micah Mark, Jan. 6.

to CRIS AND CHERYL (DAVIS) MOGENSON, Springfield, N.J., a boy, Wesley Cris, Oct. 11.

to REV. DELBERT AND CHRIS RITTGERS, Waverly, Iowa, a girl, Tori Michelle, Jan. 19.

to CAPT. ALAN AND LEA ANN (CARLEY) SATTLER, Adana, Republic of Turkey, a girl, Victoria Grace, Jan. 13.

to MORRIS AND DIANNE (THOMAS) STEVENS, Cunningham, Tenn., a boy, Taylor Thomas, Aug. 29.

Marriages

RHODA OLSEN and RICHARD S. TAYLOR, at Seattle, Wash., Jan. 27.

DEBRA JANE VERNIER and BRENT ALLEN SCHAFFNER at Fayette, Ohio, Aug. 15.

FOR THE RECORD

Moving Ministers

ALLEN B. ARCHER, to associate, Augusta (Maine) First.

ROBERT F. ARNDT, from Pella, Iowa, to Monticello, Iowa.

WILLIAM J. BEAN, from Morgantown, Ky., to Louisville (Ky.) Greenwood.

DAVID R. BECKER, from Brown Deer (Wis.) New Life Fellowship, to Havana, Ill.

JAMES P. BLUE, from Murphysboro, Ill., to Olivet, Ill.

DAVID M. BRANTLEY, from Highland, Ind., to Alanson (Mich.) Lakeview.

KENT D. BRITTON, from associate, Miami (Fla.) Central, to associate, Seymour (Ind.) First.

R. L. BROWN, from Tularosa (N.Mex.) First, to Buffalo, Okla.

S. LYNN BURKHART, from Silver City, N.M., to missionary.

ROBERT K. CATALANO, to associate, Bangor, Maine.

VERNON L. COLLIER, from Farmington Falls, Maine, to Hudson Falls (N.Y.) Cornerstone.

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

DONALD H. DAVIS, from Bloomington (Ill.) First, to Lexington (Ky.) Calvary.

GLEN E. EADES, from Tuscola, Ill., to Robinson, Ill.

JAMES E. EAVENSON, from Wilburton, Okla., to Ely, Nev.

LARRY R. FAIRBANKS, from Chattanooga (Tenn.) Grace, to Findlay (Ohio) First.

MARK FOSTER, from Laurel, Miss., to Wyoming, Ill.

J. RUSSELL FRAZIER, from Grand Bay, Ala., to Versailles (Ky.) Huntertown.

RONALD E. FREELAND, from Louisville (Ky.) Southside, to Somerset (Ky.) First.

JOHN E. GARRICK, from associate, Nampa (Idaho) Fairview, to associate, Baker City, Ore.

BARRY T. GAY, from Camden, S.C., to Orangeburg (S.C.) Southwest Terrace.



P&B Update:

IRS Mileage Rate for 1993 Remains Unchanged

The Internal Revenue Service's standard mileage rate for use during the 1993 tax year remains unchanged at 28 cents per mile. This is the rate that may be applied to all qualifying business miles driven during 1993.

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

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

Announcements

FOLLANSBEE (W.VA.) FIRST CHURCH will celebrate its 50th anniversary May 28-30. Evening services will be held at 7:00 P.M. the 28th and 29th. A covered dish dinner will follow the 9:45 A.M. Sunday service. A 2:30 P.M. Sunday praise service will be held.

All former pastors, members, and friends are invited to attend or send greetings. For more information, write Nellie E. Rush, 1220 Euclid Avenue, Weirton, WV 26062, or phone (304) 748-0746.

MENDOTA (ILL.) CHURCH will celebrate its 50th anniversary May 23. All former members, pastors, and friends are invited to attend. Addresses are needed from all former members, pastors, and friends. Send addresses and write for more information at: 1209 6th St., Mendota, IL 61342, or phone (815) 539-6836.

ORLANDO CENTRAL (FLA.) CHURCH will celebrate its 50th anniversary Apr. 18. All former members, pastors, and friends are invited to attend. For further information, please write the church at 300 East Jackson St., Orlando, FL 32801, or phone (407) 841-4082.

NOBLE (OKLA.) CHURCH will celebrate its 50th anniversary June 13. All former pastors, members, and friends are invited to attend. A full day of services and activities is planned, including a catered meal. General Superintendent Jerald D. Johnson will be the guest speaker. For more information, please write the church at P.O. Box 368, Noble, OK 73068 or phone (405) 872-3678.

TULSA (OKLA.) SOUTHWEST CHURCH (formerly West Tulsa Church) will celebrate its 75th anniversary July 11. Addresses are needed from all former members, pastors, and friends. Please send to 1306 W. 22nd Street, Tulsa, OK 74107.

Recommendations

The following have been recommended by their respective district superintendents:

JERRY BORON, evangelist, 44150 TH 403, Clarington, OH 43915, by Marion W. Barber, Akron District.

JOHN MAXWELL, evangelist, 754 North Clinton, Olathe, KS 66061, by Keith Wright, Kansas City District.

KEITH SHOWALTER, song evangelist, 2577 Pennington Bend Road, Nashville, TN 37214, by W. Talmadge Johnson, Tennessee District.

Anniversaries

REV. AL AND VERA BRASWELL, Pomona, Calif., celebrated their 65th wedding anniversary recently with a reception at Pomona First Church. The couple has six children.

EARL AND VELMA COTTON, Quanah, Tex., celebrated their 50th wedding anniversary Jan. 2 with a reception in Houston, Tex. The couple has three children, six grandchildren, and one great-grandchild.

WILLIAM D. AND ETTA HOAGLAND, Titusville, Fla., celebrated their 60th anniversary Jan. 21. They have one son and two grandchildren.

REV. AND MRS. HERBERT C. TUBBS, Tuscaloosa, Ala., celebrated their 65th wedding anniversary Dec. 20. The couple has 3 children, 11 grandchildren, and 13 great-grandchildren.

ED AND ELWANDA VIVIANI, Orangevale, Calif., celebrated their 50th wedding anniversary Feb. 3. They have two children and five grandchildren.

HARRY AND MARGARET WILSON celebrated their 65th wedding anniversary Feb. 2. They have 5 children, 13 grandchildren, and 22 great-grandchildren.

Moving Missionaries

CUNNINGHAM, DR. FLOYD, Philippines - APNTS, Furlough Address: 221 Hutton Street, Gaithersburg, MD 20877

CUNNINGHAM, REV. JOHN and SANDY, Africa South Field South, Furlough Address: 1014 Linwood Avenue, Wenatchee, WA 98801

DODDS, REV. DENZIL and KAY, Nigeria, Field Address: P.O. Box 1020, 121 Hospital Road, Abak Akwa Ibom State, Nigeria, WEST AFRICA

ESSELSTYN, DR. TED and JOAN, Africa Nazarene Theological College, Field Address: P.O. Box 1558, 1710 Florida, REPUBLIC OF SOUTH AFRICA

FLEMMING, MR. DOUG and ANGIE, Philippines - APNTS, Field Address: Ortigas Avenue Extension, Kaytikling, Taytay, 1901 Rizal, PHILIPPINES

MOORE, REV. RONALD and LAURIE, Indonesia, Furlough Address: c/o Mr. & Mrs. Meeker, 10996 Limekiln Road, Grass Valley, CA 95949

REYNOLDS, MISS PATRICIA, Guatemala, MAC Regional Office, Field Address: Apartado 820-A, 01909 Guatemala, GUATEMALA

SAY, REV. PAUL and THELMA, Dominican Republic, Stateside Address: 9024 Cooper Lane, Morgantown, GA 30560

SCHORTINGHOUSE, REV. BYRON and LEANNA, New Zealand, New Furlough Address: 3807 N Rockwell, Apt. 224, Bethany, OK 73008

SILVERNAIL, REV. KEITH and GENEVA, Trinidad - CNTC, Furlough Address: 7224 NW 36th Street, Apt. 292, Bethany, OK 73008

SMITH, MISS BETTY, Guatemala, MAC Regional Office, Furlough Address: P.O. Box 584, Baldwin City, KS 66006

TROUT, REV. TIMOTHY and JADONNA, Philippines, New Furlough Address: 10505 Corrington, Kansas City, MO 64134

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BOARD OF GENERAL SUPERINTENDENTS

Office: 6401 The Paseo, Kansas City, MO 64131. John A. Knight, chairman; Donald D. Owens, vice-chairman; William J. Prince, secretary; Eugene L. Stowe, Jerald D. Johnson, Raymond W. Hurn.

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George Coulter, 9310 Canterbury, Leawood, KS 66206; V. H. Lewis, 1406 Cambridge, Olathe, KS 66062; Orville W. Jenkins, 2309 W. 103rd St., Leawood, KS 66206; William M. Greathouse, 1179 Rosewood Trail, Mt. Juliet, TN 37122.

NEWS OF RELIGION

CHRISTIANITY IS PREDOMINANT IN HEMISPHERE

Christianity is predominant in most of North America and Western Europe, according to a recent study. A worldwide study of environmental attitudes taken by members of Gallup International last year provides insights into religious preferences around the world.

Within our own hemisphere, Christianity is the predominant religion, ranging from a high of 93 percent in Mexico to a low of 73 percent in Uruguay.

Protestantism is highest in the U.S. (56%) and Canada (32%), but attracts less than one-tenth of the population in Latin America. Roman Catholicism is the predominant denomination of the hemisphere. It draws a plurality of the faithful in Canada (41%), and majorities throughout Latin America. The highest concentration of Roman Catholics is in Mexico (86%).

Judaism attracts two percent of the U.S. population, but only one percent or less elsewhere in the Western Hemisphere. Islam and eastern religions such as Buddhism or Hinduism draw only one percent or less of the religious faithful.

Christianity is also the predominant faith in Western Europe. Nearly all of the people of Ireland are Christian (96%) by preference, but just 71 percent of the population in Great Britain claim to be Christian. Protestantism captures a majority of the faithful in such countries as Finland (84%), Denmark (83%), and Great Britain (54%). Roman Catholicism is the dominant denomination in Ireland (91%) and Portugal (84%).

WORLD HUNGER REDUCED ACCORDING TO UNITED NATIONS REPORT

World hunger has been substantially reduced in the past 20 years, according to a United Nations report. The percentage of starving people in developing countries has declined from more than one-third of the world population to 20 percent. The number of those starving around the world was reduced from 941 million people to 786 million.

Edouard Saouma, director of the Food and Agricultural Organization of the U.N., knows that the problem is not solved yet. "Hunger and malnutrition are still the most devastating problems to the majority of the world's poor," he said.

2,000 LANGUAGES NOW HAVE SCRIPTURE

The Gospel of Mark was published in the language of Bete Daloa in 1992, making it the 2,000th language in which at least one book of the Bible has been translated. The language is spoken by more than 500,000 people in the West African nation of Cote d'Ivoire.

Although linguistic experts do not always agree on the criteria for determining such milestones, this portion of Scripture was the 2,000th to be received by the libraries of the American Bible Society and the British and Foreign Bible Society. These are the major repositories for Scripture publications.

Two Questions About the Lord's Day

The Bible clearly teaches that vocational and secular pursuits are to be replaced with worship and rest on the Sabbath. Yet I know many Christians who watch professional sports on television, go shopping at the mall, do yard work or home repairs, go swimming, or play golf on Sunday. Are such activities proper Sunday behavior? When I denounce such things as sin I am told that I am a legalist.

You have cited what may be one of the most grievous failures of current evangelicalism—a lackadaisical attitude toward keeping the Sabbath holy. A worldly culture which treats Sunday as just another day for work or entertainment has swept many church people along with it. There is no doubt in my mind that this has robbed the Church of spiritual power and effectiveness. If the church recovered the sense of holy Sabbath, the spiritual temperature in our churches would rise. But in a real sense the Church has surrendered the Sabbath to cultural pressure. "The Sabbath was for simpler times," we say, and pursue our hectic schedules right into burnout.

One of the dangers in the new trend toward Saturday night services is that people inside and outside the Church will get the notion that we are having Saturday night services so Sunday will be freed up for sports or work. It is a good idea to have church services whenever you can get an audience, yet in doing so we must not let every cultural trend set the agenda for the Church.

On the other hand, it is easy to become legalistic about the Sabbath. Some have made long lists of activities that are acceptable and tried to force them on others. The results have almost always been bad. Jesus rebuked the Pharisees for their legalistic Sabbath keeping. They would not swat an insect that was sucking their blood lest they be guilty of hunting on the Sabbath. They would not walk across a grassy plot lest their shoes kick out seeds and make them guilty of

threshing on the Sabbath. Jesus reminded them that the Sabbath was made for man and not man for the Sabbath. I thought of the Pharisees when I read of a group of Methodists in Baltimore who some 100 years ago would rent the public park every summer Sunday and then stand guard to make sure that no one would break the Sabbath by playing baseball in the park.

When God commanded us to keep the Sabbath holy, He was not just bossing us around. We need Sabbath rest—and the holy rest in the idea of Sabbath is not just any activity that is a change of pace. Rather, Sabbath rest pertains to solitude, reflection, and meditation which lead to quietness of heart and soul—and even to peaceful sleep in the presence of God. We need holy rest and we need the blessing of worship with others of like precious faith. God has built us to respond to the rhythms of a regular Sabbath. We neglect it to our detriment.

My wife is a devout Christian but I tell her she is a Sabbath breaker. Her typical Sunday begins at 6:00 A.M. when she goes over her Sunday School lesson one more time. At 8:00 she attends a Christian Workers class, at 9:00 she teaches her Sunday School class, at 10:30 she sings in the choir during the worship ser-

vice. We usually have guests at the Sunday noon meal—as a part of our "witness." Sunday afternoon usually brings choir practice or a committee meeting or both. And, every other Sunday night she works in the nursery during the evening service. Often there is some informal social get-together after the evening service that she "has" to go to. By the time she gets home Sunday night she is one exhausted grouch. Is this the way to keep the Sabbath holy?

Your dear wife demonstrates that chasing worldly pursuits is not the only way to miss the blessings of Sabbath rest and worship. Though she is seeking to do good, she should remember that she too needs the rest and worship that God prescribes for us all. Pastors usually have a similar problem with every Sunday being an intense "wall-to-wall" work day. Many lay leaders do as well. We are all in their debt, and perhaps we could pay that debt by helping carry their overload, and counseling them that they can't do it all—without the renewal of Sabbath rest and worship.

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



"It's another one of Mrs. Ledbetter's doctor bills. Evidently, Pastor, the sanctuary is still too cold."

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Notes from an editor's notebook

by Mark Graham, Managing Editor

In Search of Never Never Land

Joey and I were driving to the clinic to get one of his weekly shots for allergies. It seems that the Kansas air is full of dust, pollen, and mold, and our son is allergic to all three. Out of the blue, he said, "Dad, I don't ever want to grow up. I want to be a kid forever." I don't know exactly what prompted him to say it, but it certainly caught my attention.

I was saddened, because I think it was his way of saying that even at the age of nine, he feels the pressures of life and he senses that they will increase as he gets older.

Joey and the other children of his generation are growing up in a world that is foreign to the one I experienced at their age. As a child, I watched wholesome images of TV families like the Cleavers, Ozzie and Harriet, and sheriff Andy Taylor (who didn't even carry a gun).

Today, superheroes splatter their enemies in Saturday morning cartoons, MTV shows freaky kids bumping and grinding to videos that would not have been allowed in theaters (let alone TV) when I was a kid.

Children have greater demands made upon their lives today. When I was a kid, we played baseball in the summer. You didn't play football or basketball until junior high, and soccer was a game played by kids in Europe.

Today, many kids are involved in basketball, football, karate, baton lessons, band, scouts, Caravan, and maybe even school.

Joey has been receiving and making phone calls to friends for about a year now. They usually go something like, "My Mom said you could come over tomorrow. Bring your Gameboy." But last week, he got a phone call . . . from a girl in his class—and she just wanted to talk! After getting over the

initial reaction of it being cute, I realized that when I was a kid, girls never phoned boys, and I didn't start phoning girls until I was an adolescent.

Then there are the advertisers who pander to the youth market, using sex to make their products look cool. They don't give a hoot in Havana about your children. They want money, and they are making lots of it.

To tell the truth, I want Joey to stay a kid as long as possible. I don't want him to grow up too soon, thinking that booze is cool or that sex is a toy.

I want him to respect his peers and

adults (when was the last time you saw kids doing that on TV?). I want him to be a good student. Most of all, I want him to love the Lord and to keep a heart that is sensitive to the leadership of the Holy Spirit.

These things won't happen by chance. His mom and I have got to make a conscious effort to teach him (through words and example) that life is not measured by the toys in the closet, but by the character in one's heart. We have to protect him from negative influences where possible and do our best to teach him how to choose the good over the bad.

These aren't easy lessons to teach, but we're giving it our best shot.

Back to my conversation with Joey. I told him that I wanted him to stay a kid as long as he can, not to rush into wanting to be a teenager or an adult, because, while it sometimes looks like grownups have more fun and freedom, they often find themselves wishing that they could be a kid again—especially when they face the challenge of raising their children.

**To tell the truth,
I want Joey to
stay a kid as long
as possible.**



OVERPAYMENT TO FUND NEW FIELDS

More than \$600,000 in General Budget overpayment will go toward promoting the work of the Church of the Nazarene in Eastern Europe and Southeast Asia.

General Superintendent Eugene L. Stowe made the announcement in the annual report on behalf of the Board of General Superintendents to the 1993 session of the General Board.

According to Stowe, the superintendents have designated \$626,000 to be immediately directed to the new fields of Russia, Cambodia, and Ukraine.

World Mission Division Director Robert Scott told the General Board that one of its own members is currently considering a call to accept an assignment in the Eastern European work of

the Church of the Nazarene. "It is my expectation that he and his spouse will become the first product of the overpayment of General Budget," said Scott.

"The added missionaries and resources for training national workers, along with the acceleration of our missions program in new areas such as Russia, Ukraine, and Cambodia, will bring a greater harvest for God and our church than otherwise would have been possible," said Scott. "We applaud those churches who overpaid their General Budget."

Scott announced that the church plans to move into four new areas, including formerly atheistic Albania, to boost the number of world areas where the church serves to 109.



The First Church of the Nazarene in Moscow will be one of the groups benefiting from the General Budget overpayment. Mark Mann and Nazarene missionaries Charles and Carla Sunberg are pictured with the group.

NORMAN OKE DIES

Norman Oke, 84, pastor and administrator, died Feb. 14, at a hospital in Colorado Springs, Colo. Death was the result of congestive heart failure.



Survivors include his wife: Linnea; daughter, Verla Lambert; son, Arvin; and several grandchildren.

A graduate of Northwest Nazarene College and Nazarene Theological Seminary, Oke pastored a number of churches, including Washington, D.C., First and

Toronto First. Ordained in 1936, Oke was superintendent of the Manitoba-Saskatchewan District of the denomination from 1941 to 1944.

He was Christian Service Training director for the Church of the Nazarene from 1948 to 1955. From 1955 to 1963, he was book editor at Nazarene Publishing House, and served as the first academic dean and professor of theology at Nazarene Bible College from 1967 to 1981. Oke was honored with the doctor of divinity from Canadian Nazarene College.

MISSIONARIES APPOINTED

Five couples were appointed to serve as Nazarene missionaries by the 1993 General Board.

Those appointed are:

Rev. Terry and Diane Barker—assigned as missionary teachers to the Luzon Nazarene Bible College in the Republic of the Philippines (Asia-Pacific Region). There they will serve as missionary teachers. The Barkers have two children, Danna Jaye and Johnathon Todd. Currently Rev. Barker is the senior pastor of the Community Church of the Nazarene in Massapequa, New York.

Kevin and Joan Brunk—assigned to administrative positions in the Regional Office in Quito, Ecuador (South America Region). Currently, Kevin is the Automations Specialist in the office of Nazarene Compassionate Ministries, World Mission Division. Joan is a social worker in the Kansas City area.

Brad and Nancy Firestone—assigned as Work & Witness coordinators in the Dominican Republic on the Caribbean Region. The Firestones have two children, Andrew and Allen. Currently, Brad is a self-employed builder in Shawnee, Kansas.

Rev. Doug and Angie Flemming—assigned as the Coordinator of Communications working through the Communications Center at



Five couples were appointed to serve as missionaries for the Church of the Nazarene (pictured top to bottom): Rev. Randall and Judy Owens, Rev. Terry and Diane Barker, Brad and Nancy Firestone, Kevin and Joan Brunk, and Rev. Doug and Angie Flemming.

Asia-Pacific Nazarene Theological Seminary in the Philippines (Asia-Pacific Region). The Flemmings have one child, Ian Josiah. Currently, the Flemmings are on the staff of the Beacon Hill Church of the Nazarene in Kansas City.

Rev. Randall and Judy Owens—assigned to Arabic language studies in Jordan (Eurasia Region). The Owens have two children, Forrest Nathan and Jamie Aline. Currently, Rev. Owens is the senior pastor of the New Lothrop, Mich., Church of the Nazarene.

The new missionaries were presented to the General Board by Robert Scott, World Mission division director.

ONU PROFESSOR DIES

CH (COL) Ken Hendrick, 60, retired Army Reserve chaplain and professor at



Olivet Nazarene University, died Jan. 27 in a Kankakee, Ill., nursing home.

His death came after a long illness.

Hendrick served in the

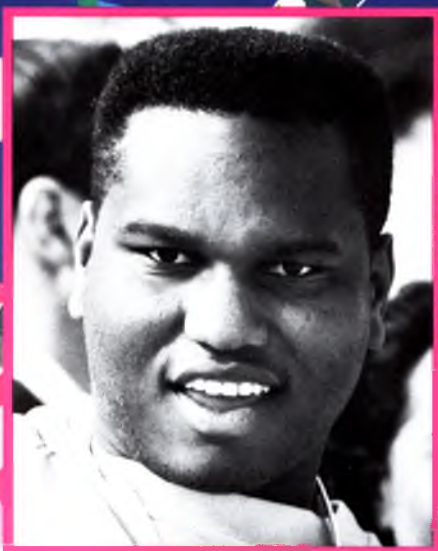
U.S. Navy in the Korean conflict and for 26 years as a chaplain in the Army Reserve.

Hendrick pastored three churches on the Kansas City District, including: Southwood; Fairmount; and Topeka, Kans., Oakland.

He is survived by his wife, Rosemary; and two sons, Kirt and Jason.

Join the Party!

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of SoloCon
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Stephen Manley, speaker

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David Graves, speaker

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J. K. Warrick, speaker

South in Alabama

Tim Green, speaker

To request additional information and a SoloCon registration form, contact Linda Hardin
Church of the Nazarene • 6401 The Paseo • Kansas City, MO 64131 • 816-333-7000, ext. 2257

GIVE HIM GLORY ALL YE PEOPLE

*Declare his glory
among the nations,
his marvelous deeds
among all peoples.*

Psalms 96:3 (NIV)



Easter Offering for World Evangelism

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