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Wesley D. Tracy (Editor)  
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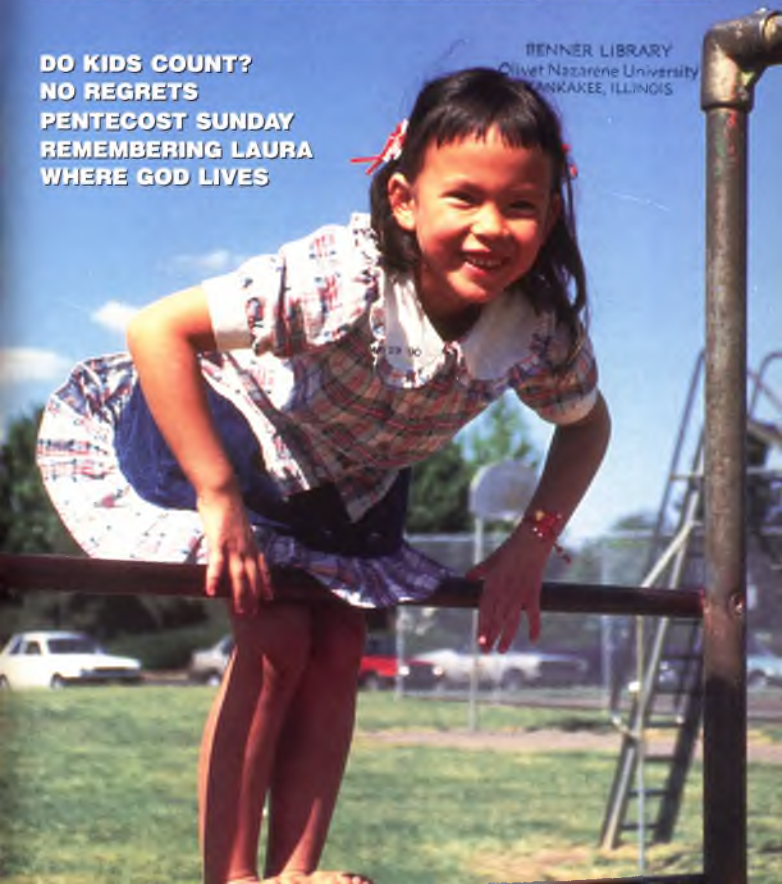
■ JUNE 1990

# Herald of Holiness

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

**DO KIDS COUNT?  
NO REGRETS  
PENTECOST SUNDAY  
REMEMBERING LAURA  
WHERE GOD LIVES**

TENNER LIBRARY  
Olivet Nazarene University  
BROOKDALE, ILLINOIS





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maybe several someones . . .

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CHURCH OF THE NAZARENE

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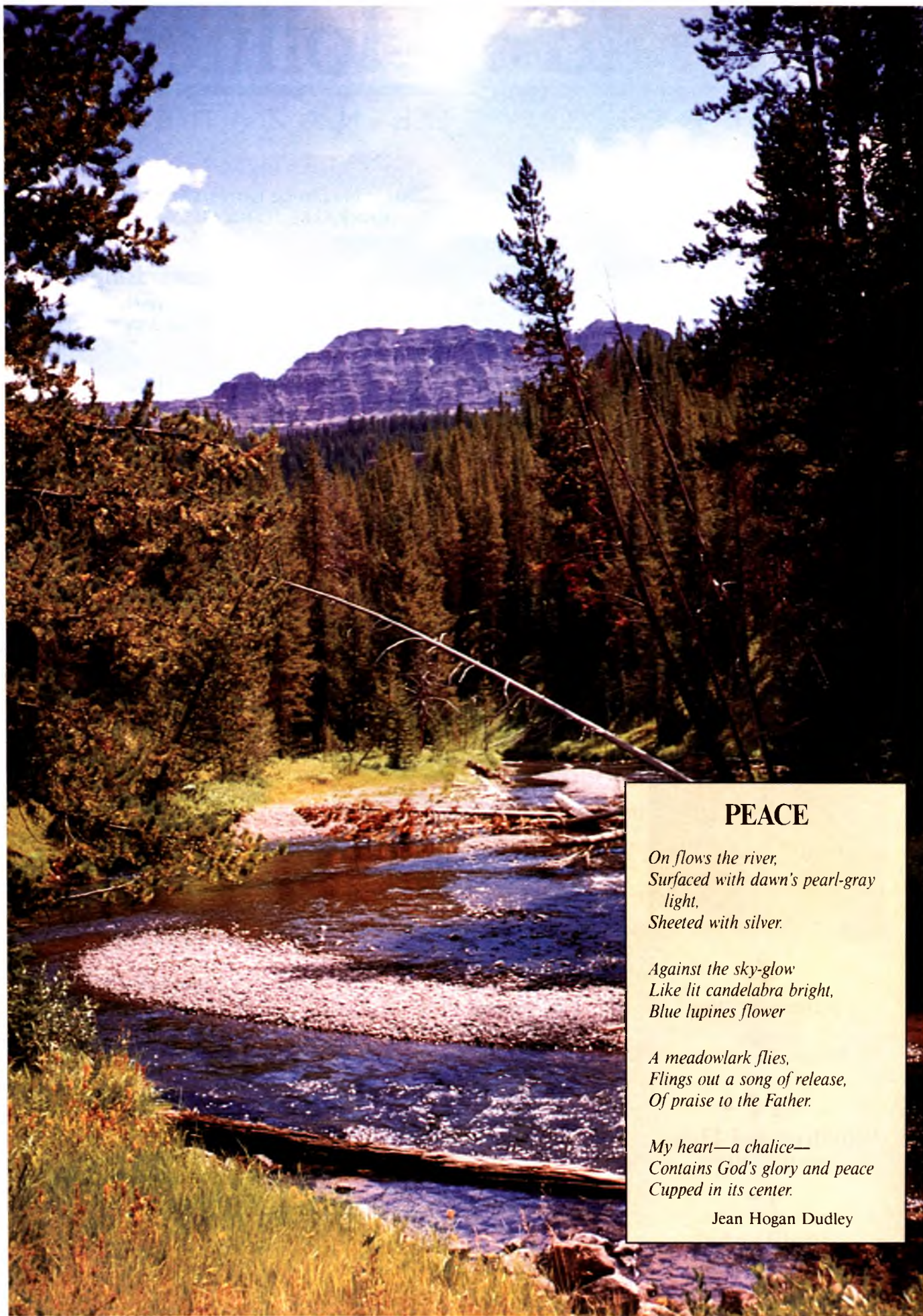


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## PEACE

*On flows the river,  
Surfaced with dawn's pearl-gray  
light,  
Sheeted with silver.*

*Against the sky-glow  
Like lit candelabra bright,  
Blue lupines flower*

*A meadowlark flies,  
Flings out a song of release,  
Of praise to the Father.*

*My heart—a chalice—  
Contains God's glory and peace  
Cupped in its center.*

Jean Hogan Dudley



# — LOOKING BACK —

In the *Herald of Holiness*

## 63 YEARS AGO

### Of Eagles and Buzzards

Dr. N. B. Shade, our 78-year-old Florida Nazarene, describes the Christian life, especially the sanctified life, as "The Life on Wings," basing his thought upon Isaiah 40:31. And he contrasts it with "The buzzard's life," which bird flies all right but is always in search of something rotten, while the eagle looks for fresh, live food. And let us remember that it is those who wait upon the Lord who are to find wings upon which they shall mount up as eagles.

—J. B. Chapman, November 23, 1927

### Nazarene Broadcast

The Church of the Nazarene of Lawrenceburg, Tenn., Rev. C. J. Frost, pastor, broadcasts the services twice each Sabbath, at 11 A.M. and 7 P.M., Chicago Central time. They are at present on 285.5 meters but are working to secure the privilege of going on a higher wavelength. This station has been a great blessing.

—November 30, 1927

### Dollar Books

The following books were advertised at \$1.00 by the Nazarene Publishing House, November 9, 1927. The buyer got one volume free with three subscriptions to the *Herald of Holiness* at \$1.50 each.

*Sermons That Search the Soul*, by E. E. Shelhamer

*Sermons on Isaiah*, by P. F. Bresee, D.D.

*Must We Sin?* by H. W. Sweeten

*Achieving Faith*, by J. G. Morrison

*Living Signs and Wonders*, by J. W. Goodwin

*Mental and Spiritual Lifting Jacks*, by J. Wayne Hoffman

*Gospel Dynamite*, by Oscar Hudson

## 40 YEARS AGO

### Orchids

We vote orchids to Alex Dreier, news commentator . . . On December 13 he vigorously challenged Louella Parsons' . . . immoral and irresponsible speech and conduct. The immediate occasion of his denunciation was the statement of Louella Parsons in her news column that Ingrid Bergman (who recently left her husband for an Italian movie director) had given up everything for love. To praise such conduct in a news column read by thousands of young hero-worshippers is to wield an irresponsible and evil influence.

—Delbert R. Gish, January 9, 1950

### Ms. Miller

Kingfisher, Okla.—Recently we had a splendid meeting with Evangelist Leila Dell Miller, who preached with the anointing of God. The Lord met with us in a wonderful way, and there was not a barren service, as both old and young bowed at the altar.

—January 9, 1950

## Herald of Holiness

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Ronald and Laura Crosley on her wedding day, June 1988.

# REMEMBERING LAURA

**BY RONALD D. CROSLEY, PASTOR  
FIRST CHURCH OF THE NAZARENE, PUEBLO, COLO.**

**A**s I came to my office this afternoon, I brought her Bible with me. It is the one I gave her shortly before she went away to college. The brown cover is worn from frequent use. The edges of the gilded pages are faded . . . she must have used it often. I recall on one occasion when I visited in her home she read from its pages and led us in devotions.

As the Bible lay on my desk, my eyes kept going to it. I couldn't escape its presence. Suddenly a long brown hair hanging from the edge of the pages caught my eye. Gently I held it up and examined its beautiful color . . . yes it is hers. I put it back in her Bible. I don't want to lose it.

Then, thumbing through its pages, I noted she didn't mark her Bible with a pen or pencil as some do. That's

# *A father shares memories of a daughter departed.*

probably a lesson learned from her father. I don't write in the margins of my Bible either.

Inside the back cover, a yellow page from a legal tablet caught my eye. In her neat handwriting I read from the page dated February 15, 1987. She had transferred from Southern Nazarene University the preceding September and was then a sophomore at Point Loma Nazarene College.

*Dear Lord,*

*I'm writing you a letter because as I come to you just now, I don't know what words to speak to you. I am not worthy of your love to me, nor am I worthy of your many blessings. But, Lord, thank you for hearing me when I pray. Thank you for interceding for me, even when I don't make sense.*

*Lord, speak to my heart. My mind is so very confused—so is my heart. But you are in control. You know me so much better than I do. And, Lord, I am completely, wholly yours. So, I won't worry. I won't fret. You're preparing me for something special. Thank you, Lord, for using such crafted tools to mold me.*

*Sincerely, Lord Jesus, I'm yours,*

*Laura*

I replaced the letter where she had put it inside the back cover and thought again of my beautiful daughter.

Following her graduation from Point Loma Nazarene College in June 1988, Laura married her sweetheart, Wade, whom she had met three years before in her home state of Kansas during a special summer college term. Their courtship had lasted through his college years at Biola University in LaMirada, Calif., and hers at Point Loma. On their weekend meetings in either Los Angeles or San Diego, they developed plans for a Christian home. They covenanted together to build their home on the Word of God and the security of the presence of the Holy Spirit. Often they gave each other scriptures to study and meditate upon during the times they were apart. I remember how we were amused and laughed when she told us he never kissed her until he had asked for my permission to marry her, and they were officially engaged.

They were united in marriage July 2, 1988, in the church where I serve as pastor. I was honored to officiate at a beautiful and meaningful Christian wedding. They made their home in San Dimas, Calif., a part of the Los Angeles complex. He was settled in his career as a computer programmer for a large aerospace corporation, and she began her first job in her chosen field of food nutrition. Her employer said she was brilliant and extremely talented in her vocation. She would go far.

I remember the letters and phone calls as they shared with us their mutual struggle for a home church. They finally settled in a new "church-type mission" that was only three months old and near their apartment. They felt instantly at home. Here they knew they could give themselves in service to the Lord.

Within weeks, Wade was elected to the church board and

they both sang in the new church choir. Seeing a need to help in the youth department, they offered to organize and staff a Sunday School class for junior high youth.

June 4, 1989, was the first anniversary of her college graduation and the first meeting of their new Sunday School class. Following the Sunday morning service, their elation led them to take their pastor and wife to a nearby cafe. There they lingered long over their dinner and shared their excitement at seeing the church growing and new persons finding the Lord. They called home to share with her mother and me how pleased they were to have six anxious teens in their class on that first day.

Following our telephone conversation, they decided to go for a ride on their motorcycle into the nearby California mountains. There was an early Monday morning appointment for their new car to receive warranty repair, so she drove the car, and he followed on their cycle. Leaving the car at the dealership, she put on her helmet and climbed on the motorcycle behind her husband.

They had gone only a few hundred yards down the freeway when a van, driven by a 23-year-old drunken driver, smashed into them and careened on down the freeway, trying to get lost in the traffic. The cycle and its occupants scraped and skidded across the pavement and onto the shoulder of the highway. Cars stopped, a crowd gathered, the ambulance came, but Laura was already with her Lord. Critically injured, Wade was flown to a nearby hospital where he remained in a coma for three weeks. Following three major surgeries and long rehabilitation, he returned to his work.

A part of my life died that day in June. But, from a father's heart, let me say I'm so glad I raised her to know the Lord. I remember the day when she accepted Him as her personal Savior. I'm so glad she enjoyed the best of Christian education in two of our church colleges. I'm so glad she had a deep and devoted interest in the church. She longed to see it grow and, through it, help others find the Lord.

Yes, Laura, the Lord was preparing you for something very special. But it was far different from what we ever imagined!

To say heaven is richer because Laura is there seems too trite and such a gross understatement. But there is no doubt about where she is. Her radiant smile and effervescent laughter have already become a part of heaven's celebration.

Coming back from my thoughts . . . I'm so glad I have her Bible, I have her Lord, and I have His peace! Her Bible assures me one day it will be OK, everything will be made right by our Lord. Maybe then I'll better understand, and then I shall see her smiling face again.

Thank you, Laura, for being the daughter that makes a father's heart so very proud. Yes, I miss you, but I am aware of God's never-failing presence with me at this very moment. I wouldn't trade either of those truths for anything in the world. And, oh yes, Laura, thank you for taking such good care of your Bible for me.

HH



# GOD THE HOLY SPIRIT IS LIKE A TORNADO

**N**othing can stop us now!  
Jesus is alive!"

"How sweet it is!"

"I can't wait to see old Caiphas' face when Jesus marches in to claim the Messiah's throne!"

"Yes, and we will be right behind Him."

How the faith of those scared and despairing disciples came roaring back after Easter. They had seen Jesus, touched Him, and several of them had eaten a meal with Him. Jesus had appeared to Mary, to James, to the Emmaus travelers. He had cooked breakfast for some of them on the shores of the Sea of Galilee, and He had appeared to 500 of the brethren on one occasion. There was no doubt about it, their Messiah was alive. Nothing could stop them now.

But in the middle of this jubilation, Jesus calmly told the group, "I'm leaving."

"What do you mean—leaving?"

"Fellows, what I mean is I'm out of here. Leaving, as in gone."

"Wait a minute. You can't leave now. There's so much to do . . . We were planning a parade and a reception and . . ."

"Don't you remember? I told you even before I was crucified that I was going to leave."

Forty days after Easter and 10 days before Pentecost, Jesus led the disciples out to Bethany and departed, leaving them staring numb-souled into the heavens. With this action, Jesus created the fundamental crisis of the Early Church—the absence of Jesus.

Fred Craddock points out that when Jesus announced His upcoming departure the disciples were like children who look up and notice that Mom and Dad have reached for their coats and are heading for the door. And their questions were the ones that kids always ask. "Where

are you going?" "Can we come?" "Then who's going to stay with us?"

Peter spoke for them, "Lord, where are you going?" (John 13:36, RSV). Jesus answered, "I go to prepare a place for you" (John 14:2, RSV).

Their next question was, "Can we come?" Or as Peter voiced it, "Lord, why cannot I follow you now?" (John 13:36, RSV).

Jesus had already told them, "Where I am going you cannot come" (John 13:33, RSV).

## June 3 is Pentecost Sunday.

Their third question was, "Then who is going to stay with us?"

Two Bible writers address this. the fundamental crisis of the Early Church, the absence of Jesus. Both Luke and John deal with it in terms of the coming of the Holy Spirit, the Comforter, the Counselor, the Paraclete, the Spirit of Christ.

For Luke, the dominating metaphor is *power*. The Spirit of God is an uncontrollable, unpredictable, and unmanageable powerful tornado of a God. His coming is like a "mighty rushing wind."

It was Luke who wrote, "When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house" (Acts 2:1-2, NIV). This is very much like the Old Testament descriptions of the Spirit, which Michael Green describes as "God's violent invasion from outside our experience, disturbing and mysterious like the wind. . . . The Beyond has come into our midst, and we can neither organize nor domesticate Him" (*I Believe in the*

*Holy Spirit*, 20). Men and women have tried to hedge Him in and codify His actions, and reduce Him to a formula. But those who have tried to program and punch Him as if He were a Coke machine, have lost all their quarters.

In Old Testament times, the Spirit of God came upon persons giving them power not only to lead but especially to prophesy with unearthly power. And prophets like Joel, Jeremiah, and Ezekiel began to pray and hope for a new covenant through which the Spirit would be poured out, not on an occasional prophet but upon all of God's people (Joel 2:28; Jeremiah 31:31 ff.; Ezekiel 36:25 ff.).

The power that fell upon those believing souls on the Day of Pentecost was the power to "be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8, RSV). Luke reported that "with great power the apostles gave their testimony to the resurrection of the Lord Jesus" (4:33, RSV).

The Pentecostal Spirit poured into Peter the power to preach boldly to the very people he had hidden from a few weeks earlier.

The power of the poured out Holy Spirit gave John the strength to keep on preaching in spite of persecution, torture, and exile.

The power of the Spirit so captured Stephen that he could go right on praying for the flaming fanatics who stoned him to death.

The power of the Spirit so energized Paul that he kept on preaching through stonings, shipwrecks, and imprisonment.

It is the power of the Spirit that enables a former student of mine to keep on working in a small church that doesn't appreciate him. He is so poor that he couldn't even buy his wife a flower for Easter, let alone a new dress. But she has been filled

# WADO—AND A CARING COMPANION

with the Spirit too, and she joins hands with her husband and they just keep on ministering.

It is the power of the Spirit that enables a seminary senior to turn down a \$100,000 position in his uncle's business so that he could become, of all things, a Christian education director.

As P. F. Breesee once said, "Baptism with the Holy Ghost imparts power to the soul . . . not the power of great deeds . . . But . . . the power of being so lost to self that God can shine."

The power of the Spirit is also, to quote Breesee again, the "power of unworldliness." Right after Luke notes that the apostles witnessed with great power, he declares that, "There was not a needy person among them" (Acts 4:34, RSV). The reason for this splendid state of affairs was that the Holy Spirit brought the "power of unworldliness." That is to say that the magnet of wealth and greed no longer attracted them. Instead, "as many as were possessors of lands or houses sold them, . . . and distribution was made to each as any had need" (vv. 34-35, RSV). This dimension of the power of the Spirit should be the subject of solemn reflection. Many who tout and claim the power to witness stop short of the "power of unworldliness."

John addresses the question, "Then who's going to stay with us?" differently. He speaks of the coming of the Holy "Spirit in terms of *presence*." Jesus says, "I will not leave you as orphans; I will come to you" (John 14:18, NIV).

For John, the Holy Spirit is God coming as a caring companion, as another Comforter, another Paraclete. Jesus was the first Paraclete, now the Spirit is to be the second. John describes the work of the Paraclete in four categories.

## 1. Assurance

Jesus promised, "I will come to you" and to the one who loved Him. Jesus said, "I will love him and manifest myself to him" (14:21, RSV). Further, the Father and the Son "will . . . make our home with him" (v. 23, RSV). And He kept that promise as John later testifies in the First Epistle of John. "By this we know that we abide in him and he in us, because he has given us of his own Spirit"

**"Where are you going?"**

**"Can we come?"**

**"Then who's going to stay with us?"**

(4:13, RSV). Paul declares the same truth: "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then . . . joint-heirs with Christ" (Romans 8:16-17). How we treasure that witness in the depths of our inmost souls when the Spirit speaks the blessed assurance of salvation or sanctification.

## 2. Comfort

John also speaks of the Holy Spirit as the "One called along side of" to help the believer. When courage and hope and strength are needed, Jesus promised the Comforter would be there.

## 3. Counsel

Of the "Counselor, the Holy Spirit, whom the Father will send in my name" Jesus said, "He will teach you all things" (14:26, RSV); "He will guide you into all truth . . . and . . . declare to you the things that are to come" (16:13, RSV).

Not long ago a seminary senior sat

in my office and told me that he had calls to two churches—one in New York and one in New Jersey. "Which one do you think you will accept?" I asked.

"I'm going to New York," he said.

"You don't like the New Jersey church?" I inquired.

"Oh, I like it fine, it's twice as big as the New York church and the salary is twice as much, but after we had prayed about it for several days, I knew that the New York 'opportunity' was where I was to go." The Holy Spirit guides those who will be guided.

## 4. Communion

John reported Jesus' promise that the Holy Spirit would stay in touch with us, that He would communicate with us. That is to say that precious communion with the Spirit of Christ will be the privilege of every obedient believer. He will be in us and we in Him. He will make His home in our hearts.

One of the things the Spirit is anxious to do is to assist us in our prayers. Praying in the Spirit is mentioned several times in Scripture. When we yearn earnestly, but do not know how to pray, "the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words" (Romans 8:26, RSV).

John emphasizes a caring God who comes to us in the Spirit to assure and comfort, strengthen and guide, teach and counsel us. The Holy Spirit is a God of presence.

Luke shows us a Spirit of power, the strange and awesome power that makes selfless disciples out of ordinary sinners and gives them the power to triumph over whatever life demands.

Truly we need the Spirit in His fullness. Even this day we will need His power and His presence. H

# General Superintendent's VIEWPOINT

## Great and Mighty Things

BY EUGENE L. STOWE

**T**he month of June is the half-way point in the “Year of the Sabbath.” It is also the month when the Christian Church celebrates Pentecost Sunday. A prolonged period of prayer precipitated the Day of Pentecost as recorded in the Book of Acts. There are encouraging signs that these first six months of concerted prayer throughout the Church of the Nazarene are readying our Zion for a mighty latter-day outpouring of the Holy Spirit in Pentecostal proportions.

*Exhibit A.* A pastor recently shared with me that his congregation had voluntarily committed itself to a 24-hour-a-day prayer program for this entire year. He reported that a tremendous change is taking place in his church. Altar services have become the norm. Unusual visitations of the Spirit are bringing genuine revival. This old church is breaking through into dynamic days of new life and growth.

*Exhibit B.* One of our great churches experienced a most unusual church board meeting in February. The agenda covered many important matters; however, only the first item was considered. It was the treasurer's report. This good man told how financial miracles were taking place since the church had begun to put others first. Several months before, the pastor had served notice that he would not take any salary unless and until the general, educational, district, and pension budgets were paid in full. In two months, offerings for this specific purpose totaled more than \$130,000. All budgets were paid, and

the pastor began receiving his salary. The treasurer went on to report that in succeeding months, budgets had been paid first. Special gifts for mission projects had been received. All the financial needs of the local church program had been paid on time, and bills that had accrued across several years had been paid off without receiving any special offerings.

**“Call to Me, and I  
will answer you,  
and show you great  
and mighty things.”**

God broke in on the board meeting. Men and women began to praise the Lord for personal victories. Others voiced special needs. The pastor reported, “It was a veritable Pentecost.” At 11:15 P.M. they sang the Doxology and went home. The balance of the agenda was not discussed. No one seemed to mind!

*Exhibit C.* Within the last 90 days, I preached in a weekend revival in a church that is bursting at the seams. In the pastor's study before each service a group of men gathered for prayer. They laid their hands on me and asked God to speak through me. I have never preached with greater ease and unction. Victory crowned the al-



tar in every service. New people were saved. Longtime backsliders were reclaimed. Believers found sanctifying fullness. Sunday morning before I had preached 10 minutes, people began to come to the altar. I found out that this was not unusual. These things were taking place regularly in answer to earnest prayer.

*Exhibit D.* Prayer is dynamically changing things in South America. Since January 15 I have spent five weeks visiting our churches in this great region. God is at work! In a district assembly in Brazil we heard the report of a modern miracle. Several weeks before, one of the pastors had experienced excruciating headaches. The neurologist who examined him found a brain tumor the size of an orange! The church went to prayer. The pastor went back to the doctor the day before the assembly. To the amazement of the specialist, the examination revealed no sign of the tumor! Though medical science was baffled, God's people weren't. They believed that “the prayer of faith shall save the sick, and the Lord shall raise him up . . . The effectual fervent prayer of a righteous man availeth much” (James 5:15-16).

And the best is yet to be! Six months of the Year of Sabbath praying still lie before us. There is a cumulative power in prayer. Momentum builds. God is ready to put Exhibits E, F, G, and many other demonstrations of His almighty power on display. Jeremiah 33:3 still promises, “Call to Me, and I will answer you, and show you great and mighty things” (NKJV). Let's keep on calling! H





## JACKPOT OR JOURNEY?

A young man was exploring the patterns of his spiritual life. The patterns reflected some rather dismal failures, which were discouraging. The recurrence of those failures was difficult to understand. As he searched for a reason for the cyclical pattern, it suddenly dawned on him.

In explaining the pattern to the class, he defined his approach to Christianity as "Jackpot Christianity." Somehow he had been led to expect that one day his whole life would be suddenly transformed. He had been led to expect that the next revival meeting—or the next book—or the next seminar—or the next spiritual friendship would suddenly catapult him from a mediocre Christian life-style into a model life-style of continuous victory.

He used the analogy of the lottery. In the lottery, persons buy tickets in anticipation of hitting the "big one" that will solve their financial miseries.

The student had clearly accepted Christ as Lord and Savior. He had even been called into full-time ministry and was preparing diligently for that calling. But the "pot of gold at the end of the rainbow" approach had robbed him of the discipline and joy of the daily journey toward Christlikeness.

The writer of Hebrews uses the analogy of the journey instead of the analogy of the jackpot.

Abraham is a great model of "Journey Christianity." Hebrews records that he left Ur of the Chaldees and went out not knowing where he was going.

The journey had many difficult moments. He trusted God to send him a son long after such a birth should have been expected. He was able to even offer Isaac to God on Mount Moriah.

In Galatians, Abraham is listed as a hero of faith. He lived out his faith over the long haul—over a

**There are no pain-free sets of spiritual laws for instant success.**

whole lifetime. Jesus, according to Hebrews 12:2, is the great champion who lived by faith on the long run. "Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God" (NIV).

Modern culture abhors the pain and discipline of the journey. The search for meaning and wholeness in things spiritual has been profoundly affected by this concern.

Spiritual wholeness is never the result of "Jackpot Christianity." The search for spiritual wholeness is a sacred journey undertaken for the holy purpose of finding harmony and growth and meaning under God. It demands effort and pain and strategy and discipline and struggle. There are no pain-free sets of spiritual laws for instant success.

The pilgrimage may require re-tracing some of the steps of our

lives. It will undoubtedly require examining and appreciating our roots. It will call for facing inner fears and anxieties. It will demand that we be laid bare before the searchlight of God's presence.

The valley of the shadow of death is often the entrance to wholeness and direction under God. Such a journey calls for an ongoing process of being "re-centered in God." Tragedies, reverses, losses, deaths, failures—will necessitate working through our faith and understanding to a secure place of trust and rest in God.

The journey is enabled by the power of the Holy Spirit in our lives. Jesus, that great champion of faith, is the leader who sets the pace and directs the journey. The apostle John described Jesus as the Word become flesh who "made his dwelling among us" (1:14, NIV). The words "made his dwelling" in English translate a Greek word that means "tented among us." He "tented" among us to teach us how to "journey" the Christian walk.

Suggested Spiritual Journal Exercises:

1. What are the evidences in your life that you have avoided the discipline of the journey in hopes of "hitting the jackpot"?
2. What are the evidences in your life that you have accepted the discipline of the journey and truly followed Christ on the long run?
3. What changes are required in order to live out genuine "Journey Christianity"?
4. Draw a map of the journey of your Christian life to date.

✠

# The Readers Write

## Dressed Up

As someone who has read the *Herald* for over 50 years, may I ask a question? How did you ever dress it up so nicely and still maintain all that rich holiness material? I will admit I'm in the habit of opening it to the center to read the editorial page first. I can live with the change since we have your editorial and also the "Observer at Large." The articles by Reuben Welch, "Into the Word," are really outstanding.

I am enclosing our subscription renewal.

*Mrs. Irvin (Mattie) Phillips  
Jacksonville, Tex.*

## A Big Part of My Life

The *Herald* is a big part of my life. I read about some people I have known quite well in the past and so many interesting articles. I don't want to be without it. The section on the Holy Land (December 1989) was so lovely and for me very interesting, as I'm going on the tour with Twylah Ellwanger. I hope we'll be able to visit the church there.

*Myrna Gladney  
Portland, Oreg.*

## Compassionate Ministries

As a sociologist and an advocate for social justice, it is unfortunate that I have often felt out of place in the Church of the Nazarene. I, like others, have taken seriously Christ's statement that He came for *all* and died that *all* may come to know Him. I have been disappointed in recent years, however, to see few opportunities for white women and ethnic minorities to enter leadership positions in the church. In addition, I have been alarmed at the emphasis on wealth and prestige in our "middle class" congregations—seemingly forgetting our roots in the early Nazarene church where social programs were emphasized. I have worried at times about my place in this church.

I felt tremendous hope for the Church of the Nazarene, however, when I recently attended the Compassionate Ministries Conference in Kansas City, November 4-6. There was a new imperative to meet the human needs around us—individually and collectively. The speakers included a balanced representation of both women and minorities (men and women), as well as the white male clergy. The participants were challenged by this unconventional leadership within the church and the many college students attending were presented with excellent role models, ones with whom they could all relate.

*Linda Patterson Wilcox  
Norman, Okla.*

## Relevant and Interesting

I am renewing my *Herald* for three years. I have been a subscriber for over 30 years and have enjoyed every issue. However, I have never enjoyed it more than I do now.

The scholarly and timely articles dealing with real living issues are right on target. Particularly, Weigelt, Welch, and Tracy. Tom Felder's article in the February issue was very interesting, especially since the Tink family has roots in Ohio and is well known here.

*Robert Taylor  
Cincinnati, Ohio*

## One Step Farther

Carmen Berry's article on "Family and Sexual Violence: What the Church Needs to Know and Do" (*Herald*, March 1990) was a timely eye-opener. I am happy that the church, since the last

General Assembly, has chosen to deal with contemporary issues in an open and realistic manner. We have had our heads in the sand too long. Not dealing with these so-called issues was not from our weakness but stemmed from our belief that such issues were dealt with satisfactorily through prayer and faith. We are now realizing the missing ingredient (such as an M.D. in case of physical illness), the counselor (Ph.D.) is an essential part of the healing process.

But to keep it short, I have one point that was unanswered in the article. The case of parental (or guardian) discipline without intent of *abuse*. The loving parents who have been recently accused of abuse and the trauma associated with it. I would suggest a comprehensive article like Berry's to clarify the role of loving parents and guardians in disciplining their children without any hassle and police accusations.

*Hector Mokhtarian  
Glendale, Calif.*

## Love Me, Love My Friends

I'd like to express my appreciation to Rebecca Laird for her article on racial barriers. Our family recently moved from a northern state to a southern state. Here we are disappointed at the racial prejudice we find: not in the schools and places where we work but in the church where we worship. We feel very well accepted by our new brothers and sisters in the church, but it makes us uncomfortable to know that they probably would not accept some of our friends.

*Name withheld at correspondent's request*

## Out of Kilter

I must respond briefly to Morris Weigelt's recent article concerning worship.

He states, "One Christian is no Christian—we go to God together, or we do not go at all." This statement is so ludicrous and out of kilter with the New Testament that it requires rebuttal. The fact is, according to the teachings of Jesus, real worship is comprised of Spirit and Truth, and should be mostly entered into in the sanctity of our own closet. After 50 years in the church, I realize that if my best worship is in the Sunday morning service, I am in deep spiritual trouble. In truth, I can say I've found heights of joy and depths of commitment without a single soul near to mar my relationship with God. Let's tell our young people—church services are fine, but the temple of God is within you. No relationship in life is more intimate and singular than our relationship with the Master, and we can initiate that worship anytime and anywhere, for He has so ordained it.

*Frank E. Kraft  
Bradenton, Fla.*

## A Herald Display

Could a wall-mounted *Herald* display be constructed and given to churches? This could include sample issues, brochures, order forms, etc. This would help me promote the magazine. Like many other small churches, we have a limited amount of floor space in our foyer for tables to use for displays.

*Sid Cox  
Warrensburg, Mo.*

## Best

I do appreciate the *Herald* so very much. Always read it as soon as I receive it, and read all the way through.

It is the world's best magazine.

*Clara Simmons  
Champaign, Ill.*

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### Best, but Pricey

I am writing regarding the *Herald of Holiness*. I have seen it since the '30s when Bud Robinson used to sell the most subscriptions for a dollar. I have read of Rev. White, Rev. Purkiser, Rev. McCumber, and others.

The price has been raised every year lately and now we pay \$9.00 for 12 copies and last year we paid \$7.00 for 24 copies. I see it is more pages now, that is a help. I like that very much.

You do have good writers in the issues. This is the best Christian paper there is. I thank you.

Loren W. H. Baker  
 Denver, Colo.

### God Sees My Heart—Not My Earrings

I would like to commend you for the new format of the *Herald of Holiness*. The articles have been a real blessing to me. You are also to be commended on some of the controversial issues you have tackled lately. As Christians, we can't stick our heads in the sand and pretend these things aren't occurring in our world.

I was extremely surprised at the legalistic and judgmental attitudes of some of the readers (January 1990, "The Readers Write"). I'm glad that God looks upon my heart and not at my

earrings. I'm sorry to see such condemnation among our people. I can't see God being happy with those attitudes.

Keep up the good work. He is using you in a mighty way.

Sue Cannata  
 Concord, Calif.

### Address the Real Issues

I just thought I should not keep silence any longer about the new format of the *Herald*. I love it! It is time we addressed issues of our world today, and, to loosely quote Dr. Bresee, have "in essentials, unity, in nonessentials, charity."

If we keep the *Herald* only as a proclamation magazine for Nazarenes, and keep it filled with things only understood by the "insiders," we will never fulfill the mandate to "publish the good news." I thank God we have begun to print a beautifully formatted, well-illustrated magazine that is well-suited to be placed alongside other religious publications in supermarket "take one" racks, and any other public place where we want to call the world's attention to what we believe and practice.

Ray Rowe  
 Pittsburgh, Pa.

### Prayer Journal

Thank you for the article in the March 1990 *Herald of Holiness* titled "When You Pray—Try a Prayer Journal."

You asked for a response if we tried keeping a prayer journal for a month, but I could not resist letting you know what has happened in my life since I began this practice in 1981.

It was in 1981 that my husband became an invalid because of diabetes (he had a leg amputated), and I was compelled to resign my job at the Christian school of my church to care for him. During the next five years (he died in 1986) when we were going from one medical crisis to another, I began to write down accounts of precious moments with God when He answered prayer and when He was silent, the peace in the midst of the storm. Words cannot explain what a treasure this journal is now and has been as I adjusted to being a widow and rearranging my life.

In it is also revealed other prayer requests for friends and family and church crises. What a beautiful reminder that "Hitherto hath the Lord helped us." . . . I have recommended this method to others many times. Therefore, to your article I say AMEN and AMEN.

Margie Story  
 Gardendale, Ala.

### Help for the Offender

You can't imagine my joy when I received the March issue of the *Herald*. As founder of OFFENDERS VICTORIOUS, a Christian support group for recovering sex offenders, I have a special interest in the cover topic and have been trying to arouse the interest of my denomination for the last year and a half. I hurriedly turned to the article, scanned it and the accompanying colored boxes and, much to my dismay, I found nothing about OFFENDERS VICTORIOUS or any other such group that would help the OFFENDER. You probably won't help the family much if you don't get help for the offender, and that's what O.V. is all about. It is a ministry, by the church, to the offender and his family.

A sad fact is that the problem is of much greater magnitude than the article tells. (The numbers are so large that almost nobody believes them.) The other sad fact is that there is a readily available method for the church to minister to these hurting people, and it is still a well-guarded secret.

If you would be even the least bit receptive, I would be glad to flood your office with materials. This is an area that the church can't afford to overlook any longer.

Steven E. Barnes  
 Stevenson, Wash.

Continued on page 29



## A SALUTE TO MR. BUD LUNN

**T**he Board of General Superintendents salutes our friend and brother M. A. (Bud) Lunn—a great Christian, a great churchman, a great man by every standard of measurement.

His discipleship was exemplary. The unrelenting demands of his professional life never compromised his primary commitment to his Lord. Few men have demonstrated such genuine selflessness and servanthood. Lavish in his public praise of others, he studiously avoided the spotlight himself.

Like his Savior, he loved the church and in the truest sense gave himself to it and for it. For thousands, Bud was “Mr. Nazarene.” Christian holiness was more than the distinguishing doctrine of his church. It was his personal life-style. Devotion to this biblical truth fueled his magnificent obsession to give the gospel of full salvation to the whole world by the printed page. The noble traditions passed onto him by his sainted father and longtime NPH manager, M. Lunn, were never compromised. Under his leadership our Publishing House became the largest publisher of Wesleyan/holiness literature in the world.

It is no secret that Bud Lunn was affectionately referred to as “the seventh general superintendent” by Nazarenes everywhere. This was more fact than fiction. Generals came and generals went, but he went on almost forever. It was more than longevity. While we roamed the world, he was the “resident bishop.” He hosted us for lunch at the Alameda Plaza during almost every meeting of our board. Totally loyal to leadership, he never threw his considerable ec-



clesiastical weight around. But when we left the table, we had heard more than a report on the state of the Publishing House—we had received valuable insights into the state of our church from a dedicated churchman.

Thank you, Reva, for sharing your husband so sacrificially with the church, which you too love so devotedly. You are an unsung hero! Our love and prayers are with you and Vernon, Mervel, Alma Jean, Madelyn, and Betty. The great man whom you and all of us loved so dearly has received his final reward—the “well done” of his Lord and Savior.

Eugene L. Stowe  
for Board of General Superintendents

## A Great-hearted Man

M. A. (Bud) Lunn was a gifted executive whose vision and drive could have taken him to the top in almost any line of business. But Bud’s great heart for God led him to devote his whole being to the work of the Kingdom and the church through the publishing house and the church. My 15 years as editor of the *Herald of Holiness*, working in close association with Bud, led me to the deepest personal affection and admiration for his dedication.

W. T. Purkiser  
Former Editor  
*Herald of Holiness*

H

# CALLED BUD

## FROM THOSE WHO WORKED FOR HIM

M. A. (Bud) Lunn served in Kingdom work through the Nazarene Publishing House for over 40 years. In 1960, he succeeded his father, M. Lunn, as manager. In addition to his publishing responsibilities, he was involved in many general church activities. His peers recognized his strengths, and in 1987 when he retired as manager, numerous tributes were received that captured the essence of this man in his love of God, his commitment to his calling, and his sense of stewardship.

As publishing house employees we, too, saw these characteristic strengths and many more in this multifaceted man—and we saw them daily in the workplace. He was physically strong and compassionately gentle. We knew about his interest in people, exhibited by his concern for our personal welfare, for our families and their well-being, and most of all for our spiritual progress. One question he asked many times: “Do you think all our employees know Christ as their Savior?” He made it his business to find out. This trait never diminished. Reports from his recent hospitalizations indicate he was continuing to build rapport with his care-givers and fellow patients, telling them about his Christ and the strength that comes from dependence upon Him.

We saw him as a man of determination and integrity—a man of strong ethical ideals. When making hard decisions, his overriding criterion was always: “What is best for the church and the Kingdom?”

We revelled in his strong sense of humor that was often used to relieve pressure. The boisterous laughter coming from his corner office made employees even in distant areas smile and remark, “Bud’s in the plant!” But another side of humor means those in

## Colleague in Christian Service

I knew M. A. (Bud) Lunn as a colleague in Christian service in a variety of ways during nearly three decades. As the “new kid on the block” at Kansas City Headquarters in April 1964, with General Assembly in Portland only two months away, Bud Lunn was an indescribable pillar of support. It has been said that there are two kinds of pillars in the church: *Caterpillars* who just “crawl in and out,” and pillars that carry heavy loads. Bud Lunn was always willing to carry his share, and more, of a heavy load. He and his sacrificial staff and workers at Nazarene Publishing House, more than all others, were the reason for the success in that General Assembly in the West.

When I went to the church he attended for the first of at least three “interim pastor” assignments, I found Bud and his wife, Reva, faithfully present and working in the life of that fellowship. It was in this experience that I first witnessed his passion to see people won to Christ. Also evidenced here was his commitment to Christian training as he supported and boosted the Sunday School ministries of that church.

Many biblical passages remind me of Bud Lunn’s life: (1) Paul said, “This one thing I do . . .” He was a man of

singular focus. Any task or project that claimed his attention, received from him determined effort and the strength of his great energy focused on its accomplishment. (2) In Genesis the world was “without form and void” before God stepped in to create and establish order. Bud Lunn was a man with an intense sense of order. In his world, godliness included everything having a place and everything being in its place. (3) Jesus’ saying, “I will never leave thee . . .” reminds me of Bud’s determined loyalty. Others might give up on friendships; he held on and kept the lines open.

This big strong man, modest and evasive of recognition or the accolades of man, gave his boundless energy selflessly to publication of great Christian literature. He was an avid reader and lover of books. They were the means of his becoming an accomplished lay theologian. By them he blessed the church and glorified his Christ as he dedicated himself, as Paul and Barnabas did, to “strengthening the disciples and encouraging them to remain true to the faith.”

He was my friend and brother. Bud Lunn, colleague in Christian service.

B. Edgar Johnson  
General Secretary

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authority are prime objects for parodies of their idiosyncrasies. Bud gave us an ample supply of interesting habits. One weary maintenance supervisor, after an exhausting day of physical labor, gave scripture a new meaning: “‘In my Father’s house are many mansions,’ and when Bud gets there, he’ll move *all* the furniture.” If heavenly mansions need redecorating, we know Bud is already busy, and singing a favorite song as he works, “Brighten the Corner Where You Are.”

His organizational strengths were legendary, and this was emphasized when retirement was imminent. He started detailed planning for those things that would make it easier for

his successor. He was adamant that a smooth transition be a number one priority. He schooled those of us who would work closely with the new manager to give full support and to expect changes that would require flexibility.

Bud was never one to enjoy accolades or praise for what he did or for his accomplishments. In fact, he deliberately avoided any public gathering where this was a possibility. His motivation was always ascribed to the glory of God. Today, there is no avoiding this expression of our esteem: We celebrate his life and thank God we met him on our journey.

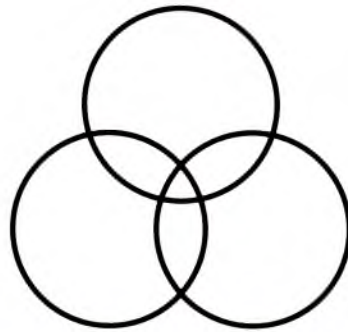
The NPH Employee Family

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***June 10 is Holy Trinity Sunday on the Christian calendar, and in the secular culture it is Children's Day. What better time to celebrate our blessings as children and heirs of the Triune God.***

# CHILDREN AND HEIRS

BY JONATHAN MERKI



**L**ately I have been intrigued by two “before and after” commercials—one an artificial hair treatment for baldness, which leaves you looking more handsome and artificial than ever; and another for weight loss. Before Mrs. Smith used our product, she weighed 250 pounds. Now she is down to 190. Of course, there is no mention that these aids are diuretics, so most of the weight loss is water, which is quickly regained once you get off the medicine. To maintain the “after” status, Mrs. Smith becomes a diet drug addict.

In Galatians 4:1-7, Paul gives us a “before and after” story that is 100 percent genuine if we follow the prescription. We see an orphan who is also an heir, but not old enough to claim his rights as heir. He is therefore left under the guardianship of some trusted slave or servant. Although he is the owner of all, he is no better than a slave because he has not yet come of age.

The analogy is developed as Paul points to you and me as being that minor. His language is all-inclusive—we were held in bondage “under the elemental things,” that is, the law which was made for an earlier stage of

*Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all,*

*but is under guardians and stewards until the time appointed by the father.*

*Even so we, when we were children, were in bondage under the elements of the world.*

*But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law,*

*to redeem those who were under the law, that we might receive the adoption as sons.*

*And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, “Abba, Father!”*

*Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ (Galatians 4:1-7, NKJV).*

history. He specifically did not use “law” in verse 3 so that Jews and Gentiles alike would be included.

What a dilemma! We are stuck at an age where we have a whole inheritance but cannot take advantage of it. We are in desperate need of redemption.

But wait! Paul tells us there is hope, because in the “fullness of time” God sent His Son. Our emancipation has begun.

Note well the activity of God, Sovereign of the universe. It was He who decided at which time, and it is He who in love sent His Son. God is in control!

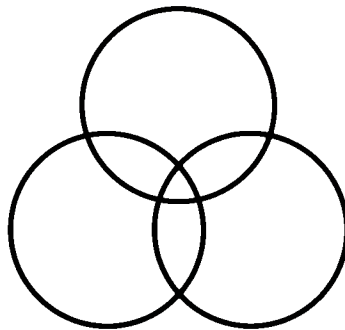
The word *sent*, in the original language, gives us some insight into the nature of Christ as well. It proclaims two inherent truths: (a) that Christ came *out of* God’s presence and, therefore, is preexistent with the Father (John 1:1, 3); (b) that Christ has Divine authority. What a profound and glorious significance in Christ’s coming, says Herman Ridderbos in the *New International Commentary*, “He was the Son of the Father, who stood by His Father’s side already before His sending.”

This is not where it ends, for the God of the universe was born of a



## The Triune God

**1. We believe in one eternally existent, infinite God, Sovereign of the universe; that He only is God, creative and administrative, holy in nature, attributes, and purpose; that He, as God, is Triune in essential being, revealed as Father, Son, and Holy Spirit (*Manual, Church of the Nazarene*).**



woman (v. 4). This was *not* His beginning but the taking upon himself of our human nature. He went further, however. By His birth of a woman, He also took the yoke of the law upon himself. Can we fully grasp the weight of His decision?

Being under the law is what makes man a minor. Christ subjected himself to "minor-hood" in order to free us. James Denney writes, "He made our doom His own. He took on Him not only the calling of a man, but our responsibility as sinful men" (*The New International Greek Testament Commentary*). Thus Christ took upon himself the curse of the law (Galatians 3:13) by enduring a death on which a curse had been pronounced (Deuteronomy 21:23), in order that He might set us free.

Furthermore, through this redemption, we have come of age and have been adopted into sonship. The adoption does not come without redemption. But once redeemed, the adopted child is awarded full sonship with all its rights and privileges. We have moved from being potential sons, before Christ's coming, to sons redeemed by His grace. We have come of age.

A condition of the adoption de-

scribed by F. F. Bruce is that there be witnesses present. God did not overlook this fact. The receiving of the Holy Spirit is the witness of sonship (Romans 8:15-16). While the sonship of believers is a ground for receiving the Spirit, the gift of the Spirit is the means through which believers become aware of their kinship to Christ.

**Each Person in the Holy Trinity is working for our salvation.**

Whereas the law was external, the Spirit penetrates our hearts, making the relationship internal.

When the Spirit comes into our hearts we cry, "Abba! Father!" This cry was first given Christ in Mark 14:36, where He called to God in His agony in Gethsemane. It is the very intimate, familiar cry, "Dear Father." For Paul, this was a testimony that

sonship had been received. Ridderbos says, "It is the Spirit who, with and in believers, cries out to God and teaches them to cry out."

Paul closes this passage with a forceful "Therefore," which includes all that has preceded in this passage. Now we are back to our "before and after" situation (v. 7). Before you were slaves, now you are sons according to the testimony of the Holy Spirit. Since you are sons, you are also heirs of God's promise through His grace.

Before, we were minors (not of age), now we are true heirs. You and I will not be turned away from our inheritance. It is guaranteed by God and sealed with a witness. We are adopted!

And in what hope does our adoption lie? In this: that the God of all the universe, the God in unity, but in Trinity, in His totality is involved in your adoption and mine. The Father planned our redemption (v. 4), the Son carried out the plan (vv. 4-5), and the Holy Spirit verifies it with His witness (v. 6). God has invited us to be heirs to a rich inheritance. Let us praise the Father, Son, and Holy Spirit.

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*Jonathan Merki is pastor of the Church of the Nazarene, Jersey Shore, Pa.*



## CAMP MEETING TIME

**I**n my country, with summertime comes camp meetings.

When I think of camp meetings I have mixed emotions.

I confess that I do not enjoy the sweltering heat, the ravenous mosquitos, the mediocre food, the corrugated mattresses, the dragged-out services, and the high-decibel preaching that have so often been a part of my camp meeting experience.

On the credit side of the ledger, there are thousands of people, including hundreds of Nazarenes, who are converted and discipled through our camp meetings. Historically, camp meetings in the United States have been adjuncts of the holiness movement. They have been conducted as a means of acquainting people with the doctrine and bringing people into the experience of heart holiness.

History, however, is not enough to trigger my interest or secure my cooperation with camp meetings. But on a personal level, camp meetings have provided some of the happiest moments of my life.

These spiritual highs often took place when people sought and found deliverance from sin at an altar of prayer. Some of the simplest and wisest prayers I've ever heard came from the lips of earnest seekers after God.

I heard a young man pray, "Lord, come and make a good home for yourself in my heart." He was echoing the Psalmist's cry, "Create in me a clean heart," but putting it within the context of the Lord's promise to abide in our hearts by His Spirit. For the Lord to have a good place to live within us, a radical cleansing from sin is necessary. The corrupt heart would

be a shabby residence for Deity! The Lord will dwell in humble abodes but not in filthy ones.

I heard another young man pray, "Lord, take the wobble out of my soul." He was tired of being a spiritual yo-yo. He longed to be "steadfast, immovable, always abounding in the work of the Lord" (1 Corinthians 15:58). The divided heart, torn between Christ and the world, can never be the fountain

**For the Lord to  
have a good place  
to live within us, a  
radical cleansing  
from sin is  
necessary.**

from which a faithful and fruitful Christian life keeps flowing. He, too, was echoing a sentiment of the Psalmist—"Unite my heart to fear thy name" (Psalm 86:11).

At camp meetings I have also heard some intriguing and heartening testimonies. A favorite came from a hardworking man who drove 100 miles each day just to attend the evening services. He was beautifully and powerfully converted to Christ. He testified, "It's great to be alive and know it. It sure beats being dead and not knowing it."

Some are dead even while they are "living it up." Paul teaches that those who are enslaved by sin are dead while they live. This fellow had experienced for years the mis-

ery of sin's bondage, and now he was jubilating in rebirth. The gift of God produced a joy that the "pleasures of sin" could never approximate.

A thrilling testimony was given by a young man who had just experienced emotional healing. Brutally abused as a child, he wore scars on his body that provided permanent reminders of the pain suffered at the hands of his cruel, alcoholic parents. Inwardly, he was scarred even worse by the bitterness and hatred that resulted. But one night the Lord filled him with the Spirit, whose fruit is love and peace, and he found himself able to forgive those calloused parents. "All the scars are on the outside now," he exclaimed, as others wept and rejoiced with him.

At camp meetings I have heard some of the greatest preaching ever to touch and change human life.

I was in a camp meeting service years ago when a Nazarene pastor preached a message on holiness with great eloquence and force. During the invitational hymn a young minister from one of the "mainline" denominations stepped to my side and said, "Bill, I need to be sanctified wholly. Will you go with me and pray for me at the altar?" Together we walked the "sawdust trail," and at the place of prayer a junction was formed between his act of consecration and God's act of cleansing. The experience permanently altered the career of that young preacher, leading to a fruitful soul-winning ministry.

I have shared some rich fellowship and made some choice friends in camp meetings. Camp meeting has been—to borrow a phrase from a pastor's wife—"a bonding time."

*Continued on page 29*

## PROFILE OF A NAZARENE MINISTER

**T**he pastor of the Church of the Nazarene serves in the key leadership role in the local congregation. Pastors form the front lines of the church's ministry, not only to the families of the congregation but also to the whole community. Their leadership vision also includes district and international participation and involvement.

The Gallup survey reports that the Nazarene pastor is committed to the doctrine of entire sanctification, and the majority remarked that their

**What percentage of Nazarene pastors received their ministerial training in a Nazarene college or seminary?**

- A. 37
- B. 97
- C. 77

**What percentage of Nazarene pastors actively practice personal witnessing for Christ in addition to pulpit ministry?**

- A. 49
- B. 99
- C. 81

commitment to the mission of the Church of the Nazarene has increased in the last 5 to 10 years. The profile of the Nazarene pastor shows that there is agreement with the ethical issues concerning the denomination. Nearly 9 in 10 pastors approve of the internationalization of the Church of the Nazarene. This is identified as an effort to involve all world areas of the church in the total program of the denomination—including rights, privileges, and responsibilities without limitations or stigma because of culture, color, or geographic location.

In devotional life, the Nazarene

pastor is portrayed as one who sets time for Bible study, devotional reading, and prayer. Also, sharing personal faith in Christ with others is practiced by 99 percent of the pastors, and one-half of the churches have an ongoing visitation and calling program.

There are some demographics of the Nazarene pastor in the United States and Canada that will be important to the church as it faces the beginning of the second century of its history: 58 percent of the pastors serve congregations of fewer than 100 members; 26 percent serve congregations with memberships between 100 and 200; 8 percent serve congregations of between 200 and 300 mem-

**How many North American pastors favor full internationalization of the Church of the Nazarene?**

- A. about 70%
- B. about 90%
- C. about 40%

bers: 8 percent serve congregations of more than 300 members.

Also, 77 percent of Nazarene pastors attended an educational institution of the Church of the Nazarene. The pastors have especially strong interest in personal evangelism, sending of missionaries into new world areas, giving and tithing of the congregations, and laity involvement in beginning new Sunday School classes and starting new churches. There is also a concern for revival campaigns sponsored by the local church.

**What percentage of Nazarene pastors serve congregations of fewer than 200 members?**

- A. 84
- B. 64
- C. 34

The most pressing concerns are for more loyalty and commitment to the ministry of the church by the entire congregation, for maintaining focus on the doctrine of entire sanctification by the whole congregation, and for commitment by the congregation to evangelism and discipleship. The Gallup poll portrays a Nazarene pastor who is committed to ministry, to fulfilling the Great Commission of Jesus Christ, and to finding personal fulfillment in his response to God's call.

WILLIAM J. PRINCE, *for the Board of General Superintendents*

H4



## DON'T BE AFRAID OF

*If you love me, you will keep my commandments. And I will pray the Father, and he will give you another Counselor, to be with you for ever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you (John 14:15-17, RSV).*

**I**s it all right to begin an article to folks like us with the words, "Don't be afraid of the Holy Spirit"? Why should we be afraid of the Holy Spirit? He is, after all, a part of our working vocabulary. He is the One who has convicted us of sin, who has "borned us again," the One through whom new life in Christ has come. He is the One who has led us and has revealed our inner need both to ourselves and to our Father; and He is the One whose gracious coming in fullness has brought cleansing to our defiled and self-centered hearts. He is the source of our life and our strength.

Afraid of the Holy Spirit? Of course, I don't mean afraid as in "afraid of the dark," or "scared of the haunted house," or "fear of falling." Maybe *hesitant* or *reticent* or *insecure* would be more accurate terms, but whatever the language, I believe too many of us live with reservations, hesitations, and insecurities about the Holy Spirit.

It isn't hard to empathize. On the one hand, it seems like every strange or weird religious behavior or practice that has come along has made claim to be the "mighty work of the Holy Ghost." Our in-

stinct is to withdraw not only from the offensive behaviors but from the Holy Spirit as well. On the other hand, the charismatic movement has almost preempted the Holy Spirit, has attempted to own and define and use the Spirit to such a degree that if one doesn't feel in agreement or at home with

### First in a series of studies on the subject of the Holy Spirit.

the movement's doctrines or language or worship styles, one feels the loss of freedom to talk about, rejoice in, or declare the person and work of the Holy Spirit.

For all that, we know for sure that our greatest need is a rediscovery of the Holy Spirit and a new experiencing of His presence and power in our lives and in the life of our church. It is time to overcome our misguided fears and our unwarranted timidities and release the joyful power of the Holy Spirit through our witness and our life-style.

To this end, this month when we celebrate the Christian feast of Pentecost, I want to begin a series of informal articles about the Holy Spirit. They will be based on the sayings of Jesus to His disciples in the Upper Room, late in the night before His crucifixion on Good Friday.

Around the table of the Last

Supper, Jesus opened His heart to His followers and told them of His departure, His coming again, and of their lives together as His people in a hostile world. Four times during His discourse He instructed them about the ministry of the Holy Spirit (14:15-17; 14:26; 15:26; 16:7-15). These sayings, recorded in John's Gospel, were written when the truth and power of the ministry of the Holy Spirit as taught by Jesus had been experienced in the church for some 60 years!

The fourth Gospel was likely written about A.D. 90. A generation of Christians had never seen Jesus, almost all those first Christian leaders had died, yet the living Christ was experienced in the life of Ephesian believers through the ministry of the Holy Spirit in just the ways Jesus had taught His disciples in the Upper Room.

We are like those Ephesian Christians, except that 60 generations have now come and gone—60 generations of those who, without seeing Jesus, have loved Him, and, not seeing, have yet believed, and rejoiced with "unutterable and exalted joy," and received the salvation of their souls (1 Peter 1:8-9, RSV). So we look again to Jesus in the Upper Room and listen again to what He teaches us about the Holy Spirit.

**1. The Holy Spirit is given in the context of loving obedience to the words of Jesus.** "If you love me, you will keep my commandments. And I will pray the Father, and he will give you another Counselor" (14:15-16, RSV).



# THE HOLY SPIRIT

As Jesus himself loved His Father and obeyed His commandments, so the disciples are to love Jesus and abide in His words (15:10). Evidently the coming of the Spirit is not the result of our frantic, intensive emotional seeking or begging. His presence is the gift of the Father, given to us who desire that our whole way of life be lived in loving, obedient relationship with Jesus. Love for Jesus and our life in the Spirit are never allowed to drift into emotionalism or sentimentalism. Love is expressed in obedience and obedience is faith. Our part is to keep His commandments. His part is His promise to send the Holy Spirit, the Counselor.

**2. In all the four sayings about the Holy Spirit, Jesus calls Him the "Counselor."** Behind that word is a Greek word that in English is *paraclete*. It must not be an easy word to translate, for almost every English version of the New Testament translates it differently, for example, "Comforter," "Advocate," or "Helper." The word means someone called to the side of another to help, a friend in court, a friend from court, an interpreter. Jesus tells us that the Holy Spirit is *by our side* and *on our side*.

Sometimes we think of the Spirit as "out there" and "over against" us, as though He were distant, but coming near, now and then, to condemn or accuse. Remember, it is Satan who is the accuser—not the Holy Spirit. He is on our side, taking our part and helping us.

**3. Jesus said that the Father would give us "another Counselor."**

What a wonderful phrase! John tells us in his first Epistle (2:1) that at the point of sinful failure "we have an advocate [read *paraclete*] with the Father, Jesus Christ the righteous." Jesus, then, is our Advocate, our Counselor, our Helper, our Stand-by!

On the eve of His death, knowing the coming pain of His physical separation from them, He promised *another* counselor, the Holy Spirit, who is the continuing presence of Jesus with the disciples. The Spirit does what Jesus does. Jesus lives in His disciples as branch and vine (15:5), so the Spirit dwells with them and in them (14:20). As Jesus was the disciples' teacher (7:14-18), so the Holy Spirit will be our teacher and guide (14:26; 16:13); as Jesus bears witness (8:14), so does the Spirit bear witness to Jesus (15:26). The whole point is that the Spirit does what Jesus did in the flesh. As believers, then, we are enabled to continue the work and the mission of Jesus through the power of the Spirit.

Now I know the source of the saying, "The Holy Spirit will be to us all that Jesus was to His disciples—and more!" Never having been in His personal physical presence, can we love Him and know His presence and help in our lives? The gospel truth is that we are not left alone, and His real presence is with us through His Holy Spirit. There is no need for us to be without anything Jesus gave to His disciples.

The Holy Spirit is "another Counselor" to be the helper we need. He is, in fact, the personal

presence of Jesus with us in this interim time when Jesus is with the Father, and His promise that the Father and the Son will come to us and dwell with us (14:3) is fulfilled in the coming of the Paraclete.

Raymond Brown, in his commentary on John's Gospel (*Anchor Bible* series) reminds us that later Christians are not further removed from Jesus than earlier Christians were! The Holy Spirit dwells in us just as He dwelt in them. No one, then, is now or ever was closer to Jesus than we may be, because He has come to us in His Spirit.

**4. Our "other Counselor," the Holy Spirit, will be with us forever (14:16).** Forever is a long time!

That's long enough to know some joys and sorrows, some griefs and pains; long enough to experience some shame and failure and some guilt. It's long enough to know forgiving grace and cleansing power. Thank God, it's long enough to grow and change! The song is true: "All the way along, it is Jesus." The Spirit is not a fleeting emotion, nor a tentative, skittish presence, deserting us in times of crisis or tiring of us in times of boredom. He is our covenant partner, the present, personal presence of Jesus, with us all the journey through. The clause in Greek is purposive—"in order that He might be with you forever." What wondrous, intentional commitment.

The Holy Spirit is not afraid of us—indeed, He is with us and for us—our intimate Helper and Friend. That's why I want to keep saying to us, "Don't be afraid of the Holy Spirit!"

H4

# DO KIDS COUNT WHERE IT COUNTS?

BY MIRIAM J. HALL

**I**'m here! I'm here! Don't you see I'm here?" cried the three-year-old, obviously upset because he had been left alone by two of his playmates. Author John Drescher uses this illustration in his book *Seven Things Children Need* (Herald Press, 1976) to illustrate how children crave acceptance.

Like this child, every boy and girl is born with a built-in need to be valued—to feel that they are worthy. Drescher concludes, "It is almost impossible to live with ourselves if we feel we are of little value. . . . A person who feels like a nobody will contribute little to life."

The theme for Children's Week 1990 is "Kids Count!" Through this emphasis we have an opportunity to make a powerful statement to children and to those who work with them in the church. In the Church of the Nazarene we believe children are significant.

How important is this emphasis? Never have so many organizations and segments in our society focused so much attention on children. However, the interest being expressed in our children may stem from different motives.

## THE BAD NEWS

### *Kids Count to Manufacturers*

Children buy or impact the purchase of some \$45 billion in sales annually, according to an article in *U.S.*

*News & World Report* (March 20, 1989). As a result, manufacturers are creating designer fashions, makeup, jewelry, electronic games, toys, food products, and more—all to sell to children. There's even a new easy-to-fix microwave snack for latchkey kids!

Manufacturers increasingly attempting to sell directly to children. Reporter Alice Cuneo, writing in the aforementioned *U.S. News and World Report*, says companies believe that selling to children represents an opportunity to influence young people in the brands they will buy for a lifetime.

Unfortunately, some advertisers have few scruples about the means they employ to sell to children. Some even use sexual references and innuendo. Others misrepresent the size, quality, and value of the products they pitch.



Miriam J. Hall is Children's Ministries director for the Church of the Nazarene in Kansas City.

### *Kids Count to the Media*

Estimates of children's television viewing vary from source to source. However, conservative figures indicate:

- Children watch from 3 to 5 hours of TV per day, or from 21 to 35 hours a week. Preschoolers spend the most time watching TV—more than a third of their waking hours.

- By the time a child graduates from high school, he will have spent at least 4,000 more hours watching TV than attending school.

- A child who spends 25 hours a week watching TV will log in 2.7 years of TV-watching by age 18. This compares with about 3 months of church attendance—if the child attends at least two hours a week.

Is it any wonder that television producers spend millions to create programs that attract children. Kids count to TV producers and advertisers!

But in what way do kids count to the men and women who create TV programs? The facts reveal an interest that is largely exploitive. For example:

- Children see approximately 20,000 commercials a year. A recent





Gail Denham



Gail Denham



Kingswood Images



Crandall Vail



Kingswood Images



Kingswood Images



Gail Denham



Kingswood Images

phenomenon in children's Saturday morning TV is the "commercial-toon." This is a cartoon series especially designed to promote and sell a particular product. The story line of the cartoon is secondary to the desire to sell toys or other products.

TV isn't the only form of media to exploit children. Recording companies turn out hundreds of products featuring objectionable themes and lyrics. Despite pressure from parents' groups, they still refuse to print song lyrics on the record covers so parents

**We have the potential and the responsibility to reach many more children than we are reaching today.**

can more easily monitor what children buy. This despite the fact that children from 8 to 12 are major buyers of hard and heavy metal rock recordings. Kids count with the recording companies!

#### *Kids Count to Pornographers*

Dr. Shirley O'Brien, Human Development Specialist at the University of Arizona, states that child pornography "victimizes as many as 600,000 children in the United States. Victims include children as young as 3-years-



# "ONE SUCH CHILD"

**J**esus said it and the Bible records it several times so that we won't easily forget it. "Whoever receives one such child in my name receives me" (Matthew 18:5, RSV).

He went on to warn us not to cause "one of these little ones . . . to sin" (Matthew 18:6, RSV). Those who sin against children face a fate worse than having a "great millstone fastened round" their neck and dropped in the deepest ocean (Matthew 18:6; Luke 17:2; Mark 9:42). What a fashion statement! How would you look in millstones?

This is a suitable question for North Americans these days. We are putting our children at risk. It is always the weakest who have the most to fear. The unborn, the very young, and the very old are most likely to be shoved aside so the strong can satisfy their greed. Consider the ways in which the children of today are put at risk.

1. Our poverty-stricken population of 33 million in the U.S.A. includes 13 million children. Five hundred thousand U.S. children are roaming city streets, homeless.

2. Between 20% and 25% of U.S. children born in 1990 will be born to an unmarried mother.

3. Among white children, one in every five will be born into abject poverty. Forty percent of black and Hispanic children are victims of poverty.

4. The poverty-stricken have become what *Newsweek* calls "the underclass, a veritable class of untouchables" (Special Edition, Winter/Spring 1990, p. 20). The children of the poor minorities are the neediest—and the most helpless. Jonathan Kozol, author of *Rachel and Her Children: Homeless Families in America*, points out that poor children have special problems. Many have not had the basic vaccinations required for school attendance. Frequently, those who do attend school have no place at home to even take

a bath. They, therefore, usually smell of filth and sweat and urine. This causes almost everyone to avoid and resist the affection and needs of these poor little ones. Even their teachers keep their distance, according to Kozol. Their future is overshadowed by hunger, want, and infection. By the end of this century these poor children will be the young parents of the next generation. What will they have to pass on?

Hear Jesus call, "Whoever receives one such child in my name receives me."

## How would you look in millstones?

5. When speaking of the young and weak who are at risk, we must not forget the unborn who will fall victim to the abortionists. Abortion becomes more sinister as we master the technology that enables us to examine and predict the gender,

medical future, intellectual potential, and beautiful/handsome quotient of the fetus. Already some couples (particularly those from immigrant cultures that value male offspring) are procuring abortions on the grounds of gender alone. Stuttering, low reading ability, Downs syndrome, susceptibility to Alzheimer's disease, and even obesity can be predicted by studying the fetus. Couples are aborting for all these reasons. In fact, doctors have been sued for "wrongful life" by parents of disabled children. Recent studies cited by the New England Regional Genetic Group reveal that 6% of parents would abort a child likely to get Alzheimers in its old age, and 11% would abort their child if the scientist told them that the fetus was "predisposed to obesity." As *Newsweek's* Geoffrey Cowley says, "The issue is not the ability of the child to be happy, but our ability to be happy with the child." (See "Made to Order Babies," in *Newsweek*, Special Edition, Winter/Spring 1990, pp. 94-100.)

"Whosoever receives one such child in my name receives me." H

old and as old as 18" (*A Guide to What One Person Can do About Pornography*, American Family Association).

A recent episode of the television program "Unsolved Mysteries" chronicled the sad story of a beautiful three-year-old used by pornographers in a snuff film—a movie that depicts the actual murder of the child.

## THE GOOD NEWS

### *Kids Count to Jesus*

Fortunately, not everyone who says, "Kids count," sees them as a market to exploit. Two thousand years ago, Jesus demonstrated appropriate ways to say "Kids count!" Consider these:

- Jesus **showed** that kids count when He interrupted His teaching ministry to adults to raise a dead girl to life (Mark 5:21-24, 35-43).

- Jesus **said**, "Kids count!" Their angels are continually in God's presence. So, when you welcome a child you also welcome God (Matthew 18:10; Mark 9:37).

- Jesus **showed** that kids count when He allowed a little boy to assist Him in performing a miracle (John 6:1-13).

- Jesus **said**, "Kids count! Don't hinder them from coming to me!" (see Mark 10:14).

- Jesus **showed** that kids count when He healed a child others would have rejected (Matthew 15:21-28).

In the light of Jesus' example, I believe every Church of the Nazarene needs to say, "Kids count in this church." We can do this by making four basic "Kids Count!" commitments.

### **Kids Count! Commitment I**

#### *We Believe Ministry to Children Is Important*

Christian educator Howard Hendricks cites a cartoon in which a teacher, Miss Smith, is applying for a public school teaching position. With regret, Mr. Brown, the principal, informs her that she does not meet the school's requirements of a master's degree and five years of classroom experience.

However, at Miss Smith's local church, where Mr. Brown is Sunday School superintendent, a quite different attitude prevails. Despite the fact that Miss Smith is a brand-new convert, has no Bible training, and has never taught junior high pupils, Mr. Brown pressures her to take a Sunday



School class. "All we require is a willing heart," he says (Kenneth O. Gangel and Howard G. Hendricks, eds., *The Christian Educator's Handbook on Teaching*, Scripture Press Publications, Inc.).

Several erroneous assumptions underlie this all-too-prevalent attitude. One is that children cannot really comprehend spiritual truths. Nothing could be farther from the truth. Although children cannot formally express their religious questions and beliefs in adult, abstract terms, they intuitively deal with crucial religious concepts.

Another erroneous assumption is that the teaching of children can be taken lightly. When we provide top quality, trained teachers for children, we say, "Kids count!"

### Kids Count! Commitment 2

*Evangelism Is the Goal of All Our Teaching*

Recently in our Headquarters library, I ran across an old book titled *3,000 Selected Quotations*. Among the items in the section titled "Sunday School" I found this statement by T. L. Cuyler: "Oh, be assured, fellow teachers, that there is no time in life so favorable to sound conversion as . . . childhood."

Is this just the outdated sentiment of a forgotten sage preserved in a dusty book? Not at all. Nearly 85 percent of adult Christians were saved before age 12. Clearly, childhood is a prime time for evangelism.

What I mean by "evangelism" of children is this:

- Careful teaching that helps the child understand why he needs a Savior and how one may become a Christian
- The experience of crisis conversion
- Follow-up teaching and nurture to help the child understand what happened when he was converted and to help him grow spiritually

I believe that every children's worker in every children's ministry in the Church of the Nazarene ought to memorize this definition and to consider it the goal of all his work with children.

True, teachers of toddlers will never offer their pupils an invitation to accept Christ as Savior. But if they are teaching for evangelism, they will never view their task as keeping the

*Continued on page 28*

## THE AT-RISK GENERATION

**Which of these does the law require to be insured?**

☐ A

☐ B

**On which of these does the law in most states require a six-month or annual checkup or examination?**

☐ A

☐ B



**Which would you insure if it were up to you?  
What can we, the church, do about at-risk children?**

A study conducted by the Census Bureau for the House Select Committee on Children, Youth, and Families reported the following:

1. In comparing the welfare of children in the United States with the welfare of children in 11 other countries (Britain, Canada, Australia, France, Hungary, Italy, Japan, Norway, Sweden, West Germany, and Russia), the U.S. ranked last. Children in the U.S. are more likely to die in infancy, be killed before age 25, or live in poverty than children in the 11 other countries studied.

2. Infant mortality risk is twice as high in the U.S. as it is in Japan, but lower than the Russian infant mortality rate.

3. Male youth in the U.S. are five times more likely to be mur-

dered than those in the other countries studied.

4. The U.S. has the highest teen pregnancy rate.

5. The U.S. leads the "developed" nations in divorces.

6. The U.S. and Australia tied with the highest percentage of poverty-stricken children.

7. In the other countries studied, 99% of poor families received government assistance, while in the U.S. 73% of poor families receive government support.

Rep. George Miller of California, the committee's chairman, declared, "The dead babies, the murders, the child poverty are a hemorrhage on human resources and the American spirit."

—Source: The Kansas City Star, March 19, 1990





Terry and other Twin Wells staff members spend many hours trimming labels from Campbell's soup cans. People from across the country are sending Campbell's product labels to the school as it seeks to raise 1,000,000 labels to get a much-needed van.

Ethel speaks at a Sunday evening student chapel service.



**G**AZING out across the Grand Canyon, Terry Brewer saw the magnificence of God's creation, but he saw something else—faces—scores of faces—children—young American Indian children.

It was July 1989 and Terry and his wife, Ethel, had just accompanied a Work and Witness team from College Church in Ola-

# NO RE

## *A Nazarene Family (Life-style to Serv*

BY MAR

Stephanie in her new home at Twin Wells



Most of Terry's time is spent coordinating or working with members of Work and Witness teams. Here he oversees the digging of footings for a new building.







Ethel, Terry, and Stephanie Brewer in their Twin Wells apartment.



Two students study together at Twin Wells

# GRETS

## *lives Up Its Suburban Navajo Children*

GRAHAM

the, Kans., to Twin Wells Indian Schools in Holbrook, Ariz.

Only 15 miles from the historic Petrified Forest, Twin Wells is a boarding school for Navajo children (grades 1-10), operated by a non-profit corporation whose board is made up of members of the Church of the Nazarene. Of the 60 staff members, 7 are full-time volunteers. The remainder work for a meager stipend while living in one-bedroom efficiency apartments. The apartments have no

A Navajo youth enjoys a swing during recess.



Terry boards a bus with secondary students to go to Smoke Signal Church of the Nazarene for a Sunday service.



air conditioning or oven. They do have a small refrigerator and a two-burner hot plate.

Although operated by a nonprofit corporation created by the General Board of the Church of the Nazarene, the school receives no General Budget funds and is solely dependent on contributions from individuals and churches. With this kind of funding, the school is prone to experiencing times that are as dry as the surrounding desert. Still persons, like Terry and Ethel Brewer, and their daughter, Stephanie, feel God's call to serve Him in this unhospitable location.

God called them to serve Native American children. Some 100 of these handsome, intelligent young men and women are currently enrolled. Their parents want them to get a good education that will eventually lead to a good job. These same parents don't necessarily want their children to become Christians. Many of the children have been raised to worship Father Peyote—the plant that is used to induce hallucinations.

The teachers, administrators, and other workers at Twin Wells want their charges to get a good education, but their principal aim is to lead these young people to a personal relationship with Jesus Christ.

From the time the school came into the hands of Nazarenes, Terry expressed an interest in Twin Wells and helping its children. He even mentioned pulling his trailer to Holbrook and working on campus for two or three weeks of his vacation, but vacation time would come and it would be spent either participating on other Work and Witness trips or for much-needed rest and relaxation with his family.

But the trip to the school in the summer of 1989 seemed to be the catalyst for Terry. "When we were out here on our Work and Witness trip, we really enjoyed it," says Terry. "I had always felt some calling to do something for Native Americans, and the trip to Twin Wells just convinced me that God had something for us to do in Arizona."

During their stay there, he spoke of possibly returning when he and Ethel retired. He still lacked 10 years before he would have 30 years with the company where he was happily employed. But on the plane ride home, Ethel

could tell that Terry really didn't want to wait that long.

But what do you do when you're only 40 years old, you have a comfortable home, you and your wife both have solid, good-paying jobs, lots of friends, and you attend a dynamic church where you and your daughter are involved in a variety of ministries to others?

While at Twin Wells, the Brewers had stayed in one of the tiny staff apartments. They joked at the thought about the possibility of moving from their home in a comfortable Kansas City suburb into such cramped quarters in the middle of the desert. "If God called you to Twin Wells, which one piece of furniture

**"If God called you to Twin Wells, which one piece of furniture would you have to take?"**

would you *have* to take?" asked Ethel. Terry bounced the same question back to her. They laughed, but the desire to serve the children would not go away.

**T**erry was an electronic technician with Allied Signal, a contractor for the U.S. Department of Energy in Kansas City. Ethel served as a public relations person and activities director at a state-of-the-art nursing home in Olathe—a job that she loved and that brought her great fulfillment.

But Terry was not in a hurry to go off pursuing a call without taking it before the entire family. "We all had to be in agreement," he says. "I made it clear that we all had to feel that God

was calling us, or we would not do it. Ethel and Stephanie (their daughter) were involved in the entire process."

It's interesting to note that Stephanie sensed a call to Christian service at the age of 9, but she didn't realize that she would be entering such ministry at the age of only 15.

Almost daily, Twin Wells came up in conversations in the Brewer home. Terry and Ethel both agreed that the school could use Work and Witness coordinators, but they didn't see how they could leave their good jobs and home and move a thousand miles away.

It was only a matter of weeks before the Lord began to move in other ways. Twin Wells Administrators Roy and Carolyn Lynn extended an invitation to them to serve as Work and Witness coordinators at the school.

"I told the Lord not to get too excited about this," says Ethel. "I thought surely the Lynns had called the wrong number. I thought that there was surely no way Terry and I could do anything like this for at least another 10 years or so."

In the days that followed, thousands of "what ifs?" were presented to the Lord. But, says Ethel, all of the "what ifs?" were answered with promises from Scripture, such as: "Have I not commanded you? Be strong and courageous. Do not be terrified; do not be discouraged, for the Lord your God will be with you wherever you go" (Joshua 1:9, NIV). Another promise that encouraged them was: "I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. I can do everything through him who gives me strength" (Philippians 4:12-13, NIV).

**D**uring this time, Stephanie was also praying for guidance. On the Saturday before Terry was to call with his answer, he and Ethel stood at the door of Stephanie's bedroom. Her shelves were lined with her trophies, a music box collection, and her Cabbage Patch dolls. Her parents told her to take a look at this, realizing it would never be the same again. Without a moment's hesitation, Stephanie turned and said, "Mom and Dad, these are just things. They are only good for a while, but what we are going to do will last forever!"





Ethel operating the commissary at Twin Wells.

The following day, the Brewers phoned to accept the call to serve at Twin Wells.

"There were occasional pangs of fear as we wondered how we would make it on such a small salary," says Ethel. "But each time, God came with His reassuring presence and quickly brought peace to our hearts. The question of survival was soon settled, but I wrestled with thoughts about Stephanie's future and her continued education. Our goal had been to give her the very best possible education."

Ethel's answer came one afternoon while she was on her way home. Stopped at a traffic light, she heard the Lord say, just as clearly as He had spoken to her about going to Twin Wells, "What greater education can you give your child than to live a sacrificial life for My sake. I will supply the finances for her formal education when the time comes."

During the interim months before moving to Arizona, the Brewers celebrated some milestones—their 40th birthdays and their 20th wedding anniversary. Both said good-bye to their friends. "Leaving the security of our church, home, jobs, and our loving and caring friends seemed almost impossible and was very difficult," Ethel says, "until we learned to rely totally on the strong and mighty arms of Jesus."

The move in mid-January 1990 was made without incident. Stephanie was enrolled in Holbrook Senior High School where she is now very involved in the music and drama departments. She has already gone to

state where she received a number one rating on a vocal solo. She has been chosen as a member of the regional school choir, and God has blessed her with many new friends.

While living in Olathe, Ethel says she had suggested to the Lord that if He would just give her a larger kitchen, she would be better equipped to entertain large groups and minister to more people. What she failed to mention was that she would like it in her house. Today she has a kitchen with a dining room that seats nearly 100, and she even has cooks to assist her when necessary; however, it takes a short walk across campus to get to them. Among other things, she runs the campus commissary and works closely with Terry to make the stay for visiting Work and Witness teams as comfortable as possible.

Terry serves as Work and Witness coordinator for the school. This keeps him busy making arrangements for visiting teams, making sure materials are available once they get on campus, and just assuring that the teams are taken care of.

"We have all experienced amazing growth in our walk with the Lord," adds Ethel. "We have also learned to pray more specifically for God's will in our lives and specifically for individual students."

"It was not easy giving up 20 years of security and a good paycheck," Terry says. "I had four weeks of vacation and another couple of weeks in holidays. To give that up for the little pay we get here was hard, but I have no regrets at all."

God is rewarding them for their faithfulness. On a recent Sunday evening, they had the privilege of leading a Native American girl to Christ.

How have the Brewers added to Twin Wells? "There is an increased depth of spiritual life on campus, which I think can be partially attributed to the coming of the Brewers," says Roy Lynn. "Terry has taken the responsibility of coordinating our Work and Witness teams off of my shoulders and is doing a tremendous job. I refer to his wife as 'Everywhere Ethel,' because it seems that she's all over the place involved in some project or another."

"I absolutely believe God sent them to us."

Lynn is quick to point out that all of his staff members are dedicated to serving God through serving these children. "By coming to serve here, these people reemphasize that God is still calling people to Christian service," says Lynn. "These people would not do this on their own. It encourages me and makes me believe that we are going to make it, despite the lean finances and hard times, because I don't believe God would call these people to make such sacrifices if He were going to allow this ministry to fail."

The Brewers are not crazy, although by the world's standards, they might be perceived that way. They represent Christians who have seen a need and are willing to give of themselves in order to meet that need. They still have times when they miss their friends and their old jobs and home, but they have a contentedness that can be found only in knowing that they are right where God wants them to be. They also have the reward of knowing that there are a lot of Navajo children who love and appreciate them.

"*He Abides* has become one of our favorite songs," says Ethel. "We find ourselves humming it as we go through our day because we know that the Comforter abides with us."

H

## Pray 75/75

NWMS is encouraging the church to pray 75 minutes a week in observance of the 75th anniversary.

*"Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven."*

—Matthew 18:19

## Prayer Guide

**Sunday**—United States, Canada  
**Monday**—Africa  
**Tuesday**—Asia-Pacific  
**Wednesday**—Caribbean  
**Thursday**—Eurasia  
**Friday**—Mexico, Central America  
**Saturday**—South America

## Do Kids Count . . .

*Continued from page 23*

children quiet and happy. The toddler teacher who is seeking the evangelism of his pupils will:

- Pray about the lessons, asking God to help the children comprehend truths about God and Jesus

- Pray that God will lead each child into the experience of salvation as soon as possible

- Seek to model Jesus for the pupils

- Pray and fast for the unsaved parents of his pupils, and try to win those parents.

Teachers of older children will do all of this, plus offer regular opportunities for the children to accept Christ as Savior. When they do so, they are saying, "Kids count where it counts!"

## CHILD CARE

Several studies in the '70s tended to show that children who received high-quality child care outside the home suffered no ill effects. Recent studies, however, reveal that for infants the emotional, behavioral, and psychological risks are very high.

Further, "high quality" day care is in short supply, even though child care is now a \$15 billion industry. Only about 21% of the children of working mothers are cared for in licensed nursery schools or day-care centers. About 30% of the children are cared for by a paid helper who comes to the child's own home, while 41% are cared for in someone else's home.

One of the disadvantages of the child-care industry is that these caregiving employees change jobs frequently. Each year, 40% of all child-care workers quit. Only gas station and parking lot attendants quit their jobs more frequently. This requires constant and repeated adjustment by children who are not always able to cope with it.

Another factor that must be considered is that the typical child-care worker earns less than the threshold "poverty level" set by the government.

In 14 states in the U.S.A. there are absolutely no training requirements for child-care workers. H

## Kids Count! Commitment 3

*We Will Pray for Children*

Mrs. Elaine Pettit directs the work of VBS on the Michigan District and in her local church. During the past three years, VBS attendance at her church has grown from 100 to nearly 600. One year, more than 25 percent of the children who attended VBS responded to an invitation to be saved. This is nearly double the percentage of seekers in an average VBS in the Church of the Nazarene.

What is the secret behind this success? Prayer! Before Bible school, Elaine enlists groups of people to pray and fast for all facets of the VBS effort—including post-VBS follow-up.

I challenge every local Nazarene church to make prayer an integral part of children's ministries. Exciting activities, promotions, and a well-organized Children's Ministries program are good—but they are not enough by themselves. If we hope to see children's lives changed for eternity, we should follow this advice from A. O. Van Lennep, "Begin in prayer; continue in prayer; end in prayer."

## Kids Count! Commitment 4

*We Will Reach More Children*

The Church of the Nazarene has one of the finest, most workable structures for reaching and ministering to boys and girls of any denomination I know. We have hundreds of dedicated children's workers who spend hours each week praying, preparing, and carrying out their ministry assignments. However, there are also dozens of churches who make little or no effort to reach the unchurched children of their communities.

According to predictions based on Census Bureau figures, 1 billion, 654 million children will be born around the world by the year 2000. If the trend to minister "only to our own" continues, millions of boys and girls will grow up unaware of the life-changing power of Jesus Christ. They will destroy their lives following the lures of Satan. They will spend eternity in hell!

The Church of the Nazarene cannot reach every one of these children. But we are the 13th largest denomination in the U.S.A. and the largest holiness denomination in the world. We have the potential and the responsi-

bility to reach many more children than we are reaching today.

What if we were to set ourselves the goal of increasing our outreach to children by 10% every year from now to the end of the century? By the year 2000 we would more than double the number of boys and girls we now reach and teach each year. If we truly believe that "kids count," we must do whatever it takes to reach them.

Recently, I was chatting with my three-year-old grandson, Zachary. "You have a picture of Jesus in your bedroom, don't you," I said.

"Yes," replied Zachary. "And Jesus talks to me."

"What does He say?" I asked in some surprise.

"He says, 'I love you and Bear,'" replied Zachary.

Kids like Zachary count to Jesus. Do they count to you? H

## "DOING THINGS TOGETHER"

The Family Research Council (a division of Focus on the Family) reports these facts about the "Family Time Famine."

1. Several studies show that Americans believe the biggest threat to their children is the lack of time for the family to get together.

2. The amount of time family members spend together has shrunk by 40% since 1965.

3. A poll by Mark Clements reported that 84% of employed mothers responding agreed with the statement, "If I could afford it I would rather be at home with my children" (*Public Opinion*, July/August, 1988).

4. A Gallup poll revealed that 75% of the American public believe it is better to make sacrifices in order to make time for child raising than to make sacrifices to up the income.

5. In 1948, 2% of the earnings of a median income family of four was required to pay federal taxes. In 1989 the figure was 24%.

6. When 1,500 school children were asked "What do you think makes a happy family?" the most frequent answer was "doing things together."

—Adapted from *Family Policy*, vol. 3, No. 1, 1990. Used by permission. H



## Observer at Large

Continued from page 16

where those who seldom get to see each other become better acquainted, to their mutual enrichment. I can't remember leaving a camp meeting without having become a better person and workman because of Christian fellowship.

Some argue that camp meetings are not cost-effective. I don't know. I am not an accountant. But I do know that the blessings and victories my own heart has experienced in camp meeting services and fellowship are priceless.

On many of our districts, the greatest revival that takes place annually occurs at the camp meeting. Get into one if you can—the effects will amaze you. Get behind one, even if you can't get into it. Your prayers and support will be an investment in the lives of people who are called, converted, cleansed, and claimed by the Lord. H

5

# REASONS WHY YOU NEED A WILL

1. Without a personal will, the State, not you, will determine to whom, and in what proportions, your assets will be distributed.
2. . . . do you *really* need the other four reasons?!

Why not write for help with your will today?

Rev. \_\_\_\_\_  
Mr. \_\_\_\_\_  
Mrs. \_\_\_\_\_  
Miss \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_  
Telephone ( ) \_\_\_\_\_  
Birth Date \_\_\_\_\_  
(Month) (Day) (Year)  
Birth Date of Spouse \_\_\_\_\_

Better yet, your church may wish to have our representative conduct a Wills Seminar. There is no charge, although a freewill offering is suggested for the representative. Our representative may be contacted directly, or you

may contact me at headquarters:

Dr. D. Martin Butler  
Life Income Gifts Services  
Church of the Nazarene  
6401 The Paseo  
Kansas City, MO 64131

## The Readers Write . . .

Continued from page 11

### A Memory of Dr. Samuel Young

Word just came that Dr. Samuel Young, one of our beloved general superintendents emeriti, had passed away.

Immediately, a scene came to mind of one of the most remarkable experiences of my 52 years of pastoral service. It was while I was pastor of the Parkhead Church of the Nazarene (now called the Sharpe Memorial Church) in Glasgow, Scotland. Dr. Young had recently been elected general superintendent of the denomination. He grew up in the British Isles and had attended our church as a teen. The teacher of the Sunday School class Sam attended was a little Scottish man by the name of Tanner.

The first meeting of our British Isles Assembly came, and we had just made our way up the stairs to the high platform of the church. Dr. Young leaned over to me and asked: "Brother Tink, is Mr. Tanner here?" I said, "Yes, right there in the front row."

Dr. Young arose, made his way down the stairs and over to Mr. Tanner, and picked him up and hugged him. When he was later introduced by Dr. Frame and had a chance to speak, he said, "That is the man who led me to the Lord Jesus Christ. Every Sunday after Sunday School class, Mr. Tanner would speak to one boy about his soul. I knew that one day it would be my turn. Sure enough, one day he held me back and said, 'Sam, are you ever going to give your life to Jesus?' He took time to pray with me, and that day was the beginning of my Christian life."

What a marvelous way to start a district assembly! What a memory to have! Dr. Young was a great servant of God. Mr. Bob Tanner was a faithful, compassionate Sunday School teacher.

R. Fletcher Tink  
Watertown, N.Y.

### Help!

You wanted us to let you know how we felt about the changes in the *Herald of Holiness*. I don't like the changes and neither does my husband. It costs more and is worth less. The articles used to be such a blessing to read. They're not anymore. How I wish they were. We need all the spiritual help we can get.

Shirley E. Inman  
Colchester, Ill.

### The Grave in the Garden

This article and the beautiful pictures in the April issue of the *Herald of Holiness* were so sacred. I found myself weeping through every part of them.

Writer Peter Marshall gave us one of the most vivid descriptions of the last few hours of Jesus' life as well as a glowing account of Easter morning.

It is clear that all of the writers of the *Herald* are dedicated people.

I think the new *Herald* is the best. I read it from cover to cover.

Alta Elsasser  
Omaha, Nebr.

Address your letters to:

The Readers Write  
*Herald of Holiness*  
6401 The Paseo  
Kansas City, MO 64131



# STEWARDSHIP AND THE DEVOTIONAL LIFE

BY ROXIE ANN WESSELS

**S**tewardship is, according to Rosevelt C. Long, the acceptance from God of personal responsibility for *all* of my life and life's affairs.

My Christian parents taught us seven children that what we *are* is much more important and eternal than what we *have*. And that the key to our "being"—of who we are—is found in our inner devotional life. Our devotional prayer life is what shapes our immortal souls and determines the character of our lives.

Yes, we were greatly influenced by godly praying parents and grandparents. Family worship and private devotions were a part of our stewardship heritage, as well as a strong emphasis on redeeming the time, strict tithing habits, and giving of self in service to God, to church, and to others.

Years ago, I realized that a devotional prayer life had to become mine, just for my personality; not like my parents, grandparents, or pastor, but just for me. I had to come to my own way of communicating with God. Also the *when* (not necessarily at 5 A.M. like my mother) and the *where*. I realized that "how well" I know Him was up to me too—casually, distantly, or intimately, personally.

As I look back over my life, I see stages or eras in my private devotional life. I used different approaches or methods when I was in high school, college, teaching, early married years, small children years, teenage children years, and "children gone" years. And now, today, I have much more time. I take more time.

To become like Christ is a process—a growing experience. We have to plan for it to happen. We must plan time to be quiet and still to commune with Him. Yes, this inward journey or deeper life in God is an exercise, something to be cultivated. It requires attention, concentration, and accountability. It really is not just a set time each day. Although it is that, for there is the needed secret closet (the regular trysting place), but it actually is the sum total of all of our time. An attitude of prayer in the thick of "life and life's affairs."

Now I know and you know that none of us have "arrived" in this area. Spiritually, we are always on a journey. And yes, we have all had lapses, detours, and failures in our devotional life and yet have returned. So it really is not how imperfectly or inadequately we come to God; it is that we should come.

For the past 20 years or more, there has come into my

personal devotional life an emphasis on praise and worship in prayer. I once read that praise is the purest kind of prayer. It is all God. There is nothing in it for me. It is just loving God and spending time with Him.

Something happened deep within me because of this emphasis several years ago. A never-to-be forgotten experience took place. One of those blessed rare moments that we all have had, but this one was mine. One morning, while kneeling in prayer by our sofa, I began praising God for His attributes, His character, His names. And being an old En-

glish grammar teacher, I began saying adjectives and nouns alphabetically in describing Him—praising Him.

You're my  
almighty Atonement  
anointed Advocate  
abiding Attorney  
absolute Answer  
You're my  
benevolent Benefactor  
blessed Bread  
beloved Bishop  
beautiful Branch

About the time I got down to the Es, I jumped up.

"Excuse me, Lord." I got pen and paper and began to write. It was not me solely writing. The Holy Spirit quickened my mind, memory, and hand. I wrote on and on, finishing the alphabet. Oh, what an experience!

Two other ingredients that have been a part of my devotional life are confession and intercession. To let go of any problem or problem person that God brings to my mind releases His power that heals. Also, to confess anything that hinders a deeper walk with Him. In other words, I must forgive others as I want God to forgive me.

To intercede for loved ones, friends, acquaintances, strangers is one of the highest privileges and responsibilities we have. God does nothing without us and nothing is done without God. Our intercessory heart can include many who are in pain or in need.

To be an obedient steward is to be accountable to God in our inner devotional life. And when we do, we grow into Christ's likeness here on earth, and we also prepare ourselves for heaven. How wonderful it will be then to hear Him say, "Well done, thou good and faithful servant" (Matthew 25:21).



For God  
so loved the world,  
that he gave  
his only begotten Son,  
that whosoever  
believeth in him  
should not perish, but  
have everlasting life.

JOHN 3:16

LOVE LOOKS FOR  
A REASON TO GIVE

**TITHING**—*God's plan for His people*

## NAZARENE COMPASSIONATE MINISTRIES, INC. ESTABLISHED

The World Mission and Church Growth divisions of the Church of the Nazarene have announced the opening of offices for Nazarene Compassionate Ministries, Incorporated. The new corporation, organized during the February 1990 session of the General Board, is a subsidiary of the General Board.

NCM, Inc., an IRS recognized 501(c)(3) organization, is the denomination's ministry for receiving grants from non-Nazarene foundations and agencies. All grants awarded to NCM, Inc., will be applied solely to Nazarene compassionate ministry programs worldwide (including the U.S. and Canada), according to the doctrine and polity of the Church of the Nazarene.

NCM, Inc., will conduct operations in connection with the offices of Nazarene Compassionate Ministries, which administers the Hunger and Disaster Fund and the Child Sponsorship Program. NCM continues to provide assistance following disasters or emergencies that affect Nazarenes and their communities, as well as funding for long-term transformation and development projects through the Church of

the Nazarene.

The international operations of Nazarene Compassionate Ministries are coordinated through the World Mission Division by Steve Weber. Activities in the U.S. and Canada are administered through the Church Growth Division by Thomas Nees.

"Nazarene Compassionate Ministries, Inc., is intended to attract funds for distribution through our denomination's present compassionate ministries network," said Nees. "I would describe it as a counterpart to networks sponsored by other denominational entities. It provides us a much broader base for identifying resources and meeting needs."

Nees has been appointed as president of the board of directors of NCM, Inc. Other board members include: Richard Schubert, former president of the American Red Cross; Raymond W. Hurn and Jerald D. Johnson, general superintendents; Robert Scott, World Mission Division director; Bill Sullivan, Church Growth Division director; Gary Morsch, physician; and Steve Weber.

## FUND BEGUN WITH GIFT FROM AIDS VICTIM



Smith

Christian Counseling Services of Nashville has initiated a fund to provide ministry to persons with AIDS or families of such individuals, according to Michael Malloy, CCS

director. The fund was started with a gift from the estate of the late Keith Smith. The 30-year-old Smith, who died of AIDS last October, designated CCS as a recipient of monies from his life insurance policy. This resulted in the organization receiving more than \$30,000.

"We would like to establish this fund as an endowment from which the interest would be used to provide assistance to those who are living with AIDS," said Malloy. "We have already received additional contributions to help establish this endowment."

"Keith had been called to ministry and was concerned about his life being cut short," Malloy added. "But through his gift, his ministry will continue."

Smith spent 12 years in the homosexual life-style before becoming a Christian. He was studying for the ministry when he was diagnosed with AIDS in 1986.

## NAZARENES AND WESLEYANS COMPLETE JOINT ARCHIVES PROJECT

The archives of the Church of the Nazarene and The Wesleyan Church have completed a joint project that repaired and microfilmed the *Pentecost Herald* (later the *Herald of Light*), according to Stan Ingersol, denominational archivist. The paper was published from 1894 to 1958 by the Pentecost Bands, also known as Missionary Bands of the World.

The paper connects four present holiness denominations: the Free Methodists, the Church of God (Holiness), the Wesleyans, and the Church of the Nazarene.

Ingersol became interested in the project in 1987 when he discovered that the Pentecost Bands were closely connected with the rise of the New Testament Church of Christ, a Nazarene par-

ent body in Tennessee, Arkansas, and Texas. The Texas Council of the New Testament Church officially adopted the paper in 1903 and 1904, and many early Nazarene ministers from Texas filed reports in it, including Mary Lee Cagle, William E. Fisher, and J. T. Upchurch.

Ingersol added that the Wesleyan Archives owns a nearly complete run of the paper. It was prepared for filming by Brad Estep of the Nazarene Archives staff in Kansas City.

**Pictured: The Nazarene Archives staff includes Lon Dagley (l.), Stan Ingersol, denominational archivist (r.), and Brad Estep (seated) who is shown with one of the issues of the *Pentecost Herald* that was placed on microfilm.**





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**Nazarene Chaplain (Capt.) Stephen Mounts, battalion chaplain for Fort Ord's 5th Battalion, 21st Infantry, performs Protestant services in David, Panama. Mounts was deployed with his battalion as a part of "Operation Just Cause" in last December's invasion of Panama.**

## NAZARENE RADIO SPECIALS ARE BROADCAST IN THE SOVIET UNION DURING EASTER SEASON

The Church of the Nazarene aired two Russian radio specials on Palm and Easter Sundays, according to Ray Hendrix, director of International Broadcasting.

Produced in Moscow, they were the first Nazarene radio programs to air in the Soviet Union since the recent Christmas and New Year's specials. Plans are underway to begin a monthly program in May with hopes of going weekly next fall.

More than 50 letters have been received in response to the earlier specials. Hendrix added that a Nazarene businessman in California has made contact with a businessman from the Soviet Union who heard the broadcasts. As a result of this contact the Russian businessman is subscribing to the *Herald of Holiness*.

The Nazarene programs are aired by Trans World Radio from stations in Monte Carlo and Guam. The broadcasts cover the entire nation and are staggered to correlate with the 11 time zones in the Soviet Union.

Currently, a studio is being built in Moscow by TWR to serve as a permanent production facility. Another studio

is being built in Leningrad.

"The spiritual needs of the Soviet people are escalating, and not diminishing—despite the newfound freedoms in the country," said Mark Christensen, TWR director of broadcast relations. "The Church of the Nazarene and TWR will play an important role in influencing Soviets toward the Savior and away from the emptiness of materialism."

## REPORT SHOWS NAZARENE MINISTERS ARE UNDERCOMPENSATED

Nazarene pastors earned more in 1988-89, but, for the second year in a row, compensation failed to keep pace with the Consumer Price Index (CPI), according to a recent study by the Board of Pensions and Benefits USA.

The study revealed that pastors' compensation in 1988-89 increased by 4.13 percent over the previous year. However, the increase over the previous year (1986-87) was less than 1 percent.

Total compensation includes amounts for salary, an assumed value for housing and utilities based upon salary, and employee benefits as reported to the general secretary's office.

Compensation for Nazarene ministers has kept pace with the CPI only five times in the last decade, and the net effect for those 10 years has been that compensation has fallen behind.

"With salaries comparatively low to begin with, the current report is a clear indicator that most Nazarene ministers are still undercompensated financially," said Dean Wessels, director of the Board of Pensions and Benefits USA.

"Each local church board should review the compensation package for their pastor and staff each year," Wessels urged. "Church boards are advised to follow district assembly guidelines for reviewing of the pastor's salary."

## FIRST DENOMINATIONAL YOUTH WORK AND WITNESS TRIP PLANNED

More than 160 teens and 40 youth leaders will spend July 31—August 6, 1990, as part of the first denominational Youth Work and Witness trip sponsored by NYI Ministries.

The work will take place in the Bahamas. Groups of three to six teens, along with their leaders, will work across the capital city of Nassau spreading the gospel through Sunshine Clubs. These clubs use music, puppets, magic tricks, and skits to communicate with children. Once chil-

dren have been contacted, follow-up will be made with the rest of their family. Teams will invite families and anyone else they meet to the evangelistic rallies held each evening in the heart of the city. Evangelist Chuck Millhuff will be the speaker for the rallies. Music will be provided by the teen participants from the U.S., Canada, Nassau, and a group of students from Trevecca Nazarene College.

Nazarenes are encouraged to pray for this special emphasis.



## GOLDEN GATE MINISTRIES SELECTS NEW DIRECTOR

Randy Newcomb has been appointed as the executive director of Golden Gate Compassionate Ministries according to Clarence J. Kinsler, Northern California District superintendent. Newcomb was selected by the board of directors and the District Advisory Committee to replace Michael J. Christensen.

Newcomb has served as Rotary Foundation Scholar at the University of Bath in Bath, England, where he earned an M.S. degree in economic development. He also holds an M.A. from Fuller Theological Seminary and

a B.A. from Northwest Nazarene College. He has been active in the Youth in Mission program and spent 10 years on the staff of Mexicali Outreach, a ministry of Azusa Pacific University among the poor in the city and villages surrounding the Mexicali Valley of Baja California.

"Randy enters the position with a depth and breadth of experience to build upon the efforts of founder and previous executive director, Michael J. Christensen," said Chuck Watson, chairman of the board of directors.

Golden Gate Compassionate Min-



**Randy and Pamela Newcomb**

istries is located in San Francisco and is sponsored by the Northern California District. GGCM sponsors a number of inner-city programs, including ministries for the homeless, hungry, unemployed, and area children.

## PLANS FINALIZED FOR ETHICS CONFERENCE

Michael Josephson will be one of the keynote speakers for the Church of the Nazarene's first denominational conference on ethics. Josephson is the founder of the Institute for the Advancement of Ethics and serves as a consultant to government and business in the area of ethics. He has appeared on numerous television shows and is much sought after as an authority in his field.

Other plenary session speakers will include Richard Schubert, former president of the American Red Cross, and Frank Young, physician and former commissioner of the U.S. Food and Drug Administration. Young is currently deputy assistant secretary for Health/Science and the Environment.

The conference is titled: "Christian Ethics and the Professional: Making a Difference in a Complex World." Sem-

inars will fall into four major categories: (1) Making a Difference in the Professions; (2) Making a Difference in the Sociopolitical Arena; (3) Making a Difference in Moral Education; and (4) Making a Difference in the Church and Home. The purpose of the conference is to help Christian professionals make a more effective moral witness in their world.

The event is sponsored by Nazarene Theological Seminary, the Association of Nazarene Sociologists of Religion, the Nazarene Health Care Fellowship, the Association of Nazarene Building Professionals, and the Association of Nazarene Legal Professionals. It will be held October 5-7, 1990, at the Orlando, Fla., Sheraton World Resort. Cost is \$175 per person, much of which will be used to provide scholarships for about 100 students from Nazarene colleges and universities.

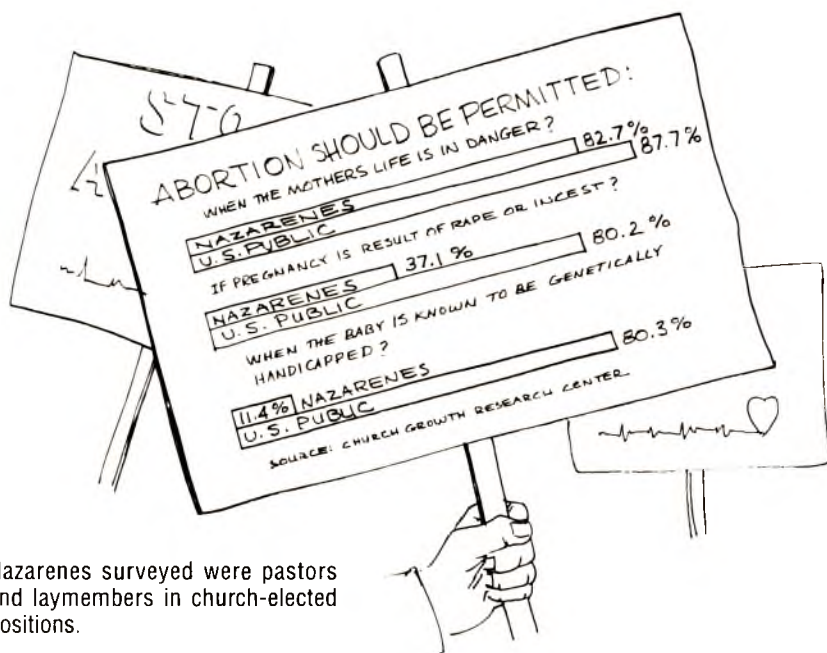
The Christian comedy team of Hicks and Cohagan will also appear at the conference.

"I think this conference is long overdue," said Al Truesdale, NTS academic dean. "I hope that through it, Nazarene laypersons will receive a sufficiently expanded vision of the importance of the Christian professional as an agent of transformation and redemption in our society."

For more information on the conference, contact the Conference Program Committee, Nazarene Theological Seminary, 1700 E. Meyer Blvd., Kansas City, MO 64131.

## Nazarene Snapshot

### OUR VIEWS TOWARD ABORTION



Nazarenes surveyed were pastors and laymembers in church-elected positions.

## VITAL STATISTICS

### Deaths

#### FORMER SWAZI DISTRICT SUPERINTENDENT DIES



REV. LEONARD SIBANDE, formerly district superintendent of the Swaziland North District, died April 8. Rev. Sibandze became district superintendent in 1969 and served in that position until 1982. Seventeen new churches were planted during that time, and membership increased by 63 percent. Following his retirement, Sibandze remained active in the ministry and often served as a professor at the Nazarene Bible College in Siteki, Swaziland.

RUSSELL ALLEN, 69, Miller, S.Dak., Mar. 9. Survivors: wife, Lois; son, David; daughters, Donna and Deva; two granddaughters; several step-grandchildren; one brother.

REV. DOUGLAS J. BROWN, 73, Boise, Idaho, Oct. 22. Survivors: wife, Marjorie; daughters, Ronda (Mrs. Henry) Vanderbush, Carol (Mrs. Randy) Moore, Karen (Mrs. Mike) Robinson; sons, Larry, Paul, Wayne; 10 grandchildren.

THELMA M. CHANDLER, 63, Rockland, Maine, Mar. 16. Survivors: husband, Rev. Walden C. Chandler; daughters, Carolyn Kim, Myra Willms, and Nila Kim; sons, Albert Schesser and James Schesser; 1 brother; 14 grandchildren, and 2 great-grandchildren.

ANNA MAE BURR REINMUTH CLEARWATER, 94, Colorado Springs, Colo., Mar. 3. Survivors: daughters, Elsa Keenan and Catherine Verbeck; 1 brother; 4 grandchildren; 13 great-grandchildren; 14 great-great-grandchildren.

CAROLYN SUE DANNER, 24, Norman, Okla., Mar. 13. Survivors: daughter, Lindsey Danner; parents, Rev. and Mrs. Paul S. Danner; brothers, Paul, Jr., and Michael; sister, Deborah; grandparents, Rev. and Mrs. G. Elmer Danner and Earl and Mary Furnas.

CHARLES DARR, 76, Rock Island, Ill., Sept. 29. Survivors: wife, Lucille; daughters, Mary Fowler, Ruth Darr, Charlotte Densford; son, Charles, Jr.; nine grandchildren; four great-grandchildren; one sister; two brothers.

DENZIAL M. DUKE, 74, Abilene, Tex., Mar. 26. Survivors: sons, William D. and Kenneth W.; stepmother, Irene Duke; five sisters; seven grandchildren; four great-grandchildren.

REV. RALPH FINK, 63, Oct. 9. Survivors: wife, Donna; daughters, Charlene S. Robinson and Rebecca L. Fink; sons, Ralph A. "Butch" Fink and Timothy W. Fink; three sisters; five grandchildren; one great-grandson.

ANNA MAE FRY, 59, Columbus, Ohio, Apr. 7. Survivors: sons, Charles, Jr., and Clifford Roy.

SARAH ANN GERMAN, 76, Ridley Park,

Pa., Apr. 8. Survivors: husband, Clarence; sons, Paul, Bob, and Dale; four grandchildren.

LARRY GERSTENBERGER, 73, Avon Park, Fla., Feb. 3. Survivors: wife, Ruth; son, David; three grandchildren.

ARLENE RUTH HADDOW, 54, Colorado City, Feb. 17. Survivors: husband, A. William Haddow; daughters, Rhonda Robinson, Sonya Ashley, and Lisa Phillips; one brother; one sister; six grandchildren.

ELIZABETH A. HALL, 85, Santa Ana, Calif., Feb. 29. Survivors: daughter, Mrs. E. Rudene Jones; sons, Rev. B. Maurice Hall, Dr. Donald W. Hall; 8 grandchildren; 13 great-grandchildren; 1 brother.

CHRISTINA (ELKINS) JAMES, 57, Charleston, W.Va., Oct. 9. Survivors: husband, Riley; daughters, Melody James and Margie (Mrs. Malcolm) Ault; parents, Rev. and Mrs. W. T. Elkins; two brothers; one sister.

INFANT JENNINGS, Tulsa, Okla., stillborn, Feb. 17, to Chris and Cathy (Human) Jennings.

REV. MARION WILLIS KEMPER, 87, Eugene, Oreg., Mar. 8. Survivors: wife, Hazel; daughter, Mary Anne (Mrs. Bill) Manley; two granddaughters.

REV. JAMES E. KRATZ, SR., 66, former missionary to Brazil, Mar. 9. Survivors: wife, Carol Jeanne; sons, Leroy, Dean, and James Eldon, Jr.

DAVID McCLAUD, 42, Coldwater, Mich., Nov. 13. Survivors: wife, Candy (Stivison) McClaid; son, Michael; daughters, Abigail and Kathryn; mother, Virginia McClaid; two sisters.

J. ERBEN MOORE, JR., 75, Mesa, Ariz., Feb. 28. Survivors: wife, Mary Virginia; daughter, Mary Jo; four grandchildren; two great-grandchildren; three brothers; two sisters.

PAUL M. QUALLS, 72, song evangelist, Orlando, Fla., Feb. 8. Survivors: wife, Mae; son, James; one brother; five grandchildren.

ELIZABETH (BETTY) MILLER QUANSTROM, Portland, Oreg., Nov. 12. Survivors: husband, Robert; daughters, Linda Quanstrom, Karen McFarland, Sharon Hunt; four grandchildren.

EDWIN RASH, 94, Lowell, Mich., Mar. 28. Survivors: two sons; many grandchildren and great-great-grandchildren.

REV. JAMES W. SHIRTON, 95, Portland, Oreg., Oct. 20. Survivors: daughter, Ruth Arthur Claire; one grandson; two sisters; one brother.

GREGORY STARNES, 21, Poplar Bluff, Mo., Dec. 24, in a car accident. Survivors: parents, H. B. and Lorene Starnes; brothers, Lee, Mike, Mark, and Eric; sisters, Becky Keele, Laura Dodson, Amy Starnes, Shawna Starnes, and Tricia Starnes; grandmother, Vera Starnes.

DELLORA WEST, 67, Oklahoma City, Okla., Mar. 6. Survivors: husband, Cecil R.; son, Cecil G.; daughter, Nita; one grandson; one great-grandson.

EDNA WILLHELMY, 97, Portland, Oreg.,

Mar. 27. Survivors: daughter, Bernice; grandchildren and great-grandchildren.

JESSE E. WILLIAMS, 69, Hanahan, S.C. Survivors: wife, Gladys; sons, Walt, Donald, Joe; two grandchildren; two brothers; three sisters.

ALTA WYRICK, 79, Holdenville, Okla., Sept. 17. Survivors: daughters, Patricia Miller, Phyllis Hill; son, Clinton Ray Johnson; one brother; three sisters; nine grandchildren; seven great-grandchildren.

### Births

to MIKEL AND JANIS (WRIGHT) CHEEK, Pasadena, Md., a boy, Andrew Mikel, Dec. 27

to DEAN AND BECKY (NICHOLS) CHESNEY, Houston, Tex., a boy, Daniel Andrew, Dec. 7

to JAMES AND BONNIE LEE EDWARDS, Chino Hills, Calif., adoption of two girls, Patricia Nicole, Nov. 27, 1987, and Susanna Michelle, May 16, 1988

to FLOYD AND SHONA (HANNER) FISHER, Kansas City, Mo., a boy, Zachary Allen, Dec. 29

to DOUG AND JEANNE (LEONARD) GRIFFIN, Oklahoma City, Okla., a boy, Austin Douglas, Mar. 6

to ANDREW AND BRENDA (MARTIN) GRIMES, a girl, Breanna Alyse, Mar. 13

to DOUGLAS AND ANNE (RAUDSEPP) HARDY, Quincy, Mass., a girl, Lia Kristin, Mar. 4

to KEVIN AND HOLLY (PROCTOR) HOBBS, Lowell, Mich., a boy, Bryon Zebulan, Jan. 19

to FRED AND CHRISTINE (MATLOCK) KELLER, Cape Girardeau, Mo., a girl, Sarah Lynn, Feb. 11

to DAVID AND LORI RASH, Grand Rapids, Mich., a girl, Leslie Margaret, Feb. 26

to JONATHAN AND GRACE (ROSS) RASH, Lowell, Mich., a girl, Elizabeth Carolyn, Mar. 27

to DARYL, JR., AND PEGGY SCHENDEL, San Diego, Calif., a boy, Jesse Ryan, Feb. 5

to JACK AND SUE (DICKENS) ULREY, Houston, Tex., a girl, Brittany Noelle, Dec. 7

to MARK A. AND CAROLYN (COX) YORK, Raytown, Mo., a girl, Erin Hope, Sept. 17

### Marriages

DEBORAH KAY GOBER AND CHRISTOPHER DOUGLAS EVERETT at Oklahoma City, Okla., Apr. 28

LEORA O'NEIL AND JAMES KRANICH at Kankakee, Ill., Nov. 25

### Anniversaries

Mr. and Mrs. Richard P. Sloan celebrated their 50th wedding anniversary May 25. The Sloans were married by J. Howard Sloan, Richard's father, in Columbus, Ohio,

First Church. Mrs. Sloan is the former Frieda Moore. Richard and Frieda have been laymen in Columbus, Ohio, First Church all of their lives

## FOR THE RECORD

### Moving Ministers

MARK A. AILLS from associate, New Castle (Ind.) Southside, to pastor, College Corner, Ohio

MARK J. BANE from associate, North Little Rock (Ark.) First, to pastor, Van Buren, Ark.

DAVID W. BENNETT from associate, Kansas City (Mo.) Dundee Hills, to pastor, Northfield, N.J.

GEORGE H. BILYOU from student to pastor, Coatesville, Pa.

RON BLACK from associate, Decatur (Ill.) Parkway, to associate, Decatur (Ill.) First

CHARLES D. BROOKS from Mattoon, Wis., to Jamestown, N.Y.

JAMES S. BURLINGAME from Kane, Pa., to Greensboro, Pa.

BERDENA CARPENTER from pastor, Hawesville, Ky., to associate, Hawesville, Ky.

CLARENCE CAWVEY, JR., from Omaha III., to Carbondale, Ill.

WILLIAM COLE from Fort Collins, Colo., to Shreveport (La.) Huntington Park

EARL D. COPSEY from West Lafayette, Ind., to Paris, Ill.

J. WADE DICKSON from Salina (Kans.) Belmont to Mundelein, Ill.

RONALD FLACK from associate, Elyria, Ohio, to Canton (Ohio) First

TIMOTHY D. FLACK from Union City, Pa., to New Castle (Pa.) First

JAMES L. GOSS from Rowland Heights, Calif., to Ridgecrest, Calif.

SAMUEL C. HARRIS from student, NTS, Kansas City, to pastor, Fargo, Okla.

RUSSELL HART from Eckville, Alta., to Fort Fraser, B.C.

LARRY L. HAWN from Two Rivers, Alaska, to Worland, Wyo.

MICHAEL E. HULL from Youngstown (Ohio) First to Newport, Oreg.

RHONDA Y. JOHNSON from student, NTS, Kansas City, to associate, Simi Valley, Calif.

WILLIAM L. (BILL) JONES from pastor, Carrollton, Mo., to chaplaincy

LARRY C. KEISER from Northfield, N.J., to Port Elizabeth, N.J.

LARRY J. KNIGHT from associate, Tucson (Ariz.) Oro Valley, to associate, Medford (Oreg.) First

L. RALPH LEE from North Vernon, Ind., to Anna, Ill.

JAMES L. LESTER from Decatur (Ill.) Parkway to Nampa (Idaho) North

ROBERT W. McCORKLE II from evangelism to pastor, Upper Sandusky, Ohio

CHARLES R. MORGAN from student to pastor, Hawesville, Ky.

GERALD PARMER from Nashville (Tenn.) Bethel to Jasper (Ala.) First



RUSSELL A. PAYNE from Crown Point, Ind., to Hillsdale, Mich.  
 DAVID J. PENN from Racine (Wis.) Community to Hesperia, Calif.  
 PAUL J. ROBINSON from Indianapolis (Ind.) Fall Creek to Henderson (Ky.) First  
 RONALD P. SCHERMERHORN from Seaford, Del., to Parish, N.Y.  
 R. ALLEN SCHLEGEL, JR., from Abernathy (Tex.) First to Grapevine, Tex.  
 AUBREY D. SMITH from Allentown, Pa., to Baltimore (Md.) First  
 ROY W. SMITH from associate, Cordova, Ala., to pastor, Cordova, Ala.

JAMES R. SPRUCE from Centralia, Wash., to Flint (Mich.) Central  
 JAMES R. STAGGS from Ashville, N.C., to Fort Smith (Ark.) Trinity  
 PHILLIP J. STEIN to Reedsburg (Wis.) Community  
 MICHAEL A. SUITS from Lawrence, Ind., to Granite City (Ill.) First  
 JOHN S. TADER from student, NTS, Kansas City, to pastor, Chicago (Ill.) Hickory Hills  
 TIMOTHY G. TINKER from Fort Madison, Iowa, to Des Moines (Iowa) Southside  
 CHARLES R. TONE from pastor, Glen Forks, Ky., to district assigned, Southwestern Ohio District  
 BRETT W. TOOLE from Fallbrook, Calif., to Azusa (Calif.) Community  
 ROBERT W. WARNKE, SR., from pastor, Superior (Wis.) Twin Port, to associate, House Springs, Mo.  
 DAVID F. WATTS from Philadelphia (Pa.) First to Reading (Pa.) Calvary  
 DANIEL R. WIESE from Reedsburg (Wis.) Community to Republic, Wash.  
 RICK L. WILLIAMSON from chaplaincy to associate, New Albany (Ind.) Eastside  
 THOMAS E. WOLFE to pastor, Granby, Mo.  
 RICHARD C. WOODS from Jamestown, N.Y., to Endicott, N.J.

## ANNOUNCEMENTS

Galesburg, Ill., First Church will celebrate 70 years of ministry June 17. Former pastor, Floyd Pounds, will preach in the morning service, and District Superintendent F. Thomas Bailey will preach in the evening. For more information, contact Dorothy Dralle at the church, 1501 Webster. Galesburg, IL 61401.

Ashtown, Ark., First Church will celebrate its 40th anniversary during July with a special service each Sunday. Each service will have special music by the youth and adults. Pastor William O. (Bill) Hull will bring the evening message on July 1, 8, and 15. Dr. Tom Hermon will be the morning speaker on July 15. On July 29, Donald Irwin will bring the message followed by a potluck lunch in the fellowship hall.

All members, former members, and friends of the church are invited. For more information, contact the church office, Rte. 1, Box 247, Ashtown, AR 71822.

Bourbonnais, Ill., College Church will

celebrate its 50th anniversary August 18-19. Former pastors and charter members will be special guests. For details, contact the church office, 200 University Ave., Bourbonnais, IL 60914-2263.

Carlsbad, N.Mex., First Church will celebrate its 50th anniversary September 1-2. All former members and friends are invited. Please call the church, (505) 885-5556, for more information.

## RECOMMENDATIONS

The following have been recommended by their respective district superintendents:

OSCAR ELLER, evangelist, 4725 S.E. 26th St., Del City, OK 73115; (405) 677-5170, by Carl B. Summer, Southwest Oklahoma District.

DON AND SHIRL GESSNER, song evangelists, 103 N. 8th St., Sunbury, PA 17801; (717) 286-9596, by John F. Hay, Indianapolis District.

RANDY MELICK, music and song evangelist, 8705 Countryside, No. 1, Kansas City, MO 64138, (816) 358-6581, by Milton B. Parrish, Kansas City District.

ROGER E. MERRILL, evangelist, Rte. 2, Box 20, North Berwick, ME 03906; (207) 676-9608, by Clarence C. Hildreth, Maine District.

EARL MORGAN, missionary-evangelist, Olivet Nazarene University, 6155, Box 592, Kankakee, IL 60901-0592; (815) 933-8216 or (815) 939-5011, by J. Roy Fuller, Pittsburgh District.

GEORGE SMITH, evangelist, 9378 Watson Rd., Wolverine, MI 49799; (616) 525-8669, by Milton E. Hoose, Northern Michigan District.

HARRISON B. STEWART, song evangelist, 2058 Camden Ct., Huntington, IN 46750; (219) 356-1357, by Oval L. Stone, Northeastern Indiana District.

EDWARD A. WILDER, evangelist, 3859 Hazelwood, Muskegon, MI 49444; (616) 773-3483, by Milton E. Hoose, Northern Michigan District.

## MOVING MISSIONARIES

REV. RANDY and LORI BECKUM, France, Furlough address: c/o Orjala, 3286 Old Kettle Rd., San Diego, CA 92111

REV. KENNETH and SUSAN BLISH, Bolivia, Furlough address: 39 Wesley Dr., Akron, NY 14001

REV. DAN and CAROLYN BREWER, Peru, Furlough address: 8020 Nazarene Ave., Louisville, OH 44641

REV. LOWELL and MARILYN CLARK, Zambia, Field address: P.O. Box 31766, 10101 Lusaka, ZIMBABWE

REV. MICHAEL and DEBORAH CURRY, \* Swaziland, Furlough address: c/o Davis, 8400 Lakeaire, Oklahoma City, OK 73132

REV. JAMES and DIANA DUFRIEND, CNTC (Trinidad), Furlough address: P.O. Box 1225, Globe, AZ 85502

REV. GARY and LINDA GLASSCO, Papua New Guinea, Furlough address: 521 SW Street, Sheridan, OR 97378

REV. JEREMIAH and LYCIA GRANT, \* Zimbabwe, Field address: P.O. Box 543, Bulawayo, ZIMBABWE

REV. PAUL and MARY JETTER, Honduras, Furlough address: 3191 State Rte. 49, Fort Recovery, OH 45846

REV. JAMES and JOY JOHNSON, Samoa, Furlough address: 4800 Polo Duro NE, Albuquerque, NM 87110

REV. J. ELTON and KAY KRATZ, Brazil, Field address: Rua Souza Doca, 115, 90.000 Porto Alegre, RS, BRAZIL

MISS CAROLYN LEHRKE, \* Swaziland, Field address: P.O. Box 14, Manzini, SWAZILAND

REV. THOMAS and BARBARA LONG, Spain, Furlough address: c/o Marian Holland, 1455 90th Ave., No. 140, Vero Beach, FL 32960

REV. ROBERT and ROSA McCROSKEY, JR., Indonesia, Field address: P.O. Box 75, Yogyakarta, INDONESIA

DR. MICHAEL and SANDRA NEELY, \* Swaziland, Furlough address: 860 N. Washington, Danville, IN 46122

REV. TOM and LAURALEE NOTHSTINE, Swaziland, Field address: P.O. Box 3, Siteki, SWAZILAND

REV. SAMUEL and EVELYN OVANDO, Mexico, Furlough address: c/o Rev. Charles Crouch, P.O. Box 31, Kingsburg, CA 93631

REV. STEPHEN and SHEILA PETTIS, Portugal, Field address: Rua Castilho 209-5 E, 1000 Lisbon, PORTUGAL

DR. LEMOYNE and PRISCILLA PRINGLE, \* Swaziland, Furlough address: 136 S. Road 225 E, Danville, IN 46172

REV. DOUG and PAM RUNYAN, Ivory Coast, Field address: 22 B.P. 623, Abidjan 22, Cote d'Ivoire (Ivory Coast), WEST AFRICA

REV. JON and MARGARET SCOTT, Azores, Field address: Apartment 162, 9700 Angra do Heroismo, AZORES

MISS CLAUDIA STEVENSON, Nigeria, Furlough address: 8975 Lawrence Welk Dr. Terr., No. 132, Escondido, CA 92026

REV. BRIAN and EVELYN VANCIEL, \* Samoa, Field address: P.O. Box 1025, Apia, WESTERN SAMOA

MISS MARILYN WILLIS, Eurasia Regional Office, Field address: Postfach 1217, Postburo, 8207 Schaffhausen, SWITZERLAND

REV. NORMAN and CAROL ZURCHER, South Africa (ACC), Field address: P.O. Box 21562, 1733 Helderkrin, REPUBLIC OF SOUTH AFRICA

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WEEKEND  
August 31—  
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816-333-7000, Ext. 257

## CORRECTION

The following districts should have been included in the January 1990 issue of the *Herald* with the Stewardship Honor Roll listing of districts that reached or overpaid their Accepted General Budget for 1989:

Canada Quebec, Rev. Harry Rich, superintendent

Canada Pacific, Rev. Charles J. Muxworthy, superintendent

Indianapolis, Dr. John F. Hay, superintendent

Congratulations to these districts on this achievement.

—Stewardship Services

## NEWS OF RELIGION

### Major Record Companies Agree to Label Recordings

Major record companies have agreed to place a warning label on recordings whose lyrics may offend listeners. The labels, which will say "Explicit Lyrics—Parental Advisory," will be applied to albums, cassettes, and CD packages, giving consumers warning that they may find the recording offensive.

Record companies, through their 55-member trade group, the Recording Industry Association of America (RIAA), agreed to adopt the labeling at the urging of another trade group, the 800-member National Association of Record Manufacturers (NARM).

"We are trying to make our retailers happy," said Patricia Heimers, vice president for public relations for RIAA. "And we want to give parents with legitimate concerns a recognizable sticker." —EP news service

### Robertson Forms New Political Action Group

Pat Robertson, CBN founder and former presidential candidate, has announced the formation of a new grassroots organization called the Christian Coalition. According to Ralph Reed, executive director of the coalition, the group will focus on state and local issues, rather than on national matters.

Reed said the group will try to reach conservative Catholics and evangelicals with three goals: education on issues, creation of citizen lobbyists, and grooming of political candidates. —EP news service

### U.S. Muslims Intensify Missionary Efforts

Islamic organizations in the United States are intensifying their missionary efforts, according to a report by the information service of the German Evangelical Alliance.

The American Council of Mosques decided at a recent meeting in New York to prepare the way for a nationwide "proclamation crusade." As part of this drive, more Islamic literature will be produced to aid in promoting the Koran, the Muslim holy book.

There are about 8 million Muslims in the U.S. Most of the 242 million people in the U.S. are Christians: 79 million are Protestants, 53 million Roman Catholics, and 4 million Orthodox. There are also 5.8 million Jews and 100,000 Buddhists. —EP news service

### Arson Destroys Sandi Patti's Helvering Agency Offices

A fire of an "incendiary origin" destroyed the offices of The Helvering Agency, Sandi Patti's booking and management company, in the early morning hours of April 17. Authorities believe two fires were set, one inside the front door of the Anderson, Ind., office complex, and the other in the offices of Sandi Patti and husband, John Helvering.

A woman claiming to represent a group called the "Equal Religious Coalition" reportedly called the *Anderson Herald Bulletin* to claim responsibility for the fire. The caller said the fire was set "in objection to Patti's blatancy to continue to put herself on the pedestal of God." —EP news service



Dr. Dean Wessels  
Director

"HONORING THE TRUST"  
AND  
"SERVING THOSE  
WHO SERVE"

## YOUR PENSIONS AND BENEFITS FUND IN ACTION

Your support of the Pensions and Benefits Fund makes possible the "Basic" Pension Plan for over 3,300 retired Nazarene ministers and widows or widowers of ministers. Since your support has made it possible, you deserve to know the results of the nearly \$6 million paid out from this Fund in 1989. The following excerpts from letters received recently by the Pensions office, demonstrate the impact of your faithful giving.

*... The monthly pension check is very much appreciated. I don't know how I would manage without it.*

*... I am sending this to say "Thank you for the way you have been so faithful in sending our pension checks so promptly and for the raise that came. It certainly did help, as I was having to put out considerable cash for doctor bills at that time.*

*... It is hard for me to adequately express my thanks to you, the Board of Pensions and Benefits USA. I shall do my best to be worthy of your assistance and make it an investment for God's kingdom.*

*... Thank you and our church for remembering us older ones. How sweet it is to be loved and remembered in your prayers for us.*

The "Basic" Pension Plan is made possible through the Pensions and Benefits Fund received from local churches on participating districts in the United States and Canada. This work is also aided by gifts, donations, gift annuities, wills, and legacies. No General Budget monies are received. Therefore, your church's payment of its Fund amount is essential to keep your Pensions and Benefits Fund in Action.

## BOARD OF PENSIONS AND BENEFITS USA

Church of the Nazarene • 6401 The Paseo  
Kansas City, MO 64131-1284





BY TOM FELDER

## CHURCH SHARES EASTER MESSAGE WITH 8,000

Approximately 8,000 persons attended Olathe (Kans.) College Church's production of *The Victor* during the Easter season. Hundreds participated in the pageant, including the 100-member sanctuary choir, 40-voice children's choir, 35 orchestra members, and 60 dramatic actors.

Bill Green, minister of music, directed *The Victor*, which traces the life of Jesus during His ministry and through His trial, crucifixion, resurrection, and ascension.

"It's a big undertaking to train and prepare this many people in such a short time," Green said.

In addition to the onstage cast, about 30 persons worked on the construction of five separate sets in a local warehouse prior to moving them to the church. Ellen



**Jesus of Nazareth (Ray Mattix) is crucified in the College Church of the Nazarene's production of *The Victor*.** (Photo by Dave Kaup of the *Olathe Daily News*.)

Weinstock, an architectural designer, worked out the blueprints for the sets.

College Church plans to produce *The Victor* on an annual basis with expanded sets and more technical effects.

## QUARTET WINS STATE COMPETITION

The Harvest City Boys, a Southern Gospel Quartet from Danville, Ill., won first place at the 21st annual Illinois State Quartet Convention. The competition, held in

Marion, Ill., includes quartets from across the state.

Steve Remole, manager, reports that the group is made up of Nazarenes, including two Olivet Nazarene University graduates. They spend most of their time singing in Nazarene churches.

Members of the Harvest City Boys include: Stan Remole, Rich Stipp, Mike Campbell, Leon Webber, Al Wait, and Brett Hauk.



**The Harvest City Boys**

(Photo courtesy of *Southern Illinoisan*.)

## NAZARENE TEEN SERVES AS PAGE IN CONGRESS



Rhonda Cargill, a member of the Richfield Church of the Nazarene in Otisville, Mich., has been chosen to serve as a page in the U.S. House of Representatives for the first half of the 1990 term. She was nominated by Congressman Dale Kildee (D) of Michigan's 7th District.

Cargill first met Congressman Kildee in 1989 when she participated in a Work and Witness trip to Washington, D.C., with her youth group. The teens spent more than a week in the nation's capital working at the Community of Hope.

Cargill will be a senior at Lakeville High School in Otisville this fall.

**Pictured: Rhonda Cargill (l.) and Congressman Dale E. Kildee (r.).**

## RETIRED ELDER HONORED BY CITY



C. L. Newbert, a retired Nazarene elder, was honored by the City of New Bedford, Mass., recently

for his service as chaplain to area fishermen.

New Bedford, a city of 100,000, is the largest fishing port in the U.S.

John K. Bullard, New Bedford mayor, said in a special proclamation that Newbert had "assisted the families of New Bedford fishermen during times of need and times of joy."

Newbert has served as a Naval Reserve Chaplain and as the chaplain of the historic Seamen's Bethel.

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

# Etcetera...



## WHAT'S IN A NAME?

**I**n Jesus' name. Amen." I don't know when I was taught to conclude my prayers with that phrase (or one similar), but it was a long time ago! It seemed that a prayer was not *really* a prayer if it did not end "in Jesus' name." I would wonder from time to time about folks who forgot the phrase. Were their prayers nullified?

Some seem to really pray "in Jesus' name" with emphasis and emotion, others as if it is an afterthought and tack it on for safety's sake. There are others who believe the phrase has power of its own, so much so that by its use, God is cornered into giving whatsoever has been requested! Yet, in Acts 19:13-16, the use of the name of Jesus in casting out demons was not sufficient at all. In fact, it ended in a thorough drubbing by the demon-possessed man!

There seem to be many ideas about what it means to pray in the name of Jesus. Recently, an impromptu poll was taken of a class of students preparing for the ministry. The question was asked "Why do we pray in Jesus' name?" There were approximately eight different written responses in the group of 35 to 40, ranging from, "Because Jesus is our Mediator and Intercessor" to "I don't know." In between were such answers as "the Bible tells us to," "there is no other name to pray in," and "it provides spiritual power."

In an interesting discussion in *Praying with Power*, Lloyd Ogilvie argues that the name given Jesus, which is "above every name" (Philippians 2:9), is really the name for

God or Yahweh. It couldn't be Jesus, for there were many by that name before and after the ministry of our Lord. It couldn't be Christ, for that means putting the "Messiah" above God. It is Jesus, whose name is Yahweh, it is "God with

**Praying in the  
name of Jesus is  
to seek promised  
supernatural  
power for  
accomplishing  
His will.**

us." Ogilvie concludes his argument by declaring, "Therefore, Jesus' name is Yahweh. That's what is really meant by the words 'in Jesus' name' or more accurately, 'In the name given to Jesus, a name above every name, Yahweh.' *The God who makes things happen is with us and in us to make them continue to happen*" (105, emphasis mine). In other words, the God of the universe, the Lord, revealed in Christ Jesus, is behind that phrase!

It seems to me that there are several implications to praying in the name of Jesus. At the very least, it means that I pray as a representative of the Lord Jesus Christ. When I use His name, it is as His ambassador, with all rights, privileges, and powers pertaining

thereunto! His representative! It seems fairly clear that means I am a true disciple, involved in Kingdom business and abiding in Him. If not, then can I truly represent Him and use His name?

Further, it would seem to mean that to pray in the name of Jesus would be to pray "in line with" all that His life means. The plumb line of my praying is to be "seeking first the kingdom of God." Anything out of line with that simply will not be answered. Nothing that goes against His life, death, resurrection, and return through the Holy Spirit will be honored. In the Bible the "name" carried the character of the person. The person was contained in the name. As the Scriptures become more and more the bone, sinew, and muscle of our lives, the more He can lead us to pray in harmony with His character and life.

One more thought, praying in the name of Jesus is to seek promised supernatural power for accomplishing His will. As He guides us in prayer, we ask for the power, through His name, to accomplish His ministry in our world.

There is more here than I have time to cover, but praying in His name will no longer be just habit for me. Ogilvie sums it up well when he says, "We are not meant to use prayer as a desire to get help to do our plan, but power to attempt His plans for us. What in your life could be done only through a supernatural intervention by the living Lord in you? Pray for that!" (107) And, let me add, pray it "in Jesus' name!"

H



# Letters from Home



BY JIM AND MARILEE WILSON

## The Tithe Money

**W**e got a letter from Birdie Miller last week. She reported that Bubba Hemphill's testimony on Wednesday night caused quite a stir and an emergency board meeting after the service.

It seems that Bubba, who Aunt Birdie said has always been "up and down in his experience," had another setback. He got word that his Uncle Forrest was seriously ill and "not expected to live." Bubba was determined to go see him, so he gassed up his pickup and headed out of Wilson Flats for West Memphis, 148 miles away. Bubba had only \$32.00 on him, so before he left he paid a visit to the soup tureen in the china cabinet where he saves his tithe money each week until he was ready to put it in the church at the end of the month. (Birdie says paying once a month gives him plenty of opportunity to raid it in case of emergency.) At any rate, he took \$47.00 of tithe money with him just in case he had an emergency. Well, sure enough, he had one.

When he got to West Memphis, she found that Uncle Forrest, whom Bubba hadn't seen in seven years, had had a remarkable turn for the better. He was ready for some action. It seems that in his retirement years Forrest had fallen into the bad habit of spending most of his time and most of his old age pension at the local greyhound track. He fancied himself a sort of expert on the dogs and assured Bubba that he could double his tithe money at the track.

By the end of the fifth race Bubba

had lost all the money he had except for a couple of dollars worth of change. He was sick, repentant, and strangely prayerful. What would Wanda Mae do to him now? After a sweaty prayer, he put down his last two dollars on a long shot trifecta—and sure enough, it came in and Bubba collected \$666. But Bubba was under so much conviction that he couldn't enjoy it. He had a full tank of gas, so he headed home without spending a cent of his winnings. The next night he came to prayer meeting and gave a tearful testimony about his sinful exploits and walked to the front and dumped the whole \$666 in the offering plate.

This called for a board meeting about whether or not the church could accept such money. One board member said that it was an ungodly

amount—being the number of the anti-Christ—could Bubba add one dollar to it? Another opined that since Oral Roberts had accepted money from a dog track that "we could too." Brother Jones observed that, although it was indeed almost the exact amount needed to fix the leak in the roof, it was the devil's money and if the devil's money were used to fix the roof he could never work up an attitude of worship in the place. Finally, a ballot vote was taken and it was 3-2 with one abstention to refuse the money. Birdie said she thought the pastor was one of the "yes" votes, the church being three weeks in arrears in paying his salary.

As might be expected, Bubba Hemphill's feelings were hurt. He had vowed that if he won he would give it all to the Lord. What could he do now? In the end, characteristic of Bubba, he compromised. He said he made a payment on his pickup and gave the rest of the money to the Knights of Columbus.

Birdie thinks, however, that it's probably in the soup tureen awaiting another emergency. She vows that if there is another report of bad health from West Memphis that she is going over to the Hemphill's and volunteer to keep their three kids so that Wanda Mae can go with Bubba next trip.

"Those kids of theirs wear my nerves to a frazzle," Birdie avowed, "but it's my Christian duty."

**The vote was 3-2  
to refuse the  
money.**



*Jim and Marilee Wilson*

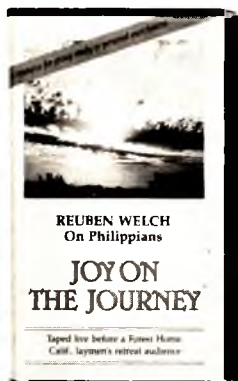
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# Words and Music

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## Reviews of recently released products for Christian nurture and enrichment

**JOY ON THE JOURNEY**, A Bible study video on Philippians, Reuben Welch, speaker. (HHVA-4000, \$39.95).



So you're planning a retreat and you'd like to have some popular speaker. How about Reuben Welch? "But our budget is small," you say, "and anyway, Reuben Welch is probably booked solid until the year 2050."

Well, that's no problem with this video from NPH. Taped at an actual retreat in Forest Home, Calif., Welch is at his best as he presents four 30-minute studies based on Philippians.

Welch brings the thoughts of Paul into contemporary context in these messages with his mixture of compassion and wit.

Specific themes of the sessions include: The Divine Initiative, To Me to Live Is Christ, Ordinary Christian Life, and The Open Secret of Strength. However, the central theme that runs throughout is the grace of God. Welch emphasizes that our Christianity is not based on our strength and that God is not looking for super Christians. Rather, He wants us to live obedient, Christ-centered lives in our everyday world.

Welch reminds us that the Christian is not to center his life around the material things that the world uses as its core of being. Rather, Christ is to be our central focus, and when this is true, we can face the everyday pitfalls, because we know that He is with us. It

does not mean that the hurts and problems won't come, but it does mean that we have a Companion who cares and who comforts despite our circumstances.

The tape comes with a printed leader's guide, which is complete with questions for consideration following each study.

Even if you're not planning a retreat, *Joy on the Journey* is the kind of study that is worth having in your home or church library of Christian videos.

—Mark Graham

**GLAD—THE A CAPPELLA PROJECT II**, *The Benson Company* (HHDC-2602, \$12.98, CD; HMTA-2602, \$9.98, CASSETTE).

Two current trends in contemporary Christian music, a cappella singing and a return to classic hymns, come together once again from Benson Company artists, Glad. Their first venture into this arena, modestly titled *The A Cappella Project*, became one of the surprise releases of a year or so ago. The sound stood out freshly in the midst of heavily synthesized/sampled/layered Christian pop; nothing but the emotion-rich expressions from the finest instrument of all, the human voice. Glad drew from the harmonic traditions of such secular groups as Singers Unlimited, Manhattan Transfer, and peer Christian artists First Call, then added the uniqueness of their all-male sound. Suddenly the band from the Washington, D.C., area, seldom distinguished from other similar groups, was launched into the ionosphere of Christian albums, selling more than 200,000 copies.

In this return effort, the vocal pyrotechnics are handled almost entirely by two members of Glad, Ed Nalle and Rob Neal, a noteworthy achievement even in this day of multitrack recording. For you techies out there, all recording was done in real time without using the benefit of sampled

vocals. A small regiment of top arrangers was involved: Mark Hayes, David Maddux, Don Wyrzten, Bob Kauflin, Nalle, and Neal. Of the 11 titles on cassette and CD, 7 can be found in most hymnals, demonstrating the focus of music to and for the church. (I would expect spin-off product for ensembles and choirs much as was produced from the first Project, so get your groups ready!) New melodic interpretations of hymns such as "Just as I Am" and "Crown Him with Many Crowns," add freshness for those who have sung them in the church for years, and provide an exciting introduction for those who are newer Christians.

Strong newer material is also included. According to Ken Pennell, managing director of A & R at Benson, the first single release will be Keith Green's classic tune "You Put This Love in My Heart," a bouncy, '60s-style celebration backed by a vocal "rhythm section." Look also for good things from a Kauflin-penned song, "God So Loved the World," a fine new expression of a foundational Scripture. What could be considered the title tune, "Sing It A Cappella," provides a solid example of this art form while rendering its biblically sound rationale: "With no instruments around us/We can make this joyful sound . . . Sing it a cappella/Hymns to the Holy One/Sing it a cappella/Songs of the battle won."

God made our voices to give Him praise and honor. What better way to illustrate His creation in us than to "sing it a cappella."

**America, God Shed His Grace on Thee** (Brentwood Music) (HMTA-5150, \$9.98, CASSETTE).

Right after Easter most church choirs and choir directors ask themselves the musical question, "Now what?" If this is you, wondering what can possibly take place between now and Christmas, Brentwood Music may have



your answer. *America, God Shed His Grace on Thee* is described as a 20-minute musical patriotic service (have you had a 20-minute service lately!) that is both celebration and proclamation of the grace of our God. Young Nashville area writers Brian Carr and Russell Mauldin have created fresh, singable melodies and lyrics that carry the torch of gratitude for this land of ours, while stopping short of emphasizing red-neck civil religion. The accent is that it is only by God's grace we enjoy the blessings of liberty. Mauldin as arranger backs these thoughts with simple yet effective orchestrations. It is a piece worth considering for the coming July Sunday emphasis that would still give the minister time to support the theme with a message. Or it could be part of a full patriotic concert as a featured package of music.

A total of five songs make up the service. The opener, "America the Beautiful," also serves as the finale with some variation. Outside of the optional high endings, the choral score never goes beyond four parts, with many two- and three-part passages. This makes it very accessible to most church choirs regardless of size. For the larger choir, this is an effective work without the prolonged rehearsal schedule most musicals require. I would also suggest bringing in the teens and college students home for the summer to create an all-church "festival choir." Some very fine narrations tie many of the songs together and bring out what I feel are some significant statements. Quotations found on some of our leading national monuments are shared just before the singing of "What Our Fathers Lived and Died For," providing persuasive evidence that our land was founded on biblical principles. The song "Another Revolution; Another Call to War" begins a bit blandly, but soon swells to a declaration of battle in which today's church finds itself. Any Christian that reads a paper or watches television should know that the world is not sitting still waiting for the church to assert itself. This is a day to declare "the year of the Lord," praying and caring as never before.

With the ideals of liberty and democracy thundering like an avalanche across Eastern Europe, surely this is a time for us Americans to value again these God-given blessings.

## Reuben Welch on Philippians

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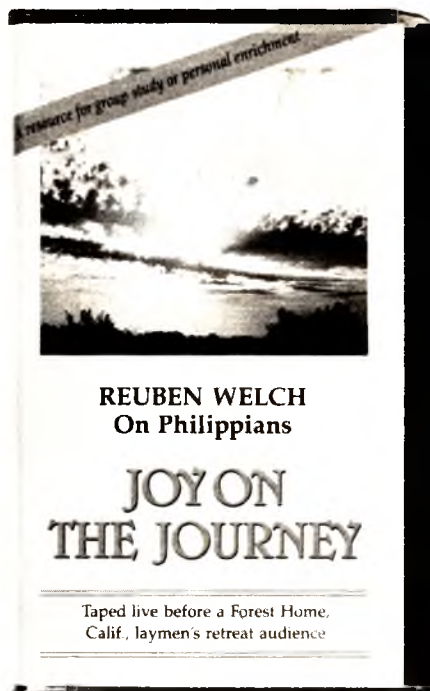
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## Expecting a Miracle

I'm expecting a miracle. As I write this column, I'm nine months pregnant and oh so fully aware of what it takes to get ready for such an unprecedented life event. After hearing the proverbial phrase, "Your life is about to change forever," for the umpteenth time, I decided to identify some principles of miracle preparation that have given me a new appreciation for God's gift of a sense of humor.

1. *Forget the basic truisms of ordinary life.* For instance, a balanced meal no longer consists of meat, vegetables or fruit, and a grain. Instead, an adequate meal is one that sounds good and will stay down. When fried rice and mixed fruit Jell-O followed by malt ball ice cream sounds like a gourmet treat, you know that the baby will soon be on its way.

2. *Learn to move beyond previously set boundaries.* Modern childbirth requires one to talk about body parts that holiness people are taught are inappropriate subjects for mixed company. The curriculum for childbirth classes is organized around all the stages of labor that explain in detail all of the bodily functions most of us have only experienced in absolute privacy.

3. *Discern fairy tales from fact.* It is a primordial urge in those who have already experienced childbirth to tell tales of mythic proportion about their own heroics in labor and child-rearing. Stories of 48-hour labors, emergency Caesarean sections, and unplanned deliveries in taxicabs or tollbooths

abound. But my favorite "experienced parent" line came from a friend who had previously told me more than once, "You'll never understand until you have children." And when I told her I was pregnant, her tune changed. Now she tells me, "You really don't know

**It helps to develop a sense of humor while expecting a miracle.**

what it's like to parent until you have two." So obviously I'll never be able to join the "real parent club" she belongs to. I'll always be one child short or a few years too late. And heaven forbid if I have a reasonably short, uneventful labor!

4. *Expect increased opportunities for ministry.* Without any additional training or gifts, my obvious condition alone made me into a much-sought-after counselor. Even my hairdresser wanted to talk to me about "women only" topics. Another career friend who has a toddler at home, swore me to secrecy that she was ready to have another but no one at work could find out or they might overlook her for an upcoming promotion. I've been astounded at how my "condition" can open doors for prenatal evangelism.

5. *Learn to rebuff expectations*

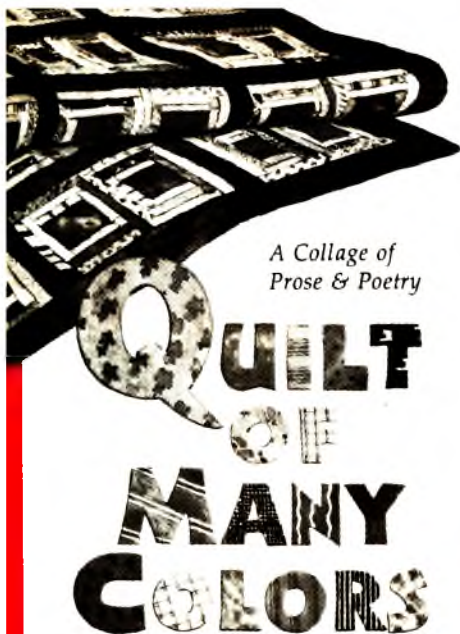
*of increased spiritual prowess.* Expecting a miracle arouses assumptions in others about a woman's mystical side. I was asked if I found a special affinity with Mary, the mother of Jesus, during Advent. I didn't. Others would nudge me and say, "You know, don't you?" wanting to wheedle out of me the gender of the baby. When I said I really didn't know, rarely was I believed. Women are all supposed to be clairvoyant when pregnant, I guess.

6. *Learn to integrate the mystical with the earthy.* One's hopes and dreams for a perfect baby who scores a perfect "10" on the apgar scale, don't completely coincide with the doctor's pictures of newborns with cone heads, white bumps, facial hair, purple blotches, and the like.

7. *Take advantage of the blessings of the moment—they're temporary.* You can eat six times a day without anyone wondering if you have an eating disorder. You can buy six boxes of baby wipes, three jars of dill pickles, and a gallon of butter brickle ice cream and blame it all on the "nesting instinct." You can wear the same outfit three times in one week and no one will question your taste in clothes. Best of all, you can take naps in the afternoon without anyone thinking you're lazy.

While these principles may not radically improve anyone's life, I hope they will help us all to remember that God works in mysterious and often humorous ways. Prepare to cultivate a sense of humor while expecting a miracle. H





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—Proverbs 31:30, NIV

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## The Question Box

Conducted by Wesley Tracy, Editor

### Two Questions on Communion

1. "Is it proper for a pastor to use visiting ministers to assist in serving Communion rather than using dedicated lay leaders?"

2. "I sometimes see pastors use board members to help serve Communion rather than use ministers who are members of the local congregation. Is this right?"

I conferred with B. Edgar Johnson, general secretary, about this matter. He confirmed that as far as official Nazarene polity is concerned, the pastor is free to select either lay or clergy assistants. The small print directions for the ritual do call for the use of "other ministers present" or of lay assistants "when necessary." Thus the tradition of using ministerial assistants is cited in the *Manual* instructions. (*Manual*, Paragraph 802, p. 247). The general secretary does not view the instructions to be part of the official ceremony, nor is it required that the *Manual* form of the ritual be used at every celebration of the Supper. The pastor has considerable liberty in selecting helpers.

It is important that the sacraments be officially administered by an ordained elder, authorized deacon, or a licensed minister serving as pastor.

With the recent accent on "lay ministry," some laypersons have conducted Communion services in small-group meetings and have performed private baptisms of persons they led to faith. Such unfortunate events are clearly violations of Nazarene polity.

*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 Pasco, Kansas City, MO 64131.*

# Where God Lives

BY GREY ROGERS

**M**y family lived in the middle of a vacant field in a 20' x 20' garage with a 4' lean-to built on the back that we used as a kitchen. On numerous occasions our middle-class neighbors had unsuccessfully gathered petitions for our removal. As a child, I didn't know the significance of social levels, but I did know that our family was treated differently than other families in the neighborhood.

One day a neighbor called me over to her house. She had company and wanted to "show me off." Gesturing toward me, she said, "This is one of them." There were oohs and ahhs and "poor little thing" comments from the group.

As they looked and talked about me and my family, warm tears began to burn in my throat. Angry and ashamed, I told them I had to leave. With tears streaming down my face, I ran back to the garage and fell on the old couch inside my home.

This was my existence when, as a curious five-year-old, I dressed hurriedly and slipped away from home one Sunday morning. I was headed for church—alone! My six-year-old sister, who knew absolutely everything, had told me that church was where God lived. She said lots of people would be coming there on Sunday to see Him.

The church was only five blocks from home, but I was breathless—not only from running the whole way but also from the excitement and anticipation. I had heard my mom sing "God Will Take Care of You," and I was finally going to be in His house!

Once inside, I was dazzled by the beauty and elegance. I hadn't imagined that any place on earth could be so perfect. The ceilings seemed a thousand feet high and the soft green carpeting cushioned my feet as I walked. The pews looked like giant

polished redwoods, and the altar stood majestically at the end of the aisle. As the worshipers began to assemble, I began to feel alone and a little afraid.

I was debating whether to stay or shrink back to my home, when a very gentle lady approached me. She knelt next to me and said, "Come here, dear. Don't be afraid. You're all alone, aren't you?"

"Uh-huh," I shyly replied.

"Well, here now, honey," the lady said. "First let's button your coat properly and let's smooth down your hair a bit." As she touched up my inexperienced grooming, I looked into her kind eyes and watched her warm smile of acceptance. "There you are! Now, why don't you come and sit with me?"

She took me by the hand and led me to a red-cushioned seat. Putting a reassuring arm around my shoulder, she said, "Here, you may hold my Bible."

I sat wide-eyed, in awe of the high ceilings and the stained-glass windows, and was warmly inspired by the elegance of God's house. With reverence, I sat holding the closed Bible. I watched as the edges of its pages changed from gold to red and back to gold again as I turned it one way, then another.

I listened to the soft organ music and felt the comfort of my new friend. I was no longer afraid.

**F**orty years later, after more than 25 surgeries, I had mixed prescription drugs and alcohol, and my mind had become less than that of a five-year-old.

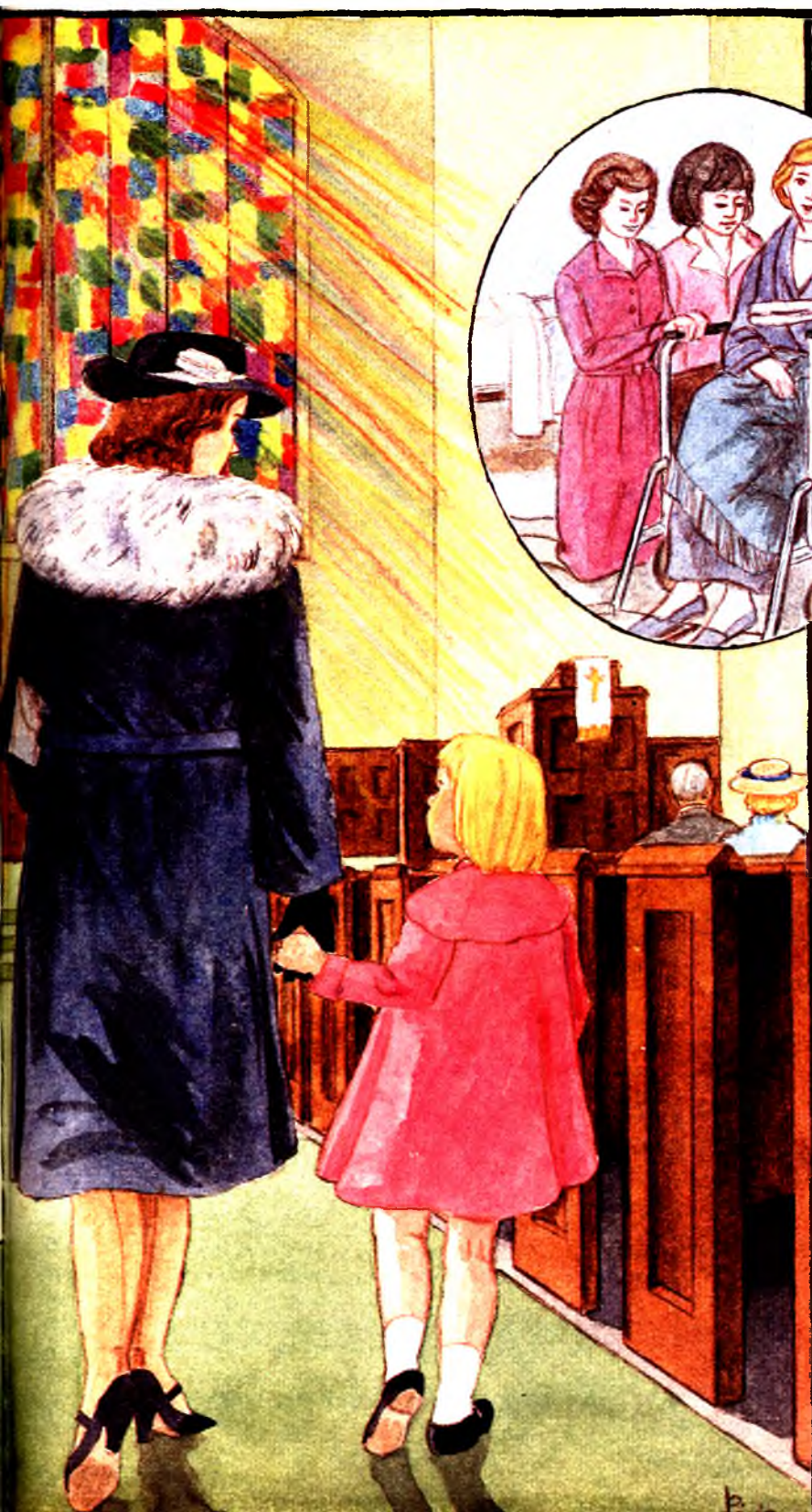
I was tied into a chair, unable to speak coherently, my 75 pounds stretched over a 5'6" frame. I could not tell the doctors and nurses my name, for I could not recall it. I remember feeling fearful and hopeless.

When several friends came to visit,





***"As they looked and talked about me and my family, warm tears began to burn in my throat."***



a few of them were appalled and turned away from the gaunt figure with the hollow stare. One friend, however, was not so easily dismayed. She said to the others, "Let's pray for her."

"Why?" was the disbelieving response. "What's left to pray for? She's not going to get well—she'll never make it."

"God is able," my friend said simply. And they began to pray.

God reached through the cobwebs in my mind. Like the gentle lady from my childhood. He seemed to say to my heart, "Come here, you that I love and died for. You're all alone, aren't you?"

The same "Uh-huh" of my childhood was all I was capable of replying. But that was enough.

"I'll soothe your mind and straighten your life." He beckoned, "Come . . . sit with Me. I'll give you My Word to hold on to. Rest in Me and don't be afraid. Now, bask in My glorious light!"

That was over 15 years ago, and I was fully restored. I'm so thankful that God lived in that church, in the life of that gentle lady, and in the lives of my friends.

That is, indeed, where God lives!

H

We invite our readers to submit personal experience stories for this feature. Manuscripts should be typewritten, double spaced, and three to six pages in length. Include a self-addressed, stamped envelope. We cannot promise publication, but we will publish the best ones that we receive. Send your articles to PERSONAL EXPERIENCE, Herald of Holiness, 6401 The Paseo, Kansas City, MO 64131.



## STONE ELECTED GENERAL SECRETARY



Jack K. Stone, 52, superintendent of the Northeast Oklahoma District, has been elected general secretary of the Church of the Nazarene by the General Board. The announcement of the election was made April 30 by Donald D. Owens, responsible general superintendent for the office of general secretary. The date when Stone will assume his new duties will be announced later.

Stone replaces B. Edgar Johnson, who served as general secretary for more than a quarter century.

Born in Vanceburg, Ky., Stone holds a B.A. from Trevecca Nazarene College. He did graduate work at the universities of Florida and

Kentucky and earned a D.Min. from Luther Rice Seminary. He was honored with the D.D. by TNC in June 1980.

Ordained on the Tennessee District in 1962, Stone has served pastorates in Kentucky, Florida, and Illinois. He has been superintendent of the Northeast Oklahoma District since February 1987.

Stone has held a number of district and general church positions, including membership on the General Board from 1976-80.

He and his wife, Edna, have three children, Jeff, Mark, and Jackie.

## FLETCHER ELECTED NORTHWEST DISTRICT SUPERINTENDENT

Stephen C. Fletcher, 49, senior pastor of the Yakima West Valley Church of the Nazarene, was elected superintendent of



General Superintendent Jerald D. Johnson, CHA president (seated), looks on as David McKenna, president of Asbury Theological Seminary, addresses the CHA convention.

the Northwest District April 19, according to General Superintendent William J. Prince, who presided at the assembly. Election came on the seventh ballot. Fletcher accepted the call and began his tenure at the close of the assembly.

He replaces Walter Lanman who retired from the superintendency at the 1990 assembly. Lanman was elected district superintendent in 1979 after serving two years as superintendent of the Nebraska District.

Fletcher has pastored at Yakima West Valley since 1987. Prior to this, he pastored churches on the Washington Pacific District from 1966 to 1984, leaving for three years to pastor on the Southwest Oklahoma District. He began his ministry on the Southern California District in 1962.

A graduate of Pasadena College, Fletcher also attended Nazarene Theological Seminary. He was ordained on the Washington Pacific District in 1967.

He and his wife, Julene, have two children, Mark and Merredith.

## CHA HONORS WYNKOOP

Mildred Bangs Wynkoop was honored as the Holiness Exponent of the Year by the Christian Holiness Association at its 122nd annual convention April 17, in Lexington, Ky. Although Wynkoop was unable to attend, General Superintendent Jerald D. Johnson, CHA president, directed a special presentation ceremony honoring her contributions to the holiness movement.

Wynkoop has served in various positions at Nazarene Seminary of Japan, Trevecca Nazarene College, and Nazarene Theological Seminary. She also authored several books and articles, including: *Foundations of Wesleyan and Arminian Theology*; *John Wesley, Christian Revolutionary*; and *A Theology of Love*.

David McKenna, president of Asbury Theological Seminary, presented the keynote address and challenged the holiness movement to "move boldly to plug the gaps in the moral and spiritual culture of our time."

## CENTRAL OHIO RECORDS TOP ATTENDANCE IN SPRING SUNDAY SCHOOL EMPHASIS

Central Ohio averaged 10,114 in attendance during the spring Sunday School emphasis, "Bring the Children to Jesus," leading all other reporting districts in the U.S. and Canada. Washington Pacific was the top district in new enrollees during the six-week emphasis that ended April 15.

Overall, an average of 433,011 persons attended Sunday School during the emphasis, and 17,782 were enrolled. A total of 561,093 persons attended Sunday School Easter Sunday.

Here are the top five districts in the two categories for the six weeks.

DISTRICT	AVERAGE ATTENDANCE
1. Central Ohio .....	10,114
2. Southwestern Ohio .....	9,852
3. Colorado .....	9,749
4. Los Angeles .....	9,721
5. Washington Pacific .....	9,636

DISTRICT	NEW ENROLLEES
1. Washington Pacific .....	1,256
2. Southern California .....	1,130
3. Dakota .....	695
4. Dallas .....	689
5. Kentucky .....	683





They are planted in the  
house of the Lord, they  
flourish in the courts of our  
God. They still bring forth  
fruit in old age.

Psalm 92:13-14, RSV



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