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■ OCTOBER 1990

Herald of Holiness

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Herald of Holiness

CHURCH OF THE NAZARENE

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WHERE YOU LEAST EXPECT TO FIND HIM

BY PETER WHITTAKER

Prison is a most unlikely place to discover a contented heart. The last place on earth one would look to find real love.

For people who have never been "inside," the thought of what life would be like is unbearable. The thought is pushed away; prison life is for the dregs of society, someone else's problem.

Rumor says life "inside" is hell—friendless, morbid, and dangerous. That is what I thought before I was sent there. But I never had a care for the poor souls who were in there; the only cares I had were for myself.

I was lost in the world, seeking paradise in dark corners, running from responsibilities, hiding from reality. The hurts in my life were open wounds that I tried to cover with dead leaves. And in I fell. I was arrested on a drug charge.

When the magistrate said "three months," I felt as though my life had been pulled from under me.

"I've never faced jail before!" I said. It was all I could say as I was led away, handcuffed, to the waiting van. It would take me to the gates of hell, I thought.

Once inside the gates, the cuffs were released, but it certainly didn't release any anxiety. I had never before been so starkly afraid. I was directed into a yard with hundreds of men, all dressed in blue denim, all moping around with nothing to do.

Mortified, I looked around at them, some pacing, some sitting, some standing, all in groups of two or three, most smoking.

To me, they all looked like the grotesque faces from a Gothic painting. I was among hardened criminals, the dregs of society; I was one of them. The thought depressed me to the very blackest depths, to a soulless shadow. But I was able to keep my head and keep from tears, for, after a while, I noticed that many of the people were just like me. There were many men



“I found Christ through the ministry of a murderer.”

there my age with experiences and backgrounds similar to mine. This made the reality of prison a little less frightening.

My first night in the lonely cell was bitter. The room was like an under-sized bathroom: a seatless toilet in one corner, a bed, and a desk. The reality of where I was really hit hard.

Suddenly, I was terribly alone.

I thought of my parents and wept. I knew that the news of what had become of me would rip them apart, if not kill them. I thought of my brother and sister and how ashamed they would be of me. And, in my mind, I walked through all the steps of my life.

From the cradling at my mother's breast, through my childhood, when I was hurt and sick, through all the years of school when my father was so proud of me. There'd always be someone there to pick me up when I fell, to heal my cuts, to comfort my broken heart. I'd thrown all those years away, thrown them into the rubbish can.

thrown my life away, traded it for the false promises of the drug culture.

The first morning, I was placed in a small, concrete yard where "lifers" spend their days. Most had been there for more than 10 years. Some had lost the ability to converse; some spent all their time pacing back and forth, back and forth, back and forth. There were some interested in speaking to newcomers, and one man in particular reminded me of my brother, and in him I saw myself. He had done plenty of bad deeds, but there was something within him that I felt was good and whole.

Because I was a low-risk prisoner, I was soon transported to a prison farm. I knew I'd never forget that fellow, and on the day I left, he gave my arm one enormous squeeze. It hurt, but it felt good. This act of friendship from a "lifer" softened my hard heart and prepared me for what was to happen later.

Days were very long, and the weeks passed slowly. Little by little, day by day, I began to fill my emptiness by reading the Bible placed by the Gideons. With that, I found great comfort and peaceful nights' sleep.

At the farm there were visiting ministers who came together on Tuesday nights and Sundays. At first, I watched their meetings from a distance, with a growing desire to be with

them. Though I was in prison with hundreds of other inmates who'd done worse things than I, strangely, I thought I wasn't worthy to join them. Then, one day, a large, awesome man spoke to me in a soft and kindly voice.

"I noticed you watching the study the other night. Why don't you come along?" He seemed to know that I really wanted to join them.

"I wouldn't be any good at it," I shrugged.

"What a load of nonsense," he laughed. "You don't have to do anything. Come along. I know you'll get a lot out of it."

This huge man took me under his wing, in a sense. He had been in prison for 25 years. He was a murderer. He admitted he had been a monster of a person all his life. For the first 12 years of his imprisonment, he was unapproachable. Then, one day, something caused him to look at himself. He wanted to change. He asked Jesus into his life. He never looked back. He began to pray. He found forgiveness and peace in Christ and for 13 years had worked diligently not only to know Christ but also to make Him known.

And make Him known he did—to me. He led me to pray the sinner's prayer of repentance.

I will never forget the joy that hulk of a man experienced when I asked the Lord to forgive my sins and take charge of my life. It was the joy that he lived for.

Who would dream that the Holy Spirit, the "Hound of heaven," would track me down in

prison. God will do anything to make himself known to us. I found Him through the ministry of a murderer. Thank God for His love and for His servants who serve Him even in prison. Sometimes you meet Christ where you least expect to find Him.

My experience in prison was both bitter and sweet. I learned the most valuable of lessons. I learned that love for all people, no matter what their past, can happen. I learned that the love, the Spirit of Jesus, will lift anyone from their darkest hour in the darkest of places.

I found a happiness in prison that I'd never really felt before. In that caloused community, I felt my prayers being answered almost as quickly as I could say them.

There are many serious disadvantages in having gone to prison. It's hard to get a job. My self-esteem is probably permanently injured. But it would be a much greater disadvantage to miss Christ.

Since I have been released from prison, I have been walking daily in the light God gives me. I am reunited with my wife, Julie, and two children. Life is making sense again.

The pastor and the people of the Kingston Road Church of the Nazarene are helping me understand the Christian life. I especially get help from the Wednesday night Bible study at the church. I shall forever be grateful to a God who so cares for us that He reaches out to us even if we get in trouble and land in prison.

Even there, He had His witnesses. Also, I thank Him for persons in the church who do not hold your past mistakes against you, but, instead, help you put your life back together.

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VIEWPOINT

Our Nazarene Heritage—A Serious Reflection

BY JOHN A. KNIGHT, GENERAL SUPERINTENDENT

Thousands of new Nazarenes join our fellowship annually—more than 71,000 in 1989, the largest number in our history. A number equivalent to approximately 60 percent of our membership has come into the church in the last decade.

We must articulate and model the essentials of our heritage. Our heritage must be understood if it is to be preserved.

There is danger in "preserving" a heritage. It can become just that—"preserved" . . . sterile, rigid, rationalistic, emotionally empty, and unattractive.

There is greater danger in "ignoring" heritage. This results in loss of a sense of identity, a feeling of disconnectedness, a lack of a compelling mission, and, consequently, ineffectiveness.

The personal heritage that each of us has received in the Church of the Nazarene may vary—depending upon our geography, culture, and training. Not all elements are equally important or universally meaningful.

Some priorities, however, are *central* to our Nazarene heritage and to Nazarenes as a corporate body.

Our heritage includes *loyalty to the Word of God; emphasis on holy living, freedom from sin, entire sanctification, and growth in grace; strong preachers and biblical preaching; the value of the superintendency; and worship characterized by spontaneity, praise, and music with a sound spiritual message.*

In the second century, the Montanists were declared heretics by the church; not primarily because of what they taught but because of their mood and spirit. They were not unorthodox doctrinally; but they were dogmatic, harsh, and given to emotionalism, sentimentality, and "faddish practices." Their emphasis became *imbalanced*.

There is a proper *mood and spirit*,

as well as *correct teaching*, in our Nazarene heritage. Our heritage has a *doctrinal content* that can be *taught*; a *perspective*, a *spirit* that can only be *caught*.

It is in our worship and music that departure from our heritage may be most discernible.

Instead of anthems and liturgical hymns, more frequently we have sung gospel songs magnifying God's grace "in our lives." This, of course, can degenerate into an unhealthy subjectivism and mere sentimentality, or into shallow emotionalism. The opposite extreme is cold, listless, abstract music that fails to touch the inner man and motivate to action.

It is sometimes noted that churches that emphasize spirited, fast-moving, and action-oriented music are growing. For that matter, rock music has also attracted large numbers of adherents. Growth in itself, in terms of numerical calculation, is no absolute sign of God's blessing.

On the whole, however, liturgical type churches are declining. Their music fails to attract to some great ideals, stir the soul, or inspire to service.

The Church of the Nazarene has attempted to blaze a "middle path" between these equally ineffective and sometimes dangerous tendencies. Music, which is a vital part of our heritage, has exalted a holy God, lifted the name of Jesus, and is a means of worshiping in the "beauty of holiness" by the power of the Spirit.



Our music is *not* basically *performance oriented*. Rather, it *invites participation* with fellow worshipers who

come together to "eulogize" the Lord. The lyrics address a fundamental, existential need of man and describe the power of Christ to meet that need.

Music and religion are inseparable. When man reaches a state of spiritual exaltation in which he feels at one with God, he expresses himself in poetry and song. When man is burdened with grief or guilt, he pours song from his inner being, expressing his longings and hopes.

The Psalms, sacred songs of the Hebrews, are a mirror into which one can see oneself and one's emotions reflected. The profound and divinely inspired truths of these songs relate to repentance and redemption, holiness

Nazarene music and worship should focus first on a loving, righteous, holy God.

and purity, praise and thanksgiving, sin and retribution, God and Nature, even national pride and historic mission.

Likewise, our Nazarene musical heritage has reflected the full gamut of man's spiritual and emotional needs and has pointed to the divine source from which comes inner peace—personal fulfillment.

Let's take care not to lose the *objective* element in our worship and music heritage, namely, *primary* focus upon a loving, righteous, and holy God; without sacrificing the necessary but *secondary* longings and feelings of the worshiper.

For Nazarenes, *balance* in heritage is imperative.

HH

Entire Sanctification

I believe you get it all at once," she said. "This second work of grace business has me totally confused, even though I've been a Nazarene ever since I was 10."

"Do you think that we just made up a second work of grace?" I asked. "Where do you suppose we got such an idea?"

"Sometimes I wonder," she replied. "I tried really hard to 'get sanctified' as a teenager. I listened to what the pastor and the evangelists said. I went to the altar several times, but mostly I got confused. There was so much pressure to testify to being sanctified that finally I just decided that I was as sanctified as the rest of the people, so I just claimed it and stopped worrying about it."

I don't know about you, but I hear that sort of speech quite a bit these days—and it puts me under conviction. I'm afraid that my generation (I'm 50-something) has blown the uncertain trumpet that Paul warned us of (1 Corinthians 14:8) when it comes to the doctrine of sanctifying grace.

When the preaching and teaching about any doctrine become a whirligig of abstractions, a syntactical quagmire of abstrusity, something needs to be done to rediscover the experiences from which it sprang in the first place.

You see, it is the very nature of doctrines to be abstract. Usually they are derived from the personal and collective experiences of God's people. Starting with the raw material of the church's experience, her leaders and teachers try to *extract* or *abstract* the whole body of experience into a short, theoretical statement suitable for articles of faith, confessions of belief, church manuals, and the like. Thus, most doctrines are expressed as abstract generalizations.

Reverse Theologizing

When a doctrine becomes as frequently confusing as helpful, the task for preachers and teachers is to become reverse theologians. Reversing the abstracting process, which flows from experience to abstract codifying, the teacher moves backward from the abstract code to the experience behind it that led to the formulation of the doctrine in the first place. The quest is to rediscover the spiritual reality that underlies the doctrine.

I've heard so many people say that they are confused about the doctrine of

entire sanctification that I've started my own reverse theology exercise. I'm trying to reach behind and beneath the theological propositions in our textbooks and creedal statements to the experiences of God's people that gave birth to the doctrine. I have been weighing the works of John Wesley and Adam Clarke, along with some sermons by Phineas F. Bresee.

Landmarks on a Reverse Theology Trek

I'm not nearly finished with this, but permit me to cite some items on the horizon.

1. Are the experiences of the saints regarding sanctifying grace in harmony with the Scriptures? Yes, to me, the Bible clearly teaches that the blessing of sanctifying grace is a gift God longs to give us all. So I shall not here try to "prove" its scriptural foundation.

2. What about the matter of "secondness" raised by the young woman quoted in the opening of this editorial? Some people (usually Bible literalists) are troubled by the fact that the Bible does not spell out the sequences of grace in a robotic formula. But that does not bother me at all. The second work of grace aspect of sanctification has been validated again and again in the experiences of God's people. We did not just make this up. We got this idea because every Christian generation has produced two kinds of Christians. Those of the ordinary variety, and those who have discovered the deeper life, the holy life, the life of complete devotion. And through the centuries this sanctifying experience (by whatever name they called it) came to them after they had been converted. As they walked with Him, God led them into a deeper spiritual life than they had ever known. The "secondness" doctrine is not the sign of rabid holy rollers, rather it is simply the way God generally works with His people.

3. Some people have trouble with the second work being a crisis experience. Wouldn't gradual sanctification be more natural? Even John Wesley wanted to preach gradual sanctification, but

after he interviewed some 1,000 persons who had received sanctifying grace, he declared that if half or a third of them, or even "one in twenty" had testified to receiving this blessing gradually he would have preached it so. But, in every case without one exception, these people spoke of receiving heart purity in a crisis experience. Wesley was quick to add that there was surely a gradual work both before and after the crisis experience. Entire sanctification as a crisis second work of grace is securely established by the common experience of the saints.

4. I have tried in the privacy of my study to conjecture what John Wesley, Adam Clarke, and Phineas Bresee would have to say to us if we asked them to evaluate our late 20th-century brand of holiness. What if they could speak to us in a panel discussion at the next General Assembly? What would they tell us? I think they would say that our brand of holiness is:

When the teaching and preaching of the doctrine of sanctification become a whirligig of abstractions, it's time to look behind the doctrine to the experiences of God's people, which gave birth to the doctrine in the first place.

A. Way Too Easy—the notion that someone who prays five *minutes* a day and watches TV five *hours* a day claiming to be sanctified holy is a total non sequitur. Holiness means inner and outer *sanctity*. Holiness is a vocation, not a sideline.

B. Way Too Cheap—though sanctification is by grace and grace alone, it is not experienced by those who are nearly strangers to self-surrender, self-donation, self-denial, and complete devotion.

C. Way Too Lopsided—holiness has to do with both *sanctity* and *ser-*

and Uncertain Trumpets

vice. You are properly concerned about inner purity, but neglect sacrificial service. "spending and being spent" for others.

D. Way Too Quick—you folks pressure people, they would tell us, into a premature profession of sanctifying grace.

It is the "way too quick" charge that makes me wince most. This is the point at which my generation needs to kneel in awe before the facts. If the American holiness movement of the 20th century has had one fatal flaw it is the flaw of rushing people into professing to be sanctified before they understood it or felt a real need for it. Challenging them with phrases like "You do want all that God has for you, don't you?" "Have you put your all on the altar? Well, the altar sanctifies the gift—according to the Bible—you believe the Bible don't you?" "Well, brother, claim it by dry faith on the authority of God's Word." "If you believe, it's as automatic as the law of gravity; whether you feel anything or not. Amen, tell us what the Lord has done for you tonight," we strong-armed and coaxed a lot of people into professing sanctification before God had time to prepare their hearts for it.

God does not dish out sanctifying grace prematurely, even though we have fine-tuned our formula. There is much to do to prepare the convert's heart for sanctification. For one thing, even the rejoicing convert usually does not have an accurate image of how deeply ingrained sin is in his very being. As he walks with God, he comes to see, as Wesley taught, that sin cleaves to all he says and does, even when carrying out his most holy duties. (Just why did I want that new dress or new suit before I sang the special last Sunday?)

During the time between conversion and sanctification, God faithfully reveals the person's need for sanctifying grace and creates in the heart a longing for the mind of Christ. This takes time. During the Wesleyan revival the typical amount of time that the convert spent seeking sanctifying grace was about five years.

The Americans, however, were not so patient. Our evangelists and writers adopted what they themselves called the "shorter way to holiness." And as time went by, the "shorter way" became even

more brief. One result is that right now our church is filled with tens of thousands of persons who were rushed prematurely into testifying to an experience of sanctifying grace that they have never understood, felt a need for, or permitted God to prepare them for.

Let us listen to our experience. Recently a good friend of mine, an honored minister in our church, shared his testimony with me. He told me of two peak experiences subsequent to his conversion. I asked which one was his sanctification experience. He looked me in the eye and said, "I professed to be sanctified when I was 19 and maybe I was, but when I had that experience of God's grace at 32 I thought that I had really discovered sanctifying grace. So to answer your question, Wes, I just don't know."

Recently I was with a group of about 10 other persons, all of them leaders in the holiness movement. They were talking about how they had entered into sanctifying grace. One man shared that he had been a pastor for 10 years before he found sanctification—although he had sincerely professed it all along. In those precious moments that followed, around the room we went, and most of us spoke of how we had professed this grace long before we really found the Fountain. Oh, let us *listen* to our experience!

Both you and I could multiply such examples. They would show us that some people eventually find sanctifying grace in spite of being prodded into a premature profession. But it also raises questions about how many people pushed into a premature profession never do find the soul rest of holiness. What percentage of persons who profess the blessing too quickly stop seeking and stop growing, thinking this is all there is? How many find the *reality* of their experience so incongruous with the *promise* of the holy life that they constantly doubt or drop out of the Christian race altogether?

Those early Wesleyans provide a helpful model. They were *quick* to seek sanctifying grace but *slow* to profess it. We need to rediscover their patient seeking.

The "shorter way" has been found wanting. Wesley coached them to "fret not," "repine not" nor "murmur against God because you are not yet sanctified," nor should one spend time "uselessly tormenting yourself because the time has not fully come." Instead, Wesley advised them to "calmly and quietly wait for it, knowing that it will come." God is Sovereign and in His own time, when you love Him with all your heart, "He will speak the second time, 'Be thou clean.'"

There is so much more yet to think and say and do in a reverse theologizing excursion. But if we make the journey back to the experiential foundations of our doctrine it will bear wholesome fruit.

Next year, 1991, will bring the 200th anniversary of John Wesley's death. I wish we could celebrate it by having each pastor, board member, and Sunday School teacher read and ponder these three sermons by Mr. Wesley: "The Scripture Way of Salvation," "Satan's

If the American holiness movement has had one flaw, it has been pushing and coaxing people into the premature profession of sanctifying grace.

Devices," and "The First Fruits of the Spirit." Such an exercise would be a profitable first step in reverse theologizing. And if these could be followed by a devotional study of Phineas Bresee's sermons, "The Baptism with the Spirit" and "The Transferred Image," we would all be better off.

My first step in reverse theology has done one thing for me. It has confirmed indelibly in my heart that behind our doctrinal formulation there lies a vibrant, vital, spiritual reality. No uncertain trumpet will ever make me doubt that.

Wesley's Backward Look at Christian Holiness

BY JOHN W. MAY

After 40 years of preaching Christian holiness, John Wesley reviewed the doctrine and defined the experience of sanctifying grace. Through the years, he had not only preached the experience but also interviewed many people who possessed it. He reduced his concept of it to three views that have needed no alteration even to our day. As we face a new decade, and soon a new century, holiness is the same as when Wesley proclaimed it in church buildings and byways.

Consecration

His first view has to do with consecration. He wrote, "It is purity of intention, dedicating all the life to God." The experience calls for consecration without compromise. It is an "all for Jesus" attitude. There can be no real and lasting victory without it. Half-hearted consecration never works.

Christian holiness requires a heart fully submitted to a holy God. It is "one design ruling all our tempers," he wrote. It is



Portrait of John Wesley by Nathaniel Hone.
National Portrait Gallery, London.

to will one thing—God's way in our heart and life. To hold back, to mentally hide away reservations, is to fail miserably in seeking sanctifying grace.

The act of consecration must be incisively complete if it is to pave the way for personal Christian holiness. According to Wesley, "It is devoting, not a part, but all our soul, body, and substance to God." Soul, body, and substance—what is left? All that I have ever been, am now, or ever will be must be completely, irrevocably His.

Cleansing

A second view of Wesley concerns cleansing. It is the work of God by which He cuts away filthiness and pollution, bestowing purity of heart and soul.

It is exchanging the carnal mind, which is not subject to the law of God, for the mind of Christ. Without this glorious exchange, His thoughts are not our thoughts, and vice versa.

The definition of Wesley is,

"It is all the mind which was in Christ, enabling us to walk as Christ walked."

Sanctifying grace is God's way of enabling us to live clean in a dirty world.

A holy heart means a holy mind, holy hands, and holy feet traveling in holy highways of life.

The illustration Wesley used was circumcision. "It is the circumcision of the heart from all filthiness, all inward as well as outward pollution." All seekers after Christian holiness must first be keenly aware of inward pollution that results in an intense disgust and abhorrence of carnal traits in the soul. There is something more for them subsequent to regeneration, and they want it. There can be no cleansing until there is a deep concern, and certainly none unless we are unquestioningly willing for God to perform this spiritual and holy surgery.

Wesley said, however, it is not only circumcision but renewal. "It is the renewal of the heart in the whole image of God, the full likeness of Him that created it." The believer's plea for a heart to do His will is answered with the enabling power to perform His will. God does not cleanse us and leave us empty, thrown helplessly into the world, but He gives renewal in image and likeness of God, which means the ability to live clean in a dirty world.

Commitment

The third view of Wesley has to do with commitment. "It is loving God with all our heart, and our neighbor as ourselves." This aligns with his famous definition of Christian perfection, which caused the Bishop of London to say, "Mr. Wesley, if this be all you mean, publish it to all the world."

Whatever else Christian holiness is, this is vital and central. Sometimes we deal with the symptoms rather than the cause in determining our need of sanctification. The symptoms will take care of themselves if the cause is faithfully dealt with. Take care of the root, and the branches are always affected.

It is a matter of establishing a love

relationship with God. We can so fall in love with Him that we fall out of love with the things of the world. Sinful pleasures lose their appeal and sinful pastimes their allure. Temptation may strongly come to the holy heart, but when our will becomes aligned with God's, we are enabled to say no in spite of the intense appeal of the devil. The fullness of love becomes the expulsive power of a stronger affection. Christian holiness is stronger than the lure of a Hollywood style of life. It liberates from lust, breaks the shackles of sinful habit, and enables us to maintain a Christian experience and a love relationship with a holy God.

It not only reaches up to God but also out to our fellowmen, for it is lov-

ing our neighbor as ourselves. It is the ability to refrain from striking back, to refuse to enter into unholy alliances with others, and to reach out in holy love to our peers, even to those who misuse and abuse us. This does not mean being a doormat to the attacks of others but means strength of character to display the spirit of Christ in all we do or say.

Wesley reflected that "this is the whole and sole perfection . . . which I have believed and taught these 40 years." After more than 200 years, the Christian holiness he preached is alive and well and available to all believers who want to claim their spiritual inheritance "among them which are sanctified by faith" (Acts 26:18).

Quotations in this article are from John Wesley's A Plain Account of Christian Perfection, found in Vol. 11 of his Works.

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Loving All That God Has Made

When my husband asked how I wanted to celebrate my 30th birthday, I surprised myself by answering, "I want to see Yosemite." After a dozen years of living in California, I had never visited the renowned national park. My husband secured a summer reservation for a tent, as all of the cabins had been booked for months.

As we drove across the flat, hot freeway toward Yosemite, I honed my expectations for seeing a lovely parcel of wilderness. When we entered the park and the stately, rocky cliffs towered above our car, I was awestruck. Green, swaying meadows covered the valley floor. Clear, rippling water surged over rocky riverbeds, and mountain streams flowed from the heights into foamy ribbons of water falling down hundreds of feet. Deer bounded across the open lands, and squirrels scurried around the campgrounds searching for food. Everywhere I looked, I found beauty. Why had I waited so long to come to this paradise?

One afternoon I swam in the huge pool, turning often to float on my back and gaze upward at the majesty of the sheer inclines that fortified the valley. I remembered what I had claimed as my favorite Bible verse during childhood:

I lift up my eyes to the hills—
where does my help come from?

My help comes from the Lord,
the Maker of heaven and earth.
(Psalm 121:1-2, NIV)

The beauty of God's creation and Word brought comfort and restoration to my soul. Only in my adult years have I come to appreciate the importance of nature as a potential place of gaining perspective.

Once, while on a week-long expedition designed to teach survival skills and spiritual dependence in the

Northern Sierra Mountains, I was assigned by our guide to a small section of rocky riverbank for a half-day stretch of solitude. Alone and apprehensive, I staked out the limits of my terrain, arranged my campsite, and climbed up on a seat created by two stones, intending to read away the remaining daylight hours, but the beauty surrounding me proved a great distraction. Soon, without my usual reserve, I was singing out songs of praise with a full voice—uninhibited by any concern of what others might think. Words to hymns I memorized during a lifetime of church services rolled off my lips with ease. I learned at that moment what I had aforeto only read about. "Wilderness remains not merely a symbol but an actual setting—a spiritual reservoir able to evoke prayer as spontaneously as a house of worship built by human hands." (David Douglas, *Wilderness Sojourn: Notes in the Desert Silence* [Harper and Row, 1987], 46.)

Most recently, my family unexpectedly retreated to the mountains after a violent tragedy involving friends unnerved us. Peace dispelled fear as we drove into the Boise National Forest and ponderosa pines replaced the sagebrush ground cover. Soon the beauty of the clear sky and deep blue mountain lakes filled our thoughts. After we settled into our room by the calm lake, I sat on the dock and watched a flock of 15 ducks paddle by in a diamond-shaped flotilla. The lapping of the waves at the shoreline served as a lullaby for my spirit, and again a phrase from the Psalms came to mind. "The Lord is my shepherd; I shall not want. . . he leadeth me

beside the still waters; he restoreth my soul" (Psalm 23:1-3). Without trying or planning to pray, I heard God speak in the splendor of creation.

In our modern times, much is said about caring for the earth and protecting the planet from pollution and technological carelessness. As God's people, we cannot forget both to respect and to revel in the gifts of God's full masterpiece. God has made the earth for our use and for our spiritual sustenance. The Psalmist instinctively knew this. It is little wonder that the scriptures that leapt to my mind while in the mountains were from the Psalms.

I have learned that I need nature; I need the wild, beautiful, untamed

**God has graciously
provided a varied, full
creation so that we can find
places of worship
all around us.**

places in this world. God has graciously provided a varied, full creation so that we can find places of worship all around us. Prayers need not be restricted to church buildings; the Psalms and personal divine encounters while surrounded by nature have taught me that I need not pray with my eyes closed. No, the Psalmists, by their constant use of natural metaphors and settings in the heart-wrenching conversations with God, show us how to pray with our eyes wide open. It is good to live with eyes wide and hearts open to all that God has made.

Holy Obedience?



The fruit of holy obedience is the simplicity of the children of God," wrote Thomas Kelly in *A Testament of Devotion*. Today, words like *obedience* and *submission* are not popular.

At the core of spiritual growth stand the words of Jesus: "Anyone who wishes to be a follower of mine must leave self behind; he must take up his cross, and come with me" (Mark 8:34, NEB). Such words sound almost harsh to modern ears. They probably also sounded rugged to the rich young ruler when Jesus said, "If you wish to go the whole way, go, sell your possessions, and give to the poor, and then you will have riches in heaven; and come, follow me" (Matthew 19:21, NEB).

The Bible teaches us that even Jesus "learned obedience from what he suffered" (Hebrews 5:8, NIV). Such reverent submission was essential for Him to become our "merciful and faithful high priest" (2:17, NIV). Paul speaks of the holy obedience of Jesus in the second chapter of Philippians: "He humbled himself, and in obedience accepted even death—death on a cross" (v. 8, NEB).

The completeness of His obedience is clearly visible in the language of our Lord in the Gospel of John: He speaks about not uttering His own words but the words of the Father who sent Him (14:24). He speaks not of doing His own works but the works "of him that sent me" (9:4). Further, He came not to do His own will, "but the will of him that sent me" (6:38). Submission to the purposes and plans of the Father was the hallmark of our Lord's service here on earth.

So it is no surprise that our Lord asks the same quality of obedience from us: "If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him. He who does not love me will not obey my teaching" (John 14:23-24, NIV).

But what does it mean for you and me to be totally obedient? How do we arrive at that point where the completeness of our obedience brings us to the simplicity of which Thomas Kelly speaks?

Holy obedience clearly means that our love for God must be primary. It is imperative to arrive at the point where no person or thing is more important to us than our love for God.

Meister Eckhart summarized it well: "There are plenty to follow our Lord half-way, but not the other half. They will give up possessions, friends, and honors, but it touches them too closely to disown themselves." (Quoted by Thomas Kelly, *A Testament of Devotion* [New York: Harper and Row, 1941], 52.)

Richard Foster, in *Freedom of Simplicity* (Harper and Row, 1981, 101 ff.), emphasizes the point that holy obedience is characterized by joy rather than tenacity. When we work at obedience with dogged persistence we lose sight of the goal. When we start to struggle we usually only redouble our efforts. The victory of holy obedience, however, is not in the intensity of the struggle but in the responsive release to the full will of God.

Holy obedience is a skill at which we become more efficient as we proceed. Trust and submission require dedicated practice—until we can become virtuosos in obedience.

More important, however, is the fact that obedience opens the way for deeper understandings of the will of God. Dan Hamilton, in the preface to George MacDonald's *On Tangled Paths*, writes: "The way we may discover the entire will of God is to obey the commands He has already given us. Only we who take the first step of duty in obedience to the revealed will

of God can come to know His larger will" (Wheaton, Ill.: Victor Books, 7). George MacDonald himself wrote that "obedience is the opener of eyes."

Holy obedience quite simply is the choice of whether or not we are completely committed to the entire Lordship of Christ.

Graham Scroggie was counseling with a young woman who was fearful of the demands of obedience on her life. He opened his Bible to Acts 10:14 where Peter responded to the heavenly vision with the words: "No, Lord!" Dr. Scroggie observed: "You know it is possible to say 'No,' and it is possible to say 'Lord,' but it is not really possible to say, 'No, Lord.'" Then he in-

***Trust and submission
require dedicated
practice—until we can
become virtuosos in
obedience.***

vited her to take a pen and cross out either the word *no* or the word *Lord*.

Holy obedience necessitates that we cross out every no to the Lord's will!

Suggested Spiritual Journal Exercise:

1. Write a reflective entry on the definition of holy obedience that your own life pattern spells out.
2. Make a list of the test cases in which your own holy obedience has been formed—or deformed.
3. Write a paragraph about each of the three or four heroes of holy obedience in your experience.
4. What next step does holy obedience necessitate in your life?

How Will the World Know?

Nevertheless I tell you the truth: it is to your advantage that I go away; for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you. And when he comes, he will convince the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no more; concerning judgment, because the ruler of this world is judged (John 16:7-11, RSV).

When it finally began to soak into the disciples' minds that they were actually going to lose Jesus, they were overwhelmed with bewilderment and grief. Jesus' urgent response indicates His deep desire that they work through their emotions and grasp the reality that what seemed utter loss was, in fact, immeasurable gain. "Nevertheless I tell you the truth" (16:7, RSV)—Jesus didn't talk like that very often (Luke 4:24; John 8:40, 45). He had to go away before His full reality and meaning could be experienced. Jesus must be crucified, raised, exalted, and glorified to be the Lord and Savior Jesus Christ that He really is!

The full meaning of Jesus could never be experienced in His bodily presence. The disciples had to get unhooked from the false assurance that their historical fellowship with Him was permanent. Jesus could only be understood and experienced through the presence of the Holy Spirit, and the Jesus the Holy Spirit reveals is the crucified, risen, glorified Jesus who is Christ, the Lord.

I wonder if we have heard these familiar words? The final meaning of Jesus is not found in Jesus but in the Holy Spirit! When we say "Jesus" we are expressing a reality experienced not through direct encounter with Jesus of Nazareth but through the Holy Spirit. And when we say, "Holy Spirit," we are expressing the real, dynamic, saving, sanctifying, guiding presence of our Lord Jesus Christ. The announcement of His absence was actually the promise of His presence with them and with us "forever" (John 14:16, RSV). His "going away" means that He is always "be-

ing here." In the Spirit-filled community of believers, Jesus is present. His living words are effective, and His saving power is set free.

We usually think of the work of the Spirit in our lives as believers personally and together in the Church. In this passage we see that through the Spirit, Jesus' saving and judging presence is also at work in the world. The language Jesus uses conjures up a judgment scene in which the Spirit convinces "the world concerning sin and righteousness and judgment" (16:8, RSV).

Convince is not an easy word to interpret. It means "to bring to light, or expose"; it also means "to point out or to convince," or even "to punish." All through John's Gospel it is shown that the presence and word of Jesus bring the world under judgment (3:19; 5:22, 30; 8:16, 26; 9:39; 12:31). The Paraclete, who is the disciples' Advocate, is shown to be the world's prosecutor, even as Jesus had been its judge. I like the *Jerusalem Bible* translation: the Spirit will "show the world how wrong it was, about sin, and about who was in the right, and about judgment" (16:8).

Concerning sin, because they do not believe in me (16:9, RSV). The world is wrong in how it looks at sin. The New Testament perspective is that all other personal sins are related to the one basic sin of willful failure to believe in Jesus. It is a guilt-causing sin because it means a continuing choice of self and sin and a continuing rejection of Jesus. Instead of thinking seriously and re-

sponsibly about the meaning of Jesus, the world turns away and clings to itself.

The thought is not that each worldling's sin is directly related to unbelief, but that the world's attitude and conduct, taken as a whole, is determined by its continued rejection of the revelation of Christ. The world defines sin as rejection of or transgression of its own standards and values. But the world is wrong about sin. Its system is shown to be a self-protective and self-serving mechanism that, in willful unbelief, hides from the truth that could set it free (John 8:32).

Concerning righteousness, because I go to the Father, and you will see me no more (16:10, RSV). The world

The very presence of the Holy Spirit among us guarantees victory for our in-the-meantime journey.

is wrong about justice (*righteousness*). The justice system of this world put Jesus on the Cross. From its inverted perspective there was no place for His commitment to God's way of being and doing right. His kindness, His goodness, and His love constituted an unbearable challenge to the "righteousness" of the world and the "justice" of its self-serving social system.

The world's system was vindicated when its malevolent machinery crushed Him and removed Him. His removal, however, was not the world's doing but the Father's. His



return to the Father by way of resurrection and exaltation was, in fact, a vindication of Jesus. It was God's stamp of approval upon the righteousness demonstrated in the life and death of His Son Jesus.

The world did Jesus wrong, but God did Him right! So the world is wrong about what is right. His absence from us means His presence with the Father as our vindicated Lord. "Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear. . . . Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified" (Acts 2:33, 36, RSV).

Concerning judgment, because the ruler of this world is judged (16:11, RSV). We normally think of judgment in terms of the final Day of Judgment at the end of the age, when the nations will be gathered before the Son of Man for the great and terrible dividing of "the sheep at his right hand" and "the goats at the left" (Matthew 25:33, RSV). But the ruler of this world has been judged already—a judgment that took place at the "hour" of Jesus' death, resurrection, and exaltation (John 12:31-33). In His suffering and death Jesus confronted the ultimate powers of sin; He encountered the consummate forces of the prince of this world. His resurrection revealed His power over death and so disclosed His victory over the ruler of this world whose last word and greatest weapon is death. Satan has been conquered and judged. "It is finished" (John 19:30, RSV).

There is, we know, final judgment to come, but there will be no surprises, no sudden upsets or unanticipated reversals. The final victory of God is sure; and in the interim of

its *not-yet-realizedness*, our hope is just as sure. We are fighting a defeated foe! The very presence of the Holy Spirit among us guarantees the victory and gives us both power and hope for our *in-the-meantime* journey.

Jesus made it clear that the Holy Spirit has a crucial task in relation to the world, but He was not speaking to the world. He was speaking to disciples—namely us! The world is to discern something, to be convicted of something; it is to be exposed and so convinced of sin and righteousness and judgment. But the world neither knows nor sees the Holy Spirit. How will it be convicted; how will the world know? The world will know when the Holy Spirit reveals the truth of sin and righteousness and judgment *to us* in such effective force that our life together confronts the world with convincing power.

The world will only discern the sin of unbelief when it is forced to confess the presence of a community of persons who have been born of God, who really live by faith in Jesus, the Son of God, and so have overcome the world (1 John 5:4-5).

How can an unperceiving world make connection between an absent Lord and the revelation of the righteousness of God? When, in the power of the Spirit, the life-styles and value structures of disciples like us conform to the righteousness of our vindicated Lord Jesus; when, living in the transient world, we live out our declared commitment to the things that are unseen and eternal (2 Corinthians 4:18).

The Holy Spirit will convince the world of judgment when we are profoundly convinced of the present victory that is ours in Jesus and bear humble witness to the joy and hope that sustain us even in our present suffering (Romans 8:31-39). H

ASK AGAIN

I bowed my head in prayer about the amount my husband and I should give to the Thanksgiving Offering for missions. Already there was a figure at the tip of my pencil, but God said, "Ask again." This time the question came back, "Will you double what you gave last year?"

My heart began to beat more rapidly as I thought about our visit to India and the missionary who introduced us to a beautiful young couple who was a product of General Budget dollars. Then the face of a young Korean student flashed before me. He, a former Buddhist, now feels God's call to be a missionary and needs our support and prayers. What about James, the Indonesian student at Asia-Pacific Nazarene Theological Seminary, who was saved from a life of ancestor and idol worship because Nazarenes responded to the mission challenge? I shall not soon forget the smile on his face at the NWMS General Convention as he sang about being born again.

I knelt before Jesus, and He reaffirmed to me that we are His channels through which He plans "to seek and to save [those who are] lost" (Luke 19:10).

As my husband prayed in a different place that day, God also spoke to him about our Thanksgiving Offering. The message was the same, "Will you double the amount you gave last year?" "Yes, Lord!"

What shall we receive as we obey? We receive a double blessing—a double portion of His Spirit!

Some give out of abundance. Others give out of sacrifice. Let us all go beyond the pencil point and "Ask God again."

—Barbara Flemming
General President, NWMS



Barbara Bush congratulates Tom Nees, Community of Hope director, on receiving the "Nonprofit Achievement Award." In the background stand other honorees, Leonard N. Stern, Hartz Group, Inc. (left), and Norman Rice, mayor, Seattle, Wash. (White House Photo)

COMMUNITY OF HOPE RECEIVES NATIONAL AWARD

The Community of Hope was recognized recently by Mrs. George Bush and the National Alliance to End Homelessness (NAEH) as one of four programs from across the U.S. working to help families recover from homelessness.

The Washington, D.C., urban ministry received the "Nonprofit Sector Achievement Award" during ceremonies at the National Presbyterian Church.

In presenting the award, Mrs. James A. Baker III, NAEH cochairperson, cited several factors that distinguish the Community of Hope. These included "a strong commitment to empowering the residents, good community relations that help families become part of a neighborhood, and helping families become more self-reliant rather than dependent."

Tom Nees, director of the Community of Hope, accepted the award and attributed the success of the ministry to "a compassionate, empathetic community, and a dedicated group of staff volunteers and supporters who together help homeless families achieve positive results."

During the ceremony, Mrs. Bush challenged the audience to continue efforts to eliminate homelessness, stating that it would require "the sustained in-

volvement of nonprofit organizations, private corporations and individuals, as well as public officials."

Other award recipients included James W. Rouse, Washington, D.C., for his efforts in developing affordable housing; the city of Seattle and Mayor Norman B. Rice, for their effort in bringing the public and private sectors together in addressing homelessness in that city; and Leonard N. Stern, chief executive officer of the Hartz Group, Inc., New York, N.Y., for developing homes for the homeless.

In addition to serving as director of the Community of Hope, Nees is director of Nazarene Compassionate Ministries, Canada/United States, which is a ministry of the Church Growth Division.



José Pacheco has been appointed editorial coordinator of Spanish Publications, according to Bennett Dudney, Publications International director. His responsibilities will include supervision of all Spanish editors and oversight of all Spanish publications.

Pacheco has served in various posi-

CHRISTIAN COUNSELING SERVICES DIRECTOR TO VISIT CHINA



Mike Malloy, director of Christian Counseling Services in Nashville, has been invited to be a part of a professional delegation that will visit China in November.

The group, including specialists in the management and control of HIV infection, was organized by People to People International and invited by the Chinese Medical Association.

People to People International is a Seattle-based organization that works to involve citizens in international exchanges and dialogues with citizens from other countries.

During the visit, the delegation will participate in bilateral presentations, site visits, group discussions, and workshops. They will visit four cities—Beijing, Shanghai, Guangzhou, and Hong Kong—and will participate in informal discussions with Chinese medical professionals.

Malloy said that the delegation of nearly 150 professionals will probably be divided into smaller groups according to their particular field. He expects to be a part of a group of individuals working in the area of spiritual and emotional support for persons with AIDS.

"I am looking forward to being a part of this very diverse delegation of professionals and dialoguing with our counterparts in China about this whole issue of HIV disease," Malloy said.

PACHECO APPOINTED EDITORIAL COORDINATOR

tions in Spanish Publications since 1973, including editor, translator, writer, and production adviser. He has pastored churches in Monterrey, Mexico; Mexico City; and Kansas City.

A graduate of Nazarene Theological Seminary, Pacheco holds a B.A. in business administration from Washington Business College in Monterrey, and a Th.B. from the former Spanish-American Seminary in San Antonio.

BY MARK GRAHAM and TOM FELDER

PORTUGUESE PUBLICATIONS MOVING TO BRAZIL



Barros

Jorge de Barros has accepted an appointment as international coordinator of Portuguese Publications, according to Bennett Dudney, Publications International director. The appointment will allow Portuguese Publications to complete the process of moving to Brazil.

In the assignment, Barros will be responsible for the work of the editorial offices and the management of Casa Nazarena de Publicacoes in São Paulo, Brazil. Property for the new offices has been provided by the São Paulo District.

Portuguese Publications International has been in the process of moving from their current location in Kansas City to Brazil for several years, according to Dudney. In 1988, most of the books and materials were shipped to Brazil. Books are already being printed there.

The appointment of Barros was made in consultation with the leaders in Brazil, the South America Region, the World Mission Division, and the General Board, Dudney said. Barros and his wife, Manuela, have been involved in Portuguese Publications since its beginning in 1973. Mrs. Barros, who has served as editorial director of Portuguese Publications, will continue to serve as an editor.

The Barrozes will be moving to São Paulo as soon as final arrangements are made.



Teens from the U.S. and Mexico gathered in Monterrey, Mexico, for Encounter "Monterrey '90," one of the largest events for Nazarene teens not sponsored by the general church.

TEENS GATHER FOR ENCOUNTER '90

Hundreds of Nazarene teens gathered in Monterrey, Mexico, July 9-15 for Encounter "Monterrey '90." The event featured children's crusades, evangelistic services, concerts, and many other activities in which more than 1,000 American and Mexican young people worked together to take the gospel to the unreached of that city.

Children's crusades were held each day by teams of young people featuring puppets, clowns, and Bible stories. The attendance by the weekend was nearly 10,000 children.

Evangelistic services were held each evening in churches across the city with both American and Mexican preachers. Each morning, the American teens gathered for a "¡Gloria a Dios!" service. The camp meeting-

style services featured Talmadge Johnson, Tennessee District superintendent.

More than 4,000 persons participated in the closing rally on Sunday, July 15, with featured speaker, Jerry Porter, Mexico-Central America Regional director.

In addition to the services and crusades, an orchestra composed of teens from across the U.S. held concerts each day in parks, prisons, plazas, and shopping centers. The Southern Nazarene University basketball and volleyball teams also played against college and university teams in Monterrey.

The Encounter program is directed by an international committee with members from both the U.S. and Mexico. Bob Bolton, associate pastor of Glendale, Ariz., Church of the Nazarene, is the director. José Pacheco, director of Spanish Curriculum Publications for Publications International, serves as liaison between the two countries.

Encounter "Monterrey '90" was sponsored, in large part, by the Glendale, Ariz., Church and the Arizona District. It is not sponsored by the denomination, although the committee works closely with the Work and Witness office in Kansas City.

The next Encounter will be held in 1992 in Guadalajara, Mexico.

YOUTH IN MISSION STUDENT RECOVERING

Joni Garrat, 21, is recovering rapidly after injuring her back in a fall at the YOUTH IN MISSION (YIM) camp at the Southwestern Ohio District Campground in June, according to Dale Fallon, YIM program coordinator.

In a letter to Fallon, Garrat, a native of Moose Jaw, Sask., reports that doctors in Canada found no evidence of a broken back, which doctors in Ohio had diagnosed.

Garrat was airlifted to Canada after doctors in Cincinnati reported that she had broken her back and left arm. The U.S. doctors recommended surgery, but doctors in Canada found no evidence of a broken back and prescribed rest and a back brace. Within weeks, Garrat was walking again.

"I'm doing incredibly well," Garrat says in the letter to Fallon. "It's been a miracle how rapidly I'm healing."

MOORE APPOINTED AS NEW DIRECTOR OF LILLENAS MUSIC



Harlan Moore, minister of music at Nashville First Church of the Nazarene, has accepted the position as Lillenas Music director at Nazarene Publishing House, according to Robert L. Foster, NPH manager.

Moore replaces Ken Bible who has reduced his work load at NPH in order to pursue writing interests.

Moore has served in various music

positions at Lakewood, Colo.; Bourbonnais, Ill.; College Church; and Skyline Wesleyan Church in San Diego. He has been at Nashville First Church since 1986.

A graduate of Southern Nazarene University, Moore has done additional work in music and religion at the University of Colorado, Denver, and at Trevecca Nazarene College. He has served as arranger and composer of several Lillenas products, including "Dare to Run," the NYI theme chorus.

S.O.S. FOR NAZARENE SERVICEMEMBERS

Nazarenes who have sons and daughters in the military are being urged to send their names and addresses to Chaplaincy Ministries, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131, or call 800-233-8962.

Chaplaincy Ministries sends all names to the nearest host pastor where the servicemembers are assigned, according to Curt Bowers, director. Bowers says, however, that names are

often received too late.

"By the time I get notification of a Nazarene sailor in my area, they are ready to graduate," said Jim Norcross, pastor of the Emmanuel Church of the Nazarene in Orlando, Fla. "We must get parents and home pastors to send information faster."

"Please help us minister to your loved ones serving our country," Bowers said.

GOOD MORNING!

"Charm is deceptive, and beauty is fleeting; but a woman who fears the Lord is to be praised."

—Proverbs 31:30, NIV

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GENERAL SUPERINTENDENTS CALL UPON NAZARENES TO PRAY FOR PEACE IN THE MIDDLE EAST

The Persian Gulf activities in recent weeks have galvanized praying people everywhere in renewed intercessions for peace. Since the outbreak of Middle East tensions, it has been quite gratifying to hear in Nazarene churches spontaneous, earnest prayers for peace. We do believe that God hears and answers united prayer.

Once again, we are reminded that we are all members of a fragile global community. Hostile events, though separated from us by thousands of kilometers (miles) or cultural differences, can and do powerfully impact us all. While we cannot accurately predict outcomes in the Middle East, we are confident that we serve a God of reconciliation who can resolve conflicts between neighbors or nations.

The members of the Board of General Superintendents, therefore, call upon Nazarenes around the world to pray for peace in the Middle East. It is believed that eight Nazarene chaplains and hundreds of Nazarene servicemen and women from several nations are now located in the Middle East. Other hundreds of spouses and family members have recently faced sudden separation as regulars and reservists from the several branches of the armed forces have been activated for possible confrontation.

We do not know where Middle East tensions may lead. The future we cannot foretell. We know that God does know the future. Our trust, safety, and confidence are in Him.

Raymond W. Hurn, Chairman
Board of General Superintendents



Crisis in Gulf Affects Nazarenes

NAZARENE SERVICEMAN LEAVES IRAQ

Nazarene serviceman, Dick Russell, was able to leave the Iraqi capital of Baghdad, August 20, according to Aubrey Smith, senior pastor of Baltimore First Church. Russell's wife, Bonnie, was informed by the Army August 21 that Russell was at a hotel in Amman, Jordan. He returned to Washington, D.C., late Thursday afternoon, August 23.

Russell was one of 18 embassy staffers who traveled from Iraq into Jordan in the early hours of August 21.

Iraqi time. Members of Baltimore First Church gathered together to pray for Russell and his comrades during the time they were scheduled to leave the country, according to Smith. He said a prayer and card chain had begun on the officer's behalf even before the invasion into Kuwait.

The Russells are members of Baltimore First Church. Mr. Russell had served as Assistant Army Attache at the American Embassy in Baghdad since June 1989.



Dick Russell

NAZARENE CHAPLAINS AND SERVICEMEN INVOLVED IN GULF CRISIS

At least seven Nazarene chaplains are thought to have been assigned to duty in the Middle East, according to Curt Bowers, Chaplaincy Ministries director. Bowers said he had been contacted by six Army chaplains and one Navy chaplain who intimated that they would probably be accompanying American troops to Saudi Arabia. During this crisis, overseas orders are clas-

sified information.

"At this point, I would guess that we probably have somewhere around 200 Nazarene servicemembers assigned to duty in the Middle East," said Bowers, adding that it would be impossible to determine the specific number. "If the troop strength escalates, we could have as many as 1,000 Nazarenes involved."

"We need to remember these men and women and their families in prayer," said Bowers.

Thousands of American troops have been deployed to the Persian Gulf in the aftermath of Saddam Hussein's invasion of Kuwait.



Alan Little (left) and Bob Dolen-sky left the U.S. August 13 aboard the medical ship *The Comfort* for the Middle East. The two are members of the Gaithersburg, Md., Church of the Nazarene. The day before their departure, Pastor Joe Hawk (center) led the congregation in prayer for the two around the altar.

NAZARENE FAMILY UNABLE TO RETURN TO KUWAIT

David Todd and his family consider themselves fortunate to have been on vacation when Iraq's army went rolling into Kuwait. The Todds, who are members of the Church of the Nazarene in Asheboro, N.C., were on vacation in the U.S. on August 2 when Iraq invaded that Middle East nation.

A civil engineer, Todd had been living in Kuwait for more than two years. He is employed by the Kuwaiti Engineers Office, which performs engineering for infrastructure projects.

They attended the only evangelical church in the country, the National Evangelical Church of Kuwait. It includes 27 different congregations, all of whom meet at the same location. The Todds worship as part of the English language congregation. Friends in Kuwait informed Todd that Iraqi troops had entered their church. One man, who was among the first group of Americans taken to Baghdad, is a member of the Todds' Bible study group.

Todd, his wife, Lynda, and their children, Charles, 11, and Sara, 9, were the only Nazarenes known to be living in Kuwait. They left that country for a month-long vacation July 12, leaving behind their home and almost all of their possessions.

"It is very unlikely that we will be going back to Kuwait," said Todd. "Our company has a branch office in Abu Dhabi, and I may end up going there."



Nazarene leaders from the U.S. and Eastern Europe met in Berlin to discuss strategy for reaching Eastern Europe and the Soviet Union.

NAZARENE LEADERS MEET FOR BERLIN SUMMIT

Five areas of East Berlin and East Germany have been targeted for new churches in the coming months, according to Robert Scott, World Mission Division director. The targeted areas were a result of the Berlin Summit, a meeting in West Berlin that included Nazarene leaders from Europe and the U.S.

In addition to the church planting targets, participants at the summit discussed ways of reaching East Germany, Eastern Europe, and the Soviet Union with the gospel. The leaders—including division and ministry directors, college presidents, laymen, and pastors—also discussed the use of holiness literature, radio broadcasts, leadership training programs, and other methods of evangelism to help establish the Church of the Nazarene in Eastern Europe.

The summit included a one-day tour of both East and West Berlin and visits to three Nazarene churches in West Berlin. Hermann Gschwandtner also reported on his work as coordinator of Eastern European Ministries for the Church of the Nazarene. He reported that, although significant contacts have been established throughout Eastern Europe and the Soviet Union, prayer is the single most important tool in reaching these areas.

More than \$115,000 has been re-

ceived for the Evangelistic Effort for Eastern Europe (EEEE) from churches in Germany and North America, according to Scott.

"This is an excellent response," Scott said. However, he noted that with the constant changes in Eastern Europe additional contributions are needed.

All contributions to EEEE should be sent to Norman O. Miller, General Treasurer, 6401 The Paseo, Kansas City, MO 64131. This is an approved 10 percent special.

NYI MINISTRIES AND KANSAS CITY DISTRICT TO HOST HOLIDAY TOURNAMENT

Six Nazarene colleges and universities will be participating in the first Nazarene Holiday Basketball Tournament, December 27-29, according to Gary Sivewright, NYI Ministries director and information director for the tournament. The tournament, sponsored by NYI Ministries and the Kansas City District NYI, will be held at Olathe, Kans., South High School, near Kansas City.

The six participating teams include: Northwest Nazarene College, Southern Nazarene University, Trevecca Nazarene College, Olivet Nazarene University, Point Loma Nazarene College, and MidAmerica Nazarene College.

"This holiday invitational provides an opportunity for fans to see some of the finest small college basketball in the U.S.," Sivewright said. "It could even be a prelude to the NAIA tournament in Kansas City in March."

In addition to the basketball games, other activities such as banquets, luncheons, and concerts will be held.

Tickets will be available from the participating colleges and Kansas City area youth groups, and some Kansas City area hotels are offering special rates. Those wanting more information should contact: NYI Ministries, 6401 The Paseo, Kansas City, MO 64131.

TRANS WORLD RADIO SEEKS PERMISSION TO USE CZECHOSLOVAKIAN TRANSMITTER

Trans World Radio (TWR) has filed an application with the Czechoslovakian government to use that country's superpower broadcast facilities for gospel radio ministry programming, according to TWR President Paul E. Freed.

Freed reported that, in recent meetings in Czechoslovakia, government officials were very favorable to the idea of allowing TWR to use government transmitting facilities for gospel broadcasting.

"If the application is approved,

TWR will have the opportunity to use their transmitting facilities in what may be a breakthrough in gospel broadcasting within Czechoslovakia," Freed said.

World Mission Radio programs for the Church of the Nazarene are carried throughout Europe and Asia by TWR. A weekly, half-hour program, "Beacon of Hope," began airing in the Soviet Union October 5. Currently, the program is produced in Germany, but plans are to begin production in the Soviet Union in March 1991.

EVANGELISM
MINISTRIES

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

John 4:35b, NIV



EASTER 1991

EASTER 1992

That the World May Know — GO!

THE YEAR OF THE HARVEST

SIX GOOD REASONS FOR BELONGING TO A DENOMINATION

BY SAMUEL L. DUNN

In the last few years, I've been especially glad to be part of a connectional denomination. As an avid reader of newspapers and viewer of TV news programs, I've been appalled at the bad press religion has been getting. But I notice that most of the bad press is generated by the actions of a few individuals who operate independent churches or who conduct their ministries outside the pale of their denominations. While it may be true that the vast majority of independent churches are carrying out their ministries without reproach, I'm still glad for the added protection and security the connectional denomination provides for its clergy and laity.

1. Doctrinal Similarity

There are several reasons why the connectional denomination has an advantage.

First, there is doctrinal similarity across the denomination. No matter where one travels, clergy and laity are in the same theological tradition and

are preaching and teaching from the same doctrinal understandings. This is not to say that all preachers and teachers are clones of each other. Rather, there is a common understanding of the essentials of the faith and the important themes in theology.

2. Enforced Discipline

A second reason why the connectional denomination has an advantage is that there is a discipline that is understood and enforced. Teachings and behaviors of clergy and laity that are unscriptural or that are detrimental to the community of faith are dealt with and treated with firm but loving care. In dealing with theological and moral deviance, the denomination has developed procedures that protect the individuals involved and the greater community of faith. Seldom is there a public spectacle that does long-term harm to the church.

3. Financial Accountability

The connectional denomination has an advantage in the handling of funds. There are established methods for budgeting and using funds given for local, regional, and general church operations. General reports are regularly given to donors. Detailed reports are given to representatives selected by the membership. Audits are regularly conducted at all levels. The church discipline provides methods for treating financial irregularity before it gets out of control. The donor can know that funds given are going for the advancement of Christ's kingdom.

4. Organized Mission Program

An organized missionary system is another feature of the connectional denomination. Missionary work is centrally coordinated. The temporal needs of missionaries are cared for by the denomination. Funds are careful-



Samuel L. Dunn is a member of the First Church of the Nazarene in Seattle, Wash.

Independent churches are doing a lot of good, but the connec-tional denomination provides valuable advantages and comforting services that the go-it-alone crowd cannot offer.

ly used to best advance the work of the gospel. Finally, the donor can be assured that missionaries will be teaching and preaching a message that is doctrinally compatible with the donor's beliefs.

5. Your Type of Church in Many Places

The connectional denomination provides local congregations in most population centers. As you move about the country you can find, in most cases, a local church where you can be comfortable. You can move into that local church and immediately plug into the systems of worship and service. Also, as our children grow up and leave home and move to other cities, we know there will be local churches our children can attend where they'll be spiritually fed.

6. Familylike Community of Faith

Last, the connectional denomination is a family. No matter where



Wherever you see the "Church of the Nazarene" sign you know you will find people of like faith with whom you will have instant rapport.



you go you will find people of like faith and common values. With these people one can find instant rapport and can establish friendships. If one needs help, care, and prayer, there will be individuals who will provide the help needed. In many ways, the members of the denomination constitute and act like a large, extended family, with all interested in the care and development of all the others. The advancement of one member or of one local church is everybody's success, and the hurt of one is the hurt of all.

I'm glad to be a member of a connectional denomination. My denomination has been good to me and my family. Individually and collectively, the people of the church have loved and cared for us. I thank God for directing us to our church home.

H





Jim Korsten

SINGLE ADULTS— THE CHURCH'S BEST- KEPT SECRET

An Interview with Linda Hardin

Are you ready for your association test? OK, what is the first thing that pops into your mind when you hear the words *single adult*? Is it fast cars? designer outfits? romantic cruises? the head of the church's missionary society?

We live in a society that glamorizes

the single adult life-style, but that likewise often treats singles as second-class citizens.

Part of the American dream is that we will grow up, get married, and have cute little offspring to continue that tradition. But with 6 million more women than men in the world,

it is plain to see that this is only a dream for many.

If you don't think it's a couples' world, think about the last time you saw a single person eating alone at your favorite restaurant. How many single pastors have you known? How many single adults do you know who

have been elected chairman of your church board?

Singles may have the same educations, talents, energy, and worries as their coupled counterparts, but they often find that they are discriminated against simply because they aren't part of a couple. Part of the reason for this may be the myths that surround singleness. We talked to Linda Hardin, Single Adult Ministries director for the Church of the Nazarene, about this subject.

Mark Graham: Linda, there are a number of myths associated with being single, and I want to ask you about several of them. The first one is that "Singles lead a glamorous life."

Linda Hardin: That is a popular stereotype. Some do, some don't. I think the notion that single adult living is glamorous comes from the perceived freedom that we are supposed to have. Some people think that we're footloose and fancy-free, that we have nothing that binds us to anything.

Graham: Are singles "footloose and fancy-free"?

Hardin: Some appear to be. But others are very stationary and commit themselves to particular jobs and churches and stay for a long time.

Graham: Is it generally easier for singles to make quick changes in their lives and careers than marrieds?

Hardin: That depends on whether the single adult has children or not. If it's a single parent with children, making changes is about the same as for couples. In either case, you're not just making it for yourself. If it's a single adult whose children are grown and has no family commitments, like caring for nieces, nephews, or older parents, then those particular singles are more free to pack up and move more easily.

Graham: Myth number two—"Sin-

gles have more time than married folks."

Hardin: Everybody has 24 hours in the day. If you're living alone, I suppose it's easy to say that you have more time because if you're living alone there are less people to clean up after. I found that people thought I had more time than they did because I was single. But we all have our jobs and outside commitments, such as church, that keep us busy. I can't say that we have more time than others.

Graham: Here's another stereotype—"All singles, especially women, want to be married."

Hardin: I've talked with others on this subject, and I get various reactions, but I think if everybody were honest with you, they would say, "Yes, at some point in my life I would like to be married." We realize that's not a possibility for all women because there are fewer men than women in the population. But to say that finding a mate is a high priority for every single adult isn't true. Many of us who have learned to be content with our singleness believe that we can be whole persons even if we aren't married. If marriage comes along, it's kind of like icing on the cake.

Graham: Myth number four—"Singles, especially men, are irresponsible and can't be trusted."

Hardin: That's a myth that you hear a lot. I've known a lot of single men who I find very trustworthy and responsible. You find single men who are heading firms, in executive positions, or who own their own businesses. There are responsible married men and some irresponsible married men. Singles do not have a monopoly on irresponsibility.

Graham: Some persons instinctively regard single adults as immature or seem to think that, like Peter Pan,



A preacher's kid, Linda Hardin has served as coordinator of Women's Ministries and Single Adult Ministries for the Church of the Nazarene in Kansas City since June 1988. Prior to this, she taught elementary school in the Indianapolis area for 20 years. She has been active throughout her life as a pianist, organist, Sunday School teacher, and church board member

they never grow up. Is that myth alive in the church?

Hardin: I'm afraid so. I recently talked to one of my SoloCon directors, who said that in her local church she is frequently bypassed and ministry opportunities are given to people younger and less qualified than herself, because she is still regarded as an immature single adult. I often think that people view me as an adult, but not as a peer, because I'm not married.

Graham: So you're saying there is discrimination against singles?

Hardin: In some ways I think so, yes.

Graham: OK, how about the myth that "Singles are sexually frustrated, promiscuous, or gay"?

Hardin: That idea flourishes, but it's not true—I mean, we're not all gay, sexually frustrated, or promiscuous. There are those, in each segment of





Jim Korsten

society, married and single, who are. But it's an issue that has to be dealt with, and we address it in our single adult ministries. We try to give people helpful educational experiences on how to deal with their sexuality. We want singles to know that there are ways of being feminine and masculine without being intimate with somebody, and that there's more to intimacy than sexual intercourse.

Graham: In terms of dealing with intimacy, what are some of the ways singles can be intimate without being involved sexually?

Hardin: I think that we need to know that we can share concerns for each other. Singles can offer understanding, support, and encouragement to their friends in times of problem or crisis. We can be there to lend a hand or a touch or a hug, and be a very supportive person without being involved sexually. We need to have a *paraclete* kind of person.

Graham: What is a *paraclete* kind of person?

Hardin: A *paraclete* person is somebody who's there to share with you a lot of the intimate details you would share with a spouse—the frustrations you feel when you come from a rough day's work, the frustrations you feel as you're not making the progress in any areas of life that you would like to be making—whether that's spiritually or with your work or in social relationships. A *paraclete* person is an in-

timate friend who knows your thoughts, lets you be yourself, and yet is there to encourage and support and share those times with you.

Graham: Would that be a same-sex friend or opposite sex-friend, or can it be either?

Hardin: It could probably be either, but the one that would be the closest to you would probably be a same-sex friend, just because you are freer to talk about everything with a same-sex friend. I'd say we need friends of both sexes, but probably your closest friend—your *paraclete* person, would be a same-sex friend.

Graham: Some singles say it's hard to have real friendships with a married person of the opposite sex, because the spouse will naturally suspect romance. Is that accurate?

Hardin: I think so. I think single adults are often feared because of the myth that we all want to be married and that we're all looking for a mate even if the other person is already married. But I don't think that's a fear grounded in fact. I think we're just looking for companionship, for friendship, for people who will accept us where we are and challenge us to grow.

Graham: Is sex a problem within the church for singles?

Hardin: Oh, yes. We would probably be very surprised at the number of sexually active nonmarrieds who attend church. I think research statistics

Debbie Heid

"Freely you have received, freely give" is a scripture verse that I learned in a Nazarene Vacation Bible School as a child. Today, this verse continues to direct my life as a single parent actively involved in the ministry to single adults at Kankakee, Ill., First Church.

I team-teach the single adult Sunday School class and am a member of the Single Adult Ministry Council. The council consists of seven singles who plan, organize, and coordinate an active single adults ministry for more than 150 single adults. My responsibilities on the council focus mainly on the single-parent aspect of ministry.

I make sure our calendar is filled with events that single parents and their children can afford and can attend together. I provide support groups and assistance to the new single parents. Phone calls, postcards, notes of encouragement, prayers, and a shared meal are part of my weekly routine of service. An important part of our ministry is our greeting program. We make sure every single adult feels welcome to our worship services. We have a designated section of the sanctuary where we sit with new singles and make them feel part of the group.

The exciting new K.N.A.P. (Kids Needing Adult Participation) program introduced by the general church Adult Ministries office has been reviewed by our ministry, and we plan to implement the program this fall.

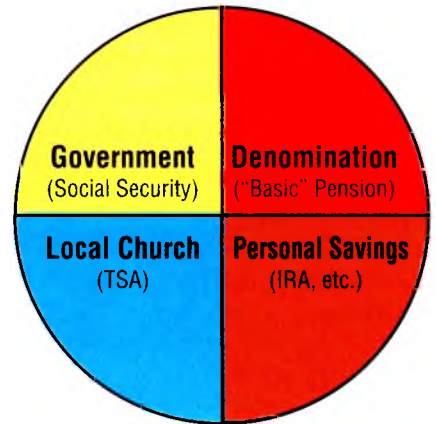
A single parent with two active teenage boys, I am employed as the chief financial officer of a hospital in Clifton, Ill., and am active as an adult literacy volunteer in my community.



Together

We Can Make It Work!

The Nazarene Minister's Retirement Income Plan



"Are all the pieces in your plan?"

Teamwork is the key to achievement. Ministers and laymen together, using tools provided by the General Assembly and the Board of Pensions and Benefits USA, can create retirement security for Nazarene ministers. It is a challenge Nazarenes have loved to accept through the years, because it means we care deeply for those who have served us well.

The Plan's Foundation: Nazarenes Have a History of Caring

1919 Relief and Benevolence

From the earliest days, the Church of the Nazarene has recognized an obligation to provide financial assistance for retired ministers. In the beginning, the church "did what it could" through a system of "benevolences" (charitable relief-type programs). The church also maintained the vision of developing a true pension plan someday in the future.

1955 Ministerial Social Security

In 1955, when ministers finally were allowed to participate in Social Security, the demand upon the old benevolence system was lessened. Still, the hope remained that a pension program could be developed to enhance the Social Security benefits and the church benevolences.

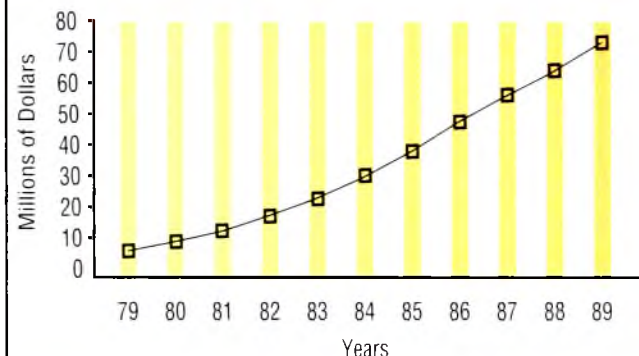
1963 Nazarene TSA Plan

The hope that many had shared became a reality in 1963 with the introduction of the Nazarene Tax-Sheltered Annuity Plan. There was now a contributory pension program that could supplement Social Security and further diminish reliance on the benevolence programs. Churches were encouraged to contribute tax-free funds to their pastor's retirement account. This plan, structured under Section 403(b) of the Internal Revenue Code, is similar to the "401(k)" plans in which many laypersons participate. Since the Nazarene TSA Plan is recognized by the IRS as an official church retirement plan, ministers can have their retirement withdrawals designated as "tax-free" housing allowance to the extent allowed by law. This is a unique advantage of the Nazarene Minister's Retirement Income Plan.

Today, many retired ministers rely on TSA funds as a significant source of their retirement income. For example, during 1989, the TSA and IRA plans paid out nearly \$4 million in benefits to participants. This was in addition to the amounts paid in "Basic" Pension benefits. It is projected that total benefits paid from the TSA and IRA plans may soon exceed those paid from the "Basic" Pension Plan.

To further illustrate the importance of the Nazarene Tax-Sheltered Annuity Plan, a review of the last decade reveals significant improvements. For example, the aggregate enrollment 10 years ago was nearly 2,000, but today the 6,000th account already has been opened. Then, contributions were about \$1.4 million annually, but in 1989 the annual contributions exceeded \$6 million. Accumulative deposits at the beginning of the period totaled \$7.4 million, but now accumulative deposits have reached \$52.9 million. Cash value for the same period was \$8.5 million as compared to \$72.7 million at the end of 1989.

Cash Value of Nazarene TSA & IRA Plans



1971 "Basic" Pension Plan

Although the TSA plan was and is an indispensable part of the Nazarene Minister's Retirement Income Plan, there were still ministers who did not have enough time before retirement to accumulate sufficient funds in a TSA account. Therefore, on April 1, 1971, the "Basic" Pension Plan, based on years of service and recognizing service as far back as 1908, went into effect.

This plan began paying benefits immediately to retirees and established a "foundation" or "basis" for building a future retirement income for current and active pastors. Ordained and district-licensed ministers serving in full-time ministry with a church employer on a U.S. or Canadian district participating in the Pensions and Benefits Fund are eligible to receive service credit under this plan. A minimum of 10 years of service credit are required to be eligible for a benefit. Participants now receive \$6.00 per month for each year of pension credit times an additional monthly bonus of 0.5 percent for each year in excess of 10 up to the maximum of 50. Benefits begin after the minister's application has been approved. Normal retirement age is 65. However, there is an option for receiving early retirement benefits. Under the normal form of benefit, a widowed spouse receives 60 percent of the standard benefit, but a couple may select a 100 percent survivor's option, if they wish.

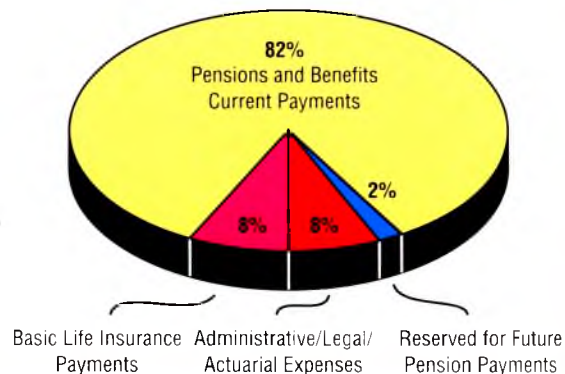
The "Basic" Pension Plan is a legally binding promise to over 11,000 ministers and their widowed spouses who are vested (i.e., who have "earned" future benefits). This number includes over 3,300 who have already begun receiving monthly checks. Over one-half million dollars is paid out monthly to these current recipients. The remaining ministers are either still actively earning more service credits or are awaiting the time at which they can re-

Pensions and Benefits Fund Income from Local Churches—1989

Income	\$7,337,511.22
Expenditures	
Pensions and Benefits	
Current Payments	\$5,952,727.27
Reserved for Future Pension Payments	\$ 157,093.87
Basic Life Insurance Payments	\$ 608,534.33
Administrative*/Legal/Actuarial Expenses	\$ 619,155.75
Total Expenditures	\$7,337,511.22

*For all benefit plans

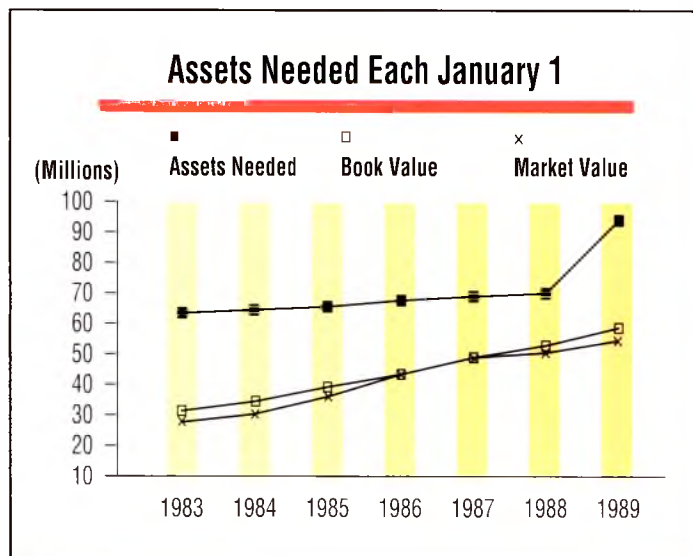
Expenditures of Pensions and Benefits Fund Income from Local Churches 1989



ceive a pension. The money for this "Basic" Pension comes from the Pensions and Benefits Fund, which is supported by local churches on U.S. and Canadian districts. In 1989, income to this Fund amounted to 90.65 percent of the amount accepted by districts. Since no General Budget monies are allocated for this pension, any shortfall in contributions results in a shortfall of funds for future payments. For example, professional actuaries (specialized mathematicians), taking into account previous and anticipated interest earnings, calculate that \$95.4 million must be on deposit to "fund" the plan for the already earned benefits and the benefits from credits already accumulated but not yet vested. However, only \$60.8 million is now on the books to cover this liability. That leaves approximately \$34.6 million dollars to go. Already, at the current benefit payment formula for only the current pension recipients, \$6 million was paid out for 1989. For the same period of time, local churches paid a little over \$7 million into the Pensions and Benefits Fund. Those dollars were allocated as indicated by the pie chart.

The Pension Reserve Trust Fund also received \$6.8 million additional income in the form of interest, gifts, bequests, etc. This was added to the growing reserves.

Paying into the reserve the \$34.6 million needed to "fund" the plan is comparable to paying off a large mortgage for all the past years of service liability. Progress continues to be made toward funding the plan. As the chart shows for the year 1989, each major benefit payment formula increase adds to the legal promise and, of course, extends the funding needs. However, the church has come a long way in a few years, and we are grateful to God for His blessing.



1982 Nazarene IRA Plan

The Nazarene IRA Plan was inaugurated in 1982. It has quickly become an effective plan whereby servants of the church may set aside personal funds for investing in their future retirement needs. Already nearly 1,000 have enrolled and participated in the Nazarene IRA Plan.

Four Essential Sources

In order to be adequate, the Nazarene Minister's Retirement Income Plan must have four essential sources. Working together these four sources complement one another. They also provide the flexibility that each local church and pastor needs in "custom designing" a compensation package and a retirement plan within their budgetary constraints. The four essential elements take into account recognition of all past years of service and provide a "safety net" benefit no matter what the income category of the minister.

In order to be adequate, the Nazarene Minister's Retirement Income Plan must have the four essential sources.

- 1** The government's plan of Social Security is important for U.S. Nazarene ministers.
- 2** The denomination's "Basic" Pension Plan is needed as a "base" or "floor" on which to build.

3 The third essential is the Nazarene TSA Plan, which every local church should use to help the minister build an adequate retirement income. Each local church should make it a goal to see that their pastor and staff actively participate. Minimum levels of participation are possible and are better than no participation at all. However, if each local church as employer would contribute 5 percent of salary and that was matched by the minister's own contribution of 5 percent of salary (or some combination for a total of 10 percent) the retirement financial security of each minister could be greatly enhanced and the church would find special blessing in this important area of compensation and expression of care for those who serve so faithfully.

4 Ministers themselves provide a fourth source through their personal savings and investments. The Nazarene IRA Plan, sponsored by the Board of Pensions and Benefits USA, is an excellent vehicle for such personal retirement savings.

Most of us will need to plan on living on less money in retirement than what we received during our working years. Fortunately, many expenses also can be reduced. As a general "rule of thumb," a goal should be established of having a minimum of 70-75 percent of your preretirement salary coming in at retirement. If a minister and his local church only plan on one segment of the four essential sources, most likely the minister and his family will find that income during retirement will be insufficient to meet their needs. However, if the minister and church take the responsibility of including all four segments in their preretirement planning, most likely that minister will not be disappointed but pleasantly surprised at the adequacy of retirement income.

How Can a Layperson Help?

1 First and foremost, you can make sure that an adequate salary is provided for your minister. A salary should be large enough so the minister has some discretionary funds to invest in his or her own retirement security. Since future retirement income is primarily today's compensation deferred for future needs, an adequate current salary is vitally important.

2 You can encourage your local church to continue to pay an allowance to your minister for Social Security taxes. Although an employee of your local church, your pastor is required to pay Social Security at the self-employment rate, according to current tax laws. Virtually all Nazarene churches do assist with this tax liability.

3 You can help make the Nazarene Minister's Retirement Income Plan work by advocating that your local church make regular payments to your minister's Nazarene Tax-Sheltered Annuity account.

4 You are also the key in making sure your local church participates fully in the Pensions and Benefits Fund. This Fund is building reserves for future retirement payments based on past and present years of service. In addition, it is already paying over one-half million dollars each month in benefits to currently retired Nazarene ministers and their widowed spouses.

**Together the pieces fit. Together we can make it work. Teamwork is the key.
Thank you for your cooperation!**

Your Board of Pensions and Benefits USA
6401 The Paseo, Kansas City, MO 64131-1284
(816) 333-7000, ext. 405



“Some people view me as an adult, but not as a peer, because I’m not married.”

with teenagers verify a high rate of sexual activity even among very young singles. Courses and seminars on managing sexuality in a Christian way are always well attended.

Graham: Another myth: “Singles are lonely.”

Hardin: I think loneliness is a common problem for almost everyone. And it is a particular problem for singles. The holidays are particularly lonely times, especially those that have been traditionally family-oriented times like Christmas and Thanksgiving. Newly divorced or widowed singles find these holidays to be fiercely traumatic times. Many singles say that church is the loneliest place for them.

Graham: Why is that?

Hardin: Church tends to be very couple-oriented. There is lot of family emphasis, pastors use examples from family life in their sermons, and often single adults will be left out. I can give illustrations of pastors who on Mother’s Day or at times when they’ve had people come to pray at the altar as families, would leave two or three women standing in the congregation who were not mothers, or who didn’t

have a family present to pray with. It is a terribly lonely time then.

Graham: Another myth: “There is something wrong with singles or they would be married.”

Hardin: I think that is something that every single adult probably deals with at some point, especially those of us who have never been married. A lot of us grew up participating as kids as flower girls or ring bearers, and we felt we would someday make that same trip to the altar for ourselves. And when that never happens, you kind of wonder, “What’s wrong with me?” It goes back to the idea of self-esteem. We

need to see that we’re OK single—that it’s impossible for everybody to marry, but still we have a place of service and God loves us—period—regardless of our marital status.

Graham: There may be a perception by some that the grass is greener for single adults on the marriage side. Do singles think that way?

Hardin: I think those of us who have never been married sometimes do. Maybe those who have been divorced would probably feel differently. Some whose spouses have died would feel differently. It always seems to be human nature to want what you don’t have. But, I think many have the idea that marriage would solve a lot of our problems—without realizing that marriage creates its own set of problems.

Graham: Demographics indicate that there are more than 6 million more women now than men, and that’s expected to increase by the year 2000. Does that create a special problem for women?

Hardin: It may help some single women face the reality that not everybody’s going to get married. It might cause some singles to be fearful.

Graham: Why is that?

Hardin: Some will be fearful of the future as they ponder, “Who’s going to take care of me when I get old?” We tend to think that children will take care of parents when they get older. If there are no children, it means that you have to have nieces, nephews, sisters, or brothers to take care of you, or else be very prepared to take care of yourself.

Mike Platter

To about 700 worshipers in Oskaloosa, Iowa, he’s known as Pastor Mike. Mike Platter began serving First Church of the Nazarene as minister to single adults five years ago and now serves as associate pastor under Rev. Lenny Wisheart.

He incorporates into his ministry an educational background in psychology. Mike received his B.A. in psychology from MidAmerica Nazarene College and did graduate work



in clinical psychology at Southern Illinois University, Edwardsville. His professional background includes ministry in areas of youth and music, counseling, and adjunct professorships in sociology and psychology.

In addition to local pastoral duties, Mike is active in district NYI ministries and currently serves as district singles director in Iowa. He is a frequent speaker and seminar leader at both youth and singles events. Mike is also a contributing author to the newly released book *The Faces of Single Adult Ministry*.

Graham: As you talk to singles at retreats, what are the major problems they face?

Hardin: Acceptance and that they're OK where they are—that they have something of value to offer or that their talents can be used. I don't know that this is a problem so much in the Church of the Nazarene as maybe in other churches, but we hear of churches who will not allow a divorced person to sing a solo or to hold an office. We still have those kinds of things to work through.

Graham: What are some of the words that singles would use to describe themselves as far as how they feel in their churches?

Hardin: I would say some feel lonely, left out, and under-utilized. But frequently this is the response of reticent and introverted singles. You could talk to extroverts and they may not feel any of those things. They may feel that the church uses all of their talents and their abilities. So I think a lot of it has to do with a person's personality, as well as obvious talents and abilities. I've never felt that I was not accepted, but then I also had gifts and talents that the church could use or needed. But there are a lot of other people who would feel that because they are single they're not asked to serve on boards or committees or to teach Sunday School classes.

Graham: What can the church do to help break down the barriers between the singles and the church?

Hardin: I think it needs to start with the pastor. The pastor needs to sup-

“Everyone needs a paraclete person who will listen, support, and encourage.”

port single adult ministries. To support single adult ministries in no way undermines or negates one's support of the family. It's just realizing that in today's society “family” no longer means a husband and a wife and children. It may be a father with children or a mother with children or an adult living alone or two adults of the same sex living together as roommates. The pastor needs to be aware that when illustrations are centered on traditional families, a large segment of the congregation is left out. The church needs to begin to empathize with its single adults.

Graham: What about leadership? You mentioned earlier that singles often feel overlooked when it comes down to being selected for leadership because of the false perception that they are immature or irresponsible. Is attaining roles of leadership a problem for single adults within the church?

Hardin: In some ways, yes. Many single adults are very willing to work, if for no other reason than just to prove

that they can do the job.

Graham: What can we do to integrate the singles within the church in a practical way?

Hardin: I think we can start out by just forming friendships, including each other in our social activities. It works both ways—single adults have to be the ones to break down the walls and do some inviting, as well as the couples. I find it difficult to ask one couple over, because I'm afraid that the guy will feel left out, so I will tend to ask two couples. Couples need to be careful if they're inviting people of the opposite sex to their home that it's not perceived as a match-up kind of deal. Maybe they should invite an odd number of single adults. We have to make concerted efforts to get to know the people who are outside our circle, whatever it is. That's why single adult ministries can't be a segregated ministry. It has to be integrated into the total church.

Graham: What do you mean by that?

Hardin: It's often easy to have single



Marilyn Clark



Do you realize the potential that is available in the single adults of your church? Many churches do

not fully utilize the many talents and gifts of their single adults.

As a single adult in the Church of the Nazarene, I have received many opportunities for service. I've codirected our singles group and been active on the district level as the Virginia District Singles director. When the Lord led me to become the SoloCon East director I found a wonderful opportunity for ministry. I feel I am a part of ministry to single adults across the country.

My love for music has always included singing in duets, trios, and other groups as well as in the

church choir. My skills as a teacher were helpful in being the children's director and serving on the Board of Christian Life. I've taught Sunday School for children, teens, and single adults. I also have served on the church board and various committees, always trying to do my best for the Lord.

I am very thankful for a church that allows me to grow and mature in the Lord's work. God has special places for single adults in every church, if only we can see the potential and allow them to develop it by serving in the ministries of the church.

adult classes and single adult activities. But if it's all centered around single adults, we can't bridge the gap between single adults and couples.

Graham: The church is somewhat segregated. We do that with youth ministries and with single adult ministries. We make them entities unto themselves, don't we?

Hardin: Right. And it takes a concerted effort to break these barriers down.

Graham: We should have nothing segregated?

Hardin: No, I'm not saying nothing segregated, because there are a lot of issues that have to be dealt with separately. In single adult ministries we talk about sexuality, finances, self-esteem, divorce recovery, death recovery, grief recovery. These are issues that are somewhat unique to singles. But there are a lot of things that can be done together. I see churches where they have Bible studies whose participants are all single adults, or support groups that are all single adults. Whereas, if they welcomed married folks into these activities, it would go a long way toward creating a unified spirit within the church.

Graham: That seems to be the emphasis that many churches are mak-



Jim Kersten

ing today—less things for single adults as singles, more for them as just church members?

Hardin: That's what I'm pushing for.

Graham: What unique assets do single adults have to offer the church?

Hardin: Well, it almost contradicts what I said earlier, some of us have time that we are willing to invest into the church or into areas of ministry. Because some of us don't have children and family obligations, we are better able to do some of the kinds of things—maybe more free to move somewhere to plant a church or to be a core member in a new church.

There are a lot of talents and abilities that I've seen displayed by single adults that can be used, whether it's musical or teaching a class or administrative, they're all there.

Graham: Are we under-utilizing singles now?

Hardin: I would hope that we're moving into where we are using them appropriately. But a lot of single adults would still say they are under-utilized in the church.

Graham: What about the single young man or woman who's graduating from seminary and wants to go pastor a church? Are such persons still finding it hard to be placed?

Hardin: I've heard that the options are very limited. Because they are single, they are not perceived as good pastoral candidates.

Graham: Are they told that by district superintendents?

Hardin: I've been told by some of them that there were not many D.S.'s who would consider talking to a single ministerial candidate.

Graham: What reasons do they give for that?

Hardin: I don't know that they gave any specific reasons, there just seemed to be a feeling that it wasn't a

Continued on page 32

Jerry Murray

"Jesus, it's almost Sunday again. You know Sunday, the day that messes up my week. If I had just one single Christian friend to eat lunch with after church. If there was just a Sunday School class or group in my church with people like me. What I wouldn't give for someone to talk with, eat with, or bum around with!"

Reared and active in the Church of the Nazarene, in my late 20s I found being a Christian single adult increasingly difficult. I became a workaholic, probably to mask the loneliness. I wanted to fit in and be active in the church, but I felt out of place. With family 700 miles away, I went months without a hug. I often cried while driving home from church. Seeing happily married couples in church hurt.

I left my church in search of the



big singles' group but never found what I was looking for. Desperate for fellowship, the world began to look good.

Although I still attended church, I no longer prayed or read my Bible. I began to hike in the woods on Sunday afternoons, but I wasn't satisfied. Within four months, I had both renewed my relationship with the Lord and was sanctified. During this time, I met a Nazarene girl and my former church started a single adult group. I returned to the church I had left months earlier. The girl didn't work out, but the single adult group did. I now feel that I am an important part of the very church I left.

The Lord did some healing in my life when I attended a SoloCon

in 1987. He then called me to start one in the South. I began to travel around the South, searching for single adults, workers, and a location. Single adults from seven states became excited, involved, and our lives changed together.

In Birmingham, Nazarene single adults from several churches formed a prayer group. After four years, the group still meets on Monday nights. We receive requests weekly from different states. Most importantly, our prayers are being answered.

This formerly disillusioned single adult continues to direct SoloCon South, serves on the church board, directs Birmingham First Church and Alabama North Single Adult Ministries, and facilitates Pastor's Prayer Partners. Today, SUNDAY is my favorite day of the week!

Jerry Murray is a court reporter in Bessemer, Ala.



A young widow shares the story of how she and her children have lived with the death of a husband and father.

SINGLE AGAIN— WITH SIX CHILDREN

BY TOM FELDER

I'm sorry he's gone."

The doctor's words echoed in Judy's ears, but she couldn't believe it. Only hours earlier she had seen Steve—happy and robust. Now the doctor was telling her that her friend and husband was gone. She was alone—with six children.

Steve and Judy Myers met while working for an airplane manufacturer in Wichita, Kans. They were married November 21, 1970. In 1972, feeling a call to preach, Steve and the family packed up and moved to Colorado Springs to attend Nazarene Bible College.

While at NBC, their four daughters were born. Michelle is 17 and a senior in high school. Dana is 15; Christy, 14; and Alisha is 12.

When he finished NBC they again moved—this time to Kansas City where Steve enrolled at Nazarene Theological Seminary. In 1986, Steve graduated from NTS with dual degrees—a master of religious education and a master of divinity.

The Myers' two boys were born in Kansas City. Darin is now six; Ryan is five.

While Steve was attending seminary, they decided that she would

work full-time, and he would be home for the children. This not only enabled him to handle his academic



Judy Myers with her children: (front row) Darin and Ryan; (back row, left to right) Dana, Christy, Judy Myers, Alisha, and Michelle.

requirements but also gave him time to know his children and avoided the expense of day care. Judy got a job at Marion Laboratories where she is now a quality assurance operations specialist.

Life was moving along very well for the Myers family. Steve enjoyed his classes at NTS and his time at home with the kids. He was even writing a book on teaching children.

In the spring of 1988, Steve and Judy were making plans to look for a pastorate somewhere. He began to prepare his résumé, and they looked around for possibilities. Their plans did not last long. On May 25, tragedy struck.

Judy was walking through the cafeteria at work, when she felt impressed to call home. "Michelle answered the phone and said that she had been trying to call me," Judy said. "She said that her father was lying, unconscious, in the side yard." Judy told her to dial 911 and quickly left for home.

"I thought I would never get home," she said. As she drove the long minutes to their house, it seemed as if everyone in front of her was driving slow.

When she arrived, paramedics were already working on Steve. A few minutes later they transported the young man to the hospital. Judy rode with a neighbor, praying all the way.

Again, the wait at the hospital seemed endless. Finally, the doctor appeared with the news. It was a heart attack. At the age of 43, Steve Myers was dead.

In the two years that have passed since that tragic afternoon, Judy and the six children have had to adjust dramatically to a life without a husband and a father. The thought that Steve might die, leaving her alone with the children, had never crossed her mind. But his absence is real, and Judy and her children have faced the greatest challenge of their lives.

Acceptance of Steve's loss did not (and still hasn't) come easily. Judy admits that she was angry with God for taking Steve, and she has spent a lot of time during the last couple of years asking "why?" It was hard to understand how the death of her husband, someone who was such a good father and dedicated to answering God's call, could be part of God's will.

Acceptance has not been the only

thing Judy has struggled with. There is the problem with flashbacks. Memories of Steve seem to exist everywhere. She has had to stop driving home from work via her usual route, because it reminds her of that fateful afternoon. She finds herself anticipating certain comments in various situations that she says Steve would have made. She still will not work on the anniversary of Steve's death.

The memories are not all bad, though. She is glad that people continue to talk about Steve. She is especially happy that each of the children have memories of their father.

"It hurts most when people pretend that Steve never existed," Judy says. "The kids and I have great memories of him, and we like to talk about him.

The thought that Steve might die, leaving her alone with the children, had never crossed her mind.

It is nice to remember how his life touched others."

Perhaps the biggest challenge for Judy has been taking care of the children. She is thankful that the Lord provided her with a good job. A good insurance program assured them that the financial aspect would not be a struggle. Most of their debts were paid off as a result of Steve's death.

"It seems as if the Lord was working everything out, even before Steve's death," Judy said. She recognizes that, because she had a good job, she did not have to struggle with getting back into the work force or finding a higher paying position.

Judy also credits their habit of paying tithes and giving to other offerings, such as Faith Promise, as a major factor resulting in God's providing for them. She has no doubt that they have been blessed because of their faithfulness in giving to the Lord. Even now, tithing and giving in other offerings is a priority for her and the family.

But, how does she do it? Even with the financial needs taken care of, six children would be a challenge to the strongest marriage. How does a single mother cope?

"Some people talk about being both a mother and a father to their kids," Judy said. "I can't do that. I am their mother, and I have to do many of the things that their father did, but I cannot replace him."

Although they can't replace Steve, others have stepped in to help. Judy's brother-in-law, Larry Webb, often takes the boys for the weekend, providing them with a male role model. Another role model for the kids is Gary Collins, a friend from their local church, Kansas City St. Paul's. Gary takes time every Monday evening to tutor the children, assisting them with their schoolwork. Gary, who has a family of his own, often includes the boys in activities, taking them to play ball or to the park.

Judy says the entire church family at St. Paul's has been a great support throughout the past two years. When Steve was stricken, pastor D. L. Huffman and staff were at the hospital almost immediately, and they were there for her and the family in the days and weeks that followed.

Friends at church helped in many ways—taking care of the house, washing clothes, helping them to move into a bigger home, and taking the kids for the weekend—giving Judy some much-needed time alone.

She adds that the caring has not stopped even with the passage of time. They continue to phone to see if she's all right. They spend time with the children, and they reinforce the children's memories of their father by sharing special memories of their own.

Judy insists, however, upon giving her children credit for helping out as well. They are very protective of their mother and lend a hand where they can. As the eldest, Michelle has especially proven to be invaluable as the second-in-command and as the primary chauffeur for the family.

In the Myers family, teamwork is imperative. Judy notes that each evening includes at least three or four activities, such as ball games, band practice, youth and children's church activities. Beyond this there are appointments with doctors and dentists, drivers license tests, school, and a rash

of last-minute items that crop up on a daily basis.

Understandably, Judy is very proud of her children. They remember the things their father taught them about faith in God, caring for others, loyalty to the church, the dangers of alcohol and tobacco, and the importance of education.

Following the return of three of her girls from a mission trip to Mexico with other church teens, Judy proudly shared how they had expended most of their own spending money on the children with whom they had worked during the week. Besides a variety of other church ministries, these three are also involved in visitation every Tuesday night.

Judy, herself, is heavily involved in church activities. A member of the church board, she also serves as a member of the Women's Ministry Council, the Parent-Teen Council, the Kansas City District Singles Council, and she teaches a Caravan class.

With such an intensity of activity, and the way in which they have accepted Steve's death, you would think that the tragedy is behind them. Not necessarily.

Judy still struggles with finding time to grieve as a widow and being a

"It hurts most when people pretend that Steve never existed."

supporter for her children as a mother. She feels that they have handled everything as well as can be expected, but she constantly watches out for signs of problems.

"I have been told that, emotionally, it may be two or three years down the road and then the reality of the loss suddenly hits them," Judy says. "I just want to be prepared for that."

She adds that she tries to pay close attention to things they say, to determine if they are doing all right. She is confident that the way they have handled their dad's death thus far is a direct result of the warm support from their church. She says that the kids have many adults and friends at St. Paul's who are willing to listen to their problems. This has been a tremendous factor in helping to maintain her children's emotional and spiritual well-being.

As for herself, Judy says that she

still has not gotten over Steve's death and is not sure if she ever will.

Certain times of the year are hard—their anniversary, holidays, and May 25, Easter is an especially difficult day, because that was the day set aside for their family. Each Easter they would spend time together and take a picture of the whole family—a tradition that continues.

Judy still misses Steve. Any discussion about him could possibly bring a broken voice and tears. The pain still comes from time to time.

So, how does she deal with it?

The bottom line is, she trusts in the Lord. Despite the hurt, the questions, and the pain, she knows that God is with her. "I've made a lot of trips to the altar," Judy says. "Just seeing how the Lord has taken care of us has helped more than anything, because I know that I couldn't have done it by myself."

Trying to raise six children as a single parent is no picnic. It challenges one's ingenuity, patience, and endurance, but it is a challenge that Judy Myers has accepted because she loves her kids and because she knows that God's grace and the love and help of Christian friends are there to sustain her day by day. H

12 WAYS TO HELP

Perhaps the hardest part of comforting someone who has lost a spouse is knowing what to say or do. Here are some guidelines from Judy Myers and from *The Survival Handbook for Widows*, by Ruth Jean Loewinsohn published by AARP.

1. Don't act as though the deceased never existed.

2. Do not be afraid of letting the widow cry or become emotional.

3. Take the initiative to do something practical to help—don't just ask if there is something you can do. Bring food, clean the house, take care of the kids, run business errands, etc.

4. Help get the survivors in-

involved in church activities and services. Depression can cause them to drop out.

5. Call often, especially after the first couple of months. Don't wait for them to call you.

6. Offer a specific date to do something together. Try especially to think of "down times," when the widow would otherwise be alone. Saying, "We'll have to get together sometime," is not helpful. Usually those who have lost a loved one will not take the first step.

7. Avoid pity. Pity is not what the widow needs or wants.

8. Treat the widow as a human being—not as some kind of china doll.

9. Feel free to express emotions yourself. Do not be afraid of getting emotional with the widow. It only shows that you miss the deceased too.

10. Go for walks with them. Walks are healthy, good for depression, and allows the widow to "walk off" feelings.

11. The key is to care. Realize that they are emotionally drained and take the initiative yourself to do things for them. Do not treat them as less than a whole person just because they are suddenly single.

12. Pray for the survivor every day. Make yourself available to be a spiritual guide, a soul friend. H

HOW CAN THE CHURCH MINISTER TO SINGLES?

BY JACK M. BARNELL

Iwish they would!" a single friend of mine replied when I asked her *how* she would like the church to minister to her. Well, how *can* the church minister more effectively to this growing population?

1. Teach Single Wholeness

The church can help single persons view themselves as whole and complete, made in the image of God. No one is an incomplete person. Scripture does not teach that singles are half persons until married. God affirms that we are valuable persons. He loves us unconditionally. Having an appropriate respect for self is a necessary ingredient to healthy living.

2. Lend a Helping Hand

One single parent pleaded for understanding from members of the fellowship of Christ, saying, "I felt like I was in a paper sack trying to fight my way out." Church members can help. One married lady meets weekly with a young girl from a single-parent family. While she and the child do interesting things together, the single parent has time to care for other important matters.

3. Arrange Cross-sectional Involvement

The church can encourage single persons to take initiative in expanding friendships to include couples. When singles associate only with singles, they give the impression that they want no other company. Couples may not think to include them in activities. If singles initiate contact with a cross-section of persons, they expand their network of support.

4. Pray Regularly for and with Singles

One single said she appreciated the prayers of the church. When

distressing times come, she is aware of the power of the prayers of her friends. She said, "I can really feel the presence of God very strongly filling my mind with good thoughts."

5. Provide Service Opportunities

Singleness is only one descriptor of life. It is not a total definition. Couples cannot adequately define singleness. They need the help of singles. Church leaders should insure that single persons are included in planning committees for church functions. Singles should be given responsibilities based on abilities and not because people think they have more time.

6. Make Language and Activities Inclusive

Watch publicity for church activities. Is it geared only to couples? Be sure public announcements are sensitive to all people of the fellowship. Holiday times in the church can be especially lonely for singles if all activities are geared toward traditional ideas of family. Two-parent families can include singles in picnics or invite them for birthday celebrations. No special occasion has to exist for singles and families to unite in activity. By careful and prayerful planning, a sense of community will develop in the fellowship of Christ and all persons will feel welcome. H

Jack M. Barnell is chairman, Division of Human Development, and associ-



ate professor of psychology at MidAmerica Nazarene College, Olathe, Kans.

RESOURCES FOR BEGINNING SINGLE ADULT MINISTRIES

Singles Ministry Handbook

Douglas L. Fagerstrom

Victor Books

HH089-693-4373 \$17.95

The Faces of Single Adult Ministries

Linda Hardin, Editor

Nazarene Publishing House

HH083-411-3627 price forthcoming

Making the Most of the Single Life

Bobbie Reed

Concordia Publishing House

HH057-003-809X \$7.95

Single on Sunday

Bobbie Reed

Concordia Publishing House

HH057-003-7816 \$7.95



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Harold Ivan Smith

Victor Books

HH089-693-1544 \$7.95

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Harold Ivan Smith

Augsburg Publishing House

HH080-662-3799 \$9.95

Starting Over Single

Mervin E. Thompson

Prince of Peace Publishing

HH093-317-3008 \$11.95

Successful Single Adult Ministry: It Can Happen in Your Church

Krista Swan Welsh

Standard Publishing

HH087-403-2296 \$6.95

BROCHURE:

Single Adult Ministries

Nazarene Publishing House

HHCSA-11 10¢ H

Best-Kept Secret . . .

Continued from page 27

wise thing to do. Maybe that goes back to the fact that most of them were men, and persons in churches feel that they need a wife in the parsonage for entertaining, maintaining the decor—all those kinds of things.

Graham: Is the fear of promiscuity a part of the reluctance on the part of some churches to call a single adult?

Hardin: I would say that probably has to enter somebody's mind at some point—questions about how this individual will deal with sexual feelings.

Graham: So perhaps another perception of our society is that single persons are not as in control of their sexuality?

Hardin: I think that's a perception that is held.

Graham: What should a single adult who is looking for a ministry position say when the matter of sexual vulnerability comes up?

Hardin: I would advise such a person to confront the issue openly and tell the administrator involved. "Look, I've managed my sexuality with Christian discipline during college and seminary. I think I can be trusted

to manage it appropriately in the pastorate." We send out single female missionaries, and we have some single men missionaries, but very few singles are pastoring churches. It seems to me that there are some double standards when it comes to using single adults as pastors.

Graham: What other factors limit the use of singles as pastors?

Hardin: An idea still exists in some circles that when you hire a pastor who is married you get two for the price of one. So why hire a single when you could hire a married pastor and have two employees?

Graham: If I were to give you a soapbox to make a brief message to our pastors and our laypeople regarding single adults, what would you share?

Hardin: I would challenge them to accept single adults where they are. To recognize that they are adults who at this point in their lives, for whatever reason, do not have a spouse, but that makes them no less valuable nor does it cause them to be more of a threat than any other person. My strong desire is that they will see single adults just as God sees them—as people willing to be used for His kingdom and as people that He loves. H

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The Readers Write

Art Appreciation

Thank you for the excellent Christian affirmation of the whole human spirit you made by publishing a "Gallery of Nazarene Artists" [July]. The aesthetic dimension of the human spirit is an avenue of holiness too. The artists and their works demonstrated this.

*Al Truesdale
Raytown, Mo.*

Why Exalt Artists?

The July 1990 issue carried 14 pages, plus the Editor's Choice, on art and Nazarene artists. Nicely done. . . . I have great admiration for the talent and work of the featured artists.

WRONG PUBLICATION! You would expect to get "fried by mail" if you devoted 15 pages to the work and success of Nazarene professional athletes, actors, or even physicians and surgeons. Yet those (and many other) professions have greater opportunity to personally share faith in Christ. . . .

I was hurt to see 14 pages of "A Gallery of Nazarene Artists" between 2 pages of "The Spirit of Truth" by Reuben Welch and 2 pages of "Peace and Freedom" by Jacob Blankenship. . . .

It seems to me that you have wasted precious resources in a wonderful article that only supports peripherally the mission of the *Herald*.

I will pray that God gives you wisdom in dealing with the mail you receive in this matter.

*Thomas N. Bedient
Major, U.S. Army
Fort Bragg, N.C.*

Art an Essential

It was a special pleasure to receive the July 1990 issue of the *Herald of Holiness* with its focus on art. I am pleased to see the *Herald* recognize that art and beauty are essential to Christian living and can promote Christian spirituality. Thanks, also, for telling us about several Christians who have the gift of creativity with the brush.

*Samuel L. Dunn
Seattle, Wash.*

On the Wall

Enjoyed much July issue. All paintings beautiful! Joyce Wilson's "Early Arrival" now on the wall of my study.

*Rev. Harold Frodge
Geff, Ill.*

Paintings Uplifting

Beautiful! [July issue] Appropriate and long overdue recognition of some of the creative people that lift us out of the mud.

*Gene Van Note
Kansas City, Mo.*

Spiritual Father

I am searching for my spiritual father. In March of 1951 my family and I attended a Youth for Christ rally at the American Legion Hall in Norway, Maine. A Nazarene pastor/evangelist was the speaker. He spoke about Jesus on the Sea of Galilee and how our troubled lives were reflected in those troubled waters. He preached of the peace of God available through Jesus Christ.

My parents, my brother, and I came to Christ that night, and we don't remember the Nazarene preacher's name. Subsequently, I am a minister of the gospel, as is my brother. We want to thank

our "earthly" spiritual father. Should that person read this letter, or should someone read this letter who knows who the preacher might be, please contact me.

*Robert O. Timberlake
P.O. Box 3006
Omaha, NE 68103*

"I Was in Prison and You Visited Me"

Your publication is really excellent and brings appropriate information to your readership about God's people committed to serving Him.

In the name of Jesus of Nazareth, whose I am and whom I serve, I send out a special thanks to that brother or sister who cared enough [to provide] . . . this subscription.

*Terry Lee Kelly, #84380
Louisiana State Prison
Angola, La.*

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CLOSE TO HOME

News from districts
and local churches

COUPLE CELEBRATES 50 YEARS OF MARRIAGE AND MINISTRY



Aubrey and Alma Ponce were honored recently for 50 years of marriage and 51 years of ministry in the Church of the Nazarene.

A celebration service held at the Jacksonville, Fla., First Church of the Nazarene included words of congratulations and greetings from family, friends, and former coworkers.

"The Ponce ministry helped provide the church with a fine family image as

well as a most effective ministry," said Ed Nash, North Florida District superintendent.

Robert Witty, founder of Luther Rice Seminary, offered congratulations to the Ponces, as well. Aubrey Ponce was saved under the ministry of Witty, who officiated at their marriage.

Others who participated in the ser-

vice included Pastor Charles A. Fountain; the Ponces' daughter, Christina Page, Nazarene missionary to Manzini Swaziland; and their son, Preston Ponce, chaplain at a Gainesville, Fla., hospital.

The Ponces pastored 16 churches in five states, including Alaska and the Yukon Territory.



Five men were ordained as elders by the Tennessee District Assembly at its 79th session August 2, in Nashville. Pictured (l. to r.) are W. Talmadge Johnson, district superintendent; ordinands and their wives include: Philip and Cherie Lindsley; David and Debra McIntire; Mark and Cathy Graham; Finley and Lori Knowles; Douglas and Lorraine Hendrixson; and General Superintendent William J. Prince.



Ordinands on the Akron District included: (l. to r.) Rev. and Mrs. Byran Heil; Rev. and Mrs. Ronald Flack, deacon; Rev. and Mrs. Virgil Brainard; Rev. Dorothy Carpenter; Rev. and Mrs. Paul Sarsany; Rev. and Mrs. Josh Lively; and Rev. and Mrs. Keith Riffle. General Superintendent John A. Knight (right) presided.



Jack Stone, then district superintendent (left), is pictured with the ordinands of the Northeast Oklahoma District: (l. to r.) Rev. and Mrs. Bryan Davis; Rev. and Mrs. Phil Williamson; Rev. and Mrs. Dick Sowder; Rev. and Mrs. Mike Newlun. General Superintendent Eugene L. Stowe (right) presided.



Nashville Trinity Church of the Nazarene has constructed a beautiful new sanctuary. Norman A. Ritchie, pastor of the church since 1969, says the entire church complex, which includes a family life center, is valued at \$1.3 million. Construction costs were about \$600,000. Indebtedness is about \$530,000.

The church has purchased property adjacent to its longtime location on Vultee Boulevard with plans to use this space to provide apartments for the elderly.

Ritchie is shown next to the pulpit dedicated in memory of his brother, evangelist Lawrence Ritchie, who was killed in an automobile accident en route to a revival in November 1986.

VITAL STATISTICS

Deaths

SAUL AGUIRRE, 66, Lake Elsinore, Calif., July 14. Survivors: wife, Tillie; sons, Saul, Jr., Timothy, and Samuel; daughters, Barbara and Virginia; 13 grandchildren; 5 sisters, 2 brothers.

ELTON C. BARNETT, 88, Memphis, Tenn., July 5. Survivors: son, William; daughters, Betty Griffith, Margaret Hodge, Barbara Fry, and Rebecca Barnett; 15 grandchildren, 9 great-grandchildren.

EVERETT B. BARRETT, Kelso, Wash., Jan. 22. Survivors: wife, Beulah; daughter, Linda Van Northwick; son, Larry Barrett.

LIVERNE CHRISTOPHERSON, 76, Inver Grove Heights, Minn. Survivors: wife, Helen; son, Norman; daughters, Diane Nelson and Cathy Johnson; two sisters; eight grandchildren, two great-grandchildren.

JANET DORAN, 38, Canonsburg, Pa. May 28. Survivors: husband, Rev. Ron Doran; sons, Ronnie and Hank.

V. KENT GOODNOW, 87, Kissimmee, Fla., June 23. Survivors: wife, Margaret; son, Robert; daughters, Elizabeth (Mrs. Robert) Merki and Margaret (Mrs. Chuck) Howard; eight grandchildren; one great-grandson; two sisters.

ROBERT JACK HARLAN, 81, Blackwell, Okla., Mar. 9. Survivors: son, Larry Harlan; stepdaughter, Geraldine Matney; two grandchildren.

NAOMI ELSIE KRIGBAUM HOLTON, 63, Tulsa, Okla., June 26. Survivors: husband, Charles; sons, Edwin and Mark; two brothers; five sisters; four grandchildren.

LESTER M. HUNTER, 83, Portland, Ore., June 7. Survivors: wife, Audra; sons, Merlin and David; daughters, Leona Massengale, Annie Humphrey, Norma Azeltine, Minnie Richards, and Ester Bellefeuille; 16 grandchildren, 16 great-grandchildren; 2 brothers; 3 sisters.

GLADYS P. JAMES, 58, Goodland, Kans., Mar. 3. Survivors: husband, Rev. David James; sons, Darrell and Merlin; mother, Vada Henry; two sisters.

FRED C. JESSEE, 70, Elk Grove, Calif., June 2. Survivors: wife, Gertrude; sons, Fred, Duane, and Melvin; daughter, Donna Warkentin; eight grandchildren; three brothers; five sisters.

REV. WILLIS HOUSTON JOHNSON, 89, Catoosa, Okla., June 30. Survivors: daughter, Cynthia Wassom; two sisters; two grandchildren; three great-grandchildren.

REV. PAUL MARVIN LAWRENCE, SR., 74, Riverdale, Ga., June 18. Survivors: wife, Kathryn; son, Paul Jr.; mother-in-law, Carrie Morgan.

CHESTER I. LONG, 92, Dallas, Ore., June 13. Survivors: daughter, Carolyn Miller; sons, Geren, Wendell, and Harold; 14 grandchildren, 19 great-grandchildren.

ELSIE B. MOORE, Worcester, Mass., July 23.

DEVERNE H. MULLEN, 73, High River, Alta., May 19. Survivors: wife, Fannie; sons, Duane and Waldon; four grandchildren; two great-grandchildren; one brother.

INEZ BELLE SMITH, 91, Guymon, Okla., June 19. Survivors: daughters, Earlene Dickerson and Phyllis Riggan; sons, Kenneth and Quinten; 14 grandchildren, 25 great-grandchildren; 6 great-great-grandchildren.

REV. DAVID JESSE SULLIVAN, 66, Beaverton, Ore., Apr. 16. Survivor: wife, Eileen.

IONA C. VAN RYN, 84, Santee, Calif.,

July 4. Survivors: husband, John; sister, Mae Grubbs.

E. JASPER WHITE, 59, Nashville, Tenn., Nov. 3. Survivors: wife, Norma; son, Eddie; daughter, Sherrie Barnhart.

DON C. WOLPE, 82, Denver, Colo., Mar. 29. Survivors: wife, Naomi; son, Brad; four brothers.

Births

to LONNIE AND KAREN (BECHLER) BULLOCK, Davison, Mich., a girl, Kasie Lynn, June 30.

to STEVE AND PEGGY (DENNY) CECIL, Inver Grove Heights, Minn., a girl, Emily Rebecca, Apr. 17.

to MICHAEL AND CATHY (CHEEK) CRUM, Altus, Okla., a girl, Caitlyn Ashley, July 6.

to WILSON L. AND ROBIN (EVANS) DEATON, Oscoda, Mich., a boy, Landon Reese, July 29.

to PAUL DAVID AND STEPHANIE (WALLER) FRANK, Alexandria, Va., a boy, Anton Jonathan, July 29.

to PHILLIP AND JAN (WALKER) GUNTER, Gardnerville, Nev., a girl, Elizabeth Lauren, Aug. 3.

to JOE AND MARY LYNN (MORRIS) HAWK, Gaithersburg, Md., a girl, Bethany Nicole, July 27.

to DAVID AND KATHLENE (BUNGARD) HUTTON, Norwood, Mo., a girl, Chelsea Marie, June 26.

to KEVIN AND DONNA (CLARK) KIDD, Middletown, Ohio, a boy, Andrew Christian, June 9.

to JOHN AND RENEE (KEENAN) MARKER, Newell, W.Va., a boy, John William II, June 25.

to CHRIS AND BONNIE (BRATTERBEE) MEISTE, Lowell, Mich., a boy, Zachary Jules, July 7.

to BRUNO AND CAROLYN (COLVIN) ORTIZ, Inver Grove Heights, Minn., a girl, Larissa Sonrisa, Nov. 16.

to MICHAEL AND GEORGE ANN (MOORE) PARK, Tempe, Ariz., a boy, Garon Kyle, Jan. 16.

to JONATHAN AND CATHLEEN (BARNES) PRIVETT, Boise, Idaho, a girl, Sarah Elizabeth, June 29.

to STAN AND JANET (BONVIE) REEDER, Hamilton, Ont., a boy, Zachary Michael, May 4.

to TONY AND GERI ROBINETTE, St. Paul, Minn., a boy, Leon Anthony, Dec. 9.

to DARROL DEAN AND BETH (LITTLE) SCHULTZE, Mission, Kans., a girl, Shannon Paige, June 22.

adopted by DENNY AND ELAINE WILLIAMSON, Fort Wayne, Ind., a girl, Brittany Michelle, May 19.

Anniversaries

RALPH AND LOU CRUM celebrated their 50th wedding anniversary in June 1989 in Ione, Ore. The Crums reside in Ione where they have ranches for 45 years. They have five children.

ROBERT J. AND ESTHER SHOFF celebrated their 50th wedding anniversary June 26 in Maggie Valley, N.C. The celebration was attended by their four children and other close relatives.

PAUL J. AND DOROTHY MADDEN celebrated their 55th wedding anniversary June 2 in Tempe, Ariz. Paul is a retired general contractor who has built several Nazarene churches. Dorothy is on staff at Tempe Church. The Maddens have five children.

FOR THE RECORD

Moving Ministers

JAMES C. BAKER from Brazil (Ind.) First to Hurricane (W.Va.) First.

KARL W. BENDER to pastor, Toboso, Ohio. WARREN A. BENOIT from Portola, Calif., to Portland, Tex.

PAUL E. BENTLEY from evangelism to pastor, Redmond, Wash.

RICHARD T. BLOUNT from student, NBC, Colorado Springs, to Jonesboro, La.

FRED BORGER from Marengo, Iowa, to Des Moines (Iowa) Highland Park.

MARVIN L. CROSS from Creston, Iowa, to Mount Pleasant, Iowa.

PAUL E. DECKER to pastor, Wheatland, Wyo.

CURTIS D. DeLONG from Mount Pleasant, Iowa, to Bettendorf, Iowa.

DALE A. FITCH from associate, Whiting-Robertsdale, Ind., to pastor, Maywood, Calif.

TOM FLOYD from evangelism to pastor, Sacramento (Calif.) Liberty Towers.

STEVEN GATES from Choctaw, Okla., to Federal Way, Wash.

IRENE V. GEARHART from student, NBC, Colorado Springs, to pastor, Minden, La.

MEARL J. HODGES from student, NTS, Kansas City, to pastor, New Life, Ohio.

DALE HUDSON from pastor, Santa Ana Spanish (Calif.) First, to education, PLNC, San Diego.

RUSSELL S. JOHNSON from Laurel (Md.) Fellowship to Pocomoke City, Md.

ERIC J. KELLERER from student, NTS, Kansas City, to pastor, Hailey, Idaho.

RICHARD A. KETTERMAN from associate, Youngstown (Ohio) First, to pastor, Alliance, Ohio.

CHESTER KING from student, NBC, Colorado Springs, to pastor, Houma, La.

ROB C. McLAREN from Estacada, Ore., to Coquille, Ore.

JON D. MARTIN from Gooding, Idaho, to Cody, Wyo.

ROBERT C. MILTON from Richmond (Va.) Trinity to Louisa, Va.

JOHN A. MOHLER from Modoc, Ind., to Bloomington (Ind.) Broadview.

LARRY D. MORGAN from Jefferson, Ohio, to Newton (Kans.) First.

GREGORY D. MORRIS from Deep River, Iowa, to Red Oak, Iowa.

KENNETH G. NEIGHOFF, JR., from student, NTS, Kansas City, to pastor, Pueblo (Colo.) Fairmont.

W. DON NELSON from Pueblo (Colo.) Belmont to San Diego (Calif.) Mira Mesa Mission.

BOB L. PARMENTER to associate, Mountain Grove, Mo.

D. BURDETTE PRICE from evangelism to pastor, Bradenton (Fla.) Bayshore.

LARRY W. RAP from Longmont, Colo., to Hannibal (Mo.) First.

MITCHELL L. SANDERSON from NBC, Colorado Springs, to pastor, Marengo, Iowa.

WAYNE L. SEARLS from Mobile (Ala.) Parkway to Victoria (Va.) First.

DOUGLAS D. SLAYMAKER from associate, Hutchinson (Kans.) First to associate, Temple City, Calif.

WAYNE M. THOMAS from Gastonia (N.C.) Eastside to Collinsville, Okla.

FRED C. WENGER, JR., from chaplaincy to Erie (Kans.) First.

BILL WESTON from student, MANC, Olathe, to pastor, Creston, Iowa.

DAVID A. WILLSON from Evanston, Wyo., to Pablo, Mont.

STUART L. WOLKOMIR from student, NTS, Kansas City, to pastor, Fort Worth (Tex.) Riverside Community.

Correction

It was incorrectly reported in July that JACK L. SUITS had taken a position in Campbellsville, Ky. He has, in fact, accepted the pastorate at Jefferson City, Mo.

Announcements

UNIVERSITY PARK CHURCH (formerly Central Church), Wichita Falls, Tex., will celebrate its 50th anniversary Nov. 4. District Superintendent Charles Jones will speak at 2:30 p.m. All former pastors, members, and friends are invited to attend or send greetings to Rev. Gary W. Scharlett, 4318 Fairway Blvd., Wichita Falls, Tex.

VICTORIA (VA.) CHURCH will celebrate its 60th anniversary Nov. 4. District Superintendent Charles Thompson will speak in the morning service. For more information, contact the church, Sixth and Main Streets, Victoria, VA 23974, (804) 696-2592.

MCLESTER (OKLA.) FIRST CHURCH will celebrate its 65th anniversary Oct. 4-7. Special services will be held, along with dinner on the grounds and singing. For further information, call (918) 423-7999.

ROXANA (ILL.) CHURCH will celebrate its 65th anniversary Oct. 14. All former pastors, members, and friends are invited to attend or send greetings to the church at 500 Central Ave., Roxana, IL 62084. For further information, call the church at (618) 254-4026.

PITTSBURG (KANS.) FIRST CHURCH will celebrate its 70th anniversary Nov. 3-4. Special speakers will be District Superintendent Pat Wright and Church Growth Division Director Bill Sullivan. All former pastors, church members, and friends are invited. For further information contact the church at 816 East Quincy, Pittsburg, KS 66762, or call (316) 231-0658.

IRONTON (OHIO) FIRST CHURCH will celebrate its 75th anniversary Oct. 12-14. General Superintendent Emeritus William M. Greathouse will be the guest speaker. A noon meal will follow the Sunday morning service. For more information, contact the church office at 2318 S. 4th St., Ironton, OH 45638, or call (614) 532-3413.

PLACENTIA (CALIF.) CHURCH will celebrate its 75th anniversary Oct. 20-21. B. E. Gebhart will speak at a Saturday evening banquet. Sunday services will feature District Superintendent Thomas Goble, other guest speakers, and special music. A potluck dinner on the grounds will follow the service. For information contact the church at 126 N. Walnut Ave., Placentia, CA 92670, or call (714) 528-1742.

MISSION VALLEY CHURCH (formerly University Avenue Church), San Diego, Calif., will celebrate its 75th anniversary Sunday, Nov. 18. The 9:30 a.m. and 11 a.m. services will be followed by dinner on the grounds and conclude with an afternoon celebration/reflection service. For information contact the church, 4750 Mission Gorge Place, San Diego, CA 92120, or call (619) 287-3211.

HOLLIS (OKLA.) CHURCH will celebrate its 75th anniversary Oct. 20-21. There will

be a singing and dinner along with services. All former pastors, members, and friends are invited. For information contact the church at 212 W. Hollis, Hollis, OK 73550, or call (405) 688-2416.

DELMER (KY.) CHURCH will celebrate its 80th anniversary Oct. 21. There will be morning and afternoon services and a dinner in the fellowship hall. All former pastors, friends, and members are invited to attend. For information contact the homecoming committee, 1625 Highway 235, Nancy, KY 42544, or call (696) 636-6392.

NEWELL (W.VA.) CHURCH will celebrate its 80th anniversary Oct. 12-14. All former pastors, members, and friends are invited. For information, please contact Pastor Charles Marker, 323 Aaron Ave., Newell, WV 26050, or call (304) 387-0285.

EAST LIVERPOOL (OHIO) FIRST CHURCH will celebrate its 80th anniversary Oct. 19-21. District Superintendent Marion Barber will speak Friday evening. There will be an all church banquet Saturday. Dr. Eugene L. Stowe and former pastors will be guests at Sunday's closing services. All former pastors, members, and friends are invited to attend or send greetings. For further information, contact Dan and Jelayne Dray,

1238 Park Blvd., East, East Liverpool, OH 43920, (216) 386-9477; or the church, P.O. Box 635, East Liverpool, OH 43920, (216) 385-1593.

SEYMOUR (IND.) FIRST CHURCH will celebrate its 90th anniversary beginning Oct. 7 when a 150-voice choir will sing and Pastor Roy Quanstrom will preach. Oct. 14 will feature Mrs. Anita Bryant, who will be singing and speaking. That evening there will be a Hong Kong presentation directed by Mrs. Linda Lawyer. Dr. Ross Lee and Jim Cook will be the guests on Oct. 21 for an "Old-Fashioned Day." On Oct. 28, Dr. B. G. Wiggs and the Olivet Quartet from Olivet Nazarene University will be the guests for both services. All former members and friends are invited. For further information, contact the church at 311 Myers St., Seymour, IN 47274, (812) 522-2060.

Moving Missionaries

REV. BRIAN and BERYL ADAMS, Brazil. Furlough address: c/o Charles Gates, 1025 Cothrell, Olathe, KS 66061.
REV. DONALD and PAULA BARD, * Zam-

bia, Furlough address: 9218 Pentland, Temple City, CA 91780.

REV. ROBERT and LORI BRACY, Papua New Guinea Church Growth, New state-side address: 55 Pageant Lane, Willingboro, NJ 08046.

REV. GARY and FERN BUNCH, Brazil, Furlough address: 3807 N. Rockwell, Apt. 218, Bethany, OK 73008.

REV. DAVID and CAROLITA FRALEY, France, Field address: 28 allée des Genets, 78280 Guyancourt, FRANCE.

MR. BERT and MARIE FRIESEN, * Swaziland, Furlough address: 201 - 15313 - 19 Avenue, White Rock, British Columbia, V4A 1X6 CANADA.

REV. DONALD and EVELYN GARDNER, * Malawi, Stateside address: P.O. Box 161, Holbrook, AZ 86025.

MR. ROBERT and DONNA HEBETS, * Papua New Guinea Medical, Field address: P.O. Box 456, Mt. Hagen, WHP, PAPUA NEW GUINEA.

REV. GORDON and PAT JOHNSTON, Papua New Guinea Church Growth, New furlough address: 627 N. Mentor, No. 105, Pasadena, CA 91106.

REV. ENOCH and RUTH LITSWELE, * Zimbabwe, Field address: P.O. Box 1055, Harare, Zimbabwe.

MISS MARJORIE MERRITTS, Papua New Guinea Medical, Furlough address: 1133 Hira Street, Waterford, MI 48328.

MR. TERRY and MARY NEWTON, * Kenya, Field address: c/o P.O. Box 20025 Nairobi, Kenya, East Africa.

REV. DAVID and RHODA RESTRICK, Mozambique, Language Study address: Rua Dr. Luis F. Quintela, Lt 1, RC DT, Alvide 2750 Cascais, Portugal.

REV. ROBERT and COLLEEN SKINNER, Philippines, Furlough address: P.O. Box 218, Canyon City, OR 97802.

REV. LARRY and JUDY WEBB, * Ecuador, Field address: c/o South America Regional Office, Casilla 5027, Surcursal 11 CCI, Quito, ECUADOR.

*Specialized Assignment Personnel

DIRECTORIES

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Piper Richard Oswald stands in front of his home church, Palmer, Alaska, Church of the Nazarene.

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Richard Oswald provides his home church, Palmer, Alaska, Church of the Nazarene, with a different kind of music. Oswald plays the Scottish bagpipe at his church and for other churches in the area.

Oswald recently won two silver medals and one bronze medal for piping at a competition in Whitehorse, Yukon Territory.



John and Gloria Hill

NAZARENE LEADS INTERNATIONAL ORGANIZATION . . .

Gloria Hill was unanimously elected International Auxiliary president of Gideons International at their recent convention in Kansas City. She and her husband, **John**, are members of the Huntington Park Church of the Nazarene in Shreveport, La.

The Gideons International currently operate in 149 countries of the world and the Auxiliary, wives of Gideons, have a worldwide membership of 60,000.

Prior to her election as president, Hill served as vice president and chaplain of the Auxiliary. She has also served as president of the Louisiana State Auxiliary.

The Hills are very active in their local church. They have team-taught an adult Sunday School class and served on the NWMS Council. John currently serves as the Sunday School Ministries Board chairman for the Louisiana District.



Loretta Kinslow

DEATH OF SPOUSE LEADS TO MINISTRY . . .

When her husband of 31 years died, **Loretta Kinslow** was devastated, but her eyes were also opened to the need for a ministry to others who were once married but are now single again. In March 1990, she began the Single-Again Fellowship at Russellville, Ark., First Church. Since that time, the ministry has been serving persons from various religious backgrounds in the community of 18,000. Fifty persons attended one of their recent meetings.

"God has greatly used **Loretta** to meet the challenge of ministry to this sometimes forgotten and hurting group of people who need love, acceptance, and caring," said her pastor, **Kent Beatty**. **Loretta** is also active in her church as a member of the board of trustees, church treasurer, and pianist.

A GREAT NAZARENE

FAMILY...Tim and Pamela Kilby were honored recently by the Missouri Homemaker's Extension Service with the Great American Family Award.

Kilby has pastored the Clinton, Mo., Church of the Nazarene since 1987.

The **Kilbys** were honored for their family life, community service, and other activities that they participate in together.

Tim and **Pamela** have three children, **Kevin**, **Rachel**, and **Cheryl**.



Corrine Clark (left), director of the Family Life Division of the Missouri Homemaker Extension Service, presents the Great American Family award to the **Kilby family** (l. to r.): **Tim**, **Kevin**, **Rachel**, **Cheryl**, and **Pamela**.

Etcetera...

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

THE QUESTION BOX

CONDUCTED BY
WESLEY D. TRACY, *Editor*

Valid Election?

If nonmembers are permitted to vote in an election of officers at the annual meeting in a local Nazarene church, is the election valid?

No, the election is invalid. The *Manual* clearly declares that "Only those persons who have been received into full membership and have reached their 15th birthday shall be entitled to vote in church meetings" (par. 113; see also 107).

The case you cite in your letter is an unfortunate one. I doubt that anyone was acting from impure motives. It is not uncommon for persons to assume that they belong to the church when they do not. Sometimes new converts make this mistake. Sometimes persons who are members of a Sunday School class or who have simply attended for a long time feel so at home in the church that they think they belong. A friend of mine reports that at the regular census time in Canada more citizens report belonging to the various churches than the denominations themselves claim.

All this behooves the local church to take into membership all those who qualify, and to make very clear announcements regarding the church elections.

Secret Orders

Can exceptions be made regarding our excluding from church membership persons who are members of "oath-bound secret orders"? I have some good friends, a retired couple, who found Christ late in life and would like to join the Church of the Nazarene, but the local pastor has, with kindness, denied them this privilege, citing the husband's membership in the Masonic Lodge. He does not actively participate in the lodge affairs, but all their insurance is through the Masonic Lodge, and he must maintain his membership or he and his wife, who is quite ill, will be without health or life insurance. Could not an exception be made in such a case?

I sympathize very much with your friends who want to express their newfound faith by joining the church. But, like their pastor, I would have to withhold that privilege while expressing regret over the unfortunate set of circumstances in which they find themselves. I would be very careful to explain to them, however, that their inability to qualify for church membership in no way affects their membership in the Church Universal and in no way threatens their salvation. If the comfort of church membership is extremely important for them, or if they come from a religious background that predisposes them to doubt that anyone can really be saved and not be a church member, it should not surprise you if they unite with a church of a different denomination.

Your question brings to mind the advice I received as a rookie pastor when I took a similar situation to my district superintendent, Dr. Jarrette Aycock. He said, "Some people make better friends of the church than they do members." Our *Manual* states both the law and the rationale for it in paragraph 34.3. Among the practices to be avoided is . . . "membership in oath-bound secret orders or societies. The quasi-religious nature of such organizations dilutes the Christian's commitment, and their secrecy contravenes the Christian's open witness."

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

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The Power of Praying Together

Personal, private prayer is absolutely foundational to our growing friendship with God. Learning how to pray as a committed child of God is a life-long challenge. No one achieves "expertise" in prayer; there are no "professionals," we are all "amateur" participants and therefore equals in the life of prayer. As we read about prayer, it would seem that much of the emphasis is on solitary expressions and methods. However, there is another side, that of corporate prayer, the community praying together, whether two or three, or more.

The Scriptures are replete with references to the early Christians praying together. They took their cue from the words of Jesus, "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. For where two or three come together in my name, there am I with them" (Matthew 18:19-20, NIV).

The power of prayer groups gets lost on us moderns, what with scientific explanations for just about everything. To neglect praying together is to neglect an opportunity to participate in the work of the Holy Spirit in significant ways. For example, who knows to what extent the miraculous changes occurring in Europe today are due to faithful Christians praying and believing together?

In the early days of the Church, when they met to pray, things happened! In Acts 4:23-31, we read of the prayer meeting following the

release of Peter and John from questioning by the Sanhedrin. "After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly" (v. 31, NIV). Several things seem of particular interest to me in this story of group prayer.

One, there was *fellowship*. In verses 23-24, Peter and John went back to the group, and "*they* raised their voices together in prayer to God" (v. 24, NIV, *italic added*).

What Peter and John had gone through now became a concern of them all. They were *together!* In the stress of their situation they needed God, of course, but they also needed each other. Peter and John did not have to go it alone. In a world where "individualism" has gone amuck and loneliness has spread like an insidious cancer, a group that prays together (regardless of the size) can be a healing balm.

Two, there was *faith*. The words of their prayer (vv. 24-28) indicate their faith was more than mere "beliefism." "'Sovereign Lord,' they said, 'you made the heaven and the earth and the sea, and everything in them'" (v. 24, NIV). They broke through their circumstances and planted themselves firmly on the *sovereignty* of God. Furthermore, employing the words of the second psalm, they affirmed their faith in God's wisdom and foreknowledge.

The opposition had been prophesied by the Psalmist. Nothing takes God by surprise! Nothing is out of His control! Though the foes of Jesus unite and seem invincible, God is still sovereign.

Third, there was *deliverance from fear*: "Now, Lord, consider their threats and enable your servants to speak your word with great boldness. Stretch out your hand to heal and perform miraculous signs and wonders through the name of your holy servant Jesus" (vv. 29-30, NIV).

To neglect praying together is to neglect an opportunity to participate in the work of the Holy Spirit.

It is significant what they did *not* pray for. There was no plea to be delivered from suffering, hardship, or death. What they *did* ask for was boldness—not retreat, nor recklessness, but a sensible assessment of their needs. Their main concern was that Jesus be lifted up.

After they prayed, the place was shaken. Now *there* was a prayer meeting! Do you have a prayer partner? Are you part of a prayer group? Why not ask the Lord to lead you in this area of your prayer journey? There is power in praying together.

TH



Tiny Space, Huge Truths

Needing some exercise one morning, I unwrapped a piece of sugarless chewing gum and put it in my mouth.

As I masticated, I ruminated.

I looked at the unfolded gum wrapper. It seemed quite small and insignificant. My curiosity aroused, I decided to measure it. From my attache case I took a 6" ruler, which is used mostly to underline significant passages in the books I am reading.

The wrapper measured $3\frac{5}{8}$ " long and $1\frac{1}{2}$ " wide, scarcely larger than the Band-Aids I use to cover the nicks I inflict upon my patient face while shaving.

Somewhat idly, I wrote in clear, nicely formed letters on the tiny scrap of fragile, almost transparent paper, "There's room on a small piece of paper for a message with large meaning." To demonstrate the fact, I added the words, "God is love."

I sat there reflecting on this brief quotation from 1 John. God alone is infinite and eternal, without beginning or end, the Alpha and Omega of all other existences. He is all-powerful too. Love is infinite and all-powerful, therefore (I thought *ergo*, for I was slipping into a scholarly frame of mind). That means everyone and everything that opposes or perverts love is doomed to defeat and destruction. All enemies of God shall perish. No weapon formed against Him can prosper. Love will outlast and triumph over every counterforce, every contrary act, for "God is love." Well, these thoughts prompted me to write on the wrapper, "Sin brings death."

What is sin? Sin is against God and, if God is love, sin reduces to whatever is said or done that is not motivated by love and expressive

of love. Sin is failure to love. Divine law can be distilled into the love-commandment: "You shall love the Lord your God with all your heart . . . and . . . your neighbor as yourself" (Mark 12:30-31, NKJV). Sin can be distilled into loveless being and loveless doing. And sin is doomed, for love is eternal. Necessarily, "the wages of sin is death" (Romans 6:23).

Necessarily, but not inescapably. Sin is the bane of every human life. "All have sinned" (Romans 3:23). If God's love insures the ultimate destruction of sin, how can any of us survive? On the wrapper, by now a miniature message-board, I wrote, "Jesus saves!"

We can be saved from death because "Christ died for our sins" (1 Corinthians 15:3). While we were yet sinners, enemies of God and powerless to change, Christ died for us. His death made possible our forgiveness, cleansing, and renewal. Through His atoning death God has reconciled us to himself. Because Jesus died for us, God can be, without violating His holiness or suspending our freedom, "just, and the justifier" (Romans 3:26) of all who believe in Christ.

In divine love's noblest expression, Christ died for our sins. In divine power's greatest miracle, He was raised from the dead. The name we give to love's power is grace, and where sin abounded grace has superabounded.

I reflected upon the mightiest conquest of love over sin in the history of salvation—my own conversion to Christ. Paul called himself "chief of sinners" and "least of saints." He lost both titles when I

came along. How deep in sin, how far from God I was! Yet, He did not abandon me to spiritual and eternal death. He held before me the cross of Christ and brought me to repentance. For Christ's sake, "He pardoned my transgressions. He sanctified my soul"—to quote a hymn. By His grace I was newborn, blood-washed, and Spirit-filled. To cap His mercies, I can say with Paul, "To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ" (Ephesians 3:8, RSV).

I thought of a precious verse of Scripture that sums up the whole message, and I inscribed on the gum wrapper "John 3:16," "For God so loved the world that he

The name we give to love's power is grace, and where sin abounded grace has superabounded.

gave his only Son, that whoever believes in him should not perish but have eternal life" (RSV).

Amen, responded my grateful, happy heart, and I made a final entry on the wrapper—"Amen."

Yes, there's room on a small piece of paper for a message with large meaning.

God is love.
Sin brings death.
Jesus saves.
John 3:16.
Amen.

HH

A HERALD IN EVERY HOME

The Fall 1990—Spring 1991 Herald of Holiness Subscription Drive Gets Underway This Month

Three districts launch the subscription season with campaigns in October

	Subscription Goal
Dakota.....	1,034
Nebraska.....	1,038
New England.....	2,900

These districts have subscription drives in November

Akron.....	3,041
Arizona.....	3,172
Illinois.....	2,942
Intermountain.....	3,292
Joplin.....	2,162
Maine.....	1,161
Michigan.....	3,388
North Central Ohio.....	3,920
Northern Michigan.....	807
Northwest.....	3,218
Oregon Pacific.....	4,822
Philadelphia.....	3,134
Washington.....	3,000

December drives are scheduled on these districts

Georgia.....	2,868
Hawaii Pacific.....	624
Los Angeles.....	4,215
Pittsburgh.....	2,643

Two districts will win a Caribbean Cruise donated by Celebration at Sea. Other valuable awards will also be given.

More information on the subscription drive next month.



NAZARENE ROOTS

“Women’s Work for Women” and the NWMS

American Protestant women of the late 19th and early 20th centuries initiated a series of female-governed religious societies to reflect their interests. Among these were societies to promote home and foreign missions, temperance reform, the antilynching campaign, as well as education and prison reform. Historians have identified the theme of “women’s work for women” as a dominant note in the rhetoric of these early societies.

Rev. Grace Seal Roberts, a Nazarene, sounded that note in an article published in 1906. Roberts regarded the spread of evangelical Protestantism as a liberating force that would elevate the social status of women as it delivered them from religious systems that oppressed. She contrasted the egalitarian status of women



The NWMS of the Church of the Nazarene, Tamingfu, China, was organized in 1922. This photo of the society was taken in 1930.

in the holiness movement—where women generally had advanced rights of voting, office holding, and ordination—with the subordinate status of women in Mormonism, Hinduism, and Islam. Not surprisingly, Roberts was a strong supporter of foreign missions and of NWMS after its formal organization.

As Nazarene churches spread across the world, NWMS chapters were formed. The society in Tamingfu, China, organized in 1922, was a typical example. Its members were “senders” and not merely “receivers” of the Wesleyan message. The international character of NWMS made it a vehicle through which women from diverse countries and cultures discovered and expressed a sense of solidarity in pursuit of common interests and purposes. An expression of the widespread idea of “women’s work for women,” early NWMS brought the world’s “powerless gender” into the heart of the church’s work.

HH

—Stan Ingersol
Denominational Archivist

Sources: Grace Seal Roberts in *Highways and Hedges* (Nov. 15, 1906); R. Pierce Beaver, *American Protestant Women in World Mission* (1980), esp. the chapter on “Women’s Work for Women and Children”; *Other Sheep* (1920-25), passim; and photographs from the China files of the World Mission Collection.

In the Beginning:

When the WFMS, Women's Foreign Missionary Society (the precursor of today's NWMS), was organized in 1915, Susan Norris Fitkin was elected as its first president. Although she had dreamed of being a missionary, her major service to missions was to be through her administrative ability.

Born March 31, 1870, in Ely, Que., Susan Norris was the child of dedicated Quaker parents. A sickly child, her illnesses served to increase her dependence upon God.

Her call to missions came in the form of a dream, plus an account of a mission conference by J. Hudson Taylor. Applying to be a missionary to the China Inland Mission, she was refused due to ill health. She later said the Lord told her, "I have not called thee to a people of a strange tongue and a hard language." This changed her outlook but did not diminish her call.

Susan attended Missionary Bible Training Institute in Cleveland, Ohio, and began preaching in evangelistic meetings. After conducting meetings with several students, Susan was teamed with Abram Fitkin. They worked together for six months, before deciding they would like a more permanent partnership. They were married May 14, 1896, and then began pastoring a small church in Hopewell, Vt. That church would soon become a member of the Association of Pentecostal Churches of America—a group that became a part of the Pentecostal Church of the Nazarene in 1907.

An adept businessman, Abram



Susan Fitkin

left the pastorate to devote his energy to a career in finance. This ability enabled him to support Susan's mission awareness endeavors.

Four children were born to the Fitkins: Raleigh, Mary Louise, Willis, and Ralph. Raleigh was converted at the age of 6 and expressed a desire to serve as a missionary to Africa. But it was not to be. Raleigh died at the age of 10 of lung congestion. A much-loved child, Abram gave thousands of dollars to missions in Raleigh's memory. Raleigh Fitkin Memorial Hospital in Swaziland was the result of one such gift.

When the WFMS was begun in 1915, Susan was the natural choice as its director. She began many programs that continue to this day, such as fund-raising plans, a prayer ministry for missions, and mission study books. She also wrote thousands of letters to WFMS leaders and missionaries, encouraged local churches to participate in box work, traveled thousands of miles to promote missions, visited numerous fields, and planned mission groups for young people.

Early on, Susan realized the value of keeping people informed about missions. Missions take money, and she believed that Nazarenes would be willing to give as long as they were informed about the work and could see the fruits.

Susan Fitkin died October 18, 1951. She had lived by the words inscribed inside her Bible:

"I am willing—

To take what Thou givest;
To lack what Thou withholdest;
To relinquish what Thou takest;
To go where Thou commandest;
To be what Thou requirest;

I am, O Lord, wholly and forever Thine."

—Gail Sawrie
General NWMS editor

Just Yesterday

My Mother Was a General NWMS Director

*by Janie Knox Norrick,
daughter of Wanda and
Sidney Knox*

Missions—her life was wrapped up in that one word. To some it means leaving all that is familiar. To others it means going to places they never imagined they might go. To some it is the supreme sacrifice.

To Mother it simply meant "obeying God." Being general director of the Nazarene World Mission Society was not being on a foreign field, but it was still a mission to her because God led her there. I remember her telling she felt released from her assignment as a missionary in Papua New Guinea, and even though she didn't know what she would do, she knew the Lord would lead. And He did—to a position at Headquarters. She would still have a hand in the thing she loved most—missions.

The years at Headquarters were full. I do not know all she accomplished or everything her job demanded, but I did see her total commitment to the task. Being a former missionary enabled her to deal more effectively on a personal basis. When speaking in Faith Promise conventions and at other mission events, she knew what she was talking about, and people responded to that enthusiasm.

One of the qualities I admired most in Mother was her desire to do only what would please God. Some might call it a type of "tunnel vision" when it came to things of the Lord. Following

Him was as natural as breathing—she couldn't imagine doing anything else. But this desire kept her



Wanda Knox

and Today NWMS Is . . .

- praying and fasting for missionaries and mission needs
- paying missionaries' salaries and educational assistance for their children
- informing the church community about the needs of the world and the efforts of the church to reach others with the gospel
- inspiring and involving the church in mission
- committing our children and teenagers to mission service
- a missionary receiving the *Herald of Holiness* and *World Mission* while the news is still hot; also receiving a cash love gift at Christmas
- healing hurts—physical and spiritual
- Nazarenes throughout the world saying “thank you” for an Alabaster church, home, clinic, or school
- people in the Caribbean, Africa, Ecuador, Armenia, China, India, Russia, and other areas listening to a radio gospel message
- a missionary receiving a letter from a LINKS church telling that money has been sent for a birthday celebration, in honor of an anniversary, to purchase a special Christmas gift, for clothing and household needs
- subsidizing educational and medical institutions in world mission regions
- traveling to another city or country to build a church, home, or educational unit and witnessing about Jesus Christ
- providing literature in various languages
- assisting in paying medical bills for a missionary
- the infrastructure for mobilizing the church in mission
- reaching out to the lost with the message of Christ—“I am the way, the truth, and the life”
- proclaiming the holiness message that promises freedom, cleansing, and infilling
- making a difference in lives for all eternity

—Nina G. Gunter
General NWMS Director



Nina G. Gunter

es totally on Christ and not on
ple—and I feel this allowed her to
omplish what she did while at
adquarters:

LINKS—a church adopting mis-
sionaries, assigned to them for a year.
Men in Missions (now called Work
and Witness)—involving men in the
mission work of the church.

Mission Education—a desire to ex-
tend the knowledge of missions to
young people. Nothing excited her
more than to be able to talk with
young people about Christ or a “poten-
tial call” to serve.

It was the simplicity of Mother’s call
and her life that appealed to those she
worked with. To Mother, it was either
follow Him or don’t. She had a way of
making even frustrating things look
simple. But I do know it wasn’t always
that way. Once in a while, I was able to
emerge from her “drought” periods. She
admitted that her time at Headquarters
was physically taxing. Each year God
would give her a new promise from His
Word. One year it was from Isaiah
41:1, “The Lord shall guide thee con-
tinually, and satisfy thy soul in drought.”

Mother’s commitment to Christ was
the reason she was able to follow Him
without faltering, even when dying.

The other key in Mother’s life was
prayer. She said it was prayer and self-
denial that would enable her to accom-
plish her task. In her personal life, talk-
ing to God was something she took
very seriously. I never doubted Moth-
er’s ability to communicate with her
Father.

Mother served as a missionary, a
mother, a friend, a counselor, a nurse, a
teacher, a grandmother, a speaker, a
church worker, and general director of
the NWMS, but mostly she just served
our Lord, and she was always doing
it at.

“Thank you, Mother, for showing me
that all that really matters in this world
is to follow Christ, and that He will
lead us to the things He would have us
be that great or small in the eyes of
others.”

HH

The NWMS 75th anniversary project enables NWMS members everywhere to join hands with our Hong Kong Nazarenes in launching a host of evangelistic, educational, and discipleship ministries in that great city “while it is yet day.”

OPPORTUNITY IN CHINA; HOPE IN HONG KONG

BY WING FAI CHAN

*Photographs by Media International
Photographer Brian Helstrom.*

In China, conditions are more favorable for Christian evangelism than ever before in history! And Hong Kong is the strategic point of entry. While we should not look for dramatic results throughout China, the first generation believers in Hong Kong comprise a powerful base for the expansion of Christianity.

Even in mainland China, the hostility toward foreigners and their religion has been moderated. This has come about as one of the surprisingly positive results of 40 years of Communist rule! What was it the Bible said about God causing even the wrath of man to praise Him?

During the last four decades, all religions in China were declared contradictory to Communist ideology and were abolished. That in effect has greatly benefited Christianity. Since all religions were abolished at once, and in the absence of any dominant religion for four full decades, Confucianism, Taoism, and Buddhism lost their dominance and, for the first time in history, Christianity competes with these religions on an even basis.

This is part of the scene in China today where most people are no longer as hostile toward Western culture and religion as was previous generations.

This is not to say the evangelistic efforts will have the same overflowing results as they have had in Korea over the past several decades. In the past the resistance to outside influences has dominated China as effectively as “the dividing wall of hostility” that

Paul cites in Ephesians, which separated Jew and Gentile before Jesus Christ “destroyed the barrier, the dividing wall of hostility” reconciling both Jew and Gentile “to God through the cross, by which he put to death their hostility” (Ephesians 2:14, 16, NIV).

The “dividing wall of hostility” for China is symbolized by the Great Wall. Almost 300 years before Paul wrote Ephesians, a massive wall was



A busy street in Hong Kong, the doorway city that beckons Christianity into the heart of China.



Larry Hsieh broadcasts the gospel to China under the auspices of World Mission Radio/Trans World Radio.

being built in the then largest nation on earth. The building project, perhaps the single most extensive one in human history, was undertaken in 214 B.C. by the first emperor of a unified China, Shih Huang Ti. This massive wall, later known as the Great Wall of China, stretches 1,500 miles from the northeast corner of the country to the northwest. It was sub-

stantially rebuilt in later years and now has become a major tourist attraction.

The Great Wall is about 30 feet tall, with 40-foot watchtowers at intervals along the way. The original purpose of building such a massive wall was to guard against the hostile invaders from the north, namely the barbaric Huns who frequently waged wars

against the various Chinese dynasties settling in the middle land.

It seems, however, that Shih Huang Ti's strategy of keeping the foreigners at bay became a commandment and a philosophy of life for subsequent leaders of the various dynasties and kingdoms of China. Throughout history, the royal families of China traditionally considered themselves as the



Hong Kong—a city of contrasts on land and on sea. A fabulous floating restaurant (upper left) and its counterpart homes of the boat people



who cannot afford any real estate. On land, the homeless street man is in startling contrast to the shining luxury cars of the upper elite.



heavenly appointed ones to govern the empire. Because of the fact that China has always been a large country with vast resources, Chinese rulers tended to regard all foreign nations as hostile, barbaric, and uncivilized. When foreign ambassadors came to visit, they were always treated contemptuously and were reminded of the superiority of the prevailing Chinese dynasty.

That kind of superior thinking was, however, rudely shattered about 150 years ago during the first phase of the Opium War between Britain and the much-corrupted and stagnant Ching Dynasty. It was then that a small British marine fleet bombed its way freely from southern China straight up to Tientsin, a northern city that was only a few miles away from the forbidden

city of Peking.

After several more of these humiliating defeats, the Ching Dynasty and the Chinese people came to realize that China was no longer the center of the world and that they had regarded the Western world too contemptuously. But by that time, much damage had already been done, with Christianity being one of the major victims.

Christian missionaries reached China perhaps as early as in the fifth century. But throughout history, Chinese rulers had been for the most part indifferent or hostile to anything foreign, including religion, thus keeping Christianity from establishing a strong foothold in the land.

One of the reasons was that Confucianism and Taoism had been in

China for so long that any other foreign religion would be considered inferior. Moreover, the Chinese philosophy of life had always been "maintaining the tradition" and "reverting to the ancient ways." The intellectuals achieved upward mobility only by studying classical literature. Christianity never had a real chance to reach the intellectuals of the country.

Another reason why Christianity never thrived in China was because it suffered several major persecutions during the last 400 years. In 1614 and 1659 respectively, Catholic missionaries and their Chinese followers were persecuted by high-ranking government officials of the Ming Dynasty who were advocates of Buddhism and Confucianism.

In 1900, the infamous Boxer Re-



Pastor Patrick Fung of the Tai Koo Shing Church of the Nazarene. (above). Incense fogs the air at the Wong Tai Sin Buddhist temple (right).

In China today the general attitude toward Christianity is still one of doubt and contempt.



In the office at the Tai Koo Shing Church, a young lady prepares a church bulletin.

bellion led to the death of hundreds of foreigners, most of them missionaries. Earlier there was also the Tai Ping Rebellion. It was a revolution against the Ching Dynasty, and the rebel force was led by a Christian convert who claimed to be the younger brother of Jesus and who sought to apply radically the Christian way of life among the Chinese people. The rebellion lasted for 14 years and was finally crushed by the Ching army. However, much damage was done to the reputation of genuine Christianity.

In 1922 an anti-Christian movement was launched by Chinese intellectuals who preferred science and rational thinking to Christian religion.

Such has been the historical fate of Christian missions in China. Like going against a massive wall of stone, Christianity was never able to penetrate China's "wall of hostility" with much success.

In China today the general attitude toward Christianity is still one of doubt and contempt.

Even today we see this wall of hostility is still at work. The Tianenmen Square crackdown last June was, again, an expression of distrust toward Western culture by prevailing Chinese rulers. After the June 4 incident, Chinese officials blamed the revolt on Western influence and since then have tightened controls over the social sciences departments of all major universities.

Hope in Hong Kong

The tiny and overcrowded city of British Hong Kong, located on the southern coast of mainland China, has nonetheless enjoyed religious

freedom ever since the city was ceded to Britain following the Opium War. Christianity, though not the dominant religion in the colony (Catholics and Protestants account for about 6% of the population), has been surviving with much vitality.

But in 1997, the sovereignty of Hong Kong will be returned to Communist China, and it seems that this precious place of refuge for Chinese Christianity will also become a thing of the past. The "wall of hostility" threatens to surround and swallow Hong Kong!

But in spite of this threat there is hope. It is a fact that the Great Wall does exist, and it serves to prevent invaders from the north. But it is also a historical fact that the Great Wall had been crossed over by northern invaders on many occasions ever since its first construction. In our modern era, where the outcome of a war no longer relies on footsoldiers, the original function of the Great Wall has been reduced to almost zero.

Likewise, the mental hostility toward Western culture that was as ancient as the Great Wall has undergone some major transformation.

Most of the older people in Hong Kong are from mainland China, so they still tend to be indifferent to Christianity. But a general survey of the church scene in Hong Kong would reveal that the majority of believers are first-generation Christians.

The Church of the Nazarene was established in Hong Kong in 1976. The first congregation of our Hong Kong church began with a nucleus of young people. Within five years that

small group of young people had grown to about 30. And out of the small group, 4 young men have accepted God's call into the ministry and are now either serving as pastors or are still undertaking ministerial training in Nazarene schools. This is how the wonderful grace of God operates in a land of hostility!

In Ephesians 2:13, Paul says, "But now in Christ Jesus you who once were far away have been brought near through the blood of Christ" (NIV). Then he continues, in verses 19 and 20, "Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone" (NIV).

These words of Paul should serve as an encouragement for Nazarenes all over the world to continue to pray for evangelism and outreach ministry in Hong Kong and China. The "wall of hostility" against Christianity may still exist in that part of the world, but with the work and grace of Jesus Christ as the Foundation, and our prayers and joint efforts added onto it, that wall is giving way.

Wing Fai Chan is a first-generation Christian from Hong Kong. After finding Christ he came to the United States to study for the Nazarene ministry. He graduated from Olivet Nazarene College in 1987 with a major in biblical literature. He is now a student at Nazarene Theological Seminary. He expects to graduate from NTS next year and then return to minister in Hong Kong. H

BARBER ELECTED AS AKRON DISTRICT SUPERINTENDENT



Marion W. Barber, 50, was elected superintendent of the Akron District Thursday afternoon, August 2, according to General Superintendent John A. Knight, who presided at the district assembly.

Barber was elected on the fourth ballot.

Barber had served as pastor at Columbiana, Ohio, since 1981. Prior to this, he pastored several churches on the Southwestern Ohio District, where he was ordained in 1971.

He and his wife, Anna Ruth, have two children, Jennifer and Samuel.

Barber succeeds Floyd Flemming, who retired from the district superintendency at the 1990 assembly.

WRIGHT ELECTED ON THIRD BALLOT IN KANSAS CITY

Keith Wright, 52, senior pastor of Kansas City First Church of the Nazarene, was elected superintendent of the Kansas City District Wednesday afternoon, August 15. Election came on the third ballot by the Kansas City District Assembly. Wright accepted the call.



Wright had served as senior pastor of Kansas City First Church since July 1983. Prior to this, he was senior pastor of Atlanta, Ga., First Church (1979-83) and of Pompano

Beach, Fla. (1973-79). He was an associate minister at Bethany First Church from 1969 to 1973 and served in a similar post at San Diego First Church from 1966 to 1969. He was minister of education at Fort Worth, Tex., Northside Church from 1964 to 1966.

A graduate of Northwest Nazarene College, Wright received the M.R.E. from Southwestern Theological Seminary. He was ordained on the Southern California District in 1969.

He and his wife, Liz, have two daughters, Stacey Cook and Lori.

Wright replaces Milton Parrish, who retired from the post. Parrish was first elected superintendent of the Kansas City District in August 1971. Parrish and his wife, Tommie, were honored with a \$10,000 check from the district for their many years of service.

PASTOR SERIOUSLY INJURED IN SOFTBALL GAME

C. Howard Wade, senior pastor of Denver, Colo., Columbine Hills Church of the Nazarene, is home from the hospital and recovering well, according to Associate



Pastor David Frees, Wade was seriously injured August 18 in a softball game.

According to his son-in-law, Bill Vaughn, Wade was pitching in a slow-pitch softball game between Denver First Church and Columbine Hills when a line drive struck the minister between the eyes.

Wade suffered at least five

skull fractures, a broken cheek, and other complications. Doctors performed surgery August 23 to place several small metal plates around his eyes and nose. No further surgery is anticipated, Frees said.

ENC ASSOCIATE DEAN KILLED IN BOATING ACCIDENT

Linda Whitling, associate dean of students at Eastern Nazarene College, was killed in a boating accident in Wattertown, N.Y., Wednesday evening, August 8.

According to ENC President Cecil Paul, Ms. Whitling was taking a late-night canoe ride with a friend when the canoe was struck by a motorboat. She was killed instantly. The other rider in the canoe, John Clayton of Bethel, Maine, was unharmed. Ms. Whitling was vacationing with her parents on Seneca Lake in Upstate New York.

She would have been 33

August 9.

Funeral services were held August 13 at Morrison Funeral Home in Oil City, Pa.

Survivors include her parents, Norman and Francis Whitling, and a sister, Norma Jean Ferringer.

A graduate of ENC, Whitling received the MSW degree from Ohio State University. She was an associate professor on the faculty and had served as associate dean of students at ENC for the past eight years.



The Whitlings are members of the Oil City, Pa., Church of the Nazarene. Their home address is 113 Main St., Port Allegheny, PA 16743.

This is the second tragedy that has struck the Oil City Church this summer. Twenty-one-year-old Jeff Cubbon died of an apparent heart attack July 13 while on a YOUTH IN MISSION assignment in China.

DOBSON SUFFERS HEART ATTACK



Nazarene author, psychologist, and founder of Focus on the Family, James Dobson, is home from the hospital and doing well, according to Carol Federwisch, a secretary in Dobson's office. The 54-year-old Dobson suffered a mild heart attack August 15.

An angiogram was performed August 22, which indicated that there is some blockage in one artery. Dobson was released from St. Luke's Hospital in

Pasadena August 25, but returned for an angioplasty during the first week of September to treat the condition.

Federwisch said Dobson wants to thank Nazarenes for their prayers and concern since his heart attack. "He believes they are the reason why his heart attack wasn't worse than it was," she added.

Dobson suffered the attack while playing basketball at Pasadena First Church of the Nazarene. He was able to drive himself to the hospital where he was admitted.

INVEST IN PARTNERSHIP IN THE GOSPEL

PHILIPPIANS 1:4



NAZARENE BIBLE COLLEGE OFFERING

SUNDAY, OCTOBER 7, 1990 • GOAL-\$250,000

REMEMBRANCE and RENEWAL

75th Anniversary of the Nazarene World Mission Society 1915-1990 Celebration Sunday—October 7, 1990

NWMS has made several items available for purchase in honor of this special occasion. They include:

- **Mission Legacies**—Audiocassettes with messages by four mission leaders in the Church of the Nazarene: Dr. Louise Robinson Chapman, Dr. Mary Scott, Dr. H. T. Reza, and the late Dr. Elmer Schmelzenbach. **HHTAX-2495 \$14.95**

- **Following the Footsteps**—Videocassettes of mission leaders, telling stories of their lives and lessons they learned during their times of service.

Video 1—Part 1: Dr. Nina G. Gunter interviews Dr. Louise R. Chapman and Dr. Mary L. Scott
Part 2: Dr. Louise R. Chapman

HHVA-1200 \$11.95

Video 2—Part 1: Betty Sedat, retired missionary to Guatemala
Part 2: Elizabeth Cole, retired missionary to Swaziland

HHVA-1201 \$11.95

Videos 1 and 2—Get both videos for less than \$10.00 each

HHVA-1202 \$19.95

- **NWMS 75th Anniversary Commemorative Plate**—A numbered, limited edition plate of white china double-banded with 24-karat gold plating. The NWMS 75th logo is highlighted with genuine platinum in the well of the plate. Offered on a first come, first serve basis. **HHGI-1995 \$19.95**

- **NWMS "Classics" Reading Books**—Be challenged by these reprints of some of the favorite NWMS reading books of the past.

Richard Simpson Anderson—Russell and Margaret Anderson Birchard

HH083-411-335X \$3.95

Africa, O Africa—Louise Robinson Chapman **HH083-411-3309 \$4.50**

Flares in the Night—Ruth O. Saxon **HH083-411-3317 \$4.95**

Oriental Pilgrim—Alice Spangenberg **HH083-411-3325 \$4.95**

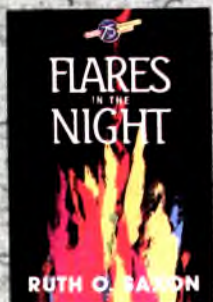
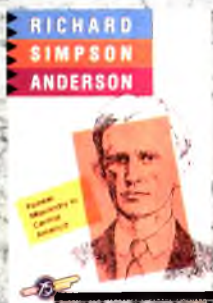
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