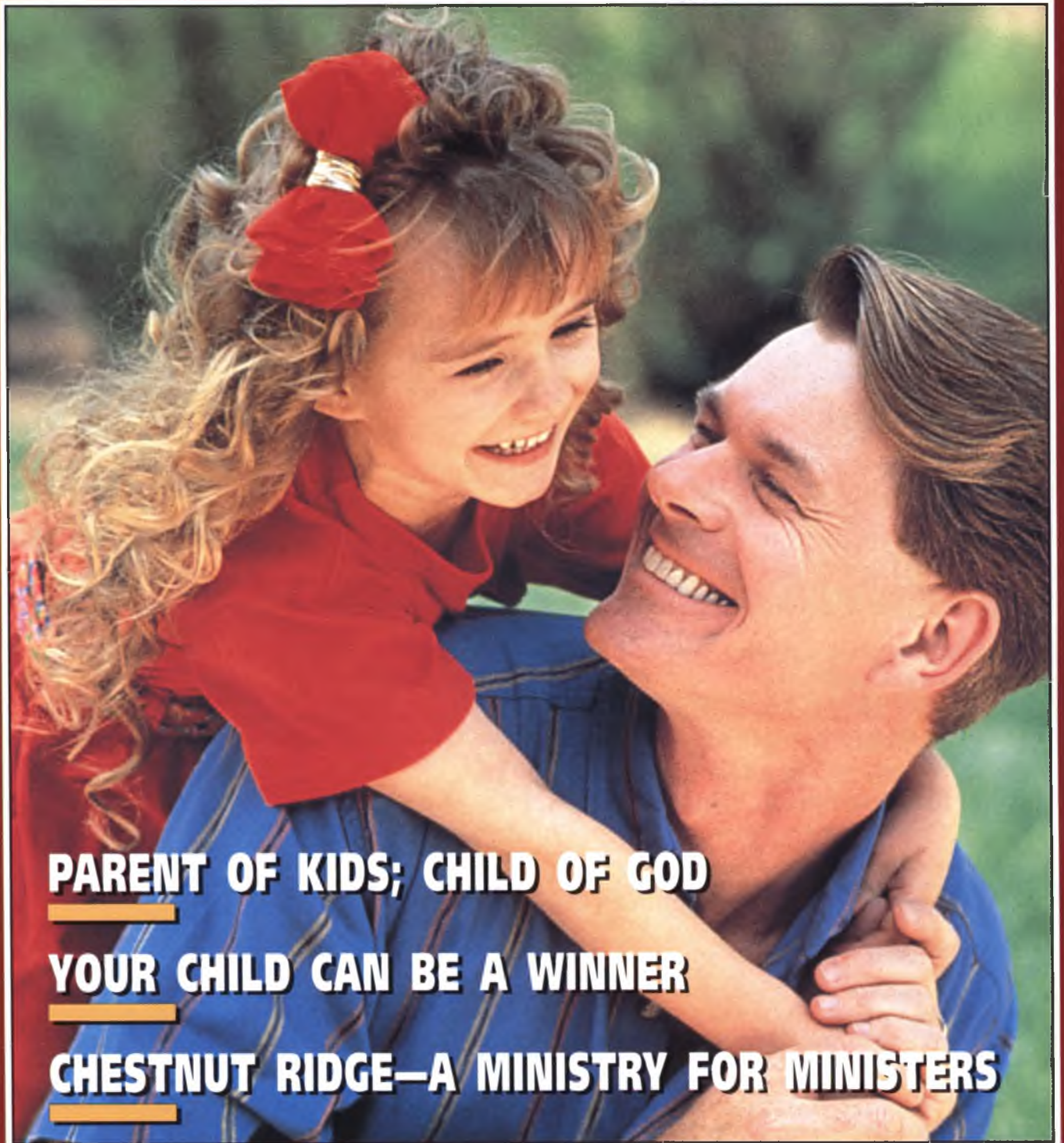


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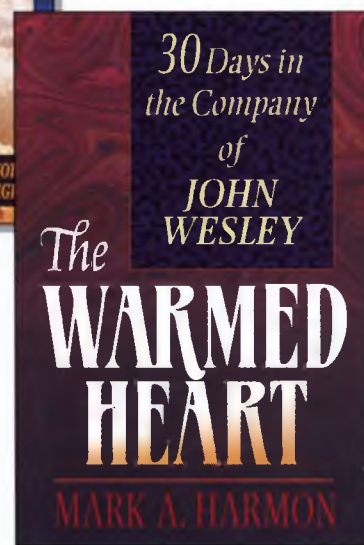
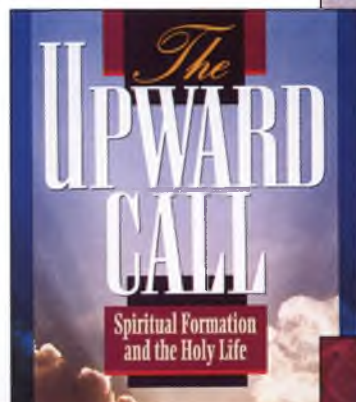
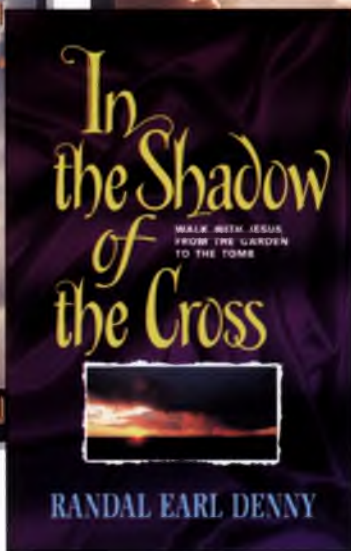
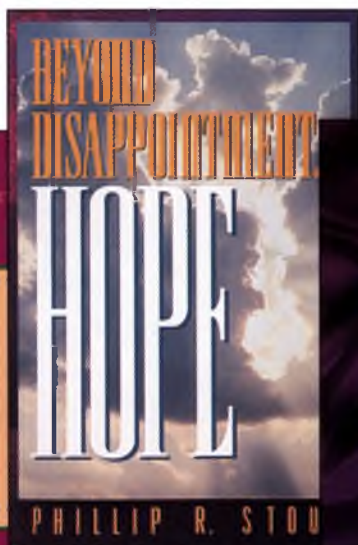
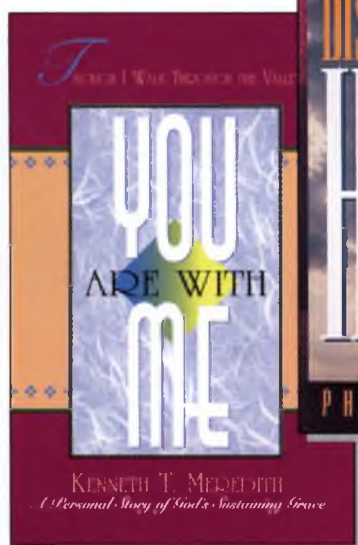


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# Standing True When the Pressure Is On

WESLEY D. TRACY



FOUR THOUSAND NAZARENES known dead! Among them, 40 pastors. Rwanda was the site of the greatest massacre of Nazarenes in history.

Over all, millions were slaughtered or died from epidemics. Rwanda's rivers, and our television screens, ran red with the blood of people murdered by their neighbors. It was an incredible slaughter—even for these misbegotten times.

The cooperating churches of the National Association of Evangelicals sent \$1.7 million in 1994. The Nazarenes participate in NAE, but we sent our own dollars and people direct. At our General Board meeting, I saw a film produced by Media International that showed our Nazarene dollars and staff hard at work on the scene in Rwanda. How proud I was to see the good old Church of the Nazarene on the job right where the world was bleeding.

At the NAE convention, U.S. Ambassador David Rawson (a missionary's kid turned diplomat) gave us a lot of facts. Two million refugees living in exile afraid to go home. A total of \$183 million (U.S.) for emergency relief. Some 150 volunteer agencies at work. He commended the Evangelicals for their contribution.

But some other things that the ambassador had to say troubled me.

First, he told us that the genocide had occurred in Africa's most Christian nation! I asked him what percentage of the population was Christian. "Almost

everyone is connected with a Catholic or Protestant church," he said. "There are some Muslims and a few people who practice old tribal religions, but Rwanda is Africa's most Christian nation." It was the Muslims, the ambassador reported, "who got very high marks" for trying to stop the killing.

The second troublesome statement came after the ambassador told of one pastor defending a church filled with fleeing refugees. The leader of a band of roving warriors demanded to know if any members of "the other tribe" were in the church. "All the people here are the children of God," the pastor declared. They pressed him harder, but that's all he would say. "All of us here are the children of God."

The marauding band backed down. In other situations, pastors yielded to threats and "identified people for slaughter."

At the press conference, I asked the ambassador if he meant that *most*, *some*, or a *few* pastors "identified people for slaughter." Ambassador Rawson thought for a moment and then gave a one-word answer—"many."

Later, the ambassador told me that the threat was real. Confronted by a killing team who demanded to know his tribal origin, one minister said, "I'm a Christian." Tolerating no such evasion, the commander of the death squad said, "That's no answer. I'm a Christian too," and proceeded to hack the pastor to death with a machete.

What happened to the Christians in Rwanda?

It appears that when it came to life and death realities, many Christians gave up their Christian faith and reverted to their old tribal and cultural loyalties. Thus, in the ambassador's words,

they made the most Christian nation in Africa a killing field. A clear case of apostasy, he called it.

What a solemn thought. If it could happen in Rwanda, it could happen anywhere, couldn't it? Backed into a corner, would you stand on your faith or follow your survival instinct?

The world is getting into the Church faster than the Church is getting into the world. What values will you stand on in the solemn day?

When you give up your Christian convictions and put the sinful values of the culture on the throne in your heart, almost no atrocity is stark enough to pull you up short. Rev. Art Gay, director of NAE's World Relief, told of visiting the Free Methodist Hospital in Rwanda. The warriors of "the other tribe" had raided it. When they came to the maternity ward, they found it empty. The mothers, babies, and expectant mothers had been hidden in the dropped ceiling space. The blood-crazed warriors discovered them. The

**How do you make the "most Christian nation" on the continent a killing field?**

ward of life became a chamber of death as the soldiers chopped mothers and babies to death with machetes. Though killers and victims were almost certainly "Christians," the women and babies in the maternity ward were from "the other tribe," so, they had to die.

Christians slaughtering Christians—the ultimate oxymoron, the unthinkable tragedy.

## God, Give Us Balance

by James H. Diehl

I am struck with the way Christ invested His time. He divided time between the multitudes, the Twelve, the three (Peter, James, and John), individuals (the woman at the well, etc.), and the Father. What balance! What an example Christ is to our pastors and leaders concerning our investment of time.

Nehemiah demonstrated balance when he told the wall builders of Jerusalem, "Our God will fight for us" (4:20)\* and also, "Fight for your brethren, your sons, your daughters, your wives, and your houses" (v. 14). Their faith was in God, but they also tied swords on their belts in case God wanted to defeat the enemy through them. That is balance between faith and realism. We need it today.

John the Baptist preached a message of balance. "Repent, for the kingdom of heaven is at hand!" (Matthew 3:2). Just nine verses later, John preached, "I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire" (v. 11). That is balance between the work of salvation and the work of entire sanctification all in the same sermon! We need that kind of balance.

Peter wrote a theology of balance. "But as He who called you is holy, you also be holy in all your conduct, because it is written, 'Be holy, for I am holy'" (1 Peter 1:15-16). Ten verses later (2:1-2), he wrote, "Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking, as newborn babes, desire the pure milk of the word, that you may grow thereby." Peter again illustrated the blessing of balance between the crisis experience of becoming holy (entire

sanctification) and the process of growth that follows. Some preachers go to seed emphasizing the crisis, while some go to seed emphasizing the growth. We need both!

In these days when society is so warped, balance is more important than ever for the church.

*We need balance between worship and evangelism.* There is a revival of worship in evangelical churches across America for which I praise the Lord! I love to worship at the throne of God! However, Isaiah reminds us (chapter 6) that God did not permit him to stay long at the throne enjoying the "Holy, Holy, Holies." God

### BALANCE IS VITAL TO THE LIFE OF THE CHRISTIAN AND GOD'S CHURCH.

quickly asked, "Whom shall I send, and who will go for Us?" (v. 8). Worship was immediately followed by the call to evangelism and the "yes" of evangelism, "Here am I! Send me." May God give us balance between worship and evangelism.

*We need balance between public evangelism and personal evangelism.* May Nazarenes never give up public altar calls! Thousands upon thousands of souls have been saved, sanctified, reclaimed, healed, or revived at our altars. Thousands more will be! However, we will never win everyone to Christ at a public altar. Personal evangelism means leading others to spiritual victory in homes, cars, on planes—anywhere. It's not either/or; it's both/and.

*We need balance between the historic hymns and the contemporary choruses.* To put it into one word, my heart cries out for "balance." Thank God for the hymns. Much of our theology is communicated through them. But thank God also for the choruses. Much of our testimony of victorious Christian living is told in our choruses.

*We need balance between pastoral leadership and lay leadership.* Yes, we need strong pastors who will give leadership. We also need strong lay leaders in every church. We need strong pastors who not only know where they are going but also are not afraid to release leadership to equally qualified laypersons. It's balance we need.

*We need balance between a willingness to serve in the church and a willingness to let others serve.* No church will grow with all the members sitting on the sidelines. But there comes a time when those who have had positions of responsibility for 30 or 40 years need to step aside so younger Christians can serve. We don't need all elderly people in local church leadership any more than we need all leaders to be in their 20s. What we need is balance!

My balance list goes on and on. Yours probably does too. Think about it. Talk about it. Discuss it at board meetings. Pray about it. If Satan can't get us to return to outbroken wickedness, *he will try to push us "out of balance."* Just like the tires on my car need balancing occasionally, so we personally, and as a church, need the Holy Spirit to bring us into balance from time to time. God, give us balance!

\*All Scripture quotations are from the New King James Version of the Bible.



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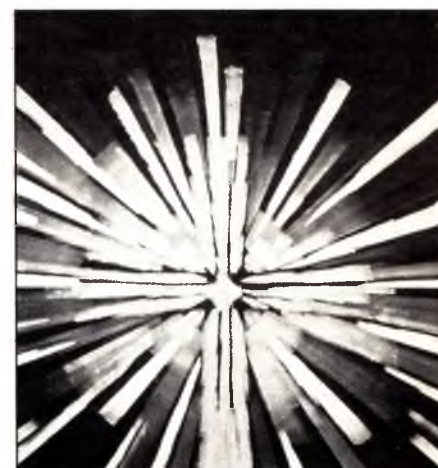
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COVER PHOTO  
*Jim Whitmer*



## Donna,

In reading Donna Fletcher Crow's story in the January *Herald of Holiness*, I was pleased the *Herald* recognized that ministry is not always behind the pulpit. In the case of Mrs. Crow, her "distinct ministry and unique calling" is behind the typewriter. It encouraged me to read about her because it reinforced my belief that all of us, by virtue of being Christian, are ministers.

*Brenda Nixon  
Kansas City, Mo.*

## Janet,

The January issue of the *Herald* was very good. The article "Friends Count" by Janet Smith Williams was so true. During 1994, my husband had serious heart tests run, we sold our home, bought a new one, moved, endured a difficult pregnancy, frightening delivery, and serious illness of our newborn baby. The prayers of God's people made a difference, not to mention the practical help of our church family. Our friends cared for our three-year-old and helped us cope with the difficulties we faced. Friends are a treasure.

*Jody Springer  
Marysville, Ohio*

## And Brad

Brad Moore, a lifelong Nazarene, holds the position of vice president of advertising and television programming for Hallmark Cards, Inc. (Nov. 1994). We just have to tell him how very thankful we are for the Hallmark videos. They are superbly acted, and the lack of explicit sex scenes and offensive language is very much appreciated.

We saw *To Dance with White Dog* and *A Place for Annie*. They are outstanding in every category in our opinion.

Please let Mr. Moore know that he is rendering an excellent service to all people who care about clean television and a fine lesson in morals and loving the unlovely.

Congratulations, Mr. Moore, may you prosper in every way, and may God give you wisdom from above and boldness to continue offering fine entertainment for everyone.

*Beverly Matthews  
Moses Lake, Wash.*

## E-Mail on Youth

I just finished reading "Purple-Headed Christians" (*Herald of Holiness*, Feb. 1995). Thanks for trying to help your readers look at teens with Christ's love instead of letting "purple hair" or whatever blind them. Although it does not seem to be the case for Stephen, many teens who choose such "outrageous" behavior do so in an effort to see if anyone cares enough about them to notice them and love them. We must learn to look beneath the surface and see that teen as God does—someone He cares about very deeply—so deeply that He gave His only Son just for that one! If we, by the grace of God (and it will require His grace), are able to see through His eyes, then we can begin to share God's unconditional love with anyone, even if the purple dye in his or her hair doesn't wash out!

Thank you for a great, challenging article! I really appreciate

your addressing an issue that is close to the heart of those of us committed to ministering to youth through NYI.

*Bill R. Crane  
Goose Creek, S.C.*

## Outstanding Issue

You ruined my nap. And almost my trip.

I boarded the plane for Arkansas . . . to try to help a church out of trouble.

I took the February issue of the *Herald* in case there was some spare time.

I made the mistake of starting to read, waiting for takeoff.

I completed it just before landing . . . with my nap plans spoiled.

I thumbed back through it . . . for I am a notorious marker-upper of all I read . . . spoiling the attempts of anyone else to read.

I was not surprised to note that of some 48 pages, there were 43 that had study materials, etc., and I had, not very neatly, marked up 40 of them.

Just wanted to observe that, in my judgment, this is the finest and most outstanding issue of the *Herald* I've read, ever.

And not just because it was about men!

Great stuff. I'll write several of the writers.

I missed one of the male-female questions—the one on money spent.

*Ponder Gilliland  
Bethany, Okla.*

## Bad as the Radical Feminists

Where do I start? I am so disappointed and let down by the church I have loved for so many years now. When I picked up



Please don't inquire about James, Mama;  
I promised the Lord I'd speak  
only good about him!

the February issue of the *Herald of Holiness* and started reading, my attention went almost immediately to the "Male Basher's Checklist." I was shocked and dismayed to think that our church would stoop so low as to become like the Feminist Movement that we all dislike so much. But that is exactly what happened. The "Male Basher's Checklist" has no redeeming value whatsoever unless you are trying in turn to "bash women" by pointing out that we are indeed "worse" than men. I'm sure you have managed to "gouge" a lot of women who are already hurting—women who have been abused or deserted and left to raise children with not enough resources, etc. I am delighted to see the spiritual awakening happening among men, but in your zeal to promote the Christian Men's Movement, please don't lower yourselves to the level of the radical feminists.

*Carol E. Kuhns  
Albuquerque, N.Mex.*

### Men Are Back

The February *Herald* was great, the emphasis on men appropriate—your editorial exceptional.

You have gotten some bashing from the "Male Basher's Checklist" article. No worries! We needed to hear "the rest of the story." Men are back. Praise the Lord!

*Bruce Blowers  
Oklahoma City, Okla.*

### Men's Movement

Thank you for the issue on men, that is, males. I have always dreamed of a men's movement—one with only one agenda: to promote the cause of women, coupled with a women's movement with a single purpose: to promote the cause of men!

There is such a movement—it is called true Christianity.

*Jan O. Dahlin  
Ontario, Oreg.*

### Checklist Disappointing

I was pleased with the articles on men, men's needs, and men as fathers. However, I was disappointed that the "Male Basher's Checklist" was published. I am not saying we should not be aware of abuse, stress, and inequity . . . but what purpose did this checklist serve? Did you want the women to retaliate with their statistics, issues, and basher list in next month's *Herald* and help keep the war going instead of trying to find . . . healing? Did you want to prove that . . . statistics can speak to any issue? Did you want to prove that . . . even the churches are "missing the boat" on how . . . to teach little boys and girls, parents, the general public? Did you really want to show that prejudice and backlash is alive and well in . . . the churches? Wouldn't it have been better to recognize the abuse, stress in families, and in-

equity and focus on *preventive* measures rather than trying to prove one side is better or worse off than the other?

*Mary L. Needham  
St. Paul, Minn.*

### Women's Issues Timely

Thanks for focusing on women's issues in the March edition of the *Herald*. The articles were outstanding and thought-provoking. The article on modesty was insightful and brought a balance between the legalistic practices of the past and today's permissiveness. Although I was not raised in a Nazarene home, I experienced a restrictive upbringing within the holiness community. When I entered adulthood, I found it difficult to sort through the legalism while endeavoring to develop my faith. This article helps put dress into the proper perspective.

"Feminism" and "Stress and the Superwoman" were also pertinent and timely. They bring clarity to matters that Christian women encounter daily—in the home, the church, or the workplace. By addressing these topics, you have equipped us as Christian women to better serve Him in our communities.

*Lois Mitten  
Toledo, Ohio*

### Rebecca on Feminism

Many thanks for Rebecca Laird's article on feminism. The article is well balanced and, hopefully, will promote understanding among Nazarenes who may be put off by the fringe elements of the feminist movement. I remember with affection the impact on my life by such great women as Dr. Olive M. Winchester and Dr. Thelma Culver, vice president and dean, respectively, of Northwest Nazarene College.

*John C. Sutherland  
Tucson, Ariz.*

### Roe v. Wade Not a Gender Matter

In the article titled "Feminist, Feminine, or Female" in the March 1995 issue, the author apparently considers *Roe v. Wade* to be part of a "battle for equality" of the genders. . . .

Since the day in 1973 when the Supreme Court handed down *Roe v. Wade* and its companion decision, *Doe v. Bolton*, our nation has been forced to accept abortion on demand . . . resulting in the death of more than 30 million unborn since 1973! . . .

The Supreme Court has reversed its own earlier interpretation of the Constitution more than 100 times. Let us pray for the reversal of *Roe v. Wade* so that the female and male unborn of our nation may again be eligible for equal protection from abortion under the law.

*James W. and Mary K. Davis  
Arab, Ala.*

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### Christian McCarthyism

Philip Yancey's article on Christian McCarthyism is in itself an attack on fellow Christians. His argument is based on feeling and has little to do with the Word of God.

In the prayer Jesus prayed in John 17 from which Mr. Yancey quoted, Jesus said, "Thy word is truth." Jesus also said we are to "judge righteous judgments." We are to "know of the doctrine, whether it be of God" (John 7:17). Jesus commended the church at Ephesus for trying "them which say they are apostles, and are not, and hast found them liars" (Revelation 2:2). We are to test the spirits and doctrine, and if they don't line up with the Word of God, they need to be exposed and dealt with accordingly.

It is dangerous for the church when a person of great influence in the Christian community is above being checked by the Word of God. It is inviting heresy into the church.

Randall Eigsti  
Tulsa, Okla.

### Cheers for Marylea and Modesty

I was glad to see the article "Modesty and the Modern Christian Woman."

For many years, I have effectively used the subject of modesty to drive women from the church. Also, I am legalistic, insensitive, and don't mind my own business.

If it will help get whoever's business it is to address the subject of modesty to get about their business, I will gladly confess to any and all accusations such as the above.

Meanwhile, let's realize that there is no way to deal with devastations such as illicit sex, broken homes, unwanted children, rape, etc., and leave the subject of feminine modesty untouched. Perhaps we don't need rules, but we certainly do need strong, unmistakable, specific guidelines.

George Smith  
Lapeer, Mich.

I enjoyed reading "Modesty and the Modern Christian Woman." Mrs. Monroe is right on target. I am a 16-year-old girl, and my mother has taught me exactly the same things. My family appreciates your printing this article.

Melodie J. Sides  
Mount Pleasant, Tex.

I wanted to express my thanks to Marylea Monroe for her write-up on modesty in the March issue. I was in the ministry for 50 years as pastor as well as evangelist, and I always dressed as I felt should become holiness, which I preached. I'm so concerned about our womanhood of today. The old saying was "as the woman, so goes the nation," and I think we are already reaping our lack of piety and morals. I'm so glad some are waking up to our lack as Christians of real godliness.

Rev. Mattie Silfries  
Palmerton, Pa.

Thank you to Marylea Monroe for the article "Modesty and the Modern Christian Woman" in the March *Herald*.

My heart aches as I see how our women dress or undress. I believe that is why there is so much crime in the world.

We are in the world, but we are not of the world. The world should be able to see a difference in us. If we are really saved and sanctified, our Lord will show us how we are supposed to dress and live. There is joy in living a sanctified life.

Lucinda Pearl  
Boise, Idaho

As a mere male, may I express my appreciation of Pastor Marylea Monroe's article on modesty . . . long overdue in its precision and one I would have liked to have written myself, trusting that such an ambition does not raise feminine eyebrows too high!

The opening paragraphs so accurately represent the typical modern attitude, not least in the United Kingdom. . . .

The ravages of the popular rebellion in the retort "Don't tell me what to do" has, of course, invaded many other areas of living. . . .

If anyone protests that masculine observation and emotion should never lead to the use of imagination, they are missing the precise point that with flagrant immodesty, you just DO NOT HAVE TO imagine!

Those who are concerned and determined to use the Bible as guide and counsel need not fail to implement the Holy Spirit's directions, respecting the writer's quote of 1 Peter 3:4!

Victor J. Hope  
Nottingham, England

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# Gifts from God

CHIP RICKS



Chip Ricks is a freelance writer and retired teacher. She attends Trinity Church of the Nazarene in Lompoc, California.

I JUST CAME FROM A TRIP to the grocery store. There in the middle of the candy and cookie aisle, a mother and her two-year-old son had a battle of wits. The little boy clutched a bag of M&Ms, refusing to give it up. I sensed the frustration of the mother as she tried to explain to her son why he could not have the candy. Then the little boy screamed—loud and long—and the whole store was alerted.

Now, as I think back, I am reminded of similar incidents with my own children. Cindy was our first little girl. She was a joy. A delight. A perfect young lady—most of the time. I do recall a time when Al returned from France and brought me several bottles of French perfume. You know, the kind you never could afford to buy in the states on an Air Force captain's salary.

Just a few days later, the aroma of that perfume reached me in the kitchen. It floated through the rooms as I made my way through the dining room, the living room, and across the hall to the bathroom. There I found

my Cindy watching the swirling water as she emptied the last bottle into the sink. To this day, my husband declares this to be the first spanking Cindy ever had.

Then there was Connie. She was the model for Dr. Dobson's strong-willed child. She knew what she wanted. She knew where she wanted to go. And she knew how to do everything. When she was only three, I was in the dining car of a train headed for Denver with my two girls. Connie was playing with her spoon, refusing to eat. She and I tested our wills, and she won. She flipped the spoon over her shoulder, and it landed squarely in the middle of a bowl of soup belonging to one of four sedate businessmen seated at the next table.

Our son, Rick, came along eight years after Connie, and we relaxed. We spoiled him. The girls spoiled him. He was showered with love, and we got through the terrible '70s with only a few mishaps. Well, there was a little incident when he was 10. He and a friend got lost at Vandenberg Air Force Base while riding their horses. But two helicopters, half a dozen police patrols, and the mounted Saddle Club soon found them. And there were snakes and bugs and girls and cars to deal with, but . . .

"Children are a gift of the LORD," Solomon wrote in Psalm 127:3 (NASB). And I'll admit, there have been a few times that I have wondered why the Lord gave me these gifts! Ninety-nine percent of the time, I've been thankful that He did. Not only are children a gift from God, but

also Solomon says they are a "reward" from Him. They are a sign of His favor as He trusts us to teach them to love Jesus and His plan for their lives.

My three children are all grown, and I'm encouraged when I see that they remember many of the things I taught them. Not all. But the most important things—they all love the Lord and serve Him.

Now I'm involved in grandparent training. Our girls both married military men, so we don't get to spend as much time with their children as we do with Rick's two. I love to have these little ones come to spend the night. We talk, watch "McGee and Me" videos, and play games. We visit the mission nearby and feed the ducks. And I teach by example, by instruction, when it is a natural part of

**If children are a gift from the Lord, why would a good God pass out such gifts?**

our time together. At bedtime, we read stories from God's Word. Together, we tell God how much we love Him and thank Him for watching over us.

What wonderful gifts God has given us in our children. And to think that He trusts us to teach them, to love them, to nurture them—these little ones who are precious in His sight.

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# EFFECTIVE EVANGELISM: Magnifying the Lord

by Lyle Pointer

*Coordinator of Personal Evangelism Ministries,  
Church Growth Division, Church of the Nazarene*

**K**evin had watched Christians and wondered if he should choose Christ. For two years, he dated a wonderful example of Christian love and virtue. Her church parents served as examples.

One day he listened to Bob, one of his coworkers, tell about an accident where a man was swept downriver by the flood current. The endangered man swam and fought the raging water, but without success. Suddenly, the river threw the swimmer into a narrow channel near an eroded bank. The man grabbed an exposed root and pulled himself to safety.

Bob simply concluded his story, "That guy can thank God He provided something to hang onto."

Kevin came forward to pray at an altar two Sundays later.

Watching godly lives for two years and a story about God resulted in a transformed life.

Today, personal evangelism is often a process. The process includes observing, evaluating, and weighing the values and the cost. A new convert today probably has gone through a process of decisions. That is, each decision to move closer to Christianity became a step toward the big step of yielding to Christ the Savior.

The effective evangelist understands that decision-making process. In fact, the Christian who wants to influence the outsider will begin to think as the outsider thinks. A change in thinking may require an expanded understanding of evangelism.

Evangelism must be done with sensitivity and intentionality. But it must be done. The Church is commanded to make disciples. Wise are God's people who know evangelism involves a process and know what some of the factors are in that process.

## **1. Holy living forms a foundation for effective evangelism.**

The life of holiness is a launching pad for being believable. The witness interacts lovingly with the observing friend, neighbor, or coworker. When the unbeliever sees the congruency between the witness and the message, he or she may begin to accept the message.

Evangelism spreads where deeds of love and service have been performed. It's part of God's prevenient grace. That is to say that God is at work in the unbeliever's heart in many ways. When the yet-to-be-saved person bumps into acts of loving, Christlike service, God has a way of using the experience to draw the unsaved person closer.

## **2. Friendship with unbelievers multiplies evangelism.**

With 90 percent of church work directed toward ministering to those people who are already part of the church, the outsider is easily ne-

glected. The church, with intentionality, must find ways to connect with the world. God's people can find ways to intersect with unbelievers.

Jesus seemed to find it easy to do that. He was often found among those of questionable reputation and socially unacceptable behavior. One of the finest commentaries on His ability to interact with the world was, "He is a friend of sinners."

Mark, new at the tennis club, attempted to get to know Sid, one of the better players. Sid at first ignored Mark—refusing even to exchange hellos in the hallway. Sid's angry behavior and cheating on the score alienated him from most of the tennis players. Finally, Mark was able to play against Sid, who won handily. Mark complimented him and asked for some helpful pointers. On a few occasions, Mark protested some of

**P**RAISE AND WITNESSING INCLUDE  
BRAGGING ON GOD.

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Brad Elsberg, Media International

the unkind and sharp-edged comments that others aimed at Sid. Sid, as a result, began to chat with Mark.

When Mark walked into a restaurant one weekend, Sid jumped to his feet, yelling across the busy establishment, "Hey, Mark, how are you doing?" Mark, ignoring the impolite behavior, knew he had won a friend and had built a bridge to Sid's heart.

### 3. Telling your story has evangelistic impact.

Are you one of those scared witnesses who is afraid you won't be able to answer all the questions or recall all the Bible verses? Then you need to know that one of the most evangelistic things you can ever do is to simply tell what Christ has done for you. Some people call this giving your testimony. For 2,000 years, Christians have known the value of a personal testimony. Don't make things up, but be alert to "God sightings" and to opportunities to share them with not-yet-saved persons.

The witness is one who hears. Listening to the voice of God will give supportive material for a convincing witness. When we report what we have seen and heard, we magnify the Lord. We help people see Him for what He is.

I was speaking in a humanities class at a state college. After class, one young man lingered. His conversation was mild but disturbed. Finally, he blurted, "I just don't see God the way you do. You make Him sound likable. I guess the reason I have never really believed in God is that I have always thought of Him as negative and judgmental."

"Well, I would have a hard time believing in a God like you describe," I replied. "My experience, although it may not answer all of a person's questions, is that God is loving, kind, and fair. He wants the best for us." It seemed to make a difference.

### 4. The evangelism process requires that Christians become spiritual advisers.

Evangelism is not as much telling as it is guiding. When we understand where people are in their spiritual journeys, then we can encourage them to take further steps to draw near to God.

Don and his wife, Mary, attended our worship service. Our church responded by sending three of us to their home. Don was home alone. Eventually, our conversation moved to his relationship with God. Sharon, one of our team members, talked with him about how God loved him. Don showed a great deal of interest in spiritual things but suggested we come back so that we could talk with his wife as well.

We returned once more and engaged Don and Mary in conversation. They both expressed a desire to find peace with God. They talked about how their lives had not been all they had hoped they would be. We approached them about ac-



Lyle Pointer

*continued on page 13*

# Chestnut Ridge— A Ministry for Ministers

*Rick and Bonnie Ryding offer a haven  
for those suffering from the stresses of professional ministry*

by Mark Graham

Photos by John Seavolt

**M**y wife says she's going to leave me. She says she can't take the pressure of my involvement in pastoral ministry anymore. I don't want to leave the pastorate, but I don't want my marriage to fall apart. Can you help me?"

You might think that such a statement is an uncommon thing, but statistics would show that you are incorrect.

A 1991 survey of pastors by the Fuller Institute of Church Growth revealed the following findings: 90 percent of pastors worked more than 46 hours a week; 80 percent believed that pastoral ministry affected their families negatively; 33 percent said that being in ministry was an outright hazard to their families; 50 percent felt unable to meet the needs of the job; 90 percent felt they were inadequately trained to cope with ministry demands; 70 percent said they had a lower self-esteem now than when they began; 40

percent reported a serious conflict with a parishioner at least once a month; 70 percent do not have someone they consider a close friend (cited in *Pastors at Risk* [Wheaton: Victor Books, 1993], 22).

These statistics may be shocking to you, but they aren't to most pastoral or missionary families, nor are they a surprise to Rick and Bonnie Ryding. The Rydings are in their second year of providing a place of restoration and renewal for ministers, missionaries, and even laity through their Chestnut Ridge Retreat Center (CRRC).

Snuggled in the heart of the Midwest, about an hour's drive from Columbus, Ohio, CRRC is a faith venture that was years in the

making for the Rydings. As a child, Rick grew up with a love for camping and retreats. In fact, that's what he felt God called him to do, so he pursued it as his major in college. "I was called to ministry, but I didn't realize the direction in which God would lead me," says Rick. "My love was camping, so I thought God wanted me to run camps for kids." He worked in camps for several years around Portland, Oregon, his home.

Rick and Bonnie met at Seattle Pacific College where Rick was pursuing a degree in education. Bonnie was earning a degree in nursing. Their love for one another was complemented by a common vision of ministry for others.

Upon graduation, they moved to Kansas City to attend seminary. There, during the week of graduation, Rick received a call to direct the "recreational ministry" at Bethany, Oklahoma, First Church.

Within a couple of years, Rick felt a calling toward educational min-

**Chestnut Ridge Retreat Center**



istry. This led him to Seattle First Church, where he was involved in Christian education and youth ministry, which included directing the district camp program. "After two years, through a series of events, there was closure on that camping part of my life and the kindling of an interest in theological education," says Rick. This interest was focused while serving as missionaries to Zambia, where they established a Bible school in Lusaka.

While serving in their overseas assignment, the Rydings became keenly aware of the stress and burnout occurring in the lives of missionaries from a variety of denominations. They determined that when their assignment in Zambia was completed, they would do something to address the needs of missionaries and other ministry professionals. God led them first to Chicago where Bonnie began a master's in nursing with a focus on health promotion and wellness at Rush University. Rick studied for a master's degree at Wheaton College. "My focus was on pastoral burnout," says Rick. What he learned from his research was that Christian colleges and seminaries do a good job of teaching their charges about preaching and theology. However, when they get into ministry, they feel frustrated with administrative tasks and interpersonal relationships.

Moving on to Nashville, they both became graduate students at Vanderbilt University where Bonnie completed an MSN as a family nurse practitioner. Rick set his sights on a doctoral degree in education that would help him understand how students could be better prepared for their ministerial careers.

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Rick and Bonnie Ryding

Rick's doctoral dissertation, which included detailed studies of the daily work of five pastors, supported some of the statistics in the Fuller study. He found that his pastors worked an average of 62.3 hours per week and were engaged in 255 separate work activities averaging 15 minutes each. Their professional lives could best be described as harried and fractured.

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Rick and Bonnie got more involved in retreat ministry while in Nashville. "All I had known up to this point was the program retreat where you go away, have a speaker, you eat a lot, stay up late playing *Rook*, and everyone has a great time at the mall on Saturday

afternoon," says Rick. "People like the speaker, who calls them to a decision, and then they go home.

"I felt that this model was OK, but I also believed that there must be some other kind of retreat that could help people to specifically deal with their own spiritual formation or the issues that trouble

them."

In 1991, Rick was called to serve as professor of Christian education and coordinator of the master of ministry program at Mount Vernon Nazarene College. Bonnie went back to school again, this time to the University of Dayton, where she earned a master's degree in counseling, specializing in marital relationships.

They had often talked about developing their own retreat center if the opportunity afforded itself. They even established a checklist of 10 specific criteria that such a place would have to meet. "There needed to be a warm, caring, peaceful, woodsy environment," says Rick, "a place where you could experience renewal and restoration—physically, mentally, and spiritually. We also felt that we should offer our services as a counselor and facilitator, if desired, to help pastors and missionaries who feel stressed by the process of ministry."

For a year, they searched the countryside around Mount Vernon, Ohio. When they found the site, they knew it was the one. It met all 10 criteria, plus God had added a few of His own. The home is nestled among the trees with a panoramic view of the Mohican River. It has the feeling of a lodge with the living area complemented by a massive stone fireplace.

Rick says it is amazing to see how the whole transaction worked out. The home had been built by a wealthy businessman in Columbus who found it more and more difficult to get away to his secluded dream home. When the owner wanted 20 percent down, the Rydings offered 10 percent. He ac-

cepted it. When someone offered cash on the property the same day the Rydings made their offer, the owner told them the property was already sold. "It was like God knew what this place was going to be used for, even when the man was building it," says Bonnie.

A short time afterward, they added 87 more acres to the original 10 to allow plenty of room for retreaters to enjoy the environment. The home itself has four bedrooms that can accommodate four couples. However, most of their ministry has been to individuals and couples.

"The venture has stretched our faith and our finances, but God has honored our faith by providing extra income just when it's needed," says Bonnie. But money seems to be an afterthought when you talk to the Rydings about CRRC. Since it is a faith venture, they have chosen not to charge a set fee for retreaters; rather, they ask only for donations.

"We have plenty of things for persons to do around here, like building trails, splitting wood, or working in the yard," says Rick.

Time spent at Chestnut Ridge can be as structured as one wants it to be. "Bonnie, with her training as a counselor, helps our guests with issues that can lead to restoration of relationships," says Rick. "I assist with spiritual guidance and renewal. We are here to



Bonnie Ryding dialogues with a small group at Chestnut Ridge

help those who want this kind of retreat experience."

What do their visitors think about Chestnut Ridge? Here are a few comments from persons who have found help at Rick and Bonnie's retreat center:

▲ "You have indeed been blessed of God in obtaining and using this property for His glory. God and I have had some quality time today."

## YOUR MINISTRY HERE IS POTENTIALLY LIFESAVING FOR PASTORS AND OTHER CAREGIVERS."

▲ "The meaning of community and faith has taken on new and inspiring meaning since sitting under your training and example."

▲ "What began as a reluctantly accepted gift has turned out to be an unanticipated joy! Thank God for the tender mercies, unlooked for and unmerited. Staying there at Chestnut Ridge has made it eas-

ier to live in the present moment, experience the presence of God, and renew our marriage."

▲ "I think your ministry here is potentially life-saving for pastors and other caregivers . . . Hard to imagine heaven topping this place."

▲ "Thanks for this opportunity! We believe that

we are on the road to healing in our marriage. The peacefulness and beauty of this place are balm to the soul. We really appreciated Bonnie and the part she played in God's plan for helping us. We will take with us many insights and helpful thoughts to carry us through the journey ahead."

Rick insists that he and Bonnie don't have all the answers, but they do have a desire to help. "How did it ever happen? I have no idea," says Rick. "But we exercised mustard seed faith, and good things seem to be happening. We continue to evaluate and reevaluate what we are doing constantly. We feel God has let us address a critical need among those in professional ministry." Listening to the Rydings share their love for this ministry confirms that they are sincere about their desire to help others. Their children, Amy, 22, and Jeremy, 20, have watched their parents sacrifice for others in very tangible ways, and you get the impression that they will follow the same path.

"We are trying to say, 'Here is a place for restoration and renewal. If you want to come, please do. We will care for you, listen to you, and help you gain perspective for your life and ministry.'"

Persons who want to know more about retreats at Chestnut Ridge Retreat Center should phone 614-599-9943. H

## EFFECTIVE EVANGELISM:

*continued from page 9*

cepting Christ, but they delayed. They were more interested in talking about his former marriage and its failures. Putting their lives together as husband and wife had been particularly difficult. We listened. The opportunity did not seem right to again suggest that they pray to receive Christ, but we united in prayer together before we left.

As we traveled back to the church, the visitation team discussed what had happened. Our best guess was that they were needing to see how we felt about them. We each hoped we had displayed an accepting attitude.

Their openness encouraged us to return again in a couple of weeks. We did so. This time, Sharon asked Don if he was ready to accept Christ. Don said, "Yes, I really am. Mary and I have talked about doing that and thought we might." That evening, Don and Mary prayed. The only emotion expressed was one tear in Don's eye, but their lives changed. Don later entered evangelism training, and he, himself, led two people to the Lord within the next eight months.

Spiritual advising consists of giving good news. Christlikeness is highly desirable, for Christ's life is appealing. People are drawn to the personality, virtue, and integrity of Jesus. The spiritual adviser recommends Christlike living to people.

Effective evangelism successfully envisions God for others.

### **5. Evangelism is the result of the Church at work.**

God's people, those who reflect the beauty of Jesus, have a great impact upon the lives of others.

I struck up a conversation with a van driver shuttling me to a hotel. He told me he believed in God but never attended church. "You have some pleasant days ahead, for you will genuinely appreciate a church that will accept you, encourage you, and pray for you."

"I never thought about that," he commented with a smile. "Perhaps I will look for a church."

As the Church, united and loving, interacts with the world, the Christlikeness of Jesus will be evident. The Church is the bodily presence of Jesus in the world.

Effective evangelists understand that people make a decision about God because of how they *feel* about God. The task of the evangelist encompasses reenvisioning God so that people are attracted to Him.

Praise is a way by which we picture God for others. Praise and witnessing include bragging on God. People hear and are impressed by claims about His love, goodness, mercy, and justice. The psalmist invited us to "magnify the LORD . . . let us exalt his name together" (Psalm 34:3, NRSV). Inside the church, this kind of praise is worship, but praise outside the church is witness. H

# CALLING ALL CHRISTIANS TO EVANGELISM IN THE 21ST CENTURY

## THE U.S.A. EVANGELISM CONFERENCE

**FEBRUARY 20-22, 1996**  
**H. ROE BARTLE HALL AND CONFERENCE CENTER**  
**KANSAS CITY, MO.**

BY MARK GRAHAM and BRYAN MERRILL

## Africa Regional Conference Showered with Blessings

A constant, unseasonal rainfall could not dampen the spirits of more than 1,300 Nazarenes who gathered near Johannesburg, South Africa, for the fourth Africa Regional Conference



Mar. 23-26. The meeting, with the theme "Committed,"

was hosted in a new tabernacle-style auditorium at the Good News Christian Centre in Muldersdrift, adjacent to Nazarene Theological College.

Representatives from 24 countries of the continent experienced four days of preaching, teaching, drama, video presentations, workshops, and dialogue sessions. Special music at the conference included solos, ensembles, and several choirs.

Featured speakers included: O. Dhiliwayo, E. Duarte, Michael R. Estep, Talmadge Johnson, John A. Knight, E. Litswele, B. Musongwa, Harmon Schmelzenbach, and Richard F. Zanner.

Louie Bustle, World Mission Division director, was en route to the conference but returned to the U.S. when he received notice of his father-in-law's death.

The Johannesburg and Cape Town

Thrust to the Cities efforts were officially launched in a special service of commitment. Wally Marais and Neville Williams, thrust coordinators, reported on the initial progress in each city. Jack Stone, general secretary, commissioned more than 200 leaders involved in evangelism for the two Thrusts.

General Superintendent John A. Knight presided over two meetings of the Africa Regional Council. Some items of business were forwarded to the General Assembly Africa caucus for possible referral to the 24th General Assembly in 1997.

The closing service included both the organization of new churches and the ordination of new ministers. Richard Zanner, regional director, and Michael R. Estep, Communications

Division director, presided over the organization of five new churches. General Superintendent Knight ordained 36 new Nazarene minis-

*(Above) The ordination of 36 ministers by John A. Knight (front right) was a highlight of the Africa Regional Conference.*

*(Below) Michael R. Estep, Communications Division director, assists Africa Regional Director Richard Zanner in organizing five new churches.*

Photos by Dave Anderson



ters.

"This is the largest class I have yet ordained," said Knight. "I believe it was the most blessed ordination I have ever witnessed—including my own in 1954. It was one of those times when the Lord blessed in marvelous ways."

Zanner closed the conference with a Communion service.

## Nazarene Elected Mayor in Cape Town, RSA



**Captain David Whitesman (left), head of the mayoral division of Cape Town, RSA, adjusts the mayoral chain of Nazarene minister William Bantom.** Photo by Bruce Southerland

William D. Bantom, Nazarene pastor, has been elected as the first black mayor of Cape Town, Republic of South Africa. Bantom was elected Feb. 16 by the Cape Town City Council. He becomes the first post-apartheid mayor and executive committee chairperson.

The 128-year-old city of Cape Town has a population of more than 350,000.

"It is with humility and a deep sense of respect that I accept the position of mayor of the most beautiful city in the world," said Bantom during his acceptance speech. In exhorting the transitional council, he said, "We should roll up our sleeves, put our heads together, act with dignity, and make our citizens proud of us."

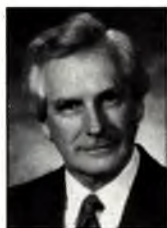
Bantom is also the first Christian minister to hold the post. He will continue to serve as senior pastor of the Mitchell's Plain Church, located in the largest suburb of the city.

"It is exciting, not because the person is something other than white, but because he is a Christian and an ordained elder," said Neville Williams, General Board member and superintendent of the RSA Western Cape District. "I believe we ought to use our Christian influence, not only in the church, but also in politics and in every field that is available to us."

Bantom has been a Nazarene almost all of his life, according to Williams. He has appointed Williams to serve as the chaplain for the city council.



## National Board of Canada Undergoes Change



Stewart

William E. Stewart has been elected national director of the Church of the Nazarene Canada. The election was ratified at the annual meeting of the National Board of Canada. He succeeds Neil Hightower, who retired March 1

following 44 years of ministry.

In addition to serving as executive officer of the National Board, Stewart will fulfill a new, expanded role. This includes serving the national church "as representative, spokesperson, and coordinator, and leading the Church of the Nazarene Canada to fulfill its mission," according to the resolution adopted by the National Board.

"The new role represents an emerging vision among the members of the National Board of Canada," said Carlton Harvey, superintendent of the Canada Quebec District and chairman of the board's communication committee. "We want to continue to fulfill the Great Commission in our nation. The board is deeply indebted to the ministry of Dr. Hightower for preparing the Church of the Nazarene Canada to enter the 21st century."

Stewart, 57, had served as superintendent of the Canada Atlantic District since 1982. Prior to this, he pastored churches in Toronto, Prince Albert, Forest Lawn, and Brandon. An alumnus of British Isles Nazarene College and Nazarene Theological Seminary, Stewart earned the D. Min. degree at Fuller Theological Seminary.



Hightower

Hightower, 68, had served as administrator for the Church of the Nazarene Canada since 1990. Prior to this, he served for 12 years as president of Canadian Nazarene College and for 6 years as superintendent of the Canada

Central District. In addition, he pastored for 21 years on the Canada Central and Washington districts. An alumnus of Bethany Nazarene College and Nazarene Theological Seminary, Hightower was honored by BNC with the

## Owens Tours the Asia-Pacific Region

General Superintendent Donald D. Owens returned to the U.S. Mar. 26 from his second trip to the Asia-Pacific Region this year. Owens was accompanied during both tours by Brent Cobb, Asia-Pacific regional director.

"The Church of the Nazarene on the Asia-Pacific Region is making great strides numerically and financially," said Owens. "There are now over 50,000 full members and another 30,000 associate members."

As a sign of further expansion, another district was created in Papua New Guinea, according to Owens. "The missionaries and leaders there are not only building the church but are helping to build a nation," he said.

During the two trips, Owens presided at 19 different district assemblies. In addition, Owens participated in the ordination of 56 elders and 4 deacons, and recognized the credentials of another 3 ministers.

Other highlights of Owens' trip include:

- Korea East District achieved regular status;
- Whaung Hye-Chong was elected superintendent of the Korea South District;
- Yoshiaki Aoki was elected superintendent of the Japan District;
- Fai Chan was appointed superintendent of the Hong Kong District;
- a national elder was appointed superintendent of the Papua New Guinea Coastal District.

Owens said his most exciting moment came while flying in a Mission Aviation Fellowship aircraft over the mountains of Papua New Guinea. Surrounded by dense clouds, the pilot suddenly dropped the plane down into the valley to get some visual bearings for navigation. Owens was reminded that 20 persons were killed earlier this year when an MAF plane crashed into a mountain.

"It is exciting enough to see the church at work," said Owens. "I do not really need that kind of excitement."

doctor of divinity degree.

"Dr. Neil Hightower directed the Canada National Board to new levels of organizational maturity," said Jack Stone, general secretary and member of the board's executive committee. "The board is ready for the next step, and Dr. William Stewart will skillfully lead the church in his new assignment."

The National Board meeting closed with a rally honoring Hightower. He and his wife, Ruth, were presented with roses, statements of appreciation, and a love gift of \$2,000.

At the conclusion of the rally, the National Board of Canada also recommended a Canadian couple, Deryl and Beverly Price, as missionary candidates. General Superintendent Paul G. Cunningham and World Mission Division Director Louie Bustle participated in the special service at Calgary First Church.

The Prices were assigned as missionaries to Nigeria by the General Board.

The annual meeting also adopted a resolution to move the National Board office to Toronto, Ontario, from Calgary, Alberta, where it has been for the last 17 years. The move is scheduled to occur later this year.

## Robbers Plunder University

Bandits overpowered the guards at Africa Nazarene University in Nairobi, Kenya, for the fourth time Feb. 28, according to Bob Shipps, administrator at ANU.

Shipps said a band of 10 to 15 bandits firing guns overpowered the guards and proceeded to vandalize the campus. The bandits struck at 3:30 A.M.

The ANU campus had received electrical power less than 30 days prior to the attack at a cost of \$62,000. The bandits cut the electrical power to the campus and proceeded to steal all of the electrical switchboxes.

Immediately following the disturbance, action was taken by the university staff to establish security for the campus and regain electrical power. Students were removed from the campus and taken to guest hostels in Nairobi. Within 48 hours, electrical service was reestablished and students returned to ANU.

Losses were estimated at about \$8,200. Vice-chancellor Martha John has taken measures to have administrative police on the campus during night hours to improve security.

## NCM Continues Response to Los Angeles Earthquake

Nearly \$100,000 has been contributed by Nazarenes to provide emergency assistance and to repair damage to Nazarene churches and parsonages in Southern California, according to Tom Nees, Nazarene Disaster Response national director. A total of \$93,400 was received by Nazarene Compassionate Ministries designated for the January 1994 Los Angeles earthquake.

Nees reports that nearly \$40,000 was used in the early stages of the relief effort. It provided emergency assistance to Nazarene families and their neighbors. Several affected neighborhoods were also reached through local Nazarene congregations. Funds also provided for storage and distribution of several tons of in-kind contributions provided by Heart-to-Heart of Olathe, Kans.

The remaining funds, about \$55,000, will be used to assist in repairs to Nazarene properties. The long-term building effort has been delayed by stringent engineering reports and local building code requirements. A total of 12 congregations suffered property loss, the most severe of which was the Fillmore Church.

## NWMS Calls for Prayer Vigil

The NWMS General Council has issued a challenge to Nazarenes to join a 13-day prayer vigil to coincide with special World Mission meetings June 16-28 in Nashville. The several meetings, which are being held in conjunction for the first time, will significantly affect the future of Nazarene missions, according to Nina Gunter, general NWMS director.

"I am thrilled with the potential the prayer vigil provides," said Gunter. "I know our people will be excited to hear the results of their prayers for these World Mission meetings. It is the General Council's hope that people will be challenged to become more mission-aware and to participate in missions with greater abandon."

The theme for the prayer vigil is "Touching Heaven for Our World." Information was sent to local churches with the April issue of *Focus*.

## ANSR Studies Nazarene Worship Styles

"The first murder in history was over worship styles," said pastor Jim Mindling, indicating the significance of the issue among evangelicals in general and Nazarenes in particular. The topic of worshiping God was probed by the Association of Nazarene Sociologists of Religion at its annual meeting March 30—April 1.

About 75 persons (the largest group in ANSR's 14-year history) participated in the meeting, which looked at worship styles from several angles.

Participants considered recent teachings that the language and music of worship should be such that people in the unchurched culture will recognize and resonate with it. They questioned to what extent culture should prescribe the way worship is conducted.

Some believe that sticking to the classical forms and traditional hymns is best. Many try to blend the contemporary and the traditional. While some seek a worship program to give everyone something to like, others, like Roland Feltmate, think that you may just "offend everybody on both sides every Sunday."

Ken Crow, Dale Jones, and Rich Houseal presented research reports that indicated, among many other things, that the Nazarenes studied declared their "sing-it-often" music preferences as follows:

- traditional songs—66.8% (e.g., "How Great Thou Art")
- hymns—64.5% (e.g., "And Can It Be?")
- praise choruses—62.8% (e.g., "He Has Made Me Glad")
- contemporary gospel—55.8% (e.g., "Because He Lives")
- Scripture songs—48.0% (e.g., "Seek Ye First")

When asked what they listen to when not in church, the tested population reported gospel music far ahead of second-place country-western. Popular contemporary and classical music

ranked third and fourth, while rock and roll (13.8%) and rap (5.8%) music were at the bottom.

Eighty-seven percent of the Nazarenes polled said they like a worship service that makes them "think," while 67% want "worship to stir my emotions." Still, 51% wanted "spontaneous, unpredictable" worship, while 32% called for "dignified worship."

Of those surveyed, 90% said they knew what "being saved" meant. However, only 75% said they understand what it means to be entirely sanctified.

The Nazarene survey further showed that 85% believe tithing is important, 61% read the Bible daily, and 97.5% reject the idea that "it doesn't matter so much what I believe as long as I live a good,

moral life."

Charles Gailey presided over a panel discussion by pastors who have been involved in innovative worship ventures in large churches. Randall Davey, Steve Green, Jesse Middendorf, and Dan Boone provoked spirited dialogue related to worship styles.

Other presenters at the meeting included Mike LaReau of Olivet Nazarene University and Darius Salter of Nazarene Theological Seminary.

Pastors Randy Hodges and Roland Feltmate presented the results of their doctor of ministry projects at NTS. They both concluded, among other things, that the essentials of Christian worship should be the rule regardless of style. They assert that worship that is God-centered, Bible-based, and Christ-honoring can be achieved through more than one style. They also reported that the sharpest point of division in the debate of worship styles is over music preference.

The topic of next year's annual meeting will be congregational identity, according to Jon Johnston, ANSR president.



**Nazarene sociologists and others participate in a panel discussion led by ministers who have implemented innovative worship styles in their churches.**

## Pastors Catch Vision



**Pastors Mike Prince (front) and Preston Miller hoist concrete as they minister in the Dominican Republic.**

Photo by Charles Gage

A group of 20 Nazarene pastors from the Kansas City District got a glimpse of ministry in a different setting recently. In a unique Work and Witness assignment, the pastors visited the Dominican Republic.

"Our bottom-line goal was to discover what encourages pastors and their churches to pray more, give more, and do more as Christ's agents of salvation," said Work and Witness Coordinator David Hayse. Hayse worked with Kansas City D.S. Keith Wright in the development of the special trip.

The pastors conducted leadership training seminars for the local pastors in Alta Gracia and San Pedro. They also did construction work on a new building at Alta Gracia.

During the weekend, the Kansas City District pastors stayed in the homes of national pastors. Anxiety about language differences disappeared as the North American and Dominican pastors discovered the bond of collegiality in ministry.

The benefits of the trip manifested themselves quickly. Pastor Larry McDaniel's church had never given more than \$350 in a mission offering. Upon returning from the Dominican Republic, Rev. McDaniel challenged his congregation to give \$1,000 for missions. Members actually gave \$1,700.

Inner-city pastor Preston Miller and rural pastor Mike Prince have challenged their congregations to raise money to purchase a horse for a Dominican pastor. The pastor currently uses an aging horse to get him to six preaching points.

"It was a time of variety and vision,"

said Hayse. "It offered pastors exposure to new experiences and helped them to gain a sense of ownership in what their denomination is doing. I don't believe they could go back to their churches after this experience without an understanding of how their congregations are involved in a global mission."

## Eby Receives TESOL Award



Wes Eby, Intercultural English coordinator for Publications International, was selected as the 1995 recipient of the D. Scott Enright Award by Teachers of English to Speakers of Other Languages, Inc. (TESOL). He was honored at the organization's national convention in Long Beach, Calif., Mar. 29.

In his position, Eby is responsible for product development, marketing, and training for Chapman Press. This includes writing and editing of all English as a second language products produced by Publications International. Eby has served in this post since 1987.

"It is an honor and privilege to have Wes Eby as a member of our staff," said Ray Hendrix, director of Publications International. "He is very creative and has developed some wonderful materials that are in much demand around the world both within and outside the Church of the Nazarene."

Prior to moving to Kansas City, Eby served for 22 years with the Bureau of Indian Affairs with the Navajo Nation in Arizona and New Mexico. During his career, he has served as a classroom teacher, school administrator, and education specialist. Eby holds the B.A. from Trevecca Nazarene College and the M.A. from Northern Arizona University.

TESOL is an international professional organization dedicated to the development and use of materials in simplified English. A longtime member of TESOL, Eby currently serves the organization as parliamentarian for international conventions, president of the MidAmerica region, and as a facilitator for Christian educators.

## Towns Challenges Leaders



Elmer Towns, author and noted expert in ministry through Sunday School, challenged Nazarenes to give Sunday School the priority it deserves. Towns addressed more than

100 persons at the District Sunday School Ministries Chairpersons meeting in Kansas City, Mar. 9-11.

"The best days for Sunday School could be ahead of us, not behind us, if Sunday School is given the priority status it deserves," said Towns. "It is time to take full advantage of the tremendous potential for reaching, teaching, and nurturing people that is found through the Sunday School."

W. Talmadge Johnson, Sunday School Ministries director, said that the meeting represented a crucial turning point for Sunday School in the Church of the Nazarene.

"It is time for a renewal of passion and purpose to grip the hearts of Nazarenes everywhere while it is still day," said Johnson. "Sunday School can live again because it is a people-focused agency and a purpose-driven movement. There has never been a more opportune time to rediscover Sunday School as a means of outreach and Christian education."

Other presenters at the conference were: Lyle Pointer, Ed Robinson, Chic Shaver, Bill Sullivan, and Stan Toler.

## Nazarene News Service

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## Procter & Gamble Rumor Resurfaces

It's the lie that won't die.

Back in 1981, someone or some group began spreading a vicious rumor about the giant Procter & Gamble Company, maker of such products as Ivory Soap and Pepto Bismol. The story alleged that in an appearance on the Phil Donahue Show, an executive avowed an affinity for the Church of Satan and stated that company profits were used to support Satanism. The rumor further alleged that the company trademark of the moon and stars represented a link with the occult.

Recently, the rumor has cropped up again, this time in flyers distributed through churches, in faxes, and via electronic mail.

"It's malicious, wrong, and untrue."

said Elaine Matthews, a spokesperson for P & G. "We've never had an executive on the Phil Donahue Show. In fact, when people call for transcripts, the Donahue people provide a special voice mail number that explains that the Procter & Gamble show never happened."

Matthews said the rumor has been around a long time, but that it seems to gain new momentum every spring. "We usually get 6 to 7 letters a week about it, but during this spring, we have been averaging about 36 letters per week."

She said the rumor has been especially active on college campuses lately, where it is being passed along via

the Internet, campus computer networks, and on-line services. "Our security people have contacted university officials to let them know that students are doing this," said Matthews. "We advise them that university equipment is being used to spread malicious rumors."

"We don't like to use litigation to handle this. We prefer to work through churches and the media to let people know the truth."

Matthews said the original source of the rumor has never been found, but she added that Procter & Gamble obtained a judgment against two Amway distributors for promoting the rumor. Amway is a distributor of products, a number of which would be in competition with items manufactured by P & G.

In the wake of the undying rumor, Procter & Gamble has changed its logo of the moon and stars to one with the letters P & G. The moon and stars were originally used to advertise an early product, Star candles.

"It is the bane of my existence," said Ms. Matthews. "Aside from its ridiculous nature and the business impact, it is insulting to the 96,000 employees who earn a living working for this great company."

Persons with questions may contact Procter & Gamble via the "800" number on every product they manufacture.



New Procter & Gamble logo

## Pruett Leads Child Sponsorship Program



Karen Horner Pruett has been named coordinator of the Nazarene Child Sponsorship Program, according to Steve Weber, Nazarene Compassionate Ministries director. She succeeds Mark Peters,

who accepted a position with Compassion International last fall.

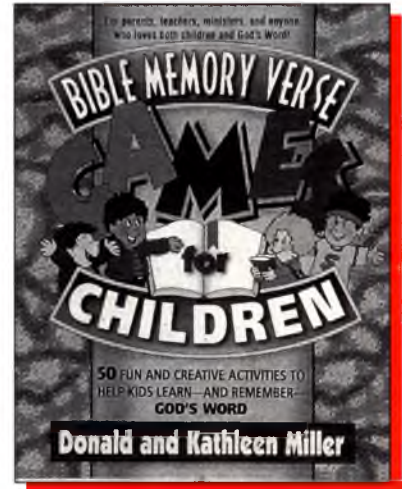
An alumna of MidAmerica Nazarene

College, Pruett has served in Nazarene Compassionate Ministries since 1993. She is currently pursuing ordination through the Kansas City District.

In her new position, Pruett will oversee the sponsorship program, which provides some 3,900 sponsors with opportunities to minister to the needs of more than 24,000 Nazarene children in 47 countries.

Nazarene Child Sponsorship celebrates its 10th anniversary this year.

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# NWMS RECOGNIZES OUTSTANDING DISTRICTS

The General NWMS Office reports that the following districts were outstanding in achievement in 1993-94.

## U.S. & CANADA DISTRICTS PAYING GENERAL BUDGET 100% OR MORE

|                          |      |
|--------------------------|------|
| Southwest Indian         | 180% |
| Southwest Latin American | 175% |
| Hawaii Pacific           | 103% |
| Southwest Indiana        | 103% |
| Central Latin American   | 102% |
| East Tennessee           | 102% |
| Navajo Nation            | 102% |
| South Carolina           | 102% |
| Akron                    | 100% |
| Alaska                   | 100% |
| Indianapolis             | 100% |
| Northeastern Indiana     | 100% |
| Northern Michigan        | 100% |
| Northwestern Ohio        | 100% |
| Sacramento               | 100% |
| Southern Florida         | 100% |
| Tennessee                | 100% |
| West Virginia North      | 100% |

## TOP TEN—WORLD MISSION RADIO GIVING

|                    |          |
|--------------------|----------|
| Los Angeles        | \$29,067 |
| Colorado           | 19,521   |
| Northwestern Ohio  | 19,361   |
| Northwest          | 18,184   |
| Washington Pacific | 17,662   |
| Tennessee          | 17,409   |

|                   |        |
|-------------------|--------|
| Southwestern Ohio | 16,558 |
| Indianapolis      | 15,488 |
| Pittsburgh        | 15,058 |
| Eastern Michigan  | 15,045 |

## WORLD MISSION RADIO OFFERING 100 PERCENT PARTICIPATION

|                      |                     |
|----------------------|---------------------|
| Akron                | Northern Michigan   |
| Arizona              | Northwest Oklahoma  |
| Hawaii Pacific       | Northwestern Ohio   |
| Houston              | Oregon Pacific      |
| Illinois             | San Antonio         |
| Iowa                 | Southwest Indiana   |
| Nebraska             | Southwest Oklahoma  |
| North Florida        | West Virginia South |
| Northeastern Indiana |                     |

## TOP TEN—WORLD MISSION SUBSCRIPTIONS

|                    |       |
|--------------------|-------|
| Central Ohio       | 2,397 |
| Eastern Michigan   | 1,973 |
| Michigan           | 1,896 |
| Washington Pacific | 1,858 |
| Southwestern Ohio  | 1,816 |
| Southwest Indiana  | 1,808 |
| Sacramento         | 1,759 |
| South Carolina     | 1,689 |
| Kansas             | 1,682 |
| Akron              | 1,624 |

## DISTRICTS ACHIEVING WORLD MISSION SUBSCRIPTION GOAL (20% Of Church Membership)

|                     |     |
|---------------------|-----|
| British Isles North | 29% |
| Houston             | 25% |
| Southwest Indian    | 25% |
| British Isles South | 23% |
| Sacramento          | 23% |
| Michigan            | 21% |
| North Florida       | 21% |
| Alabama South       | 20% |
| Louisiana           | 20% |
| South Carolina      | 20% |

## TOP TEN—MEDICAL PLAN GIVING

|                      |          |
|----------------------|----------|
| Northwest            | \$12,911 |
| Southwest Indiana    | 12,197   |
| Southwestern Ohio    | 10,543   |
| Akron                | 10,527   |
| Michigan             | 10,339   |
| South Carolina       | 10,333   |
| Northeastern Indiana | 10,238   |
| Illinois             | 9,705    |
| East Tennessee       | 9,424    |
| Georgia              | 9,282    |

## TOP TEN—ALABASTER GIVING

|                      |          |
|----------------------|----------|
| Northeastern Indiana | \$57,658 |
| Akron                | 53,723   |
| Colorado             | 46,445   |
| Southwestern Ohio    | 46,108   |
| Michigan             | 45,943   |
| Northwestern Ohio    | 44,924   |
| Eastern Michigan     | 44,724   |
| South Carolina       | 42,616   |
| Tennessee            | 42,340   |
| Pittsburgh           | 41,339   |

## ALABASTER GIVING 100 PERCENT PARTICIPATION

|                |                        |
|----------------|------------------------|
| Akron          | North Florida          |
| Alaska         | Northwest Oklahoma     |
| Arizona        | Northwestern Ohio      |
| East Tennessee | South Carolina         |
| Houston        | Southwest Indiana      |
| Iowa           | Southwest Oklahoma     |
| Kansas         | Western Latin American |
| Nebraska       | West Virginia North    |
| North Arkansas | West Virginia South    |

## MISSION AWARD DISTRICTS 1993-94

|                            |                             |                          |
|----------------------------|-----------------------------|--------------------------|
| <b>Central U.S.A.</b>      | <b>North Central U.S.A.</b> | South Arkansas           |
| Chicago Central            | Dakota                      | Southeast Oklahoma       |
| Eastern Michigan           | Iowa                        | Southwest Oklahoma       |
| Illinois                   | Joplin                      | <b>Southeast U.S.A.</b>  |
| Michigan                   | Kansas                      | Alabama North            |
| Northeastern Indiana       | Kansas City                 | Alabama South            |
| Northern Michigan          | Minnesota                   | Central Florida          |
| Northwest Indiana          | Missouri                    | East Tennessee           |
| Northwestern Illinois      | Nebraska                    | Georgia                  |
| Southwest Indiana          | <b>Northwest U.S.A.</b>     | Kentucky                 |
| Wisconsin                  | Alaska                      | Mississippi              |
| <b>East Central U.S.A.</b> | Colorado                    | North Carolina           |
| Akron                      | Intermountain               | North Florida            |
| Central Ohio               | Northwest                   | South Carolina           |
| Eastern Kentucky           | Oregon Pacific              | Southern Florida         |
| North Central Ohio         | Rocky Mountain              | Tennessee                |
| Northwestern Ohio          | Washington Pacific          | <b>Southwest U.S.A.</b>  |
| Southwestern Ohio          | <b>South Central U.S.A.</b> | Arizona                  |
| West Virginia North        | Central Latin American      | Hawaii Pacific           |
| <b>Eastern U.S.A.</b>      | Dallas                      | Sacramento               |
| Maine                      | Houston                     | Southern California      |
| New England                | Louisiana                   | Southwest Indian         |
| Philadelphia               | North Arkansas              | Southwest Latin American |
| Pittsburgh                 | Northeast Oklahoma          | <b>Eurasia</b>           |
| Virginia                   | San Antonio                 | British Isles North      |
| Washington                 |                             |                          |

# PARENT OF KIDS; CHILD OF GOD

*How parenting and becoming a better child of God go together.*

by Brenda Nixon

**K**ate wedged herself under a coffee table and could not get out. The 15-month-old looked helplessly at her mother and cried. Mother quickly helped Kate free herself.

Two-year-old J. D. handed a book to his father and gestured he wanted Dad to read. Dad opened the book and began.

Tommy grabbed his back side and ran to his mother saying he had wet his pants. Mother escorted Tommy into the bathroom and helped him change.

What do these three cases reveal? To me, they clearly show trust relationships.

When a child is born, the fragile experience of trust begins as the parent immediately and consistently responds to the baby's helpless cries. As the baby matures, any trust felt toward the parent equips the child to develop trust in adults outside the family. Around the age of two, the toddler begins to consider the viewpoints and opinions of others. At three years, the ability to negotiate and apply rules begins. This progression is called socio-moral development, but at its base is trust in parents.

Watching Kate, I saw that when she got herself trapped under the

coffee table, the first person she turned to was her mother, though others were also in the room. She had learned that her mother could be trusted to help when she got in a jam. When J. D. offered his father the book, his father took the time to read to him. This reinforced the message to J. D. that he is valued. Tommy demonstrated more than one indication of trust in his mother. Not only did he come to his mother for help, but he confessed to her without fear. She reinforced the message that Tommy is safe coming to her.

**I**F YOU AREN'T READY WHEN THE  
BUS COMES, YOU'LL HAVE TO  
FINISH DRESSING ON THE BUS."

---

The indicators of trust pop up in the daily life of the child of God, also. When we recognize our helpless estate and turn to our heavenly parent, we are indicating our trust in Him. As J. D.'s father took time for him, our Heavenly Father always has time for us—even if we are asking for something as simple as a threadbare story.

When we fail as Tommy did, Christians know it is safe to come

confessing our needs to our heavenly Parent.

Trust is not a feeling as much as it is a lifestyle. This is a lifestyle we want to cultivate in our children, and it is a lifestyle God wants from us. "Trust in the LORD with all your heart" (Proverbs 3:5, NRSV).

## Consequence Discipline

Remember the television show "Truth or Consequences"? A contestant was asked some obscure question, and, no matter the answer, was forced to endure the "consequences." The consequences were rarely related to the questions, but it was an amusing program.

Skillful parents know about discipline. One technique of discipline is the use of consequences. The child's behavior creates an encounter with consequences. Permitting this encounter, the parent avoids "me against you" discipline. Facing consequences creates a positive climate and promotes self-discipline in children.

*Natural* consequences are the direct result of the child's own choices. For example, the natural consequence of playing in the snow without mittens is cold hands. *Logical* consequences are the results of the child's actions



Jean-Claude LeJeune

## HOW MANY TIMES HAVE WE PRACTICED SELECTIVE LISTENING TO GOD THE FATHER?

---

that are often provided by the parent. A logical consequence of hitting someone is being removed from the group. The logical consequence of throwing food on the floor is having your meal removed. For consequences to be useful in "training up a child," they must be related to the unacceptable behavior and occur each time the behavior does.

Suppose Jenny refuses to eat lunch. Poor use of consequences is saying, "If you don't eat your sandwich, you cannot watch 'Sesame Street' today." This consequence is not related to the behavior. It is better to say, "Eat enough to last until dinner. There will be *no* snacks!" Then, if Jenny chooses not to eat, allow her to feel hunger. Giving a snack later prevents the child from experiencing the result of her decision.

Teddy is a slow dresser. Poor use of consequences is saying, "If you aren't ready for school when the bus comes, you'll have to walk to school." Then, when the bus arrives, the parent helps Teddy finish dressing or tells the bus to wait. The expressed *consequence* wasn't allowed; therefore, this became a mere *threat*. It would be better to say, "If you aren't ready when the bus comes, you'll have to finish dressing on the bus." Then when it comes, Teddy has to take a bag with shoes, socks, and whatever else is needed onto the bus to finish dressing. This consequence is related to the behavior, and the parent allows it to happen.

These examples of consequences can free the parent from nagging and allow children to make choices and take responsibility for their behavior. For the

consequence to be useful, the parent must follow through and be prepared to "make it happen" every time the unacceptable behavior occurs.

Another important reason for following through with consequences is to teach children that parents are trustworthy and will do what they say. Children soon learn if parents are believable or if they are merely threat-makers. Powerful messages are sent when a parent follows through on promises.

Our Heavenly Father has set into His guidance some natural consequences. We all recognize the natural consequence of jumping off a tall building. In His love and discipline of us, He also allows logical consequences to happen as a result of our choices. Consider, "A gentle answer turns away

wrath, but a harsh word stirs up anger” (Proverbs 15:1, NIV). Job 4:8 reminds us that “those who plow evil and those who sow trouble reap it” (NIV). One important consequence of our behavior is outlined in Revelation 3:20: “Listen! I am standing at the door, knocking; if you hear my voice and open the door, I will come in to you and eat with you, and you with me” (NRSV). His consequences, it seems, are related to our behavior and always exhibit trustworthy consistency. We can enjoy positive relationship with our Heavenly Father because “the LORD disciplines those he loves” (Proverbs 3:12, NIV), and we also learn from Him ways to improve our parenting skills.

### Selective Listening

Kyle toddled over to his older brother and grabbed the toy duck. Turning his back, he began happily playing with his ill-gotten gain.

Appalled, his mother called, “Kyle.”

No response.

“Kyle!” she tried again.

Still no response. Looking at me, she said, “I know he can hear me.”

“Yes,” I said, “he is practicing his selective listening.”

Children are especially skilled at selective listening. They hear with their ears but select what they want to listen to and apply. In Kyle’s case, he simply turned his back, pretending not to hear Mom’s correction.

Now if Mom had said something agreeable to him, like “We are going to McDonalds,” then Kyle would have suddenly demonstrated active listening.

Parents have at least two ways to teach a child to listen. First, the parent must be persistent in getting the child’s attention. If the parent simply ignores the situation or lets it go, then the parent has reinforced the undesirable behavior.

**From the child’s earliest experiences, parents can have a positive effect on their child’s future relationship skills.**

---



Kyle’s mother persisted in getting his attention. She went to where Kyle was playing and touched his arm. Then, looking him in the face, she corrected him on grabbing away the toy. He tried selective listening, but his mother was

appropriate to partially listen to another person. When the child sees Mom or Dad interrupt a conversation with opinion or advice, the child learns it is appropriate to cut off someone and take over the dialogue. When a child sees a parent

turn away and walk out of the room during discussions or ignore others when watching a TV program, the young child learns that listening to another person is not necessary. This style of communication does a terrible disservice to children because it

teaches selective listening.

Parents teach all the time through their own behavior. One person said the tracks our children follow are the ones we most often try to cover.

Parents have a powerful influence over their kids’ communication skills and future relationships. Parents should actively listen to their children. They should be

## ACTIVE LISTENING IS GIVING FULL ATTENTION TO WHAT THE CHILD IS SAYING BEFORE RESPONDING.

---

persistent in getting him to listen to her.

Second, parents must model active listening. Children are visual learners, and 80 percent of their education is from what they see. When they see the parent on the telephone give nodding approval for them to do something while continuing their telephone conversation, they learn that it is appro-





Charlie Grimes

alert, attentive, observe gestures, and note the tone of voice when the child is talking. Active listening is giving full attention to what the child is saying before responding. Active listening also allows the child time needed to formulate his or her thoughts. When parents are active listeners, they teach their children to be listeners, and they send the message that children are valued.

We are not too different from our children when it comes to selective listening in our spiritual lives. How many times have we practiced selective listening to God the Father? Do we take in His love and comfort and then ignore His correction? Sometimes, people actually turn their backs on God as He calls their names. Yet God persists in gaining our attention. Because He values us, He will not "let us go" but will persist until we look Him in the face. Oswald Chambers says in *My Utmost*

for His Highest, "Get into the habit of saying, 'Speak, Lord,' . . . As we listen, our ears get acute, and, like Jesus, we shall hear God all the time."

God, the only perfect parent, models active listening to His children too. He is always approachable, alert, attentive, and patient toward us. We are instructed in His written Word to approach Him with confidence so we may receive mercy and help in our times of need (Hebrews 4:16).

Our relationship with the Heavenly Father can teach us skills for earthly parenting. As you live before your children, be a good listening model to them. What is He teaching you today? Are you listening?

Brenda Nixon is a certified parent educator for the Kansas City Missouri School District and holds an M.R.E. from Nazarene Theological Seminary. She and her husband, Paul, and daughters, Lynsey and Laura, attend Kansas City First Church of the Nazarene.

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# Your Child Can Be a Winner

by Marion F. Ash

**W**hen I coached a fifth grade basketball team, there was a little boy named Paul who was most certainly a misfit for the game. I would have replaced him if I could have found a better substitute. He was a poor dribbler, couldn't pass the ball, and couldn't make a basket. In spite of my protests, his teammates taunted him throughout practice—all except the lanky center. One evening during practice, one of the guards yelled, "Paul, you're the worst player I ever saw!"

Suddenly, the lanky center, who was about to shoot a free throw, paused and looked around at his teammates. "Listen, you guys," he said, and his voice held a commanding tone that drew their attention. "All you do is dis Paul. You laugh when he reads in class, you call him a pig at lunchtime, and you hassle him when he tries to play ball. You just won't ever let him be a winner."

I have never forgotten that incident. How could Paul ever become a triumphant kid? Parents, teachers, and teammates have the power to help or hinder children, to urge them on to be triumphant

in life, or to so burden them with obstacles that they will become miserable failures.

One morning last summer while I was working in the garden, my little granddaughter came and helped me the best she could. Though she saved me a few stoops and steps, she mostly watched. The sun rose high in the sky, and the perspiration ran down my cheeks. I paused, leaned on my hoe, and turned to her. "Carrie, aren't you getting awfully hot?" She nodded her head and smiled. "Yes, Grandfather, but I don't care. When I'm with you, I feel good all over!"

How profound. Children are like adults. When we are with others, they help us grow or diminish according to how they make us feel.

We can encourage our children to be triumphant or to just give up. We can reach out to them in friendship and love or make them feel rejected. All children need encouragement, and sometimes a lot of it. Every child has the right to have someone who is excited about him or her.

Wise parents teach and model good, clean, moral living. That is the foundational principle for a triumphant Christian life. If parents





PARENTS DON'T HAVE TO STIFLE THE BEST IN THEIR CHILDREN—IT'S NOT AGAINST THE LAW TO NURTURE IT.

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shirk this responsibility, outside influences will capture the attention of children, for better or worse.

As a teacher, I have seen children who came from homes where the parents gave them little encouragement. They laughed at the child's efforts to be creative in art, scoffed at his inability to read fluently, and often punished the child for not being able to spell words correctly. It was no surprise to anyone that those boys and girls became problem children.

We all know parents like that. Here, for example, is a four-year-old girl belittled by a jeering mother. "You never take care of your clothes. You get a big kick out of getting them dirty, don't you?" Here is a small boy trying his best to rake leaves while his father rewards his efforts with remarks like "slow as molasses." Here is a boy who brought home from school a good report card. His mother greets him with complaints about all the sacrifices that were being made so he could get a good education.

Children of such parents cannot be triumphant. They are made to feel inadequate; their initiative to win has been taken away. Their parents have stifled the best in them. These same parents may be among those who later on will ask, "Where did I go wrong?"

On the other hand, what a rewarding experience it is for a child to have parents who want

their boy or girl to succeed, who want their children to be healthy and whole. With such parents, children are able to grow and to get insights into the persons they can become if parents will take the time to develop their children's potential.

When I was growing up, my father helped acquaint me with the best in literature. I remember those long winter evenings when the family would gather around the old wood stove and Father told stories with such gusto that his enthusiasm sparked within me a keen appreciation for such books as *David Copperfield*, *Robinson Crusoe*, *Gulliver's Travels*, and, most important of all, the Holy Bible. With my enjoyment for reading finally came the desire to become an author myself. My father had miraculously opened a door for me and pointed toward a triumphant life.

History is full of parents and teachers who helped children live triumphant lives. Lincoln's stepmother, Sarah Bush Johnston, was such a person. She comforted the lonely frontier lad after his own mother's death; she helped him gain an education by helping him with his "readin', writin', and cipherin'." Abraham Lincoln may have referred to his stepmother when he said, "God bless my mother; all that I am and ever hope to be I owe to her."

We can never forget that dedicated teacher Anne Sullivan who helped a little deaf-blind girl live a richer, fuller life. Because Anne Sullivan cared, she helped Miss Helen Keller become one of the best-educated women of her time, a great woman who did so much to better the conditions of the blind and deaf. This dedicated teacher gave Helen Keller the gift of a triumphant life.

How do we, as parents and teachers, go about pointing children to more victorious lives? The most important fact—we can give life only when we have it. Share your bliss, share your enthusiasm



## ONE MORE THING YOU CAN DO TO HELP YOUR CHILDREN IS TO TEACH YOUR EGO TO HOLD ITS BREATH.

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for life and for the child before you. Open the door to wonderment, hope, and possibilities for a child.

Parents usually want their children to share their interests and dreams. But, as the children grow, they need to be free to pursue their own interests and dreams. Sometimes what they choose disappoints their parents, but they need this freedom if they are to develop their true potential and to live triumphant lives.

Parents often learn that helping their children grow is made more complicated by their children's special needs, exceptional abilities, or limitations. Parents can

help their children who fall into special categories live satisfying lives by teaching them that the way they feel about themselves is much more important than how anyone else feels about them.

I have a little granddaughter whose parents have already pointed her toward living a triumphant life. As a small child, they encouraged her to explore the world about her, to love nature, to make friends with the other small children in the neighborhood, and to treat elderly people with respect. Later, when my granddaughter entered school, her teacher commented that she was the most lovable child that she ever taught, that she had an unusual ability to fit in with the world about her. This ability, I'm convinced, was nurtured by her parents' ability to delight in rather than interfere with their child's natural development. This ability, possessed by any parent, is one of the principle methods of helping a child live a triumphant life.

No one can guarantee that your children will develop their potential to the fullest. Children, like adults, are all different. But your children need careful nurturing in order to mature into adults that will become a blessing. You can nurture your children's growth by giving support and loving attention, by letting them know that they are loved and lovable. When children receive such nurture, triumphant lives become a wonderful possibility.

You can help your children, too, by taking time to listen carefully to their problems, naive notions, hopes, and dreams. Teach them, by example, to bring their problems, notions, and dreams to the Lord in prayer and worship.

One more thing you can do to help your children is to teach your ego to hold its breath. Get off center stage so the kids can have the spotlight for a while. Such modeling, like nothing else, can open new doors of Christlike selflessness.

✠



Painting by Kathleen Macrory

# One Bedraggled Daisy

by Marlo M. Schalesky

**I**t wasn't so much the flower that caught my attention, but the look on Ashleigh's face behind it—a look of shy adoration and expectation.

As she stepped toward me, a dazzling smile swept across her face, revealing two gaps in the front where teeth had been just days before. I looked down into those clear six-year-old eyes and smiled back. With one hand, she brushed back the bangs that were almost touching her eyebrows and ran a knuckle over the mud pie smudge that still stained her cheek. And with the other filthy, dirt-smudged hand, she held out a single bedraggled daisy, its white petals dripping over a stem grown limp from the pressure of her small fist.

“For you,” she whispered, grinning up at me again and awaiting my response.

MY MOMENTS OF  
 WORSHIP DON'T NEED  
 TO BE POLISHED OR  
 PROFESSIONAL. THEY  
 CAN BE AS BEDRAGGLED  
 AND WILTED AS I AM.



Delicately, I took the daisy, held it in my palm, and watched the joy dance as topaz lights through her brown eyes when she accepted my appreciation. Then she was gone, back to her own little world of mud pies and swing sets. In a few moments, the sound of her laugh drifted through the window as I placed the daisy in a glass of water and coaxed it to stand upright.

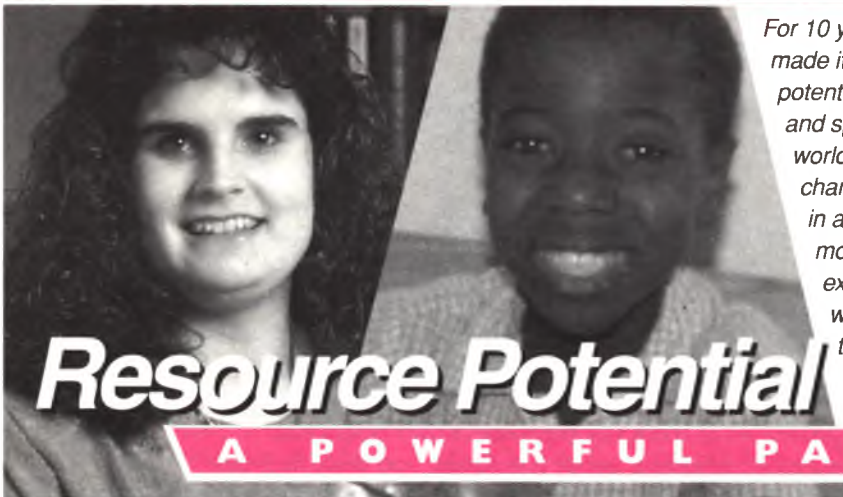
As I stood fingering the petals again, I knew what every parent has discovered—that one bedraggled daisy meant more to me than any professional bouquet ever could. It was precious because it was a token of love from Ashleigh, given not from duty or obligation, but simply to say “I was thinking about you and wanted to tell you I love you.” It was the fact that she had taken time in the middle of her play to remember me. It didn’t matter what the flower looked like or that it could be considered a weed by others. I loved it anyway.

As I watched Ashleigh pat mud into a variety of flat, round shapes out in the backyard, I wondered—have I brought God any flowers lately? I am His child. My moments of worship during the day are like the little daisy, picked just to say “I remember You, and I love You.” I want to be able to stop my “play” during the day to offer God small tokens of my love and adoration, despite the smudges of daily living on my cheeks. A quick prayer, a simple song, a moment to read about Him in the Scriptures, a simple smile and “thanks”—all can be like my bedraggled daisy, offered to God out of love rather than obligation. And my moments of worship don’t need to be polished or professional. They can be as bedraggled and wilted as I am, yet God will cherish them just the same as

I cherish a child’s daisy.

And I wonder if, just perhaps, God puts my moments of worship in a glass in heaven and allows the feeble sight to bring Him joy all through the day—just like my one bedraggled daisy? H

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# Living with the Lord's Prayer—Part 6

E. DEE FREEBORN



E. Dee Freeborn teaches spiritual formation at Nazarene Theological Seminary.

WHAT A DIFFERENCE perspective makes! Consider, for example, those familiar words of Paul in Philippians 4:4, "Rejoice in the Lord always. I will say it again: Rejoice!" or in 1 Thessalonians 5:16-18, "Be joyful always; pray continually; give thanks in all circumstances, for this is God's will for you in Christ Jesus" (both NIV).

One way to look at such verses is to see them as commands or admonitions that, if practiced faithfully, will lead to a happy life. And so I develop strategies for teaching myself how to rejoice no matter what happens, because it's God's will and because something good will happen if I do. There may be some truth in that, but it is not the perspective of the last phrase of the Lord's Prayer, "for thine is the kingdom, and the power, and the glory, for ever. Amen" (Matthew 6:13).

Here we have a song of praise for what God has done. We have prayed that His name be hallowed, the Kingdom come, His will be done, then for daily bread, forgiveness of sins, and deliverance from evil. Now we move back in a song of praise to declare that it is truly His kingdom, power,

and glory, forever. It is an attitude that bursts from a heart that has eyes to see the end of things from God's point of view! The perspective makes all the difference.

Helmut Thielicke, a famous German pastor and theologian during World War II, tells the story of a parishioner who, by his calm inner strength, comforted and inspired many during the darkest and deadliest bombings of Stuttgart. His secret? During the most terrifying moments, he stopped calling on God and continued simply to praise Him. As he grasped the true end of all things through his praise, he was lifted above his circumstances. It wasn't the "strategy" of praising but the "outlook" of praise that made the difference (*The Prayer That Spans the World*, James Clark, 1960, 155).

Now let us consider the three elements of this marvelous doxology. The first is the Kingdom. It is the only significant word that appears twice in the prayer. We remember that the Kingdom is both here and now in the presence of the risen Christ. He is the Kingdom. His kingdom is where He rules, namely in our hearts. But it is also the Kingdom to come. We look for the coming King; His kingdom is coming! We know who has the final word in all things. Jesus Christ *is* Lord.

The second element is power. When we pray this phrase, we are not speaking of the world's concept of power, with which we are so familiar. We are not pointing toward the manipulative political powers that move to dominate, depress, and destroy. Nor do we have in mind the technological

powers that promise a new world but have within them the seeds of destruction. Kingdom power comes from crucified love! It is the only power that can save a world bent on self-ruin. As Jan Lochman powerfully puts it, "If there really is and can be a new beginning for our power-obsessed world, it will come from forgiving and reconciling love, from the Spirit of grace" (*The Lord's Prayer*, Eerdmans, 1990, 167).

The final phrase ends with "glory," and, thus, the doxology. Now we come to praise, to glorifying God. We are back to attitude, to perspective. To give God glory is to delight in Him. How tragic has been our loss of wonder, awe, and transcendence. How we need to find a return to glorifying God, to see the beauty of His holiness and to worship there!

"Thus the kingdom of God—and

**How we need to find a return to glorifying God, to see the beauty of His holiness and to worship there!**

His power and His glory—become the offer of liberating grace and the attack of Jesus on the alienated gracelessness of human hearts and conditions. In consequence, it becomes the source of joy within creation. The Lord's Prayer and the doxology encourage us not to dry up this source but to engage in constant praise of God and advocacy of His grace in defiance of all the evil spirits of our age" (Lochman, 171).



## Nazarene on Radio 50 Years



Last month, Nazarene elder **Frank Oxenford** celebrated his 600th month on Christian radio. He is, in fact, a charter member of the National Religious Broadcasters Association.

An alumnus of Eastern Nazarene College and Andover-Newton Theological School, Oxenford has never solicited funds on the air.

"The 'Voice of Comfort' radio ministry is underwritten by area businesses including my own insurance business," Oxenford said. "My radio ministry has always been my 'magnificent obsession.'"

Oxenford, 74, began his first Voice of Comfort broadcast while pastoring in Paxtonia, Pa. The church paid him \$12.50 per week, while his radio contract provided \$27.50 per week.

The broadcasts have been predominantly in the Boston area, with the last 10 years in southwest Florida.

Oxenford's current program is the 60-minute weekly "Voice of Comfort Radio Chapel." He plays the guitar while singing hymns and gospel songs. His wife, **Princess**, recites poems and tells stories.

"I love radio, because listeners can use their imagination to be in the little white church of their childhood," said Oxenford. "Or they can imagine a lovely garden, a seashore, or a great marble and glass cathedral—wherever they feel most worshipful and comfortable."

"My motto has always been: not somehow, but triumphantly!"

## Portland Youth Make Missions an Annual Affair

The 17-member mission team from **Portland, Oreg., Rose City Church** gave up part of their Christmas holiday to assist a neighboring church in Union, Oreg.

The students painted the sanctuary, canvassed 200 homes and assisted a disabled member by cleaning her home. The trip culminated with a New Year's worship service, including a drama, a musical program, and a sermon by one of the youth.

"We wanted to show people that the young generation isn't all bad," one participant said.



The youth mission team at Portland, Oreg., Rose City Church.

## WWII Veteran Dedicated to Sunday School

**Bill Amos**, veteran of the D-Day invasion, was honored by **Fairborn, Ohio, First Church** and community for completing 30 years of service as Sunday School teacher to first and second graders.

He began teaching a class of 30 boys in 1964 when someone told him a teacher was needed.

**Pastor Philip Lanz and Joane Duff** honor **Bill Amos** with a proclamation from the Ohio Legislature.



## Will College Memories Fade Away?

The Kansas Holiness Institute was founded in 1905 in Hutchinson, Kans., "committed to the doctrine of 'Full Salvation,'" according to *Herald of Holiness* (July 1913). Six years later, it was deeded to the trustees of the local Pentecostal Church of the Nazarene, and Bresee College was born.

Bresee eventually merged with Bethany-Peniel College by recommendation of the General Board in 1940.

Former students have gathered periodically to remember the Hutchinson, Kans., campus. Their most recent reunion was held last

year.

The informal association of alumni is scheduled to meet again at Southern Nazarene University in 1996. Leaders fear, however, that their 1998 gathering scheduled for Hutchinson may be their last.

**General Superintendent Emeritus Raymond W. Hurn, and his wife, Madelyn, were among those who gathered to celebrate Bresee College.**





## Work and Witness Team Restores School



A team of 24 persons from **Baker City, Oreg., Church** spent two weeks rebuilding a school in Nicaragua earlier this year. Among those participating was Dave Rudeen, who enjoyed a homecoming, having spent his first 18 years as a Nazarene missionary kid.

The trip began with a setback when the team learned that a welding machine and two tool boxes were misplaced in shipment. The equipment showed up after provision had been made to rent and borrow other items.

When the team left, more than 130 students had enrolled in the school. Current enrollment for grades 1 to 6 is 186.

**A Baker City work crew utilizes makeshift scaffolding as they rewire lighting in a school in Nicaragua.**

## Church Hosts Passion Play



**Bob Spear as Jesus**

Bob Spear, son of retired District Superintendent Robert Spear, led a cast of 47 persons in two performances of a passion play at Pompano Beach, Fla., First Church. The senior Spear served as the narrator of the play in his portrayal of the apostle John.

David Thorp, minister of music, along with his wife, Cindy, worked with the cast for 12 weeks in preparation for the church's first Easter pageant.

Performances were held on Good Friday and Easter Sunday. A local paper dubbed the production "the Church of the Nazarene's gift to the community of Pompano Beach."

## Princeton Holds Treasurer for Half-a-Century



**Alfred Gilliam presents his 52nd annual report to the congregational meeting in Princeton, Idaho.**

**Alfred E. Gilliam**, 81, is "retired" after 52 years as treasurer of Princeton, Idaho, Church.

When Gilliam began as the local church treasurer in 1943, Mervel Lunn was general treasurer in Kansas City.

Gilliam and his wife, Wilma, have been Nazarenes for more than 60 years. They have been continuously enrolled in Sunday School for 69 years.



**Vicksburg, Mich., J. B. Chapman Church celebrated a mortgage burning Feb. 5. Roasting the debt on the platform are (l. to r.): Pastor Doug McVay, District Superintendent C. Neil Strait, and Church Board Secretary Jim Bricker. Members of the church board look on.**



**The mayor and town council declared Mar. 11 as Benji House day in Vivian, La. The ninth grade honor student at Vivian Nazarene Christian Academy is active in his church and community.**

## Jones Is Leader of the Year



Max Jones was honored as the 1994 Prison Ministry Leader of the Year by the Billy Graham Center Institute for Prison Ministries. Jones was chosen for his tremendous character and for being an inspiration to other leaders, according to Don Smarto, institute director.

"His name received resounding endorsement," said Smarto. "Leaders from across America believed that he deserved this tribute. That was echoed by members of my own board."

Jones' name will be placed on a permanent plaque at the Billy Graham Center on the campus of Wheaton College, Wheaton, Ill.

## Your Story Featured Here

Would you like to see your family, your church, or your friends featured here? Take us inside your church, your home, your workplace, your school—anywhere Nazarenes are affecting their world.

Send your stories and photographs to:

**Nazarene Family  
Herald of Holiness  
6401 The Paseo  
Kansas City, MO 64131**

Please include a self-addressed, stamped envelope (SASE) for the return of photos.

Stories should include who, what, when, where, how, and why. Editorial preference is given to stories based on their uniqueness and timeliness.

Please include the name and phone number of a contact person who can be reached for additional information.

Sorry, but because of space limitations, "Nazarene Family" will not include Distinguished Service or Phineas F. Bresee awards, which are published annually.

## Church Hosts Voters with Personal Tours

Members of the Gaithersburg, Md., Church were anxious to show off their new church facility. So when officials from Montgomery County contacted Pastor Ben Spittler about using his location as an election site, he was quick to provide a large multipurpose room, with handicap access, and adequate parking.

Laypersons seized the opportunity and made free coffee available in the church foyer. The doors to the sanctuary were opened for easy viewing while church

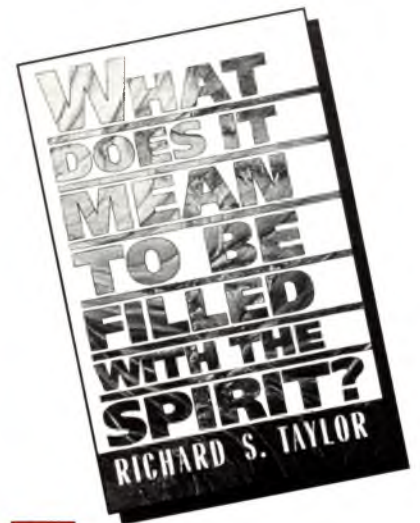


brochures were made available on a nearby table.

The church assigned hostesses to greet voters as they arrived. Guests were offered coffee and a chance to tour the new building, which had been under construction on a highly visible corner for months.

An Election Board official called afterward to say they received "rave reviews" about the Nazarene site. The election judges also commented on the impressive hospitality.

# THE SOUL'S TRUE HOME



**W**hen Adam and Eve disobeyed God, they lost the joyful presence of the Holy Spirit and the sweet contentment of His daily fellowship. But the loss was not theirs alone—for their fallen nature has been bequeathed to all of us. After centuries of wandering and groping, the time has come to return to the soul's true home. Being filled with the Spirit is recovering the lost relationship that God in creation intended.

*By Richard S. Taylor.*

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# Velveteen Dads

C. ELLEN WATTS



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

DEAR DADS OF ALL MY GRANDKIDS,

Beside my word processor, stuck to one side of a file cabinet, is a blue and white bumper sticker that reads: "Happiness is seeing your mother-in-law's picture on the back of a milk carton."

Relax, you five. I am not about to reveal to 100,000 *Herald of Holiness* readers which of you handed me that sign or who among you imagines that life could be better were I to get lost.

Instead, since you are the fathers of my grandchildren, let me share what I believe needs to be plastered across the hearts of fathers everywhere. Pope John XXIII said, "It is easier for a father to have children than for children to have a real father." Yesterday, Paul Harvey reported that 36 percent of all American children are being reared without fathers. Thank you for not adding to that statistic.

Last week, I heard of yet another Nazarene father's intent to dissolve a marriage and dispense with his daily responsibility to his offspring. While you may be my tormentors, I thank God for your obedience to the

scriptures in these matters.

Your interests are varied, your jobs diverse. You are pastor, grocer, attorney, manager, and fireman/entrepreneur. You run, read, water-ski, tinker, counsel, fish, travel, coach, go camping, vegetate, man the remote, and more. Though I may never have your undying devotion, you willingly provide for your children, play with and affirm them, and insist that they finish their homework. God bless you for the way you respect one another's interests at family gatherings and demonstrate harmony by choosing to get along.

Once, our Christian way was new to some of you, and you were the ones to change. Do you realize that because you have taught them and go with them to church, your children need never grope for a means to find truth as did their grandmother? Mine will likely never be the first voice you want to hear. But I am cheering you on each time you encourage involvement in Christian activities or model discipleship.

You are diligent workers who labor alongside our daughters to support your homes. Your children respect authority and honor their teachers and (in spite of the way you are with me) their grandparents.

Lest you all have to order fresh hair to cover your expanding heads, I'll end this with a thank-you for a gift you may never have realized you are giving. Allow me to illustrate by rehashing a family story.

We were visiting overnight in one

of your homes when a granddaughter got out of bed, padded into the next room, and awakened her mother.

"I keep hearing this rumbling sound, and it's scaring me," she said.

Her mother listened briefly, then said, "That's Grandpa snoring." She went on to explain that when she had been small, Grandpa's work had often taken him away from home and that his snoring had been a comforting sound to her, a reminder that Daddy was home and all was secure.

"Well, it doesn't comfort me," the feisty one retorted. "It keeps me awake."

Since this child has a parent who also snores, it is obvious that grandparents are not the same as dads and moms.

Thank you for being such real\* fathers to our grandchildren that we can spend our retirement years as planned and not in a return to parenting as has been the case for so many of our peers.

Happy Father's Day,

Your loving and misunderstood mother-in-law

**"It is easier for a father to have children than for children to have a real father."**

P.S. \*In Margery Bianco's *Velveteen Rabbit*, a stuffed toy becomes "real" only after it is worn out with love from its small boy owner.

Who knows? Maybe if I get enough sass from you and your bumper stickers, I may turn into a real mother-in-law.

## THE FIVE LARGEST SUNDAY SCHOOLS IN AVERAGE ATTENDANCE FOR THE 1993-94 ASSEMBLY YEAR U.S. AND CANADA (under roof)

General Secretary Dr. Jack Stone has released the official Sunday School statistics for the year of 1993-94 in the Church of the Nazarene. For the 12th consecutive year the Responsibility List has increased. The worldwide Sunday School enrollment is 1,352,558, which is an increase of 7,510 over 1992-93. The average attendance also increased by 17,767 for a total attendance of 693,519. These numbers do not include the Outreach Ministries enrollment figure of 28,619 or the reported Outreach Ministries attendance of 20,455.

Below are the top five churches in regular Sunday School attendance on the U.S.A. and Canada districts. These lists are compiled from reports submitted by district secretaries to the general secretary as reported by pastors in column 26 of the "Annual Report of the Pastor to the District Assembly."

### AKRON

- 419 Canton First
- 194 Warren Champion
- 186 New Philadelphia
- 185 East Liverpool First
- 184 Columbiana

### ALABAMA NORTH

- 256 Huntsville First
- 196 Jasper First
- 172 Cullman First
- 163 Birmingham First
- 144 Sheffield First

### ALABAMA SOUTH

- 161 Lanett
- 139 Tuscaloosa Woodhaven
- 124 Tuscaloosa Holten Heights
- 108 Sylacauga First
- 102 Mobile First

### ALASKA

- 455 Totem Park
- 127 Hill Crest
- 105 Soldotna
- 100 Anchorage First
- 100 Juneau
- 100 Wasilla Lake

### ANAHEIM

- 341 Santa Anna First
- 267 Long Beach First
- 224 Long Beach New Life Lao
- 215 South Gate La Gran Comision
- 203 Cerritos

### ARIZONA

- 558 Phoenix Orangewood
- 418 Glendale First
- 338 Dobson Ranch
- 252 Mesa First
- 227 Oro Valley

### CANADA ATLANTIC

- 126 Oxford, N.S.
- 109 Trenton, N.S.
- 104 Summerside, P.E.I.
- 91 Sherwood, P.E.I.
- 83 Elmsdale, P.E.I.

### CANADA CENTRAL

- 137 Toronto Rosewood
- 126 Brampton
- 112 Toronto Emmanuel
- 97 Hamilton First
- 88 Egypt

### CANADA PACIFIC

- 152 Guildford
- 101 Victoria First
- 90 Vancouver First
- 57 Penticton
- 54 Primera Iglesia

### CANADA QUEBEC

- 95 Montreal St. Michel
- 80 Franklin Centre
- 75 Montreal Centre Evangelique
- 63 West Island
- 40 Montreal North

### CANADA WEST

- 248 Calgary First
- 135 Edmonton Southside
- 106 Medicine Hat
- 105 Winnipeg Fort Garry
- 96 Calgary East

### CENTRAL CALIFORNIA

- 456 Bakersfield Olive Knolls
- 443 Porterville
- 308 Visalia First English
- 248 Tehachapi
- 207 Bakersfield First

### CENTRAL FLORIDA

- 532 Orlando Central
- 477 Winter Haven First
- 443 Lakeland Highland Park
- 403 Lakeland Lake Gibson
- 324 Orlando Metro West

### CENTRAL LATIN AMERICAN

- 118 Mercedes
- 92 San Antonio Emmanuel
- 88 Oklahoma City Primera
- 81 Houston Primera
- 78 San Antonio Las Palmas

### CENTRAL OHIO

- 669 Grove City
- 293 Circleville First
- 266 Gallipolis
- 245 Columbus Shepherd
- 218 Columbus Whitehall

### CHICAGO CENTRAL

- 731 Kankakee College
- 566 Kankakee First
- 357 Chicago First
- 250 Danville First
- 196 Chicago First Spanish

### COLORADO

- 1,297 Denver First
- 569 Colorado Springs First
- 357 Colorado Springs Trinity
- 350 Denver Westminster
- 331 Denver Lakewood

### DAKOTA

- 161 Minot First
- 154 Jamestown First
- 132 Mitchell
- 123 Mandan
- 104 Ellendale

### DALLAS

- 571 Richardson
- 245 Dallas Central
- 209 Carrollton
- 205 Texarkana First
- 191 Grand Prairie

### EAST TENNESSEE

- 159 Estill Springs
- 156 Chattanooga East Ridge
- 154 Crossville
- 153 Chattanooga First
- 153 Shelbyville First

### EASTERN KENTUCKY

- 231 Ashland First
- 165 Richmond First
- 159 Ashland Plaza
- 153 Covington First
- 139 Worthington

### EASTERN MICHIGAN

- 531 Warren Woods
- 433 Flint
- 418 Detroit First
- 401 Richfield
- 352 Howell

### FLORIDA SPACE COAST

- 185 Melbourne First
- 130 Cocoa First
- 114 Vero Beach
- 90 Melbourne Cathedral
- 78 Palm Bay Christian D.C.

### GEORGIA

- 280 Atlanta First
- 240 Sandersville
- 212 Mount Olive
- 194 Battlefield Parkway
- 190 Dublin First

### HAWAII PACIFIC

- 144 Kaneohe
- 128 Honolulu First English
- 113 Maili Samoan
- 112 Honolulu First Samoan
- 90 Kailua English

### HOUSTON

- 340 Houston Spring Branch
- 217 Nacogdoches
- 207 Pasadena First
- 175 Houston Northwest
- 155 Port Arthur Grace

### ILLINOIS

- 255 Decatur First
- 218 Decatur West Side
- 192 Decatur Parkway
- 185 Springfield First
- 184 Mattoon First

### INDIANAPOLIS

- 725 Indianapolis Westside
- 439 Indianapolis First
- 322 Martinsville First
- 320 New Castle First
- 259 North Vernon

### INTERMOUNTAIN

- 811 Nampa First
- 489 Nampa College
- 448 Boise First
- 326 Meridian Valley Shepherd
- 308 Nampa Karcher

### IOWA

- 536 Oskaloosa First
- 224 Des Moines Eastside
- 193 Cedar Rapids Oakland
- 174 Burlington First
- 172 Council Bluffs First

### JOPLIN

- 250 Carthage
- 212 Parsons
- 194 Independence
- 181 Pittsburgh
- 167 Highway

### KANSAS

- 1,066 Wichita First
- 310 Hutchinson First
- 288 Salina First
- 255 Wichita Linwood
- 251 Newton First

### KANSAS CITY

- 1,604 Olathe College
- 713 Kansas City First
- 369 Kansas City Central
- 252 Topeka First
- 240 Olathe Westside

### KENTUCKY

- 264 Lexington Lafayette
- 224 Lexington First
- 211 Science Hill
- 175 Owensboro First
- 170 Georgetown

### LOS ANGELES

- 1,401 Pasadena First
- 571 Pismo Beach New Life Community
- 305 San Luis Obispo
- 246 Glendora
- 234 Atascadero

### LOUISIANA

- 139 Shreveport Huntington Park
- 120 Baton Rouge First
- 112 Ebenezer First
- 95 Pearl River
- 92 Vivian

**MAINE**

- 166 Bangor
- 154 South Portland
- 109 Strong
- 93 Brunswick
- 89 Skowhegan
- 89 Millinocket

**METRO NEW YORK**

- 578 Brooklyn Beulah
- 214 Brooklyn Source of Life
- 200 Living Word
- 185 Valley Stream
- 162 Maranatha

**MICHIGAN**

- 315 Lansing South
- 273 Grand Rapids First
- 224 Chapman Memorial
- 220 Jackson First
- 219 Saginaw Valley

**MINNESOTA**

- 181 Fergus Falls
- 165 Brainerd
- 154 Minneapolis First
- 127 Rochester
- 101 Osseo

**MISSISSIPPI**

- 205 Meridian Fitkin Memorial
- 167 McComb First
- 132 Jackson Emmanuel
- 101 Pascagoula First
- 94 Jackson First

**MISSOURI**

- 259 Harvester
- 204 St. Louis Overland
- 183 Farmington
- 178 Hannibal First
- 166 St. Louis Webster Groves

**NAVAJO NATION**

- 78 Ramah Navajo
- 71 Chilchinbeto
- 56 Leupp
- 51 Lechee
- 49 Pinehill

**NEBRASKA**

- 210 Lincoln First
- 134 North Platte
- 131 Hastings
- 107 Omaha Central
- 104 Ainsworth

**NEW ENGLAND**

- 251 New Bedford, Mass., International
- 246 Quincy, Mass., Wallaston
- 215 Nashua, N.H.
- 214 Lowell, Mass., First
- 205 Manchester, Conn.

**NEW MEXICO**

- 275 Albuquerque Sandia
- 270 El Paso Open Gate
- 245 Albuquerque Heights First
- 230 Clovis First
- 122 El Paso Mantwood

**NORTH ARKANSAS**

- 220 Conway First
- 205 Rogers First
- 180 Springdale
- 151 Jonesboro Wood Springs
- 135 Bentonville
- 135 Jonesboro Forest Home

**NORTH CAROLINA**

- 331 Charlotte Pineville
- 243 Raleigh North
- 210 Hendersonville
- 196 Raleigh First
- 166 Charlotte Trinity

**NORTH CENTRAL OHIO**

- 1,024 Cleveland "Heaven Train" (CTM)

- 610 Marion First
- 529 Mount Vernon First
- 339 Bucyrus
- 255 Bedford

**NORTH FLORIDA**

- 259 Pensacola First
- 226 Jacksonville University Boulevard

- 160 Jacksonville Oak Hill
- 157 Hernando
- 149 Gainesville First

**NORTHEAST OKLAHOMA**

- 285 Bartlesville
- 272 Tulsa Central
- 222 Tulsa Regency Park
- 202 Sapulpa
- 195 Broken Arrow

**NORTHEASTERN INDIANA**

- 323 Anderson First
- 321 Fort Wayne Lake Avenue
- 303 Elkhart Northside
- 293 Huntington First
- 290 Muncie South Side

**NORTHERN CALIFORNIA**

- 398 Santa Rosa
- 282 Fremont Central
- 247 Concord
- 202 San Jose First
- 198 Napa

**NORTHERN MICHIGAN**

- 148 Alanson Lakeview
- 114 Beaverton
- 114 Cherry Grove
- 108 Reed City
- 93 Cadillac

**NORTHWEST**

- 418 Spokane First
- 406 Moscow
- 356 Spokane Valley
- 347 Yakima West Valley
- 293 Lewiston First

**NORTHWEST INDIANA**

- 420 Portage First
- 393 Valparaiso First
- 260 Kokomo First
- 201 South Lake
- 198 Noblesville First

**NORTHWEST OKLAHOMA**

- 1,725 Bethany First
- 435 Oklahoma City First
- 190 Woodward
- 181 Enid First
- 179 Oklahoma City Lake View Park

**NORTHWESTERN ILLINOIS**

- 318 Pekin First
- 315 Sterling First
- 266 Ottawa First
- 233 Rock Island
- 208 Galesburg First

**NORTHWESTERN OHIO**

- 536 Lima Community
- 292 Springfield High Street
- 228 Springfield First
- 211 Mount Sterling
- 210 Finday First

**OREGON PACIFIC**

- 1,214 Salem First
- 698 Portland First
- 367 Medford First
- 334 McMinnville
- 305 Eugene First

**PHILADELPHIA**

- 441 Fairview Village
- 409 Ephrata
- 287 Mifflinburg
- 263 Selinsgrove
- 253 New Holland

**PITTSBURGH**

- 222 Pittsburgh South Hills
- 218 Warren
- 206 Waynesburg
- 166 Oil City
- 141 Norwin

**ROCKY MOUNTAIN**

- 190 Bozeman
- 140 Kalispell
- 103 Great Falls
- 99 Cheyenne Grace
- 94 Casper

**SACRAMENTO**

- 403 Redding First
- 385 Sacramento Liberty Towers
- 366 Auburn
- 266 Oroville
- 214 Sparks

**SAN ANTONIO**

- 221 San Antonio First
- 157 Odessa First
- 157 Georgetown
- 149 Temple First
- 142 South Austin

**SOUTH ARKANSAS**

- 279 North Little Rock First
- 204 Little Rock First
- 183 Hot Springs First
- 150 Little Rock Calvary
- 117 Texarkana First

**SOUTH CAROLINA**

- 400 West Columbia Central
- 377 Columbia First
- 299 Midland Valley First
- 291 Greenville First
- 274 Winnsboro

**SOUTHEAST OKLAHOMA**

- 192 Choctaw
- 167 Henryetta
- 151 Midwest City First
- 119 Midwest City Bresee
- 113 Durant First

**SOUTHERN CALIFORNIA**

- 549 San Diego Mission Valley
- 306 San Diego First
- 245 Bloomington
- 240 Riverside Arlington Avenue
- 210 Apple Valley

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- 401 Good Samaritan
- 369 North Miami Haitian
- 355 Bradenton First
- 295 Venice
- 265 Miami Hope
- 265 Pompano Beach

**SOUTHWEST INDIAN**

- 58 Albuquerque First Indian
- 54 Needles
- 50 Tucson Indian
- 41 Lehi
- 36 Parker

**SOUTHWEST INDIANA**

- 400 Seymour First
- 210 Bloomington First
- 203 New Albany East Side
- 188 Columbus First
- 183 Terre Haute First

**SOUTHWEST OKLAHOMA**

- 342 Bethany Calvary
- 326 Oklahoma City Trinity
- 293 Oklahoma City Western Oaks
- 203 Yukon
- 164 Oklahoma City Penn Avenue

**SOUTHWESTERN LATIN AMERICAN**

- 150 El Paso Primera
- 138 Chandler
- 63 Phoenix Primera
- 48 Peoria
- 40 Tucson Primera

**SOUTHWESTERN OHIO**

- 682 Cincinnati Springdale
- 421 West Chester
- 359 Dayton Beavercreek
- 322 Dayton Parkview
- 316 Vandalia

**TENNESSEE**

- 966 Nashville First
- 377 Nashville College Hill
- 308 Nashville Grace
- 235 Clarksville First
- 227 Memphis Calvary

**UPSTATE NEW YORK**

- 239 Owego
- 168 Rochester Grace
- 165 Syracuse Immanuel
- 162 Watertown
- 146 Plattsburgh

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- 108 Richland Center
- 104 Madison
- 98 Baraboo

# The CELEBRATION of the Almost Known

## *Why Is Holy Trinity Sunday on the Christian Calendar?*

by Gene Van Note

**T**he Trinity?

You want me to explain the Trinity?

OK, I'll try. The Trinity is something like "3 in 1" oil—three different kinds of oil combined into one. Three-in-one, that's the Trinity.

Except that the best Bible scholars tell us that while there is just one substance, there are three distinct persons in the Trinity. In the final blend that makes "3 in 1" oil, there is only one oil, not three—the individuality of the three original petroleum products has disappeared. So the "3 in 1" oil comparison won't work.

Hold on, I think I have it. The Trinity is like a grandfather, a father, and a son. Three persons, one family.

That doesn't sound right either. For while those three human generations share a family tree, they're really not the same. But suppose the impossible happened. What if they all had the same mother—and, to make it really absurd, the same father—would that make them an illustration of the Trinity? No, I'm afraid not. For even those three humans would have genetic differences. The triune God is more than a family of three people who have some things in common.

I've got it now. The Trinity is like Mr. Odo, the Shape-shifter on *Star Trek: Deep Space Nine*. Mr. Odo can take on any shape he wishes. God's like that. Sometimes God appears as Father, sometimes as Son, and sometimes as Holy Spirit.

But if God is like Mr. Odo, then God is only one person who appears in various ways. The clear message of the Bible is that while there is just one God, three persons form this unity.

Explain the Trinity?

I don't think I can do it.

However, before I'm completely humiliated, I recall that the Early Church had a tough time with this question also. Several hundred years passed before the Church agreed on a statement that fully expressed the biblical teaching on the triune God. Actually, each of my attempts to explain the Trinity is a "dusted-off" version of one of the many inadequate explanations from the early centuries of the Christian Church.

### **Brief History of the Search for a Definition**

"Surely this man was the Son of God," a Roman soldier exclaimed as Jesus died.<sup>1</sup> But others sarcastically said, "Come down from the cross, if you are the Son of God!"<sup>2</sup>

The first serious challenge to what the Bible taught about Jesus and His relation to the God-head came from Gnosticism, a strange collection of ideas drawn from various eastern religions and a rogue form of Judaism.

The second-century Church, helped especially by the writings of John and Paul, successfully countered this potentially devastating blow to Christianity.

However, it would take the Church several centuries before it could frame an answer to the conflict at the foot of the Cross.

### **A Lawyer Arrived— Just When the Church Needed Him**

A clever, urbane, and scholarly lawyer from North Africa named Tertullian moved to Rome just before the second century turned into the third. He became a follower of Christ in A.D. 195 or 196 and began to write on Christian themes. Using the Bible as his source, Tertullian was the first Christian leader to develop the doctrine of the Trinity.

## **T** RINITY SUNDAY CELEBRATES A DOCTRINE RATHER THAN AN EVENT.

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William B. Pope

About the same time, new believers in Rome were baptized three times to confirm their belief in the three persons of the triune God.

### **The Persuasive Preacher from Europe**

However, neither the words of Tertullian nor the baptismal practices of the Church answered all the questions raised concerning the Trinity.

About a hundred years after Tertullian, the situation exploded. A gifted and devout preacher in Alexandria, Egypt, named Arius emphasized the oneness of God. The turmoil became a tempest when Arius taught that Jesus was created by the Father, and, thus, was less than divine. When Alexander, his bishop, ordered Arius to stop teaching that Jesus was created, the controversy boiled over. All over the Roman Empire.

### **The Roman Emperor Gets Involved**

The controversy became so heated, the Roman emperor, Constantine, took notice. Though religious, he

worried more about political intrigue than purity of Christian doctrine. To defuse the tension, he brought 300 Christian leaders together in the first church-wide council. They met in Nicea (modern Turkey) in A.D. 325.

From May 20 to July 25, these church leaders discussed and debated the nature of the person of Jesus Christ. The council of Nicea, as it became known, adopted with near unanimous approval what the Church called the *Nicene Creed*. This creed included the Father, the Son, and the Holy Spirit in its definition of the Trinity.

Several more councils were needed to clarify the Church's understanding of what the Bible teaches about a triune God. Ultimately, the *Nicene Creed* became, and continues to be, the Church's finest explanation of the Trinity.

### **An Unusual Celebration**

"Whatever works!" Some say this phrase is the guiding principle for most Americans. But, perhaps Americans aren't alone in approaching life in this practical way. Could this phrase illustrate the reason why most of the dates on the Christian calendar represent either something God did for us or something we do for God? Christmas, Easter, Pentecost, and Lent are examples.

Trinity Sunday, the Sunday after Pentecost, is one of the few holy days in the Christian calendar that celebrates a doctrine rather than an event.

### **Why Celebrate a Doctrine Instead of an Event?**

Good question.

That question was first asked in the Middle Ages when the Church began to discuss setting aside a special Sunday to honor the Trinity because it is the foundational doctrine of the Christian faith. The triune God should be revered every Sunday, the critics responded. Which would have been fine except that's not the way it worked out.

The teachings of Arius (Arianism) refused to be buried. It harassed Christianity for hundreds of years. Nor was Arianism alone. Other heresies arose to challenge biblical teaching on the nature of God. Thus, concerned Christians felt compelled to give special attention to the Trinity.

### **The Doctrine Became a Celebration**

Benedictine monks led the way. From the ninth century on, Benedictines often dedicated abbeys and monastic altars to the Trinity. This was followed by a powerful reform movement emphasizing personal piety that began in the monastery at Cluny in modern France and swept through the Catholic Church. About the year 1,000, Cluniac monks established a feast of the Trinity on the Sunday after Pentecost.

Thus, the stage was set for the action taken by Pope Innocent IV who granted indulgences<sup>1</sup> to pilgrims at Cracow's Trinity Church in 1251. Finally, in 1334,

*continued on page 40*



Harry and Mary Snyder of Sebring, Florida

# RESTRICTION BECOMES OPPORTUNITY

by James L. Snyder

**T**he physician carefully described the procedure to his patient, explaining the risk involved. Because of the patient's condition, the doctor warned that the catheterization could set off a heart attack. Forms had to be signed, just in case.

In spite of the dismal report, Harry Snyder was his usual optimistic self, refusing to believe he was as sick as the doctors were telling him. After all, he firmly believed in divine healing, often experienced God's healing touch in his life, and witnessed God's work in others' lives. Why should this time be different?

But this time was different. The catheterization did cause a heart attack, making triple bypass surgery necessary. When Harry awoke from the operation and learned of the heart attack and surgery, he went into a spiritual depression.

At age 55, it seemed his whole life

had come to an end. The doctors told him he could no longer perform physical work, something around which his whole life revolved. For years, he had been a successful home builder

**HIS PHYSICAL RESTRICTION  
COULD BECOME AN  
OPPORTUNITY TO DEVOTE THE  
REST OF HIS DAYS TO  
PERSONAL EVANGELISM.**

and developer. Following his conversion to Christ in 1958, God blessed his business with remarkable success. But now, it all seemed finished. What would he do? He could not and would not just sit in a rocking chair on the back porch.

Harry had not grown up in a Christian home. His parents had little time for God, and, as far as they were concerned, Sunday was just another day to work.

Several years after his marriage to Mary, one of her high school classmates stopped in to visit and invited them to a new church. This classmate was a pastor and was starting a church in their city, Elizabethtown, Pennsylvania. By this time, Harry and Mary had three children, and they agreed that the children, at least, should be in Sunday School. Soon after, Harry and Mary were converted in a revival meeting.

After his conversion, Harry devoted as much time as possible to the church's ministry, teaching Sunday School, ushering, serving on the governing board, serving as an elder, and being active in the local Gideon camp for almost 20 years.

At the time of his conversion, Harry asked the Lord, "Give me souls,



people whom I can lead to Christ—one for every year of my life.” The need to confront sinners with the gospel and to encourage other Christians to do the same consumed him. Though not always tactful, he was sincere and effective in personal evangelism. Very outgoing, Harry seldom met a stranger, viewing every encounter as an opportunity to share the gospel. Everywhere he went, he witnessed for the Lord, and many people received Christ. His simple goal of one per year has long since been surpassed.

Because of this background, during the first weeks following surgery, Harry developed a bitter spirit and became disappointed with God. “Why didn’t You heal me?” was his tortured prayer.

Approximately 25 years earlier, Harry had a serious heart problem complicated by diabetes. He immedi-

ately called for the elders of the church to come and anoint him for healing. At that time, God instantly and miraculously healed him—something that amazed the doctors. A couple of days later, he left the hospital with a clean bill of health.

**T**HE FISHERS OF MEN  
MINISTRY HAS BEEN  
GENEROUSLY SUPPORTED  
BY THE SEBRING CHURCH  
OF THE NAZARENE.

But now, everything seemed wrong. He had done everything as before—the anointing, the faith, the be-

lieving prayer—but no healing came. “Why, God? Why didn’t You heal me as before?”

After spending weeks of intense searching, God finally spoke to Harry’s heart. The Lord seemed to say in those dark hours, deep in his soul, “Son, when I healed you the first time, you were a new Christian and ignorant of My demands. This time, you are not naive. And furthermore, you have been abusing your body, which is My temple.” Conviction gripped his heart and brought him to repentance. The thought of displeasing his Lord brought grief and pain to his soul.

With this understanding, Harry determined to get on with whatever God had for him. Obviously, he could not continue his contractor’s business. That kind of work was over for him, so he set about closing his business.

Soon, the Lord began to show him



(Above) The Fishers of Men ministry group.  
(Upper right) Harry Snyder prays for the healing of a sick worker. (Right) Harry leads worshipers in a prayer of rededication.



that his physical restriction could become an opportunity to devote the rest of his days to personal evangelism. Soul-winning would be his number one priority from then on.

Within a year, Harry and his wife organized a lay evangelism ministry, called Fishers of Men, to Jamaican laborers in central Florida. Each year, thousands of Jamaicans head for Florida to work in the sugar cane fields. With these workers away from their families and lonely, Harry saw this as an opportunity to reach them for Christ.

The Snyders have been ministering in the Jamaican camps for several years now and have found the men to be responsive. Gospel services held throughout the week have brought many individuals to the Lord.

Since its inception, the Fishers of Men ministry has been generously

supported by the Sebring Church of the Nazarene in Sebring, Florida. One enthusiastic supporter of the ministry was Rev. James Bailey, former pastor of the Sebring Church. "The work is fantastic," Pastor Bailey said. "The Snyders and the workers with them are the finest people in the world. The work they do is greatly appreciated by all the Jamaican men." The congregation at Sebring supports the mission in many ways. Of course there is prayer support. Many of the people in the church remember the mission work regularly in their prayers. More than a few have given money to keep the ministry ongoing. Last year, the congregation gave money to buy 125 New Testaments for distribution among the Jamaicans in the work camps. Some even helped in the actual distribution of those Testaments. In fact, many of the people volunteer in

the weekly ministries at these camps. Their faithfulness in praying, giving, and volunteering helps keep this ministry going strong for the Lord. Without their help, the Snyders could not keep up with the enormous demands of this unique ministry. The Sebring congregation considers the Jamaican mission an outreach ministry of their church.

Harry also recruits others to help in this ministry. During summer months, he goes to churches and speaks about his work in Florida. Many people have responded in a positive way to the message. Some even accept the challenge to spend their winter vacations in Florida to assist him in the work.

Harry has not let his physical restriction become a spiritual one. He has used it as an opportunity to tell others about Jesus Christ. H

## CELEBRATION

*Continued from page 37*

Pope John XXII approved the feast and extended it to the whole Church. Thus, since the Middle Ages, the liturgy of the Church has included a special day to honor the triune God.

Blaise Pascal, a devout French scientist who died in 1662, said, "We know truth not only by reason, but also by heart." That's the way Christians have learned and accepted the truth about the Trinity—through the head and the heart. Bible schol-



ars helped unlock the mysteries of the Holy Word. Those unveiled mysteries began to appear in hymns. Thus, even though the evangelical Church doesn't give major emphasis to liturgy, we sing,

*Holy, Holy, Holy! Lord God Almighty!*

*Early in the morning our song shall rise to Thee.*

*Holy, Holy, Holy! merciful and mighty!*

*God in three Persons, blessed Trinity!<sup>1</sup>*

As the apostle Paul wrote, "May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all."<sup>5</sup>

Amen.

1. Mark 15:39, NIV

2. Matthew 27:40, NIV

3. *Indulgence* is a term used to describe the action of the Roman Catholic Church in medieval times to forgive sin. To obtain an indulgence, a person often had to give a large monetary gift to the church. Indulgences were one of the causes of the Protestant Reformation.

4. Hymn by Reginald Heber (1783-1826)

5. 2 Corinthians 13:14, NIV

H

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YOUR  
CIRCUMSTANCES,  
CONSIDER  
A WILL**

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Not Confusion*



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PROVIDES  
FOR YOUR MOST  
PRICELESS  
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# THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

**Q.** I heard a preacher speak against earrings from Genesis 35:4. Is this a proper use of this text?

**A.** No. The earrings mentioned there are amulets used in superstitious pagan religion. God ordered Jacob to tell his household to put away all their "foreign" gods—images and jewelry. Jacob's servants were Syrians, and his wives came from Chaldea. Rachel, for one, had hidden *teraphim* from her homeland. Jacob gathered all the instruments of pagan religion and buried them. The earrings (verse 4) were doubtless used as charms and talismen to keep away evil spirits. They were not mere ornaments but part of pagan worship.

Anyone who wants to preach against worldly attire could study 1 Peter 3:13 and 1 Timothy 2:8-10 to start with and use James 4:6 and 1 John 2:15-17 as supporting texts. The words from our *Manual* are also helpful: "Our people [both genders included] are to dress with the Christian simplicity and modesty that become holiness."

Styled hair, fancy suits, luxurious watches, and the like worn by some men of the church do two things: (1) they show that men as well as women need to consider worldly attire, and (2) they hide from the casual observer the fact that simplicity is a Christian virtue.

**Q.** I received a lottery ticket in a birthday card from a friend. It turned out to be a \$10.00 winner. Would it be wrong to cash it? What should I do?

**A.** I recommend that you buy a birthday card for your friend and on his or her next birthday, return the ticket as a gift. A note explaining (in a nonjudgmental tone) your convictions about gambling should also be enclosed.

Your situation is not as complicated as one I recently read about. A poverty-stricken mother of nine hungry children turned up with a lottery ticket worth \$60,000. Her priest assured her that it was "the devil's money," telling her that if she cashed it, she would go to hell. Wanting to do the Christian thing, she burned the ticket.

**Q.** What do you think of preachers and worship leaders using "Gee," "Golly," and "Gosh"?

**A.** I think they should know better.

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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**Pillenas**

Foundations of the Faith in Philippians

# Prayer: Paul's Prescription for Worry

ROGER L. HAHN



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

*Stop being anxious about anything, but in every circumstance, by prayer and petition, your requests must be made known to God with thanksgiving (Philippians 4:6).\**

MY YOUNGEST SON IS A WORRYWART. I suspect he learned it from his paternal grandmother. Some people think he learned it from his father, but I doubt it. I don't really worry. When there are things that could go wrong, I am very concerned, but I never worry. (I learned that kind of rationalizing from my mother.) Many of us have a hard time dealing with the biblical commands not to worry. Philippians 4:6 contains one of those commands against worrying. Paul does not leave us worriers to worry about how we can possibly obey this command. He gives a prescription for worry.

Verse 6 begins with the command to not worry. The Greek verb is constructed in such a way that it should be translated, "Stop worrying." The Philippians had plenty of reasons to worry. The beginning of chapter 3 warns against threats from outside the church. Chapter 4 begins by expressing Paul's concern about conflict within the church. The Philippians had been worrying. Paul commands them to stop. As much as we worriers do not like to admit it, worry reveals a lack of trust in God.

Though we do not intend it to be so, worry is an unconscious blasphemy. Complete confidence in God will leave the matter in His hands. Our worry is unrecognized arrogance as we offer God our opinions about how the problems of our lives (and of the universe) should be solved.

We worriers often rationalize by declaring that we really do trust God on all the major problems of the world, but we are concerned about the small issues in our lives. Paul closes the door to our addiction to worry by forbidding worry "about anything." When our confidence in God is complete, we do not worry about anything. When we worry about a few things, our trust in God may be high, but it is not complete. When we worry about everything, we have no faith in God.

Paul's prescription for worry is prayer. Four different Greek words referring to prayer appear in the final section of verse 6. Prayer is to be offered in every circumstance. Any situation that a worrier could worry about is a circumstance a prayer should pray about. Paul's purpose is not to teach us a detailed procedure for prayer. His goal is for us to understand the importance of prayer. The apostle uses a difficult grammatical construction to emphasize the importance of prayer as a prescription for worry. He uses a third person imperative for the verb "make known." Since English has no similar construction, we can only paraphrase his thought. The idea of command can be expressed by the word "must." "Your requests must be made known to God." Prayer is not an option for a Christian. We must make our requests known to God. We must direct our petitions and prayers to Him.

Paul also directs us to pray in every circumstance with thanksgiving. Thanksgiving may be the most important ingredient in the anti-worry medicine of prayer. Even we worriers find it hard to keep on worrying while we are praising the Lord. Paul does not say exactly what we are to thank God for as we pray in every circumstance. Some authors suggest we thank God for the privilege of prayer in difficult times. Others point out that it is always appropriate to thank the Lord for His very existence and His love. Thanking God for answering prayer in the past also encourages us to believe that He will meet our needs in the present and the future. In most circumstances, awareness of the difficulties in other people's lives will lead us to thankfulness that our problems are not nearly as bad as they could be. It doesn't take much thought to become aware that we all have much to be thankful about every time we pray.

We worriers love to excuse ourselves for worrying. "I just can't help it," we are fond of saying. But we are wrong. Prayer with thanksgiving is a powerful medicine. It can even cure the terminal disease of worry.

*For further study: (1) Study Matthew 6:25-34. What additional insights about worry appear in these verses? How similar or different are Jesus' and*

## Are you a worrywart?

*Paul's instructions about worry? (2) Study the Lord's Prayer as found in Matthew 6:9-13. What areas of life does Jesus teach us to pray about in the Lord's Prayer? By implication, what does the Lord's Prayer teach us about worry? (3) Make one of your prayer requests a prayer that Christ teach you to worry less and to pray with more confidence in God's ability to take care of you and your needs.*

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



## Deaths

IRA V. ADAMS, 88, Anderson, Mo., Apr. 3. Survivors: wife, Grace; son, Eldon; daughters, Pauline Classen, Yvonne McIntire; seven grandchildren; six great-grandchildren.

WESLEY RAY ALDRIDGE, 87, pastor of 27 years, Bethany, Okla., Apr. 8. Survivors: wife, Daisy; son, Richard; daughter, Venevian Wagner; one grandson; two brothers.

LESTER ROLAND ARNOLD, 74, Colorado Springs, Colo., Dec. 28. Survivors: wife, Ada; son, Wayne; daughters, Kathie Halter, Judy Arnold, Charlotte Capps; brother, Carl; sister, Marilyn Maycumber; six grandchildren.

CLARENCE C. BAIRD, 91, Grand Junction, Colo., Mar. 6. Survivors: brother, Elmer; daughters, Geraldine (Geri) Edwards, Mrs. L. Wayne (Alice) Quinn, Karen Sutton; six grandchildren; eight great-grandchildren; two great-great-grandchildren.

ALVIN O. BARTON, 85, Sanford, Fla., Jan. 7. Survivors: wife, Verna; sons, Donald, Dale, Duane, Dave; daughter, Janet Lochhead; brothers, Edward, Morris; 18 grandchildren; 22 great-grandchildren.

OPAL CLENDENEN, 91, Clearwater, Fla., Feb. 25. Survivors: sister, Flossie Price; sons, Carl, Robert, Thomas, Arnold; daughter, Ruth Chance; 12 grandchildren; 25 great-grandchildren; 2 great-great-grandchildren.

AGNES COMFORT, 92, Red Deer, Alta., teacher for more than 30 years at Canadian Nazarene College, Aug. 31. Survivors: sisters, Mary Reist, Doris Airhart; brothers, Ben Comfort, Sheldon Comfort.

LOIS MARIE DODDS, 74, Mitchell, Ind., Dec. 29. Survivors: sons, William, Rev. John Paul; sister, Carol Figg; four grandchildren; one great-grandchild.

LORA FLANERY, 87, Windsor, Calif., Mar. 7. Survivors: daughters, Donna Joyce, Shirley Czimber; one granddaughter.

SHARON LOUISE FULTON, 38, Brisbane, Australia, Mar. 1. Survivors: husband, Jonathan; son, Kenrick; daughter, Mariko; parents, Mr. and Mrs. George Wort.

SHIRLEY ANN GALBRAITH, 55, Lima, Ohio, Apr. 1. Survivors: husband, Robert; son, Donald; one grandson.

WILLIAM (BILL) GUNTER, 73, Beaumont, Tex., Feb. 18. Survivors: wife, Ila Mae; sons, Dr. W. Stephen, Rev. Geoffrey, Rev. Phillip; daughter, Jenny Reynolds; eight grandchildren.

LOIS E. HALL, 87, Alhambra, Calif., associate professor of art for 35 years at Pasadena College, Mar. 18. Survivors: sister, Laura Whitaker; several cousins.

LAMOIN L. HANCOCK, 82, Stone Bluff, Ind., Feb. 26. Survivors: wife, Mabel; son, Rev. Larry; daughters, Carolyn Hancock, Dina Odle, Donna Montgomery; four grandchildren; four great-grandchildren.

MARY A. JACKSON, 97, Sebastopol, Calif., teacher of many Nazarene missionaries at Nampa, Idaho, Samaritan Hospital School of Nursing, Jan. 15. Survivor: sister, Frances Croy-Auerbach.

IRMA KOFFEL, retired missionary to Africa, Lansdale, Pa., Mar. 20.

REV. JAMES C. LEONARD, 98, Johnstown,

Ohio, pastor of 39 years in central Ohio, Mar. 22 and FLORICE LEONARD, Jan. 30. Survivors: daughter, Dorothy; son, William; 6 grandchildren; 12 great-grandchildren.

REV. CARL T. LINDBLOOM, 83, Kennewick, Wash., pastor of 54 years, Mar. 14. Survivors: wife, Ruth; son, Gordon; daughters, Hannah Bell, Esther Lindbloom; four grandchildren; brother, Richard; sisters, Edith Younger, Annette Lindbloom; seven nephews.

MELBA QUAY LUFT, 80, Bellevue, Wash., Apr. 5. Survivors: sons, Rex Luft, Ted Tomes; daughters, Irita Sanberg, Beverly Donovan; sister, Juanita Parker; 10 grandchildren; 9 great-grandchildren.

FLORENCE A. PHILLIPS, 75, DeLand, Fla., Mar. 29. Survivors: husband, M. Clyde; son, Carl; daughters, Elizabeth Bradford, Laura Snyder, Shirley Pearce; 10 grandchildren; 10 great-grandchildren.

KOY WRIGHT PHILLIPS, 80, Nashville, Tenn., professor of 35 years at Trevecca Nazarene College, Mar. 21. Survivors: wife, Adrienne; daughters, Mrs. Louie (Ellen) Bustle, Kathleen Phillips; sister, Mabel Farrar; brother, Ben; two grandchildren.

REV. WILFORD PRESSON, 81, Roseville, Calif., Mar. 1. Survivors: wife, Celesta; son, Jack; six grandchildren; five great-grandchildren; sister, Lola Leach.

GENE C. RAPER, 80, Springfield, Mo., Mar. 13. Survivors: wife, Guyneth; sons, Paul, David; daughter, Mary Evelyn Wright; niece, Jackie Flood; sister, Jessie Mendenhall; 6 grandchildren; 10 great-grandchildren.

LYDUS B. REECE, 94, Worth, Ill., Mar. 10. Survivors: son, Herbert; sister, Hazel Brown; brothers, Clarence, Edwin, and Theron Harvey; many nieces and nephews.

P. D. RISHEL, 92, Scott City, Kans., Dec. 24. Survivors: daughters, Lesta Lange, Pauline Hillery; five grandchildren; eight great-grandchildren.

ELMA ROSBRUGH, Eldorado Springs, Mo., Mar. 19. Survivors: daughter, Lolis Rosbrugh.

GLADYS M. ROWE, 87, Glen, Mont., Mar. 23. Survivors: sons, Robert, James, Fred; 13 grandchildren; 14 great-grandchildren; 3 great-great-grandchildren.

NELLIE SOWERS, 79, Scott City, Kans., Mar. 9. Survivors: sons, Charles, Stan, Sid, Randy; daughter, Audrey Huber; 13 grandchildren; 7 great-grandchildren.

ORIN W. THOMPSON, 88, Sanford, Fla., Mar. 16. Survivors: wife, Esther; daughter, Roxana; brothers, Edward Barton, Morris Barton; three grandchildren; three great-grandchildren.

ALVIN JOHN VANDER STOEP, 83, Woodland, Wash., Mar. 21. Survivors: wife, DeDee; stepmother, Johanna; son, Terry; daughters, Marcia Smith, Janis James; foster daughters, Rhonda Hatfield, Frances Short; half-brother, Claude Vander Stoep; half-sister, Leona Levinson; nine grandchildren; four foster grandchildren.

DOROTHY M. VANKOUGHNET, 77, DeLand, Fla., Apr. 1. Survivors: husband, William; daughter, Nan; one grandson.

VADA M. WALCHLE, 72, Longmont, Colo., Mar. 29. Survivors: husband, Willard; sons, Ralph, Richard, Ray; daughter,

Maxine Wright.

B. JOE WILSON, 62, Mount Pleasant, Tex., pastor of 38 years, Mar. 16. Survivors: wife, Lydia; son, Bill; daughters, Gale Fitzsimons, Donna Holderfield; two brothers; two sisters; six grandchildren.

JOE WINKLER, 94, San Bernardino, Calif., Apr. 1. Survivors: wife, Pearl; daughters, Gwen Miller, Frieda Kissee; 5 grandchildren; 11 great-grandchildren.

## Births

to GORDON AND LISA (HART) GOSSMAN, Colorado Springs, Colo., a boy, Jonathan Michael, Mar. 31

## Marriages

CANDACE JOY FRAME and JAMES HANSON RIPPER, May 28 at Gaithersburg, Md.

## Anniversaries

REV. CHRIS AND LOUISE CHRISTOPHER, Englewood, Fla., celebrated their 50th anniversary Apr. 23.

PAUL J. AND BILLIE O. LILLY renewed their vows and celebrated their 50th anniversary Apr. 1 with a reception given by their children and grandchildren at the Kenmore (Ohio) Church.

WARREN AND KATHRYN WHITING, Fort Lauderdale, Fla., celebrated their 50th anniversary Mar. 17.

## FOR THE RECORD Moving Ministers

WILLARD B. AIRHART, from pastor, Akron (Ohio) First, to associate, Canton (Ohio) First

JOHN ANDERSON, from Pittsburgh (Pa.) North Hills, to Uniontown, Pa.

WILLIAM R. BOWERS, from Poulsbo, Wash., to Olympia (Wash.) First

TIMOTHY L. BREWER, from Olympia (Wash.) First, to Salt Lake City (Utah) First

JOHN E. BRINKMAN, from Indianapolis (Ind.) Ritter Avenue, to Indianapolis (Ind.) Eagledale

PHILLIP J. BUCK, from Cullman (Ala.) Christ's Way, to Meta (Mo.) Ricker Memorial

ROBERT E. CANTRELL, from Brunswick (Ga.) First, to Lexington (Ky.) First

JOHN W. CONNETT, from Ogden, Ill., to Mattoon (Ill.) Eastside

VINCENT L. CROUSE, from Claremont, N.H., to Brockton (Mass.) First

JAY A. DICK, from Paradise, Kans., to Skiotook, Okla.

JONATHAN A. FIGHTMASTER, to pastor, Vevay, Ind.

JIM L. FRYE, from Skiotook, Okla., to Ogden, Ill.

PHYLLIS L. FULLER, from Danville (Ark.) Grace Chapel, to Hope (Ark.) First

T. DEWAYNE FULLER, from Danville (Ark.) Grace Chapel, to Hope (Ark.) First

BILL GARTUNG, from associate, Cedar Rapids (Iowa) First, to associate, Cheney, Wash.

PAUL R. GEORGE, SR., to pastor, Bradford (Pa.) Bolivar Drive

PAUL E. HORNER, from Little Rock (Ark.) Calvary, to Gainesville (Fla.) First

LARRY K. HUCKER, from Olney, Ill., to

Mattoon (Ill.) First

BOBBY J. HUMPHREYS, from associate, Indianapolis (Ind.) Westside, to pastor, Olney, Ill.

RICHARD W. JACKSON, from Dixfield, Maine, to Union, Maine

ELLERY G. JESTER, from pastor, Sebasco Estates, Maine, to evangelism

RUDDOLPH G. LEE, from Indianapolis (Ind.) Eagledale, to evangelism

J. DEAN McNAMARA, from associate, Baltimore (Md.) Brooklyn, to pastor, Welch, W.Va.

RICHARD MAYSE, to pastor, Indianapolis (Ind.) Ritter Avenue

KIPPY L. MILLER, from Clearfield, Pa., to Barrett, W.Va.

FRANK W. MORLEY, from Hamilton (Ont.) First, to Barstow, Calif.

MICHAEL D. MURRAY, from Tulsa (Okla.) Southwest, to Vici, Okla.

TIMOTHY L. ODOM, from Little Rock (Ark.) Rose Hill, to Vivian, La.

BRUCE L. PETERSEN, from pastor, Nampa (Idaho) College, to education, Mount Vernon Nazarene College

E. CARL POWERS, from pastor, Vici, Okla., to evangelism

DOUGLAS E. RETTER, from associate, Oklahoma City (Okla.) Trinity, to associate, South Portland, Maine

LINDY G. RUSSELL, from specialized assignment to pastor, Terre Haute (Ind.) Rockville

GEORGE R. SPENCER, from Warrenton, Oreg., to Springwater, N.Y.

JEFF T. TACKABERRY, from associate, New Albany (Ind.) Eastside, to pastor, Terre Haute (Ind.) South Side

KENNETH TRAMMELL, from Erick, Okla., to Little Rock (Ark.) Rose Hill

RODNEY VAN WEY, from Atlantic, Iowa, to Rock Island (Ill.) First

LEONARD E. WALLER, from Fairbury, Neb., to Lawrenceville (Ill.) Faith

DANIEL R. WIEBESIEK, from West Helena (Ark.) First, to Littlefield, Tex.

LaVERNE D. WILSON, from Park Hills, Mo., to Plainview (Tex.) First

## Announcements

**CANTON (OHIO) FIRST CHURCH** will celebrate its 75th anniversary and homecoming Sept. 23-24 with a banquet on Saturday and celebration services and an open house on Sunday. General Superintendent William J. Prince will be the principal speaker.

Pastor Larry W. White encourages former members and friends to attend. For more information, write 522 30th St. N.W., Canton, OH 44709 or call 216-492-5698.

**PERU (IND.) FIRST CHURCH** will celebrate its 60th anniversary Aug. 27. The Homeward Bound Quartet will present a concert in the morning service, followed by a fellowship dinner. F. Thomas Bailey, Northeastern Indiana District superintendent, will preach in the evening service.

Former pastors, members, and friends are encouraged to attend or send greetings. For information, write 331 W. 6th St., Peru, IN 46970, or call 317-472-1468 or 317-473-7675.

**REGENT (N.DAK.) CHURCH** will celebrate its 70th anniversary July 2, to coincide with the Regent High School all-

school reunion. A dinner will follow the morning service.

Former members, pastors, and friends are invited to attend or send greetings. For more information, write P.O. Box 245, Regent, ND 58650 or call 701-563-4376.

**ROCHESTER (MINN.) FIRST CHURCH** will celebrate its 50th anniversary June 24-25. Former pastor Jim Christy and District Superintendent Samuel Pickenpaugh will speak in the Sunday morning service, with a dinner to follow.

Former members and friends are invited to attend or send greetings. For more information, contact 1855 37th St., Rochester, MN 55901 (507-289-8454).

### Moving Missionaries

**ARMSTRONG, REV. JOHN and GLENDA**, Venezuela, Field Address: Apartado 102, San Cristobal, Estado Tachira, 5001-A, VENEZUELA

**BARKER, REV. TERRY and DIANE**, Philippines, Field Address: P.O. Box 14, 2600 Baguio City, PHILIPPINES

**BLACK, ROBERT and BESSIE**, Papua New Guinea, Stateside Address: 1445 Penrose, Olathe, KS 66062

**BRACY, REV. ROBERT and LORI**, Papua New Guinea, Field Address: NBC, P.O. Box 376, Mt. Hagen, WHP, PAPUA NEW GUINEA

**BRUERD, DR. CHARLES and YVONNE**, Papua New Guinea, Furlough Address:

10852 Range Line Rd., Barrien Springs, MI 49103

**DOUGHARTY, DR. KENT and MARY**, Cote D'Ivoire, Furlough Address: 1620 Timber Creek Dr., Tyler, TX 75703

**ESSELSTYN, DR. THEODORE and JOAN**, Africa Region, Field Address: P.O. Box 1558, 1710 Florida, REPUBLIC OF SOUTH AFRICA

**GOULD, BRENDA**, Cote D'Ivoire, Field Address: 22 BP 623, Abiudjan 22, COTE D'IVOIRE, WEST AFRICA

**GUANG, DR. ALBERTO and LILLIAM**, Mexico, Furlough Address: c/o District Office, 2221 Bath Ave., Ashland, KY 41101

**HEIL, REV. BRYAN and LINDA**, Papua New Guinea, Furlough Address: 1982 Cornell Dr., Uniontown, OH 44685

**HOLLENBERG, GREG and MARY**, Papua New Guinea, Field Address: P.O. Box 456, Mt. Hagen, WHP, PAPUA NEW GUINEA

**ICE, MARK and JODI**, Japan Christian Junior College, Stateside Address: 200 S. Second Ave., Paden City, WV 26159

**JOHNSON, REV. JAMES and MARY**, Mexico, Field Address: Ariceto Ortega #847-1, Colonia del Valle, Delegacion Benito Juarez, 03100 MEXICO, DF

**JACKSON, REV. KEITH and RUTH**, Zambia, Field Address: P.O. Box 20181, Kitwe, ZAMBIA

**McCROSKY, REV. ROBERT and ROSA**, Indonesia, Field Address: P.O. Box 1075, Yogyakarta 55001, INDONESIA

**McMAHAN, REV. DANNY and CHERYL**, Philippines, Furlough Address: 2608 N. Donald, Oklahoma City, OK 73127

**NACIONALES, DR. BIEN and MARY**, Swaziland, Permanent Address: Dona Nenita Ave., Airport Subdivision, Bacalod, PHILIPPINES

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### Notice

Vital Statistics are printed as soon as possible after they are received. When submitting information, please observe the following guidelines:

**DEATHS:** Please provide name, age, hometown, date of death, and the names of survivors and their relationship to the deceased.

**BIRTHS:** Please provide parents' names, hometown, name of child, sex of child, and date of birth.

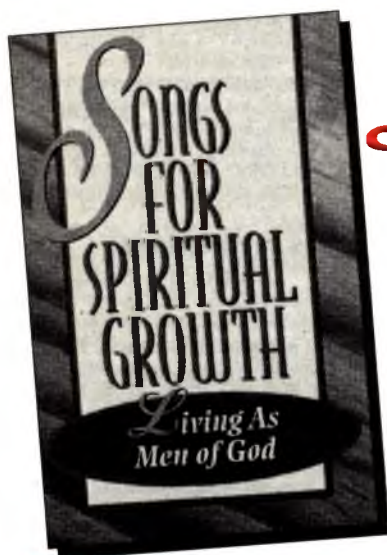
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**Kansas City, MO 64131**



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CRYSTAL  SEA

## NAE Convention Gathers in Louisville

The 53rd annual convention of the National Association of Evangelicals (NAE) met Mar. 5-7 in Louisville. The theme of this year's convention was "One Faith, One Witness, One Hope." This convention marked the final presentation of retiring Executive Director Billy Melvin, who was honored at the event.

In his final address as executive director, Melvin called for the birth of a new vision. "The role of the evangelical community in the religious life of this country must be decisive as we move into the 21st century," said Melvin.

Melvin's wife, Darlene, was the recipient of World Relief's 16th Helping Hands Award. The award honors an individual for service to the world's poor and homeless. Mrs. Melvin was pivotal in forming an English language training program for refugees through her church in Wheaton, Ill. She also adopted many refugee families.

JoAnne Jankowski was honored as the NAE Layperson of the Year. She was recognized for her many years of service to the NAE. She is a lawyer specializing in trusts and estates, real estate, and business law.

NAE President David Rambo, president of the Christian and Missionary Alliance, outlined five objectives for the NAE. These include: addressing the need for racial reconciliation; increasing the participation of women in NAE; acknowledging the need for younger leadership; welcoming into NAE more parachurch organizations and mega churches; and centering its efforts on the reevangelization of America.

The continued need for a strong Sun-

day School was emphasized by Elmer Towns in his address to the National Christian Education Association luncheon. Towns, the dean of the School of Religion at Liberty University, said the major problem Sunday School faces today is internal. "The first step toward a strong future involves returning to its foundation," said Towns. "The Sunday School movement must establish who it is, what it can contribute to people, and how it can do it."

Ken Taylor, founder and chairman of the board of Tyndale House Publishers, was presented the James DeForest Murch Award for his excellence in editorial skills and his leadership in evangelical publishing. Taylor began his publishing career as an editor with Intervarsity Press and later directed Moody Press. His *Living Bible*, which was first published in 1971, has sold more than 37 million copies.

A number of Nazarenes attended and participated in the various sessions of NAE. Among these were: Paul G. Cunningham, Jerry Lambert, Phyllis Perkins, H. Daniel Rabon, Jack Stone, Wesley Tracy, and Ron Wilson.

A special guest at the convention was David P. Rawson, U.S. ambassador to Rwanda, who thanked the NAE for World Relief's participation in providing assistance to the emaciated nation. Rawson said Christian organizations should not stop trying to help in Rwanda, despite the violence in the mostly Christian nation. "I think the message is, 'keep trying,'" said Rawson. "There have been great heroic moments in this tragedy where real evidence of Christian faith in action was there . . . Now's not the time to give up."



(Above) Jack Estep (left), secretary of the NAE board, honors Billy Melvin for 28 years as executive director. (Below) David Rambo recognizes the contributions of attorney JoAnne Jankowski to the cause of evangelicalism. Photos by Cecil Cole



## PROFILE



### NAME:

Christian D. Sarmiento

### EDUCATION:

B.A., MidAmerica Nazarene College, 1980

M.Div., Nazarene Theological Seminary, 1984

### CURRENT MINISTRY ASSIGNMENT:

Director of Theological Education, SAM Region  
Rector, Seminario Nazareno Sudamericano, Pilar, Argentina

### PREVIOUS MINISTRY ASSIGNMENTS:

Spanish editor, adult Sunday School curriculum; Spanish associate book editor for Publications International, Nazarene Headquarters

### ON MINISTRY:

When God calls, we go, but we also prepare. NTS provided a vehicle for training. The years at NTS gave me a vision for the call of God. There I not only learned about God but experienced God. There I not only learned about the Church but experienced the Church. The administration and faculty were always mentors and models for life and ministry. Even now, I find that I am imitating one of my professors at NTS, or recalling a truth that I learned there while performing an act of ministry. NTS will always have a great influence in my life.

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

NAZARENE THEOLOGICAL SEMINARY

# Left Holding the Boat

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

WE ARE TOLD in Mark 1:19 that as Jesus walked by the Sea of Galilee, “he saw James son of Zebedee and his brother John in a boat, preparing their nets. Without delay, he called them.”\*

A few minutes earlier, He had seen Peter and Andrew and invited them to come be His disciples, saying, “I will make you fishers of men.” It is that call that also comes to these sons of Zebedee.

And the Scriptures note, “they left their father Zebedee in the boat with the hired men and followed him.”

Notice that there is no recorded objection on the part of Zebedee. Suddenly, his right and left hands are getting up and going away, and he is left holding the boat.

He must have realized that there comes a time when boys become men and make their own decisions. Evidently he could rest with confidence that he had laid the foundations for such decision making years before.

He knew that you can’t wait until a boy is 18 to begin to shape how he will make decisions.

Apparently he had confidence in his sons. He had seen them under pressure and had worked with them in times of stress and danger. He

knew what had transpired across the years, and that quick look back made his look to the future less fearful. Parents who give a solid background to their children can release them to the future with confidence.

The Bible doesn’t say much about this dad, Zebedee. But you can sometimes tell a great deal about parents by looking at their children.

James and John went on to become two of the greatest disciples. It may have been in part because they had a great father who taught them about values and purposes.

Usually, children who have parents like that like to come home. So it shouldn’t surprise us that later, after the death of Jesus, James and John returned home. They needed a place where they were loved and accepted to sort it all out.

The story is told in the 21st chapter of John’s Gospel. It was after Jesus had been raised from the dead and had appeared two times to the disciples. They went back to Galilee for a time of reflection.

For a little while, James and John went back to Zebedee and the boats. Once more, they would feel the spray and dance with the waves and wrestle the nets and count the catch.

Then, early one morning, after a night of fishing with no success, they saw a familiar figure standing on the shore.

“He called out to them, ‘Haven’t you any fish?’

“‘No,’ they answered.

“He said, ‘Throw your net on the right side of the boat and you will find some’” (John 21:5-6).

When they did, they netted so many fish they couldn’t haul them in.

Then John said to Peter, “It is the Lord!” (v. 7). They quickly came ashore and shared a meal with the Master.

I wonder if Zebedee was there. I hope so, for there is no joy greater to a father’s heart than to see his children in the company of Christ.

They weren’t home for long, for they were missionaries now, called to turn the whole world upside down. And Zebedee was left holding the boat again.

The Bible tells us in Acts 12 that James was the first of the disciples to lose his life in the service of the Savior. And tradition tells us that John was the last of the disciples to die. He lived to be an old man and died in Ephesus, having left us five books of the Bible.

We don’t know what became of Zebedee. But perhaps before he died, he sat beside the sea in the early

**Don’t be surprised if your kids go off chasing a dream and leave you holding the boat.**

morning hours thinking of his two “sons of thunder.” I think his eyes moistened as he replayed the vision of them going off to follow Jesus.

That is enough for any dad or mom to remember. That’s enough to live on happily ever after. Let all else fade, for we have succeeded when our sons and daughters say yes to the call of the Savior.

\*All Scripture quotations are from the *New International Version* of the Bible.



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Notes from an editor's journal

by Mark Graham, Managing Editor

## Can You Say "Antinomian"?

The other day I was reading messages in one of the "newsgroup" areas on the Internet. Newsgroups are special interest forums. Think of them as electronic bulletin boards where persons may post or respond to messages.

On this particular day, I was browsing through postings to one of the religion groups. I noticed a message from a gay individual who was responding to someone who had cited several scriptures indicating how God is displeased with homosexuality.

"My God is a God of love, not a God of hate and vengeance," said the gay respondent. "I'm sorry about yours."

As I thought about the gay fellow's response, I thought of the wonderfulness of God's grace. It truly is amazing. It can save a wretched sinner, give us eternal life, grant us peace, fill us with hope, and create a new heart within us. But, He doesn't like it when we take advantage of His loving nature. Like every good father, God expects us to live lives that bring honor to His name.

There are lots of warnings in the Scriptures, but they are often disregarded by those who wish to carry on in their sinful lifestyles while waving the "God Is Love" banner. Paul gets pretty specific in Galatians 5: "The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions, and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God" (vv. 19-21, NIV).

You can't get much more specific than that. Still, some folks seek to justify their immorality with the response, "But didn't Paul say, 'You are not under law, but under grace'?" (Romans 6:14, NIV). Well, yes, he did, but you don't have to read too much of Paul's works to realize that while he wants Christians to be rid of the trappings of the law, he never intends for persons to live without guidelines.

Even in his day, Paul understood that there were those who imposed upon God's

grace by pursuing immoral lifestyles. He responds to them directly in Galatians 5 where he says, "You, my brothers, were called to be free [from the law]. But do not use your freedom to indulge the sinful nature; rather, serve one another in love. The entire law is summed up in a single command: 'Love your neighbor as yourself'" (vv. 13-14, NIV).

**We must not take advantage of God's loving nature.**

Christians have been freed from legalism, but we haven't been freed to live our lives by the motto "anything goes." This is the credo of a group called "antinomians" by theologians. It comes from two

words, *anti*, which means "against," and *nomia*, which means "law." In other words, antinomians are "against the law." Paul speaks of this group in Romans 3 as being those who, by their sinful and debauched acts, spotlight how holy and loving God is and who believe that God will permit them to live any old way they please.

We no longer live by the Old Testament law, but we do live by the law of love. Life for the Christian should be a balance. John Stott describes Christians as "Law-fulfilling free people," who "rejoice both in their freedom from the law for justification and sanctification, and in their freedom to fulfill it. They delight in the law as the revelation of God's will . . . but recognize that the power to fulfill it is not in the law but in the Spirit" (*Romans, God's Good News for the World*, Downers Grove, Ill.: InterVarsity, 1994).

God truly is the One who loves us more than anyone else. But His love doesn't come cheap. God is not a loving old grandfather who will overlook our selfishness, meanness, and acts of wrongdoing. He doesn't expect us to perform perfectly, but He does expect us to live moral lives as His children.

We mustn't condone legalism, nor should we embrace license. God help us to live the balanced life as we walk by the law of love.

Mark G

## Oklahoma City Bombing Claims Nazarene Lives

Eight persons connected with the Church of the Nazarene were among the 167 persons killed in the worst bombing in U.S. history, according to David Nelson, chairman of the Oklahoma City Nazarene Disaster Response committee. Three of the Nazarenes killed were children.

At least three persons connected to the church are known to have survived the April 19 bombing.

"Nazarenes everywhere deplore the terrible bombing that has been perpetrated in Oklahoma City," said General Superintendent John A. Knight on behalf of the Board of General Superintendents. "Our hearts go out to the families who are suffering and need our prayers and support. We have been painfully reminded of the need in our world of Christ's love and transforming power."

Dr. Knight resides in the greater Oklahoma City area. His wife, Justine, was assigned to the disaster scene shortly after the explosion by the VA hospital, where she works. She described the screams and carnage as unforgettable.

Among those killed was Tylor Eaves, the eight-month-old grandson of Gloria Eaves, a recent attender of the Oklahoma City Oakcliff Church. The infant was one of four children in cribs located on the north wall of the second-floor America's Kids day-care center. The truck containing the bomb was parked directly below.

The bodies of Aaron and Elijah Coverdale, ages 5 and 2 respectively, were recovered from the nine-story Alfred P. Murrah Federal Building the day of the bombing. They also attended the day-care center. The

boys were the godchildren of John and Sandy Cole of the Oklahoma City Oakcliff Church.

The Coles provided weekend care for the brothers, which included taking them to church the past two years. Funeral services were held April 26.



**The bodies of bomb victims Aaron and Elijah Coverdale were recovered the day of the bombing but were not identified until three days later. They attended the Oklahoma City Oakcliff Church.**

Services for Rona Chafey, 35, who worked with the Drug Enforcement Administration on the top floor of the building, were held April 26. Chafey is the daughter-in-law of Glen and Becky Chafey of Oklahoma City Western Oaks Church. The deceased woman's four-year-old son, Nicky, had been attending the church with his grandparents. Chafey also is survived by her husband and 14-year-old daughter.

Services for Judy Fisher, mother of SNU freshman Tara Fisher, were held May 5. The 45-year-old victim worked for the U.S. Department of Housing and Urban Development. She is survived by her husband, two sons, and two daughters.

Jill Randolph, 27, a 1991 cum laude graduate of SNU's accounting program, was memorialized in ser-

vices held May 1. She was an 18-month employee of the Federal Employees Credit Union. She is survived by her parents, sister, and extended family.

Services for Kathy Seidl, 39, an investigator for the Secret Service, were held at Midwest City First Church

of the limb.

- Amy Petty, 28, wife of SNU student Randall Petty, was the next-to-last survivor pulled from the rubble. She was hospitalized for seven days for injuries sustained to her lower right leg.

Several Nazarenes were away from their offices at the federal building on the day of the bombing. Among these were: Brad Grant, Tim Kelly, Joe May, Robert Ryan, Raymond Stroud, and Jim Wellman.

Stroud, son of Nazarene missionaries Paul and Nettie Stroud, is a vice-president with the Federal Employees Credit Union. Twenty of his employees were killed in the blast.

J. V. Morsch, Southeast Regional NDR director, coordinated a meeting in Oklahoma City the day after the bombing with representatives from the four Oklahoma districts as well as Southern Nazarene University and local churches.

Phillip Budd, national NDR director of crisis counseling and professor at SNU, coordinated training sessions on crisis intervention for clergy and mental health professionals. Four debriefing sessions were hosted at Bethany First Church and SNU.

Nazarene Disaster Response has established a hotline in Oklahoma City to handle requests for information, according to Tom Nees, national NDR director. The number is 405-787-6822.

A designated Nazarene Compassionate Ministries Fund has been established. Contributions should be sent to: OKC Disaster, 6401 The Paseo, Kansas City, MO 64131. All contributions qualify as a Ten Percent Mission Special offering.

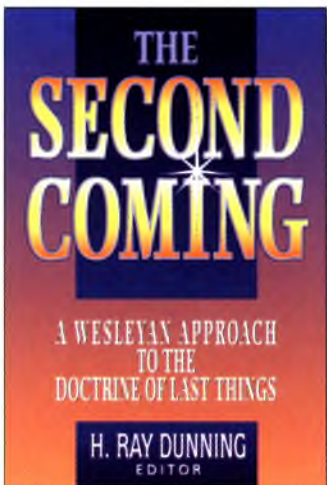
Apr. 25. Seidl is the daughter of Dallas and Sharon Davis of Mustang First Church. She also is survived by her husband and a son.

Services for Karan Shepherd, 27, niece of Oklahoma City Woodson Park associate Jimmie Boatman, were held May 4. She was a loan officer with the Federal Employees Credit Union. She is survived by her husband and three children.

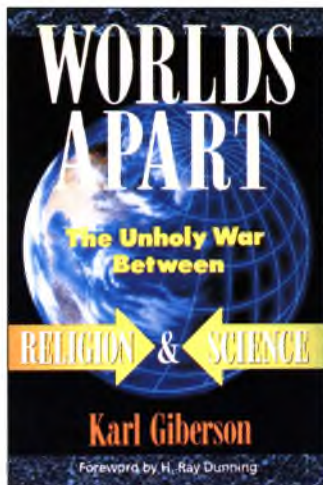
Nazarene survivors of the bombing included:

- Nancy Ingram, treated for a broken hip, has attended Bethany First Church for the last three years. She was trapped in the rubble for several hours before being rescued.
- Laurence Martin, 34, member of Bethany First Church, underwent surgery to his right hand. He will undergo therapy for at least a year to regain use

# In a World of Conflicting Ideas, What YOU Believe Matters

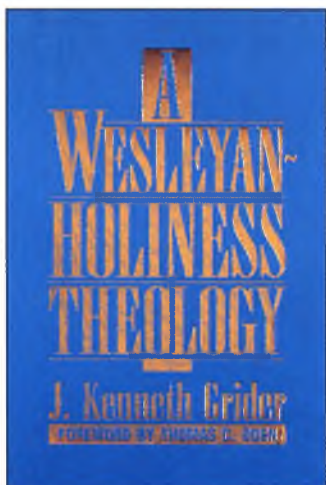


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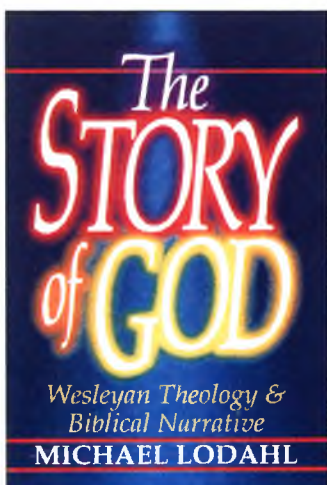
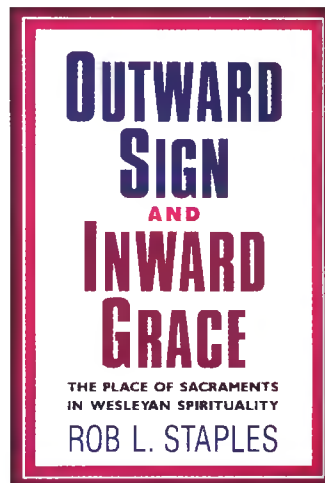


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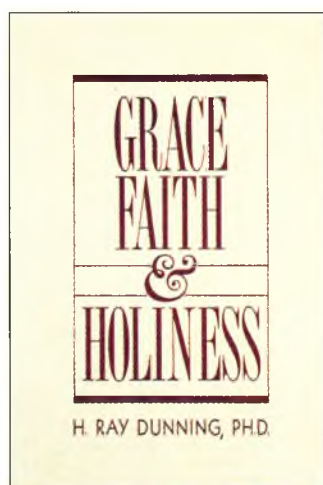
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