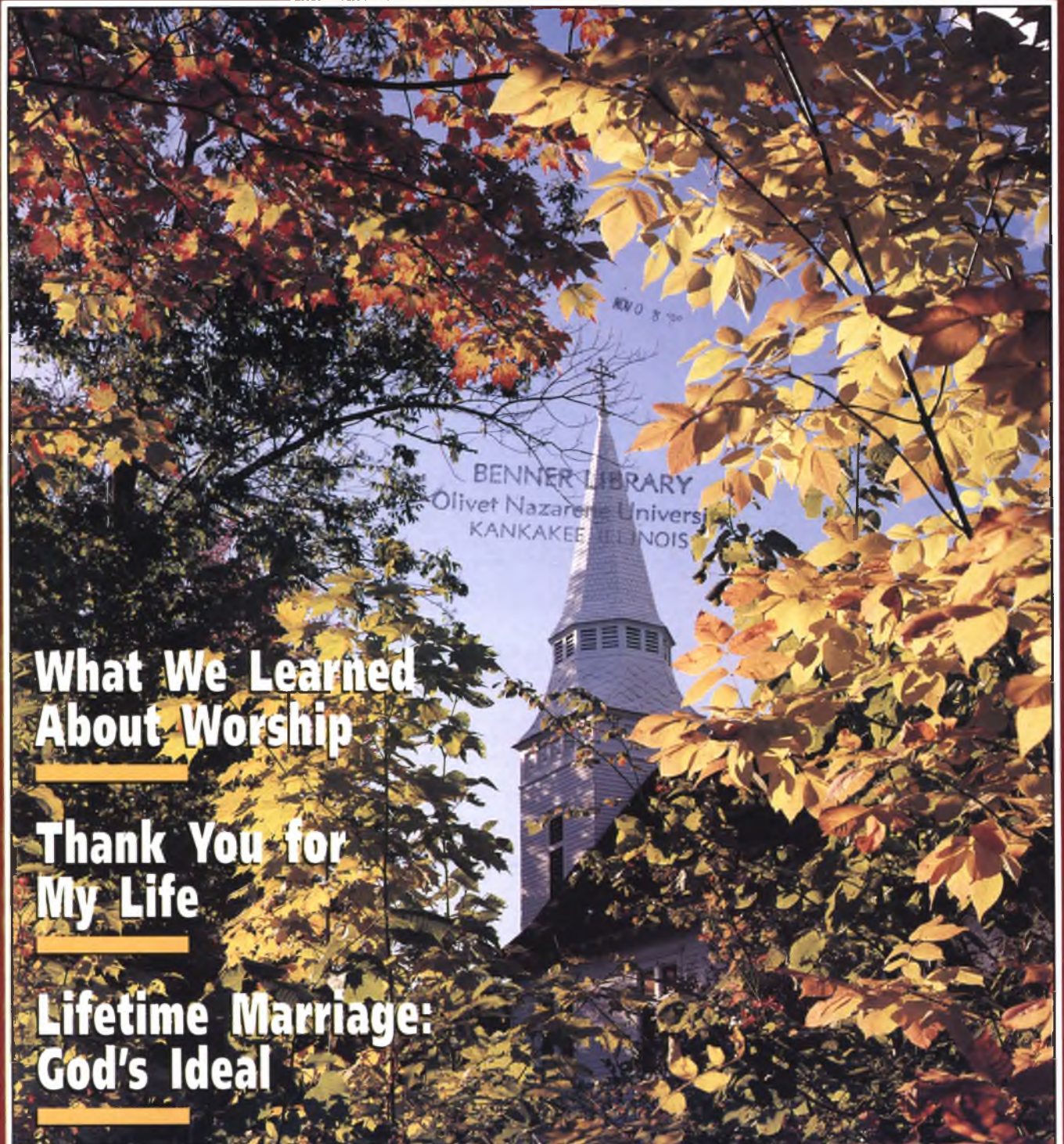


NOVEMBER 1995

# Herald of Holiness

CHURCH OF THE NAZARENE

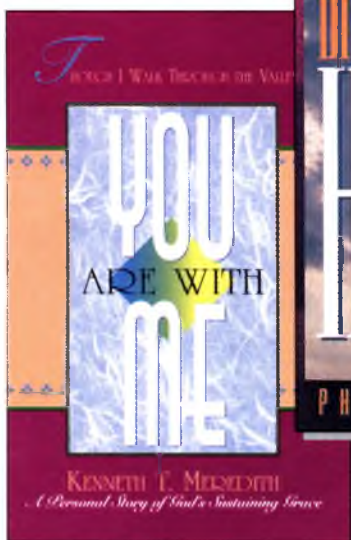


**What We Learned  
About Worship**

**Thank You for  
My Life**

**Lifetime Marriage:  
God's Ideal**

# Food for Your Spirit



## In the Shadow of the Cross

*Walk with Jesus from the Garden to the Tomb*

Walk with Jesus from the garden to the tomb, to that first Easter morning, the dawning of hope and joy. For the shadow of the Cross is the anguished prelude to the best news you will ever hear: "He has risen!" *By Randal Earl Denny.*

HH083-411-5352, \$10.95

## Beyond Disappointment . . . Hope

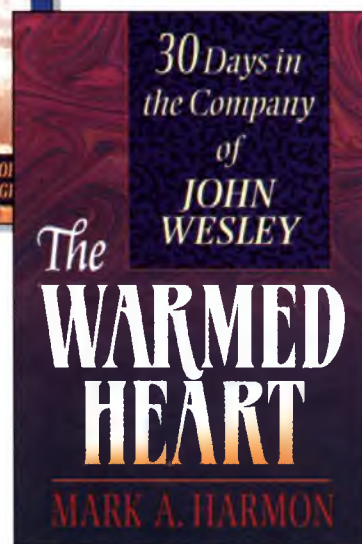
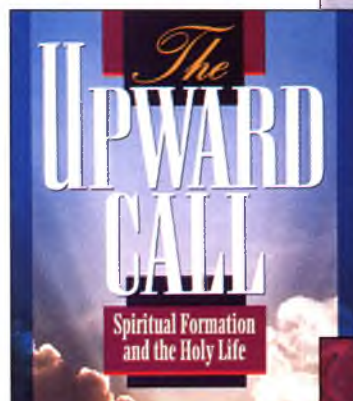
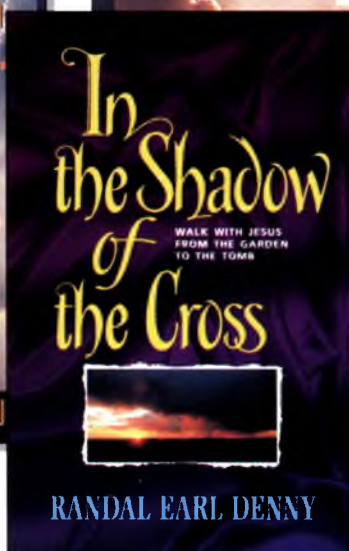
How do you cope when life's disappointments imperil your inner peace and pound away at the foundation of your faith? How do you maintain your vitality when disappointments come in bunches? Beyond the gray fog of disappointment are the bright beams of hope and renewal. *By Phillip R. Stout.*

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## You Are with Me

We often walk the borderline between life and death, when inches, moments, or incidents beyond our control make all the difference in whether we live or die. The author's personal reflections help us recognize the hand of God in our lives. *By Kenneth T. Meredith.*

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*Stories of Hope from the Inner City*

Drug abuse, domestic violence, homelessness, crime, and human despair form a chilling picture of life. But within the despair, an inner-city pastor has discovered—and helps us discover—the wonder of God's amazing grace. *By Doug Forsberg.*

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Many Christians today hear the upward call of God to holiness—but do not know how to answer the call. Here is a fresh, compelling, and practical description of what it means to respond to that hunger of the soul. *By W. Tracy, E. Freeborn, J. Tartaglia, and M. Weigelt.*

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## Colleges Continue Growth

For the fifth consecutive year, Nazarene colleges and universities in the U.S., Canada, and Great Britain are reporting an overall increase in enrollment, according to statistics released by the International Board of Education. The total enrollment of 14,590 represents an increase of more than 2 percent over last year's figures.

Enrollment of traditional students increased by 293, or nearly 3 percent. Traditional students are those enrolled in undergraduate, campus-based, four-year baccalaure-

ate programs.

"The continuing strong support of our educational institutions is a remarkable validation by Nazarene families who believe in holiness higher education and are demonstrating it by helping their students attend Nazarene schools," said Jerry Lambert, Nazarene education commissioner. "The quality of faculty members as well as high Christian values make the difference in choosing a college for young people you love and want to

equip for lives of service and ministry for the future."

Trevecca Nazarene College showed the greatest gain in total enrollment with an increase of 179 students. TNC also reported the greatest gain in traditional students and graduate students.

Southern Nazarene University showed the greatest increase in full-time equivalence (FTE) with a gain of 194. FTE is used by post-secondary schools to measure the relationship between head count and credit hours.

## Hurricanes Affect Caribbean Nazarenes

Several Nazarene churches were severely affected by recent hurricanes in the Caribbean, according to John Smee, regional director. No deaths or injuries among Nazarenes were reported.

President Clinton declared the Virgin Islands and Puerto Rico as federal disaster areas.

Half of the Nazarene families in St. Martin were displaced from their homes Sept. 5, according to Smee. The church in St. Martin lost its roof, resulting in extensive water damage.

Two churches, two parsonages, and a church school were destroyed in St. Croix, according to Hugh Connor, pastor of the Christiansted Church of the Nazarene. All three Nazarene churches on the island were affected.

The All Saints Church of the Nazarene in Antigua was completely destroyed Sept. 5. The extent of damage to the island included 90 percent of all housing, 75 percent of all schools, and 60 percent of all government buildings.

Bataca Church of the Nazarene in Dominica was heavily damaged Sept. 14, according to Smee. Winds of up to 95 miles per hour destroyed the roof and rafters at the church and parsonage. All of the windows in the buildings were shattered.

Contributions for relief may be sent to the Nazarene Compassionate Ministries Fund, earmarked "Caribbean Hurricanes," payable to General Treasurer, 6401 The Paseo, Kansas City, MO 64131. Canadian contributions should be sent to the Church of the Nazarene Canada in Brampton, Ontario.

### NAZARENE COLLEGE/UNIVERSITY ENROLLMENT

U.S., Canada, and Great Britain Council of Education

College		Total Head Count	Traditional Students	Nontraditional Students	Graduate Students	Total FTE*
Canadian Nazarene College <i>Calgary, Alberta</i>	1995	71	64	6	1	70
	1994	99	73	7	19	68
Eastern Nazarene College <i>Quincy, Massachusetts</i>	1995	1,278	681	466	131	1,163
	1994	1,325	661	594	70	1,252
MidAmerica Nazarene College <i>Olathe, Kansas</i>	1995	1,453	1,114	175	164	1,377
	1994	1,445	1,105	165	175	1,368
Mount Vernon Nazarene College <i>Mount Vernon, Ohio</i>	1995	1,458	1,310	116	32	1,417
	1994	1,344	1,253	76	15	1,288
Nazarene Bible College <i>Colorado Springs, Colorado</i>	1995	576	498	67	0	350
	1994	573	494	60	0	362
Nazarene Theological College <i>Manchester, England</i>	1995	150	49	39	52	83
	1994	132	49	48	35	73
Nazarene Theological Seminary <i>Kansas City, Missouri</i>	1995	224	0	0	224	207
	1994	246	0	0	246	250
Northwest Nazarene College <i>Nampa, Idaho</i>	1995	1,294	1,196	0	98	1,196
	1994	1,280	1,163	0	117	1,167
Olivet Nazarene University <i>Kankakee, Illinois</i>	1995	2,256	1,593	250	413	1,883
	1994	2,269	1,548	351	370	1,868
Point Loma Nazarene College <i>San Diego, California</i>	1995	2,459	2,103	0	356	1,948
	1994	2,440	2,051	0	389	1,931
Southern Nazarene University <i>Bethany, Oklahoma</i>	1995	1,834	1,279	326	229	1,609
	1994	1,737	1,290	245	202	1,415
Trevecca Nazarene College <i>Nashville, Tennessee</i>	1995	1,537	899	169	469	1,386
	1994	1,358	806	167	385	1,231
<b>TOTALS</b>	<b>1995</b>	<b>14,590</b>	<b>10,786</b>	<b>1,614</b>	<b>2,169</b>	<b>12,689</b>
	<b>1994</b>	<b>14,248</b>	<b>10,493</b>	<b>1,713</b>	<b>2,023</b>	<b>12,273</b>

\*FTE: Full-time equivalent

## Military Personnel Appreciation Day “Lest We Forget”

by Donald D. Owens

*The right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts—for democracy, . . . for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free.*

—Woodrow Wilson

On November 11, 1918, when World War I ended by armistice, the hope of all nations was this would be the “war to end all wars.” America initiated a national day of remembrance on that date each year and sought to express appreciation for the ideals and achievements of the U.S. forces in that conflict and throughout its history—Armistice Day.

“Three years later,” as Dick Cheney, former Secretary of Defense, notes, “we buried an unknown American soldier from that war in Arlington National Cemetery. ‘Known only to God,’ he became the eternal symbol of Americans’ willingness to fight and die for democracy, freedom, and their beloved country. Unfortunately, war did not die in 1918. Unknown soldiers from World War II, Korea, and Vietnam have joined their comrade at Arlington Cemetery.”

Our nation’s history reveals that countless Americans have made the transition from youth to adulthood on fields of war, and many never grew old as we grow old. For thousands of others who returned no longer children, the depths of time and pain obscured their youthful dreams and left only a place

they dared not touch for fear of further grief.

Across our land, veterans continue to love and contribute to our nation. They have earned their credentials honorably in service to our country, and they long for peace and freedom throughout the



**Donald D. Owens is the third general superintendent to serve in the military. Here he is pictured as an 18-year-old WWII soldier. He served in the Philippines and in Japan.**



world. While the U.S.A. has yet to become perfect, we experience freedom and justice to a degree only dreamed of by most other nations and peoples of the world. Many in the military are devoted Christians. While serving as a missionary in Korea, I met great numbers of Nazarene young men and women who provided valuable moral and financial support for the mission. Following their discharge from military service, several became missionaries themselves.

In order that the nation might pay fitting homage to those who have served in our Armed Forces, the U.S. Congress has provided that November 11 of each year shall be set aside as a legal public holiday to honor America’s veterans. It seems appropriate for us to join all citizens in saluting our living veterans and those who made the supreme sacrifice for peace and freedom.

While reflecting on this theme, I ran across these significant and appropriate lines for these times:

“I believe in the United States of America, as a government of the people, by the people, for the people, whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign nation of many sovereign states; a perfect Union, one and inseparable, established upon those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and their fortunes. I therefore believe it is my duty to my country to love it, to support its Constitution, to obey its laws, to respect its flag, and to defend it against all enemies.”

—William Tyler Page

## FEATURES

- 8 Break a Vase**  
*SCOTT OSTENDORF, SR.*
- 16 Raising the Level of Worship**  
*RANDY T. HODGES*
- 18 What We Learned About Worship**  
*ROLAND FELTMATE*
- 22 Whatever Happened to the Old Songs?**  
*CHIP RICKS*
- 23 Sing to Him a New Song**  
*MICHAEL CORK*
- 28 Thank You for My Life**  
*LONNI COLLINS PRATT*
- 32 Lifetime Marriage: God's Ideal**  
*GWEN RICE CLARK*
- 36 How Much Religion Is Enough?**  
*EDWIN H. FELTER*

## POETRY

- 17 In the Midst**, *NANCY SPIEGELBERG*
- 30 A Thought**, *MARLO MICHELLE SCHALESKY*
- 38 Doxology**, *DOROTHY PURDY*

## CONTINUING COLUMNS

- 2 General Superintendent's Viewpoint**, *DONALD D. OWENS*
- 4 Into the Word**, *ROGER L. HAHN*
- 5 Over 60**, *C. ELLEN WATTS*
- 15 The Family Album**, *JERRY & LYNDA COHAGAN*
- 35 In a Woman's Voice**, *REBECCA LAIRD*
- 45 Rhythms of the Spirit**, *MORRIS A. WEIGELT*
- 46 Observer at Large**, *JOHN C. BOWLING*

## DEPARTMENTS

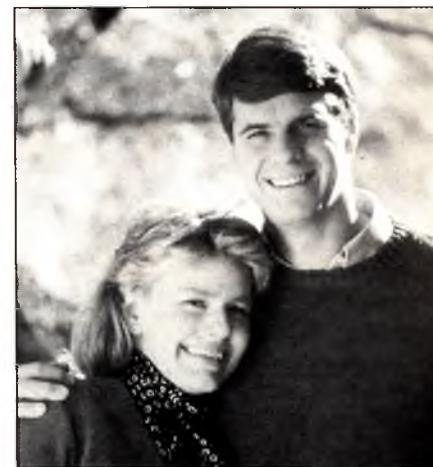
- 1 Late News**, *MARK GRAHAM, BRYAN MERRILL*
- 6 The Readers Write**
- 10-14, 42-44 News**, *MARK GRAHAM, BRYAN MERRILL*
- 39 The Question Box**
- 40 The Nazarene Family**, *BRYAN MERRILL*
- 47 Marked Copy**, *MARK GRAHAM*
- 48 Editor's Choice**, *WESLEY D. TRACY*



18



28



32

## Foundations of the Faith in Philippians

# The Secret of Contentment

**ROGER L. HAHN**



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

*For I have learned to be content in all these circumstances. I know both how to humble myself and how to have abundance. I have mastered the secret of being satisfied and of being hungry, of having abundance and of experiencing need (Philippians 4:11b-12).\**

CONTENTMENT IS NOT one of the virtues of our age. The modern advertising industry seems to exist to breed discontentment. Our economy is not built on true needs but on created ones. Whether blue jeans fit and fulfill the functions of covering and protecting is less important than the designer's label. Each new model of car and computer is designed with new features intended to make the one I have seem obsolete. It's not just having possessions, it's having the right possessions that we believe holds the key to happiness.

A person could not find a more opposite view than that expressed by Paul in Philippians 4:11b. The apostle declares, "I have learned to be content in all these circumstances." The word translated "content" is found only once in the entire New Testament, but it was a common word in Paul's first-century world. Stoic and Cynic philosophers used this word "content" regularly to describe one of the major virtues of their way of thinking. "Self-sufficient"

is another way this word can be translated. However, both "contentment" and "self-sufficiency" have implications that will lead us away from the central meaning of the word. The Stoics and Cynics wanted independence from their circumstances. Paul had also learned that lesson, though his resources for living that way were different.

Most of us hate being in bondage to our circumstances. The typical modern response is the attempt to control life and eliminate all unpleasant circumstances. We engineer society to prevent poverty. We expect medical science to end pain and death. We entertain ourselves to the point of numbness in our desperate desire to avoid even a minute of boredom. Modern society believes that ignorance is the source of most wrongs. So we pursue education with a frenzy that reveals our faith that knowledge will solve all our problems. Our culture is increasingly frustrated because our remedies aren't working.

The Stoics and Cynics also hated being in bondage to circumstances. But instead of trying to change their circumstances, they wanted to change their responses to them. Their ideal was to align their wills and desires with the forces of the universe that cause all circumstances. Their fierce desire to manage their wills and desires has led to the translation "self-sufficiency."

Self-sufficiency does not describe Paul's attitude. He doesn't say that he has determined to be content but that he has learned. The verb "learned" in Greek is the verbal root for the word we know as "disciple." Paul's life as a disciple of Christ schooled him in how to live independently of his circumstances. He lists some of them in verse 12. Hunger, abundance, lack of resources, satisfaction, and humiliation were circumstances from

which Paul learned contentment. It is interesting and important that Paul mentioned both painful and pleasant circumstances. But it was not pleasant circumstances nor Paul's mind ignoring painful ones that brought the contentment. In 2 Corinthians 3:5, he wrote, "Our sufficiency is from God." When life is lived with God at the center, we can learn independence from the circumstances of life.

Paul used another unusual word in verse 12, translated in most modern versions as "I have learned the secret." It was used as initiation into the secret societies of the first-century Mediterranean world. Even within the church, those who have mastered the secret of finding all their meaning, identity, and happiness in Christ are a small and select group. The problem is not learning a secret code or hidden information. The secret is learning to let God determine the meaning and value of all the circumstances of our lives.

Our culture will never succeed in eliminating the painful circumstances of life. Pleasant circumstances will not ensure our happiness nor make us better Christians. Learning to live independently of our circumstances—both painful and pleasant—would enable us to give a significant witness to the world in which we live. Could we be content with that?

*For further study: (1) Study 2 Corinthians*

**Should we try to change our circumstances or merely change our response to them?**

*ans 11:21—12:10. Note the variety of painful circumstances Paul mentions in these verses. What is the source of his sufficiency or contentment? What view of the Christian life comes from these verses? (2) Study Matthew 6:25-34. What do these words of Jesus teach about the source of contentment? (3) List the circumstances of your life that you find most painful and most pleasant. Ask the Lord to teach you contentment in those circumstances.*

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

HH

# Waste Paper

C. ELLEN WATTS



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

THROUGH MORE TRIAL than error, Norm and I have developed a fool-proof system for keeping our marriage intact while hanging wallpaper. He lifts the ladder from its peg in the garage, carries it in, sets it up, draws me a plumb line, loans me his canvas shop apron, and disappears among the maze and mystery of his beloved garage. I stuff the apron with tools, mount the ladder, and proceed to hang paper. He stays within hearing distance, responds to desperate hollers for help, makes lunch, and orders dinner.

When my friend Lib decided to wallpaper her dining room, however, nothing would do but that Porter, her thumb-blessed spouse, contribute equal labor to the project. Together, they lugged the ladder, drove to the store for a second shop apron, and argued over how best to come up with a plumb line.

Lib cut the first strip of paper too short, and Porter forgot to leave a two-inch lap at the corner. That Lib had neglected to buy prepasted wallpaper insured chaos. Port's tripping over the paste bucket was, indisputably, Lib's fault. Still, while

no one fixed lunch, he grimly sponged a half-gallon of paste from the carpet while Lib mixed some more.

By nap time, the two had run out of wallpaper. Having been the last to misfigure and being willing to admit it, Lib returned to the store for more but forgot to ask for the same run number. Although Port's stomach was by now seeking nourishment from the inner workings of his backbone, he told Lib to keep her T-shirt tucked, he'd write down the number and locate the proper match.

Shortly after 10 P.M., having dined on one leftover cupcake along with peanut butter scrapings smeared over salt-free saltines, Port had had all the wallpapering he could take. He fumed over room dimensions and the size of the task as compared to Lib's know-how. Then he stalked out to the garage, revved the engine of his blue Dodge pickup, shoved it in then out of reverse, and headed off down the street past a church split in two over choir robes and a computerized bulletin. Right now he felt as disgruntled with his spouse as the "splitters" felt toward each other.

He noticed a friend here and a neighbor there who were exiting congregations lacking in youth emphasis or parting company with those offering kids entirely too much. As he observed this mind-boggling game of "musical churches," temporals such as pews and carpets came into play. He saw, too,

that children's ministries sometimes failed to produce on a level expected by young parents unwilling to get involved.

Music dulled, deafened, erred, or swayed. Outsiders got hired to rock church babies. Building programs likewise gave reason to exit, as did leaders and pastors and air conditioners.

Here and there in a church or two, differences were hassled, hashed, gossiped, and worked out—but seldom prayed and quietly talked over. Forgiveness hit the skids, and the stuff of Matthew 28:19 and Acts 1:8 got trampled beneath the transient feet of the habitually disgruntled. Friends and neighbors shied away even if they did happen to get invited, which was seldom. Teens and children wandered through mixed messages and were lost. Pastors got discouraged, and nothing much got done.

After Porter finally cooled down, he decided that the musical churches crowd was not a good model for his marriage. So he went home. He found that the car had vanished along with Lib. While paste dried in the brushes, he tore open a diet cola and paced.

**Some folks can make a career out of habitual disgruntlement.**

Lib took her sweet time returning to the cottage of their dreams. And those last few curls of carefully measured, matched wallpaper lay on the floor for weeks.

While Lib and Port eventually patched things up and, to the best of my knowledge, lived happily ever after, that south wall never did get papered. ♣

## THE READERS WRITE



### Why Do They Listen?

Respectfully, I disagree with Al Menconi's answer to "Rock Music: Why Do Teens Listen?" (Sept. '95). His answer sounds like liberal philosophy so prevalent today. The teens are victims. Blame their parents. He gives three answers to his question: (1) Parents don't give their teens enough time; (2) Parents don't give their teens enough acceptance; (3) Parents don't give their teens understanding and interest.

Teens listen to rock music because we all live in a culturally dumbed-down world where it is easier to absorb junk than to think. Teens listen to rock because it is force-fed to them (and all of us) everywhere we go, including church. Teens listen to rock because the herd instinct causes them to want to go along with the crowd. Teens listen to rock because it is "the sound" of their generation, invented by a godless, sex-crazed, angry, and rebellious anti-Christian counterculture that makes billions of dollars selling it. Teens listen to rock because **THEY** choose to listen to rock, and they choose to listen to it because they have no memory of anything better to listen to. Ignorance is bliss!

My spirit is not angry. Personally, I choose not to wage war any longer over the issue of music. Rock music is a detriment to spirituality, but it is probably a war we have already lost. As pastor, I choose to live with music I cannot stand and accept the fact that everyone does not have to think as I do. I have come to see that the goal is heaven and every generation is going to have to find its own way there through its own unique culture as God sheds light.

God bless our precious teens. May all of us find a way to worship together in unity and agree on tolerance. I'd rather preach Jesus Christ resurrected from the dead and new life in the power of the Holy Spirit than hot sermons against rock music. It's harder to do than fight, but I have learned to trust the Holy Spirit to do the work of convincing us to lift our culture and mature our spirits.

C. Dale German  
Portland, Oreg.

### You've Come a Long Way

I was mildly shocked to hear myself exclaim as I picked up the January 1995 issue of the *Herald of Holiness*, "You've come a long way, baby." In spite of the origin of the words, the fact remains: The *Herald* has come a long way since a little 10-year-old boy picked up a copy someone had left on a seat in the Bluffton, Ind., Church of the Nazarene early in 1920.

I can still see the not-too-high-quality paper and the format of the *Herald* as that little boy held it in his hands. The paper has come a long way since then, and so has the little boy—grew up in a Nazarene home, became the product of Nazarene Sunday Schools and Nazarene ministers who preached the ways of holiness, became the product of a Nazarene college and the ministers' training course, pastored churches, attended countless district assemblies, general assemblies, missionary conventions, preachers' meetings, and two PALCONs, to list part of the Nazarene influence in his life.

And as the boy changed and matured, so did the *Herald* until it is a periodical we can be proud of as we see it in our homes. That little boy can say with David, "I have been young, but now am old" (85) but I still get a thrill when the *Herald* comes . . . and to think, the church sends it to us old retirees month in and month out, so thanks a lot . . . and do keep up the good work!

A. Ralph Boxell  
Clinton, Mo.

### Gambling and Public Policy

I was so pleased to see the important issue of casino gambling featured on the cover of the July issue of your magazine. A copy of the enclosed articles were given to me by the Nazarene representative on our Board of Directors.

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YOUR  
CIRCUMSTANCES,  
CONSIDER  
A WILL**

*Leave a Legacy  
Not Confusion*



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Our organization led a successful fight against casino gambling in Maine last year. Nazarene churches played an important role in convincing lawmakers to reject the proposed Indian casino.

In the article highlighting the effective efforts of Nazarene attorney Stanley Crow in Idaho, I discovered much with which I enthusiastically agree. The campaign waged in Idaho was obviously reasonable as well as effective. The insights contained in the article should go into every anticasinio activist's file.

However, Attorney Crow made one point that deserves thoughtful consideration. The article quotes him as saying, "Beyond quoting Scripture, Christian churches have not done much to try to rebut postmodern subjectivism with reasons and arguments that non-Christians can comprehend. That rebuttal is vitally necessary, but the time to do it is before a specific gambling issue arises. Winning on a specific gambling issue requires gambling-related reasons and arguments that make economic and political sense—not just moral, philosophical, or religious sense."

I find that it is popular today to check religious arguments at the door of the State House. Sing about them at church, pray about them at home, care about them when you're alone, but for goodness' sake, don't bring your faith-based perspective into a public campaign. Perhaps it's the Francis Schaeffer influence, or the fact that economic and political arguments are boring, but for me, the reasons that matter are the ones that are found in faith, conviction—religion.

I agree with Mr. Crow. The smart, practical strategist in 1995 is going to counsel distance from religious arguments in public campaigns. Winning in a morally subjective, postmodern culture requires it. However, changing a morally subjective, postmodern culture is going to require more than relying on the "Christian Church." It's going to take every one of us, fashioning faith-based arguments that matter in everything we do.

Attorney Crow's comment is a reminder to me of the desperate need for creative commitment to thoughtful Christian engagement in all areas of life—especially public policy. Christian activists must not allow faith-based perspectives to take a back seat to economic ones.

Michael S. Heath  
Christian Civic League of Maine

### Wins the Weight Battle

I am a pastor in the Church of the Nazarene and am in my first church out of NTS. I simply wanted to take a moment of your time and say a huge thank you for publishing Lynn Hill's article on "Weigh to Win" in the September '94 issue of the *Herald*. It has truly changed my life!

Last year at this time, I weighed 277 pounds and was miserable with myself. I have dieted most all of my life and have never found victory, but always seemed to end up gaining more. Then I picked up my *Herald* last October and happened on to Lynn's article. I ordered the program because of the Lord's leading and now sit here today writing this letter about 120 pounds lighter and 90 inches smaller. It took about eight months and a whole lot of commitment, prayer, and exercise, but glory to God it happened. Jesus has given me victory over what was so long for me an emotional and spiritual battle. I give God all the praise for "Weigh to Win" and again, "Thank you" for the publication. If you helped no one else, you helped bring a miracle into my life. I now run 6.2

miles a day and love every minute of it. I tell everyone I meet about "Weigh to Win" and where I found it. I am almost half the man I once was and I am happy!

Thin and thankful,  
Mark K. Berkhouse  
Kingwood, W.Va.



### Return to Grass Roots

After receiving the September *Herald of Holiness*, we are shocked by the photo on the cover of young people in their shorts. Inside, there are more photos of students in short shorts.

As members of the Church of the Nazarene, we are disappointed over what the church now considers normal. Much more could be said about what goes on at our colleges and camps throughout the denomination. We love the church and hope it will return to our grass roots, proclaiming true holiness. May the Church of the Nazarene again become a holiness church!

Senior Adult Sunday School Class  
First Church of the Nazarene  
Richmond, Ky.

### September Distressing

I for one was very distressed by the September issue of the *Herald*. All through the magazine were pictures of young men and women in pants and shorts. I cannot see Christian young men and women dressing this way. This is a holiness magazine, and I would not want my non-Christian friends to see it.

Charles L. Gorman  
Louisville, Ky.

## THE HERALD OF HOLINESS "The Things That Matter Most"

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# BREAK

**A** year's wages—that's what it's worth.

Mary holds an ornamental vase. Holds it carefully—it would take 12 months of labor to replace the precious perfume inside—pure nard, it is.

What is she doing with such a valuable vase of perfume at a dinner party? She seems to pay no attention to the master of ceremonies, Simon. Look, she kneels by the rabbi, Jesus of Nazareth. She is opening the costly perfume, her own personal treasure. What? Can you believe it? She is pouring it all out on Jesus' feet. The fragrance of nard fills the air. No Parisian perfume can match this. Who does she think Jesus is, anyway? How she must love Him . . .

And so the Sunday sermon on John 12:1-8 proceeded at the Oak Hill Church of the Nazarene, Jacksonville, Florida. "At least once . . . at least once in our lives," the preacher said, "at least once in our lives we should give a truly sacrificial offering to Jesus just because we love Him." The preacher kept saying it again and again.

Then he gave an invitation: "Would anyone here like to 'break a vase' for Jesus?"

An 11-year-old boy from an unchurched home stood. All eyes turned his way. What in the world would this child blurt out? What would he know about how "church" is done? Then the words

came slowly in a voice that trembled just a little. "Pastor, my bike was stolen last month." [Oh boy, what next? hung in the nervous air like smoke.] "I've been saving my lawn mowing money to buy a new one." [So he has a savings project, but is that what you talk about in Sunday worship?] "It's not much money," the boy from the unchurched home continued, "but it's all I've got. And I want Jesus to have it."

The Holy Spirit swept across the congregation. You could almost hear ho-hum and even hard hearts melting.

**I'D LOVE THAT CRUISE,  
 BUT I LOVE JESUS MORE.**

A teenage girl had been saving all year long for a plane trip to Nashville to spend the summer with her sister.

It would be her first airplane ride. Even though her voice was not strong in the holy hush of that moment, everyone could hear. "I'm giving my ticket money to missions, to Jesus."

A retired pastor got to his feet. "I'm giving next month's pension check to Jesus—all of it."

A young couple stood. "For our 10th anniversary, we planned a second honeymoon," the husband said as he held his wife's hand. "We just started saving for it. We have \$250. We want to give it to Jesus." They hugged.

A woman who had just retired was going to take a cruise to reward herself—her own retirement party. "I set aside \$1,000 for the fee. I'd love that cruise, but I love

# A VASE

Jesus more. I'm giving Him my \$1,000."

Another couple who had been saving for their "dream home" gave all their savings to the Lord.

Two couples who had their homes for sale pledged \$5,000 each from the profits to the Lord.

A couple whose 18-year-old daughter had recently passed away gave the Lord the money they were saving to purchase a headstone for her grave.

The Spirit continued to overwhelm His people. The service went on for over an hour with similar testimonies and pledges.

Finally it was over. Or so we thought. Later that afternoon, the doorbell rang at the parsonage. A family stood on the doorstep with a brand-new bike for the little boy! Arrangements were made for the boy and his parents to return for the evening service, where he was presented the new bike. As he rode the bicycle down the aisle, he turned and yelled to the congregation, "It sure pays to give to the Lord!"

Then it happened all over again! People began to stand and testify, and more "Break a Vase" pledges were made. A fresh new

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But the greatest blessings were yet to come.

Following the service, a man offered to buy the headstone for the family who had lost their daughter. That would be his broken vase! Another couple would buy the teenager her plane ticket! Some gave grocery money to provide for the retired pastor who gave his pension check.

spirit of revival is sweeping our church as people show their love for God and for one another!

*Last-minute update:* the couple who gave up their second honeymoon received a check in the mail today for \$1,200. The memo at the bottom of the check was simply marked, "Praise the Lord!"

Adapted from a letter from Scott Ostendorf, Sr., pastor, Oak Hill Church of the Nazarene, Jacksonville, Florida. **HH**

## *Framing Better Families*



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**Nazarene Church/School Destroyed by Arson**

The 46-year-old building of the Philomath, Oreg., Church of the Nazarene was destroyed by arson Sunday, Sept. 3, according to Pastor Terry Osborne. A person has been arrested in connection with the fire.

The blaze was discovered around 4:15 A.M. by Osborne's daughter, Stacie, who was asleep in the basement of the neighboring parsonage. She aroused the family and called 9-1-1 for help. The Philomath Volunteer Fire Department arrived within 15 minutes. They battled the blaze along with the Corvallis Fire Department for three hours.

"Stacie said she was sitting up in bed before she realized she was awake," said Osborne. "She saw a glow behind the curtains and looked out to see the southwest corner of the building on fire. It must have been the Lord who awakened her, because there were no loud sounds or bright lights."

Firefighters told Osborne that the building's brick walls and metal roof probably incubated the fire for several hours. The heat of the blaze broke windows and melted window blinds in the adjacent parsonage. The parsonage basement was also flooded.

James Allen Tarpley, 25, of Alsea, Oreg., was arrested and charged with arson and burglary Sept. 15. Philomath Police Chief Richard Raleigh told the Associated Press that items purchased

by Tarpley at a convenience store near the church were found at the crime scene.

Arson is blamed for more than \$3 million in damages to six churches in recent months throughout Oregon. However, no evidence was found linking Tarpley to any of the other incidents. Officials are speculating that it may be a case of copycat crime.

After holding Sunday services for two weeks in the Grange Hall, the Nazarene congregation began holding services in Philomath City Hall Council Chambers Sept. 24. A contract was initiated with the city to use the facilities for both Sunday services until the church can secure a permanent location.

The church also operates a Christian school, which lost its media equipment, computers, and desks in the fire. Also lost in the fire was the pastor's personal library.

The school is renting space at College United Methodist Church in Philomath. Osborne said that 42 of the school's 43 students returned for classes Sept. 25.

The church has insurance coverage for the replacement cost of the structure and contents up to \$500,000, according to Osborne. The church may not be able to rebuild at its former site because of changes in city codes since the property was developed.

**Accident Claims Three**



**Tammy Boron**

The daughter, foster-daughter, and future son-in-law of Nazarene evangelist Jerry L. Boron of Clarington, Ohio, were killed in a traffic accident near Woodsfield, Ohio, Aug. 10. Those killed were: Boron's oldest

daughter, Tammy, 18; Tammy's fiance, Ferrell Van Horn, 20; and Boron's 9-year-old foster daughter, Christina Martin.

Services were held Aug. 14 at the New Martinsville, W.Va., Church, where the Borons are members.

The accident was described by Boron as a head-on collision with a soft drink truck. The gas tanks of both vehicles ruptured, causing an intense fire. The fire destroyed the contents of both vehicles. The driver of the truck was not seriously injured.

"The only personal property that wasn't destroyed in the fire was a Bible in the back seat," said Boron. "We were grateful for this sign that God was standing near the children in the midst of this tragedy."

Tammy and Ferrell were scheduled to be married Aug. 26. Tammy graduated from high school earlier this year and had planned to pursue a career in nursing. Ferrell worked at a local muffler store.

Tammy is survived by her parents, Jerry and Sherry Boron; two brothers, Jeremy and Michael; a sister, Shana; and her grandparents, Calvin and Mary Lee Boron and Hobert and Louise Davis.

Christina had been a foster child in the Boron home for two years. Christina was preceded in death by her father, Bruce Martin. Survivors include her mother, Tina Sidorak Martin; two brothers, Steven and Darrell Martin; and her foster family.

Ferrell, of Pine Grove, W.Va., is survived by his parents, Leary W. and Louise Van Horn; and two brothers, Joseph Van Horn and Matthew Conrad.

The Borons have served pastorates at Akron, Ohio, Shadyside; Elizabeth, W.Va.; Clay, W.Va.; Hebron, Ohio; and Lucasville, Ohio. They also are former employees of NPH.

**Pastor Killed En Route to Church**

Mac Hollingsworth, 59, pastor of the Bakersfield, Calif., Faith Church of the Nazarene, was killed while en route to Sunday morning services Aug. 6. Hollingsworth's wife, Bunny, who is in a skilled nursing facility in Bakersfield, has been in a coma since the accident.

Services were held at Bakersfield Olive Knolls Church Aug. 12.

Hollingsworth is survived by his wife, Bunny; three sons, Randy, Ron, and Greg; two daughters, Wendy Jarrett and Kristine Baldwin; a sister, Kay Lewis; and 13 grandchildren.



**Mac and Bunny Hollingsworth**

Hollingsworth's car reportedly was broadsided by another car that ran a stoplight. The driver of the other vehicle was charged with gross vehicular homicide. The driver was allegedly driving under the influence.

An alumnus of Nazarene Bible College, Hollingsworth pastored for two years at Faith Church. Previous pastorates include: Bakersfield, Calif., East Hills; Sonora, Calif.; Modesto, Calif., Trinity; Big Spring, Tex.; Fontana, Calif., First; Caruthers, Calif.; and Coalinga, Calif.

## NNC Achieves High Rating

For the fourth time in six years, Northwest Nazarene College has been rated among the top 10 regional liberal arts colleges in the western United States, according to *U.S. News and World Report*. NNC was the only Nazarene college listed in the survey of U.S. post-secondary schools published Sept. 18.

NNC was ranked fourth in the West in the magazine's ninth annual rating. Last year, the college was ranked seventh in the West. In 1990 and 1991, the college was rated sixth and eighth respectively.

"We are pleased to be on the list again," said Richard Hagood, NNC president. "Our emphasis on access to higher education and exceptional quality, which results in high student and alumni satisfaction, has again been recognized."

The *U.S. News* ratings are based on surveys of college and university officials, including presidents, deans, and admission directors. It measures an institution's reputation among personnel from some 1,400 accredited four-year schools.

The categories in which NNC received its highest rankings were: faculty resources (2nd), retention (7th), alumni satisfaction (9th), and student selectivity (9th).

## NYI Targets Olympic Games

Nazarene college students interested in ministry at the 1996 Summer Olympic Games in Atlanta, Ga., have been submitting applications since September, according to Tim Mastin, general Youth in Mission (YIM) coordinator. The YIM fall tour, which began at Eastern Nazarene College Sept. 19, includes interviews for three different ministries targeting the 100th anniversary of the Olympiad.

Dubbed the "More than Gold" Atlanta Outreach, the three proposed teams will work with local Nazarene churches to facilitate outreach campaigns during the games. The teams will include: sports outreach through neighborhood clinics in basketball, soccer, and volleyball; music outreach through performances and worship in area churches and parks; and ministries outreach through programs targeted to

## Nazarene Wins World Series

Benjamin Kayser, 16, of Moses Lake, Wash., First Church of the Nazarene, pitched a shutout in the championship round of the Babe Ruth World Series in Jamestown, N.Y., Aug. 26. Kayser gave up seven hits in six-and-a-third innings as the Columbia Basin Junior River Dogs defeated the Iron Area, N.J., team 3-0 for the national title.

During the tournament, the 6-foot-2-inch left-hander batted .250, recorded a save in the second round, and played first base without an error. For his effort, Kayser was named to the 10-member World Series all-tournament team.

The week prior to this, Kayser pitched a two-hit, 8-1 victory against

the team from Calgary, Alta., in the Northwest Regional Championship game to earn his team a berth in the World Series tournament.

Earlier this summer, Kayser completed a 70-game schedule as the youngest member of the Columbia Basin River Dogs Senior American Legion team. Last December, Kayser joined a Columbia Basin team that represented the United States in invitational tournaments in Sidney and Brisbane, Australia.

A fourth generation Nazarene, Kayser is the son of Jerry and Ronda Kayser, and grandson of Rev. James and Jean Kayser. He is a junior honor student at Moses Lake High School and an active member of his youth group.



1995 Youth in Mission Training Camp

ward children and youth in the Atlanta area.

Last year, YIM trained 90 Nazarene college students for ministry in 17 locations. World mission areas hosting teams last year included Australia, Papua New Guinea, Hong Kong, South Africa, Russia, Ukraine, Mexico, Ecuador, and Costa Rica.

Ten nations are being targeted for 1996 YIM teams, according to Mastin. International Student Ministry teams are being sought for assignments to Albania, Australia, Azores, Canada, Portugal, Spain, Russia, and Ukraine. International "First Aid" Healthcare teams are scheduled to be assigned to Reynolds Memorial Hospital, in

Washim, India, and Raleigh Fitkin Memorial Hospital in Manzini, Swaziland.

In addition, four teams are being assembled for urban assignments in the U.S. through Mission to the Cities. The targeted Compassionate Ministries Centers include: Beecher Community, Flint, Mich.; Golden Gate Community, San Francisco; Side by Side Ministries, Philadelphia; and The Lamb's Center, New York City.

The YIM recruitment tour of Nazarene postsecondary schools in the U.S. and Canada will continue through next month. The remaining visits include: MANC, Nov. 7-9; CNC, Nov. 17; NTS, Dec. 1; and NBC, Dec. 4-7.

## SAM Region Evangelizing

The South America (SAM) Regional Evangelism Conference was an outstanding success, according to Kevin Brunk, regional administrative assistant. The region reported more than 100 new converts during the campaign preceding the regional conference Aug. 31—Sept. 2.

"Each night of the campaign, a different pastor spoke," said Brunk. "It was an outstanding evangelistic campaign with dozens coming to Jesus Christ. We praise the Lord."

The SAM Regional Conference continued through Sept. 7. Delegations from each of the region's 10 countries presented reports during the gathering.

"In one of the sessions, the Brazilians reconfirmed 100 percent support in giving to the General Budget," said Glynda Wesley, regional missionary. "With this in mind, the other countries also pledged their support for General Budget giving. This led to an overwhelming feeling of support as never before."

Bruno Radi, SAM regional director, reported that the region has planted more than 1,200 churches during the past 12 years.

Three missionary couples who were recently appointed to the SAM Region were introduced during the conference. The new missionaries and their assignments are: Carlos and Noemi Fernandez, field directors for the Cono Sur Field; Ruben and Monica Fernandez, rector of the seminary in Costa Rica; and Alfredo and Rute Mullieri, general appointment to the South America Region.

On Sunday, Sept. 3, General Superintendent Jerald D. Johnson preached his final sermon as general superintendent in jurisdiction of the SAM Region.



## Asia-Pacific Growing

Evangelism and growth were the focus of celebration as 185 delegates and regional representatives gathered for the fourth quadrennial Asia-Pacific Regional Conference in Manila, Philippines, Aug. 23-27. More than 1,100 persons participated in both Sunday services held in the Manila Midtown Hotel ballroom.

Participants hailed from 35 districts in 18 countries, including representatives from 12 educational institutions.

"Visualize a place being jam-packed with Nazarenes singing praises in different languages and dialects, sharing mealtimes, and seeking in every word, thought, and act to glorify the Lord," said A. Brent Cobb, Asia-Pacific regional director. "That mental video clip may begin to capture the spirit of the conference. It was a preview of the things the Lord has in store for those who love Him."

The conference theme of "Each One Reach One" was highlighted by the report of growth on the region. During the past four years, membership has increased by more than 20 percent, according to Cobb. The number of regular districts increased by 100 percent during the same period.

The Asia-Pacific Region is home to nearly half of the world's people, according to Dave Hane, Asia-Pacific Region programs coordinator. "The vast



**Above**—Sharing strategies during the Asia-Pacific Regional Conference were (l to r): education commissioner Jerry Lambert, missionary Ung Ty Ratlief, and regional director A. Brent Cobb.

**Left**—Field director Stephen Heap (far left) joins in worship with the Brazilian delegation at the SAM Regional Conference.

**Right**—Michael R. Estep (right), Communications Division director, addresses the Caribbean Regional Conference with interpretation by Spanish Publications coordinator Jose Pacheco. NPH President Bob Brower looks on at left.

majority of people on this region do not yet know Christ and the abundant life that He came to give," said Hane.

The five-day conference, coordinated by Albert and Sallie Zabel, included seminars, workshops, and devotional times. Evening services featured music from around the region, inspirational reports from various fields, and messages by national and international church leaders.

## Caribbean On Track

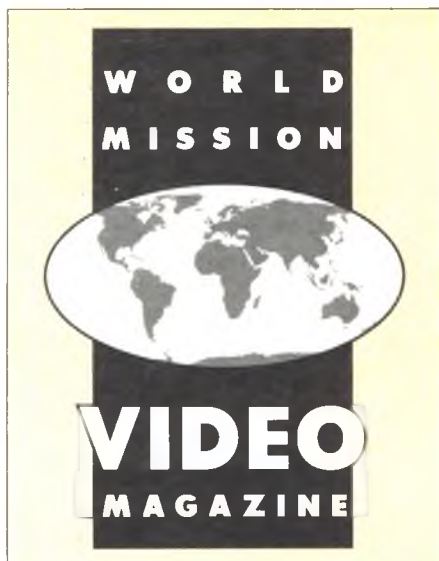
The Caribbean Region is on track and moving in the right direction, according to General Superintendent James H. Diehl, who just returned from the Caribbean Regional Conference (Aug. 17-20) in Santo Domingo in the Dominican Republic. Some 300 persons from 23 of the 26 nations of the region were present for the sessions.

"There is a renewed sense that we are on track under the leadership of John Smee," said Diehl. "They have been waiting for several years for someone to blow the trumpet and say, 'Let's go,' and John Smee is there to lead them in a dynamic way."

Diehl said the services were marked by a camp meeting spirit with many persons moving to the altar, although the various languages used created a problem when it came to the singing. "The songs were sung in English, Creole, and Spanish—all at the same time," said Diehl. "This resulted in a somewhat strained situation until Sunday morning. That's when we sang 'How Great Thou Art.' With hands in the air, and tears on faces, we sang it again and again. We finally found a song that brought us together, despite our linguistic differences. It was a blessed moment."

This was the final trip for Diehl to the Caribbean as responsible general superintendent for the region.





## Video Magazine Acclaimed

The initial response to *World Mission Video Magazine* has been positive and upbeat, according to Dave Anderson, Media International director. More than 6,000 copies of the magazine's second edition were mailed in the second quarter to Nazarene churches in the U.S. and Canada, as well as to English-speaking churches in world areas.

The video is designed to complement *World Mission* magazine.

"The video makes it possible to reach a different group of people who are unable to read the magazine," said Angela Thacker, NWMS president in Jacksonville, Fla. "The professional quality of the set, music, reporters, and photography make this a valuable resource for our missions program."

The video is a collection of program segments divided by a countdown clock. The accompanying program guide identifies segments by content and projected audience. Portions are suitable for viewing by an entire congregation, while others may be more useful for a Sunday School class, teen group meeting, missions study group, or for children's worship, said Anderson.

"I watched [the video] with interest, and enjoyed the excellent photography," said Loren Gresham, president of Southern Nazarene University, in a letter to the producers. "The stories were inspirational, and in some cases, disturbing [referring to the Rwanda footage]."

## Conference Postponed

The Evangelism Conference originally scheduled to be held Feb. 20-22, 1996, in Kansas City will be rescheduled, according to Bill Sullivan, Church Growth Division director. A new date has not been determined.

The change was made because of a national pastors meeting coordinated by Promise Keepers of Boulder, Colo., scheduled for the week prior to the conference, according to Sullivan. Promise Keepers is anticipating as many as 80,000 pastors at the Atlanta, Ga., event.

"We have been told by many pastors that their laymen are strongly encouraging them to attend the Promise Keepers conference," said Sullivan. "The two meetings were too close together, and the expense of trying to attend both would be too great. We did not want our pastors to have to choose between such an important pastors gathering and our own Evangelism Conference."

The Evangelism Conference, which is attended by pastors and evangelists, has been held quadrennially since 1947, according to Nazarene Archives.

"We're asking people to pray that God will help us as we reschedule the conference and plan for a renewal of the primary task of the church," said Sullivan.

## Unauthorized Fund-raising

Many voices are pleading for money from God's people. Our church people are not immune to these pleas. We understand that mailing lists are exchanged freely and are even sold. Traditionally, we have tried to guide Nazarenes by urging them to channel their donations through their local churches, districts, or the general church into what we have called "approved projects" or "approved specials." An official committee meets to consider and approve projects that fit into the mission of the Church of the Nazarene. Giving to approved projects permits a congregation to receive credit for missionary giving.

We have become aware of unauthorized personnel soliciting funds from our people. They have, in some instances, done so by adopting the

## New DSs Convene

Six new superintendents, elected or appointed to districts in the U.S. and Canada this past year, gathered in Kansas City for orientation sessions Sept. 18-20, according to Jack Stone, general secretary. The meetings were sponsored by the Board of General Superintendents and the general secretary's office.

The orientation included meetings with the general superintendents and directors from the International Center concerning general church services. Other sessions included interaction with veteran superintendents regarding district procedures.



Those attending the orientation included (l. to r.): Ted R. Lee, Indianapolis; David Nixon, Dallas; J. Dennis Johnson, Tennessee; Wesley G. Campbell, Canada Pacific; Lee Woolery, Northwest Indiana; and David Parker, Canada Atlantic.

terminology that we generally use to describe "approved specials." Specials listed in official church publications such as the *Herald of Holiness* and *World Mission* magazine will have been approved by the committee. Projects listed as "approved" in correspondence by officials at the International Center will also have been approved. Other than this, any solicitation would be suspect. This advice does not pertain to regular offerings in the local church, such as building fund or Faith Promise pledges. Our people are advised to contact the offices of either the World Mission Division or Church Growth Division when they are in doubt about any fund-raising project.

**Board of General Superintendents**

## Christmas Project Begins



**Nathan Biswas (right), national NCM coordinator, wades knee-deep in water as he evaluates flood damage at Nayanagar Church of the Nazarene in Bangladesh.**

Nazarene Compassionate Ministries has announced the formation of the Christmas Project for south Asia, according to Steve Weber, NCM international coordinator. The project will target the nations of Bangladesh, India, and Pakistan.

Five Nazarene churches in Dhaka, Bangladesh, and at least 100 Nazarene families are known to have been affected by recent flooding in the region. Unusually heavy flooding along the Brahmaputra and Ganges river lowlands is being blamed for at least 66 deaths and damage to a million homes and to more than a million acres of crops.

The Christmas Project is being coordinated by Karen Horner, NCM Child Sponsorship coordinator. It will include a nutritional program targeted at children under the age of five, as well as provide a community-based health-care program for all children.

The nation of Bangladesh suffers from acute overcrowding, malnutrition, and poor health conditions, according to Horner.

"The Church of the Nazarene is currently planning relief efforts designed not only to bring immediate aid to flood victims but also to provide long-term solutions to problems that have long plagued the people of Bangladesh," said Horner.

Contributions for relief may be sent to the Nazarene Compassionate Ministries Fund, earmarked "Bangladesh NCM" or "South Asia Christmas Project," payable to General Treasurer, 6401 The Paseo, Kansas City, MO 64131. Canadian contributions should be sent to the Church of the Nazarene Canada in Brampton, Ont.

## Nazarene Educators Seek Global Cooperation

Fifteen representatives of Nazarene higher education met this summer in Oxford, England, for a consultation to develop a global strategy for Nazarene education, according to Jerry Lambert, commissioner of the International Board of Education.

The meeting was held in conjunction with a two-week, interdenominational conference at the Oxford Centre for Mission Studies. The program, "Institutional Development for Theological Education in the Two-Thirds World," attracted persons from every continent representing various missionary agencies and educational institutions. Participants attended more than 90 hours of seminars, lectures, panels, and dialogue sessions concerning innovation in higher education.

Nazarenes Kent Brower and Ted Esselstyn served as resource persons to the conference. In addition, Lambert preached for the closing Communion service.

"Truthfully, I have never seen as many people resources available to our leaders," said Lambert. "New friendships, relationships, and networks were established that will make a real difference in future planning for our regional educators."

After attending day sessions at the Oxford Centre, the Nazarene educators met each evening to discuss Nazarene issues. The group emerged from more than 25 hours of interaction with "The Oxford Affirmation"—a "collective vi-



**Participating in the global education consultation were (l. to r., front): Roy Stults, Wilbur Brannon, Jerry D. Lambert, Gordon Wetmore, and Al Truesdale; (back) LeBron Fairbanks, Charles Gailey, John Haines, Dwight Swanson, Ted Esselstyn, John M. Nielson, Kent Brower, Christian Sarmiento, and Humberto Bullon.**

sion of the shape and direction of Nazarene higher education."

The group identified several priorities for Nazarene higher education, including: developing a plan for distance graduate education in Latin America; seeking a communications link among key educators; producing a video training program for pastors on all regions; developing a library for institutions and extension centers; creating a registry of Nazarene educators; and establishing an international resource program to develop an integrated system of education.

## Chaplaincy Grows



Nazarene chaplains now number in excess of 600, according to Curt Bowers, Chaplaincy Ministries director. The new figure represents growth of nearly 400 percent over

the last decade.

Nazarene chaplains serve in 38 different ministry settings, said Bowers.

"I believe our Nazarene chaplains are the church's greeting cards to society," said Bowers. "Our church cares enough to send the very best."

The role of the Chaplaincy Ministries office is to recruit, endorse, and support Nazarene chaplains, as well as minister to some 5,000 Nazarene service members, according to Bowers.

When Bowers, a retired army chaplain, moved to the International Center in 1984, there were 155 Nazarene chaplains. In July of this year, the total was 602.

Of the 602 currently assigned chaplains, 185 are full-time. Fifty-five of the full-time chaplains are assigned to the U.S. military. These include 38 in the army, 12 in the navy, and 5 in the air force. Most Nazarene chaplains serve in volunteer or part-time contract assignments outside the military.

"The chaplaincy is a good way to extend ministry beyond the walls of the church by endearing oneself to the community," said Bowers. "Chaplains can take the cause of Christ and the Church of the Nazarene into areas where nobody else can go."



## Adventures in Christian Parenting

# My Best Friend

**JERRY AND LYNDA COHAGAN**



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

IT'S NOVEMBER. The storm doors have replaced the screen doors. All the petunias have been pulled out of the flowerbed, and the memory of a ripened tomato fresh from our garden exploding in our mouths is just that—a memory. Winter is preparing to once again slither under the front door, swirl against our window panes, and remind us of those sweltering 100-degree days we hated just four short months ago but would now eagerly embrace. But before all the hatches are battened down and spiced cider replaces iced tea as the drink of choice, one memory from this past summer.

Our family spent many an hour in the municipal pool only a few blocks from our home. We'd usually go in the evening after an early supper. This accomplished two purposes: we parents got to delude ourselves into thinking the whole day had been fairly pleasant instead of the "heat index of 108" affair that had actually transpired. But more importantly, our kids would jump, swim, cannonball, dive, dog-paddle, and splash nonstop for a good two hours, which made getting Chase and Tori into bed a relatively easy operation (may seem trivial to you, but a quick and easy

bedtime is an important life goal for every parent of kids aged five and three).

By all accounts, the pool was a great place to be. And we noticed that the pool brought out really interesting behavior in our children. (There's just no hiding who you are at the pool—unfortunately!) Chase preferred to have one if not both parents with him in the "deep end." This was the area that was four to five feet deep. It gave sure footing to the parents for Chase's sense of security but was amply deep enough for him to get thrown by his father, dive to the bottom to swim between his mom's feet, and perfect for the cannonball. Chase spent the bulk of his time perfecting such skills.

Tori, on the other hand, preferred to be the social butterfly. She would spend her time in the shallow area with the wide steps, the gently sloping ramp, and one screaming-with-delight child for every cubic foot of water. Tori would jump in, look around, locate the child that seemed to be closest to her size, and immediately start talking and playing with the stranger as if they'd known each other since birth. When we'd ask about the current playmate in tow, Tori would instantly respond with, "She's my new best friend." We'd follow with, "Oh, what's her name?" Tori: "I don't know."

One day as we watched Tori playing from where we were perched on the wide steps, we heard her say to that day's playmate, "You're my best friend." When the little girl responded with a look of befuddlement mixed with disdain, Tori repeated, "You're my best friend!" To this, Tori received a more active response. The

girl took the flat of her hand and with a quick, decisive SPLAT on the water's surface, splashed water into Tori's face. This was obviously not the response Tori had been looking for. But three-year-olds are incredibly resilient when it comes to such interpersonal encounters. After the 10-second solace provided by burying her face in a sun-warmed beach towel, Tori was at it again. This time the target was a "Bam-Bam" look-alike with really cool planes and boats to play with: "Hi! You're my new best friend." And so the summer went.

In the midst of this summertime friendship campaign, the family was driving home from church one Sunday while Chase was vividly recounting not the Bible stories he'd heard, but the snacks he'd had in Sunday School. (He's a lot like his mother in this respect.) Tori's voice piped up, "Jesus is my new best friend."

It was another of those moments when parents are stopped cold (or strangely warmed?) by the simple truth of children. Maybe God gives us children at the time in our lives when we need to remember all the stuff we knew as children but then forgot. Jesus is my best friend. At three, Tori no doubt is thinking that Jesus isn't going to splash water in

**Jesus isn't going to splash water in her face or yank a toy boat out of her grasp.**

her face or yank a toy boat out of her grasp.

We hope and pray that when she's 13, she'll know that Jesus will understand her when no one else does. When she's 23, Jesus will light her way through major decisions. When she's 33, Jesus will be her solace in hectic family schedules. Even when she's 83, may she see that one phrase as the theme of her entire life: Jesus is my best friend.

# Raising the Level of Worship

by Randy T. Hodges, *pastor,*  
*West Side Church of the Nazarene, Wichita, Kansas*

**T**he Apple Computer company was struggling. The “techies” who made the company great were ill-equipped to lead the huge corporation their computer skills had created. Steven Jobs, the company’s chairman, traveled to New York to recruit Pepsico’s CEO, John Sculley, to provide the leadership Apple needed.

Sculley declined Jobs’s offer. But Jobs persisted. Finally, to be rid of him, Sculley made outrageous demands, including a million-dollar-per-year salary, a million dollar bonus, and another million guaranteed in severance. He was surprised when Jobs agreed with one stipulation: Sculley would have to move to California.

Sculley refused. Jobs challenged him, “Do you want to spend the rest of your life selling sugared water, or do you want to change the world?”

Those words torpedoed Sculley’s comfortable life. He’d gotten so caught up in protecting his position at Pepsico, preparing his future, and developing his retirement plan that he nearly lost an opportunity to change the world. He packed his bags for California. A new vision opened the way to new possibilities.

Vision is also necessary for worship. Until we expand our vision of what worship can become, we limit what God can do through us. Paul Harvey said a blind man’s world is bound by the limits of his touch; an ignorant man’s world, by the limits of his knowledge; and a great man’s world is bound by the limits of his vision.

The boundaries of our vision limit our ability to achieve. Because the size of our vision establishes what we’ll attempt, we must expand our worship horizons. How can worship leaders expand our vision of what worship can be?

## **Appreciation for Your Church’s Present Worship**

When we’ve worked with any group for a while, it’s easy to take their strengths for granted and to see only the shortcomings. Applying this to worship means we can sometimes see only where our services are severely lacking.

We need to fight the “grass is always greener” syndrome. It’s easy to believe every other church attracts huge crowds, holds multiple services, and does marvelous, cutting-edge worship.

Too many worship leaders chase the latest fad, believ-

ing, “If it works for that church, it should work for us.” But when we chase fads or mimic other churches, we end up imitating the wrapping on the package while forgetting it’s what’s inside that matters.

Instead of following others, identify strengths in your present worship patterns. Look at what you already do well. Perhaps you have a good choir or faithful musicians. Maybe the service flows well, or the way your church handles prayer is especially meaningful to the worshipers. Remember the people in your congregation have chosen your services as their place to worship God. Something draws them to your church.

Whether it is the warmth of the people or a giant choir, every successful church has strengths if we stop to identify them. Appreciating our strengths does not excuse us to stay as we are but lets us avoid destroying present worship traditions and helps us willingly adjust to add meaning to our present worship.

How can we develop our worship visions?

Reading helps. I recommend reading Robert Webber, who has written a library of books and articles on worship. I also recommend James F. White’s *Protestant Worship: Traditions in Transition*; *Mastering Worship* with several prominent worship experts; and William Willimon’s *Worship as Pastoral Care*.

Another step is to observe worship services in other churches. Develop a “discerning eye” and look at the services from the perspective of a worshiper. Pick churches whose services will probably stretch you without overwhelming you.

## **Some Transitions Are Necessary to Raise the Level of Worship**

These transitions will probably need to occur to improve the worship in your services:

*Improve the quality of services.* Sometimes this is just a matter of attending to details. Though we’re not marketing a production, God deserves nothing less than our best effort. In Malachi, God considered a “worship lock-out” because the people offered God less than their best.

*Offer more opportunities for involvement.* Let people use their talents to help in various areas. The more you can encourage active participation, the better. Delegate responsibilities to quality people who will share the load.

*Pay more attention to planning and coordination.* This



H. Armstrong Roberts

is essential as you add more people and groups, because more participants means more complexity. More complexity requires more time to coordinate efforts.

### **How to Make Worship Changes Without Changing Churches**

How can leaders break through the resistances to positive change in worship? These steps can help us more effectively guide God's people through change.

*1. Ask God to provide a clear vision of what needs to change and why.*

Since worship starts with God, it makes sense that changes to worship should also originate with Him. James 1:5 clearly directs, "If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him" (NIV).

Sometimes as we pray, God starts the change in us. He may infuse us with courage—courage to keep going, to remain positive, and to keep believing in God's people even when they don't embrace changes we consider necessary.

Belief in people is essential. Rather than seeing them as adversaries, we must maintain the view that we are all teammates working to accomplish God's work and will.

*2. Consider the magnitude of change needed and create a plan to manage the issues involved.*

Minor changes can happen quickly and with minimal work. However it is unwise to treat major changes in that same manner. Remember the greater the change, the more carefully the process needs to be managed. Managing changes means providing adequate, clear information and then giving time for people to own the changes themselves.

We manage change by guiding people through adjustments and encouraging them to see the benefits of adapting to new patterns.

*3. Earn the trust of the people.*

How can we do this? One way is by having good worship services. If the people feel good about what they are already experiencing, they will find it easier to support what they have not yet experienced.

We can establish trust by building strong relationships with individuals. Friends listen more openly to proposals for change than do strangers.

We also establish trust by showing sensitivity to our people's values. By understanding their concerns, we make it possible for them to relax.

*4. Understand the key role of influential leaders.*

Not all the people must agree with the proposed changes. However, it greatly helps if key leaders are supportive, or at least not opposed to, the concepts.

*5. Examine your congregation's worship dynamics.*

How deep is the talent well from which you draw? Do you have the laypeople and staff to implement the worship programs you may want to start?

What are the musical preferences? Evaluate whether

#### **In the Midst**

**The clustering of Christian friends  
For comfort in God's name  
Renews our strength in common praise  
And lifts our hearts again.**

**Our holy laughter, hymns, and songs  
Delight our God and us.  
God's healing to the saints belongs  
When we approach Him thus.**

**Here in the midst of Christian friends  
God's comfort sweet abides.  
In every place where hearts are His,  
The blessed Lord resides.**

**—Nancy Spiegelberg**

*continued on page 21*

# WHAT WE LEARNED



by Roland Feltmate, *pastor,*  
*North Hill Church of the*  
*Nazarene, Calgary, Alberta*

**W**e can discover a great deal about an individual when we know his or her preferred style of music. I have two children. Whenever one of them borrows my car, I can tell which it was just by the radio station the dial was turned to. Being their father, I can tell you their music preferences are not erased upon entering the sanctuary on Sunday. Likewise, research and experience suggest that in most of our churches, the individual worshiper may “dial” only one style of worship.

The matter of corporate worship style appears to be a growing challenge. Regardless of the age, size, or location of a church, its worship leaders increasingly face the challenge of preparing and leading worship for congregants who hold strikingly different worship preferences.

At North Hill Church of the Nazarene here in Calgary, we decided to explore this challenge. We knew different worship style preferences existed. We wanted to develop and implement a philosophy of worship that would be helpful to all people in our church.

(1) reading and researching the available literature (we also conducted surveys, personal interviews, and field trips to other churches).



## Preparation

(2) writing a “textbook” and creating a course of study on worship.

(3) teaching the essence of the material to the core of the congregation.

(4) conducting the necessary administrative meetings (committee, church board, and congregation) in order to prepare for implementation.

(5) beginning the implementation process by conducting a series of seven sample worship services.

(6) completing the implementation process by “doing” the theory over a longer period of time (seven months).

(7) completing surveys and evaluations plus designing a handbook for worship leaders as a guide for ongoing application and evaluation.

Our exploration and application yielded several helpful discoveries. Most of our theories were confirmed, but we also encountered several surprises. The confirmed categories included:



## Discoveries

# D ABOUT WORSHIP



Kingswood Images. Chapel windows. Mount Vernon Nazarene College

(1) about half of the congregation preferred a more traditional worship service, while the other half preferred a more contemporary one.

(2) those who attend Sunday School before the morning worship service did not find 9:30 A.M. too early for the first service, nor did they object to attending Sunday School after worship.

(3) most of the younger, and all of the more unchurched individuals, prefer to worship at 11 A.M. rather than 9:30 A.M.

(4) a 30-minute intermission between the two morning services is better than 15.

(5) it is crucial to have musicians who are capable of leading (vocal and instrumental) contemporary worship.

(6) most of those attending the service of their choice report that they are more satisfied than when attending the “blended service” (after an earlier experiment with a blended service, we concluded that we had only managed to offend the

## THE BLENDED SERVICE HAD ITS OWN GUARANTEE—THAT EVERY WORSHIPER WOULD BE OFFENDED AT LEAST ONCE EACH SUNDAY.

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majority of the congregation).

(7) having a service in their preferred worship style is important, especially when bringing a guest.

(8) overall attendance has increased.



### Surprises

We also bumped into a batch of surprises. The surprise category is shorter, but no less significant:

(1) to some, the time of the service is more important than the worship style.

(2) many who prefer a more contemporary worship style made it very clear that they still wanted a “full sermon from the Bible.”

(3) communication was one of the biggest challenges. One of the survey respondents was worried about the idea of a traditional service, thinking it would be “dull and boring.” Another thought the term “contemporary service” implied “wild and weird.”

We learned from our research that the Wesleys had similar challenges. They expressed biblical doctrine in the form of poetry, and in order to make their hymns as singable as possible, they used contemporary tunes. We also discovered that when Methodism was planted in North

America, what developed was a “mostly pragmatic reformation of worship for American circumstances.”<sup>1</sup> Our research indicated that Bresee’s ministry reveals a similar evolution in worship.<sup>2</sup>

In this connection, we found Don Hustad’s comments to be helpful. He stated, “Music is a cultural language, and what is ‘fitting’ and ‘proper’ in one culture is not acceptable in another . . . [because it] makes sense *only* in the culture for which it is intended.”<sup>3</sup>

It became obvious that our congregation contains at least two distinct worship cultures, traditional and contemporary. Some congregants are only comfortable worshipping in their “mother tongue” of worship; others, however, are “fluent” in two or more styles.

Based on our findings, we have decided to continue two different worship services each Sunday morning. The 9:30 A.M. service will be “more traditional,” and the 11 A.M. service will be “more contemporary.” In fact, if there were enough who preferred a “more liturgical” worship style, we would offer such a service as well.



### Principles

But here is the clincher. We have concluded that regardless of the style of worship, there are several elements essential to a service. First, it must be *faithful to the Bible*. That is to say, it must be based on divine revelation and a recognition that it is initiated by God; include a faith response on the part of the worshipers; involve the act or the attitude of sacrifice that celebrates redemption and salvation; feature a place that is considered significant, not because of geography or structure, but because of the “Holy Host”; give recognition and worth to the character of God as revealed in Scripture; and make a positive difference in the congregants’ sphere of influence.

Second, it must be *attentive to Protestant tradition*. This includes seating that positions worshipers as close as possible to the worship leader; service times that are suitable to the local situation; placement of the sanctuary furniture so as to remind the worshiper of the centrality of the preached Word and the importance of responding publicly to the message; public reading of the Bible in the vernacular; congregational singing; use of instruments; public prayer and sharing; celebration of the Lord’s Supper; and the sermon.

Third, it must be *appreciative of Nazarene heritage*. This means having at least one worship service per week that includes a doctrine-centered sermon and at least one service that is more evangelistic or seeker sensitive. Weekly emphasis on prayer and Bible study is essential, but not necessarily on Wednesday night and not necessarily at the church. Our Nazarene heritage also prescribes special times for focusing on revival, stewardship, Christian education, and missions.

Fourth, it must be *effective in the*

*local context*. For us, this means having both a traditional worship service and a contemporary one. It also calls for educating the congregation as to our philosophy of worship and training all worship leaders in the art of worship. We must also be aware of outside influences that may have a negative effect upon our worship while staying in tune with the needs of the congregation and the cultural changes within our community.

Having a written philosophy of worship, for us, is not an end but rather a benchmark for continual improvement. When it comes to attempting to link our tradition and heritage with contemporary society through corporate worship, we are striving to be *pragmatic traditionalists*.



1. James F. White, *Protestant Worship: Traditions in Transition* (Louisville, Ky.: Westminster/John Knox Press, 1989), 173-74.

2. Roland Feltmate, “Worship Challenges in Canada,” D.Min. Dissertation/Project, Nazarene Theological Seminary, 1995.

3. Vic Delamont, *The Ministry of Music in the Church* (Calgary, Alta.: Vic Delamont, 1980), 141.

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continued from page 17

your people have classical tastes or prefer a praise style.

How rigid are attitudes? Does your church value spontaneity or stability? Is change an adventure or a threat?

6. *Don't underestimate the power of tradition.*

Tradition can cause stagnation. But on the other hand, tradition lets people forget the forms and patterns of worship and get more caught up in glorifying God. Tradition provides stability that allows God to reveal himself to generation after generation.

7. *Start early—be patient.*

If the anticipated changes in worship are truly worthwhile, they will still be important six months, a year, or five years from now. Don't force changes in worship before the congregation can accept them. Wait for the right timing.

8. *Build momentum.*

It is easy to change the direction of a moving car. It's hard to steer a parked one. Likewise, changes become easier to implement when you can ride the forward flow of momentum. If you try to implement changes at a time when morale is high, attendance is increasing, and giving is up, you'll find making changes to be easier.

9. *If possible, change only one thing at a time—move forward incrementally.* Rapid change characterizes our society. Church is a place where people long for stability and security. If change can be introduced gradually, we permit our people to adopt the initial changes before more are thrust upon them.

10. *Work for long-term positive change.*

In the long-term plan to shape services of Christian worship, the journey is at least as important as the destination. Starting where the people are is the journey's beginning. And since the worship of God is the work of the people (not just the performance of the pastor/worship leader), taking our people with us on the journey is the sole option. Our goal is to build up persons and to lead them closer to Christ Jesus, not to alienate them from us and possibly Him by forcing change upon them.

The prophet Amos asks, "Do two walk together unless they have agreed to do so?" (3:3, NIV).

The obvious answer is matched by the realization that neither does a congregation follow the pastor's leadership in worship unless they agree on styles, patterns, and forms.

But the journey's beginning is not its end. The wise worship leader carefully and conscientiously shapes the services of worship in a manner that encourages progress together in responsible and effective worship of God.

This article is excerpted from *A Call to Worship*, a new book from Beacon Hill Press.

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## What Is Worship?

The most important activity in any church is worshiping God in His holiness. Glorifying and honoring God through worship is the primary and essential activity of the Church of Jesus Christ. The very life of the church flows from its worship. With Jesus as the Head, worship is the heart of the Body of Christ.

But what exactly is worship? Since worshiping God in His holiness is the essential activity of the church, we must clearly understand what worship is.

Sometimes, the activities that are labeled "worship" are actually entertainment, evangelism, fund-raising, fellowship, church growth, promotion of programs, or other church focuses. It is too easy for the functions of the church life to become the focus of the church.

However, the only legitimate focus of worship is God himself. He declares, "I am the LORD; that is my name! I will not give my glory to another or my praise to idols" (Isaiah 42:8, NIV). When God is dethroned and we idolatrously worship the programs we have created rather than the Creator himself, our church dies.

But when God remains the central focus, when we come together for the sole purpose of glorifying Him, all the other activities assume their rightful places.

William Greathouse reminds us, "We do not go to worship for what we can get, but rather what we can give, to give glory to God, to honor Him, magnify and bless His name . . . we do not worship to be entertained or even educated, but we can engage in no activity more fulfilling or edifying, or more thrilling, than that of true worship" (*Preacher's Magazine*, Dec.—Feb., 1989-90).

Ralph Martin says worship is "the dramatic celebration of God in His supreme worth in such a manner that His 'worthiness' becomes the norm and inspiration of human living" (*International Standard Biblical Encyclopedia*).

What is worship? Worship is the prime activity of the church in which we glorify God. It is the regularly scheduled meeting where we declare and redeclare our love to God. It is the opportunity where those of us who call ourselves "Christ's ones" stand and proclaim before God and others, "We love You, Father."

—Randy T. Hodges

# WHATEVER HAPPENED TO THE OLD SONGS?

by Chip Ricks

I miss the hymns. I miss the pipe organ's invitation to worship and the voices of believers rising in unison to the words of "O Worship the King" and "All Hail the Power of Jesus' Name." Don't get me wrong. I'm not asking to go back to the "good old days." I like air conditioning, freeways, and computers. And I like the praise choruses that have become so popular in the last few years. They have a place in the worship service. But I need the old hymns. We all do. They're part of our heritage—a part we can't afford to lose.

## Hymns Bind God's People Together

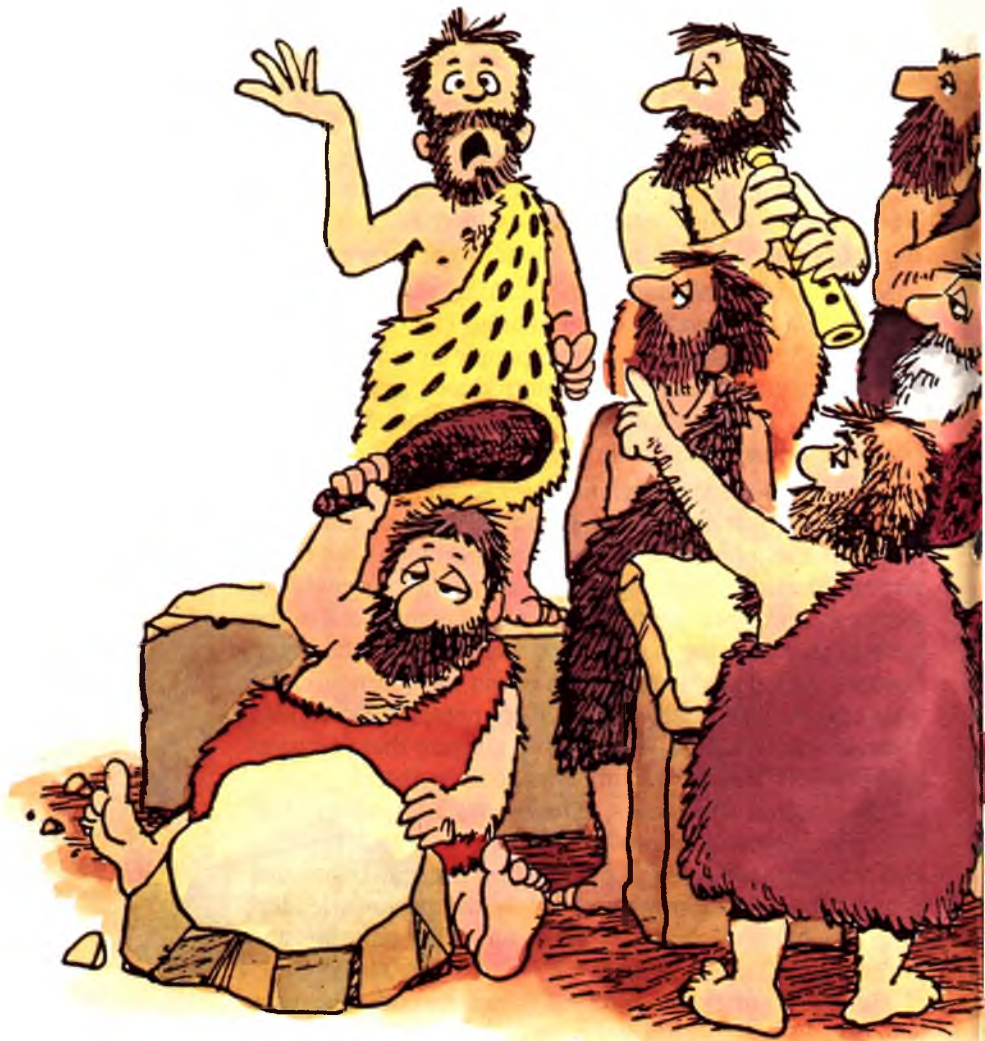
Like the Bible, hymns bind us with strong ties to God's people and His Church. Much of our Bible is the history of the work of our great God among humanity. I got to know persons of faith like Moses, Abraham, Isaac, Jacob, and Joseph by reading the Word written hundreds of years ago. I can almost hear the voice of the prophet Jeremiah when he delivers God's word: "I have loved you with an everlasting love" (Jeremiah 31:3, NKJV). I feel a close kinship with those whose names appear in the Book of Acts—Aeneas whom Peter healed, Cornelius the devout Roman army officer, Aquila and Priscilla who ministered with Paul.

In the same way, I feel a kinship with those German crusaders of the 12th century whom many believe first sung "Fairest Lord Jesus." These brave men undertook

a dangerous journey to the Holy Land as their way of taking a stand for the One whom they adored. Later, in 1620, Moravian believers made their way out of Bohemia to what is now Poland singing "Fairest Lord Jesus" along the way. In 1983, when Poland

was still behind the iron curtain, the Allan Hancock College Choir from Santa Maria, California, was invited to sing in St. Mary's Cathedral in Krakow, Poland. When they returned, Glen Montague, their director, said to me,

*continued on page 24*



I'M TIRED OF THE OLD HYMNS!  
SOMETHING CONTEMPORAR



# SING TO HIM

## A NEW SONG

by Michael Cork

**M**y son Christopher and I were watching "Andy Griffith," one of our favorite TV shows. We laughed at Barney and Opie, whistled the theme song, and after the program, Christopher asked, "Dad, was

this show on in the olden days?" I asked what he meant. "You know, when you were a kid." I quickly reminded him that the olden days were not when I was a kid, but rather when my mom and dad were kids. Now *those* were the olden days.

### How Old Is Old?

I hear people comment about music in the good ol' days or the old songs or the great old hymns, and I wonder, just how old is old?

Most of us have favorite musical styles, often based on the kind of music we grew up on. "Oldies" stations now play music from the '40s, '50s, and '60s, and keep updating their play list so that songs from the '70s are now classified as "oldies."

Don McMinn, in his book *The Practice of Praise*, quotes the foreword of *The Modern Hymnal*, published by Broadman Press in 1926.

The Grand Old Hymnals "of the other days" have rendered a great service, and we are glad to pay them worthy tribute. The Grand Old Hymns must be preserved, and the use of them should be encouraged. There are also many of the more recent Hymns and Gospel Songs which are very serviceable and attractive, because they have been inspired by present-day experiences and have the blending of appealingly strong music with the forcefully simple Gospel Message. This is a MODERN HYMNAL in Price, in Make-up and in Contents. It is modern in Contents in that it meets the present day need and demand both for the Standard Old Church Hymn and the worthy newer Gospel Songs.

And what are some of these "more recent Hymns and Gospel Songs?"

1. "Blessed Be the Name"
2. "There Shall Be Showers of Blessing"
3. "When the Roll is Called Up Yonder"

Those modern songs of the 1920s are songs that we now call old.

I have a leather bound Methodist Episcopal hymnbook dated 1849. These were the small thick hymnbooks with words only. The singer could choose the tune depending on the meter. The foreword of this hymnbook says, "The number, variety, and adaptations of its hymns will not require another revision for generations to come."

The next Methodist hymnal was published, not generations later, but 17 years later in 1866. The foreword said that the previous hymnal was found to be "in many respects defective, though otherwise highly prized." It went on to say, "A number of long hymns and poems, which although choice specimens of sacred lyrics, have ever been deemed unsuitable for purposes of general worship, have been superseded by compositions of a more popular cast."

According to hymnologist Kenneth Osbeck, "Spiritual revivals throughout history have always been accompanied by an outburst of new song. This was especially true of the 16th century reformation movement when . . . congregational singing was rediscovered. However, by the 17th century, the church was once more cold and non-evangelis-

*continued on page 26*



AN'T WE DO  
OR A CHANGE?

“When we sang the words of ‘Fairest Lord Jesus’ as our closing number, there was not a dry eye in the crowd.” The hymn was a bond of love between the believers in the choir and the believers in the audience. They were one in Christ.

Just a few years ago, I had a similar experience when I worshiped in a Nazarene church in Hong Kong. The language didn’t matter. The music was the same, and my English words blended with those of the Chinese Christians as we sang together “The Church’s one foundation / Is Jesus Christ, her Lord.” I understood more fully the meaning of the Church that day.

**The Classic Songs Reflect Our Deepest Emotions**

One of my dad’s favorite hymns was “Leaning on the Everlasting Arms.” When I was only 12 years old, Dad gathered my two sisters and me under the big oak tree in our backyard and told us that mother’s surgery for a brain tumor had left her blind. She would never again be able to see. “We’re going to get through this together,” Dad said. “We’re going to lean on Jesus. Remember the words of the song?” Then in a broken voice, he sang the words: “What a fellowship, what a joy divine, / Leaning on the everlasting arms . . .” My sisters and I joined him on the third verse and did our best to smile through our tears. “What have I to dread, what have I to fear, / Leaning on the everlasting arms?”

Who has not felt the comfort of the Lord’s presence in times of bereavement when singing “Abide with Me”? Henry Lyte wrote the hymn a few days before preaching his last sermon on September 4, 1847. He suffered from tuberculosis and had difficulty standing at the pulpit. But his deepest desire was for the abiding presence of the Lord Jesus.\*



I express my joy in knowing the Savior when I sing “Since Jesus Came into My Heart” and my concern for missions in the words of “Rescue the Perishing.” When I sing “Am I a Soldier of the Cross?” I wonder in my heart if I can stand against strong persecution as Isaac Watts stood back in 1724 when English dissenters broke from the official Anglican church. “Am I a soldier of the Cross, A follower of the Lamb, / And shall I fear to own His cause, or blush to speak His name?” The

**ISN'T IT POSSIBLE THAT SOME UNBELIEVERS WILL TURN TO CHRIST BECAUSE THEY HEAR MUSIC THAT IS DIFFERENT FROM THAT OF THE WORLD?**

words call me to examine my own commitment today when my children are deprived of prayer in the classrooms or a fellow worker curses the name of Jesus.

**Hymns Lift Our Hearts in Worship, Praise, and Prayer**

On the 11th anniversary of his brother’s Aldersgate conversion experience in 1749, Charles Wesley wrote “O for a thousand tongues to sing / My great Redeemer’s praise . . .” His heart was filled with praise and worship. I know how he felt. When I think what God has done in my life, how He has changed me and blessed me, I am thrilled to add my voice to that of Charles Wesley.

Pearl Thieman was almost 90 years of age when she first came to our church. She had been an alcoholic for most of her life, but when she met Jesus, she was 100 percent committed to Him. Nothing else mattered. Her favorite hymn was “How Great Thou Art,” and she told us often that it took a great God to turn her life around. Pearl had her special place on the end of the fourth pew from the front, and just before her 95th birthday, her friend Joyce brought her to the evening service. I can still see Pearl’s radiant face as we sang the last verse of “her” hymn. “When Christ shall come with shout of acclamation / And take me home, what joy shall fill my heart! / Then I shall bow in humble adoration / And there proclaim: my God, how great Thou art!” A few days later, Pearl went

to be with her Lord, to worship and praise Him before His throne.

Some hymns are prayers, words spoken directly to the Lord, personal, intimate. One closest to me was written in 1932 by Thomas Dorsey, a black gospel musician. He was singing at a revival meeting in St. Louis, Missouri, when he received word that his wife and infant son had died. A few weeks later, he sat down at his piano and wrote "Precious Lord, Take My Hand." The words became my prayer when I was told that my husband had cancer. I had reached the end of my own strength. "Precious Lord, take my hand, / Lead me on, help me stand. . . ."

### Classic Songs and Hymns Can Draw Unbelievers to the Savior

For half a century, Dr. Billy Graham has closed his services with the well-known hymn "Just As I Am." You have probably stood in a packed football stadium, as I have, singing "Just as I am . . . I come! I come!" Only God knows how many hearts have

responded to the Savior as the words of this hymn were sung. Charlotte Elliott was an invalid, unable to walk, when she wrote the words in 1819. The words are an invitation to come to the Lord just as we are, poor, lame, blind in body or in spirit, and He will make us whole.

Isn't it possible that some unbelievers are drawn to a new life in Christ because they hear music that is different from that of the world? Different in words. Different in tune. Different in rhythm. I have a friend who had not entered the doors of a church since she was a child. But a death in the family caused her to stop and think. She walked into our church one Sunday morning. At the end of the service, when we stood to sing "Have Thine Own Way, Lord," Julie started weeping. "I remember singing that song when I was a little girl," she said. Julie asked Jesus to have His way in her life that morning.

Someone has estimated that over a million hymns have found

their way into print. And in the past 20 or 30 years, some new ones have been added. I especially like Jack Hayford's beautiful hymn of worship, "Majesty, Worship His Majesty!" now found in many of the new hymnals. Pastor Hayford wrote the hymn back in 1977 when he and his wife were traveling in England. That year was the 25th anniversary of Queen Elizabeth's coronation, and symbols of royalty were everywhere. These caused Pastor Hayford to reflect on the royalty, the majesty, the power of the King of all kings, and a new hymn came into being.

Along with some new hymns, many beautiful choruses are being written today. The best will take their rightful place in the heritage we pass on to future generations. But let's not give up the old hymns—our heritage from those who've gone before us. A blend of the new with the old can enrich our worship and give glory to our God.

\*Facts concerning the history of the hymns were taken from Kenneth W. Osbeck's book *Amazing Grace* (Grand Rapids: Kregel Pub., 1990).

HH

## Rushing Through Worship

I really felt that I had kept the altar open long enough. Several people responded immediately and spontaneously. The concern for courtesy to those who had been standing through the verses of the invitation hymn was welling up strong. No one had moved to the altar during the final verse, kneeling space at the front of the church was filled, and personally, I was physically and emotionally exhausted.

The sermon was longer than it should have been. While I believed I had preached the message God had inspired for the service, the expected time for dismissal had passed. I was

about to invite those who would give prayer support to the seekers to come forward, dismissing the remainder of the congregation. Instead, I returned the service to the congregational leader and went to join those who were giving prayer support at the altar.

Sensitive to the Holy Spirit's guidance, the leader did not dismiss the service but asked the congregation to be seated. One by one, those who had come to pray found the assurances for which they had come and returned to their seats. Quite unexpectedly, when it appeared that the conditions for dismissal were appropriate, others with

whom the Holy Spirit had been working began to approach the altar until again, the kneeling space was filled. The same thing then occurred a second and even a third time. God was not finished, and I had almost made an error due to my concern for courtesy and time sensitivity.

A few days ago, a young church board member said to me, "Please ask our pastor not to race through his sermons." He explained that the sermons were always well-prepared, but time constraints seemed to force the pastor into a breathless delivery style. Several weeks ago, another lay member from a differ-

ent church expressed his concern that altar invitations were so abbreviated that, in his opinion, the Holy Spirit did not have sufficient time to intensify conviction.

I certainly understand the contemporary emphasis upon time management, and I don't want to encourage the practice of wasting people's time. On the other hand, is it possible that we have been too strongly influenced by the impatient voices of a vocal minority?

—M. V. Scutt,  
superintendent,  
Southwest Indiana District  
Church of the Nazarene

## SING TO HIM A NEW SONG

*continued from page 23*

tic. Again, God lit the fires of revival in the latter half of that century . . . in Germany which was similar to the Puritan and Wesleyan movements in England.”<sup>4</sup>

The great hymns of Charles Wesley came out of the fires of revival in the 1700s. Just as today, I’m sure there were those in Wesley’s day hesitant to jump on the bandwagon of embracing “modern” music. But God was doing something new, and it had to be expressed in a new way.

Jack Hayford, senior pastor of Church on the Way in Van Nuys, California, says, “There has been an awakening of worship and joyous praise in the church over the last quarter century.”<sup>5</sup> If this is the case, and if spiritual revivals have always been accompanied by an outburst of new song, then praise God, a revival of worship is the reason for the new praise music. A new awareness of praise is the reason that “worship” tapes and CDs are in cars as people commute each day. In the 1800s, people carried their hymnals along with their Bibles to and from church. In the 1900s, people carry their Walkmans, playing the latest worship tape on their way to work or while they work out.

### What Songs Are We Singing?

In the 1960s and 1970s, the church became enamored with performance and with the reality that we could produce music as fine as the world’s music. About 10 to 12 years ago, however, music started being produced that didn’t promote an artist but rather focused on Christ. What a novel idea, music that focuses on Christ, not the personality or talent of a performer. Singing was handed back to the congregation, and the focus was taken off the stage.

I believe we are in the midst of a revival of worship and praise that is sweeping the world. My prayer is that the Church of the Nazarene doesn’t miss it. I hope we don’t hang on so tightly to tradition that we miss the new thing God wants to do.

I hope we aren’t so busy arguing over whether we should sing choruses or hymns that when we come to church it doesn’t matter what we sing because our hearts aren’t fit to praise God. I hope we aren’t so worried about whether we use slides and transparencies or sing out of the hymnal that we forget to whom we are singing. I hope we aren’t so consumed with trying not to look like the charismatics and explaining away other churches’ enthusiastic praise that we turn the whole worship experience into an educational exercise. I hope we don’t focus on what we do or don’t do so much that we fail to recognize what God has done and what He wants to do. I hope we don’t try to turn church into a nostalgic trip down memory lane.

I hope we don’t settle for just singing choruses . . . or just singing hymns . . . but that whatever we sing, we sing to the glory of a creative God who has redeemed us through the blood of the Lamb. Praise His name forevermore!

In the Book of Psalms, we are continually reminded to sing a new song. If something new is happening in our relationship with God, there ought to be a new expression of praise to express it. Ephesians 5:18-19 says, “Be filled with the Spirit. Speak to one another in psalms, hymns and spiritual songs”<sup>(NIV)</sup>.

I believe our worship can and should include these categories:

### PSALMS: Songs of Thanksgiving, Praise, and Worship

The Word tells us to “enter his gates with thanksgiving and his courts with praise” (Psalm 100:4, NIV). This is where we begin, thanking Him for what He has done and praising Him for who He is. Most of our worship choruses fall into this category. The simple lyrics and repetition allow us to sing with great enthusiasm. Don’t let repetition bother you—have you listened to the “Hallelujah Chorus” lately?

### HYMNS: Songs Containing Doctrine and Praise

The hymns we sing have not been around since Moses or David or the Early Church, for that matter. The type of hymns we are most familiar with have been around for only about 400 years (quite modern in the grand scheme of things).

Most are a series of verses followed by a refrain or chorus repeated after each verse. Hymns like “Arise, My Soul Arise” or “A Mighty Fortress” are strong doctrinal statements and should be sung in their entirety to convey the full message. Hymns like “Blessed Assurance” and “And Can It Be?” combine doctrinal statements with praise. A song doesn’t have to be old to be a hymn.



Whether or not a hymn is great will be determined by time.

### **SPIRITUAL SONGS: Songs of Testimony**

I would put many of the songs in our hymnal and many popular gospel songs in this category. Songs like "I Feel Like Traveling On," "Sweeter As the Years Go By," and "I Woke Up This Morning Feelin' Fine" fit in this category. These songs are based more on personal experience. While there are no hard and fast rules, I doubt if many of these types of songs will stand the test of time.

These three categories don't represent a definitive subdivision of church music, nor does every song fit neatly into just one of these categories. But I think it is helpful to see that different songs serve different purposes.

When we sing in church, the important question isn't "Should we sing an old song or a new one?" We've already seen that "new" is a relative term. But we should ask, "What are we trying to say at this point in the service?" Do we need a song of thanksgiving, praise, testimony, or worship?

If thanksgiving and praise form the path to God's presence, and worship is what we do when we arrive, our focus changes as our service progresses. We begin with songs of thanksgiving. The Psalmist talks of singing loud songs of praise with loud instruments. I picture a boisterous celebration. He also tells us to sing a new song. I think he tells us this for two reasons:

1. If God is doing a work, we ought to express it with a new song.

2. Sometimes the familiar breeds apathy. We sing with no enthusiasm because our songs are so routine.

After we have sung songs of thanksgiving and praise and possibly shared our thanks aloud through prayer or testimony, our hearts are prepared to worship. Thanksgiving and praise are not hoops we have to jump through to come into God's presence, but we are being prepared to enter His presence.

Psalm 105 gives us a great pattern for our time with God:

Thanksgiving: "Oh, give thanks to the LORD! Call upon His name: Make known His deeds among the peoples!"

Praise: "Sing to Him, sing psalms to Him."

Worship: "Glory in His holy name" (vv. 1-3, NKJV).

### **To Whom Are We Singing?**

One aspect we sometimes overlook in our services is singing to God. We often sing songs about God or songs that say we have gathered to praise Him, but we too often stop short of singing directly to Him.

After songs of testimony, thanksgiving, and praise, we need to worship by singing directly to Him.

I can't imagine how my wife, Denise, would feel if I took her to a nice restaurant to tell her how much she meant to me only to never get around to talking directly to her. Maybe I would tell everyone in the place what a wonderful wife she was; I could even enumerate all she does for me and how I feel when I'm around her. Everyone would probably applaud, and we would leave the restaurant never having had an intimate moment because we never talked eye to eye.

Even if we sing boisterous praise and give testimony to what God has done, there needs to be a time when we sing directly to Him. As verse 3 of Psalm 105 says, "Glory in His holy name." Maybe the best song to do would be "My Jesus, I love Thee; I know Thou art mine; / For Thee all the follies of sin I resign"; or maybe the best song would be "I love You, Lord, and I lift my voice / To worship You, oh my soul rejoice"<sup>6</sup> or "I worship You, Almighty God, / There is none like You."<sup>7</sup>

If we are truly going to worship, there must be a time when we sing and talk directly to God in an intimate moment. When we finally stand in His presence, I believe we put down the instruments, cease clapping, become quiet, and are

awestruck by His greatness and His love for us.

Revelation 4:8 says the four living creatures around the throne never stop saying, "Holy, holy, holy;" Revelation 5:9 says, "They sang a new song" (NIV). Revelation 14 says all of the redeemed "sang a new song" (NIV). Revelation 15 says those who have victory over the beast "sing the song of Moses."

But the emphasis is not on the song that was sung. It is on the One who is on the throne—the One who is worthy to receive power and riches and wisdom and strength and honor and glory and blessing.

When we join the multitudes around the throne, maybe, just maybe, Moses will teach us for a few years his song, "great and marvelous are Your works, Lord God Almighty" (Revelation 15:3, NKJV). Then the next few years we'll sing, "The soul that on Jesus hath leaned for repose, / I will not, I will not desert to his foes; / That soul tho' all hell should endeavor to shake, / I'll never, no never, no never forsake." Then, maybe Fanny Crosby will stand and lead us in "Redeemed, how I love to proclaim it." Then Don Moen will step to the piano and start singing, "I just want to be where You are, living daily in Your presence."

Then Thomas Dorsey will have a dixieland band, and he'll lead us in "Precious Lord, Take My Hand." Then David will play his harp and we'll sing, "Oh, sing to the LORD a new song! For He has done marvelous things" (Psalm 98:1, NKJV).

The important question is not who wrote it, when it was written, or if it is printed in a book or projected on a screen—the important question is, "Does this song give me an opportunity to give thanksgiving, offer praise to, and worship God?"

1. Don McMinn, *The Practice of Praise* (Word Music, 1992), 88.

2. *The Methodist Episcopal Hymnbook* (1849).

3. *Methodist Hymnal* (1866).

4. Kenneth Osbeck, *Amazing Grace* (Grand Rapids: Kregel Publications, 1990).

5. *Leadership* (Carol Stream, Ill.: Wide Awake, Christianity Today, Fall 1994).

6. Laurie Klein, "I Love You, Lord" (House of Mercy Music, 1980).

7. "I Worship You, Almighty God" (Integrity Music).

*In some situations, thankfulness never enters your mind—even on Thanksgiving.*

# Thank You for My Life

by Lonni Collins Pratt

**W**e quietly padded down wide, white corridors toward our daughter's steel hospital bed. That Thanksgiving morning as we pushed open doors to the intensive care unit, I remembered another Thanksgiving.

In the hospital 17 Thanksgivings ago, it was me connected to tubes and monitors when the doctor decided to take my baby by Caesarean section. We knew from various tests that I was carrying a girl.

"She's just in so much distress. It's a little early, but I think she'll be OK," he said. "By the way, what's her name?"

"Andrea," I whispered.

Later, I watched through glass walls my tiny newborn girl, connected so delicately to life, wave her arms and kick her feet.

"Thank you for her," I prayed against the cold glass. "Give her strength to fight for her life." Seventeen years later, she was fighting again.

While driving to pick up a friend for church a few days before Thanks-

giving, my daughter collided head-on with a pickup. It's a Sunday I'll never forget.

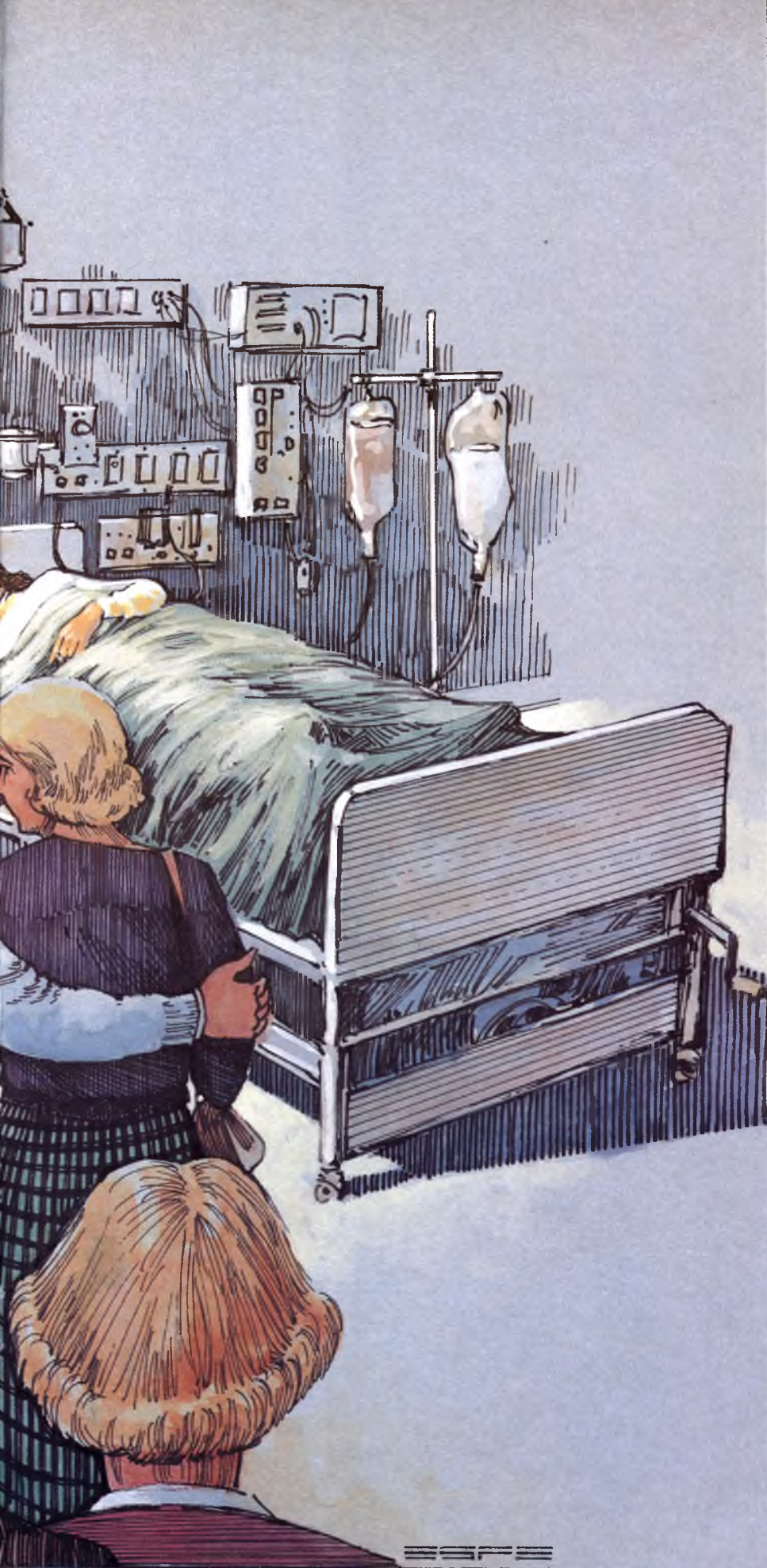
At church, each of us had an opportunity to talk about what we were grateful for. Jerry walked to the front. Jerry with gray skin hanging off sharp bones. Jerry with cancer said, "I thank God for my life." Then he sat down.

The whole idea of "give thanks in all circumstances" (1 Thessalonians 5:18, NIV) has baffled me. I remember hearing one woman say, "We're supposed to give thanks for all things. I thank God for this situation—that my son is using drugs and what will happen through it." How hideous, I thought when I heard it. How could anyone believe that God put her son on drugs?

Jerry was different, though. He didn't say, "I thank God for the cancer that is killing me." That's what I was thinking about when someone briskly walked the side aisle and whispered in my husband's ear.

As we left, David explained that the sheriff's department had called and needed us to go to the hospital across the street because Andrea had





WE CAN BE  
THANKFUL  
THAT SHE'S ALIVE.  
EVERYONE OUT THERE  
THOUGHT WE'D  
LOSE HER."

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been in an auto accident on a country road a few miles away.

At the hospital, we passed the helicopter scheduled to transport her from our small community hospital to a trauma unit in Saginaw, Michigan. We passed a bloody stretcher. A nurse took my husband to sign papers, leaving me to tremble and pray.

Thankfulness never entered my mind. When a policeman handed me her tiny black Bible, warped and misshapen from the impact, I collapsed into a pile of tears.

"I prayed for her on the scene," he said. "That's all we can do. We can be thankful that she's alive. Everyone out there thought we'd lose her."

Before Thanksgiving morning dawned, we waited through surgery that patched her legs back together, we breathed every labored breath with her bleeding, bruised lungs, and we prayed for every beat of a battered heart. She had survived surgery, but infection, heart and lung damage, or pneumonia were very real threats to her life.

Sometimes she would open her eyes and try to form a smile across a

*continued on page 38*

A person stands on the edge of a dark, overhanging cliff, looking out over a vast, dense forest of trees with autumn foliage. The scene is captured in a dramatic, low-key light, with the sun low in the sky, creating a hazy, golden glow over the landscape. The person is silhouetted against the bright sky, and the forest below is a mix of dark greens and warm autumnal tones.

## A Thought

*A thought drifting on the breeze*

*A word, elusive, provocative, free*

*A sigh whispering in the  
darkness*

*A nudge, gentle, urgent, firm*

*A dream igniting the flame of  
future*

*A call, silent, stirring, deep*

*God thinking,*

*speaking,*

*sighing,*

*nudging,*

*dreaming,*

*calling.*

—Marlo Michelle Schalesky



*Let's Celebrate*

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A photograph of a young man and woman smiling and embracing each other. The man is wearing a blue sweater and the woman is wearing a dark patterned top. They are outdoors with a background of warm, golden autumn foliage.

# Lifetime Marriage: God's Ideal

by Gwen Rice Clark

**D**ivorce is transforming the lives of American children. Before World War II, more than 80 percent of children grew up with both biological parents. Today, less than 50 percent will do so.

When we read statistics like this, shouldn't we take another look at God's ideal for the home: lifetime marriage?

God instituted marriage and family long before churches, schools, and social, governmental,

and charitable organizations came into being. For many and various reasons too numerous to list in this short article, God's plan was thwarted. And today, divorces, re-marriages, and extended families are a fact of life with which we have to come to terms. Let me give you four common-sense reasons (or arguments) for living a lifetime marriage.

#### **For the Kids' Sake**

My first argument for a lifetime marriage is *for the sake of the children*.

Pamela Lansden, in her article "Going Home Alone" (*Newsweek*, Dec. 28, 1992), tells of her seat-mate, a little boy, saying good-bye to his mother at Kennedy Airport to fly to his father in Los Angeles—of his sobs and attempts at bravery.

"This child is one of the many who travel solo from one home to another, the lost luggage of parents who couldn't stand each other and now have to divide their offspring between them.

"Even without knowing all the story, as I listened to the heart-break of this eight-year-old, I couldn't help but wonder if the parents might have tried harder had they seen his pain. Whatever happened to the old-fashioned notion of staying together for the kids' sake?"<sup>1</sup>

Barbara Dafoe Whitehead, a research associate at the Institute for American Values, in an article titled "Dan Quayle Was Right" (*The Atlantic*, April 1993), cites a study by Judith Wallerstein, a clinical psychologist. Her staff began interviewing middle-class children at the time of their parents' divorces and documented their progress in "Divorce and Kids: The Evidence Is In."<sup>2</sup>

After 1 year, children seemed to be doing worse. After 5 years, more than one-third were experiencing moderate or severe depression. After 10 years, many were troubled, drifting, underachieving. After 15 years, now adults, many were struggling to establish strong love relationships.

An editorial in the April 12, 1993, issue of *U.S. News and World Report*, citing the 21-page article in *The Atlantic*, called attention to the research indicating that many children never recover from the trauma of divorce.<sup>3</sup>

As a first grade teacher in public schools for 20 years, I witnessed the trauma divorce inflicts on a child. On Monday mornings,

I had to deal with John's hyperactivity (Mom/Dad fed the wrong foods, too much activity, no rest), and boastfulness ("Mom/Dad bought me this . . . took me there"). Or there were tears, depression, inattention, a "don't care" attitude because the absent parent didn't show up to claim the child. By the time the behavior leveled off, the weekend arrived again and the story repeated itself. How could John learn?

"The parents who take care of themselves will be best able to take care of their children," is a quote from a popular 1970s book, *Creative Divorce: A New Opportunity for Personal Growth*. This

## I LOVE THE MAN MY HUSBAND HAS GROWN INTO—HE SAYS I'M THE BEST THING THAT EVER HAPPENED TO HIM.

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shows the shift from child well-being to adult well-being.

Have we become so obsessed with finding fulfillment in our careers that we give no thought to the very short time we have with our children to influence and mold their lives, to teach them our values?

Sociologist David Popenoe asserts, "In three decades of work as a social scientist, I know of few other bodies of data in which the weight of evidence is so decisively on one side of the issue: on the whole, for children, two-parent families are preferable to single-parent and stepfamilies." Children in single-parent families are more likely to drop out of school, get pregnant as teenagers, abuse drugs, and to be in trouble with the law.

### Safe Sex

Recognizing that we all are sexual beings (more or less), my second argument for a lifetime marriage is *safe sex*.

Safe sex is a term coined by those involved in AIDS and other venereal disease research.

When my husband and I visited a retirement campground in Florida, I was amazed at the number of older people who stated that if their spouses died before them, they would be afraid to marry again. The young are not the only ones who fear AIDS.

An article in the July/August '94 issue of *New Choices* quotes Skip Ciotti, executive director of south Florida's largest provider of housing for AIDS patients, as saying "in the past two years, our county (Palm Beach) has seen a 71 percent increase in senior citizens who are HIV positive."

Who knows when someone has had a one-time casual sexual encounter with a person infected with the HIV virus? The virus can lie dormant for years. The spread of AIDS has been so epidemic that if you do not know someone with the disease now, you will eventually.

If you and your spouse are now free of this disease, thank God and stay together, being faithful to each other. Sex, God's gift to us in the framework of marriage, was not given for procreation alone, but for mutual comfort and delight, making life's burdens a little easier to bear.

### Treasuring Memories

My third argument for a lifetime marriage is *shared memories*.

When on rare occasions our three children get together, Del and I enjoy listening to them play remember when . . . The oft-quoted one for Kelly and Tim is, "Remember the spanking we got when Dad caught us jumping up and down on brand-new mattresses?"

But my husband and I look at each other and smile through

tears, thinking of the year-long skimping and saving to put good mattresses on beds for growing bodies—of old, second-hand furniture used many years so we could buy a camper and take three growing-up-too-fast kids out of the city for vacations.

Shared memories—when Del had lung surgery and his first back operation and I tenderly cared for him, as he had patiently cared for me through two bouts of thrombophlebitis. When he had his second back surgery, I cared for him as lovingly as he had cared for me when I had two hip surgeries in six months.

Shared memories—the first mortgage paid off, moving up to a better home, the first new truck, the first child leaving home for college, sorrows borne together, tears mingling and dripping off chins as two faces pressed together for comfort. Intimate memories that are ours alone.

Over the years, we've watched our children grow, rejoiced with them in their successes, wept with them in their sorrows. And we've noted the changes in each other.

When Robert Browning wrote, "Grow old along with me! The best is yet to be," he spoke the truth. I love the man my husband has grown into—he says I'm the best thing that ever happened to him. As an old hymn states, "We share our mutual woes, our mutual burdens bear; / And often for each other flows the sympathizing tear."

Shared memories for our children. As we work at creating a lifetime marriage (and it is work), we instill in our children memories and examples they carry with them into life. There is nothing higher, stronger, more wholesome, and useful for later years than good memories connected with childhood.

### The Sunset of Life

My fourth argument for a lifetime marriage is the sum total of the previous three—a *better retirement*, emotionally, physically,

and financially.

Financial security seems a cold reason to keep a marriage intact, but the hard facts of life are these: it takes money to feed, clothe, and educate oneself and one's children. And *our children are our responsibility, not the state's*. Monies not paid out for alimony, child support, or upkeep of two or three households can be security for both partners in retirement.

Marriage was never meant to be the *destination* but the *beginning* of a journey, ending only at the grave. This is a union we should not enter into lightly.

After we say our marriage vows, let us never entertain the idea of divorce. Hollywood affirms the liberating effects of divorce and widely promotes it as a solution to marital problems.

But from the beginning, this was not so! Genesis 2:24 states that when a man leaves his father and his mother and becomes united to his wife, they become one flesh. This does not mean losing their individual identities, but complementing (one of two parts that mutually complement) each other.

God thought so highly of the institution of marriage that He impressed upon the apostle Paul to compare the relationship of Christ and the Church to the relationship of a husband and his wife. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Ephesians 5:25).

The secret of a lifetime marriage: each partner giving himself or herself for the other—each giving 100 percent to the union. Through good times and bad, the highs and the lows, sickness and health, poverty and riches, till death us do part, a lifetime marriage is good for you, good for your children, and good for our world.

1. Pamela Lansden, "Going Home Alone," *Newsweek* (Dec. 28, 1992), 7.

2. Barbara Dafoe Whitehead, "Dan Quayle Was Right," *The Atlantic* (Vol. 271, 4, April 1993), 47-82.

3. Mortimer B. Zuckerman, "The Crisis of the Kids," *U.S. News and World Report* (Vol. 114, 14), 72.

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# A Penny for the Picture

REBECCA LAIRD



Rebecca Laird is a writer and ordained minister living in Madison, New Jersey.

LAST SUMMER, I HAD AN INTENSE childhood experience. I agreed to teach the three- to five-year-olds in Vacation Bible School. When the director called, the panic in her voice was only thinly disguised. She had 15 prekindergartners enrolled and several helpers but no teacher. With her assurance that I would not be alone, I said yes.

On Monday, I set my alarm to get up before my kids, review the lesson, practice the songs and memory rhymes, double-check the craft supplies, and pray, as only one readying to face a room full of young children can pray. I prayed especially for my not-quite-three-year-old. She would be the youngest child to attend, and I would be her teacher too. How would she fare as one among many demanding my attention? Then I woke my two daughters and did what I could to speed up the inevitable dawdling. We arrived in time to prepare the story area in the room and set out the crayons.

When each of my wards for the week arrived, most hung by a parent's side as name tags were matched to faces and hellos were shared around the circle. A couple of the boys started wrestling, and another

talked nonstop. At the opening assembly, the kids started to relax. They shouted back when asked questions about the story. They were having fun. When the offering plates were passed, I handed my two daughters my pocket change; some older kids turned their pockets inside out; several quarters spun across the floor, and the plates rolled and pitched and somehow made it safely down the pews without being overturned.

Soon we were dismissed to our classrooms, and like the pied piper and the village young, we traipsed across the sanctuary and headed upstairs. *One at a time. Hold on tight. Take turns. Gently now.*

Once there, in a poorly air-conditioned room during a midsummer heat wave, we clapped and cut, drew circles and smiley faces, and acted like all of Noah's animals. By the end of the first day, I decided I probably would survive the week.

All of the stapling, gluing, and encouraging was hard work, but these kids were great. Then, as the parents came to pick up their charges, one, then two of my helpers confessed that unexpected circumstances would keep them away the next day. My enthusiasm wilted.

That night, I recruited a preteen to help who agreed to come if she could spend the night to make sure she didn't oversleep. So the second morning I rose even earlier to simplify everything I had planned and make sure all three of the girls were ready to go on time.

After breakfast, my not-quite-three-year-old stood at the top of the stairs with her hands full of toys she wanted to take with her. After I cajoled her to return the toys to where

they belonged, she still looked puzzled. She was looking at her shorts and rubbing the sides with clenched fists. I said, "Why are you doing that to your shorts? We've got to go now, honey." She wouldn't budge. She said, "My penny for the picture." "What?" I asked. She repeated herself several times. Only when she frowned and shouted "I have no pockets!" did wisdom attend me. Her clenched hands hid two sweaty quarters. She had raided her money box so that she would be prepared to put something in the offering. The previous morning, the director had shown pictures of the children our collection would benefit. This little child was upset because she needed a place to put her "penny for the picture."

"Here, put it in my pocket," I pointed. "I can keep it for you until we get to church." And so she did. When we arrived and I met the director in the hallway, she was harried. I quickly told her about the "penny for the picture."

Tears sprang to her eyes. She looked away and took a deep breath, seeming to breathe in some assurance. "That's why we do this, isn't it?" I nodded and hurried to my room.

**She looked away and took a deep breath. "That's why we do this, isn't it?"**

God was at work, building the faith of all from the hassled teachers to the smallest pupil.

Deuteronomy 11:19 instructs us to teach our children about God's ways "when you are at home and when you are away, when you lie down and when you rise" (NRSV). They are listening. They are watching. Praise be to God, even when we wonder if anything is getting through, they (and we) are learning the ways of faith. **H**

# How Much Religion Is Enough?

by Edwin H. Felter

**O**n a cold, wintery night in North Dakota, Dr. J. B. Chapman stood in an old store that was owned and operated by one of his church members. Like many, the storekeeper seemed to think that religion was a good thing as an insurance policy against future judgment. Getting too much of it was like overpaying the premiums on the policy.

That night, with no one else in the store, the storekeeper asked Dr. Chapman, "I want you to tell me in one sentence just how much religion one will have to have to get to heaven. I do not want a theological answer, and I do not want a sermon. Just tell me in a sentence, how much religion will a man have to have to get to heaven?" Chapman's answer was quick and conclusive. "The very minimum of religion that is sufficient to get a man into heaven is the amount required to make him comfortable in the presence of Jesus."

I remember well those times as a child when I knew I had done something that my mother or father disapproved of, or they had given directions that I had not followed. More than once, I dreaded for Dad to come home. When he would walk in, I knew I would be in trouble. When my slate wasn't clean, I was uncomfortable around my father.

How much religion must one have to make him comfortable in the presence of Jesus? Hebrews 12:14 tells us to "follow peace with all men, and holiness, without which no man shall see the Lord." Unless we pursue peace with men and holiness of heart and life, we

are not going to enjoy the Lord. We can't see God to enjoy Him without holiness. Holiness is indispensable.

Sin separates people from God. Holiness means the absence of sin. Jesus Christ came into this world to call sinners to repentance. Repentance is asking God, for Christ's sake, to forgive our sins and to turn us around toward righteousness. At that moment, the sins we have committed are washed away by the blood of Jesus (1 John 1:7, 9). These external sins define one as-

**T**O SURRENDER ONE'S SELF-WILL IS TO BREAK THE CYCLE OF SINNING, TO PUT CHRIST ON THE THRONE OF YOUR LIFE, AND TO FEEL GLORIOUSLY COMFORTABLE IN THE PRESENCE OF THE HOLY SPIRIT.

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pect of the nature of sin. The second aspect has to do with the reason sins are committed in the first place. Acts of sin are a result of a condition of sin.

Jesus called persons first to turn from their wicked ways (acts of sin). Jesus was always forgiving people. All our acts of sin are forgiven by Jesus when we humbly seek Him. We are born again. However, there is still an inward condition that "leans toward sinning." That condition is dealt with in holiness and sanctification. You may be forgiven of your *acts of sin* but not for the *condition of sin* in your heart. It must be cleansed. For instance, you may be forgiven for the act of lying but not for the deceitful spirit that made you want to lie. It must be cleansed.

We had no control over whether we would have the condition. We were born with it.

God knows our powerlessness to deal with the condition. We come to Christ, and He marvelously saves us and forgives our sins. We begin living our lives for Christ and begin making the changes necessary for righteous living. It is not long before we begin to wonder why it is so hard to do the right and stop doing the wrong. The apostle Paul ran up against the same barrier. In Romans

7, we read a very frustrated person in Paul who laments doing the things he doesn't want to do and not being able to do the things that he knows he should do. Sound familiar? Every sanctified Christian has been there!

Some feel that to deal with the condition, you must grow into the experience of entire sanctification or, at worst, wait until you go to heaven and are finally and completely redeemed. Meanwhile, though, you and I struggle with our failures and sins, all the time feeling uncomfortable in the presence of Jesus. What's a good believer to do?

First, recognize that every act of sin is performed for the protection of self. In the middle of the word *sin* is the letter "i." I am in the middle of every act of sin. When the Holy Spirit convicted you and me that we needed to be forgiven of all our sins, the condition of "i" still existed. The only way the condition can be cleansed is to surrender oneself to God. While it is not the negation of self, surrender is giving God the rights to my will. No longer under the rule of self-will, I now am set free to do the will of God through His Holy Spirit. I say

with Jesus, "Not my will, but Thine be done."

C. S. Lewis, in his wonderful book titled *The Great Divorce*, suggests that there are only two groups of people in the world. The first group says along with Jesus, "Not my will, but Thine be done." The second group are those to whom God eventually has to say, "Not My will, but thine be done. You wanted to have your way; all right, you can have it—forever." And Lewis suggests that when God eventually and decisively says this to any person, that is hell.

If I do not surrender my will to God, then I am always protecting self through acts of sin. To surrender one's self-will is to break the cycle of sinning, to put Christ on the throne of your life, and to feel gloriously comfortable in the presence of the Holy Spirit.

In his book titled *The Spirit of Holiness*, Everett Cattell illustrates the problem of the coexistence of self and God in one's life. Pass a horseshoe magnet under a sheet of paper on which have been sprinkled iron filings. Looking from above, one cannot see the magnet, but one can tell the location of its poles by the behavior of the filings, which instantly arrange themselves around the poles and form two overlapping patterns. "In the lives of converted men," suggests Cattell, "there are still two great poles—self and God. All of the particles that make up life group themselves around these two poles in patterns that are partially self-centered and partially God-centered. It is conceivable that the particles where the patterns overlap have a hard time making up their minds as to which pole to obey."

Paul tells of his experience, "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me" (Galatians 2:20, RSV).

The second thing that must happen to be at ease in the presence of Jesus is to receive the fullness of the Spirit of Christ. All this talk of surrender of self has a point—being cleansed from selfishness so the

Holy Spirit may give himself fully to you.

The value of surrender is not in what I have given up (self), but how eligible I have become to receive the fullness of Christ's Spirit. There is no sense of worthiness, only eligibility. "In my hand no price I bring; Simply to Thy cross I cling" applies not only to salvation but also to the pursuit of holiness. Jesus said, "If you then, who are evil, know how to give good gifts to your children, how much more will the Father give the Holy Spirit to those who ask him!" (Luke 11:13, RSV). All you have to do is ask the Holy Spirit

## THERE IS NO SENSE OF WORTHINESS, ONLY ELIGIBILITY.

who lives within you to take full control and sanctify and fill. Surrender of the will means I desire more than anything else to become eligible to be filled with the fullness of God's Holy Spirit. When a person comes to the time and place in life where he or she wants God's presence and God's will more than anything else, the Spirit of God will fill that heart with His cleansing and empowering presence.

At the point of eligibility (full surrender), one can do nothing else but trust God to do the work of setting apart one's life unto holiness. Faith takes hold of the fact of God's Word. The promise is that the Heavenly Father will give the Holy Spirit to all who will ask. Faith is merely taking God at His word. You must "believe that He is, and that He is a rewarder of those who diligently seek Him" (Hebrews 11:6, NKJV). You surrender and ask; He cleanses and fills.

Holiness is not for a few of God's chosen saints. It is the normal Christian life God has provided for all His children. Today, if you know you're saved, surrender yourself wholly to Christ, and then trust God for the fullness of the sanctifying Spirit. H



## PROFILE



### NAME:

James Mellish

### EDUCATION:

B.S., Olivet Nazarene University; B.D., Nazarene Theological Seminary; D.D., Olivet Nazarene University

### CURRENT MINISTRY ASSIGNMENT:

Pastor, Warren Woods Church of the Nazarene, Warren, Michigan. Started the Warren Woods church in August 1964 with about 20 people. Has been involved in 14 building programs. Present membership is 738.

### ON MINISTRY:

My call to ministry came to me when I was five years of age. My homelife was centered around the church. My father was a pioneer preacher and farmer. Being the youngest of seven children, I was privileged to listen to the prayers of my mother, father, and older brothers and sisters; therefore, I got a great lesson early in life on prayer. In the ministry, prayer is the key and secret. I am grateful for my seminary training. My time in seminary changed my life forever. I was influenced by the best of professors and leaders. Putting both together, a praying family and excellent academic training, makes for a great preparation for the ministry.

*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

## THANK YOU FOR MY LIFE

*continued from page 29*

face swollen to the size of a basketball. But tubes kept it from happening. More than once, she weakly signed "I love you," with stiff, puffy fingers.

The smell of death seemed to permeate her ICU room. My eyes locked on each miraculous breath lifting the sheets over her long, thin body. That's where I learned what it is to be thankful for life.

Every breath is a gift. When I watched her chest rise and fall, when I heard the heart monitor beep softly and reassuringly, I understood. "Thank you for her life," David and I cried together.

Wednesday morning, she went off critical status. That same night, she pulled out her respirator and yanked at the rest of the tubes. When we left her Wednesday night, she was breathing roughly and painfully, but without artificial help.

Her dark eyes, set in a pale face, flashed anger. She still couldn't talk, but her lips moved slowly and clearly, "I want to go home."

"We're going to quit using the respirator," the nurse said. "Sometimes they know better than we do."

Thursday, Thanksgiving morning, five days after the accident, we didn't know what to expect when we entered her room.

The head of her bed was rolled up. Her long hair was shiny and clean. One of the younger night-shift nurses had pulled it off her face in a French braid.

The ventilator tube down her throat was gone, but none of the rest. She was getting oxygen through a tiny tube under her nose. It seemed almost unnoticeable in comparison to the ventilator she'd pulled out.

Andrea smiled tiredly and waved a tiny "hi" to us. David and I told her about the accident at least eight times that day. She just didn't remember. We fed her turkey. She sat in a chair for a minute. She had visitors. Her room, littered with stuffed animals, began looking like a petting zoo. She blinked off to sleep with little warning.

She asked me why she didn't have to use the bathroom, and we laughed

about a catheter. "I wondered how the bed could be dry when I didn't get up in over four days," she wrote on a pad. Her throat was still sore from the tube, but it would pass and I'd hear her voice again.

That day I saw the wounds on her long, young legs for the first time, and I cried again. How could legs so shat-

### GOD DOESN'T ENJOY MADE-UP THANKFULNESS THAT GIVES HIM CREDIT FOR BROKEN CHILDREN.

tered be put together again? The tests on her lungs and heart showed no permanent damage. One by one, our worst fears were pushed aside.

In the evening, our friends Steve and Linda brought us Thanksgiving dinner. Linda had invited Steve to dinner, and the two of them shared that dinner with us. While she set out plates and dished up dressing, potatoes, and turkey, we talked.

The last few days all ran together in my mind. Steve, who is also our associate pastor, said, "It's good to see Andrea looking so well." Then he leaned across the table toward me and asked, "But how are you doing?"

My husband reached for my hand. I looked into the loving eyes of close friends and thought of the miracle going on upstairs in ICU. "I'm doing fine, Steve," I said.

"Everyone has been wonderful to us," David said. "They hardly left us alone for a minute."

David was right. Through the worst of it, friends and family stayed close, holding us up, loving us, praying with us.

"We have a lot to be thankful for," I added. "Sunday morning I could not have believed that by Thursday this would look so hopeful."

Steve smiled. "You're blessed."

That night we joined hands and gave thanks for our food. Then each

## Doxology

Praise to the Father  
who showers His blessings  
down our years  
as He, in love, ordains.

Praise to the Son  
who uses our poor praise  
to light the Word  
and free our cold  
and muddled hearts  
for clear acclaim.

Praise to the Holy Spirit  
who, walking along beside,  
moves us to doxologize  
our days.

Praise to His name!

—Dorothy Purdy

of us briefly expressed thanks. David prayed, "Thank You for helping us through this and for touching Andrea."

It was the same question as Sunday morning. Now, after all this, what was I thankful for?

Suddenly Jerry flashed in my mind again. Jerry smiling through the cancer. I understood. I didn't have to be thankful for the accident. I didn't have to be thankful for her pain. God doesn't enjoy made-up thankfulness that gives Him credit for broken children and cancer eating up healthy bodies.

Life itself is a gift. Life exists even in the places where death impinges. When awful things happen, God walks through the dark and hideous too.

"Thank You for my life," I whispered.

I looked at my husband and friends. I heard nurses laughing in hospital corridors. I thought of Andrea and her birthday in two days. Life is God's gift to Jerry, Andrea, and me. And life is good. H





# THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

**Q.** A pious neighbor suggested that I read Deuteronomy 22:5. Since I was wearing jeans while working in my garden when the advice came, I understand that he was telling me that women should never wear jeans. But when the scripture was written, men didn't wear pants either. The verse is given without explanation in the Bible. What is behind this prohibition?

**A.** *A woman shall not wear a man's apparel, nor shall a man put on a woman's garment; for whoever does such things is abhorrent to the LORD your God (NRSV)* is the verse in question. Almost certainly, it was given to its first hearers as a warning not to adopt the pagan worship of the Canaanites around them. Some of the nearby cults practiced transvestitism (cross-dressing) as a part of their religious activities. The God of Israel would have nothing to do with such perversion.

This ancient verse is frightfully relevant today. At this writing, the number one movie features two of Hollywood's leading men as cross-dressers. Further, the advocates of bisexuality have made the feature pages of *Newsweek* (July 17, 1995).

The rule against cross-dressing is given in a cluster of seven laws for the Old Testament people. The list included stipu-

lations about robbing bird nests, planting two kinds of seed in the same field, plowing with a donkey and an ox in the same yoke, and building safe roofs.

Three of the laws had to do with dress. Sew tassels on the four corners of your garments, do not mix wool fibers with linen in weaving, and keep female and male garments distinct. Though the garb of both men and women was similar in those days, the differences were to be preserved.

While this law does not say that a woman must wear a skirt while working in the garden or riding a horse, it does reveal that God has indeed created us male and female. Further, He expects us to appreciate, preserve, and celebrate the distinctive, God-given gifts of masculinity and femininity. Indeed, they represent elements in the divine nature of God himself.

When it comes to guidelines for Christian dress, our *Manual* offers very good counsel on page 38. There we read that our people are to avoid "the indulging of pride in dress or behavior. . . [and] are to dress with the Christian simplicity and modesty that become holiness." For an international church, that is about as specific as a guideline or rule should be.

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.

## Come to the Water

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# NAZARENE FAMILY



## Former GIs Gather



In July, 150 former military personnel gathered for a reunion celebrating the 50th anniversary of the end of WWII. Many of those present helped to pioneer the "GI Gospel Hour." The outreach program in Manila and Tokyo, encouraged by General MacArthur, evolved into what is now known as SEND International. Nazarenes participating in the mission effort included (l. to r.): Roy and Bette Hablitzel, Peter and Meryle Burkhardt, John and Ruth Laymon, Chester and Mary Alyce Galloway, George and Martha Privett, and George L. Smith.

## Nazarene Sets Ohio State Records

Eleven-year-old Neal Swearingen won gold medals in nine different events at the Ohio State Wheelchair Games. His age-group medals came in the javelin, discus, shot-put, the slalom race, and races of 100, 200, 400, 800, and 1500 meters. In addition, he broke three state records.

Undaunted by spina bifida, Swearingen has been racing since he was five years old. In seven years, he has won 43 medals and two plaques.

Three years ago, sponsored by community fund-raisers, Swearingen won a bronze medal and the "Quickie" award in national competition. He attends Hillsboro, Ohio, Church of the Nazarene with his parents and three brothers.

Neal Swearingen displays his custom racing chair and 45 awards earned over seven years in state and national wheelchair competition.



## Wedgewood Pastor Celebrates 25 Years

Earlier this year, Pastor Bill Bowers (center) and his wife, Jane, celebrated their 25th anniversary as the pastoral team at Fort Worth, Tex., Wedgewood Church. General Superintendent Emeritus William M. Greathouse (far right) joined the congregation for the special celebration.

The Bowerses have served at Wedgewood since they left Nazarene Theological Seminary in 1970.



1995 Northern California District ordinand class (l. to r.): Rev. J. Vaughn and Becca Gossman, Rev. Joseph M. and Margie Shreffler, General Superintendent John A. Knight, Rev. Gary L. and Jenny Reynolds, District Secretary Jay E. Hunton, Rev. Jongin and Kyung Kim, and Rev. P. Thomas and Thankam Mammen.



1995 South Arkansas District ordinand class (l. to r.): General Superintendent Donald D. Owens, Rev. Darren and Dawn Melton, and District Superintendent Russell Branstetter.

## Song Aids Bombing Victims



After watching the memorial service for victims of the Oklahoma City bombing, **Charlene Adams** (*above*) was inspired to write a song titled "God Is in Oklahoma." Hoping to use the song for the benefit of victims' families, Adams made a few contacts.

Two days later, Gaither Studios donated unlimited studio time to record the song. World Media Group donated the cost of producing the first 500 copies of the song on cassette.

After presenting her song during a morning service, several members of **New Castle, Ind., First Church** gave money to the project. It provided enough to cover the cost of travel to distribute the tapes among the families of victims and rescue workers.

After returning home, she was overwhelmed with more requests for the tape. To date, 1,500 copies have been made, with all proceeds going toward Oklahoma relief efforts.

## New "Train" Mobilized in Cleveland

The **Cleveland, Ohio, Heaven Train Church** commissioned a new bus this past summer. General Superintendent John A. Knight presented the dedication prayer as more than 700 persons gathered during the North Central Ohio District Assembly.

The 1995 Blue Bird is equipped with a full-power generator, a public address system, eight video monitors, a brass train whistle, and digital chimes.

The 15-year-old ministry reaches some 2,000 children in inner-city Cleveland each week, according to **Pastor Philip Batten**. The ministry's staff of eight coordinates 20 weekly



The new Heaven Train, valued at \$107,000, is used to provide gospel services to 96 children at a time.

services over a three-day period. The program also includes meals for more than 4,000 persons.

The new vehicle replaces a bus with more than 3 million miles of service.

## Church Hosts Sports Rally

**Canton, Ohio, First Church** hosted their first annual "Sudden Victory '95" in conjunction with the NFL Hall of Fame weekend this past August.

Featured speakers during the rally included former Cleveland Browns Coach Sam Rutigliano (*at right*) and U.S. Congressman Ralph Regula. Other athletes joined **Pastor Larry White** and rally committee chairman **Wes (Spike) Jones** for the day. An ecumenical choir also was featured.



1995 Alaska District ordinand class (*l. to r.*): General Superintendent John A. Knight, Rev. Janette and Wallace Riehle, Rev. Warren and Betty Johnson, and District Superintendent Kenneth G. Spicer.



1995 Upstate New York District ordinand class (*l. to r.*): Rev. Constance Paige, General Superintendent Jerald D. Johnson, Rev. Steven and Linda Alcorn, Rev. Darrell and Peggy Frazier, Rev. Robert and Nancy Clark, Rev. Kenneth and Susan Comer, and District Superintendent Charles E. Zink.

## Evangelicalism to Continue Growth

Evangelical Christianity will continue to grow numerically through the next generation, according to Alister McGrath in *Evangelicalism and the Future of Christianity* (InterVarsity Press, 1995). Though he predicts increases in academic, social, and political significance, McGrath warns that increased acceptance could lead to undue liberalism in Evangelicalism's future.

Rather than defining Evangelicalism, McGrath identifies six "controlling convictions" that he sees

crossing denominational lines. These beliefs include:

- the supreme authority of Scripture as a source of knowledge of God and a guide to Christian living
- the majesty of Jesus Christ
- the Lordship of the Holy Spirit
- the need for personal conviction
- the priority of evangelism for individuals and the Church
- the importance of Christian nourishment, fellow-

ship, and growth

McGrath cites several reasons Evangelicalism is so attractive. These include the failure of liberalism, the movement's commitment to historical Christianity, the movement's sensibility, and an emphasis on the gospel's attractiveness.

McGrath also points to what he believes are weaknesses in Evangelicalism, including guilt trips, burnout, dogmatism, and the rise of personality cults.

## Youth Reach Out

More than 7,500 youth of the Seventh-Day Adventist Church assembled for four days in Maceio, Brazil, this summer. The evangelistic meetings and community service outreach included: distribution of 500,000 pieces of evangelistic literature, building of five houses, donation of 420 pints of blood, visitation of 1,000 hospital patients, and collection of 14,000 pounds of food for the needy.

## Men's Ministry Grows

What began five years ago as a prayer and fasting meeting among 72 men reported more than 730,000 participants this year, according to Promise Keepers spokesperson Roger Chapman. In the past two years, the organization has grown from 22 full-time employees with a \$4 million budget to a 300-member staff with a \$64 million annual budget.

Last year's conferences

attracted a total of 278,600.

This year, the organization sought to recruit and train 65,000 "point men" and "ambassadors," according to Chapman. Point men are appointed by local church pastors to work in men's ministry and to represent men's needs to Promise Keepers. Ambassadors introduce the organization to clergy and point men in specific communities, and supply those

persons with Promise Keepers resources, said Chapman.

In 1996, Promise Keepers plans to host an additional 20 to 30 stadium-based conferences around the U.S. In February, the organization is planning for 80,000 ministers to attend "Clergy '96" in Atlanta's Georgia Dome. Female clergy, however, are being discouraged from registering for the conference.

## New WWW Site

The Global Online Service Helping Evangelize Nations (GOSHEN) was recently established on the Internet's World Wide Web by Media Management and Religion Today. The site includes resources of nearly 200 Christian ministries and services, with additional links to more than 200 other Christian resources.

The site is accessible by pointing a WWW browser to <<http://www.goshen.net>>.



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## Deaths

DOROTHY ANTHONY, 77, mother of Eastern Michigan District Superintendent Stephen Anthony, Pontiac, Mich., July 27. Survivors: sons, David, Thomas, Stephen.

RUTH E. (WALTERS) ANDERSON, 87, Winter Park, Fla., Sept. 13. Survivors: son, Philip Walters; stepson, David Anderson III; two grandchildren; three stepgrandchildren; four great-grandchildren, two step-great-grandchildren.

REV. VICTOR C. BATEMAN, 77, Port St. Lucie, Fla., July 7. Survivors: wife, Ruth; daughters, Marilyn Harper, Arlene Rohrbaker; brother, John; six grandchildren; one great-granddaughter; seven stepchildren.

BETTY BRANSON, 82, Marseilles, Ill., July 2. Survivors: sons, Rev. Grover, Dennis, David; four sisters; many grand, great, and great-great-grandchildren.

WILLIAM J. BROWNING, 61, Vienna, W. Va., July 23. Survivors: wife, Joyce; sons, Steven, Eric, Scott; daughters, Cathy Smith, Linda Netherton; mother, Sylvia; brother, Don; sister, Peggy Muschera; two granddaughters.

PEARL E. (BARR) BRUNETT, 86, Decatur, Ill., May 6. Survivor: daughter, Elsie L. Marsh.

REV. JAY B. BUDD, 75, pastor and evangelist of more than 50 years, Reynoldsburg, Ohio, Aug. 24. Survivors: wife, Lorene; sons, Leonard, Clair, Philip; daughter, Shirley Williams; brothers, Dale, Jerome, Jim; sister, Virginia Bradley; nine grandchildren.

MARY KATHERINE CHASTAIN, 78, Ewa Beach, Hawaii, July 29. Survivors: husband, Joseph; son, Jacob; daughters, Joline Chang, Beverly Bailey; sister, Ellen Rogers; five grandchildren.

ERIC ALBERT COURTNEY-SMITH, 89, former missionary to Swaziland and South Africa, Temple City, Calif., Aug. 14. Survivors: wife, Lillian; daughter, Francis; brothers, John and Herbert Smith; sister, Joy Hearn.

JEWEL NICHOLSON COX, 84, Boise, Idaho, July 2. Survivors: sons, Chapman, David; brother, Noel Nicholson; sisters, Elizabeth Baker, Lela Coffey, Mary Tucker; seven grandchildren; five great-grandchildren.

EVALINE W. DAUTERMANN, 80, Albuquerque, N.Mex., July 13. Survivors: sons, Fred, Charles; daughters, Angela Whitaker, Rebecca Riley, Mona Williams, Joanne McBeth; 1 brother; 1 sister; 14 grandchildren; 4 great-grandchildren.

REV. ROYAL F. DAVID, 76, pastor of 42 years, Vicksburg, Mich., Mar. 2. Survivor: wife, Marilyn.

REV. U. D. DIBBLE, 87, Chesterton, Ind., July 15. Survivors: daughters: Wanita Beier, Bonnie Ketterman, Carol Stufflebeam; 14 grandchildren; 25 great-grandchildren; 2 great-great-grandchildren.

JOHN M. EBY SR., 85, Bend, Oreg., Aug. 7. Survivors: wife, Dorothy, son, John Jr.; daughter, Carolyn Ballard; brothers, Amos, Paul, Earl; sisters, Ruth Sumner, Esther McClune; four grandchildren; two great-grandchildren.

HELEN E. FAUST, 91, Topeka, Kans., Aug. 2. Survivors: daughters, Deloris McGill, Jean Gooden, Mary Lou Ayling; 7 grandchildren; 12 great-grandchildren.

LEWIS HAHN, 97, Oskaloosa, Iowa, July

15. Survivors: son, L. Don; daughters, Marjorie Andrews, Betty Laymon, Lois Fearn; 9 grandchildren; 14 great-grandchildren.

ROSE A. HESS, 94, Portland, Oreg., Sept. 1. Survivors: son, James; brothers, Ralph and Stanley Almquist; two grandchildren; two great-grandchildren.

REV. WESLEY W. HOECKLE, 71, Corpus Christi, Tex., July 9. Survivors: wife, Mary; son, Donald; daughters, Sharon Ricketts, Cinda Pratt.

REV. VICTOR R. HOFFMAN, 90, pastor of more than 30 years, Sweet Springs, Mo., July 30. Survivors: wife, Freda; sons, James, John; daughter, Connie Johnson; one brother; 10 grandchildren.

REV. MAC HOLLINGSWORTH, 59, Bakersfield, Calif., Aug. 6. Survivors: wife, Bunny; sons, Randy, Ron, Greg; daughters, Wendy Jarrett, Kristine Baldwin; sister, Kay Lewis; 13 grandchildren.

FANNIE HOPKINS, 84, mother-in-law of Wisconsin District Superintendent Laurel Matson, Madison, Wis., June 28. Survivors: daughter, Sharon Matson; son, David; 7 grandchildren; 10 great-grandchildren.

NONA A. HUMAN, 85, Stillwater, Okla., July 19. Survivors: son, Gerald; daughter, Barbara Thompson; three grandchildren; four great-grandchildren.

EDWARD M. KEY, 47, Gladstone, Mo., Aug. 6. Survivors: wife, Sharon; son, Bryan; daughter, Heather; parents, Lester and Grace Key; brother, Wayne; sister, Gayle Cox.

ARTHUR R. KNIGHT, 72, Independence, Mo., Aug. 13. Survivors: daughter, Carol Best; brother, Lester; sister, Fern Knight.

REV. SAMUEL E. LEVERETT, 81, Lancaster, Tex., July 21. Survivors: wife, Frances; son, Joe; daughters, Janice Herdeman, Jeanette Hulse, Kathy Peltier; brothers, W. T., Roy.

RUBYE MAY McDANIEL, 75, Denton, Tex., June 21. Survivors: husband, C. L.; daughter, Glada Rich, three grandsons; four great-grandchildren.

HUNTER BRANSON McKAY, 60, Orlando, Fla., July 4. Survivors: wife, Dale; son, Darrell; daughter, Heather; one grandson.

REV. T. T. MAY, 76, Lexington, Ky., Aug. 10. Survivors: wife, Bertha; son, John; foster son, Max Claypool; daughters, Virginia Morris, Hope Spoonamore; sisters, Mary Jo Cook, B. J. Murad, Ruth Brown; 10 grandchildren; 5 great-grandchildren.

L. DOLORES DARNELL MELVIN, 53, pastor and commissioned evangelist, Greenup, Ky., July 21. Survivors: husband, Joe; son, Timothy; sisters, Thelma Cooper, Juanita McGuire; brothers, Walter, Ralph, and Lowell Darnell.

ANNA LOU POOL, 95, Torrance, Calif., July 18. Survivors: sons, Clyde, Wayne, and Rev. Paul Simpson; daughter, Mary Ellen Younger; 2 brothers; 2 sisters; 21 grandchildren; 39 great-grandchildren; 11 great-great-grandchildren.

MICHAEL SHANE PYLE, 18, Sherman, Tex., July 1. Survivors: father, Carroll Jr.; mother, Cindy; brother, Chad; grandparents, Carroll and Pauline Pyle Sr., Floyd and Pat Stroud.

WILLIAM RAP, 97, Lincoln, Nebr., Aug. 4. Survivors: sons, Loren, Oren, Willis, Carlos, and Larry, and their families.

DOLLY FRANCIS WEBBER RAY, 68, Antioch, Calif., July 18. Survivors: husband,

Mack; son, Richard; daughters, Connie Odom, Brenda Jordan, Beverly Sipes; brothers, Marvin and Richard Webber; sister, Helen Beebe; eight grandchildren; five great-grandchildren.

REV. HAROLD S. RICHARDSON, 87, Muncie, Ind., July 16. Survivors: wife, Etta-Mae; brother, Forest; stepson, Eric Bentley; stepdaughters, Margaret Cope, Donna Mae Allen; foster son, Robert Ferrell; nine grandchildren; eight great-grandchildren; one great-great-grandchild.

EUGENE ROOD, 83, Lake Wales, Fla., Aug. 3. Survivors: wife, Nellie; son, Roy; daughters, Helen Leeper, Marilyn Horst; six grandchildren; three great-grandchildren.

LAWRENCE E. ROTH, 65, Marion, Ohio, Aug. 3. Survivors: mother, Arilla; wife, Jewell; son, Dale; daughters, Beth Bond, Kathleen Williams; brothers, Merle, Fred; sisters, Jeanne Martin, Marg Jones; six grandchildren.

ESTHER R. SANGER, 69, founder of Quincy Crisis Center, Wollaston, Mass., Aug. 2. Survivors: son, David; daughters, Donita Rardin, Heather Rideout; three grandchildren.

REV. PAUL F. WANKEL, 66, Many, La., July 31. Survivors: wife, Betty; daughters, Paula Graves, Esther Weis, Marsha Stoker, Denise Ward; brothers, Carl, Ralph; sisters, Dorothy Reining, Alice Wankel; six grandchildren.

FAYE WEISENBURGER, 52, Rycroft, Alta, June 3. Survivors: husband, Ray; son, Daryl; daughters, Cheryl, Erin; her parents; two brothers, two grandchildren.

LYLE DANA WIEGMAN, 81, Canton, Tex., June 6. Survivors: wife, Emily Marie; sons, Glenn, Chalmer, William, Ralph; daughters, Sylvandia Robertson, Julia Warkentin, Dee Lores Stephens, Wynema Sims; sister, Christy Christy; brothers, Roy, Floyd; 23 grandchildren; 22 great-grandchildren; 1 great-great-grandchild; 9 stepgrandchildren.

E. E. ZACHARY, 81, former superintendent of the Northern California, Northwest, Australia, and Kansas districts, Vancouver, Wash., Aug. 7. Survivors: wife, Velma Irene (nee Johnson); daughter, Mary Aldrich; sons, Donald, Lane, David; sisters, Zana Cooper, Lucy Morris; eight grandchildren, seven great-grandchildren.

## Births

to STEPHEN AND CHRISTI (CLIFFORD) BENNETT, Whangarei, New Zealand, a boy, James Stephen, Aug. 26 in Whiston, England

to REV. AND MRS. LEON BLANCHETTE, Hendersonville, Tenn., a girl, Emily Noel, Aug. 23

to CHARLIE AND QUINET (SHOEMAKER) BRYAN, Boise, Idaho, a girl, Suzanne Quinet, Sept. 6

to BRAD AND MICA (WATTERSON) CAMPBELL, Marshfield, Mo., a boy, Clark William, Sept. 6

to THOMAS AND JANEL (HAAS) GOLDEN, Waverly, N.Y., a girl, Sophie Corrinne, May 12

to SCOTT AND BETTY SCHOLL, Selinsgrove, Pa., a girl, Molly Hannah, Aug. 22

to ANGELA ZECHMAN, Selinsgrove, Pa., a boy, Austin Ray, Aug. 24

## Marriages

CAMRYNNE BEADLES and KEVIN SIX, July 8 at Salem, Oreg.

KANDI KAYNE BREWER and KIPPER SHANE HORTON, May 13 at San Diego, Calif.

CYNTHIA BELLE HENDRICKS and PATRICK KEVAN KRYSLER, June 10 at Oklahoma City, Okla.

DENISE JOANN MESSIMER and MATTHEW LYNN HOKE, Aug. 19 at Selinsgrove, Pa.

JANELLE MORGAN and JAY COMFORT, July 22 at Bourbonnais, Ill.

JOANN MORGAN and KEVIN ALSVIG, July 22 at Bourbonnais, Ill.

KELLY ANN PONTIUS and JOSEPH JOHN BUHAY, Aug. 12 at Selinsgrove, Pa.

## Anniversaries

HOWARD AND MARY ALVIS, Bloomington, Ill., celebrated their 50th anniversary with an open house Oct. 22. They have 8 children, 22 grandchildren, and 20 great-grandchildren.

R. EDWARD AND EILEEN BASS, Union City, Calif., celebrated their 50th anniversary June 16 with an open house reception hosted by family and friends at Fremont Central Church.

REV. J. RUSSELL AND IRENE BROWN, Boise, Idaho, celebrated their 60th anniversary Aug. 25.

REV. A. MILTON AND ELSIE MARSH, Dade City, Fla., celebrated their 50th anniversary July 15 with a trip to the Barrier Islands, Outer Banks, North Carolina, and a dinner hosted by their children, James Marsh, Sue Johnson, and their families.

RAY AND CARRIE SIGLER, Nashville, Tenn., celebrated their 70th anniversary July 2 with a reception given by their children at Nashville First Church. The Siglers have 4 children, 9 grandchildren, 18 great-grandchildren, and 2 great-great-grandchildren.

REV. DEAN AND ROXIE WESSELS, Olathe, Kans., celebrated their 50th anniversary Oct. 14 with a reception given by their children at Kansas City First Church. The Wesseles have two children and six grandchildren.

RUSSELL AND HELEN WHITE, Bella Vista, Ark., celebrated their 60th anniversary Aug. 30.

## FOR THE RECORD Moving Ministers

GERALD BELL, from Cody (Wyo.) Community, to Spearfish (S.Dak.) Hillsview J. MALCOLM BOLGER, from Colorado Springs (Colo.) Black Forest, to Florence, Colo.

RICHARD BRENNER, from Lake Odessa, Mich., to associate, Ionia, Mich.

ROBIN E. BUCKLIN, from Butte, Mont., to Rockton, Ill.

MICHAEL S. CHAMBERS, from Rome, N.Y., to Bath, N.Y.

RONALD L. CHRISTIE, from Puyallup, Wash., to Twin Falls, Idaho

TIM P. CLARK, from student, MidAmerica Nazarene College, to associate, Junction City (Kans.) First

GUY W. COOKSEY, from Harrington, Wash., to Poulso, Wash.

MICHAEL COOPER, from evangelism to pastor, Drexel, Mo.

CRAIG COULTER, from Grand Saline, Tex., to Garden City, Kans.

BILLY D. CRANE, from evangelism to pastor, Jacksonville (N.C.) Faith  
 JAMES DAVENPORT, from Pampa, Tex., to Texarkana (Tex.) North  
 JOHN MARK DILL, from Berne (Ind.) Mount Hope, to Muncie (Ind.) First  
 TIMOTHY S. DIXON, from Catlett (Va.) Grace, to Princeton (W.Va.) First  
 DENNIS DUBENDORF, from North Star, Mich., to Reading, Mich.  
 STEVEN M. DUPLER, from associate, Lancaster (Ohio) First, to pastor, Zanesville (Ohio) First  
 DENNIS ERVIN, from student, Nazarene Bible College, to pastor, Danvers, Maine  
 FRED FERRAEZ, from evangelism to pastor, West Memphis, Ark.  
 FRED M. FUNK, from student, Nazarene Theological Seminary, to pastor, Dickinson (N.Dak.) New Hope  
 MIKE GIBSON, to pastor, Lake Odessa, Mich.  
 MATTHEW N. HAGGARD, from associate, Mifflinburg, Pa., to associate, Kansas City (Mo.) Saint Paul's  
 PAUL R. HARTLEY, from Okanogan Valley, Wash., to Vancouver (Wash.) Central  
 KENNETH A. HERDMAN, from Princeton (W.Va.) First, to Madison Heights (Va.) Immanuel  
 DAVID A. HOFFMAN, from pastor, Durango, Colo., to education, Nazarene Bible College  
 DONALD R. LAWSON, from pastor, Auburn, Ill., to associate, East Liverpool (Ohio) First  
 RICKY McCLAIN, from associate, Oregon City, Oreg., to associate, Olathe (Kans.) College  
 HUGH J. McELROY, to pastor, Buford, Ga.  
 DARREN E. MELTON, from associate, Hot Springs (Ark.) First, to associate, Cedar Rapids (Iowa) First  
 TIMOTHY MELTON, from pastor, Drexel, Mo., to associate, Osawatomie, Kans.  
 HUSTON E. MYERS, from student, Nazarene Bible College, to pastor, Rotan, Tex.  
 TIMOTHY D. MILLER, from Decatur, Ind., to Anderson (Ind.) First  
 VIRGIL MILLS, from Hutchinson (Kans.) First, to Grand Rapids (Mich.) First  
 KEVIN D. NEWBURG, from Lynden, Wash., to Tacoma (Wash.) First  
 ROBERT G. OSENBAUGH, from Huntington (Ind.) Faith Chapel, to Marion (Ind.) Park Lynn  
 RUSSELL PEARSON, from student, Nazarene Bible College, to pastor, Quannah, Tex.  
 J. MARK PENNINGTON, from student, Nazarene Theological Seminary, to pastor, Cameron, Mo.  
 JOHN E. PIERRE SR., from student, Nazarene Bible College, to pastor, Grandview (Mo.) Praise Community  
 DARRELL R. POEPELMAYER, from Potomac, Ill., to Fort Wayne (Ind.) Fairfield  
 BILLY D. PONDER, from Devine, Tex., to Walters, Okla.  
 JOHN (BUD) PUGH, from pastor, Castle Rock, Colo., to associate, Newport, Oreg.  
 J. MATTHEW PRICE, from student to associate, Kansas City (Mo.) Nail Avenue  
 ARTHUR R. RENNELS, from Uvalde, Tex., to Whispering Pines, Tex.  
 JAN D. SAILORS, from Corpus Christi (Tex.) Trinity, to Louisville (Ky.) Southside  
 PATRICK SAMPSON, from student,

Nazarene Bible College, to pastor, Sedalia, Mo.  
 DAVID J. SAMSON, from student, Nazarene Theological Seminary, to pastor, Omaha (Nebr.) First  
 THOMAS A. SAUNDERS, from associate, Kansas City (Mo.) First, to pastor, Tonganoxie, Kans.  
 KENNETH W. SOUTHERLAND, from education, Southern Nazarene University, to pastor, Dallas (Tex.) Central  
 JOHN E. STALLINGS, from associate, Denton (Tex.) First, to pastor, Cedar Hill, Tex.  
 STEPHEN P. STRICKLER, from Mesa (Ariz.) First, to associate, Snohomish (Wash.) Gold Creek Community  
 CHARLES R. TONE, from Campbellsville, Ky., to Felicity, Ohio  
 BARRY E. VERSAW, from student to associate, Eugene (Oreg.) First  
 MICHAEL A. VINCENT, from student, Nazarene Bible College, to pastor, Waltham, Mass.  
 DAVID W. VOLKER, to associate, New Albany (Ind.) First  
 DAVID S. WILLIAMS, from pastor, Crescent, Okla., to student, Nazarene Theological Seminary  
 RONALD W. ZIMMER, from associate, Spokane (Wash.) Bethel, to associate, Kent (Wash.) First

## Announcements

**GAINESVILLE (GA.) FIRST CHURCH** will celebrate its 50th anniversary Jan. 6-7, 1996.

Former pastors, members, and friends are invited to attend. For more information, contact 1301 Otilia Dr., Gainesville, GA 30506 (770-532-8452).

**OKLAHOMA CITY (OKLA.) CROWN HEIGHTS CHURCH** will celebrate its 50th anniversary Nov. 19 with a 10:30 a.m. service followed by dinner and special afternoon activities.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact 920 N.W. 46th, Oklahoma City, OK 73118 (405-787-5619; 405-524-1903).

**SAN BERNARDINO (CALIF.) EAST CHURCH (CORNERSTONE)** will celebrate 50 years of service to the community on Feb. 25, 1996, with special tent services and a luncheon.

Pastor Robin Hyde encourages former pastors, members, and friends to attend or send greetings and pictures. For more information, contact Pastor Robin Hyde, 903 E. Third St., San Bernardino, CA 92401 (909-888-1729 or 909-795-5101).

**SAN FRANCISCO (CALIF.) FIRST CHURCH (NEW LIFE CHURCH)** will celebrate its 90th anniversary Nov. 12-19. Special activities include an inaugural service 10:45 a.m. Nov. 12, 7 p.m. weeknight services featuring former pastors, a youth rally Nov. 17, and an anniversary brunch, family communications conference, and international banquet Nov. 18. District Superintendent Clarence J. Kinzler and General Superintendent John A. Knight will preside over the festivities.

A souvenir booklet commemorating the life of the congregation will be published in honor of the occasion. Former members and friends are invited to contact the church for inclusion in this special publication. For more information, contact 300 Ulloa St., San Francisco, CA 94127 (415-564-7535).

**SCHENECTADY (N.Y.) CHURCH** has begun a Year of Jubilee Celebration to commemorate 50 years of holiness ministry. Special events and speakers will be featured throughout the year, concluding in March 1996. Former pastors, ENC's A Cappella Choir, and others are scheduled.

Friends and former members are encouraged to take part in as many events as possible. For more information, contact 2535 Consaul Rd., Schenectady, NY 12304 (518-372-0445).

## Recommendations

The following have been recommended by their respective district superintendents:  
 ERIC J. BOOMER, evangelist, 11 Nuca Rd., Mount Vernon, OH 43050, by Jack R. Archer, North Central Ohio District.

ROBBIE AND DEBORAH DIEHL, children's evangelists, 60 Lester Ave., No. 205, Nashville, TN 37203, by Byron E. F. Schortinghouse, Southern Florida District.

ROBERT DABYDEEN, evangelist, 13 37th Ave. N.E., Birmingham, AL 35215, by B. J. Garber, Alabama North District.

KATHRYN J. MARTIN ("Miz Maudie"), inspirational speaker and country humorist, 320 N. Sixth St., Panchatoula, LA 70454-3204 (504-386-3030), by Ralph E. West, Louisiana District.

## Moving Missionaries

ANDERSON, JOHN and DORIS, India. Field Address: Wallace Gardens, Flat 2B, 12B Mandeville Gardens, Ballygunge, Calcutta, 700019 INDIA

BALSBAUGH, DAVID and HILLARY, Malawi. Field Address: PO Box 5566, Limbe, MALAWI CENTRAL AFRICA  
 BERG, REV(S). DANIEL and DORIS, ENBC, Field Address: Postfach 109, 8201 Schaffhausen, Switzerland

BRUERD, DR. CHARLES and YVONNE, Papua New Guinea, New Furlough Address: 6830 Carriage Hill Dr., No. 37, Brecksville, OH 44141

BURROWS, REV. CLIVE and GRACE, EN-BC, Furlough Address: 309 Cardinal Rd., Olathe, KS 66062

CARDOSA, REV. NATHANAE and RITA, Portugal. Field Address: Rua Castilho, 209-4D0, 1070 Lisbon, PORTUGAL

CLARK, REV. LOWELL and MARILYN, Tanzania. Field Address: PO Box 1583, Arusha, Tanzania

CORDOVA, REV. RUTH, Guatemala. New Field Address: STN. Apartado 2064, 01901 Guatemala, GUATEMALA

FERNANDEZ, REV. RUBEN and MONICA, Costa Rica. Field Address: Apartado 3977-1000, San Jose, COSTA RICA

FETTERS, EMMA LOU, Swaziland Inst., Furlough Address: P.O. Box 367, Sardinia, OH 45171

FIRESTONE, BRAD and NANCY, Dominican Republic. Field Address: c/o Lynx Air—SD/RD, P.O. Box 5600, Fort Lauderdale, FL 33340-5600

GANT, REV. RANDY and LINDA, Kenya. Field Address: PO Box 20025, Nairobi, Kenya, EAST AFRICA

JAKOBITZ, REV. ARLEN and JOYCE, India Church Growth, Field Address: Sharan Apartments—Flat No. 3, 1, High St., Cooke Town, Bangalore 560 005

JOHNSON, REV. JAMES and MARY, Mexico, New Field Address: Adolfo Prieto 718, Apartado 502-A, Col. Del Valle, 03100 Mexico, D.F., MEXICO

JOHNSTON, REV. GORDON and PAT, Eastern Mediterranean. Field Address: PO Box 2028, Amman, 11818 Jordan

JOHNSTON, REV. TREVOR and MARY, France. Field Address: 134 Rue de Champigny, 94430 CHENNEVIERES-SUR-MARNE, FRANCE

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

NEIDERHISER, REV. RICHARD and LUCILLE, Japan. New Field Address: 101 Kobuke Cho, Inage Ku, Chiba Shi, Chiba Ken 263, JAPAN

NOTHSTINE, REV. TOM and LAURALEE, Madagascar. Language School Address: 7 Jardins Merici, No. 901, Quebec, G1S 4N8, CANADA

OWENS, REV. DENNY and BETTY, Micronesia. Field Address: PSC 557, Box 1811, FPO, AP 96379-1811

PATNODE, TERRY and DONNA, MAC Regional Office. Field Address: c/o 1375 N.W. 97th Ave., Suite 10, Box 571, Miami, FL 33172-2855

POWER, REV. RICHARD and VICKI, China Ministries. New Field Address: 1807 Clover Spring, Kingwood, TX 77339

PRICE, REV. DERYL and BEVERLEY, Nigeria. Field Address: 121 Hospital Rd., PO Box 1020, Abak Akwa Ibom State, Nigeria, WEST AFRICA

SHMIDT, REV. LYNN and SHEARON, Botswana. Furlough Address: 2016 Washington Ave., Findlay, OH 45840

TERRY, DOROTHY, Stateside Address: 8200 Pines Rd., Apt. 1005, Shreveport, LA 71129

VORCE, REV. RANDY and ALICIA, Costa Rica. New Stateside Address: 8722 Cinnamon Creek, No. 115, San Antonio, TX 78240

VORE, DR. VERNON and ROBERTA, Papua New Guinea. New Furlough Address: 7111 Kingswood Ct., No. 104, Indianapolis, IN 46256

WILLIS, MARILYN, Africa Ministries Council. Field Address: PO Box 214, 1710 Florida, Republic of South Africa

ZURCHER, REV. NORMAN and CAROL, Africa Ministries Council—Retired, Stateside Address: 1968 Hickory Ave., Huntington, IN 46750

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# Serious About Sin?

MORRIS A. WEIGELT



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

SHORTLY AFTER PUBLICATION, I showed a copy of *The Upward Call* to a teaching colleague in another denominational seminary in Kansas City. A few days later, she returned with words of affirmation and appreciation. One of her comments was: "You people certainly take sin seriously."

I received that as a significant compliment. The Wesleyan understanding of the gospel has frequently been characterized as "the radical optimism of grace." The optimism is radical because it trusts the gospel message that the problem of sin was decisively solved at the Cross. The result is freedom of a radical kind.

The first freedom is the freedom to take sin seriously. In a world that is going increasingly crazy, it is easy to become overwhelmed by the violence and the degradation. The gospel, however, offers us hope in the midst of the pain. In the opening chapter of Romans, Paul acknowledges the devastation sin creates. The closing words of the chapter spell out despair in capital letters.

But Romans 1:16-17 sets the tone for our optimism: "For I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek. For in it the righteousness of God is revealed through faith for faith; as it is written, 'The one who is righteous will live by

faith'" (NRSV). The optimism is also visible in Colossians 1:13-14: "He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins" (NRSV).

What a privilege to trust in a gospel that never needs to whitewash sin and its effects! So we have the radical freedom to end all forms of denial. We can acknowledge the damage sin has caused in our lives and anticipate the transformation that comes with transfer into the kingdom of light! The radical optimism of grace frees us to recognize the deepest wounds in our lives and open them to the healing that God has provided through the Cross.

A clear-eyed view of grace frees us to abandon ourselves to God's care. At a recent conference on spiritual formation, the leaders used reflective questions to guide each major session. One of the early questions asked: "What trials of life, what 'dark nights of the soul,' have brought me closer to God?" The stories in our small group that day were riveting.

The next day, the reflective question moved from the past to the future: "What would my life look like today and tomorrow if I let God, once and for all, take the lead?" One of the participants began: "If I were to abandon myself to God *enough* . . ." All of us were immediately struck by the incongruity of any kind of partial or incomplete abandonment. We recognized the nature of the risk of such abandonment as well. Only the radical optimism of grace frees us to take that risk.

In his book *He Leadeth Me* (Doubleday, 1975), Walter Ciszek testified: "I was brought to make this perfect act of faith, this act of complete self-abandonment to His will, of total trust in His love and concern for me and His desire to sustain

and protect me, by the experience of a complete despair of my own powers and abilities. . . . It was the grace God had been offering me all my life, but which I had never really had the courage to accept in full."

The radical optimism of grace frees us to live hopefully and invest strategically in a difficult world. At Promise Keepers in Minneapolis in July, I sat next to a young man who is living out the optimism of grace in an astounding way. He asked me what forgiveness really meant. When I probed for the reason for his question, he responded: "Well, my wife and I have adopted the son of the man who murdered my wife's brother, and we are wondering just how forgiveness operates." I was so moved by this model of forgiveness in action that I could hardly speak. Only the optimism of grace could free a person to respond so strategically at that level of Kingdom investment. We *can* live with redemptive optimism. We *can* continue to see deep possibilities of grace in our broken world.

The radical optimism of grace frees us to live with an abiding joy—even in the darkest of circumstances. We know the realities of the spiritual world are more dependable than those of the world in which we live. Eugene Peterson paraphrased Romans 8:38-39 as: "None of

**The radical optimism of grace frees us to live with an abiding joy—even in the darkest of circumstances.**

this fazes us because Jesus loves us. I'm absolutely convinced that nothing—nothing living or dead, angelic or demonic, today or tomorrow, high or low, thinkable or unthinkable—absolutely nothing can get between us and God's love because of the way that Jesus our Master has embraced us" (TM).

That is radical freedom within the radical optimism of grace! That is the gospel! Abandon yourself to God; enjoy the freedom of letting Him lead!

# Tending the Fire

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

THE BOOK OF LEVITICUS describes in elaborate detail the beginnings of formal worship for the people of God. Tucked away in the sixth chapter is a passage that describes the duties of the priests. One responsibility stands out among their many tasks. Above all else, they were to keep the fire on the altar from going out.

Other duties might be deferred, some things might be left undone, but the fire on the altar was not to go out. This is seen repeatedly in the passages: “and the fire must be kept burning on the altar” (v. 9\*) and “The fire on the altar must be kept burning; it must not go out” (v. 12).

And immediately, the message is underscored once more in verse 13: “The fire must be kept burning on the altar continuously; it must not go out.”

The altar, in this passage, was the altar of sacrifice for burnt offerings. The burnt offering was a total offering to God, nothing diverted, nothing held back. Regardless of what was brought to the Lord, whether it was a great sacrifice or a small sacrifice, it was consumed completely upon the altar.

The fire was important because:

1. *Fire was the visible symbol of God's presence.*

In Exodus and Leviticus, we read that when everything was in place to

begin the sacrificial worship, Aaron, the high priest, offered the sacrifices. Then he and Moses made their way into the Tabernacle, and when they came out, “Fire came out from the presence of the LORD and consumed the burnt offering and the fat portions on the altar. And when all the people saw it, they shouted for joy and fell facedown” (Leviticus 9:24).

The altar was ignited by the presence of God, and thus the fire remained as a visible symbol of His presence.

The nature of God as revealed in fire was familiar to Moses. “There the angel of the LORD appeared to him in flames of fire from within a bush” (Exodus 3:2). When Moses joined the Lord on Mount Sinai to receive the Law, and the Israelites watched from a distance, “To the Israelites the glory of the LORD looked like a consuming fire on top of the mountain” (24:17).

Fire was the visible symbol of God's presence. Throughout the wilderness wanderings, the Lord led His people with a pillar of fire by night. Therefore, to let the fire go out would be, symbolically, to let the presence of God depart. That's why the priests were repeatedly commanded to tend the fire.

2. *A fire left untended will go out.*

You don't have to be a Boy Scout to know that a fire, left untended, will eventually go out. The fire was from God, but certain things had to be done to keep the fire burning.

a. The priests were to keep the altar clean and uncluttered by removing the ashes and debris.

b. They were to occasionally add more firewood. No fire can burn without fuel. The priests had to ensure a ready supply of fresh firewood.

c. They were to add to the altar the

daily sacrifices.

We are certainly far removed from those ancient days and rituals. We do not worship with burnt offerings. We do not maintain an endless flame within the church. However,

3. *What was true for the ancient priests is true for all of God's people.*

The altar for us is no longer a piece of furniture where sacrifices are offered, but the altar is our heart where we must bring ourselves completely to God.

The call of God is not just to believe, but to offer ourselves as living sacrifices to the glory of God and to “fan into flame the gift of God, which is in you” (2 Timothy 1:6).

The flame of God, sent to the altar of our lives, is the Holy Spirit. Speaking of Jesus, John the Baptist said, “He will baptize you with the Holy Spirit and with fire” (Matthew 3:11). When the Holy Spirit came on the Day of Pentecost, His appearance was accompanied with what appeared to be tongues of fire.

Don't let the fire go out. Whatever the pressure, whatever the cost, whatever it takes—tend the fire. How do we tend the fire spiritually? In the same ways these ancient priests did.

a. Remove the debris. If we let other

**Certain things must be done to keep the fire burning.**

things crowd in, the fire of God can be smothered out.

b. Add new wood. We must take time every day for spiritual refueling.

c. Live a life of daily sacrifice. “Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship” (Romans 12:1).

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

HH



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Notes from an editor's journal

by Mark Graham, Managing Editor

## An Oldie, but a Goodie

**I**t was almost 10:30 at night. Joey had just come into my study for the third time. He was on the verge of tears.

"What's the matter, pal?" I asked.

"I don't know, Dad. I'm afraid someone is going to break into our house."

"Is something else bothering you?" I asked. I am not a wise old bird (ask my wife), but I do know that kids may be fearful if they are suffering from guilty consciences.

"Is there something you need to confess to God? If you do, He has promised that He will forgive us and cleanse us."

He told me of something he had done that was bothering him. I suggested he ask God for forgiveness.

Joey prayed, then I prayed. I told him God had promised to cast our sins into the ocean if we confessed them. I asked him, "How deep is the ocean?"

"Pretty deep, Dad—at least two miles."

I reminded him that the sins he had confessed were now resting well beneath the waves, never to bother him again. But I also reminded him that when Jesus forgave the sinful woman in the Bible, He told her to go and sin no more.

I admonished Joey to choose to obey God and to seek to live his life doing what he knows is right. He wasn't completely cool, calm, and collected, but he went to bed, and I didn't hear any more from him that evening.

This little vignette from our family helped me recognize the importance of parents allowing their young people to come to them with their problems, mistakes, and sins. Jesus didn't rub the noses of sinners in their past—rather, He forgave and urged them to choose a better way. Harsh words were reserved for the Pharisees and other religious leaders who would never admit their inadequacies.

Psychologists tell us that our "neuroses" sometimes occur because of the conflict between our beliefs and our actions. Some counselors encourage their clients to change their values to bring about congruency between the two. Good Christian counselors

don't do this. Rather, they call for a change in behavior—repentance: turning away from our sins—as a means of finding healing and wholeness.

False guilty consciences may at times haunt us because of restricted childhoods (ask someone who grew up in a very conservative church about this). But guilt feelings can also be helpful in pointing out areas where we have failed or by highlighting sins that need to be confessed and then flung into the sea.

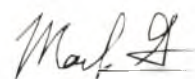
David didn't need a counselor to convince him of this. The words of Psalm

32 say it graphically: "When I kept silent, my bones wasted away through my groaning all day long. For day and night your hand was heavy upon me; my strength was sapped as in the heat of summer. Then I acknowledged my sin to you and did not cover up my iniquity. I said, 'I will confess my transgressions to the LORD'—and you forgave the guilt of my sin" (vv. 3-5, NIV).

I know that our Wesleyan theology says that we don't have to willfully sin, but I also know that sometimes we do. Apparently Jesus recognized this when He gave His disciples what we call the Lord's Prayer. Maybe we don't even know how to define the problem—it could be a mistake in judgment, an error, a failure to do something we know we should have done, or we may recognize an action as an out-and-out sin. Whatever we want to call it, if it has created a barrier between me and God or between me and someone else (whether near or far), I need to confess it to God and to the person I have offended. Only then will I find peace for my soul and regain the vitality needed to cope with life.

Society says, "Be true to yourself—there is no such thing as sin," but you and I know better. The adage "confession is good for the soul" is an oldie, but it's a goodie.

**"Is something else bothering you?"**



# You Never Know . . .

WESLEY D. TRACY



TEN HOURS OF SILENCE. I have done this before, seven times already this summer. I have just left the Tuesday night service at the Point Loma PALCON, along with nearly 400 pastors, to walk into 10 hours of silence.

I have broken the code of silence only once in eight PALCONs. At Mount Vernon, at 10:55 p.m., I broke the silence with nine words:

"Whopper with cheese, large fries, medium Diet Coke. Thanks."

Tonight I walk silently to my room in Wiley Hall. What will I do with another 10 hours of silence? I've already done the "Jogging Monk" exercise that Rick Ryding prepared for us.

I take off my preaching uniform, my navy blue Hart Schaffner and Marx, and put on jeans. Maybe I'll go gaze at the Pacific for a while. I find a secluded spot and try to open my heart to God.

It's barely dark now. I don't see any stars—must be foggy. The sea breeze feels good—or at least it makes me feel good. It smells good too.

*I gaze at the ocean and listen to the night.*

Entering my mind with hardly a ripple is a line from *Listening for God's Silent Language* by Don Osgood:

*You never know that Jesus is all you need until Jesus is all you have.*

I try to pray. I think of my mother, almost 85. She weighed in at the doctor's office last week in Nampa, clothes, shoes, wristwatch, brooch and all, at

101 pounds. How frail she seemed when I hugged her at the Boise airport. I wish I had been a better son.

I pray for Bettye, fighting a virus back home in Kansas City. She's trying to get her strength back before school starts. In just four days we will celebrate our 44th anniversary. I'll get home just in time—unless Delta strands me one more time. I think of all the time she has spent alone at home this summer. I've had eight PALCONs, NYC, and two other conferences since May 22. I wonder how many more summers we'll have. I make a mental note not to broker away another summer. I wish I had been a better husband.

*I gaze at the ocean and listen to the night.*

*You never know that Jesus is all you need until Jesus is all you have.*

I pray for my daughters, the one in the Midwest and the one on the West Coast. I count the months since I have seen them. I pray about their gifts and their needs. God knows all about them, but I remind Him anyway. I wish I had been a better father.

*I gaze at the ocean and listen to the night.*

*You never know that Jesus is all you need until Jesus is all you have.*

I pray for my granddaughters, the one with the scampish, laughing eyes; the one with the perceptive look and left-handed smile; the one with the calm determination to do things right the first time. They stand on the brink of life. So many possibilities; so many vulnerabilities. I thank the Lord that I have had time, however short, with each of them this summer. I wish I could go before them and shield them from the storms of life. But I'm already far behind in that department. Where do you check in for grandparent training? I

wish I had been a better grandfather.

*I gaze at the ocean and listen to the night.*

*You will never know that Jesus is all you need until Jesus is all you have.*

I become aware of the Presence, close, hovering, immense, yet personal. A prayer wells up:

"Almighty God, to whom all hearts be open, all desires known, and from whom no secrets are hid. . . ."

The Presence focuses on a point of offense in my heart. He has pointed to it before. I raise my hands against the night sky and continue to silently pray:

"Cleanse the thoughts of my heart by the inspiration of Thy Holy Spirit, that I may perfectly love Thee, and worthily magnify Thy holy name. Through Jesus Christ our Lord. Amen."

The point of offense rises as a vapor, and the *ruach* of God, so to speak, wafts it out to sea. I wish I had been a better disciple. I tell God I want to be.

*I gaze at the ocean and listen to the night.*

*You never know that Jesus is all you*

**Ebbing at the shores of my soul is, "You never know that Jesus is all you need until Jesus is all you have."**

*need until Jesus is all you have.*

I go back to my room. I set the alarm and lie down. In five hours I will arise and speak to the pastors about spiritual new beginnings. I can no longer hear the ocean, but ebbing on the shores of my soul is, *You will never know that Jesus is all you need until . . . welcome, welcome sleep.*

# CONTINUING LAY TRAINING DENOMINATIONAL STUDY

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