

# Herald of Holiness

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

**PREPARATION  
FOR PENTECOST  
SUNDAY**



**PASTORS' WIVES:  
UN Sung HEROES**

**THE FAMILY ALTAR  
AND FAMILY ALTERING**

**MANAGING THE MUSIC  
IN YOUR HOME**

**AIDS—IN THE CRIB**

***Pentecost Sunday is  
May 19.***



**Come O Holy Spirit, Come!  
Come like Holy Fire and burn within us.  
Come like Holy Light and lead us.  
Come like Holy Truth and teach us.  
Come like Holy Love and enfold us.  
Come like Holy Power and enable us.  
Come as Abundant Life and  
    Fill us,  
    Convert us,  
    Consecrate us,  
Until we are wholly thine.  
Come, Holy Spirit, Come!**

*A Prayer of the Ancient Church*

# Herald of Holiness

CHURCH OF THE NAZARENE

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MAY 1991

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**Who's the greater hero among our young people —Jesus Christ or M. C. Hammer, Madonna, and New Kids on the Block?**



# MANAGING THE MUSIC

BY ANGELA E. HUNT

**T**he morning stars sang together in praise of their Creator; the trio sonatas of J. S. Bach beautifully illustrated the three-part God-head; and “You Deserve a Break Today” sold millions of hamburgers.

Few would dispute that music has persuasive power. Like nothing else we know, music has the power to teach, to change moods, and to in-grain thoughts and ideas into memory. But like many God-given gifts, music can be perverted and used for destruction instead of edification. Throughout history there has been both helpful and harmful music, but perhaps never before has music had the potential for destruction that it has today.

Rock music, born in the era of Elvis Presley, poodle skirts, and greasy hair, is more than a passing phase. From Fabian to 2 Live Crew, rock music has progressively and aggressively pushed the limits and tolerance of society.

Radical music of the 60s and 70s is pablum today. What is today's rock music all about? In *Decent Exposure*, Connie Marshner quotes lines from several popular rock songs:

“I am the anti-Christ . . . I want to be anarchy,” sang the Sex Pistols a few years ago. “Come on, have a good time and get blinded out of your mind” encouraged “Have a Drink on Me,” by a group called AC/DC.<sup>1</sup>

There's more, but I can't quote the lyrics in a Christian family magazine.

It is no secret that much of today's music is harmful, but many Christians don't realize just how low society's standards have fallen. 2 Live Crew's second album, reported to be “worse” than the first, had so many orders that it went platinum before its release.

The outrageousness of rock music should not be a surprise to anyone who has switched on MTV and seen a rock band performing with a six-foot phallic-like microphone. Parents shake their heads and mutter. Kids defend their music, clutch their radios, and say, “But it's not all bad! I don't pay any attention to the really bad stuff.”

The kids are right—there are some songs that are not harmful. Others are deadly. To further confuse the is-

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## MANAGING EDITOR

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# IN YOUR HOME

sue, "rock" is a broad category that includes soft rock, pop rock, country rock, heavy metal, rap, reggae, and about a thousand variations of each. How can parents manage the menace?

There is no substitute for being informed. Jennifer Norwood, director of the Virginia-based Parents Music Resource Center, says that parents are "dropping their 12-year-olds at concerts to have the Beastie Boys spit beer on them and sing about trusting crack. Why can't parents have the knowledge about what's going on?"

Many Christians think themselves far beyond the obscenity of rock music. We do not make a habit of listening to raunchy rock. We may not allow rock albums in our homes. The songs we casually overhear in shop-

ping malls are garbled, and we rarely take time to analyze the lyrics. "Sure, the kids hear it on the radio," we reason, "but it isn't really going to affect them, is it? Is it really any worse than what we heard as kids?"

Twenty years ago, parents and their kids argued over long hair, mini-skirts, and the blue jeans worn by rock idols. Today's rock stars encourage everything from sex and suicide to drug use. "We're probably a parent's worst nightmare," Mike Diamond of the Beastie Boys boasts.

*Newsweek* reviewed a Beastie Boys concert and dismissed them as harmless: "Attention Parents; trust your kids to know that the Beastie Boys are a joke. . . . They're too dopey to take seriously." But are they? Can a junior high school student listen to

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sexually explicit lyrics and not be affected? Can they hear the Beastie Boys routinely yell obscenities at an audience and then refrain from using the same words at school?

The argument about whether rock lyrics promote drugs, alcohol, violence, and sex goes on and on. People in the rock music industry deny that children are affected. "That lyrics affect children is a fantasy," said musician Frank Zappa at the Second Annual Music Business Symposium in Los Angeles.

But those of us who are parents know that children are affected by virtually everything they see and hear. Preschoolers wake screaming in the night after watching an intense movie on television. Youngsters go around the house humming catchy songs from redundant television commercials. Television, movies, and music stars influence everything from the way our kids talk to the way they dress.

Music should be managed. God designed us with a great capacity to enjoy and participate in music and, when all is going well, it is natural to hear a man or woman whistle, hum, or sing at work or at home. A friend took her three-year-old daughter to the pediatrician for a checkup. "Does this child sing at home?" the doctor asked.

"Why, yes," my friend replied. "She sings while she's playing." "Then she's progressing well," the doctor said. "Happy children sing." Happy people sing! No matter if they can carry a tune or not, it is normal and natural for people to sing songs they hear. The songs that have filled their ears and minds now rest in the subconscious, and those are the songs that fill the heart and splash out on those around them.

It is reported that John Denver once said, "Rock music is a greater influence over the souls of men than primitive Christianity." Among American youth today, those words are probably true. Think about it. Who's the greater hero among our young people—Jesus Christ or M. C. Hammer, Madonna, and New Kids on the Block?

What's a parent to do? Teenagers aren't about to settle for a diet of gospel hymns, so how can parents manage the music in their homes?

The following are a few practical tips:



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1. Once you decide to manage your family's music, don't go on a purification binge. If you have allowed your children to listen to harmful music in the past, you can't expect them to understand why you've suddenly thrown out all their records and disconnected every radio in the house. Be rational. Sit down with your children and explain that some music is beneficial, some is not.

Incidentally, don't make the mistake of assuming that all gospel music is beneficial and all secular music is not. Pray that God will help your family form new listening habits.

2. Take an hour or two with your children to write out the lyrics of some popular songs. Analyze them. Help your child decide whether or not these are good for Christians to sing. Help him establish principles and guidelines for what is acceptable in your home. Some songs may be

## Can a junior high school student listen to sexually explicit lyrics and not be affected?

perfectly acceptable, but need to be discussed. For instance, Whitney Houston sings a beautiful song, "The Greatest Love of All." It's a beautiful, sing-along song. But the lyrics state that the greatest love of all is loving oneself.

Ask your children if this premise is true. Self-esteem is important, and God does want us to value ourselves. But the greatest love ever known is the love God shows to man. Teach your children to be discerning in the songs they sing.

3. Analyze the gospel music in your home. Are the words of all gospel songs scriptural? Are the words overshadowed by the rhythm and harmony, or is there a good balance in the song?

"Christian rock," flourishing in today's youth culture, needs to be carefully analyzed. Jim Whitmire, minister of music at Bellevue Baptist Church in Memphis, Tenn., says that too often the message of the gospel is "lost in the beat and the wild sounds."

4. Study today's popular musicians in a variety of musical fields. Are the artists' life-styles worthy of emulation? Are they happy with their marriages, families, and success? Do Christian artists earn respect off the platform as well as on it?

5. Study the classical composers and different types of music. Teach your children to respect the excellence and discipline of musical artistry. Buy tickets for the symphony and attend area music recitals. Give your children music lessons and/or enroll them in the school band.

6. Beware of MTV and the like. The groove that music wears into the subconscious of your child's mind is only worn deeper when visual images accompany it. You will have a video zombie on your hands unless MTV is locked out or disconnected.

7. Consider the music you yourself listen to—whether it is country, 60s rock, or New Age. Do the lyrics promote a life-style that you want your children to follow? Don't ask your children to clean up their musical act unless you are willing to do the same.

8. Finally, don't forget to allow periods of silence in your home. In their excellent book *Worship: Rediscovering the Missing Jewel*, Ronald Allen and Gordon Borrer say that the reasons persons have no song to sing in our present society are the pressures of life without purpose (without Christ), and the fact that we are so surrounded by music in our cars, homes, restaurants, etc., that we have no silence to fill with song.

Allow silence to reign in your home one afternoon this week, and watch how your family members fill it. It may take time for your family's musical memory to be reprogrammed, but it will be worth the effort.

HH

## MAY I?

**M**ay, my favorite time of year. May is the month that seizes Winter by the beard and makes him finally give up all claim to the land. May vanquishes Winter with bursting roses, vegetable gardens, fishing Saturdays, and acres of sunshine. I speak of May so rhapsodically because I am writing this in February, when Winter, like Saddam Hussein, is still a blustery braggart.

But when May drives Winter off the premises, we get set for a variety of celebrations and commemorations. First is May Day. Romping around the Maypole does not rank very high on my personal "to do" list, but in some parts of the world it seems to be a favorite way of celebrating Winter's demise. Soon after that comes Nazarene Family Week, May 5-12 (coinciding with National Family Week, I think). Family week peaks out on Mother's Day, May 12. Ascension Day surfaces in the middle of Nazarene Family Week (Thursday, the 9th), and will again be neglected.

Mother's Day is, of course, not a Christian holiday. It is not non-Christian—it is just a cultural holiday, not part of the Christian calendar. It is probably a hangover from the primitive celebrations of fertility. Nevertheless, it is a good time to celebrate the values and virtues of Christian mothering. Churches that are "with it" sometimes like to show that they know Mother's Day is not a Christian holiday, so they are careful to do nothing special for mothers on that day—probably a mistake.

It is sad, however, when Pentecost and Mother's Day fall on the same Sunday. When this happens, fertility usually wins out over Pentecost, the birthday of the Christian church, and a major metaphor of the experience of the baptism with

the Holy Spirit.

This year, the holiday and the holy day are a week apart. This issue of the *Herald of Holiness* celebrates family concerns with such articles as "What I Want My Children to Remember," two articles on family worship, a cluster of articles about the wives and mothers in our parsonages, an article about music and the Christian home, and a pair of Mother's Day poems.

But we have not neglected Pentecost. I hope you will memorize the ancient prayer on the inside front cover. Make it your own. Further, pay close attention to daily devotions by Dale German for the week leading to Pentecost. Note also the article by General Superintendent Owens about the evangelical implications of Pentecost.

At the tag end of May, for those in the U.S.A., comes Memorial Day. May 27 will find many Nazarenes standing quietly beside granite markers in a thousand cemeteries. We will stand and pray and remember things past and pleasant, along with some old griefs that begin again in our hearts with, "If only . . ."

Those who made the supreme sacrifice in the armed services will inhabit our prayers at least for that day. This Memorial Day, Nazarenes will have one more to mourn—the only Nazarene casualty in the Persian Gulf War, Michael Anderson of Clarksville, Tenn.

May is a marvelous month, handing to us the warmth of family, the power of Pentecost, old griefs that keep our hearts tender, and every child's most lively hope—school's out! Or, almost so, anyway.

So, here I am in the middle of a

February ice storm, pretending to take one giant step into the middle of May. May I?

### *A Word to Our Contributors*

A lot of people have been asking whether or not the *Herald* still accepts free-lance manuscripts. The answer is, "Yes." Send your article with a self-addressed, stamped envelope (SASE) to

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Allow eight weeks for response. If your manuscript is purchased, you will receive payment in about eight weeks. If your manuscript is not selected for publication, and you enclosed an SASE, the manuscript

***May hands us the warmth of family, the power of Pentecost, and old griefs that keep our hearts tender.***

will be returned to you. Manuscripts not selected for publication that do *not* have an SASE will be filed for 90 days and then discarded. The *Herald* simply cannot provide return postage for the thousands of manuscripts we receive. Our policy, described here, is standard operating procedure in the writing business. So, writers, let us hear from you—and show us that SASE. A brochure, *Writing for the Herald of Holiness*, is now available. Please send your request for it to us along with (here's that acronym again) your SASE. H



### Do Wesleyans Know Wesley?

Just a quick note to tell you how much I appreciated the February issue of the *Herald of Holiness* with its clear instruction on John Wesley. I wish more of the "Wesleyan" denominations would do the same, for it appears to me there is an entire generation (or more) within their ranks who do not understand their heritage.

And please pass along my thanks to Dr. Freeborn for his column, "The Mysteries of Unanswered Prayer." My father, a retired executive from the Free Methodist Church, has suffered chronic pain for nearly 50 years. I clipped the piece and sent it to him, and I know he will find it helpful.

*Lyn Cryderman  
Managing Editor  
Christianity Today*

Dr. McCumber's article, "Mercy, Mercy," for I always enjoy his articles. This one is also good. I appreciate the articles on John Wesley. They are timely. "John Wesley: Preacher of Holiness" is good, and I'm always glad to see articles on holiness. Also, I would like to commend you for your enlightening article on the New Age Movement in the January issue. I like the *Herald*. This periodical has been a part of my life from the time my parents came into the Church of the Nazarene way back about 1914. (I admit to being an old-timer as far as age is concerned.) Moreover, I admit that I had some problems getting used to the new format—but I've seen changes before, and I'm for that which will speed the Lord's work, whatever the format.

*Ruth E. Gilley  
Mount Vernon, Ohio*

### February Issue a Classic

The February edition of the *Herald* is a classic. Your section on Wesley is worth keeping and having as a study guide for a church study . . . if I were still in the pastorate. "The Essence of Wesleyanism" is a great guide for new members' class—to study this copy and make sure the new members have a copy in their hands. Then, too, reading the 10 items of "The Essence" makes one very proud, and rightly so, that the Holy Spirit ever guided him (me) into such freedom. Praise the Lord!

Good job . . . keep stirring our minds.

Say—Dee Freeborn's article this time was so refreshing because of his honesty.

*Earl Lee  
Wrightwood, Calif.*

### New Age

Thank you very much for addressing the major problem of the New Age Movement. You are very right in saying that the New Age is here to stay. It has moved into our society in subtle and varied ways, and with very effective results.

### Handout Wesley

I received the February issue of the *Herald*. . . I was very delighted and impressed with your section on John Wesley. I shared with my congregation the need for them to subscribe to the *Herald* and that the price would be worth the investment just for this issue.

I believe you have put the essence of Wesley and the sense of purpose of holiness to our people. It would be great if just the section of articles on Wesley could be made available for pastors to give out to all parishioners.

Thank you for the quality of the *Herald of Holiness*. . . I read every issue the moment I receive it and pass on articles to many people. The new *Herald* is a definite improvement and need for the Church of the Nazarene today.

*Duane Vaughn  
Fallon, Nev.*



"WHAT EVER HAPPENED, RUTH? YOU USED TO BE A FUN PERSON!"

### Wesley, New Age, and McCumber

The February issue of the *Herald of Holiness* came in my mail last week and, after scanning through it, I stopped to read



One of the saddest parts about the New Age is that two of the areas that it has infiltrated most are the churches and the schools, and in some cases, even on down to the preschools. The devil knows that if he can win over the minds of our children and young people, then he will eventually win our country. . . .

We need to get more serious about our Bible reading and our prayer life, and we need to remember the words of 1 John 4:1, "Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world."

David Weber  
North Platte, Nebr

### South Wind Helpful

I wanted to write and thank you for the January 1991 issue of the *Herald of Holiness*. The topic of the New Age Movement was timely and well-covered. But I was especially impressed with Wesley Tracy's article, "The South Wind Blew Softly." It was excellently done and very needed, for we do tend to "purge ourselves from everything the New Age boosts." The examples he gave were clear and concise. The chart in the article was very helpful too.

Mary Spaid  
Dawson, Minn.

### Answer to Prayer

Reading the August issue of the *Herald* was a beautiful answer to prayer—finally our Church is beginning to know the hurt and agony of people who are suffering from drug and alcohol abuse.

A few years ago our family went through a devastating 12 to 15 years with a family member who was addicted to drugs. God was faithful and saw us through! Today he is free from the addiction.

At the time, I felt so very alone—needing my church family. They just didn't understand. Our pastor did his best. I'm so glad the doors of understanding have been opened.

Believe me, at a time like that love and understanding mean so much.

Again, thank you for a great article.

Luella Carmen  
Lakeview, Ohio

### Thanks to Our Chaplains

Praise the Lord for Curt Bowers' article in the November *Herald of Holiness* on Nazarenes in the military. I personally have written that very article dozens of times in my mind, but after reading that article, I felt compelled to share my experience concerning the importance of Nazarene chaplains and what a serious job they have, especially overseas.

I personally did not even come to know the Church of the Nazarene until a little over a year ago while stationed at Fort Stewart, Ga., in the Army. Fortunately, my unit chaplain, CH (CPT.) David Frazer, was a Nazarene and, more importantly, a devoted Christian. When my wife, Dianna, and I began our search for God in our lives, Chaplain Frazer was right there with all the answers straight out of the Bible. We knew Christ was the answer, but we found the unfamiliarity with the Nazarene Church intimidating. We attended several other mainline Protestant denominations, but it never felt right. Chaplain Frazer kept in touch and invited us to Hinesville Church of the Nazarene several times. We were hesitant, but we finally made it through the doors and were instantly at home. The Nazarenes had everything we needed from a church and more. The Holy Spirit of Christ was obviously alive and well there. Another Nazarene chaplain, CH (CPT.) John Gwinn, and his family were

very active in the church and were instrumental in providing us the resources to develop a real relationship with Christ.

Gordon A. Wilson  
Republic of Korea

### God and Santa

In the December issue of the *Herald* was a story that touched home. It's called "The Difference Between God and Santa" ["In a Woman's Voice," Rebecca Laird]. It was the little girl's 12th Christmas when she lost her grandma who died of cancer. It was also my little girl's 12th Christmas when she lost her grandma (due to cancer), as my mom passed away on December 3.

Thank you very much for printing this story. I feel it was especially meant for my daughter.

Melissa Wilhowsky  
Hobart, Okla.

### Please Pray

On Valentines Day 1991, one of our subscribers from the state of Washington sent this unsigned note.

Please pray for my salvation.

Thank you,  
A sinner

H

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# General Superintendent's VIEWPOINT

## PENTECOST: What Really Happened on That Day?

BY DONALD D. OWENS, GENERAL SUPERINTENDENT

**P**entecost, after Christmas and Easter, is regarded as the third great event to be celebrated in the church year. In the Christian Church, Pentecost is the anniversary of the coming of the Holy Spirit. When Jesus ascended, He instructed His disciples to remain in Jerusalem until they should receive power from on high. He said, "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit" (Acts 1:4-5, NIV). And, His disciples were told, "You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8, NIV).

A group of 120 believers were praying in an upper room in Jerusalem 50 days after Jesus' death. Suddenly, the Holy Spirit descended upon them with the sound of a great wind and with tongues of fire, which settled upon each of them. The believers began to preach boldly in the name of Christ, with the result that 3,000 people were converted.

This new spiritual era inaugurated on the Day of Pentecost was accompanied by startling phenomena that are rich in meaning when understood in the following fashion: "the sound like the blowing of a violent wind," symbolizes power; the "tongues of fire" signify purity; and the supernatural ability "to speak in other tongues [languages; marginal reading] as the Spirit enabled them," suggests proclamation of the gospel in its universal provision. The immediate practicality of the latter expression is understood readily when we

learn that "there were staying in Jerusalem God-fearing Jews from every nation under heaven" who heard the witness of the disciples "in his own [native] language" (Acts 2:5-11, NIV). Pentecost and the Great Commission are intrinsically connected. The turning of 3,000 souls to Christ in one day was an incredible happening. In fact, the entire day was loaded with outstanding and unusual happenings. How may one assess all that took place? What really happened? Perhaps someone who was there

### **Pentecost and the Great Commission are intrinsically connected.**

could digest it all for us and remind us of the essential nature of this Pentecostal experience.

The apostle Peter would be an excellent witness. He is the outstanding and Spirit-filled evangelist on this eventful Day of Pentecost, an occasion often referred to as the "Jewish Pentecost." Significantly enough, he was also the speaker on the occasion of the "Gentile Pentecost" as recorded in Acts 10. For his participation in that event, Peter was called to give an account by those who "were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles" (Acts 10:45, NIV). Peter asserted that these believers "have received the Holy Spirit just as we have" (Acts 10:47, NIV). Peter, then, had been a witness to both of these episodes and contributes to our un-

derstanding of the enduring results of the baptism of the Holy Spirit. He does have something to say, and says it well, during his defense of the ministry of Paul and Barnabas before the Council at Jerusalem as recorded in Acts 15. Connecting his experience in Samaria with the mutual experience of his fellows in Jerusalem, Peter says, "God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. He made no distinction between us and them, for he purified their hearts by faith" (Acts 15:8-9, NIV).

The importance of Peter's testimony lies in his clear identification of the effect of Pentecost as purifying or cleansing the hearts of those upon whom the Holy Spirit comes. The phenomenon of speaking other languages, which occurred in Caesarea (Acts 10:46, NIV) as it had in Jerusalem, is completely ignored by Peter. And, of course, there is no mention of other inaugural signs.

What really happened at Pentecost? We must affirm that two things happened to the Jews on Pentecost and to the Gentiles at Caesarea: They were filled with the Holy Spirit, and their hearts were cleansed from sin. This rich infilling of grace was appropriated by faith. It is in this dimension that the essential meaning of Pentecost may be repeated and actualized in Christian experience.

How may this be realized? John Wesley provides us with appropriate steps: First, there must be divine evidence and conviction that God has promised it in the Holy Scriptures. Second, there must be divine evidence and conviction that what God has promised He is able to perform.

*continued on page 40*



## Chipping Away at God

**W**hittlers and carvers do the most interesting things.

An ordinary piece of wood becomes an animal or a bird or a totem pole. The chips fly in every direction. The picture in the mind of the carver take on physical form.

When, however, the chipping is directed Godward, it has disastrous results. To carve God down to our understanding is to destroy His transforming power.

A participant in a recent discussion on the relationship of music and theology and worship declared: "If the evangelical church becomes consumer-oriented and market-driven, God does not have much of a future." I understood him to mean that the evangelical church was in danger of whittling God into oblivion.

In the attempt to market the gospel to contemporary audiences, hucksters—even clergy—are paring God down to the lowest common denominator. The result is a bland God who serves people—instead of the reverse.

Walter Brueggeman illustrates this process in *Israel's Praises: Doxology Against Idolatry and Ideology*. When the king began to control the worship of Israel, worship lost its radical and transformative function. The brave attempts to sing through the pain to a relationship with God were sabotaged. Worship was controlled by the king in order to keep people under control.

Such a tamed God is a caricature of the Creator God who comes to us in Christ. Isaiah takes time to make fun of any god created by human thinking or fashioning.

He begins the picture in 44:9: "All who make idols are nothing, and the things they treasure are worthless" (NIV).

Then he taunts the persons who use one piece of a tree to make an

idol and use the chips to cook their food.

"Half of the wood he burns in the fire:

over it he prepare his meal. . . .

From the rest he makes a god, his idol:

he bows down to it and worships" (Isaiah 44:16-17, NIV).

Isaiah concludes that such a person "feeds on ashes, a deluded heart misleads him; he cannot save himself or say, 'Is not this thing in my right hand a lie?'" (44:20, NIV).

It is a sad picture, indeed. We are tempted to laugh at the stupidity of the *artists*—until we recognize ourselves in the cartoon.

When tragedy occurs, we often try to blame God and then turn around and defend Him. We cut God down to a manageable size by our rationalizations.

A class in spiritual formation struggled with ways of handling anger against God. A number of them admitted that they had been taught not to be angry against God. The implication was that God could not handle our frustrations.

The Psalmist certainly did not have a truncated God who could not handle his deepest pain. A full range of emotions were honestly articulated before Him.

When we chip away at God, we end up with a useless and petty and imprisoning God. Such a God, J. B. Phillips declared, is TOO SMALL. To serve such a God is crippling and paralyzing rather than freeing, and creates despair rather than hope.

Let Brueggeman speak once more: "A god without a story of transformation is an idol, an object of worship and not a subject, who has not saved and cannot save, who can-

not shatter, cannot make new, cannot raise the dead, cannot begin again" (108).

The God of the Psalmist does not fit that picture. The God of the prophets was never under the control of the prophets. The God of our Lord Jesus Christ cannot be contained in human categories.

When our sense of mystery is starved, the resultant perception of God is a facade, a masquerade, a parody of the God of the Bible. He becomes a helpless God who has no answers and leaves us adrift without an anchor or a sail.

***We are tempted to laugh at the artist until we recognize ourselves in the cartoon.***

When our understanding of God is regularly being expanded through Bible study and worship, then transformation and renewal occur. When we let God be God in the midst of our personal pain, He is able to break through in powerful ways.

Stop chipping away and let God be God in your life!

*Suggested Spiritual Journal Exercises:* Finish these sentences:

1. I have limited God in my life by:
2. My perception of God has been incorrectly influenced by:
3. I need a God who is able to:

Morris A. Weigelt teaches *New Testament and spiritual formation* at Nazarene Theological Seminary.

44



## Beyond Unanswered Prayer

**T**his perplexing problem of prayers without apparent answers calls for at least one more column before we go on to something else. Last time, we mentioned various possibilities that might result in a lack of prayer “success.” One more needs to be considered. It is the suggestion that there are times when we pray for things we should take care of ourselves. In those situations, it is not a time for prayer but a time for action.

How easy it is to pray for something to happen and to mean it with all our hearts. But when we get honest about it, we realize God is telling us to get moving, take care of it, get involved! Suppose my son came to me, asking that I do his homework for him, so he could do something else. What kind of father would I be to let him get away with such a strategy, no matter how sincere he was? The *best* thing for him is not to answer his request but to get him involved in what *he* can do. It may take some encouragement and support, but *he* must do it to reap the greatest benefit.

So, it could be that some of my seemingly “unanswered” prayers are a call for me to do what *I* can do, and no doubt *should* do. The answer to this prayer, then, is to give to God my very best, to be used and empowered by His Spirit, as He sees fit.

Let’s conclude with some basic principles.

**First**, I have been saying right along that, “For God’s children, ALL prayers are answered.” In one way or another, God hears, God listens, and God answers, whether I catch on or not! The answer may be “no,” and that puts an end to it.

It may be that the request is ill-timed and the answer is “wait.” Or, it could be that there is something wrong with me, and then the answer is “grow up.”

A **second principle** is that God is sovereign. He does as He wills, including answering my prayers! Yes, He is Love, but He is also sovereign Lord of the universe. Ultimately, then, I have to come to terms with the fact that not only will my prayers be answered, but they will be answered His way, and in the way *best* for me! The life of Jesus illustrates over and over a loving Father’s care for His children. But in Gethsemane, even Jesus came face-to-face with God’s will and plan. In that anguished moment, He was able to pray, “Abba, Father, . . . everything is possible for you. Take this cup from me. Yet not what I will, but what you will” (Mark 14:36, NIV).

That prayer leads me to the **third principle**. In the final analysis, “Thy will be done” is the highest prayer I can pray. God answers all prayer. God is not only sovereign but wants the very best for me. Therefore, “Thy will be done!” Easy to say, but difficult to do, right? Part of the reason is that this kind of prayer requires complete submission and total surrender. We are not talking here about a “vending machine” God who dispenses product based upon the amount of “prayer coin” inserted! To be faithful in prayer and yet be willing to accept God’s will in the case, no matter what, is to move toward maturity.

Of course, this kind of response to God can be filled with resigna-

tion and fatalism. That leads to despair and depression. But to pray in hope, the hope founded on the resurrection of Jesus Christ and in a God who wills the very best for us, that is to pray victoriously!

My headaches, which I have mentioned before, are a case in point. They have been with me a long time. I pray faithfully for healing. But more than that, I pray that I will be able to discern God’s action and will in it all. “In all things God works for the good of those who love him, who have been called according to his purpose” (Romans 8:28, NIV). God is sovereign, He answers all prayer. Thy will be done!

*Hope lifts “Thy will be done” above resignation and fatalism.*

Dr. Archibald D. Hart sums it up in *15 Principles for Achieving Happiness* (Dallas: Word Books, 1988), by saying: “Praying this prayer gives you a significant opportunity for growth in your relationship with God. After all, God will do His will whether or not we pray ‘Thy will be done.’ But praying this way opens up our minds and hearts to following Him. *We* are the losers if we cannot do it.”

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

TH

## Portraits of Jesus in John

# High Water



*The one who trusts in me, just as the Scriptures said, Rivers of living water will flow out of his innermost being (John 7:38).\**

About 35 miles from my home is a neighborhood that regularly floods. Every rainy season the water rises, and people have to evacuate their homes. They never move; apparently they have become accustomed to high water. That was not so in Jesus' time in Jerusalem.

Each day during the Feast of Tabernacles, the priests led a procession of worshipers from the Temple area down to the spring of Gihon. A priest filled a golden pitcher with a quart of spring water. As the people sang Isaiah 12:3, "You will draw water in joy from the springs of salvation," the procession returned to the Temple. As they entered the Temple courtyard, the crowd began to sing Psalms 113—118 and to surround the great altar of burnt offerings. As they finished Psalm 118, the priest with the pitcher climbed onto the altar. The worshipers gave a great shout, waved palm branches, and the priest poured the water onto the altar to run down into the ground. The ceremony vividly expressed thanksgiving for past rains, prayed for rain in the days ahead, and reminded God's people of the way He had brought water from the rock during their wilderness wanderings.

Sometime in the context of that ritual, on the last climactic day of the Feast, Jesus stood up and interrupted the ceremony. "If anyone is thirsty he must come to me and drink," he shouted. His words echoed Isaiah 55:1-3, which had invited people to satisfy their thirst free of charge. Perhaps His voice boomed out just as the priest was pouring the water onto the altar. It

was as if Jesus were saying, "You have prayed for rain to water the earth. GOOD NEWS! God has sent the water that will satisfy your souls, and it is free!"

It is easy to marvel at Jesus' dramatic delivery. It is more difficult to respond obediently to His message. Even as we worship, we try to satisfy our need for affirmation by the approval of the people in the pew with us. While we pray for God to guide us, our minds wander off to solve problems in our "real lives." We have come to Jesus to sip, but we find it hard to satisfy all our thirst by drinking from Him.

Jesus' bold message didn't get any easier that final day of Tabernacles. "The one who trusts in me—rivers of living water will flow out of his innermost being." For those who don't grasp such powerful preaching right off, John adds an editorial comment in verse 39. Jesus said this about the Holy Spirit. What a promise! The Holy Spirit flowing out of us; the overflow of our deepest feelings, the fountain of our words, and the stream of our conscious and unconscious thoughts. To flow out of us that way, the Holy Spirit would have to flow into us, cleansing, renewing, putting the spiritual sparkle into our lives.

Verse 38 states that the requirement for such an overflow of the Holy Spirit is trusting in Christ. We are accustomed to the translation, "The one who believes in me." The biblical word *believe* has been watered down to the idea of holding

an intellectual position. To believe that the earth is round is to think that the earth is round, but it requires no change of life. The biblical word *believe* always assumed that what one believed shaped one's life. It was more a matter of trust than just thinking.

To the degree our confidence is still in ourselves, the flow of the Spirit is cut to a trickle. But the person who entrusts his whole life to Christ, whose life is shaped by Christ, who has no resource except Christ—out of that person's life—rivers of living water will flow. Where is the high water? The living

***Through the person who has no resource except Christ, the Holy Spirit will flow like rivers of living waters.***

water of the Holy Spirit ought to be flooding us on a regular basis.

*For further study: (1) Read Isaiah 35; 43:19-21; 44:1-3; and 55:1-13. (2) List all the ways water is related to life. What spiritual analogies can you draw from the Holy Spirit being a river of living water? (3) Ask the Lord to help you trust more and more completely in Him.*

\*Unless otherwise noted, the biblical quotations in this article are the author's own translation.

Roger L. Hahn teaches New Testament at Southern Nazarene University. H

# THE GULF, THE GOSPEL, AND A NEW JERSEY OPERATOR

BY BARBARA S. HEMMING

**W**hat's going to happen?" The voice on the other end of the telephone was frantic. "Is there going to be a war? I'm scared to death! Are we going to go to war?"

It was one day past the January 15 deadline America had set for Iraq to leave Kuwait. Across an imaginary line in the desert, American and Iraqi forces squared off opposite each other. The war with Iraq had not yet begun.

Even here, in an office in the suburbs of Washington, D.C., a world away from the Middle East, there was no mistaking the urgency in the voice at the other end of my line. I had called directory assistance in a New Jersey city for a telephone number for a military post located there. Fully expecting the next words uttered to be the phone number I needed, I was quite taken aback as the operator peppered me with questions about events in the Persian Gulf. Thinking that a quick exchange of polite sympathy would suffice as she looked up the number, I murmured something noncommittal about hoping for peace and wasn't it all such a shame. Surely she's found it by now, I thought.

Whether she'd found the number or not wasn't clear. What was clear, however, was that she was more concerned about the Middle East than she was about my number. "I'm really scared," she repeated. "Are we going to go to war?" Without knowing who I was or why I wanted the number to a military compound, war jitters must have given her the courage to quiz anyone she thought even

*remotely* connected to Gulf events.

Except for the familiar, "What city?" the only other question I'd ever been asked by an operator was how to spell the party's name. But, this was clearly unlike any directory assistance call I'd ever placed! Behind the detached, polite voice I'd come to expect, here was a real person, afraid of war and what it might bring!

Like everyone else, I had been riveted to the evening news, hoping and praying that a means for peace could be found. Like everyone else's, my

**"When you take  
your break, go into  
the ladies' room or  
some place you  
can be alone . . .  
and . . . confess  
your sins to God."**

hopes faded when emissary after emissary returned from the peace talks empty-handed. As the mother of a son who would soon turn 18, the prospect of war filled me with dread. Frankly, like the operator on the other end of the line, I, too, was afraid.

It must have been the fear in her voice that drew me to her. Hoping to comfort her (and, perhaps, myself in the bargain), I said, "Well, God can

work even when men can't. He can rule and overrule countries like Iraq and America and men like Hussein and Bush. The important thing for us to do," I continued, "is to get our lives in order." My words had a ring of finality to them. Certainly now she's found that number!

To my amazement, she continued. "That's what I'm talking about!" By now she was almost breathless. "I'm afraid this is going to be *the end of the world!* I don't know what to *do!*"

Almost before I realized it, I heard myself saying calmly, "Give your life to Jesus." I began to tell her of a decision I had made eight years ago to ask the Lord into my life and how I had never regretted it.

If I thought our previous conversation was strange, nothing about it prepared me for what happened next. In a town 400 miles away, a telephone operator I'd never laid eyes on was about to bare her deepest soul to me.

"But," she said in a rushed whisper, "what if you've never *lived* your life like that? That's fine for someone who's been living like that all along! *What if you haven't?* I've got to make peace with myself! I haven't been living like that all along! I've got to make peace. . . ."

"Make peace with yourself if you need to." I interrupted, surprising even myself. "But, it's more important to make peace with God. One day, no matter what happens in the Middle East, each of us will have to stand before God and give an account of our lives. So, it's more important to be reconciled to God."

"*But, how do I do that?*" Her voice



Media Resource Communications

**“One day, no matter what happens in the Middle East, each of us will have to stand before God and give an account of our lives.”**

was almost a wail. By this time, we had been on the line for a good while and I was beginning to fear for her job. Speaking quickly, I told her I didn't think it was mere coincidence that had put us together this way. I explained that I believed God was calling her to Him, that God wanted to save her. Bracing myself for all sorts of objections, I was surprised when she readily agreed with me. With a new boldness that was not my own, I began to lay out for her what the Bible says about being reconciled to God and being saved. I offered to pray with her right then and there if she had time. She declined. "Only because of where I am," she explained. I understood.

"Today, when you take your break," I offered, "go into the ladies' room or someplace where you can be alone. If you have doubts about what I'm telling you, ask God to show you whether what I'm saying is true or not. Confess your sins to God. Cry out to Him for forgiveness and to have mercy on you and save your soul. And He will."

"Thank you. Oh, *thank you*," she repeated again and again, with genuine relief.

I asked her name and said I'd be praying for her. There was a slight pause. She recited the telephone number I had originally requested. Then, all too quickly, we said good-bye.

My heart ached to have her back on the line! I wanted to call her back, to have her call me! There was so much more I wanted to say!

But, she was gone!

I sat there staring at the telephone, somewhat shaken, yet filled with awe at what had taken place. Could it be that a merciful God, wanting no one to perish, would bring together two strangers, hundreds of miles apart, in order to make His presence known to one of them? Could such a God even use the "wrath of man," a Middle East crisis, and long-distance telephone technology to bring salvation to a seeking soul? In my heart of hearts I now know the answer to that one.

H

## OPPORTUNITY FOR CHURCH IS UNLIMITED

The opportunity facing the Church of the Nazarene is "unlimited," according to General Superintendent William J. Prince.

"We have never in our history had such an opportunity—yea, more than that, a clear and heralded call from God to reach the world with the biblical message of full salvation," said the general superintendent. Prince made the comments during his address on behalf of the Board of General Superintendents to the 68th annual session of the General Board in Kansas City Feb. 25.

The key objective of the Church of the Nazarene remains "to respond to the Great Commission of Christ to 'go and make disciples of all nations,'" stated Prince.

Citing the denomination's *Manual*, Prince said, "The critical objectives of the Church of the Nazarene are 'holy Christian fellowship, the conversion of sinners, the entire sanctification of believers, their upbuilding in holiness, and the simplicity and spiritual power manifest in the primitive New Testament Church, together with the preaching of the gospel to every creature'" (*Manual*, Paragraph 25).



**General Superintendent William J. Prince challenged the Church of the Nazarene to respond to the Great Commission in the Board of General Superintendents' address to the 1991 General Board.**

"Now, it is the clarion call to every one of us in the Church of the Nazarene to develop methods and plans to fulfill this in every hamlet and village, in every city and state, and in every region and nation," Prince said.

Prince concluded by saying that he believes "this is God's time for the holiness movement to rise up and proclaim full salvation and a call to holy living and full commitment to our Lord Jesus Christ."

## WELCOME CENTER/AUDITORIUM DEDICATED

A welcome center/auditorium was dedicated Feb. 26 at Nazarene International Headquarters. The center formerly served as the Nazarene Bookstore. The bookstore was closed last year, and the building that housed it was given to the General Board. The structure has been renovated to provide a facility for meetings, chapel services, and other functions.

NPH Manager Robert L. Foster presented the building to the general church in the ceremony, which featured the Board of General Superintendents and Finance Division Director D. Moody Gunter.

Foster noted that the original bookstore was opened in 1965 and was dedicated to distributing "the whole gospel through the printed page at home as well as abroad." He added that the refurbished building remains dedicated to the goal of carrying the gospel to all the world.

The Board of General Superintendents has established a committee to recommend policies for the center and its uses. Members of the committee include: D. Moody Gunter, Robert L. Foster, and Jack Stone, general secretary.

## ANDERSON ELECTED MEDIA INTERNATIONAL DIRECTOR



David C. Anderson, 46, has been elected Media International director for the Church of the Nazarene. The action was taken by the Board of General Superintendents and approved by the Communications Division Department during the 1991 session of the General Board.

A native of Mercer, Pa., Anderson first began his service in the media area at Nazarene Headquarters in 1970. During his tenure, he has served as a writer and producer of multi-image, film, and video, including the international award-winning production *The Parable*. For the past eight years, he has served as manager of the audio-visual staff for Media International.

An accomplished photographer and artist, Anderson's works have been published in many church periodicals.

He and his wife, Janet, attend

Shawnee, Kans., Church of the Nazarene where he has served on the board for 18 of the last 20 years.

A graduate of Eastern Nazarene College and Nazarene Theological Seminary, Anderson is a member of several professional media organizations and is listed in "Who's Who in Entertainment in America."

**Finance Division Director D. Moody Gunter gave members of the Board of General Superintendents a tour of the new Welcome Center prior to its official opening in February.**

**Pictured (l. to r.): Raymond W. Hurn, Eugene L. Stowe, Donald D. Owens, D. Moody Gunter, William J. Prince, and John A. Knight. Jerald D. Johnson was not present for the photo.**





BY MARK GRAHAM and TOM FELDER

## 1991 GENERAL BOARD HIGHLIGHTS

The following represents actions taken by the board or items of significance that were mentioned in the reports presented to the General Board at its 1991 session.

### CHURCH GROWTH DIVISION

Bill Sullivan, Director

- 72,202 new Nazarenes
- 277 districts (increase of 2)
- \$243,487.48 in grants distributed by Nazarene Compassionate Ministries in Canada/U.S. (CANUS)
- 82 Work and Witness teams were involved in projects in the U.S. and Canada (1,574 volunteers)
- 392 Chaplains (143 full-time and 249 part-time)
- 530 churches organized worldwide
- 636 commissioned and registered evangelists
- 11,207 ordained elders worldwide (gain of 127)
- 107 deacons (gain of 29 over previous year)
- 4,419 licensed ministers (gain of 29)

### COMMUNICATIONS DIVISION

Paul Skiles, Director

- Publications International published 10 new Spanish books; 5 new Portuguese books; and 2 new books in French
- English as a Second Language completed six projects for publication
- First three units of Intercultural English materials completed
- 3,672 books distributed through "Books in Mission" program
- *Manual* printed in 16 major languages
- Media International provided extensive audio/video support for the

denomination—from photography for slide presentations to complete media installations for meetings and conventions

- Media International created broadcast programs in English, Portuguese, and Arabic
- Media International produced audiotapes and videotapes for a variety of educational and promotional purposes
- 29 book manuscripts approved for publication
- The *Herald of Holiness* printed 12 issues with articles on the heritage of the Church of the Nazarene, devotional helps, denominational programs, and social issues

### EDUCATION BOARD

Stephen Nease, Commissioner

- 12,463 enrolled at Nazarene institutions of higher education (U.S., Canada, and British Isles)
- 2,855 degrees awarded

### FINANCE DIVISION

D. Moody Gunter, Director

- 1,785 families assisted with wills by Life Income Gifts Services
- \$13 million received in bequests to various ministries of the church
- More than 3,500 retirees served by the "basic" pension plan with total benefit payments reaching nearly \$6.4 million
- 91.83% denominational payment of Pension and Benefits Fund with 14 districts paying 100% or more
- 1,860 churches awarded the Stewardship Honor Roll
- 3,010 churches in the U.S. and Canada paid their budgets in full (56% of all churches)

### GENERAL SECRETARY

Jack Stone

- Church membership growth of 3.11%
- 253 new elder's credentials issued in the U.S. and Canada and 177 in other world areas
- Credentials of 42 elders from other denominations recognized
- 31 new deacons ordained in the U.S. and Canada; 7 others worldwide

### GENERAL TREASURER

Norman O. Miller

- \$49.6 million total income (+4.9%)
- \$14.6 million received for mission specials (+9.7%)
- \$29.1 million received for General Budget (+2.9%)

### SUNDAY SCHOOL MINISTRIES

Phil Riley, Director

- 1,319,501 persons on Responsibility List (enrollment)—an increase of 22,094 over previous year
- Sunday School average attendance of 657,966 (increase of 15,290 over previous year)
- 1,918 young adult curriculum books ordered in first quarter of publication
- 21,952 CLT credits awarded

### WORLD MISSION DIVISION

Robert H. Scott, Director

- 580,854 NWMS members, including 153,007 in World Mission regions
- \$174,217 given for special Eastern Europe offering
- 95 world areas
- 608 missionaries
- 292 Work and Witness teams with 5,031 participants
- \$1.3 million given for Hunger and Disaster projects

### NAZARENE PUBLISHING HOUSE

Robert Foster, Manager

- 675,392 books printed, including 513,165 new titles and 162,227 reprints
- Lillenas Publishing Company released 33 new books, 20 choral octavos, and 17 recordings
- Approximately 3,000 calls were made weekly to the toll-free sales line

### PACHECO ELECTED EDITOR OF *DIRRECIÓN*

José Pacheco, editorial coordinator of Spanish Publications, has been elected editor of *Dirrección* by the Communications Department of the General Board. Pacheco has been acting editor since Sergio Franco resigned from the post to accept a pastorate in Mexico.

Pacheco has served in various positions in Spanish Publications

since 1973, including editor, translator, writer, and production adviser.

He has pastored churches in Monterrey, Mexico; Mexico City; and Kansas City.

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



## NAE PRESIDENT CALLS ON EVANGELICALS TO MAKE A DIFFERENCE



Evangelicals can make a difference in the world, but only "if they rely on the Word of God for faith and practice," according to B. Edgar Johnson in his presidential address to the National Association of Evangelicals. Johnson is NAE president and former general secretary of the Church of the Nazarene. He delivered the presidential address to the 49th annual convention of the NAE held Mar. 5-7 in St. Louis, Mo.

Johnson urged evangelicals to bring their moral and spiritual resources to bear upon the alarming breakdown of families in the U.S. He called on all evangelical denominations "to hold summits to pray and develop strategies and goals to address the problems of families."

Billy A. Melvin, NAE executive director, called on evangelical denomina-

tions to cooperate together in planting new churches across the country. "We need a dynamic demonstration of the oneness we share in Jesus Christ," Melvin said in his annual report. "In so doing, we will enhance our efforts to win America, evangelize the lost, and carry out the Great Commission."

The theme of the convention was "Proclaiming Jesus Christ . . . Together!"

The NAE adopted resolutions on the topics of the free exercise of religion, the Persian Gulf war, and racism. The body also passed a proposal reaffirming the NAE's position on the Scriptures, the Christian family, abortion, and homosexuality.

One position paper adopted by the NAE called on evangelicals to work together to evangelize the United States by being relevant to the culture and times without compromising the teachings of the Bible and the historic Christian faith.

## "PLANNED GIVING" IS NEW NAME



Butler

Planned Giving is the new name for Life Income Gifts Services. The name change was recommended by the Finance Department and approved at the 1991 session of the General

Board, according to D. Martin Butler, Planned Giving director.

"The new title more accurately and professionally identifies the work of this office," said Butler. "The old name has been used for the past nine years. Persons are often confused about the title and have difficulty remembering it. Lawyers and other professionals with whom we work were sometimes unclear about what the old name meant."

Butler said a poll of other denominations indicated that Planned Giving was the most common term used for the ministry assisting in the area of wills, trusts, and estate planning.

"Only the name has changed," Butler added. "We still offer the same personal, confidential service of assisting Nazarenes and their friends with wills, trusts, annuities, and other estate-planning options."

## WILCON III SPEAKERS ANNOUNCED

The WILCON III Steering Committee has announced special speakers for the regional 1992 conferences. According to WILCON coordinator Shirley Riley, the conference speakers will include Carolyn Lunn, Bible teacher and lecturer; Grace Ketterman, psychiatrist and pediatrician; Barry Cunningham, educator; Jeannie McCullough, pastor's wife; Peggy Miller, dramatist; and Justine Knight, general superintendent's wife.

"WILCON III will be an opportunity to enjoy meaningful worship experiences, inspirational moments, personal renewal, and learning," Riley said.

The conferences will be held on the regional college campuses. The dates



are as follows: ONU, June 1-4; MANC, June 8-11; MVNC, June 15-18; ENC, June 29—July 2; TNC July 13-16; SNU, July 20-23; NNC, Aug. 3-6; and PLNC, Aug. 10-13.

For more information, contact the WILCON office at 6401 The Paseo, Kansas City, MO 64131.




**General Superintendent Raymond W. Hurn (r.) presents a district minister's license to Wing Fai Chan. They are joined by Chan's wife, Carmen, and Al Truesdale, Nazarene Theological Seminary dean.**

**The 30-year-old Chan graduates from NTS this spring with a master of divinity degree. Upon graduation, he and his wife plan to return to Hong Kong where he hopes to plant a church.**

**The British Crown Colony returns to Chinese control in 1997.**

**New**

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## GREAT COMMISSION MEDALLION/SILVER CITATION WINNERS ANNOUNCED

The Church Growth Division announced the winners of the Great Commission Medallion and the Silver Citation Award during the annual Leaders' Conference in Houston.

The Great Commission Medallion is presented each year to the district that has excelled in four achievement areas. Achievement is measured by the percentage of churches on a given district reaching the established goals. These percentages are determined and weighted to equalize the importance of membership, Sunday School attendance, and budget payment.

The four areas of achievement and established goals are: Membership Growth—a minimum increase of 3 percent; Sunday School Attendance Gain—a minimum increase of 5 percent; Budget Payment Record—100 percent payment of general, education, pension, and district budgets; and New Church Organization—at least one church organized during the assembly year.

The top districts in each of the five categories along with their superintendents are as follows:

**Category I** (1-35 churches)

Canada Quebec, *Harry A. Rich*

**Category II** (36-55 churches)

North Florida, *Edmond P. Nash*

**Category III** (56-75 churches)

New England, *Neale O. McClain*

**Category IV** (76-95 churches)

New York, *Dallas D. Mucci*

**Category V** (96+ churches)

Central Ohio, *Herbert L. Rogers*

The Silver Citations are presented to the districts that had the highest percentage gain in each individual area of achievement. Districts in the budget category paid 100 percent of their general, education, and pension budgets. The 1991 Silver Citation Winners are:

**Membership Gain** (19.6%)

Canada Quebec, *Harry A. Rich*

**Sunday School Gain** (9.6%)

Canada Central, *Lorne V. MacMillan*

(Note: Southwest Latin America's figures were better than those of the above districts; however, the district failed to give any report last year, so the previous year's statistics were used.)

**New Church Organization** (10%)

Navajo Nation, *John R. Nells*

**Budget Payments** (100%)

Alaska, *Kenneth Spicer*  
 Hawaii Pacific, *Darrell B. Teare*  
 Navajo Nation, *John R. Nells*  
 San Antonio, *James R. Blankenship*  
 Sacramento, *Walter M. Hubbard*  
 Kansas City, *Keith Wright*

**Wishing you could find more money to operate the local church?**

**Concerned that your church hasn't done enough for the church educational institutions?**


**Burdened for more district camping and home mission dollars?**

**Longing to be generous in General Budget giving?**

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## NAZARENE HEADQUARTERS RETIREMENTS ANNOUNCED

Paul Spear received special recognition at the 1991 General Board for his 22 years of service at Nazarene Headquarters. During that time, he was responsible for management of physical facilities and personnel.

Spear was praised by General Superintendent Raymond W. Hurn as representing the many laypersons who serve the church so faithfully at its General Headquarters in Kansas City.

Spear retired Feb. 28.

The 1991 retirements of Imogene Salter and Esther McNutt were also announced during the 1991 General Board session in Kansas City. Mrs. Salter will retire Aug. 31. Mrs. McNutt will retire Sept. 30.

Mrs. Salter has been employed as administrative coordinator for the Board of General Superintendents for 31 years. During this time, she has served 17 different general superintendents.

Mrs. McNutt came to the World Mission Division as a secretary in March 1958 when Remiss Rehfeldt was director. She has served as secretary/office manager to the five World Mission directors since then.

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# 10-Point Quiz

**1.** According to Harper's Index, annual contributions by individuals to New York City's Coalition for the Homeless totaled \$622,000. By comparison, total annual individual contributions to New York's Bide-a-Wee Home Association for pets was:

- A. \$800,000
- B. \$92
- C. \$1,700,000
- D. \$1,000,000

**2.** The stocks of which of the following industries earned the highest return last year?

- A. steel
- B. funeral
- C. auto
- D. food

**3.** Since 1989, U.S. overdue credit card debt has increased by which of the following percentages?

- A. 4%
- B. 24%
- C. 104%
- D. 444%

**4.** The average waiting time a white American spends waiting for a kidney transplant is 7.6 months. The average wait for a black American is:

- A. 7.6 months
- B. 13.9 months
- C. 4.5 months
- D. 24 months

**5.** According to a study, children who are abused or severely neglected are how much more likely to be arrested as juveniles?

- A. 10%
- B. 25%
- C. 38%
- D. 53%

**6.** Which of the following did not write a book on the Iraq war as a sign that the end is near?

- A. John Walvoord
- B. Charles H. Dyer
- C. Edgar C. James
- D. H. Ray Dunning

**7.** Universities in which of the following countries have hired Protestant professors?

- A. Latvia
- B. Italy
- C. Russia
- D. Turkey

**8.** Which of the following pairs do Americans say are their top two leisure activities in terms of time spent?

- A. TV viewing and spectator sports
- B. TV viewing and water sports
- C. TV viewing and reading
- D. TV viewing and eating

**9.** About 38% of the people who have continuous health insurance in the U.S. come from households with \$40,000 or more income. What percent of those covered by health insurance come from households with less than \$10,000 income?

- A. 14
- B. 33
- C. 8
- D. 57

**10.** Twelve of the 25 largest Christian churches are in Korea. How many are located in the U.S.?

- A. none
- B. 7
- C. 11
- D. 1

**ANSWERS:** 1. C 2. B 3. B 4. B 5. D 6. D 7. C 8. D 9. A 10. D

## NBC TO DEVELOP FOUR-YEAR DEGREE

Nazarene Bible College has received approval from the General Board to develop a four-year program leading to a professional bachelor's degree. Currently, the college offers only an associate degree and programs leading to a certificate or diploma.

The 1991 General Board voted overwhelmingly to allow NBC to proceed with its plan to offer a bachelor's of ministry or bachelor's of biblical studies degree as soon as it is feasible to do so.

NBC will continue to focus its programs on those students who are converted later in life and are beyond the normal college age. Prospective students between the ages of 17-22 will be referred to their regional colleges. NBC will not offer degrees that would duplicate programs at the regional colleges.

"NBC is now free to strengthen its already fine program," said Stephen W. Nease, education commissioner. "We have every confidence in Jerry Lambert, NBC president, his faculty, and staff as they lay plans to further enhance the ministry of NBC."

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## Delivering Hope to the Children of Chernobyl



**E**arly this year I traveled to Byelorussia as part of a delegation bringing medicine for the children near Chernobyl. Our journey took us into the contaminated regions where the people continue to work, learn, and love.

The chairman of the collective farm in the village of Vu Pokalybichi, Vitaliy Zheleznyak, a jowly man with bushy brows, marched us around villages of the 3,000-acre farm. Today this industrious collective continues to plant grain, potatoes, and wheat and roast Colombian-grown coffee beans. The problem is, nobody wants to buy their produce anymore. Vitaliy admits, "We don't feed our children the food we grow because it is contaminated. We buy uncontaminated food from other regions. Still, 68 of our own children have been diagnosed with expanded thyroids and have experienced headaches and nosebleeds—the first signs of radiation sickness." The farm leaders coordinate an effort to send many of the 600 children away for the summers in hopes of restoring their immune systems.

Vitaliy is convinced that the forebears who named Chernobyl chose a prophetic name, for it means "black bitterness," and that is what molds beneath the thriving farm community.

Back in Minsk, the capital city of Byelorussia, the sickest children of the contaminated regions are gathered in sparse, ill-equipped hospitals. Dozens of bald-headed chemotherapy patients line the wards. The youngest ones eagerly posed for Polaroid pictures to give to their mothers who live at the hospital with them.

Four-year-old Andre and his mother had been at the hemato-

logical center in Minsk for four months. Andre, a bald bundle of energy, dressed in a red and purple plaid shirt and blue wool pants, eagerly described his life at home in the village of Borisov: "I like to play with my dog, my cat, and fish. I have many small cars, and in the summer there are flowers around my house." With a wide expansive gesture, Andre, who longed to go home, declared, "Summer is coming—I can almost feel it on the tip of my nose."

When we said farewell, Andre nodded good-bye and wished us "good health and many years to live." Emotion choked in my throat, as a leader of our delegation bent down and hugged him, saying, "You, too, dear little one." I knew my chances of a long life were much greater than his.

"What do your people need most?" we asked the Minister of Health, Vaselli Karakov, when we met with him to determine priorities for the next shipment. "What we need most is help with the moral fortitude of the people," he replied. "Their peace of mind has been destroyed." Minister Karakov told us people's "souls are sick with despair. They need hope as well as medicines."

The Minister of Health's comment seemed incredible, for he sat beneath a portrait of Lenin, a symbol of the official policy of atheism only recently revoked. Each government official we met personally encouraged our efforts to read the Bible, anoint the children, and pray with the mothers.

When we delivered medicines and toys to the oncological hospital, the small, barren waiting room

came alive with laughter. As Sharon Moore bent down to anoint the first child, all play and bustle hushed. Sharon went around the circle, offering a prayer for healing for each child, then looking into the eyes of each mother, adding a word of hope. An inexplicable bond of intimacy pervaded the room. The mothers' desperation and desire for restored health for their children made them eager to hang their hopes for a miracle on the prayers of a woman of God.

Helen, one of the mothers at the collective farm, spoke for all of the Byelorussian people: "I lived earlier in the place of radiation. I love my motherland. Of course, I can go far

***What we need most is help with the moral fortitude of the people. Their peace of mind has been destroyed.***

away from this place, but I do not want to abandon the place of my birth. I'm not alone in this, so I stay. But we are not able alone to deal with our problems; we need the help of other countries. . . . We have so many sick children. We *must not* play with nuclear energy. Everybody wants a safe place to live." Sadly, parts of Byelorussia will not be safe for at least 1,000 years to come. We must do what we can to bring hope to a people whose land lies desolate.

Rebecca Laird is a professional writer and editor. She lives in San Francisco and is a licensed minister. H4

# WHAT I HOPE MY CHILDREN REMEMBER

BY ELIZABETH HILBUN RIGDON

**A**lmost six years ago I was handed the most challenging assignment of my life. No instructions were given; no training workshops were presented for my benefit. As I stumbled around, awkwardly seeking the best methods to successfully perform my task, I realized that on-the-job training taught quickly and memorably. The job description required experience in psychology, medicine, finance, religion, education, and entertainment. Beside those, chauffeuring, cooking, and general social skills also would prove advantageous. The job title given that day was *single parenting*.

Our society uses such euphemisms as *divorcée* or *single parent* to characterize those whose marriages have been legally dissolved or ended by death. Media fantasies weave stories of a tantalizing night life, glittering personal success, and parenting at one's convenience. I realized quickly that single parenting involved much responsibility, much emotional stress, and faltering financial security for most. But, in the midst of all the changes, I knew I wanted to give my children what I had enjoyed in my own childhood: enjoyment for life, love of God, and stability in life-style. Striving to reach these goals, I learned to identify with the Psalmist as he penned the words, "This is the day the Lord has made; let us rejoice and be glad in it" (Psalm 118:24, NIV).

Identifying with that verse brought three goals into focus. These goals centered upon what I want my children to remember about our life together. I want my children to remember a contented mother, a Christian heritage, and a secure, stable home environment.

### **Can a Single Parent Be Content?**

I hope my children remember having a contented mother. While struggling through the trauma of rebuilding one's life and healing the wounds of the past, it becomes very simple for one to become filled with self-pity, anger, and resentment over

come balm for our wounded souls. By giving of ourselves, we form a strong bond of love between us that strengthens our family unit and makes us whole.

My parents gave me the privilege of a Christian heritage, and I want to provide that same opportunity for my children. A divorce or death in a family causes a young person to experience feelings that are perplexing, disillusioning, unfamiliar, and heart-breaking. Providing them spiritual training for their bewildered lives gives them stability. As we study our Bibles, we read verses that show Jesus' special commitment to children. We learn more about the God who strengthened Peter, Jonah, Paul, and many others through the tumultuous times of their lives. By learning agape love, our lives become enriched and extraordinary.

Along with learning the biblical aspect of a restored life, we have met wonderful people through our church who share our "season of singleness" also. Interaction with other single parents and their children has extended the bounds of our family and helped us realize that our problems are not so unusual after all. The situations that might have seemed unbearable at one time became easier to bear because we knew about our single friends and their families who were living productively and successfully.

### **My Greatest Honor**

Someone once said, "I am glad that I was *willing* to stay home with

**"We do not live in the *if only* dream world."**

the incidents in life that have handed one this new role. Children become confused and wonder if they are to blame. Yet, with little effort and much love, a single parent can forget self for a few moments each day to add new and precious memories to his life's story. Bicycle rides, cookie baking, holiday fun, trips to the zoo—all became inexpensive ways to add flavor to the family unit. Soon these activities within our home be-



Dave Anderson

my children while they were growing up." I want my children to feel secure in the knowledge that the greatest joy and honor that I have is being their mother. Whether the day is good or bad, successful or frustrating, exciting or boring, I want my children to realize that I have never begrudged them my role as single parent.

Even though our family is not the traditional two-parent family, we are still a complete unit, happy from within. We share dreams and hopes, plans for the future, and live for the present. We do not live in the "if only" dream world. We have learned that "if onlys" are vague at best and seldom come true. By learning to live for today, we have defeated the fears of tomorrow.

#### **Enemies Can Be Defeated**

"This is the day the Lord has made; let us rejoice and be glad in it" (Psalm 118:24, NIV). Many times

the significances of an entire chapter is lost in the familiarity of one verse. This entire Psalm is a hymn of thanksgiving for delivering David's armies from their enemies. This was a day of rejoicing and celebration because God had given the victory. In verse 5, the Psalmist thanked God for answering his anguished prayers and setting him free. In verses 6-9, God had taught him to look to God as his helper and not rely on man. Verses 10-13 dramatize a scene where David's armies were surrounded by enemies. Defeat seemed certain; victory, impossible. Yet the Lord intervened with might, and victory was theirs. The verse following the very familiar verse requests the Lord's continued blessings and success upon them. To the end of the chapter, praise and thanksgiving are continued.

The single-parent family, understanding the significance of the

Psalmist's reflection, can parallel incidents of their own lives. Some of the enemies that single families have encountered are betrayal, abandonment, physical, mental, or sexual abuse, and/or substance abuse. As a result, other enemies march in to surround the family unit. Despair, fear, stress, and heartache are just a few of many. Yet with the right hand of the Lord, the victory can become theirs. The victory over fear, heartache, dependence on others, and despair, becomes a scene of rejoicing.

"This is the day the Lord has made; let us rejoice and be glad in it" (Psalm 118:24, NIV). As I have learned to be glad in each day, our family has become more stable and secure. While we are not a traditional unit, we are a complete unit. Single parents and their families can be victorious!

Hi

# UNSUNG HEROES

KENNETH E. CROW

**M**any of the great heroes, or heroines, of the faith are rarely recognized. They carry out their roles faithfully, without fanfare. As a group, the wives of pastors tend to be among these unsung heroes. Many of our churches could not have been planted and could not afford to continue if these women were not willing to make heroic family sacrifices or accept employment to supplement meager pastors' salaries.

The role of the pastor's wife seems more demanding and more important than the spouse's role in most other professions. In the fall of 1989, the National Association of Evangelicals' Task Force on the Family conducted a survey of women who are married to men in the ministry. While there are female pastors of evangeli-

cal churches whose spouses would be male, most pastors are male and, therefore, the survey was addressed particularly to wives of pastors. Forty Nazarenes were among the nearly 600 wives who participated in the study. This number is too small to provide a valid sample of the wives of Nazarene ministers. Therefore, while summaries of Nazarene responses are included here, a follow-up study of a larger, representative group would be necessary to verify the accuracy of the patterns found. In general, however, Nazarene wives were very similar to the rest of the group.

The overall pattern found in this study was quite positive. Large majorities, including the Nazarenes, say

they enjoy their role. They are fulfilled and feel adequate for their responsibilities. Their family life is positive. The role is seen as demanding, but the overall picture here is of women who are challenged by those demands.

## Profile of Evangelical Pastors' Wives

The typical pastor's wife responding to this survey was in her 30s or 40s. Most had at least one child living at home. The most common educational level was some college or university work. About one in five held a college degree. There was slightly more variation in education among Nazarene wives with slightly larger proportions who were not high

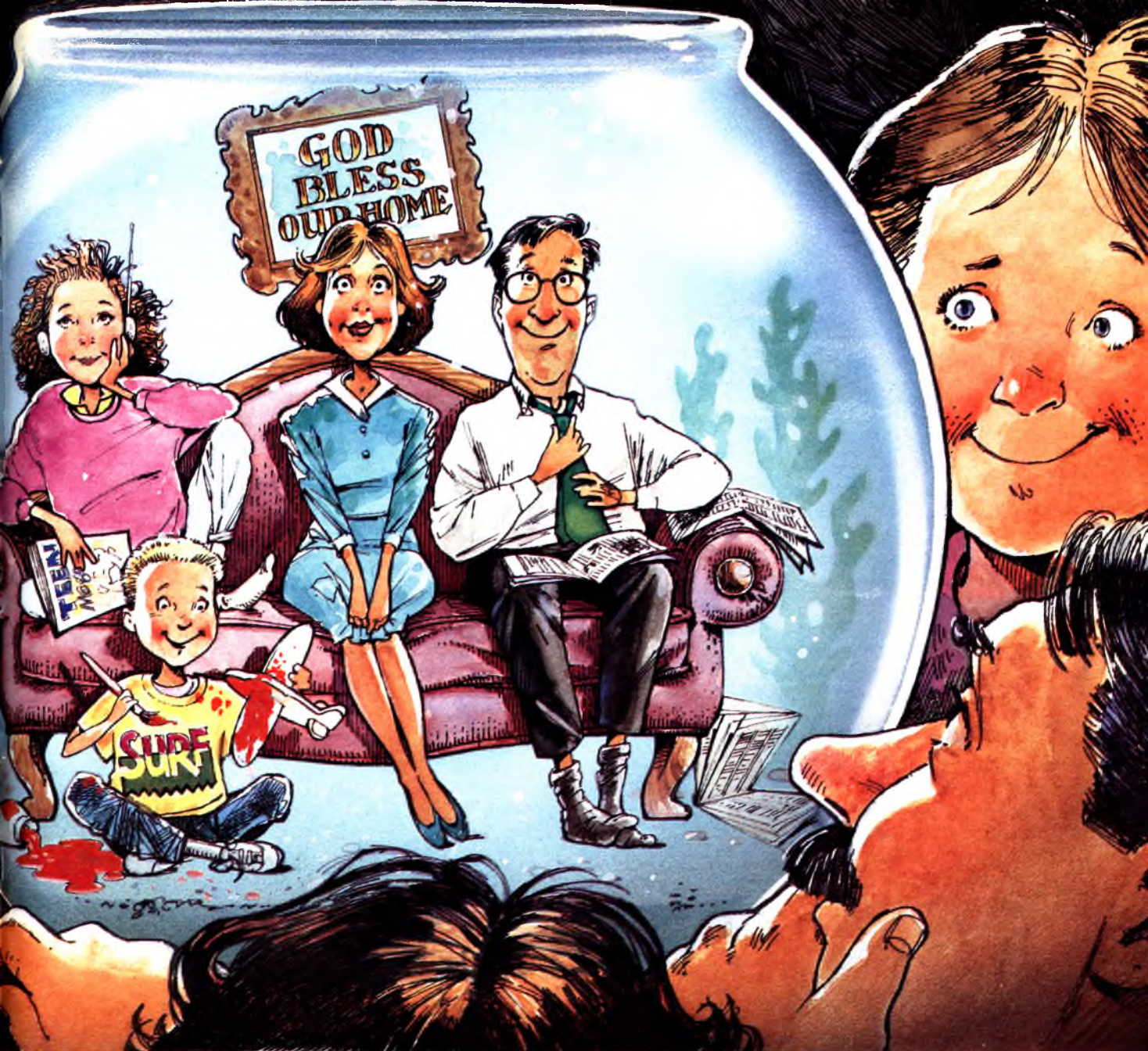


school graduates and who had some college education.

Slightly more than half were full-time homemakers, although three out of five had a part-time or full-time paid job. Of those with a full-time paid job, the most common occupation was in education, followed by secretarial work and church ministry.

The Nazarene wives in this study were less likely than other respondents to report that they are a full-time homemaker. Among those who are employed outside their home, Nazarene pastors' wives were slightly more likely than the total group to be working in retail sales or as a secretary. Half had been a pastor's wife





***Pastors' wives often find that their fishbowl existence makes it difficult to meet both family and church demands.***

more than 15 years. Most had been in their present congregation five years or less. Only 2.2 percent had been in their current church more than 20 years.

**Fulfillment**

Four out of five pastors' wives see their role as God's will for their life. They believe their husband's ministry is appreciated. Three out of five say they are very fulfilled in the role. Half say they love being a pastor's wife.

The Nazarene participants were more likely to say they feel like their congregation puts them on a pedestal, and a larger proportion of the Nazarenes saw the role of pastor's wife as different from the role of most wives in their church.

Overall, slightly more than half feel they are adequately trained for their role. This positive evaluation of their training for the role was somewhat more likely for older, better educated wives.

More than three-fourths say their congregation gives them freedom to be themselves. However, one in five feels their church thinks of them as an unpaid assistant pastor. About the same proportion think their parishoners really do not understand them.

Three out of five feel confident as pastors' wives. However, two out of five say it is difficult to find time for both family and ministry. Nazarene wives were slightly more likely than the rest of those surveyed to say they had difficulty finding time for both family and church ministry.

One in six say they feel close to burnout. Forty percent report experiencing frequent up and down emotions. The proportion of Nazarene



# NAZARENE PASTORS' WIVES CARE ABOUT FAMILY AND MINISTRY

wives who reported experiencing such emotions was slightly lower, and Nazarene pastors' wives were less likely than the total group to say they "often struggle with feelings of anger and bitterness."

The adjectives most likely to be selected as strongly characterizing their role were positive descriptions like "challenging," "satisfying," "demanding," "rewarding," and "stretching." Negative possibilities such as "routine," "frightening," and "depressing" were least likely to be chosen.

Younger wives were significantly more likely to describe the role as "hurtful" and "frustrating." Wives with children at home were more likely to describe the role as "stressful," "frustrating," and "hurtful." Wives in churches of less than 100 worshipers were more inclined to describe it as depressing. Nazarene pastors' wives were less likely than the rest of the group to describe their role as "hurtful."

The larger the congregation, the more likely the wife was to describe her role as "satisfying." Similarly, wives in the largest churches were more likely to describe their role as "rewarding."

## Relationships

A large majority of evangelical pastors' wives say their marriage is healthy and compatible. Four out of five have confidence in their husband's fidelity. Almost two-thirds say their children like being ministers' children.

The number of pastors' wives experiencing severe marital or family problems at any single time appears to be relatively small. However, pastors and their wives are not immune

*continued on page 25*

The minister's wife has a happier lot than any other woman." At least that was the opinion of Carolyn Blackwood, wife of popular preacher, Andrew W. Blackwood, in 1951. In her book *The Pastor's Wife*, Mrs. Blackwood stressed characteristics such as courtesy, neatness, cheerfulness, living on a modest income, willingness to entertain, and protecting her husband. As it had been for decades, the role of the pastor's wife was defined by what she was expected to do. The pastor's wife was identified most often by who her husband was, rather than who she was.

Since the 1950s the role of women in society has changed dramatically. But, has the role of the pastor's wife changed? Five Nazarene pastors' wives agreed to share their feeling and thoughts with the *Herald of Holiness*. In order to give them total freedom to speak honestly, we have agreed to keep their identities secret and will identify them by fictitious names.

Margaret is in her early 60s and has been a pastor's wife for nearly 40 years. She is a college graduate and works full-time outside the home. Her husband pastors a church with an attendance of about 250-300.

Cindy is in her early 30s and has been married for 11 years. She is also a college graduate, does not work outside the home, and has three children. Her husband has been a pastor for about five years and currently pastors a church with an attendance of about 150-175.

Becky is in her late 40s and has been a pastor's wife for more than 20 years. Her husband pastors a large church with nearly 1,000 in attendance.

Jennifer's husband pastors a small church averaging about 50-60 in attendance. A college graduate, she is in her early 30s and has been married for several years. She has two children and works full-time at her home-based day-care business.

Nancy is in her late 40s and has been married for nearly 30 years. Her two children are in college and she works full-time outside the home. Her husband pastors a church with an attendance of about 250-300.

## MOST ENJOYABLE

The most enjoyable aspect of being a pastor's wife involves people. All of the ladies say that they most enjoy sharing in the lives of others and using the gifts that God has given them to help people.

Margaret says that the most enjoyable aspect of her role involves making lifetime friendships. She points out that these friendships have developed over the years through the sharing of life experiences—both joyful and sorrowful.

Becky agrees. "I enjoy the many opportunities it affords me to be involved in the lives of others," she says. "To see definite changes in the lives of others that I work with brings me great joy."

## LEAST ENJOYABLE

However, being a pastor's wife can have its downside. In fact, the ladies have found several aspects of parsonage life that are not very desirable.

Some of them mention relocation. Moving is hard. Moving every few years can be a nightmare.

Every move involves more than renting a truck and packing boxes. The wife is usually left with the chore of making the new house feel like "home." She must find new doctors and dentists. The kids have to be enrolled in new schools, and the family must search for new friends.

Pressure is another unpleasant result of being a pastor's wife. Becky experiences that pressure in terms of the activities in which she feels obligated to participate. She feels that, because her husband is the pastor, she is expected to be a part of things that she otherwise would not choose for herself.

Cindy feels the pressure as well. Although her husband has been a pastor for only four years, she already feels like people expect more of her than she can give.

Jennifer wants to be a part of her husband's ministry, but she, too, feels a great amount of pressure. "Sometimes, I feel responsible for everyone's personal salvation, as well as the success of the church and my husband," she says.

*continued on page 25*

ANNOUNCING

# VISION '91

Entering the decade with the harvest in view . . .



**U.S. Quadrennial Conference on Evangelism  
October 29-31, 1991**

*Fort Worth/Tarrant County Convention Center  
Fort Worth, Texas*

# Vision '91 - Enter The Decade With The Harvest In View

## Registration Information

Make your reservations now to attend the Evangelism Conference in Ft. Worth, Texas, October 29-31, 1991  
Select from 38 stimulating seminars and workshops.

### Classification of Registration

Three classes of registration are available. Full Registration entitles the registrant to participate in the Seminars/Workshops, General Sessions and Exhibits. The Student Registration is for any student, Seminary, University, College or High School who wants to attend. The Student Registration entitles the registrant to participate in the Seminars/Workshops, General Sessions and Exhibits. The General Registration is designed for those who are not attending any of the Seminars/Workshops. The General Registrant is entitled to attend the General Sessions and the Exhibits.

### Housing and Accommodations

The following hotels have committed rooms for the conference. You will help arrangements by directing your reservation through the Nazarene Housing Office/Creative Meeting Management. No one else is authorized to process room reservations. Contacting hotels directly will delay your reservation.

Your confirmation will be made with the following understanding:

1. Reservations are made on a first come/first serve basis.
2. No housing reservations will be taken by telephone.
3. Acknowledgement/Confirmation will come from the Nazarene Housing Office/Creative Meeting Management.
4. The Reservations deadline is:  
September 23, 1991.
5. A one night's deposit is required by each hotel and will be charged to your credit card.
6. If there is a change in this reservation or if for any reason you will not use the accommodations reserved, please notify the Nazarene Housing Office/Creative Meeting Management. Reservations must be cancelled no later than 72 hours before arrival to avoid possible cancellation charges.

The hotels are:

Days Inn, 600 Commerce St., two blocks from the convention center, free parking. Rates per night, excluding taxes: Single-\$50, Double-\$56, Triple-\$61, Quad-\$66.

Green Oaks Inn, 6901 West Freeway, three miles from the convention center, free parking, health club/tennis facilities. Rates per night, excluding taxes: Single/Double-\$59, Triple/Quad-\$68.

Worthington Hotel, 200 Main St., two blocks from the convention center, health club and swimming pool. Rates per night, excluding taxes: Single/Double-\$120.

Ft. Worth Hyatt, 815 Main St., across the street from the convention center. Rates per night, excluding taxes: Single-\$89, Double-\$89 (one bed), Twin-\$89 (two beds), Triple-\$89.

Plaza Ft. Worth, 2000 Beach St., two miles from the convention center, free parking, health club, completely renovated in 1990. Rates for kitchenettes available upon request. Rates per night, excluding taxes: Single/Double/Triple/Quad-\$58.

Marriott's Residence Inn, 1701 S. University Drive, three miles from convention center, free parking, health club, accommodations are furnished apartments with complete kitchen. Rates per night, excluding taxes are: Single-\$87, Double-\$97, Triple/Quad-\$110.

### Airline Reservations

Delta Air Lines, Southwest Air Lines and Creative Meeting Management in cooperation with the Church of the Nazarene are offering special rates to this meeting.

These fares are based on Delta's published round-trip fares within the United States and San Juan.

- A 5% discount off any published fare (except group, military, government contract, Visit USA and Delta's Canadian Fares), providing all rules and conditions of the airfare are met.

- A 45% discount off the unrestricted Coach (Y, YN, Y1) fare. Seven days advance reservations and ticketing is required.

- Travel from Delta's Canadian cities will be discounted at 40% off the unrestricted Coach (Y, YN, Y1) fare.

- Travel on Delta Connection Carriers will be discounted at 35% off the unrestricted Coach (Y, YN, Y1) fare.

The Southwest discount program is based on the published fares within the United States.

- A 10% discount off any published unrestricted Southwest fare.

- A 5% discount off any published discounted fare or restricted, promotional Southwest fare.

To reserve flight arrangements on Delta, Southwest or any other airline, indicate your scheduling requirements on the registration form. A printed itinerary fitting your request will be mailed to you for your approval. The ticket will not be charged to your credit card until you have approved the schedule and given permission to issue the ticket.

You may also call direct to Creative Meeting Management 800-821-7674 or in the Kansas City area (816) 444-5888 to make airline reservations.

### Discounted Rates on Budget Rent-a-car

For this meeting Budget Rent-a-car is offering special discounted rates. To take advantage of these rates indicate your preference on the registration form and the car will be reserved and a confirmation sent to you. Or you may call Budget at 1-800-772-3773 and indicate to the reservationist that you are attending "VISION '91".

### Special Functions

To purchase tickets for these activities please indicate your choices on the registration form. Be sure to include payment for these items with your registration fees.

### Seminars/Workshops

Select two Seminars/Workshops per day for each attendee who has purchased a Full or Student Registration.

# VISION '91 - Entering The Decade With The Harvest In View

Nazarene Evangelism Conference

## REGISTRATION FORM

October 29-31, 1991 - Fort Worth, Texas

This form is designed for two people. The letters A and B are used throughout and correspond to the names filled into the A or B line in section one. Please make photocopies for additional attendees.

**1. Please print your name as you would like for it to appear on your name badge.**

Attendee A	Name										
		FIRST OR INITIALS					LAST				
	Title										
	Telephone										
		AREA CODE									
	Church or Organization										
	Address										
	DEPT. OR M/S										
City/State											
Zip Code						STATE		ZIP CODE			

Attendee B	Name										
		FIRST OR INITIALS					LAST				
	Title										
	Telephone										
		AREA CODE									
	Church or Organization										
	Address										
	DEPT. OR M/S										
City/State											
Zip Code						STATE		ZIP CODE			

**2. Classification of Registration**

- A B
- Full Registration (Seminars, General Sessions and Exhibits) \$25.00 per person
- Student Registration (Seminars, General Sessions and Exhibits) \$10.00 per person
- General Registration (General Sessions and Exhibits Only) No Charge

**3. Housing/Accommodations** (see facing page for hotel rates)

- Hotel
- Days Inn Hotel (2 blocks from Convention Center) [3]
- Green Oaks Hotel (3 miles from Convention Center) [4]
- Worthington Hotel (2 blocks from Convention Center) [1]
- Ft. Worth Hyatt (across street from Convention Center) [2]
- Plaza Ft. Worth Hotel (2 miles from Convention Center) [5]
- Marriott's Residence Inn (3 miles from Convention Center) [6]

Reservation Dates

We/I will arrive at the hotel on \_\_\_\_\_ and depart on \_\_\_\_\_.

Type of Room

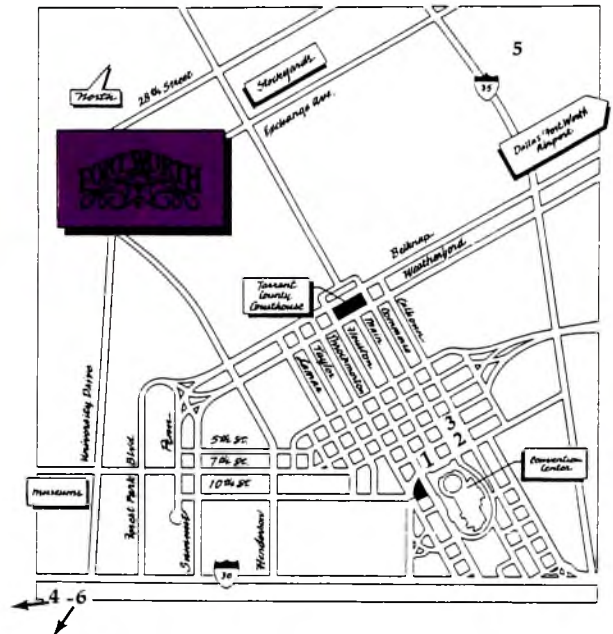
There will be \_\_\_\_\_ people staying in this room.

Please reserve a  Single Room,  Double Room,  Twin Room,  Triple Room,  Quad Room

**4. Airline Reservations**

A B

Please arrange air travel roundtrip between my home city of \_\_\_\_\_ and Dallas/Ft. Worth. I prefer a window / aisle seat (circle one). I want to leave my home city on (Date/Time) \_\_\_\_\_ / \_\_\_\_\_ and return on (Date/Time) \_\_\_\_\_ / \_\_\_\_\_. I prefer to fly on (name of airline) \_\_\_\_\_.



1. Worthington Hotel 3. Days Inn 5. Plaza Ft. Worth  
 2. Ft. Worth Hyatt 4. Green Oaks Inn 6. Marriott's Residence Inn

**5. Car Rental Reservation**

A B

Please reserve a Budget Rent-a-car at Dallas / Ft. Worth Airport for arrival on (Date/Time) \_\_\_\_\_ / \_\_\_\_\_ returning the same location on (Date/Time) \_\_\_\_\_ / \_\_\_\_\_. I prefer a:

Sub-compact Car  Midsize Car  Luxury Car  
 Compact Car  Fullsize Car

**PLEASE COMPLETE REVERSE SIDE**

## 6. Special Functions

Wednesday, October 30, 1991

A B

- Nazarene Theological Seminary Alumni Breakfast \$11 per person  
  Personal Evangelism Luncheon \$17 per person  
  Evangelists' Banquet \$22 per person

Thursday, October 31, 1991

A B

- Multi-Staff Association Breakfast \$10 per person  
  D.S./Sunday School Chairman Breakfast \$10 per person  
  Compassionate Ministries Luncheon \$15 per person  
  Ladies Luncheon \$15 per person  
  K-Church Luncheon \$15 per person

## 8. Seminar/Workshop Registration (must purchase Full Registration or Student Registration to attend Seminars/Workshops.)

Wednesday, October 30, 1991 (Select two per day)

CODE A B

### Small Church Size Strategies

- 100   How To Determine Your Urban Ministry Potential  
101   Bi-Vocational Ministry In The Urban Setting  
102   Facilities and Finance of Urban Ministry  
103   Dr. Bill Sullivan, Dr. David W. Holtz,  
Smaller Church Ministries Kick-off  
104   Evangelizing Cross Culturally

### Mid-size Church Strategies

- 105   Pastoring Multiple Congregations  
106   Social Ministries That Open The Door To Urban Ministry  
107   Dr. Bill Sullivan, Dr. David W. Holtz,  
Mid-size Church Strategies Kick-off  
108   Church Planting In The Urban Setting  
109   Launching Satellite Ministries

### Large Church Strategies

- 110   Starting The Language Congregation  
111   Urban Ministries: Networking Across Denominational Lines  
112   K-Church Pastors Workshop  
113   Financial Pockets For Urban Ministry In Today's World

## 7. Form of Payment

Airline ticket and hotel accommodations may be paid for by major credit card.

Credit Card # \_\_\_\_\_

Mastercard  Visa  American Express

Other \_\_\_\_\_

Expiration Date \_\_\_\_\_

Cardholder's Name \_\_\_\_\_

Authorized Signature \_\_\_\_\_

**Registration and Special Functions must be paid for by check. Please enclose full payment made payable to "VISION '91".**

**Check Enclosed** \_\_\_\_\_.

Thursday, October 31, 1991 (Select two per day)

CODE A B

### Small Church Size Strategies

- 114   How To Lead Someone To Christ  
115   Methods of Small Church Evangelism  
116   How To Prepare For a Revival Campaign  
117   Preaching Evangelistically  
118   How The Local Church Plans It's Evangelism Strategy  
119   Developing An Evangelistic Sunday School  
120   Evangelizing Baby Boomers  
121   Evangelizing Senior Adults  
122   Using Music To Enhance The Evangelistic Service

### Mid-size Church Strategies

- 123   Steps To assimilating Visitors and Friends  
124   The Wonder of Web Evangelism  
125   Steps To Establishing The New Convert  
126   Choice Evangelistic Opportunities  
127   Evangelizing Through Small Group Ministries  
128   Multiple Services As An Evangelist Strategy  
128   How "Friend Day" Grows Your Church  
130   Evangelism Through Worship  
131   Mis-size Church Evangelism Strategies That Work

### Large Church Strategies

- 132   Methods of Large Church Evangelism  
133   The Merit Of Weekday Services  
134   Support Groups As An Evangelistic Strategy  
135   Altar Workers Workshop  
136   How To Market Your Church's Ministries  
137   Preaching For Decisions

Mail this form and payment to:

VISION '91, c/o Creative Meeting Management

8880 Ward Parkway

Suite 100

Kansas City, MO 64114-2700.

## FAMILY LIFE

Nazarene pastors' wives are very concerned about their families. Despite the extra demands placed upon a parsonage family, the pastor's wife works very hard at supporting her husband and raising healthy and happy children.

Most of the ladies feel that their family seldom spends enough time together. Becky says that her family has been slighted a lot, although she feels that she has done much better in recent years. "Much of the encouragement that I got, even from church leaders, was that the church always came first," she says. "About 15 years ago, I began to rethink my priorities and have gradually been able to put my family ahead of others."

All of the ladies feel that their marriage is healthy, although some say it has taken a lot of work. Half of them would say that the more serious problems they have faced in their marriages were a result of their husbands' being involved in ministry.

The most pressing concerns of these ladies involve their families. In addition to wanting more family time, the ladies worry about the spiritual conditions of their children. They are also burdened about being financially able to send their children to college.

### THE "ASSISTANT PASTOR"

Because of her unique situation, the pastor's wife often feels like the "unpaid assistant pastor." The pastor's wife is often expected to assume responsibilities within the church beyond those given to the average layperson.

"At times I feel like an unpaid assistant pastor," Becky says. "There are some people who still take for granted that there are some things the pastor's wife will naturally always do."

Still, the Nazarene pastor's wife is a committed layperson who wants to use her gifts. Each of the ladies expresses a desire to develop certain skills, most of which are related to ministry. Nancy wants to improve her skills in evangelism, discipleship, and altar work. Cindy is concerned about learning more about the Bible, theology, and doctrine.

It is certainly not easy being a pastor's wife. The demands and pressures are great. Their worries are about the same as those of other wives, although concerns about church and ministry seem to compound the plight of ministers' wives. Yet, from the conversations with a few pastors' wives, Nazarene congregations appear to be blessed with ladies who truly care about God, others, their husbands, and their families.

—Tom Felder



to the problems that affect others. About one in every 25 pastors' wives reports experiencing severe problems.

### Perceived Need

Pastors' wives share the common needs of modern life.

Three out of five wives say regular exercise is a current need. Nearly as many feel a need for rest and relaxation. Nearly half would like a "real vacation." Almost half feel a need for a trusted friend. Almost as many would like a support group. A higher proportion of the Nazarene wives said they have no close personal friends in their church because they were fearful of showing favoritism.

Two out of five feel a need for more time with their husbands. More than one-third indicate a need for a scheduled day each week to be together as a family. The proportion of Nazarenes indicating a serious need for a scheduled day weekly was higher than among the rest of the group.

While 3 out of 10 find time for Bible study and prayer six or seven days a week, this tends to be true mostly for older wives and those who do not have children at home. Daily Bible study and prayer was not a reality for a majority of pastors' wives. Still, most describe their relationship with Jesus Christ either as developing steadily or as stable and satisfying.

The areas where the highest proportion of pastors' wives feel a need for better ministry skills are in counseling, discipling other women, and time management. Nazarene wives were slightly more likely than the rest of the group to say they needed help in developing leadership skills and in learning how to disciple other women.

As age and, presumably, experi-

## Many of our churches survive because of the sacrifices of wives in the parsonages.

ence increased, the proportions indicating a need for these skills decreased somewhat. However, even among the group that was in their 60s, a rather large proportion expressed a need for help with such skills.

Among family areas, the largest proportions would like help with understanding and relating to our teenagers and balancing responsibilities between church and family. As might be expected, balancing these responsibilities was more of a problem for wives under age 40 than for older ones.

The need for help with overcoming discouragement or depression was linked to the size of the congregation pastored. While nearly one in five of the wives of pastors of larger churches needed help in this area, that proportion more than doubled for wives of pastors in churches with fewer than 350 members. Evidently the evangelical tendency to associate ministerial success with size of congregation tends to affect the sense of worth of pastors' wives.

### Conclusion

Most of the wives of our ministers are unsung heroes! Nazarenes do not believe in vicarious holiness in which a few special Christians would live lives of heroic sacrifice to make up for the mediocre commitment of the rest of us. But, many of our churches have survived because the women who married our pastors sacrificed so much and carried out their role so well.

Dr. Kenneth E. Crow is the registrar at MidAmerica Nazarene College and chief analyst for the Nazarene research organization, The ANSWer Poll. H

# HELPING THOSE IN THE FISHBOWL

*Some things you can do to support your parsonage family.*

BY MICHAEL MALLOY

**K**ee in mind that they are people, too—with lives and problems just like yours. They have finances, kids, and a marriage to maintain, as well as other relationships with friends and extended family members. Be aware of unrealistic expectations—yours and theirs—in the areas of fatherhood, motherhood, childhood or . . . PARSONAGEHOOD.

Allow the members of the parsonage family, especially the pastor's wife, to minister in their own way. Don't constantly compare their style to that of the last pastor's family. It is too often the case that role expectations are idealistic and unreasonable. Keep in mind that the parsonage is their home and a haven—even if the property belongs to the church. Give them the respect and privacy that you desire and expect at your own home.

Give your parsonage family the chance to have time away—somewhere besides district assembly or church camps. Consider baby-sitting to allow your pastor and spouse a night out as a couple. If finances or benefits are not adequate, do your part on the church board to remedy the situation.

Don't put the members of the pastoral family on a pedestal. Allow them to be real. Encourage them to build relationships with others in the ministry, even if that means crossing denominational lines.

Encourage hobbies or activities that allow each member of the parsonage family to mentally get away—such as sports or some form of exercise, gardening, or handiwork such as crafts, woodworking, or cross-stitch.

Be someone who puts out fires when there is "trouble in the camp"—among members of your congregation. Don't leave it all to the pastor. Share the responsibility for leadership in your church.

Remember that there are times when members of the parsonage family need a friend with a listening ear. If that person should be you, maintain confidences. If it is someone else, pray for them that they can offer encouragement and discernment. There are "headaches" with any organization—the church is no exception. Keep in mind

that we all have good and bad days. Being part of a parsonage family does not exempt one from such realities.

Minister to your pastor and family by doing small favors—a special dessert or dish, a card or flowers, tickets to a play or sporting event—or express your support verbally. Just because your parsonage family has been called to the ministry doesn't mean they have got it all together. Demonstrate your love for them by letting them be real before you as they model the faith in practical daily living. The rewards will be worth it to your pastoral family and to your church.

## RESOURCES FOR MINISTERS' WIVES

A number of resources are available for the spouses of those involved in full-time ministry. Here are a few recommended by Michael Malloy, executive director of Christian Counseling Services in Nashville.

### Counseling for Pastors' Wives

*by Diane Langberg, Zondervan (1988)*

A licensed psychologist offers sympathetic and realistic answers to questions from pastors' wives, some of which are: Should I share my struggles with others in the congregation? Why does this woman make trouble for me? How should I respond to a husband who does not practice what he preaches?

### Life in a Glass House—The Minister's Family in Its Unique Social Context

*by Cameron Lee and Jack Balswick, Zondervan (1989)*

An exceptional and incisive study of the social and psychological dynamics of family life as they come to expressions in a particular context—church culture.

### Coping with Depression in the Ministry and Other Helping Professions

*by Archibald D. Hart, Word (1984)*

The stresses and high expectations that go with the calling make depression more likely for ministers, coun-





**Allow the members of the parsonage family, especially the pastor's wife, to minister in their own way.**

sors, teachers, doctors and nurses, social workers, and their families.

This book offers help and hope—challenging common misconceptions about depression and providing professionals and laypeople with answers.

**Help! I'm a Pastor's Wife**

*edited by Michele Buckingham, Strang (1987)*

Contributions from 30 pastor's wives. Sample chapter titles: "Starting Over as Number Two"; "I Didn't Marry a Minister"; "My Husband's Seldom Home."

**The Private Life of the Minister's Wife**

*by Betty J. Coble, Broadman (1981)*

Betty Coble writes from 32 years of experience as a Baptist pastor's wife.

**Esteem Them Highly**

**Understanding Your Pastor and His Family**

*by Linda Riley, Director, Called Together Ministries (1987)*

A thorough discussion of the pastor's needs in the areas of friendship, respect, housing, and salary; scriptural guidelines for constructive criticism and relationships; things to do and to avoid in relating to his wife and children.

**When Your Husband Is Part of a Staff**

*by Marilyn Hansen, Presbyterian minister's wife, Called Together Ministries (1987)*

The assistant pastor's wife or youth minister's wife experiences church life differently than the senior minister's wife does.

**When Your Minister-Husband Needs Help**

*by Linda Riley, Director, Called Together Ministries (1987)*

Moral lapses and marriage problems sometimes happen in ministers' families too. When you are having seri-

ous marriage difficulties or discover your husband living in immorality, where can you turn? What are your responsibilities to your husband, family, church, and to God? This booklet explores your options when confronted with sin in the pastor's life such as wife abuse, child abuse, adultery, substance abuse, mishandling of funds, or use of pornography.

Michael Malloy, ACSW, is executive director of Christian Counseling Services and a counselor on the CoNET Heartline sponsored by Pastoral Ministries.

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**MEMORIES OF MOTHER**

My childhood memories aren't complete  
Without you, Mother, kind and sweet,  
Always baking,  
Goodies taking,  
Dresses making,  
Teaching your children not to cheat.

Though I'm grown and far away,  
I remember still your loving way  
Of mending,  
Gifts a-sending,  
Babies tending,  
Working hard throughout the day.

My richest memories will always be  
The spiritual lessons you gave to me:  
Loving and giving,  
Endless forgiving,  
Good life a-living,  
Trusting in God eternally.

—Elaine Cunningham

# THE FAMILY ALTAR AND FAMILY ALTERING

BY WINIFRED PETERSON



**U**pon hearing a church leader say recently that during the first years of his marriage he and his wife did not pray out loud together, I began to wonder if the custom of family prayer is on the decrease in Christian homes.

While times have changed and schedules are more hectic and chaotic today than ever, the need remains the same. Families need to prioritize and set aside a regular time for worshipping together.

When I was 14 years of age and a new Christian, my family on vacation visited old friends who had moved from our community. After breakfast, the man of the house explained that he and his wife had become Christians and it was their custom to read the Bible and pray together every morning. Not being used to this in our home, I thought it was wonderful. I vowed in my heart that since I planned to marry a Christian husband, we, too, would have a family altar when I married. Five years later, this became reality. We started our family altar on our wedding night and it has been carried on for 56 years in spite of work, weather, company, or crying babies. It has been a wonderful blessing in our home and helps to keep things running smoothly as we honor our Lord each day in this way.

Today's magazines carry many articles on family problems. Parents feud with their children. Children run away from home. Christian parents wring their hands and cry out, "What did we do wrong?" Many hearts ache, and children and their parents long for reconciliation and peace.

Are you in that category? Has your Christian faith been tested because of a wayward child? Or perhaps you have recently become a Christian and you want to be able to meet the problems that arise, even in a Christian home.

Have you tried reading the Bible together as a family and praying together? Obviously, such a practice will not solve all of a family's problems. In fact, it may even contribute a few more. I believe, however, that setting aside a special time for family

worship on a daily basis will become a source of strength and encouragement for any who attempt it.

Our Christian forefathers called this a "family altar." Many of their family members conducted family devotions morning and night. But in the schedules of today's busy families, this rigid routine might not work. However, the desire for a meaningful experience of family devotions will eventually lead to a manageable plan, tailor-made to fit that family's needs.

There is no set pattern. Some have used the living room furniture as an altar where they meet each day to read the Bible and pray. Others start the day with family devotions around the breakfast table, lending a good

## **Setting aside a special time for family worship on a daily basis will become a source of strength and encouragement.**

start to the day's tasks. Some gather around the piano and sing a hymn or Christian choruses.

Some kneel to pray and others simply wait together in the Lord's presence for open worship. The essential thing is to make a plan that fits your needs, and it will probably include reading the Scripture or devotional writings and praying together.

With small children in the home, a Bible story book can be used to convey the meaning of a passage to them. Many other devotional helps also exist. *Come Ye Apart* and *Table Talk*, devotional guides published by the Nazarene Publishing House, may be useful. While *Come Ye Apart* is a more general devotional guide for adults, *Table Talk* is oriented more toward the entire family.

Some days there may be time for only a short Scripture and prayer. Other times a more lengthy lesson may be used, and each family mem-

ber may pray aloud if so desired.

Many children have given their hearts to Jesus in the atmosphere of family devotions.

We have also found that loving God together helps us love one another. It is difficult to hold resentment or ill feeling when one is praying with other family members. It is said, "The family that prays together stays together," and I have experienced this to be true.

The Bible stresses knowing and following the instruction of the Word. In Deuteronomy 6:6-9 (NIV) we read, "These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates."

Proverbs 22:6 says, "Train up a child in the way he should go: and when he is old, he will not depart from it."

The apostle Paul in 2 Timothy 1:5 mentions with endearment the faith that was in Timothy's grandmother and mother, as well as in Timothy. He mentions in 2 Timothy 3:15, "That from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

The spiritual upbringing in Timothy's home clearly influenced his life. Likewise, today there is no substitute for similar careful cultivation of tomorrow's spiritual leaders. In a day of hectic family schedules, single-parent families, and working parents, the priority of family worship easily gets brushed aside. However, with creativity and a little ingenuity, practices that have been such a source of encouragement in the past can be adapted to meet today's needs.

The family altar or practice of family devotions may not be the answer to every family difficulty, but it can be a help in preventing and even solving many problems. But, in many cases, it truly will *alter* the family.

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# FAMILY DEVOTIONS

## *A Wesleyan Service of Family Worship*

**J**ohn Wesley knew that no religious revival could last longer than one generation without effective family religion. The early Wesleyan movement was characterized by strong preaching, powerful small-group ministry, and vital prayer meetings. But often overlooked is the Wesleyan emphasis on family religion.

Both parents and preachers were charged with conducting Christian education and spiritual formation in Methodist homes. Family worship was supported by instruction, catechizing (Thursday nights), and examination and review each Saturday evening. Wesley published several items to assist parents in conducting family religion. Resources included *Instructions for Children* (a 58-chapter primer on the Christian faith); *Lessons for Children* (200 Bible studies for children); *Prayers for Children*; *A Collection of Prayers for Families* (prayers and devotions for each day of the week); and *Personal Prayers for Each Day of the Week*.

Wesley, in order to help parents who had little or no experience with such things, set a precise order for family worship. The family gathered (ideally both morning and night), and a short prayer opened the session. This was followed by psalm singing. Next came Bible study. The passage was read aloud by a parent. Following the reading, one parent explained the passage. Then the children were to explain the passage back to the parents in their own words.

After the Bible study came prayer. It started with a written prayer from *A Collection of Prayers for Families*. This was to be followed by appropriate extemporary prayer that included prayer for each family member.

This was followed by the singing of the doxology, and the pronouncement of a benediction by a parent, usually the father.

Then came one of the most important parts of this spiritual formation practice. Each child was to ask for a blessing. In response, father or mother laid hands on the child's head and blessed the child in Jesus' name. Wesley warned parents that no matter how disobedient or unpleasant the child had been that day, under no circumstance was this blessing to be denied. Imagine what it would mean to a child to be blessed in the name of Jesus by his parents every day. Would it not do more for the generation gap than even the sagacious counsel of Dr. Spock?

Following is a contemporized service of family worship based on Wesley's outline and some of his devotional resources.

### A Wesleyan Service of Family Worship

#### 1. A Short Prayer:

Use extemporary prayer or these words from Wesley's family prayers for Sunday:

*Almighty and eternal God, we desire to praise thy holy name. . . . How great was thy love to the sinful sons of men! . . . Compose our spirits to a quiet and steady dependence on thy good providence.*

#### 2. Psalm Singing:

Use a hymn or gospel song if psalm singing is too much of a challenge for your family. If you like challenges, try singing this excerpt from Psalm 103:

*As a father pities his children,  
So the Lord pities them who fear Him.  
For He knows our frame:  
He remembers that we are dust.  
The mercy of the Lord is  
From everlasting to everlasting . . .  
To such as keep His covenant,  
To those who remember his commandments.*

(Psalm 103:13-14, 17-18, NKJV)

#### 3. Bible Study:

- Select a passage for study, or use Psalm 103.
- Parents read and explain the passage. Cite the basic teaching of the passage. Use this set of inquiry questions if you wish.

What does this passage teach us about God?

About Christ? About humankind?

Is there a command to obey?

Is there a sin to avoid?

Is there a timeless truth to be understood?

Is there a promise to claim?

Is there a prayer I could make my own?

- Children explain the passage back to the parents. Remember, children deal best with concrete ideas. Help them with examples in everyday life that explain the biblical concepts.

#### 4. Prayer:

Start by reading together one of the prayers used by Wesley. Be sure to explain the prayers to the family. Mere recital of words not understood is not very helpful.

(1) *Almighty God to whom all hearts be open, all desires known, and from whom no secrets are hid. Cleanse the thoughts of our hearts, by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name. Through Jesus Christ our Lord. Amen.*

(2) *O Lord, increase in us faith and devotion; give*

# TABLE TALK MAGAZINE

## A Family Devotional Guide

*Table Talk* magazine is one of the best-kept secrets in the Church of the Nazarene. Published since 1969, *Table Talk* is a devotional guide for families with children in grades one through six. This quarterly magazine features daily family devotionals that are correlated with the Nazarene children's Sunday School curriculum. *Table Talk* provides a complete guide for family devotions Mondays through Fridays. For Saturdays, there is a scripture reading and a suggested family group experience. Families may adapt these helps to fit their particular needs and schedules.

Each edition contains a quarterly theme as well as the Sunday School unit themes for Primary, Middler, and Junior Sunday School WordAction curriculum. *Table Talk* devotionals are then correlated with these themes.

Every issue begins with 16 to 18 pages of articles for the family. Regular features include "Helpful Ideas for Family Activities" and "Thoughts for Parents." Each issue is full of articles that cover a wide range of topics for parents and their children.

This is all followed by daily devotions for parents to use with their children. The heart of *Table Talk* is "Talking It Over"—a guide that helps families to talk about the topic being studied. Even if families don't have time for such daily discussions, they are encouraged to at least read the Bible and pray together.

*Table Talk* is one publication every home with elementary age children should have. It is available from Nazarene Publishing House for just \$1.10 per quarter. That's less than \$5.00 for a complete year of family devotions.

—William A. Rolfe  
Editor, *Table Talk*

*us humility and propriety, patience in adversity, and continual joy in the Holy Ghost.*

*Give us modesty in our countenance, composure in our behavior, wisdom in our speech, holiness in our actions. Let thy mercy cleanse us from all our sins, and confirm us in all righteousness.*

### 5. Sing the Doxology Together.

### 6. The Benediction: (Given by father or mother.)

Use a benediction of your own, a Bible verse, or this benedictory prayer from John Wesley.

*Pardon, O gracious Jesus, what we have been.  
With all thy holy discipline correct what we are.  
Order by the providence what we shall be,  
And in the end crown all thy gifts. Amen.*

### 7. The Blessing:

Each child shall say, "Father (mother), bless me in Jesus' name."

Parental response (*never to be refused*). "(name), I bless you in the name of Jesus who loves you and gave His life for you. May His forgiveness, grace, and peace be yours this day/night, and every day of your life."

—Wesley Tracy

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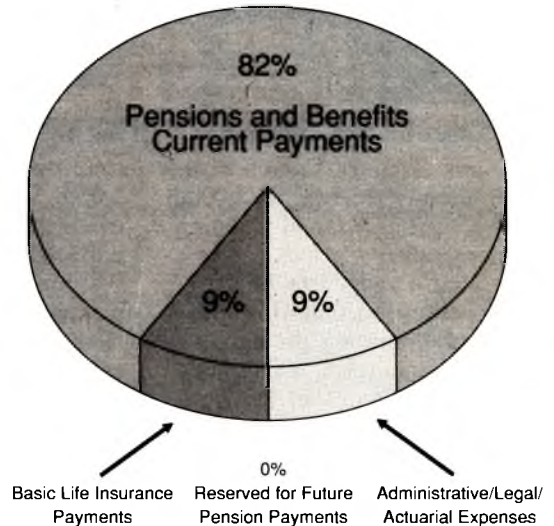
## P&B Update:

### Pensions And Benefits Fund Serves Over 12,000 Ministers

The Pensions and Benefits Fund served more than 12,000 Nazarene ministers and their families throughout the United States and Canada in 1990, reports Dr. Dean Wessels, director of the Board of Pensions and Benefits USA. Also served are church-employed laypersons and spouses of deceased ministers.

The following chart illustrates how the dollars that local churches paid into the Pensions and Benefits Fund were spent in 1990.

Expenditures of  
Pensions and Benefits Fund Income  
from Local Churches  
1990



The Board of Pensions and Benefits USA knows that members of the "Basic" Pension Roll have placed their faith in the future of the church and in a God who would provide for their retirement needs. The Church of the Nazarene, through the Board of Pensions and Benefits USA, is committed to "Honoring the Trust" not only of those who have served, but also of those who are now serving.

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

# CLOSE TO HOME

News from districts  
and local churches



## OLATHE CHURCH RECEIVES 2,000TH MEMBER

Olathe, Kans., College Church of the Nazarene recently received its 2,000th member, according to Paul Cunningham, senior pastor.

M. V. Scutt, Evangelism Ministries director, presented Cunningham a plaque commemorating the achievement. The plaque read, "Congratulations to College Church of the Nazarene

The teens of Trinity Church of the Nazarene in Mabelvale, Ark., stand in front of a sign that was erected in honor of servicemembers in the Gulf War. The teens hung a yellow ribbon from the sign to represent each servicemember from the congregation.



## ARKANSAS TEENS TURN TO PRAYER DURING WAR

The youth group at Trinity Church of the Nazarene in Mabelvale, Ark., supported the troops and their families during the Gulf War through prayer. The teens erected a sign in front of the church that read, "Ever Interceding," and decorated it with yellow ribbons

**Evangelism Ministries Director M. V. Scutt (r.) congratulates pastor Paul Cunningham on receiving the 2,000th member of Olathe, Kans., College Church of the Nazarene.**

upon reaching membership of 2,000. With appreciation for the strong evangelistic emphasis through which this achievement was accomplished."

Cunningham has served as senior pastor of College Church for 27 years. He also serves as president of the General Board of the Church of the Nazarene.

representing servicemembers from their congregation. The teens also spent time praying for each of the servicemembers and their families.

"Our teens have taken a special interest in praying for our troops in the Middle East," said pastor Ken Mitchell. "The sign bears witness to the community that these young people believe God is 'ever interceding' for our servicemembers involved in the Middle East conflict."

## CHURCH PLANS FOR 100TH ANNIVERSARY

The congregation of Highway, Ky., Church of the Nazarene is making plans to celebrate the church's 100th anniversary later this year. The church was organized as a Bible Mission school in 1891 by John S. Keen. The church also served as home church to two college presidents, A. B. Mackey and T. W. Willingham.

In preparation for the celebration, the Centennial Committee is seeking information about Keen and the church's early days. They are also searching for persons who attended the church throughout the past century or their descendants.

For more information, contact the Highway, Ky., Centennial Planning Committee, Route 4, Box 191, Albany, KY 42602.



**New Hope Church of the Nazarene in Kansas City, Kans., recently celebrated its first anniversary, according to pastor Steven A. Dottin. More than 100 people attended the anniversary service, including several General Board members.**

**Among those in attendance were (l. to r.): Charles Gailey, professor at Nazarene Theological Seminary; General Board members, Anderson Nxumalo, Mishack Ribisi, and Manuel Chavir; and Dottin.**

## VITAL STATISTICS

### Deaths

HENRY E. CARLISLE, 86, Batesville, Ark., Feb. 20. Survivors: wife, Susie; one brother; one sister.

ALBERT DOWNARD, Glendale, Ariz., Oct. 12. Survivors: wife, Geneva; sons, Albert, Jr., Robert, Thomas, Claude; 11 grandchildren; 13 great-grandchildren.

AGNES H. GERY, 87, Danbury, Conn., Jan. 23. Survivors: husband, Frank; son, Frank, Jr.; daughters, Eleanore Lehto, Blanche Gresset; 1 sister; 1 brother; 11 grandchildren; 12 great-grandchildren.

PERRY LEE GOUGH, 66, El Reno, Okla., Feb. 13. Survivors: wife, Gwendolyn Inez; daughter, Lynda Lackey; two granddaughters; two sisters.

ESTHER (BLACKWELL) HAMRICK, 92, Greensburg, Pa., Feb. 7. Survivors: daughters, Olada Petri, Velma Reeser, Dale Graffuis, Ranae Bricker; eight grandchildren; seven great-grandchildren.

GLENN L. HOECKLE, 80, San Diego, Calif., Jan. 12. Survivors: wife, Ruth; daughter, Fern Haiby; three grandchildren; four sisters; five brothers.

GRACE EVELYN JETT, 88, DeWitt, Ark., Nov. 12. Survivors: son, Howard; daughter, Joyce Brinton.

FRED D. JONES, 44, Denver, Colo., Feb. 8. Survivors: wife, Judy; daughter, Theresa; parents; three brothers; one sister.

VIRJA JASPER LUTTRELL, 87, Anadarko, Okla., Dec. 15. Survivors: wife, Willie Mae; sons, Ray, Emmitt; daughters, Velma Lee (Mrs. Adolph) Monard; Dora (Mrs. Bill) Holman; Veronica (Mrs. Bobby) Sloan; Odeen (Mrs. Howard) Mills; Aneta (Mrs. Tom) Erickson; 19 grandchildren; 41 great-grandchildren; 5 sisters.

REV. ROBERT P. LUTZ, 74, Fremont, Calif., Feb. 17. Survivors: wife, Beatrice; daughter, Roberta Schmid; son, Robert, Jr.; six grandchildren; eight great-grandchildren.

EMILY MOORE LYNN, 87, Connersville, Ind., Feb. 20. Survivors: 10 children; 36 grandchildren; several great-grandchildren; 1 great-great-grandchild.

ANNA CAROLINE WALKER, 96, Indianapolis, Ind., Sept. 15. Survivors: husband, Rev. W. B.; son, Roy; daughter, Dorothy Bean; 5 grandchildren; 14 great-grandchildren; 18 great-great-grandchildren.

MARY WYCOFF, Parsons, Kans., Feb. 18. Survivors: daughter, Bea Wenger.

### Births

to PAUL AND JEANIE (KIME) BACHMAN, Stryker, Ohio, a boy, Ethan James, Feb. 26

to REV. GARY AND LINDA (MONTGOMERY) CABLE, Rockford, Ill., a boy, Jonathan Paul, Feb. 25

to RON AND VICKI (MILLER) CURTIS, Oxnard, Calif., a girl, J'Resha, Feb. 10

to REV. BRYAN AND LOUANN (MCGAUGH) DAVIS, a girl, Brianna Lynn, Feb. 17

to DAN AND KATHY (ELLSWORTH) DEHN, Lyndon, Kans., a boy, David LeRoy, Jan. 31

to RICHARD AND JOAN EVANS, Kansas City, Mo., a girl, Emily Elizabeth, Dec. 31

to REV. JOHN, JR., AND BECKY (GOLAY) HAY, Indianapolis, Ind., a girl, Molly Alexandra, Jan. 2

to REV. STEVEN AND STEPHANIE

**Olivet Nazarene University senior Mike Carr (r.) led all scorers with 24 points as the Tigers lost to fifth-seeded Central Arkansas in the first round of the NAIA National Championship Tournament 75-66 in March.**

**This was ONU's third consecutive trip to the NAIA tournament. They posted a 22-12 record and won the District 20 Championship.**

(LAWSON) HOSKINS, a girl, Allison Renea, Aug. 1

to PAUL AND HONEY VEE (CHAMBERS) MICHAEL, Homestead, Fla., a girl, Krysta Danielle, Nov. 8

to GARY AND JOYCE (RUSHING) PHILLIPS, Dixon, Ill., a boy, Samuel Lawrence, Jan. 29

to RANDY AND ALICE (GULLEY) SMITH, Overland Park, Kans., a boy, Taylor Andrew, Nov. 1

### Anniversaries

ROYAL AND RUTH LORD, Clearlake, Calif., celebrated their 50th wedding anniversary Dec. 8 with a reception given by their children in Santa Ana, Calif. The Lords were active in Los Angeles Grace Church and Torrance Church for many years. They now attend the Clearlake Church.

### FOR THE RECORD Moving Ministers

ANDREW ARNOLD, from Crewe, Va., to Marion, Va.

JOSEPH D. BYERS, from pastor, Orange, Va., to evangelism

LARRY R. CHANDLER, from Rome, N.Y., to Bloomfield, Iowa

JOHN B. CLAYTON, from Bethel, Maine, to Vermontville, N.Y.

VERNON D. CORZINE, from Wichita (Kans.) Westside, to Decatur (Ill.) Westside

FLOYD E. DISNEY, from Grand Rapids (Mich.) West, to Florence, Iowa

TERRELL D. EARNEST, from Guymon, Okla., to Yukon, Okla.

ALAN W. FOSTER, from Live Oak, Fla., to Jackson (Miss.) Emmanuel

LARRY W. FOX, from pastor, Wapakoneta, Ohio, to district assigned, Northwestern Ohio

RUPERT GAGE, from Martinsville Fort Trail, Va., to Crew, Va.

TIMOTHY W. GATES, from associate, Nashville (Tenn.) Grace, to pastor, Jacksonville (Fla.) Lem Turner Road

TIMOTHY E. GINTER, from pastor, Cleveland, Ohio, to evangelism

TIMOTHY A. GOCHA, from Maysville, Ky., to Fairfield, Ohio

ROBERT H. GREEN, from pastor, Cottage Grove, Oreg., to associate, Kirkland, Wash.

PHILLIP GUNTER, from Gardnerville (Nev.) Carson Valley, to Los Alamos (N.Mex.) LaVista

PAUL W. HICKS, from Belleview, Fla., to Pascagoula, Miss.

B. F. HILTON, from pastor, Tulsa (Okla.) Valley View, to associate, Tulsa (Okla.) Regency Park

PAUL E. HOLDREN to pastor, Caro, Mich.

JOHN HOLSENBACK, from Swannanoa, N.C., to Thomasville, N.C.

DALLAS HUDSPETH, from Little Rock (Ark.) Central, to Flint (Mich.) First

MICHAEL D. ICE to pastor, Salem (Ill.) Grace

TIMOTHY S. KING, from associate, Alhambra, Calif., to pastor, Forest Grove, Oreg.

LARRY G. KNUDSON to pastor, Yates Center, Kans.

JOHN R. LIGHTFOOT to pastor, Hinesville, Ga.

RICKEY A. McCLAIN, from pastor, Asheville (N.C.) First, to associate, Salem (Oreg.) Deaf Fellowship

MICHAEL D. McMAHON, from pastor, Lakeville, Mass., to evangelism

ERNEST C. McNAUGHT, from pastor, Hillsboro, Oreg., to education, NNC, Nampa, Idaho

MARK A. MADDIX, from associate, Lexington (Ky.) First, to associate, Fairview Village, Pa.

TONY MARTIN, from Thomasville, N.C., to Orange, Va.

JOHN A. MEHAFFEY, from Mansfield, Ill., to Griggsville, Ill.

DONALD W. MEYER, from associate, Collinsville (Ill.) First, to associate, Raleigh (N.C.) First

TERRY MILLS, from associate, Houston (Tex.) North Belt Evangelistic, to pastor, Lockhaven, Ark.

STEPHEN C. NATION, from Valley (Ala.) First, to Wister (Okla.) First

RON NELSON, from pastor, Keokuk, Iowa, to evangelism

CALVIN C. NICHOLSON, from Ontario, Oreg., to Hillsboro, Oreg.

ROBERT A. PETERS to Greenville (S.C.) Calvary Community Mission

ROBERT L. PRICE, from chaplaincy to pastor, Brookfield, Mo.

MICHAEL PRINCE, from associate, San Diego (Calif.) Mission Valley, to pastor, Yuma, Colo.

TIMOTHY A. RICH, to pastor, Woodstown, N.J.

BILLY H. RING, from Winnsboro, S.C., to Wilmington, N.C.

KERRY ROBINSON, from Madison (Ind.) First, to Greensboro, Ind.

THOMAS A. SAUNDERS, from student to associate, Crossroads, Pa.

CLINTON A. SCARBROUGH, from Petuluma (Calif.) Hillside, to Bishop, Calif.

LOWELL W. SCHMIDT, from Coalgate, Okla., to Poteau, Okla.

T. LESLIE SHELTON to pastor, Sacramento (Calif.) First

WENDELL D. SHEPHERD to pastor, Tiffin, Ohio

WENDELL D. SHIRLEY, from Pascagoula, Miss., to Greensboro (N.C.) Southeast

CHARLES W. SMITH, from Lawton, Okla., to Cleveland, Okla.

PRESTON G. SMITH to pastor, Waterloo, Iowa

DAVID W. SPAULDING, from Pompano Beach, Fla., to Mansfield (Ohio) First

KENNETH B. STIDAM, from Tularosa, N.Mex., to Broadview, N.Mex.



MARK TAYLOR, from Gainesville, Mo., to Girard, Mo.

ROBERT L. THOMAS, from Edgewood, Tex., to Seminole (Okla.) Northwood

JACK A. THORNE, from Media, Pa., to district assigned, Philadelphia

PAUL N. VAIL, from Lynn, Mass., to Media, Pa.

JAMES L. VOGEL, from student to pastor, Boise (Idaho) Overland

L. DALE WANNER to pastor, Denbigh (Va.) Mission

DAVID L. WELTMER to pastor, Nowata, Okla.

PHILLIP WHITBECK, from associate, Sacramento (Calif.) Liberty Towers, to pastor, Spokane (Wash.) Mountain View

JEFFREY D. WOOD, to pastor, Sullivan, Mo.

### Announcements

OWEN SOUND, ONT., CHURCH will celebrate its 50th anniversary May 19. District Superintendent Lorne MacMillan will deliver the 11 a.m. message. A luncheon will follow the service. All former members and friends are invited to attend or send greetings.

PRINCETON, IDAHO, CHURCH will celebrate its 70th anniversary May 19. All former pastors, members, and friends are invited to attend.

STONINGTON, ILL., CHURCH will celebrate its 50th anniversary May 10. All former pastors, members, and friends are invited to attend the services at 9:30 a.m. and 4 p.m.

KEARNEY, NEBR., CHURCH will celebrate its 75th anniversary May 25-26. General Superintendent Jerald D. Johnson will speak at the Saturday evening banquet

and the 10 A.M. Sunday service. The singing group Majesty will perform Saturday evening and Sunday morning. Former pastors, members, and friends are invited to attend. For more information, contact the church at (308) 234-9047, or write 3211 Ave. Q, Kearney, NE 68847.

CARMI, ILL., CHURCH will celebrate its 50th anniversary June 8-9. Special services will be held both days. All former pastors, members, and friends are invited to attend or send greetings, photographs, and historical items.

## Moving Missionaries

BROWNING, MR. LINDELL and KAY, Israel, Field address: P.O. 19426, Jerusalem, ISRAEL

CASE, MISS GAYLA\*, Japan Christian Junior College, Field address: 101 Kobuke Cho, Chiba Shi 281, Japan

ESSELSTYN, DR. TED and JOAN, ANTC, Field address: P.O. Box 1558, 1710 Florida, REPUBLIC OF SOUTH AFRICA

GRIFFITH, REV. MARSHALL and DELLA, Dominican Republic, Furlough address: 6810 N.W. 50th, Bethany, OK 73008

JOHNSTON, REV. GORDON and PAT, Papua New Guinea, Field address: P.O. Box 416, Mt. Hagen, WHP, PAPUA NEW GUINEA

MOORE, DR. MARK and CLARICE\*, Kenya, Furlough address: 57 Holly Drive, Olathe, KS 66062

MOYER, MR. DAVID and MARYEL, AMC, Furlough address: 3079 Waverly Street, Palo Alto, CA 94306

SMITH, REV. JAMES and PATRICIA, ASF Central, Field address: P.O. Box 28125, Danhof, 9310 Bloemfontein, REPUBLIC OF SOUTH AFRICA

STANTON, REV. DARYLL and VERNA, ASF North, Furlough address: 6401 The Paseo, Kansas City, MO 64131

\*Specialized Assignment Personnel



The San Diego '91 Steering Committee met recently to plan for the conference for young adults. It will be held Dec. 27, 1991, to Jan. 1, 1992, on the campus of Point Loma Nazarene College, according to Dale Fallon, College/Career coordinator for NYI Ministries.

Seated (l. to r.): Dale Fallon, Chris Longley, Joann Peake, Christi Fulwood, and David Hayse.

Standing (second row, l. to r.): Steve Weber, Ed Robinson, Bruce Oldham, Gary Sivewright, and John Smee.

Standing (third row, l. to r.): Mark Sanford, Nick Christofferson, Dustin Ledford, Michael Estep, and Norm Shoemaker.

## DIRECTORIES

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

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

## Correction

In the story "The Bellringer" in the February edition of the *Herald of Holiness* Rosemond Fetty was incorrectly identified as a former member of the St. Marys, Ohio, Church of the Nazarene. Actually, he was a member of the church in St. Marys, W.Va.

## Notice

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

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

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

Please include your name and phone number when submitting a notice for the Vital Statistics pages.

Send information for these pages to:

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



## Benefits Questions

Answered by Dean Wessels

**Q. Why is the Nazarene Tax-Sheltered Annuity (TSA) better than the program my insurance friend wants to sell me?**

The Nazarene TSA Plan has two basic advantages which no other plan can offer. First, any commercially sold retirement plan must necessarily include a profit factor for the one offering the plan. The Nazarene TSA Plan charges no profit factor and no administrative fees to the participant. Therefore, every dollar invested and every dollar of interest credited remains whole.

Second, the Nazarene TSA Plan qualifies as a Section 403(b) retirement program as set forth by the Internal Revenue Code. This is the best type of plan since it is specifically designed for tax-exempt, non-profit organizations. And, since the Nazarene TSA Plan is recognized as an element of the Nazarene Minister's Retirement Plan, it is the only 403(b) TSA plan that allows ministers to have their withdrawals designated as tax-free housing allowance. Only retirement plans administered by churches can provide the housing allowance benefit.

These two advantages mean there is more spendable retirement income available to Nazarene ministers for the amount of contribution made than from other plans. Furthermore, this plan is underwritten on a group basis by The Minnesota Mutual Life Insurance Company, a leader in the group TSA business. This company has earned superior financial rankings from leading independent agencies that rate the financial soundness and claims-paying ability of insurance companies nationwide: AAA from Standard and Poor's, Aa1 from Moody's, and A+ Superior from A.M. Best. It is one of only 40 companies to receive these high ratings from among the more than 1,900 insurance companies in America.

Every local Church of the Nazarene should be making regular contributions to their pastor's TSA retirement account as part of their standard compensation package. It is one of the four essential sources on which all Nazarene ministers must depend for an adequate retirement income.

Questions about benefits may be sent to the Board of Pensions and Benefits USA, 6401 The Paseo, Kansas City, MO 64131-1284.





**Participants in the Oklahoma Phi Beta Lambda State Leadership Conference from SNU included:** *Front row (l. to r.): Polly Jackson, Sandra Parks, Melanie Bjerk, and Shelli Shephard. Back row (l. to r.): Professor Iris Harris, Jonathon Meek, Jeff Crouch, Robin Zwirtz, Greg Hall, Danny Thomason, Blaine Versaw, Bruce Whittecar, and Professor Cindy Powell.*

BY TOM FELDER

### ALL-AMERICA SCHOLAR . . .

**Melissa Buchko**, a member of Eastern Nazarene College's 1990 championship volleyball team, has been named an All-America Scholar Athlete by the NAIA.

A native of Somerset, Pa., Buchko joins 70 other volleyball players nationwide in receiving the honor.

She was also one of eight scholar athletes to compete in the 20-team NAIA national

tournament in Hawaii.

In addition to being outstanding competitors in their sport, scholar athletes must be juniors or seniors who maintain at least a 3.5 grade point average.

Buchko, a communication arts major with a minor in business, is an honor roll student at ENC with a grade point average of 3.559. In addition to playing on the volleyball team, she is currently the public relations intern for the college's Communication Arts Department.

Buchko is the daughter of pastor John and Shirley Buchko.

mittee, and the Math Task Force. She is also an honors teacher for mathematics at her school.

A member of Las Flores Church of the Nazarene in Carlsbad, Seelig directs the church's music program and the children's ministry. Her husband is pastor of the church.

In addition to her other duties, Seelig leads a Bible study before school and a prayer group at a nearby home for teachers.

Seelig is a 1975 graduate of Point Loma Nazarene College.

### TAKING CARE OF BUSINESS . . .

Twelve Southern Nazarene University business students won several awards at the Oklahoma Phi Beta Lambda State Leadership Conference recently.

Five of the students placed first or second in their respective categories of competition. They competed against 540 students from 43 colleges and universities in Oklahoma.

First place winners included **Jonathon Meeks** (Accounting II and Economics),

**Melanie Bjerk** (Accounting I), and **Sandra Parks** (Management).

Second place winners included **Greg Hall** (Business Principles) and **Danny Thomason** (Marketing).

"Participating in the leadership conference is a great opportunity to find out what you know in a competitive environment," said Meeks, a junior accounting major. "I think our team's results prove that SNU is one of the finest business schools in Oklahoma."

### ALL-AMERICA JUMPER . . .

**Christian Andreasson**, a junior at Point Loma Nazarene College, earned NAIA All-America honors after placing third in the National Indoor (track and field) Championships in Kansas City recently.

Andreasson earned All-America status in the triple-jump with a jump of 50' 3". He was close to an All-America title in the long jump, as well.



### NAVY CHAPLAIN HONORED . . .

**Lt. David D. Beeson**, a Nazarene chaplain with the U.S. Naval Reserve, received the Navy Commendation Medal from the Secretary of the Navy during recent ceremonies.

Beeson was honored for meritorious service while serving as Command Chap-

lain on the USS *England* from Jan. 1987 to June 1989.

According to the citation, Beeson "performed his duties in an exemplary and highly professional manner. His effective counsel was invaluable in dealing with the full spectrum of personal problems incurred by the ship's crew."

**R. K. U. Kihune, Vice Admiral USN (l.), presents the Navy Commendation Medal to Lt. David D. Beeson.**



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

# Etcetera...



### TEACHER OF THE YEAR . . .

**Bobbi Seelig** was selected recently as Teacher of the Year for Magnolia Elementary School in

Carlsbad, Calif. The award represents superior leadership in guiding her students toward excellence in learning skills.

Seelig teaches third grade, serves on the district's Curriculum Development com-

# DEVOTIONS FOR PENTECOST

## *Spiritual Preparation for Pentecost Sunday*

BY C. DALE GERMAN, PASTOR,  
ROSE CITY CHURCH OF THE NAZARENE, PORTLAND, OREG.

**M**ay 19 is Pentecost Sunday. It is not a season of the year to be drifted into or through without appropriate spiritual preparation. We prepare our hearts in advance for Holy Communion. Advent paves the way to Christmas. Lenten disciplines spread palms for Easter's approach. In a similar manner, Christians should make spiritual preparation, a holy vigil, for Pentecost Sunday.

This holy season marks the giving of the Holy Spirit

and celebrates the birthday of the Church. Themes of surrender to the Holy Spirit, spiritual self-examination, commitment to service, devout attention to the fruits of the Spirit, and prayers for sanctifying grace are especially appropriate during the days leading up to Pentecost Sunday.

The following devotions for each day of the week leading up to and including Pentecost Sunday, stress these symbols and roles of the blessed Spirit of Christ: Fire, Wind, Oil, Water, Dove, Guide, and Counselor.

### MONDAY, May 13

#### The Holy Spirit: Refiner's Fire

**Scriptures to Read:** Acts 2:1-12; Matthew 3:11-12

**A Scripture to Memorize:** "He will baptize you with the Holy Spirit and with fire" (Luke 3:16, NIV).

#### For Meditation:

J. B. Phillips reminds us that "Every time we say, *I believe in the Holy Spirit*, we mean that we believe that there is a living God, able and willing to enter human personality and change it" (*Plain Christianity*, London: Epworth, 1957, 104).

Fire was not a new symbol of the Spirit of God to the believers in the Upper Room. A flaming sword guarded the tree of life after Adam sinned. Moses stood before the burning bush on holy ground. Malachi prophesied the Messiah would be "like a refiner's fire."

Before the fire fell on Pentecost, the 120 did little for God. After the fire fell, they changed the world forever.

It is the Holy Spirit of fire who purges our hearts and purifies us from the deepest inner sin, the sin that C. S. Lewis says we "love and loath." Like the refiner's fire that melts, purifies, and separates gold from dross, the Holy Spirit judges the sin of our heart and makes us pure within.

Does your heart cry out for inner purity? Submit yourself to the purging fire of the Holy Spirit.

#### A Song to Sing:

*"Come Holy Ghost, All-quickenin  
Fire!"*

Come Holy Ghost, all-quickenin  
fire!

Come, and my hallowed heart  
inspire,

Sprinkled with the atoning blood.

Now to my soul Thyself reveal.

Thy mighty working let me feel,

And know that I am born of God.

*Wesley Hymns*

Lillenas Publishing Company, No. 53

#### A Prayer to Make Your Own:

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

Cleanse the thoughts of my heart,

By the inspiration of Thy Holy Spirit,

That I may perfectly love Thee,

And more worthily magnify Thy  
holy name,

Through Jesus Christ our Lord,  
Amen.

### TUESDAY, May 14

#### The Holy Spirit: A Mighty Rushing Wind

**Scriptures to Read:** Acts 1:1-8; 2:1-2;  
4:7-31

**A Scripture to Memorize:** "You shall receive power when the Holy Ghost has come upon you; and you shall be witnesses to Me . . . to the end of the earth" (Acts 1:8, NKJV).

#### For Meditation:

The Spirit came as *Wind* and *Fire*  
upon the believers in the Upper Room

at Pentecost. The fire signified purity. The wind symbolized power. "You shall receive power when the Holy Spirit has come upon you."

The Old Testament concept of the Spirit of God is one of power, and His power He imparts to His people. "Truly I am full of power by the Spirit of the Lord" said the prophet Micah (3:8, NKJV). In the Bible, the "Wind" is sometimes regarded as the very breath of God.

Pentecostal power enabled Peter to go from the Upper Room to the street below, and through his preaching, the Spirit of God converted 3,000 people that same day.

Pentecostal power gave Stephen the spirit to love his enemies as they stoned him to death. Pentecostal power enabled Paul to evangelize the world and to write two-thirds of the New Testament. The Spirit of God has always given power. Shadrach, Meshach, and Abednego survived death in the fiery furnace. Daniel survived the lions' den.

You, like the believers of Acts 4:31, will be able to speak the "word of God with boldness" when you are "filled with the Holy Spirit" as they were.

As Brother Lawrence taught us, "Those who have the gale of the Spirit go forward even in sleep."

If you were to pray for a "gale of the Spirit," of God, the Holy Spirit, to enter your life as a powerful wind, what would you say first to God?

#### A Song to Sing:

Holy Spirit, breathe on me;  
Fill me with power divine.

Kindle a flame of love and zeal  
Within this heart of mine.\*

*Worship in Song*  
Nazarene Hymnal, 272

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**A Prayer to Make Your Own:**

"Glory be to Thee, O God the Holy Ghost, who by Thy almighty power hast turned my heart from sin to God."

—John Wesley's Covenant Service



John White

healing oil of the Holy Spirit? Pray about them right now.

2. *Consecration.* Anointing oil was used to consecrate a person or object for divine service. Do you truly desire to be set apart for God's service? Offer Him all your heart today.

**A Song to Sing:**  
*"The Comforter Has Come"*

Lo, the great King of Kings,  
With healing in His wings,  
To ev'ry captive soul  
A full deliv'rance brings.

*Worship in Song*  
Nazarene Hymnal, 275

**A Prayer to Make Your Own:**

"Christ, in Thee I see into the heart and meaning of God's Kingdom. How can I be satisfied with anything less? To such a Kingdom I can surrender with complete abandon. I do. In Thy name. Amen."

—E. Stanley Jones  
*Abundant Living*

**THURSDAY, May 16**

**The Holy Spirit:  
A River of Living Water**

**Scriptures to Study:** John 3:5-8; 7:37; Titus 3:3-7

**A Scripture to Memorize:** "Unless one is born of water and the Spirit, he

cannot enter the kingdom of God" (John 3:5, NKJV).

**For Meditation:**

One of the biblical images that describes the work of the Holy Spirit is the cleansing function of water. For example, "the washing of regeneration and renewing of the Holy Spirit" (Titus 3:5, NKJV). Water cleanses. It is not our awareness of sin that cleanses us. It is not our desire for cleansing that cleanses us. It is only the blood of Christ applied to us by the "washing" and "renewing" work of the Holy Spirit.

Another "water" image has to do with the Holy Spirit as a powerful, life-giving river of living water (John 7:38). John Stott notes that before Christ sent the Church into the world, He sent the Spirit into the Church. The Spirit is then to flow out of the Church's innermost being like "rivers of living water" (John 7:38).

The order of things is still the same today. Before the water of life can flow from you it must first fill your inmost heart to overflowing. You cannot give to others what you yourself do not have.

**A Song to Sing:**  
*"Nothing but the Blood"*

What can wash away my sin?  
Nothing but the blood of Jesus.

.....  
No other fount I know,

Nothing but the blood of Jesus.

*Worship in Song*  
Nazarene Hymnal, 130

**A Prayer to Make Your Own:**

Send us the Spirit of Thy Son,  
To make the depths of Godhead  
known;

To make us share the life divine;  
Send Him the sprinkled blood to  
apply,

Send Him our souls to sanctify,  
And show and seal us ever thine.

—Charles Wesley

**FRIDAY, May 17**

**The Holy Spirit: Peaceful Dove**

**Scriptures to Read:** Galatians 5:22-26; John 1:32-34

**A Scripture to Memorize:**

"I saw the Spirit descending from heaven like a dove, and He remained upon Him. . . . This is He who baptizes with the Holy Spirit" (John 1:32-33, NKJV).

**For Meditation:**

The Spirit comes to us as a dove. As

the dove brought the sprig of olive to Noah, so the Divine Dove brings us peace and the promise of new beginnings.

The Spirit descended as a dove upon Jesus. Thus, He identified Jesus as the Son of God. The presence of the Spirit in our lives marks us as His disciples—"if anyone does not have the Spirit of Christ, he is not His" (Romans 8:9, NKJV).

The Spirit comes as a dove in flight. He comes to set our hearts to soaring in the peace, freedom, and joy of the Holy Ghost.

Peace is what this world hungers for and even goes to war for.

Into this world that cries, "Peace, peace," where there is no peace, the Dove of Peace has come. He identifies Jesus as the Prince of Peace.

Jesus' peace is not the peace the world gives. The world's peace is merely a pause between conflicts. But Jesus' peace is an inner peace of a right relationship with God. An assurance whispered by the Spirit who witnesses with our spirit that we are the children of God.

In conflict, under pressure, through pain, and in sorrow, the peace of Christ

endures. The Dove descends. His peace comes. God's Spirit whispers, "Rest."

In every circumstance, through it all, the Dove of Peace reveals the Prince of Peace to those whose hearts are right with God.

**A Song to Sing:**

*"Wonderful Peace"*

What a treasure I have in this wonderful peace,

Buried deep in the heart of my soul,  
So secure that no power can mine it away,

While the years of eternity roll!

*Worship in Song*

Nazarene Hymnal, 421

**A Prayer to Make Your Own:**

"Drop thy still dews of quietness till all our striving cease;

Take from our souls the strain and stress,

And let our ordered lives confess  
The beauty of thy peace."

—John Greenleaf Whittier

**A Scripture to Memorize:**

"When he, the Spirit of truth, comes, he will guide you into all truth" (John 16:13, NIV).

**For Meditation:**

In a world with so many untruths calling out to us, the faithful Holy Spirit will guide us in all truth.

I heard a widow testify how the Holy Spirit checked her from giving her life's savings to a man later proven to be a swindler.

A woman told how the Holy Spirit kept her from marrying the wrong man.

The Holy Spirit led me through a vocational wilderness to a call to preach and pastor. His way has proven true.

This Paraclete of truth counsels us and keeps us from destructive things. As we learn to know His voice we increasingly discover that He never makes a mistake.

When we are alone and confused and many voices call, the Paraclete walks beside us and shows the way of truth. Diane Karay points out that the Guiding Spirit's Word "comes to us like the song of a bird barely heard. As we listen to identify [His] voice, we

**SATURDAY, May 18**

**The Holy Spirit: Divine Guide**

**Scriptures to Read:** John 16:5-15; Acts 2:14-21



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hear only silence. Your Word has always come to people quietly, fleetingly" (*All the Seasons of Mercy*, Westminster, 1987, 90).

This requires times of quiet, listening to that still, small voice. You are not likely to catch the delicate echo of His voice if the television is always on, the radio blaring—if you never find yourself alone, you may never hear His loving whispered guidance that the Spirit seeks to impart at the very time you need it the most.

**A Song to Sing:**

That I Thy mercy may proclaim,  
That all mankind Thy truth may see.

Hallow Thy great and glorious name,

And perfect holiness in me.

*Wesley's Hymns*

Lillenas Publishing Company, No. 54

**A Prayer to Make Your Own:**

Thank You, Lord, for the companionship of the Holy Spirit. Teach me to hear His guiding voice at every street corner of my life. Guide me not only in the paths of righteousness and beside the still waters, but lead me into the busy streets of Christian service. Amen.

## SUNDAY, MAY 19

### The Holy Spirit: Counselor and Teacher

**Scriptures to Read:** John 14:15-29;  
Romans 8:18-27

**A Scripture to Memorize:** "The Counselor, the Holy Spirit . . . will teach you all things" (John 14:26, NIV).

**For Meditation:**

The Holy Spirit has shown us this week some of the many ways He comes to us.

It is not simple sentimentalism to love Him for who He is. The Dove of Peace. The Cleanser and Purifier. The Empowerer and Healer. The Guide to Truth. The Teacher.

This Pentecost Sunday, the Paraclete walks beside us, teaching us the will of God. Revealing to us the Truth of Christ. Guiding, lest we wander; sustaining, lest we fall.

In our weakness He comes with His power. Our wounds He anoints with His oil of healing. He washes away our sin. He makes us clean.

He comforts when we need com-

forting. He intercedes when we don't know what to pray.

This blessed Holy Spirit comes with fire, wind, and tongues of proclamation. He comes today, the Day of Pentecost. Praise the Lord for full salvation! The Comforter (the word means "with strength") will be with us forever. The call to walk with Him is, as Paul Lovey notes, "no lullaby for the faint-hearted." Rather, it is a "blood transfusion for courageous living."

**A Song to Sing:**

Teach me to love Thee as Thine angels love,

One holy passion filling all my frame:

The baptism of the heav'n- descended Dove;

My heart an altar, and Thy love the flame.

*Worship in Song*

Nazarene Hymnal, 267

**A Prayer to Make Your Own:**

Thank You, God, for Pentecost. Thank You for giving Your Holy Spirit to the Church. With new love and a renewed spirit of gratitude, I give You my life. Take me and do with me what You will. In You I have no fear. H

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# EVANGELISTS' SLATES

- ALBRIGHT, WAYNE L.:** Colorado Springs, CO (Nazarene Bible College), May 7-10; Des Moines, IA (Highland Park), 15-19; Manchester, GA, 29—June 2
- AREY, DONALD I.:** Dixfield, ME, May 22-26
- THE ARMSTRONGS, LEON:** Franklin, PA, May 7-12; Columbus, OH (Wilson Avenue), 14-19; Baraboo, WI, 21-26; Nashville, IN (Parkview) 28—June 2; Kempton, IL, 3-9; Greensboro, NC, 10-16; Greensboro, NC, 16-19; Greensboro, NC (Rolling Roads), 24-30
- BAGGETT, DALLAS W.:** Ladoga, IN, May 1-5; Charleston, WV (Davis Creek), 10-12; Nashville, TN, June 7-9\*
- BALLARD, DONALD K.:** Corbin, KY, May 1-5; Ashland, KY (Summit), 15-19
- BRAATEN, DAN:** Wabash, IN, May 5 a.m. Huntington, IN (First), p.m.: Oakes, ND, 12-16; Bemidji, MN, June 2-6; Grasston, MN, 9-12; Park Rapids, MN, 14-16
- BELZER, DAVE & BARBARA:** Amarillo, TX (North Beacon), May 7-12; Danville, IL (Northside), 21-26; Presho, SD, June 4-9; Dakota District Assembly, 18-23
- THE BENDER FAMILY, TIM:** Hancock, MD (Grace), May 7-12; Lake Placid, NY, 14-19; East Tennessee District Children's Camp, June 17-21
- BLUE, DAVE & DANA:** Southern Florida District Assembly, May 14-18; Southwest Oklahoma District Camp Meeting, 31—June 9; Fort Morgan, CO, 19-23; Northeastern Indiana District Camp, 24-30
- BLTYHE, SR., ELLIS G.:** Dallas, TX (Lake June), May 7-12
- BOCK, DON:** Jackson Center, OH, May 8-12; Huntington, WV (Walnut Hills), 14-19; Gas City, IN, 22-26\*
- BRISCOE, JOHN:** Concerts in Alaska, May 12-26; Wasilla, AK (Lake), 19; Anchorage, AK (First), 26; Anchorage, AK (Jewel Lake), June 2 a.m.; Anchorage, AK (Hilcrest), p.m.; Western Slope Zone Camp, CO, 6-9; Montrose, CO, 11-16; Delta, CO, 18-23; Payson, AZ (First), 25-30
- BROWN, MARK A.:** Gahanna, OH (Columbus North Land), May 7-12; Bristol, IN, 14-19
- BROWN, ROGER N.:** Pineville, WV, May 8-12; Warren, OH (Champion), 22-26; Albion, PA, June 2
- BURKHALTER, PAT & DONNA:** Wellington, KS, May 7-12; El Dorado, KS, 15-19; Harrison, AR, 21-26; Vilonia, AR, 28—June 2; Tallinna, OK, 4-9; Cookeville, TN, 18-23; Amarillo, TX (Central), 25-30
- BYERS, CHARLES & MILDRED:** Independence, MO (First), May 1-5; Atlantic, IA, 7-12; Sioux City, IA (Grace), 14-19; Council Bluffs, IA (Emmanuel), June 4-9; Gordon, NE, 17-23; Iowa District Camp, 24-30
- CANFIELD EVANGELISTIC MINISTRIES, DAVE:** Columbia, TN (Grace), May 1-5; Grayson, KY, 8-12; Bradford, OH, 15-19; Morehead, KY, 29—June 2; Dayton, OH (Fort McKinley), 19-23; Eastern Kentucky District Assembly, 24-26
- CHANEY, REEFOOD & BARBARA:** Cincinnati, OH (Carthage), May 14-19; Tuscaloosa, AL (First), June 4-9; Montgomery, AL (Capital City), 11-16
- CHEATWOOD, HENRY & PHYLLIS:** Coffeyville, KS (First), May 7-12; Bakersfield, CA (Faith), 15-19
- CHIPP, VERLIN E.:** Indianapolis, IN (Castleton), May 8-12
- CLAY, D. E.:** Port Clinton, OH, May 1-5; Plymouth, NC, 15-19; Germantown, OH, 29—June 2
- CLAY, M. E.:** Powhatan Point, OH, May 7-12
- COVINGTON, NATHAN A.:** Denison, TX (First), May 7-12; Tuttle, OK, 14-19; Horseshoe Bend, AR, 28—June 2; Broken Bow, OK, 11-16; Dallas, TX (Bruton Terrace), 25-30
- CRAFTER, J. C.:** Hamilton, MI, May 1-5; Cadillac, MI, 15-19; Concord, NC, June 13-23; Iowa District Camp, 24-30
- CRANDALL, V. E. & BARBARA:** Philadelphia, PA (First), May 14-19
- DARNELL, H. E.:** Greenville, PA, May 9-19; Beebe, AR (Garner), June 3-9; Anderson, IN, 11-16; Sycamore, OH, 27—July 7
- DELL, JIMMY:** Streator, IL, May 2-5; Woodward, OK, 11-15; Owosso, MI (First), 16-19; Flora, IL, 21-26; Ottawa, IL (First), 29—June 2; Wellington, TX, 6-9; Colorado Springs, CO (Central), 11-16; Port Orchard, WA, 19-23; Amarillo, TX (First), 26-30
- DENNISON, MARVIN E.:** Olean, NY, May 14-19; Knoxville, IA, 28—June 2; Roxana, IL, 4-9; Sardinia, OH, 25-30
- DESKINS, GROVER C.:** Romney, WV, May 14-19
- DIXON, GEORGE & CHARLOTTE:** Wilmington, IL (First), May 1-5; Middleport, OH, 8-12; Walton, WV, 15-19; Pomeroy, OH, 22-26; Union City, PA, 29—June 2; Concerts in New York and Pennsylvania, June 3—July 17
- DOOLITTLE, KEVIN C.:** Mercersburg, PA, May 5 a.m.; Milliflunburg, PA, 12; Slippery Rock, PA (Coaltown), 21-26; Atlasburg, PA, 28—June 2; Uhrichsville, OH, 10-16; Chillicothe, OH (West-side), 17-23; Meadville, PA, 24-30
- DOROUGH, W. M.:** Pampa, TX, May 1-5
- DUNMIRE, RALPH & JOANN:** Lawrenceburg, TN (Grace), June 2; Clanton, AL, 13-23\*
- DUTTON, BARRY & TAVIA:** St. Bernice, IN, May 7-12; Bicknell, IN, 14-19; Homer City, PA, 21-26; Clinton, IN, 29—June 2; Boonville, IN, 4-9; Richmond, ME, 25-30
- FADER, WES & MARY:** Larimore, ND, May 5-9; Spearfish, SD (Hills View), 10-12; Mandan, ND, 14-19; Kewanee, IL (Grace), 22-26; Binghamton, NY, 29—June 2; Bethlehem, PA, 5-9; Schuykill Haven, PA, 11-16; Seaford, DE, 19-23; Keyser, WV, 30\*
- FRANK, RICHARD A.:** West Union, OH, May 1-12; Punxsutawney, PA (Anita), 14-19; Huttonsville, WV (Mountain View), 21-26; North East, MD, 28—June 2; Kutztown, PA, 5; Fredericksburg, VA, 7-9; Georgia District Camp, 10-14; Alabama South District Camp, 17-21; Alabama North District Camp, 24-28; Columbiana, AL, 30
- THE FREY FAMILY, DONALD:** Three Rivers, MI (Corey), May 8-12; Hart, MI, 17-19; Kalamazoo, MI (South Side), 26; Elkton, MI, June 17-23; Mendon, MI, 24-30\*
- GESSNER, DON & SHIRL:** Washington Court House, OH, May 7-12; Chillicothe, OH, 14-19; Muncie, IN, 21-26; Lewisburg, PA (Crossroads), 29—June 2; Hanover, PA, 17-23; Hummels Wharf, PA, 25-30\*
- GRIMES, ANDY—ANDREW EVANGELISTIC MINISTRIES:** Lexington, KY (Calvary), May 5-9
- HAINES, GARY W.:** Waterford, MI (Williams Lake), May 11-15; Swartz Creek, MI (Lindenwood), 16-19; Aurora, CO (Denver Aurora), 25-29; Hereford, TX, June 1-5; Willard, OH, 15-19; Mercer, PA, 20-23
- HANCOCK, TIM:** Glen Burnie, MD (Marley Park), May 1-5; Bridgeton, MO (St. Louis Bridgeton), 8-12; Mansfield, OH (First), 15-19; Delaware, OH, 22-26; Loudonville, OH, 29—June 2; South Carolina District Youth Camp, 17-21; Eastern Michigan District Camp, 23-30
- HARRINGTON, MILTON:** Kankakee, IL (Olivet Nazarene University), May 11-12; Farmington, IL, 14-19
- HELMS, MIKE & GLORIA:** Watertown, SD, May 7-12; Escanaba, MI (Delta), 14-19; Appleton, WI, 21-26; Attica, MI (Beulah), 28—June 2
- HENDERSHOT, H. HENRY:** Elkins, WV, May 25-26
- HICKS, JOHN DAVID:** Sumner, WA, May 1-5; Marysville, WA, 8-12; Puyallup, WA, 15-19
- HIGGINS, CHUCK & MARGE:** Oakland, CA (Bayview Fellowship), May 5-7; Lemoore, CA, 12-16; Ceres, CA (Valley View), 19-23; Banning, CA, June 2-6
- HILL, WILLIAM G. & KATHRYN:** Vienna, WV, May 14-19
- HOLSTEIN, J. TED:** Campbellsville, KY, May 7-12; Burlington, WI, 14-19; Illinois District Camp, June 25-30
- HOWARD, RICHARD E.:** Richmond Hill, NY, May 1-5
- HUGHES, JOYCE:** Canada Central District Women's Retreat, May 24-26
- JACK, GLORIA J.:** Eastern Kentucky District Assembly
- JANTZ-OWENS, MARJORIE:** Anderson, IN (First), May 2; Valparaiso, IN (First), 3; Frankfort, IN (First), 7; Kokomo, IN (Bon Air), 10; Kokomo, IN (First), 11; NIROGA, 13-17
- JOHNSON, RON:** Helena, MT (First), May 1; Concerts in British Columbia and Alberta, 5-22; Spokane, WA (Pasadena Park), 26 a.m., Cheney, WA, p.m.; Concerts in Washington, Oregon, and Idaho, June 2-16; Concerts in Idaho, 19 and 23; Kellogg, ID (Silver Valley), 28-30
- JONES, TERRY & LAQUITA:** Bonner Springs, KS, May 1-5; Pratt, KS, 8-12; Mount Vernon, MO, 17-19; Hiwassee, AR, 22-26; Mountain Home, AR (Twin Lakes), 29—June 2; Cedar Rapids, IA (Oakland), 5-9; Iowa District Youth Camp, 10-15; Iowa District Junior High Camp, 17-22; Burlington, IA (First), 23
- KEENA, EARL E.:** Oregon Pacific District Camp, June 24-29
- KELLER, GREGORY L.:** Williamsburg, IN, May 4-9; Zanesville, OH (Northside), 11-15; Pittsburgh, PA (Lincoln Place), 18-22; Uniontown, PA, 28—June 2
- KNIGHT, JOHN L.:** Oklahoma City, OK (Woodson Park), May 1-5; Jacksonville, TX (Mount Hope), 7-12; Brazil, IN (First), 14-19; Plainfield, IN (Trinity), 21-26; Owensville, IN, 28—June 2; Plainville, KS, 11-16; Del City, OK, 25-30
- LAMBERT, J. WILMER:** Oklahoma City, OK (Western Oaks), May 1-6; Hixson, TN (Chattanooga Georgia), 15-19
- LAXSON, KIP:** Gallipolis, OH, May 1-5; Chester, SC, 8-12; East Liverpool, OH (First), 15-19; Indianapolis, IN (Southport), 22-26; Dalton, GA (First), 29—June 2; Winchester, TN (Brown-ington), 21-23 and 26-30
- LAXSON, WALLY & GINGER:** Gallipolis, OH, May 1-5; Chester, SC, 8-12; East Liverpool, OH (First), 15-19; Indianapolis, IN (Southport), 22-26; Dalton, GA (First), 29—June 2; Athens, AL, 9-12; Southwestern Ohio District Camp, 17-23; Dakota District Camp, 25-30
- LECKRONE, LARRY:** Coshocton, OH (First), May 1-5; Clinton, IL (First), 8-12; East Peoria, IL, 14-19; North Pekin, IL, 21-26; New Matamoras, OH, 28—June 2
- LESTER, FRED R.:** Oklahoma City, OK (Britton), May 7-12; Guthrie, OK, 14-19
- LIDDELL, P. L.:** Palmyra, IN, May 21-26; Benton, AR (First), 28—June 2; Ephrata, PA, 4-9
- LOMAN, LANE:** Tyrone, PA, May 5-8; Madison, TN (Nashville Dale), 12-15; Brentwood, TN (Trinity), 19-22; Trinity, NC, 23-26; Irondale, OH, June 2-5; Fort Lauderdale, FL (First), 9-12; Port Arthur, TX (First), 14-16; Petosky, MI, 23-26
- LORENZEN, LINDA K.:** Ridgway, PA, May 1-6; Smithton, PA, 13; Corry, PA, 14-19
- MANLEY, STEPHEN & DELPHINE:** Fort Worth, TX (River Oaks), May 1-5; Kalispell, MT (First), 8-12; Rocky Mountain District Camp, 12-16; Hartford City, IN, 19-22; Miami, WV, 26-28; Lewisburg, PA (Crossroads), 29—June 2; Temple City, CA, 5-9; Clanton, AL, 13-23; Venezuela, 24-30
- MANN, THURL & MARY KAY:** Highland, MI, May 8-12; Mount Sterling, KY (First), 15-19; New Smyrna Beach, FL, 21-26; Perry, FL, 29—June 2
- MAY, JOHN W.:** Parkersburg, WV (Marrtown), May 7-12; Charleston, WV (Tyler Heights), June 5-9
- McMAHON, MICK & HELEN—VICTORY MINISTRIES:** Oakhurst, CA (Oak Park), May 5; Big Rapids, MI, 14-19; Waretown, NJ, 24-27\*
- McWHIRTER, STUART:** Cushing, OK, May 1-5; Shawnee, OK, 7-12; Nashville, TN (Trinity), 14-19; Danville, IL (Southside), 22-26
- MELVIN, L. DOLORES:** Pickford, MI, May 1-5; Cadillac, MI (Cherry Grove), 7-12; Danville, IL, 14-19\*
- MEREDITH, DWIGHT & NORMA JEAN:** Wichita, KS (Indian Hills), June 7-9
- MICKEY, BOB:** Pauls Valley, OK, June 11-16
- MILLHUFF, CHARLES R.:** Melbourne, FL (First) May 1-5; Jamestown, ND (First), 8-12; Northridge, CA (Community), 15-19; Southwest Oklahoma District Camp, 31—June 9; Tyler, TX (Lakeview), 16; Intermountain District Camp, 23—July 1
- MONCK, JIM:** Jackson, CA, May 1-5; Tulsa, OK (First), 15-19
- MOORE, NORMAN L.:** Nampa, ID (Northwest Nazarene College), May 1-3; Buena Park, CA (First), 8-12; Santa Paula, CA, 17-19; Prescott Valley, AZ, June 14-16
- MORLEY, FRANK W.:** Hutchinson, KS (Westside), May 7-12; Hermitage, PA (Gentle Shepherd), 14-19; Whittier, CA (College Avenue), June 2
- NAJARIAN, BERGE & DORIS:** Hollywood, FL, June 1-2
- OVERTON, BILL & DOT:** Southwest Indiana District Tour, May 1-31
- ROSE, WAYNE:** Olathe, KS (MidAmerica Nazarene College), May 6-18; Burlington, KS, 19-22
- RUNYAN, DAVID W.:** Van Buren, AR (First), May 8-12; Springfield, MO (Crestview), 14-19; Soviet Union, 20-30; Joplin District Youth Camp, June 10-14; East Tennessee District Youth Camp, 25-29
- SMITH, DOYLE C.:** Greensboro, NC (First), May 21-26
- SMITH, OTTIS:** Tallmadge, OH (Akron Southeast), May 1-5
- SMITH, DUANE:** Mauston, WI, May 14-19; Fulton, KY (First), 21-26; Portland, IN (Sugar Grove), 28—June 2; Attica, MI, 16-23; Corunna, MI, 25-30
- THE SPEER FAMILY, BROCK:** Atlanta, GA, May 25; Callahan, FL, 26; Nashville, TN, 30; Millport, AL, June 1; Nashville, TN, 2; Southwest Oklahoma District Camp, 5; Live Oak, FL, 14; Benson, NC, 22-23\*
- STANFORTH, KEN:** Sun Valley, NV (Shepherd of the Valley), May 12-19
- STANTON, TED & DONNA:** Sumter, SC (Pageland), May 7-12
- STEVENSON, GEORGE E.:** Wooster, OH, May 8-12; Easton, PA, 15-19; Springfield, MA (First), 28—June 2; Imlay City, MI, 5-9; Hanover, PA, 17-23\*
- STRICKLAND, DICK:** Richmond, CA (Hercules Hill-top Trinity), May 1-5; Aielet, TX, 8-12; Cincinnati, OH (Springdale), 19-22; Southwest Oklahoma District Camp, 31—June 9; West Texas District Camp, 17-23
- TAYLOR, CLIFF—FAMILY EVANGELIST:** Lecturing in Spokane, WA, May 3-4; Boise, ID (Overland), June 10-16; Apache Junction, AZ, 24-28
- TAYLOR, MENDELL L.:** Eastern Michigan District Camp, June 23-30
- TUCKER, RALPH WILLIAM:** Salem, OR, June 15-21\*
- TURNER, BEVERLY:** Southwest Oklahoma District Camp, June 17-23
- ULMET, ALECK G.:** Shepherdsville, KY (First), May 15-19
- WELCH, MRS. DARLENE:** Somerset, KY (First), May 4
- WELCH, W. B.:** Nashville, TN (Trevecca Nazarene College), May 12; Columbus, IN (Calvary), 14; South Pittsburg, TN, 21-26
- WELLS, LINARD:** Troy, OH, May 7-12; Columbus, OH (First), 14-19; Terre Haute, IN (East Side), 28—June 2; Jeffersonville, IN (First), 4-9; Evansville, IN (Grace), 11-16; Germany, 21-30
- WRIGHT, E. GUY & LIL:** Akron, OH (Kenmore), May 7-12; Jane Lew, WV (Valley View), 14-19; Nitro, WV, 21-26; Hernshaw, WV (Lens Creek), 28—June 2; North Bethlehem, PA, 6-9; Harrisville, WV (Ritchie), 11-16; Linville, NC, 18-23; Warsaw, OH, 26-30

\*Denotes Non-Nazarene Church

## General Superintendent's ... continued from page 8

Third, there is to be divine evidence and conviction that He is able and willing to do it now. Fourth, there is

divine evidence and conviction that He does it.

The Holy Spirit is received as a gift from our Heavenly Father. Jesus says: "If you then, . . . know how to give good gifts to your children, how

much more will your Father in heaven give the Holy Spirit to those who ask him" (Luke 11:13, NIV). Since the Holy Spirit is received by faith, you may receive Him now . . . at this very moment!

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They are  
ripe  
for harvest.”

JOHN 4:35b, NIV



•  
**THE YEAR OF  
THE HARVEST**  
•  
EASTER 1991—EASTER 1992

This is a campaign to concentrate our energies in evangelism for one full year. These are the accepted goals: US/Canada—39,610; World Regions—54,452.

*Make A Difference*

**In Your Church  
and in Your World**

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## ABUNDANCE

For dirty little sneakers  
And tender feet that fill them  
I give You thanks, Father.

For bathtub rings  
And sloppy wet sinks,  
For sticky soap  
And scattered toys  
I give You glory, Lord.

For the things that gather dust,  
For patched and faded denim,  
For dishes that, once full, are now empty  
And await washing,  
For plants in pots  
That always need watering or feeding or pruning,  
I praise You.

For the book someone gave me when I needed  
to read it,  
For the song on the radio when I needed to hear  
it,  
For a touch on my shoulder when I longed for  
comfort,  
For all my world,  
I am grateful.

—Laura Roscoe-Griffin



# THE QUESTION BOX

CONDUCTED BY WESLEY TRACY, *Editor*

I have only recently been attending the Church of the Nazarene. Some of the people use the word "amen" to respond to the preacher, singers, or just about anything. I am familiar with the term only as the way to end a prayer. What is the meaning of the term and its usage?

"Amen" is a Hebrew word meaning *firm* or *established*. When used as an adverb it means *certainly* or *assuredly*. It is often used in the Old Testament as a response, declaring that a saying is valid and binding. The user of "amen" is acknowledging that the divine truth pronounced has a claim upon him, which he accepts. In the New Testament, Jesus used this term frequently. Usually, it introduces a weighty saying and is translated *verily* or *truly*.

The early Christians commonly used the Greek word *genoito* (so be it) as a synonym for "amen."

In most of our Nazarene churches, the use of this term at any time during the service is welcomed. I hope that you will become one of those who say "amen" to show your agreement with and approval of what is being said or sung, or to register the fact that your own heart resonates with the Spirit in the service.

Last month, the senior citizens' group at our church played bingo—not for money, but for some quite valuable prizes. Is this acceptable entertainment for a Nazarene church?

No, it is not an acceptable practice. Our *Manual* declares, "We hold specifically that the following practices should be avoided. . . . Lotteries and other forms of gambling, whether legal or illegal. The church holds that the final result of these practices is detrimental both to the individual and society" (34, 34.2).

I know of two churches on our district in which members who thought the pastor should leave worked hard to get a large percentage of the members to hold back their tithe. When the pastor leaves, they all agreed, we will put our tithe in the offering. Is there anything in our polity or the Bible to justify this practice?

There is absolutely nothing in our polity, the Bible, or the whole world that justifies such diabolically sinful behavior.

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

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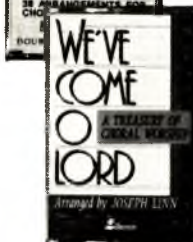
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# AIDS

## ALIVE AND BREATHING IN THE CRIB

BY NIC SANDBULTE

**T**he subject of AIDS came up in Sunday School class the Sunday before it happened. The consensus was that if a person contracted AIDS innocently, like Ryan White had, he could be accepted into the church. But if the person was a prostitute or used drugs, it would be hard to accept their presence in the church. In the course of the discussion, I said, "The question is: Are we willing to die for them while they are still in their sins?" Meaning, would we be willing to risk our lives so that they might know Christ as personal Savior. Little did I realize what lay before me and my family.

Jered, our foster son, came to us December of 1989. He was six months old and, for all intents and purposes, abandoned by his parents. We were told that his mother was suspected of using alcohol.

The first foster family gave Jered up because he would scream for extended periods of time. It was an ear-piercing scream that occurred without any appar-

ent cause, and the child could not be comforted. Later, we learned that this is common among drug addicted children.

For six months my wife, Lisa, and I cared for Jered. We watched his teeth come in, witnessed his first steps, his first words ("dada," I am proud to say), and watched him bloom into a toddler. We had had foster children before, but they had parents with visitation rights. Jered knew only us as his family.

How does love grow? It is hard to say. We wanted to keep ourselves emotionally detached so we could give him to an adoptive family, but we also wanted to keep him as our son. The little brown-haired, brown-eyed boy had won our hearts.

The night of April 18, Lisa and I took turns trying to console him. We doctored him with a painkiller for children and teething medicine. Nothing would comfort him. Early the next morning, I took him to the local emergency room. The doctor confirmed our suspicions. Jered had an infection in his left ear. The doctor prescribed a fairly powerful

*Are we willing to die for others while they are still in their sins?*

antibiotic.

Jered took all of the medication, but as it ran out, his fever returned. That evening I took him to the emergency room at 10:00, hoping to get some sleep. On April 29, Jered was again diagnosed with an infection in the left ear and his antibiotic was changed. The doctor also gave him a prescription for pain medication while assuring me that Jered would sleep through the night "with that in him." By 1 A.M. Jered was again screaming in pain. Lisa and I lay down in shifts—I could not call it sleep.

The next morning we were so tired we were nauseous. I called in sick to work. Lisa had already scheduled a doctor's appointment for my oldest daughter at the local children's hospital that morning, so I helped her take our four children along. Before my daughter's appointment, we had Jered examined in the emergency room. Both ears were now infected, and supposedly the first dosages of medicine were not large enough for Jered's weight. We were sent home with a third

round of antibiotics. Again he took the full course of the prescription, but he seemed weak, lethargic, and always fussy.

Then on Tuesday, May 8, four days before his first birthday, we endured another sleepless night. Lisa took Jered to the emergency room the next morning. Jered had a fever of 104.9. A chest X ray revealed bacterial pneumonia usually seen in AIDS victims. This, coupled with the ear infections that would not heal, prompted the doctors to test for AIDS.

I was called from work to meet at the hospital with a

social worker who tried to explain to us the dangers of AIDS. (She urged us not to be bi-sexual and to use condoms.) We were told it would take two weeks for the results of the tests.

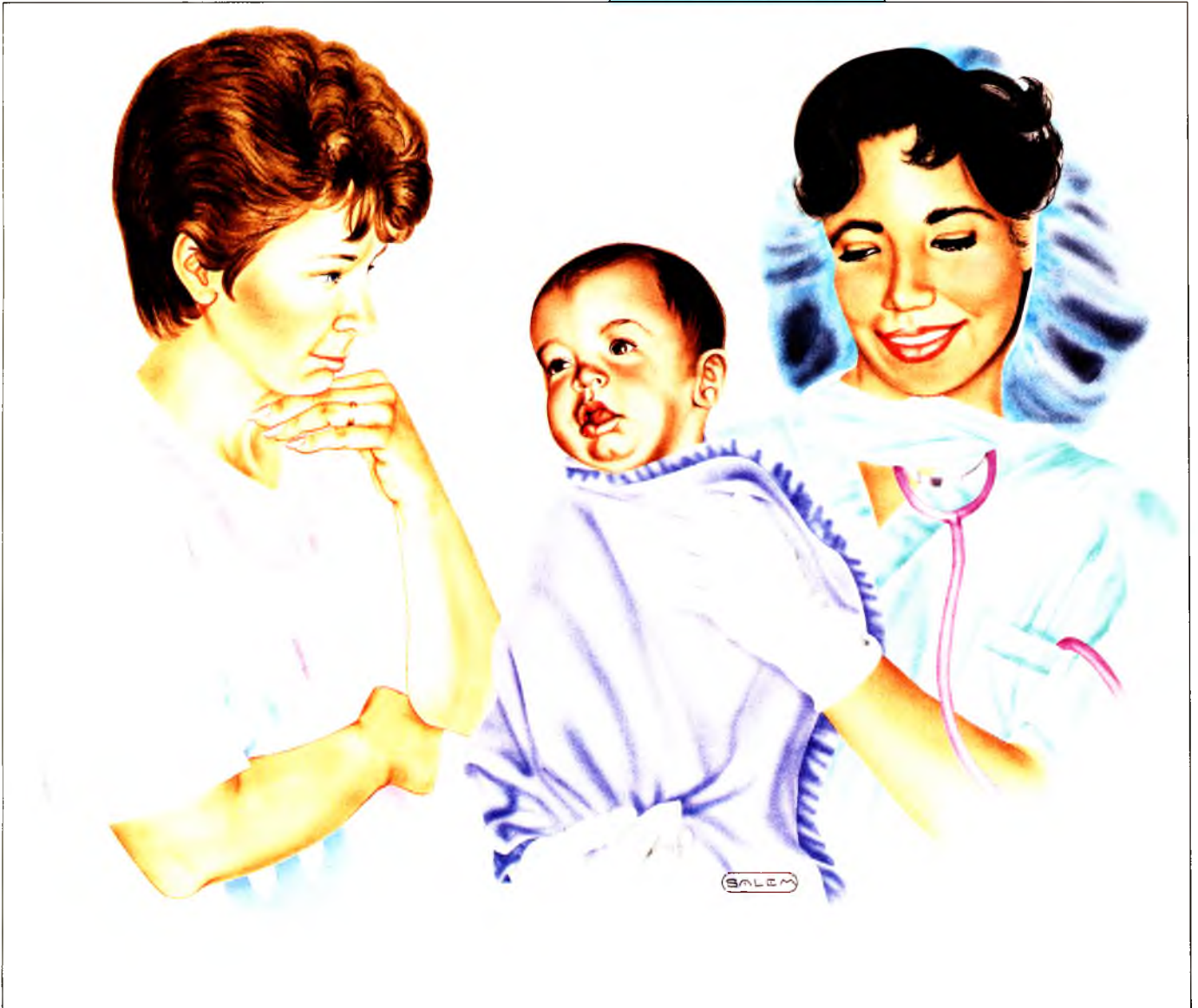
Jered was placed in isolation at the hospital. Except for our family, everyone entering the room was required to wear a mask and gown. One doctor pinched Jered's cheek and commented about how cute he was, then promptly washed her hands with antibacterial soap.

During the four days that Jered was in the hospital, we cried a lot. We realized just how much we loved

*We had no legal responsibility to him. If he did have AIDS, it was the state's problem.*

this little boy. "How did we let this happen?" we asked ourselves. We were only foster parents and figured he would be adopted soon. Although he wasn't really ours, we still ached at the thought of him being alone in the hospital each night with only masked strangers for company. We also pondered whether he would ever come home, and wondered what we would do if he did.

As his health improved, we worried. Had he already infected the rest of our family? It may have been coincidence, but our pastor never visited, even though he knew the possible diag-



*Our church friends, including the pastor, were conspicuously absent.*

nosis. (In fairness, he was moving during this time.) Church friends were conspicuously absent from the hospital, although some phoned us at the house.

On Friday, May 11, Jered's first birthday, Lisa couldn't sleep. At 5 A.M. she called a friend in another state who had cared for an AIDS baby. Our friend didn't offer much consolation. She informed us that some health insurance companies drop families from their policies if even the test for AIDS is performed; that our children might be ousted from their school just because an AIDS baby lived with them; and that people at church would not want an AIDS baby in the nursery—especially a foster child. The statement that hurt the most was her comment that if we took Jered back, our children would have to watch him die.

In those early morning hours, we rationalized that we had a moral obligation to our children. After all, he was only a foster child. He was a ward of the state. We had no legal responsibility to him. If he did have AIDS, it was the state's problem. We decided not to take him home until we knew for sure that he was healthy.

Yet, even as we made this decision, I had tears in my

eyes. I said to Lisa, "Somebody has to love him enough to watch him die."

Later that morning, the doctors released Jered from the hospital. Lisa refused to take him until the results of the test came back. Right away the doctors and nurses began to lay on the guilt. They cited clinical facts about AIDS—facts Lisa knew, facts that are so easy to deal with when AIDS isn't alive and breathing in the crib.

One nurse told Lisa that she cared for AIDS babies all the time and she had children at home. Lisa countered with, "You don't have to take them to the church nursery." The nurse did not respond.

Four days after the test was administered, we received the results. Jered did not have AIDS.

He came home to us on his first birthday. It was sort of a rebirth—a new birth to our love for this child. I can't say how it would have ended if he had had AIDS, because our emotions were so tied up between moral obligation to Jered and moral obligation to our family. Thank the Lord we did not have to decide.

One thing I do know, we can debate the problem of AIDS and know the facts about it, and we can decide ahead of time how we will handle it when it comes

close to us. But our theorizing will probably leave us short when we finally come face to face with AIDS in the eyes of a person we love.

The question remains: Are we in the church willing to risk our lives to save those who carry in their bodies one of the results of their sin? Are we willing to risk our status quo for those innocent victims of other people's sin?

AIDS victims can be cared for by masked, gloved, and hand-washed professionals in a clinical situation, but they need to be cared for by loving individuals willing to watch them die. With that kind of love, maybe the sting that comes at their deathbed will be swallowed up by victory as we see them go home to the arms of Jesus who said, "They will know you are My disciples by your love."



*Since the events of this article, Jered has been diagnosed as having Fetal Alcohol/Drug Syndrome. During this time, the bond of love between Jered and the Sandbultes has continued to grow. Nic and Lisa are now in the final stages of adopting Jered.*

HH



## Jesus Is Lord

**P**ublic speakers are notorious name droppers. It lends an air of authority and erudition to what they say. When I speak, I like to drop names like Matthew, Mark, Luke, John, Paul, James, Peter, and Jude. If you distill their message to its essence, it reads, "Jesus is Lord."

The New Testament declares that "Jesus is the same yesterday and today and forever." In any direction and dimension of life, therefore, Jesus is Lord. His Lordship is hidden to the eyes of unbelievers, but it is not unreal for being unseen.

Jesus is Lord of yesterday. Yesterday seeks to haunt us with its record and memories of wrongdoing. Jesus can conquer, in forgiving and cleansing love, all our sins and failures.

He stood before a sin-wrecked and grief-laden man in a Capernaum home and said, "Your sins are forgiven." He has proclaimed His Lordship by announcing forgiveness for millions since that ancient day. He can and will do so for all who trust in Him now. As a criminal in Scotland, who found Jesus while awaiting execution, put it. "He is a great forgiver."

We have been told that modern man is not worrying about his sins. True, but he is desperately worried about their consequences. When he discovers the source of his misery, he will be concerned about his sins, and he will want release from guilt more than air or bread. Such a man will find that Jesus can break the grip of a guilty past and free him to serve God and climb heav-

enward with all his remaining steps.

Jesus is Lord of today. He can master our circumstances and meet our needs at all times and in all places.

In a desert place, "a lonely place apart," Jesus faced a hungry crowd of over 5,000 people. He said to His disciples, "I am not willing to send them away hungry." He is the enemy of poverty and hunger. Accordingly, He took a boy's lunch of bread and fish and multiplied those meager resources until all had eaten and were satisfied.

All four Gospels record that miracle. They emphasize the compassion and power of Jesus. He is not aloof from human misery. He enters into our sufferings, becoming not only our companion but our champion. He acts on behalf of those who trust in Him and sees them through the darkest, hardest, and loneliest hours they face.

We live in a scary world where all kinds of bad things can happen to anyone at any time. Our real security lies not in dialing 911, but in practicing Matthew 6:33, because Jesus is Lord.

Jesus is Lord of forever. He can rescue His people from the grave and confer upon them His eternal victory over death and hell.

The first man to die for the cause of Christ did not find himself in the hands of blind fate or tragic oblivion. Stephen cried out,

"Lord Jesus, receive my spirit." In his dying moment the martyr faced not the darkness but the light—he saw the glory of God!

Our Christian dead, beside whose graves we wept even while rejoicing in hope, are not forever dust and ashes. The promise of the Lord is, "The dead in Christ shall rise."

The future is mercifully veiled from us. What will happen tomorrow we do not know. But this we do know, we are in His hands who is Lord of all time, all places, all situations. Death is inevitable, but we can meet even death comforted

***This we do know, we are in His hands who is Lord of all times, all places, all situations.***

and assured that Jesus is in charge. As Paul insists, not even death can separate us from the love of God in Jesus Christ our Lord.

Jesus is Lord! The earliest Christian creed is still the latest good news. He saves from the accusing past, secures in the changing present, and sustains throughout the forboding future.

W. E. McCumber is a preacher, teacher, author, and former editor of the Herald of Holiness. H

**REED ACCEPTS TNC PRESIDENCY**



Millard Reed, 57, has accepted the presidency of Trevecca Nazarene College, according to Talmadge

Johnson, chairman of the TNC Board of Trustees. Reed announced his decision to accept the presidency and resigned from the pastorate at Nashville First Church of the Nazarene Mar. 24.

Reed was elected president by the TNC Board of Trustees Mar. 19. He succeeds Homer Adams who served the college as president for 12 years.

"The Board of Trustees is united in its support of President Reed," said Johnson. "He is an experienced and competent churchman who will serve the college well."

Reed pastored Nashville First Church for 17 years. Prior to this, he pastored congregations in Overland Park, Kans.; Kenosha, Wis.; and St. Louis, Mo.

Reed will deliver TNC's 1991 commencement address on May 13.

Reed holds a B.A. from Olivet Nazarene College, an M.Div. from Eden Theological Seminary, and a D.Min. from Vanderbilt University.

A member of the General Board, he is chairman of the Sunday School Ministries Department.

Reed and his wife, Barbara, have four children, Stephen, Deborah, Paul, and John Mark.

**MAN CONVICTED IN MURDER OF NAMPA MUSICIAN**

A Gem County, Idaho, jury took less than three hours to deliver a guilty verdict for Benjamin D. Ivey in the murder of Nampa musician, Marlene Friesen. Ivey, 27, was convicted Mar. 4 of murdering the 37-year-old Friesen at her home in June 1990.

Friesen lived alone in a residential section of Nampa. She was the pianist for the adult choir at First Church of the Nazarene.

According to police, Ivey had lived in Friesen's neighborhood in the mid-'80s when he attended Northwest Nazarene College. Prosecution witnesses testified that Friesen had complained to friends about Ivey bothering her and staying too long when he visited her home. Other witnesses said that Ivey was in Nampa for his brother-in-law's wedding the week of the murder.

Ivey was arrested July 5 near Portland, Oreg., after police linked him to a .22-caliber handgun believed to have been used in the murder. Police also found Ivey's fingerprints on a telephone in Friesen's kitchen.

**GENERAL SUPERINTENDENTS EXPRESS THANKS**

The Board of General Superintendents has expressed its gratitude to God for the cessation of the Persian Gulf War. The board released the following statement:

Members of the Board of General Superintendents wish to thank our constituents everywhere for the united cooperation given in the call to prayer issued a number of times during the Gulf crisis. We do believe that God has been hearing and answering our prayers, and we are thankful that the fighting is over.

We believe Nazarenes everywhere have continued to pray for those charged with stabilizing the area while accounting for those missing in action. Families who have suffered loss of loved ones continue to need our prayers. We will want to pray for all national leaders that they, too, may have the guidance of Almighty God during this crucial period. It is important for Nazarenes everywhere to continue to pray for God's will to be done as we seek peace in the world.

**NAZARENES KILLED IN MALAWI**

At least three Nazarenes are dead as a result of the torrential rains that have pounded the African nation of Malawi, according to Robert H. Scott, World Mission Division director.

Unusual rain storms in southern Malawi have resulted in mud slides and flooding. At least 500 persons have been killed and thousands left homeless.

Scott says Nazarene missionaries in Malawi are safe, but three nationals have died, one church was destroyed, and many were left homeless.

Nazarene Compassionate Ministries responded to the need with shipments of food

and clothing. Contributions may be made to the Nazarene Compassionate Ministries Fund and should be designated for Malawi Disaster Relief.

**FIRST SERVICES HELD IN WEIMAR**

Fifty persons attended the first service at a Nazarene church in Weimar, Germany, on Palm Sunday, Mar. 24, according to Thomas Vollenweider, Middle European District superintendent.

This was the first Nazarene church service in East Germany outside of East Berlin. Services were held in East Berlin Sept. 30, 1990.

Nazarenes from Rhein-Main and Berlin had spent the six weeks prior to the first service visiting about 6,000 homes.

"All of this is a tremendous encouragement for us to go ahead with launching churches in the cities of Effurt and Gotha in the Thuringen region, where we have the plans and the pastors ready to go," said Vollenweider.

Efforts were launched by the Church of the Nazarene to evangelize East Germany and Eastern Europe in early 1990.

**ANEURYSMS TAKE LIFE OF FRANCES SPEAR**

Frances Spear, 61, wife of Robert Spear, Jr., Southern Florida District Superintendent, died Mar. 30, at a Gainesville, Fla., hospital.

Death was attributed to complications resulting from two brain aneurysms. Mrs. Spear was diagnosed with the aneurysms about one week



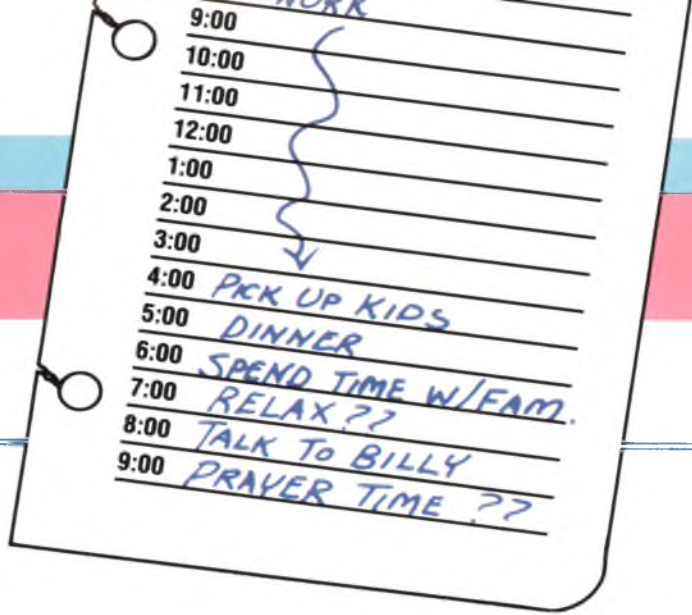
before her death. She had been suffering from blurred vision for several weeks.

She was admitted to Shands Hospital at the University of Florida Mar. 23 where she underwent two surgeries. She never regained consciousness following the first operation.

Funeral services were conducted at Pompano Beach First Church Apr. 3.

Besides Dr. Spear, survivors include: her mother and a sister; three children, Jim, Joy Wilson, and Bob; and six grandchildren.

The Frances Spear Memorial Fund has been established to assist pastors on the Southern Florida District. Contributions may be sent to Warren Whiting, district treasurer, 3031 S.W. 21st Ct., Fort Lauderdale, FL 33312.



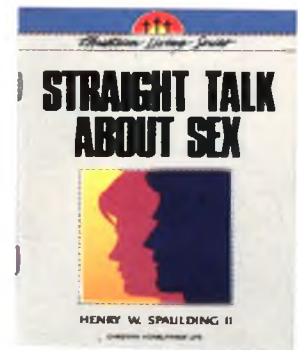
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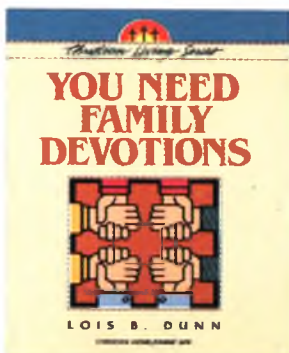
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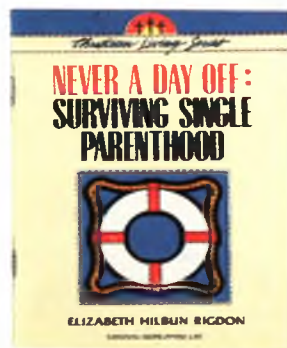
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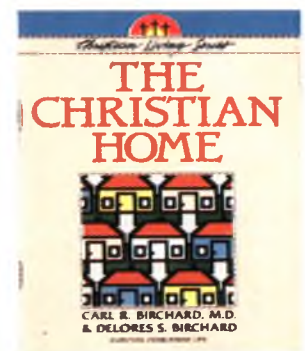
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