

MARCH 1993

Herald of Holiness

CHURCH OF THE NAZARENE

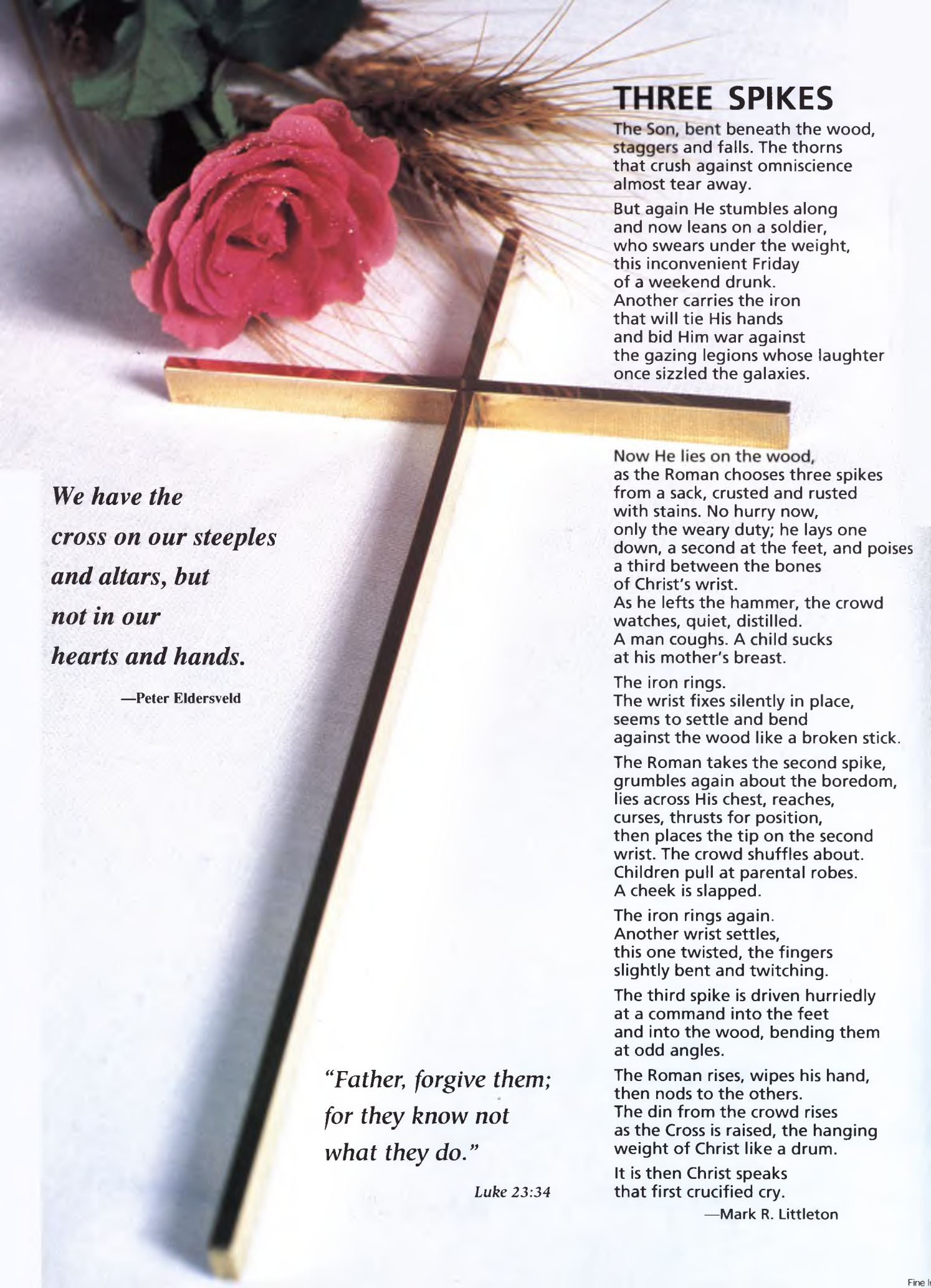
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SING TO THE LORD

CHURCH OF THE NAZARENE
HYMNAL

SING TO THE LORD
NEW NAZARENE HYMNAL

THE HEALING OF A HEART
LENTEN REFLECTIONS
THE LOVE COMMAND

A golden cross is the central focus, set against a white background. To the left of the cross is a vibrant red rose with green leaves. Above the cross is a crown of thorns, its sharp, brown spines radiating outwards. The lighting is soft, highlighting the textures of the rose, the thorns, and the metallic sheen of the cross.

THREE SPIKES

The Son, bent beneath the wood,
staggers and falls. The thorns
that crush against omniscience
almost tear away.

But again He stumbles along
and now leans on a soldier,
who swears under the weight,
this inconvenient Friday
of a weekend drunk.
Another carries the iron
that will tie His hands
and bid Him war against
the gazing legions whose laughter
once sizzled the galaxies.

Now He lies on the wood,
as the Roman chooses three spikes
from a sack, crusted and rusted
with stains. No hurry now,
only the weary duty; he lays one
down, a second at the feet, and poises
a third between the bones
of Christ's wrist.

As he lifts the hammer, the crowd
watches, quiet, distilled.
A man coughs. A child sucks
at his mother's breast.

The iron rings.
The wrist fixes silently in place,
seems to settle and bend
against the wood like a broken stick.

The Roman takes the second spike,
grumbles again about the boredom,
lies across His chest, reaches,
curses, thrusts for position,
then places the tip on the second
wrist. The crowd shuffles about.
Children pull at parental robes.
A cheek is slapped.

The iron rings again.
Another wrist settles,
this one twisted, the fingers
slightly bent and twitching.

The third spike is driven hurriedly
at a command into the feet
and into the wood, bending them
at odd angles.

The Roman rises, wipes his hand,
then nods to the others.
The din from the crowd rises
as the Cross is raised, the hanging
weight of Christ like a drum.

It is then Christ speaks
that first crucified cry.

—Mark R. Littleton

*We have the
cross on our steeples
and altars, but
not in our
hearts and hands.*

—Peter Eldersveld

*“Father, forgive them;
for they know not
what they do.”*

Luke 23:34

Sing to the Lord

BY JERALD D. JOHNSON, GENERAL SUPERINTENDENT

The printing of a new hymnal is reason for celebration. How significant that the arrival of *Sing to the Lord* coincides with the 1993 General Assembly. A highlight of our great family gathering in Indianapolis will be the introduction of this latest contribution of the Nazarene Publishing House to the spiritual vitality of our churches.

Those of us who have watched the development of the new hymnal from the sidelines share deep gratitude for the dedication and skill of everyone who has brought this dream to reality. There has been genuine sensitivity, not only to the needs of the church but also to the desires of our people. Questionnaires were sent asking what our people wanted in a new hymnal. There has been commitment to the theological acceptability of what will be sung in our churches. Finally, our publishing house has determined that this book will represent the finest craftsmanship in printing and binding.

Since its earliest days, our church has been identified as a singing church. This characterizes us today as well. Drop into just about any Church of the Nazarene anywhere and you will see that a significant portion of the worship service is given to congregational singing. We have considerable variety in our song services. The singing of choruses has become very acceptable to many, if not most, of our people. These are sung with emotion and enthusiasm. But we are convinced that no worship service is complete without all of the people turning in a hymnal to an announced

number and together singing the printed words in praise to God. It is, of course, part of our tradition. But it is more. All of us have grown in theological understanding and emotional maturity by singing the songs of the Kingdom.

**For many years
the Bible and
the hymnal
have been
inseparable
traveling
companions for
many Christians.**

For many years the Bible and the hymnal have been inseparable traveling companions for many Christians. This may be an idea for modern believers that could greatly enhance personal and family devotions. Who said that hymnals are designed just for racks in the back of church pews? The traveling businessperson could enhance his personal devotional life by tucking a hymnal as well as a

Bible in a garment bag or briefcase. Why wouldn't a young person find inspiration from a hymnal on the nightstand? Worship at home with the children, singing out of the church songbook, is surely worthy of consideration.

Our new hymnal will contain a number of new songs. It will also have old ones and some that are neither old nor new. There will be choruses and meaningful Scripture readings. It will be contemporary, yet faithful to tradition. It promises to meet the expectations of all.

The release of the hymnal, *Sing to the Lord*, is cause for celebration. It promises to keep us singing well on into century 21. To you, Dr. Robert Foster, and all of your staff at Lillenas Publishing Company and Nazarene Publishing House who are making this event possible, we say thanks. We admit to joyful anticipation for the first copy to come off the press. May God bless your efforts abundantly, and ours as well, as we use this new "means of grace" to assist us in worship and praise to Him.

H



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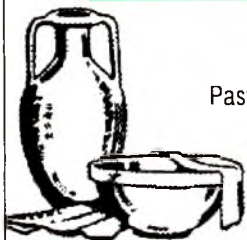
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The ANSW (Association of Nazarenes in Social Work) is an auxiliary of Church Extension Ministries/Church Growth Division. Nazarene Compassionate Ministries, United States/Canada - Church Growth Division/Church of the Nazarene.

Come on

Isn't it time for you to come home?

Haven't you had enough of the world's shallow gratifications?

Haven't you had enough counterfeit answers to your heart's deep needs?

Haven't you leaned your ladder on the wrong wall too long already?

Aren't you tired of trying to be a classy sophisticate who knows about all things timely—progressive education, career enhancement, political correctness, next season's fashions, and the done thing?

Are you not tired of having just enough religion to make you uncomfortable at a cocktail reception and yet ill at ease in the presence of the Holy?

There is a time to come back to simple holy living. A time to come back to self-control, Christian simplicity, and spiritual discipline energized by God's grace.

"Now is the time. We have been through it all—the grasping, the looking, the searching. We have lived as people who try to serve God and mammon, and we know now that it cannot be done."

Too many Christians have drifted into letting the world tell them how to dress, what to drive, what songs and entertainment

with which to saturate the soul, and just how to put me first at the expense of other people whom nobody puts first. Some who take the name of Christ seem owned by their ambitions, chained to a success formula, enslaved by the hunger for prestige—diseases they have caught from our sinful culture. They fill up the ranks of the Christian jet set. Visit any important Christian conference and you will see them—"dressed alike, talking alike, smiling alike, looking over the shoulders of the people to whom they are speak-

Aren't you sick of Christian self-help propaganda that has taught believers to pursue self-fulfillment, exploit sexuality, and lose weight?

ing in order to see who else has come into the room."²

The world has taught us to reach for the things that matter least while neglecting the things that matter most. Prayer, Bible study, devotion, and obedience have been elbowed to the margins as Christian self-help propaganda taught believers to dress for success, win through intimidation, fulfill themselves, enjoy sex, and lose weight. Richard Baxter's 17th-century description fits today's cosmopolite evangelicals like a glove:

Home

When we should study God, we study ourselves; when we should mind God, we mind ourselves; when we should love God, we love our carnal selves; when we should trust God, we trust ourselves; when we should honour God, we honour ourselves; and when we should ascribe to God, and admire him, we ascribe to and admire ourselves: and instead of God we would have all men's eyes and dependence on us, and all men's thanks returned to us, and would gladly be the only men on earth extolled and admired by all. And thus naturally we are our own idols.³

Even spirituality has become something to be utilized. We were coached to practice the spiritual disciplines in order to achieve self-fulfillment, discover happiness, become fully human, and overcome stress. Such behavior is a lilac-scented blasphemy. The only reason to practice the spiritual disciplines is because of who God is.

Not even Hollywood has "out-glitzed" evangelical religion. Popular Christianity has been polled, charted, televised, packaged, marketed, and made "user friendly" by the best ad crews in the world. But now we know that making Christianity compatible with the loose living and undisciplined conduct of our culture does not work. The popular church "has lower standards for membership than those for getting on a bus."⁴ But we have

learned a few lessons, haven't we? "Now we can see . . . where uncontrolled living goes. We know the misery. We have felt it."⁵

It is time to come home. Time to stop trying to be citizens of two countries. It is time to stop trying to blend God's way with our own wants and lusts. Come home to Christian simplicity, discipline, and holiness of heart and life.

The journey is not easy. The worldly culture will try to sweep you back into its whirlwind of shallow gratifications, its conscience deadening maze of greeds and lusts, its "cosmetic diversions and plastic pleasures."

Resist them in the power of the Spirit. They are vapors of fantasy that lead only to emptiness. On the other hand, the holy life to which God is calling you is "astounding in its completeness," as Thomas Kelly writes. Of the holy life, he says,

Its joys are ravishing,
its peace profound,
its humility the deepest,
its power world-shaking,
its love enveloping,
its simplicity that of a trusting child . . .

It is the life and power of Jesus of Nazareth.⁶

Reference Notes

1. Roger C. Palms, *Enjoying the Closeness of God* (Minneapolis: World Wide Publications, 1989), 29.
2. Palms, *Enjoying*, 20.
3. Richard Baxter, *The Saint's Everlasting Rest* (circa 1660), ed. Wm. Young (Philadelphia: J. B. Lippincott, 1909), 85.
4. Harry R. Rudin, *Christian Century* (June 4, 1952), 665.
5. Palms, *Enjoying*, 30.
6. Thomas R. Kelly, *A Testament of Devotion* (New York: Harper and Row, 1941), 29.



PROFILE



Woodie and Cheryl Stevens with children Michelle age 15, and Geoffrey age 12.

NAME:

Rev. Woodie J. Stevens, D.Min.

NTS:

M.Div., 1976

CURRENT MINISTRY ASSIGNMENT:

Senior Pastor, Colorado Springs First Church of the Nazarene

PREVIOUS MINISTRY ASSIGNMENTS:

Pastor, Vermillion, S.Dak., and Mundelein, Ill.

SPECIAL RECOGNITION:

General NYI President 1985-89

ON MINISTRY:

"It was eight weeks before graduation at NTS. I wanted to pastor so badly, I was so ready to be in ministry, that I agreed to drive over 600 miles round-trip every weekend to begin pastoring the Vermillion, S.Dak., Church of the Nazarene. The drive about killed me—and my family. But it was fine, because it was part of my call to know Jesus and make Him known. NTS really was an essential part of my preparation to minister the life and love of Jesus Christ to the needs of people."

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

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20/20 Vision for the Heart

I have always admired Bartimaeus for aggressively calling to Jesus for help. Jesus forced him to sharpen his request by asking, "What do you want me to do for you?" (Mark 10:51, NRSV).^{*} With unashamed boldness he asked, "My teacher, let me see again." His request was granted by the Great Physician.

Such musings remind me of the powerful music of Handel's *Messiah* and the thundering words of Isaiah 35:5. "Then the eyes of the blind shall be opened, and the ears of the deaf unstopped," and "The people who walked in darkness have seen a great light; those who lived in a land of deep darkness—on them light has shined" (Isaiah 9:2).

Then it slowly dawns that being able to see with the physical eyes is not always evidence of being able to see in other—and even more important—ways. In the Old Testament, the Lord accuses Israel of failing to understand the things they have seen. Jeremiah reports these words of the Lord, "Hear this, O foolish and senseless people, who have eyes, but do not see, who have ears, but do not hear" (5:21). A couple of verses later, Jeremiah suggests that rebellious hearts cloud the vision.

Disobedient and rebellious persons fail to recognize the strategic role the Lord has played in their lives and history. To only see physically is to miss the genuinely significant things.

It is relatively easy to get corrective lenses for the physical eyes. But how does one go about corrective surgery for spiritual vision?

Elisha, in 2 Kings, demonstrated one quick route to 20/20 spiritual vision. When his servant was overwhelmed because he could only see physically, Elisha prayed, "O Lord,

please open his eyes that he may see.' So the Lord opened the eyes of the servant, and he saw; the mountain was full of horses and chariots of fire all around Elisha" (2 Kings 6:17).

Most of us are more like that servant than we care to admit.

The Psalmist prayed for the improvement of his own sight, "Open my eyes, so that I may behold wondrous things out of your law" (119:18). He understood that even reading God's Word calls for spiritual illumination.

Paul prays that the eyes of the Ephesians' hearts may be enlightened (1:18-20). He really believes that a person can have 20/20 vision for the heart. In 2 Corinthians 4:4, he recognizes that "the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God."

In 2 Corinthians 3, Paul writes of both a veil over the eyes and a veil covering the heart. The solution to such blindness is to turn to the Lord. "When one turns to the Lord, the veil is removed" (3:16). So lack of spiritual vision is a matter of focus and direction.

Hebrews recommends the same solution: "Let us fix our eyes on Jesus, the author and perfecter of our faith" (12:2, NIV). The careful and consistent focus upon Jesus has a number of results:

1. We shall be transformed into the very same image—the image of our Lord (2 Corinthians 3:18).

2. Ephesians 1:18-20 promises an understanding of the hope to which we are called and an under-

standing of the "immeasurable greatness of his power"—the very same energy that raised Christ from the dead.

3. Hebrews 12 promises a stability of faith that will be able to handle opposition and discipline.

What a difference 20/20 vision for our hearts makes!

Elizabeth Barrett Browning understood spiritual vision:

Earth's crammed with heaven,
And every common bush afire
with God;
But only he who sees, takes off
his shoes,
The rest sit round it and pluck
blackberries,

**To live by physical sight
alone is to miss the
ungessed glories that
surround us.**

And daub their natural faces unaware.

(Elizabeth Barrett Browning
[1806-61] in *Aurora Leigh*)

What a shame that we so often live by physical sight alone—and miss the unguessed glories that surround us!

May Christ grant us that extra eye—the eye of the heart—so that we may live and love in our broken world! Until He comes again. And He will!

^{*}NRSV used throughout this article unless otherwise noted.

HH



Comfort and Assurance

Thank you for the personal experience feature, "Then Came November" (Nov. 1992) by Elizabeth Jones-Ketner.

It was brought to my attention shortly after my husband had been called home to heaven suddenly and unexpectedly. I read the piece several times because the author spoke words of comfort and assurance to my own hurting heart.

*Wanda Milner Winburn
Greenwood, Ind.*

Free Speech and Holiness

Having just read "The Readers Write," I felt compelled to act on an impulse I've had nearly every time I read the *Herald*; that is, to write. I've muttered the following comments to myself and to a few colleagues, but I thought it might be appropriate to pen them.

I'm grateful to live in a country where criticism, written or spoken, is all part of "free speech." I'm glad, too, that the Church, via the *Herald* and *Preacher's Magazine* to mention a few publications, provides opportunity for reaction of this sort. I wouldn't want it any other way.

I do grieve, however, with the spirit in which some of the letters are written. I'm absolutely dumbfounded with the relative ease with which we holiness folk blast each other and apparently see no conflict with that posture and the principle of love that is to characterize the believer.

I feel a need to apologize for persons whose anger so colors their perspective that they feel justified in making cutting, unkind, and abusive comments, written or spoken. But, as I am often reminded, I'm responsible for me. I'm trying to hear the word of grace that calls me to be a person of grace.

"And forgive us our trespasses . . ."

*Randall E. Davey
Overland Park, Kans.*

Seemed to Imply?

I would like to share a concern I had while reading the article "What Could I Possibly Say to a Rapist?" (Jan. 1993), by Forrest Haworth. I'd like to say, Thank God someone was obedient to the call of Christ's grace and unconditional love. Even the perpetrators of the most heinous crimes need to have someone extending God's message of grace to them. I applaud Mr. Haworth's courage and obedience.

I'm afraid [however] that the *Herald* is guilty by association, along with the author, of victimizing women . . . once again. I'm referring to the phrase, "She was never provocative in action or dress." The author seemed to imply that the crime of rape was inexcusable due to the fact that the woman was wearing decent attire. How long will it be, and how many women will have to suffer, before the male-dominated church stops putting the blame for sexual sins on the women? It is wrong, WRONG and inexcusable to rape a woman even if she walks down the street wearing the most revealing article of clothing imaginable.

Anyone who lets a man "off the hook" for sexual abuse because of the woman's dress is in serious need of professional help.

I'm not advocating provocative women's attire. I am advocating victims' rights. I am pleading with a male-dominated church to reassess their attitudes in regard to women, specifically as it regards their attitudes and thoughts concerning sexual abuse toward women.

*Cynthia K. Myers
Cincinnati, Ohio*

January Blessings

I received my January (1993) issue of the *Herald of Holiness* . . . and it is great! I am so blessed by . . . each of its stories.

I am particularly interested in the articles . . . concerning the New Age Movement. I have been studying the New Age Movement for a couple of years now. I really appreciate the writers of this particular subject and for you putting it in the *Herald* for Christians to see exactly what the New Age Movement is all about.

*Neil Hohl
Pittsburg, Kans.*

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News on New Age

Thank you for publishing the article, "The New Age Puts On a New Front," by the Passantinos. The Nazarene church needs to be better informed about things like this—also about the New World Order. . . . Thanks for putting this article in January's issue of the *Herald*. God continues to bless you and all our staff at the *Herald*.

Mrs. Paul Patton
Butler, Ind.

Believer Behind Bars

I just recently came across the December 1992 issue of the *Herald of Holiness* and found it to be excellent. I am a prisoner here at Joliet Correctional Center, but I am also saved through Jesus. It is difficult being a Christian in prison. One thing that has helped is that I can pick up the radio station 89.7 FM, WONV—the Olivet Nazarene University radio station. WONV provides me with an excellent alternative to the secular radio station. I am writing in hopes that you can send me your magazine, *Herald of Holiness*. I have read the whole issue that I have and I am going to save the two articles that touched me most: "Having It All" by Julie Warden-Gay and "On to Perfection" by William M. Greathouse.

Thank you for your time and assistance.

John Lee Shallenberger
P.O. Box 515 N77770
Joliet, IL 60532

Editor's note: If anyone would like to provide a subscription for this prisoner, please send \$10.00 to the editor.

Having It All

I want to say thank you very much to Julie Warden-Gay for her article, "Having It All," in the December 1992 *Herald*.

So many seem to be giving their children up for the tinsel of what they term "a better life-style." For bigger houses, better cars, etc.

I realize some mothers may have to work, but many, many others do not.

A mother's most important job is rearing her own children.

Let us get back to family values. Let our children know we value *them* very, very much.

Linda Coone
Boerne, Tex.



Benefits Questions

Answered by Dean Wessels

Is any disability coverage available to Nazarene ministers through the church?

Yes. There are several ways a minister may be covered for disability.

Nearly every Nazarene church in the U.S. assists their ministers in paying Social Security taxes. Disability coverage is one of the benefits included in the Social Security provisions.

The Nazarene "Basic" Pension Plan also contains provisions for the payment of disability pension benefits prior to normal retirement age.

In addition to these, districts have the opportunity to purchase group long-term disability income protection coverage through the Pensions office on behalf of the ministers of their district.

The Pensions office also offers a Long-Term Disability Income Protection Plan to individual ministers and qualifying church workers. Details may be obtained by writing to the Pensions office.

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

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Picking Up the Pieces

*In that day I will raise up the booth of David which is fallen, and I will wall up its breaches. Its ruins I will raise up, and I will rebuild it as in the days of old (Amos 9:11).**

My wife and I had both camped out some with our own families before we were married. However, my enthusiasm was greater than hers when we began making plans for our first camping trip together. It was almost dark in the high plains of northeast New Mexico when we pitched our new tent for the first time. The wind blew all night, but the gusts were increasing by morning. Our tent was flapping wildly in the wind shortly after dawn as I got up to take a walk. When I returned, the tent had blown down and Dorothy was inside yelling for help. We picked up the pieces of poles, stakes, and tent parts, repaired them, and continued our trip. Our family is still camping with that tent (though never in the wind).

Amos 9:11 contains the promise of God to pick up the pieces of His people. The entire prophecy of Amos up to this verse has spoken of judgment. The sins of materialism and self-indulgence had shattered the covenant relationship with each other and with himself that God had designed for Israel. Divine judgment would destroy the final walls of national pride. The only positive note prior to Amos 9:11 was that God cared enough to punish His people instead of simply abandoning them. But the final words of Amos are words of grace.

When the breaking apart of sin and the breaking down of judgment were done, God would then rebuild. In verse 11, the Lord declares, "I will raise up the booth of David which is fallen." The positive

promise of the verse is clear, though the meaning of the Hebrew word for "booth" and of the expression "booth of David" are not clear. The Hebrew word for "booth" apparently refers to a tent or hut. It is the same word used of the tabernacle built for worship in the wilderness wanderings and of the huts or booths built at the Feast of Tabernacles. Why Amos speaks of the "booth of David" instead of the "house of David" is also uncertain. Perhaps the word "booth" would remind Israel of the time in the wilderness when she had been totally dependent upon God. Certainly the context of Amos 9:11-15 speaks of a prosperity that would come from God and not from Israel's ingenuity or hard work.

Amos emphasized the central fact that God would be the source of renewal and prosperity by His use of the verbs "raise up" and "fallen." The same two verbs had been used in Amos 8:14 at the end of a section announcing the judgment of God. Israelites who sought help and protection from other gods would "fall" and never "rise up" again. In the face of such "falling never to rise," Amos 9:11 declares that God would "raise up the booth of David which is fallen." The Lord would accomplish a complete reversal of the consequences that Israel's sin had brought upon her.

There is a surprising change in tone from fierce judgment throughout the Book of Amos to the promise of restoration in Amos 9:11-15. As a result, many scholars have wondered whether Amos himself could have written the final verses of promise or if a later, more

optimistic prophet added the "happy ending." Regardless of how one answers that question, the picture of God that we see in these final verses of Amos is totally consistent with the view of God presented throughout the Scriptures.

The covenant provided God with a way in which He could express both His love and His judgment toward His people. Regardless of how much Israel sinned and how severely God judged the nation, the Old Testament prophets always believed that God would restore, rebuild, and try again with His people. While the future may hold a final breaking from sin and judgment, every "today" is an opportunity for us to let God restore and rebuild the broken

In the face of such "falling never to rise," God promises to raise up, not David's throne, but his booth.

pieces of our lives. Nothing would please God more than for us to offer Him such an opportunity.

For further study: (1) Read Psalm 95:7b-11; 2 Corinthians 6:2; and Hebrews 3:7-4:11. How do these verses relate to the promise of Amos 9:11? (2) Read Acts 15:6-21. What new meaning does James find in Amos 9:11-12? How does it fit in with the message of God's grace? (3) List some areas of brokenness that you want God to restore. Begin to pray for restoration, claiming the promise of Amos 9:11.

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

TREASURES OF DARKNESS



Anita Nichols

On my birthday, November 14, 1992, an old friend, Albert J. Lown, of Keighly, England, died. A few weeks earlier, he had written to me telling me of his “inoperable cancer.” He shared details of that experience and then closed with these words under a heading, “Treasures of Darkness.”

He invited me to share his words with the *Herald* readers, “feeling it might help others, and also show the human side of a preacher’s heart and life in a traumatic life situation.” Here, then, are the last words of a godly man to the *Herald* family.

The Editor

Thankfully, the mental wheels are turning again, the urge to write has returned, and the heart seeks to assess the “treasures of darkness”: the trauma of life’s full stop, without warning; and the day-by-day “battle” in facing an uncertain future. . . .

As Job was challenged to “Take your own medicine,” I have sought to preach to myself as to others. The “whys” have no easy, golden answers—there are none. Jesus followed His “My God, my God, why . . .” with “Father, into thy hands . . .” Similarly, though imperfectly, I seek to commit my spirit. Sympathy has gained a new dimension. I have comforted with compassion, scripture, prayer, from pastoral experience, but hitherto did not have a full empathy with life-threatening situations. “The shadow of death” is not now a familiar phrase of pulpit or funeral parlour: It is a daily shade only compensated for by the Shepherd of Light who is with me.

An overlooked aspect of friendship—the sitting in silence of Job’s friends for seven days and nights as they observed his pain and grief—came into clearer view. A hand-clasp without words, a presence without platitudes—just being there, “standing by the Cross,” as it were. Increasing wonder, and unworthiness, too, that so many are praying, have called, written, desire to visit. I do not cry easily, in

fact would rather quip and rally; but tears cannot be held back when cherished friends bridge thousands of miles to query and assure; when bonds forged in earliest years of ministry are revived; when floral gifts of exquisite loveliness are delivered from families and churches. Who am I, what have I done to be so remembered?

And a deepened gratitude for the ministries of a National Health Service, giving regular oversight from our local clinic, entry into hospital, examinations, skilled surgery, attentive staff, and follow-up, with all modern equipment and nursing needs—and no fear of unbearable costs or inferior treatment. But a greater antidote for all fears lies in the hymn composed by J. Parker and written by G. C. Stebbins.

*God holds the key of all unknown,
And I am glad:
If other hands should hold the key,
Or if He trusted it to me,
I might be sad. (I might be sad.)
The very dimness of my sight
Makes me secure;
For, groping in my misty way,
I feel His hand; I hear Him say,
“My help is sure,” (“My help is sure.”)
I cannot read His future plans;
But this I know;
I have the smiling of His face,
And all the refuge of His grace,
While here below. (While here below.)
Enough: This covers all my wants;
And so I rest!
For what I cannot, He can see,
And in His care I saved shall be,
Forever blest. (Forever blest.)*

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The Lenten season (Lent) generally refers to the 40 weekdays prior to Easter, beginning on Ash Wednesday. This year, Lent begins February 24, with the first day of Holy Week (Palm Sunday) April 4, followed by Easter April 11.

In the early centuries of the Church, Lent involved two or three days of fasting, particularly on Ash Wednesday and Good Friday. The 40-day period dates from around 325. During these early centuries, the observance of the fast was rigid, with only one meal allowed per day. Meat and fish were forbidden.

In our day, some evangelicals pay little or no attention to this significant part of the Christian year. But for others, Lent is a rich time for inward reflection and for cultivating a deeper walk with God.

The following Lenten devotionals are for the month of March. Each one includes a brief passage from the writings of an author, along with a passage of Scripture for reflection. We hope you find this helpful as you approach the high point of the Christian year—Easter. (Devotionals for Holy Week will be in the April edition of the Herald of Holiness).

March 1

Mark 14:32

Prayer

Did any disciple—Thomas, for example—have doubts about prayer, genuine, honest doubts? Nothing was more likely to vanquish his doubts than the sight of Jesus upon His knees, for knowing Jesus and realizing what an utterly sure and reliable insight Jesus had into all the deepest things of life, such a disciple would feel it better to trust Jesus' certainty rather than his own uncertainty.

James Stewart

The Life and Teaching of Jesus Christ

March 2

Matthew 6:33

Temptation

Why should I want to be rich, when You were poor? Why should I desire to be famous and powerful in the eyes of men, when the sons of those who exalted the false prophets and stoned the true, rejected You and nailed You to the Cross? Why should I cherish in my heart a hope that devours me—the hope for perfect happiness in this life—when such hope, doomed to frustration, is nothing but despair. . . . Let my trust be in Your mercy, not in myself. Let my hope be in Your love, not in health, or strength, or ability or human resources.

Thomas Merton

Thoughts in Solitude



Jo Cunningham

***Come, ye saints, look here and wonder,
See the place where Jesus lay;
He has burst His bands asunder;
He has borne our sins away.***

—Thomas Kelley
Come Ye Saints

March 3 1 Corinthians 13:12

Doubt

(With the faith) we have, not human truth, which men can state and understand, but God's truth, which goes far beyond any statement or understanding of man's. The faith never becomes clear. The faith remains obscure. Not until we enter into glory will it be otherwise. . . .

Until then there will always be more difficulties coming up, more doubts coming up: there are bound to be. Doubt is the shadow cast by faith.

Hans Kung
That the World May Believe

March 6 Genesis 50:20-21

Guidance

God guides us, despite our uncertainties and our vagueness, even through our failings and mistakes. . . . He leads us step by step, from event to event. Only afterwards, as we look back over the way we have come and reconsider certain important moments in our lives in the light of all that has followed them, or when we survey the whole progress of our lives, do we experience the feeling of having been led without knowing it, the feeling that God has mysteriously guided us.

Paul Tournier
Reflections

March 4 1 Peter 5:7

Anxiety

All growth in the spiritual life is connected with the clearer insight into what Jesus is to us. The more I realize that Christ must be all to me and in me, that all in Christ is indeed for me, the more I learn to live the real life of faith, which, dying to self, lives wholly in Christ. The Christian life is no longer the vain struggle to live right, but the resting in Christ and finding strength in Him as our life, to fight the fight and gain the victory of faith.

Andrew Murray
With Christ in the School of Prayer

March 7 1 Kings 19:12

God's Absence

At various times, in the past and present, the sad old saw is revived that God is dead, gone, unnoticeable. And this always strikes a partly confirming chord, for God is not a showy phenomenon. On the surface, He sometimes does seem to be missing. We sense a similar absence within ourselves, a lack of something, an insufficiency. Yet it is this very lack that spurs our self-surpassing reach toward infinity, toward an unobtrusive activity. . . .

We do, indeed, walk in semi-darkness and, in realizing it, are also aware of light and our need for it.

George Cornell
The Untamed God

March 5 Luke 10:41-42

Time Management

Once we begin wisely allotting time for reading and reflection, wondering and writing, we shall soon notice the reward. Life becomes less pressured. Christ, not the clock on the wall, becomes the center of our lives. Amazingly, we seem to accomplish more because our energy is not siphoned into pockets of useless worry. What a joy it is to make time our servant instead of our becoming enslaved to time.

Susan Annette Muto
Pathways of Spiritual Living

March 8 1 Corinthians 15:19

Obedience

The (greatest) danger is that we may fail to perceive life's greatest meaning, fall short of its highest good, miss its deepest and most abiding happiness, be unable to render the most needed service, be unconscious of life ablaze with the light of the Presence of God—and be content to have it so. . . . Life without God, to one who has known the richness and joy of life with Him, is unthinkable, impossible.

Phillips Brooks

<p>March 9 Matthew 6:25 <i>Simplicity</i></p> <p>Consider that wonderful world of life in which you are placed, and observe that its great rhythms of birth, growth and death—all the things that really matter are not in your control. That unhurried process will go forward in its stately beauty, little affected by your anxious fuss. Find out, then, where your treasure really is. Discern substance from accident. Don't confuse your meals with your life, and your clothes with your body. Don't lose your head over what perishes.</p> <p>Evelyn Underhill <i>The House of the Soul and Concerning the Inner Life</i></p>	<p>March 12 Matthew 16:24 <i>Self-denial</i></p> <p>Denying ourselves, and taking up our cross, in the full extent of the expression, is not a thing of small concern. It is not expedient only, as are some of the circumstantial of religion, but it is absolutely, indispensably necessary, either to our becoming or continuing His disciples.</p> <p>John Wesley <i>Works</i> Sermon XLVIII</p>	<p>March 15 Psalms 66 <i>Adoration</i></p> <p>There is a place in the religious experience where we love God for Himself alone, with never a thought of His benefits. And there is a place where the heart does not reason from admiration to affection. True, it all may begin lower down, but it quickly rises to the height of blind adoration where reason is suspended and the heart worships in unreasoning blessedness. It can only exclaim, "holy, holy, holy," while scarce knowing what it means.</p> <p>A. W. Tozer</p>
<p>March 10 John 16:13 <i>God with Us</i></p> <p>The Spirit is the pledge of the abiding presence of Jesus, and of our fellowship with Him. He imparts true knowledge of His being and of His will. He teaches us and reminds us of all that Christ said on earth. He guides us into all truth so that we are not without knowledge of Christ and the gifts which God has given us in Him. The gift which the Holy Spirit creates in us is not uncertainty, but assurance and discernment. Thus we are enabled to walk in the Spirit and to walk in assurance.</p> <p>Dietrich Bonhoeffer <i>The Cost of Discipleship</i></p>	<p>March 13 Philippians 3:13-14 <i>Waiting</i></p> <p>Those who think that they have arrived, have lost their way. Those who think they have reached their goal, have missed it. Those who think they are saints, are demons. An important part of the spiritual life is to keep longing, waiting, hoping, expecting. . . . A good criticism, a frustrating day, an empty stomach, or tired eyes might help to re-awaken our expectation and deepen our prayer: Come, Lord Jesus, come.</p> <p>Henri J. Nouwen <i>The Genesee Diary</i></p>	<p>March 16 1 John 1:9 <i>Confession</i></p> <p>He who is alone with his sin is utterly alone. It may be that Christians, notwithstanding corporate worship, common prayer, and all their fellowship in service, may still be left to their loneliness. The pious fellowship permits no one to be a sinner. So everyone must conceal his sin from himself and from the fellowship. We dare not be sinners. Many Christians are unthinkably horrified when a real sinner is suddenly discovered among the righteous. So we remain alone with our sin, living in lies and hypocrisy.</p> <p>Dietrich Bonhoeffer <i>Life Together</i></p>
<p>March 11 Mark 7:18 <i>A Pure Heart.</i></p> <p>What is a pure heart? A pure heart is one that is unencumbered, unworried, uncommitted, and which does not want its own way about anything but which, rather, is submerged in the loving will of God, having denied self. Let a job be ever so inconsiderable, it will be raised in effectiveness and dimension by a pure heart.</p> <p>Meister Eckhart</p>	<p>March 14 Psalms 46:10 <i>Silence</i></p> <p>A common problem, related to why we may seek to escape silence, is the discovery that it evokes nameless misgivings, guilt feelings, strange, disquieting anxiety. Anything is better than this mess, and so we flick on the radio or pick up the phone and talk to a friend. If we can pass through these initial fears and remain silent, we may experience a gradual waning of inner chaos. Silence becomes like a creative space in which we regain perspective on the whole.</p> <p>Susan Muto <i>Pathways of Spiritual Living</i></p>	<p>March 17 1 Corinthians 3:6 <i>Meditation</i></p> <p>When you meditate or abide in your quiet times of communion, you do not charge in and do something, like saying, "I will now be good and move mountains by my act of faith." No, you water your garden, knowing that these ideas are growing into a heavenly garden; the indwelling spirit doeth the work, not you; you merely water it.</p> <p><i>Letters of the Scattered Brotherhood</i> Edited by Mary Strong</p>



Jo Cunningham

March 18 **Matthew 25:40**

Service

It is not enough merely to exist. It's not enough to say, "I'm earning enough to live and to support my family. I do my work well. I'm a good father, I'm a good husband, I'm a good churchgoer." That's all very well. But you must do something more. Seek always to do some good, somewhere. Every man has to seek in his own way to make his own self more noble and to realize his own true worth. You must give some time to your fellowman.

Albert Schweitzer

March 21 **1 Corinthians 2:9**

The Reward of Faith

I see myself now at the end of my Journey, my toilsome days are ended. I am going now to see that Head that was crowned with Thorns, and that Face that was spit upon for me.

I have formerly lived by Hearsay and Faith, but now I go where I shall live by sight, and shall be with Him in whose Company I delight myself.

John Bunyan
Pilgrim's Progress

March 19 **Romans 12:1**

Identification with Christ

"And Abraham built an altar . . . and bound Isaac his son" Genesis 22:9.

This incident is a picture of the blunder we make in thinking that the final thing God wants of us is the sacrifice of death. What God wants is the sacrifice through death which enables us to do what Jesus did, viz., sacrifice our lives. Not—I am willing to go to death with Thee, but—I am willing to be identified with Thy death so that I may sacrifice my life to God.

Oswald Chambers
My Utmost for His Highest

March 22 **Psalms 18:2**

Trust

Write thy blessed name, O Lord, upon my heart, there to remain so indelibly engraven, that no prosperity, no adversity shall ever move me from thy love. Be thou to me a strong tower of defense, a comforter in tribulation, a deliverer in distress, a very present help in trouble, and a guide to heaven through the many temptations and dangers of this life. Amen.

Thomas à Kempis
The Imitation of Christ

March 20 **John 13:14-15**

Tribulation

Jesus hath many lovers of His heavenly kingdom, but few bearers of His Cross. He hath many seekers of comfort, but few of tribulation. He findeth many companions of His table, but few of His fasting. All desire to rejoice with Him, few are willing to undergo anything for His sake. Many follow Jesus that they may eat of His loaves, but few that they may drink of the cup of His passion.

Thomas à Kempis
The Imitation of Christ

March 23 **1 John 1:6-7**

On Being Holy

We often hear the criticism that the Church is afflicted with piety, but the real trouble is that its piety is not deep enough! An important contribution would be the liberation of the term "piety" from its present damaging connotations. We, indeed, still have a little piety; we say a few hasty prayers; we sing meaningfully a few hymns; we read snatches from the Bible. But all of this is far removed from the massive dose that we sorely need if we are to be the men and women who can perform a healing service in our generation.

Elton Trueblood
The New Man for Our Time

It has been the cross which has revealed to good men that their goodness has not been good enough.

—Johann Hieronymus Schroeder

March 24 1 Corinthians 9:27
Suffering

Every struggle in the soul's training, whether physical or mental, that is not accompanied by suffering, that does not require the utmost effort, will bear no fruit. . . . Many people have worked and continue to work without pain, but because of its absence they are strangers to purity and out of communion with the Holy Spirit, because they have turned aside from the severity of suffering. Those who work feebly and carelessly may go through the movements of making great efforts, but they harvest no fruit, because they undergo no suffering.
Theophan the Recluse

March 27 James 2:14
Works

The life hid with Christ in God is a hidden life, as to its source, but it must not be hidden as to its practical results. People must see that we walk as Christ walked, if we say that we are abiding in Him. We must prove that we "possess" that which we "profess." We must, in short, be real followers of Christ, and not theoretical ones only.
Hannah Whitall Smith
Christian's Secret of a Happy Life

March 29 Psalm 119:105
Bible Reading

For in the sacred books, the Father who is in heaven meets His children with great love and speaks with them; and the force and power in the Word of God is so great that it remains the support and energy of the Church, the strength of faith for her children, the food of the soul, the pure and perennial source of spiritual life.
William Johnston
Christian Mysticism Today

March 25 Matthew 7:21
Willing His Will

We are not and cannot become true sons without our will willing His will, our doing following His making. It was the will of Jesus to be the thing God willed and meant Him, that made Him the true Son of God. He was not the son of God because He could not help it, but because He willed to be in himself the Son that He was in the divine idea.
George MacDonald
Creation in Christ

"Men will believe almost anything about Calvary except that their sins nailed the hands and feet of Christ to the Cross."

Peter H. Eldersveld

March 30 Jeremiah 30:2
Journaling

Among our primary tools for growth are reflection, self-observation, and self-questioning. The journal is one of the most helpful vehicles we have for cultivating these great powers in ourselves. We all have these powers but we need structures that encourage us to use and practice them. Journal writing is enforced reflection.
Elizabeth O'Connor
Letters to Scattered Pilgrims

March 26 John 12:24
Dying to Self

This is what is difficult: believing truly means dying. Dying to everything: to our reasoning, to our plans, to our past, to our childhood dreams, to our attachment to earth, and sometimes even to the sunlight, as at the moment of our physical death.
Carlo Carretto
The God Who Comes

March 28 John 8:32
Study

I have learned to distrust speed reading and instant knowledge. Few joys of the mind can compare with the experience of lingering over deft character descriptions, or hovering over a well-wrought passage. "Some people," said Alexander Pope, "will never learn anything . . . because they understand everything too soon."
Norman Cousins
Human Options

March 31 Matthew 6:3-4
Charity

If we try to prove to God how much we love Him, it is a sure sign that we do not love Him. The evidence of our love for Him is the absolute spontaneity of our love, it comes naturally. In looking back we cannot tell why we did certain things, we did them according to the spontaneous nature of His love in us.
Oswald Chambers
My Utmost for His Highest

THE LOVE COMMAND

Fourth in a Series on Christian Holiness

BY WILLIAM M. GREATHOUSE, GENERAL SUPERINTENDENT EMERITUS

If you really want to be Christian—not merely in name but in truth—you must understand and come to terms with the love command of scripture:

“You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ This is the greatest and first commandment. And a second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the law and the prophets” (Matthew 22:37-40, NRSV).¹

This command is not only the very heart of biblical religion but also the essence of the Judeo-Christian ethic. Furthermore, as a “covered promise,” it is everything John Wesley meant by Christian perfection.

Moses: The Love Command Stated

“Hear, O Israel: The Lord is our God, the Lord alone. You shall love the Lord your God with all your heart, and with all your soul, and with all your might” (Deuteronomy 6:4-5).

“Hear, O Israel.” The love command is addressed, not to humankind in general but to God’s redeemed people, as the introduction to the Ten Commandments makes clear: “I am the Lord your God, who brought you up out of the land of Egypt, out of the house of bondage. You shall have no other gods before me.”²

Having redeemed Israel by His grace, God makes an exclusive claim upon their worship.

The Mosaic covenant must therefore be seen as a covenant of *grace* and the Decalogue as Israel’s appropriate response to that grace.

This truth is underscored in Moses’ rehearsal of the law: “It was because the Lord loved you . . . that the Lord has . . . redeemed you from the house of slav-



The lurking self-idolatry of the unsanctified heart creates a host of idols before which we foolishly bow down and waste ourselves.

ery” (Deuteronomy 7:8). Therefore, “You shall love the Lord your God with all your heart” (Matthew 22:37).

From the beginning, covenant love has been the essence of holiness: human love responding in radical obedience to God's redeeming love. To miss this truth inevitably leads to loveless legalism.

The radical obedience commanded by the Lord is the willing recognition of His absolute claim upon our hearts and lives. "You shall not make for yourself an idol . . . for I the Lord your God am a jealous God" (Exodus 20:4-5). Since "the Lord alone" is God, we must worship Him alone.

Speaking of the generality of Christians, Wallace Hamilton writes: "We are not monotheists yet, except in theory . . . We believe in one God and spread our loyalties among the many gods . . . The great question is sovereignty . . . To whom does our first allegiance belong. Glibly we say, 'To God.' But practically we say, 'To many gods.'"³

Idolatry, Luther observes is the sin of any heart where "God does not rule alone." The lurking self-idolatry of the unsanctified heart creates a host of idols—unholy ambition, greed, lust, and so on—to which we foolishly bow down and waste ourselves!



The law is what God requires; the gospel is what he gives.

Lord, is it I? "Search me, O God, and know my heart; test me and know my thoughts" (Psalm 139:23).

*The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from the throne
And worship only Thee!*

—William Cowper

In His summation of the Law, Jesus cited as a second great commandment a verse from the holiness code in Leviticus: "You shall love your neighbor as yourself" (19:18).

This second half of the love command is not second in importance. The truth is, you cannot love God if you do not love your neighbor. "The commandment we have from him is this: those who love God must love their brothers and sisters also" (1 John 4:21). The love command is one command in two dimensions.

My first college president, Dr. A. K. Bracken, one day said in chapel, "Some people seem never to have discovered that the world is chiefly populated by *others!*"

Until God crushes the hard shell that encases me in my egocentricity and releases me to love others as I love myself, I am not living up to the standard of New

Testament religion. Those "others" must also include those who would be my enemies.

At the heart of the Sermon on the Mount is this strong word:

Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends his rain on the righteous and on the unrighteous. . . . Be perfect, therefore [in love for enemy as well as friend], as your heavenly Father is perfect (Matthew 5:44-45, 48).

The perfect love Jesus commands is not *feeling*, which we cannot command. It is the spirit of forgiveness and goodwill that refuses to nurse our hurts and grievances or harbor resentment. It is the spirit of Jesus who prayed for His crucifiers, "Father, forgive them; for they know not what they do" (Luke 23:34, KJV).

This is what John Wesley meant by Christian perfection. "It is love excluding sin, love filling the heart, taking up the whole capacity of the soul. . . . How clearly does this express the being perfected in love!—how strongly imply being saved from all sin! For as long as love takes up the whole heart, what room is there for sin therein?"⁴

This then is the love command: that we give God our undivided and wholehearted devotion and that we express in all our human relationships the caring, forgiving, and merciful love of our Heavenly Father.

Jesus: The Love Command Fulfilled

Jesus is the only One who has perfectly obeyed the love command and thereby fulfilled God's law. He was the perfect embodiment of the law, not only negatively in His sinlessness but just as significantly, fleshing out positively what it means to love God absolutely and one's neighbor as oneself. Jesus was God's law—the law of love—incarnate. Theologians speak of this as Jesus' *active* righteousness.

But as the holy Lamb of God, He fulfilled the law in a second way, by offering himself up as the atoning Sacrifice for the sins of the world. "By one sacrifice he has made perfect forever those who are being made holy" (Hebrews 10:14, NIV). Theologians speak of this as Jesus' *passive* righteousness.

By His sinless life and atoning sacrifice, Jesus instituted the New Covenant, on the terms of which we receive the Holy Spirit "so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit" (Romans 8:4).

Martin Luther insisted that anyone who knows the difference between the law and the gospel is a theologian.

What is the distinction? Is it the distinction between the Old and the New Testament? No, for the law is in the New Testament. "Think not that I have come to

abolish the law and the prophets," said Jesus; "I have come not to abolish them but to fulfill them" (Matthew 5:17, RSV). And, as we shall see, the gospel is in the Old Testament.

What then is the distinction between the law and the gospel? The law, says Luther, is what God *requires*; the gospel is what He *promises and gives*.⁵

By this definition, the heart of the gospel is Jeremiah 31:31-34 (which the author of Hebrews cites immediately after his statement in 10:14). This great passage follows, in part:

But this is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people. And no longer shall each man teach his neighbor and each his brother, saying "Know the Lord," for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and I will remember their sin no more (RSV).



Here indeed is the promise of a divine heart transplant.

On the night before His passion Jesus took the cup and said, "This is my blood of the new covenant, which is poured out for many for the forgiveness of sins."⁶

1. The first and most precious provision of the New Covenant is the forgiveness of our sins through the Blood of Jesus, "purify[ing] our conscience from dead works to worship the living God" (Hebrews 9:14).

2. The very moment we are pardoned from our sins we "know the Lord" by the direct witness of the Spirit (Galatians 4:6; Romans 8:15-16).

3. Furthermore, at that same instant God begins to write His law in our minds and hearts. "Faith alone makes us righteous," says Luther, "and fulfills the law; for out of Christ's merit it brings the Spirit, who makes the heart glad and free as the law requires that it shall be."⁷ This is the beginning of *sanctification* (1 Corinthians 6:11).

But while Jeremiah was announcing the New Covenant in Jerusalem, Ezekiel was proclaiming it in terms even more radical:

I will sprinkle clean water upon you, and you shall be clean from all your uncleannesses, and

from all your idols I will cleanse you. A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes and be careful to observe my ordinances (36:25-27, RSV).

Here indeed is the promise of a divine heart transplant! The Great Physician promises to remove our "heart of stone"—the hard core of idolatrous self-love that survives the new birth—and give to us a tender and obedient "heart of flesh" indwelt by the sanctifying Spirit!

What this means experientially is, that the *disposition* of inordinate self-love that is our inheritance as members of Adam's fallen race will be displaced by "that habitual *disposition* of soul which, in the sacred writings, is termed holiness."⁸

That disposition is the mind of Christ promised in Romans 8:1-11, which enables us to sing,

"I'll say yes, Lord, yes, to Your will and to Your way."

This is not perfectionism, which strains to dot every *i* and cross every *t*. It is disposition of heart that says, "I delight to do Thy will, O God!" It does not exempt us from praying, "Forgive us our trespasses as we forgive those who trespass against us," for as long as we live we fall short of the perfect law of love and must therefore pray with Charles Wesley, "Every moment, Lord, I need the merit of Thy death." It is not angelic perfection, or absolute perfection; it is *evangelical* perfection, enabling us to fulfill "the just requirement of the law," or love (Romans 8:4; 13:8-10; Galatians 5:14).

So let us pray: "*Almighty God, unto whom all hearts are 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 Christ, our Lord. Amen.*"

End Notes

1. Unless otherwise indicated, Scripture quotations in this article are from the NRSV.
2. Exodus 20:2, RSV margin.
3. Wallace Hamilton, *Who Goes There?* (Westwood, N.J.: Fleming H. Revell Co., 1958), 36, 37.
4. John Wesley, "The Scripture Way of Salvation," *The Standard Sermons of John Wesley*, Edward H. Sugden, ed. (London: Epworth Press, 1921), 2:448, 457.
5. Gerhard Ebeling, *Luther: An Introduction to His Thought* (Philadelphia: Fortress Press, 1972), 110-11.
6. Matthew 26:28, NRSV margin.
7. *Works of Martin Luther*, translated with Introductions and Notes (Philadelphia: Muhlenberg Press, 1932), 6:451.
8. John Wesley, "The Circumcision of the Heart," *Standard Sermons*, 1:267.

Thrust to Calcutta, India begins

CALCUTTA '93 KICKOFF HELD

Calcutta '93, the Thrust to the City of Calcutta, India, officially began Jan. 6 with a special kickoff service, according to Michael R. Estep, Thrust to the Cities director. The event was held in conjunction with the Delhi District Assembly in Calcutta.

General Superintendent Jerald D. Johnson presided over the assembly and the Thrust service. Special speakers for the event included Estep and R. Franklin Cook, Eurasia regional director. Delhi District Superintendent V. K. Singh also participated in the service.

"If ever a city needed the evangelistic and compassionate concern of Nazarenes, it is Calcutta," Johnson said. "Those of us who were present for the thrust opening were greatly encouraged about the potential for success. Nazarenes are needed who will support this project with prayers of intercession on behalf of those who will be working in the city as well as for the city itself."

A special holiness/urban evangelism conference was held in conjunction with the start of Calcutta '93. E. LeBron Fairbanks, president of Mount Vernon Nazarene College, was the featured speaker for the conference. In addition to Fairbanks, Estep, and Cook, other speakers included Steve Weber, International Nazarene Compassionate Ministries coordinator, and David Best, pastor of The Lamb's Church of the Nazarene in New York City.

During the kickoff service, Best presented a check for \$3,000 on behalf of The Lamb's to Johnson and Singh. The church raised the money for the Calcutta Thrust over and above their General Budget giving.

THRUST TO THE CITIES

Total New Works*

Chicago '86	18
Mexico City '87	27
New York '88	60
Los Angeles '88	40
Paris '89	12
São Paulo '89	185
Toronto '90	63
Seoul '91	31
San Francisco '92	20

Goals

Calcutta '93	10
Berlin '93	10

*New works include fully organized churches, church-type missions, language Bible classes, extension Sunday Schools, and preaching points.

CALCUTTA, INDIA



Population of India:
850,067,000

Population of Calcutta:
11,063,000

Calcutta is the eighth largest city in the world

FIRST NAZARENE CHURCH IN CAMBODIA REACHES 1,000 IN WORSHIP

Less than one year after opening the field in Cambodia, at least 1,000 persons are attending the first Church of the Nazarene in Phnom Penh, according to Nazarene missionary Michael McCarty. The church was established by Rev. and Mrs. Ratliel Ung, who were appointed as missionaries to Cambodia at the 1992 General Board meeting.

The church group includes about 500 adults and about 500 children, McCarty said. Since facilities are limited, the congregation is divided between four back-to-back worship services.

Each person attending is given a color-coded card that designates the service he should attend. The four groups are divided according to geographic regions of the city and are led by an undershepherd who pastors them with the supervision of Ung.

Rev. and Mrs. Ung came to the U.S. after fleeing Cambodia. They were

converted and later joined the Church of the Nazarene in Long Beach, Calif. Sensing God's call to the ministry, Rev. Ung pursued ministerial studies and was ordained in 1989. He pastored New Life Cambodian Church of the Nazarene in Long Beach until his appointment as a missionary. He and his wife returned to Cambodia in April 1992 to start the new work.



Rev. and Mrs. Ratliel Ung

Newly appointed missionaries Rev. and Mrs. Hae-rim Park are expected to join the Ungs in March. The Parks are from Korea and are the first missionaries to be appointed by the Asia-Pacific Region. (See the January 1993 issue of the *Herald of Holiness*.)

NATIONAL PARTY PLANNED FOR YOUTH GROUPS

Nazarene teens will join youth groups across the U.S. and Canada Mar. 6 for an outreach event called "See You at the Party." Created by Josh McDowell and the music group Petra, the event revolves around a party where evangelism and outreach take place, according to Fred Fullerton, NYI Ministries director.

The party will include a live-by-satellite interactive television program featuring music by Petra and a message by McDowell.

"Prior to the party, members of local youth groups will be led through a training program that equips them to reach their friends and schoolmates," Fullerton said. "At the end of the training, teens will be fully equipped to present the gospel and lead others to Christ."

Training materials include an interactive video series and a novel/study book called *Under Siege*.

For more information about "See You at the Party," contact the NYI Ministries office at 6401 The Paseo, Kansas City, MO 64131 or phone 816-333-7000, ext. 2215.

BY MARK GRAHAM and TOM FELDER

WEEKEND OF PRAYER PLANNED TO FIGHT DRUG ABUSE

The third annual "Just Pray No!" Worldwide Weekend of Prayer against drug and alcohol abuse will be held Apr. 17-18, according to Steven L. Sherman, "Just Pray No!" president. Sherman, a Nazarene layman from East Rockaway, N.Y., began the campaign in 1990 in an effort to show the importance of prayer in the war against drugs.

Church groups around the world will be participating in the weekend prayer emphasis, according to Sherman. The groups will be hosting a variety of activities such as prayer meetings, street rallies, Bible studies, and revivals.

"Christians around the world are being called to unite in effectual, fervent prayer to pull down strongholds and break the bondages of alcohol and drug dependency," Sherman said. "Last year, church groups cast aside their denominational differences and united in spirit and prayed as one body as they interceded on behalf of those enslaved by addiction."

The "Just Pray No!" campaign has been planned to coincide with Alcohol Awareness Month in April, which is sponsored by the National Council on Alcoholism and Drug Dependency. The NCADD has listed the "Just Pray No!" Worldwide Weekend of Prayer as one of its official events.

For more information about the Worldwide Weekend of Prayer, contact Sherman at: 124 Garfield Place, East Rockaway, NY 11518.



Marjorie Osborne, Church Growth coordinator for the Church of the Nazarene Canada, talked to church planting students about the day-to-day decisions and situations involved in planting a church during the latest church planting seminar at NTS.

CHURCH PLANTING SEMINAR PROVIDES PRACTICAL TRAINING

More than a dozen seminary students and church planters attended the Church Planting Seminar Jan. 12-13, at Nazarene Theological Seminary. Sponsored by NTS and Church Extension Ministries in the Church Growth Division, the seminar included several sessions dealing with church planting methodology, multicultural church planting, and sponsoring new congregations.

The seminar was facilitated by Terry Read, professor of missions at NTS; and Michael R. Funk, pastor of San Francisco First Church of the Nazarene. Other speakers included Bill M. Sullivan, Church Growth division director; and Marjorie Osborne, Church Growth coordinator for the Church of the Nazarene Canada.

"Our objective was to give future and present church planters the opportunity to hear people who are on the cutting edge of church planting," Read said. "This seminar went beyond theory and provided a very practical time of learning."

According to Read, Sullivan provided a broad look at the principles of church planting while Osborne offered a look at the day-to-day decisions and problems a church planter faces. "Osborne did not just provide principles for planting churches in Canada," Read said. "She offered basic ideas that will work anywhere."

Despite severe winter weather in the Kansas City area, Read said pastors attended from as far away as San Francisco and Virginia.

NEW CHURCH ESTABLISHED IN HONG KONG

A new church has been established in the western section of Hong Kong. The church is a direct result of giving to the NWMS 75th Anniversary Offering in 1990, according to Nazarene missionary John Holstead, director of China Ministries for the Church of the Nazarene. Nazarenes around the world gave more than \$750,000 to the offering, which was designated to help establish ministries in Hong Kong.

Wing Fai Chan, a 1991 graduate of Nazarene Theological Seminary, is the pastor of the Number Four Church of

the Nazarene. Hong Kong District Superintendent Bill Selvidge led in the dedication service held at Sai Ying Poon Church of the Nazarene.

"As Fai Chan preached following the dedication, my heart was full of immeasurable joy," Holstead said. "I can remember the day when he began attending our Causeway Bay Church as a teenager. There he was saved and God called him into the ministry. After graduating from Olivet Nazarene University and NTS, he is back to serve his own people."

LAYMEN'S CONFERENCE SET FOR 1995

The Eighth International Laymen's Conference will be held July 5-9, 1995, at the Walt Disney World Dolphin Hotel in Orlando, Fla., according to Phil Riley, Sunday School Ministries division director. The location was approved by the ILC Committee and the Board of General Superintendents.

The Board of General Superintendents also has approved officers for the ILC Committee for 1992-95. Bettie Woodcock will serve as chairperson and Ron Mercer will serve as vice-chairperson.

ROOMS GOING FAST IN INDIANAPOLIS

Rooms are going fast in Indianapolis for the 1993 General Assembly and international conventions, according to Mark Cork, local arrangements coordinator. About 45 percent of the available rooms have been reserved.

A block of nearly 7,000 rooms in Indianapolis has been set aside for delegates, workers, and persons attending the General Assembly and conventions, Cork said. All of the rooms in the downtown area have been filled; however, many rooms are still available around the perimeter of the city.

"There are still rooms available in several areas outside of downtown Indianapolis," Cork said. "These hotels are located near the airport and in pockets south, northwest, northeast, and directly east of the downtown area."

The Housing Bureau of the Indianapolis Convention and Visitor's Association is handling the processing of room reservations. According to Cork, they are on target, and most

people are receiving room confirmations within three weeks of returning their housing forms. In 1989, the Housing Bureau was about two months behind at this stage, Cork said.

Housing forms were printed in the December *Herald of Holiness*. Additional forms may be acquired by phoning the general secretary's office at 816-333-7000, ext. 2595.

Cork was in Indianapolis recently to meet with the local arrangements committee. He says that plans are proceeding smoothly, and the renovation of the Indianapolis Hoosier Dome and Convention Center is on schedule.

Cork also noted that parking for General Assembly services—including the Sunday morning Communion service—should be more than adequate. A transportation system will be set up to shuttle delegates and guests from major hotels to the convention center. Hotels on the shuttle line are indicated on the housing form.

PRAYER TO BE A FOCUS OF NWMS CONVENTION

Prayer will play a major role in the 1993 Nazarene World Mission Society General Convention in Indianapolis. The convention will feature a prayer breakfast that will focus on praying for and by those in many world areas where the Church of the Nazarene has work, according to Nina G. Gunter, general NWMS director. The prayer room, which premiered at the 1989 General Assembly, will once again be available.

The General NWMS Executive Committee met in Indianapolis recently to review and finalize plans for the convention this summer. In addition to the prayer focus, the committee reviewed plans for special services on Thursday and Friday evenings (July 22-23). These services will feature an international musicfest, a missionary choir and brass ensemble, the presentation of the quadrennial theme, and testimonies from persons who are products of Nazarene missions.

The convention will feature a variety of how-to workshops designed for persons involved in local and district NWMS programs. These workshops will be presented in Spanish, French, Portuguese, and Korean, as well as

English languages.

"It appears that there will be record-breaking attendance at the 17th General NWMS Convention," Gunter said. "At this point, there are 815 delegates preregistered, with more forms arriving daily. We are looking forward to a time of encouragement and renewed commitment to the Great Commission."

Members of the executive committee include: Gunter; Barbara Flemming, general NWMS president; Evelyn Sutton; Genell Johnson; and Betty Bowes.

GENERAL ASSEMBLY TO BE CITY'S LARGEST RELIGIOUS GATHERING

The 23rd General Assembly and International Conventions of the Church of the Nazarene will be the largest religious gathering in the city of Indianapolis this year, according to statistics released by the Indianapolis Convention and Visitor's Bureau. An estimated 50,000 Nazarenes are expected to return to the Indiana Convention Center and Hoosier Dome July 21-30.

In 1992, more than 60,000 persons representing 31 religious groups held conventions in Indianapolis. More than 95,000 are expected to attend just 12 of the largest conventions to be held in the city in 1993.

Other large conventions scheduled to be held in Indianapolis in 1993 include: United Methodist Church/General Board of Global Ministries, Mar. 25-28, 6,000; National Baptist Convention, Apr. 23-25, 2,000; Church of the Brethren, June 22-27, 7,500; United Pentecostal Church International, Aug. 4-6, 5,000; Gospel Music Workshop of America, Aug. 8-14, 9,000; Praise Gathering for Believers, Oct. 7-9, 10,000; and Campus Crusade for Christ, Dec. 26, 1,400.

Delegates to the 1993 General NWMS Convention will be asked to pray for Nazarenes around the world. There will be a prayer breakfast and a prayer room will be open during the conventions and General Assembly. Here delegates gather around the platform for a time of prayer during one of the 1989 convention services.



SERVICE PROJECT SLATED FOR INDIANAPOLIS

What organizers hope will be a massive display of concern for the inner city of Indianapolis is being planned for the three days prior to this summer's General Conventions and Assembly.

Labeled the "Indianapolis Project," the special emphasis is the brainchild of Nazarene physician Gary Morsch, who has organized two airlifts of medical supplies and infant food to Russia.

"The Indianapolis Project is a grass-roots, lay-initiated, pre-General Assembly event designed to promote and enhance a vision for the ministry of the laity by impacting the people of Indianapolis through an exciting inner-city service project," according to a mission statement developed by the project's organizers.

"We want this to be a project for the energizing of the lay ministry across our church," said Morsch. "Today, in the Church of the Nazarene, there is a tremendous commitment by the laity to such things as compassionate ministry, Work and Witness, and similar programs. The Indianapolis Project is a spontaneous outgrowth of this interest in ministry opportunities.

"We are challenging laypersons to come several days in advance of the General Conventions. During this time, we will repair homes and do cleanup work."

Morsch said he has hopes that the project might also be able to assist in the construction or remodeling of a building that would serve as a food pantry/cooperative grocery store for the poor. Such a store is needed in inner-city Indianapolis, according to Dean Cowles, director of



Vivian Bruner (center) was honored recently for 30 years of service to Nazarene Headquarters in the general treasurer's office. She is pictured here with Norman O. Miller, general treasurer, and Jack Stone, general secretary.

Shepherd Community, a compassionate ministry in the city. Cowles is assisting with the coordination of the Indianapolis Project.

Vernon Lunn, who has organized a number of International Laymen's Conferences, serves as project director. Lunn, Morsch, Cowles, and David Hayse, Work and Witness coordinator for the Church of the Nazarene, met recently with business and civic leaders in Indianapolis to discuss the project. "We want it to be a project that is embraced by the community and by persons from other denominations, although it will be spearheaded by Nazarenes," added Morsch.

The Indianapolis Project is not an official function of the General Assembly or Conventions, according to Morsch. However, representatives from several divisions at Nazarene Headquarters are assisting in the coordination of the effort.

For more information, contact: Indianapolis Project, 13849 S. Mur Len, Suite F, Olathe, KS 66062; phone 913-764-5200.

ONU WINS NAZARENE TOURNAMENT

Olivet Nazarene University captured the Nazarene College/University Holiday Basketball Tournament championship by defeating MidAmerica Nazarene College 99-97 in double overtime Saturday evening, Jan. 2. The three-day tournament was held at Olathe, Kans., South High School near Kansas City.


ONU entered the tournament as the top seed. MANC, which won the championship in 1991, entered the tournament this year as the seventh seed.

Southern Nazarene defeated Mount Vernon in the consolation game to capture third place. In the other games, Northwest Nazarene defeated Southwestern College to win fifth place; Point Loma defeated Trevecca to place seventh.

The tournament was sponsored by NYI Ministries. All proceeds will go to assist youth work in the Thrust to Calcutta, India, this summer.

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1992 CONTINUING LAY TRAINING AWARDS ANNOUNCED

Continuing Lay Training (CLT) awards for 1992 were announced recently by David Felter, CLT coordinator. The awards recognized laypersons for completion of courses in one of six different categories.

Those receiving awards are:

ELLYSON MASTER TEACHER MEDALLION

CHILDREN'S

Beverly Albright, Goreville, Ill.
 Thelma Andrews, Cincinnati, Ohio
 Maxine Ankrom, Sistersville, W.Va.
 Donna Boose, York, Pa.
 Joseph Boose, York, Pa.
 Janice Clay, Evansdale, Iowa
 Louise Darby, Charlotte, N.C.
 Linda Griffey, Louisville, Ky.
 Shelia Hargis, Crossville, Tenn.
 Midge Hill, Fayetteville, W.Va.
 Janett Jacobs, Augusta, Kans.
 Karon Kinsey, York, Pa.
 Sheila Lawrence, Toronto, Ont.
 Nancy Leaf, Dover, Ohio
 Pat Murphy, Oak Hill, W.Va.
 Ruby Page, Charlotte, N.C.
 Jean Payne, Norwood, Ohio
 Lynda Phillips, York, Pa.
 Rita Reed, New Smyrna Beach, Fla.
 Marvel Rittgers, Cedar Falls, Iowa
 Sallie Shrewsbury, Minden, W.Va.
 Christel Stokely, Kilgore, Tex.
 Patricia Wallace, Louisville, Ky.
 Joan Wood, Hamilton, Ont.

YOUTH

Eloise Dubs, York, Pa.
 Carol Lynch, York, Pa.
 June Wetzel, Pottsville, Pa.

ADULT

Oliver Ankrom, Sistersville, W.Va.
 Ernestine Appleyard, Loveland, Ohio
 James Blackburn, Seymour, Ind.
 Darrell Crawford, Crothersville, Ind.
 Louise Darby, Charlotte, N.C.
 Kenneth Dossey, Indianapolis, Ind.
 Zella Epperly, Fayetteville, W.Va.

Ruth Grimm, Sistersville, W.Va.
 Susie Grimm, Sistersville, W.Va.
 Dorothea Haner, Oxford, N.S.
 Baxter Hood, Kingsport, Tenn.
 Patricia Hunsaker, Fayetteville, W.Va.
 Nancy Leaf, Dover, Ohio
 Katheryn Lybarger, Conway, Ark.
 Carol Lynch, York, Pa.
 Jim Murdock Jr., Fayetteville, W.Va.
 Ruby Page, Charlotte, N.C.
 Dawn Relford, Toledo, Ohio
 Marilyn Wade, Winnebago, Ill.

MASTER SUPERINTENDENT MEDALLION

Bruce Beatty, Ottawa, Kans.
 Peggy Ellis, Cardington, Ohio
 Charlotte Foss, Waterloo, Iowa
 Billie Guinn, Tullahoma, Tenn.
 Yvonne Kline, Philipsburg, Pa.
 John Lumpkin, Valley, Ala.
 Lavada Meade, Cleveland, Ohio
 Ethel Mikalonis, Shamokin, Pa.
 Stan Rapp, Streater, Ill.
 Eugene Rittgers, Cedar Falls, Iowa
 Charles Sayers, Hiram, Ga.
 Terry Tillotson, Hamilton, Ont.
 Marilyn Wade, Winnebago, Ill.
 Marian Whitmon, Rilato, Calif.

TEACHER ENRICHMENT PLAQUE

Jo Bourne, Hot Springs, Ark.
 Dorothy Bradshaw, Brooklyn, N.Y.
 Patricia Elder, Oak Hill, W.Va.
 Donna Legg Hendrickson, Oak Hill, W.Va.
 Steadroy James, Brooklyn, N.Y.
 Jennifer Jordan, Brooklyn, N.Y.
 Lawrence Mitchell, Brooklyn, N.Y.
 Seyward Mitchell, Brooklyn, N.Y.
 Marina Payne, Brooklyn, N.Y.
 Betty Saltzman, Carey, Ohio
 Casseia Sinclair-Pitter, Brooklyn, N.Y.
 Pamela Smith-Parris, Brooklyn, N.Y.

ADMINISTRATION AND MANAGEMENT PLAQUE

Christine Collins, Oxford, N.S.
 Barbara Davis, Marion, Ill.
 William Johnson, Brown Summit, N.C.
 Sallie Shrewsbury, Minden, W.Va.

FORMER NYPS LEADER DIES

John L. Peters, 85, former general NYPS secretary for the Church of the Nazarene, died Dec. 26 in Denver, Colo. Death came after a lengthy battle with leukemia.



A graduate of Bethany Nazarene College, Peters served as pastor of Nazarene churches in Edmond, Okla.; Lake Charles, La.; and Norman, Okla. He was serving as a professor at Bethany when he was elected as the third general NYPS secretary in 1942. While in that position, Peters organized the Nazarene Servicemember's Commission. In 1943, he resigned to enter the army where he served as an infantry chaplain in the Pacific during World War II.

Following his military service, Peters joined the Methodist church. In 1951, he founded World Neighbors, a grassroots international development organization. As president of the organization, Peters earned a nomination for the Nobel Peace prize, was elected to the Oklahoma Hall of Fame, and was honored with the *Guideposts* Good Samaritan Award. He retired in 1977.

Peters is the author of several books and articles, including *Christian Perfection and American Methodism* and *Cry Dignity*. He was a featured speaker at the 1985 Nazarene Compassionate Ministries Conference.

EVANGELISTS MEET IN NASHVILLE

More than 200 Nazarene evangelists attended the Eighth Annual Evangelists Gathering in Nashville, Tenn., Dec. 14-16, according to Bill Sullivan, Church Growth division director.

General Superintendent William J. Prince was the keynote speaker for the conference. Other special speakers included: Louie Bustle, South America regional director; Bruno Radi, evangelism director for the South America Region; Ken Crow, sociologist and registrar, MidAmerica Nazarene College; Neil Wiseman, Nazarene Bible College academic dean; and Dean Wessels, director, Pensions and Benefits USA.

Beverly Gonzalez, from Uruguay, spoke at the ladies luncheon and served as interpreter for Bruno Radi.

BENEFITS SET NEW RECORD

The Board of Pensions and Benefits USA paid out more than \$29.5 million in benefits in 1992, according to Dean Wessels, board director. This topped the old record by \$2.5 million.

Benefits paid in 1992 included more than \$7.5 million in "Basic" Pension Plan benefits, more than \$6.4 million in TSA and IRA retirement plan distributions, more than a \$1 million in life insurance and disability insurance claims, and more than \$14.6 million for

medical and dental claims, according to Wessels.

"Funds to cover these benefit distributions come primarily from local churches and districts who pay their Pensions and Benefits budgets, insurance premiums, and contributions to the Nazarene Tax Sheltered Annuity retirement plan on behalf of their ministers," Wessels said. "The church can be proud of the employee benefits that they provide to their Nazarene ministers."

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the Work Goes On*



D. Moody Gunter, Director
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Pray ye therefore the Lord of the harvest,
that he will send forth labourers into his
harvest.

Matthew 9:38

A PROUD TRADITION

SING TO THE LORD

The New Nazarene Hymnal

BY KEN BIBLE

For our first 22 years, Nazarenes were a hymn-singing people without a hymnal. In pew racks across the church, worshipers found skimpy hardbound and dog-eared paperback hymn collections like *Waves of Glory No. 2*, but there was not an official Nazarene hymnal to be found.

That began to change in 1930 when Nazarene Publishing House discovered the fledgling Lillenas Publishing Company, an Indianapolis storefront operation. NPH bought it and quickly relocated the business and its manager, Haldor Lillenas, to Kansas City.

Within the next year, the young writer-manager's first task, as head of NPH's new music division, was to compile an official hymnal for the church. The result was *Glorious Gospel Hymns*.

The familiar maroon-bound hymnbook served well until 1953, when it was replaced by *Praise and Worship*. In 1972, Nazarenes found *Worship in Song* in their hymnal racks.

A Two-Decade Life Span

About every 20 years, the church has felt the need for a new hymnal. This comes about not because we are unstable in our hymn heritage—to the contrary, there are 252 hymns that are common to each of our first three authorized hymnals. But some

Yet they didn't appear until *Worship in Song* in 1972.

The Tradition Continues

That cycle of tradition and renewal has come around again. We are pleased to present to the church a worthy successor to *Glorious Gospel Hymns*, *Praise and Worship*, and *Worship in Song—Sing to the Lord*. The pew edition is being released this month, with additional products coming out between now and General Assembly.

Tradition? Indeed. The new hymnal retains 397 of the 514 hymns in *Worship in Song*. Of the 252 hymns included in all three of its successors, 210 are still here. In fact, the committee reached back and picked up nine hymns that had become favorites in *Praise and Worship*, but were dropped from *Worship in Song*.

"Beulah's back!" was a phrase frequently heard during the compilation process. "Beulah Land" is back, along with "Come and Dine," "Every Bridge Is Burned Behind Me," "It's Real," "Sweet Will of God," "The Eastern Gate," and others.

Additions to *Sing to the Lord*

Seasonal Favorites

Child in the Manger
Go, Tell It on the Mountain
How Great Our Joy
I Wonder As I Wander
Infant Holy, Infant Lowly
O Holy Night
The Birthday of a King
We Three Kings

hymns do fall out of usage, while new ones take root in our worship and in our hearts. For example, who could imagine a Nazarene hymnal without "How Great Thou Art" and "To God Be the Glory"?



The hymnals of the Church of the Nazarene beginning with *Glorious Gospel Hymns* (1931-52), *Praise and Worship* (1953-72), *Worship in Song* (1972-92), and the latest, *Sing to the Lord*.

Renewal and newness are very much at the heart of *Sing to the Lord*. Of its 611 hymns, over 200 have never appeared in a Nazarene hymnal. There are 57 choruses, along with other contemporary classics (“Great Is the Lord,” “The Lord’s Prayer,” “Lord, Make Me an Instrument”). Gospel songwriters of the last 40 years, such as Bill and Gloria Gaither, Mosie Lister, Twila Paris, and Steve Adams, have contributed 31 heartwarming favorites.

Those looking for additional standard hymns will be quite pleased. There are 49 written since 1960, from the finest hymn writers of today’s church people like Fred Pratt Green, Brian Wren, Fred Kaan, Timothy Dudley-Smith, and Margaret Clarkson. Some older hymns also appear for the first time in a Nazarene hymnal. Among these are “I Sing the Mighty Power of God,” “My Faith Has Found a Resting Place,” “Like a River Glorious,” to name just a few. And the number of Wesley hymns has grown, with the addition of powerful pieces

like “Soldiers of Christ, Arise,” “Jesus, My Strength, My Hope,” and “Ye Servants of God.”

The Process

Hymnals, like Rome, are not built in a day. As early as the late 1970s, we at Lillenas were combing through dozens and dozens of hymnals and songbooks, noting

church to a wide variety of fine songs and hymns. It did its job well: 66 of its 91 selections found their way into *Sing to the Lord*.

The hymnal project officially began in February 1986, when the General Board approved the development and publication of a new hymnal. In July 1988, the Board of General Superintendents appointed two committees to be responsible for the compilation: an 11-member steering committee, which made all the final decisions about hymnal contents; and a 24-member advisory committee, a broadly representative body that served as the first line of input on the compilation.

The steering committee, assembled in April 1989 for the first of seven meetings, concluded its work two years later. Many of the committee’s meetings were two full days in length, and its participants were assigned quantities of homework.

The advisory committee met just once, in August 1989. This group carried out most of their responsibilities by mail. William Greathouse, general superinten-

Additions to *Sing to the Lord*

Old Favorites Revisited

Beulah Land
Come and Dine
Dwelling in Beulah Land
Every Bridge Is Burned
Behind Me
It’s Real
Sweet Will of God
The Eastern Gate

pieces worthy of congregational use. The supplemental hymnal *Exalt Him*, released in 1984, carried the process a step further. It was designed as a warm-up for the coming hymnal, exposing the

SING TO
THE LORD

SING TO
THE LORD

SING TO
THE LORD

AND PRAISE

*Worship the Lord in the
beauty of holiness.*

Psalm 29:2

SING TO THE LORD features:

- ◆ 611 hymns, gospel songs, and choruses, in a beautiful blend of the traditional and the new
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Complete with all hymns and readings, but words only in large print. Same trim size and binding as the pew edition; black with gold lettering. HHMB-669

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Same contents as pew edition, but approximately 4" x 6". Handy personal size for carrying in coat pocket or purse. Handsome and durable sewn binding; soft black buckram. HHMB-670

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WORSHIP THE LORD
IN THE BEAUTY OF HOLINESS
SING TO THE LORD
HYMNAL

The Making of a Hymnal



Ken Bible, editor of *Sing to the Lord*, with Harlan Moore, Lillenas director, and Hardy Weathers, director of marketing for NPH, during one of many planning sessions for the new Nazarene hymnal.

SING TO THE LORD



David McDonald, one of the music editors at Lillenas, directed the engraving process, which places the music and words on the printed page. This was the first time the engraving of the Nazarene hymnal had been done on computer.



Artist Royce Ratcliff designed the hymnal, assisted by designer Bonnie Laflin.

CHURCH OF THE NAZARENE HYMNAL

Becky Morsch processed information from thousands of surveys taken to determine what Nazarenes wanted in their hymnal.



dent emeritus, served as the project's theological consultant, carefully reviewing each of the final 611 hymns.

Another working group was a five-member readings subcommittee. It was their task to prepare hymnal readings for approval by the steering committee.

Surveys, Surveys, Surveys

The first step in designing a denominational hymnal that meets the varied worship needs of a

church is to determine what those needs are. The committee sought to discover those needs by surveying potential users. Survey we did—Bible teachers, theologians, and music instructors in our Nazarene colleges; district superintendents; pastors; ministers of music; and through the *Herald of Holiness*, virtually the entire laity of the denomination.

You spoke, and we listened. Thousands of surveys were re-

ceived and analyzed, often through the expertise of computer technology.

The most valuable information was yielded by the usage survey, sent to half of all Nazarene pastors in the United States and Canada. They were given a list of the 514 hymns in *Worship in Song* and were asked to indicate their degree of usage of each hymn in the last 12 months, on a four-point scale from "frequently" to "never." The

survey took 3 to 4 hours to complete, so how many busy pastors (with the help of their music ministers) took time to complete the whole thing? Fifty percent! That's an unheard-of response for any survey, much less one this demanding.

As a result, the computer gave us accurate figures on the degree of usage of each hymn, even breaking it down into size of church. Of the 514 titles, the top 300 in usage were automatically included in *Sing to the Lord*. Not one was dropped. Some ranking lower than 300 were also voted in, because they seemed to fill particular needs.

Thank you, pastors and music ministers. The church will enjoy the fruit of your efforts for years to come!

Other Innovations

The survey data, along with the

expertise and creativity of the dozens of people involved in the process, brought to *Sing to the Lord* a number of very useful features. The entire hymnal is topically organized, with major sections introduced by an attractive title page, and subsection divisions clearly indicated, too.

Artists and computer typesetting combined to produce a page that is clear and attractive, yet packed with information. A scripture verse under each hymn title highlights the message of the hymn, and a complete set of 10 indexes makes all the hymnal's treasures easily accessible. There are 29 worship sequences, combining two or more hymns on the same theme into an optional medley, often with scriptural and musical introductions and interludes.

Speaking of scripture, there are 149 separate readings, the vast

majority of them being scriptural. And in keeping with the overwhelming survey requests (and the decision of the Board of General Superintendents), they are all in the *New International Version* (NIV). To make them more readily useful, the readings are topically interspersed throughout the hymnal.

There's not enough space here to talk about all the companion products that are coming. And as to the sturdy, attractive binding and the gorgeous cover colors, just judge for yourselves.

We cannot close without praising God for graciously guiding us through this process. He has indeed given us a wonderfully rich hymnody, and *Sing to the Lord* puts it at our fingertips. H

Some of the Additions to *Sing to the Lord*

Contemporary Favorites

Find Us Faithful
Great Is the Lord
If My People Will Pray
In the Name of the Lord
Lamb of Glory
My Tribute
Soon and Very Soon
The Blood Will Never Lose Its Power
The Bond of Love
The Lord's Prayer
The Trees of the Field
We Bring the Sacrifice
We Will Glorify

Hymns

All Your Anxiety
At the Name of Jesus
Brethren, We Have Met to Worship
Christ for the World We Sing
Come, Christians, Join to Sing
Forth in the Peace of Christ We Go
Glorious Is Thy Name
God of Grace and God of Glory
Holy God, We Praise Thy Name
I Am His, and He Is Mine
I Come with Joy
Jesus, My Strength, My Hope
Jesus, Thy Boundless Love to Me
Let Your Heart Be Broken

Lift High the Cross
Like a River Glorious
My Faith Has Found a Resting Place
Now Let Us from This Table Rise
Praise, My Soul, the King of Heaven
Soldiers of Christ, Arise
The Love of God
The Servant Song
When in Our Music God Is Glorified
When Love Is Found
Ye Servants of God

Choruses

All Hail King Jesus
Be Still and Know
Bless His Holy Name
Emmanuel
Father, I Adore You
Give Thanks
Glorify Thy Name
He Has Made Me Glad
His Name Is Wonderful
Holy Ground
Holy Spirit, Thou Art Welcome
How Majestic Is Your Name
I Exalt Thee
I Have Decided to Follow Jesus
I Love You, Lord
I Will Call upon the Lord
In His Time

Jesus, Name Above All Names
Let the Beauty of Jesus
Lord, Be Glorified
Lord, We Praise You
Majesty
Make Me a Servant
Open Our Eyes
Our God Reigns

Gospel Songs

All Because of God's Amazing Grace
Because He Lives
Come, Holy Spirit
Fill My Cup, Lord
He Touched Me
His Eye Is on the Sparrow
His Grace Is Sufficient for Me
I Know Who Holds Tomorrow
I Will Serve Thee
Little Is Much When God Is in It
No One Ever Cared for Me like Jesus
Precious Lord, Take My Hand
Rise and Be Healed
Something Beautiful
The Family of God
The Longer I Serve Him
'Til the Storm Passes By
What a Day That Will Be

Christian Marriage Journal

J. PAUL AND MARILYN TURNER

The Toxic Habit of Sarcasm

When I was in the Air Force in the late 50s, I worked with a crusty old sergeant. He had seen a few wars and rumors of wars. He was caustic, sometimes cynical, and—most of the time—sarcastic.

His favorite pastime was needling the young recruits. It was usually a case of the young recruits making profound statements about how to fix something, coming up against old Sarge. Invariably, some kid would pronounce the answer to a problem, and silence would fall; we knew what was coming next. After a few seconds, with the high-pitched voice of a prize fight announcer, old Sarge would yell out, "Thank you, Margaret Truman!" It got the laughs he wanted from the crew and humiliated the recruit. He used an outdated, off-the-wall statement euphemistically to put people down. You could count on hearing it pierce the hangar air several times a day.

Well, let's get down to brass tacks. I took this habit home with me. Big mistake!

I came from a family of seven children whose ages spanned 17 years. We could be sarcastic when we

thought we needed to be—which was most of the time. Marilyn came from a two-child family ravaged by death and divorce. Sarcasm to her was devastating; to me it meant survival. As you can guess, "Thank you, Margaret Truman" wasn't the funniest thing she'd ever heard. The habit started with me trying to be funny. It ended up as a weapon to put Marilyn down, especially in public, where I received more *mileage* from it.

At the heart of sarcasm is the low self-esteem of the perpetrator. Some Christian couples can assume that sarcasm isn't that big a deal. "That's the way it was done in my home and we turned out all right, so what's the problem?" The problem is that, over time, character assassination occurs in subtle increments. Spouses can get so used to communicating in this way that they always have a barb ready to throw and a permanent shield to deflect the expected barbs from their mate.

What are the characteristics of this Don Rickles-like approach to communicating?

Sarcasm calls into question our personhood as individuals made in God's image. The personhood of both the victim and the perpetrator are damaged. The victim is pelted by a constant barrage of death messages. The perpetrator is drained of the fruit of the Spirit, especially that delectable variety called *kindness*.

Sarcasm never resolves marital issues. If you think you've won with sarcasm, you have really lost, and the loss is not a good feeling. Sarcasm is a way of sending coded messages that say, "I'm right and you're wrong in the issue." It's a device that keeps the couple dancing around the core of an issue rather than being direct by

"speaking the truth in love." Using sarcasm in an attempt to resolve conflicts is like using your car brakes on any icy hill—you pick up disastrous unwanted speed.

A more constructive way to resolve issues is to decide that your marriage is far more important than this issue. So let's use talk styles that will help us either to compromise or conciliate.

Sarcasm never changes a mate. Don't get me wrong, change is inevitable in marriage. It's the selfish use of sarcasm that gets us into trouble. Some spouses think it's their God-given right to perform a personality transplant on the other person to change them. Not so. Sarcasm as a tool to effect change is certainly not a style that will draw you together.

A more constructive way to change your mate is to change yourself.

Sarcasm kills the Spirit. Christ-likeness can never survive with it. Lordship loses out to a lesser god. Holiness becomes a fragile shell of religious pretense. It affects the Body of Christ adversely; the keys to the Kingdom are erroneously used to put people in the slammer rather than set them free.

If you both feel trapped in sarcasm, ask yourselves this question. **What positive behavior would you suggest to replace my habit of sarcasm?** Asking for each other's help is the first step in a spiritual journey with the Lord. He will empower you to change your behavior.

J. Paul and Marilyn Turner live in Olathe, Kans., where J. Paul is pastor of lay ministries at College Church of the Nazarene.

HH

If you think you have won by sarcasm, here's news—you've lost.



D. MOODY GUNTER
Stewardship Services Director

★ 1992 STEWARDSHIP HONOR ROLL ★

In order to qualify for the Stewardship Honor Roll, a church must pay off budgets in full and meet the formula for 10% Giving.

Listed below are the churches that have qualified for the Stewardship Honor Roll for 30 or more consecutive years:

Consecutive Years	Church
45	ALEXANDRIA (ALEXANDRIA, IND.)
45	BETHEL (ARENZVILLE, ILL.)
45	ELKHART FIRST (ELKHART, IND.)
45	HARRIS CHAPEL (SELMA, IND.)
45	KANSAS CITY FIRST (KANSAS CITY)
45	MONONGAHELA (MONONGAHELA, PA.)
45	MOUNT HOPE (BERNE, IND.)
45	SUBLETTE (SUBLETTE, KANS.)
45	WARREN FIRST (WARREN, OHIO)
45	WINCHESTER (WINCHESTER, IND.)
44	MARION FIRST (MARION, OHIO)
43	BEARDSTOWN (BEARDSTOWN, ILL.)
43	CHATTANOOGA FIRST (CHATTANOOGA, TENN.)
42	COLUMBIANA (COLUMBIANA, OHIO)
42	NEW BRIGHTON (NEW BRIGHTON, PA.)
41	HARMATTAN (OLDS, ALTA.)
41	PEORIA FIRST (PEORIA, ILL.)
40	WARREN (WARREN, PA.)
39	BRADFORD FIRST (BRADFORD, PA.)
39	DINUBA (DINUBA, CALIF.)
39	ELKHART (ELKHART, KANS.)
39	GRAND HAVEN (GRAND HAVEN, MICH.)
38	OTTAWA FIRST (OTTAWA, ILL.)
37	BELLE (BELLE, W.VA.)
37	BETHEL (BETHEL, KANS.)
37	CLAYTONIA (WEST SUNBURY, PA.)
37	FORT RECOVERY (FORT RECOVERY, OHIO)
37	KINGSTON (KINGSTON, MO.)
37	PENIEL (HUTCHINSON, KANS.)
37	WESTBROOK (INDIANAPOLIS, IND.)
36	IRONTON FIRST (IRONTON, OHIO)
35	BETHANY (HUTCHINSON, KANS.)
35	CHICAGO OAK PARK (OAK PARK, ILL.)
35	COLLEGE (NAMPA, IDAHO)
35	EVANSVILLE FIRST (EVANSVILLE, IND.)
35	GEORGETOWN (GEORGETOWN, ILL.)
35	HAMMOND FIRST UNITED (HAMMOND, IND.)
35	NORTH PLATTE (NORTH PLATTE, NEBR.)
35	ROANOKE FIRST (ROANOKE, VA.)
35	SOUTH PORTLAND (SOUTH PORTLAND, MAINE)
35	WASHINGTON FIRST (WASHINGTON, D.C.)
34	BETHANY JERNIGAN MEMORIAL (BETHANY, OKLA.)
34	OSKALOOSA (OSKALOOSA, IOWA)
34	UNION CHAPEL (CLAY CITY, IND.)
33	BUCYRUS (BUCYRUS, OHIO)
33	HANOVER (HANOVER, PA.)
33	KANSAS CITY ST. PAUL'S (KANSAS CITY)
33	LOGAN (LOGAN, OHIO)
33	MONTICELLO (MONTICELLO, ILL.)
33	OIL CITY (OIL CITY, PA.)
33	ROCK HILL WEST MAIN (ROCK HILL, S.C.)
32	ANNA FIRST (ANNA, ILL.)
32	BEL AIR (BEL AIR, MD.)
32	GALLIPOLIS (GALLIPOLIS, OHIO)
32	INDIANAPOLIS WESTSIDE (INDIANAPOLIS)
32	MACKEY (MACKEY, IND.)
32	WICHITA LINWOOD (WICHITA, KANS.)
31	ELLEDALE (ELLEDALE, N.D.)
31	LA JUNTA FIRST (LA JUNTA, COLO.)
31	MEADE (MEADE, KANS.)
31	PORTLAND BRENTWOOD (PORTLAND, OREG.)
30	BALTIMORE FIRST (ELLCOTT CITY, MD.)
30	BARSTOW (BARSTOW, CALIF.)
30	CHARLESTON SOUTHEAST (CHARLESTON, W.VA.)

Consecutive Years	Church
30	CIMARRON (CIMARRON, KANS.)
30	EASTON (EASTON, PA.)
30	ERIN (ERIN, TENN.)
30	FEVERSHAM, (FEVERSHAM, ONT.)
30	FORT MADISON (FORT MADISON, IOWA)
30	IOWA CITY (IOWA CITY, IOWA)
30	LONG BEACH FIRST (LONG BEACH, CALIF.)
30	PITTSFIELD (PITTSFIELD, ILL.)
30	REED CITY (REED CITY, MICH.)
30	ROANOKE EAST GATE (ROANOKE, VA.)
30	YORKTOWN (YORKTOWN HEIGHTS, N.Y.)
75	TOTAL

GENERAL BUDGET

Listed below are the districts who reached or overpaid their accepted General Budget for 1992:

Percentage	District	District Superintendent
112.86	SOUTHWEST INDIAN	REV. LAWRENCE E. SALWAY
103.31	CENTRAL LATIN AMERICAN	REV. JOE DIMAS
103.19	NAVAJO NATION	REV. JOHN R. NELLS
102.53	HAWAII PACIFIC	DR. DARRELL TEARE
100.87	SOUTH CAROLINA	DR. JAMES BEARDEN
100.38	SOUTHERN CALIFORNIA	DR. B. MAURICE HALL
100.14	ALASKA	REV. KENNETH SPICER
100.13	MINNESOTA	REV. SAM PICKENPAUGH
100.07	NORTHWESTERN OHIO	DR. J. E. SHANKEL
100.03	MAINE	REV. CLARENCE C. HILDRETH
100.01	WEST VIRGINIA NORTH	DR. JOHN W. DENNIS
100.00	SACRAMENTO	DR. WALTER M. HUBBARD

1992 STEWARDSHIP HONOR ROLL

Listed below are the districts with 50 percent or more of their churches qualifying for the Stewardship Honor Roll:

Church	District	District Superintendent
Percentage	District	District Superintendent
70.0	HAWAII PACIFIC	DR. DARRELL TEARE
58.0	ALASKA	REV. KENNETH SPICER
58.0	NORTH CENTRAL OHIO	DR. JACK ARCHER
55.0	INDIANAPOLIS	DR. JOHN F. HAY
54.0	WASHINGTON	DR. JERRY PORTER
51.0	NORTHWEST	REV. STEVEN C. FLETCHER
50.0	INTERMOUNTAIN	REV. RONALD KRATZER
50.0	LOUISIANA	DR. RALPH E. WEST
50.0	NORTHWESTERN OHIO	DR. J. E. SHANKEL
50.0	SACRAMENTO	DR. WALTER M. HUBBARD
50.0	SOUTH CAROLINA	DR. JAMES M. BEARDEN
50.0	WASHINGTON PACIFIC	REV. HUGH L. SMITH

1992 STEWARDSHIP HONOR ROLL

Listed below are the 10 churches on the Stewardship Honor Roll with the highest percentage of giving to General Budget and mission specials:

Percentage of Giving	Church
98.89	JERSEY CITY HAITIAN (JERSEY CITY, N.J.)
66.40	HOUSTON DENVER (HOUSTON, TEX.)
50.22	SHOW LOW (SHOW LOW, ARIZ.)
50.11	STETTLER (STETTLER, ALTA.)
46.61	MATTOON (MATTOON, WIS.)
46.19	JASON CHAPEL (DICKSON, TENN.)
43.13	FORT MYERS FIRST (FORT MYERS, FLA.)
41.41	TERRA ALTA (TERRA ALTA, W.VA.)
41.21	EDGEWOOD (EDGEWOOD, ILL.)
41.14	MADISON HEIGHTS EMMANUEL (MADISON HEIGHTS, VA.)

Close to Home

News About Nazarenes

BY TOM FELDER

AWARD-WINNING SERMON

... **John R. Andrus**, pastor of First Church of the Nazarene in Chattanooga,

Tenn., recently received an award from the Freedoms Foundation in Valley Forge, Pa. Andrus received the

award—his ninth—for a sermon he delivered to his congregation in 1991, titled "Our Democracy."

The Freedoms Foundation presents several awards annually for sermons and speeches that propagate the Judeo-Christian principles of freedom. Thousands of entries are received each year. An awards jury, composed of U.S. Supreme Court justices, justices from several states, and other dignitaries, choose the best to be honored.

Andrus received his award in November at a special banquet for the recipients.



A UNIQUE REVIVAL ... Gene Smith

retired Nazarene missionary, experienced a different type of revival recently. Smith was the evangelist for a series of unique revival services held at Faith Church of the Nazarene in Fort Lauderdale, Fla.

The Anglo congregation joined the Wesleyan Haitian Mission and Nazarene Haitian Mission for a joint international revival. Smith preached in two languages, English and

Haitian Creole, a first for him.

Pastors and musicians from each of the churches also participated in each of the services.

A former missionary to the Bahamas, Barbados, St. Lucia, and Martinique, Smith recently retired from the French Department in Publications International at Nazarene Headquarters.

"This proved to be an interesting and profitable experience," said Warren Whiting, lay pastor of Faith Church. "All felt the bond of love in Christ Jesus, regardless of race or culture."



THE PRICE WAS RIGHT ... A

Point Loma professor was invited to "come on down" and be a contestant on "The Price Is Right." **Mark Hamilton**, PLNC Communications Department

chairman, appeared on the television game show Monday, Jan. 11, and left with a washer and dryer, two motorbikes, and \$2,500 in cash.

Hamilton had taken one of his communications classes to observe how a television

show operates when he was selected to be a contestant. The show was taped in early December.

After getting onstage with **Bob Barker**, the longtime host of the show, Hamilton proceeded to add to his prizes. At one point, Barker asked Hamilton about the group of college kids in the audience cheering for him. Hamilton responded that they were PLNC students. Barker asked Hamilton if PLNC would now offer a class on how to win on game shows. "That depends on how I do here," Hamilton responded.



Pictured (l. to r.): Arlen Jakobitz, Cathy Jakobitz Whittington, Joyce Jakobitz, Geraldine Chappell, Jonathan Ryan, Kristina Ryan, Matthew Ryan, and Mark Ryan. The group recently participated in special missions services in Decatur, Ill.

MISSIONARY HOMECOMING

... West Side Church of the Nazarene in Decatur, Ill., feels very fortunate to have a number of its own serving the church as missionaries. Recently, the church invited three of those missionaries back for a special weekend celebration.

Mark Ryan served as the speaker for the services. He and his wife, **Kris**, have served in Colombia and Chile. They recently moved

to Guatemala.

Geraldine Chappell traveled from her home in California to participate in the services. She served 35 years as a missionary in India. She also spent 3 years in an intern camp in the Philippines during World War II.

Arlen Jakobitz and his wife, **Joyce**, were also present. They recently returned to India where they have served for more than 18 years.



THE 1992 IOWA DISTRICT ORDINAND CLASS included Rev. Monte G. Asbury, Terry W. Chapman, Kenneth Ross Hyndman, James A. McGaffey, Mitchell L. Sanderson, Rodney R. Van Wey, Bill L. Weston, and Peter R. Schuler. Pictured with the ordinand class are the wives of the ordinands, General Superintendent Eugene L. Stowe (back row, left), and District Superintendent Gene C. Phillips (front row, left).

Send news about Nazarenes to: Close to Home, The Herald of Holiness, 6401 The Paseo, Kansas City, MO 64131.

VITAL STATISTICS

Deaths

BECKER, PERRY L., 81, Nov. 1. Survivors: wife, Elsie; daughters, Darlyene Barr, Linda Clark; son, Lewis; six grandchildren; five great-grandchildren.

BOOK, SHIRLIE G., 81, Roseville, Calif., Dec. 10.

BRUCK, WILLIAM, 82, St. Louis, Mo., May 6. Survivors: wife, Mary Dorothy; son, Gordon William; daughter, Carol Erickson; six grandchildren; one great-granddaughter

CAMPBELL, BETTY ANN, 62, Sikeston, Mo., Oct. 23. Survivors: husband, Charles; son, Scott; daughter, Becky Runnels; mother, Alma Nicholas; one sister; four grandchildren.

CHITWOOD, FRANCES IDELA, 50, Littleton, Colo., Sept. 20. Survivors: parents, Vernon and Hope Chitwood; sister, Sharon Cozart.

COIL, EDITH, 81, Phoenix, Ariz., Dec. 4. Survivors: sons, Dwight, Marvel; daughters, Korlene Oliver, GiGi Gilroy.

DALES, M. LUCILLE, 81, Hemet, Calif., Dec. 25. Survivors: son, Jerry Dales; daughter, Beverly Kentfield; four grandchildren; two great-grandchildren; three sisters; one brother.

ELROD, FANNIE, 79, Clarksville, Tenn., Nov. 20. Survivors: daughters, Beverly Adkins, Judy Daniel, Patsy Mullaney, Betty Young Manderschied.

GIBSON, VEARL D., 83, Pasadena, Calif., Oct. 17. Survivors: wife, Alice; sons, Jay and Jim; daughter, Vangie, eight grandchildren; two great-grandchildren.

GUNSTREAM, GRACIE A., 93, Nampa, Idaho, Nov. 30. Survivors: sons, Jarrell W., R. Nelman; daughters, Alberta (Mrs. Ron) Rodes, Leta Mae Rhodes; 1 brother; 1 sister; 15 grandchildren; 36 great-grandchildren.

LANG, REV. WILMER A., 69, San Benito, Tex., pastor of many years, Oct. 30. Survivors: wife, Viola; sons, Paul, David; seven foster children.

MATLOCK, REV. MARSHALL M., SR., 85, Council, Idaho, pastor of more than 60 years, May 26. Survivors: wife, Martha; sons, Tom, Mike, Gary, Larry.

MATTHEWS, DOROTHY HARDY, 88, Victoria, Va., Dec. 4. Survivors: daughter, Christine Hardy Nease; five grandchildren; nine great-grandchildren.

MILLER, EVA I. (OREM), Longview, Wash., Nov. 16. Survivors: son, Ronald; daughter, Mary Alyce Galloway; four grandchildren; six great-grandchildren.

MILLER, PEARL RICKER, 92, Kinnelon, N.J., Jan. 2. Survivors: daughter, Joyce Young; one brother; one sister.

Births

to BOYD AND GAYLE BIBLE, Oklahoma City, Okla., a girl, Ariel Michelle, Jan. 5

to NEIL AND BETH COURTNEY, Selinsgrove, Pa., a boy, Ethan James, Nov. 18

to KENNETH AND VALORIE (HURN) DUDGEON, Seattle, Wash., twin boys, David Edward and Kenneth William, Aug. 6

to RONNIE AND JILL (JOHNSON) DUNCAN, Orlando, Fla., a boy, Bryan Christopher, Nov. 27

to DENNIS AND SHERI (ACHESON) GOODWIN, Nashville, Tenn., a girl, Stormie Hannah, Oct. 16

to MICHAEL AND REVA HERROLD,

Selinsgrove, Pa., a girl, Evonne Michele, Nov. 21

to R. KEITH AND KATHY (ESKINS) IREY, Kansas City, Mo., a girl, Kristian Lynae, Sept. 8

to MARK AND SUSI MANGELSDORF, Redmond, Wash., a boy, Stephen Kurtis, Oct. 12

to JONATHAN AND CATHLEEN PRIVETT, a girl, Emilie Ann, born June 12

to WENDELL AND MERLENE (WANNER) RAMEY, Hampton, Va., a boy, Jared Dalton, Nov. 16

to PHIL AND RHONDA (LUNA) RHOADES, Garrett, Kans., a girl, Kaitlyn Anne, Nov. 28

to WES AND BRENDA SCHAFFER, Coconut Creek, Fla., a girl, Haylie Anne, Oct. 31

to TODD AND CARLA SMITH, Selinsgrove, Pa., a girl, Candice Megan, Nov. 17

to TIM AND ROXANNE (KREIE) WILHITE, Aurora, Colo., a girl, Stephanie Nicole, Nov. 2

to JIM AND BARBARA (KEFFER) WILLIAMS, Portland, Oreg., a boy, Benjamin James, Dec. 8

Anniversaries

ROY M. AND MARTHA C. ADAMS, Tyler, Tex., celebrated their 50th wedding anniversary with a reception and reaffirmation of vows Nov. 28. The Adamses have four children, a niece and nephew reared in their home, 11 grandchildren, and 1 great-grandchild.

WELDON AND LOUISE DANIEL, White Settlement, Tex., celebrated their 50th wedding anniversary Jan. 2. The Daniels have one son and two grandsons.

FOR THE RECORD

Moving Ministers

ROBERT L. ALBERT, from Myrtle Beach, S.C., to Greenwood, S.C.

WILLIAM J. ARMSTRONG, from Georgetown, S.C., to Covington, Ind.

J. D. BAILEY, from Bucyrus, Ohio, to Oklahoma City (Okla.) Trinity

KEITH E. BATEMAN, from associate, South Bend (Ind.) First, to pastor, Elkhart (Ind.) Bresee

CRAIG A. BEALS, from associate, Fort Worth (Tex.) Community, to pastor, Fort Worth (Tex.) White Settlement

RON BIRDSONG, from Arcadia, Fla., to Clinton, Ark.

HOWARD C. BLACK, from pastor, Regent, N. Dak., to evangelism

GREG BREEDEN, from associate, Shelbyville, Ill., to pastor, Metropolis, Ill.

THOMAS W. CAHILL, JR., from student, NTS, Kansas City, Mo., to pastor, New Market Valley Fellowship, Mount Airy, Md.

PAUL R. DICKINSON, SR., from pastor, Delta, Mich., to evangelism

ANTHONY R. DEMARINO, to pastor, Midview, Ohio

DANIEL D. DUNLAP, from associate, Marion (Ohio) First, to associate, Nashville (Tenn.) Grace

BRADLEY R. DYRNESS, from associate, Colorado Springs (Colo.) First, to Wichita (Kans.) First

CARROL I. EDGE, from Winston-Salem (N.C.) Faith, to Cherryville, N.C.

DONALD G. ELLEDGE, from pastor, Sweeney, Tex., to Wallace Chapel, Ala.

FRANK C. ELLIOTT, from Harmon, Okla., to Hugoton, Kans.

HAROLD L. ELLIS, from Miami, Okla., to Kirivn, Kans.

LEON EVERLETH, to pastor, North Charleston (S.C.) Dorchester Road

EDWIN H. FELTER, to pastor, Washington (D.C.) First

I. DANIEL FITZPATRICK, from district-assigned, to pastor, Toronto (Ont.) Emmanuel

JEFF FLOYD, to pastor, Mount Eric, Ill.

BILL FOWLER, from Marlow, Okla., to Borger, Tex.

RUPERT F. GAGE, from Crew, Va., to Seth, W. Va.

W. GLEN GARDNER, from Waco (Tex.) South Manor, to Nashua (N.H.) Community Chapel

THOMAS J. GOVIN, from Concord (N.C.) First, to Lynn, Ind.

DONALD R. JACKSON, from Danville (Ind.) Calvary, to Shirley, Ind.

DON PATRICK, from Jacksonville, Ark., to Liberal, Kans.

Announcement

JACKSONVILLE (FLA.) CENTRAL CHURCH will celebrate its 50th anniversary

Mar. 17-21. Revival services will be held Wed.-Fri. A reminiscing service will be held Sat., and dinner on the grounds will follow the Sun. A.M. service, concluding with a singspiration.

All former members, friends, and pastors are invited. For more information, contact Manolia Jones, 417 Nitram St., Jacksonville, FL 32211.

Recommendations

The following have been recommended by their respective district superintendents:

PHILIP K. MCGLAUFLIN, evangelist, RFD 5, Box 520, Bangor, ME 04401, by Clarence C. Hildreth, Maine District.

KEITH SHOWALTER, song evangelist, 2577 Pennington Bend Rd., Nashville, TN 37214, by W. Talmadge Johnson, Tennessee District.

Moving Missions

BETT, MR. BRIAN and CAROL, Papua New Guinea, New Furlough Address: P.O. Box 67, Capitan, NM 88316

BRANK, MISS STEPHANIE, Australia, Stateside Address: 3132 E. 17th Ave., Apt. 10, Denver, CO 80206

COLLINS, REV. ROBERT and FRANCES, Brazil, Furlough Address: 9339 York Rd. S.W., Pataskala, OH 43062

CROUCH, DR. REBECCA, Papua New Guinea, Stateside Address: P.O. Box 276, Hodge, LA 71247-0276

HOWERTON, REV. NORMAN and JOANNA, Argentina, Stateside Address: 1414 S. Hayes Ave., Wagoner, OK 74467

KRATZ, REV. ELDON and KAY, Brazil, Field Address: C.P. 113, 88010-970 Florianopolis, SC, BRAZIL

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Evangelists' Slates

Continued from page 43

WHITWORTH, MARCUS AND DONNA: Allentown, PA, Mar. 16-21; Pueblo, CO (Belmont), Apr. 20-25

WILLIAMS, LAWRENCE Z., Valley City, ND, Mar. 21-26

WILSON, DAVE AND SANDRA: Manchester, OH, Mar. 2-7; Lexington, KY (Eastland Park), 9-14; Glasgow, KY (First), 16-28; Bowling Green, KY (First), 30-Apr. 4; Stanford, KY, 7-18; Nancy, KY (Delmer), 20-25; Monticello, KY, 29-May 2

WOMACK, PAUL: Waynesville, MO, Mar. 3-7; Mishawaka, IN (First), 10-14; House Springs, MO, 17-21; Silvis, IL, 31-Apr. 4; Troup, TX (Martins Chapel), 7-11; Texarkana, TX (North), 13-18; Centerville, IN, 21-25; Brookfield, MO, 28-May 2

WRIGHT, E. GUY AND LIL: Sneads, FL, Mar. 3-7; Jacksonville, FL (First), 10-14; Wooster, OH, 17-21; Washington, PA (Hart Avenue), 24-28; Welch, WV, 31-Apr. 4; Clymer, PA (Penns Manor), 7-11; Tallmadge, OH, 14-18; Greenstork, IN, 21-25; Hagerstown, IN, 27-May 2

*Denotes Non-Nazarene Church

THE FIVE LARGEST SUNDAY SCHOOLS IN AVERAGE ATTENDANCE FOR THE 1991-92 ASSEMBLY YEAR U.S.A. AND CANADA

The worldwide Sunday School responsibility list (enrollment) and weekly average attendance in the Church of the Nazarene grew for the 10th consecutive year in 1992, according to Phil Riley, Sunday School Ministries division director. According to figures released by the general secretary, worldwide enrollment grew by 11,337 to 1,334,680, while the worldwide weekly Sunday School attendance average increased by 12,750 to 678,461.



Phil Riley
Division Director
Sunday School
Ministries

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

AKRON

- 460 Canton First
- 244 Columbiana
- 208 Warren Champion
- 201 Warren First
- 195 New Philadelphia

ALABAMA NORTH

- 266 Huntsville First
- 186 Birmingham First
- 185 Jasper First
- 166 Cullman First
- 142 Sheffield First

ALABAMA SOUTH

- 158 Lanett
- 139 Tuscaloosa Woodhaven
- 109 Tuscaloosa Holten Heights
- 102 Shawmut First
- 100 Sylacauga First

ALASKA

- 333 Fairbanks Totem Park
- 145 Wasilla Lake
- 139 Anchorage Hillcrest
- 126 Anchorage First
- 108 Anchorage Jewel Lake

ANAHEIM

- 2,207 Long Beach First
- 272 Anaheim First
- 224 Upland
- 211 Long Beach New Life Lao
- 207 Pomona

ARIZONA

- 555 Phoenix Orangewood
- 420 Glendale
- 343 Dobson Ranch
- 316 Mesa
- 220 Phoenix Biltmore

CANADA ATLANTIC

- 128 Oxford, N.S.
- 119 Trenton, N.S.
- 100 Elmsdale, P.E.I.
- 94 Windsor, N.S.
- 78 Moncton First, N.B.

CANADA CENTRAL

- 152 Toronto Rosewood
- 118 Brampton
- 104 Toronto Emmanuel
- 101 Hamilton First
- 94 Rosewood Chinese

CANADA PACIFIC

- 163 Guildford
- 126 Victoria First
- 101 Vancouver First
- 81 Abbotsford
- 48 Penticton

CANADA QUEBEC

- 47 Montreal Saint Michel
- 5 West Island
- 4 Franklin Centre
- 3 Montreal Tamil

CANADA WEST

- 193 Calgary First
- 132 Medicine Hat
- 112 Calgary East
- 109 Edmonton Southside
- 103 Lethbridge

CENTRAL CALIFORNIA

- 480 Bakersfield Olive Knolls
- 465 Porterville
- 229 Visalia First
- 191 Tulare Wayside
- 179 Bakersfield East Hills

CENTRAL FLORIDA

- 441 Orlando Central
- 437 Lakeland Highland Park
- 396 Lakeland Lake Gibson
- 350 Winter Haven
- 286 Orlando Metro West

CENTRAL LATIN AMERICAN

- 97 Oklahoma City Primera
- 87 Houston
- 86 Mercedes
- 82 Laredo
- 76 San Antonio Las Palmas

CENTRAL OHIO

- 569 Grove City
- 333 Gallipolis
- 324 Circleville
- 276 Newark First
- 220 Columbus Shepherd

CHICAGO CENTRAL

- 592 Kankakee First
- 581 Kankakee College
- 397 Chicago First
- 250 Danville First
- 177 Danville Southside

COLORADO

- 1,327 Denver First
- 545 Colorado Springs First
- 388 Colorado Springs Trinity
- 336 Denver Lakewood
- 283 Denver Westminster

DAKOTA

- 167 Mandan
- 161 Mitchell
- 139 Minot First
- 138 Jamestown First
- 100 Larimore

DALLAS

- 540 Richardson First
- 227 Dallas Central
- 221 Carrollton
- 173 Tyler Lakeview
- 170 Texarkana First

EAST TENNESSEE

- 220 Chattanooga First
- 159 Estill Springs
- 152 Crossville
- 142 Chattanooga East Ridge
- 136 Shelbyville First

EASTERN KENTUCKY

- 231 Ashland First
- 190 Richmond First
- 185 Covington First
- 160 Ashland Plaza
- 152 Worthington

EASTERN MICHIGAN

- 521 Warren Woods
- 476 Detroit First
- 475 Flint Central
- 435 Richfield
- 378 Howell

FLORIDA SPACE COAST

- 182 Melbourne First
- 180 West Melbourne (Cathedral)
- 128 Vero Beach First
- 138 Cocoa First
- 71 Sebastian First

GEORGIA

- 315 Atlanta First
- 237 Sandersville
- 225 Mount Olive
- 212 Dublin
- 198 Marietta

HAWAII PACIFIC

- 130 Kaneohe
- 117 Honolulu First English
- 106 Maili Samoan
- 88 Honolulu First Samoan
- 75 Wahiawa English

HOUSTON

- 308 Houston Spring Branch
- 263 Pasadena First
- 193 Nacogdoches
- 192 Port Arthur Grace
- 157 Nasa

ILLINOIS

- 272 Decatur First
- 220 Decatur Parkway
- 218 Springfield First
- 207 Decatur West Side

- 182 Mattoon First

INDIANAPOLIS

- 652 Indianapolis Westside
- 576 Indianapolis First
- 322 Martinsville First
- 309 New Castle First
- 265 North Vernon

INTERMOUNTAIN

- 748 Nampa First
- 525 Nampa College
- 443 Boise First
- 367 Meridian Valley Shepherd
- 295 Nampa Karcher

IOWA

- 577 Oskaloosa First
- 270 Burlington First
- 224 Des Moines Eastside
- 207 Council Bluffs First
- 191 Cedar Rapids Oakland

JOPLIN

- 246 Carthage
- 224 Parsons
- 214 Independence
- 170 Highway
- 165 Lebanon
- 165 Pittsburg First

KANSAS

- 1,043 Wichita First
- 306 Salina First
- 304 Hutchinson First
- 294 Wichita Linwood
- 278 Newton First

KANSAS CITY

- 1,482 Olathe College
- 700 Kansas City First
- 378 Kansas City Central
- 310 Overland Park
- 289 Topeka First

KENTUCKY

- 261 Lexington Lafayette
- 200 Louisville Farmdale
- 199 Columbia
- 192 Lexington First
- 185 Science Hill

LOS ANGELES

- 1,403 Pasadena First
- 363 Pismo Beach New Life
- 307 San Luis Obispo
- 217 Ridgecrest
- 209 Atascadero

LOUISIANA

- 147 Shreveport Huntington Park
- 115 Baton Rouge First

102 Blanchard
102 Ebenezer
92 Vivian

MAINE
183 Bangor
158 South Portland
112 Skowhegan
108 Millinocket
92 Augusta

METRO NEW YORK
577 Brooklyn Beulah
222 Living Word
189 Bronx Bethany
175 Maranatha
153 Valley Stream

MICHIGAN
305 Grand Rapids First
274 Lansing South
225 Chapman Memorial
219 Owosso First
209 Saginaw Valley

MINNESOTA
178 Minneapolis First
173 Fergus Falls
168 Brainerd
134 Rochester
98 Moorhead

MISSISSIPPI
233 Meridian Fitkin Memorial
162 McComb First
110 Jackson First
108 Jackson Emmanuel
90 Pascagoula First

MISSOURI
274 Harvester
214 Farmington
186 Hannibal First
179 St. Louis Webster Groves
175 St. Louis Trinity

NAVAJO NATION
73 Chilchinbeto
72 Ramah Navajo
67 Leupp
64 LeChee
40 Kaibeto

NEBRASKA
207 Lincoln First
156 Hastings
144 North Platte
111 Omaha Central
109 Omaha First

NEW ENGLAND
290 New Bedford, Mass.,
International
232 Quincy, Mass., Wollaston
227 Lowell, Mass., First
198 Manchester, Conn.
166 Nashua, N.H., Community
Chapel

NEW MEXICO
268 Albuquerque Heights First
264 Clovis First
249 El Paso Open Gate
204 Albuquerque Sandia
116 El Paso First

NORTH ARKANSAS
233 Conway First
205 Rogers First
160 Springdale
154 Bentonville
126 Fort Smith First

NORTH CAROLINA
308 Charlotte Pineville
240 Raleigh North
225 Hendersonville
182 Raleigh First
164 Charlotte Trinity

NORTH CENTRAL OHIO
1,401 Cleveland Heaven Train
622 Marion First
521 Mount Vernon First
368 Bucyrus
278 Elyria

NORTH FLORIDA
257 Jacksonville University
Boulevard
253 Pensacola First
176 Jacksonville Oak Hill
157 Leesburg
147 Gainesville First

NORTHEAST OKLAHOMA
322 Tulsa Central
256 Bartlesville
214 Sapulpa
210 Broken Arrow
203 Tulsa Regency Park

NORTHEASTERN INDIANA
402 Anderson First
325 Muncie South Side
318 Huntington First
292 Elkhart Northside
282 Fort Wayne Lake Avenue

NORTHERN CALIFORNIA
421 Concord
313 Santa Rosa
269 San Jose First
238 Fremont Central
193 Eureka

NORTHERN MICHIGAN
159 Alanson Lakeview
130 Beaverton
114 Cherry Grove
98 Reed City
89 Clare

NORTHWEST
400 Moscow
376 Spokane First
330 Yakima West Valley
326 Lewiston First
315 Spokane Valley

NORTHWEST INDIANA
480 Portage First
352 Valparaiso First
304 Kokomo First
188 South Lake
175 Noblesville

NORTHWEST OKLAHOMA
1,782 Bethany First
407 Oklahoma City First
357 Bethany Williams Memorial
258 Oklahoma City Lake View
Park
231 Enid First

NORTHWESTERN ILLINOIS
580 Sterling First
312 Pekin First
256 Rock Island First
255 Ottawa First
225 Galesburg First

NORTHWESTERN OHIO
484 Lima Community
293 Springfield High Street
221 Springfield First
201 Mount Sterling
199 Findlay First

OREGON PACIFIC
1,486 Salem First
720 Portland First
363 Medford First
301 Eugene First
265 Beaverton

PHILADELPHIA
575 Fairview Village

376 Ephrata
300 Mifflinburg
250 Bridgeton
249 Crossroads

PITTSBURGH
208 Warren
197 Waynesburg
172 Oil City
164 Pittsburgh South Hills
124 Kittanning

ROCKY MOUNTAIN
150 Bozeman
142 Kalispell
102 Great Falls
98 Casper
95 Riverton
95 Sunnyside

SACRAMENTO
397 Sacramento Liberty Towers
368 Auburn
353 Redding First
262 Oroville
226 Sparks First

SAN ANTONIO
165 Odessa First
159 Temple First
149 Austin South
146 San Antonio Valley-Hi
145 San Antonio First

SOUTH ARKANSAS
268 North Little Rock First
175 Hot Springs First
173 Little Rock First
160 Little Rock Calvary
127 West Memphis First

SOUTH CAROLINA
382 Columbia First
357 West Columbia Central
303 Fort Mill
299 Midland Valley First
256 Winnsboro

SOUTHEAST OKLAHOMA
160 Choctaw
159 Henryetta
137 Midwest City Bresee
132 Ada
125 Durant First

SOUTHERN CALIFORNIA
502 San Diego Mission Valley
272 Bloomington
264 San Diego First
258 Apple Valley
254 Hemet

SOUTHERN FLORIDA
456 Miami Hosannah
379 Bradenton First
347 Princeton
306 Lake Worth New Life
268 Fort Myers First

SOUTHWEST INDIAN
112 Cache First
91 Sells
57 Parker
56 Albuquerque First Indian
56 Needles

SOUTHWEST INDIANA
450 Seymour First
227 Brazil First
209 Columbus First
193 Bloomington First
186 Terre Haute First

SOUTHWEST OKLAHOMA
356 Trinity
320 Bethany Calvary
282 Western Oaks
205 Yukon

164 Mustang

SOUTHWESTERN LATIN AMERICAN
153 Phoenix
129 Chandler
100 El Paso
59 Tucson
42 Phoenix South

SOUTHWESTERN OHIO
703 Cincinnati Springdale
434 West Chester
321 Dayton Beavercreek
316 Dayton Parkview
314 Vandalia

TENNESSEE
1,013 Nashville First
584 Nashville Grace
394 Nashville College Hill
300 Clarksville First
259 Memphis Friendship

UPSTATE NEW YORK
278 Owego
201 Rochester Grace
182 Syracuse Immanuel
167 Watertown
148 Plattsburgh

VIRGINIA
772 Richmond Southside
294 Virginia Beach First
272 Arlington Calvary
243 Woodbridge
223 Roanoke First

WASHINGTON
317 York
279 Salisbury
275 Bel Air
271 Washington First
234 Marley Park

WASHINGTON PACIFIC
682 Puyallup
574 Seattle Aurora
416 Kent First
255 Centralia
251 Olympia First

WEST TEXAS
724 Fort Worth Metroplex
Chapel
291 Lubbock First
223 Arlington First
222 Hereford
221 Amarillo First

WEST VIRGINIA NORTH
230 Weirton
226 Chester
226 Parkersburg First
206 Parkersburg Broadway
170 Newell First

WEST VIRGINIA SOUTH
320 South Charleston First
262 Charleston Davis Creek
245 Pineville
222 Huntington First
201 Charleston Calvary

WESTERN LATIN AMERICAN
422 Los Angeles Belvedere
224 Los Angeles Boyle Heights
139 Rancho Cucamonga
114 Sacramento
108 National City

WISCONSIN
140 Racine Community
122 Madison
114 Richland Center
101 Milwaukee First
99 Mattoon

The Thrill of Forgiving

BY BILL D. HALLSTED

Our memories are so treacherous! Just when we think we have forgotten a past grief, good old memory drops it into our quiet time. Old emotions, injuries, and grievances elbow their way into our thoughts and conduct too. Before you know it, you have a mess of anger, discouragement, and depression on your hands.

Observe this real-life adventure of Sour Sam. Only the names are changed to protect the guilty.

Sam had an excellent memory. He remembered very well. It was painful, but he remembered in vivid detail. It wasn't just one thing. It was a long list. He knew he could never, ever forget.

He remembered the time his father thrashed him for stealing a bag of candy that he had not touched, let alone tasted. When his father finally found out who did it, he didn't even apologize! He just said, "Well, I'm sure you've gotten by with some things I didn't know about, so it all evens out." Sam never forgot.

He remembered the time his mother made that terrible joke. She was talking with some of her friends. They were discussing their children. She told them about the time he had asked a dumb question. Right at the dinner table, he had piped up with, "Mom, what is circumcision?" Her friends laughed their heads off. Sam wanted to die! He felt betrayed by his own mother. He never forgot.

He remembered things his wife had said, too. When they argued, she often became very defensive. When things really got serious she would say, "When I married you, I just threw my life in the trash." That hurt—and kept on hurting. He remembered every time she said it.

There were many things he suffered that were unfair and undeserved. Eventually, he found himself remembering and reliving so many of them that he

couldn't even go to work, stay in the same room with his parents, or even talk to his wife.

Finally, he went to a therapist. The therapist assured him there were probably many, many more things from his past he still wasn't remembering, because they were painful. He began encouraging him to go back into his suppressed memories. He helped him relive his past from childhood, trying to remember everything he possibly could. It worked. He remembered other things he hadn't thought of for years. Painful things. Wrongs. Disappointments. Most of them were real.

The more he remembered, the more depressed he became. He just couldn't cope with all those wrongs!

People were intolerably cruel. His depression deepened, and he began to retreat from reality altogether. The more such therapy he received, the more he thought of him-

"Be forbearing . . . and forgiving . . . you must forgive as the Lord forgave you" (Colossians 3:13, NEB).

self as a hopeless victim.

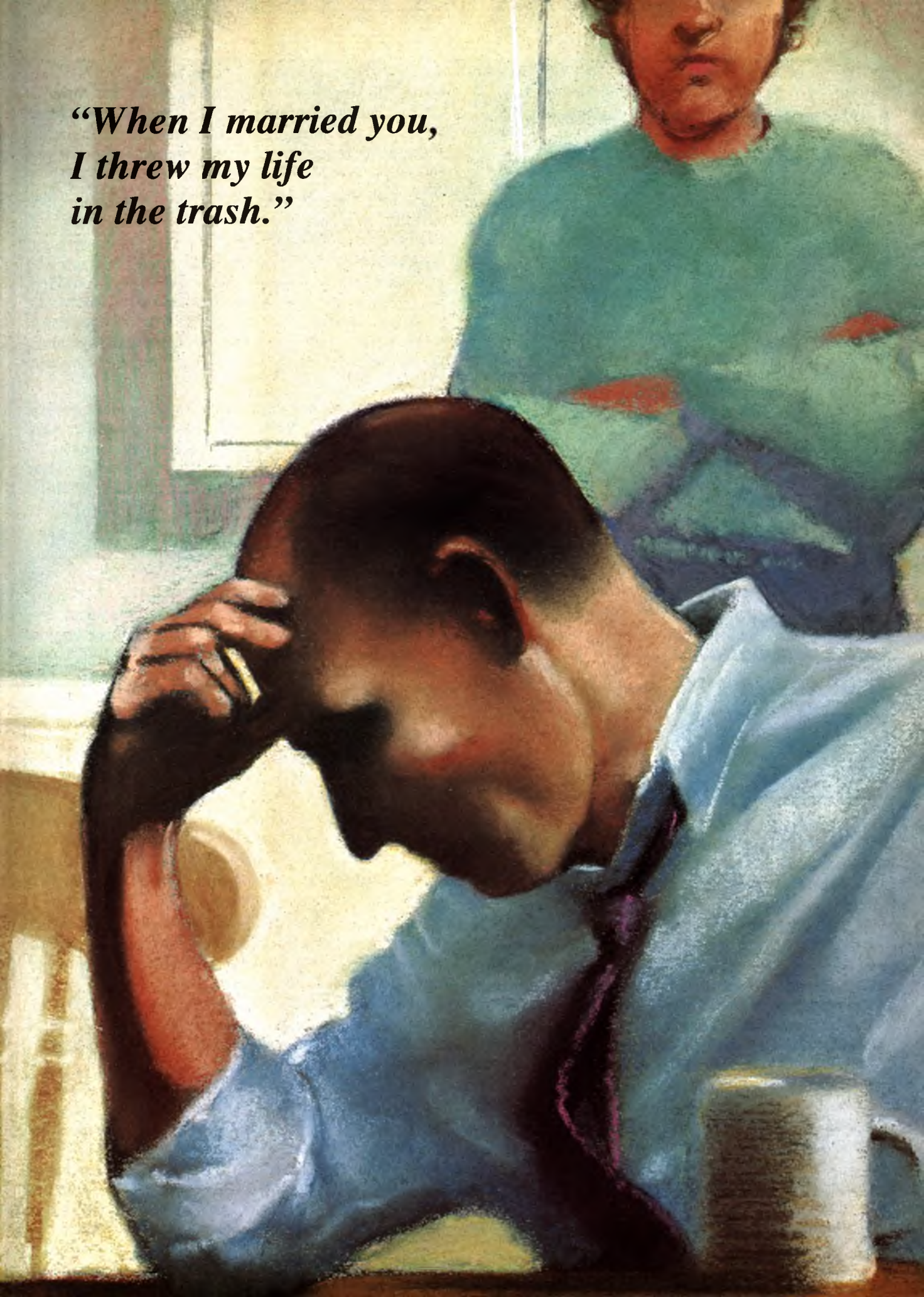
As a last-ditch effort, at the encouraging of his family, he sought a different therapist. There was a difference. This one knew God. He revered God's Word. He knew it is God's Word that holds the answers to life. He started him on a whole different track, based on things the Bible teaches. He taught him three eternal principles that opened the way for genuine forgiveness. That forgiveness sent joy streaming into his life like spring sunshine through a suddenly opened door.

God Will Supply All Your Needs

The counselor and Sam spent a long while on the implications of God's promise in Philippians 4:19. It says, "My God will meet all your needs according to his glorious riches in Christ Jesus" (NIV).

"That means emotional needs, as well as spiritual and material needs," the counselor explained to Sam. "That means, when someone wrongs you, it may de-

***“When I married you,
I threw my life
in the trash.”***



prive you of some things you want, but God will not allow you to be deprived of anything you need!”

He explained that we are free to do what God commands, without regard to anyone else’s actions.

Further, we never have the right to step outside the boundaries of God’s commands to fulfill any want or desire. If you need it, God will supply it without your needing to sin!

God Commands You to Forgive

After he had encouraged Sam to accept God’s promise at face value, he went on to the fact that God commands us to forgive. “Sam, God does not command you to forgive those who deserve forgiveness, or those who have repented, or those who acknowledge they have wronged you. Your forgiveness never depends on anyone else at all. It depends only on you. You are commanded to forgive, for no other reason than the fact that God, in Christ, forgave you.”

He shared Matthew 6:14-15, Ephesians 4:32, Colossians 3:13, and other scriptures to reinforce the point.

We never have the right to step outside the boundaries of God’s commands to fulfill any want or desire.



Forgiveness Is a Threefold Promise

Then he came to the hard part. Having established with Sam that God promised to supply all his needs, and that God commands forgiveness, he began to explain how that most difficult of all Christian graces can be experienced.

“Forgiveness, real forgiveness,” he explained, “is the making of a promise with three distinct facets. You promise to never bring the matter up again. That means you will never raise the matter again to the one you have forgiven. That’s one facet. The second facet is that you will never raise the matter again with any other person. The third facet of that promise is this: You will never raise the matter again with yourself!”

“Now wait a minute!” Sam protested. “That last promise is a tough one. The first two parts I can handle. I can even promise to never raise the matter in my own mind, but how can I keep such a promise?”

“You can! God’s Word provides the answer. It is Philippians 4:8 that provides God’s answer to the impossible demand.”

As they studied that verse together, he pointed out

to Sam the implications. “Our minds are all ‘one-track.’ If we deliberately think about one thing, it crowds other thoughts out. That verse commands us to restrict our thinking to things that are true, noble, right, pure, lovely, admirable, excellent, or worthy of praise.”

As they studied and talked, Sam formulated a plan to implement God’s teaching. He began then to try, really try, to obey God’s command.

He began with the incident in which his father had punished him so wrongly. He acknowledged, to God, his feelings at being wronged. Then he prayed for the power to forgive. Then he made the commitment to forgive. Then he made a list. He made a list of things his father had done that were good, admirable, worthy of praise, etc.

After that, whenever the offending incident popped into his mind, he deliberately forced himself to take out the “good list” and begin to relive, moment by moment, those great memories. In a surprisingly short time, the incident faded. It doesn’t trouble him at all anymore, and he has genuine feelings of warm affection for his father.

It worked so well, he started doing the same thing with his memories of his mother. Then with his wife. Then with his coworkers. Then with the church. He made an amazing discovery. He concentrated on trying to discover good things about all those people. The more he worked on mental lists that met God’s criteria, the more he became aware of wonderful things about people. It wasn’t long until he was constantly thrilled to be alive. Quite a change from suicidal depression.

People were so thoughtful, selfless, and good. They were still the same people! Nothing had changed, except the focus of his own attention! There are still many things in life that are painful. Things still make him sad, disappointed, and afraid. But he is able to take those things to God, express them fully, seek help in forgiving, and leave them there for God to deal with.

He used to think if he forgot about all those wrongs, the ones who committed them would be “getting away” with it. Now he knows better. The only thing his forgiveness changes is that he “got away” from the influence of those wrongs. Through the power of the Holy Spirit, he quit letting them control him. He quit destroying his own happiness with other people’s wrongs.

He’s a different person these days. Praise God, he has become the person God wants him to be. And he loves it! He loves life. He loves people. He loves the church. He loves his wife. He loves God. And he is loved by all those as well. He has acquired the happy habit of God’s kind of forgiveness. He has felt the thrill of forgiveness that God makes available to us all.

Will They Be Sent?

BY CHARLES R. GAILEY

Bob was a successful banker. He was assistant vice president of the largest savings and loan association in the state of Kansas. Two years ago, God called Bob to take the gospel across cultural boundaries—to become a missionary.

Dan graduated from Indiana University Medical School. He gave up a large income to follow God's call to missionary service.

Tom was a respected pharmacist in Ohio when God tapped him on the shoulder.

Today Bob, Dan, and Tom are just three of the 80 young people who are training for missionary service at Nazarene Theological Seminary (NTS). Earnest, attentive, and eager, these persons are motivated by the spiritual dynamic of the Great Commission. They will take the lessons they are learning in the School of World Mission and Evangelism at NTS and apply them in 100 nations around the globe. They will, that is, if they are sent.

"After we have paid our tuition and studied for these years, and after we have our practical experience, what is the possibility that we will be sent?" These are highly intelligent students. They know the numbers. They can see that the total number of Nazarene missionaries has not increased in recent years.

But they also know that our world has never been more needy than it is right now. They know that:

- ▲ God has blasted open the Iron Curtain.
- ▲ Albania, the most "closed" nation in the world, is now one of the most receptive.
- ▲ The Bamboo Curtain is cracking.
- ▲ Followers of Jesus are growing by 70,000 daily.
- ▲ God is "not wanting anyone to perish" (2 Peter 3:9, NIV).

These students know that something is happening in our world. Something big. God has called them to be part of it.

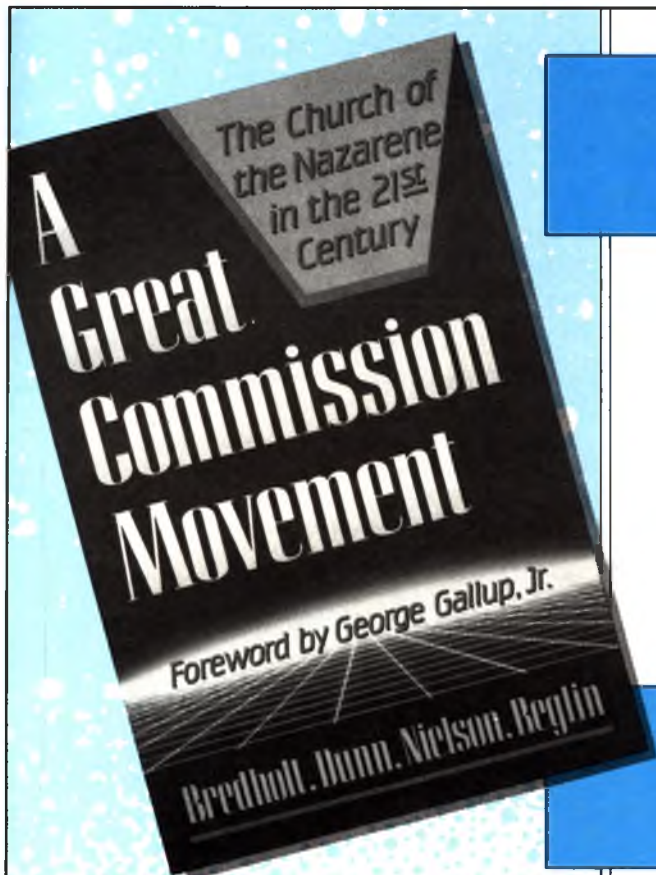
Will they be sent? Will this great group of 80 persons be sent to all the nations of the earth? Will Nazarenes around the world contribute the General Budget dollars in the Easter Offering that will be necessary to send them? In the tomorrows of our world, will people from all cultures testify, "We are Christians today because of the missionaries who were sent to us"?

This Easter, the needs of our world are staggering. These young people are called to go. They are nearly ready.

Will they be sent?

Will *you* help them?

HH



Continuing Lay Training Denomination-Wide Study February-March 1993

What will the Church of the Nazarene look like in the 21st century?

This is the question A Great Commission Movement seeks to answer. Studying the future social and religious trends of the church, it offers a fresh look at a new world. While carefully noting the complex challenges facing every congregation, it envisions a new style of leadership focused on meeting the needs of a changing society.

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It all started with a book review in the Herald of Holiness.

The Healing

BY JUNE CERZA KOLF

Not all gifts arrive wrapped in colorful paper and tied up with a fluffy bow. Some gifts, especially those from God, can come so carefully disguised that they are easy to miss. Dan received just such a gift, and so did I.

Last year, as the result of a book review in the *Herald of Holiness* on my latest book, my friend Esther called and invited me to the New Life Church of the Nazarene in Lancaster, Calif. I had been searching for a “home church,” and eagerly accepted her invitation. A few months later, I joined the church and was leading a grief support group when I began to see the intricate plan God had devised from the very beginning.

“I’m Dan. My wife was murdered three months ago.”



Illustration by Marvin Espe

of a Heart



I met Dan when I was leading a grief support group for a local home health-care agency. I first saw Dan, an attractive man in his early 30s, as he sat hunched over the table, leaning on his hands that covered his face. A circle of sadness seemed to surround him as he avoided eye contact and sighed deeply.

We began with introductions like we always did, with each member stating their first name and their loss. We went around the table until it was Dan's turn. He lifted his head, and with eyes misted over with pain said, "I'm Dan. My wife was murdered three months ago." The tightness in his voice revealed the lump in his throat that made it difficult for him to speak. The woman next to me let out a gasp and then a hush filled the room.

I had been leading grief support groups for almost six years and thought I had heard everything. I was wrong. The story Dan told was one where greed turned to violence; the details were gruesome. In the months ahead, I sent many a quick prayer heavenward, knowing I was helpless to ease Dan's pain without divine intervention.

Each week when it was Dan's turn to share, he would open his heart and pour out his pain. He and Barbara had been married for less than a year. They were still honeymooners, looking forward to a long, happy life together. But their time together had come to an abrupt halt. In a swift second, all their hopes and dreams were ripped apart, not by accident but purposely, by another human being.

Whenever Dan mentioned his wife's murderer, Robert*, his entire demeanor would change to one of anger and contempt. With fists clenched tightly and eyes flashing with rage, Dan would talk about the details of the day he found his wife's mutilated body. As Dan spoke about the murder, I noticed that he never called Robert by name, but rather referred to him in one-word obscenities, as the venom spewed forth from his very soul.

My sessions always include at least one meeting where we discuss anger and one where we cover the importance of forgiveness. However, in this case, I knew it was senseless to ask Dan to forgive Barbara's murderer. The solutions I had been using successfully for six years sounded trite in comparison to the anguish Dan was suffering as a result of the brutal way his wife's life had ended. There were no little exercises or human answers that could heal such a deep, gaping wound.

The months went by. I took a summer break, still keeping in contact with Dan on a daily basis. He made as much progress in his grief work as could be expected. Then it was September and I began to plan for a new session. For the first time, I would be leading the group under the umbrella of my church, giving me the added opportunity of incorporating prayer into our sessions.

Dan asked if he could assist with the group and because I knew he still needed the support for himself, I

eagerly accepted his offer. Dan quickly became an active part of the new group. He began to make some strides in his personal grief work as he reached out to other members. But, still, he wasn't able to set aside the disturbing image of his wife when he found her, and he continued to seethe with rage toward the person who had so savagely taken her life.

Several weeks into the sessions, Dan began attending our Sunday morning worship service. One week, he announced that the trial was finally beginning. He had been waiting anxiously for vindication. Dan's exact words were, "I hope he fries!" Knowing the coming week would be especially difficult for Dan, we gathered around him and prayed. We prayed for justice to prevail, and we prayed for Dan to be strong. Then, much to my surprise, our pastor prayed that

***"I had no intention of doing it;
the words just slipped out."***

Dan would find it in his heart to forgive the murderer and that he would receive peace about the entire situation. Impossible, I thought.

Nevertheless, all during the following week I felt led to pray that same prayer. One night, as I was preparing dinner, my telephone rang and it was Dan. I almost didn't recognize his voice.

"I've just had the strangest experience," he said cheerfully. "I was praying, when all of a sudden I heard myself forgiving Robert. I had no intention of doing it; the words just slipped out. And I knew I really meant them. All at once, an incredibly calm feeling settled over me as I found myself praying for Robert's salvation!"

I had to smile. What a generous gift Dan had just received from God—a heart filled with peace. "Ask and ye shall receive," Scripture tells us. To think, I had almost forgotten to ask! The following week, Dan rededicated his life to Jesus.

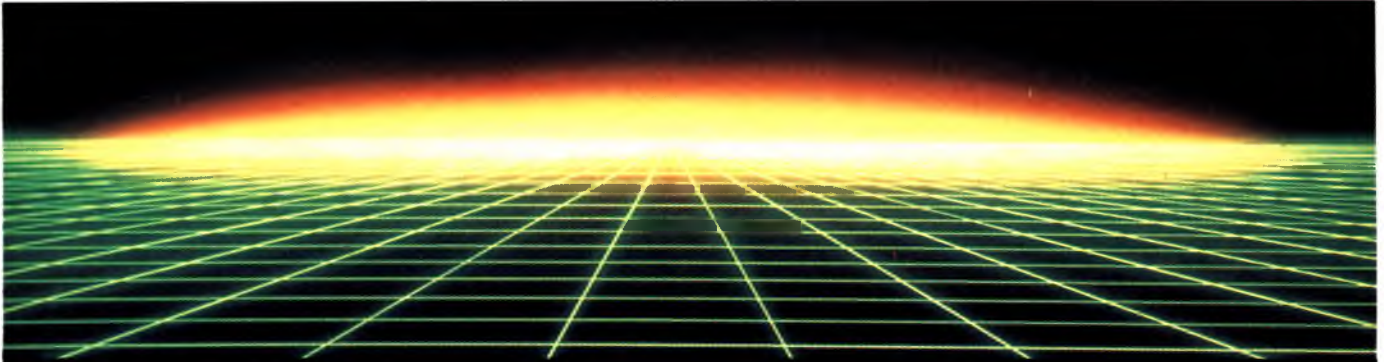
Dan has continued to heal as pleasant memories of Barbara replace the hurtful ones. He still misses her, but the horrible images that were engraved in his mind are slowly fading as he looks toward the future with hope. Now he smiles at our meetings as he shares his miraculous story of emotional healing and tells others to pray for the impossible.

"If God could do that for me, who knows what else He might do?" he tells everybody in a voice filled with awe.

Watching Dan's metamorphosis and continual progress has made me aware that, with God, all things *are* truly possible. In addition to Dan's gift of forgiveness and newfound faith, I have a special church family and God is using me to do a grief ministry at my new church. To think, it all resulted from a book review in your publication!

* Name has been changed.

THE CHURCH OF THE NAZARENE IN THE 21ST CENTURY



*An excerpt from A Great Commission Movement
by Russell Bredholt, Samuel Dunn, Ray Reglin, and Joseph Nielson*

In order for the Church to have as much impact as possible in North America in the coming years, it will need to determine the salient characteristics of life at the beginning of the 21st century.

We need to have an idea about life-styles and patterns of thought. We need information about the economic system that will be in place. We need to know where people will be working, what they will be worried about, how they will spend their leisure time, the technologies they will use, and how North Americans will be getting along with the rest of the world.

Demographics

Looking to the year 2010, it is our estimate that the population of the U.S.A. will be around 305 million while the Canadian population will be around 36 million, for a total of 341 million. This represents an increase of 20 percent in the population between 1990 and 2010.

In addition, the age distribution will shift considerably. The percentage of children from birth to age 14 in the early '90s was close to 28 percent. In 2010 it will be around 24 percent. The percentage of adults from age 65 and older was around 12 percent in 1990 but will be around 14 percent in 2010. There will be approximately 75 percent more people in North America age 65 and older in 2010 than in 1990.

In 2010, fertility rates will hover around the population replacement rates, which is slightly over two children per traditional family.

In terms of gender distribution women will continue to be in the majority in the society. Even though more male children will be born, with a male-female ratio of approximately 1,053/1,000, more males will die in infancy and childhood, so the numbers will even out by ages 20 to 25.

Above age 30, however, women will outnumber men. At age 65 and older the number of women will be strikingly higher than the number of men.

Minorities and people of color will constitute more than one-third of the total population of North America. The largest group will be Hispanics, with the next largest group being African-Americans.

These racial, language, and minority groups will have increased identity as interest blocks and will engage the political system and interact in the larger culture as identifiable subgroups. Each of these groups will have agendas that will be pursued through formal and informal political systems.

More emphasis will be placed on cultural identity within the subgroup than on melting into a generic American society. However, attempts to maintain non-English languages as primary languages will not succeed over multiple generations.

Marital Mores

Marriage patterns will be altered somewhat by 2010. While the percentage of people who marry sometime in their lifetimes will be about the same in 2010 as in 1990,

the incidence of divorce will increase and the average duration of marriages will decrease.

Divorce and remarriage—serial monogamy—will be accepted by most of the people, and laws will make divorce easy to obtain. Racial intermarriage, gay and lesbian marriages, and people living together without legal recognition will be tolerated if not accepted by a majority of people.

Many individuals, men and women, will choose to be single parents and have children without benefit of heterosexual marriage. Having children through surrogate parenthood and by test tube, as well as by adoption, will be viewed as acceptable by the majority of citizens.

The Family

Several disturbing trends are having a profoundly negative effect on families as they grapple to survive and maintain some sense of stability and security. The move away from Christian principles includes:

✍ The devaluing of: religious beliefs, the Bible, denominational loyalty, and the commitment to a devoted and victorious life.

✍ The rush toward fulfilling the wants of self, such as status, possessions, and power; affluence; demands for only short-term commitments; skepticism, both toward people and institutions and the old way of life.

✍ The strong, never-ending push to legitimize alternative life-styles, such as homosexuality. Involved in this agenda is the desire to rear children in this environment.

✍ The escalating value conflicts between wife and husband relating to role expectations, such as dual careers, responsibilities in the home, child rearing, and control issues.

Church and State

Public policy will attempt to be neutral with regard to churches, norms, and values. Every effort will be made to see that any new laws written will not provide protection to any church group or social institution that espouses a particular religious, political, or value system. Some inroads will be made in eliminating protections previously held legal by the courts. National governments will play a much larger role in the national life. The number of people employed by government at all levels will be 10 to 20 percent higher in 2010 than in 1990. Most of the growth, however, will occur at the federal level.

Rapid Change

The rapid rate of technical change has created a demand for individual adaptation that men in past ages never had to encounter. Young people no longer follow in their parents' footsteps, nor can they be prepared by 12 or 16 years of schooling for a lifelong vocation or the understanding of the problems of their world 20 years later.

Today, technological innovation is sometimes followed by obsolescence before it has been assimilated. Scientists and engineers are now predicting that the technological changes coming in the next three decades will make the previous changes pale in significance. With the advent of rapid technological advances, a phenomenon develops called social lag—the failure of individual adaptation to keep pace with technological progress.

Social systems do not change as rapidly as the techniques of mechanical, electrical, and electronic innovation. Should the present trend continue—and most futurists pre-

dict it will—the social lag will increase rather dramatically in the next 20 years.

Welfare

The industrial revolution acted as a catalyst in the emergence of the welfare system. As the need for skills and education rose with each technological development, people without the skills dropped out of the workplace and onto welfare rolls. With each succeeding technological trend, more and more people were added to the welfare institution. These people constitute the poor. It becomes a generational experience over time.

Social Ramifications

City life leads to anonymity and impersonal relationships. When people lose their attachments, they also lose their moral compass because social control is enforced by a large bureaucratic police force, not by the social influences of family and friends who love and care for each person.

City life leads to high rates of social pathologies (alcoholism, mental illness, drugs, apathy). We often only think of the poor and disenfranchised. The affluent have hidden addictions, but money and power are used to cover up the problems.



Some students talk about social drift. People develop their problems and then drift into poor neighborhoods for lack of any alternatives. The increase in homelessness, abandonment, and isolation are the result of social drift with no stopgaps.

Others talk about crowding. Some people are never alone. There is no privacy. People do not learn to develop personal strengths and character. In fact, many of the character-building organizations such as the Boy Scouts and Girl Scouts, 4-H Clubs, and Catholic Youth Organizations are not strong in the city.

In addition, 45 to 50 percent of inner-city males are unemployed. Many engage in antisocial behaviors. Social scientists are concerned because these people do not learn how to work. Working daily at a job is culturally learned.

Work does not come naturally. The unemployed are not learning how to work and are not providing models for younger generations.

Crowding does not allow for solitude and self-examination. People do not have time or place for introspection. All of these views of the city together describe an unfavorable environment for personal growth and development.

How Should the Church Respond?

What are the options available to us? There are two possible responses relative to all that is transpiring around us. The Church can try to maintain the status quo, acting as

though everything is the same as it always has been, or that the changes in the world will not affect it.

The second option, providing the real hope for success in reaching individuals for Jesus Christ, is to move into the future with our eyes wide open. If this is the option selected, it means being willing to adapt methods and procedures or even establishing new strategies in order to present the eternal truths of God's love and concern to needy people.

Many churches are making positive impacts on their world. Churches that are growing and ministering effectively are providing innovative strategies, but more importantly, they are asking their people for a higher level of commitment to genuine discipleship.

This is being accomplished by teaching the tenets of faith, modeling, and educating and providing in-the-field training for service. Equipping small growth and caring groups with Holy Spirit-filled and trained lay facilitators also gives a strong personal and bonding touch.

In the groups, participants can share in an open and safe way, where they are on their journey with Christ as it relates to their everyday walk. The study of Scripture and prayer are vital components of the process. As needs and concerns are voiced by individuals in the small-group setting, other members have opportunity to reach out in love, support, and compassion, thus learning in an applied setting that every Christian is truly a minister.

One of the misconceptions about starting new churches is that there are plenty already. This is simply not the case. In 1900, there were 27 churches (all religious groups combined) per 10,000 population (in the U.S.A.). At the end of 1989, there were just 12 churches per 10,000 population.

The Church is a depository for preserving, updating, and creating new approaches to evangelization that are relevant to a changing society.

There are several areas for discussion.

a. Education

The Church of the Nazarene has chosen to develop strong educational institutions that are accredited, hold high scholastic standards, and are diversified in their offerings. There are not only strong ministerial preparation programs but also opportunities for working in all areas of society. For today's and tomorrow's world, we have a host of professional people ready to evangelize within their professions in the workplace. This is a tremendous achievement given the modernization and secularization of society.

b. Economics

The volatility of the economic system has demanded expertise in financial planning by all institutions. Thus far the church has moved steadily in maintaining programs essential for evangelization, especially when all giving is voluntary. Economic stability is of deep concern to all of us. Prayerful giving coupled with prayerful stewardship by church leaders is our only hope in tomorrow's world.

c. Multicultural relationships

In the future, the question that will need an answer is: How can each cultural group relate to its own cultural heritage and retain its own identity while being assimilated into the larger fellowship of the church? Traditionally the Church has faced differences in behavior within similar cultures. But with the rapid expansion of missions embracing many cultures in a world of accelerating mobility, the

assimilative process is compounded. The Church will need to think through those issues that have moral content and those that are strictly sociocultural in nature.

d. Language

In the year 2010 the vocabulary of our society will have changed drastically. The Christian Church is the only custodian of biblical terms. The necessity of maintaining a clarity of thought and a preciseness of definition cannot be overemphasized. If the Church loses the words, it loses the ideas. Some may say it is only a matter of semantics. Exactly! And that is why it is so important to be careful with the Christian vocabulary. Before one important concept is surrendered, there needs to be a new word with the same meaning that reaches modern people. Language not only communicates by symbols but also molds and shapes the ideas people develop. By the year 2000 a secular vocabulary will dominate everyday speech. Household religious terms will be challenged by vernacular, secular words.

e. Music and art

Music, art, drama, and literature are subject to cultural influence. The spiritual quality of form and content need to be maintained and monitored. The looseness of the modern media in moral matters is an ever-present influence on religious fine arts. If the present trends continue, the church will become the only storehouse of religious music and art.

Programs for 21st-Century Churches

Besides programs of worship, evangelism, nurture, and service, the 21st-century Church will consider:

Day-care centers

- Children from single-parent or dual-career families
- Foster children/children from dysfunctional homes
- Elderly

Compassionate ministries

- Persons needing food/shelter/clothing
- Persons needing health care
- Persons needing educational/vocational opportunities

Divorce lifeline

- Divorced men and women
- Children of divorced parents
- Blended families

City missions

- Alcoholics
- Drug users
- Homeless

Private church schools

- Young people in troubled public schools
- Young people seeking alternatives to the modern educational philosophies

Multicultural programs

- Orienting ethnic groups to North America
- Teaching English as a second language
- Supporting ethnic churches

Educational programs

- Unwed mothers
- Premarital counseling
- Foster care/adoption

Counseling programs

- Anyone with emotional and/or spiritual problems

Excerpted from *A Great Commission Movement, The Church of the 21st Century* by Russell Bredholt, Samuel Dunn, G. Ray Reglin, and Joseph Nielson. Kansas City: Nazarene Publishing House, 1993.

THE QUESTION BOX

Conducted by Wesley D. Tracy, *Editor*

Net or Nets?

In the King James Bible, Luke 5, Jesus tells Peter to “let down your nets” (v. 4). In verse 5 Peter says “at thy word I will let down the *net*.” In verse 6 the KJV says “their net broke.” I have heard it preached that it was Peter’s lack of faith that caused him to let down a *net* rather than *your nets*. The *New International Version*, however, uses the word *nets* in all three cases—thus ruining a good sermon. Which is correct?

In the Greek New Testament the very same word is used in all three verses. The NIV, NRSV, and the NASB all properly translate it *nets* in all three places (verses 4, 5, and 6). Therefore, there is no real basis to attack Peter’s faith on the basis of the KJV singular *net*.

Best Manuscripts?

I have a Bible that has a lot of footnotes that begin, “This term is not found in the best manuscripts,” or “Other manuscripts read _____ instead.” How many have been used in modern translations? Where are these manuscripts? And who determines which are the “best manuscripts”?

Let’s take your queries one at a time. How many manuscripts are used in translating the Bible? My Greek New Testament lists some 400 manuscripts and fragments that have been studied in its formulation. Your second question—where are these manuscripts? The manuscripts are located in libraries in various parts of the world. Some of the more famous ones and their locations are: *Bezae Cantabrigiensis*, Cambridge, England; *Alexandrinus*, London; *Vaticanus*, Rome; *Sinaiticus*, London; *Ephraemi Rescriptus*, Paris; and *Claromontanus*, Paris. Some partial manuscripts are located in such widely scattered libraries as Allentown, Pa.; Urbana, Ill.; Ann Arbor, Mich.; Cairo, Egypt; Newton Center, Mass.; New Haven, Conn.; Florence, Italy; and Barcelona, Spain.

How is it determined which of the manuscripts are the “best” ones? Let me illustrate it with an example. Suppose that a sentence appears in a 7th-century manuscript which does not appear in the 2nd- and 3rd-century manuscripts. Suppose further that the 7th-century sentence appeared in some “authorized” versions. Modern translators, noticing that no copy of the Scriptures contained that sentence before A.D. 800, would probably add a footnote: “Does not appear in the best manuscripts.”

Should Christians Cosign Loans?

Proverbs 22:26 says, “Be not thou one of them that strike hands, or of them that are sureties for debts.” Does this mean that a Christian should not cosign contracts to help others obtain loans?

The financial systems then and now have basic differences. The ancient writings, biblical

and extrabiblical, have a lot to say about the practice of guaranteeing the debt of another. The risk is that if the person you are trying to help cannot or will not repay the loan, you must do so. Verse 27 warns against “cosigning” for a debt that is *more than you could pay*. Why should you lose your “bed” (v. 27) shows that your property will be taken by the creditor. And, worst of all, you could lose your homestead. This is behind the warning in verse 28 about not removing the “ancient landmark,” which your fathers set up. Repeatedly, farms were lost to creditors due to cosigned debts. In such cases, the former owners often became “debt slaves,” working what was once their own land as indentured hired hands.

Besides the inherent risk in debt surety, there were frequent abuses. Persons with little personal resources and little determination to repay their debts would pressure friends or relatives to cosign with them and directly default on the loan, leaving the cosigner to pay.

An even more odious abuse of suretyship was to use it as a way to oppress the poor and satisfy the greed of the rich. For example, a wealthy landowner would lust after a certain acreage that the owner (like Naboth) did not want to sell. When he could, he would persuade someone whom the owner of the desired acreage trusted to get the owner to cosign a loan. The creditor and the “trusted friend” would conspire to defraud the owner. The loan was made. The “trusted friend” would claim reverses and inability to pay—by prearrangement with the creditor. The owner of the desired acreage would lose his land and become a debt slave or indentured servant. And, once again, a rich man would have “joined field unto field.” Upon such evil the wrath of God fell.

This passage does not, therefore, forbid Bible Christians from cosigning notes. But the warning about such things inherent in this passage is worth considering. H

GIVE HIM GLORY
ALL YE PEOPLE

*Declare his glory
among the nations,
his marvelous deeds
among all peoples.*

Psalm 96:3 (NIV)

Easter Offering for World Evangelism CHURCH OF THE NAZARENE
STEWARDSHIP SERVICES

EVANGELISTS' SLATES

THE ARMSTRONGS—LEON AND LINDA: Kempton, IL, Mar. 2-7; Napoleon, OH, 9-14; Portsmouth, VA, 23-28; Salisbury, NC, Apr. 6-11; Nashville, TN (Bell Road), 13-18; Hoisington, KS, 20-25

BAGGETT, DALLAS W.: Madison, AL (First), Mar. 3-7; Birmingham, AL (Huffman), 21; Hartselle, AL (First), 28; Sumiton, AL (Community), Apr. 4; Logan, WV, 13-18; Nashville, TN (Trinity), 28—May 2

BAKER, RICHARD C.: Hurricane, WV, Mar. 2-7; Evansville, IN (Victory Chapel), 16-21; Winslow, IN, 23-28; Woodstown, NJ, 31—Apr. 4; Beckley, WV (First), 6-11; Windham, OH, 20-25; Fairmont, WV, 28—May 2

BALLARD, DONALD K.: Osceola, AR, Mar. 10-14

BELZER, DAVE AND BARBARA: Udall, KS, Mar. 2-7; Bonner Springs, KS, 9-14; Haysville, KS, 16-21; Anadarko, OK, 23-28; Cisco, TX, 30—Apr. 4; Walters, OK (Emerson First Indian), 6-11; Valparaiso, IN (South Haven), 13-18; Lemmon Valley, NV (Calvary), 25—May 2

BENDER, TIM—THE TIM BENDER FAMILY: Gordonsville, VA, Mar. 16-21; Deer Lodge, TN (Pleasant Green), 23-28; Richmond Heights, OH (Calvary), Apr. 13-18; Connorsville, IN (First), 20-25; Morristown, IN, 27—May 2

BENNETT, ROBIN: McConnelsville, OH, Apr. 20-25

BENSON, MICHAEL W.: Guymon, OK, Mar. 1-3; Sublette, KS, 3-7; Austin, TX (Grace), 10-14; Chariton, IA, 16-21; McAlester, OK, 24-28; Wellington, KS, 31—Apr. 4; Sylvia, KS (Pleasant Hill), 6-11; Maysville, KY, 14-18; Goodland, KS, 21-25; Scott City, KS, 28—May 2

BLACK, HOWARD C.: Dickinson, ND, Mar. 8-12

BLUE, DAVID AND DANA: Chicago Central Indoor Camp, Mar. 3-7; Northeast Oklahoma Indoor Camp, 10-14; Chicago Central Indoor Camp, 17-21; S.W. Indiana Indoor Camp, 23-28; Bradenton, FL (First), Apr. 4; Fort Myers, FL, Holiness Crusade, 7-10; Fort Lauderdale, FL (First), 11

BOCK, DON: Peebles, OH, Mar. 3-7; Plumwood, OH, 10-14; Columbus, OH (Warren Avenue), 24-28; Zanesville, OH (South), 31—Apr. 4; Tipp City, OH, 5-11; Inez, KY, 14-18; Xenia, OH (New Burlington), 28—May 2

BOND, GARY AND BETH: Flint, MI (West), Mar. 3-7; Flint, MI (Central), 10-14; Fayette, OH, 17-21; Dayton, OH (First), 24-28; Carey, OH (Ridge Chapel), 31—Apr. 4; Greencastle, IN, 6-11; Upper Sandusky, OH, 14-18; Newton, KS (First), 21-25; Defiance, OH, 28—May 2

BRISCOE, JOHN B.: Concerts in Illinois and Indiana, Mar. 3-7; Huntington, IN (First), 10-14; Concerts in Ohio and Pennsylvania, 17-18; Grove City, PA, 30—Apr. 4; Brookville, PA (Calvary), 11-15; Concerts in Pennsylvania, Maryland, and West Virginia, 18-30

BROWN, MARK A.: Ossian, IN, Mar. 2-7; Anderson, IN (Eastview), 9-14; Rockford, IL (Parkside), 16-21; Garrett, IN, 23; Elkhart, IN (Northside), 30—Apr. 4; Springport, IN (Luray), 6-11; Columbia City, IN, 13-18; Lancaster, KY, 20-25; Decatur, IN, 27—May 2

BUDD, JAY B.: New Galilee, PA, Mar. 16-21; New Martinsville, WV, 23-28

BURNS, DONALD E.: Altus, OK, Mar. 10-14

BYERS, JOSEPH D.: Imperial, PA, Mar. 21-28; Plum, PA (Monroeville), Apr. 25-30

CANFIELD, DAVE—EVANGELISTIC MINISTRIES: Alma, GA, Mar. 3-7; Ashland, KY (Summit), 10-14; Wilmington, OH, 17-21; Wheelersburg, OH, 24-28; Racine, OH, Apr. 7-11; Fairborn, OH (Wrightview), 14-18; Martinsville, IN (First), 21-25; Chesapeake, OH, 28—May 2

CARGIL, VERNON J.: Vivian, LA, Mar. 2-7

CHANEY, REEFOOD AND BARBARA: Burlington, NC (First), Mar. 6-10; McComb, MS (First), 20-24; Bloomington, IN (First), Apr. 17-21; S.W. Indiana Women's Retreat, 23-24; Santa Cruz, CA, Women's Retreat, 30—May 2

CHAPMAN, W. EMERSON AND LOIS: Anthony, KS, Mar. 9-14

CHASE, FRANK: Guthrie, OK, Mar. 10-13; Reno, NV, 17-21; Phoenix, AZ, 24-28; Polk, OH (Roxburg), Apr. 13-18; Indianapolis, IN (Southport), 20-28; Martinsville, IN (Trinity), 27—May 7

CHEATWOOD, HENRY AND PHYLLIS—FIVE STAR EVANGELISTIC MINISTRIES: Richland, WA, Mar. 2-7; Guymon, OK, 10-14; Nixa, MO, 31—Apr. 4; Webb City, MO, 14-18; Red Oak, IA, 21-25

CLAY, D. E.: Greensboro, NC (White Rock), Mar. 21-25; Fayetteville, NC, 27-28; Geneva, OH, 31—Apr. 4; Ashland, OH, 18-21; North Ridgeville, OH (Calvary Ridge), 24-25

GLEGG, DARREL AND KAREN: Hartsville, OH, Mar. 7; Atwater, OH, 10-14; Wooster, OH, 17-21; Canal Fulton, OH, 26-28; Clendenin, WV, 31—Apr. 4; Ravenswood, WV, 6-11; Concerts in Louisville, OH, 15; Waltersburg, PA, 21-25; Shinnston, WV, 27—May 2

COBB, BILL AND TERRI: Olathe, KS (College), Mar. 7-14; Douglasville, GA (First), 17-21; Phoenix, AZ (Orangewood), 28; Orange, TX (First), Apr. 14-18; Cimarron, KS, 21-25; Crawfordsville, IN, 28—May 2

CORESON, KEN AND PATTI'S MINISTRIES: Richland, OR (New Bridge), Mar. 7-10; Sweet Home, OR, 25-28; Beulah, ND, Apr. 7-11

COVINGTON, NATHAN A.: Dodge City, KS (College Heights), Mar. 3-7; Independence, KS, 10-14; Smith Center, KS, 17-21; Springfield, MO (Scenic Drive), Apr. 2-4; Danville, IL (Southside), 7-11; Minneapolis, MN (Russell Avenue), 14-18; Sterling, CO, 20-25; Meeker, OK (Horton Chapel), 28—May 2

CRANDALL, V. E. AND BARBARA: Decatur, IL (Oak Grove), Mar. 23-28; Petersburg, IN, 30—Apr. 4; Angola, IN, 13-18; Georgetown, IL, 20-25; Muncie, IN (Emmanuel), 27—May 2

DANIELS, M. BERT: Hamlin, TX, Mar. 7-10; Hannibal, MO (First), 16-20; Lawton, OK (First), 30—Apr. 4

DEBOLT, TED AND DOROTHY: Punta Gorda, FL, Mar. 14 and Apr. 4

DELL, JIMMY: Traverse City, MI, Mar. 6-10; St. Joseph, MI, 11-14; Rushville, IL, 20-24; Waterford, MI (Williams Lake), 25-28; Oakland City, IN, 31—Apr. 4; Portsmouth, OH (First), 14-18; Bentonville, AR, 24-28; Benton, AR (First), 29—May 2

DOCTORIAN, SAMUEL: El Paso, TX, Mar. 5-7; Lebanon, 10-20; Pueblo, CO (Belmont), 21-24; Rancho Bernardo, CO, 26-28; Indonesia, Apr. 1-26; Israel, 27—May 8

DOOLITTLE, KEVIN AND KAREN: Vero Beach, FL (First), Mar. 5-7; Washington, PA (First), 12-14; Lawrenceville, IL, 17-21; Noblesville, IN, 24-28; Washington, PA (First), Apr. 14-18

DOROUGH, WILLIAM M.: Denver City, TX, Mar. 2-7; Pasadena, TX (Red Bluff), 16-21

DUNMIRE, RALPH AND JOANN: Savanna, TN, Apr. 4-7

DUTTON, BARRY AND TAVIA: Louisville, KY, Indoor Camp, Mar. 2-7; Fort Smith, AR (Trinity), 9-14; Stafford, KS, 16-21; McCloud, OK (Twin Lakes), 23-28; Oklahoma, Green County Holiness Convention, 30—Apr. 4; Florence, CO, 6-11; Wrightsville, GA (Mount Olive), 13-18; Chillicothe, OH (Westside), 20-25

FADER, WES AND MARY: Oklahoma City, OK (Shields Boulevard), Mar. 3-7; Enid, OK (First), 9-14; Grandview, MO, 17-21; Charlotte, NC (Plaza), 24-28; Mooresville, NC, 30—Apr. 4; Salem, WA, 6-11; Baltimore, MD (Dundalk), 16-21; Pylesville, MD (Fawn Grove), 23-28

FAULK, A. R.: Hugo, OK, Mar. 9-14; Marquand, MO, 31—Apr. 4; Brighton, TN (Tipton County), 20-25

FRANK, RICHARD A.: Oak Hill, FL, Mar. 7; De Queen, AR, 9-14

GESSNER, DON AND SHIRL: Fayetteville, TN, Mar. 3-7; Winchester, OH, 10-14; Salem, IL (Grace), 17-21; Tuscaloosa, AL, 23-28; New Castle, IN (First), 30—Apr. 4; Urbana, OH, 7-11; Anderson, IL, 14-18; Indianapolis, IN (Southport), 20-25; Martinsville, IN (Trinity), 27—May 1

HAINES, GARY W.: Kilgore, TX, Mar. 6-10; Lexington, KY (First), 20-24; Tyler, TX (Lakeview), Apr. 3-7; Longview, TX (First), 8-11; Birmingham, AL (First), 17-21; Birmingham, AL (First), 17-21; Birmingham, AL (Center Point), 22-25; Dallas Laymen's Retreat, 30—May 2

HANCOCK, TIM: Glasgow, WV, Mar. 3-7; Kent, OH, 10-14; Fort Wright, KY (Covington Central), 17-21; Goose Creek, SC (Charleston Calvary), 24-28; Nashville, TN (Bethel), 31—Apr. 4; Youngstown, OH (First), 7-11; Martinez, GA, 14-18; Wellsburg, WV, 21-25; Moundsville, WV, 28—May 2

HAYNES, CHARLES AND MYRT: Bedford, IN (Davis Memorial), Mar. 2-7; Kokomo, IN, 10-14; Whiting, IN (Robertsdale), 16-21; Paoli, IN, 23-28; Louisville, KY, Apr. 7-11; Fort Wayne, IN (Fairfield Avenue), 13-18; Baton Rouge, LA (First), 27—May 2

HICKS, JOHN DAVID: Kansas City, KS (Metropolitan), Mar. 7-10; Topeka, KS (First), 14-17; Kennewick, WA, 21-24; Parma, ID, 28-31; Cottonwood, AZ (Verde Valley), Apr. 4-7; Albuquerque, NM (Los Altos), 18-21; Sheridan, OR, 25-28

HILL, BEN E.—BIBLE EXPOSITIONS: Tishomingo, OK, Mar. 2-7; Unionville, MI (Colling), 14-18; North Pekin, IL, 23-28; Wichita, KS (Eastridge), 27—May 2

HILL, WILLIAM AND KATHRYN: Zanesville, OH (First), Mar. 14-18; Spencer, WV, 23-28

HUGHES, JOYCE: Dickson, TN (Jason Chapel), Mar. 14-17; Oregon, IL, 23-28; Camden, IL, 30—Apr. 4; Toronto, ON, 9; Egypt, ON, 13-18; South Fulton, TN (First), 20-25

JACKSON, PAUL AND TRISH—JETSTREAM MINISTRIES: Concerts in Arizona, New Mexico, Texas, Oklahoma, Missouri, Mar. 1-14; Booker, TX, 25-28; Concerts in Kansas, Missouri, Illinois, Indiana, Apr. 21-30

JUNEMAN, JOHN AND TRINA: Oklahoma City, OK (Metropex FLV), Mar. 3-7; Clinton, OK, 10-14; Oakes, ND, 16-21; Blytheville, AR (First), 24-28; Festus, MO, 31—Apr. 4; Sanborn, NY (St. Paul's), 14-18; Mount Vernon, OH (Evangelical), 21-25; Carbondale, OH, 28—May 2

KELLER EVANGELISTIC MINISTRIES, GREG AND SUE: Rock Hill, SC (Grace), Mar. 6-10; Fort Mill, SC, 13-17; West Columbia, SC (Central), 20-24; Florence, SC (First), 27-31; Jacksonville, NC (First), Apr. 10-14; Rocky Mount, NC, 17-21; Cambridge, OH (First), 24-28

LAXSON, KIP: Sterling, IL (First), Mar. 3-7; Ottawa, IL (First), 10-14; Fortville, IN, 17-21; Hampton, VA, 24-28; Mentor, OH, 31—Apr. 4; Waynesburg, PA, 7-11; Winnsboro, SC, 14-18; Clearwater, SC (Widland Valley First), 21-25

LEAF, JOHN D.: Killbuck, OH, Apr. 20-25

LESTER, FRED R.: Hawkins, TX (Whispering Pines), Mar. 17-28

LIDDELL, P. L.: Crowley, LA (Ebenezer), Mar. 16-21; Bloomington, IN, 23-28; Lennon, MI, 30—Apr. 4; Mayfield, KY, 6-11; Bethany, KY, 13-18

LOCKARD, W. D.: Belle, WV, Mar. 2-7; Clendenin, WV (Quick), 9-14; Follansbee, WV (First), 16-21; Point Pleasant, WV, 28-31; Gallagher, WV, Apr. 6-11; Charleston, WV (Northside), 20-25; Stonewood, WV, 27—May 2

LOMAN, LANE: Springfield, MO (Grace), Mar. 7-10; Midwest City, OK (First), 14-17; Warren, OH (Champion), 21-24; Roanoke, VA (Indoor Camp), 31—Apr. 4; Troy, OH, 11-14; Trinity, NC, 18-21; Otisville, MI (Richfield), 25-28

MANER, ROBERT E.: Hurricane, WV (First), Apr. 20-25; Mannington, WV, 27—May 2

MANLEY, STEPHEN AND DELPHINE: Garfield Heights, OH (Cleveland), Mar. 3-7; Gas City, IN, 10-14; Ferguson, MO (St. Louis), 17-21; Orangeburg, SC (Memorial), 24-29; Winston-Salem, NC (First), 30—Apr. 4; Harrisonburg, VA, 7-11; Scarborough, ME (South Portland), 14-18; Roanoke, VA, 21-25; High Point, NC (Calvary), 27—May 2

MANN, THURL AND MARY KAY: Shreveport, LA (Huntington Park), Mar. 3-7; Gainesville, GA (First), 10-14; Erlanger, KY, 17-21; Mackey, IN, 23-28; Columbus, MS (First), 31—Apr. 4; Monticello, IL, 7-11; Manteno, IL, 21-25; Elwood, IN, 28—May 2

MCMAHAN, MICK AND HELEN—VICTORY MINISTRIES: Kutztown, PA, Mar. 2-7; New Brighton, PA, 16-21; Clare, MI, 23-28; Big Rapids, MI, 30—Apr. 4; Parish, NY (Faith), 7-11; Beverly, MA, 13-18; Laurel, DE, 20-25; Franklin, PA, 27—May 2

MCWHIRTER, G. S.: Flint, MI (First), Mar. 3-7; Fort Worth, TX (Northside), 10-14; Cincinnati, OH (Springdale), 17-21; Texarkana, TX (First), 24-28; Salt Lake City, UT (First), 31—Apr. 4;

Shawnee, OK, 21-25; Yorktown, IN, 27—May 2

MEREDITH, DWIGHT AND NORMA JEAN: Neosho, MO, Mar. 25-28

MONCK, JIM: Fort Wayne, IN (Lake Avenue), Mar. 3-7; Modesto, CA (Trinity), 12-17; Newton, KS (First), 21-24; Los Lunas, NM (Valencia Valley), Apr. 4-8

MOSS, UDELL G.: Mesquite, TX, Mar. 16-21; Waldron, AR (First), 23-28; Ottumwa, IA (First), 30—Apr. 4; Kalamazoo, MI (Southside), 7-11; Grand Haven, MI, 14-18; North Star, MI, 20-25; Sherrodsville, OH, 27—May 2

MYERS, HAROLD L.: Trenton, FL (Community), Mar. 2-7; Port St. Joe, FL (First), 9-14; Cochran, GA, 16-21; Elizabethtown, TN, 23-28; Olney, IL, 31—Apr. 4; Tiffin, OH, 28—May 2

NAJARIAN, BERG AND DORIS: Gainesville, FL (First), Mar. 19-21; Jacksonville, FL (First), 27-28

PETTIT, ELAINE C.: Bowling Green, OH, Mar. 1-7; Bellefontaine, OH, 9-14; Wilshire, OH (Country-side), 22-25; Chesaning, MI, 28—Apr. 1; Toledo, OH (Trinity), 3; Archbold, OH, 4-8; Midland, MI (Nease Memorial), 13-18; West Milton, OH, 20-25; Holland, MI, 27—May 2

POWELL, FRANK: Plymouth, OH, Mar. 28—Apr. 4

REED, SHERMAN: La Porte, IN, Mar. 2-7; Fort Sheridan, IL, 13-14; Welly, OK, 17-21; Bristol, OK, 22-28; Claremore, OK, 31—Apr. 4; Fort Sheridan, IL, 17-18; Upper Marlboro, MD (Melwood), 20-25

RICKEY, HOWARD L.: Greensburg, KY (Summersville), Mar. 7-12; Linden, MI (Argentine), 14-18; Greentown, OH, 21-25; Hawesville, KY, Apr. 4-7; Boswell, PA, 9-12; Pontiac, MI (First), 14-18; Huntington, WV (Walnut Hills), 27—May 2

ROSE, WAYNE: Alton, IL (Hillcrest), Mar. 2-7; Osborne, KS, 9-14; Denver, CO (Eastside), 16-21; Kingman, KS, 30—Apr. 4; Larned, KS, 6-11; Anderson, MO (Banner), 13-18; Bethany, OK (Jerrigan Memorial), 27—May 2

ROTH, RONALD: Norwood, MO (Countryside), Mar. 2-7; Neodesha, KS, 9-14; Lamar, MO, 16-21; Malden, MO (Heritage), 23-28; Wurtland, KY (First), 30—Apr. 4; Bradford, PA (Bolliver Drive), 6-11; Ridgway, PA, 13-18; Dunkirk, IN, 20—May 1

RUNYAN, DAVID W.: Creve Coeur, IL, Mar. 5-7; Mount Carmel, IL, 12-14; Glen Carbon, IL (Glenview), 16-21; Murphysboro, IL, 26-28; Peru, IL, Apr. 2-4; St. Louis, MO (Southwest), 14-18; St. Joseph, MO (Northside), 21-28; Sandwich, IL, 30—May 9

SMITH, GEORGE E.: Minford, OH, Apr. 7-11

SMITH, MICKEY G.: Newport, TN, Mar. 3-7; Gulfport, MS, 9-14; Laurel, MS (First), 16-21; Brookhaven, MS (First), 23-28; Hattiesburg, MS (First), 30—Apr. 4; Gautier, MS (Metro), 6-11; North Bliox, MS (First), 20-25

SMITH, DUANE: Johnson City, TN, Mar. 2-7; Kingsport, TN (First), 9-14; College Park, MD, 17-21; Fredericksburg, VA, 23-29; Jackson, OH, 30—Apr. 4; Parsons, WV, 6-11; Charleston, WV (Campbells Creek), 13-18; Cory, IN, 20-25; Mount Vernon, IN (Point Township), 27—May 2

STEVENSON, S. C.: Katy, TX, Mar. 2-7; Kileen, TX, 9-14; Baker, LA, 16-21; Magnolia, MS, 24-28; Roland, OK, 30—Apr. 4; Muldrow, OK, 6-11; Sallisaw, OK, 13-18

TAYLOR, BOBBY: Mason, OH, Mar. 3-7; Juliet Zone Indoor Camp, 9-14; Mason, MI (First), 17-21; Winchester, IN, 24-29; Norwood, OH (Cincinnati), 31—Apr. 4; Westlake, OH (Parkside), 7-11; Weirton, WV, 14-18; Georgetown, KY, 21-25; Vandalia, OH, 28—May 2

THORNTON, REV. AND MRS. WALLACE: Port Clinton, OH, Mar. 9-14; Tipton, IN, 16-21; Brushton, NY, 26—Apr. 4; Geneva, PA, 9-18; Newton Falls, OH, 25-28

WELLS, LINARD: Dexter, MO (Southwest), Mar. 2-7; Terre Haute, IN (Southside), 9-14; Farmer City, IL, 16-21; Washington, IL (Sunnyland), 23-28; Indianapolis, IN (Speedway), 30—Apr. 4; Decatur, IL (Trinity), 6-11; Shelbyville, IL, 13-18; Bedford, IN, Zone Indoor Camp, 20-25; North Vernon, IN, 27—May 2

WETNIGHT, RICK: Colorado Springs, CO (New Hope/Rockies), Mar. 2-7; Green Rock, IL, 10-14; Evansville, IN (Diamond Valley), 19-21; Joplin, MO (Calvary), 23-28; Marietta, OH (First), Apr. 24-28

Continued on page 29



“Honoring the Trust” Achieved by Nine Districts

Nine districts paid 100 percent or more of their Pensions and Benefits Fund for the 1991-1992 assembly year. The superintendents (*pictured*), pastors, and local congregations are to be congratulated for “Honoring the Trust.” Seven additional districts paid 95 percent or more, and 48 additional districts paid 90 percent or more.

The importance of full payment is emphasized by the following facts:

- No General Budget funds are allocated for paying pensions or benefits to ministers.
- Although thousands of years of service credits were earned *before* the beginning of the “Basic” Pension Plan in 1971, the church has chosen to honor these for pension benefits. No funds were collected prior to 1971 to offset these liabilities. Therefore, they must be honored from funds collected today.
- The payment of the pension is both a moral and a long-term legal obligation to which the church already has committed itself.
- As local churches pay their Pensions and Benefits Fund, they do, indeed, honor the trust of those men and women who have given their best years to Kingdom work.

Most recipients of the “Basic” Pension began their ministry with no thought of receiving a church pension. They worked faithfully and gave sacrificially. Their trust was in the future of a church that proclaimed Christian holiness, and in the God they knew to meet individual needs.

Their trust continues to be honored. Today, the number of pensioners exceeds 3,800, and the amount paid in pension checks is nearly \$600,000 each month. Such a responsibility calls for personal as well as denominational commitment!

Support your local church in “Honoring the Trust.” Pray for full support of the Pensions and Benefits Fund as it reaches out to meet the needs of current pensioners. Pray for the Board of Pensions and Benefits USA as it plans and exercises the stewardship necessary to meet the anticipated needs of future pensioners.

We are the church today. And the church today is the means of God’s provision for the years ahead.

“Honoring the Trust” “Serving Those Who Serve”

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



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Superintendent
Hawaii Pacific District

U.S. SHOULD END VATICAN TIES

Two major American religious organizations, acting independently, have asked President Bill Clinton to end U.S. diplomatic ties with the Vatican, according to a report by the *Religious News Service*.

"If the religious liberty provisions of the First Amendment mean anything, they surely forbid the U.S. government from creating a continuing official relationship with one religious faith," Barry Lynn, executive director of Americans United for Separation of Church and State, said in a letter to Clinton.

"All religious leaders and denominations have the right to express their opinions to the White House, but none should receive special privileges in that regard," he said.

The Southern Baptist Convention's Christian Life Commission has also urged Clinton to discontinue diplomatic ties, first established by President Reagan in 1984.

"The Holy See of the Roman Catholic Church is an ecclesiastical

entity, not a civil state," Richard Land, CLC executive director, said in a letter to Clinton.

Land called Reagan's 1984 action "a wrong" that Clinton, as the "first Baptist president since its implementation" has the opportunity to redress.

"We would oppose diplomatic status for any religious entity," Land said.

The question of U.S. diplomatic ties with the Vatican, a tiny city-state within the confines of Rome, has drawn passionate debate since President Harry Truman first tried to name an ambassador to the Vatican.

In 1951, after a large public outcry, Truman withdrew the nomination of Gen. Mark Clark, a World War II general, as ambassador.

In 1983, Congress, with little fanfare, repealed an old law dating back to the 19th century that specifically barred such nominations and in 1984, Reagan upgraded U.S. ties with the Vatican to the formal status of diplomatic relations.

NEW DATE SET FOR THE END OF THE WORLD

Radio broadcaster Harold Camping has become the latest to predict the date for the end of the world. The voice of Family Radio, a 38-station Christian radio network, is promoting Sept. 6, 1994, as the probable date of Christ's second coming, according to a report in the *National and International Religion Report*.

Asserting that his conclusions are based on years of Bible study, Camping has stated his belief on his radio programs and in a new, self-published book, *1994? Camping, 71*, also promoted his ideas during a recent trip to Russia.

In an interview with a *San Diego Tribune* reporter last fall, Camping condemned as "utterly ridiculous" the actions of a Korean sect that predicted the world would end Oct. 28. Camping said that he does not want to dwell on a date, but to emphasize that there is not much time left for people to turn to God.

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MOST CONVERTED IN ONE-ON-ONE ENCOUNTER

Most people convert to Christianity because a friend talked to them one-on-one, according to a recent survey in Britain. The survey, conducted by Researchers for Churches Together, found that only 4 percent of those polled found Christ as a result of attending an evangelistic meeting.

Of the new converts polled, most said they made professions of faith after a long conversion process, not because of a sudden encounter. Some also said they were converted following important milestones in life, such as the birth of a child or the death of a loved one.

But, said Gavin Read, who organized Billy Graham's tour of England in the mid-1980s, big evangelistic meetings still play a valid role, even though they are not intended to replace one-on-one evangelism. "As Christians we are all a lazy bunch," Read said. "These meetings sometimes give us the heave to get out and do what we should have been doing all the time."

Signs of the Times:



Danger

DANGER” signs are common, often appearing on buildings, vehicles, and highways. Man’s sense of fair play demands that dangerous conditions and situations be placarded with warning.

God plays fair. His word is replete with danger signs. He will not allow sinners to die and be lost forever without ample warning.

A frequent danger sign reads, “Danger—Explosives.” You tend to speed up or slow down when you come alongside a vehicle bearing that sign.

Paul called the gospel of Jesus Christ “the power of God for salvation.” (Romans 1:16, RSV). The Greek word for power is *dunamis*, from which we get *dynamite*. While Paul had no concept of dynamite, he was aware of the explosive content of the gospel message. It revealed the “righteousness of God,” His way of putting people right with himself (v. 17, RSV). But also revealed, says Paul, is “the wrath of God . . . from heaven” against those who “suppress” saving truth by persisting in “ungodliness and wickedness” (v. 18, RSV).

When I was a boy, I witnessed a horrible scene. In a rock pit near our home, a premature dynamite blast killed five workmen. I watched the scattered remains of those men being collected and tossed into fruit crates. Handled properly, dynamite enabled the workers to quarry the rock used in a variety of construction projects. Mishandled, it destroyed them. God’s power for salvation, spurned and rejected, brings eternal destruction.

Another fearsome warning is “Danger—Flammable.” It often describes cargo being hauled in tank

trucks loaded with chemicals or gasoline.

The Letter to the Hebrews declares that the blood of Jesus speaks a message of salvation, and warns, “See that you do not refuse him who is speaking . . . for our God is a consuming fire” (12:25, 28, RSV). To trifle with God is to play with fire.

According to Paul, the Lord Jesus will be “revealed from heaven with his mighty angels in flaming fire, inflicting vengeance upon those who do not know God and upon those who do not obey the gospel of our Lord Jesus” (2 Thessalonians 1:7-8, RSV). They will be punished eternally by exclusion “from the presence of the Lord and from the glory of his might” (v. 9, RSV). The church, to say nothing of the world, no longer acts as if such explosive results ensue when the gospel is rejected.

Emperor Nero illuminated his garden at night by impaling Christians upon hooks fastened to the walls and then setting them aflame. The followers of Christ met fiery death with heroism, for the Lord had warned them, “Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell” (Matthew 10:28, RSV). The word translated “hell” is Gehenna, a valley of burning refuse that furnished a terrible metaphor for the quenchless flames of hell. Death by burning is horrible, but vastly more so is “the second death”—“the lake of fire and brimstone.” Such terrible figures of speech point to an even more terrible reality.

In mountain areas I have often

seen the sign, “Danger—Falling Rocks.” They make me prefer traffic lanes farthest from the mountainsides.

Jesus declared himself to be the cornerstone of the church, rejected by men but honored by God. This grave warning follows: “Every one who falls on that stone will be broken to pieces; but when it falls on any one it will crush him” (Luke 20:18, RSV).

In Nebuchadnezzar’s dream of a giant statue, which represented four successive world empires, he beheld “a stone . . . cut [from a mountain] by no human hand” (Daniel 2:34,

God’s power for salvation, spurned and rejected, brings eternal destruction.

RSV), which destroyed the colossus and became itself a kingdom that fills the earth and stands forever. That stone is Christ. To reject Him is to be smashed in judgment.

In the light of Scripture’s constant danger signs, we travel at our own risk, responsible for our own destinies. We need to heed these severe warning passages. To discount or ignore them is to pretend that we know more about God than did Jesus himself. We don’t.

W. E. McCumber is a preacher, teacher, author, and former editor of the Herald of Holiness.

HH

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Notes from an editor's notebook

by Mark Graham, Managing Editor

So You Gave Up Mountain Climbing for Lent?

We participate in a tradition that regretfully gives short shrift to Lent—that period of 40 weekdays prior to Easter. I remember hearing about Lent as a young person, but I didn't know much about it. While attending seminary, I came to have a greater appreciation for this time of introspection and reflection upon God's greatest gift to mankind—His Son on Calvary.

Lent is often associated with increased prayer, fasting, and perhaps the giving up of something which we usually enjoy. You've no doubt heard the jokes about the kid who says, "I'm giving up liver (homework, bathing, etc.) for Lent."

I'm not sure, but I imagine Calvin (of Calvin and Hobbes, not John) probably has said something like this.

The idea of giving up something for Lent goes back a long way and probably more often took the form of fasting in the Early Church. It was, according to one of my church history books, done "in commemoration of Christ's sufferings." In Rome, a special fast began on Good Friday and concluded with the dawn of Easter.

Perhaps we think it is too "high church" to participate in Lent, or we associate it with Catholicism or Anglicanism. To be sure, John Wesley, as a good Anglican, probably observed Lent with special fasts and related observances.

But I personally have found Lent to be a time for drawing closer to God, and I think that part of the reason for this is the giving up of something.

You're probably wondering what I give up. I understand that, to some, this may sound silly, but for the past few years, I have refrained from drinking soft drinks ("pop" to you Northern and Western folks) and have foregone the drinking of my most favorite drink in the whole, wide world—coffee. Now this may sound easy, but for someone who

generally puts away about eight cups of black coffee a day, along with two or three Super Big Gulps, this is no easy task.

Maybe this is why the days get so long during those weeks just prior to Easter.

Now you're probably wondering why I do it. It isn't that it makes me feel any better, although I am sure some doctor out there can assure me that I actually feel better when I don't drink the stuff. It isn't that it makes me any holier. I understand the grace thing. I know that I can't work my way to heaven.

What my little exercise does do is keep God in my thoughts. You see, I like to drink coffee and

soft drinks. I should have stock in Maxwell House and the Coca-Cola Company. Much of my days are spent lifting a coffee cup or a diet Coke can to my lips. But when I find myself wanting one of these liquid refreshers during Lent, I realize that I have chosen to give them up for a while, and my thoughts immediately turn to Christ and, more particularly, to what He gave up for me.

When you do this 10 or 12 times a day, you can't help but find yourself drawing closer to Jesus.

I am not advising everyone to do this. I know some Nazarenes who would find it easier to stop breathing than to give up coffee for two months, but I share this with you to suggest that everyone could give up some personal treat.

I'll make you this promise. If you try it and come Easter you don't feel that you have grown just a little bit deeper in your spiritual life, I'll buy you a cup of coffee. Just don't ask me to do it during Lent.

Maybe this is why the days get so long during those weeks just prior to Easter.



HUDSON RETIRES

James J. Hudson has retired as Caribbean regional director effective Jan. 1, according to Robert H. Scott, World Mission division director. Hudson had served in that position since 1986.

Juan Vazquez Pla has been appointed to serve as interim regional coordinator, Scott said. Vazquez Pla will facilitate activities within that region throughout this final year of the quadrennium.

A native of Arkansas, Hudson is a graduate of Southern Nazarene University, Central State University, and Nazarene Theological Seminary. He and his wife, Lucille, were appointed as

missionaries to Guatemala in 1952 where they served for 21 years. In 1974, Hudson assumed a staff position in the World Mission Division, which included supervision of the Work and Witness program and deputation scheduling for furloughing missionaries. He was also the first area coordinator for the Asia, Latin America, and Caribbean fields.

The Hudsons returned to Guatemala in 1982 to establish the Mexico, Central America, and Caribbean (MAC) regional office. The area was divided in 1986 and the Hudsons moved to Miami, Fla., to establish the



James J. Hudson retired Jan. 1 as Caribbean regional director.

Caribbean regional office.

The Caribbean Region includes 27 districts and 708 organized churches. There are 85,495 church members on the region.

THANKSGIVING OFFERING TOPS \$9.4 MILLION

More than \$9.4 million was received in the 1992 Thanksgiving Offering for World Evangelism, according to D. Moody Gunter, Finance division director. The final report showed that \$9,450,166.13 was received.

"We give God the glory for the tremendous response to the 1992 Thanksgiving Offering," Gunter said. "Your prayers and support for the total ministries of the Church of the Nazarene are appreciated."

HEART TO HEART RETURNS TO RUSSIA WITH \$4 MILLION IN MEDICINE

Medicine valued at \$4 million was loaded aboard a commercial DC-8 Jan. 19, for transport to St. Petersburg, Russia. The 75,000-pound cargo plane was leased by the U.S. State Department to haul supplies raised by Heart to Heart International. The aircraft took off from Richards-Gebaur Air Force base, south of Kansas City, on the 19th. The medicine was to arrive in St. Petersburg the following day.

Heart to Heart is a non-profit organization based in Olathe, Kans. It is operated largely by Nazarenes.

The task of unloading the 40 tons of supplies was to be performed by hand, according to Nazarene layman Jim Kerr, who serves as volunteer pharmaceutical donors chairman of the humanitarian agency.

The medicine will be stored at a warehouse in St. Petersburg where Russian hospitals and clinics will

come to receive their donations.

The supplies included nearly 1,000 pounds of technical and medical equipment such as intravenous rigging and catheters. The remaining cargo consisted mainly of antibiotics donated or purchased from American pharmaceutical companies: Lederle, Lemmon, Kendall Health Care, Wyeth-Ayerst, and Marion Merrell Dow, Inc., according to Kerr.

Heart to Heart officials, who thought they would be shipping only 20 tons on a commercial plane, were not aware that they would be able to send 40 tons until Jan. 15, when confirmation of the DC-8 was made by the State Department.

A matching grant from Rotary International became available that same day. With that money, the Olathe

group purchased the remainder of the medicine to fill the plane.

"We picked up cargo from Kansas City, Mississippi, Pennsylvania, Georgia, and Oklahoma," said Carl Seaton, owner of Seaton Van Lines, Olathe. Seaton's company stored the pharmaceutical supplies at an Olathe warehouse and delivered them to Richards-Gebaur for pallet assembly.

Nearly \$400,000 worth of medical supplies were hand-carried to St. Petersburg Jan. 15 by a 111-member delegation of students and volunteers. During the visit, the participants visited with students, patients, and Russian business leaders.

Heart to Heart's first airlift to the Soviet Union last May provided almost \$5 million in medical supplies and infant food.

GRAVES ACCEPTS CALL TO SPRINGDALE

David W. Graves, 39, has accepted the call to serve as senior pastor of Cincinnati Springdale Church of the Nazarene. Graves received a vote of 367 yes and 8 no in balloting Jan. 3. His last Sunday at Nashville Grace Church was Jan. 31.

Graves has served as senior pastor of Nashville Grace since October 1989. Prior to this, he pastored Marion, Ohio, First Church (1986-89), Broken Arrow, Okla., Church of the Naza-

rene (1981-86), and Monroe, N.C., Church of the Nazarene (1979-81). He is a graduate of Olivet Nazarene University and Nazarene Theological Seminary. He and his wife, Sharon, have three sons, Michael, John, and Stephen; and a daughter, Rachel.

Cincinnati Springdale has been without a pastor since March 1992 when Steve Green left to accept the senior pastorate of Pasadena First Church.

For the latest in news about the Church of the Nazarene, phone the Nazarene TeleNews Service at (816) 333-8270.

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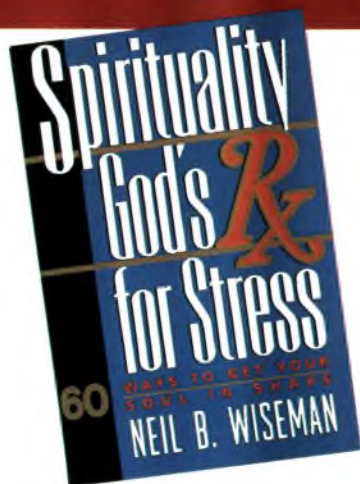
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