

Herald of Holiness

OCTOBER 1993

CHURCH OF THE NAZARENE

POSITIVE PARENTING

**Helping Your
Children
Love God**



**FOCUS ON THE
DEVOTIONAL LIFE**

**FALL PAGEANT
OF POETRY**

The Rich Fool

by William E. McCumber

You can be rich without being a fool, and you can be a fool without being rich. In Luke 12:13-21, however, Jesus talks about a man who was a rich fool. Why don't you take a moment to read this story now.

The neighbors looked at this fellow and said, "Lucky guy." The Lord looked at him and said, "You fool!" Man looks on the outward appearance, but the Lord looks on the heart.

The neighbors saw this man as a conspicuous success. He was still young enough to work but rich enough to retire. He had bumper crops and overflowing barns. He had, as a friend of mine used to say, "more money than a young ox could pull." Doubtless, the neighbors envied him.

The Lord pitied him. In the eyes of the Lord, "He was rich where it mattered least and poor where it mattered most." His heart was utterly selfish. "I," "my," and "mine" were his favorite words. He cared nothing for God and less for people. He lived as though he were nothing more than a sophisticated animal. And he was top dog in the area—he had the biggest pile of bones.

Suddenly, death struck, and all his wealth was left for others to squabble over. No man is truly rich if death can reduce him to poverty. A bankrupt eternity is the final verdict on an empty, selfish life. Whether one has little or much in this world is not greatly significant. Whether one will be

enriched or lose everything in the next world is what utterly and ultimately counts.

This rich poor man could see no further than his own desires. To "eat, drink, and be merry" formed the outer limits of his vision. That others needed help left him unmoved. He could see no higher than the ridgepoles of his barns. God was not in his thoughts. His Maker and Judge was dismissed as irrelevant. He was center and circumference of his own existence.



**BLESSINGS
ARE MEANT TO BE SHARED**

THANKSGIVING OFFERING FOR WORLD EVANGELISM

CHURCH OF THE NAZARENE ■ STEWARDSHIP SERVICES

Those who follow Christ must scorn the rich fool's example and adopt the Savior's point of view toward material things, a viewpoint graphically expressed in this story.

The Bible does not condemn wealth per se. Abraham was "exceedingly wealthy," but "a friend of God." He used his wealth in ways that kept the friendship intact. How much one has is not the issue. How he gets it and how he spends it—these are the vital matters. If we acquire wealth dishonestly or expend it selfishly, our money will be our damnation.

Jesus knew that riches can possess people more surely and swiftly than people can possess riches.

The only way to avoid this soul-trap is to recognize that God is the giver of all, but all that He gives to us is not *for* us. Much of it is given to us to be shared with others.

The offering plate is your friend, not your enemy. It is God's way of saving you from Mammon, the false god who devours his devotees. The appeal for missions support is not an unwarranted intrusion upon your life. It is a reminder of what really matters most. It is an opportunity to save yourself by trusting God and helping others.

Generous people are joyful people. Stingy people are chronically dyspeptic, acidic, sour. Their feet are in the church but their hearts are in the world. They profess to love Jesus but adopt the world's value system. "God loves a cheerful giver"

and cheerful givers love God.

Jesus Christ said more about the stewardship of material possessions than any other subject. As John wrote, "He knew what was in a man."

Give yourself a break. Help the Lord to help you. Pray about your giving to missions, to education, to compassionate ministries, to all of the church's life and work. Then give as the Lord prompts, even if it scares you to death. We all have to die sometime, and at least you won't die a fool as did the man in Jesus' story.

Think about these things as the Thanksgiving Offering for world mission is received throughout our church.

ASSISTANCE FLOWS IN WAKE OF FLOODING

Hundreds of Nazarenes have responded to the needs of persons affected by this summer's flooding in the Midwest, according to Tom Nees, Nazarene Compassionate Ministries, Inc., director. Work in the affected areas is being coordinated under Nazarene Disaster Response, a project of NCM, Inc.

"We know of 24 teams from 14 states and many individuals who are ready to move as soon as we give the word," said Nees.

Eight local project coordinators have been appointed in Iowa, Missouri, Kansas, and Illinois. They are responsible for supervising volunteers and dispensing emergency assistance, according to Nees.

The Hull, Ill., Church of the Nazarene, about 10 miles east of Hannibal, Mo., has been the target of some repairs, according to local project coordinator Melvin Davis, pastor of the Quincy, Ill., Emmanuel Church. The entire population of 300 in Hull was affected by the flooding. Davis said that a lot of clean-up remains necessary, but he doubts much repair will be done until after the first of the year. He said the U.S. Army Corps of Engineers expects the river to crest at nearly 30 feet in October. The recent flooding took the river to 32 feet.

In Iowa, Burlington First Church is working closely with the Red Cross to provide assistance, according to Jerry Ketner, regional coordinator for Nazarene Disaster Response. Burlington First Church Pastor Dan Arnold has opened the church's family life center to feed volunteers.

Many churches are becoming involved in the project through volunteering or by

sending contributions. Children participating in the Vacation Bible School at Nashville, Tenn., First Church sent their offering to help Nazarenes in the flooded areas.

"Our groups at St. Louis are getting organized and our command post is working closely with World Vision," said Dave Ringhiser, pastor of St. Louis Overland Church and local project director in the St. Louis area.

Teams and individuals from the Kansas City area have been assisting some of the northern Missouri communities that were flooded. Lisa Tibbetts was part of a group from Olathe, Kans., College Church who went to Missouri City last weekend. "It is devastated," she said. "The school, which is a focal point for the community, was ruined. It will take a long, long time to help these people get back to normal."

Trude Conrad, Colorado District NWMS president, spearheaded a collection of items needed by flood victims, according to Ketner. The district collected a semi-truckload of supplies.

Local coordinators and the Nazarene Disaster Response office have been swamped by calls from Nazarenes asking how they can help.

"The need for volunteers will continue beyond the end of this year," said Nees. "We also need money to help buy building supplies."

Contributions, which are a Ten Percent Special, may be sent to the general treasurer, marked for Mississippi River Flood Relief, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131. Persons wishing to learn more about volunteering should phone 1-800-492-8836.

MRS. POWERS DIES

Ruby Mae Powers, 92, the wife of the late General Superintendent Hardy C.



Powers, died Monday, Aug. 23, at an Oklahoma City hospital. Funeral services were Aug. 26 at Williams Memorial Church of the Nazarene in Bethany, Okla. Burial was Aug. 27 at Johnson County Memorial Gardens in Overland Park, Kans.

Mrs. Powers was preceded in death by her husband in 1972. They had been married

50 years.

For many years she was active as a Sunday School teacher and leader of the Nazarene World Mission Society in local congregations.

She is survived by three daughters, Nona Jane (Mrs. Selden) Kelly; Judy Kay Cole; Jeannie Faye (Mrs. Melvin) McCullough; two sons, Hardy J. Powers and J. Dudley Powers; 17 grandchildren; 24 great-grandchildren; and 13 great-great-grandchildren.

A memorial fund has been established to benefit the Horizon program at Nazarene Theological Seminary.

KOREAN LEADER DIES FOLLOWING ACCIDENT

Yoon K. Chun, pastor of Korean First Church of the Nazarene in Oklahoma City, Okla., died following an



automobile accident while returning from General Assembly. Chun and his wife, Won, were returning to Oklahoma City for the funeral of a church member Tuesday, July 27, when they were involved in an accident near Springfield, Mo. While driving through a construction zone, Chun apparently lost control of his car and struck another vehicle.

Doctors believe Chun suffered a heart attack during the accident.

Mrs. Chun was released from the hospital July 28.

Funeral services for Chun were held Aug. 3, at Korean First Church in Oklahoma

City. General Superintendent Donald D. Owens delivered the funeral message in Korean.

Chun is survived by his wife, Won; and four children, Moon Oak, Ils Burn, Yang Oak, and Hang Burn.

Rev. Chun was a leader within the Korean Church of the Nazarene in both South Korea and the United States. He was among the first Koreans to join the Church of the Nazarene under the ministry of Dr. and Mrs. Donald Owens when they were pioneer missionaries to Korea. Rev. Chun went on to translate a number of Nazarene publications into Korean, including the denomination's *Manual*.

Chun also served as a Korean consultant for Church Extension Ministries and was the chairman of the Korean Strategy Committee.



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“World-class” Sunday School Teachers

by John A. Knight

The teaching ministry inaugurated by Christ has been handed down to the church. The teaching arm of the church is not the whole church, but it provides conditions according to which the whole church is vitalized. Like a healthy body that can throw off infection when attacked, a teaching church can resist the enemies to its life—whether they attack from without or within.

The Sunday School teacher occupies a strategic position in the *teaching ministry* of the church by performing a service in the transformation of human lives and in the spiritual tone of the church that none other can perform—not even the pastor.

An effective Sunday School teacher will love God with all the heart, soul, mind, and strength. The teacher must love *learning* and *people*. But one must also love *teaching*.

We must get excited about teaching in Sunday School. Our failures are due not to lack of ability but to lack of passion. Dr. Baster, formerly of the University of Southern California, once spoke of his best teachers: “They were obsessed and excited people, and the things they talked about were not sterile dead bones of factual learning. . . . Their lips, touched with fire, spoke about the subjects that were electrically alive for them. I and my fellows caught fire from the sparks they struck off.”

If teachers of history, mathematics, or science get excited, how much more ought we to become enthusiastic about teaching the Word of God?

To young Timothy the apostle Paul wrote: “Study to shew thyself approved unto God” (2 Timothy 2:15). The Sunday School teacher must seek primarily to do work acceptable in

the sight of God. If God is not satisfied, men’s commendations are to no avail. However, if God reveals His smile of approval, all the forces of evil cannot quench the fire of the power of that teacher.

The Sunday School teacher must be “rightly dividing [proclaiming] the word of truth” (2 Timothy 2:15). Christ did not command us to teach our limited ideas, but rather the things He has revealed to us through the eternal Truth of the Living Word.

No teacher is worthy of the position who does not possess a genuine love for the church and a sense of obligation to it. The church has kept us in the pathway of righteousness

NOT ALL CAN BE GREAT TEACHERS, BUT ALL CAN BE BETTER TEACHERS.

and has ministered to our spiritual needs. Further, the church provides for us a place of service.

The Nazarene Sunday School teacher is obligated to teach only that which is found in the Scriptures and is in accordance with the doctrines of the Church of the Nazarene. All the doctrines of the church must be taught with special emphasis on its *distinguishing concept of entire sanctification*, which leads to holiness of heart and life.

The ideal teacher will maintain close contact with the pupils and *prospects* and will seek to preserve unity and cooperation in all areas of the Sunday School and church.

While the Sunday School teacher

is responsible to the pastor and to the Sunday School superintendent, he or she must be *responsive* to the pupil. Devotion to God and loyalty to the Church are always accompanied by service to man. The students are not interruptions to our work but the reason for it.

The teacher must not only know teaching *content* but also know *human nature* in general, and must understand class members *personally* and approach them accordingly.

Above all, the teacher is obligated to help the student respond to the grace of God—to see that each member of the class becomes converted. Christian education is to bring the pupil to a clear and definite knowledge of Christ as personal Savior and to instruct the believer in the ways of productive Christian living.

Never forget that boys and girls can be led to Christ at an early age. They are like wax in their *impressionableness*. They are like bronze in their *retentiveness*.

The truly effective Sunday School teacher will develop in the pupil an understanding of the church that will lead to joyous and unreserved membership and participation in its life and work. The student must, without fail, be brought into the membership of the church.

Not all can be *great* teachers, but all can be *better* teachers.

We are striving to have “world-class” Sunday Schools. Our goal will be reached only as we have “world-class” teachers.

I salute our more than 40,000 Sunday School teachers who are gifted and dedicated and who love God, people, and teaching



Countercultural Living

E. DEE FREEBORN



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

PICK UP ANY NEWSPAPER and the headlines send us for another dose of Maalox Plus! L.A. RACE WAR PLOT, WORST FLOODS IN HISTORY, SEARCH FOR GUNMAN CLOSES PART OF YOSEMITE PARK, IS THERE A GAY GENE?, and on it goes. To come to the realization that our society is in desperate need is what they call a no-brainer. We have sown the winds of relativism, materialism, and secularism, and now we are reaping the whirlwind. It is becoming clearer what it really means to be "in the world but not of it."

To move counter to something is to go in the reverse direction, against the grain, against the current or tide. It is to be contrasting, different, opposed. In action, it is to meet, answer, rebut, offset, or contend with. The follower of Jesus knows that His kingdom is not of this world, but how to bring in that Kingdom and in what ways we are to contend with the culture engulfing us is a challenge.

The Old Testament prophets were certainly not afraid to meet the forces of destruction head-on. With keen spiritual vision born of a deep, prayerful relationship with their God, they pierced the fog of human excuse and self-justification and called their

culture to account.

Jesus found himself set against the prevailing society, both religious and secular. Out of prayer and continual fellowship with His Heavenly Father, He was able to discern a plan of action that would lead to freedom for all who would follow Him. All along the way there were those who would have diverted Him from the goal. In the wilderness, He was tempted by Satan to give up, to settle for less than God's divine plan. Through the strength of the Holy Spirit, the power of Scripture and (I believe) prayer while fasting, Jesus was victorious.

His reliance on prayer and personal communion with the Heavenly Father is conspicuous throughout the Gospel records. Time and again, He got away to be alone, to share His life with God, and to find perspective. Even in Gethsemane, just before the end, we find Him in deep, emotional communication with the Father. The issue of living in tension with the culture was a continuous one to the end.

It seems to me that when we decide to pray, it is one of the most countercultural things we can do. In a society that believes wholeheartedly in productivity, we are committing ourselves to something that at times seems very unproductive. Where consumer values reign, those who cannot produce, such as children, the jobless and homeless, the handicapped, and the elderly, are treated almost as nonpersons. "What do you do?" is our favorite question when getting acquainted with someone new. Even our leisure time is contaminated with thoughts of how this rest can make us

more useful.

Hindrances to true prayer are everywhere. Embarking on such a counterculture adventure, we are likely to believe that prayer is good because of what we are getting out of it. We begin with enthusiasm, find "results" from the effort, and determine to keep at it, "because it works." Beware of such a way of describing prayer!

If there comes a time when prayer does not seem to work, then what? We pray in order to be connected with God. It is sharing our life with Him. There will be times when it seems to work quite well, the benefits will be numerous. But there will also be times when it seems as though nothing is happening.

It is similar to the development of a mature marriage relationship. At first it is consuming, every moment is filled with thoughts of the beloved partner. But if that relationship is to mature, it must develop into togetherness

The most effective "stiff arm" you have to give a sinful culture may be your prayer life.

ness that is not dependent on what we get out of it. We invest in each other because of love not because of results. When it comes to prayer, is it results or love that matter most? Do you want His hand more than His face?

To build an ever-deepening, love-centered prayer life with God may be quite counter to the culture . . . and therefore redemptive!

THE READERS WRITE



Absolute Joy

We have also just recently sent for a subscription to the *Herald of Holiness* via your offices in Johannesburg, R.S.A. We think this magazine is an absolute joy and pleasure to read, and we know that God's love is reaching to all the corners of the world.

Thank you for a beautiful magazine.

*Mrs. M. J. Williams
Johannesburg, R.S.A.*

Manna and the Gary Hart Syndrome

The June 1993 issue of the *Herald* was like manna from heaven. . . . I was thrilled to see General Superintendent Stowe reaffirm our mission. Many churches today would find it hard to justify their existence by this criterion.

Rebecca Laird is usually too liberal for me, but her title caught me. At last she realizes she has been given a precious heritage of holiness by her family of old-time Nazarenes. . . .

However, the best of all was LaNelle Stiles' article, "The Lost Third." Today's congregation gets few chances to sing any of the glorious old hymns that used to rock the churches. I could hardly believe there was my favorite verse of my favorite hymn. The author asks, "Remember this one? 'Freedom from pride and all sinful follies; / Freedom from love and glitter of gold; / Freedom from evil temper and anger; / Glorious freedom, rapture untold!' ('Glorious Freedom'). Does anybody sing this anymore? Does anybody believe this anymore? First and second generation Nazarenes did."

Well, what about this generation, what do we believe? Testimonies are passé, congregational singing a formality, public prayer by the laity extinct. Our sermons are cotton candy, sweet and fluffy, without substance.

I believe we have the Gary Hart syndrome, ashamed to be Nazarenes. However, we must admit we are sick before we can look for a cure. In this issue of the *Herald*, I have thought perhaps I saw a hint that some people at least have a clue.

*Barbara Lyon
Manassas, Va.*

When a Christian Sins

Your editorial of June 1993, "When a Christian Sins," rings with powerful truth. I read it this morning and vowed to tell you that it merits bold print.

Recently at a zone crusade, I preached from 1 John 2:1-2. The people seemed hungry for its truth. A man later told one of my staff members that it was the greatest holiness sermon he had heard. I doubt that—but the subject meets the hearts of our people.

Your well-written editorial will be preached over and over, as well it should. You won't get a dime's credit for it either, but people will be helped.

Keep up the good work. Everywhere I go I hear compliments . . . for the *Herald of Holiness*.

*Randal E. Denny
Spokane, Wash.*

Let Us Not Violate a Sacred Trust

Every Nazarene should thoughtfully read the article "Unto Your Mission Be True," by General Superintendent Eugene L. Stowe (June), and especially note the excerpts from the report of the Board of General Superintendents to the General Board. The Mission of the Church of the Nazarene is defined in missionary terms, "with a distinctive emphasis upon the doctrine of entire sanctification and the propagation of Christian holiness as set forth in the Scriptures." Then comes the punch line (part of the written report): "The final benchmark of the success of our enterprise will be our faithfulness to this mission." In our thrust for church growth let us keep the focus on this benchmark of success. The doctrine of holiness may not be central to the success of other groups, but it is to the people called Nazarenes. The hundreds of new Nazarenes who have non-Wesleyan backgrounds need to be made acquainted with this mission and be helped to "buy into it." To fail them is a violation of trust and a breach of integrity.

*Richard S. Taylor
Edmonds, Wash.*

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IT'S ONLY NATURAL

WESLEY D. TRACY



MY FIRST ISSUE of *American Photo* arrived yesterday. I thought I would browse through it at bedtime and drift off to sleep. But one photo feature hit me so hard that I was wide awake for hours. American photographer Bruce Haley had photographed two killings. The executioner was a one-eyed, 18-year-old Karen rebel soldier. While the rest of his contingent from the Karen National Liberation Army (Burma) watched and the American journalist clicked his camera, the teenager slaughtered two young men who were tied to trees some 30 yards apart.

The eager, 18-year-old guerrilla, wearing camouflage pants and a gray T-shirt with "Give me liberty or give me death" lettered on it in English, approached the first bound man and stabbed him several times in the abdomen. A full-color, 5" x 5½" photo recorded one of those thrusts for all the world to see. Stoically, the victim never cried out, did not speak a word. He was not in military uniform but was wearing athletic shorts and a T-shirt. Apparently, no one knew for sure whether or not he or his companion represented or even sympathized with the Burmese (Myanmar) government. But they had to be killed, according to the lieutenant in charge, because, even if they were not enemy soldiers, they would likely "become informants." Be-

sides that, the "government soldiers do this to us all the time," he said.

Leaving the first victim bleeding but still alive, the teenage terrorist approached the other young man, the one with the eagle tattoo, and slit his throat and watched him suffocate, which Haley said took about five minutes. The executioner of the day then returned to the other prisoner and finished him off with a flurry of stabs that only ended when his comrades in arms finally pulled him off.

Haley, an ex-policeman, was horrified at the viciousness of the young executioner but apparently thought that it was a more or less natural reaction, given his background. The young soldier had lost his eye in a raid by government soldiers who wounded him and killed both his parents. *Naturally*, one would expect a seething spirit of vengeance to take over his life.

This tragic event dramatically demonstrates that "doing what comes naturally" is a horrible way to live. The "merely natural" is a gutter standard. The merely natural is the code of revenge, bloodletting, of hatred out of control.

The popular culture prizes the *natural*. If it's natural, it's got to be good, right? When it comes to huckstering cosmetics, choosing a breakfast cereal, brewing beer, birthing a baby, or promoting environmentalism, the *natural* label is what sells!

But Jesus and Christianity declare that *natural* is not nearly good enough. The Christian standard of holiness must far exceed the "merely natural."

What comes naturally to the sinfully

depraved human nature is horrifying. As I write this, some 30 wars rage on this planet—all of them the "natural response to injustice," perceived or real. Interview authors of atrocities in eastern Europe, the Middle East, Afghanistan, Central America, or Ireland, and they will all say they were avenging injustice. And each, in his own way, will say that he was doing what "naturally" had to be done.

The merely natural pursues vengeance to the point of atrocity, follows lust all the way to adultery, amplifies greed to oppression, and translates prejudice into violence, both swift and slow.

Doing what comes naturally proves the fact of original sin and depravity. "Open your eyes! See darkness that may be felt," declared John Wesley. "See ignorance and error; see vice in ten thousand forms; see . . . guilt, fear, sorrow, shame, remorse, covering the

If it's natural, it's got to be good, right?

face of the earth" (*Fall of Man*).

The Bible describes living by what is natural to the depraved heart. Such living is plagued with "adultery, fornication, uncleanness, licentiousness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and

THE KAREN SOLDIER WHO PROUDLY PERFORMED HIS ATROCITIES ON CAMERA WOULD NOT UNDERSTAND PEDROZA

the like. [Furthermore] those who practice such things will not inherit the kingdom of God" (Galatians 5:19-21, NKJV).

I am not saying that everything natural is bad. God has built in by prevenient grace some positive elements in the sinful heart. But I am saying that when we live by the merely natural we embrace a sub-Christian way of life. If we make the "natural" our guide, we deify the human urges. That not only lifts them to the level of acceptability but also makes them something to be cultivated, celebrated, even worshiped.

The laboratory that is history has proven that the great human problems will not be solved by sinners pursuing their natural interests. I remember when my friend, Dr. Sergio Franco, served as special adviser to the superintendent of the Kansas City, Mo., schools. He gave guidance regarding race relations among black, Hispanic, and white students. One day he told me that the racial hatred in Kansas City was so deep that nothing short of the grace of Jesus Christ would ever conquer it. I think Sergio was right. We need programs, and dialogues, but only the radical gospel of Christ can transform the natural hatred that festers in our world.

If the natural is not good enough, what are we to live by? The Christian standard, of course. It is explained clearly in the Bible. It begins with confession and repentance, which lead to the gift of being born again. It proceeds with the purging of all sin as the Holy Spirit cleanses our hearts and fills us with His love.

In daily life it expresses itself in what seems to the unregenerate "natural man" to be a series of "unnatural acts." Here they are in Jesus' own words:

Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you.

(Matthew 5:44, NKJV)

Jesus goes on in that same chapter to spell out what the *supranatural* life looks like. He speaks of turning the other cheek and of walking the second, the unrequired, mile. He says that we can become the salt of the earth and the light of the world if we have a humble spirit, become peacemakers, hunger and thirst after righteousness, treasure a pure heart, and meekly pursue mercy.

Jesus says that not only are we to refrain from adultery, but we must not even let lust lodge in our hearts or minds. Not only are we not to murder, but we must not even let hate linger. We are not permitted to call our enemy a fool, let alone blind him or slit his throat. The message of the Sermon on the Mount is that we must treat everyone with unconditional love (Matthew 5:43-48).

Jesus is the model. He who prayed for His murderers and died for those who sinned against Him. But there are those who say that we can't live like that. The Sermon on the Mount, Jesus' example, and the 13th chapter of 1 Corinthians are, after all, ideals, mere ideals. Do you believe that?

Meet Juan Pedroza. An acquaintance of mine visited his Sunday School class in a troubled Central American country. He taught a wonderful lesson on forgiving our enemies. My friend told the pastor afterward how Pedroza's teaching seemed anointed and that the people seemed to take

what he said about loving our enemies to heart.

"My friend," the pastor replied, "there is much to that story that you do not know. You see, a few days ago, Pedroza's 16-year-old son encountered three government soldiers on the road to town. Since the boy was old enough to join the army but hadn't, they accused him of being a rebel guerrilla. They tied him to a tree, stripped him, then tortured him to death. His father found him dead, still tied to the tree."

"I will never forget," my California pastor friend said, "the words of Juan Pedroza that Sunday morning. His words, translated into English, were, '*To be like Jesus we must forgive our enemies. Not just on the outside, but from the heart. More than anything else, I want to be like Jesus. Let us pray for our enemies, the soldiers who hate us and sometimes kill us.*'"

The one-eyed Karen soldier who proudly performed his atrocities on

There is a way of life that makes the merely natural seem altogether primitive.

camera would not understand Pedroza. To him, it would seem downright *unnatural* and *foolish* to pray for your son's murderers. But then the Bible says, "The natural man does not receive the things of the Spirit of God, for they are foolishness to him" (1 Corinthians 2:14, NKJV). ✠

HELPING YOUR CHILDREN LOVE GOD

by Steve Arterburn and Jim Burns

Michael wasn't a bad kid. In fact, with only a few rough edges, he was basically a good kid with lots of potential, good grades, loads of friends, and a pleasing personality. We'd known his parents for several months. They were the all-American family: active in church, enjoyed great family times, and had no major turmoil. Michael's sister was "Miss Outgoing and Popular." She was admired at school, church, home, and everywhere. So what could be wrong?

When Michael was 16, he informed his family that he was no longer willing to attend church. He wasn't chucking all the morals; he simply didn't believe in God and thought church was boring. Six months passed with no church attendance. His mom and dad were crushed.

"Should we force him to go to church?" they asked us. "What can we do to bring him back to God?"

Then his dad asked, "How can I answer his inquiries about the faith when I have some of the same questions buried deep inside?"

Jim Burns met with Michael. The teen wasn't antagonistic, just

unmotivated. Jim looked for deep-rooted issues: major sin, a broken relationship with parents, abuse, or anything else that might cause his lack of faith. None appeared. After a while, Jim said to him, "I think your questioning is healthy."

"You do?" said Michael.

"Yes. You are asking great questions for someone your age. Often these questions about the faith don't come up until a person is out of the home, in college, or even well into adulthood."

He smiled. "You don't think anything is wrong with me?"

"No, I don't," replied Jim. "I think the only thing that would be wrong is if you quit searching for the right spiritual answers. I won-

der, though, how much of your perception that church is boring is related to your attitude and not to the services?"

He nodded.

Jim proceeded. "Are you willing to invest five minutes a day in your spiritual life and meet with me twice a month for three months to talk?"

Michael smiled. "I'd like that."

Jim handed him a devotional book to complete in three months—one that would take less than five minutes a day—and they set up another meeting time. Michael was taking Jim's challenge.

By the next meeting, Michael had attended church on Sunday, had had several conversations



Jim Whitmer

AS CHILDREN, OUR EARLIEST CONCEPTS OF GOD DON'T COME FROM A BOOK OR CHURCH BUT FROM OUR PARENTS.

with his parents about their faith, and handed Jim a full page of questions—some of which Jim couldn't answer either! They talked, laughed, prayed, and continued to meet. After only three months, Michael had rekindled his faith. He still had questions and didn't always love the adult-oriented church services. However, he was now committed to Christ and to the church.

After three months, Jim stopped meeting with Michael because he was now getting together with his dad for the same purpose. What can we say but, "Yahoo!"

Just because young people are bored with the Christian faith doesn't mean they hate God. They

may be going through a normal adolescent questioning phase and need a personal relationship with a spiritual mentor. We suggest that parents develop a regular devotional time with their children.

This isn't a time for parents to preach to their kids, but a time of Bible study and prayer together, within an atmosphere where no questions are considered silly.

To be a Christian doesn't mean family problems all go away. It simply means we have God's help in dealing with issues.

Parents Set the Pace

Excitement is caught, not taught. Influential parents and churches have smothered excitement for

God by treating Him like a great killjoy or a boring, distant relative.

Recently we had the privilege of spending time with a roomful of deeply committed Christian teenagers. Their faith was ablaze with energy. We asked them, "What brought you to this point in your faith?" One boy mentioned a prayer, several mentioned friends or youth workers, but the vast majority told of their parents' influence.

From childhood we learn best from role models. Principles and methods mean little to a child, but example means everything.

Jim's eight-year-old, Christy, was sitting in their living room reading her little devotional. When he asked her what she was

doing, she said, “I’m pretending I’m Mommy!” Why? Because she sees her mother sit in that same place reading her devotional.

A chaplain at our local juvenile hall told us, “A delinquent is usually nothing but a child who’s trying to act like his parents.” That’s not always the case, but as parents, we can’t relegate our children’s Christian education to even the finest church or most excellent youth group. The responsibility lies on our shoulders. It’s a privilege and responsibility from God that we must take seriously.

Talk to Your Kids About God

We know an excellent pastor who does a great job caring for his congregation, and his sermons are usually right on the mark. We have only one minor complaint. It’s the way his voice changes whenever he talks about “GAAWD.” His casual conversation changes to an extremely formal tone when he emphasizes a spiritual word. Actually, it’s rather funny.

We’ve met parents who have the same problem. They communicate well with their kids, but when the conversation turns to spiritual issues their mouths freeze, their countenances change, and words come out in a manner that the kids hear only when their parents talk about God.

When you talk to your kids about spiritual things or the Lord, be yourself. One friend told us that his spiritual conversations with his son take place when they’re playing basketball. For some reason when they are at the park shooting hoops, questions and information flow. It’s not forced.

Talking to God will happen most naturally when your children see your own growing relationship with him. Share with your children what you’re learning. Share your victories and disappointments. A spiritual bond and intimacy with your children comes when you develop an open, forgiving, and listening atmosphere.

Far too many kids believe that God is a great kill-joy in the sky because their models for the faith—their parents—only mention God in a negative, guilt-producing manner.

Make Life an Adventure

Make it fun to be a follower of Jesus. Jim Rayburn, the founder of Young Life, was fond of saying, “It’s a sin to bore a kid with the gospel.” That’s why we like the idea of building beautiful memories with a spiritual theme.

We know a family that took a week’s vacation in the picturesque Yosemite Valley. Each day they hiked to the waterfalls, swam in the rivers, looked for deer, and ate fun food. Every night they played a game called “I Spy,” and each family member had to record 20 ways he or she saw God working that day. They came up with a miraculous description of a waterfall, or perhaps they talked about a conversation with a new friend who was camping nearby. A fun vacation week turned into a meaningful spiritual time as well.

Regular family times don’t have to be dull either. Too many parents raised in Christian homes remember enduring family devotions. They were boring, adult-oriented, and centered around “preaching.”

Although we aren’t Bible scholars, we searched the Bible and decided that it never says family devotions have to be boring! The Burns family likes to act out Bible stories. They recently attempted the story of the good Samaritan. They simply acted out each part and talked about how they could apply this parable to their lives. Then they prayed.

Build Traditions

Keeping Advent calendars, making regular trips to the convalescent hospital, or simply going around the table every Thanksgiving and sharing five reasons why we are thankful can be meaningful. Nonformal, nontraditional settings are usually much more effective in reaching kids. Educators call this “hidden curriculum,”



Dave Anderson

which is simply the learning that takes place outside the classroom. We know a family, for instance, that memorized Philippians while driving in the car. When they could recite the entire book, they bought themselves a CD player. That’s effective spiritual learning.

**WHEN FAMILIES
REACH OUT BEYOND
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THERE ARE JUST TOO MANY STORIES OF PARENTS' CHILDREN COMING BACK TO THE LORD AFTER DROPPING OUT OF THE FAITH FOR YOU TO LOSE HOPE.

Become Involved in Family Ministry

When families reach out beyond their own worlds to serve others, they have a stronger spiritual bond. The call to Christ is the call to serve. There's something special about having a heart that



breaks from the same things that break God's heart. Every family we know that serves together regularly has a strong foundation and closeness that other families are missing. Here are some examples:

■ The Rigery family dishes up food at a local inner-city soup kitchen each week.

■ The Johnsons visit a convalescent home once a month.

■ The Culpes have opened their home to drug babies.

■ The Swansons oversee a volunteer workday at their church once a month.

■ The Burkes have chosen to "adopt" several elderly saints in their church who don't have nearby family members. They bring meals, mow lawns, and visit often. Each child has a special chore.

■ Trevor Ferrell, a teenager from a nice Philadelphia suburb, once saw the plight of the homeless on TV. He asked his dad, Frank, to take him downtown. He brought a blanket and a pillow to give to a needy person. Trevor was so profoundly affected that he and his family collected used coats, hats, and other clothes to pass out regularly to his new friends. Today, Trevor and his dad have started a ministry called Trevor's Army, which has a battalion of volunteers giving blankets, food, and—most of all—hope to the homeless.

Family members who minister together create a life-style of servanthood. They ask, "What can we do for someone else?"

Create a Desire for God's Word

One of our jobs as parents is to plant the Word of God into our children's lives. Here's a great promise: "All men are like grass, and all their glory is like the flowers of the field; the grass withers and the flowers fall, but the word of the Lord stands forever" (1 Peter 1:24-25, NIV).

How Can You Do This?

First, surround your kids with good resources. Children love Bible stories filled with action like David and Goliath, the birth of

Christ, and Abraham and Lot. When your children are young, read to them and talk about scriptural content. Include new, top-quality Christian video series.

Second, share what you learn from God's Word. Again, don't preach, but spontaneously share something you've learned. This often will motivate your children to learn from the Bible also.

Third, consistently show your appreciation for Scripture by reminding your children that the Bible isn't just any book; it's the Word of God.

At this point, you may be thinking, These points are all well and good, but you don't know my child. He hates church and will have nothing to do with spiritual things.

We know it's not easy. Life is complicated, and the issues surrounding our spiritual lives aren't always cut and dried. We want to assure you, however, that it's never too late. Proverbs 22:6 states, "Train up a child in the way he should go, and when he is old he will not turn from it" (NIV).

Although it is not a promise or a guarantee, it is a principle that should hold great hope for us.

Your responsibility is to do the best you can—and pray. God loves your child more than you do. Jesus died for your child and has a vested interest in that life. Prayer works. God's timing is not our timing. His ways are not our ways. There are just too many stories of parents' children coming back to the Lord after dropping out of the faith for you to lose hope.

No matter what happens, don't give up and don't stop praying. You do your part, and ask God to do His. In the meantime, the apostle Peter gave us excellent advice that relates well to parenting a child who is not walking with God.

"Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time. Cast all your anxiety on him because he cares for you" (1 Peter 5:6-7, NIV).

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A Christian child psychiatrist talks about:

POSITIVE PARENTING

by Grace Ketterman, M.D.

For several decades, we have observed the steady deterioration of family life in Western culture. The divorce rate has reached at least 50 percent that of marriages. In many elementary classrooms, more than 60 percent of the children come from single-parent or blended family homes. One out of every 9 or 10 girls who crosses the stage to receive a high school diploma this year will have been pregnant at least once.

Drug and alcohol addictions are a major problem for both youth and adults. A state college president told me that 40 percent of its freshman students are seriously enough addicted to chemicals that their academic performance is impaired.

There are several reasons for the tragedies of broken lives and families, and this article cannot encompass all of them. We can know for certain, however, that inadequate parenting is one major factor. That is not because parents set out to do a bad job. I never knew a mother or father who wanted to damage a child. They simply don't know how to do the job. So here are some basics to help you understand the needs of children and some practical guidelines that can help you become the parents you want to be and raise the children who will reward your efforts.

Three Emotional Needs of Children

1. *The need for unconditional*

acceptance. Children, and adults as well, need to know they are loved exactly as they are. Jesus Christ gave us the expert example of acceptance, "as is." He was called a winebibber and a friend of publicans and sinners. Again and again, Christ made it clear that He was sent to the earth to demonstrate love for the "whosoever." It is that kind of love all parents must understand and give to their children if the rest of the functions of sound parenting are to be believable. Love is the cornerstone of healthy families.

2. *Approval.* While love must be unconditional, approval is just as significantly highly conditional. True, babies and toddlers elicit pride that seems unconditional—pride in their charm, excitement over their first smiles, first teeth, and first steps. These are natural developmental stages the youngster does not consciously practice. Nevertheless, these events must occur before that approval and

parental pride can happen. As babies mature, ongoing approval depends on wise handling by parents. Careful training and guidance promote obedience, consideration, and responsiveness that endear a child to others.

3. *Predictability or consistency.* In order for children to believe in their parents' love or profit from their training, parents must be consistent. That means in a given type of situation, parents need to respond in reasonably similar fashion every time that situation arises. If Mom scolds Jimmy when he carelessly spills milk on one occasion, but the next time she patiently mops it up without a word, he won't know what to expect. In fact, he may spill his milk again just to find out. What will Mom do this time? Different situations, of course, prompt different responses.

What I find to be missing in most families is a definable philosophy of parenting. In order to meet



MANY PARENTS REPEAT
THEIR OWN PARENTS'
MISTAKES, OR MAKE
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OF MISTAKES.

these three basic needs, you must have a basic plan. Otherwise, you will do one of two things—you will repeat all of your parents' mistakes (much as you disliked them!), or you will make an opposite set of mistakes. All too many parents muddle through their children's time at home reacting to their needs and problems instead of thinking about the meaning of their behaviors and understanding the needs and conflicts they represent.

You see, it is the perpetual struggle between pleasure and pain, selfishness and obedience, that sets the stage for the temptation to follow wrong instead of doing right. The wise Christian parent can make it more possible or

more difficult for children to give up their natural (carnal) desires for ease and pleasure (hedonism) in

JESUS CAME TO DEMONSTRATE LOVE
FOR THE "WHOSOEVERS."

favor of the difficult but rewarding road of self-control, responsibility, and compassion for others.

Guidelines for Strong Christian Parenting.

1. *Anticipate your children's needs for physical care, and decide how you will respond to those needs.* Be careful to avoid

instant gratification or indulgence of their every whim. They will learn patience by waiting a little while for your convenience, and you will resent their demands less, as well.

2. *When you attend to your child, do so with a loving, willing attitude, not a grouchy, irritable manner.* Even at night when you are tired, manage a smile and a pleasant voice. If your young child comes to you with a nightmare or the fear of a storm, cuddle and comfort him or her. Remember how you once felt during times of fear and consider what you would need, or did need, under stress. Consider the years to come. When your adult child faces life's big

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Love Notes Attached

by Leroy Reedy

I came home from my teaching job exhausted and depressed. My wife, Lois, had gone to visit our daughter for a few days and was not waiting at the door with her usual kiss.

My house seemed to have lost its soul. Feeling lonely and very depressed, I opened the refrigerator to get food for my dinner. I saw several

packages of food all laid out, and attached to each one was a love note. There was meat, potatoes, vegetables, and dessert and some sweet words on each. I read and reread each one with my heart overflowing with love for my sweet, thoughtful wife.

I got out cooking utensils to prepare the food, and in every one there was a love note!

I prepared my dinner and reread all the love notes. They were far better than the food.

At bedtime, I turned back the spread and there, pinned to my pillow, was a long love letter. It was too much. I fell on my knees and burst into tears of joy and gratitude. I thanked God for such a wonderful wife who was wise enough to express her love when I needed it most. I went to bed and had sweet dreams of her all night.

Many homes are completely wrecked by divorce or conflict simply because husbands and wives do not

express their love. Instead they find fault, condemn, and blame when they should compliment, encourage, and support. They cannot see beyond the faults and weaknesses of human nature. Consequently, millions of husbands, wives, and children are literally starving to death for love.

Once I saw two clowns "clowning" around in an ice show. One had a wet mop and frequently knocked the other flat by slapping him in the face with it. That is what happens in many homes. Husbands and wives slap each other down with bitter criticisms. Parents slap their teenagers in the face with a wet mop of unjust and bitter criticism instead of pats on the back with love and encouragement. Some teens run away and are caught in the traps of drugs and crime because they are seeking for someone,

anyone, who cares enough to say, "I love you."

I knew of a Christian group who held religious services in a prison. As they were leaving, the leader felt impressed to give one young inmate a bear hug. The young inmate burst into tears. He wept and wept for a good while. The leader asked why he was so deeply moved. The inmate replied, "That was the first and only hug I've ever had in all my life."

ONE FLOWER IN LIFE IS WORTH ALL
THE WREATHS IN THE WORLD IN
DEATH; ONE WORD OF LOVE AND
PRAISE AND THANKS IN LIFE IS
WORTH ALL THE SUPERLATIVE PRAISE
IN THE WORLD WHEN LIFE IS GONE."

WILLIAM BARCLAY



Love must not only be expressed in words, but in deeds as well. Once I was cutting the lawn on a very hot day. I stopped to rest a moment under a huge shade tree. While wiping the sweat from my brow, I saw my little three-year-old boy, Chuck, bringing me a drink. One of his dirty little fingers was inside the glass, and the water was a little cloudy. How could I refuse such an expression of love? I drank every drop of the water and gave my little boy a bear hug.

A young air force cadet told me that he attended a large church near his base for three years. Far away from home, single and lonely, he said, "For three years those people shook my hand and told me how glad they were to see me, but no one ever invited me to dinner."

Mary of Bethany expressed her love by breaking the precious box of ointment and pouring it out on Jesus. Someone wrote a beautiful song about it which says, "Broken and spilled out and used up for thee."

A poor widow expressed her love for God by giving her last two mites in the Temple offering.

A "poor" little rich boy stood in the doorway of his father's study. The father's desk was piled high with big business matters.

The little boy stood with a birthday check in one hand and a gift \$20.00 bill in the other. The boy called out, "Daddy."

"What do you want?" the father asked impatiently.

"Daddy, I'll give you both of these if you'll just take me for a walk in the woods."

The father swept his little son into his arms and, with tears of repentance, he said, "Son, from now on you shall have one hour with me every day!"

He kept his promise, and regardless of the many business pressures of his crowded life, he gave his little boy the love and attention he longed for.

Man was made for love. Paul said in 1 Corinthians 13 that you may have everything in the whole wide world, but if you don't have love, you don't have anything. Love unexpressed will die. Love expressed will flourish.

One teen girl who had attempted suicide said, "I've got to have someone to love and someone to love me back, or I'd rather be dead."

Why not adopt Frank Crane's words as your philosophy of life—starting this minute!

"Don't economize in love. Be a spendthrift in love. Love is the one exception. It is the treasure that grows bigger the more you take from it. Love is the one business in which it pays to be a spendthrift. Give it away. Throw it away. Splash it over. Empty your pockets. Shake the basket. Turn the glass upside down, and tomorrow you shall have more than ever!"

H

TRAINING IMMORTAL SPIRITS

by Donna Fletcher Crow

Your children are “immortal spirits, whom God hath, for a time, entrusted to your care.” This He has done “that you may train them up in all holiness,” John Wesley told a gathering of Methodists. Acting wholeheartedly in this precept, John Wesley became the man who did more for education than any other person in the 18th century. In a day when only one child in every 25 attended school in England, Wesley began Ragged Schools, where children who lived in the worst squalor imaginable could be taught their essential dignity before God.

Let’s join Catherine Peronnet, a teacher in the day school at the Foundry, as she approaches a day of work, clucking to Old Biggin, her horse, to urge him to a faster pace toward the Foundry. The large white building that had been an abandoned foundry in ruinous condition when John Wesley purchased it for 115 pounds and spent four times that amount reconditioning it, now had a galleried chapel holding 1,700 people, as well as a smaller chapel to the back, a day school, private apartments, and rooms for many other Methodist Society activities.

Catherine left her carriage to a stable boy’s care, crossed the cobbled courtyard, and entered the deserted schoolroom. Her first duty was to check that each bench was straight and that the floor was spotless. The Foundry school educated 60 poor children under Headmaster Silas Told and two other masters, along with the help of two female teachers. The children began their day at 5 A.M. with preaching, and attended classes from 6 A.M. until 5 P.M., with an hour’s break for lunch. Catherine instructed the younger students in reading, and Miss Owen supervised the girls’ needlework, which was sold to benefit the school. A frilled shirt brought two shillings, a plain shirt one shilling. The remaining instruction, primarily of writing, casting accounts, and studying Holy Scripture, was in the hands of the masters.

“Good morning, Miss Perronet.” Her first pupil had arrived. Red-haired Isaiah Smithson took his seat on the front form, and the others filed in behind him.

Teaching reading was usually Catherine’s greatest joy: Opening young minds to the wonder of language, giving them the skill to read God’s Word. Of the 60 children attending the Foundry school, fewer than 10

paid their own tuition; the others were so extremely poor that they were taught, and even clothed, gratuitously. Catherine looked at the small heads bent over their books. What chance would any of them have for a knowledge of the Savior or of a better life if it weren’t for the work of the society?

After a review from the abecedarian, Catherine instructed her pupils to take out their primers. “Isaiah, will you please read the first lesson aloud?” Isaiah stood and rubbed his freckled nose with the back of a grubby hand. “Christ is the t-t-tr . . .”

“Truth,” Catherine supplied.

“Truth. Christ is the l-l-light. Christ is the way. Christ is my life. Christ is my—” He came to a complete stop.

“Savior.” Catherine suppressed a sigh of impatience.

“Christ is my hope of gl-gl-glory.” Isaiah finished, and Catherine reminded herself of John Wesley’s admonition to his teachers: “We must instill true religion into the minds of children as early as possible. Laying line upon line, precept upon precept, as soon as they are able to bear it.

“Scripture, reason, and experience jointly testify that inasmuch as the corruption of nature is earlier than our instructions can be, we should take all pains and care to counteract this corruption as early as possible. The bias of nature is set the wrong way; education is designed to set it right.”

Catherine looked at Isaiah’s bruised jaw and scabbed knuckles, undoubtedly won from scrapping with ruffians in the street, and she breathed a prayer of thanks that he and his brother and sisters were all in the school, no matter how halting his reading might be.

She moved on to the lesson in moral precepts. The students read silently and then responded to the printed dialogue following the brief table. “What is the usefulest thing in the world?” she asked.

“Wisdom,” they responded.

“What is the pleasantest thing in the world?”

“Wisdom.”

At last Catherine pulled out the gold watch tucked in her waistband and saw it was time to release her students for the midday meal and prayers. Each child placed his abecedarian and primer on the table and



filed from the room in an orderly fashion that demonstrated the school's success in instilling that meekness that John Wesley prescribed for young minds.

All except Isaiah Smithson. He shuffled his feet at the end of the line, hands behind him, eyes on the floor. "You shall miss your bread and pease porridge if you don't hurry along, Isaiah." Catherine tried not to sound impatient.

"Yes 'um, Miss Perronet. I jest wanted to say good-bye."

"Well, good-bye, Isaiah. I shall see you tomorrow."

"No, Miss. That's not what I mean. I'll not be comin' back."

"Isaiah, what are you talking about?" She saw the glisten of a tear at the corner of his eye.

"Me dad lost his job at the docks. Me and Esther and Samuel got to sweep."

Catherine's mind drew a sordid picture of what those few words meant. The two older children would spend their days and most of their nights sweeping horse droppings from dusty street crossings, in hopes that fine ladies who wanted to cross without soiling their skirts would reward them with a farthing. Isaiah

was smaller, too small to defend his place at a crossing against a bigger child who wanted to sweep. But he was small enough to be sent up a chimney. Altogether the children might earn a penny or two a day to

supplement what their mother could make taking in washing. Catherine could only hope that little bit wouldn't be spent on gin by an idle father.

"Isaiah, if I give you a primer, will you promise to take very good care of it and have

Esther help you read in it every night?"

"Oh, yes, Miss. I will."

Catherine wished she could feel as sure as he sounded, but she must do something to keep the flicker of knowledge burning in his young mind. She placed the small brown book in his hands. "Isaiah, if you persist in your reading, you will find all that's necessary in here—the Creed, the Lord's Prayer, the Ten Commandments, even a chapter on manners."

"Miss Perronet . . ."

"Yes?"

"You sure are pretty." And he ran out the door, leaving the echo of a sniff behind.

ME AND ESTHER AND SAMUEL GOT TO SWEEP."

FOCUS ON THE D

PIRITUAL GROWTH, PRAYER, BIBLE REA

Aren't You Going to Measure?

I measured my little boys today by the chart that hangs in our bathroom. In regal splendor, my seven-year-old towers three feet, ten inches. My baby proudly measures two feet, eight. How thrilled they are when I write their names beside the numbers on the chart! They are growing—slower than they wish—but faster than my mother heart desires. My little boys are growing!

As I finished writing their names, the older one asked, "Mommy, aren't you going to measure? Don't you grow?"

I went back to the curtains on which I was working. But the question kept racing through my mind. "Mommy, aren't you going to measure? Don't you grow?"

Well, am I going to measure? Do I grow? I asked myself. I stopped the machine and, looking thoughtfully beyond the room with its bare windows, measured myself.

Well, last year someone had made a stinging remark and I had burned with resentment. But yesterday a bitter statement came and I looked beneath it and understood the reason why and loved in spite of wrong.

The devil comes about with his tales of woe and depression. I used to listen with bated breath and then would sink into the depths of despair and pessimism, forgetting totally to trust in my Heavenly Father. But this morning he slipped up and whispered doubts and fears about a certain problem, and I cast him aside and began to sing a song of trust and praise. And sunshine skipped about my soul even in the presence of foreboding clouds.

I once demanded my own way and cried and pouted when it did not come. But today I yielded my desires to another and felt a strange surge of joy. I sacrificed my wants for another

and felt no regret.

There was a time the spirit within me was restless and hurried. I worked feverishly at tasks assigned. There was a tension that controlled my being. But these days I am filled with a sweet, untroubled peace; quietness flows through the veins and arteries of my body, and I move in serenity and grace. I have discovered the strength that cometh from above, the peace that passeth understanding. I can be quiet inside.

Once, misunderstandings would come and I did not take time to search out the beauty that lies within another's heart. But last month I swallowed prejudice and found such a one to be—not contemptible—but lovable and dear. I looked beneath the exterior and found in the human heart loveliness such as I had never dreamed. I found grandeur and dignity that commanded my respect. I found a friend who dissolved misunderstanding when I took time to understand the heartbeat inside.

"Mommy, aren't you going to measure?"

Yes, it's good to stop and take stock occasionally. It shows improvement—and sometimes weak spots.



"Don't you grow?"

I smiled as I started the machine over the bright red curtains.

"Yes," I told the dotted ruffle, "I grow. But oh—so very slowly! So very slowly!"

—Ruth Vaughn

PIRITUAL GROWTH, PRAYER, BIBLE REA

DEVOTIONAL LIFE

NG, PRAISE, OBEDIENCE, SERVICE, SPIRIT

Curing the Prayerless Syndrome

I turned red as the waiting customers sighed with impatience. "It has to be here," I groaned, rummaging through my purse. The cashier drummed her fingers on the counter as I sheepishly dumped my purse's contents. But there was no wallet.

Then I remembered the paper carrier. Just as I was dashing out of the house, he had come to collect for his route. I had paid him in a huff and had flung my wallet onto the kitchen table. Now I felt a twinge of guilt as I visualized my wallet—lying beside my Bible.

I also felt a familiar nagging within, which I knew wouldn't go away until I'd kept my appointment with God. Because I'd had a hectic morning, I'd skipped my morning prayer time. Unfortunately, my idea of saving time not only sent my carrier off disgruntled but had also inconvenienced a cashier and several customers.

After I went home to get my wallet and returned to the store to pay for the groceries, I drove back home again. By the time the last can of yams was in the pantry, I felt like a human yo-yo.

Most of us will admit that we don't pray enough, or that our devotional lives are somewhat sporadic. We hear sermons that tell us how to pray, and read books about prayer, but how often do we actually pray?

Prayerlessness surfaces as impatience when the traffic light turns red, as annoyance when the cat gets under our feet, and as abruptness when the telephone interrupts our thoughts.

Have you ever found yourself trying to hide behind the person on the pew in front of you, fearing you will be asked to pray aloud? Once when I was threatened by the horror of praying aloud publicly, I crawled out of a

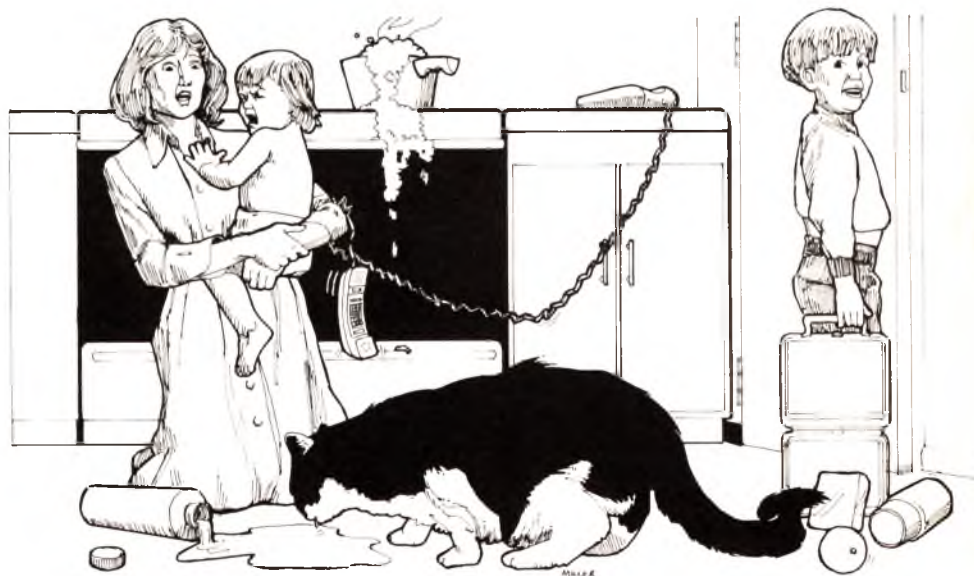
prayer meeting on my hands and knees! After practicing a consistent devotional life, audible public prayer became as natural as talking to a friend in a crowd, for that's exactly what it is. But if God isn't among our private consultants, how can we negotiate before an audience?

THE HOLY LIFE SIMPLY
CANNOT BE FUELED BY A
FEW STOPLIGHT PRAYERS
ON YOUR WAY TO YOUR
SECOND JOB.

Granted, a reluctance to pray audibly may be due to a simple case of shyness, but the prayer closet cures that, too, if we let it.

Although prayerlessness is as spiritually crippling as a physical handicap, it can be overcome by making a decision to toughen up and act contrary to the sin syndrome. After examining the need for prayer, Andrew Murray concluded in *The Prayer Life* that the only remedy is self-denial and complete committal. George Mueller, Hudson Taylor, and countless other Christians have discovered how to overcome the sin of prayerlessness, and so can we.

Some new converts to Christianity seem to receive more answers to prayer and see more miracles happen than some Christians who are older in the faith. It's easy for us to rationalize this by saying that God pampers new Christians. But could there be a correlation between the amount of time a



Have you had your quiet time this morning?

NG, PRAISE, OBEDIENCE, SERVICE, SPIRIT

new Christian spends praying and the bountiful blessings that he receives? Might not the emptiness and spiritual lethargy experienced by some Christians be the result of habitual prayerlessness?

The first step in overcoming prayerlessness is recognizing some of the "benefits" of not praying. Prayerless people get to spend more time working, socializing, pursuing hobbies, and watching TV. People who don't pray also get more sleep. (Because of their spiritual condition, God won't bother waking them up to pray.)

But Scripture, through the example of Christ, urges us to have a regular time alone with God. Jesus drew away from the crowds to pray, and He rebuked His disciples for sleeping when they should be praying.

"A full measure of the Word and prayer each day gives a healthy and powerful life," wrote Andrew Murray. We kid ourselves if we think we can live a victorious Christian life without setting aside a time to pray each day.

If you want to cure the prayerless syndrome, you'll need to start by making a few sacrifices. The steps listed below can get you started.

1. Establish the best time for you to meet with God. Choose the time that is right for you. Time spent with God should be quality time. If you're a morning person, arise a bit earlier. If you're a nightowl, devotions before you go to bed might be right for you.

2. Set realistic goals. Reading a chapter of the Bible, then praying 15 minutes might be a good place to start. Start with attainable goals, increasing your quiet time as the practice of prayer becomes your delight.

3. Recognize prayer pitfalls. Carefully consider what keeps you from prayer; then map out a way to circumvent these problems. You'll be surprised how God will help you keep your appointment with Him.

4. Set priorities. Prayer and Bible reading should be at the head of your list. Remember, people can always find time to do the things they really want to do.

5. Arrange your quiet time. If you don't know how, select a daily devotional book. Each day, read the prescribed Scripture and the thought for the day. Then launch your prayer time by praising God for whatever you've learned.

6. Depend upon the Holy Spirit. When reading the Bible, look for one verse, phrase, or word that captures your attention, and realize that God is speaking to you. In each quiet time, pray until you feel an inner melting. Mark the importance of this point, for the Holy Spirit will use it to draw you back to the prayer chamber.

Developing strong devotional times by emphasizing the steps above

may not only cure the prayerless syndrome but also enrich your life.

It is in the place of communion with God that the Spirit of God is able to show us the things of God. The apostle Paul wrote, "The Spirit searches all things, even the deep things of God" (1 Corinthians 2:10, NIV). Opportunities to minister to others become apparent to those who are tuned in to God's channel.

The prayer closet will equip you to conquer vexing temptations, to find strength and courage to meet the crises of life, as well as to cope with mundane circumstances. Prayer produces peace in the midst of turmoil, yet infuses the dullest existence with joy.

The only sure cure to prayerlessness is to discipline yourself to pray. Start now.

—Penny Bargo

Preventing Prayer Pitfalls

As you pray, other things will compete for your attention. The following tips will help you avoid some common prayer pitfalls.

▶ 1. If the telephone rings while you are praying, answer it. But get off the phone quickly, offering to return the call. (An answering machine also solves this problem.)

▶ 2. If your mind wanders, read the Scriptures and pray aloud. This practice also prepares you to pray publicly.

▶ 3. If you get drowsy, try walking while you pray.

▶ 4. If you miss your prayer time one day, don't try to "make it up" as a penalty. An extended time of prayer shouldn't be used as a punishment.

▶ 5. Never let your failures keep you from God. This is Satan's most successful tool. Remember, God is always there to lift you up when you fall.

Spiritual Reading

In the state of Arizona, where I live, there is a beautiful National Monument near Flagstaff called Walnut Canyon. One of the amazing features of this area is the ancient dwellings built beneath natural overhangs in the limestone and sandstone cliffs. These dwellings, 33 in all, were built by the Sinaqua Indians over 8 centuries ago.

In order to view the dwellings with their smoke-stained walls and tiny doors, one must first climb down over 200 steps from the edge of the canyon. Imagine walking down 240 steps and 800 years into the past. Imagine, still, climbing back up those steps and into the present! It is quite a breathtaking experience.

I do something like this every time I pick up my Bible or a good book. I step into the past and learn from its residents. I have had a growing love affair with books for many years. It has been only recently, however, that I have discovered how to best benefit from them.

Most of my reading had been for information. Sometimes I read for motivation. I am learning now to read also for *transformation*.

Reading for transformation has always been a standard element for spiritual growth. Traditionally, it has been called *lectio divina*, a Latin phrase meaning "divine reading" or "sacred reading." Today's student of the spiritual disciplines calls it "spiritual reading," "reading for formation," or "reading for holiness." At its best, spiritual reading is sitting at the feet of those who have walked the way before us and learning from them. Reading for transformation becomes reading for companionship. It is reading that ultimately leads to prayer.

The Bible, of course, is our primary book for spiritual reading. The

apostle Paul assures us that "all Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly

convinced of the benefits of the discipline that he abridged and reprinted many of the books that had been his own "companions" along the way in a series called *A Christian Library*. To a divinity student, Wesley suggested meeting with a small group and "read the closest and most searching books you can, and apply them honestly to each other's heart" (*Letters* 3:207, Dec. 4, 1756).

This kind of reading demands certain skills that reading for information or motivation does not. In our hasty "grab and gobble" society we must acquire or recover the basic skills of leisurely, reflective, and repetitive reading. Someone has likened spiritual reading to sucking on a lozenge rather than gulping a meal.

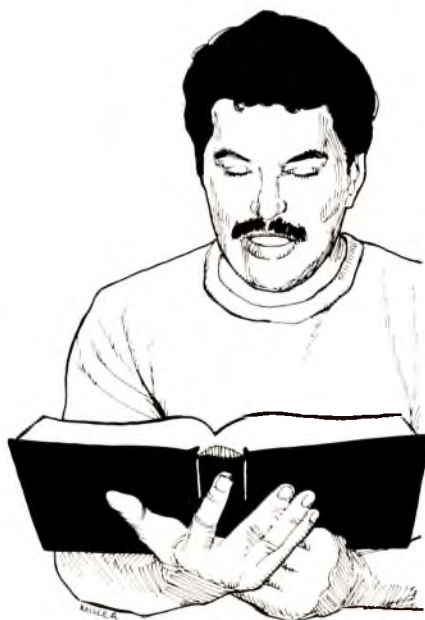
John Wesley recognized early the demand for these special reading skills. Here is a summary of his *Advice on Spiritual Reading*:

1. Plan a specific time each day for Spiritual Reading, and as far as possible, stick to it.
2. Prepare yourself for reading by a) intentionally reading for the good of your spiritual life and b) praying that God would enable you to see and do His will, discovered in what you read.
3. Be sure to read leisurely, seriously, and with attentiveness rather than skimming hastily.
4. Pause often and allow time for God's grace to shed light on your reading.
5. Consider, every now and then, how you might put into practice that about which God is speaking to you.
6. Whatever book you begin, read through to the end. Read and reread passages which speak to your needs.

WE MUST LEARN
TO READ FOR
TRANSFORMATION
AND NOT JUST
FOR INFORMATION.

equipped for every good work" (2 Timothy 3:16-17, NIV).

Spiritual reading also includes solid, Christ-centered books. John Wesley continually encouraged his Methodists to read. He was so con-



7. Put yourself into your reading, allowing it to warm your heart as well as enlighten your mind.

8. Select pertinent quotations for memorization.

9. Conclude your reading with a short prayer to God that He would bless it to your soul's good.

Here are two simple exercises you might try in order to incorporate reading for holiness into your life. Take your time as you begin spiritual reading. You are not reading for information or motivation but for transformation.

Spiritual Reading of Scripture

1. Find a quiet place away from telephone, television, and visitors.

INSTEAD OF TRYING TO MASTER THE TEXT, WE ALLOW THE TEXT TO MASTER US.

2. Select a short passage of Scripture (two or three verses).

3. Read them and then read them again. Finally, read them out loud, savoring every word.

4. Repeat a verse over and over, emphasizing a different word or phrase each time. For example: "Bless the Lord, O my soul!" could be repeated: "Bless the Lord, O my soul!" and "Bless the Lord, O my soul!" and "Bless the Lord, O my soul!" and finally "Bless the Lord, O my soul!"

Spiritual Reading of Christian Literature

1. Find a quiet place away from telephone, television, and visitors.

2. Begin reading in a selected Christ-centered book.

3. Read slowly, leisurely, reflectively.

4. When you come to a sentence or paragraph that especially speaks to you, stop. Read it again. Perhaps read it aloud, softly.

5. Apply the truth of the passage to your life. Is there any change you must make, fault to correct, or grace to claim? Commit yourself to obedience!

6. If you enjoy journaling, copy the sentence or paragraph into your journal or reflect on it in your journal.

7. Begin to memorize a favorite sentence from the passage.

8. Thank the Lord for your insight and either continue reading or go about your day.

Through spiritual reading you can enjoy walking down the steps into the past and conversing with those who have walked with Jesus before you. You can enjoy climbing back into the present, knowing, by God's grace and help, you are a better person.

—Mark A. Harmon

Resources for Spiritual Reading

► **Basics:**

- 1. *The Holy Bible*
- 2. *Disciplines for the Inner Life*, by Bob Benson and Michael W. Benson, published by Word Books.

► **Classics:**

- 1. *Confessions*, by Augustine
- 2. *The Pilgrim's Progress*, by John Bunyan
- 3. *Imitation of Christ*, by Thomas à Kempis

► **Holiness Spirituality:**

- 1. *The Christian's Secret of a Happy Life*, by Hannah Whitall Smith
- 2. *A Plain Account of Christian Perfection*, by John Wesley

► **Modern Spirituality:**

- 1. *The Celebration of Discipline*, by Richard J. Foster, published by Harper and Row
- 2. *The Pursuit of God*, by A. W. Tozer, published by Christian Publications
- 3. *Prayer*, by Richard J. Foster, 1992

► **Fiction and Poetry:**

- 1. *Hind's Feet on High Places*, by Hannah Humard
- 2. *Wesley Hymns*, compiled by Ken Bible.
- 3. *Screwtape Letters*, by C. S. Lewis

Trust and Obey

In our Sunday morning worship service, we sang the familiar hymn, "Trust and Obey." As we sang the words of the chorus, I got to thinking. Is it really true that there is *no* other way to be happy in Jesus but to "trust and obey"?

Suppose we just loved Him and served Him? Wouldn't that be another way to be happy in Jesus? Or if we witnessed to others about Him; if we truly honored His name, humbled ourselves before Him, learned all we could about Him—wouldn't we be "happy in Jesus" then?

Or if we spent all that we had feeding the hungry, clothing the naked, ministering to the sick, visiting those in prison—couldn't that be another way to be "happy in Jesus"?

Then I remembered what Samuel said to Saul after Saul came back from his encounter with the Amalekites and tried to justify his disobedience by claiming to have brought back the best of the herds so that he could sacrifice them unto the Lord. "To obey is better than sacrifice . . . for rebellion is as the sin of witchcraft" (1 Samuel 15:22-23).

I thought about the encounter between Jesus and the rich young ruler. What the whole story comes down to is a refusal to trust and obey, so he went away sorrowful.

The king was a man who was known for his abhorrence of needless waste, so the story goes. Thus, it was unbelievable when he walked into the presence of the wise men in his court one day with a flawless, dazzling, beautiful pearl in his hand.

The king handed the pearl to one of his wise men. "How much do

you think this pearl is worth?" he asked.

"Many trunksful of gold," the wise man answered.

ONLY A FEW
THINGS REALLY
MATTER—OBEDIENTLY
ANCHORING ALL
YOUR TRUST
IN GOD ALONE
IS ONE OF THEM.



"Smash it," said the king.

The wise man was shocked. "To destroy such a beautiful pearl is unthinkable," he said, and handed it back to the king.

The king turned to the second wise man and asked him the same question.

"One cannot properly place a value on such a beautiful pearl," said the second wise man.

"Smash it," said the king.

"To destroy such a beautiful treasure would be an insult to the king," he said, and returned the pearl to the king.

The king turned to a third man, a humble cobbler who had once shown the king a great kindness and, as a result, had been asked to move into the palace to live. The king handed him the pearl and asked the same question.

"This pearl is worth more than all the gold I have ever seen in my entire life," said the cobbler.

"Smash it," said the king.

Without a moment's hesitation, the cobbler took the pearl to where there were two large stones. He crushed the pearl between the stones, reducing it in an instant to a thimbleful of useless dust.

"The cobbler is mad," cried the wise men in anguish.

The cobbler held up his hand for silence.

"What is worth more," he asked, "a beautiful pearl or obedience to the king's command?"

What say you, Saul, in answer to that question? And you, rich young ruler? And you and I who are infected in this materialistic age in which we live?

Trust and obey, indeed!

There really is *no* other way!

—Kenneth L. Dodge

Give Up the Powder Keg Life-style

Spare time is not in Annie's vocabulary. She is a professional woman, a wife, a mother, a youth leader in her local church, an officer for the Women's League of Voters, and more. If you want something done right, you get Annie to do it. Ask anybody—except maybe Annie herself.

That's because she sometimes feels as though she can't stop to take a deep breath. She's up at 5:45 A.M., gets the children off to school, and is at her desk and on the phone by 7:45—a full half hour before the rest of the office creaks into action. The rest of the day is a blur, and weekends are little better. She looks in the mirror and wonders what is missing in her life. Like the words in the song, she feels as if she's "living in a powder keg and giving off sparks." She knows she should slow down, but she just doesn't have a clue as to how to go about it. She feels guilty every time she takes a few minutes for herself. After all, she thinks, idleness is the devil's workshop. The Bible doesn't say a thing about relaxation. Or does it?

Architect Frank Lloyd Wright once told of an incident that may have seemed insignificant at the time, but it had a profound influence on the rest of his life. At the age of nine, he went walking one winter across a snow-covered field with his reserved, no-nonsense uncle. As the two of them reached the far end of the field, his uncle stopped him. He pointed out his own tracks in the snow, straight and true as an arrow's flight, and then young Frank's tracks meandering all over the field. "Notice how your tracks wander aimlessly from the fence to the cattle to the woods and back again," his uncle said. "And see how my tracks aim directly to my goal. There is an important lesson in that."

Years later, the world-famous architect liked to tell how this experience had contributed to his philosophy in life. "I determined right then," he said with a twinkle in his eye, "not to miss most things in life, as my uncle had."

IF YOU NEVER FIND YOURSELF ALONE, YOU WILL NEVER FIND YOURSELF AT ALL.

Some Christians make the same mistake as Frank Lloyd Wright's uncle. Like Annie, they are uncomfortable with relaxation and spontaneity.

Two of Jesus' best friends while He was on this earth—two sisters—were very different. Martha went about life as directly as possible, without looking right or left. Mary's



interest was easily aroused by the world around her. If the two sisters had walked across the same field as Frank Lloyd Wright and his uncle, Martha's tracks would have been straight; Mary's would have wandered.

And it is interesting to note that Jesus actually defended Mary's simple and honest reaction to things that were going on around her. "'Martha, Martha,' the Lord answered, 'you are worried and upset about many things, but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her'" (Luke 10:41-42, NIV).

Generally, New Testament Christians were an intense, no-nonsense group of people, and, of course, when you have a world to win, you can get pretty tied up in your work. But by defending Mary, Jesus suggested that there are also appropriate times for the simple wonder that is aroused by God's amazing gifts to us.

Jesus' own life on this earth demonstrated that it was OK sometimes to relax—to spend quiet time alone, to go to parties, to rest, and to pray. "Come unto me, all ye that labour and are heavy laden," Jesus said, "and I will give you rest" (Matthew 11:28).

If you think your everyday life is "heavy laden," here are some practical ways you can begin to relax without guilt:

Ask God in prayer to help you provide appropriate time for rest and recreation. God himself rested at the end of the week of creation. In this way, He showed the importance of taking time out from work, no matter how productive it is.

Spend some time—quiet and alone. Despite the importance of His ministry on this earth, "Jesus often withdrew to lonely places and

Joy Is a Spiritual Discipline

prayed" (Luke 5:16, NIV). He knew the value of quiet time. "Go placidly amid the noise and haste," writes Max Ehrmann, "and remember what peace there may be in silence" (*Desiderata*).

Spend time with others socially. Jesus enjoyed being with people, and He showed the importance of social gatherings by attending dinners, weddings, and other such events. Your Christianity should never cause you to be so busy in well-doing that you become a hermit. God loves you enough that He sent His only Son to save you. Surely, you owe yourself a favor now and again too.

Develop a personal appreciation for nature. This is possible even in an urban setting. Take time to admire a sunset, watch the flight of a pigeon, observe a spider spinning its web or an ant struggling with its burden. Time spent in such activity will help you to frame your own "busyness" with a new perspective.

Take up a creative pursuit. It doesn't have to be an activity that produces something you have to show anyone if you don't wish to. It can simply be a way of making something only for yourself and God. The shepherd David used his creative time to learn to play the harp and to compose some of the most beautiful poetry known to humanity. And the real value of his creativity is that he used it as a form of worship to God. Time devoted to such activity is never wasted.

So take some time to put "spare time" into your vocabulary. You'll find that rather than reducing your productivity, it will actually enhance it. And you'll be happier. With God's help, you can move out of that powder keg you're living in.

—Gary B. Swanson

I'm having a little trouble these days singing, "I have the Joy, Joy, Joy, Joy down in my heart," with my second grade Sunday School class. The economic situation has hit my community hard. The parents of four children in my class, once successful professionals, now live on unemployment benefits.

Recent layoffs and cutbacks make Philippians 4:4 especially difficult to obey. Economic crisis tempts even the strongest Christian

JOY THAT SPRINGS
FROM IGNORANT COMFORT
IS A FARCE.

to lead a life Thoreau called "quiet desperation."

I know, as a follower of Christ, I ought to exhibit the joy of my salvation. True Christians should always wear a smile, right? I want to be happy all the time, but I just can't.

The fear of want is hard to process into joy. In varying degrees, the horrible reality of unemployment and homelessness touch us all. Sometimes, my Christian joy is only a footnote to the more negative emotions of fear, anxiety, and depression.

Unfortunately, joy is a misunderstood concept in our Christian experience. How can I rejoice? Do I

simply ignore the daily reports of the suffering of others? Our fragile world has renewed my realization that joy doesn't come from my own strength.

Occasionally, I find myself lapsing into pious superficiality. I want to quote Matthew 6:25-34, "Take no thought for your life, what ye shall eat, or what ye shall drink." I want to find ignorant comfort in these words, but I am like the hypocrite Job spoke of (Job 20:5). I cannot will Christian joy for more than a few minutes.

Jesus did not trip merrily through life, picking flowers and smiling platitudes. He was a "Man of Sorrows," weeping over the unrepentance of Jerusalem. He faced the poverty, crippling disease, and injustice of life in Bible times head-on. He brought hope for the future. With courage, He went to the Cross,



making the ultimate sacrifice.

Jesus never denies our feelings of fear or need. Instead, He encourages us to try a different mind-set. In this way, He divulges the secret formula for joy in times of uncertainty:

1. Commitment to Joy. Few of us would ever regard joy the privilege the early Christians did. Historians record that some literally jumped for joy at the prospect of martyrdom.

REJOICE IN THE LORD ALWAY: AND AGAIN I SAY, REJOICE"

(PHILIPPIANS 4:4).



In Matthew 5:12, Jesus desires us to make a conscious decision to be joyful. It's not enough to be content in times of turmoil. By focusing on Him, we can receive His blessings. He offers joy for the asking (John 16:24).

2. Joy in Service. Life's heaviest burden is having nothing to carry. It's not God's job to make me happy. 1 Corinthians 10:31 emphasizes the duty involved in nurturing His gift of joy. By finding ways to serve Him, we can receive the by-product of joy.

Recently, I began devoting some time as a volunteer at a shelter for the homeless. I help unemployed men and women fill out job applications and prepare for interviews. I discovered there is authentic joy in such service.

3. Joy Through Praise. It's im-

possible to praise Him and not be joyful. By persevering, He will fulfill our desires for joy (Psalm 145:18-19). He promises our joy will be full as we abide in Him (John 15:11). We can rest in Him, finding assurance in the comfort and strength of the Spirit.

It's hard work to trust in Him, when day-to-day discouragements take control. Sometimes, it seems like the more joyful I am, the more difficult it is to be joyful. The anxiety of each day threatens to oppress me. Often, it diminishes the quality

of my walk with Him.

Each day now, I must make a choice. I refuse to surrender my joy in Christ to any circumstance. No one knows how good or bad the economic future will be. There is an old saying, "Oaks grow stronger in contrary winds." As I attempt to follow His direction, I pray the roots of my joy may grow deeper, implanted in Him. Perhaps, then, I can say with confidence, "The joy of the Lord is your strength" (Nehemiah 8:10).

—Carol L. Bruning

Become a *Domestique*

Spirituality that does not result in self-forgetful service becomes indulgent preoccupation with self that grieves the Holy Spirit.

The French are great cyclists. The next time you see a French team on television, notice the *domestique*, the servant. He is not intended to win. Yet, mile after weary mile, he pedals on. His job is to shield the top cyclist who *will* win the race. He acts as a windbreak and creates a draft in which the "star" will ride throughout the race. The *domestique* gets no medals, no applause. The one whom he enabled is crowned—and that is enough for a true *domestique*. Holy service is all about becoming a *domestique* for Christ and others.

Ask God to use you. Do not be surprised if He leads you to a teen who needs a tutor, a Sunday School class that needs a teacher, an immigrant who needs to learn English, a mother whose children are hungry, or a neighbor who does not know Christ. Again, He may nudge you in the direction of a grieving widow, or recently divorced person, a new Christian who needs a faith mentor, or He may inspire you to baby-sit for the parents of a handicapped child—just pray, God will think of something.

—Wesley Tracy H

BOOKS FOR

Midweek, Midmorning, Midnight, Midstream, Or Anytime Else Inspiration and Insight

Committed to Grace

By Earl and Hazel Lee. The Lees share poignant moments from the richness of their life and ministry—like son Gary's 444 days as a hostage in Iran, and how a persistent newscaster, Janine Tartaglia, was converted trying to "get the story." The Lees are best known for their years as a ministry team during Earl's long tenure as pastor at Pasadena, Calif., First Church of the Nazarene, where attendance grew beyond 3,000. HH083-411-500X, \$5.95

Stewardship Is More than Time, Talents, and Things

By C. Neil Strait. Stewardship is not a contemporary buzzword, according to Strait. But he argues that "there is a thirst in the land for the sacred, deeper things of life, and that the area of stewardship is higher on the agenda of modern people than we think." He offers a fresh, unique look at an issue that leaves no part of our lives untouched. HH083-411-4585, \$4.95

Lord of the Valley: Hope for the Hurting

By James R. Spruce. Have you ever wondered why in the course of life we inevitably face fear, disappointment, temptation, seemingly the silence of God, and other crises that would rob us of hope? From the heart of a pastor comes poetic inspiration for those who are walking in the valley of despair. Find renewed encouragement, faith, and hope in *Lord of the Valley*. (Everyone who counsels and visits with the hurting should have copies of this book ready!) HH083-411-4623, \$4.95



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SPECIAL REPORT

General Assembly Legislation

More than 200 pieces of legislation were considered by the 23rd General Assembly in Indianapolis. This month we feature reports on action taken regarding several of the major items of interest, namely, divorce, pensions for ministers, and social issues.

PENSION PLAN REFERRED TO GENERAL BOARD

By a strong vote, the U.S.A. Caucus of the 23rd General Assembly chose to receive the report of the Commission to Study Church-Related Pension Plans and refer it to the General Board for further study and action no later than January 1, 1995.

Motions to reconsider the report were made when the full assembly convened. An amendment was adopted that gives direction to the General Board in the selection of a subcommittee to assist in the study of the pensions issue. The motion as passed requires that two retired laymen and two retired elders, along with a district superintendent (namely Ralph West, Louisiana) be added to study the recommendations of the Pension Commission. The two laymen and two ministers are to each represent churches with less than 150 members.

The Pensions Board will review the work of the subcommittee before presenting recommendations to the General Board.

The Nazarene Unified Pension Plan (NUPP), which was referred to the Gen-

eral Board, was the result of four years of research and study by a group appointed by the 22nd General Assembly (for more detail on the legislation, see the July *Herald*). Commission members included: John A. Knight, John Dickey, Hiram Sanders, James Bearden, Robert Parker, Robert Moench, Melvin McCullough, Carlton Hansen, Clarence Jacobs, and the late Leon Doane.

The major point of discussion in the caucus session centered around the concern for pastors of small churches who may feel they cannot afford to participate by contributing up to 3 percent of their compensation to such a plan. Commission members, general church leaders, and delegates seemed to agree that this was a serious issue.

"At some point we must express certain levels of trust in the General Board and those empowered to make this decision that they will weigh carefully the interests of all involved," said David Johnson, pastor of Cuyahoga Falls, Ohio, Church of the Nazarene, following the action by the U.S.A. Caucus.

WALTER IS ACTING PENSIONS DIRECTOR



Don L. Walter has been elected to serve as acting director of Pensions and Benefits Services USA, according to D. Moody Gunter, Finance division director. Walter will serve until the 1994 General Board.

A native of Iowa, Walter is a graduate of MidAmerica Nazarene College, Nazarene Theological Seminary, and Webster University. He is a member of

the International Society for Retirement Planning.

Prior to joining the pensions staff in 1983, Walter served as pastor in Ohio, Pennsylvania, and West Virginia.

Walter's election was a result of the retirement of Dean Wessels, who stepped down from the post following the General Assembly after 38 years of service in the pension's office. Wessels will continue as a consultant for Pensions and Benefits International until the 1994 General Board.



James H. Diehl (kneeling l.) and Paul G. Cunningham were inducted as the 29th and 30th general superintendents for the Church of the Nazarene during a special service at the 23rd General Assembly. General Superintendents Eugene L. Stowe (l.) and John A. Knight are praying in the background.

NYI MINISTRIES IS REPOSITIONED

The General Assembly approved a unanimous resolution from the General NYI Convention that would reposition the youth organization.

The action provides for the NYI auxiliary to be related directly to the responsible general superintendent and the General Board through the Department of Sunday School Ministries. On the local level, NYI would be related directly to the local church board and pastor, and the district NYI council would be related to the district superintendent.

A similar resolution to reposition NWMS was presented to the General Assembly. The body acted by sending the legislation to the General Board for action.

At the general church level, NYI Ministries would answer to the responsible general superintendent and the general NYI council in providing resources for Nazarene youth ministry.

In other action related to the NYI, the assembly approved a resolution to limit voting in NYI presidential elections to those NYI members who are also members of the local church.

GENERAL ASSEMBLY TAKES HISTORIC ACTION ON DIVORCE

In a dramatic move, the General Assembly of the Church of the Nazarene voted to take, at once, a more conservative stand on the sanctity of Christian marriage and at the same time introduce a new level of flexibility in ministering redemptively to the victims of divorce.

The assembly affirmed its belief that the Bible consistently regards marriage as permanent and lifelong. Thus, the scriptures pronounce no "biblical grounds" for divorce. Divorce was never a part of the divine plan, falls short of the biblical ideal, and is never treated as a recommended remedy to human problems.

"This is a more conservative position than the Church of the Nazarene has ever held," said Alex Deasley, New Testament scholar and member of the committee assigned to study the matter.

Many evangelicals cite adultery as "biblical grounds" for divorce. This traditional belief is based primarily upon Matthew 5:32 and 19:9 in which the "exception for fornication, adultery, marital unfaithfulness or unchastity" clauses appear. Traditionally, Protestant, Western civilization Christians have regarded this verse to mean "adultery" in the common sense of that term. However, that meaning does not stand up to careful scrutiny of grammatical, syntactical, and contextual matters, the committee reported.

Mark, Luke, and Paul, "though applying the teaching of Jesus in different circumstances . . . are unanimous in representing Jesus as teaching that marriage is lifelong," Deasley said. In a long paper presented to each delegate, Deasley shows that Matthew agrees with Mark, Luke, and Paul, and that the "exceptive clauses" are "not true exceptions at all. Rather, they are exceptions which prevented (in the minds of Matthew's Jewish Christian audience, at least) the contracting of a biblically true marriage in the first place," Deasley said.

In light of the high biblical standard for Christian marriage, the General Assembly legislation urges "upon the ministry the importance of teaching and preaching clearly the biblical plan for the permanence of marriage." The new policy stresses, in particular, premarital

counseling, spiritual guidance for those who have experienced divorce, and clear declaration of commitment to the biblical teaching of the permanence of marriage on the part of all those who come to be married, and particularly for those who have experienced marriage failure and seek to be remarried.

The new legislation recognizes that we live in an imperfect world, and that people do get divorced. The assembly, by its vote, joins the committee in the affirmation that divorce, like any other sin, can be forgiven, that marriage failure does not exhaust the grace of God. The new legislation specifically declares, "Marriage is the commitment of male and female to each other for life, reflecting Christ's sacrificial love for the Church. As such, marriage is intended to be permanent, and divorce an infraction of the clear teaching of Christ. Such infractions, however, are not beyond the forgiving grace of God when this is sought with repentance, faith, and humility."

The legislation goes on to say that "through ignorance, sin, and human frailties, many . . . fall short of the divine ideal. We believe that Christ can redeem those persons even as He did the woman at Samaria's well; and that sin against God's design for marriage does not place one beyond the forgiving grace of the gospel. Where a marriage has been dissolved and remarriage has followed, the marriage partners, upon genuine repentance for their sin, are enjoined to seek the forgiving grace of God and His redemptive help in their marriage."

Thus, a person is not automatically disqualified from membership in the church or from serving as a minister because of a past marriage failure, whether or not it occurred before conversion.

One delegate observed, "This is good news and bad news for pastors. The good news is that it gives the minister more elbow room to deal redemptively with persons in the throes of marital difficulties. The bad news is that it puts more responsibility on the pastor in



Citation of Merit award recipients were recognized during the International Board of Education service, July 26. Those recognized (and the colleges they represent) included: (front row l. to r.) Christian Sarmiento (Seminario Nazareno Sudamericano), Louie E. Bustle (Seminario Teologico Nazareno Sudamericano), Anna Belle Laughbaum (Southern), Virginia Stimer (Nazarene College of Nursing, Papua New Guinea), and Paul G. Cunningham (MidAmerica); (second row l. to r.) Stanton Parry (Mount Vernon), James H. Jackson, Sr. (Point Loma), R. Franklin Cook (NTS), Neil B. Wiseman (NBC), Robert Collins (Seminario Teologico Nazareno Do Brasil), and Ronald W. Beech (Asia-Pacific NTS); (back row l. to r.) William Greathouse (Trevecca), Kent E. Brower (NTC—Manchester), Donald L. Young (Eastern), and Stanley Wilson (Visayan NBC).

counseling and performing marriages to discern the spirit of the persons involved and to teach and do the spiritually appropriate thing. There is no longer a one-size-fits-all, legalistic answer."

The study that led to the new legislation was ordered by the 1989 General Assembly. The committee that spearheaded the study included Lee McCleery, chairman; James W. Daniel, secretary; Alex Deasley; and Jerald D. Johnson, adviser. The committee's report was presented to the General Board session of 1992. The Ministry and Education Committee of the 1993 General Assembly amended and adopted the report by a vote of 73 yes and 5 no. The General Assembly amended and adopted the report by a vote of 638 yes and 178 no.

The supporters of the legislation believe that this is an important step toward enabling the church to minister to the penitent victim of divorce, on the one hand, while exalting the biblical ideal and design for marriage, on the other.

COMMISSION ON INTERNATIONAL CHURCH PRESENTS REPORT

District development will change from a four- to a three-phase process following action taken by the 23rd General Assembly on recommendations from the Commission on the International Church. Under the previous process, districts evolved through four phases: pioneer, national-mission, mission, and regular. The new process will take districts through three phases: national-mission, mission, and regular.

In suggesting the change, the commission noted that the four-phase process, in place since 1972, was losing validity because it distinguished between districts led by missionary district superintendents and those led by national superintendents. "Today, most districts are created under the leadership of a national superintendent," according to Franklin Cook, commission chair and Eurasia regional director.

The changes encompass more than a name change or eliminating a step in the process. Under the new guidelines, a National-Mission (Phase 1) District can be designated when the opportunity for entry into a new area is presented.

A district may be designated Mission (Phase 2) District when a sufficient number of fully organized churches (10), full members (500), and ordained elders (5),

and an adequate district infrastructure exists.

A Regular (Phase 3) District is one in which "leadership, infrastructure, budgetary responsibility, and doctrinal integrity" are demonstrated. A Regular District must be fully self-supporting in regard to district administration.

Among other actions based on commission recommendations, the assembly:

- Authorized a study committee to consider world evangelization structures and methods in light of recent global changes.
- Authorized a new Commission on the International Church for the next quadrennium.
- Rejected the commission's recommendation that General Assemblies be held every five, instead of four, years.
- Removed the *Manual* paragraph (351) on administrative boards and amended the paragraph (352) on national boards to state that where a national board is deemed necessary in a country with more than one region, that country's representatives to the General Board shall constitute its national board.
- Accepted a commission recommendation to create a U.S.A. national board.
- Adopted a *Manual* statement urging

districts to show sensitivity to the multicultural nature of their districts when nominating members to the General Board.

- Revised the preamble to the *Manual* Part IV (Government) to recognize that (1) "it is in the local church that the saving, perfecting, teaching, and commissioning" of disciples takes place, while (2) acknowledging that the *Manual* is the basis of Nazarene unity, and that its core is declared in the Articles of Faith. The General Assembly, the General Board, and the Board of General Superintendents were recognized as visible reflections of this unity.

General Superintendent Emeritus William Greathouse was the featured speaker at the Personal Evangelism Banquet at General Assembly. He reminded the group that "we are a church with a mission and a vision."



GENERAL BOARD ELECTED FOR NEW QUADRENNIUM

The 1993-97 General Board will have many new faces, as more than half of the board consists of new members. At least 36 of the 60 elected members are new to the board.

The members of the General Board were elected by the 23rd General Assembly based on nominations provided by each regional caucus.

The education candidates are nominated by the Ministry and Education Committee. They are Jim Bond and Loren Gresham. The candidates from NWMS and NYI are nominated by the NWMS general council and NYI general council respectively. They include Barbara Flemming (NWMS), and Jim Williams (NYI).

CHURCH GROWTH DEPARTMENT

Dallas Mucci, chairman
 Stan Toler, vice-chairman*
 Daniel West, recording secretary
 Rosa Ainscough*
 R. Wayne Sharpes*
 James Blankenship*
 Alba Gutierrez*
 Kim, Young-baik
 Anthony Quimby*
 William Stewart
 Aguiar Valvassoura
 Gene Williams*

COMMUNICATIONS DEPARTMENT

Thomas Skidmore, chairman
 C. Neil Strait, vice-chairman
 Gordon Olsen, recording secretary
 Geoff Austin*
 L. W. Cahill*
 John Calhoun
 Paul Gamertsfelder
 Samuel Lima*

M. C. Manny*
 Ana Cecilia Melendez*
 Hiram Sanders*
 Neville Williams*

FINANCE DEPARTMENT

Ron Mercer, chairman
 John Q. Dickey, vice-chairman
 Bob Collier, recording secretary
 David Barnes*
 Jim Bond*
 Monte Chitwood*
 Charles Davis*
 Craig Furusho*
 Harold Graves, Sr.*
 Kenny Marchant*
 Melvin McCullough
 William Woolford

SUNDAY SCHOOL MINISTRIES DEPARTMENT

Gerald Manker, chairman
 Leland King, vice-chairman
 Darrell Wineinger, recording secretary*

Tharon Daniels*
 George Gressett*
 Clayton Lewis*
 Frank Mahlaba*
 Samuel Martinez Cordova*
 Carlos Petralli*
 Felipe Carmona Rascon*
 Zebedee Silinda*
 Jim Williams*

WORLD MISSION DEPARTMENT

Talmadge Johnson, chairman
 Wil Spaite, vice-chairman*
 D. Ray Cook, recording secretary
 David Barton
 Manuel Chavier, Sr.
 Scoffield Eversley
 Barbara Flemming
 Loren Gresham*
 Odie Page
 Jose Palacios*
 Paul Tarrant*
 Thomas Vollenweider*

*New member



PROFILE



NAME:

Dr. Ed Robinson

NTS:

M.R.E., 1976

CURRENT MINISTRY ASSIGNMENT:

Professor of Religious Education,
Director of M.R.E. Degree Program

PREVIOUS MINISTRY ASSIGNMENTS:

Minister of Youth and Education, First Church of the Nazarene, San Diego, Calif.; Minister of Christian Education, First Church of Nazarene, Long Beach, Calif.

ON MINISTRY:

In 1970, when I accepted God's call to ministry, I didn't have any clear images of what that ministry was to be specifically. Since graduating from NTS, divine providence has led me into some fulfilling experiences as a minister of youth and Christian education, preacher, writer, educational consultant, and professor. While the roles have varied over the last 17 years, the basic perspective on ministry that began to form during my years as a student at NTS has not wavered. Hopefully, I've grown some in theological understanding and ministry skills since those student days, but the foundations for service and leadership in Christ's church hammered out in the classroom, chapel, and lunchroom at NTS remain firm. For the stability of that foundation, I am debtor to my NTS faculty and student colleagues.

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).

NAZARENE THEOLOGICAL SEMINARY

GENERAL ASSEMBLY CONSIDERS SOCIAL ISSUES

With lively debate, the 23rd General Assembly considered a variety of current social issues. It both reviewed and amended its stands on the sanctity of human life, abortion, discrimination, and dancing, while affirming previously adopted statements on entertainment. It also adopted new legislation on euthanasia, "allowing to die," genetic engineering, and evolution.

The legislative body adopted a positive position on issues regarding the sanctity of human life, including abortion. Its revised statement on abortion, appearing in the "Special Rules" section of the *Manual*, "affirms the sanctity of human life as established by God the Creator and believes that such sanctity extends to the child not yet born." Induced abortion is opposed "when used for either personal convenience or population control." Laws that allow for induced abortion on demand are opposed. Persons considering whether or not to have an abortion are encouraged to make such a decision on the basis of "sound medical and Christian counseling."

The positive value of the sanctity of human life was also written into statements on genetic engineering, euthanasia, and "allowing to die." While supporting the use of genetic engineering for gene therapy, the church opposes its use when it "promotes social injustice, disregards the dignity of persons" or for eugenics (attempts to achieve racial, intellectual, or social superiority over others). Euthanasia was declared to be "incompatible with the Christian faith." It "reflects a human arrogance before a graciously sovereign God," according to the legislation adopted by the assembly. However, the church recognizes the difference between euthanasia and "allowing to die," which it affirms. The new statement says, "We believe that when death is imminent, nothing in the Christian faith requires that the process of dying be artificially postponed." God's faithfulness and the hope of eternal life "make it possible for Christians to accept death as an expression of faith in Christ who overcame death on our

behalf and robbed it of its victory."

The church reaffirmed its statement on entertainment, adopted in Indianapolis in 1989, by overriding a resolution to exclude specific references to the cinema, TV, and VCR tapes. The vote of 508 in favor of, and 228 against, failed to achieve a two-thirds majority of the full membership of the General Assembly. A two-thirds majority was not achieved because some delegations already had left the assembly on the Thursday when the matter was considered.

The assembly adopted a positive statement on creation. While opposing "a godless interpretation of the evolutionary hypothesis," the assembly adopted a resolution that "accepts as valid all scientifically verifiable discoveries in geology and other natural phenomena, for we firmly believe that God is the Creator."

The church's statement on social dancing was modified to oppose all forms of dancing "that detract from spiritual growth and break down proper moral inhibitions and reserve." It allows for such things as cultural dances and aerobics.

In other social issues legislation, the following actions were taken:

- The right of women to minister, be elected, and lead in the church was affirmed.
- Discrimination on the basis race or gender was opposed.
- Human freedom as a right and principle to be promoted was affirmed.
- Standing statements on war and military service, media, and public swimming were reaffirmed.



Mr. and Mrs. Burl Blackburn, West Virginia South, joined more than 40,000 other Nazarenes in the General Assembly Communion service, July 25.

Close to Home

News About Nazarenes

BY TOM FELDER

CHAPLAIN OF THE YEAR

. . . Nazarene chaplain **Eldon Cornett** was honored recently with the 1993 Outstanding Chaplain of the Year Award, according to **Curt Bowers**, Chaplaincy Ministries director. Cornett serves as a corrections chaplain for the Union Correction Institution facility in Florida.

Nominated by chaplain peers and selected by the Chaplaincy Advisory Council, Cornett

was chosen from among more than 400 full- and part-time chaplains serving the Church of the Nazarene in the military, hospitals, industrial settings, police and fire departments, and correctional facilities.

"His selection is an indication of the high esteem in which his ministry is held by the Church of the Nazarene," Bowers said. "He is an outstanding role model for both inmates and staff."

A missionary to Korea for 15 years, Cornett has served at Union Correctional Institution since 1977. He was the first chaplain to be recognized as Florida's top prison



General Superintendent Donald D. Owens (r.) presents the 1993 Outstanding Chaplain of the Year Award to **Eldon Cornett** (second from l.). They are joined by **Mrs. Cornett** and **Curt Bowers**, Chaplaincy Ministries director.

employee of the year in 1992. His selection for that award was based on programs he created and has administered, his involvement in community affairs, and his interaction with employees and staff as well as inmates.

"Chaplain Cornett has modeled the spirit of Christ in his Christian ministry and has made a profound and lasting impact on the inmates and staff of Union Correctional Institution," Bowers said. "His dedication and loyalty to his church, devotion to duty, and pastoral leadership mark him as an exceptionally outstanding chaplain."



▲ The 1993 Ordination Class for the Houston District includes (l. to r.): District Superintendent **J. W. "Bill" Lancaster**, Rev. and Mrs. **Robert Sweitzer**, and General Superintendent Emeritus **Raymond W. Hurn**.

▼ The 1993 Ordination Class for the Dakota District includes (l. to r.): General Superintendent Emeritus **Eugene L. Stowe**, Rev. and Mrs. **Ron Keysor**, and District Superintendent **Roger J. Wegner**.



NAZARENE HONORED BY JAYCEES . . .

John Rodgers, a member of Riverton, Wyo., First Church of the Nazarene, was honored with the Jaycees Distinguished Service Award, according to **Rick Jorgensen**, pastor.

An employee of Northern Gas, Rodgers was recognized for his many contributions to the community. He has worked with the Riverton Little League for 10 years in many positions, including 2 years as president. He also coached soccer and football, served as cubmaster, and a district official of the Boy Scouts of America. Rodgers has also served as a volunteer firefighter for the past 12 years.

Rodgers is active in his



Pastor **Rick Jorgensen** (l.) congratulates **John Rodgers** who was presented with the Jaycees Distinguished Service award.

local church. He has served as Sunday School teacher, a member of the church board and NWMS council, and as NYI president.

CAREGIVER HONORED . . .

Georgian Needham, a longtime member of Princeton, Idaho, Church of the Nazarene, was honored recently as the 1993 Idaho Health Care Employee of the Year.

Needham works as a nurse's aid at Latah County Convalescent Home in Moscow, Idaho. At 83 years old, she cares for many elderly residents who are younger than she.

Needham has worked at

the convalescent center for 25 years. She works the "graveyard" shift and drives 50 miles round trip each day to get to work.

Needham is pictured (l.) receiving the award from an official of the Idaho Health Care Association.



The 1993 Ordination Class for the Upstate New York District includes (l. to r.): District Secretary **David M. Parker**, District Superintendent **Charles E. Zink**, Rev. **John E.** and **Laura Volinsky**, Rev. **Timothy** and **Patty Cramer**, Rev. **Willis** and **Donna Young**, Rev. **Michael** and **Suzanne Chambers**, and General Superintendent **Donald D. Owens**.

VITAL STATISTICS

Deaths

FLORENCE D. ALLER, 85, Nampa, Idaho, former professor at Northwest Nazarene College, Apr. 17. Survivors: husband, Alvin; son, Wayne; three brothers; two grandchildren.

LEWIS LEVELL ANDREW, 52, Choctaw, Okla. Survivors: wife, Charlotte; daughters, Tracy Breslin, Diana Sheffield; son, Jason; parents, Rev. and Mrs. J. C. Andrew; one sister; four grandchildren.

PEARL C. BAKER, 104, Tucson, Ariz., June 22. Survivors: daughters, Violet (Mrs. Arthur) Cary, Gladys (Mrs. Henry) Schotte, Adeline (Mrs. Carl) Ponsford, Melva (Mrs. Cecil W.) Knauff, Catherine Woods; sons, Leroy, Leland; 16 grandchildren; 33 great-grandchildren; 13 great-great-grandchildren.

ESTELL E. BANDY, 70, Villa Hills, Ky., Mar. 11. Survivors: wife, Geneva; daughters, Phyllis Graves, Connie Hatter; son, Wesley Bandy; 8 grandchildren; 3 great-grandchildren; 2 brothers; 3 sisters.

LETA LEA BAXTER, 82, Mt. View, Calif., Mar. 24. Survivors: husband, Willbert; daughters, JoAnn Taylor, Sandy Lea Jenkins; 4 grandchildren; 2 great-grandchildren.

MILTON W. BRASHER, 71, Bethany, Okla., Feb. 1. Survivors: wife, Lois; daughters, Milty Brasher, Clara Johnson; son, John; six grandchildren; three brothers; three sisters.

REV. FLORA A. BRINKMAN, 94, Lakeland, Fla., Apr. 23. Survivors: sons, Earl, Roy, George; nine grandchildren; seven great-grandchildren.

DENA BROWN, 74, Ada, Mich., July 9. Survivors: son, Wayne; five grandchildren; SHERILL CARLETON, 63, Meridian, Miss., June 19. Survivors: wife, Becky; sons, Sherrill, Randy, Greg; daughter, Merri Beth; four grandchildren; mother, Mrs. C. B. Carleton.

BEATRICE COX, 71, Monroe, La., July 11. Survivors: husband, Rev. Curtis; sons, Ronnie, Darrell; eight grandchildren; eight great-grandchildren.

JOHN DENBIGH FULTON, 65, Cleveland, Queensland, Australia, May 9. Survivors: wife, Norma; sons, Jonathan, Mark; daughters, Jo-ann, Fiona; four grandchildren; two sisters.

LOTTIE HOUTS, 66, Bethany, Okla., Feb. 2. Survivors: husband, Harold; daughters, Min Houts, Leita Twyeffort; son, Stan Houts; five grandchildren.

RUTH JOHNSTON, 87, Hendersonville, Tenn., June 30. Survivors: sons, Jon, Bud. CARL F. JONES, 70, Cookeville, Tenn., July 5. Survivors: wife, Leona; son, Allen; daughter, Debra; one sister.

EUGENE L. KING, 60, Sierra Vista, Ariz., June 25. Survivors: wife, Frances; son, Michael, daughters, Marilyn (Mrs. Clay) Reaves, Deanna (Mrs. Larry) Moore; seven grandchildren.

WARREN C. LAHUE, 84, Newark, N.J., Mar. 22. Survivors: sisters, Geneva Frazier, Arlene Scharer, Barbara Little; brothers, Richard, Robert.

LEONA LONG, 92, Bethany, Okla., June 20. Survivors: daughters, Vesta Mae Johns; Dorothy Stallings; 7 grandchildren; 12 great-grandchildren.

PAULINE MUEHLEBACH McELYEA, 87, Crockett, Tex., Nov. 12. Survivor: son, Eugene.

ANNA LOIS SMITH NORRIS, 52,

Moultrie, Ga., June 16. Survivors: husband, Steve; son, Jay; mother, Elvlee Smith; one sister; one brother.

BRENDA MARIE PARKS, 31, May 23. Survivors: husband, Steven; son, William; parents, Mr. and Mrs. Wm. O. Barker, Jr.; three brothers.

CHRIS SARGENT, 20, Northport, Ala., May 27. Survivors: parents, Jerry and Delores (Wood) Sargent; grandparents, Rev. and Mrs. Denver Wood.

WILLIE LEE SMITHSON, 88, Albany, Ga., June 20. Survivors: husband, Rev. W. P. Smithson; daughter, Peggy Kaney; two grandchildren; two great-grandchildren.

ELSIE TROBAUGH, 84, Kankakee, Ill., June 13. Survivors: sons, A. Carl, David; stepson, George; 5 grandchildren; 8 step-grandchildren; 8 great-grandchildren; 8 step-great-grandchildren; 4 brothers; 5 sisters.

Births

to JOHNATHAN AND SHARON FULTON, Cleveland, Queensland, Australia, a boy, Kenrick James Denbigh, May 15

to RON AND SHERYL (BITNER) GRAEFLIN, Phoenix, Ariz., a boy, Zacary Kyle, June 27

to STEPHEN AND BETTE (THARP) LOGSDON, Glen Burnie, Md., a boy, Stephen Benjamin, Mar. 12

to ROBERT AND VALERIE (PROPST) MEAD, Pasadena, Md., a boy, Cory Shane, Dec. 23

to DAVID AND DEBRA MULL, Selingsgrove, Pa., a boy, Jonathan Daniel, June 22

to JOHN AND DEE DEE OBRECHT, a girl, Hannah Nicole, June 30

to MICHAEL AND KATHY (KIZZEE) PELLEY, Cleveland, Ohio, a girl, Joanna Joy, June 19

to RODNEY AND SARAH (VAN METER) REED, Boonton, N.J., a girl, Catherine Lanell, March 15

to LEON AND MELISSA SHOWERS, Selingsgrove, Pa., a girl, Cayla Noelle, June 10

to JOHN AND PERI (BARGAS) TIGHE, Sacramento, Calif., a boy, Samuel Aaron, Apr. 5

to MARTY AND SANDY (BRIGHT) WEISER, Olathe, Kans., a boy, Jordan Taylor, June 16

to TOM AND TARA (HODGES) WEST, Kansas City, Mo., a boy, Taylor Bradford, July 11

to DAVID AND KIM (BROWN) WINN, Tulsa, Okla., a girl, Rachel Elizabeth, June 18

to GREG AND JEANIE WITHROW, Blue Springs, Mo., a girl, Julie Marie, July 12

to JONATHAN E. AND ELLEN (BLAKESLEEL) WRIGHT, Lenexa, Kans., a boy, Benjamin Andrew, June 3

Marriages

BRENDA LEE FORBES and JERRY MICHAEL MOORE at Selingsgrove, Pa., July 10

ROBIN ANN HECKMAN and CARL JEFFREY WALTER at Selingsgrove, Pa., June 19

Anniversaries

RUSSELL AND LEONA METCALFE, SR., formerly of Akron, Ohio, and presently of Iowa Park, Tex., former song evangelists, recently celebrated their 65th wedding

anniversary. They have 2 children, 9 grandchildren, and 21 great-grandchildren.

ARLIE AND NADINE FLOREN, Albuquerque, N.Mex., recently celebrated their 50th anniversary with a luncheon at their church. They have two daughters and four grandchildren.

PAUL E. AND PHYLLIS E. HARP, Phoenix, Ariz., recently celebrated their 50th wedding anniversary with a family dinner and open house. They have 6 children, 15 grandchildren, and 1 great-grandchild.

ROBERT AND ANN JORDAN, Fairfield, Calif., recently celebrated their 50th wedding anniversary with receptions given by their children. They have three daughters and four grandchildren.

REV. ALLEN AND ALICE RICHARDSON, Myrtle Beach, S.C., recently celebrated their 50th wedding anniversary.

FOR THE RECORD

Moving Ministers

JAMES I. MOORE, from student, Nazarene Bible College, Colorado Springs, Colo., to pastor, Lodi, Mo.

FRED T. MORRISON, from pastor, Cedar Falls, Iowa, to associate, Davenport, Iowa

ROBERT R. OGDEN, from Wood River, Idaho, to Clinton, Mo.

PAUL OK, from Greenville (S.C.) Korean, to Colorado Springs (Colo.) Korean So Mang

J. T. PANNELL, from Calhoun City, Miss., to Union, Miss.

VICTOR L. PETERSON, from East Tawes, Mich., to Mankato, Minn.

ROBERT D. PULKINEN, from State College (Wash.) Bethel, to Kings Mountain, N.C.

DAVID D. PULLEN, from student, Nazarene Theological Seminary, Kansas City, Mo., to pastor, Charlotte (N.C.) Plaza

JAY S. SHOFF, from Charlotte (N.C.) Plaza, to Fayetteville, N.C.

RICHARD D. SOWDER, to pastor, McLouth, Kans.

LEONARD D. SUHR, from North Waldo, Maine, to Clifton Springs, N.Y.

LOUIS W. STAUBS, from Hollins, Va., to Grafton (W. Va.) Blueville

DANIEL J. STEELE, from associate, Kansas City (Mo.) First, to pastor, Kirksville, Mo.

BRADLEY K. STOCKTON, from student, Nazarene Theological Seminary, Kansas City, Mo., to pastor, Bonner Springs, Kans.

SAMUEL TAYLOR, from Columbus (Ind.) First, to Petersburg, Ind.

WILLARD R. THOMAS, from Little Falls, Minn., to Tulsa (Okla.) Saint Paul's BENJAMIN TURNER, from Scott City, Kans., to Sublette, Kans.

RONALD D. VAN WEY, from Missouri Valley, Iowa, to Menomonie, Wis.

ANTHONY P. VOHAR, from associate, Pataskala, Ohio, to pastor, Dublin, Ohio

G. SCOTT WALKER, from student, Nazarene Theological Seminary, Kansas City, Mo., to pastor, Cordelia (Calif.) Crosswinds

ROBERT L. WALLS, to Lowell, Mich.

DAVID P. WARREN, from Evansville (Ind.) Grace, to Mitchell, Ind.

RANDALL K. WELLS, from Eaton (Ohio) First, to Miami (Fla.) Central

RICHARD A. WRIGHT, from pastor, Belleville (Ill.) Emmanuel, to student, Olivet Nazarene University, Kankakee, Ill.

Announcements

MONTEREY (TENN.) FIRST CHURCH will celebrate its 90th anniversary Oct. 10 with morning and afternoon services and a noon fellowship meal. All former members, pastors, and friends are invited. For more information, contact Douglas Terry, 106 N. Poplar St., Monterey, TN 38574, or phone (615) 839-2609.

NASHVILLE (TENN.) TRINITY CHURCH will celebrate its 75th anniversary, Oct. 17, with a 10:30 A.M. service. For more information, contact Norman Ritchie, 1253 Vultee Blvd., Nashville, TN 37217, or phone (615) 361-1447.

CANEY (KANS.) CHURCH will celebrate its 70th anniversary Oct. 10 with a carry-in lunch after the morning service. A music service will be held at 3 P.M. Former pastors, members, and friends are invited. For more information, contact W. E. Stults, Caney, KS 67333, or phone (316) 879-2436.

AUSTIN (TEX.) GRACE CHURCH will celebrate its 60th anniversary Oct. 22-24. For more information, contact K. Ray McDowell, 1006 W. Koenig Ln., Austin, TX 78756, or phone (512) 459-1261.

SAN BRUNO (CALIF.) CHURCH will celebrate its 50th anniversary Oct. 17. The 11 A.M. service will be followed by a 12:30 P.M. meal and a 2:30 P.M. service. All former pastors, members, and friends are invited. For further information, contact Steve Brown, P.O. Box 368, San Bruno, CA 94066, or phone (415) 588-6512.

TOPEKA (KANS.) FAIRLAWN CHURCH will celebrate its 50th anniversary Nov. 12-14 with a music service Friday night, a banquet Saturday night, and an anniversary service Sunday. Please contact Roy Pedersen (913) 272-6322, or Terry and Barb Stearman (913) 286-1246 for more information.

AZTEC (N.MEX.) CHURCH will celebrate its 50th anniversary Oct. 10 with services at 10:45 A.M. and 3 P.M. For more information, contact Stan Yocom (505) 334-6360.

CHAMPAIGN (ILL.) WESTSIDE CHURCH will celebrate its 40th anniversary Oct. 27-31 with services each evening at 7 P.M. and a dinner following the Sun. 10:30 A.M. service. All former pastors, members, and friends are invited. For more information, contact Judy Bryson, 922 W. Eureka, Champaign, IL 61821, or phone (217) 356-4747.

Recommendations

The following have been recommended by their respective district superintendents:

ROY BOHI, evangelist, 14829 S. Arapaho, Olathe, KS 66062, by Keith Wright, Kansas City District

JAMES R. COY, evangelist, 1807 Jericho Rd., Aurora, IL 60506, by E. Keith Bottles, Chicago Central District

LEE ELLINGSON, evangelist, P.O. Box 2296, Crowley, LA 70527, (318) 788-2006, by Ralph E. West, Louisiana District

CARLTON MILLS, evangelist, P.O. Box 2227, Land O'Lakes, FL 34639, (813) 996-4367, by Robert H. Spear, Jr., Southern Florida District

WILLIS R. SCOTT, evangelist, 1926 Tindaro Dr., Apopka, FL 32703 by L. Wayne Quinn, Florida Space Coast District

MARK AND JOAN SMITH, evangelists, 1038 Netties Ln., Fort Mill, SC 29715

A FALL PAGEANT



The Spark in Autumn

There's still a spark of God in me.
I feel it with the poems He puts into my
brain.

I feel it when I am alone,
Waiting for His wings against the sun,
And in the silver body of the night
When He is like the ticking of a clock,
Moving me toward eternity.

Life would be very dull without
The snap and crackle of Him in my heart.
He burns and scalds and boils inside of me
Until I burst this human shell.

Autumn is His fist against my soul.
He pounds in every pumpkin like a bell.
He's swept away by bundles of red leaves,
Yet with each bonfire I become
More of a twist in the kaleidoscope.

I know that even when the winter comes
I still will feel His spark
In my small corner of the world.
He will forgive but not forget me, for
I am a handful of His beauty on the earth.

—Marion Schoerberlein
Elmhurst, Ill.

The Turning

Mountain maples flame.
Chipmunks gleaning acorns
Scamper through melting frost.
Honkers retreat in V formation.
Echoing complaints float
Through damp and musty air.
Creation knows the time to turn,
But God's children?
Are they prepared?
Will they turn?
Before the cold,
Before the growing night.

—Mark Weinrich
Truth or Consequences,
N.Mex.

Master of the Pasture

Without You, Lord,
We are lost sheep,
Bleating, bled, and shorn.

With You, Lord,
We romp and leap
When we are reborn.

—Edith Deborah Nowak
Concord, Calif.

Forgive

True forgiveness
Does not mean forgetting,
But remembering
And forgiving anyway.

—Lela Marie De La Garsa
San Antonio

OF POETRY

Eternal Majesty

King of the morning, praise to Thee,
Riding the flaming dawn, sparkling the sea,
Ordering angel-borne blessings galore,
Stirring the creatures to toil and adore,
Measuring strength for each challenging hour,
King of the morning, King of power!

Master of midday, hail to Thee,
Snapping the grip of sin, setting us free,
Soothing life's chafing, breaking the rush,
Lifting the spirit from tyranny's crush,
Glare of harsh prejudice, hate, and rebuff,
God who sustains, who shouts, "Enough!"

Lord of the Evening, thanks to Thee,
Whispering hope, bidding anguish to flee,
Coaxing with love to relax in Thy peace,
Feeding the lambs of Thy kindgom's increase,
Quenching heart-thirst like cool, freshening dew,
Comforting presence, we love You.

Ruler of midnight, praise to Thee
Whom in our darkness our souls long to see,
Ever preparing each sphere's dawn unique,
Willing and sure that we wake when You speak,
Dwelling in heaven's bright reality,
Ruler of all eternally.

—*Juanita Y. Holter*
Santa Barbara, Calif.

Guided Tour

I do not like the valley; its dark ways
Depress my soul and stifle all my praise.
From gloomy depths I sigh, and yearn to climb
To heights still sun-blessed at my eventime.

I love the mountaintop—the view, the light;
No need to walk by faith; O blessed sight!
I revel in the heavenly atmosphere,
And think the very angels linger near.

But whether in the sun or shade, I know
The very One who makes the mountains low,
Exalts the valleys, and His love and grace
Will make the shadowed way a blessed place.

—*Ruth Glover*
The Dalles, Oreg.

Self-estimate

few
lay out
large landscapes

thousands
sow seeds
sweep paths
mow lawns
rake leaves

You
put a broom
not a pen
in my hand

lest I forget
clean corners
create
livable land.

—*Merle Lamprecht*
Ciskei, South Africa

Restoration

The crying world sighs and moans
And tries to conjure peace with men.
Restoration will never be
Until Messiah comes again.

Creation stands in rags and waits
For Eden's splendor once again.
The dissipated, dying earth
Reflects the curse of fallen men.

Beguiling serpent who arranged the Fall,
Thus fatally proving man's free will,
That brought death's curse upon us all,
Know this: Our God is victor still!

Edenic splendor may be gone
And paradise despoiled for now;
Messiah shall reclaim His own
With many crowns upon His brow.

—*Nancy Spiegelberg*
Berea, Ohio

Liberty

The fallen shackles of a slave
Lie rusting on the floor,
For he whose crimes the King forgave
Has sought the open door.
And countless empty dungeons tell
Of gracious liberty;
For those whose lives were bound by hell
In Jesus Christ are free!

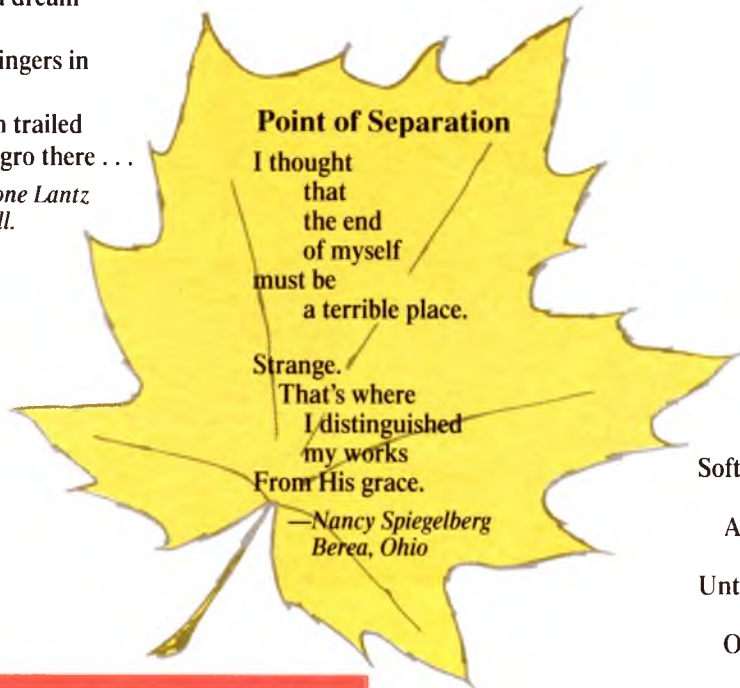
—*Christina Lovin*
Washington, Ill.

A FALL PAGEANT OF POETRY

With Night Shadows

Birds' last song in lullaby,
Like a faithful mother's arms,
Shadows stretch across the sky
Holding soft melodic charms.
Well-seasoned are the grains of heart
and song
Among the furrows of celestial soil.
A pool for melody to swim upon
Invites repose from shaken worlds of
toil.
The soul is plucked to hold a dream
unveiled.
Transposed from tears it lingers in
the air.
For every hour that a burden trailed
Angelic fingers weave allegro there . . .

—David Livingstone Lantz
Bloomington, Ill.



A Monday Morning Bath in Moonlight

I stepped outside to bathe my soul in moonlight
Before becoming busied by my week,
To splash my heart with verities as shining
As any stars were ever known to speak.

I wished, with wishing turning into praying,
For something I have envied of the moon—
Its propaganda-free interpretation
Of sunlight, if at midnight or at noon.

If unadulterated truth and beauty
Could be reflected with no redesign,
And my small soul devoted to reflection,
My own earth-orbiting would then be fine.

I stood outside and bathed my soul in moonlight,
And tried to learn the idiom of stars.
I splashed about within soft-white translation
Of sun, and prayed for freedom from dark scars.

—Wilma Dean Williams
Bethany, Okla.

Mountain of Faith

It came upon a mountain.
It wouldn't budge at all.
I pushed and pled
Till blisters bled—
That mountain wouldn't fall.

My shoulders ached,
My arms grew weak,
My own strength went unproved
Till broke, I prayed
In honest faith—
Behold! That mountain moved.

—Edith Deborah Nowak
Concord, Calif.

God's Love

Softly the mist slipped through
the orange trees
And touched the fragrant buds
of blossoms there,
Until the world was white
—no melodies
Of silver winds, no sunlight
in the air.

Yet I had faith the sun
still shone above
Then in a puff of wind
I saw its face.
God, too, eternally sends His love
And lifts our mists of doubting
with His grace.

—Jean Hogan Dudley
San Benito, Tex.

Skin and Soul

All tattoos aren't cut on
Surface skin.

The thoughts I think
configure
my soul.

—Joyce A. Chandler
Long Beach, Calif.



D. Jeanone Triner

The Voice

I awoken with that same colorless and confining feeling
 That was an intruder to peaceful sleep just the night before.
 I resent the sadistic cards that life has been dealing
 To me as my youthful vigor slips silently out the door.

There are days when I truly believe I am as whole and good
 as ever—

As brave, as strong, as winsome.

Why cannot this mist of prime live on and on forever?

That question is a devilish companion to one so
 insecure, so lonesome.

What does a man do when life's goals become unreachable?

Even things he believed he surely could do . . .

The shocking landscape I now see emerges unbelievable,
 To a man who never hesitated to reach for the uncharted,
 the impossible, the new.

But from my gloom a warm and welcome voice I hear,

Which calls to me in this dungeon of depression.

It is the voice of One who sees beyond life's short years

And opens doors to souls—the victims of mortal vision.

Can I dream a new dream so late in this life of mine?

Can I risk laying others down I cherished oh so long?

If I do not, my life returns to a self-repeating line,

If I do, I find the beauty of life's eternal song.

—Dan White
 Aberdeen, S.Dak.

Invisible and Yet More Real

Invisible and yet more real
 Than anything I see or feel;
 All power is Yours to implement
 Your wise and good and pure intent.

You are the one who from of old
 Has sourced a story that is told
 About the Christ whom You did send
 To be the sinner's sinless friend.

Christ died upon a Roman cross,
 Atoning for my sin and dross,
 And rose again by Your great power
 And prays for me this very hour.

I open wide my will to You
 And promise now that I will do
 Your bidding to its farthest length
 As you imbue me with Your strength.

Assured of heaven as I obey,
 Rejoicing in the Christian way,
 I worship You as One more real
 Than anything I see or feel.

—J. Kenneth Grider
 Kansas City

The Church

I am the Church . . . visible and invisible,
 The Body of Christ . . . immortal, triumphant,
 Visible in brick and mortar . . . invisible in heart and soul,
 Fashioned as spire and altar . . . in essence as saints
 redeemed.

Shepherd and flock . . . leading and following,
 All members of flesh . . . of spirit made pure,
 Imperfect in deed . . . made perfect in love,
 Set on a hill . . . enshrined in the heart.

—Louise Campbell
 San Diego

The Value of Grace-Giving, Salt-Preserving Talk

J. PAUL AND MARILYN TURNER



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

WE ARE LOOKING for a solid-state electronic implant device that requires us to be certain that the intent of the messages we send each other equals their impact. I want a device that lets me send a message of appreciation to J. Paul that isn't taken as thinly veiled humor at his expense. Or perhaps a device that keeps me from expressing a certain innuendo that has a double meaning regarding Marilyn's mannerisms. Wouldn't that be great?

Don't hold your breath!

We are at an age where we can see the beginning as well as the ending of our lives. And we have come to some conclusions about interpersonal communication. And, by the way, this broad perspective of beginnings and endings is very luxurious.

The apostle Paul cut right to the core of how we should talk to one another. He said, "Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone" (Colossians 4:6, NIV). Contextually, Paul was speaking of how believers should respond to outsiders—"we should make the most of every opportunity." It was Paul's commitment to being credible to the world. How much more, then, should we be grace-giving, salt-preserving communicators to the person we love the most—our spouse. Our marriage is saying something to the

world, and it might as well say, "Jesus is Lord of our relationship. He is Lord of our credibility. He is Lord of our intentional growth. He is Lord."

Perhaps our conclusions about communicating can be written as principles. We are not under the illusion that you agree with them all, or that they are conclusive. Here they are.

One. People are unreliable as message carriers.

We can blame our family of origin, our first grade teacher, or the Fall, but we all have the natural inclination to drift toward irresponsibility in our talking. As the epochs of our lives go by, we cannot be fully trusted to be reliable communicators. We have too many infirmities and quirks to be automatically endowed with the skill of carrying messages reliably.

Two. Messages tend to become garbled in transmission.

We push words up out of our current emotional state. We expect them to waft through three walls from bathroom to hearth room; make their way through a different emotional state of our spouse and, eureka! our message is understood.

Three. It's possible for messages to be kept from deteriorating.

At the time of sending we must be in touch—as much as we can—with our thoughts and feelings and intentions. We must own them. We must intentionally be committed to learning new patterns of interacting. If we'll do this, message deterioration is kept to a minimum.

Four. A message is never fully understood until it is clarified.

We send, we receive, but we rarely talk about our miscommunication. To clarify what we are saying is to seek understanding, but not necessarily agreement.

Five. Speaking for myself is an act of accountability, not selfishness.

There's a big difference between speaking about myself and speaking for myself. The former may be ego-centric. The latter is self-ownership. And ownership of a message—my honest feeling, the interpretation of my thoughts, my intentions, and my actions—are all a part of me getting in touch with my experience. This makes me a better communicator. If this is cultivated over the years, it's because we have worked hard at principle 3.

These five principles go a long way in defining a healthy, mature marriage. But it's more than health and maturity. We have to drive to the core of our mutual spirituality and address the issue of Christlikeness if we are to round out a complete set of principles for marital communication. When do you know that Christlikeness is becoming the linchpin of your marriage?

1. When you are aware of each other's faults—as well as strengths—and yet Christ prevails as Lord of your marriage, you are into Christlikeness.

2. When you have entirely different points of view over an issue and yet are able to understand each other, you are into Christlikeness.

3. When you are able to set each other free to be what God wants you to be, you are into Christlikeness.

Our marriage is saying something to the world.

4. When you are able to ask for each other's help in understanding your differences, you are into Christlikeness.

5. When you feel good about your conciliation to each other, you are into Christlikeness.

6. When forgiveness is a hallmark of your relationship, you are into Christlikeness.

7. When the means of grace are so integrated into your lives that only Christ is seen, you are into Christlikeness. H

Embrace It All

JERRY AND LYNDA COHAGAN



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

BY THE TIME YOU READ THIS, Lynda will be in the midst of another school year, another set of 16-year-old faces sitting in her classroom and reading American literature and discussing how symbol relates to theme and all that other rigmarole that seems so important at the time. But as we are writing this, she is winding up the year, hardly able to endure the final three weeks of school in anticipation of summer vacation: Days spent without a schedule, days spent on a swing set and in a sandbox, picnics in the park or even in the backyard. It seems we spend most of our lives waiting for it to happen, don't we? But we're wrong, you know. While we're waiting on it, we miss an awful lot of life.

We're slowly learning what those writers Lynda's been teaching about for years had to say is really true. Dickens wrote, "It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness. . . it was the spring of hope, it was the winter of despair." King Solomon put it this way: "There is a time for everything . . . a time to weep and a time to laugh, a time to mourn and a time to dance" (Ecclesiastes 3:1, 4, NIV). We're beginning to learn that this is life: it doesn't get any better than this, and it doesn't get any worse either. The pain and heal-

ing, grief and laughter, oppression and redemption are all wrapped up together. It's one big package deal, and we need to embrace it all. We must face the pain so that we'll recognize the healing; once we have grieved, the laughter sounds that much sweeter.

It doesn't get any worse than Jerry's friend and partner having cancer, and it doesn't get any better than hearing Chase's nightly prayer: "Bless Mr. Stephen, make him well."

It doesn't get any worse than the rage you feel when your son has dumped the jumbo size baby powder on the entryway linoleum. And it doesn't get any sweeter than the delight on his face as he looks at you and announces, "It's snowing on the linoleum!"

A couple of years ago, Lynda wrote what we refer to as "The Quiche Thing" for lack of a better title. It is not as eloquent as Dickens, but it is a very real testimony to a desire to embrace life—all of life.

This is a poem for my
good friend Larry
Campbell,
and this is for the way
he calls
at 5:18 on a Friday
evening
and wants you to be
thankful and poetic
on Sunday morning,
less than 48 hours
away.

And this is for the way
you're in the midst of crumbling
bacon
for the quiche for supper,
and your fingers are greasy,
and then the phone's all greasy,
and you don't feel very thankful
at all,
looking at all the mess

Until you realize it's a pretty wonder-
ful mess
because it means

there'll be plenty of delicious quiche
to be thankful for
while millions wonder if there
will be
supper at all,
not to mention "delicious."

And this is for the way you have
friends
who call because they believe you
have something worth saying.

And this is for the way
your already really fat baby
starts howling for supper
when there's still 12 minutes
before the quiche comes out of
the oven,
and after 7 minutes of whining
you don't feel very thankful at all
until 5 minutes later when
the already really fat baby
eats quiche and loves quiche
(as if there was ever any doubt!)
and laughs out loud
and looks pretty cute
with crumbs in his hair
and egg on his face, literally.

And this for the lesson learned on a
Friday evening,
because I guess life is always like
that—
you can choose to see the greasy
phone

**While we're waiting on
"significant" things to happen,
we miss an awful lot of life.**

or savor the quiche Lorraine;
you can choose to endure the
howling
or cherish the laughter,
'cause even when it's really messy,
life is really, really good.

Our days are like that, aren't they?
The good, the bad, the oppressive,
and the redemptive—all wrapped up
in this moment or this week, or this
year, or this lifetime . . . may we em-
brace it all.



H. Armstrong Roberts

storms, will he or she find it easier to trust the Heavenly Father because of your attitude now? Like it or not, your treatment bends a young mind toward or away from trust in God.

3. **In teaching self-control, don't lose it.** Do not expect your child to stop a tantrum because you are throwing a bigger one. Yelling at a screaming child is unlikely to teach him or her how to deal with frustration. Nor is it useful to allow such violent acts by an angry child. I recommend you learn, then, to exert loving, strong controls when your child loses it. Speak firmly to him or her, describing clearly what he or she must do. If the child cannot or will not comply, it is useful to pick up a young child (even up to 10 years of age), and gently, but firmly, restrain him or her until self-control is restored. Be certain that you are in control of your own feelings, or this process can't be effective.

4. **Children need gear-shifting time.** Be sure your expectations are fair and realistic. Immediate obedience may be necessary for soldiers, and reasonably prompt compliance is right for young children. But to feel some individuality and to have time to think about parents' requests, children need a few minutes to change from play or other activity to a new task. As you show respect for your child, you will be earning that same respect from your child.

5. **Be sure you follow through.** Recently I observed a father with his energetic sons. They were picking blueberries, and Danny was eating more than he collected! Again and again, Dad said, "No, Danny, I want you to please stop eating these berries!" More and more intensity grew in his voice and manner, but Danny continued eating. Not once did Dad take time to enforce his request. Dad needed to take time out, pick up his four-year-old, look him direct-

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ly in the eyes, and require him to stop. He didn't need to hit him or even become angry, but simply remove him from the forbidden fruit.

6. *As children grow, allow them to make more and more of their own decisions with less guidance.* Teach them how to collect information, consider the options, and finally choose among them. Be sure you also help them recognize that there will be consequences to their decisions. They must learn from the results of the choices.

Avoid rescuing children from the natural consequences of the decisions they make. Equally, avoid telling them "I told you so!"

Steve couldn't wait to drive, and soon after his 16th birthday he was allowed the family car to attend the school ball game. His parents explained the rules and carefully asked him to choose to observe speed limits. In spite of their ad-

monitions, Steve drove too fast and fortunately was caught and given a ticket. The fine was steep, and the parents observed, "Son,

to be reasonable and explain the reasons. Be loving and demonstrate your love. Remember, love often needs to be tough. Be wise and find every way you can to teach both knowledge and the wisdom to apply the facts to life situations. Avoid mixed messages that tell children not to do certain things but that hint their actions are little bit "cute" and that maybe they can get by with them. Always seek the

balance between too much and too little, whatever the issue.

The basic principles we have discussed here are clearly for parents and children. I trust you can translate them, however, in many areas of church functions. Children and youth need similar handling from Sunday School teachers and youth workers. Even the workings of church boards and committees will be more efficient when these principles are understood and applied.

H

DO NOT EXPECT YOUR CHILD TO STOP A TANTRUM BECAUSE YOU ARE THROWING A BIGGER ONE.

you made a poor choice, didn't you? Let us know how you will pay this fine." Their son hustled for an after-school job, worked at it faithfully, and saved almost enough by the time the payment was due. Respecting his efforts, his parents loaned him enough to pay the rest, but required the full amount paid back. No one had to be angry, but Steve learned a lesson by suffering the natural consequences of a poor decision.

In all you do as parents, be sure



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EVANGELISM MINISTRIES



THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

All of the Above?

What would you think of a pastor who declared this (exact quote) from the pulpit, "All authority comes from God, and God has put me in charge here. If you disagree with me, you are a sinner"?

If he or she was serious, and not joking, I would think that particular person was a victim of massive insecurities, or compulsive egomania, or what John Wesley called "invincible ignorance," or all of the above. Since it's not long until Christmas, I would give him a copy of Kenneth Enroth's book *Churches That Abuse* as a gift.

Mother Shipton Is Back

Some friends of mine insist that our electronic communications age is prophesied in the Bible. They quote this, "Around the world thoughts shall fly in the twinkling of an eye." I cannot find it in the Bible, can you?

No, because it is not there. It seems that Martha (Mother) Shipton is back again. Your friends were quoting her and not the Bible. Once again, she has been elevated to the level of scriptural authority. She was a remarkable visionary woman who lived in the 1500s. I have bumped into her writing several times, but I do not know much about her. I was able, however, to locate Dr. W. T. Purkiser's 1974 response to a question about her. He cited her writing called *Prophecy*, in which she predicted:

*Carriages without horse shall go,
And accidents fill the world with woe . . .
Around the world thoughts shall fly
In the twinkling of an eye . . .
Under water men shall walk,
Shall ride, shall sleep, and talk;
In the air men shall be seen
In white, in black, and in green . . .
Iron in the water shall float
As easy as a wooden boat.*

Officer or Eunuch?

My Sunday School teacher said in the Genesis story of Joseph that Potiphar was a "eunuch" in Pharaoh's court. But my Bible says "officer." Which is right, and what difference does it make?

The word translated "officer" in Genesis 39:1 is the same word that is, in other places in the Bible, translated "eunuch." If Potiphar was indeed a eunuch and could not father children, the seductive activity of his wife appears in quite another light. Therefore, her motive in soliciting the virile and handsome Joseph was not primarily lust, but "social security." The only "social security" for an aged woman in those days was found in her sons, who were expected to take care of her in her old age, particularly if she outlived her husband. Since she was, apparently, married to a eunuch, her long-range economic future was dim, if not dire. Several of the ancient Hebrew writings interpret this incident in this way.

While her economic problems did not justify her actions, we can view this woman, who knew nothing of the true God and was probably uneducated and illiterate, as something better than a brazen, thrill-seeking adultress. In applying this scripture to life, the character test dramatized by the woman is not, *Will you sin in seeking pleasure?* But, *Will you sin if your livelihood depends on it?*

Vegetarians and the End of the World

1 Timothy 4 lists the types of things that will come in the last times. In verse 3, cults that command people "to abstain from meats" are included. Does this mean that vegetarians are bearers of false doctrines or that their recent popularity is a sign that the end is near.

No, do not shun your vegetarian Christian friends. They are not heretics or harbingers of the "Day of the Lord." Paul was combating a tide of excessive asceticism. One movement after another sprang up, all trying to be stricter than God, to prove that they were super-spiritual. Some gave up meat, some marriage and sexual comforts, some even gave up bathing. The point behind all these cults was the Gnostic notion that the body was base and evil and to indulge in food, marriage, sexual satisfactions, or even careful grooming (such as bathing) was sinful. William Barclay tells of one such cult leader who was bathless and so filthy that wherever he walked lice and fleas fell off him—and this was supposed to be a sure sign of victory over the body, an unmistakable mark of sainthood.

Further, the Greek word translated "meats" (*broma*) in 1 Timothy 4:3 can be used to mean "meat" but is more often used to describe solid food in general. All of the new translations that I have seen (including the *New King James Version*) translates *broma* as "foods."

Some Christian vegetarians point out that before the curse of sin fully fell in Noah's flood, the human race apparently ate only a vegetarian diet. Mankind became carnivorous, they believe, only because of sinfulness. The creation story in Genesis 1 is very clear about what was to be eaten. "And God said, 'See, I have given you every herb that yields seed . . . and every tree whose fruit yields seed; to you it shall be for food. . . . I have given every green herb for food'" (vv. 29-30, NKJV). It was only after the Flood that God gave man instructions to use birds, fish, and animals for food (9:1-3). After specifying these, God said, "Every moving thing that lives shall be food for you; and just as I gave you the green plants, I give you everything" (v. 3, NRSV).

There are several biblical rituals that include eating meat. Further, Jesus and His disciples ate meat. From all this, one thing seems clear to me, and that is that Christians should not judge each other over their diets. We should eat to properly nourish the body, which is the temple of the Holy Spirit.





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October's

10-Point Quiz

1. Which of the following is a frequent new addition to insurance packages for churches?

- A. Corporate liability for aggressive Sunday School Teachers.
- B. Theft or mysterious disappearance of cash on special offering dates.
- C. Separate coverage for stained-glass windows.
- D. Coverage for sleeping sickness caused by boring sermons.

2. What has happened to beer production in China since 1970?

- A. Increased 372%.
- B. Decreased 372%.
- C. Remained about the same.

3. What has happened to wine consumption in France over the last 15 years?

- A. Increased 94%.
- B. Decreased 43%.
- C. Increased 12%.
- D. Decreased 17%.

4. What percentage of American households did not buy a single book last year?

- A. 6
- B. 14
- C. 21
- D. 90

5. According to Harper's magazine, in films made 30 years ago, actors uttered more profanities than actresses at a ratio of 10:1. What is the ratio in current films?

- A. 1:1
- B. 1:2
- C. 2:1

6. Which of the following, according to Harper's magazine, is the number one cause of on-the-job deaths among female workers in the U.S.?

- A. heart attack
- B. chemical poisoning
- C. malfunctioning machines
- D. murder

7. In 1981, 23 players weighing more than 280 pounds reported to NFL training camps. How many such players reported this year?

- A. 51
- B. 106
- C. 123
- D. 370

8. What percentage of American junior high school students say they have sex at least once a week?

- A. 2
- B. 4
- C. 38
- D. 7

9. Number of tabs of LSD confiscated at a recent series of Grateful Dead concerts in Landover, Md., was:

- A. 36,442
- B. 1,100
- C. 2,800

10. Of all the persons who have ever lived past the age of 65 (in the U.S.A.), what percentage of them are alive now?

- A. 17
- B. 35
- C. 40
- D. 50

10 Point Quiz Answers
 1—B; 2—A; 3—B; 4—D; 5—B; 6—D; 7—D;
 8—D; 9—A; 10—D.



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Courage for Today

"Someone has calculated that the two words 'fear not' are found 365 times in the Bible (one for each day of the year)."

Allan Walker
Jesus the Liberator

Foundations of the Faith in Philippians

What Do You Mean, "If . . .?"

ROGER L. HAHN



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

*If there is any encouragement in Christ, if there is any comfort of love, if there is any fellowship of the Spirit, and if there is any powerfully felt mercy, fulfill my joy by setting your minds in the same direction (Philippians 2:1-2a).**

IT WAS ABOUT MIDNIGHT and I was 500 miles away when I called my nine-months-plus pregnant wife. "I'm coming home," I told her. "If I can stay awake until Wichita, I'll make it the rest of the way OK." "What do you mean, if you can stay awake?" she replied. "You'd better stay awake." Actually, I had no intention of falling asleep on that all-night trip home alone (though I almost did). We often use the word "if" when there is no doubt in our minds at all that the conditions to be described will, in fact, take place.

Writers of the New Testament sometimes wrote "if" when they had no doubts. Scholars of Greek grammar have discovered that New Testament authors had different ways of constructing an "if" sentence to show how much doubt they had about the reality of the condition they were describing. One of the ways of constructing "if" sentences in Greek was designed to show certainty rather than doubt about the condition. When that construction is used, one can translate the "if" as "since." Paul uses that construction in Philippians 2:1.

"If there in any encouragement in Christ . . ." What do you mean, *if*? Of course there is encouragement in Christ! We could better translate Paul's phrase, "Since there is encouragement in Christ." For Paul, the very story of Jesus was an encouragement. Though Christ's ministry brought the power of God into people's lives, He was opposed and crucified by the religious leaders of His nation. But God raised Him from the dead. Paul had no doubts about the encouragement that was available in Christ. No matter how bad things might be for the apostle, Jesus had suffered worse. And the power of the resurrection was waiting to be unleashed for Paul. What do you mean, "If there is any encouragement in Christ"?

"If there is any comfort of love." What do you mean, *if*? Of course there is comfort from love. What Paul meant was, "Since there is comfort in love." The Greek word translated "comfort" in Philippians 2:1 was used of a friend coming alongside to speak a supportive word. That fact suggests that Paul meant there was comfort from God's love rather than from his own love for the Philippians. Both the apostle and his readers in Philippi needed to hear the friendly and uplifting voice of God. God's whisper, "Lo, I am with you always," or "As I was with Moses, so I will be with you; I will not fail you or forsake you," defeats doubt. His voice pours love into the wounds dealt us by life. What do you mean, "If there is any comfort in love"?

"If there is any fellowship of the Spirit." What do you mean, *if*? There is plenty of fellowship from and with the Holy Spirit. The Greek word for fellowship is *koinonia*. It describes part-

nership, sharing, and participation in the life of another. Paul knew the Holy Spirit as partner. In Romans 8:26 he described the Holy Spirit as helping us in our weaknesses. He used a word for "help" that literally meant "to take hold on the other side." The Spirit grabs our burdens from the side of heaven and begins to walk as our partner and teammate to carry life's heavy loads with us and for us. What do you mean, "If there is any fellowship of the Spirit"?

"If there is any powerfully felt mercy." Ah, there is no doubt about it! God's mercy is steadfast and sure. So many of the "ifs" of our lives are not in doubt. "If God would just answer this prayer." "If God would only show me His will." "If God would only . . ." What do you mean, *if*? God is answering prayer. God is revealing His will. God is reaching out toward our loved ones. And since there is no doubt, we can build our lives on the certainty of what God is doing for us. Since the statements of Philippians 2:1 were certain, Paul was able to command his readers to fulfill his joy in verse 2. The filling of our joy does not come from "if." Full joy comes from the reality of God's presence with us in every circumstance of life.

For further study: (1) Read Exodus 3:1-4:17. List the questions and doubts Moses raised to God. Summa-

There is no doubt, we can build our lives on the certainty of what God is doing for us.

ize God's response in each case. What do you learn about yourself? About God? (2) Read Joshua 1:1-9. What promises accompanied God's presence? What expectations were placed on Joshua? (3) Ask the Lord to bring the buried questions and doubts of your life to mind. Place each uncertainty before the Lord and ask Him to show you the reality of His presence in that circumstance of your life.

*Scripture quotations are the author's own translation.

Where Luther Stood, Stand We

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

HE HAD MADE THAT WALK countless times, yet as he passed through the streets of Wittenberg, his pace was slower than usual. He seemed to be lost in thought, as if he were debating some great issue in his own mind.

It was October 31, 1517, and as Martin Luther reached the doors of the church, he stopped. Pausing just a moment, as if the debate had ended, he reached into his satchel and removed a large parchment. He looked it over one last time and then nailed it to the door. The parchment contained a neatly penned list of 95 theses, sentence arguments, regarding the current practices of the Church.

Martin Luther had no idea that the spark of his protest would ignite a bonfire that would forever change the character of the Christian Church. His actions on that October day united a host of protesters (Protestants). A great movement to reform the Church was inaugurated, and the ripples of the Reformation continue to this day.

The Reformers protested the substitution of the Church for God. It was taught during Luther's day that salvation rested within the Church alone. The Church, through the clergy, mediated salvation.

Men had also substituted good works for repentance. The Church of

that day taught that a person's salvation came as a result of the activity of God and man. God reached out in love—but man had to respond with good works.

As a young man, Martin Luther believed this, and he gave himself to trying to accumulate good deeds and acts of devotion. But he found no peace.

Then, in July of 1517, Luther was working on a lecture based on Galatians 3. And from his study these words leaped forth to bring new light and freedom to his spirit:

Did you receive the Spirit by observing the law, or by believing what you heard? . . . All who rely on observing the law are under a curse. . . . Clearly no one is justified before God by the law, because, "The righteous will live by faith" (*Galatians 3:2b, 10a, 11, NIV*).

Luther began to see that salvation was neither earned nor bought, but bestowed by grace and accepted by faith.

The picture of salvation prevalent in Luther's day was that of a man trapped at the bottom of a great cavern or well. God through Christ came to save, but He only came part way. It was necessary for man, by good works, to raise himself sufficiently so that God might save him.

But the reformation message was this: Man is at the bottom of a well so deep that he can do nothing whatsoever to get out. But God reaches down into that well, not just part way, but all the way. And He takes hold of man by grace and man takes hold of God by faith and is lifted out of that pit of sin and set upon the rock of salvation.

The Church during Luther's time had also elevated the role of the ministry to the point where the word of man had been substituted for the Word of God. Authority rested with the Church, through the priests, not the Word. In fact, very few could read the Bible. Luther and the other Reformers underscored the supremacy of the Scriptures and the priesthood of all believers and the necessity of people being able to read the Bible for themselves.

In response to Luther's affirmations, the officials of the day arrested him and brought him to an inquiry. As he stood before the religious leaders of that time, he was instructed, "You must recant; you must deny that which you have affirmed."

Luther gave his now famous reply: "My conscience is captive to the Word of God. I will not recant. Here I stand; God help me, Amen."

We continue to need that kind of conviction today, for we face many of the same issues Luther faced: the substitution of religion for relationship, the constant temptation to try to earn

Humankind is at the bottom of a well so deep that they can do nothing whatsoever to get out.

our salvation, and the elevation of man's wisdom over God's word (the rise of humanism, for example).

Though we are not Lutherans, we are among those who affirm the stands he took. So with great confidence in God's Word written and with an unshakable faith in God's love and grace, we declare that where Luther stood, stand we. And may God's grace give us the same strength of conviction.

H

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Herald of Holiness (USPS 241-400) is published monthly by the **NAZARENE PUBLISHING HOUSE, 2923 Troost Ave., Kansas City, MO 64109**. Editorial offices at 6401 The Paseo, Kansas City, MO 64131. Address all correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 419527, Kansas City, MO 64141. Copyright 1993 by Nazarene Publishing House. **POSTMASTER:** Please send change of address to Herald of Holiness, P.O. Box 419527, Kansas City, MO 64141. Second-class postage paid in Kansas City, Mo. Canadian GST No. R129017471.

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Notes from an editor's journal

by Mark Graham, Managing Editor

OLD FRIEND, NEW LIFE

I have known Ben (not his real name) since I was a kid. He and I were Cub Scouts together. We were in numerous classes from the elementary grades to high school.

Ben was (and is) a genius. I have never known anyone who had such a great grasp of science, math, and all of those things that made school days so miserable for most of us.

But Ben was never puffed-up about his intelligence. He studied hard, did the homework, collected his straight-A report cards, and went on about his business.

With this kind of background, you probably would think that Ben's life ended up being a good one. Unfortunately, Ben and I graduated from high school in 1970. In 1970, pop culture was at its height, drugs were "groovy," and all you needed was love (according to the Beatles).

Ben had spent many long nights studying to make good grades. While in high school, I don't think I ever saw him take a drink of alcohol or touch a cigarette. He was a good boy from a good family.

But when he left home to go to the university, some 200 miles away, things got out of hand. Free from parental constraints, Ben got in with the wrong crowd. Soon, not only was he taking drugs, but he was selling them.

I remember pulling the story off of the Associated Press wire at the radio station where I worked. "University Student Arrested." As I read through the article, my mouth dropped. My supersmart, clean-cut, friend, Ben, had been busted.

The good life ended for Ben in the early '70s. He did time in jail. He later married, but the marriage failed. The last time I saw him was at our class reunion in 1980. He was laid back, perhaps embarrassed, because he knew we knew he had messed up.

The other day, I got a phone call at work. "Do you remember a Ben Craddock who went to school with you in Lewisburg, Tenn.?" he asked. I recognized his voice and assured him that I was his old friend.

Ben went on to tell me about what had happened to him during the past dozen years. He was engaged to a fine Nazarene

young lady (whom I know from TNC days). He had found the Lord in a Church of the Nazarene, and was now a faithful attender. Ben and I talked about the doctrine. I knew that with his inquisitive mind he had researched Nazarene beliefs.

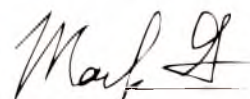
"What I like is the emphasis on holiness," said Ben. "I knew that you and Mike (my twin brother) had attended the Nazarene church in Lewisburg, but I didn't know anything about your denomination. Now that I have studied Wesley, I think that your theology is right on the mark. Besides this, your church is filled with warm, caring persons."

We went on to talk for about 45 minutes. Ben's son is a brilliant student and has been accepted in pre-engineering at a top university. Ben, himself, is a computer program specialist.

Behaviorists tell us we will never escape our past, but I am here to tell you that Ben Craddock is a walking, talking expression of what God's redemptive grace can do to change a life. I'm glad the Church of the Nazarene was there for him when he was searching for answers.

Ben has invited me to stop by to see him next time I'm down home. I plan to do that.

He was a good boy from a good family, but when he left home to go to the university, things got out of hand.



Focused on a Fresh Word from God

Words are drowning us in a sea of meaninglessness.

Words by the thousands bulldoze their way into our lives every day. The sources are television, radio, books, magazines, newspapers, and conversations. The problem is everywhere. Screaming words jarred me this morning as the cook bel-lowed from McDonald's kitchen. "I need another sausage egg biscuit!"

My speaking also complicates the problem. Like other moderns, I talk too much about too many things too often. In our world, it's tough to be still. It's hard to hear.

A fresh, authentic word from Beyond is the only solution for our confusion. The Creator-Savior has something important to say. God has spoken in His special Book, and we need to hear.

That is what Nazarene Bible College is all about.

The Bible stands at the center of ministry training here. We prepare men and women, mostly second career adults, to understand the Bible, to live the Bible, to preach the Bible, and to build Bible-centered churches.

The Nazarene Bible College community sometimes sings Martin Luther's hymn "A Mighty Fortress Is Our God." The verse about the Bible outlines the school's mission:

God's Word is our great heritage

And shall be ours forever;

To spread its light from age to age

Shall be our chief endeavor.

Through life it guides our way.

In death it is our stay.

Lord, grant while worlds endure,

We keep its teachings pure

Throughout all generations.

The Trustworthy Word of God

Like Luther, Nazarene Bible Col-

lege emphasizes the holy heritage And solid dependability of the Bible. Students are taught the meaning of the Bible and how to preach it in light of its historic context. An equivalent of a major in Bible is built into every academic plan, including programs for pastors, evangelists, Christian educators, and church musicians.

T THAT THE WORLD MAY KNOW— THROUGH BIBLE TEACHING

Nazarene Bible College is pleased to be a child of the Nazarenes. But Nazarene Bible College is even more proud to have the Bible at the center of her name and as the foundation of her work. With Luther, we gladly sing, "God's Word is our great heritage / And shall be ours forever."

The Evangelizing, Nurturing Word of God

The Bible is studied at Nazarene Bible College because we believe it is the living Word. This living, liberating Word brings order out of chaos, shines light into moral darkness, and resurrects those who are dead in their sins.

In the study of the Bible, this college allows the Bible to be the vibrant, life-giving Word of God that challenges, inspires, motivates, and shapes students and faculty. In the process, students grow spiritually strong. Moreover, their own spiritual growth makes them eager to tell others. In applying the Word of God to our own lives and in taking it to the world, the NBC family keeps singing another line from Luther's song, "To

spread the light from age to age / Shall be our chief endeavor. / Through life it [the Bible] guides our way. / In death it is our stay."

The Energizing, Creative Word of God

For too many, the Bible has become buried under pious dogmas and chatty clichés. With tired old prejudices or smug ignorance, many secular people dismiss the Bible as irrelevant.

For people like them and like us, the Nazarene Bible College sings another phrase of Luther's hymn, "Lord, grant while worlds endure, / We keep its teachings pure / Throughout all generations." We want the Bible in its purity to burst into modern life like it encountered men and women of history.

In our classrooms and chapel at Nazarene Bible College, we want the ancient Book to become as up to date as tomorrow's headlines. We believe God intended the Bible to be the thrilling answer in a weary world of sin and failure, in a sea of moral headaches and heartache, and in a climate of hopelessness.

Every prospective Christian worker can find Bible-based training at Nazarene Bible College. Newly called people can apply for admission now. Those who have been waiting for years to answer God's call should enroll now. Laypersons who want an intensive study of the Bible can enroll for a one-year course of study. Classes start in November, March, and September. Let's explore the written Word together—that the world may know.

—Neil B. Wiseman

*G. B. Williamson Professor
of Pastoral Development
Nazarene Bible College*



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