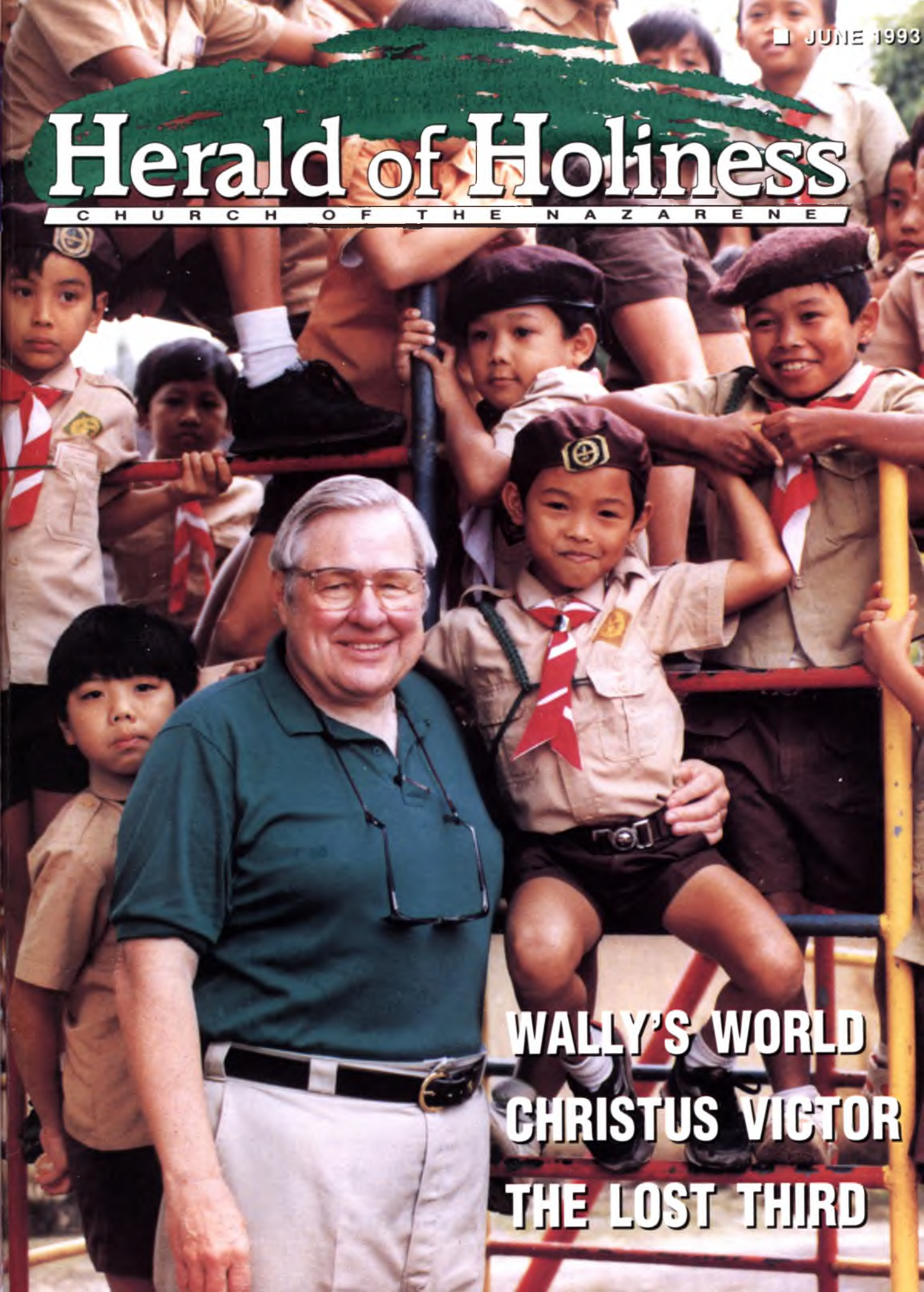


■ JUNE 1993

Herald of Holiness

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



WALLY'S WORLD
CHRISTUS VICTOR
THE LOST THIRD

A GLOBAL CELEBRATION



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23RD

**GENERAL ASSEMBLY
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CHURCH OF THE NAZARENE

**July 21-30, 1993
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Herald of Holiness

CHURCH OF THE NAZARENE

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When a Christian Sins

You have been found out!" That was the message on a note passed to a college student named Rick in psychology class. Rick became so agitated that he had to leave the class early.

What Rick did not know was that the professor was conducting an experiment on guilt. During that semester a note was passed to every student in the class that read, "You have been found out." Five students got so nervous that they had to leave the room. Two cried. One student actually lost bladder control right there in Psychology 101. All of the students showed signs of stress.

All this shows that the church did not invent guilt. The church is regularly charged with creating guilt so that it can market forgiveness. But the church doesn't create guilt—it doesn't have to.

True, false guilt does exist, but most people feel guilty because they are guilty. Most people feel like sinners because they are sinners. These facts bring me to my subject—**sin**. A subject about which, I am sorry to say, I have some first hand knowledge. But the topic of sin is too broad. So, let's narrow the topic to what should or should not be done when a Christian sins.

I remind you that saved and sanctified Christians do not have to sin. But sometimes they do. When that happens, they can easily go right on to total ruin—or they can find their way back to Christ.

A group of believers in a certain church fell into sin. One thing led to another and soon they were practicing the grossest sins of the flesh. When confronted by the pastor, they

denied that they had sinned. That is, they denied that those acts, while they would be immoral for average persons, were not sinful for such spiritually advanced Christians as themselves. They were above all that. Soon enough, they were denying the deity of Christ, and, in the end, they split the church.

Their good pastor wrote an essay to the rest of the believers. He counseled them to learn from the example of these saints turned sinners. He gave them step by step instructions about what to do if they should fall into sin. His essay on what a Christian should do when he finds sin on his hands was so good that God, in His wise providence, has seen to it that we have it for our own spiritual guidance today. We call it the First Epistle of John.

In 1 John 1:5-22, Pastor John uses six "**IF**" clauses to show us what a Christian should and should not do when and if he or she is betrayed into sin. Three of them tell us what we are not to do, three tell us what we should do at such a time.

1. When you fall into sin, do not deny it. In verse 10, Pastor John writes that when Christians sin, "**IF** we say that we have not sinned, we make him [God] a liar."* You see, God says that lying, stealing, swearing, drunkenness, hatred, greed, oppression of the poor, committing adultery, engaging in homosexual activity, and the like are sins! If you engage in such things, you are a sinner! Pastor John mentions no excuses, no exceptions—and that means

you and me.

There are several ways to "deny" our sins. We can trivialize them ("after all, I'm only human"). We can call our sins something else, labeling them as mere frailties, mistakes, or weaknesses. Some folks are quite gifted in mislabeling sins. We can "deny" our sins by ignoring them—pretending that they do not exist. Finally, we can literally deny our sins by insisting that we have done nothing wrong.

2. We can deceive ourselves. In

***T**o confess our sins is to agree with God about our spiritual condition.*

verse 8, Pastor John points out step two on the road to ruin. When Christians sin, "**IF** we say that we have no sin, we deceive ourselves, and the truth is not in us." Notice the progression: first, the sinning believer denies that he has committed sins. He keeps on denying it until he deceives himself into really believing that he does not have a sinful heart.

Sin is both act and stain. In verse 9, John speaks of "sins." But in verse 8, he speaks of "sin" as stain, that is, as a state of sin. "Don't talk to us about having our hearts

O God of Second Chances and New Beginnings

Here I am again.

—Nancy Spiegelberg

cleansed from sin," those pre-Gnostic heretics said to John, "we don't have any inward sin to be cleansed from."

3. Live a lie. When a Christian sins, "IF we say that we have fellowship with him [God] while we are walking in darkness, we lie and do not do what is true" (v. 6). When a Christian falls into sin, he may first deny it, then deceive himself, and finally profess to be walking in the light while walking in darkness. Thus, the road to ruin is complete, as one's whole life becomes a living lie. Nothing could be more deadly. And all these possibilities loom ominously before any of us when we find sin on our hands.

But when a Christian sins, he does not have to follow the road to ruin. He or she can follow the road to full salvation.

1. Remember, you have a Friend in heaven. Listen to Pastor John (2:1-2), "My little children, I am writing these things to you so that you may not sin" [John is making sure that they know that sin is never to be thought of as a normal part of the Christian life]. "But IF anyone does sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the atoning sacrifice for our sins."

Therefore, when Christians discover sin on their hands, they should first of all remember that they have a Friend and Savior in heaven. Rather than denying our sins, we must look to Jesus.

2. We should agree with God about our spiritual condition. Look at verse 9. When a Christian sins, "IF we confess our sins, he

who is faithful and just will forgive us our sins and cleanse us from all unrighteousness."

I love that word *confess*. I don't like to do it, but I like the way the word is put together. It comes from two Greek words. One means "same" or "alike" (*homo*). The other means "word," "speech," or "idea" (*logeo*). The compound word then means "to speak alike," "to say the same thing," "to declare alike." To confess our sins, then, is to speak out our agreement with God about our spiritual condition. "Oh, God, I agree with you—I am a sinner!" is just about the perfect way for a believer who discovers sin on his hands to begin to pray.

There is one more step.

3. Walk in the light.

When Christians sin, "IF we walk in the light as he himself is in the light . . . the blood of Jesus his Son cleanses us from all sin" (v. 7).

The road to spiritual life is quite the opposite of the road to ruin. Instead of denial, self-deception, and living a lie, we are to look to our Advocate and Friend in heaven, agree with God about our spiritual condition, and walk toward the light (not the darkness) and the "blood of Jesus Christ goes right on cleansing us from all sin."

The verb in verse 7 is in the continuous present tense and this tells us that for the Christian who does not deny his sin, but confesses it, the blood of Jesus Christ goes right

on cleansing from all sin. When sin enters the life of a Christian, it can lead to utter ruin. Or, it can be, though grievous, only a temporary interruption of fellowship with the Savior. To deny our sin is fatal, but to confess our sin is to know again the cleansing blood of Jesus that cleanses deeper than the stain has gone.

Dark the sin that spoiled our nature,
Long the distance that we fell,

*If we look to our Advocate,
confess our sin, and walk in
the light, the blood of Jesus
Christ goes right on
cleansing us from all sin.*

Far removed from hope or heaven,
Near to deep despair and hell.

But there was a fountain opened,
And the Blood of God's own Son
Purifies the soul and reaches
Deeper than the stain has gone.¹

One of my favorite Christian poets is Nancy Spiegelberg. Her three line poem is a wonderful prayer for any believer who has discovered sin on his or her hands:

*Oh God of Second Chances,
and New Beginnings
Here I am again.*

*All scripture quotations are from *New Revised Standard Version (NRSV)*.

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Unto Your Mission Be True

BY EUGENE L. STOWE, GENERAL SUPERINTENDENT

Two years after I was born, George S. Schuler wrote a gospel song which would become a favorite with Nazarenes. It was entitled, "Make Me a Blessing." The recurring prayer is that those who have been so richly blessed by God would be made a blessing to the weary and sad, and the helpless and hopeless. The last stanza concludes with this exhortation, "Unto your mission be true."

In the annual report of the Board of General Superintendents to the 1993 meeting of the General Board, our historic mission was reaffirmed in this statement:

The Mission of the Church of the Nazarene is to respond to the Great Commission of Christ to "go and make disciples of all nations" (Matthew 28:19) with a distinctive emphasis upon the doctrine of entire sanctification and the propagation of Christian holiness as set forth in the Scriptures.

The report continued: "This mission justifies our existence. Any deviation from or neglect of it compromises our God-given responsibility to advance His kingdom by calling our world to be holy as He is holy. The final benchmark of the success of our enterprise will be our faithfulness to this mission."

But missions are "just for missionaries," someone says. Right. But who are missionaries? "Persons sent out by the church to make converts in a foreign country." That "foreign country" may be Africa or India. But what country is more foreign to Christianity than the United States—millions of

unborn babies sacrificed on the altar of abortion every year—thousands of homosexuals flaunting their sinful conduct under the guise of "an alternate life style"—drug addiction that has reached epidemic proportions—one of every two marriages ending up

We must find ways to make our missionary enterprise in North America both mission-driven and market-oriented.

in divorce court—no prayer or Bible reading permitted in our schools. "Christian America" is a far cry from New Testament Christianity!

While we send out missionaries to 105 nations, every American Nazarene is commissioned by our Savior to go and make disciples, too. And Mrs. C. H. Morris' "marching song of the Church of the Nazarene," *Holiness Unto the Lord*, reminds us that full salvation is to be our "watchword and song."

In this missionary enterprise we are to be both mission-driven and mar-

ket-oriented. If the primary concern is "what will sell" then our mission will be fatally compromised. The other side of that coin is that inability to relate to the real needs of people will just as surely result in a failed mission. Our church must be user-friendly. Millions of Americans in what Peter Wagner calls the "pagan pool" have desperate needs—alcoholism, divorce, single parenthood and many others.

Experience is proving that many will respond to support group ministries which speak directly to their problem areas. Others are responsive to contemporary music and preaching which is directed to special areas of need. One pastor dresses up for two traditional Sunday morning services with Wesley hymns and messages to match. For the third service he dresses down to a sweater and sport shirt, sings choruses, and communicates gospel truth geared to the needs of the hurting. Another has introduced a Saturday night "seeker service" complete with guitars and messages geared to "baby busters." Both churches are reaping a spiritual harvest which they had not seen with "regular" Sunday services.

Our message must not change, but our methods must be open to new ways to tell the old, old story and make disciples of all nations—including America.



Foundations of the Faith in Philipians

Supported by the Spirit



*For I know that this has happened to me for my deliverance through your prayers and through the support of the Spirit of Jesus Christ (Philipians 1:19).**

I grew up expecting to support myself as soon as I became an adult. My parents deny having ever said that they would kick me out of the house at 21. They probably didn't say it that way, but I got the idea that maturity was directly related to independence. The desire for independence has often conflicted with the real values of my life. Until I finished seminary, my wife provided the majority of our financial support. More importantly, I discovered that emotional independence did not build the kind of marriage and family I wanted. Most importantly, I discovered that spiritual independence was a sign of immaturity and led nowhere.

The apostle Paul understood spiritual maturity as well as any writer of the New Testament. He also depended on Christ and on his fellow believers. As he wrote Philipians, he seemed uncertain about his future. He was in prison. The imperial decision whether Paul would live or die would soon be handed down. As he contemplated such difficult circumstances in his life, the apostle wrote in Philipians 1:10, "I know that this has happened to me for my deliverance." Paul's confidence is clear.

The word "deliverance" was used in many ways in first century Greek. One of the meanings of the word was "health." It is possible that Paul meant that his imprisonment and trial would turn out for his health and well being. However, imprisonment in the Roman Empire was so harsh it seldom led to better health. The word "deliverance" can also be translated as "salvation." Paul may

have believed that his circumstances were a necessary part of God's long range plan to save him. It is more likely that his sufferings were part of God's plan to save the world. However, it is most likely that Paul simply believed that he would soon be released.

Whether he was thinking of release from prison or of eternal salvation, the apostle understood that the outcome did not depend on himself. His deliverance would depend on the prayers of the Philipians and on the support of the Holy Spirit. All Paul's letters mention that he prayed for the people to whom he had written. He knew he needed the prayers of his congregations also. Paul never requested prayer to be comfortable or enjoy the external trappings of success. He always asked his readers to pray that he be faithful and effective in ministry. The apostle believed that prayer would influence God to bring about changes in events to accomplish his divine will. Paul depended on his churches to fulfill the ministry of prayer for his effective communication of the gospel.

Paul also depended on the "support of the Spirit." It is possible to understand the Greek text to mean that the apostle was depending on God's support in his life, which consisted of the gift of the Holy Spirit. More likely, Paul meant that the Spirit would provide the support necessary to release him. The word "support" had a fascinating range of uses in Greek. It was used to describe the provision of support for a spouse. It was used in medicine to describe the supporting role of ligaments. In Greek drama, it referred to

donations of a wealthy patron to hire a chorus to perform in the drama. Paul understood that the Spirit would supply him with the courage and strength to faithfully proclaim the gospel. He also expected the Spirit to provide the impressions and thoughts that would lead the court to release him.

Most of us do not face circumstances as difficult as Paul's imprisonment. Whatever our difficulties may be, we do not face them alone. We are dependent on the prayers of each other and on the help which the Holy Spirit provides us. His support will enable us to be faithful to God's will for our lives.

For further study: 1. Read Ro-

Spiritual independence is a sign of immaturity.

mans 15:30-33 and 2 Corinthians 1:9-11. What did Paul ask his readers to pray for in these verses? How do his requests compare to your prayers? 2. Read Romans 8:1-39. List the ways these verses say that the Holy Spirit helps believers.

3. In what areas of your life do you most need the support of the Spirit and the prayers of fellow believers? Ask the Spirit today for his support. Contact another Christian and ask him or her to pray for you.

*Scripture quotations are the author's own translation.

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

H



Happy Father's Day, A. Milton

As we approach Father's Day on June 20, I would like to tell my grandfather (Dr. A. Milton Smith) how much he is loved and respected by his entire family.

He was saved at 16 and has followed the Lord ever since. He served in the Nazarene church as a pastor and district superintendent for over 50 years.

My grandfather is a long-standing subscriber to the Herald of Holiness, and I'm sure he will see this.

Dear Papa Smith:

Your faithful Christian witness, your love and kindness, and incredible generosity truly reflect Jesus Christ in you. We all love you so very much and thank God for His wonderful work in you.

I'm grateful that you passed on to me the faith of the Lord Jesus Christ. "Thanks be unto God for his unspeakable gift."

May our gracious Lord continue to richly bless you. Have a Happy Father's Day.

*Love, your granddaughter,
Jean*

Capital Punishment

I'm sure John W. Dally's "A Pastor Looks at the Death Penalty" springs from a heart full of love for the unsaved; however, be that as it may, I can't understand how he—as a pastor and a Christian—can make the assertion that he "can find no teachings in the New Testament that justify the death penalty."

Surely, Rev. Dally's read the 13th chapter of Romans wherein Paul refers to the civil ruler thusly: "He is the minister of God to thee for good. But if thou do evil, be afraid; for he beareth not the sword in vain: For he is the minister of God, a revenger to execute wrath upon him that doeth evil." I—and commentators such as Adam Clarke and Matthew Henry—understand this passage as legitimizing the civil use of capital punishment when occasion demands.

And while I must concur with Rev. Dally's observation that "we do not live in a theocracy," I nevertheless must remind him that Paul didn't write his letter to the citizens of a theocratic society, but to men and women living in a notoriously godless empire.

*William Gebby
Indianapolis*

Capital Punishment and Forgiveness

August 23, 1959, person or persons unknown took the life of my father. To this date his death is unsolved. I carried for about 32 years a lot of hate, fear, and anger. I managed to justify my feeling through the Bible and other well-meaning Christian friends. Two years ago I reached a turning point in my life. I realized that Jesus forgave them who put Him to death and also another next to Him. I realized the significance in my life. I did a 360° turn on capital punishment. The fear and hate, also anger, it all left the night I spoke at my church. It was important to me and my salvation to make it public. I forgave those or the person

who killed my father! I now praise God for opening my eyes and, most of all, for peace I have now!

I know now that two deaths is like two wrongs; it makes nothing right!

*William E. Burr
Grand Island, Nebr.*

Wrongful Death

I was favorably impressed with "A Pastor Looks at the Death Penalty" by John W. Dally (April 1993).

In 1960 when I was in college, I was assigned to speak on either the pro or con of the death penalty. I felt strongly opposed to the death penalty, so chose the con side. In my extensive research in preparation for my speech, I was appalled at the great number of times jurors had wrongly meted out the death penalty to suspects who, years after their executions, were found innocent because of deathbed confessions by the actual murderers! I am certain that Christ grieved over that. I am sorry that through the years I lost that card on which I had listed the dates and number of times juries had been wrong!

*Dorothy Boone Kidney
Washburn, Maine*

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THE FAMILY ALBUM

Adventures in Christian Parenting



Father, Son, and Insect Repellent

BY JERRY AND LYNDA COHAGAN

It began like any other typical day. Chase came bounding down the stairs from his room at 6:45 A.M. on the dot and began pulling the comforter off of me. "Come on, Daddy. I need bwefkas . . . now!" I stumbled to the kitchen and unceremoniously dumped a banana and some Cheerios into his Noah's Ark bowl and headed for the shower. "Wait, Daddy! I need to pway." Oops. Through half-closed eyelids, I watched Chase fold his hands and thank God for each and every individual Cheerio in his bowl. By the time he reached "Amen" I was almost awake.

I love spending the days with my son. Since Lynda teaches school, and my work usually is on weekends, I get to be Mr. Mom during the week. And I love it! Most days, that is. Then along comes one of those days that makes me question the whole idea of raising kids.

About mid-morning, I was sitting at my computer (just like now) trying to work, when suddenly I realized it was much too quiet. I hadn't been interrupted by Chase for over 15 minutes! Something was definitely afoot. As I opened the study door, I could hear Chase whispering in the living room. I tiptoed to the edge of the stairs and peeked around the corner. Greeting my eyes was what looked all the world like the testing of an atomic bomb: an enormous billowing mushroom-shaped cloud of fine white powder. At ground zero was my two and a half year old boy; seated on his knees, holding the jumbo container of baby powder upside-down over his head, vigorously shaking it while whispering "I working hard . . . this is good work." I'm sure he knew that he was gonna pay for his "good work," so he must've thought *Why not go*

hog wild? When he'd gotten what he considered a sufficient mound of powder piled up before him on the carpet, he gently set the powder down, buried his head in the mound and blew for all he was worth. Then he started all over again. Needless to

Soon enough I won't be able to scoop up my son in my arms and wash away his hurt.

say, his punishment was meted out swiftly and with authority . . . right after I grabbed the video camera and captured the moment first. (After all, if I win the \$10,000, I'll be sure to tithe 10 percent.)

About an hour later, while I was still vacuuming all the furniture and throwing open all the windows in the house, I heard a piercing scream from the kitchen. I've learned the difference between Chase's "I'm gonna get some mileage outta this" wail, and his "I'm in immense pain!" scream. This was indeed the second kind. I rushed to the kitchen to find Chase rubbing his eyes, while laying at his feet was a little pump bottle of insect repellent. I grabbed him up in one arm and turned the water on in the sink with the other, laid him out on his back on the kitchen counter, and shoved his face under the tap. For

some reason, this didn't sit too well with Chase, and he began screaming, "It's all better! It's all better!" while turning his head from side to side. Of course, I knew the water needed to go in his eyes and not his ears, so I pinned his head down between the breakfast dishes in the sink and held his eyelids open. After about 10 minutes (which felt like an eternity), Chase blubbered in my arms while a nurse tried to reassure me on the phone that I'd done the right thing. It had been a rough morning. I decided we both needed a nap in order to regroup for the afternoon. So, together, we lay down on Mommy and Daddy's bed. It wasn't long before Chase was snoring deeply, not a care in the world, looking like innocence personified.

I know that men can't carry a baby to term and experience whatever prenatal bonding is. But I knew that lying there next to my son, wrapped around him like a big C around a little c, was the closest I'd ever get. I know there will be days soon enough when I won't be able to scoop him up and wash away his hurt. And soon enough he will no longer hold his arms out and say, "I need a big hold, Daddy." So I will count these moments precious. And I will bury my nose a little deeper in his hair and smell the mischief of baby powder and insect repellent. It is in these moments that I thank God that we have kids. Because, even when it's really messy, being a dad is really good.

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

“I’ll be the biggest nobody in class next week if you don’t buy me this shirt.”

DOES YOUR CHILD HAVE THE “TOO MUCH” SYNDROME?

BY DEBRA FULGHUM BRUCE

Before my children could speak for themselves, I had heard that most children always wanted what they didn’t or couldn’t have. I just knew my children wouldn’t be this way. Now, after parenting three children, I know the true symptoms of the “too much” syndrome. I also have a good handle on how to treat this problem.

Take my middle daughter, for example. When she was in fifth grade, it seemed like whatever she wanted, her friend, Mandy, already had. Brittneye wanted designer jeans; Mandy had three pairs. Brittneye longed for a

room of her own; Mandy was an only child. Brittneye yearned for boys to call each night; Mandy “went out” with a different boy each week. This constant desire for things she did not have made life miserable for her at age 10—and for the rest of the family.

Now that Brittneye is 15, we look back on the days of “I want and I have to have . . .” and laugh together. She now establishes her own goals and the trends she feels comfortable with. She admires the clothes of others, but takes pride in her unique wardrobe. She would like to “party” all weekend like some of her peers, but doesn’t. “I hate feeling tired and

unprepared on Monday morning,” she tells me.

Getting through the peer pressure and envy that overwhelmed Brittneye in later childhood was difficult. My husband and I listened to her whims and desires, but remained firm in our personal limitations.

Does your child have the “too much” syndrome? Do you add to this demand of acquisitions by providing him or her with every voiced desire?

According to one pastor, children in America today have been given far too much by insecure, doting parents. “I don’t mean just material items when I say ‘too much,’” this pastoral counselor said. “I see many children being given too many choices in life by well-meaning parents; parents who care so much they would go to the ends of the earth to provide for their child’s wants and needs.

“This doesn’t mean that giving to children is all wrong, for every child has basic needs we must fulfill as loving parents. But giving more than a child needs, or with the goal of making him or her happy for the moment, or just to keep up with peers is out of line with our Christian way of life. This is also detrimental to the child, as he or she may not be able to afford this extravagant life-style when it comes time to leave home. This could lead to feelings of self-doubt and frustration.”

Let’s look at several problems many parents face in raising children with the “too much” syndrome.

1. Giving the child too much fun and excitement.

Children who have fun all the time begin to feel that life is simply for play and pleasure. A neighbor shared, “Our home is just like one big party! The kids have friends spend the night every Friday night, and some friends don’t even go home until Sunday afternoon. Jack takes everyone out in the boat all day on Saturday, then we order pizzas for the gang that night. After that, we stay up until past midnight watching videos on the VCR.”

What my neighbor didn’t share was that her children did not have any home responsibilities or chores, and the family rarely makes it to church because everyone is exhausted on Sunday morning. She also complains regularly that her children do

poorly in school. "Maybe the teacher just isn't fun enough," she questions.

Children who experience life as one big party take this unrealistic attitude with them to school when they leave home. They are the ones who suffer when they realize that not all of life is pleasure; some work is routine, mundane, and necessary.

2. Allowing the child to watch too much television.

Television is a natural form of entertainment for just about everyone. The action on the screen can keep the interest of any child. But does a constant diet of watching sitcoms and cartoons honestly benefit our children?

Sherry, an elementary school teacher, said, "I can tell which kids in my class watch too much television on the weekend. They seem dull and listless, like their creative prowess has been drained and not refilled. These are usually the same students who do poorly on standardized tests and who lack social skills. Why should they? They have not interacted intellectually all weekend."

While it may seem easy to allow children to keep company with the television, it is often one more stumbling block in the child's maturation and development.

3. Giving kids too many clothes, toys, and gadgets.

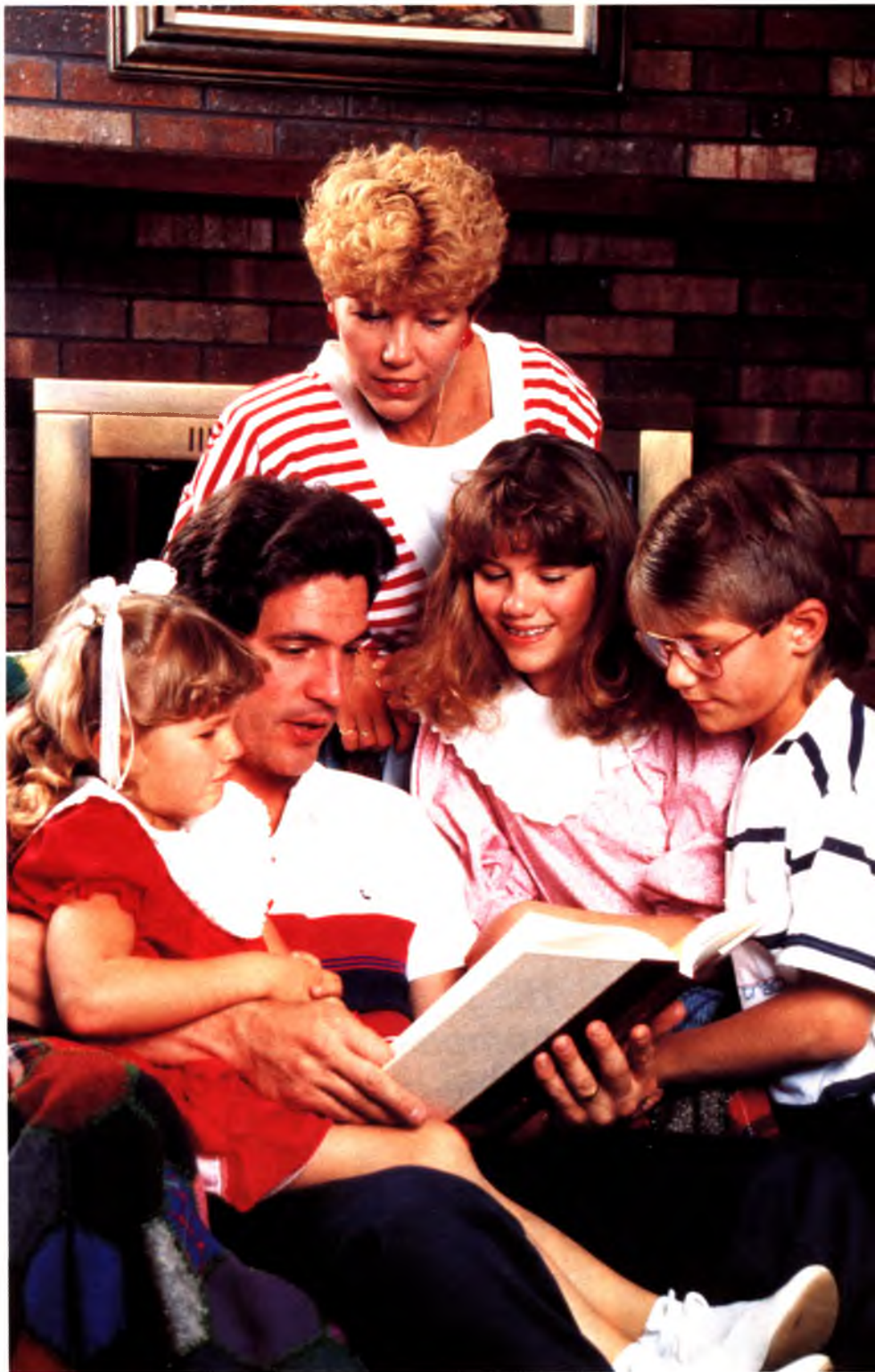
Isn't it easier to provide your child with what she desires? I know that on a tiring shopping trip with three, it is sometimes simpler to just give in, allowing them to have whatever they are clamoring for.

I overheard an argument between a woman and her daughter recently while shopping. "Everyone has these shirts, Mom," the child whined. "I'll be the biggest nobody in class next week if you won't buy it for me."

The mother looked distressed, but wearily pulled out her charge card and said, "Well, if everyone has it, go on and get it."

I have to constantly remind myself on these shopping trips, if everyone has jeans with huge holes in them, would I still want my child to wear them? Of course, I purchase some trendy clothes and some clothes with labels, if they are reasonably priced.

continued on page 29



Jim Whitmer

If you lust after a car like Jerry's and a dress like Sharon's, your children will think that sort of thing is acceptable adult behavior.

Year after year, Wally Erickson, president of Compassion International, invests more than \$2 million in Nazarene children around the world. Last year, Nazarene children in Bolivia, Brazil, Colombia, the Dominican Republic, Mexico, Ecuador, Guatemala, Peru, the Philippines, Los Angeles, Arizona, and Haiti were the objects of 171 Compassion International projects. More than 14,000 Nazarene kids received the benefit of \$2,071,288 of Compassion, Inc., funds. Bolivia alone was recipient of \$769,000 in support of 64 projects for Nazarene children and youth.

Typically, the monies go to support Nazarene schools, Nazarene student centers and what Compassion International calls Family Helper Projects.

*His is a world with children,
compassion, and Christ
at the hub.*

WALLY'S WORLD

BY WESLEY TRACY

Photos provided by Richard H. Heeren





tion with congregations—we never develop competing institutions. We don't compete with or replace General Budget giving. We try to fill needs that the General Budget usually is not designed to meet."

Wally's World Is a World of Children

The mission statement of Wally's organization says that its purpose is "extending love and compassion, by ministering to needy children, releasing them from the bondage of poverty and enabling them to become fulfilled adults by nurturing such children through support, education, training, and guidance to be Christian in faith and deed; be responsible members of their families, churches, and communities; [who are able to] support themselves and share with others in need; and, maintain their physical well being."

Wally has always been interested in ministering to children and young people. As a youngster, he became involved in scouting. As a teenager, he spent every summer working in Boy Scout camps.

Wally still loves scouting. "I have all the highest ranks in scouting," Wally told me when I visited his of-

The most precious commodity that the poor possess is their children.

fice in Colorado Springs. "I'm an Eagle Scout with 45 merit badges. I have the highest rank in Sea Scouting, and in Explorer Scouting."

Most of his adult ministry has been dedicated to children. After graduating from Olivet Nazarene College (ONU), he went to Nazarene Theological Seminary. During his seminary years, he planted a Nazarene church in Butler, Missouri.

The church at Butler got started with kids. As Wally and Mary were moving into a house in Butler, three boys noticed them carrying in scouting gear—tents, packs, and canoe paddles, etc. The boys said to Wally, "Boy, you must really like to camp."

"I love camping," Wally replied. "By the way, boys, do you go to Sunday School anywhere?"

"No," they echoed.

"I'll make you a deal. You be here Saturday morning, each of you, with two matches, two slices of bread, two eggs, two slices of bacon, a number 10 tin can, and a knife. Nothing else. We'll go out into the woods and have a real camper's breakfast. Your part of the deal is that you go to Sunday School with me the next day."

To make a long story short, one year later, the Butler Church of the Nazarene was organized. "I think we had about 28 charter members," Wally said, "all of them aunts, uncles, grandparents, parents, and siblings of those three boys I took camping."

Wally explains, "We are not a relief agency. We do not plant churches to compete with missionary churches. We support, we don't compete."

"We designed our ministry," Wally says, "to serve children who are already in touch with or can be reached by evangelical churches and schools. We only work with evangelicals—those who preach the gospel of Jesus Christ as the answer to our human predicament."

"Further," Wally explains, "we only work in affilia-



Wally and Mary Erickson with one of their sponsored teens in Indonesia (above).

Wally with a Compassion sponsored Korean girl (left).

rean children in need. Wally and Mary worked for four and a half years in Korea. They then returned to the U.S. for a short time before Wally pioneered Compassion International's work in Latin America.

After all these years, Wally still believes that children should be the primary target of humanitarian and evangelical ministries. "Many adults have already made decisions that will affect them negatively, they will have to ask for grace just to endure or survive," Wally said. "But kids are still formative, pliable, they are still open. They are innocent, their faith is simple. Working with them you can redeem a whole life."

"I tell you, Wesley, it's a lot better to work on the preventative side than on the *curing* side of human problems."

Wally believes that many churches and missionaries have done things upside down and backwards. They think they have to win wage earning adults so the church can pay its way. Wally thinks this is a dramatic mistake. "All humanity is exactly the same," Wally says. "People everywhere are exactly, exactly the same at one point. And that is that if you take an interest in their children, you have the attention of mom and dad. A famous book says 'A little child shall lead them.' I'm telling you it works all over the world—Africa, Asia, Haiti, Korea."

Wally's World Is a World of Compassion

You are not around Rev. W. H. Erickson very long until you know that you are in the presence of a tender-hearted, deeply spiritual Christian who loves God—and children. I wouldn't be surprised if his favorite song is "Red and yellow, black and white, they are precious in His sight, Jesus loves the little children of the world."

As Dr. Don Miller, a Compassion International staff member told me, "Wally is a beautiful guy who will

Wally went on to pastor Nazarene churches in Archdale, North Carolina, Winamac, Indiana, and, at age 33, pastored the largest church on the Northwest Indiana District, First Church of the Nazarene, Hammond, Indiana.

But Wally could not get away from a burden to minister to needy children. "I discovered that kids sitting on the back pew turned me off when I preached. But when I took those same kids and put them in a camping situation, they listened with all their hearts," Wally said. "I had some wonderful conversions and heartwarming successes in that kind of ministry. Frankly, Wesley, as a pastor, it seemed like I spent most of my time pouring glue into the congregation to keep things from falling apart. That wasn't my spiritual gift, but working with children and young people in informal settings was. I said to myself, 'That's what I want to do.'"

So in 1967, Wally teamed up with a small operation in Chicago called Compassion, which worked with Ko-

never stand up and wave his own flag. In a quiet, godly, disciplined way, he's made a real difference in my life. And, he has made a difference in Compassion—his compassion is what fuels Compassion."

Wally joined Compassion, a tiny organization, in 1967. In 1974, he was made vice president, and in 1975 Wally became president. The ministry has grown steadily under Wally's gifted administration. Compassion International now has 411 employees worldwide, plus several hundred volunteers. The 1993 budget is \$50 million. Since 1958, some \$350 million has been channeled to some 1.5 million children in some 32 countries of the world.

Compassion does not build its own churches or schools, rather, it works with existing churches, schools, and other evangelical institutions assisting them in ministering to children and youth. Their principal methods include supporting church schools, student centers, child sponsorship, and Family Helper Projects.

Many Nazarene children benefit from Family Helper Projects. These are cash grants given to poor families who want to send their children to school. Many Nazarenes are being educated through this ministry. For example, 37 Nazarene families in Bolivia (as of January 1992) are in Compassion's Family Helper Projects.

When I asked about a typical Compassion operation, Don Miller and Wally Erickson told me about Kibera. Kibera is one of the largest and foulest slums in all of Africa. It lies just a short distance from the bustling and tourist-filled shops of Nairobi, Kenya.

Most Kibera residents live in one or two-room mud huts with tin roofs. A few pit toilets are scattered around the area, but to walk to school or go to the store, children have to jump over several open sewage ditches. Water is scarce and has to be purchased at four cents a pail. There is no electricity, and at night the light from kerosene lanterns filtering through the smoke of thousands of charcoal fires creates an eerie, smoggy glow.

In the middle of this sprawling sea of humanity is the Kibera Church of God. In 1987, the church was struggling. The Sunday School averaged 25, and some 100 adults attended church services. The pastor had a vision for reaching the people, but lay leadership and expertise were lacking. In November of 1987, the Kibera church formed a partnership with Compassion.

The joint Compassion/Kibera church program had several key elements.

1. The Saturday Bible Club

They wanted to address first the spiritual needs of the children. A Saturday Bible Club was begun with lots of incentives for regular attendance. Bible memory, singing, drama, and solid Bible studies and stories gave the children lots of opportunities to learn about Christ. Parents were invited to some functions for them as well, and it wasn't long before many children invited Jesus into their hearts.

2. Help with School Work

The next priority was to be sure the children were in school and that they had the help they needed to stay in school and progress. Help with clothing, books, supplies, and other essentials—yes, even lanterns—got them started and made home study possible after hours. Crowded classrooms and poorly trained teachers meant that most children really had to struggle to pass year-end exams—extra help with homework was a must. Volunteers began tutoring as a regular part of the program; soon regular reports were developed explaining any special educational needs and progress of all Compassion-sponsored children.

"At that point, people all over the world are exactly the same—I mean exactly the same."

3. Health Monitoring

It was also important to maintain the children's health. A Church of God missionary nurse helped out early on to screen all the children, arrange treatment for those with problems, and begin regular health checkups and health training. And even though the project couldn't provide food for the children during the week, they felt it was important to provide a nourishing hot



In Zaire, Wally speaks to a group of children enrolled in a Compassion partnership program.

lunch for the children on Saturdays. The mothers signed up on a rotation basis to help out with the cooking, and the program was underway.

4. Parents' Meetings

The Church began communicating to the parents through regular parents' meetings, and gave them an opportunity to give suggestions as to how the program could be improved. Activities and learning opportunities were prioritized with their input. Many parents began to participate regularly. They were very instrumental in articulating the problems and suggesting possible solutions, as well as participating regularly in cooking, in



Wally Erickson with a Boy Scout troop sponsored by Compassion in Bandung, Indonesia (above).

Dr. Phyllis Perkins of Nazarene Bible College presents a plaque to Wally Erickson on behalf of the Board of General Superintendents of the Church of the Nazarene. The plaque reads: The Board of General Superintendents of the International Church of the Nazarene expresses its deepest gratitude and sincere appreciation to Rev. Wallace H. Erickson, President of Compassion International, for his tremendous support of and partnership with the Church of the Nazarene in serving needy children throughout the world (upper right).

Wally Erickson visits with two boys sponsored by Compassion in Thailand (right).



the community cleanup campaign, and in various other activities.

5. Home Visits

Personal visits by volunteers and church staff to the children's homes became a part of the program, too. This helped in developing case history files on each child with particulars about his or her home, individual needs, school grades, Saturday attendance, and other information.

6. Learning Opportunities

Supplementary programs were arranged during the week, focusing on tutoring and Christian education. The results were impressive: In 1988, nine sponsored children placed number 1, 2, or 3 in their classes. By 1992, 65 of the program children placed 1, 2, or 3.

In addition to formal schooling, programs were also developed for nonformal education. Children visited places like agricultural farms, the animal orphanage, manufacturing industries, and made a trip to the coast to visit sister projects, compete in football, volleyball, and other sports.

Hands-on training in safety, accident prevention, first aid, as well as information regarding hazards around the village, helped cut down on minor injuries. Some older children have participated in sewing and tailoring classes, cooking, rabbit raising, and other useful skills. And, children's homes have been equipped with blankets, mosquito nets, mattresses, towels, wash basins, and other things to make their lives more clean and safe.

7. Church Growth and Sound Development

Vacation Bible Schools were conducted during school vacations, Bibles were distributed to all children, and a small religious library was established. A children's choir was established with drums and flutes and other instruments purchased with Compassion funds. Bible drama, memory verses, and community witnessing became a regular part of the program. Children were becoming disciples and, not surprisingly, the church began to grow. Presently, 176 children are registered in the Compassion program at the church, and more than 200 regularly participate in various activities supported or spun-off by the program.

While the emphasis at Kibera has been on ministering to the children, adults have always been included. Church membership has mushroomed to nearly 700, and more than 300 children now regularly participate in the Sunday School. Church records show that 120 of these children and 46 other Compassion-sponsored children have come to Christ since the child development program began in 1987.

There is not space and time enough to tell all the stories that Wally and Don passed on to me. Suffice it to say that in 1992 precisely 14,018 Nazarene children around the world got Compassion support similar to that of the Kibera project.

Compassion is doing more work these days in North America. Dr. Ron Benefiel and Los Angeles First Church of the Nazarene are currently in partnership with Compassion to minister on the "mean streets" of L.A. Compassion makes a monthly contribution to the street kids ministry of Benefiel and Jeff Carr. Compassion also donated \$10,000 toward a street ministries van. The ministry is succeeding. Even as you read this, eight young people from the riot torn streets of Los Angeles are finishing their first year at a Nazarene college. "Working together, Dr. Benefiel, Compassion, and another agency selected eight young high school graduates," Wally Erickson said, "and we have provided a scholarship grant for them to go to a Christian college. All but one went to Northwest Nazarene College, I think. NNC provided some sort of matching scholarship."

Wally's World Is a World of Service to Christ

Wally's world is a world of children, a world of compassion, and a world that has Christ at the hub.

As a young man, Wally once tried his hand at selling insurance. He was a bell ringing success. He was headed

for the "Rookie of the Year" award and toward the "millionaires round table." What if Wally had stayed in the insurance business? He could have spent his life buying sports cars, fur coats, and palatial homes.

But something happened. Wally was raised in Illinois by good parents, but they were not church people. Two of his uncles, however, were Nazarene preachers. They encouraged his parents to send Wally to Olivet Nazarene College. "Two weeks after I arrived, the fall revival came along," Wally said. "I went to the altar—and I was wonderfully converted. I mean it was a life changing experience! I mean a 180 degree turn. Talk about a 'new creature in Christ Jesus'—it happened to me."

And, to borrow a line from poet Robert Frost, "that has made all the difference." It made all the difference in Wally's world, all the difference to 1.5 million of the world's needy children.

In September of 1993, Wally Erickson, 65, retires as president of Compassion International. We stood in the parking lot at his office. I was about to get into my rented car. I said to Wally, "It must be good to step into retirement knowing that you have done some good in the world."

Wally's eyes teared up, "It is, Wesley, it is. But it would have been a lot different except for the grace of Christ." H

"The standards of the church were not difficult for me to embrace. They were already my standards of moral conduct."

Who Could Say a Sufficient Thank You?

My personal friendship with Wally Erickson goes back to 1976, when he visited Haiti. I was a first term rookie missionary, and Wally was the new president of Compassion International. I remember having a long and very personal conversation with Wally at a local hotel in Port-au-Prince, Haiti.

It was that conversation that gave me an intimate insight into a great man of God. Wally Erickson has no pretense. He is a down to earth man of God, who says what he means, and does what he says. I treasure his friendship.

Over the past 16 years that I have known Wally, he has never changed. During all of those 16 years, I have been privileged to work closely with him and with the organization which he directs. For the first eight years, I was the field missionary in Haiti who had responsibility for utilizing the one-half million dollars of educational assistance which Compassion International provides to the children of Haiti via the Church of the Nazarene school system. More recently, my working relationship with Wally has been with him as head of Nazarene Compassionate Ministries, which gives guidance to the more than \$2 million of annual assistance which Compas-

sion International provides for the development of Nazarene young people around the world. No one person will ever be able to say a sufficient thank you to Wally Erickson and to Compassion International for all that they are doing for developing Nazarene educated young people around the world. But at least this little tribute is a start in the right direction.


I know that Wally has received many accolades and awards from many organizations. In fact, the Board of General Superintendents recently awarded Wally with a plaque of appreciation. However, whenever I have visited Wally's office, the office of President of Compassion International, there was one "award" that always caught my eye. It is Wally's ordination certificate from the Church of the Nazarene. I have been so proud to know Wally, and to know how much he loves the people called Nazarenes.

Thank you Wally, thank you for being my friend personally, and for being a friend to literally thousands of Nazarene educated young people around the world who would never have been able to attend school had it not been for an obedient Christian gentleman named Wally Erickson.

—Steve Weber

TWO BITES FROM THE APPLE

BY ROBERT I. BRANDT



"God, I want to trust you, but I just don't understand."

Ominous clouds hugged the treetops. The stiff wind funnelled icy air between the buttons of my trench coat, wrapping my torso in a bone-chilling shiver. Here in the rolling hills of western Pennsylvania, even nature seemed to be spewing out its wrath of resentment.

I stood stunned, staring at the gaping grave that waited to swallow eight-year-old Robbie, my oldest son. It seemed so crude, so heartless—the rocks and dirt just waiting to cover him up.

My feelings fired off wildly, like bullets ricocheting through my whole body, until my emotions finally fell numb.

As the casket descended, my mind filled with images of Robbie. Jumping with glee at home plate after his first home run. Grinning broadly as he triumphed over me in a recent game of checkers. Pulling our twins for a ride in his red wagon. Once again Robbie was peering down at me from our backyard tree house with a sheepish grin—his mouth bulging with secret cookies.

Another movement of the casket jolted me to attention, as the half-visible box slipped rapidly from sight. My fantasy of Robbie someday becoming a surgeon, like me, sank into the hole with his casket. Its decorations seemed cheap and meaningless—even repulsive—and unworthy of the moment.

In utter despair I gazed through the dark overcast toward heaven. Heaven seemed faint and far away. But its promise offered a shaft of light: the hope I would see Robbie again—a reason for living today.

Robbie packed a lot of punch into his eight short years. His first battle was just to be born. Robbie came through birth a bit bruised; other problems led to surgery before he was three days old. But he bounced back strong.

When he took his first wobbly steps, his staid, medically trained parents almost went bananas, as if no child had ever done it before.

While we lived in France, he attended the local French school, and

a neighbor described his French as “absolutely native.” Only his military-style haircut revealed his American roots. Robbie couldn’t resist the aroma of freshly baked French bread and loved to nibble bite-size chunks on his way back from the bakery.

By third grade, we had moved to Pennsylvania and enjoyed engaging father-son talks and highly spirited wiffle ball games.

On Halloween he went trick-or-treating; he spooked the neighbors and was treated to some juicy red apples.

Next, we stacked the winter’s



***Couldn't God
have granted him
just one more step
so he could be
here beside me?***

firewood in the basement together. He learned how to stack it well, so the pile would stand solid and straight. His eyes searched my face for approval, saying, “Feel this one Dad, solid as a rock; it’ll never fall down.”

One early November morning, we went “hunting” in the autumn woods. He was swimming in my vest, but he had a ball. He kicked heaps of colorful leaves, which splashed out ahead of every step. Suddenly a cottontail leaped in

front of him, rocketing toward some nearby brush.

“There goes one, Daddy!” Robbie shouted, pointing with his walking stick. “Bang, bang!” I smothered him in warm hugs, and we rolled in the drifts of dry leaves, giggling and laughing.

Just four days later while crossing the road to catch his school bus in front of our home, Robbie was struck by a car. He almost made it across. Instead, he crumpled at the road’s edge. Robbie needed only one more step. It was almost a near miss.

But almost didn’t change anything.

In a screaming ambulance, seconds ticked away as life drained from his body. By the time the ambulance reached the hospital, his situation was hopeless.

As a surgeon who had helped others to live, I could only stand and pace with my own son. I could only wait . . . while Robbie died.

At the funeral home, before the first public viewing, I had my final father-son “talk” with my buddy. I strained to focus on the lifeless form before me. I felt pain and emptiness in my chest, as if my heart had been torn out of me.

Robbie was dressed in his new blue suit; he looked too sharp to be dead. He liked to play possum, acting like he was sleeping, then jump up with, “Surprise, I wasn’t sleeping.” I wistfully looked for him to jump out of that casket and yell, “Surprise, Dad, I’m not dead, but I really had you worried this time!” But he remained stone still.

I stumbled for words to tell him my feelings, talking to myself yet hoping somehow he could read my spirit. I explained how much I loved him and how empty I would be without him.

I thought of the great times we’d had: building tree houses, playing ball, fishing at Pine Lake, and taking camping trips. And I shared my regrets: my jammed and unpredictable schedule, the “let’s have fun, quickly,” times, and the many times my surgical practice had

stolen a wiffle ball game or a camping trip from him.

After returning home from the cemetery, I walked down to the road again. I paced back and forth across the accident scene, checking it from every angle. The blood stains were still visible, despite Aunt Peg's scrubbing.

I stared toward heaven and wondered, "Why?" Robbie loved God, prayed, read his big, green *Living Bible*, and went to church, even dragging me with him on those days when I came home from the hospital too tired or too late.

All he needed was one more step. Couldn't God have granted him just one more step so he could be here beside me?

With utter frustration, I kicked some loose gravel at the road's edge and spun toward the house. As I turned, my eyes spotted a shape just beyond the dark blood stain. I went over, slowly bent down, and picked it up.

A red apple, with two small bites missing!

I gripped it firmly, just staring. It went out of focus. "Robbie . . . My Robbie!"

I examined the apple carefully; slowly rolling it around to see all sides from every perspective, like God views the world from every perspective. Unlike God, I was trying to understand how all "these things" could possibly work together for good.

I looked into the sky. "God, I want to trust You, but I just don't understand. Give me something to help me accept this; heal my gaping wounds."

That night, when Ruth Ann and I finally fell into bed, we tossed and turned, struggling for that elusive sleep. Then Ruth Ann rolled toward me.

"Hon, I just thought of something. Maybe God somehow warned Robbie this was going to happen. Maybe Robbie somehow sensed something wasn't just right."

I wondered why she said that.

"You know, he hugged and kissed me good-bye, like always, and left to go out to the bus stop.

Then, for the first time ever, he came back into the house. I thought he may have forgotten something, but he said no, he hadn't.

"He put down his umbrella and said sheepishly, 'Mommy, I just wanted to hug and kiss you again, and tell you how much I really love you,' and we enjoyed a good long hug, and then he was gone. The next thing was those horrible, screeching brakes!"

I wondered. Did God somehow warn Robbie? Did He make him



My fantasy of Robbie becoming a surgeon, like me, sank into that dark hole.

feel insecure or give him some other unusual feeling so he would return for that one last long hug? For our sake? So we could know it was all part of God's plan?

Or was it just a coincidence?

Then I recalled Robbie's memory verse. On his last Sunday at church, Robbie recited to his teacher John 3:16. "For God so loved the world that he gave his one and only son, that whoever believes in him shall not perish but have eternal life," Robbie said. Although very familiar, the words of that verse burned into me.

Yes, I thought, *God really cares for me so much, to choose to give up His one and only son for my*

sake. That amount of love seemed too incredible for me to comprehend while still feeling the loss of my firstborn son. Yet a heavenly Father who loves me that much wouldn't allow anything to happen to my family that would not "work together for good."

John 3:16 helped me enormously in my struggle to accept Robbie's death. Was it mere coincidence that Robbie learned that verse when he did? Or was it because God knew I would need it to teach me that He understood exactly how I felt?

Too many coincidences! I began to feel God's gentle hand touching my wounds, beginning the healing.

It was the beginning of accepting Robbie's death—and resolving with God's help to be a real father to my four other children and a more caring surgeon. With Robbie's death, God began to scrape away the insulating scales of indifference that had built up with years of being near, but not a personal part, of terrible loss. Robbie's death made me more vulnerable to feel the hurts of my patients and their families.

But from time to time, I still found myself mentally sneaking down to the road, measuring that short distance Robbie needed and questioning why God couldn't have granted him one more step.

Then, one day as I again relived that last awful moment, it struck me, like a thunderbolt from heaven:

God *did* grant Robbie one more step. One more giant step. Not the one my broken heart ached for, but one far more important than any step Robbie could have taken here on earth.

I closed my eyes and saw it clearly: Robbie running as hard as his little legs would take him, arms pumping and heart pounding, the car coming ever closer. Then God reached out His hand to Robbie and called, "Robbie, take just one more step . . . to Me."

In heaven, there are no accidents and no coincidences. Robbie knows that, and now I know, too.

Dr. Brandt, a surgeon and medical quality assurance consultant, lives in Beaver Falls, Pa.

General NYI Convention

You are invited to the exciting opening celebration service of the General NYI Convention, Wednesday, July 21, 7:00pm, Halls D & E, featuring **Rev. Rick Power**, missionary to China and General NYI President. In addition, the **new NYI theme** will be introduced and a report on the NYI **"HEART TO HEART"** offering for youth ministry in Russia! Don't miss this, and the other activities of the Convention that are highlighted below with an order blank for ticketed events for your use!

◆ 4-EVENT PACKAGE FOR \$30 ◆

NYI Party at Union Station/Ice Skating

Thursday, July 22 / 9:00pm-Midnight
Cost: \$6

Join a few thousand of your friends at Union Station, the renovated Indianapolis train station that now houses shops, restaurants, and a stage area where the Nazarene College/University travelling groups will perform. And...right next door is an ice-skating rink that is reserved just for you!

Late-Nite Concert or Ice Skating

Friday, July 23 / 10:00pm-Midnight
Cost: \$3

If you like music, this concert is the place to be, featuring fabulous young Nazarene talent. If you want some exercise...the skating rink is reserved! The package price requires you to choose one of these two events.

Service Project

Saturday, July 24 / 8:30am-3:00pm
Cost: \$15

Get ready to sweat and get dirty as a servant of Jesus Christ! Help make the city parks of Indianapolis a better place for the city's families. Because the nature of this event requires that a significant number of detailed preparations be made, tickets must be purchased in advance and total participation will be limited to 1,500. Ticket price includes lunch and one awesome t-shirt!

Plaza Pizza Party

Saturday, July 24 / 9:00pm-11:00pm
Cost: \$6

After a day of working in the Indianapolis parks and following the SSM evening service in the Dome, come celebrate in the PanAm Plaza with all-you-can-eat pizza, pop, music and, of course, everybody who is anybody!

ADVANCE ACTIVITY ORDER FORM

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____

Local Church _____

District _____

Number of: _____ JH Girls _____ JH Boys _____ SH Girls _____ SH Boys

All event tickets can be purchased on site at an increased price EXCEPT service project tickets, which are limited to the first 1,500 respondents.

ADVANCE TICKET SALES DEADLINE: JULY 1, 1993

Event (PACKAGE/Individual)	Cost	Quantity	Total
NYI 4-EVENT PACKAGE WITH CONCERT OPTION	\$30		
NYI 4-EVENT PACKAGE WITH ICE SKATING OPTION	\$30		
NYI Party at Union Station / Ice Skating	\$6		
Late-Nite Concert	\$3		
Ice Skating (Friday)	\$3		
Service Project (includes lunch and t-shirt)	\$15		
Plaza Pizza Party	\$6		

TOTAL ENCLOSED \$

RETURN THIS FORM TO: NYI Ministries, 6401 The Paseo, Kansas City, MO 64131

◆ Please make checks payable to General Treasurer◆

Strickland Chapel/Conference Center**NBC MOVES AHEAD WITH CONSTRUCTION PLANS/MAKES APPOINTMENTS**

The Nazarene Bible College Board of Trustees meeting in Colorado Springs Mar. 20-23 took action to move ahead with construction plans for the Strickland Chapel/Conference Center, named a new vice-president for academic affairs and a new registrar, and voted to confer NBC's first honorary doctorate.

Board Chairman Hiram E. Sanders welcomed Ray Bowman, building consultant, and Don Jernigan, architect of the original plans for the Strickland center, to the executive committee meeting of the board. Jernigan, representing various members of the Association of Nazarene Building Professionals (ANBP) who assisted the college in the preliminary plans for the chapel, praised the continuing efforts being made to maintain the basic concepts of the structure while scaling down costs to meet the present budget. Bowman was requested by the board to coordinate plans for construction in 1994.

Phyllis Perkins was named vice-president of academic affairs and dean of NBC. She replaces Neil Wiseman who resigned after having served in the positions for

the past eight years. Wiseman cited his desire to teach full-time as the reason for his decision.

"Dr. Perkins brings a rich and qualified background to the post of dean," said General Superintendent Raymond W. Hurn, who participated in the board meeting. "Besides bachelor's and master's degrees and a doctorate of philosophy, Dr. Perkins completed 51 hours of NBC class work to qualify her to graduate from the ministerial course of study. She will do a splendid job."

Professor Ron Attig was appointed registrar. Attig has served as professor of speech communications and spiritual development since 1973.

By unanimous recommendation of the board, Rev. Jack Eyestone, pastor of Puyallup, Wash., First Church, was selected to receive the first honorary doctor of divinity degree from NBC. The degree will be conferred at the 1993 commencement where Eyestone will preach the baccalaureate sermon, according to NBC President Jerry Lambert.

Currently, more than 400 students are enrolled on campus at NBC with another 900 students participating in course work in 28 different extension centers.

**Perkins****ANSR HOLDS ANNUAL CONFERENCE**

The 12th annual conference of the Association of Nazarene Sociologists of Religion (ANSR) met recently in Kansas City, according to Jon Johnston, ANSR president. The theme of the conference was "Taking Our Denominational Temperature."

"The Church of the Nazarene was analyzed, as an institution, on the basis of five sociological criteria," said Johnston. "The criteria, as suggested by sociologist Thomas O'Dea, are purity of motivation, significance of symbols, effective administration, meaningfulness of rules and traditions, and the use of power."

The criteria were presented by Kenneth Crow, professor, MidAmerica Nazarene College; Harold Young, pro-

fessor, Point Loma Nazarene College; Ron Benefiel, senior pastor, Los Angeles First Church of the Nazarene; Russ Bredholt, managing director, Vista Consulting Group; and Richard Benner, president, New College in Berkeley, Calif.

Responses to the papers were provided by Walter Crow, pastor, Grand Rapids First Church of the Nazarene; Joseph Nielson, professor, Olivet Nazarene University; Neil B. Wiseman, professor, Nazarene Bible College; Wes Tracy, editor, *Herald of Holiness*; and Tom Goble, Anaheim district superintendent.

The keynote speaker for the conference was sociologist David Moberg, professor, Marquette University.



General Superintendent Eugene L. Stowe met recently with Trinidad Prime Minister Patrick Manning (r.). Trinidad District Superintendent Clifford Manswell is pictured left.

STOWE MEETS WITH TRINIDAD PRIME MINISTER

General Superintendent Eugene L. Stowe met with Patrick Manning, prime minister of Trinidad, while in that country recently. Trinidad District Superintendent Clifford Manswell and Joseph Murugan, president of Caribbean Nazarene Theological Seminary, were present for the meeting as well.

"The prime minister was very warm and cordial and expressed appreciation for the work of the Church of the Nazarene in Trinidad," Stowe said. "He appeared to be a genuine Christian and shared a great concern about the moral condition of his country."

During the visit, Stowe and the others presented Manning with a Bible and a copy of the *Manual*.

NATIVE AMERICAN LEADERS GATHER FOR CONFERENCE

Pastors, spouses, and lay leaders from the Navajo Nation and Southwest Indian districts gathered in Chandler, Ariz., recently for a midyear convention. The meeting provided an opportunity for the leaders to worship together, enjoy fellowship, and plan for the future.

Speakers at the convention included three district superintendents—John R. Nells, Navajo Nation; Larry Salway, Southwest Indian; and Bill Burch, Arizona—and Phillip Short, pastor of a new Indian work in Oklahoma City.

BY MARK GRAHAM and TOM FELDER

SUNDAY SCHOOLS RECORD HIGH EASTER ATTENDANCE

Thirty-two Nazarene churches in the U.S.A. reported more than 1,000 in attendance for morning worship on Easter Sunday, April 11, according to a report prepared by Sunday School Ministries.

Olathe, Kans., College Church, with 3,231, had the largest attendance. Others in the top five included: Bethany, Okla., First (3,211); Denver First (2,930); Pasadena, Calif., First (2,910); and Puyallup, Wash. (2,401).

Oklahoma City First Church on Easter exceeded 1,000 in morning worship for the first time in the history of the church, according to senior pastor Terry Toler. The church, which averaged 675 last year, had 1,064 in two services.

Other churches that exceeded the 1,000 mark on Easter '93 were: Nampa, Idaho, First (1,963); Wichita, Kans., First (1,897); Richmond, Va., Southside (1,858); Nashville, Tenn., First (1,759); Seattle, Wash., Aurora (1,508); Brooklyn, N.Y., Beulah (1,500); Bradenton, Fla., First (1,495); Lima, Ohio, Community (1,427); Portland, Ore., First (1,397); Ridgefield, Wash. (1,367); Olympia, Wash., First (1,297); Grove City, Ohio (1,235); Cincinnati, Ohio, Springdale (1,232); Bakersfield, Calif., Olive Knolls (1,205); Colorado Springs, Colo., First (1,174); Indianapolis, Ind., Westside (1,159); Marion, Ohio, First (1,159);



Jesus (played by Ray Mattix) enters Jerusalem surrounded by scores of children waving palm branches in a scene from "The Victor," presented by Olathe, Kans., College Church of the Nazarene during the Easter season. More than 20,000 persons attended the seven performances in the church's sanctuary. In addition to the cast of about 200, at least 250 persons worked behind the scenes in many other areas.

Colorado Springs, Colo., Trinity (1,155); Portage, Ind., First (1,119); Richardson, Tex. (1,100); San Diego, Calif., Mission Valley (1,097); Oklahoma City, Okla., First (1,064); Boise, Idaho, First (1,034); Indianapolis, Ind., First (1,030); Springfield, Ohio, High Street (1,024); Warren Woods, Mich. (1,014); Detroit, Mich., First (1,011).

A total of 547,167 persons attended Sunday School in the U.S. and Canada on Easter Sunday. The Washington Pacific District led all reporting districts in attendance with 18,980. The top five districts in attendance also included: Colorado (15,922), Southwestern Ohio (14,124), Indianapolis (12,929), and Kansas City (12,558).

SURVEY LOOKS AT MINISTRY INTENTIONS

More than one-third of all Nazarene college and university students in the U.S. are planning a career in full-time ministry, or are at least open to the possibility. The statistics were revealed in a survey of the career intentions of Nazarene college students conducted by Kenneth Crow, sociologist.

At least 15 percent of the students surveyed said they were planning for a career in ministry. At Nazarene Theological Seminary and Nazarene Bible College, that figure soared to 90 percent.

Another 23 percent of the students at Nazarene liberal arts colleges and 7 percent of NTS and NBC students said they were open to the possibility of pursuing ministry careers. Added together, 38 percent of Nazarene liberal arts students and 97 percent of NTS and NBC students say they are planning ministry careers, or are open to the idea.

The most popular future ministry role continues to be youth ministry, according to Crow. The role of pastor is second, with counseling and education ranking third and fourth respectively.

"These results are similar to patterns observed from 1989 through 1991," Crow said.

The study was sponsored by the Nazarene colleges and universities, the Church Growth Division, and the International Board of Education. At least 58 percent of all Nazarene students participated in the survey.

DISTRICT NYI PRESIDENTS MEET

More than 60 district NYI presidents from the U.S. and Canada met in Indianapolis, Ind., recently to tour facilities and finalize plans for the upcoming General NYI Convention. The presidents also announced that China would be the focus of the 1994-95 NYI Mission Project.

During the meeting the presidents participated in a tour of the five city parks scheduled for revitalization as a part of the NYI service project. An estimated 1,500 teens and youth workers will be spending a day cleaning, landscaping, painting, and adding new playground equipment to the city parks.

"This service project expands the level of service involvement by

Nazarene young people, which started at the General NYI Convention in 1985 when teens swept through the city of Anaheim picking up trash," said Fred Fullerton, general NYI director.

The presidents also reviewed plans for an NYI video communication piece. The group pledged to financially support the project, which will be premiered at the General NYI Convention. The video is designed to serve as the voice of the NYI in the 1990s, providing program support, training, promotion news, and other information.

The meeting concluded with a special session in which Marilyn Olsen, administrator of Canadian Health Complex, addressed the issue of developing leaders in young people.

PRINCE VISITS SOUTH AMERICA

General Superintendent William J. Prince recently returned from the first of two 1993 tours of the work of the Church of the Nazarene in South America. The first leg took him to Peru, Bolivia, Argentina, and Brazil. He was joined by his wife, Evelyn, and South America Regional Director Louie Bustle and his wife, Ellen.

The visit began in Chiclayo, Peru, where Prince ordained three elders at the Peru North District Assembly. The missionary work of the Church of the Nazarene in South America had its beginning roots in Chiclayo, according to Prince.

The Peru Alto Marañon District Assembly, held at the church in Jaen, was the last stopping point before entering the Amazon Jungle area. The district reported 12 percent growth, despite the fact that its superintendent had been abducted by terrorists during the year. He managed to get free by paying a ransom.

Moving into the area where the Aguaruna people live, Prince held the Peru Amazonas District Assembly, ordaining 13 elders. The district reports 76 churches among the Aguarunas. While there, Prince visited the grave of pioneer missionary Esther Carson Winans.

The Princes and Bustles were accompanied in this area by missionary Larry Garman. The Garmans have given 28 years of service to the work with the Aguarunas. The denomination has a center of 125 acres there, com-



General Superintendent William J. Prince (l.) ordained 13 elders at the Peru Amazonas District Assembly. The district includes the area where the Aguaruna people live and is the site of the grave of pioneer Nazarene missionary Esther Carson Winans.

plete with a health clinic, Bible school, and mission church.

The next stop was Lima for the Peru Central District Assembly. There he visited with missionaries Dan and Carolyn Brewer, Al and Arlene Swain, and Mary Miller. Miller has served 38 years in our seminary in Peru. "There was a great spirit at the assembly," said Prince. "The district is interested in making an evangelistic thrust into Lima."

The La Paz, Bolivia, District Assembly reported 10 new churches for a total of 90. Prince ordained 16 elders, 2 of them women. The denomination now has four districts in Bolivia.

From Bolivia, it was on to Buenos Aires, for the Argentina Central District Assembly. The Central Church, where the assembly was held, was

filled with people. Five elders from three districts were ordained in the evening service.

The next day saw the Princes in Formosa, Argentina, for the Argentina Northeast District Assembly where the general superintendent ordained two elders.

The next assembly (Brazil Minas Gerais) was held in Belo Horizonte, Brazil, where Prince ordained three elders. Other assemblies held in the country included Brazil West Central (held in Brasilia), with two ordinations, and Southeast Brazil (held in Campinas), where seven men were ordained. The Southeast District saw 90 new members join in the first month of 1993 year, with 68 persons baptized in January alone.

"The quality of the young people graduating from our schools and entering pastoral ministry makes you feel very good about the church in Brazil," said Prince.

Prince also visited the new Bahia District in northern Brazil. Although the district has only 20 churches, it showed growth of 16 percent last year with 2 churches organized. One man was ordained.

Overall, in 1992 there were 43 new churches in Peru, 13 in Bolivia, 2 in Paraguay, and 14 in Brazil. During the trip, Prince ordained 54 elders.

"I think South America now offers to the Church of the Nazarene one of its greatest opportunities anywhere in the world," said the general superintendent following his tour.

CHATTANOOGA GROUP FIRST TO ASSIST IN BERLIN '93

A Work and Witness team from Chattanooga, Tenn., First Church of the Nazarene was the first to help in the Berlin '93 Thrust to the Cities project, according to Wolfgang Schwarzfischer, Berlin '93 Work and Witness coordinator and pastor of Jakobus Church of the Nazarene in Berlin.

The 20-person team worked in Mahlow, a suburb of Berlin. There they renovated a former army barracks building which was used by East German border guards. The building now houses the ICHTHYS House, a ministry and shelter for homeless people and persons with addictions.

While in Berlin, the team attracted attention from the local newspaper, according to Schwarzfischer. One of the major daily papers printed an article about the ICHTHYS House and later interviewed John Andrus, pastor of Chattanooga First Church, and Denny Noland, a master plumber from Kansas City, Mo.

"We really experienced the Spirit of Christ during their visit," Schwarzfischer said. "There was an unexpected unity between the Work and Witness team and the former addicts. Both groups ate, laughed, and worked together."



About 35 persons from Nazarene Headquarters and Nazarene Publishing House toured the Hoosier Dome while in Indianapolis recently. The Indianapolis Convention and Visitor's Bureau hosted the group and provided tours of facilities to be used in the 23rd General Assembly next month.

INDIANAPOLIS ROLLS OUT THE RED CARPET

The red carpet was rolled out in Indianapolis in April as nearly 35 persons from Nazarene Headquarters and Nazarene Publishing House toured the Indianapolis Convention Center and Hoosier Dome along with hotel facilities. The group, including Jack Stone, general secretary, and Mark Cork, local arrangements coordinator, visited facilities to be used during the General Assembly and International Conventions and met with convention officials.

"The convention officials wanted to use this as a time to officially welcome us to Indianapolis since we will all be busy during the General Assembly and

conventions," Cork said. "The city welcomed us royally."

Nazarenes should notice many differences as the General Assembly returns to Indianapolis for the second time, according to Stone. In addition to the renovations to the convention center itself, the city is planning to welcome Nazarenes back with billboards, banners, and signs in restaurants and stores. The renovation includes 10 new meeting rooms, a new entrance and lobby area.

"The city of Indianapolis is full of anticipation," Stone said. "They are more aware of the Church of the Nazarene, and we were very happy with the reception they gave us."

The 23rd General Assembly, the largest religious gathering in Indianapolis this year, is sure to make an impact on the city. In addition to the \$25 million which Nazarenes are expected to spend during the two-week gathering, the city is also anticipating the benefits of Indianapolis Project '93 and the NY1 cleanup project. Both service projects will involve thousands of Nazarenes in construction and cleanup projects.

Transportation from all major hotels, the airport, and selected outlying hotels will be provided by AAA Shuttle Express from July 21 through July 28.

GROCERIES NEEDED AT GENERAL ASSEMBLY

Nazarenes are invited to bring their groceries to the 23rd General Assembly and Conventions, according to Vernon Lunn, director of Indianapolis Project '93. "We are asking everyone who comes to Indianapolis for Assembly to bring a sack of non-perishable items—canned goods, beans, rice, etc. If they are flying and perhaps can't bring the groceries, they may make a donation. All of the food will be used to fill the pantry of the Shepherd Community center in Indianapolis. If we receive enough, it will be shared with other Nazarene compassionate ministries, including a food pantry in Mexico City."

Trucks for pick-up of food and donations will be located at the five or six major hotels in downtown Indianapolis and outside the Hoosier Dome. They will be staffed by Olivet Nazarene University alumni.

"The Nazarene World Mission Society is pleased to be a part of Indianapolis Project '93 through the gathering of food for those in need in Indianapolis," said Nina Gunter, general NWMS director. "We are so blessed and are thrilled to be able to share our blessings. I encourage all those attending the General Assembly and Conventions, especially NWMS delegates, to participate by bringing food or a donation."

Indianapolis Project '93 is a grassroots, lay-initiated project designed to promote and enhance a vision for ministry of the laity by impacting the people of Indianapolis through an exciting inner-city project. Besides the food drive, it will include the renovation of houses for low-income families, as well as the renovation and repair of a Nazarene church, and other cleanup/fix-up activities.

The project is sponsored by the Church Growth Division in cooperation with Compassionate Ministries, NWMS, Sunday School Ministries, and the Center for Lay Ministry. For more information, contact: Indianapolis Project '93, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131, or phone, (913) 764-5690.

CORRECTIONS

The figures for the five largest Sunday Schools for the Canada Quebec District in the March 1993 issue of the *Herald of Holiness* were listed incorrectly. The largest Sunday Schools on those districts (along with average weekly attendance) are actually: Montreal St. Michel (120), Montreal Centre Evangelique (75), Franklin Centre (66), West Island (45), and Montreal Riviere Des Prairies (38).

Because of an editorial error the credit line for the Easter worship banner pictured on page 9 of the April 1993 issue of the *Herald* was incorrect. It should have included the citation of artist, Joyce Wilson.

Finally, the Alaska District was inadvertently omitted from the listing of districts paying General Budget of 100 percent or more in 1991-92 which was published in the April 1993 issue of the *Herald*.

We regret the errors.

DISTRICT CAMP MEETING SCHEDULE

Camp meeting continues to be an important part of the yearly schedule on most Nazarene districts in the U.S. and Canada. Below is a list of the Nazarene camp meetings scheduled for 1993 (according to dates listed by the general secretary's office).

Akron.....	Aug. 1-8
Alabama North.....	June 28-4
Alabama South.....	June 28-4
Alaska.....	June 30-4
Arizona.....	July 30-8
Canada Atlantic.....	July 6-11
Canada Central.....	July 10-30
Canada Pacific.....	July 31-8
Canada West.....	Aug. 1-8
Central California.....	July 6-11
Central Florida.....	May 11-12
Central Ohio.....	July 9-18
Chicago Central.....	June 22-27
Dakota.....	July 6-11
Dallas.....	June 15-20
East Tennessee.....	July 5-11
Eastern Michigan.....	June 20-27
Florida Space Coast.....	Jan 27-31
Georgia.....	July 5-11
Hawaii Pacific.....	Aug. 1-8
Illinois.....	July 6-11
Indianapolis.....	Aug. 6-8
Intermountain.....	June 21-27
Iowa.....	June 21-27
Joplin.....	Aug. 13-15
Kansas.....	Aug. 4-8
Los Angeles.....	Aug. 17-22
Louisiana.....	June 1-6

Maine.....	July 5-11
Metro New York.....	Aug. 14-22
Michigan.....	July 10-18
Minnesota.....	Aug. 25-29
Mississippi.....	June 7-13
Missouri.....	June 21-27
Nebraska.....	June 24-27
New England.....	June 26-4
New Mexico.....	Aug. 2-8
North Carolina.....	July 1-11
North Central Ohio.....	June 30-4
North Florida.....	June 14-20
Northeast Oklahoma.....	Mar. 10-14
Northeast Indiana.....	June 13-20
Northern Michigan.....	Aug. 9-15
Northwest.....	July 2-5
Northwest Indiana.....	Aug. 3-8
Northwestern Illinois.....	July 6-11
Northwestern Ohio.....	Aug. 1-8
Oregon Pacific.....	Aug. 8-13
Philadelphia.....	Aug. 14-22
Pittsburgh.....	July 4-11
Sacramento.....	Aug. 16-22
South Carolina.....	June 28-4
Southeast Oklahoma.....	June 1-6
Southern California.....	June 10-13
Southwest Oklahoma.....	Aug. 6-15
Southwestern Ohio.....	June 14-20
Tennessee.....	June 13-20
Upstate New York.....	July 3-11
Virginia.....	Aug. 9-15
Washington.....	July 31-8
West Texas.....	June 14-20
West Virginia North.....	Aug. 8-15
West Virginia South.....	Aug. 8-15

PASTORS' SALARIES FALLS BEHIND INFLATION

Compensation paid to Nazarene pastors in the United States improved in 1992, but it failed to keep pace with the rise in the Consumer Price Index (CPI), according to Dean Wessels, director of the Board of Pensions and Benefits USA.

A recent study distributed to district offices showed that the average total compensation paid to Nazarene ministers for the 1991-92 district assembly year was only 1.82 percent more than the previous year. During this same period, the CPI increased by 3.1 percent.

Only six times in the last 15 years has the compensation of Nazarene ministers kept pace with the CPI, Wessels said. The net effect for these 15 years is that ministerial compensation has fallen behind.

Total compensation in the report included salary, an assumed value for housing and utilities based upon salary, and employee benefits, as reported to the general secretary's office.

"Each local church should review the compensation package for its pastor and staff in light of current district assembly guidelines," Wessels said.

TSA RECORD SET

Participation in the Nazarene TSA and IRA Retirement Plans set new records early in 1993. The plans showed a 117 percent increase in the first quarter new accounts over 1992. Another record was set with first quarter contributions of \$1.8 million. This was the highest in the history of the plans for a comparable time period.

NS PROFILE



NAME:

Dan Boone

NTS:

M.Div., 1977

CURRENT MINISTRY ASSIGNMENT:

Pastor, College Church of the Nazarene, Kankakee, Ill.

PREVIOUS MINISTRY ASSIGNMENTS:

Pastor, North Raleigh Church of the Nazarene, Raleigh, N.C., and Colledge Hill Church of the Nazarene, Nashville, Tenn.

ON MINISTRY:

"A few weeks ago, I spoke in Chapel at Nazarene Theological Seminary. I looked into faces that were me 15 years ago. How the world has changed! How it will continue to change! And, I owe my ability to live a family-rooted life to old friends like Nazarene Theological Seminary."

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



Quiet Prayer and a Busy Life

It suddenly dawned on me. What a surprise. A quiet realization of serenity and beauty broke in upon me as my wife and I drove through the rolling country hills. Yet we were on Interstate 35, the very highway I take to work every morning. Going to work each day, I miss the serenity and beauty. I'm usually planning my day, trying to guess where the biggest traffic jam won't be, and trying to figure why I always get behind the one driver who is in no hurry to get anywhere.

Not today, not this Sunday, as we headed out to visit a student in his rural ministry setting. The red-tailed hawks were out in their best dress, casting a sharp eye for anything that moved in the grass. Birds were singing, tuning up for the spring and summer days just ahead. The fragrance of plowed earth and wet grasses wafted on a mild breeze, promising all the blessings that spring was about to hand us. The whole scene drew us into the presence of the loving Creator behind it all. Sensing His presence was as natural as breathing.

But why can't it be this way Monday through Friday? How do we find time to pray, to deepen our friendship with God, when our daily "to-do" lists never seem to get done? Our days become crammed with meetings, projects, interruptions, and life's untimely and sometimes unhappy surprises. Exhausted and troubled, we fall into bed, only to rise and start the routine all over again.

The Scriptures invite us to consider the possibility of a life style centered in prayer. The writer of the Hebrews says, "Through Jesus, therefore, let us continually offer to God a sacrifice of praise—the fruit

of lips that confess his name" (Hebrews 13:15, NIV). In Colossians 4:2 we are reminded, "Devote yourselves to prayer, being watchful and thankful" (NIV). Paul, writing to the Thessalonians, urged them to "Be joyful always; pray continually; give thanks in all circumstances, for this is God's will" (1 Thessalonians 5:16-18, NIV). And in Romans, we are told, "Be joyful in hope, patient in affliction, faithful in prayer" (12:12, NIV).

The ancients developed a strategy for continual prayer through what was called the "Jesus prayer." It appeared in many forms, usually containing the words "Lord Jesus Christ, Son of God, have mercy on me." It was often shortened to just "Lord, have mercy." These early Christians would breathe the prayer throughout their day, no matter what they were doing. It was their way of not only practicing prayer, but becoming prayer. Practiced with consistency and sincerity, it became a way of being in the presence of God wherever they went.

Ron Del Bene suggests a variation of that prayer for busy moderns. Called the "breath prayer" or "life prayer" it is our personalized version of the Jesus Prayer (*The Breath of Life*, Upper Room, 1992).

The prayer is developed by first answering the question the Lord asked Bartimaeus. "What do you want me to do for you?" It might be a word or a phrase. Since it is a personal response, it will come from needs that are concerning you now. The answer to this question be-

comes the center of the prayer.

The next step is to decide your favorite address or name for God when you pray. It may be "Oh, God" or "Dear Lord" or one of many others. You make the choice right for you.

Now, frame the prayer in six to eight syllables in length. This gives the prayer a natural rhythm, making it flow as it is repeated. It is your prayer, so work with it till it seems right for you. For example, in recent days, my "life prayer" has been, "Oh, God, give me your peace." I pray it at any time, beginning on arising and the last thing when going to sleep. When I'm awake in the

*Oh, God, give me
your peace."*

middle of the night, I pray my "life prayer." As I pray, I may be led to other items of prayer, but the "life prayer" can bring me into immediate focus on my heavenly Father.

Your personal "life prayer" can be used throughout your day. Pray it while preparing for work or fixing breakfast, during the commute to work, waiting in line at the grocery store, doing the dishes. It can become a dynamic strategy for quiet prayer in a busy life.

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

Holiness That Walks and Talks

As a teenager, I asked my father, "What's this holiness stuff all about anyway? It seems that holiness usually comes up when someone wants to make others follow the rules."

My dad told me, "Holiness means wholeness and health in body, soul, and spirit." That definition helped, but I still wanted to see holiness in action; it still seemed like a pious, privatized reality that hopefully made a difference in one's heart and personal morality, but not in the world.

When in college, I read a series of novels about Hasidic Jews by Chaim Potok, and in one he described the holiness of the Master of the Universe and the human requirements each faithful follower must fulfill. I got excited and ran to Chaplain Reuben Welch's office to ask, "Is this it, Reuben?" He smiled, bemused, and said, "That's not quite it, but keep asking." In retrospect, I can see he answered truly, but also wanted to prod me onward on my quest.

After college, while employed by an urban mission, the Oak Street House in San Francisco, I read about the commitment of the early Nazarenes to the poor—our forebears a century ago understood what John Wesley preached fervently. Wesley found he could not preach holiness apart from working toward the improvement of quality of life for the poor. Dispensing medicines, caring for orphans, and feeding the hungry were all vital for holy living. Thus, I spent the decade of my twenties involved in activities of social reform, and learned that trying to remake society requires a vital inner spiritual life. The forces of decay run deep and can soon weaken

even the strongest foundation without regular care.

Many Catholic writers and retreat leaders I later studied in seminary spoke of the balance of the contemplative and active life. Contemplating God's goodness and acting for righteousness and justice is the challenge of holy living. We are to evangelize both with the proclaimed word and the compassionate deed.

A deep connection to the Holy will compel the seeker after holiness to act in the world to bring about good, and then that action will lead always back to God, the One who fuels real transformation.

In this season of discovery, I came to like the terms "wholeness," and "prayerful social change," but that word "holiness" still made me uneasy. I'd seen holiness wrongly linked to legalism and exclusivity, so I shunned the word while eagerly searching for the reality.

Then I read a magazine article about Ron Sider, author of *Rich Christians in an Age of Hunger*, and came across the following description:

Sider's holiness upbringing is embedded in his soul, which means he is at root an activist, someone who can never shrug and say, "That's just the way life is." Where he finds evil in his soul, he is going to struggle against it; where he sees evil in the world, he is going to call down heaven to fight it.¹

Yes, I got excited. That's what a holy life looks like! Holy people that are characterized by an activism that has a dual focus, the inner bat-

tleground of the soul and the outer frontier of the world, are the holiness people I've been looking for.

I thought back to my own holiness upbringing. My grandmother and great-grandmother joined the Nazarenes at the beginning of the 20th century, in large measure because of the active stance the church took against alcohol abuse, a tyrant that took a huge toll on their immediate family. My grandfather was a Salvation Army officer in New York City's Bowery in the 1920s before joining the Nazarenes. My husband's roots also dig deep into the holiness movement. His maternal great, great-grandmother joined the

A deep connection with the Holy compels the seeker after holiness to work for good in the world and impels that seeker back to the God of inner transformation.

Nazarenes at Pilot Point and became a licensed minister. Her passion was street outreach to young girls being exploited through prostitution in Texas. She brought many to a very early Nazarene compassionate ministry known as Rest Cottage Home. My husband's paternal grandparents were "holiness Mennonites" who lived in a community in Iowa and became missionaries to Calcutta in the 1920s. Upon their return, they, too, joined the Nazarenes.

The holiness I had sought to un-



derstand through books and other religious traditions was steadfastly lived out in my family history. I had looked far to discover the truth that was literally under my skin.

In January, I moved to New Jersey, and at the first opportunity, my husband and I strapped our little daughters into their car seats and drove through the Holland Tunnel to attend the Lamb's Manhattan Church of the Nazarene. The service felt like a homecoming. Those who gathered to worship were a mixed bunch by race, gender, and economic-status. I loved it, and reflected on how my grandfather would have loved it. He had prayed for the Nazarenes to come to Manhattan six decades before. I thought that my husband's great, great-grandmother would have been out in Times Square counseling the multitude of young prostitutes who stand on many street corners.

That Sunday, Lamb's senior pastor, David Best, began preaching with, "Your walk talks and your talk walks, but your walk talks louder than your talk walks." During the next minutes he explained the riddle, "There is no holiness of heart without holiness of hand."

A whole and holy life is one that calls down the strength of heaven while picking up a shovel and digging into the mire of this life with body, soul, and spirit. Now that kind of holiness—the kind that makes a difference in our hearts and in the world is something to eagerly seek.

1. "Ron Sider's Unsettling Crusade," by Tim Stafford, *Christianity Today*, April 27, 1992, Vol. 36, No. 5, p. 22.

Rebecca Laird is author of *Ordained Women in the Church of the Nazarene: The First Generation* and is a professional writer and editor in Summit, New Jersey.

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THE QUESTION BOX

Conducted by Wesley D. Tracy, *Editor*

Rhythm Method?

In your February 1993 editorial, you referred to "the rhythm method" taught in Leviticus. To what passages in Leviticus were you referring?

Those who believe that the "rhythm method" is taught in scripture usually cite Leviticus 15:19, 28. A strong case can be made from this passage. It reads, "When a woman has her regular flow of blood, the impurity of her monthly period will last seven days . . . When she is cleansed from her discharge, she must count off [another] seven days, and after that she will be ceremonially clean" (NIV).

During these two seven-day periods, the woman and her husband were to refrain from sexual intercourse ("anyone who touches her will be unclean" v. 19).

Thus, engaging in the marital relationship was reserved for the second half of the menstrual month. It remained for 20th century science to learn that most pregnancies occur during the second week of the cycle. There are exceptions to this rule. One medical doctor wrote that the exceptions happen frequently enough that, while observing the rhythm method, a pregnancy will occur about every four years for a woman and man living normally together as man and wife.

In prescribing a pattern that avoided sexual activity during the most fertile period, was God thinking of women's welfare? On the Leviticus pattern, a woman would not bear a child every year en route to an early grave. Was God thinking of the needs of little children who in those formative years need a mother's nurturing attention? Under the Leviticus plan, a child would receive "mothering" (and, hopefully, fathering) for several years before

another baby demanded mother's time and energy. Do you see the grace of God shining through even in those primitive times?

It should also be noted that the monthly "uncleanness" of a woman was not moral uncleanness, only ceremonial. And many things, for both men and women, rendered one ceremonially unclean, as anyone who plows through these chapters in Leviticus will discover.

Some may question putting verses 19 and 28 together, but I think it is legitimate. Verse 19 provides the topic sentence with verses 20-27 presenting amplification, irregular examples, and detail. Then in verse 28, the writer returns to the subject and specifies the two seven-day periods that are to be observed.

Perhaps the most difficult part of this passage was encountered by Moses. Imagine the howls, groans, and defiant gestures when he tried to enforce the program.

If this is an accurate interpretation of the Bible (some scholars say that this passage teaches a single seven-day cleansing period after any blood flow, regular or irregular), one might be able to argue that "conception control" is not out of harmony with certain biblical principles. Conception control is, I think, quite a bit different from "birth control." The former has nothing to do with aborting or discharging either a fertilized egg or embryo.

Those who oppose conception control sometimes cite the Onan incident. But, the real issue there had less to do with sexual morality than it did with injustice and greed. HH

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

"After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language . . ."

—Revelation 7:9a, NIV

17th General NWMS Convention
July 21-23, 1993
Hoosier Dome
Indianapolis, Indiana

Wednesday—July 21

- Workshop (Session I)—3:00-4:30 P.M.
- Workshop (Session II)—4:45-6:15 P.M.

Thursday—July 22

- Prayer Breakfast (delegates and missionaries)
—7:30-9:30 A.M.
- Opening Session—1:00-4:30 P.M. in the Hoosier Dome
 - March of the Nations
 - Reports of General President and General Director
- Music—7:00-7:30 P.M.
- Evening Service—7:30-9:00 P.M.

Friday—July 23

- Plenary Sessions—8:30 A.M.-Noon, 1:30-4:30 P.M.
 - Exciting Development Profiles from the Regional Directors
- Music—7:00-7:30 P.M.
- Evening Service—7:30-9:00 P.M.

Celebration • Fellowship • Legislation
Exciting Exhibits

Prayer Room—Open daily to all
7:00 A.M.-9:00 P.M., Room 112, Convention Center



Does Your Child . . .

continued from page 9

but "everyone does" is not a valid reason to buy anything.

How to Cure the "Too Much" Syndrome

We could go on and on about the many areas in which parents over-indulge their children: too much junk food, too many friends, too few family rules, no home responsibilities. As children grow into the teen years, they become obsessed with having fancy

cars, elaborate stereo systems, CD players, and personal VCRs. But how can we stop this persistent demand for more before it ruins the Christian values we try to teach?

1. Parents must regain control.

Parents must stop the "too much" syndrome by getting in control. At a recent parenting workshop, the leader shared, "Children who receive too much, whether in material items, adult attention, or anything else begin to feel overwhelmed and can lose their sense of values, even right and wrong. They honestly don't know what is really important in life. Giving a child too much fosters a materialistic attitude that should not be nurtured in children or in anyone for that matter."

2. Create a family budget—and stick to it.

In stopping these demands for more, it is important to know your family's budget. What is your clothing budget, food budget, entertainment budget? By setting a firm amount on your purchases and sticking to this, you will be the one in control, not your child.

Chart this budget on a piece of paper and hang it on your refrigerator. Let your children see where the family money goes. Also, let them see the amount you have allowed for their clothes, entertainment, or other activities. This one lesson is vital in order for your child to make responsible decisions in later years.

One father at this workshop said, "I have found that my two boys can be extremely persistent, especially when we are at a sporting goods store. 'Just one more baseball, one more football . . .' the list goes on. I have learned to tell them exactly how much money they can spend before we enter the store. They must make the choices that fit in the allowed budget. Honestly, this takes the bur-

Introduce your children to the "budget" way of life. Teach them to budget money, time, and entertainment.

den off me and places the responsibility on them."

3. Let children earn and learn.

If your child cannot handle staying within the clothing budget you have allowed, perhaps giving her a chance to earn extra money doing chores would help satisfy her desires as well as give her a sense of responsibility.

4. Budget social events and family energy.

In gaining parental control, be sure firm limits are set. With three children, we have realized that if everyone has one friend spend the night, our household is greatly disrupted. No one sleeps, and everyone, especially Mom and Dad, feels horrible the next day. Therefore, we allow the children to take turns with their invitations. Brittneye may have a friend over this Friday night, and Ashley can invite a friend over next Friday. The exciting result of setting firm limits on sleepovers is that the children have learned to wait in line, be patient, and discover self-reliance on their "alone" night—all attributes which will take them far in adult living.

These limits can extend into how many television shows will be watched each night or week, how many snacks will be eaten, how many chores will be accomplished, and more.

5. Teach time management.

Other tools for curing the "too

much" syndrome include teaching the child effective time management. As the child learns to list daily activities and responsibilities, he or she can decide where free time is. This, again, becomes the child's responsibility instead of the parents.

A teenager in our church said, "I learned very fast when I hit junior high school that I couldn't spend my evenings watching television like I did in fifth and sixth grade. We had homework in every class, and I had to get up before 6:00 A.M. to catch the bus. I was so used to sitting in front of the TV each night, but after receiving

several bad grades, I learned that I had to cut out that behavior."

Teaching the elementary school child how to budget homework, play, television, and home responsibilities will give him or her a stronger start on adolescent life.

6. Model maturity and Christian values.

Probably the most important tip to curing the "too much" syndrome is to watch your own behavior. Parents who want to "keep up with the Jones" usually raise children with the same fever. What are your reasons for purchasing the new car, the larger home, the designer clothing? Are you tithing to your church, giving time to help those less fortunate, budgeting your personal time adequately?

It has been said that parents are like stationary planets and the children are tiny satellites revolving around them. Your behavior dictates to the child what is acceptable in life. If you want "too much," so will your child. If you watch television all evening, the child will feel it is right to do so. If you talk about wanting a car like Jerry's, a dress like Sharon's, or a new home like your parents, your child will probably assume that this is appropriate behavior.

Yes, you can cure the "too much" syndrome in your family with a few changes. And the result will be raising responsible children who have a better chance to grow into disciplined Christian adults.

ADVERSITY IN SPREADING THE FAITH

BY DONNA FLETCHER CROW

And to think we sit Sunday after Sunday in our nice, comfortable pews and don't have any idea what others went through for our faith." Shaking her head, my friend held out a book about the early circuit-riders in 18th century England. With a desire to develop an appreciation for those who handed the faith down to us, we begin a series of historical vignettes that show what pioneers of our faith went through.

In the following scene, we see Phillip, a typical young circuit preacher, Edward Peronnet, songwriter and musician, and his sister, Catherine, experience some of the same hardships and joys recorded by John and Charles Wesley in their journals.

"Preachin' in the cockpit! Preachin' in the cockpit!" Two urchins ran through Rochester at dawn's first light, publicizing the meeting. Soon, in the amphitheater usually used for much rougher purposes, the hymn-singing of a curious crowd attracted newcomers who were willing to stand in the drizzling rain for a fresh entertainment.

Catherine walked among the women on the edges of the crowd, welcoming them, helping them with their children, urging them to join the singing, and ignoring the rude suggestions of two young ruffians who made no attempt to hide the bottles in their coat pockets.

The faithful of the Rochester Methodist Society sang loudly so those unfamiliar with the songs could follow them. One of the members who had requested permission to share his testimony took his place in the center of the ring, standing staunch in spite of the jeers of the crowd. "Need a drink, Buddy?" "Haven't seen you at the inn lately. Religion got you down?"

But Barber Bolton's voice rang above his rowdy audience. "I praise God! When Mr. Wesley were at Rochester last, I were one of the most eminent drunkards in all the town . . ."

Cries of "'Struth," and "Don't we know it!" interrupted him, but they subsided as Bolton continued.

"Mr. Wesley was a-preachin' at the church. I come

to listen at the window, and God struck me to the 'cart. I prayed for power against drink. And God gave me more than I asked. 'e took away the very desire of it."

An over-age egg flew through the air and landed at the speaker's feet. "Run 'em all out of town! They'll ruin business."

Bolton held up his hand. "Yet I felt myself worse and worse, till, on April 25 last, I could 'old out no longer. I knew I must drop into 'ell that moment unless God appeared to save me. And 'e did! I knew 'e loved me and I felt sweet peace. Yet I didn't dare to say I had faith, till, yesterday was a twelve-month. God gave me faith; and 'is love 'as ever since filled my 'cart."

A combination of Amens and jeers met the conclusion of the speech. Then a hush fell over the audience as Phillip rose to preach. Catherine breathed a prayer that the service might continue undisrupted.

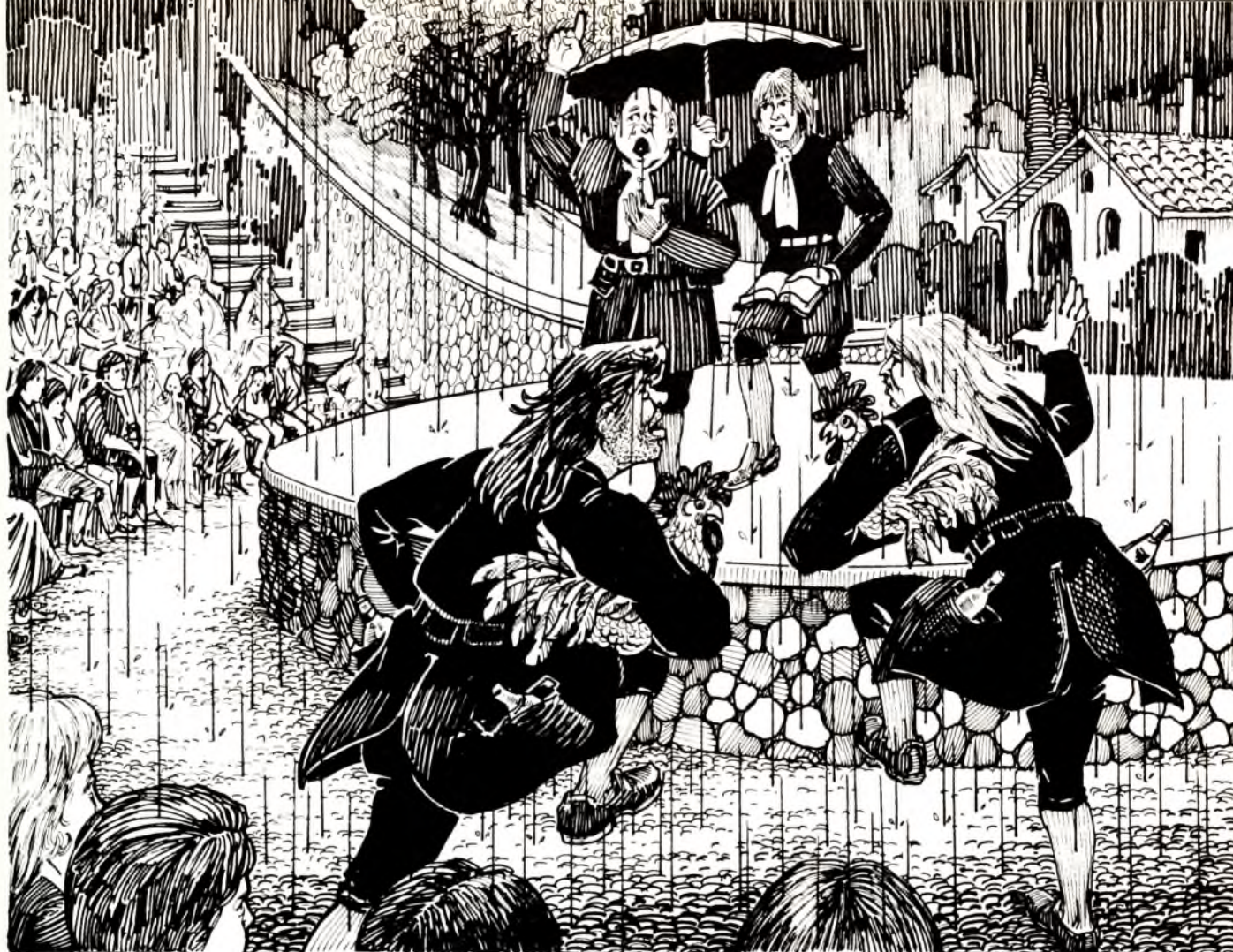
Phillip opened his Bible. "For by grace are . . ."

A loud squawking rose from the back. The crowd parted for two men, each carrying a flapping, screeching rooster toward the center of the cockpit. "Now, me fine lords 'n ladies, as so many of you are gathered 'ere a'ready, we'll give you some *real* entertainment. Who'll be first to lay odds on these fair-feathered fighters?"

Many surged forward to place bets. Phillip turned to Edward. "Sing loud and follow me." Holding his Bible aloft like a banner, Phillip led the way through the mob, Ned and Catherine behind him singing "We're Marching to Zion."

A vast number followed their parade to the market cross in the center of town, and more joined along the way. Catherine hoped that now the chaff had been separated from the wheat and Phillip would have receptive hearers. As soon as he mounted the steps of the cross, however, the crowd began thrusting to and fro, and Phillip was knocked from his perch. Catherine cried out, but he remounted the steps.

The audience continued to shove, but Phillip held



Marv Espe

his back firmly against the stone cross and continued his Bible reading. “. . . for by grace are ye saved through faith; and . . .” Seeing they could not dislodge the preacher by pushing, those who had come for sport—considering field preachers fair game for a rough entertainment—began throwing stones. At the same time, some got up on the cross behind Phillip to push him down. One man began shouting in his ear, making it impossible to continue the Scripture reading. Suddenly the tone of the shout changed to one of pain. The man fell at Phillip’s feet, his cheek bleeding profusely where a stone intended for Phillip had struck his harasser.

When two more would-be assailants were felled by stones intended for the preacher, the crowd quieted, and Phillip continued. “By grace are ye saved, through faith. These two little words, faith and salvation, include the substance of all the Bible—the marrow as it were, of the whole Scripture.”

The preacher’s face took on a glow and his voice rang with the passion of truth. It was as if his hearers could see the Saviour whom he proclaimed. “And what is this faith through which we are saved? The Scripture speaks of it as a light. The light which God

commanded to shine out of darkness hath shined in our hearts to give us the light of the knowledge of the glory of God in Jesus Christ.”

As he spoke, the rain, which had been lessening for some time, stopped altogether. The clouds parted. A shaft of sunlight fell on the fair-haired speaker standing on the market cross. His black cassock fluttered in the breeze, and his white satin surplice, remarkably unmuddied from the treatment he had received, gleamed in the sun. “Faith is a divine evidence and conviction, not only that God was in Christ, but also that Christ loved me, and gave himself for me. It is by his faith that we receive Christ . . .”

Catherine felt a sharp tug on her sleeve and turned to the woman beside her. “Sister, will ye pray with me? I ’ave need of such a faith.”

Catherine led the seeker to the side of the crowd where they both bowed their heads. Catherine prayed first, then the woman. When Catherine looked up, she saw the tears running down the woman’s wrinkled, weather-beaten face. “Bless ye, Sister. I’ve often ’eard these Methodists at their ’ymn-singing and wanted to join them, but I didn’t know how. Now I’ve got a ’ymn-sing a’go’in’ in my ’eart.”

■



FOUNDATIONS FOR THE HOLY LIFE

Fifth in a Series on Christian Holiness

CHRISTUS VICTOR— OUR GREAT SAVIOR

BY WILLIAM M. GREATHOUSE

“For this purpose the Son of God was manifested, that he might destroy the works of the devil” (1 John 3:8).

For what purpose did Christ come down from heaven?” asks Irenaeus, the most influential of the early Fathers. Answer: “That he might destroy sin, over come death, and give life to man.”¹

Going to the very heart of Early Church faith, he says again: “Our Lord bound the strong man and set free the weak, and gave salvation to his handiwork by abolishing sin.”²

This, Gustaf Aulen calls the *Christus Victor* idea of Christ’s atonement.³ Christ died and rose not to cover up, but to destroy sin. His work was first and foremost a Divine victory over the powers of evil that have held humankind in bondage. In His flesh-and-blood body, the Son of God, by His death and resurrection, has dethroned Satan and abolished sin and death!

The decisive victory Christ won FOR us as Jesus of Nazareth, crucified by men but raised by the Father, He gives TO us as the exalted Lord who sends down the Holy Spirit to continue His redemptive work in and through us until He returns in glory.

Christ’s Victory FOR Us

In bold, imaginative terms, the New Testament paints Christ’s victory over sin, death, and the dominion of the devil. “And having disarmed the powers and authorities,” we read, “he made a public spectacle of them, triumphing over them by the cross.”⁴

Speaking of His approaching death, Jesus announced: “Now is the judgment of this world, now shall the ruler of this world be cast out.”⁵ “And when he comes,” Jesus said of the promised Advocate, “he will convince the world . . . concerning judgment, because the ruler of this world is judged.”⁶ Thank God, our ancient enemy has met his doom! Now we can



Christ's death has become our death to sinning, and His life our new life of holiness and righteousness.



enjoy present victory, “because greater is He who is in you than he who is in the world.”⁷

Sin itself has also been *potentially* destroyed. “Sending his own Son in the likeness of sinful flesh and for sin, [God] condemned sin in the flesh.”⁸ To condemn means more than to register disapproval. That the law could do. Paul can only mean what C. H. Dodd says of this declaration: “By His life of perfect obedience, and His victorious death and resurrection, the reign of sin over human nature has been broken.”⁹ God, thereby, to quote Wesley, “gave sentence that sin should be destroyed and the believer wholly delivered from it.”¹⁰

Positively stated, Christ has *potentially* sanctified every member of His Body. Irenaeus put it memorably:

He was made an infant for infants, sanctifying infancy; a child among children, sanctifying childhood, and setting an example of filial affection, of righteousness and obedience; a young man among young men, becoming an example to them, and

sanctifying them to the Lord. So also he was a grown man among older men, . . . sanctifying the older men, and becoming an example to them also. And thus he came even to death, that he might be “the first-born from the dead,” having the pre-eminence among all, the Author of Life, who goes before all and shows the way.”¹¹

And finally, by His death and resurrection, He has “brought life and immortality to light through the gospel.”¹² “Through death” He has “destroyed him who has the power of death—that is, the devil—and freed those who all their lifetime were held in slavery by their fear of death.”¹³

This, in brief, is the glorious victory Christ has won FOR us—over Satan, sin, and death. Now let us consider—

Christ's Victory IN Us

Christ's victory becomes our victory when by penitent faith—signed and sealed by baptism—we are incorporated into Him. Every *fact* in His atoning work

then becomes a factor in our unfolding Christian experience as we appropriate Christ himself as our life and holiness. Paul put it succinctly, “*I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.*”¹⁴

First of all, in *conversion* we die with Christ, and with Him are raised to newness of life. Appropriating His death on the Cross, we are *justified*—freed from the guilt and power reign of sin; at the same instant we are *regenerated*—quickenened with Him in the Spirit to a new life of love and holy obedience. Christ’s death has become our death to sinning, and His life our new life of holiness and righteousness. This is in essence what Paul says in Romans 6:1-11.

Secondly, in *entire sanctification* we permit Christ who lives in us to become sovereign Lord of our existence. As those who have been “brought from death to life” in regeneration we must now “yield [ourselves] to God . . . and [our] members as instruments



Christ who began to live in us at conversion now reigns in us!

of righteousness . . . for sanctification.” Such is Paul’s urging and promise in Romans 5:12-23 (specifically, vv. 13 and 19, RSV).

Answering to this absolute abandonment of ourselves to God’s sovereign claims upon us, the Spirit then fully indwells us, *making Christ our sanctifying Lord*. That is the essence of what Paul says in Romans 8:1-11. Christ who began to live in us at conversion now *reigns* in us! In this sense, entire sanctification is the actualization of our conversion. To be truly sanctified is not to be a “super” Christian; it is to be a true Christian.

But let us be warned. Although we are no longer “in the flesh, [but] in the Spirit, if in fact the Spirit of God dwells in [us],”¹⁵ we are still living in a *body* with urges and desires, which though not sinful in themselves, must “by the Spirit” be “put to death.” Like the apostle himself, we must “beat our body and make it our slave.”¹⁶ Otherwise, spiritual death may once again overtake us. Even though we may be genuinely sanctified, we are not yet glorified! This is Paul’s reminder in Romans 8:12-13.

It is our confident expectation, however, that our bodies shall be redeemed when Christ returns in glory. Along with the entire created order, we “groan inwardly while we wait for adoption, the redemption of our bodies.” And while we wait, we enjoy “the first

fruits of the Spirit,” a foretaste of the glory that will be ours when we see Jesus! Such is Paul’s theology in Romans 8:14-31.

Oh, what a blessed hope is ours!
While here on earth we stay,
We more than taste the heavenly powers,
And antedate that day.
We feel the resurrection near,
Our life in Christ concealed,
And with His glorious presence here
Our earthen vessels filled.

—Charles Wesley

This is not just theology, it is doxology! In the Spirit we cry, “Jesus is Lord!”¹⁷ With the angelic choir we sing, “Hallelujah! For the Lord our God the Almighty reigns.”¹⁸ And with the redeemed of all ages we join in a hymn to Christ the victor: “To him who sits upon the throne and to the Lamb be blessing and honor and glory and might for ever and ever!”¹⁹

Reference Notes

1. *Against Heresies*, Bk. III, XIV, 7.
2. *Ibid.*
3. Gustaf Aulen, *Christus Victor*, trans. by A. G. Hebert (New York: Macmillan Company, 1951); see especially pages 16-35.
4. Colossians 2:15, NIV.
5. John 12:31, RSV.
6. John 16:8, 11, RSV.
7. 1 John 4:4, NASB.
8. Romans 8:3, RSV.
9. C. H. Dodd, *The Epistle to the Romans*. “The Moffatt New Testament Commentary” (New York: Harper and Brothers Publishers, 1932), p. 93.
10. *Explanatory Notes Upon the New Testament* (London: Epworth Press, 1950), p. 546.
11. *Against Heresies*, Bk. II, XXII, 4.
12. 2 Timothy 1:10, RSV.
13. See Hebrews 2:14-15, NIV.
14. Galatians 2:20, RSV.
15. Romans 8:9, RSV.
16. See 1 Corinthians 9:27, NIV.
17. 1 Corinthians, RSV.
18. Revelation 19:6, RSV.
19. Revelation 5:13, RSV.

H

The Dawn When He Comes

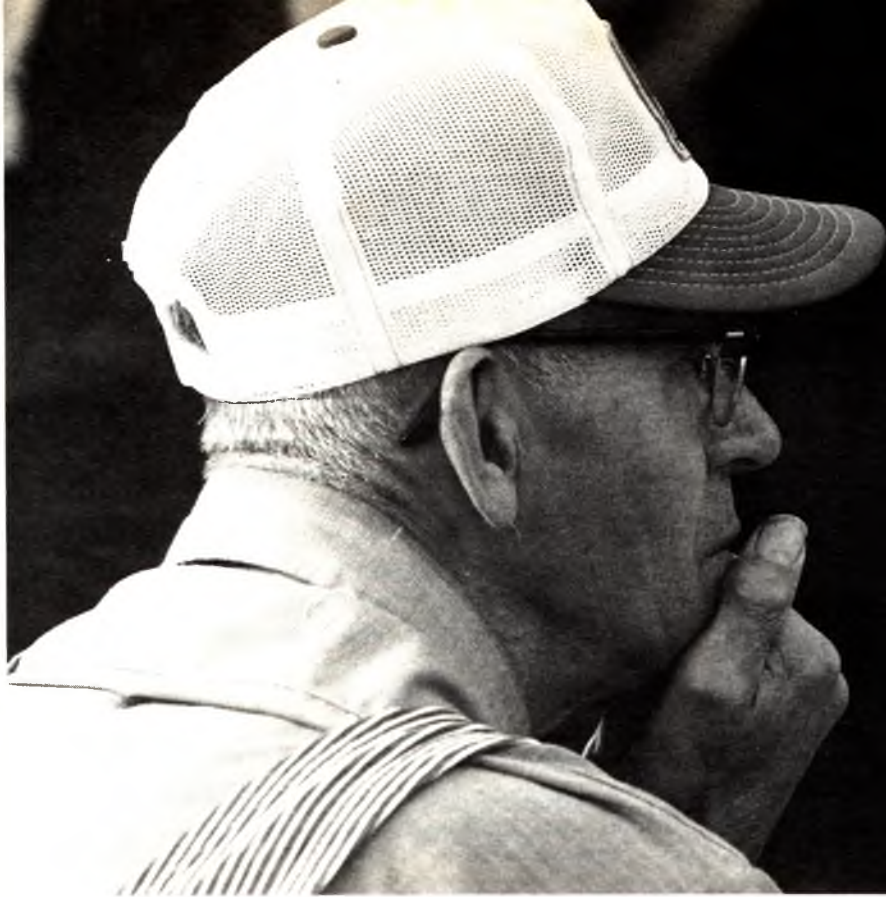
**I looked this morning for the dawn . . .
but there was none . . .
the sky looked gray-blue.**

**I looked for a dawn that never came.
Now I look for a Dawn that I hope will.
On that Day when He comes there’ll be light . . .
bright . . .**

**But will He bring a Shekinah Dawn too?
Radiant with every shade and hue
of pink, purple, orange and blue?
Or will He bring some colors new?**

On that Day when the Son outshines the sun!

—Jeanne Barbasiewicz Hoogstad



Dave Anderson

A ROCKING CHAIR AND THE BIBLE— *A Tribute to My Father*

BY ROBERT E. PERRY

When the phone rang in my hospital room, I was not expecting any calls, and I really did not feel like talking. I had just returned home from Africa where my wife and I had served as missionaries for some 20 years. While visiting my widowed mother in Gadsden, Ala., I had been hospitalized with severe chest pains.

The caller identified herself as a Nazarene in southern California and said that she had heard about my hospitalization on the Missionary Prayer Line in Kansas City. She then asked if I were related to Mr. Tom Perry who once lived in the town where I was hospitalized.

“Yes,” I replied, “he was my father.”

“You don’t know me,” she continued, “but I lived in that small cotton mill village during the Depression. As a teenager, I walked past your parents’ home every day. I would often see your father sitting in his rocker on the front porch reading the Bible in the late afternoons. That made a deep impression on me. When my husband and I married, we moved to California where we came into contact with the Church of the Nazarene. We joined and have been members ever since.”

That call meant a great deal to me, and brought back many pleasant memories of my late father. He had gone to work in the coal mines of

west Alabama at age 12 to help support his widowed mother. He later found employment in a cotton mill, an occupation that he followed for the remainder of his active years. He had no opportunity to go to school, and

My father had great limitations, but out of weakness he was made strong.

grew up illiterate. By the time I entered the first grade in 1939, he was just learning to read.

One of the painful memories of my childhood is of my father sitting by an open fireplace late in the evening, slowly tracing his ABCs on the lined tablet paper that I had brought home from school. By persistence he learned to read and became a regular reader of the newspaper and the Bible. I never saw him read anything else.

At the end of his long, grueling day in the cotton mill, he would relax in his rocker on the front porch of our mill house, still in his sweaty, lint-covered overalls, and read a chapter from his big Bible. It was there that my caller had observed him from time to time half a century earlier.

My father had many limitations, having grown up without any formal schooling. He never taught a Sunday School class, nor sang in the choir. He was never able to buttonhole anyone on the street or on a bus and explain to them the Four Spiritual Laws. But he did what he could do: He lived a godly life.

He was known throughout our mill village for his honesty, integrity, faithfulness, and faith. In a village that was rife with alcoholism and heavy drinking on weekends, he was one of the few teetotalers. A pillar of the small Nazarene church that stood on the edge of the village, he was always present at services and on time—despite the fact that he had a large family, heavy responsibilities, a difficult job, and no car. He walked everywhere that he wanted to go.

Although poorly paid, he gave regularly and generously to the church. Eight of us lived in our small two bedroom mill house, but my father always volunteered to “keep the evangelist” during revival meetings.

Yes, my father had great limitations, but out of weakness he was made strong.

Many, including myself and my caller, will rise in the Judgment and call him blessed. And he, though being dead, yet speaketh.

He was a great man, my dad!

A middle-aged woman came into Emergency with a wad of toilet paper pressed to her eye. If it hadn't been for her loud, obnoxious voice, we might not have noticed her so quickly. She screamed, "I'm blind, I'm blind, I can't see."

We immediately rushed to her side and guided her to one of the rooms for examination.

Taking her vital signs, I asked the patient, "Can you tell me what happened to your eye?"

With a snaky bitterness in her voice, she said, "I was trying on shoes at the mall when a button popped from a shoe strap and ricocheted off the salesman's head and into my eye. I think I'm blind and I'm going to sue that salesman for everything he's got."

I tried not to laugh. I'm sure that poor man whose forehead happened to get in the way of a flying button would have to endure many months of this woman's victimizing wrath.

Ever since Adam pointed a finger at Eve and said to God, "She made me do it," the human race has been shifting the blame to someone else for all its problems. Men blame women, women blame men,

adults blame their mothers or fathers, and children blame their parents.

We've turned ourselves into a culture of whiners. We live in a society of blame and lawsuits, and I realized, after meeting this woman, that we have to break the cycle of viewing ourselves as victims and become people of power.

To help our society focus even more on who's to blame for our problems, we've conjured up phrases such as alcoholic and codependent, battered woman's syndrome, battered children's syndrome, victims of crime, and the empty cradle syndrome.

There's a support group for every and any kind of victim. Just look in the front of a telephone directory to get the number for Al-Anon, Alano, Alcohol, and Alateen, along with numerous other hotlines that you're familiar with and some you couldn't even imagine. To be sure, many such groups do a lot of good in this rugged world of ours.

Think back to years ago, however, when about the only phone numbers listed in the directory were the police department and the fire department. Have we turned into a nation of victims and whiners?

From Victim to Victor

BY YVONNE GILLIS

It's one thing to have suffered a hardship, but it's quite another thing to cling permanently to the "victim" role.

We must reflect on the mentality of a person who thinks of himself as a victim and how detrimental that outlook is to a person's self-image and to us as a society. How many times have you heard someone say, "My wife drives me to drink," or, "If the schools were more sensitive to our children's needs, there wouldn't be a drug problem." It's time that we take responsibility for our own actions and quit shifting the blame for our problems somewhere else.

From what's just been said, I'll probably be *blamed* for being insensitive to the needs of others. Sure, I realize many people are victimized both emotionally and physically, and that they suffer great psychological afflictions and bodily harm.

It's one thing to have suffered a hardship, but it's quite a different matter to continue in the role of victim for months and even years with no desire of ever empowering oneself to stand up and shake off the past to lead a productive life.

There is a way to break the vicious cycle of hatred and depression, to become a victor instead of a victim.

Three Steps to Victory over Victimitis

Three steps can help a person who feels victimized

to separate himself from overwhelming problems. Before we review these steps, we can first realize the power which God wants His followers to possess.

In 2 Timothy 1:7, Paul states, "God did not give us a spirit of cowardice, but rather a spirit of power and of love and of self-discipline" (NRSV). God did not give us a spirit of fearfulness, but a spirit of power to become strong in our minds to rise above the darkness which may, at times, overwhelm us.

By following the three steps of prayer, forgiveness, and reaching out and helping others, a victim can become a victor. He or she can then become a productive member of Christ's church and society.

Prayer allows a person who views himself as a victim to achieve two goals. First, thanking the Lord for all that is right in one's life will draw the focus away from what may be wrong. Second, by communicating to the Lord, a victim has an understanding friend who will help him or her shift a "blaming attitude" to one of forgiveness. This brings us to the second step. When we ask to be empowered with the **spirit of forgiveness**, we can shake those bitter and angry feelings of having been wronged or battered or

Yvonne Gillis



emotionally degraded. Yes! We all know how hard a task it is to forgive, how difficult it is to forget and separate oneself from an awful occurrence. But when we think of Jesus and how He prayed on the Cross, "Father, forgive them for they know not what they do," we realize that forgiveness is possible.

The ultimate of victims, Jesus, was able, with a clear human heart, to overcome His frustrations, to shift His focus from His own death to the ministering to the eternal needs of others.

Ministering to others is probably the most effective way for a victim to start to heal. When we listen to others, we realize that many people have needs that are greater than our own. Extending a sympathetic heart or helping hand surprisingly makes us strong

*Refusal to forgive
keeps us behind the
bars of a victim's
prison.*

and places us into the role of healer and helper instead of sufferer and victim.

Do we indulge ourselves a bit too much in our own miseries? Most of the world's people do not have extra time to dwell on their problems. They are too busy trying to survive. If we involve ourselves in the lives of others, our own personal affairs lose a lot of their victimizing power.

In complete contrast to our lady who fabricated the story of losing her eye to a ricocheting button, we can learn a lesson from Louis Braille, the son of a leather-smith. In 1818, at the age of three, while cutting leather in his father's shop, the knife slipped and plunged into Louis's eye. Sympathetic ophthalmia and complete blindness followed.

Louis could have sat in a chair for the rest of his life and been a victim of circumstances. Instead, with a curious and strong mind, he discovered the power of touch and proceeded to develop the complete system of Braille which is used today by blind people all over the world.

Jesus hung on the Cross, a victim unjustly abused. The Cross is not a symbol of victimization, but a symbol of power, salvation, and triumph. Through our own renewed power, we can take an accusing finger and turn it into a hand of compassion and love.

We can turn a victim's dismal existence into the life-style of a victor in Christ.

H

The Lost Third

BY LaNELLE C. STILES

Let's all stand and sing verses one, two, and four!"

Have you ever felt like the third verse of a four-verse hymn in a Nazarene service? Not for long, I hope, because too much of that kind of rejection could leave your self-esteem so shattered that all the king's horses and Robert Schuller and Norman Vincent Peale and Dale Carnegie couldn't put it together again.

Why have we been so inclined to neglect the third verse of our congregational hymns and gospel songs? Other denominations rarely do this. When you visit other churches, people don't seem to be in any hurry to get through a hymn. The congregation stands patiently while the organist plays an entire verse. Then they sing every single stanza. And the "Amen." Even if it's "How Firm a Foundation."

Nazarenes, on the other hand, expect a four-measure introduction and three verses max. Unless it's "Amazing Grace," which is short anyway. Occasionally, we will repeat a final chorus, but not more than once, lest we border on the practice of the Pentecostals. The exception, of course, is the invitation hymn on the last night of a revival or the closing service of camp meeting, when an infinite number is possible.

For some reason, it is the third verse of the song that usually gets left out. Now it just happens that the third verse of any hymn or gospel song is usually my favorite. Not being sure if this was because of an affinity for the underdog, a streak of natural contrariness, or the spiritual content of their message, I decided to take a closer look. In thumbing through the Nazarene hymnal, I discovered several recurring themes in these oft-neglected stanzas.

Our Sinfulness

The first theme may account for our willingness to omit verse three, for quite often it is here that the hymn writer speaks of man's sinfulness and unworthiness—ideas not popular in our "I'm okay" society. Christians of an earlier day had no qualms about calling themselves "wretches" or even "worms," but "nobody's perfect" is about as negative as we are willing to be. Charles Wesley, however, in verse three of "Jesus, Lover of My Soul," wrote, *I am all unrighteousness. False and full of sin I am.* In "Savior, Like a Shepherd Lead Us" we are *poor and sinful*, and Robert Lowry reminds us that *nothing can for sin atone . . . naught of good that I have done. Nothing but the Blood of Jesus.*

Separation from the World

Separation from the world is another theme that occurs frequently in these verses. *Sin, with its follies, I gladly resign, all of its pleasures, pomp and its pride* ("Nearer, Still Nearer"). Except, of course, those I can experience vicariously (via the miracles of modern technology) in the privacy of my own home. Since it is so easy for Satan to blind us with the distractions of the world, perhaps we need to spend more time singing. *Since my eyes were fixed on Jesus, I've lost sight of all beside, So enchained my spirit's vision, looking at the Crucified* ("All for Jesus"). More and more, I find myself singing, *I want to live above the world though Satan's darts at me are hurled; For faith has caught the joyful sound, the song of saints on higher ground* ("Higher Ground"). Who would want to regularly skip this powerful verse:

*I rise to walk in heaven's own light
Above the world and sin
With heart made pure and garments white
And Christ enthroned within.*

"The Cleansing Wave"

Living above the world leads naturally into the next third-stanza theme: the Spirit-filled life. *To the world no more my heart is turning, since the Lord sanctified me* ("How the Fire Fell"). Verse three of the stately hymn, "Heavenly Father, King Eternal" acknowledges man's fallen condition: *From our present lowly station elevate us by Thy grace and pleads Fill us with Thy Holy Spirit; For like Thee, Lord, we would be.*

"Does anyone sing this anymore? Does anyone believe this anymore?"

The Deeper Life of Holiness

The gospel song often follows a pattern in which the first verse exalts Christ and His power; the second, the work of salvation; and the last, final victory. It is the third verse that speaks of the deeper life of holiness. Among the most familiar are "The Old Rugged Cross": *For 'twas on that old cross Jesus suffered and died to pardon and sanctify me*; "I Will Praise Him": *Then God's fire upon the altar of my heart was set aflame*; "'Tis So Sweet to Trust in Jesus": *Just from sin and self to cease.*

Even the hymns devoted entirely to the message of holiness emphasize in the third verse inner cleansing



and freedom from sin: *All self consume, all sin destroy!* ("Pentecostal Power") and *For the Spirit has control, Jesus satisfies my soul* ("He Abides"). Dr. Bresee's favorite, "The Comforter Has Come," captures it all:

*Lo, the great King of Kings,
With healing in His wings,
To every captive soul
A full deliverance brings;
As thro' the vacant cells
The song of triumph rings:
The Comforter has come!*

Other hymns speak of the riches of life in the Spirit, available to all, but only at the cost of complete surrender: *Take all my will, my passion, self, and pride. I now surrender, Lord in me abide* ("Cleanse Me"). Haldor Lillenas spoke of this commitment in "My Wonderful Lord": *All the talents I have I have laid at Thy feet; Thy approval shall be my reward.* (Perhaps today we should sing "the applause of men, a recording contract, and a guest shot on the 700 Club—or at least a seat on the church board—shall be my reward.") *Be my store great or small, I surrender it all to my wonderful, wonderful Lord.*

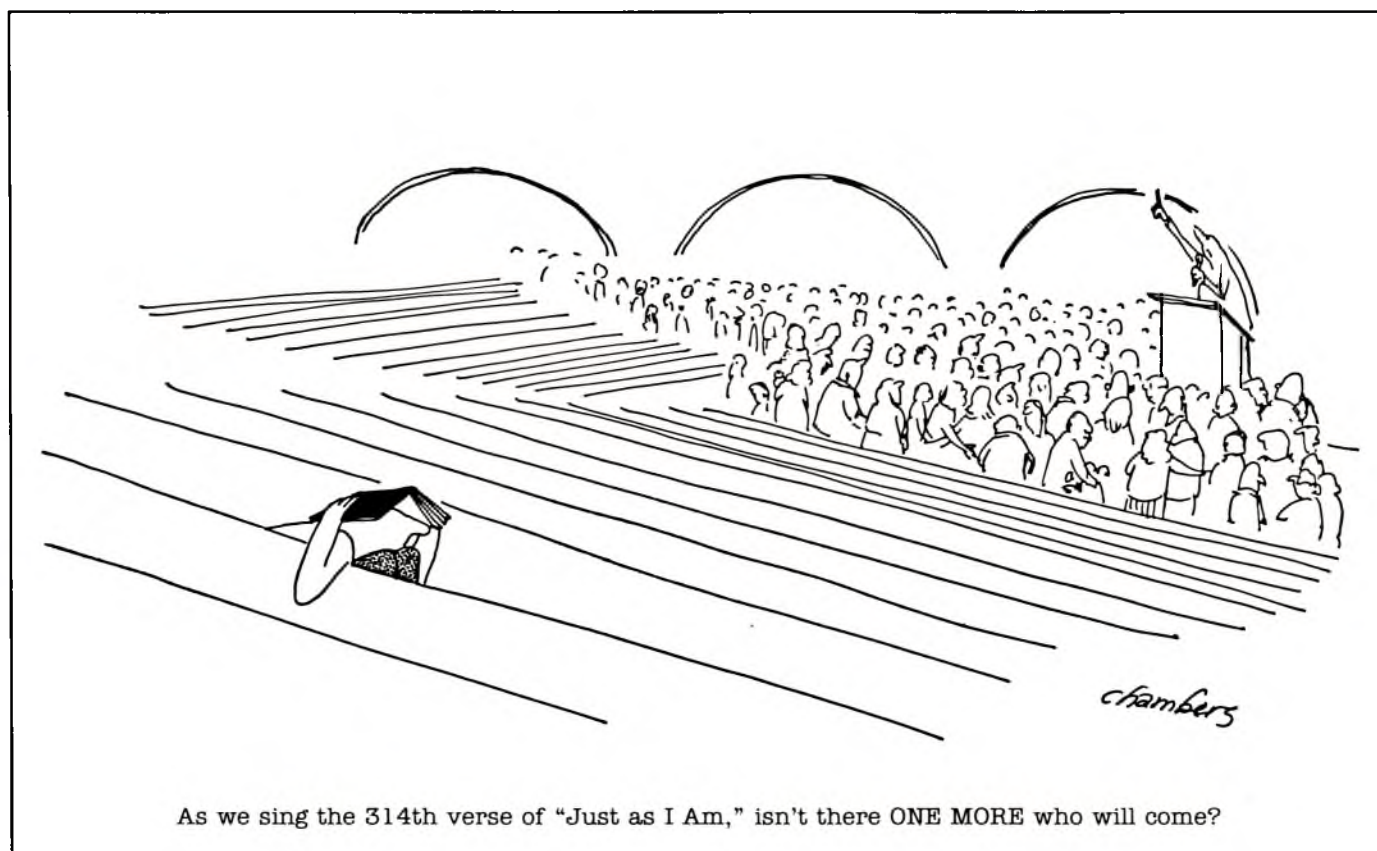
The rewards of life in the Spirit include a deep, personal communion: *He has come to dwell in my inmost self . . . What communion sweet and what rest complete . . .* ("Altogether Lovely"). Fanny Crosby spoke of the *pure delight of a single hour* (or perhaps ten minutes of quality time) *that before Thy throne I*

Christians of an earlier day had no qualms about calling themselves "wretches" or even "worms," but "nobody's perfect" is about as negative as we are willing to be.

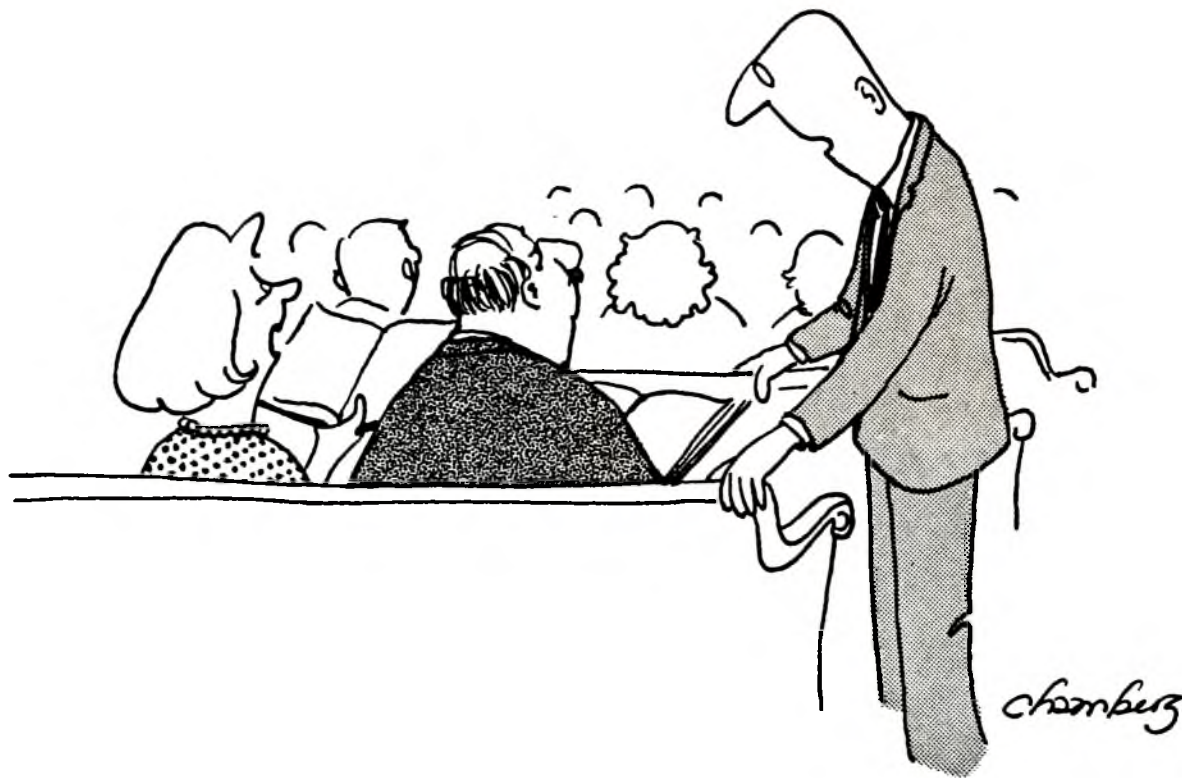
spend ("I Am Thine, O Lord"). As we live in this realm of grace where the Savior's presence is so near I can see His smiling face, we find "Joy Unspeakable" and the assurance that "Jesus Will Walk with Me" . . . *giving me victory through storm and through strife.*

Victory

This is the most prevalent "Verse-Three Theme" of all. Not final victory in heaven, but victory over sin in this world. Remember this one? *Freedom from pride*



As we sing the 314th verse of "Just as I Am," isn't there ONE MORE who will come?



"Sir, you have been recommended for our remedial singing class that meets in the basement of our annex. It's just starting, you still have time to make it."

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. This verse we should never omit.

Joy and Happiness

Happiness, joy, blessing—over and over the hymn writers use the third verse to express these fruits of the victorious life.

I will praise my dear Redeemer; His triumphant power I'll tell. How the victory He giveth over sin, and death and hell ("I Will Sing of My Redeemer").

He has given me a never-failing joy . . . to His praise I will my ransomed powers employ ("It Is Mine").

Peace which passeth understanding, joy the world can never give . . . ("Sweetly Resting").

Oh, the unsearchable riches of Christ! Freely, how freely they flow. Making the souls of the faithful and true happy wherever they go ("Unsearchable Riches").

My heart sings a glad and jubilant song ("The Closer I Walk").

My heart's overflowing, I'm happy and free ("He Brought Me Out").

Pray and praise thee without ceasing, Glory in Thy perfect love ("Love Divine, All Loves Excelling").

Once again, Fanny Crosby eloquently sums it up:

*With numberless blessings each moment He crowns;
and filled with His fullness divine,
I sing in my rapture, Oh, glory to God
For such a Redeemer as mine!*

"He Hideth My Soul"

Why would we ever leave *that* verse out?

None of this suggests there are not difficulties along the way. But there is also within these verses the absolute assurance that after we pass through the valleys, the day will come when we can sing:

*I stand on the mountain of blessing at last
No cloud in the heavens a shadow to cast.
His smile is upon me, the valley is past.
For He is so precious to me.*

"He Is So Precious to Me"

It could be that someone will read this article and decide to organize The Society for the Propagation of Third-Verse Singing in the Church of the Nazarene. Okay, probably not.

But maybe we should have services in which we sing only verse three of a number of songs. Maybe we'll just take a closer look at the message of all the familiar hymns we love to sing. As for me, I have decided that the next time I play the piano or organ for a service, no matter which verses the congregation sings, I'm going to play verse three.

Close to Home

News About Nazarenes

BY TOM FELDER

A COMMITMENT TO MISSIONS . . . Grand Rapids, Mich., Church of the Nazarene celebrated the burning of their mortgage by making financial commitments to plant two new churches. The church decid-

ed to take the amount they had been giving to building payments and apply it to the new church plants, according to **Walter Crow**, senior pastor.

One of the new churches is in Jenison, Mich., a suburb of Grand Rapids. The other is in Berlin, Germany.

"The Grand Rapids congregation has a strong commitment to missions at home and abroad," Crow said.

Michigan District Superintendent **C. Neil Strait** (pictured left) was present for the mortgage burning celebration along with Pastor Crow.



A SENIOR ADULT ROC GROUP

. . . They don't sing and play instruments, but a group of senior adults at Linwood Church of the Nazarene in Wichita, Kans., has formed a ROC group. The group—Retirees On Call—was organized in 1991 as a ministry for the senior adults of the Linwood Church. The retirees use their many talents and skills serving other older adults by providing home maintenance, minor repairs, yard work, and paint-

ing. The group also provides transportation for seniors who cannot get to and from doctors' offices, grocery stores, and other locations.

ROC meets at a local restaurant once a month for fellowship and planning (pictured below).

"ROC has been successful at Linwood because their primary goals are to glorify God and to be grounded on the Solid Rock," said **Harlan Buettner**, senior pastor.



The Olivet Nazarene University Orpheus Choir, under the direction of **D. George Dunbar**, sang the National Anthem prior to a game between the Indiana Pacers and the Detroit Pistons in the Market Square Arena recently.

HOOSIER HYSTERIA . . .

Olivet Nazarene University's Orpheus Choir sang the National Anthem prior to a NBA game in the Market Square Arena recently as a part of Hoosier Hysteria, an event sponsored by the university. Under the direction of **D. George Dunbar**, the choir sang prior to a game between the Indiana Pacers

and the Detroit Pistons.

The Hoosier Hysteria activities included a gathering of about 600 ONU alumni and friends in downtown Indianapolis for a rally. Prior to the NBA game, ONU's men's basketball team won an exhibition game in the arena. About 2,400 ONU supporters watched both the exhibition and NBA games.

ONE HUNDRED YEARS . . .

Friends and family recently celebrated the 100th birthday of **Clara Laird**, a retired Nazarene minister. The celebration was held at Tiffin, Ohio, First Church of the Nazarene, where Laird pastored in the 1930s.

A native of Ohio, Laird graduated from God's Bible School in Cincinnati in 1915. She and her husband, **A. J. Laird**, pastored several churches in Wisconsin, Illinois, and Ohio. She was

ordained in 1919 on the Wisconsin District.

Since her retirement in 1962, Laird has continued to serve the church as Sunday School teacher and supply pastor.



A unique ministry?

A special honor?

A great achievement?

If you know of Nazarenes in the news, let us know too. Send information and photo to: Close to Home, *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.

VITAL STATISTICS

Deaths

REV. GLEN W. ABLA, 77, pastor and evangelist of 50 years, Denver, Colo., Apr. 25, 1992. Survivors: wife, Margaret; son, Edwin; daughter, Sharon (Mrs. Bill) Miller; one brother; two sisters; seven grandchildren; one great-grandson.

GEORGE AYRES, SR., Cambridge, Ont., Mar. 10. Survivors: wife, Marie; four children.

LOIS BRASHER, 74, Houston, Tex., Feb. 10. Survivors: two brothers.

CHRISTINA JEAN BROOKS-STOKES, 22, Duncan, Okla., Feb. 17. Survivors husband, Thomas; parents, Dan and Shelia Brooks; four grandparents.

HORACE F. CHANSLER, 84, Brea, Calif., Oct. 23. Survivors: wife, Frances; son, Wilbur; two sisters; one brother; two grandchildren; one great-grandson.

REV. W. RAY CLOER, pastor of 55 years, Columbia, S.C., Mar. 4. Survivors: wife, Elizabeth (Miss Johnnie); sons, William, Jack, Michael; daughter, Kathy Seibert; two brothers; one sister; seven grandchildren.

REV. DELMAR R. DRAVENSTATT, 64, Bradenton, Fla., Dec. 22. Survivors: wife, Mildred; daughters, Sheila Cobb, Pamela Morris, Lori Dravenstatt; sons, Gary, Jeffrey; two brothers; one sister; nine grandchildren.

LEWIS (BILL) R. DUBS, 75, York, Pa., Jan. 8. Survivors: wife, Eloise; daughter, Toni (Mrs. Jerry) Porter; son, David; four grandchildren.

HARRY R. FOUNDS, SR., 70, Wilmington, Del., Nov. 24. Survivors: wife, Alice; sons, Harry, Jr., Dean; daughter, Dawn.

RUTH M. GEARHART, 82, Howell, Mich., Feb. 18. Survivors: sons, Lowell, Stephen.

REV. OTTO GLENN HAHN, 85, former professor at Olivet Nazarene University, Bethany, Okla., Mar. 3.

SKELTON M. JOHNSON, 76, Four Oaks, N.C., Jan. 4. Survivors: wife, Harriet Betty; daughter, Carol Arnold; son, Steven; grandchildren.

JOSEPH ROBERT LEMASTERS, 47, Elyria, Ohio, Mar. 8. Survivors: mother, Geraldine; sister, Charlotte; brother, Keith.

NEIL G. LUCE, JR., 72, Strong, Maine, Mar. 5. Survivors: wife, Laura; daughters, Rocqueline Targett, Cheryl Goding; sons, Ralph Luce, James Leeman, David Simeoni; 18 grandchildren; 13 great-grandchildren.

REV. REED J. RICHARDS, 99, Cedar Rapids, Iowa, Mar. 15. Survivors: sons, William, Robert; daughter, Lois Richards; one sister.

CARRIE ELLEN SPECK, 95, Davenport, Okla. Survivors: 2 sons; 3 daughters; 11 grandchildren; 17 great-grandchildren; 2 great-great-grandchildren.

REV. ARTHUR STOTT, retired minister, 88, Kennewick, Wash. Survivors: wife, Freda; daughter, Barbara Webber; two grandchildren; one great-grandchild.

ELMER M. WILLIAMS, 69, Many, La., Mar. 11. Survivors: two brothers; two sisters.

INA B. ZACHARAY, 87, Mount Vernon, Ohio, Feb. 2. Survivors: son, Beecher Alan Zachary; daughters, Constance Kolpitcke, Dorothy Burton; one sister; one grandson; three granddaughters; five great-grandchildren.

Births

to PAUL AND KIM (WAITE) DAHLMAN, Crown Point, Ind., a boy, Erik Stephen Lance, Feb. 9

to MARK AND DONELLA (PEAL) DAVIS, Irving, Tex., a boy, Colten Mark, Dec. 12

to KEVIN AND SUZETTE (MORGAN) DOAK, Columbus, Ohio, a girl, Nicole Elizabeth, Dec. 17

to DAVID AND DORIS (KELLY) DRAIN, Lowell, Mich., a boy, Elliott Thomas, Jan. 18

to BRENT AND LORI HAGEN, Seattle, Wash., a boy, Curtis David, May 12, 1992

to BILL AND MARCY (HOFFPAUIR) HAMITER, Bethany, Okla., a girl, Olivia Leeann, Jan. 20

to TODD AND KATHY (PITTS) HIEBERT, Pasadena, Tex., a boy, Nicholas Bryan, Mar. 9

to KIAN AND SHARI HOLSTEAD, San Diego, Calif., a girl, Natalie, July 7

to KEN AND CAROL (GAILEY) HOLT, Quincy, Mass., a boy, Charles James, Jan. 21

to KENNETH AND BECKALYN PERDUE, a boy, Matthew Brian, Jan. 26

to REV. JIM AND DEBBIE THOMPSON, Portland, Mich., a girl, Stephanie Kay, Dec. 4

to KEVIN AND JENNIFER WEBSTER, Fairview Heights, Ill., a girl, Alison Grace, Mar. 7

to JOHN AND BECKY (BOODWAY) WESTON, Grand Prairie, Tex., a boy, Ian Scott, Jan. 2

Marriages

Ann Mock and Dennis Belzer at Chandler, Ariz., Feb. 27

Joy Rene Schultz and Roger Dean Allen at Kansas City, Mo., Oct. 3

Anniversaries

TOLBERT EUGENE AND ANNA MAE MITCHELL, San Antonio, Tex., celebrated their 70th wedding anniversary Feb. 10. The Mitchells have one daughter, two grandchildren, and one great-granddaughter. They are members of San Antonio First Church.

WILLIAM AND RUTH THILL, Lena, Ill., celebrated their 65th wedding anniversary recently with a surprise reception given by their children. The Thills have 6 sons, 16 grandchildren, and 18 great-grandchildren.

JOHN AND ADA CHAMBERLAIN, Newberg, Oreg., recently celebrated their 50th wedding anniversary. They have one son and three grandchildren.

REV. BERNARDO AND ALICIA RODRIGUEZ, Boyle Heights, Calif., celebrated their 50th wedding anniversary Mar. 27 with a renewal of vows and reception hosted by their children.

FOR THE RECORD Moving Ministers

PERRY ARBOGAST, from student, NTS, Kansas City, to pastor, Carmichael (Calif.) Valley Oaks

CARL N. BAKER, from Carlsbad (N.Mex.) First, to Grand Junction (Colo.) First

H. WESLEY BARNHILL, from Clifton Springs, N.Y., to Portage, Pa.

JERALD D. BATTERBEE, from St. Louis, Mich., to Paulding, Ohio

JAMES E. BAUGHMAN, from Richardson, Tex., to Nashville (Ind.) Parkview

LAWRENCE O. BLIGHT, from Bonney Lake, Wash., to Medford (Oreg.) First

EUGENE T. BRANTLEY, from Savannah (Ga.) Eastside, to Albuquerque (N.Mex.) Holiday Park

KENNETH M. BROWN, from Drumwright, Okla., to Las Cruces, N.Mex.

RANDY L. BROWN, from Arona, Pa., to Sheakeyville, Pa.

TERRY C. BUCHANAN, from Little Rock (Ark.) Springlake, to Severy, Kans.

HARLAND D. BUETTNER, from Oklahoma City (Okla.) Pennsylvania Avenue, to Wichita (Kans.) Linwood

RICHARD L. CHEW, to pastor, Anadarko, Okla.

RONALD E. CORBIN, SR., from Westchester, Calif., to Pasco, Wash.

GARY R. CUNNINGHAM, from evangelism to pastor, Danville (Ind.) Calvary

MICHAEL M. GREENWOOD, from Denver (Colo.) Cottonwood Lakes, to Yuma, Colo.

MARK A. HALE, from student to associate, Grove City, Ohio

KENNETH J. HOSTETLER, to pastor, Lebanon (Tenn.) West View

DAVID R. HUDSON, from Bartlesville (Okla.) First, to Elkhart (Ind.) First

ROBERT D. LAMBERT, JR., from associate, Silver Valley, Idaho, to pastor, Union Gap, Wash.

BRADY R. LANE, from Mount Vernon, Tex., to Laurel, Miss.

RUDOLPH LEE, from Bridgeport, Ind., to Indianapolis (Ind.) Eagledale

BRUCE A. LEWIS, from Windsor, Ont., to Berthoud (Colo.) Garden Valley

CHARLES E. LOCKARD, JR., from Plainview, Tex., to Homer City, Pa.

DAVID MCGARRAH, from Monte Vista, Ariz., to Moscow, Idaho

BRUCE P. MAIER, from associate, Stockton (Calif.) Delta, to pastor, Lincoln, Calif.

STAN N. MARTIN, from associate, Indianapolis (Ind.) First, to associate, Flint (Mich.) Central

JOHN R. MAXWELL, from missionary to evangelism

TIMOTHY D. MILLER, from associate, Fort Wayne (Ind.) Lake Avenue, to pastor, Decatur, Ind.

NELS R. NELSON, from chaplaincy to pastor, Post Falls, Idaho

MICHAEL A. PRINCE, from Yuma, Colo., to Boulder (Colo.) South Broadway

DOUGLAS C. PUGH, from Indianapolis (Ind.) Eagledale, to Indianapolis (Ind.) Lawrence

KERRY ROBINSON, from pastor, Greensboro, Ind., to student, NTS, Kansas City

SCOTT JAY ROBINSON, from associate, Mooresville, Ind., to pastor, Bridgeport, Ind.

DOUG E. RUNCIE, from associate, Oklahoma City (Okla.) Pennsylvania Avenue, to associate, Wichita (Kans.) First

ROBERT G. RUSSELL, from associate, Lynnwood, Wash., to pastor, Redmond, Wash.

MICHAEL R. SATTERLEE, from Sublette, Kans., to Stafford, Kans.

KEVIN J. SIMONS, from associate, Dublin (Ga.) First, to associate, Fort Oglethorpe (Ga.) Battlefield Parkway

JEFFREY A. SLATER, from student to pastor, Albany, Ind.

JOHN C. SLUYTER, from Miami (Fla.) South Heights, to Avon Park (Fla.) First

JACK SMITH, from Arlington (Tex.) Mission, to Wahiawa (Hawaii) English

MARK E. STEINERT, from Connersville (Ind.) Gortner Memorial, to Greensburg (Ind.) Community

HAROLD E. SUMAN, from Martinsville (Ind.) Trinity, to Greensboro, Ind.

ROBERT L. WALLS, to pastor, Lowell, Mich.

R. VAN WILLIAMS, JR., from Farmington, Mo., to Phoenix (Ariz.) Monte Vista

Announcements

SPRINGFIELD (MO.) FIRST CHURCH will celebrate its 65th anniversary and new building dedication June 6. Former members, pastors, and friends are invited. For more information, call (417) 862-5549.

NEW HAMPSHIRE (OHIO) CHURCH will celebrate its 50th anniversary July 18 with special services at 10 A.M. and 2 P.M. There will be a carry-in dinner at noon. Former pastors, members, and friends are invited. For further information, write Rev. Dale Eades at Rte. 196, P.O. Box 6, New Hampshire, OH 45870, or phone (419) 568-2185.

PAPILLION (NEBR.) HERITAGE CHURCH (FORMERLY FAY BOULEVARD) will celebrate its 50th anniversary June 3-4. Former pastors, members, and friends are invited. For more information, write 6909 Cornhusker Rd., Papillion, NE 68133, or phone (402) 331-8900.

PALMYRA (IND.) CHURCH will celebrate its 35th anniversary Aug. 15. Former friends, members, and pastors are invited. For more information, contact the church at P.O. Box 317, Palmyra, IN 47164-0317, or phone (812) 364-6986.

Recommendations

The following have been recommended by their respective district superintendents:

JOHN C. COFFMAN, evangelist, 502 W. Main, North Manchester, IN 46962, by Oval L. Stone, Northeastern Indiana District

SHELLY HEAD, song evangelist, 1037 E. Prairie, Olathe, KS 66061, by Keith Wright, Kansas City District

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

HOMER MENEELY, evangelist, 3806 N. Deerlake Dr., Loon Lake, WA 99248, by Steven C. Fletcher, Northwest District

RAYMOND E. ROWE, evangelist, 734 Fairston St., Pittsburgh, PA 15204-2510, by J. Roy Fuller, Pittsburgh District

Moving Missionaries

BATY, REV. DUANE and SUE, Philippines, Furlough Address: 412 Meadowbrook Ln., Olathe, KS 66062

BRUNK, MR. KEVIN and JOAN, Ecuador—SAM Regional Office, Furlough Address: 2561 Debbie Dr., Lima, OH 45807

COLLINS, REV. ROBERT and FRANCES, Brazil, Field Address: C.P. 6586, Agencia B. Geraldo, 13082 Campinas, SP, BRAZIL

CRAFT, REV. ROBERT and RAMONA, Philippines, Field Address: P.O. Box 328, 8000 Davao City, Mindanao, PHILIPPINES

DUNN, DR. ROBERT and CONNIE, Australia, Furlough Address: 343 Division St., Tumwater, WA 98512

FIRESTONE, MR. BRAD and NANCY, Dominican Republic, Furlough Address: 6905 Longview, Shawnee, KS 66218
 GLASSCO, REV. GARY and LINDA, Papua New Guinea, Furlough Address: 521 S.W. Jefferson St., Sheridan, OR 97378
 GUANG, DR. ALBERTO and LILLIAM, Mexico, Furlough Address: 1564 Diederick Blvd., Russell, KY 41169
 HOLSTEAD, DR. JOHN and NATALIE, Hong Kong, Furlough Address: c/o 6401 The Paseo, Kansas City, MO 64131
 KETCHUM, REV. TERYL and KATHY, Haiti, Furlough Address: 1011 26th Ave. N.E., Olympia, WA 98506
 McCARTY, DR. MICHAEL and RACHEL, Thailand, Furlough Address: c/o Dykhouse, 2951 Black Bridge Rd., Osseo, MI 49266
 McMAHAN, REV. DANNY and CHERYL, Philippines, Field Address: P.O. Box 641, 1502 Greenhills, Metro Manila, PHILIPPINES
 OVANDO, REV. SAMUEL and EVELYN, Mexico, Furlough Address: c/o Rev Charles Crouch, P.O. Box 31, Kingsbury, CA 93631
 POE, REV. BRENT and CYNTHIA, Papua New Guinea, Furlough Address: 4920 Charlestown Rd., New Albany, IN 47150
 RAY, REV. HAROLD and EMILY, Guatemala, Furlough Address: 5079 Mango Dr., Las Vegas, NV 89122
 SARMIENTO, REV. CHRISTIAN and MARGIT, Ecuador, Furlough Address: 12921 Trenton, Olathe, KS 66062

SILVERNAIL, REV. KEITH and GENEVA, Trinidad—CNTC, Furlough Address: 7224 N.W. 36th, No. 292, Bethany, OK 73008, Telephone: 405-787-1956
 SYVRET, MISS ELLEN, Papua New Guinea, Furlough Address: c/o Clarkson, 9 Adel Vale, Leeds, W. Yorkshire, ENGLAND LS16 8LF
 WARD, REV. VERNE, JR. and NATALIE, Papua New Guinea, Furlough Address: P.O. Box "S", Nampa, ID 83653
 WEBB, REV. LARRY and JUDY, Bolivia, Furlough Address: 7956 Peach Point Ave., San Diego, CA 92126
 ZICKEFOOSE, MR. CRAIG and GAIL, Furlough Address: Venezuela, Furlough Address: c/o Mikkelloon, 1152 Harritt Dr., N.W., Salem, OR 97304

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P&B Update:

Life Dividends Mailed to Forty Districts

Near the first of the year, the Board of Pensions and Benefits USA issued dividend checks to 40 districts participating in the NHHP Group Term Life Insurance Plan. The refunds were on the life insurance portion of NHHP and amounted to a total of nearly \$11,000. It was the 11th consecutive year that such dividends were paid.

The NHHP Group Term Life Insurance Plan is part of the Nazarene Health and Hospitalization Program administered by the Board of Pensions and Benefits USA. Over half of the U.S. districts are participating in this medical, dental, and life insurance benefit plan for church employees. Over \$14.6 million in medical and dental benefits were distributed in 1992 on behalf of the nearly 3,000 participants (many with dependent coverage). During the quadrennium, \$55 million in benefits were paid from this self-insured program.

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

Worship the Lord In the Church ... and Home

When sitting in a pew on Sunday morning . . .
 Gathered around the piano for family worship . . .
 or by yourself in personal devotion . . .

SING YOUR PRAISES TO THE LORD.



The **NEW** Sing to the Lord hymnal offers many of the greatest hymns, choruses, and readings of all ages. Millions of believers have found these expressions true to Scripture and experience. Discover the truth found in these songs and see why this new hymnal is a treasury of timeless worship, devotion, and inspiration for your church . . . and home.

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NEWS OF RELIGION

ROY NICHOLSON DIES

Roy Stephen Nicholson, general superintendent emeritus of the Wesleyan Church, died Mar. 2.

Ordained in 1925, Nicholson served pastorates in North Carolina and Virginia for 11 years.

He also served the denomination as general secretary of Wesleyan Youth (1934-35), Sunday School literature editor (1935-39), general secretary of Home Missions

(1939-43), editor of *The Wesleyan Methodist* (1943-47), and general president of the Wesleyan Methodist Church (1947-59).

From 1959 to 1968 he served as chairman of the department of religion at Central Wesleyan College.

Nicholson is survived by his wife, Winifred, and two sons, Roy, Jr., and Lee. He was preceded in death by his first wife, Ethel.

CHRISTIANITY STILL POPULAR

Religion is "very important" to most Americans (79%), according to a recent Barna Research Group poll. Still more people (87%) said God hears people's prayers and has the power to answer them.

"Jesus Christ rose from the dead and is spiritually alive today" was confirmed by 80 percent, but only 70

percent said He would come back. The Bible's teachings were "totally accurate" to 55 percent, and 46 percent said it was a personal responsibility to share their faith with others.

Almost three in four said ministers were expected to live up to higher moral-ethical standards than the general populace.

NAE EXPRESSES CONCERN FOR HURTING WORLD

The 51st annual session of the National Association of Evangelicals went on record to call churches to bring "hope to our hurting world." The body met Mar. 7-9 in Orlando, Fla.

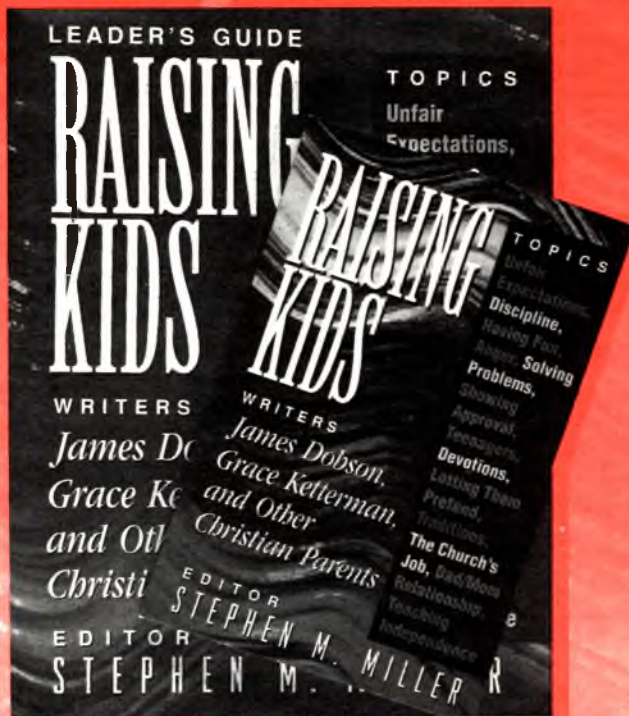
In a resolution adopted in the legislative session, the NAE said, "In bringing hope to a hurting world, we must follow the example of Jesus, who fed the hungry, healed the sick, cared for children, and reached out to the poor and neglected of His day. To do otherwise would deny the very faith that motivates us to share the good news of salvation."

In another statement, the NAE expressed its concern about the violence in former Yugoslavia and called for a halt to the fighting. "As

evangelical Christians, we reject and condemn all violence targeted against innocent people on the grounds of ethnic identity," read the statement. The resolution also called on denominations and the churches affiliated with the National Association of Evangelicals to welcome refugees from the former Yugoslavia to the United States.

D. Moody Gunter, Finance Division director, was honored by the NAE for his service to the organization. Gunter was present for the meeting along with a number of other Nazarenes, including: Raymond W. Hurn, Jack Stone, Stephen Nease, Gene Fuller, J. V. Morsch, Phyllis Perkins, John Smee, Vernon Lunn, and Roger Parrott.

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TRIBUTE TO A MOVING PASTOR

by John A. Wright

It is Thursday, and the moving van is here. Sorry I can't help, but stooping and lifting makes me dizzy. Of course, I might boss, but then that might not work either. You might get dizzy. Perhaps I could just check to make sure you didn't leave anything behind.

There they go, down the road of Creative Growth to the town of Larger Service. My! The house seems empty. This is where they lived the last four years. I'll check once more. No, they didn't leave a thing. Guess I'll just sit here on the steps awhile. Kind of sad to see a family move away. Perhaps that's the sacrifice the small church makes for the Kingdom.

Hey! What's wrong with me? They did leave some things behind. There are some things you can't take with you when you go.

They left their example, and it was good. Not just words, but some of those things that speak much louder than words.

They left the guidance they gave us. Godly guidance. We understand our duty much better than before.

They left a lot of inspiration. Knowledge is one thing, but they motivated us to greater service.

They left their fellowship. They can't take that away. Time and again they shared their open hearts.

They left concern with us. We have a vision of a world much larger and needier than before.

They left their love, expressed in so many ways. My! They left a lot behind.

Now the real question is; what will I do with all this? It's too valuable to waste. I know where there is a wheel I can borrow (that's a wheelborrow). It is woven out of memories and made strong with acts of service. I'll load it all on and take it down the road of Borrowed Time. I'll laugh some and maybe even sing, but most of all I'll be a better person. So will we all.

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Notes from an editor's notebook

by Mark Graham, Managing Editor

Evaluating "Messiahs"

David Koresh says he is the Messiah?" quizzed Joey. Knowing he had gained my attention, he hit me with the big one, "Is he?"

"That kid's watching too much CNN," I thought. But as I sat there trying to word an answer for my nine-year-old, I realized that his question was a legitimate one, not only for a child but for any person who would seek to tell truth from error. Jesus himself said, "Don't let anyone fool you. Many will come and claim to be me. They will say that they are the Messiah, and they will fool many people" (Matthew 24:4-5, CEV). In a world where anyone may claim to be "God's anointed" (the definition of messiah or Christ), what distinguishing characteristics set Jesus apart from the impostors?

First of all, Jesus fulfilled numerous Old Testament messianic prophecies. His birthplace (Bethlehem). His childhood home (Nazareth). His ancestry as a descendent of David. His miracles. His compassion. His suffering. His betrayal. His death and resurrection, even the exact price that would be paid to Judas for betraying the Son of God (Zechariah 11:12)—all were foretold within the Old Testament, something which wasn't lost on the writers of the Gospels. The chance of someone fulfilling more than 300 specific prophecies made hundreds of years earlier seems impossible, but Jesus did.

The true Messiah is a Man of history, who lived at a specific time and fulfilled specific prophecies, among which were stipulations that He would be sinless and that He would "save His people from their sins." It is not unusual to find persons who claim to have this ability . . . if you visit a nearby mental ward. However, Jesus knew that talk was cheap. Anyone could say he has power to forgive. Jesus went beyond words by performing wonderful miracles. Blind men were made to see, lepers were cleansed, thousands were fed with a few fish and barley cakes, demons were set free, a woman with a

hemorrhage was healed, even a dead man was brought back to life. Today's messiahs are big on talk, but ask them for a miracle and about the only one they can muster is a disappearing act.

The Messiah is a suffering servant, one who comes into the world, not for himself, but for the lost. Run this measure by any self-proclaimed prophet. Do you see any selflessness at all? Hardly. They want pleasure, fame, wives, lots of press, and power, but they are exceedingly short on humility. They don't come to "bring glory to the Father" as did Jesus. They come to bring glory to their "god," who just happens to be themselves. How convenient.

Another thing. The real Messiah has to die. That's a tough one. Jim Jones did it, but not without taking 900 or so of his followers with him. A few others, like David Koresh, intoxicated with their own lies, have done it.

But the coup d'etat, the ultimate proof of messiahship, is that the grave cannot hold the real One. The apostle Paul powerfully brings this home in chapter 15 of 1 Corinthians. "But Christ has been raised to life! And he makes us certain that others will also be raised to life" (v. 20, CEV). Paul knew this to be so because some 500 persons testified to the fact that they had seen Jesus alive following His resurrection. Paul himself had been confronted by the post-Resurrection Christ. It was such a confrontation that it changed a Jesus-hating Jewish religious leader into a Christian who thought nothing of giving his own life to honor the One he unequivocally knew to be the Christ.

And that reminds me of one other thing Messiah does—He draws others to himself—not to hurt or take advantage of them, but to give them peace for today and hope for tomorrow.

That's something that false messiahs like David Koresh will never do.

Today's "messiahs" want pleasure, fame, wives, lots of press, and power, but they are exceedingly short on humility.

Mark G

LOUISE CHAPMAN DIES

Louise Robinson Chapman, 100, died April 12. She was a retired missionary and former general president of the Nazarene World Mission Society.

Funeral services were held Apr. 17 at Pasadena, Calif., First Church of the Nazarene.

Louise Robinson was born in 1892 in the state of Washington. She was a graduate of Northwest Nazarene College.

While in college, she accepted God's call to mission service. Ordained in 1920 by R. T. Williams, she was appointed to Africa that same year and served in Swaziland and the Transvaal in southern Africa for 22 years. During those years, she served as an evangelist, matron of a girls' school, builder, head of a mission station, district superintendent, teacher, and nurse.

In 1942, Robinson returned from Africa and married General Superintendent J. B. Chapman. They were married five years until his death in 1947.

In 1948, Louise Chapman was elected general NWMS president. She served in this capacity for 16 years. Those years were marked by prevailing prayer, financial victories, and an increased vision for the mission task of the Church of the Nazarene. Many of the NWMS programs in existence today were begun during that era.

Following her retirement, Chapman continued to travel and speak, even after a paralyzing illness. Her ministry in

intercession expanded in later years and she also continued mission work by challeng-

ing Nazarenes to give to World Mission Radio. Last year, Nazarenes gave more than \$157,000 to World Mission Radio in honor of Chapman's 100th birthday.

"She was a great woman in the Church of the Nazarene," said Nina G. Gunter, general NWMS director. "Dr. Louise Chapman has influenced the church for eight decades, and that inspiration will continue. She lived in the loop of the church, challenging every generation to holy living, intercessory prayer, and mission commitment. The international church family will miss her wise counsel and prayerful support."

At the time of her death, Louise Chapman was residing at the Casa Robles Nazarene Missionary Retirement Center in Temple City, Calif.

Chapman is survived by a sister, Florence Gerlach; a stepson, Paul; a stepdaughter, Grace Ramquist; several grandchildren, nieces and nephews; and her longtime caregiver, Beuna King.

Memorials for World Mission Radio in Dr. Chapman's honor may be sent to the general NWMS office: 6401 The Paseo, Kansas City, MO 64131. Make checks payable to the General Treasurer, Church of the Nazarene.



CHURCH REGISTERED IN TWO NATIONS

SOLOMON ISLANDS

The Church of the Nazarene is officially registered in the Solomon Islands, according to Robert H. Scott, World Mission division director.

The General Board approved entrance into the Solomon Islands at its 1992 meeting, and veteran missionaries Wallace and Mona White were approved to open the work. Since that time, the Whites, who are missionaries in Papua New Guinea, have been making contacts in the Solomon Islands and recently started services there. The registration now means that the White family can move to the Solomon Islands and establish a residence there.

In addition to the White family, the Papua New Guinea Nazarene National Board raised funds to send Rev. and Mrs. Andrew Moime, a ministerial couple from their country, to assist in the start of the new work. Moime will serve as pastor

and church planter in the capital city of Honiara on the island of Guadalcanal.

TANZANIA

The denomination also has been officially registered in the country of Tanzania, according to Scott. The registration on Mar. 5 concluded a three-year effort on the part of the Africa Region and Nazarenes in Tanzania to achieve official status for the denomination.

The church began work in the country in 1990 at the invitation of a few congregations in Tanzania that wished to unite with the denomination. There are now 31 churches and 2,398 members in the country.

The official registration also means that missionaries Daryll and Verna Stanton received a residence permit allowing them to move to Tanzania. They will set up residence in the city of Mbeya near the Zambian border.

NAZARENE KILLED IN MUSLIM/HINDU STRIFE

The NYI president at a Nazarene church in Bombay, India, was recently killed in a bomb blast. The bombing was part of the continuing strife between Hindu and Muslim factions that has rocked parts of India in recent months.

Diwakar Wankahde, superintendent of the Western Maharashtra State District, reported that the young man's body was found in March in the rubble after a bomb explosion in Bombay. He said the victim had apparent-

ly been passing through the vicinity when the explosion occurred.

The young man, whom Wankahde did not identify, had been a Christian for two years and was the only son in his family.

"These sad happenings in our city are a matter of daily concern," said Wankahde. "It is so sad to see our city has become the victim of international terrorism. It needs peace and an atmosphere of brotherly love, which only Christ can offer."

NEW DISTRICT ORGANIZED IN RUSSIA

The Eastern European District of the Church of the Nazarene was organized in Moscow Mar. 31. General Superintendent Jerald D. Johnson presided over the organization. Nazarene missionary Chuck Sunberg is the district superintendent.

Currently there are 52 members on the new district, but the charter will remain open until Aug. 1.

"The spirit of the service was exciting," Johnson said. "Already God has given us some excellent people in Moscow as well as in Kiev."

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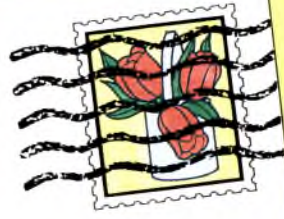
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Schroon Lake Inn, nestled next to picturesque Schroon Lake in the breathtaking, colorful Adirondack mountains of Upstate New York. NIROGA—September 27—October 1, 1993.



The Melbourne Hilton, located in one of the most popular vacation spots in Florida, minutes from the beach, golf, or the Kennedy Space Center. NIROGA—March 8-12, 1994.



At the base of majestic Pikes Peak lies Colorado Springs and the historic Antlers Doubletree Hotel, minutes from the Garden of the Gods, the Air Force Academy, and old Colorado City. NIROGA—June 13-17, 1994.

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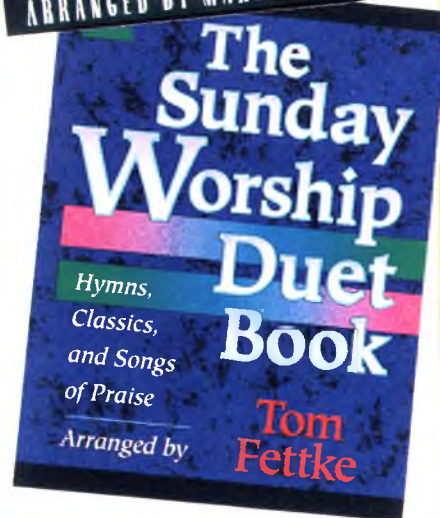
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