

OCTOBER 1994

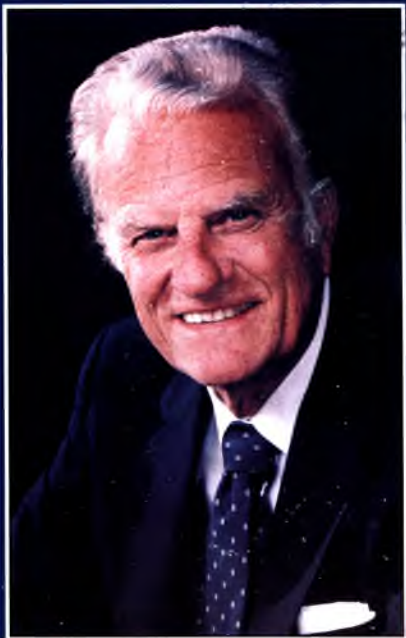
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Mentoring Moments

WESLEY D. TRACY



I CAN EITHER LET THIS NAG my blood pressure to unhealthy heights, I thought, or I can try to make the best of it. I lifted a prayer asking for an extra dose of grace.

The flight from Los Angeles was overbooked. Not one spare seat. When I got to my assigned seat, 24-D, it was already taken. There were three seats in the row. A mother and two children were already filling them.

I fished for my ticket stub, "Did I read this wrong?" I asked loudly enough for the mom to hear. "No, it says 24-D."

The mother scooped up the two-year-old. "Come on in. That's your seat. Tammy here is a lap child. She's more than two, but I lied about her age—saved \$370."

One more furtive glance told me there was not another seat to be had. I settled into the seat vacated by two-year-old Tammy. I found out her name soon because she was energetically kicking me and scolding, "Get out. Get out." She had new sneakers. The kind with lights in the heels that flash when you move your feet. She was admiring her flashing feet as she kicked my kneecaps.

"I can't control these kids," the mother said, trying to hold down the hoof of the kicker. "I'm pregnant

again, and I don't do mornings very well."

Already we were getting glances and murmurs from the folks seated around us. "You're in luck today, Ma'am," I said. "I'm a world-class grandpa."

"Oh yeah?"

"I've got a T-shirt to prove it. It's what I do best. I'll help with the kids."

The test soon came. The stewardesses were serving breakfast. I had a meal coming, but I quickly decided to donate it to the lap child, Tammy. Just as well, she took it anyway. I tried to help feed her. Once, just for a second, I looked away. Tammy emptied the milk carton. Some of it went in the plastic cereal bowl, the rest in the tray. I decided not to scream or chide. Instead I reached into my back pocket and to my surprise found two paper towels. Just before boarding I had discovered that I had no Kleenex and had stuffed a couple of towels from the men's room into my pockets (don't tell me there's no God).

We all battled the breakfast trays until finally after what seemed an age the stewardesses took them away. Then a new challenge arose—three really. Pammy (Pamela?) had to go to the bathroom, Tammy had a bad diaper, and mother had morning sickness. While mom took the five-year-old to the rest room I was to care for Tammy. She had another plan. She didn't like the idea of her mother and sister disappearing down the aisle and her being left behind. She tried the well-known body-stiffening act—which is, after all better than the wail-

ing routine. They can't scream much when they are into the stiffening exercise.

"Do you know what I am?" I asked the stiffened one. Slowly, almost ominously, I said, "I am a grandpa." She looked at me quizzically with a hint of a smile. I was winning.

I pressed my advantage. "Tammy, do you know what you are? You are a sweet little kid. You are trying to act like a bad girl, but you are not fooling me—you are really a sweet little girl." No one was more surprised than I when she started acting like one. I hugged my new friend.

Mother and Pammy came back. Mom began telling me more about her pregnancy than I ever cared to know. "If there's two of them in there, I'm naming them Myrna and Myra."

The pilot announced that we were flying over Las Vegas. "Nothin' there I want. Las Vegas ruined my life. We

I felt so good about what I had done that I rewarded myself with a nonfat strawberry yogurt.

used to live in a four-bedroom, four-bath home. Now we live in a garage apartment. My husband gambled it all away. Restitution for gambling debts cost us our house. Last year he finally stopped—when I took the kids away from him. He decided he liked his kids better than his dice. I can tell you, he'll be making restitution to me the rest of his life."



PROFILE



NAME:

Larry & Eunice Bryant

EDUCATION:

Larry: 1939, Olivet Nazarene College, A.B.; 1949, NTS, B.Div.

Eunice: 1940, Olivet Nazarene College, A.B.; 1970, NTS, B.Div.; 1982, NTS, D.Min.

CURRENT MINISTRY ASSIGNMENT:

Larry, retired; Eunice, writing books in English and Spanish, teaching a course on prayer to a group of Hispanic women.

PREVIOUS MINISTRY ASSIGNMENTS:

Missionaries to Guatemala, 12 years; El Salvador, 12 years; Peru, 2 years, Hispanic Nazarene Seminary, 4 years. Since retirement, teaching 6 years at ENC and intensive courses at seminaries in Ecuador, Mexico, and Costa Rica.

ON MINISTRY:

Larry was among the first students who enrolled in NTS. We had the first seminary baby. Since Eunice used her missionary furlough years for returning to NTS, we enjoyed the luxury of being exposed to the history-making events of NTS from 1945 to 1982: new programs, new faculty members, new textbooks, and new perspectives on ministry. We especially appreciated the development of a school of missiology and the D.Min. program. These NTS contributions to our ministry have kept us constantly stretching for excellence.

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NAZARENE THEOLOGICAL SEMINARY

After another shuffle of seats I found myself sitting by Pammy, the five-year-old. Bending down I tried to start a friendly conversation. "Your ear's dirty," she blurted. Sure enough, grape jelly on the ear is one of the hazards of feeding a "terrible two" at 33,000 feet.

Pammy opened another topic. "I hurt my mother a lot."

"How did you do that, Pammy?"

"When I was in her tummy. I was a very bad girl. I hurt my mommy a lot."

"Oh, but Pammy, that wasn't your fault. You are not a bad girl. You are a good girl, a fine young lady. And a pretty one too."

Those big brown eyes sparkled as soon as that good news soaked in. She smiled, in relief it seemed to me. I had another new friend. She already missed her daddy, she told me. "Well, why don't we phone him?" I suggested. We got mom's permission. I took out my Visa card and activated the airplane phone. "He'd better not be there," the mother threatened, "He'd better be gettin' that car fixed." Mom was right, no one answered. But I got credit for trying. By midtrip they were all three calling me grandpa.

We arrived in Salt Lake City where they had to change planes to get to St. Louis where the woman's grandmother was dying. They all bid "grandpa" a cheerful good-bye. "Sure wish you were going to St. Louis," the mother said, "I could sure use your help. Thank you."

By now they were standing in the aisle ready to exit. A woman in the seat in front of us heard all the good-byes and with her mouth hanging open for an embarrassingly long time she gasped, "You mean he's not the real grandpa!" At the same instant a passenger in the row behind us blurted, "What? He's not the kids' real

grandpa?"

I was a hero. I felt so good about myself that in the 20 minutes before the plane took off again I strolled into the airport and rewarded myself with a nonfat yogurt—strawberry.

It wasn't until the next morning that I realized that I had badly screwed up a mentoring moment. I awoke with an awareness of the Lord's presence. You know how it is. You are barely awake, and as soon as you get conscious the first presence you sense is that of Jesus. You start the day with prayer. I started to pray for Tammy and Pammy and their mom, whose name I never learned.

I had gotten no address, no last name. I had not written down the phone number. I believe that the Lord had supervised the seat assignments. I had not been given 24-D by accident. The Lord had done His part, but I had screwed up—again.

If I had gotten full names, the address of that garage apartment I could have put the local Church of the Nazarene in touch with them. I could have put them in touch with the church too. For pity's sake, I could have sent them a *Herald* subscription!

But me—I got a strawberry yogurt. What if those little girls were to get a birthday card every year from their airline grandpa? And special gifts at Christmas or when they graduated from grade school? What if when I was in L.A. next . . . ? It was a mentoring moment that could have grown into a mentoring decade, or a lifetime.

I know the Lord is not going give up on Tammy and Pammy and their mom. I just hope that the next person He sends into their lives has enough sense to recognize a mentoring moment when it hits him like a carton of 2 percent milk on an airline tray. H

Our Times and God's Timing

by John A. Knight

Speaking of the coming of Christ into the world, the apostle Paul wrote: "When the fulness of the time was come, God sent forth his Son . . . to redeem them that were under the law" (Galatians 4:4-5).

The phrase "fulness of time" translates the word *kairos*, which means the most "opportune time," the "right time." Thus at the moment of *kairos*, at the most advantageous time, God acted decisively in Christ.

When all things were ready, God responded to the fundamental need of human history, the need for a Savior—and He sent Jesus. Conditions were all in order for Christ's appearance: (1) Greek philosophy had culminated in the idea of one God; (2) the Greek language was virtually universal, facilitating the communication of the gospel; (3) the magnificent system of Roman roads was complete, making possible the travel of missionaries and the rapid spread of the gospel; and (4) the failure of the pagan philosophies and mystery religions to meet the deep spiritual needs of the people left them with an insatiable hunger for salvation.

Paul was aware of these human conditions and declared joyously that in the moment of *kairos*, when everything was ready, God, incarnate in Christ, stepped into human history.

In our personal lives, we experience moments of *kairos*, a time for action. A young couple, falling in love, comes to this moment. Some evening at dinner conditions are "just right"—the moon casts its silver rays across the table and brightens the young lady's countenance with the

radiance of love. There is affection in her eyes and magnetism in her voice. Feeling the surge of romance, the young man clasps his lover's hand and asks, "Will you marry me?"

It is the moment of *kairos*, a once-in-a-lifetime opportunity that will never return for either of them in just this way.

History has its moments of *kairos*. This last decade of the 20th century is one of them. Everything is right for God's decisive action, for the revival of His Church, for a mighty visitation of His Spirit. He is poised to break

WHEN EVERYTHING WAS READY, GOD STEPPED INTO HUMAN HISTORY.

the power of canceled sin and set the captives free. He is ready to apply the Balm of Gilead to our sick society and bring healing to the nations.

The moment of *kairos* is here. Everything is in readiness for revival. Walls that have stood for generations are coming down. Dictatorial governments are being shaken by the tumultuous cries for freedom. Debilitating systems of economics that have destroyed the human spirit are collapsing and being replaced. Humanistic education is being seen for what it is—a godless and destructive body of

ideas based on selfishness. Our cultural and ethical theories are bankrupt, leaving us empty and unfulfilled.

We feel the truth of Augustine's words: "Thou has made us for thyself and our hearts are restless till we find our rest in Thee." Men and women are hungry for God.

Our tendency is to look on the difficulties rather than on the moment of *kairos*. The disciples had the same problem. Jesus said to them: "Say not ye. There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35, emphasis added), literally "overripe"—the moment of *kairos* is rapidly passing you by.

Oh, Nazarenes, let us not be intimidated by some premature paean of victory from the enemy's camp that God is dead or the gospel is irrelevant. The message of heart holiness will be relevant as long as there are sinners and the world needs a Savior.

Let's not be overcome because of the enormity of the harvest. Rather, let us pray for laborers to go into the harvest. The time is right, the moment of *kairos* is here. The harvest is almost overripe. With renewed zeal, let's continue and intensify our work in the whitened fields. The Lord of the harvest will renew our strength and prosper our labors. In due season we shall come forth with rejoicing, bringing our sheaves with us to the glory of God the Father. Amen.



Nazarene Roots

William C. Wilson: The Fifth General Superintendent

by Stan Ingersol, *Denominational Archivist*

Early Nazarene history has tantalizing “what ifs?” What if E. P. Ellyson had not withdrawn from the general superintendency in 1911 after one term or had not declined reelection to it in 1915? What if W. C. Wilson had not died of possibly preventable causes shortly after becoming general superintendent in 1915? Different circumstances or decisions could have recast the group of leaders (Reynolds, Goodwin, Williams, and Chapman) guiding the church in the 1920s and 1930s.

William Columbus Wilson, our fifth general superintendent, was born December 22, 1866, in Hopkins County, Kentucky. At 16, he was converted in a Methodist revival. He married Eliza Jones in 1886, joining the Missionary Baptist Church to which she (and his parents) belonged. Two years later, Wilson was sanctified and joined the Methodist Episcopal Church. He later told his son, Mallalieu, there was no sudden call to preach. He simply held prayer meetings and grew more active in ministry until there was a certainty that God wanted him to be a minister. He obeyed, sold his farm, and went to school.

In 1890, Wilson took the Greenville Circuit with three churches and organized a fourth. Then, for two years, he served the Vine Grove Circuit with eight churches. His wife’s sudden death during annual conference was a crushing blow. He was left with four young children.

He became a revivalist, holding meetings in Kentucky and neighboring states. A stalwart in the Green River Holiness Association, Wilson preached alongside H. C. Morrison, L. L. Pickett, and other southern holiness leaders. In 1896, he married schoolteacher Sarah Ragsdale. Five children were born to his union.

Wilson was transferring his credentials to the M.E. Church, South, when he was put on trial for violating Southern Methodist discipline. He had conducted a holiness revival that competed with a local Methodist church’s worship services. Discouraged, he considered launching a new holiness church and briefly pastored an independent congregation. During this troubling time, C. W. Ruth wrote in August 1903, urging Wilson to join the Nazarenes, assuring him that “the Church of the Nazarene is nothing in the world but old-fashioned Methodism, with a Congregational form of government. Our business is to spread Scriptural Holiness over these lands.”



After reading a Nazarene *Manual*, Wilson agreed. He and his family united with Los Angeles First Church.

Wilson held revivals until 1905, when the family moved to California. He pastored at Long Beach, Upland, and Pasadena First. From 1911 to 1915 he was superintendent of the Southern California District. His relationship to Bresee was close, and, in late 1914, Wilson presided over district assemblies in Bresee’s stead.

The 1915 General Assembly elected Wilson general superintendent. He was probably Bresee’s favored choice as successor. As one who knew the Holiness Movement both in the South and West, he could bridge

fractious regional differences in the church. Indeed, after his election, Wilson made plans to move to Nashville to place a resident general superintendent in the South.

This was not to be. Bresee died a month after General Assembly. Wilson was conducting the Dallas District Assembly when he learned of it. He proceeded to the San Antonio District Assembly but left suddenly and returned home, feeling ill from an abdominal ailment. His condition went up and down. Surgery on an ulcerated tooth left him with permanent headaches, and, on December 19, 1915, he died.

The church was stunned. Wilson was expected to play a crucial role in developing the church. Now he was gone. He left behind his devotion as a founder.

But he also left a family that has given unbroken service to the church. Sarah Wilson taught in Pasadena College’s academy after her husband’s death. Three children—Guy, Bertha, and Mallalieu—became ministers. Other daughters married ministers. Bertha married songwriter Haldor Lillenas and was a noted preacher in her own right. Her sermon on “Christian Freedom” appeared in *The Nazarene Pulpit* (1925)—an

anthology of “best sermons.” She pastored Indianapolis First Church after Haldor resigned to found the Lillenas Publishing Company. Guy Wilson was a noted evangelist and pastor in both Nazarene and Methodist circles. Mallalieu had several pastorates but devoted most of his life to teaching in Nazarene colleges, most notably at NNC. He is one of the last living Nazarenes with direct, personal knowledge of Bresee and the church founders in the west.

Later generations of the family have continued the tradition of service as ministers, missionaries, educators, and committed laity.

WILSON’S DAUGHTER,
BERTHA, MARRIED
HALDOR LILLENAS



Spiritual Resource

I look forward each month to receiving the *Herald of Holiness!* The theme of each issue is relevant and helpful to me and my congregation. In the July issue, I especially appreciated your article on contemplative prayer. . . . Also, the article "Suffering Taught Me How to Pray" was very inspirational. I shared it with the entire congregation in a Wednesday evening service.

*Norman K. Phillips
Belle, W.Va.*

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Holiness Article Helpful

Thank you for the inspiring article written by John W. May titled "Let Go and Let God" in the June 1994 issue. Many who have accepted Christ deal with guilt of past . . . failures. Mr. May's article is such an encouragement. . . . As Mr. May brought out so clearly, "full release is the only way." Every Christian should have a copy of this article to reread when the memories of the past try to dim the vision of commitment to our Lord.

*Janis Lafferty
St. Augustine, Fla.*

Primitive Religion

I just read the August *Herald of Holiness*. My compliments to you and Dr. Terry Read on the three articles comprising "Primitive Religion in America." They were fascinating, informative, and should leave many of us "everyday Nazarenes" challenged to be aware of Traditional African Religion around us.

While the New Age Movement has captured the media for several years, it seems TAR has slipped in while many of us were looking the other way, fighting off crystals, transcendental meditation, and yoga.

Thank you, Dr. Tracy and Dr. Read, for reminding us that Satan gets in by whatever means possible.

*Gail Sawrie
Kansas City, Mo.*

No Snakes, Please

As a faithful reader of the *Herald*, I'm afraid I did not get to enjoy the August issue. I'm probably not the only Nazarene that has a revulsion of snakes, even in pictures.

Fortunately for me, my husband just happened to be home when the mail came and got to it first. He warned me not to look at the cover but then said it would probably be best to skip the whole issue. What a disappointment!

*Emily Moran
Beaver Falls, Pa.*

When Did Catholicism Change?

I want to thank you for your very clear, factual, and timely special report on "Primitive Religion in America." We are definitely experiencing an "invasion" of these things in America. . . . The pictures and references to Catholic saints and statues were very accurate, as they are indeed incorporated into these forms of pagan worship. I'm a little confused, however, by your continued references to "unenlightened Catholicism" or "Catholicism before the Counter-Reformation." When did Catholicism change or the Catholic church renounce these things? In 1986, Pope John Paul II, in Assisi, Italy, joined in a circle to pray with some of these same snake handlers, shamans, and tribal witchdoctors you describe. In February of 1993, the pope made a pilgrimage to the African nation of Benin, which you accurately identify as the origin of Traditional African Religion. While there, he met with the priests and leaders of the vodun religion of Benin (vodun being the name for the ancestral gods in the Fon language). According to a CNN news report on Feb. 5, 1993, the pope stated "one does not have to give up the practice of voodoo to become a Christian." An Associated Press account of the pope's visit titled "Pope Meets with Voodoo Leaders" said

this: "Pope John Paul II on Thursday sought common ground with the believers in voodoo, suggesting they would not betray their traditional faith by converting to Christianity. . . . The pope told the voodooists that just as they draw on their ancestors for their religion, so do Christians revere their ancestors in the faith, from the apostles to the missionaries. . . . Voodoo leader Senou Zannou gave a formal speech in which he announced his son was becoming a Roman Catholic priest. But he also offered a defense of his faith. God knows that the vodun has nothing to do with the devil or Satan, he said." Not one word came from the pope to refute this. The next day in Parakou, at an open-air mass, according to the AP report, the pope "urged religious communities working in Africa to incorporate African cultural expressions into Roman Catholic worship."

Recently, every time I turn around, I hear Nazarene leaders joining other evangelicals in giving us the impression that Catholics have changed. My only question is why? The ecumenical movement I heard preached against so strongly when I first became a Nazarene seems to be alive and well in Nazarene circles today!

Darrell Nicklow
Orbisonia, Pa.

Saving the Worst 'Til Last

I just got my *Herald* and on the front is a picture of a woman with a snake. I checked again to be sure I was not looking at *World Mission* magazine, no, I was looking at the *Herald*. Not only was it on the cover, but on exactly five more pages again was a snake. I hate snakes and have a problem with reading the articles, which are probably good, but when a snake is a part of the page . . . my con-

centration . . . is disturbed. . . .

I have always loved the *Herald* . . . but I will not be at all comfortable reading what you have to say when a snake was or is so much a part of that page. In fact, I will hold off reading those pages until the last, after I have read everything else. You overdid it on the snake stuff.

Not a snake fan,
Joann Baer
Shermans Dale, Pa.

Rapping Rap?

I was casually glancing at the letters ["The Readers Write," July 1994] when one caught my eye. It was called "Rap on Rap." A couple criticized the fact that two Christian rap groups had performed in their church. To this, I say "Praise the Lord." Obviously, some teens in their church are really on fire for God. It's too bad they can't see it that way.

We have a "rap group" in our church called "D-Cure." It is composed of three young men who dedicate their time and talents for the Lord. Who knows how many young people have been saved because of their efforts.

The couple pointed out that "Jesus Christ is the same yesterday, today, and forever." This is true, but the times are changing. Teenage pregnancy, drug abuse, violent crimes, and suicide are on the rise among America's youth. Very few teenagers who have never been in a church are going "to be challenged by the whole Word of God." We first need to reach out to them. Christian rap is one of the ways that we can do this. Please don't be so quick to put it down. It's not just entertainment; it's another means of salvation.

Melanie A. Causey
Atlanta, Ga.

Devotional Moments in Word and Song

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GRANDPARENTING AFTER THE CHILDREN DIVORCE

by Caroline Ray

I could hear the anxiety in my son's voice over the phone. "Mom, I've got a real big favor to ask you. Could you and Dad possibly take Toni to live with you—maybe for several months? I'm working about 80 hours a week in my new job and living in a one-room furnished apartment. Since I'm new to the area I don't even know anyone around here I could trust to take care of her."

Without hesitation I answered, "Of course we'll take her, Don. We'll keep her for as long as it takes for you to get a job with better hours and a suitable place for the two of you to live. Don't worry about it. We'll get her enrolled in school over here."

The relief in his voice was apparent. "Thanks, Mom. I knew I could count on you and Dad. I'll be there within 24 hours with Toni."

Our son and his wife, Lisa, had divorced. Our granddaughter Toni, seven, did not get along well with her mother and had chosen to live with her daddy instead. Her younger sister, Beth, stayed with their mother. After a short while Don found that he was unable to take proper care of Toni.

The next evening he arrived, bringing Toni and her possessions. I felt relief when I saw that he borrowed a car for the trip. The old junker he bought after the divorce looked as if it would disintegrate if someone leaned against it.

Our son looked so alone as he waved good-bye and drove away the next day. Toni's little hand waved bravely as she said, "Bye, Daddy. I'll be a good girl like I promised." I choked back the tears. Now was not the time for weeping. I had a big job to do.

I soon discovered what I had long suspected. Toni was unaccustomed to eating normal meals at regular times. Her idea of eating was to forage in the refrigerator any time she felt like it for slices of cheese, lunch

meat, or whatever else took her fancy.

She would come into the kitchen while I cooked dinner and make a face, saying, "What's that smell? Whatever you're cooking, I don't want any." I had to set some rules. I told her she could not help herself to food in the refrigerator. No snacking between meals would be allowed. Also, she must eat some of everything I cooked, even if it was a mere tablespoonful.

She got another shock when I assigned her certain chores. I insisted she learn how to make her bed. She did it under protest. I admit I often secretly cringed at the wrinkled and crooked bedcovers. I wanted to whisk it into good shape—but I didn't.

It was also Toni's responsibility to empty each wastepaper basket every day into the main trash can in the kitchen. The one chore she didn't balk at was setting the table. Though at first she accused me of being mean, she soon settled into our routine and seemed to take comfort from the stability of our home.

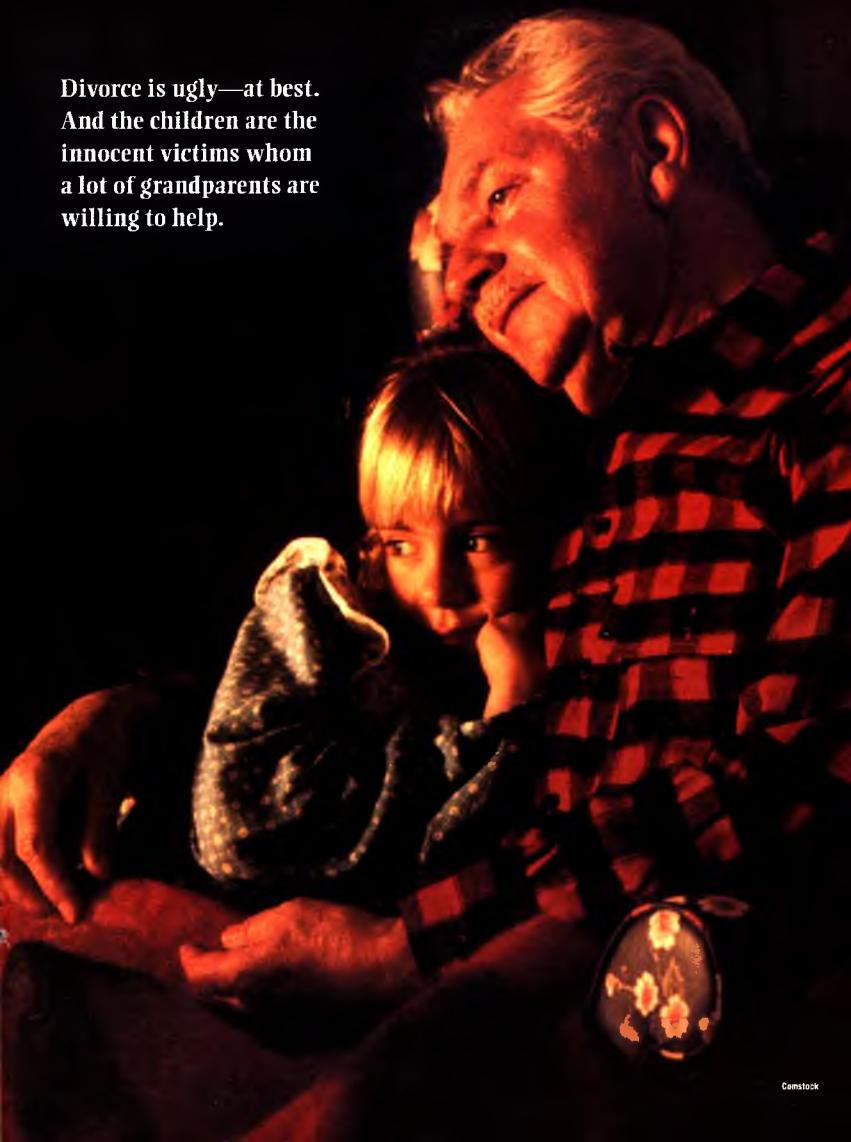
Before the divorce, Toni had often been an unwilling witness to bitter arguments between her parents. Also, her mother pampered her younger sister, Beth, to the point where Toni was always the "bad girl" even when she wasn't.

After taking her into our home it soon became evident Toni needed professional help. We got her into family counseling at the local mental health clinic. They based their fees on our son's ability to pay.

The child psychologist assigned to Toni saw her with me and by herself. He would ask a few low-key questions and then just let her talk things out of her system. We did not sit in judgment against her or either of her parents.

I enrolled her in school and explained the situation to the principal. He told me that he and his wife had also taken care of some of their grandchildren who were the innocent victims of divorce. He understood

**Divorce is ugly—at best.
And the children are the
innocent victims whom
a lot of grandparents are
willing to help.**





Cornstock

Toni's problem from firsthand experience.

Several months later, our son got a better job. He promptly rented a two-bedroom apartment and engaged the part-time services of a Christian middle-aged baby-sitter. It was a happy day for Toni when her daddy came to get her.

As the years have slipped by, Toni has enjoyed a special bond with her grandpa and me. On the other hand, we've often had to reassure Beth, Toni's little sister, that we love her too. For a long time the girls vied for our affections more than they normally would have done. Grandparenting to these two is like walking a tightrope. We have to be careful not to fall off on either side.

While we were going through that trying time with Toni, some friends of ours, Tom and Marlene Martin, had a different type of grandparenting problem. When their daughter-in-law divorced their son, a career man in the Army, she refused his parents the opportunity even to see the little boy. After trying to reason with her without success, they took her to court, sued for the privilege of grandparent visitation rights—and won.

Their troubles were not over yet. While their son served overseas, his wife bore another man's child. She brazenly told her ex-husband's parents, "I don't care if you did win weekend-visitation rights to your grandson. I'll move so far away from here you won't know where to find him—unless you take his half-brother on as your grandchild too."

This was a hard thing to do—but our friends did it. They accepted the younger boy on equal footing with their grandson. They showed him the same love and

affection as their real grandson. Both little boys called them their grandma and grandpa. Week after week, the Martins brought both "grandsons" to Sunday School and church.

I once asked Marlene how she could do it. She replied, "We had to if we wanted to see our grandson. Besides, it isn't the younger boy's fault that he is illegitimate. He needs all the tender loving care and grandparenting he can get, and we aim to see that he gets it." My admiration shot sky high for this couple.

Like ourselves and the Martins, many of our acquaintances have grandchildren who come from broken homes. Some see their grandchildren rarely—or not at all. Others, like us, are more fortunate. After Toni got older she went back to live with her mother for a few years. Both she and her younger sister are now living with their father and his present wife. To the credit of our ex-daughter-in-law, she never tried to keep us from seeing either of the girls.

During Don and Lisa's marriage, it broke our hearts to see the slovenly way she kept house and the way she neglected the girls. It hurt and angered us when she blatantly paraded her various boyfriends before us and Don.

Sometimes when they visit us, one or both girls make unkind remarks about their mother. Though it isn't easy to do, we keep quiet. We have never badmouthed her to the girls—and we never will. No matter what she did in the past or what she does now, she will always be the mother of our granddaughters.

When Toni lived with us she often would remark, "Grandma, Mommy loves Beth more than she does me." While I didn't try to deny it—it was too obvi-

ously true for that—I refrained from cutting Lisa down for it.

I offer these *dos* and *don'ts* for grandparents of children from broken homes. They come from our experiences and those of other grandparents in similar situations.

The “Don’t” List

1. *Don't*, either by words or implication, criticize your ex-son- or daughter-in-law, or the other grandparents, to the grandchildren. Though the worst you could say might be true, it still hurts that innocent grandchild. It puts him or her in an impossible situation. Warn your friends who might meet your grandchildren to hold their tongues as well. Better yet, don't supply them with the ammunition in the first place. *This is not an easy rule to follow—but it pays big dividends.*

2. *Don't* be overindulgent with your grandchildren either in giving them gifts, money, snacks, or in failing to discipline them when they are in your care.

3. *Don't* try to overcompensate for their lack of love or material things, or what you perceive to be a lack, by giving in to their every whim.

4. *Don't* pry. It's unfair to ask the grandchildren leading questions about the private lives of either of their divorced parents. It puts grandchildren in a most uncomfortable position, and nobody comes out the winner.

The “Do” List

1. *Do* make the most of each visit you have with them. Allow them to find in your home a haven of refuge, a place of unconditional love, and a retreat where they are free to be themselves.

2. *Do* take your grandchildren on special outings. This could be a half-day of shopping, a meal at a restaurant, a day at the zoo, a trip to the beach, or a picnic, to name a few. *Always* get permission ahead of time from the custodial parent, whether it is your son or daughter, or their “ex.” After your ex-in-law finds that you aren't going to run off with the grandchildren, perhaps you could even take them on a vacation with you.

3. *Do* take them to church with you when they visit on weekends. Politely request that the custodial parent send proper clothing for church. If the parent ignores your request, perhaps you could buy one or two church outfits per child and keep them at your house.

4. *Do* let them see the love of Christ in your life, your words, and your actions. Even if they live most of the time in a non-Christian environment, your witness for Christ will have an influence on them.

5. *Do* let them hear you pray for them by name. Though they may sometimes scoff, it will still be a comfort to them to know that somebody loves them enough to pray for them.

6. *Do* remember the special times in their lives such

as Christmas, birthdays, graduations, and weddings. If you have limited finances and cannot afford gifts for these occasions, send a personal message of love and congratulations.

7. *Do* keep in touch with your grandchildren even if they live far away. Keep up correspondence with them. They may be too little or too lazy to answer—but they will remember that you cared enough to write.

8. *Do* call them regularly on the phone if they live nearby. If it's long distance, plan special times to call them. It might be a good idea to write ahead and let them know exactly when you will call.

9. *Do* be there for them in their times of stress, such as accidents and major surgery. Be there, as much as possible, in their times of achievement too.

10. *Do* give special treats occasionally. This might be as simple as a shiny quarter or stick of gum for little ones, to more sophisticated treats for the older ones. *Don't* allow your grandchildren to blackmail you with, “My other grandparents give me such and such.” The price of your treats should be in keeping with your ability to pay.

11. If you have other grandchildren from normal homes, *do* make every effort not to appear to favor your “poor grandchildren from a broken home.”

12. *Do* avoid outshining your grandchild's parents. Be careful to put yourself in a secondary place—even if you have to work at it.

Divorce is ugly. But it could happen in your family. The children are always the innocent victims.

It is not easy to grandparent after our children divorce. We, as the grandparents, may have to go the second mile or beyond—but it's well worth the effort.

HH

INCLINATION

*Living trees
bend before
Your unseen breath,
Lord.
Supple, strong
in flexibility
They bow themselves
with grace.*

*Unseen Spirit,
Am I so inclined?*

—Nancy Spiegelberg

HOLINESS AND HALLOWEEN

by Danny Goddard, *pastor, Harris Chapel Church of the Nazarene, Selma, Indiana*

As a child, I celebrated Halloween with the best of them. When I grew into my teen years, my trick-or-treating turned into touring all the “haunted houses” I could find in Atlanta, Georgia. Many of them were in churches or sponsored by Christian youth organizations. It was after college and into our first pastorate that my wife and I had begun to seriously question this secular celebration. At a public library, I conducted a study on the origin of Halloween, and both religious and secular sources led me to conclude that Halloween and Holiness just don’t go together.

Hosea 4:6 says, “My people are destroyed for lack of knowledge.” There are a few facts concerning Halloween and Holiness living that every child of God should understand. Otherwise, there is the danger of falling prey to the schemes of the devil.

Encyclopedias tell us that Halloween is the result of three historical streams that converged. The first dates back before Christ to the Celtic countries of Britain, Ireland, Scotland, and Wales. Druid priests led festivals throughout the year with their chief celebration being the Festival of Samhain, observed October 31. Samhain was the lord of death and is believed by some to have been Satan himself. The annual event came at the end of summer when leaves and vegetation were dying.

In an article published by New Directions Ministries, “Unmasking Halloween,” Dr. J. L. Williams says these Druids believed the earth came into closest contact with the spirit world on October 31, their New Year’s Eve. Souls of the dead were believed to return to their former homes to be entertained by the liv-



HALLOWEEN IS THE NEW YEAR CELEBRATION OF SATANISTS.

ing. Dr. Williams wrote, "If acceptable food and shelter were not provided, these evil spirits would cast spells, destroy crops, steal babies, and kill farm animals, and, in general, work havoc, haunt, and torture the living. They demanded placation. Thus, the beginning of 'trick-or-treat,' evil spirits demanding a 'treat.' If they failed to receive a satisfactory one, you got a 'trick!'"

According to some secular sources, I have read New Year was begun in some regions with both animal and human sacrifices. People chanted and danced around the fire dressed in animal costumes. Fortunes were told over the bones that remained.

The second stream of history comes from central Europe. Witchcraft was widespread, resulting in a number of celebrations each year known as "Witches' Sabbaths." The highest of these sabbaths was called the "High Sabbath" or "Black Sabbath," a night of feasting and revelry that occurred on October 31. Dr. Williams explains, "It was this feast that gave us many of the common paraphernalia like witches on broomsticks, black cats, skulls, and pumpkins. So much of our Halloween folklore today stems directly from this High Witches' Sabbath of October 31, celebrated in Europe in the Middle Ages."

Then the third bit of history comes from the Roman Catholic Church. The Roman Pantheon was built by the Emperor Hadrian around A.D. 100. It became a place that the Romans prayed to and where they honored their dead. After several centuries, this temple was reconsecrated by Pope Boniface IV to the Virgin Mary. The Catholic Church had already been in the practice of honoring saints on

certain days, but it was impossible to have a day for each saint, so one day was appointed as "All Saints' Day." History tells us that in the eighth century, Pope Gregory III moved this day from May to November 1. In 834, Pope Gregory IV took this celebration out of the Pantheon and into the entire Roman Church. He wanted to coincide with the Druid and pagan practices that had been going on for centuries. Since November 1 was "All Saints' Day," October 31 became known as "All Hallow's Eve," then "Hallow's Even," and finally, "Halloween."

To this day, Halloween is still a day to honor death, darkness, and the devil. In his book *The Book of Days*, R. Chambers says it is "a night set apart for a universal walk-

SHOULDN'T WE BE MORE CAREFUL ABOUT MIXING GOBLINS AND THE GOSPEL?

ing abroad of spirits, both of the visible and invisible worlds." Clara Sue Hall, in her article for *Emphasis* magazine, "Halloween—the Greatest Trick of All," explains that of the four main holidays of satanists, Halloween is considered the Satanic New Year. She says covens of witches (groups of 13) still meet each year to conduct black sabbaths and pray to Satan for power. It all takes place on Halloween night.

Now I would not go as far as to suggest that people are into the occult if they send their children trick-or-treating or attend a party or carve a pumpkin. I would suggest, however, that we be extremely careful, for

we are dealing with Satan's big day. According to the Word of God, Satan is not a myth but is very real. "Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour" (1 Peter 5:8, NIV).

The apostle Paul warns us in 2 Corinthians 4:4 that Satan is a liar, a deceiver. Perhaps some of his best tricks of deception are played on us at Halloween time. Paul also wrote in 1 Thessalonians 5:22, "Avoid every kind of evil." Can we, with a good conscience, mix goblins and the gospel?

What about costumes? Should people, with Christ in their hearts, be disguised as demons? Should the homes of Christian families be decorated with skeletons and witches on the doors and windows? These are some things we need to carefully consider.

Dr. W. E. McCumber, former editor of the *Herald of Holiness*, once responded to a reader's letter: "Halloween is celebrated in pagan ways, and the church would be wise to ignore it and deplore it, not explore it. Its occult symbols and features are condemned in Scripture. Even the phrase 'trick or treat' implies a species of blackmail. If our children need entertainment at this time of year, we are sadly lacking in imagination and enterprise when we cannot offer a wholesome, fun-filled atmosphere utterly divorced from the superstitious and demonic aspects of the world's celebrations" (*Herald of Holiness*, Sept. 15, 1987).

So what, then, are we to do on Halloween? Should we just sit in a corner and let the world celebrate? Absolutely not. Christians should let their views be known.

My wife and I were disturbed

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The Evangelist in a Changing

A message by evangelist Billy Graham delivered at the North American Congress for Itinerant Evangelists—NACI

My prayer for us during these few days together is that we have a new touch of the Holy Spirit in our ministry. My text is one that you have used, and that you would expect me to use tonight—Ephesians 4:11-13: “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”

The evangelist is a gift of God to the Church. Many of our denominations have forgotten that. They’ve neglected evangelism, the evangelist, and his gift. There are many people in our denominations who are gifted evangelists who are not supported by the Church. But they should be, because if they vanish, the Church is going to suffer.

Evangelists Pay a Great Price

Many of you pay a great price for being an evangelist. Some have come here weary and burned out, close to tears. Some of you are showing signs of suffering for Christ’s sake. There are tensions in your church and in your family. Many have come from thrilling evangelistic efforts that you could tell about that would bless us all. But others have come from spiritual deserts where little is happening, and you’ve seen very few results.

I remember sitting at a table in Amsterdam where the evangelists were eating, and I sat down beside an African from Botswana. He had a goatee and was dressed in an African robe. I asked him, “How do you do evangelism in Botswana?” “Well,” he said, “we have a tough time. I was preaching a few Sundays ago, and I gave an invitation. Two fellows responded. When I went to greet them, they started running into the bush. But, I’m a pretty good athlete, so I went after them and tackled them. I did my follow-up work with them on the ground.” I asked him if he had any Bible schools or training places in Botswana, and he told me, “I have my master’s degree from Cambridge University.” Well, I sat back and looked at him again, because I didn’t know that he had much education. But he did, and he dedicated it to the Lord to work in Botswana, way off the beaten track, even in Africa.

So many of you have come from where there has been very little. This week, we’ve come to share our victories, our problems, our defeats, and our joys. Christ has given us a variety of gifts to use in the Church—apostles, prophets, evangelists, pastors, and professors. We’re not engaged in a contest of greatness, but rather a cooperative enterprise of fitting all believers into perfectly functioning mature men and women capable of resisting error and standing up for the truth in word and deed. We’re here because all of us are engaged in some form of evangelistic activity. We’re here

because of the urgency of the hour.

The world situation seems to be almost as dangerous as the days just before World War I or World War II. My son, Franklin, has just come back from Rwanda, where he is setting up medical units right around the capital.

We have been in North Korea twice in the last 18 months. The last time we were there, President Kim Il Sung greeted me and hugged me, saying, “You are a member of the family.” I didn’t know what to make of it, but I accepted it, and I was able to preach at the university. Nobody had preached any gospel there in 40 or 50 years. I found out that he and many others like him are looking for a friend.

An Hour of Urgency

There is an urgency of the hour. There is an urgency in this country. In the midst of all this, you and I must prepare the ground, sow the seed of God’s Word, and water it. Paul declared to the Corinthians, “I have planted, Apollos watered; but God gave the increase” (1 Corinthians 3:6). Strangely, all that we see happening is a marvelous preparation for the gospel. There’s never been a moment when there has been such worldwide preparation for the proclamation of the gospel as we see at the moment. People are disillusioned; secular answers have failed them. We have tried everything in our search for peace, security, and fulfillment, but we haven’t found it. Materialism, politics, drugs and alcohol, sex and money, the occult, Satan worship, false philosophies and religions have failed; thus, millions are open to the message of the hope of new life in Christ. Seldom has the soil of the human heart and mind been better prepared than it is today.

The words of Jesus challenge me as never before. “Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest” (John 4:35). People today are saying, “I want something to satisfy, I want something for fulfillment, and I’m not finding it.” Marriages are breaking apart, homes are crumbling, morals are going down.

My father was a farmer, and I know something about farming. He probably wished I knew a lot more about it. But I’ve learned one thing, harvesttime is short. This is harvesttime in America, in Canada, in Mexico, and throughout North and South America. I’ve never seen so many people come to Christ in so short a time as we are seeing today.

Evangelism Is a Gift

An evangelist is a person with a special gift and calling from the Holy Spirit to announce the good news of the gospel. You cannot manufacture it. It cannot be organized or manipulated. It’s a calling from God. You can’t even be educated into being an evangelist. What is an evangelist?—a person who announces the good news of Christ, who preaches Christ. In other words, the gift of an evangelist is one of the great gifts that God has given to His Church.

4, June 28, 1994

And he's just as important as a professor at the seminary or a pastor in the largest or smallest church in the country. The Scriptures call the evangelist an ambassador, a proclaimer, an advocate, an announcer of good news. He's the one that presents the news on the world network. One of the greatest needs in the Church today is to recognize the gift of the evangelist.

The Message of the Evangelist

First, I want to say a word about the message of an evangelist. When Paul left the city of Corinth, what did he say? "For I determine not to know any thing among you, save Jesus Christ, and him crucified" (1 Corinthians 2:2). That was his message. He could have used his intellectual ability. He could have talked on other subjects, but he didn't.

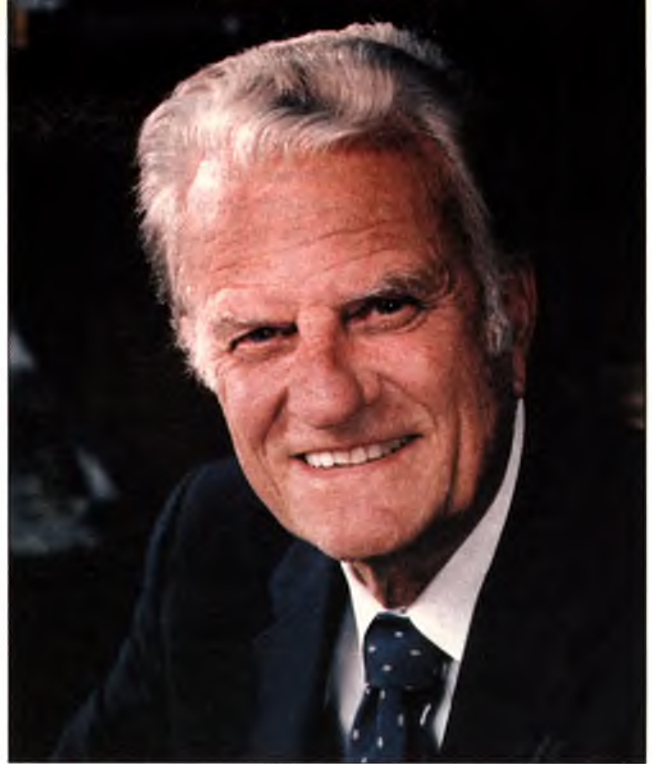
I remember I was in Australia, and we were holding a crusade in the great stadium, and I turned to the archbishop, Marcus Long, one of the greatest men of God it's ever been my privilege to know. He was the primate of the Church of England for Australia. I said, "Marcus, what should I preach on tonight?" He said "Preach on John 3:16, and preach on it every night you're here for three weeks. That's the message God needs to be heard in Australia."

If you'd asked the apostle Paul "How do you communicate the gospel? What is your secret?" He would have said, "I preach Christ." Paul knew that there was a built-in power in the message of the gospel. And we need to know that when we stand up and proclaim the message, or when we communicate it to a person in individual counseling, that there is a power in the message of the gospel, a built-in power that you don't have to work up. Human logic, human eloquence, organizing big crusades will not do it.

The Spirit's work is vital. For as Paul says in 1 Corinthians 2:14: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him." And when we proclaim the gospel to many people outside of Christ, it's foolishness, it's ridiculous.

Prayer Is Vital

I've often been asked what is the secret of my ministry. I said, there are three secrets: prayer, prayer, and prayer. We had a man that came with us in the very beginning. His name is Willis Haymaker. In those days, we didn't have auditoriums and stadiums. We had to build our own in town after town where we went. This was part of the job of the man who set up the meetings. Not only did he have to get committees and musicians together, but he had to build a building. So, Willis would build these buildings seating anywhere from 10,000 to 20,000 people. His philosophy was "You'll never get anywhere in evangelism unless everything you do is bathed in prayer." So he put prayer into everything. The carpenters prayed, the people who put the floors down or the sawdust or whatever it was—he had them all praying.



Billy Graham Evangelistic Association

A Message That Transcends Barriers

One of the most important truths I've learned as an evangelist preaching in over 80 countries is that the gospel cuts across every cultural, political, and social barrier.

Never change the message. We try to preach it in the context of the group to whom we are talking. If I come upon an illustration in some sermon outline and I've used it somewhere over here, and I'm preaching in India or China, I try to get something that they are acquainted with that will illustrate a spiritual truth. But the spiritual truth is exactly the same. The gospel never changes. The human heart doesn't change. The human heart is filled with sin. We need reconciliation, and the only reconciliation is through the Cross and the Resurrection by repentance and faith.

Whatever place that I'm in, I know that the gospel is going to work, because God made it for the whole human race. The gospel speaks to people at a university, on a street corner, in a tribal village, a stadium, a cathedral, anywhere. The basic needs of the human heart are still the same.

When I face an audience, I know that that audience already has been prepared by the Holy Spirit for my message. I know that there is emptiness and loneliness in the hearts of most people. They're not sure what they are lonely for. They can be lonely with their wife, they can be lonely in the middle of making love, they can be lonely with a crowd—cosmic loneliness. It's loneliness for God, and they don't understand it. Then I know that there is guilt in every audience. They don't know where it came from. They don't know what it is. It's a load that they have to carry. And that prepares me to bring the gospel message of good news.

Then, I know that there is a fear of death. I have several close friends, right now, dying. When you reach my age, a lot of people you've known die, all around. I'm not afraid to die; I don't like the process of dying, but I'm not afraid of death. I'm looking forward to it with great anticipation.

Different Methods of Sharing the Gospel

Then there are the various methods we use in communi-

cating the gospel. There are many. I don't think that mass evangelism is the proper method for everybody. There are a thousand different methods. It's like the wheels of a bicycle—many spokes going toward the center. But when we proclaim the gospel, we are to do it with authority based upon the Word of God.

I have no trouble about the Scriptures being inspired, because many years ago, I settled it by faith. I don't care what the scholars say, I know that this book is inspired of God. And that is your authority. You have the authority of the words of Christ. You have the authority of your own walk with the Lord. You have the authority given to you by God—the Holy Spirit.

Is God's Word like a burning fire in your soul and mine? I have to ask myself that question. It's not always there. I get concerned about it sometimes, and I have to fall on my face before God and say, "O God, I want to be like Jeremiah. I want the Word to burn in my heart and to proclaim it with simplicity." We need to avoid the temptation to impress people with our learning, travels, intellectual abilities, cleverness, or our eloquence.

The Bible says, "The common people heard him gladly" (Mark 12:37). Why? Because they understood Him. He spoke their language. Part of preaching with simplicity means to preach with illustrations of spiritual truth that people can understand.

Don't Complicate the Message

Also, don't be afraid to repeat. James Denny wrote that Jesus probably repeated himself more than 500 times. Now that encourages me, because I do a lot of repeating. I used to have about 250 evangelistic sermons. I'm now down to about 8 or 10. When I stand up to preach, I can see my team and fellow collaborators wondering which one I'm going to give tonight. And they know it's going to be John 3:16, and it ought to be.

We need to get back to the simplicity of the gospel because so many people want Christ, but they don't know how to find Him; they don't know what it is. They haven't been told in simple, everyday language that they can understand.

Preach with Compassion

Preach the gospel with love and compassion, even if you are preaching on hell or judgment. Let people feel the tears in your heart and the compassion in your soul. Jesus wept over Jerusalem. How often do we weep over the cities that we go to? We have a responsibility to have compassion to poor people, the sick, the oppressed, the hungry, the outcast, those torn by terrorism and war, especially the believers. And there are believers all over the world where wars are going on today. We have a responsibility to the hurting people of the world. Remember the apostles in Antioch helped the suffering believers in Jerusalem whom they'd never seen or met.

Holy Living

And last, we are to communicate the gospel in the power of the Holy Spirit. If we try to manipulate or manufacture success, or if we try to take credit for what God is doing, then we will be set aside by God. But preaching in the power of the Holy Spirit also means living in the power of the Holy Spirit. We must be men and women who are pure

vessels for God's message.

We saw something a few years ago that made all the headlines. They call some of these people "televangelists." It's interesting to me how many of those people were not evangelists at all; they were pastors, or were presidents of institutions. They had other big works going on that provided their main support. But evangelists got the blame. I think the evangelists that I know are some of the finest, cleanest, most dedicated all-out people for Christ in the country, and I thank God for all of you.

But when people criticize evangelists, they usually attack us along three lines: money, morals, and pride. These are the same things Satan used with Eve and with Jesus. He's never changed his tactics. He's always after us, setting traps. Paul warned, "Let him that thinketh he standeth take heed lest he fall" (1 Corinthians 10:12). Some of us here tonight say, "I'll never do that. I'll never fall. I'll never fail." We don't know. In a moment of weakness, the devil comes in mighty power, and if we don't have on the whole armor of God and stay prayed up, he can penetrate.

A Great Opportunity for Evangelism

This is a very wonderful day to be alive. I'm glad that God allowed me to live to see a new dawning for evangelism. Evil is very strong, but God is stronger. Man is on a self-destructive binge, but God is still in the business of turning around the lives of men and women.

Perhaps we're in the last days. I rather think we are. The days spoken of by Joel and Peter. There are many wonderful signs. I've been reading in the papers and in the literature about the "True Love Waits" movement all over the country. They're getting tens of thousands of commitments from young people who say they will stay sexually pure. Then there's Youth with a Mission, and Campus Crusade with their thousands of people out proclaiming the gospel in every type of situation, with thousands of people coming to Christ.

Then there's that movement called Promise Keepers. They had 62,000 men together in Indianapolis the other day. And they are going to go from city to city and stadium to stadium this summer.

Barna and Gallup polls agree that 96 percent of the American people believe in a personal God of some sort; 82 percent pray at least once a week; 56 percent say they've had a personal encounter with God; 38 percent say they have been born again. We've never had such high statistics in the history of the United States. This is a glorious moment! God is at work.

I think historians will look back, if we live that long in history, and say this has been a period of revival. Wouldn't it be something if you slept through the revival? Because God is mightily at work. We should hold out hope to people that Christ will come and that He will keep His promises to us. It won't be long before we will all be at the feet of Jesus at that great Marriage Supper of the Lamb. I'm looking forward to that day.

I heard this story last week from Ken Smith at a meeting of the Fellowship of Christian Athletes. He said that it was Thanksgiving, and it was his 12th birthday. Since it was raining, he and his cousins were playing football in the liv-

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NAZARENES CONTRIBUTE TO NATIONAL CONFERENCE

Several Nazarenes led activities at the North American Conference for Itinerant Evangelists (NACIE '94) in Louisville, Kentucky, June 28—July 1. The event was supported by more than 60 denominations and sponsored by the Billy Graham Evangelistic Association. Evangelist Billy Graham brought the opening address (Graham's message begins on p. 14).

The meeting, with the theme "Proclaiming Christ . . . to a Needy World," hosted some 2,500 evangelists and spouses, seminary and Bible school students, and pastors. The number included 67 female evangelists. A total of 112 Nazarenes attended.

Bill Sullivan, Church Growth Division director, served on the NACIE executive committee. He worked with 15 other denominational representatives on finance, arrangements, programming, and promotion for the conference. Sullivan performed platform duties one day at the event. He also led the closing Communion service, assisted by two other executive committee members.

"A conference like NACIE was long overdue in North America," Sullivan said. "It met a protracted need for fellowship and training among itinerant evangelists."

Chic Shaver, Nazarene evangelist and professor of evangelism at Nazarene Theological Seminary, led a workshop on linking converts to local churches for growth in Christ. A new book edited by Lewis Drummond, with several chapters written by Shaver, was released at the conference.

Nazarene evangelist Chuck Millhuff taught a workshop on the final day of the conference. His topic addressed preparation principles for evangelists.

Beverly Burgess, personal evangelism program manager for the Church of the Nazarene, served on the conference prayer committee.

She was chairperson of the Nazarene prayer effort and assisted with prayer activities at the conference.

As the final speaker for the conference, E. V. Hill, pastor of Mount Zion Missionary Baptist Church in the Watts district of Los Angeles, urged evangelists to go outside the church to proclaim the gospel.

"There was a time when evangelists were hired by a church to do a revival, but this is not so true anymore," Hill said. "New, innovative outreach by evangelists is what we have to do today, because sinners are not walking into church anymore."

Evangelists were challenged to sign a special document called "Biblical Standards for Itinerant Evangelists." The "contract" seeks to address the issue of credibility and lift itinerant evangelism to a new level of accountability. It acknowledges the authority of Scripture, affirms that salvation is effected by the grace of God through Jesus Christ, and emphasizes the power of the Holy Spirit to bring conviction of sin. These standards are expected to be incorporated into the evangelist accreditation process of many denominations.

Sherman R. Reed, Nazarene evangelist and U.S. Army Reserve chaplain, said, "For me the conference has been one of information, inspiration, and application. I truly feel I have been in a forest of giants this week as my focus has been sharpened, my ministry enlightened, and my commitment renewed to spread the good news of Jesus Christ to the ends of the earth."

"What a refreshing experience to be in the company of men of faith who are able to sift through all the intellectual and cultural maze and keep Christ's message crystal clear," said Henry Cheatwood, a Nazarene evangelist from Missouri who attended the conference. "I have been challenged anew to preach Christ. I dare not allow any issues to cloud the simple presentation of Christ."



Billy Graham at a news conference at NACIE '94. He is flanked by conference speakers Sterling Huston (l.) and T. V. Thomas.



Bill Sullivan performs platform duties.



Nazarenes gathered together at several luncheons during NACIE '94 (standing l. to r.): Beverly Burgess visits with Mrs. Stephen Manley, while Stephen Manley speaks with Chic Shaver.



EVANGELISTS IN DIALOGUE

Five Nazarene Evangelists Talk About Revivals

Photos by Brad Elsberg/Media International

Editor's note: This dialogue was conducted by evangelist Nelson Perdue. Working through the Division of Church Growth, he serves the denomination as revivalism coordinator. This article is extracted from a two-hour, 27-page dialogue held in Kansas City.

Dialogue participants—all members of the God-Called Evangelists Committee—included: Chuck Millhuff, Duane Smith, Gary Bond, and Richard Strickland.

Nelson Perdue: Gentlemen, thanks for being here. Our aim is to discuss the issues relevant to revivals and evangelists in these days. *Define itinerant evangelist. What characterizes an itinerant evangelist?*

Chuck Millhuff: There have been evangelists of various sorts through the ages, but the itinerant evangelist is a “Johnny-come-lately.” I mean, the itinerant evangelist has only been around for a couple of hundred years. Its idea is unique to America. This person, this role, evolved from the needs and circumstances of the American setting—along with camp meetings and altar calls. European Christianity knew nothing of itinerant evangelists before the American church invented them.

Duane Smith: My definition of the itinerant evange-

list is a person whom God calls out of the Body, the Church, to specialize in preaching the Good News for the conversion of sinners, for the perfecting of the saints, and for the edifying of the Body of Christ.

All believers are commanded to witness; the itinerant evangelist is gifted and called to proclaim the gospel from church to church.

Millhuff: I think that itinerant evangelism is not so much something you're called to, it is something you're born to. An evangelist is something like an Old Testament prophet—even down to not fitting in very well with other clergy.

Smith: An evangelist is usually a self-starter, an entrepreneur, a visionary complete with a unique temperament.

The God-Called Evangelist Committee (left to right): Gary Bond, Duane Smith, Richard Strickland, Chuck Millhuff, Lindell Watson, and Nelson Perdue.

He or she is often a discerning person with an aptitude for exposing sin, proclaiming righteousness, and warning of judgment. Confronting sin and moral degradation must be balanced with Christlike compassion. This can only be done appropriately through a pure heart. The evangelist is peculiarly called to heart purity.

Perdue: *How is the ministry of the itinerant evangelist different from a pastor's ministry?*

Gary Bond: Well, it certainly isn't in competition with the pastor's ministry. Our ministry must complement the pastor's work. Pastors are sincerely concerned about the spiritual welfare of their people. Often, the evangelist is a voice affirming what the pastor has been teaching all along.

Millhuff: That's true, the evangelist typically reaffirms what the pastor has said a hundred times. The evangelist can be more dramatic, more extreme than the pastor because he is leaving soon. I mean it, that's one distinctive difference.

Richard Strickland: My ministry I see as enhancing the ministry of the local pastor. So in my preparation, I think about the cultural aspects of the church, its area, environment, etc. And I try going with the flow of what I feel that the pastor's doing, and to me when a pastor says, "Dick, you've been clenching the nail that I've been trying to drive for the last six months," that, to me, is part of the success for revival.

Perdue: *Let's talk now about preparation for revival, particularly your personal preparation for a meeting.*

Smith: I send a revival preparation letter to the church about two months in advance. That's not just to help them prepare, it's also to help me prepare. When I learn the church's goal it helps me to plan and pray properly.

For my own spiritual preparation I spend one or two hours in prayer, preparation, and meditation before every service. Also, traveling so much, I listen to a lot of tapes and do a lot of reading.

Strickland: If he is not careful, the evangelist can become an undisciplined person. He is his own boss—he has no direct supervisor. I've found that under such a system it's important to plan your time carefully—for prayer and study—and stick to the plan religiously. Part of my own discipline is to dig out two new sermons per month. I'm not a scholar, but I love to study.

Bond: I agree with what has been said. I've discovered that if I have adequately prayed and studied, asked for God's guidance, and made myself available to the Holy Spirit, things often go better. Such preparation adds to my own expectancy—and that's what is missing sometimes. Canned sermons are no substitute for expectancy and spontaneity in response to the Spirit.

Strickland: But, you know—and I'm sure that we have all experienced it—sometimes the best prepared-for revival turns out to be a flop.

Perdue: Perhaps the sovereignty of God comes in here. The harvest metaphor—planting and reaping—is often useful in talking about revival, but it doesn't say it all. God in His sovereignty sends revival in His own time, when and how He wishes. It's not as mechanical as sowing and reaping—God's sovereign will is involved.

Strickland: Sometimes it is just a case of the enthusiasm, energy, and preparation peaking before the evangelist arrives. Then the preparation is the revival. The people are then likely to just sit back and wait for things to happen. The campaign then becomes anticlimactic.

Millhuff: As far as my own personal preparation is concerned, I ask the Lord to give me a new heart every week—like He gave Saul a new heart when He called him to be king. Last week I had a heart for Salina, Kansas. Next week I'll have a heart for Lincoln, Nebraska. I'm so involved in where I am today, that it's difficult for me to think ahead.



REVIVAL WILL COME WHEN GOD'S
PEOPLE ARE WILLING TO PRAY
"THY WILL BE DONE—AT ANY COST."

NELSON PERDUE

I try to follow the leading of the Spirit in every service. I go to the platform about half the time not knowing what I'm going to preach and have with me 50 sermons that I can preach from memory. But you don't know who is going to be there. The Holy Spirit just knows, and some days He doesn't tell me. Sometimes He tells me while I'm eating lunch. And it's . . . it's a mystical thing. But a real evangelist lives that way.

Strickland: I like what Chuck said. Often, I'll go to the platform with five or six things going through my mind. Now that might sound like it's less preparation, but



MUSIC BRIDGES THE GAP BETWEEN THE SECULAR AND THE SPIRITUAL, BETWEEN A HECTIC WORLD AND THE HOLY WORD."

DUANE SMITH

for me it's more. I'm trusting that the Lord will put His thumb in my back and say this is the direction to go—with the flow of the Spirit.

Perdue: *Let's talk about preaching, the evangelistic sermon in particular.*

Millhuff: Evangelistic preaching, beyond everything else, drives to a conclusion and demands a decision. That's the key. Billy Graham has used it on his radio broadcast "The Hour of Decision" all these years. Primarily, the formula of evangelistic preaching is: create a problem, provide a solution, give an opportunity for people to take advantage of that. And your ability to create that distinction is the degree to which your evangelistic sermon will be successful. That's the formula I have used all these years.

Smith: I think the Christian's biggest problem is pride and ego. The essence of sin is pride. The essence of salvation is humility. A main ingredient, then, of the evangelistic sermon is the call from pride to humility. A call to humble oneself before God.

Perdue: *How do you know when a revival has been successful? What results should evangelists and churches look for?*

Millhuff: First, the pastor should feel that the revival has been a positive experience. Second, the revival should be a revolutionary experience—the church or some of its people will never be the same.

Strickland: It's not unusual in some churches to preach all week and not have a single unsaved person in the audience until Sunday. In such a case, one will look

in vain for waves of seekers as the measure of a revival's success. However, if the people are strengthened and spiritually energized and renewed, the revival was a success.

Perdue: *That brings up the matter of seekers. Do you feel that your ministry is judged by the number of seekers who come forward?*

Bond: We all derive a certain measure of gratification when we see people come to the altar. But, I've noticed over the last 20 years a tendency to accept the truth, to listen, and not to respond to an invitation in a crisis moment. We give an invitation every service. But, I think the indication of what a true, heaven-sent revival is comes when I get a letter from a pastor two months later, three months later, telling me that our work together in the meeting is still bearing fruit. The true, overall picture is that the *heaven-sent revival that God brings is a result of coordinating all the ministries that are available.*

Strickland: As has been often said, "Production is the name of the game." And with many pastors, the name of the game is response at an altar. Some pastors expect you to get a response even though they, themselves, have not been able to get their congregation to respond.

I use the altar every night, but not just for the unsaved. I like to see everybody, anybody, come forward—it's a step toward God. If they've moved up and gotten a better grip on God, and God has a better grip on them, I'm for it.

Millhuff: You don't want to abuse the altar service. I've seen some preachers who created so many kinds of needs that everybody in the service could go to the altar. If you've got a heartache, if you've got an unsaved loved one, if you've got a brother or a sister that needs God, if you're having trouble at work, I mean, you can make enough situations to where anyone can come to the altar. And you can fill the altar with that kind of thing. I suppose you go home at night feeling like you've done a great thing.

Another thing that we need to emphasize regarding the altar service is that the Holy Spirit never comes to embarrass anybody. Embarrassing potential seekers is unchristlike and does damage to the cause.

Strickland: Back to the idea of judging the success of a revival. Sometimes all the result you can see is that the pastor and the parsonage family is uplifted and encouraged. Sometimes we evangelists are the only sounding board or counselor a pastor has.

Millhuff: That is certainly true. If you can lift the pastor's load through your friendship, and that's all that happens, you have no right to call the revival a failure.

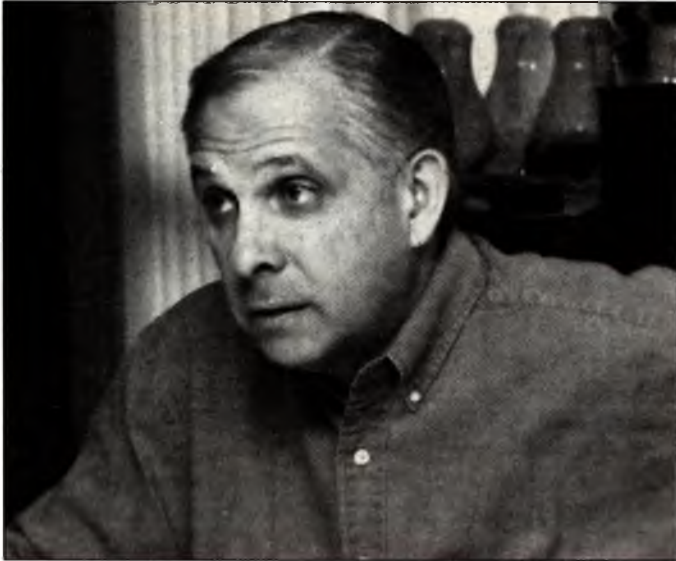
Many times churches are in the grip of dangerous personality conflicts. I've seen many a pastor weep when he saw people who were locked in such conflicts meet at the altar and surrender their hard feelings to God. Isn't that a heaven-sent revival?

There are times, of course, in this lonely calling that the only consolation you have after a revival is that you know you did your best.

Perdue: *Gentlemen, what are some of the hindrances to revival?*

Millhuff: Television. First Monday night football squeezed out the Monday night revival service. Now the Superbowl has taken one Sunday night out of every January. Who would schedule a revival on Superbowl Sunday?

Beyond that, I would say the growing evil of the times, and with it the growth of humanism, new age doctrines, and, most recently, certain aspects of the church growth movement, have had a devastating effect upon the revival meeting.



EVANGELISTIC PREACHING, BEYOND EVERYTHING ELSE, DRIVES TO A CONCLUSION AND DEMANDS A DECISION."

CHUCK MILLHUFF

Perdue: *What about preaching Holiness? Some churches tell me they don't have much Holiness preaching anymore.*

Smith: The preaching of heart Holiness is very important because the Lordship of Christ will determine our priorities. Those who come to Christ in complete consecration, seeking sanctifying grace, are the ones who make Christ the real Lord of their life. Those who fail to do this are almost sure to make riches, pleasures, and cares the lord of life.

Millhuff: I think an evangelist must be definite about his convictions and about his doctrine. If you are a Nazarene you ought to preach like a Nazarene. I'm very keen on that. I preached on national television a month ago and was introduced as a Nazarene evangelist because doctrinally I am lined up with the Nazarenes. I do preach

on crisis conversion. I do preach on the crisis event of second blessing Holiness.

Perdue: *Music is an important part of any Nazarene service. Talk to me about music for revival meetings.*

Smith: Music bridges the gap between the secular and the spiritual, between a hectic world and the Holy Word. Music prepares the way for preaching.

Millhuff: The music should conclude within 30 minutes of the beginning of the service. That's one of the main issues.

Bond: Certain songs are appropriate for a concert, but not so appropriate for a revival service. Songs selected for special music in a revival service should focus on setting the stage for the opening of the Word of God. It's not to detract from the evangelist. One thing I noticed as a boy growing up in the church was that too often there was that competition between the two.

Smith: The song evangelist should do the singing and leave the preaching to the pastor.

Bond: The two should work as a team. It's crucial. The song evangelist should select music that is positive and praise-centered. Sometimes the music is enough. God may so move on the service in a song that there is no need to preach. It's all been said.

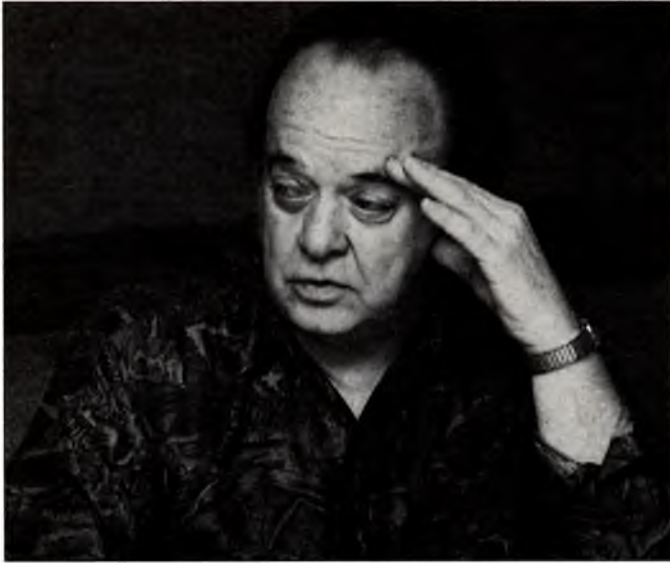
Smith: The music should include songs that the people can relate to. That's why we need so many new songs. Many traditional songs are so well known, so steeped in tradition, that we miss the truth we are singing about. Choruses and hymns of praise may be needed to produce a heartfelt experience.

Perdue: *What can the church do to affirm you and enhance your ministry as an evangelist?*



OFTEN THE EVANGELIST IS A VOICE AFFIRMING WHAT THE PASTOR HAS BEEN TEACHING ALL ALONG."

GARY BOND



I USE THE ALTAR EVERY NIGHT,
BUT NOT JUST FOR THE UNSAVED.
I LIKE TO SEE ANYBODY COME FORWARD—
IT'S A STEP TOWARD GOD."

RICHARD STRICKLAND

Millhuff: Make the revival a high priority item for the church. Advertise the meeting well. And don't have any big altar pulls for a month prior to the meeting.

Bond: I believe the old adage is true: "If we fail to plan, we are planning to fail." The best plans start with intercessory prayer. Adequate prayer preparation would help tremendously.

Millhuff: I wrote a book titled *The Revival Meeting in the 20th Century*, which I worked very hard on and is a CLT book that deals with the various aspects of preparation. I send it out to every church before I get there. I think it helps a lot.

Strickland: One of the most affirming things that happens—and it happens now and then—is for the church or the pastor to remember my wife. When a pastor stands up and announces, "Tonight we are going to take a love offering for the evangelist's wife," that really helps. When you come home off the road you have that special gift for your wife—it makes a guy feel real good, and it makes being an evangelist's wife a little easier for your dearest friend in the world.

Millhuff: Billy Graham said that God gives a unique spouse to anyone He calls into evangelism. That has been true in my case. The family life of an evangelist is extremely unusual, and the evangelist pays a tremendous price at this point. It is rare, but very helpful, when a church remembers your wife with a letter, an offering, or some flowers.

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Causes and Effect

C. ELLEN WATTS



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

CAUSES, IN MY OPINION, have become as thick as Iowa chiggers on a hot summer night—and twice as pesky. The pressure to save, preserve, protect, donate, give up, stamp out, pick up, or march to the beat of another man's enthusiasm zaps energy from the Church and has us scratching in our wallets where they hadn't ought to itch.

Sometimes even perpetrators of Christian causes put the Holy Spirit on hold and presume the human heart incapable of responding to God's voice minus the goading of an eight-page, computerized plea.

For some of us, ignoring an urgent reply envelope or throwing away an appeal unopened is like removing the tag from a mattress. We simply can't do it.

Neither can we grasp all that's going on concerning the birds and the beasts. Where I live, for instance, we're supposed to be saving the salmon. Great idea. Except that others are into saving the seals and the sea lions that are snarling down the salmon we're supposed to save.

What we *do* understand is picking

up after ourselves and recycling. We learned this before bubble gum. If you got it out or dropped it, you put it back or picked it up. What you needed, you used; the rest you gave to someone else or saved for next time. Recycling was how you got your clothes. You didn't mess with nature. That was God's department.

I got to thinking about all this up at Lake Louise last summer after we'd laced on our grungiest tennies and began a five-hour hike that turned our legs to jelly and left me with some food for thought.

At the start of our climb, we passed what looked like a group of morning "partyers" and paused to gawk at a giant, Swiss-type horn on a stand near the water's edge.

The morning was perfect for hiking, our surroundings as clean as a new pinecone—except for one thing.

"Why is it?" I said, pointing to a cigarette butt on the path ahead, "that smokers consider themselves exempt from the proper disposal of trash?"

"I don't know," Norm said in a patient, here-we-go-again tone.

Well, somebody needed to care!

Ten butts later, after my mouth had started to feel like a prune that won't let go of its pit, we started up a dirt trail lined with wildflowers. Then, there was another stamp of a cigarette, resting, this time, atop a clump of dewy buttercups. Now, my fillings hurt.

The trail grew steeper and rockier. Norm began to puff and I to huff as we came across still another butt lodged among the stones lining a rushing stream.

An avalanche crashed in the dis-

tance. Norm stood and listened while I filled his other ear on the subject of you know what.

We had paused on a rocky ledge to rest when we heard another sound, faint at first, then stronger. "They're playing a hymn," Norm said.

As we listened in silence to the familiar notes of "Amazing Grace," we decided that those we'd thought to be partying were instead celebrating what I had temporarily forgotten.

The clarion call of that giant Swiss instrument reminded me that, while hunting cigarette butts might serve as an exercise for one's righteous indignation, it does nothing to further the cause to which I've long been committed.

My focus lifted as we toiled on to dine on homemade bread with honey near the foot of the glacier before beginning our descent. By the time we'd stumbled back to the business

Why is it that smokers consider themselves exempt from the proper disposal of trash?

end of Lake Louise, I regretted having wasted so much energy grousing over a lost cause.

When we got home, I tossed all the junk mail (unopened) into the recycling bin and wrote an extra check for missions to thank the Lord for all I'd learned on the journey. Then I called a friend to see what had happened concerning the cause for which Christ died while I'd been away.

Foundations of the Faith in Philippians

No Need for False Modesty

ROGER L. HAHN



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

*I am not claiming that I have already grasped all of Christ nor have I already reached perfection, but I am continuing to pursue it, to see if I might fully grasp him because I have been fully grasped by Christ Jesus (Philippians 3:12).**

PEOPLE WITH GREAT GOALS are often hard for the rest of us to handle. We sniff at the would-be high achiever and mutter, “Who does he think he is?” We assume that the person could never reach such high goals. On the other hand, we scoff at the humility of great achievers. “Oh, she is just being modest,” we declare as a way of accusing the truly successful person of false modesty. We fear accepting as genuine the humility of high-achieving people. Perhaps their lack of pretension convicts us of the smallness of our own goals. Paul seems to have known some Philippian believers who had trouble dealing with his high spiritual aspirations. In Philippians 3:9-11, the apostle stated his ambitious goal of finding union with Christ in our Lord’s death and resurrection. The following verses attempt to clarify the meaning of Paul’s goal. He did not want to be misunderstood and accused of either arrogance or false humility.

Verse 12 begins this clarification, “I am not claiming that I have already grasped all of Christ.” This phrase has

been translated several ways. The Greek word for “grasped” has several meanings, but no object for “grasped” appears in the original text. In fact, the Greek looks almost as if Paul’s secretary slipped back into shorthand for verse 12. However, the subject of verses 9-11 was knowing Christ, and the word “grasp” includes the meaning of mentally comprehending. So it is best to assume that Paul was still talking about knowing Christ in verse 12.

The apostle’s ambition was such personal knowledge of the Lord that he would actually share in Christ’s death and resurrection. Some of Paul’s comments in his other letters show that he believed he was experiencing that kind of union with Christ. However, he did not want the Philippians to think that he was arrogantly claiming equality with Christ. Neither were these words an expression of false humility. In reality, Paul still had much to learn and experience in his relationship with Christ. He understood very well that no human being ever fully comprehends the full reality of Christ.

The second phrase in verse 12 clarifies Paul’s thought further. The Greek text can be most simply translated, “Or not that I have already become perfect.” This is not a denial of the doctrine of Christian perfection, for Paul will affirm perfection in verse 15. The tense of the Greek verb shows the apostle’s intention. The tense refers to results that follow from a previous action. Paul is denying that he had achieved perfect Christlikeness at some point in the past and was now simply enjoying it. Union with Christ (or Christian perfection) is not a condition one has, but a life one lives. It is daily knowing Christ better, daily sharing Christ’s death and resurrection. And

the day-by-day nature of relationship with Christ offers us unending opportunities for growth and development.

Paul’s conclusion is that he will continue pursuing this goal, but he intensified his language in the final part of verse 12. From the verb “grasp,” he shifted to a more intense compound of that verb which we can translate “fully grasp.” Paul was willing to rejoice in and testify to the Christlikeness that he had already grasped. But the fullness of Christ beckoned him on to experience the depths of spiritual growth. His motivation was not false humility to avoid suspicion of arrogance. He wanted to fully grasp Christ because he had been fully grasped by Christ.

When we finally comprehend that Christ fully knows us and completely loves us anyway, no other motivation or explanation is necessary for our Christian walk. We want to love, obey, and serve Him because He has already loved and served us. There is no arrogance or false humility in our intense desire to be united with Christ. Anyone who questions that has not yet comprehended what it means to be fully grasped by Christ.

For further study: (1) Read 1 Corinthians 13:8-13 as a commentary on Philippians 3:12-16. What are the points of similarity between

Christian perfection is not a condition one has, but a life one lives.

the two passages? What does the message of 1 Corinthians 13:8-13 add to the Philippians passage? (2) Study 1 John 4:16-21. What insights do these verses contribute to your understanding of Philippians 3:12? (3) In 1 Corinthians 11:1, Paul urges his readers to become imitators of him as he imitated Christ. In light of Philippians 3:12, what would imitating Paul mean in your life?

*Scripture quotations are the author’s own translation. **HH**

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JAMES M. KRAEMER
PEKIN FIRST



RAY LASALLE
BUCYRUS FIRST



JAMES R. LAYMON
LEXINGTON FIRST



**LARRY W. & GAY
LEONARD**
ORLANDO CENTRAL



ARTHUR C. MAGNUSON
WATERTOWN FIRST



ROBERT J. MAHAFFEY
ARLINGTON FIRST



RON W. McCORMICK
LITTLE ROCK FIRST



DAVID L. McCRACKEN
LEXINGTON LAFAYETTE



DOUGLAS L. McVAY
SYRACUSE IMMANUEL



WESLEY D. MEISNER
NORMAN FIRST



**VIRGIL R. & PATTY
MILLS**
HUTCHINSON FIRST



B. KEITH MOWEN
PHILADELPHIA
CROSSROADS



ROBERT W. MUNCIE
COLUMBUS FIRST



KEVIN O'CONNOR
CLOVIS FIRST



GARRY D. PATE
NEW ALBANY EASTSIDE



HARLIE E. PATTERSON
TEXARKANA FIRST



RONALD J. PELTON
COLUMBIA FIRST



JOHN R. PORTER
CHESTER FIRST



DAVID M. RALPH
DENVER WESTMINSTER



DONALD D. RENSCHLER
VALLEJO FIRST



**N. GREG & JERELYN
RICKEY**
MEMPHIS CALVARY



DAVID L. RINGHISER
ST. LOUIS OVERLAND



KEITH D. ROBINSON
INDIANAPOLIS
WESTBROOK



DAVID R. RODES
GRANDVIEW FIRST



HENRY SPAULDING
WOODBRIDGE FIRST



MICHAEL S. TINNON
BIRMINGHAM
PLEASANT GROVE



GERALD VAUGHT
LEBANON FIRST



JAMES N. WILLIAMS
MIDLAND FIRST



JERRY STIPP
FORT WAYNE
LAKE AVENUE



JOE L. TOMPKINS
CARTHAGE FIRST



DAN & DARLENE WALTERS
TRI COUNTY



DANIEL J. WINE
WILLIAMS LAKE



GREGORY W. STORY
CULLMAN FIRST



JOHAN H. TREDDOUX
INDEPENDENCE FIRST



JOSEPH WATKINS
SIERRA VISTA FIRST



CLIFTON D. WOOLDRIDGE
FORT WORTH NORTHSIDE



STEPHEN P. STRICKLER
MESA FIRST



KEVIN M. ULMET
GREENVILLE FIRST



MICHAEL R. WEHNER
WOOSTER FIRST



LELAND G. WOOLERY
HENDERSONVILLE FIRST



GENE F. TANNER
VALPARAISO FIRST



WILLIAM A. ULMET
EVANGELIST



DONALD W. WILLIAMS
WEIRTON FIRST

SCHOOL OF LARGE CHURCH MANAGEMENT

PERSONNEL



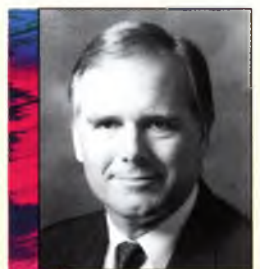
BILL M. SULLIVAN
DIRECTOR, CHURCH
GROWTH DIVISION



DAVID W. HOLTZ
DEAN, SCHOOL OF LARGE
CHURCH MANAGEMENT



ROBERT KREITNER
PROFESSOR, ARIZONA
STATE UNIVERSITY



NORMAN SHOEMAKER
PROFESSOR, POINT
LOMA NAZARENE COLLEGE



JOHN VAUGHAN
PROFESSOR, SOUTHWEST
BAPTIST UNIVERSITY

THE K-CHURCH PROJECT

Churches with 250 or more members are served by "The K-Church Project." The School of Large Church Management is one of the seven components of the K-Church Project. It is a curriculum requiring six weeks of classroom training under college professors. Each session of the school lasts for four days. Two sessions are held each year (January and October) for three years. The goal of the K-Church Project is to build 50 Churches of the Nazarene with a membership or attendance of 1,000 by the year 2000.

TAKEN INVENTORY LATELY?

by Curtis Lewis, Jr.

As a student in high school, I worked for the Thrift-Way supermarket. One day, the store owner said to an older employee, "Don't you think it's time to take inventory? We haven't done it for a while." Giant superstores and shopping malls were still in the future for the small Kentucky town where I lived. Finally, the day arrived for the inventory to be taken. Every item in the store had to be counted—all the groceries on the shelves and in the basement. Everything that pertained to the operation of the store was included. It was explained to me by the owner, "An inventory is counting up all you've got."

A good Thanksgiving inventory will remind us to give thanks for all the *obvious* things, which are those good things and people that we often look right past. The list is endless: a child's giggle, the aroma of hot apple pie, the glory of a sunset, even life.

My wife and I were caught on Interstate 40 out West during one of the infamous storms of this past winter. The highway was closed, and we sat for two hours only six miles from a warm room and a good bed. Finally, when the road was opened, we exited and found a Holiday Inn that could accommodate us. The room was warm and the bed was comfortable. As I drifted off to sleep, I found myself giving thanks for something so simple as a warm room and a good bed. As we begin to take inventory of our blessings, we cannot contain all the thankfulness that wells up. Thanksgiving spills over and becomes not a time of the year but an attitude of the heart.

In one's Thanksgiving inventory, thanks must also be given in the *obscure* things of life. This means that thanksgiving can be given for hidden opportunities, people that we don't see right away, things that seem of little value, treasures in the darkness. Once when I was away from home for a preaching engagement, I became quite ill. My family knew I was

sick. As soon as I finished my assignment, I caught the first available flight home, arriving in the early hours of the morning. After sleeping for a few hours, I awoke to notice a tightly wrapped, small object on the nightstand. I asked my wife what it was. She simply responded, "Why don't you open it?" I unwrapped the small object and discovered a very

delicate, extremely small, well-polished shell. My question to my wife was simply, "What is this for?" "Your little girl, Lanissa, knew her daddy was sick," my wife said. "The shell is her way of saying 'I love you.'" I found myself giving thanks for her and her love and for a tiny, obscure shell.

A thanksgiving inventory also includes some things in life that are *objectionable*. The late Corrie ten Boom brought this home to me when I heard her speak. She told of being in a flea-ridden Nazi prison camp. It was such a terrible place that she could not bear it. Her sister, Betsy, reminded her that they should give "thanks in all things." Corrie responded by stating, "I can't give thanks for the fleas." Betsy replied, "Give thanks that we're together. Most families have been split up." Corrie thought, "I can do that." Betsy continued, "Give thanks that somehow the guards didn't check our belongings, and our Bible is with us." Corrie gave thanks for the fleas. Later they discovered that the only reason they were not harmed or molested by the guards were because they were so repulsed by the fleas they would not enter the women's living area. Give thanks even for the objectionable!

The Church of the Nazarene provides its members and friends an opportunity each year for a "Thanksgiving Inventory." During the Thanksgiving season, we are asked to reflect on the gifts God has graciously given to us. We can express our thanksgiving in a tangible way by giving of our financial resources to extend our love to a lost and hurting world. By sacrificially giving in the Thanksgiving Offering for World Evangelism, we declare that we are indeed thankful for the *obscure*, *obvious*, and even the *objectionable* things in life. Have you taken inventory lately? H

Curtis Lewis, Jr., is the pastor of First Church of the Nazarene, North Little Rock, Arkansas.

THANKSGIVING SPILLS OVER AND BECOMES NOT A TIME OF THE YEAR, BUT AN ATTITUDE OF THE HEART.



General Board Receives Two New Members

T. Daniel Casey and D. Eugene Simpson were elected to the General Board by a mail ballot announced July 28, according to Jack Stone, general secretary. The ballots were cast by District Advisory Board members of all the districts on the Southeast U.S. Region.



Casey

Casey has served as senior pastor of Atlanta, Ga., First Church of the Nazarene since 1988. He is an alumnus of Olivet Nazarene College and Nazarene Theological Seminary. Casey fills the vacancy left by the resignation of Donald Wellman.



Simpson

A graduate of Trevecca Nazarene College and Nazarene Theological Seminary, Simpson has served as the North Carolina District superintendent since 1986. He fills the vacancy left by Talmadge Johnson, who

was elected Sunday School Ministries Division director.

Tornado Strikes Pennsylvania Community

A late-night tornado that killed three persons affected a number of Nazarenes in Royersford, Pa., July 27. Royersford is located 30 miles west of Philadelphia.

The storm struck shortly after midnight, according to Paul Thornhill, pastor of Royersford Church of the Nazarene. The tornado caused \$25,000 in damage to the roof of the church and adjacent parsonage. Five families in the church suffered extensive damages, mainly to their yards.

"The tornado broke and toppled trees that were hundreds of years old and ripped up yards," said Thornhill, who was alone at home when the storm struck.

"It was over in about 40 seconds," Thornhill said. "It sounded like a train."

Thornhill said the tornado affected an area about 150 yards wide and four miles long. Most of the damage oc-

curred in a newly developed neighborhood where 30 homes were destroyed and three persons were killed. Damages from the storm were estimated at \$25 million.

"If the tornado had shifted 20 feet, it would have struck our parsonage directly," Thornhill said. "If it had shifted another 50 feet in the other direction, it would have struck our daughter's home."

Thornhill said forecasters described the tornado as a level-three on a scale of five. "They said there was no record of a tornado in this area before and that it was very unusual for us to see one of this size," he said.

Thornhill said the church properties were covered by insurance. He added that the buildings were patched and are usable.

"It is a miracle that some of the trees that fell didn't hit the homes of our parishioners," Thornhill said. "They could have done much more damage, but they didn't."

Lexington Nazarenes Respond to Local Disaster

The violent remnants of tropical storm Beryl hit downtown Lexington, S.C., Aug. 16, causing extensive damage and several injuries. Several Nazarenes were affected by the storm.

Stephen Smith, pastor of Shepherd Community Church of the Nazarene in Lexington, visited the affected areas with James Bearden, South Carolina district superintendent, in order to assess the damage.

Joe Swafford, district coordinator for Nazarene Disaster Response, met with Smith the next day to help evaluate the crisis. Swafford, a Nazarene layman from Greenville, S.C., is a 17-year veteran of the Red Cross disaster service. Though several Nazarenes were directly involved in the crisis, there were no injuries among Nazarenes and no loss of Nazarene property, according to Tom Nees, national NDR director.

A Nazarene woman, Faye Chnupa, who owns the Lexington Christian Books and Gifts, saw her business destroyed by the storm. The high winds lifted the roof off the Village Square

Shopping Center, causing all but one store in the center to be destroyed.

"The store was totally devastated—a complete loss," Smith said. "She had already stocked her store for the Christmas season."

Nazarene Clay Mitchell observed the tragedy from his downtown business. He told Smith that the storm sounded like a locomotive coming out of the sky.

"It looked like a war zone," Smith said. "It is amazing that nobody was killed based on the amount of property damage. We believe our weekly prayers for our town really made a difference in this tragedy."

New Method for Filling G.S. Vacancies

Vacancies in the office of general superintendent between General Assemblies are now filled by a two-thirds vote of the General Board rather than by vote of the district superintendents. The change is the result of a constitutional amendment ratification announced Aug. 25 by General Secretary Jack Stone.

Once 116 regular and mission districts concurred with the action of the 23rd General Assembly, the constitution of the Church of the Nazarene was officially amended, according to Stone.

The original resolution was introduced to the 1993 General Assembly by the Northwest Oklahoma District. It was approved unanimously by the Special Judicial Committee and by a two-thirds vote of the General Assembly. The action was then forwarded to the districts for ratification.

The amendment changes the language of *Manual* paragraph 31.5.

It now reads as follows:

The General Assembly shall elect by ballot from among the elders of the Church of the Nazarene as many general superintendents as it may deem necessary, who shall constitute the Board of General Superintendents. Any vacancy in the office of general superintendent shall be filled by a two-thirds vote of the General Board of the Church of the Nazarene.

Nazarene Writers Examine Ministry

More than 200 writers, editors, educators, and ministers convened July 27-30 at MidAmerica Nazarene College for the first Nazarene Writers Conference in eight years. Featured speakers included Bill Myers, creator of "McGee and Me," and Wes Tracy, *Herald of Holiness* editor.

Conferees gathered from all parts of the U.S. and Canada, representing 26 states and/or provinces. The week's activities included plenary sessions, workshops, common meals, and informal late night sessions. The conference theme was: "Write to Sell, Write to Publish, Write to Minister."

A faculty of 24 persons led more than 60 workshop sessions during the conference. Topics for workshops were greatly expanded from similar past events. These included tracks for both beginning and advanced writers. Venues also were available for magazine and book writers. Specialty writers were able to focus through tracks offered in teaching and ministry, children and youth, or music and drama.

"Attendance and enthusiasm far exceeded our expectations," said Bonnie Perry, conference director. "All the feedback and comments have been very positive. We are excited that the conference was so well received."

The conference was attended by a higher percentage of men than those of the past, according to conference staff. Nearly 20 percent of those preregistered for the conference were men, far ex-



***Herald of Holiness* editor Wes Tracy speaks to writers about communicating theology in everyday English. The workshop was one of more than 60 included in the recent Writers Conference.**

ceeding the typical count of 3 to 5 percent.

"It was a well-coordinated conference with a distinctive Nazarene angle," said Michael McGarry, pastor and participant from Boswell, Pa. "My wife is a writer, too, so we went as a team. I had originally purchased the conference as a surprise for her, but once there, I found myself gaining tremendously from the experience."

Future writers conferences are under consideration, according to Perry.

NWMS and NCM Pilot Project for Mozambique

NWMS is networking with Nazarene Compassionate Ministries, Inc., to meet the pressing need for medicines and medical supplies in Mozambique. The program utilizes the local church infrastructure of NWMS and the relief delivery systems of NCM.

The program is initiated by local NWMS chapters who elect to coordinate the collection and packing of needed items within their churches. All medicines and supplies are nonprescription and can be purchased at any pharmacy.

The local church collects the provisions into standard-sized boxes. The boxes are then sent to a designated temporary storage facility. At the storage site, the MedCare Paks are prepared and packed for ocean freight shipment. A \$10.00 donation per box is sent to the general treasurer to offset the cost of shipment to Mozambique.

MedCare Paks for Mozambique will be packaged for ocean freight shipment in November 1994.

"We are all very excited about the potential for opening the door for compassionate evangelism by means of the MedCare Pak concept," said Linda Weber of Nazarene Compassionate Ministries, Inc. "There is great potential for village health-care training, as well as for providing immediate disaster response."

Mozambique is the first targeted world area for the new program. In addition to a recent famine and civil war, the southeast African nation suffered a severe cyclone last March, which affected 1.5 million people in the Nampula Province.

Sixteen Nazarene churches and parsonages on the Mozambique North Dis-

trict were destroyed by Cyclone Nadya.

"From time to time, the NWMS community will be given opportunity to minister to those with desperate needs in various world areas," said Nina Gunter, general NWMS director. "I encourage all local churches to participate in helping to meet these critical needs through MedCare Paks."

Information on assembling and shipping MedCare Paks is available through district NWMS/NCM coordinators and district NWMS presidents. Contributions for shipping expenses should be earmarked "NCM/NWMS Relief Shipments" and sent to General Treasurer, 6401 The Paseo, Kansas City, MO 64131.

Nazarene Health Care Boasts Low Costs

Administrative costs for the Nazarene Health and Hospitalization Program (NHHP) are 50 to 70 percent less than those incurred by other private and publicly funded programs, according to Don Walter, Pensions and Benefits director.

The April 18, 1994, issue of *National Underwriter* reported the results of a study comparing administrative costs of government programs (Medicare and Medicaid) versus those of private health insurance. The study found that private insurers spend an average of 16.2 cents on administration for every dollar of benefits paid. Government spending averaged 26.9 cents on administration for every benefit dollar paid.

In contrast, the NHHP spends an average of eight cents on administrative services for each dollar of benefits paid. In relation to other private insurers, NHHP operates at one-half of the cost. Compared to government programs, NHHP operates with 70 percent less in administrative costs.

"What the business world calls 'cost minimization' we call 'good stewardship' in the church," Walter said. "The Pensions and Benefits office is committed to maintaining this high standard of stewardship in order to maximize our service to the church."

Compassionate Ministries Active on Campuses



Tom Nees, director of U.S./Canada Compassionate Ministries, emphasizes the importance of cooperation between institutions in meeting human needs.

Representatives from 11 college campuses in the United States and Canada met July 22-23 in Kansas City for the first Nazarene Compassionate Ministries (NCM) Campus Liaison Meeting. They met with leaders from Church Growth, World Mission, NCM, NWMS, and NYI to discuss compassionate activities on Nazarene campuses.

The meeting sought to facilitate interaction between the various organizations and to clarify compassionate ministries services and information, according to Tim Mastin, College/University liaison for NCM. Each of the college presidents, in consultation with USA/Canada NCM Director Tom Nees, appointed volunteers on each campus to act as liaisons to NCM.

"These liaisons serve as a link between NCM and the campus community, including faculty, students, and administration," Mastin said. "They not only facilitate periodic NCM Regional Conferences on the campuses but also promote and inform the campus communities about NCM programs and opportunities—locally, nationally, and internationally."

The meeting also included evaluation of the recent regional conferences held throughout the United States. Another series of conferences is being considered for the future.

A publication titled *NCM Campus Communique*, highlighting compassionate activities at the college/university level, will be distributed to interested parties.

Those participating in the meeting included: Mike Brooks, SNU; Ron Dalton, ONU; Sandra Fach, CNC;

Jamie Gates and Gordon Wetmore, NTS; Irving Laird, NNC; Frank Moore, MANC; Gary Sivewright, MVNC; David Slamp, TNC; Dana Walling, PLNC; Joe Warrington, NBC; and David Wooster, ENC.

Houston Thrust Progressing

Henry Mills has been appointed local coordinator of the Thrust to the City of Houston, according to J. W. (Bill) Lancaster, Houston District superintendent. In this post, he will have the responsibility for running the program, which officially begins next January. The appointment is for two years.



Mills

Mills moves to the post from the pastorate of the NASA Church on the Houston District, where he had served for the past year. Prior to this, he pastored North Little Rock First Church for 10 years. He has pastored other churches on the Tennessee, Hawaii, Alabama, Georgia, and Southern Florida Districts.

"He is an outstanding pastor, a good public relations person, an excellent administrator, and a good leader, who will bring his skills to this task," Lancaster said.

Lancaster said the work of the Houston Thrust is progressing well. Jim Palmer has resigned the pastorate of Pasadena, Tex., First to accept the challenge of starting a church in the Houston suburb of First Colony. "This is an upper crust community," said Lancaster. "One of our laymen has invested \$52,000 to help start this church."

The church plans to meet in a school in the heart of the community where some homes are valued at \$1 million.

"We launched the Bethlehem Black Church three weeks ago," Lancaster said. "Jim Burns, our new pastor there, is off to a big start. He had 35 persons on the first Sunday."

A Hispanic church was recently launched in the Denver community on the southeast side of the city. Two other Hispanic churches also were launched this summer.

"I feel like we are getting off to an excellent start," Lancaster said. "These things are happening, and we won't of-

ficially start until next year."

Lancaster said strong support has been given to the thrust by its honorary chairman, Raymond W. Hum, and by Michael Estep, Thrust to the Cities director.

NWMS Supports Ministerial Education

The Nazarene World Mission Society will celebrate its 80th anniversary in 1995 by sponsoring an offering project for missions scholarships, according to Nina G. Gunter, general NWMS director.

The General NWMS Council selected a project that will provide scholarships for needy ministerial students at Nazarene world mission educational institutions. The goal for the international offering was set for \$480,000.

"What we, as a community, do in this project is very important," Gunter said. "The church will never be stronger than its educational institutions that train leaders and laity."

The theme for the project will be "World Class." Offering goals have been given to each district. A promotional video also will be made available for district NWMS conventions.

Local churches can expect to receive promotional information about the project early next year.

International Lay Ministry Congress Announced

The Center for Lay Ministry has begun receiving registrations for an International Congress on Lay Ministry to be held January 6-8, 1995, at Nazarene Theological Seminary in Kansas City.

The congress is being promoted as a call to recover the full partnership of laity and clergy in the global ministry of the Church of the Nazarene. The event is being sponsored by the Church Growth Division, Nazarene Theological Seminary, and the Center for Lay Ministry.

A \$95 registration fee includes conference fees and four meals. Participants will provide their own transportation and housing. Those interested in more information may phone 913-764-5690 or write the Center for Lay Ministry, 13849 S. Murlen, Suite F, Olathe, KS 66062.

District Assemblies Extend Terms for Superintendents

U.S. district superintendents whose terms expired this summer were all reelected to four-year terms, according to the Board of General Superintendents.

According to the *Manual*, a district superintendent is initially elected or appointed for a two-year term. After serving two years, a district superintendent may be reelected for a four-year term with the approval of the general superintendent in jurisdiction. All elections require a two-thirds favorable vote of the district assembly.

The following is a list of superintendents who were reelected for four-year terms this summer by their respective district assemblies:

Stephen Anthony, *Eastern Michigan*

James R. Blankenship, *San Antonio*

James Bearden, *South Carolina*

Bill Burch, *Arizona*

Larry Coen, *Rocky Mountain*

Jose Dimas, *Central Latin American*

Ronald G. Fry, *Canada Central*

Clarence Hildreth, *Maine*

Russell Human, *Northeast Oklahoma*

Richard Jordan, *Northwest Indiana*

Ronald Kratzer, *Intermountain*

J. W. Lancaster, *Houston*

J. E. Shankel, *Northwestern Ohio*

Kenneth Mills, *New England*

Dwight Neuenschwander, *Nebraska*

Sam Pickenpaugh, *Minnesota*

Jerry Porter, *Washington*

J. Phillip Sessions, *Alabama South*

Pal Wright, *Joplin*

Charles Zink, *Upstate New York*

In addition, the following superintendents were elected or appointed for two-year terms to their respective districts:

Danny Gales, *Canada West*

Ron Greeno, *Sacramento*

Carlton Harvey, *Canada Quebec*

Robert Killen, *Hawaii Pacific*

John Nells, *Navajo Nation*

Byron Schortinghouse, *Southern Florida*

Tennessee, ONU, and NEO Win National Bible Quiz

The fourth General NYI Bible Quiz Tournament was the largest such event to date with more than 250 quizzers, coaches, and officials converging July 10-13 at MidAmerica Nazarene College.

A total of 41 teams from across the nation competed for a traveling cup, a \$500 scholarship, and regional honors. The

tourney was divided into three separate divisions to test participants' knowledge of 1 and 2 Corinthians.

Each of the eight U.S. regions was represented in the regional competition. Each team is named after its regional Nazarene college, though no official relationship existed with the schools. The ONU regional team emerged as champion after earning only a 4th place seed in the double-elimination tournament. The MANC regional team finished second, followed by the SNU region and the PLNC region, respectively.

The top five quizzers in the regional division were: Bill McCoy, PLNC; Josh McCoy, PLNC; Ryan Vickery, ONU; Kristen Knipmeyer, MANC; and Chris Kirk, MANC.

The novice division, comprised of district and local church teams, was won by the Northeast Oklahoma District "B" team. They were followed by



The Tennessee District took first place at the recent National Bible Quiz at MidAmerica Nazarene College. Pictured are (l. to r.): sponsors Ron and Sharon Ohsfeldt, Jason Weils, Melissa Ohsfeldt, Jason Adkins, Eka Uduomono, and coach James Hodge.

the Akron District "B," Tulsa Regency Park Church, and Chicago Central District "C" teams, respectively.

The experienced division, also comprised of both district and local church teams, hosted 25 of the tourney's teams. The Tennessee District won the honor of taking home the traveling cup as the 1994 Championship Team. Second place was won by the Kansas City District, followed by Southwestern Ohio District "B," Indianapolis Fortville "A," and Northwestern Illinois District, respectively.

Ryan Vickery, of the Indianapolis Fortville Church, was awarded a \$500 scholarship to the Nazarene college of his choice as the top quizzer in the experi-

enced division. The rest of the top five were: Jason Slinker, Northeast Oklahoma District; Jeremy Hall, Indianapolis Fortville Church; Destin Weishaar, Illinois District; and Jason Adkins, Tennessee District.

Collins Continues Recovery



Robert Collins, director of Nazarene Theological Seminary in Brazil, continues a slow recovery from a nearly fatal gunshot wound suffered May 31. Since July 28, he has been on a home recovery program,

which includes receiving antibiotics intravenously every day. A nurse attends to him at his son's home in Pataskala, Ohio.

The gunshot was suffered during an attack on Collins in front of his campus home. No suspects are currently in custody.

Collins described the assailants as two short young men wearing khaki factory uniforms and brown ski masks. They were hiding in shrubbery in front of the home. Collins returned from the library around 8 p.m. when the two men approached him on his porch.

Strangely, the men asked for Collins' keys instead of money or jewelry. Later the next morning, the full set of keys was discovered near the back of the seminary property.

The men fired at Collins three times. One shot entered Collins' abdomen, damaging his aorta and intestines.

Collins lost five pints of blood on the way to the hospital. His wife, Frances, called ahead to their doctor, who quickly assembled a team of surgeons. The doctors, upon examining the injuries and diagnosing pneumonia, were doubtful he would recover.

During his third of five early surgeries, technicians reported that an "unusual presence" was sensed in the operating room, according to Mrs. Collins. Shortly afterward, Collins' lungs were clear of pneumonia, and his recovery began.

"The family of God around the world has been so beautiful," said Mrs. Collins. "It is during these times that you realize exactly what your church is all about. Hands of love were extended so freely to us. We appreciate the continued prayer for Bob's recovery."

Church Sets Sights on 2001

Strategies are currently being developed to reach a new church growth goal of 15,000 churches by 2001, according to Michael R. Estep, Church Extension Ministries director.

Estep has reached an agreement with Mark R. Moore, president of Adopt-a-Bible Study, to assist in sponsoring Bible studies for the purpose of starting and organizing new churches.

Adopt-a-Bible Study is currently assisting a new work on the Northern California District. It is sponsored by the Sunset District Community Development Organization under the leadership of Michael R. Funk.

Moore's organization recently met with Merlin Provan and the Appalachian Strategy Committee. They discussed the potential of establishing Bible studies throughout Appalachia in support of new church development in that underevangelized area of the U.S.

An agreement also has been reached with the Eurasia Region for a number of Bible studies to be sponsored in India, according to Estep. The launching of the effort will coincide with the India National Pastors' Conference in November 1994. In addition, R. Franklin Cook, Eurasia regional director, and Hermann Gschwandtner, Eastern European Ministries coordinator, are establishing procedures to aid in the opening of new works in Eastern Europe.

"I personally feel that organizations such as Dr. Moore's can be of great assistance in reaching our sizable goal of 15,000 churches by the year 2001," Estep said.

CUSD Schedules Events

The Center for Urban Strategy Development in New York City has announced a number of events planned for 1994-95, according to David Best, CUSD coordinator.

The Center for Urban Strategy Development is a resource and consultative center for urban ministry in the Church of the Nazarene. It is located just ½ block off Times Square in the historic Lamb's building.

The center has hosted various consultations and training events since opening in September 1992. The calendar for the coming year includes a variety

of events.

A forum, "Racism and Reconciliation in the Urban Church," will be held Oct. 1, 1994. The forum will feature presenters Joe Noonan, Leroy Richards, and Ferdinand Santiago. David Best will serve as the facilitator.

A workshop, "How to Raise Funds," featuring Bob Brower of MidAmerica Nazarene College, will be held Nov. 4, 1994, with consultations on the following day. Brower will provide an introduction to the basics of fund-raising, including biblical and ethical issues, and how to get started.

A conference, "Building Partnerships for Peace in the City," will be held Feb. 8-9, 1995. Keynote speakers will be John Perkins and J. K. Warrick.

On April 6, 1995, a workshop, "Personal Growth: Developing Habits for a Lifetime of Service," will be presented by Rebecca Laird and David Best.

A consultation, "Community Assessment: Key to Contextualizing the Gospel for City Neighborhoods," will feature Michael Christensen as the presenter on July 20, 1995.

A forum, "Masterplanning Your Ministry," will be held Oct. 6, 1995. Forum presenter will be Bobb Biehl. The location for this forum was not finalized.

"We conducted a survey of a selected group of urban leaders and found that one of the topics most mentioned was the problem of racism in American society and its impact on the urban church," Best said. "The other concern that was voiced over and over was the matter of how to raise the financial resources necessary to support the urban church and its related missionary work.

"Our four annual events offer the urban minister, clergy or lay, the opportunity to learn from individuals who will combine scholarship and professional knowledge with practical experience."

Sponsored by the Church Growth Division, CUSD exists to provide ongoing training and educational opportunities for Nazarene urban missionaries, pastors, denominational leaders, and lay ministers.

For more information on any of the planned events for 1994-95, contact CUSD, 130 West 44th St., New York, NY 10036; phone/fax: 212-382-1984.

Two New Pastors in Indy

The two largest churches on the Indianapolis District elected new pastors this past summer, according to District Superintendent John Hay.



E. Lenny Wisheart, 47, was elected senior pastor of Indianapolis, Ind., First Church of the Nazarene July 24 by a congregational vote of 343 yes/3 no. He began his new assignment Aug. 28. He succeeds Charles Kirby.

Wisheart recently completed his fifth year as senior pastor of Oskaloosa, Iowa, First Church. Prior to that, he was resident evangelist at Denver, Colo., First Church of the Nazarene for 3 years. He had previously served as a commissioned evangelist and song evangelist for 17 years. He was ordained in 1973 on the Northwest Indiana District.

Wisheart is an alumnus of Olivet Nazarene College and Nazarene Theological Seminary. He is married to Joy.



Michael B. Ross, 47, was elected July 31 as senior pastor of Indianapolis, Ind., Westside Church of the Nazarene. Ross accepted the call following a unanimous vote of the church board and a favorable congregational vote of 89 percent. He began the new assignment Sept. 4. He succeeds J. K. Warrick.

Ross has served for the past two years as senior pastor of the Charlotte, N.C., Pineville Church. Other pastorates include: Fort Myers, Fla., First; Saint Louis, Mo., Southwest; Miami, Fla., First; Albuquerque, N.Mex., First; and Thomasville, Ga., First. He traveled as a commissioned evangelist from 1979 to 1983.

Earning his B.A. and M.A. from Trevecca Nazarene College, Ross is currently a D.Min. candidate at Drew University. He and his wife, Diana, have a son, Brent, and a daughter, Danielle.

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Perdue: *Can we defend the existence of evangelists on the basis of Scripture?*

Millhuff: I believe the evangelist is an order of the ministry. The “American creation” of the evangelist today is a form of the order that has been with us from the beginning. I would like to cite two scriptures. One is in Romans 10:15. They are the words of Paul. “And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things!” The Greek word for evangelist is used here. Paul is quoting Isaiah 52:7 where Isaiah uses the Hebrew word for evangelist, *Mabasser*. Though the form of the evangelist has changed through the years, the calling of evangelists is as old as the Bible. The word *evangelist* is mentioned three times in the New Testament.

Perdue: *That being the case, why are so many persons who are not God-called evangelists called as speakers for camp meetings and revivals?*

Millhuff: There have been some tremendous abuses by evangelists. And, economic problems—like the Great Depression of the 1930s—have knocked many evangelists out of the field. All this has had a negative impact on the existence and image of the evangelist in our church. For example, at our last General Assembly, the evangelists were literally ignored.

That wouldn’t have happened in the early years of our denomination. Nearly all our leaders were evangelists. The typical pattern of growth clearly shown in Timothy Smith’s book, *Called Unto Holiness*, was that of an evangelist holding a revival and staying on the scene for three months, organizing a church, and then moving on.

Perdue: *We have a lot of revival substitutes these days—seminars, marriage workshops, and the like. What about them?*

Strickland: All such things have value, but they almost always address only a few, or only one type of person within the family of faith. The revival addresses everyone.

Bond: Unless, of course, the services have been so diversified that families seldom sit together during the service. Children and teens often have their own separate services.

Smith: Seminars aim at something different. The revival meeting is a time of renewing and empowering God’s people for service and evangelism. Revival preparation and prayer is a lot different from preparation for a seminar. The preparation is different; the purpose is different.

Perdue: *What about paying the evangelist?*

Millhuff: The evangelist should be paid a minimum of \$1,000 per week. Let me break that down for you. The average evangelist holds about 26 revivals a year. That amounts to a gross salary of \$26,000. Take out of that social security and income tax, that brings it down

to about \$18,000 right there. Take \$18,000 and divide that by 12 and you’re not far from the poverty level. The evangelist has extra expenses such as higher phone and dry cleaning bills. So, \$1,000 per revival to the evangelist is still far below what the average pastor is being paid in cash salary. I think that this \$1,000 figure needs to be established in the minds of churches and boards as a minimum. There are some that cannot. There are some that will not. And in those cases, evangelists will still go to those churches. I have been to churches this last year that didn’t pay \$1,000.

Smith: Whatever a church establishes as its minimum, the evangelist needs to be informed what it is at the time of the call.

Strickland: Another aspect of this is the fact that almost no churches schedule a revival meeting during December anymore. That makes for some lean Christmases where the evangelist lives. No one knows how much it means when the churches where you’ve preached during the year remember you and send along a Christmas check.

Millhuff: I want to encourage young people who may be considering a call to evangelism. It is an exciting, if not at times terrifying, kind of work to do. But I have no regrets, my wife has no regrets, my children have no regrets. And it is a lonely life in some respects, but it is very rewarding. I would challenge those to whom God is calling to do this work to seek out a real evangelist and let that evangelist mentor you.

Strickland: I liked his comment regarding fulfillment. Years ago, a pastor turned to me and said we have a Jewish family in the congregation tonight. They came to the altar and were saved. Now the three kids have gone through Olivet. There’s no greater fulfillment to a full-time evangelist.

Perdue: It is fulfilling. I’ve worked with evangelists over 20 years. It’s a desire of all of them to be a complement to the church and to the pastors that they serve. We want to live exemplary lives that complement the message we deliver to troubled people. ❧



“I want to meet this *amazing Grace* you guys are always singing about.”

Eli testified that he was a Mormon, but came to the Church of the Nazarene that first time because he was afraid that his wife would be brainwashed if she came alone. Many ask, “What’s the big deal? Isn’t Mormonism just another denomination? Isn’t conversion something like changing from one Christian church to another?” The answer is a resounding no!

Yet, we view the wholesome family attitudes and ideals promoted by the Church of the Jesus Christ of Latter-day Saints (LDS) as something very Christian. How can anything that appears to be so good be wrong? A deeper search may find us looking on with sadness as we observe our LDS neighbors struggling over the uncertainty of whether all their efforts to attain favor with God will be in vain. Mormons are taught that their salvation is not by “grace” but at the resurrec-

MORMON BASHING DOESN'T BRING VERY MANY MORMONS TO THE FOOT OF THE CROSS.

tion judgment they must stand before Joseph Smith, who will preside with “Heavenly Father” (Elohim) and Jesus Christ in determining their destiny.

When Eli was asked to explain the pull that his former religion had upon his life, he responded that, “It’s all wrapped up in greed—we all want to be a god and rule our own planet.” He paused a moment, then said, “Most Mormons don’t get into the temple, but, what goes on there, we’re told, is so sacred that we just don’t discuss it with nonbelievers—things like secret hand-clasps, sacred underwear, secret names, and a lot of mumbo-jumbo—”

“Yeah—but if the husband forgets

that mumbo-jumbo,” Emily, his wife, interrupted, “if he forgets the secret name of his wife, she’s doomed for eternity because he’ll never be able to call her out of the grave!”

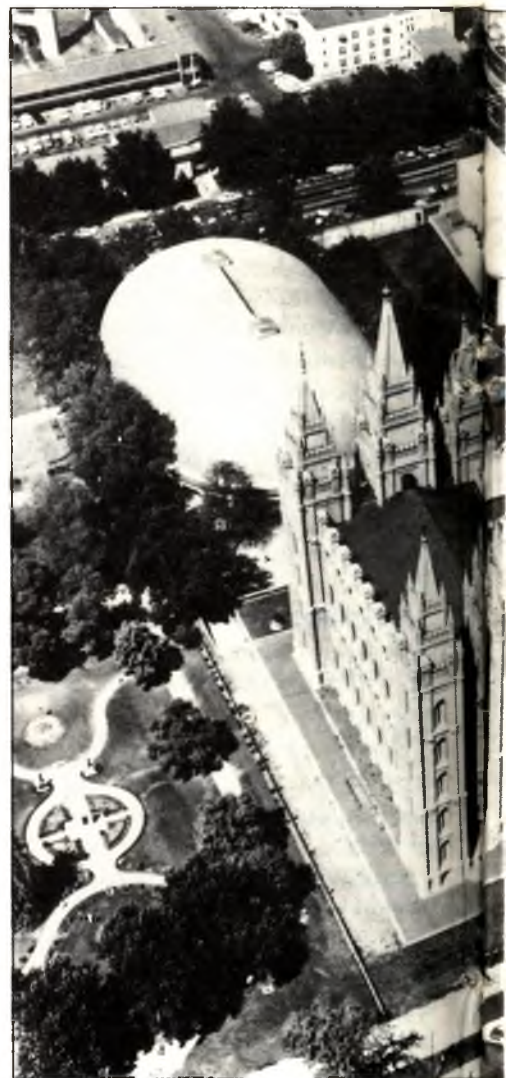
How did it all get started? Where did such a radical idea of religion begin, and how did it become so attractive to so many people? In the early 1800s Joseph Smith claimed he had received a revelation directly from Jesus and others. He preached a new awareness that Jesus Christ had

chosen Smith to restore the true gospel, which had been lost by the “abominable church” following the death of its original 12 apostles (1 Nephi 13:26-40).

Mormon teaching is wrapped up in three extrabiblical writings that are claimed to have been revealed from God to supplement and correct the Bible. First is the *Book of Mormon*; second, the *Pearl of Great Price*; and third, the *Doctrine of Covenants*. The basis for Mormon strength and perseverance, however, is not found in these books or any other book. The basis is a “burning of the bosom,” which is a subjective authority that overrides logic and objectivity. Believers may never have read the Mor-

A BURNING IN

by John Conlon, pastor, *New Beginnings*



The home of Mormonism is centered around Temple Square, Salt Lake City. Pictured here are the Temple, the Visitors' Center, the domed Tabernacle, and the Assembly Hall.

THE BOSOM

Worship Church of the Nazarene, Orem, Utah



Religious News Service

mon books or the Bible with any understanding, but the subjective “burning” confirms their faith against any outward attack.

After explaining the most flagrant errors concerning the supposed pre-Columbian civilizations described in the Book of Mormon to a young man named Dave, his response was straightforward: “I had a vision about that.” He said, “Nothing has been found because all of this history was on a part of the continent that has since fallen below the ocean, and it’s not available for investigation.” Although the *Book of Mormon* describes certain “civilized” technologies, examination of the archaeological record offers no evidence of iron mining, Western-style gold and silver coinage, shipbuilding, sailing, the use of magnetic compass, horse-drawn wheeled vehicles, or silk and linen manufacture in the New World before the arrival of the Spanish colonizers.

The “burning” testimony that Mormons repeat at priesthood, sacrament, and testimony meetings is that “I know the *Book of Mormon* is true, that Joseph Smith was a true prophet, that the Mormon church is the only true church, and the presi-

dent of the church is a ‘living’ prophet of God.” The implication of this “living prophet” is that the president of the church can receive revelations that may supersede even the teachings of Jesus.

Brigham Young taught that Jesus was “not [crucified for] the actual individual transgressions of the people, but only for Original Sin” (*Journal of Discourse*, vol. 13, p. 143). Mormons believe that the atonement at Calvary is not sufficient to forgive sins, since Jesus did not voluntarily submit to that cruel execution. Their faith allows that the sweating of drops of blood in the Garden of Gethsemane was more efficacious. Young also writes that “there is not a man or woman, who violates the covenants made with their God, that will not be required to pay the debt. The blood of Christ will never wipe that out, your own blood must atone for it” (*Journal of Discourse*, vol. 3, p. 247).

This teaching stems from a faulty

THE GOD OF THE UNIVERSE IS
A MAN WHO HAS GRADUATED
INTO GODHOOD.

understanding of who Jesus is in relation to God and Satan. Jesus is seen as one of “Heavenly Father’s” (Elohim’s) spirit sons. He is called “the Savior.” But, Satan was another son of Elohim as are all the men of this earth as well as all the demons. They teach that *Elohim* himself is a former human who was elevated to godhead, as his father before him, and that process has been going on forever. Although the Mormon god had many grandfathers, there is no awareness in the Mormon mind or doctrine of where god originated or in what form. In the words of Joseph Smith, “God sits enthroned in yonder heavens an exalted man, . . . He became God the same way all the

other Gods before him" (*Journal of Discourse*, Vol. 6, pp. 1-7). As an exalted man, the Mormon god is neither omnipresent nor omniscient.

Another Mormon, who is quite influential in the LDS religion, was asked, "Why do Mormons have all the microfilm records stored in vaults out in the Utah mountains?"

His response was, "So God can identify his true believers."

"But, doesn't God know them all?" I asked.

"Oh no, there are just too many. He can't remember them all—we've got to keep it straight so there won't be any mistake."

In many ways Mormons believe that they're not responsible for their misdeeds. When Eli suggested to his grandmother that "Satan has already been defeated by Jesus' sacrifice at Calvary," Grandmother became irate and shot back that "Satan has all the power he ever had, and he controls this earth. Because of our sin nature, Satan makes us do all the bad things that we do! We don't have a choice, but Satan makes us do these bad things."

Grandmother's belief opens the door for universal salvation. Mormons do not believe in hell, but, taking a text from I Corinthians 15:40-41 out of context, teach that there are three levels of heaven where all will eventually go. First is the Celestial kingdom, where all good Mormons will find their utopian eternity. Second is the Terrestrial kingdom for those who were not so good, but were Mormon nonetheless. Last is the Telestial kingdom reserved for all others. The only persons to be rejected will be apostate Mormons—those who have had the truth given to them but have rejected it. Souls who die not knowing the truth go to a "spirit prison" where they await assignment to one of the heavens. Devout Mormons, who can identify specific ancestors, pray for them and are baptized for the dead at Temple ceremonies that make it possible for those lost souls to be released.

What kind of response should a Christian have to the Mormon delu-



Mormon founder Joseph Smith preaching to the Indians as pictured in Mormon art. Many Mormons believe that Native Americans are the last 10 tribes of Israel.

Religious News Service

sion? For over a hundred years, harsh confrontation and Mormon bashing have failed. People may hold opposing views, but they still have similar needs. Both the Mormons and the non-Mormons are searching for the God of truth who satisfies the deep needs of the human heart. It is up to us who know God to demonstrate that, in this life, it is God in Christ who brings healing, peace, and forgiveness through grace, which is a result of God's love. Then, all who accept Jesus Christ as their personal Savior can have a satisfying, personal, and vital relationship with God.

Before any seed of the gospel can germinate in the Mormon's mind, there are four cultural bridges that

must be crossed. *First*, bring the Mormon to question his or her beliefs regarding the real nature of God. (One eternal God revealed in three persons.) *Second*, show that any subjective "burning in the bosom" must be confirmed by the Bible. *Third*, demonstrate the fallacy and error of the Mormon books. As long as the Mormon is clutching the idols of Mormonism—polytheism, Joseph Smith, the *Book of Mormon*, and subjective revelation—there will be no awareness in a Mormon's mind of why he or she should be in need of salvation. *Fourth*, and most important of all, show respect for your Mormon neighbor as a person created in the image of God. And love him or her with the love of Jesus who poured out His life like a drink offering for those who needed to be saved. H

October's

10-Point Quiz

1. The first television network correspondent assigned to faith issues is ABC's:

- A. Jonathan Noble
- B. Sophia Lewis
- C. Peggy Wehmeyer
- D. Jose Comblin

2. When the Gallup Poll people asked teens who they thought served as the best role models for youth, which of the following pairs tied for first?

- A. David Letterman and Madonna
- B. Pope John Paul and Arnold Schwarzenegger
- C. Oprah Winfrey and Ross Perot
- D. Hillary Clinton and Billy Graham

3. A Denver woman who sued a United Methodist minister and the Conference because she claimed the pastor pressured her into a sexual relationship at age 12 was awarded a judgment of:

- A. \$1
- B. \$1,000,000
- C. \$3,000
- D. \$700,000

4. Which "Christian" music Dove Award winner recently sent back his awards as his recording company pulled his records off the market, because his love affair with a married woman became public knowledge?

- A. Michael English
- B. Boris French
- C. Frankie Scott
- D. James Taylor

5. Twelve percent of Americans, according to *Harper's Magazine*, say that women sometimes deserve to be hit by their

husbands or boyfriends. What percent say that men sometimes deserve to be hit by wives or girlfriends?

- A. 12
- B. 24
- C. 64
- D. 29

6. Which of the following ranks first among crimes for which teenagers are arrested in the U.S.?

- A. Elder abuse
- B. Auto theft
- C. Arson
- D. Drug abuse

7. According to "Harper's Index," what are the chances that a new job created in the United States this year will require a college degree?

- A. 1 in 3
- B. 1 in 4
- C. 1 in 5

8. Recently, the U.S. Army inducted its first Muslim chaplain. How many men and women in the U.S. Armed Forces identify themselves as Muslim?

- A. 40,000
- B. 17,000
- C. 84
- D. 2,500

9. The 1994 Templeton Prize for Progress in Religion, worth about \$1 million, was awarded to

- A. Chuck Swindoll
- B. Herb Goode
- C. Michael Novak
- D. Pat Robertson

10. Armitage Baptist Church usually has about 200 persons at its midweek prayer meeting. When it became known that 150 gay and lesbian and proabortion demonstrators (from Sister Serpent and Queer Nation) were going to haze the worshipers, how many believers from various Chicago churches showed up to pray for the demonstrators and for revival?

- A. 250
- B. 900
- C. 1,000
- D. 400

Answers:

1-C; 2-B; 3-D; 4-A; 5-D; 6-C; 7-A; 8-D; 9-C; Novak is a Roman Catholic theologian; 10-D

BILLY GRAHAM

continued from page 16

ing room, on their knees, while the big folks ate at the big table with the grandfather who was called "the boss," because all the sons and daughters worked for him.

During the football game, Tim threw the ball, breaking his grandmother's favorite and most expensive antique vase. All the cousins said, "You're going to get it. She'll kill you." When she came in, they were all trembling, especially Ken. She came in, grabbed him, took him to the bathroom, shut the door, grabbed the hairbrush, and he thought, "Boy, she's going to let me really have it now with that hairbrush." But instead, she said, "Brush your hair and wash your face, you're going to eat at the big table today."

Eat at the big table? He'd never dreamed of such an honor. That was where the leaders of the family were, all the uncles and the grandfather—everybody. He knew that someday he would be old enough and would be invited, but he didn't dream it would be now.

When he arrived in the dining room, they all stood up, shook his hand, and called him Kenneth. He said he'd never seen such a Thanksgiving feast on the table, because by the time uncles and aunts had eaten, and it got down to the turn

of the cousins, they never got the white meat, and they rarely got the coconut cake and banana pudding. But everything was there when he went into the big table. The "boss" looked up and said, "Kenneth, come and sit here beside me. You're now at the big table, and I want you to lead us in the prayer." Ken said he prayed, "Dear God, thank You for the mashed potatoes, for the white meat on the turkey and the coconut on the cake. But most of all, thank You, God, that I'm sitting at the big table."

Someday, there's going to be a big banquet held in our honor, called the Marriage Supper of the Lamb. And the Master will be there, and the Master will say to you, "Jim, Susie, Mary, come and sit beside Me. You're now at the big table. You're here because of what My Son, Jesus Christ, has done for you." Around the table will be Uncle Jonah, Uncle David, Uncle Peter, Uncle Daniel, Uncle Gideon, and Uncle Paul. They'll all be there, and you'll be one of them.

It doesn't matter who you are or where you come from. . . . By His grace, "though your sins be as scarlet, they shall be as white as snow" (Isaiah 1:18).

I'm looking forward to that day when we will all stand and sing "All Hail the Power of Jesus' Name." What a day that's going to be! And you and I will be there because of Christ.

H

By Grace Alone

by Carl M. Leth, pastor, North Raleigh Church of the Nazarene, Raleigh, North Carolina

October 30 is Reformation Sunday

Some history is worth repeating. Its value is not only in understanding the past but also in its potential to transform the present. That's why we celebrate the Reformation. We are doing more than remembering a significant historical event. We are celebrating the insights of that movement that still have a powerful message for us today.

The rich legacy of the Protestant Reformation includes such central affirmations of our faith as justification by faith, the primary authority of Scripture, and the priesthood of all believers. But none of the insights of the Reformation are more precious than the liberating truth that we are saved by God's grace alone. It was the personal discovery of that truth that transformed the life of Martin Luther.

Sometimes we Protestants oversimplify the Reformation. It is easy to portray it as a response to the moral laxity and spiritual corruption of the medieval church. It is true that moral laxity and spiritual corruption were present in alarming measure; however, it is also true that the late middle ages were alive with active efforts at reform. Reforms in preaching, biblical study, popular piety, and moral renewal were common. These efforts at reform and renewal prepared the

way for the Reformation and helped shape it.

One of those movements of reform was an effort to raise the moral life of the people and help them find assurance before God. This movement taught that God would not deny grace to those who did what they were able to do. This encouraged people to strive toward better lives—by doing all that they were able to do. It also tried to give them confidence before God. Surely God would respond to their best efforts by granting them grace.

IN PERSONAL ANGUISH HE TRIED
TO ACHIEVE A LEVEL OF HOLINESS THAT
WOULD MERIT GOD'S GRACE.

It was this movement of renewal that helped shape Martin Luther. Unfortunately, while it spurred him to herculean efforts to be holy, it failed to give him any peace before God. It became a bondage to him that denied him hope of God's grace until he had done all that was in him to do. In personal anguish, he tried to achieve a level of holiness that would merit God's grace. Frequently, sometimes daily, he would practice rigorous personal

confession, an exercise that could last for hours. Luther drove his confessor to distraction by his endless recounting of every real or imagined shortcoming of his life. Despite this extreme effort, as soon as he left the confessional, he would discover some unconfessed sin in his life. The endless torment of his efforts to earn God's grace by his own doing filled every part of his life.

In the midst of this private torment, Luther came to a personal discovery of God's grace. In the course of his study of Romans, the message of our salvation by God's grace alone, claimed by faith, came alive in liberating power. Luther's efforts to merit grace ended in the transforming discovery of God's grace, freely given. This discovery changed his life. He recounts that he felt as though he had been

born again. It was as if the very gates of heaven had opened to him, and he had entered paradise. God's gift of unmerited grace had set him free.

Martin Luther had discovered that human effort is inadequate to earn God's grace or to make ourselves holy. The corruption of sin is too thorough to be corrected without a complete transformation of the human condition. That transformation is beyond our ability. Luther found freedom when

he discovered that God is willing and able to do for us what we cannot do for ourselves. Martin Luther's reformation began with God's grace, freely given, as the sole basis of our forgiveness and redemption.

That's history worth repeating. When we celebrate the Reformation, we are celebrating that life-giving discovery. And it's as true—and as needed—today as it was for Martin Luther almost 500 years ago.

Terry was happy to repeat history. Through tears of brokenness and shame, she recounted her story of sin. Dark and sordid experiences had tainted her life so completely that she was sure that it was beyond her ability to attain grace. The stains were too dark and the scars too deep for her to overcome. She was beyond human hope. But she was not beyond grace. For her—as for Luther—the discovery that God's grace is a gift of unmerited favor was an experience of new birth.

Dan was happy to repeat history too. All of his life, he had struggled under the burden of trying to be good enough. Only when he was good enough would God be satisfied with him. But no matter what he did, it never seemed to be enough. His spiritual journey was a burdensome bondage without joy or hope of success until finally, at an altar of prayer, Dan discovered the liberating power of God's grace. It was God's gift of unmerited grace that was the basis of his relationship with God, not his works or holiness. For Dan—as for Martin Luther—the discovery of God's freely given grace set him free.

Some history is worth repeating. The discovery of salvation based upon God's grace alone is worth repeating every Sunday. Don't let your Reformation celebration be limited to one Sunday a year. Remember that we're celebrating the truth of the Reformation every time we claim the message expressed in this hymn:



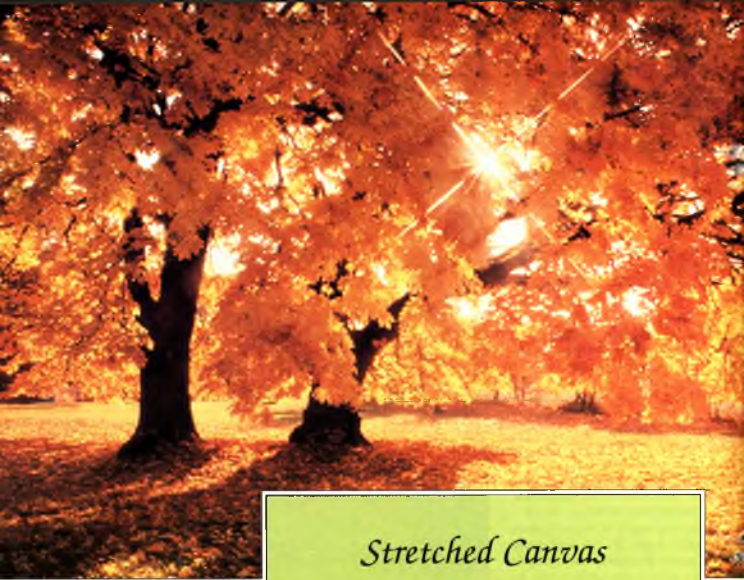
Dick Smith

Marvelous grace of our loving
Lord,
Grace that exceeds our sin and our
guilt,
Yonder on Calvary's mount out-
poured,
There where the blood of the
Lamb was spilt!

Grace, grace, God's grace,
Grace that will pardon and cleanse
within!
Grace, grace, God's grace,
Grace that is greater than all our
sin!

H

"Grace Greater than Our Sin," Julia H. Johnston, Daniel B. Towner, *Sing to the Lord*, 84



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Stretched Canvas

*Soft wind whispers
through lacy pines,
Sunlight filters
through bronzed leaves of mighty oak,
Leaves glistening with morning dew
gently cascading,
teardrops pounding kettledrums.
A symphonic voice of nature.
Harmonious palette
oranges, reds, yellows
colors crisp, tasting of fresh pressed cider.
God's stretched canvas,
His masterpiece.*

—Esther McGraw

Think on These Things

REBECCA LAIRD



Rebecca Laird is a professional writer and editor in Summit, New Jersey.

OK, I CONFESS. My television set was on last June when the major networks preempted regular programming to follow the LAPD as it cautiously followed a white Ford Bronco down the freeways of Southern California. I sat, magazine in hand, trying not to watch. My husband asked me, "How can you read while this is happening? My heart is in my throat!" I answered rather high-mindedly, "I don't think watching a suicidal man make the decision between life and death is great entertainment. This is really morbid." Despite my lofty ideals, I watched more than I read.

A few weeks later, I had to limit the number of times I turned on the television or picked up a newspaper to drink in more details of the preliminary hearing for O. J. Simpson. The national obsession with this sad crime captivated me too. One night, I lay awake trying to figure out the hows and whys of this all-too-real whodunit. As I did I felt anxiety, fear, and confusion. If this crime was indeed one of domestic violence, how could love go so wrong? And what was to happen to those two young children?

Tired of thinking of murder and madness, I tried to focus on more pleasant thoughts, but the magnet of dark curiosity kept drawing my mind

back. I prayed for peace of mind and instantly, as if a key was punched on an internal computer, a scripture verse, memorized long ago flashed on my mental screen: "Whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things" (Philippians 4:8, NIV).

The clarity of this scripture refocused my mind on the true, noble, right, pure, lovely, admirable, excellent, and praiseworthy things of that week rather than the sensational and violent things I'd been pouring into my head compliments of the media. Soon I peacefully slept.

Later that week as I read through Philippians, it became clear that this verse was a tool that I could use to foster right thinking and better cultivate the mind of Christ.

I decided to look for these virtues and use them as a litmus test for determining what I put into my mind.

Whatever is true. Something that is true is real, substantial, not imaginary or false. True people are upright, full of integrity, and devoid of hypocrisy.

Whatever is noble. Other Bible versions use the words "honorable" or "venerable." All of these words point to things that possess dignity, inspire reverence, and call for emulation.

Whatever is right. Righteousness and justice seek the best for all involved. Right thoughts and acts honor God and promote equity and compassion for all whom God loves. Being right is more than winning a trial, it also requires telling the truth and

claiming responsibility for personal actions.

Whatever is pure. Purity focuses on our motivations and conduct. A pure conscience is a clean conscience. A pure act is one that is done out of a heart of love.

Whatever is lovely. Lovely things or people are pleasing, winsome, beloved, and desired. Truly lovely acts bring out love in ourselves and others.

Whatever is admirable—excellent or praiseworthy. Things that fit in this category build rather than destroy. They take into account God's blessings as well as the world's evil. They glorify God and reflect hope rather than despair or cynicism.

This verse ends with the phrase *think about such things*. To think about something means to reflect and allow it to shape and influence our actions and conduct. I concluded that for me, there were far better things to which I could give my mental energies than a sad and terrible crime.

Later that week after consciously focusing my mind on things that measured up to this list of ideals, I heard my father teaching my toddler an old Sunday School chorus. She delightfully put her hands over her eyes as he sang, "Be careful little eyes what you see / Be careful little eyes what you

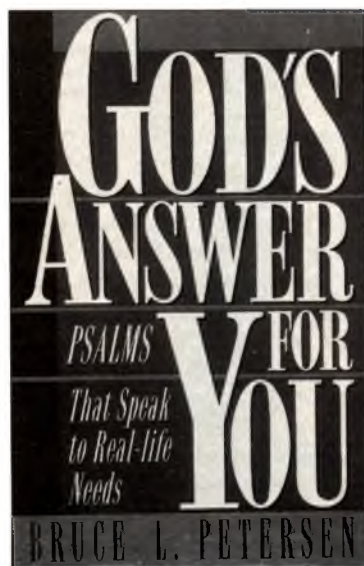
"I don't think watching a suicidal man make the decision between life and death is great entertainment."

see / For the Father up above is looking down in love / Be careful little eyes what you see."

A week earlier I would have paid little attention to this tune, but after focusing my attention on right thinking I climbed into the car humming the chorus and decided to change the words to "Be careful little mind what you think. . . ."

Care to sing along? Maybe it'll do you good. It sure helped me. H

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HOLINESS AND HALLOWEEN

continued from page 13

when our five-year-old son came home from preschool with the picture of a vampire, teaching the letter "v." We even had a conference with his teacher prior to Halloween to find out how they might celebrate. This teacher of a church-operated preschool (of another denomination) became very defensive and assured us that there is no harm in enjoying Halloween. We weren't trying to make trouble, but we were trying to make a point. Several Christian parents kept their children home on Halloween party day at that school.

We have a very important task to carry out on Halloween, just as we do on every day of our lives, and that is to live lives of holiness. If your church is used to planning a Halloween party for your children, why not have it a week or two earlier or later and plan it as a harvest party? If it's to be a costume affair, ask that no one dress in evil attire. Pass out gospel tracts to your trick-or-treaters. Probably, the best thing to do as a church on October 31 is to plan a prayer meeting or a Bible study.

We are very much involved in spiritual warfare, according to Paul's words in Ephesians 6, and this will continue until Christ returns. When He comes, we want to be found exemplifying Him, not a demon. We want to be found in His presence, not a "haunted house." We want to be found with our minds and focus fixed on Christ, not the things of hell. Holiness is the way, not worldliness, and yes, even on Halloween . . . perhaps especially on Halloween

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Living with the Lord's Prayer—Part 2

E. DEE FREEBORN



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

TODAY, OUR COUNTY is in need of rain. The lawns are turning brown, flowers are withering, young trees are stressed. The local lawn and garden wisdom insists that quick, shallow waterings will not do. To do the job right, time must be taken to let the water soak down deep, to the roots.

Increasingly, my heart's desire is to take time to so live in this prayer that it can soak to the depths of my soul.

Last time, our attention was on the beginning of the Lord's Prayer and the first petition, "Our Father in heaven, hallowed be your name" (Matthew 6:9, NIV). This month, we turn to the second and third requests, "your kingdom come, your will be done on earth as it is in heaven" (v. 10, NIV). The more time we spend in this blessed prayer, the more we realize we have been given something simple and yet profound.

To pray for God's kingdom to come is pretty "heady" business. One meaning of the phrase is the end of history, the Lord's final return. Another is the kingdom of God's reign within my own heart and life. A third aspect is the prayer for God's kingdom to come to the whole earth, to our world.

At the core of praying for the

Kingdom is the realization that the Kingdom *is* Jesus. As Frederick Bruner puts it, "In the final analysis the kingdom is the king himself; Christ is God's Messianic kingdom in person, and this kingdom is presented to us in infinite richness in Scripture" (*The Christbook*, Word, 246). From the manger to the empty tomb, we see the Kingdom in the life of Jesus. God has become flesh, and the Kingdom is among us!

This petition triggers a sobering thought. When we pray for His kingdom to come, we are praying that our own human kingdoms will be utterly destroyed. If my kingdoms are in the way, they must go. And there are so many of them! Kingdoms of business, profession, self-interest, and on it goes. As Jan Lochman pinpoints it, "We have to consider that in the Gospels human decisions regarding the kingdom of God are often bound up with small but very painful decisions in everyday life" (*The Lord's Prayer*, Eerdmans, 58).

Further, when I pray for His kingdom, I pray with hope for the future. No matter what the ten o'clock news says about the desperate condition of our world, there is hope in the coming of God's kingdom, which can change our situation. John Wesley believed in the radical optimism of grace to the extent he changed his world and averted revolution, and so can we! We are liberated from fatalism; the risen Christ is Lord of the kingdoms and principalities of this earth! Our world does not have to remain the same, and we can be part of that resistance movement when we pray "Your kingdom come."

The third petition, "your will be

done," can be easily misunderstood. This is not a prayer of resignation or fatalism. Taken in the context of Scripture (2 Timothy 2:4; Matthew 18:14; John 6:40; and Ephesians 1:9-10), the will of God in this passage refers to His divine plan of salvation, to His deepest desire for His creation. It is His will to save. "In the context of a world actually wandering from God, it is His saving will that lies at the center of this petition" (G. R. Beasley-Murray, *Jesus and the Kingdom of God*, Eerdmans, 151).

It is striking that we do not pray in abstractions here. This is not some shapeless, ill-defined generality. The prayer is quite precise and with uncanny accuracy, boomerangs on us. What we are really praying is that this saving will of God may be worked out in the world, in those who live next door, and in our own hearts too. What a prayer!

These two petitions, "your kingdom come, your will be done," invite

To pray for God's kingdom to come is pretty "heady" business.

us to ask such questions as, *Lord, how can I facilitate the coming of Your kingdom? To what extent have I resigned to accepting things as they are? What part can I play in Your will being done where I live and work?*

G. C. Berkouwer sums it up for us all when he says, "Every time we pray the Lord's Prayer there is reason for us to go and stand at the window of expectation" (*The Return of Christ*, Eerdmans, 453).

HH

Close to Home

News About Nazarenes

BY BRYAN MERRILL



Jedonne Smith, member of the Carrollton, Tex., Church of the Nazarene, was recently named to the 1994 *Who's Who Among America's Teachers*.

Smith teaches eighth grade

history and humanities at Lamar Middle School in Flower Mound, Tex. She is a 1975 graduate of MidAmerica Nazarene College.

Nomination to the publication is made by students who have demonstrated high academic achievement, according to Smith. Less than 5 percent of all teachers receive the honor.



James M. Salo, 44, became the first Nazarene elder appointed as chaplain to the Michigan State Police Department earlier this

year.

Salo currently serves as minister of evangelism at Sagi-

naw, Mich., Valley Church of the Nazarene. A 1970 graduate of Olivet Nazarene University, Salo was recognized as an elder in the Church of the Nazarene in 1991.

Salo's assignment as chaplain is with the Third District, Bridgeport Post 37, just outside Saginaw.

The 1994 Sacramento District ordinand class included (l. to r.): General Superintendent Jerald D. Johnson, Rev. Dave and Karen Lucci, and retiring District Superintendent Walter M. Hubbard.



Robert W. Gardner, 64, recently completed his 30th consecutive year as pastor of the Hacienda Heights, Calif., Church of the Nazarene.

Gardner was first elected as pastor to the Los Angeles suburb in 1964 when Lyndon Johnson was still president of the United States. Hardy Powers and

G. B. Williamson were still general superintendents.

Gardner is a graduate of Pasadena Nazarene College and California Graduate School of

Theology. Besides his pastoral duties, he serves as a chaplain for both the U.S. Army Reserve and the Glendora, Calif., Police Department.



Robert Gardner (seated) poses with guests at a special service honoring his 30 years of service. Standing are (l. to r.): Lt. Col. Carl T. Rogers, City Councilman Charlie Storing, Glendora Police Chief Paul Butler, Glendora Mayor Pro Tem Marshall Meuw, District Superintendent Roger Bowman, retired elder and master of ceremonies Hugh Smith, Associate Pastor Andrew F. Cone, and Police Chaplain Mike McCullough.

The 1994 Los Angeles District ordinand class included (l. to r.): District Superintendent Roger E. Bowman, Sr., Rev. James and Kathleen Wilder, Rev. Juver and Christina Ramirez, Rev. John and Cecillia Rivas, Rev. Alexander and Lyndel Mason, and General Superintendent James H. Diehl.



The 1994 New England District ordinand class included (l. to r.): General Superintendent William J. Prince, Rev. Michael Prestia, Rev. Kenneth and Sally Balch, Rev. Esther Sanger, Rev. Sally and Dennis Miller, Rev. Craig and Janet Everett, Rev. Vincent and Diane Crouse, Rev. Jossie Etta and J. Thomas Owens, Rev. Malcolm and Virginia White, Rev. Donald and Holly Woodbridge, Rev. David and Karen Vatrál, Rev. Manuel and Almeda Chavier, Jr., Dr. Maria-Odetta Pinheiro, and District Superintendent Kenneth Mills.



The 1994 Northern Michigan District ordinand class included (l. to r.): General Superintendent Jerald D. Johnson, Rev. and Mrs. Samuel Stone, Rev. and Mrs. Timothy Hall, Sr., and District Superintendent Milton E. Hoose.

to attend or send greetings. For more information, contact Carolyn Vogelmann, 249 Sunset Ave., Harrison, OH 45030, or 513-367-9727.

MACKEY (IND.) CHURCH will celebrate its 75th anniversary Oct. 8-9. A Saturday evening concert and reception, and a special Sunday morning service followed by dinner and an afternoon of fellowship are planned.

For more information, contact P.O. Box 78, Mackey, IN 47654, or 812-795-2312.

PRESCOTT (ARIZ.) FIRST CHURCH will celebrate its 70th anniversary Oct. 22-23 (please note date change). Special services are planned.

Former pastors, members, and friends are invited to attend or send greetings, photographs, etc. For further information, contact 2110 Willow Creek Rd., Prescott, AZ 86309, or 602-445-1136.

RIDGWAY (PA.) CHURCH will celebrate its 50th anniversary Oct. 23. Dinner will follow the special Sunday morning service. The evening service will feature a gospel concert.

For further information contact 23 Metotext St., Ridgway, PA 15853, or 814-776-6323.

SULPHUR SPRINGS (TEX.) CHURCH will celebrate its 70th anniversary Oct. 29-30. A concert is planned for Saturday evening, and special services will be held Sunday morning and afternoon with General Superintendent James H. Diehl. Lunch will be served.

Former pastors, members, and friends are invited to attend or send special greetings. For more information, contact 1300 S. League, Sulphur Springs, TX 75482.

Moving Missionaries

BARTLE, REV. NEVILLE and JOYCE, Papua New Guinea, New Field Address: P.O. Box 416, Mt. Hagen, Western Highlands Province, PAPUA NEW GUINEA

BATY, REV. DUANE and SUE, Cambodia, New Field Address: House 3A, Street MV Samdech Monireth (Street 217), Vithei Pokombor, Khan 7, Makara, Phnom Penh, KAMPUCHEA

BIESBACH, MR. HARALD and HELEN, Africa Outreach Ministries, Field Address: P.O. Box 92, 1710 Florida, REPUBLIC OF SOUTH AFRICA

BOYD, MISS JULIA, Papua New Guinea, Stateside Address: Box 675, Condon, OR 97823

BOYES, REV. RUSSELL and PATTIE, Papua New Guinea, Address: 625 Warsaw Ave., Winnipeg, MB R3M 184, CANADA

CARNEY, REV. KEN and RUTH, Caribbean Regional Office, Furlough Address: c/o Aaron Taylor, 651 Grindstone Rd., Dickson, TN 37055

COX, REV. DONALD and CHERYL, SAM Regional Office, Ecuador, Field Address: Casilla 17-11-05027, Quito, ECUADOR

CROFFORD, REV. DAVID and CINDY, Haiti, Furlough Address: 1815 Titabawassee Rd., Saginaw, MI 48604

GARMAN, DR. LARRY and ADDIE, Peru, New Furlough Address: 23423 Tristin Dr., Valencia, CA 91355

GILBERT, REV. RON and DIANNA, Ghana, Furlough Address: 3116 Sharpview Ln., Dallas, TX 75228

HALL, MISS JANICE, Japan, J.C.J.C., New Furlough Address: 134 Kimberly Dr., No. 2, Boone, NC 28607

HEAP, REV. STEPHEN and BRENDA, Brazil, Field Address: Rua Jose Portolano, 171, Jardim da Imbuias, 04829 Sao Paulo, SP, BRAZIL

KELLY, DR. DAVID and NANCY, APNTS, Philippines, Furlough Address: 2500 Edward S.E., Bessemer, AL 35023

LEUPP, DR. RODERICK and STEPHANIE, APNTS, Philippines, Furlough Address: 8100 S.W. Second Ave., Portland, OR 97219

NEWTON, MR. TERRY and MARY, Kenya, Stateside Address: 146 Venetia Dr., Long Beach, CA 90803

SMITH, REV. JIM and PATRICIA, Africa South Field Central, Furlough Address: P.O. Box 439, Gosport, IN 47433

UNG, REV. RATLIEF and SUSAN, Cambodia, New Field Address: House 3A, Street MV Samdech Monireth (Street 217), Vithei Pokombor, Khan 7, Makara, Phnom Penh, KAMPUCHEA

WHITE, REV. WALLACE and MONA, Solomon Islands, New Furlough Address: 18550 Gordon Way, Monument, CO 80132

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Corrections

In the August issue of the *Herald*, we failed to report that MidAmerica Nazarene College awarded the honorary doctor of divinity degree to Pal Wright, Joplin District superintendent.

Northwest Nazarene College awarded an honorary doctorate to Hugh Smith, Washington Pacific District superintendent, rather than to F. Thomas Bailey. We regret the errors.

Due to the misunderstanding of a correspondent's verbal report, the outline for the photo on p. 25 of the August issue was inaccurate. Although cigar smoke and rum were used in the Santeria ceremony, and some devotees experienced spirit possession, the white-clad woman pictured was not one of them. As shown, the leader touched her body with a piece of fruit and she was then instructed to throw it away. We regret the error.

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Promise Keepers Count Nearly a Quarter Million

A stirring speech by Coach Bill McCartney marked the end of the 1994 series of Promise Keepers men's conferences in Boulder, Colo., July 30. Approximately 233,600 men from every state and five foreign countries attended the six conferences held this summer. Nazarenes from around the country also attended.

Founded in 1990 by McCartney, head football coach at Colorado University, Promise Keepers believes it is uniquely positioned to lead a national men's movement. It seeks to call men to conviction, action, and integrity, according to a recent press release from the organization.

"I believe we are on the threshold of an awakening," said Randy Phillips, Promise Keepers president. "Without a doubt, God is reviving the spiritual call of the men of Christ in this nation. He has given Promise Keepers an unprecedented opportunity to impact thousands of men in this country, who in turn can influence others to heal marriages and families and strengthen their churches."

The men's movement is not without detractors. A

plane flying over the Boulder conference towed a banner reading, "Smart Women Don't Buy Your Promises." Later in the day the plane returned with a new message: "Promise Keepers—Losers and Weepers."

"It is exciting to see 50,000 men gathered together for a nonsporting event," said David McDonald, music editor for Lillenas

"We are on the threshold of an awakening. Without a doubt, God is reviving the spiritual call of the men of Christ."

Publishing Company, who joined 135 others from Olathe, Kans., College Church of the Nazarene at the Boulder conference. "I attended last year, but this time I was really able to focus in on where I need to be as a Christian. I definitely plan to attend again next year."

The first Promise Keepers conference was held in 1991, attracting 4,200 men. In

1992, 22,000 gathered at Folsom Stadium in Boulder, Colo., for the second conference. More than 50,000 men returned to Boulder for the 1993 event.

This year, Promise Keepers hosted six separate conferences throughout the nation with attendance exceeding the organization's projections. They were: Anaheim, Calif., 52,800; Boise, Idaho, 5,500; Indianapolis, Ind., 62,800; Denton, Tex., 33,000; Portland, Oreg., 27,500; and Boulder, Colo., 52,600.

Promise Keepers plans to expand to additional cities in 1995. Specific dates and sites will be announced this fall. In addition, a conference specifically for clergy is planned for 1995.

Future plans include the gathering of 1 million men in 1996. By the year 2000, Promise Keepers also hopes to fill stadiums simultaneously with conferences in all 50 states.

This year's conference speakers included: Chuck Swindoll, John Maxwell, Gary Smalley, and others. Musicians included Steve Green, Larnelle Harris, and Bob Carlisle.

Christian Teens Take National Abstinence Pledge

More than 20,000 teenagers gathered around 200,000 pledge cards in Washington, D.C., July 29 asking God for help in maintaining sexual abstinence until marriage. Christian youth across the nation wore white ribbons that day as a sign of solidarity with others making the pledge.

The pledge cards were attached to individual stakes and planted into rows on the National Mall between the Capitol and the Washington Monument. They were completed by teens not in attendance.

Each card stated: "Believing that true love waits, I make a commitment to God, myself, my family, those I date, my future mate, and my future children to be sexually pure until the day I enter a covenant marriage relationship."

The national abstinence celebration was held in conjunction with the Youth for Christ Super Conference on youth evangelism. The event was promoted by True Love Waits, a para-church organization based in Denver, Colo., which leads an abstinence movement supported by 26 Christian denominations. The movement began last year when 59 teens took a vow of chastity at a church in Nashville, Tenn.

True Love Waits was endorsed by the General NYI Council at its February meeting, according to Fred Fullerton, NYI Ministries director. Pledge cards were distributed among Nazarene youth through district and local NYI organizations.

Wease to Lead Evangelical Methodist Church

Jack W. Wease, director of World Missions for the Evangelical Methodist Church, was elected general superintendent of the denomination at its 25th General Conference July 19-22 in Olathe, Kans. His term as superintendent will be through 1998.

Wease, who also served as pastor of the Sullivan, Ind., Evangelical Methodist

Church until his election, has served as a minister in the Holiness denomination since 1950. He previously served as district superintendent, chairman of the board of world missions, and on the denominational board of youth activities. Wease has also served on the board of directors of World Gospel Mission and on the OMS International board of

trustees.

In other news from the General Conference, the headquarters of the church will be relocated next year from Wichita, Kans., to Indianapolis, Ind.

The Evangelical Methodist Church is composed of 123 churches and 8,700 members in the United States. Additional congregations are supported in Bolivia and Mexico.

The God Who Hears

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

IF YOU TOOK A COOL-OF-THE-EVENING stroll around St. Catherine's Monastery near Mount Sinai in Egypt, you would bump into a strange pair of caskets. Several centuries ago, two young men who were part of that monastic community took a vow to devote their lives to perpetual prayer and adoration.

It was their intent to spend every moment of every day of every week and month and year in praise and prayer. To accomplish this vow, they were assigned to adjoining rooms and were fastened together at the wrists by a length of chain.

The plan was for one to pray and the other to sleep. From the moment they began, they neither saw nor spoke to each other again. Their only contact was the chain that ran through the wall.

When one was finished with his prayers, he would tug on the chain to awaken the other. A tug back meant that the other had begun, and the first man could rest. Back and forth they prayed for decades until they died. In honor of their devotion, their remains lie side by side in caskets still united by the same chain.

This is a remarkable story of commitment, but it misses the point of prayer. It is true that God calls us to a

life of devotion, obedience, and prayer, but these obligations should not be viewed as chains that bind us. Prayer is intimacy with God. It is building and maintaining a vital spiritual relationship. We have the assurance from God's Word that God hears our prayers.

This is affirmed clearly in the Scriptures: "Does he who implanted the ear not hear? Does he who formed the eye not see?" (Psalm 94:9, NIV); and "Before they call I will answer; while they are still speaking I will hear" (Isaiah 65:24, NIV).

To pray is to know God. The true aim of prayer is to know God. Too often we focus narrowly on our petitions and intercessions.

My wife and I are bound together by a covenant we made years ago to one another. The chain that binds us is love for each other. Our conversations are the natural expressions of that relationship.

I don't wait to talk with her until I need her help with something. I talk with her because I love her, and the needs have a way of being cared for as a natural part of loving conversations.

These conversations take different forms. Sometimes they are joyful conversations where the sole purpose is to simply enjoy each other's presence. Sometimes our conversations focus on particular issues. Sometimes they are brief, sometimes long. Sometimes they are filled with laughter—or tears. But each conversation deepens and enriches the relationship. Similarly, prayer is the conversation of a loving relationship.

Jesus demonstrated and taught us

about this personal aspect of prayer when He said to His followers, "When ye pray, say, 'Our Father, which art in heaven.'" The first words of prayer are words of relationship: "Our Father." Prayer strengthens that relationship.

Prayer is not an exercise in which we try to get God's attention or talk Him into something; it is spending time with Him. Prayer really makes sense only in terms of relationship and against the backdrop of God's nature.

It is because God is holy that we must confess.

It is because He knows everything that we must and can be totally honest before Him.

It is because He is sovereign that we must ask according to His will, and it is because He is loving that we come to Him as Father.

As we come to know God through

Prayer is not an exercise in which we try to get God's attention or talk Him into something.

prayer, we also come to know ourselves more fully.

Prayer has a way of uncovering and refining us. God doesn't simply respond to our prayers—He responds to us. What we say to God in prayer cannot be isolated, segregated from what we think, feel, will, and do, in the other areas of life. Prayer is communication from whole persons to the wholeness of God. It is much more an opportunity than an obligation. **H**

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Notes from an editor's journal

by Mark Graham, Managing Editor

Rights of Passage

We finally did it. This summer, for the first time, we sent Joey to church camp for a full five days.

It was an event we approached with mixed emotions. Was he mature enough to handle being on his own for a week? Were Cathy and I mature enough to let him out from under our wings for that long?

The time approaching departure day was filled with restlessness on Joey's part. He was so excited he couldn't sleep. He stayed up until 1:30 in the morning reading books and thinking about all the fun he would have. Perhaps some of the time was spent wondering what the week away from home would be like, whether he would enjoy it, and if he would find friends.

Five days before he was to leave, he dumped the clothes from his chest of drawers, wanting to get a jumpstart on packing.

Meanwhile, Mom and I—mostly Mom, went to the store to find the required small tube of toothpaste, toothbrush, soapdish, flashlight, and a tube of sunblock that we strangely imagined he might try to use without parental supervision.

I couldn't be there to see him off, but Mom was. He didn't care if the other guys saw him or not—he needed a big hug before he climbed on the bus.

A hot school bus and a three-hour trip across Kansas is no place for a lunch containing a box drink and Jell-O. When Joey tried to pull the top off the Jell-O, it exploded on him, leaving his clothes bright red and making him a sticky mess for the duration of the trip. The drink was so hot it didn't go down well.

We found out about this before he returned. A bit homesick, he slipped away from the rest of the group one afternoon to place a call from the pay phone in front of the cafeteria. He simply dialed one of those 800-collect phone services (the child watches too much TV). When they asked him for an area code, all he could recall was the zip code, but somehow he cajoled the operator into finding those three little digits needed to complete his call.

On Friday afternoon, Mom was there to greet him and his friends when the bus returned. He was rather dingy, his tan seemed darker, his voice was hoarse, and he smelled like something you would throw away, but he was home, smiling and sharing experiences of the previous week. He also seemed older and, perhaps, more mature for having endured his first week "on his own."

Joey's one experience that meant the most to us was relayed by our children's minister the following Sunday.

He told us that Joey was in chapel one evening when the Holy Spirit seemed especially

close. As the speaker gave an invitation to come forward and pray, Joey was moved to turn to one of his buddies seated behind him. "Why don't you go down and ask Jesus to forgive your sins and come to live in your heart?" Joey prodded. "Why don't you go?" was the friend's reply. Joey explained that he had already invited Jesus into his life.

"Joey was just being a little evangelist," said Phil, Joey's pastor. "The young man didn't go forward, but I think God used Joey to plant a seed in that boy's heart. We were all impressed by Joey's sensitivity." I told Phil and Joey that Cathy and I were equally impressed. As I write this, I find myself very proud of my 11-year-old son (in a Christian sort of way).

We parents of young children go through our days wondering if the messages we share with them are being heard—whether or not all those trips to church services and Sunday School are having an impact—whether or not those hit-and-miss family devotions are taking root. Then there is a shining moment like Joey's attempt to share Christ at summer camp, and, suddenly, all of our efforts are worth it. We are encouraged to keep at it for as long as it takes.

Thanks, God, we needed that!

He seemed older
and, perhaps,
more mature.



Eyestone Elected in Missouri

Jack Eyestone, 58, was elected superintendent of the Missouri District Aug. 18, according to General Superintendent John A. Knight. Eyestone was elected on the fourth ballot by the Missouri District Assembly. Eyestone began his



new assignment Sept. 1.

The action was prompted by the recent election of Hiram Sanders as president of Nazarene Bible College. Sanders had served as superintendent of the Missouri District since 1984.

Eyestone had served as pastor of Puyallup, Wash., Church of the Nazarene since 1984. Prior to this, he pastored Bloomington Church of the

Nazarene on the Southern California District for 15 years. He has pastored other churches on the Arizona District.

Eyestone attended Bethany Nazarene College and California Graduate School of Theology. He received the D.D. from Nazarene Bible College in 1993.

Eyestone and his wife, Margaret, have two children, Cindy and Timothy.

Mitchell Dies at 83

H. Dale Mitchell, 83, former director of the Nazarene Communications Commission, died Aug. 1 at Greencroft Nursing Center in Goshen, Ind. Death followed an extended illness. Services were held Aug. 5.



Mitchell is survived by his wife of 62 years, Dorothy; a son, Harold; a daughter, Mrs. James (Vivienne) Evans; three sisters; 12 grandchildren; and 17 great-grandchildren. He was preceded in death by a son, John Paul.

Mitchell was the first director of the Nazarene Communications Commission, now the Communications Division, which was formed by the General Board in 1968. He began his service to the general church in 1965, succeeding T. W. Willingham as director of the Nazarene Radio League. The Radio League produced the "Showers of Blessing" radio broadcasts.

"He was an early leader with great vision," said Paul Skiles, Communications Division director.

Prior to his service at Headquarters, Mitchell served for two years as pastor of Detroit, Mich., First Church. Other pastorates include: Chicago, Ill., First; East Liverpool, Ohio, First; East Liverpool, Ohio, Gardendale; and Lima, Ohio, First. He served an additional 13 years as an evangelist.

A graduate of Fort Wayne, Ind., Bible College, Mitchell received the honorary doctor of divinity degree from Olivet Nazarene College in 1966.

Skiles Announces Retirement

Paul Skiles, 67, has announced that he will step down from his post as Communications Division director by the close of 1994.



Skiles has served at Nazarene Headquarters since 1960, when he was elected executive secretary of the Nazarene Young People's Society by the General NYPS Convention. When changes were made in 1968, Skiles became the executive secretary of the Department of Youth, where he served until 1973. During this same period, he was director of services to chaplains and military personnel. In 1973, he became director of Media Services, a post he held until he was elected director of the Communications Division in 1989.

A layman, Skiles was youth activities director for the Northern California District when he was elected in 1960. While in northern California, he used his skills as a musician, athlete, and communicator to encourage and give vision to young people.

"My main concept of ministry was that we need to channel the energies of youth into the total evangelistic mission of the church," Skiles said.

Skiles was the originator of the concept of Youth in Mission, which was originally called "Nazarene Evangelistic Ambassadors." The initial program, launched in the summer of 1963, included two teams of Nazarene college students who were involved in two months of service on a mission field. Many of those students went on to find areas of ministry in the denomination.

"Everything Paul has done

has been carried out with first-class efficiency and skill," said General Superintendent Jerald D. Johnson, who was elected with Skiles as a "youth-at-large" representative on the General NYPS Council in 1952. "His life has reflected all the church believes and teaches."

When asked about his hope for the future of the Church of the Nazarene, Skiles said his advice is, "Be believable."

A native of Orange, Calif., Skiles served in the navy and is a graduate of Pasadena College. He and his wife, Maxine (nee Grim), have two children, Paula St. John and Scott Skiles, and five grandchildren.

The Board of General Superintendents has appointed a search committee to locate a replacement for the retiring Skiles.

A special tribute to Skiles will be published in the December *Herald*.

Church Enters Bulgaria

The Republic of Bulgaria has become the 107th world area entered by the Church of the Nazarene, according to Louie Bustle, World Mission Division director. The decision to enter the eastern European nation was made by the World Mission Department at its June meeting.

The mission to Bulgaria is a joint venture between Southern Nazarene University and the World Mission Division. The university has accepted the responsibility of enlisting groups of students to travel as advance teams to the new field. These students volunteer their service and

provide their own expenses.

The first team of students arrived in Bulgaria in May.

In order for a new work to be added to the list of active Nazarene missions, it must have personnel appointed to it or must have organized congregations meeting on a regular basis.

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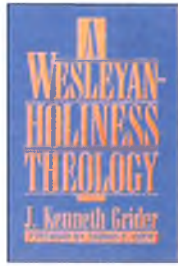


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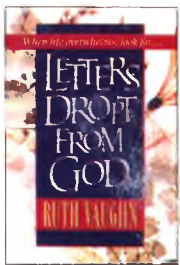
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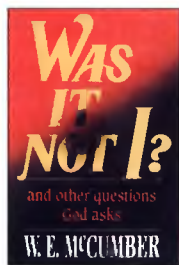
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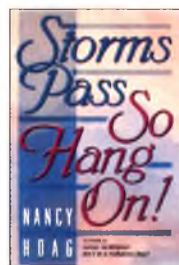
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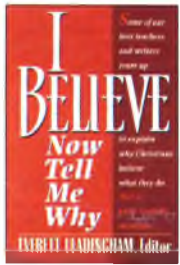
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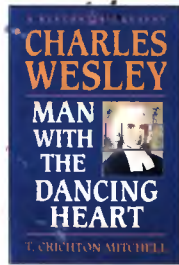
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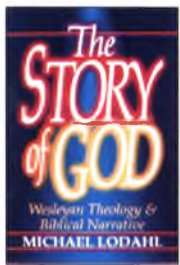
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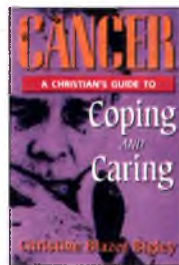
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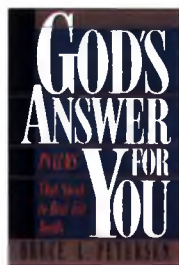
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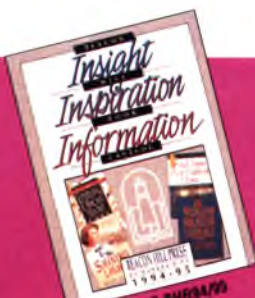
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