

# Herald of Holiness

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## TROUBLE AT THE INN



## NOTES ON WORSHIP

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# Herald of Holiness

CHURCH OF THE NAZARENE

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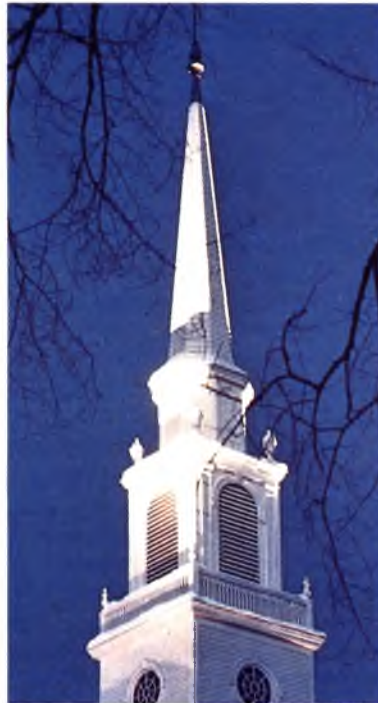
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# ON EARTH, PEACE

BY MORRIS CHALFANT

**I**t was Christmastime 1818 in Oberndorf, a little town in the beautiful Austrian Alps. The Reverend Josef Mohr, 26-year-old assistant pastor of St. Nicholas Church, had written a poem celebrating the birth of Jesus Christ. Mohr took the poem to Franz Gruber, the church organist, requesting that the musician set the words to music. On that Christmas Eve, 172 years ago, Gruber and Mohr sang their song accompanied by guitar, little dreaming that this hymn would span the globe to become possibly the greatest Christmas carol of all—"Silent Night!"

But in much of our world today, the night is not silent, and it is not holy. For ours is a world of political, economic, and social turmoil. If there is one word that best describes the mood of people in our world today, it is "fear." Newspaper headlines daily scream some new crisis in our world that threatens to plunge us into chaos.

Peace is a stranger to the 20th century. The century began with a world war, and within a generation another war followed. The rest of the century has been peppered with wars, from Vietnam to Afghanistan.

Individual lives have become equally chaotic. With homes and marriages torn apart, the proliferation of drug abuse, crime in the streets and in politics, where do we find peace? Do the remaining years of the century offer any new hope?

"Peace," the angels said. "On earth, peace." That first Christmas message came as God's promise of the blessing of peace to people on earth.

But nearly 2,000 years after the promise, peace is still hard to find. In the past 1,000 years, fewer than 50 years have been without war in some part of the world. Even now, the Middle East, Central America, and North-

ern Ireland suffer bloodshed. Where are the peacemakers when we need them?

Almost everybody has an idea of what the word *peace* means, but we don't always agree on our definition. For most people, peace means "the absence of war."

At the time of his death in 1982, King Sobhuza II of Swaziland was the longest-reigning monarch in the world. According to the *Guinness Book of World Records*, he reigned for 61 years. While serving as a missionary in South Africa in the early 1950s, I was always impressed by his humility and gentleness. Although he wielded immense power and was held in such high regard that men would fall headlong before him, he always spoke with a humble attitude and with great respect for the people of his kingdom. It is not surprising that the nation of Swaziland, during the long reign of this man, was known as a place of peace.

The peace that Jesus came to bring was not just peace for one nation but for all the nations of the world. This peace would not be brought about through political force or conquest of war but through the humble Jesus who, even though a King, came "gentle and riding on a donkey" (Zechariah 9:9, NIV).

Arthur Brisbane, a noted American editor, wrote these forceful words: "We may sweep the world clean of militarism. We may scrub the world white of autocracy. We may carpet it with democracy and drape it with the flag of republicanism. We may spend energy and effort to make the world a paradise itself, where the lion of capitalism can lie down with the proletarian lamb. But if we turn into that splendid room mankind with the same old heart, 'deceitful and desper-



H. Armstrong Roberts

ately wicked,' we may expect to clean house again not many days hence. What we need is a peace conference with the Prince of Peace."

The question being asked today by persons from all walks of life is "Where does world peace begin?" World peace does not start at a conference table or in a legislative chamber. It begins in our hearts and minds.

We need not pack up and head for the Middle East or Northern Ireland to promote goodwill. Our peace mission is cut out for us here and now—in our homes, offices, factories, schools, buses, and churches.

Every minute of every day we can "follow after things which make for peace." We can follow after truth, tact, and tolerance. We can follow after love and the light of understanding. We can follow after prayer rather than pride or prejudice.

Christmas reminds us there is hope for our battered and bewildered

world. The beautiful message of the angels to shepherds long ago was "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

**A Christmas Day prayer:**

*Lord, make me an instrument of Thy peace.*

*Where there is hatred let me sow love, . . .*

*Where there is sadness let me sow joy.*

*O Divine Master,*

*Grant that I may not so much seek to be consoled,*

*as to console;*

*To be understood, as to understand;*

*To be loved as to love. . . .*

—A Prayer of Francis of Assisi

*Morris Chalfant has been an ordained minister in the Church of the Nazarene since 1944.*

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**“Wait, Joseph  
... Bring Mary  
back ...”**

# TROUBLE AT THE INN

BY DINA DONAHUE

**F**or years now whenever Christmas pageants are talked about in a certain little town in the Midwest, someone is sure to mention the name of Wallace Purling. Wally's performance in one annual production of the Nativity play has slipped into the realm of legend. But the old-timers who were in the audience that night never tire of recalling exactly what happened.

Wally was nine that year and in the second grade, though he should have been in the fourth. Most people in town knew that he had difficulty in keeping up. He was big and clumsy, slow in movement and mind. Still Wally was well liked by the other children in his class, all of whom were smaller than he, though the boys had trouble hiding their irritation if the uncoordinated Wally asked to play ball with them.

Most often they'd find a way to keep him off the field, but Wally would hang around anyway—not sulking, just hoping. He was always a helpful boy, a willing and smiling one, and the natural protector, paradoxically, of the underdog. If the older boys chased the younger ones away, it would always be Wally who'd say, "Can't they stay? They're no bother."

Wally fancied the idea of being a shepherd with a flute in the Christmas pageant that year, but the play's director, Miss Lumbard, assigned him to a more important role. After all, she reasoned, the innkeeper did not have too many lines, and Wally's size

would make his refusal of lodging to Joseph more forceful.

And so it happened that the usual large, partisan audience gathered for the town's Yuletide extravaganza of the staffs and crèches, of beards, crowns, halos, and a whole stageful of squeaky voices. No one on stage or off was more caught up in the magic of the night than Wallace Purling. They said later that he stood in the wings and watched the performance with such fascination that from time to time Miss Lumbard had to shake him to make sure he didn't wander onstage before his cue.

Then the time came when Joseph appeared, slowly, tenderly guiding Mary to the door of the inn. Joseph knocked hard on the wooden door set into the painted backdrop. Wally the innkeeper was there, waiting.

"What do you want?" Wally said, swinging the door open with a brusque gesture.

"We seek lodging."

"Seek it elsewhere." Wally looked straight ahead but spoke vigorously. "The inn is filled."

"Sir, we have asked everywhere in vain. We have traveled far and are very weary."

"There is no room in this inn for you." Wally looked properly stern.

"Please, good innkeeper, this is my wife, Mary. She is heavy with child and needs a place to rest. Surely you must have some small corner for her. She is so tired."

Now, for the first time, the inn-

**Some people thought the pageant had been ruined. Yet there were others . . .**

keeper relaxed his stiff stance and looked down at Mary. With that, there was a long pause, long enough to make the audience a bit tense with embarrassment.

"No! Begone!" the prompter whispered from the wings.

"No!" Wally repeated automatically. "Begone!"

Joseph sadly placed his arm around Mary and laid her head upon his shoulder and the two of them started to move away. The innkeeper did not return inside his inn, however. Wally stood there in the doorway, watching the forlorn couple. His mouth was open, his brow creased with concern, his eyes filling unmistakably with tears.

"Wait! Don't go, Joseph." Wally called out. "Bring Mary back." And Wallace Purling's face grew into a bright smile. "You can have *my* room."

Some people in town thought that the pageant had been ruined. Yet there were others—many others—who considered it the most Christmas of all Christmas pageants they had ever seen.

H

## Portraits of Jesus in John



# The Word in a Tent

*The Word became flesh and made his dwelling among us. We have seen his glory (John 1:14 NIV).*

**T**he Christmas story is found in the Gospels of Matthew and Luke. Mark begins his Gospel with the ministry of John the Baptist. The Gospel of John begins at the beginning, before creation. However, there is a Christmas story in John's Gospel. There are no shepherds or wise men, no mangers or angels. But the meaning of Christmas is found in John 1:14.

"The Word became flesh." Only John's Gospel calls Jesus "the Word." In John's Gospel Jesus is called "the Word" in verses 1 and 14 of chapter 1. In verse 1, John described the Word as being in the beginning, with God, and as God himself. It is one of the strongest statements of the deity of Christ to be found in Scripture. The Christmas story is that the Word became flesh.

It would have been simpler for John to say that the Word became a human, but not as effective. Many of John's first readers believed that to be in the flesh was to be sinful. They would become the heretics called Docetists. They believed that flesh was sinful and for that reason Jesus had not really become human—He only seemed to be human. Even those readers of John steeped in the Old Testament would think of weakness, frailty, and susceptibility to sin, illness, and death when they read the word *flesh*. What a dramatic way John chose to describe the humanity of Jesus!

The next phrase, "and made his dwelling among us," is even more astounding. The Greek text invites us to paraphrase it, "the Word became flesh and pitched His tent

among us for a while." For most of us, pitching a tent speaks of a very temporary home away from home. But in the biblical world, a tent was a permanent dwelling for many. John is not trying to tell us that Jesus only came for a temporary stay.

Life is lived at its most basic level in a tent. What walls there are in a tent may veil one's vision, but they do not hide life as it is. When the Word pitched His tent among us, He experienced life as we do. In fact, He experiences life with us now. The tent walls do not hide our family fights from Him. He sees our tears at the death of a loved one and weeps with us. He senses our joys and our sorrows, our anger and our laughter. He knows the meaning of our empty cupboards when we are poor. He sees our easy indulgence when we are well off. We have no secrets, because the Word pitched His tent among us and stayed a while.

Maybe the following phrase is the most amazing of all. "We have seen his glory." Jesus, the Word, the one who was in the beginning, the one who was with God, the one who was God, was in a tent and we saw His glory there. I suppose John could have said, "the Word became flesh and we saw His glory," and it wouldn't have been so shocking. There are lots of places where glory fails to surprise us. But a tent is not one of those places. God revealing His glory through a fragile human instrument. God's glory visible in the most basic experiences of life. Seeing the glory of God in our world of crying babies and adult failures. That's amazing. That's Christmas.

John's Christmas story has no

shepherds or wise men. He doesn't mention Bethlehem or the manger. Even Mary and Joseph are missing. But Christmas isn't. Matthew and Luke each tell a story. John makes a simple statement. Theologians would later compress it all into a single word, *Incarnation*. But the message is the same.

God has entered our world. In Christ He has come to live life at its most basic level. No longer can we entertain the illusion that God doesn't understand our situation. He understands. He's been there too. Even more amazing, while He was in the midst of our circumstances we saw His glory. Could it be that He would like to show us His

***A tent is not where you really expect to see God in His glory.***

glory while we are in the midst of our circumstances?

*For Further Study:* Read John 1:1-18; Philippians 2:6-11; Colossians 1:15-23; and William Barclay, *Daily Study Bible, The Gospel of John* (Philadelphia: The Westminster Press, 1975), 1:63-75.

*Roger L. Hahn is a graduate of Southern Nazarene University, Nazarene Theological Seminary, and Duke University. He teaches New Testament at SNU. He and his wife, Dorothy, have three sons: Jonathan, 6; Matthew, 4; and Timothy, 2. We welcome him as our Into the Word columnist.*

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## Wouldn't That Be Great?

**I**t happened the Christmas that Jennifer was four. Our granddaughter, Jennifer, along with the rest of her family, was visiting us some two weeks before Christmas. While the rest of us sat in the family room moaning about the not-yet-done Christmas shopping, the scarcity of Cabbage Patch dolls, and the awful prices, punctuated with solemn avowals that we were going to have to spend less on Christmas, Jennifer was off playing alone.

She has always been very good at entertaining herself while adults confer about whatever trivialities inhabit their incessant conversations. Her imagination has always been fertile. Even at four, she could invent families, factories, TV programs and all the performers, employees, or mamas and daddies she needed from the scarcest resources.

At that age, however, it was a good idea to check up on her now and then because she could wreck a three-story house in about nine minutes. After noticing that Jennifer was among the missing, I did a quick tour just in case a painting, a vase, or a computer needed rescuing from her creative play.

I found her in the living room where the Christmas tree stood in the picture window. Gifts were piled around it in dazzling testimony that vows to spend less for Christmas would have to be put on next year's agenda. Jennifer had discovered the crèche. She had repositioned the sheep and the oxen and the shepherds and the lone angel to where they could get a better look at the Baby Jesus.

She stepped back, talking to herself. Something did not suit her. Apparently the tiny audience of wise men, shepherds, and a few head of livestock did not comprise an ade-

quate audience for a great event like the birth of the Christ child.

She stood for a moment, arms akimbo, sizing up the scene. Then, half humming, half singing a song (which I wish I could say was "Away in a Manger" but which had a great deal more bounce than that tune), she moved quickly to remedy the situation.

Her eyes turned to the chessmen on the green and white onyx chessboard. I had brought the chess set back from Mexico when I went there to teach in the extension that Nazarene Theological Seminary used to operate. One of my students had taken me out to a mountain town where the stone was quarried before the artisans crafted and polished it. The chess set was heavy and awkward but I had managed to lug it back safely on the plane.

Before I could say "Be careful," Jenny had two fists full of chessmen. She carried them over to the crèche and began to carefully place them before the Christ child. Soon she had all the chessmen ringed around the cradle. The pawns were there, and the knights, the bishops too. Even the king and queen gave up the security of their back row province.

There they were—shepherds, wise men, Mary, Joseph, angels, the commonfolk pawns, the knights, the bishops, and the royal couple—symbolic people from all stations and strata of human society, assembled to worship the Christ child. The sheep, donkey, and oxen were there too, as a sort of speechless acknowledgment of their Creator. This seemed much more satisfying to Jenny. She smiled, then plopped

down on the green carpet, joining her assembled audience as they all looked on in wonder.

I would not have thought of making Jenny put those things back the way they were before. I slipped out of the room and left Jennifer with Mary and Joseph and the Babe with that onyx audience that represented us all.

We left the chessmen at the crèche for the rest of the Christmas season. Something to ponder every time we turned the Christmas lights on or off, or placed another present under the tree.

Jenny gave me something or other for Christmas that year. I don't remember what gift was under the

***I slipped out of the room and left Jennifer with Mary and Joseph and the Babe with that onyx audience that represented us all.***

tree from her with my name on it. But I shall never live long enough to forget the gift she gave me with the crèche and the chessmen—the reminder that Christmas is a time for all of us, whatever our age or social status, to worship the Child.

Wouldn't it be great if all the kings and queens and knights and bishops, along with us commonfolk pawns would gather again at the manger in a spiritual Bethlehem, and sing "O Come Let Us Adore Him" and then go out to live out the gospel that the Christ child brought to earth! Wouldn't that be great? 卍

# The Readers Write

## Herald Handbook

I not only want my subscription continued, but I give several gift subscriptions. Besides that, I'm sending for an extra copy of the August issue about drugs, etc., so that I can keep a copy and give one to a friend whose family has been involved in them.

I appreciate having several of these articles in the same issue; it becomes a "handbook."

Louis Hauth  
Minok, Ill.

## Reader Since 1921

I have been a reader of the *Herald* since 1921. I love and appreciate and pray for the editors and for the writers of all the articles. I heard holiness preached. I went to the altar and prayed through. I stood up, raised my hand toward heaven, and said, "I believe God sanctified me." When I did, God sent the Spirit into my heart and John 3:8 was fulfilled in my heart.

I am a charter member of the Church of the Nazarene at Grassland, Tex. I praise God for the Abiding Comforter, the sweet Holy Ghost that lives in my heart, so real as I come down to the last mile of the way. I especially enjoy the articles of Reuben Welch and W. E. McCumber.

I don't ask you to print this. I am 86 years old. Just want to thank you for the *Herald*.

Mrs. Maggie Murray  
Post, Tex.

## Partners in Redemption

I commend you for the August 1990 edition of the *Herald*. I especially commend you for the article by Stephen M. Miller, "My Brother, the Alcoholic and Drug Abuser," and for listing the adapted "12 Steps to Recovery." Those of us who have not encountered the devastating effects of alcoholism have a hard time understanding the bondage and heartache experienced by those of us who have. Articles like Miller's help bridge the gap. Including the "12 Steps" helps us see that AA and other 12-step groups can be our partners in redemption. As Jesus told John (after John had told a man to stop driving out demons because he wasn't a part of Jesus' group of disciples), "Do not try to stop him. . . . For whoever is not against us is for us." (Mark 9:39-40, TEV).

Keep up the courageous work.

Ron Compton  
Saginaw, Mich.

## Addictions and Evangelism

I am very pleased to see the Church's acknowledgment of the addictions problem as evidenced by the articles in the August issue. We too often have a tendency to hide from such issues that impact our church community. This may be due to our lack of understanding of the issue. Sometimes I'm sure it's because we don't want to get our "hands dirty."

The Church—all believers—really needs to come to some understanding of what addictions is all about. . . . We need to minister to those who find their lives disrupted by addictions. We need to evangelize those who have become powerless and help them find power in Christ.

When I was growing up in a small Indiana town I would never have imagined that I would be working with and ministering to the alcoholic/drug addict. But, here I am, a graduate of NTS, Program Director at the Salvation Army Adult Rehabilitation Center, working with those who abuse drugs. We see many turn from drugs to Christ.

Because I see a need for the Church to understand and minister, I have founded MESA MINISTRIES (Ministries of Evangelism and Substance Abuse Awareness), conducting evangelistic services and seminars on substance abuse as a tool for outreach and growth.

Michael E. Sommer  
Kansas City, Mo.

## Divine Deliverance

I just read my first *Herald of Holiness* and it really hit home. On November 19, 1989, I turned from coke to God. I was very poor and had a daughter to raise. I told God that night as I flushed my coke and cleaned house of all drug-related items, that He would have to heal me. I couldn't afford detox. Everyday I would pray for God to take away the cravings and keep me from the people who dealt in drugs. I know the "experts" say people who quit like I did always go back because they have no support group. Well, I haven't gone back. I have the supreme in support groups—Jesus, God, and the Holy Spirit. I suffered very little withdrawal. I wanted it, but I'd pray "God, close me up in the palm of Your hand until this desire goes away." He has never failed me. I have a long way to go, but prayer is the key to making each day a clean day. Your articles were what I needed. Thank you for printing up-to-date articles on up-to-date problems in our world.

Teresa J. Temple  
Medora, Ind.



"Mrs. Belcher, we prefer not to refer to intercessory prayer as plea bargaining."

## Child Abuse

I have read with great interest responses to your article in the *Herald* about child abuse and child molestation. . . . It's time the Nazarene Church "does" instead of just talking.

As a victim, I was told just to forget and go on. "You were just a child and innocent. If you had faith in God you wouldn't let this get you down." These were the remarks I heard after admitting myself to a stress unit and later to a psychiatric unit for help. Thus, my church and Christian friends became my greatest enemies to battle. Our people need to be educated in how to help us. Abuse doesn't stop after it's all over. As a victim, I can still see the rifle propped against the tree and remember the threats. . . . God has helped me put all these things under the blood, but 50 years of bitterness and hate just don't disappear with the words "just forget." How we wish we could! Yes, we go on, but no one knows how many times when we're alone or sleeping these memories return.

So I guess what I'm saying is, keep these fresh and keep us aware of what's going on; help and direct us in what to do. Also, let us offer help and understanding to those who are victims and not judge them. We do enough of that ourselves. . . . Let us learn to love each other. I know that God loves me and does not even hold my past against me.

I'm not too good at putting my words on paper, but I have tried to express my feelings. We victims are still human and still need the love and friendship we had before we admitted our need.

*Name withheld  
Van Wert, Ohio*

## Progressive

My enclosed subscription to the *Herald of Holiness* represents my vote of confidence for the most progressive holiness periodical on the market today.

I am a third generation Nazarene, currently working for a Wesleyan church. I am praying and working with others toward the merger of holiness denominations because I believe we are gradually moving toward the true unity of holiness as we all lay aside the pride of sectarianism. I believe the only things that are keeping the holiness denominations from merging are all antithetical to holiness itself. I am proud of my Wesleyan heritage.

The *Herald of Holiness* has become a magazine I can share with non-Christians. It has become a magazine that does not waste time with the nonessentials. It has become a living demonstration of what the spirit of holiness is. Thank you for the articles that live out holiness in everyday life.

*Daniel A. Croy  
High Point, N.C.*

## Rhythms of the Spirit

In 1972 my wife-to-be and I were privileged to attend biblical literature classes at Northwest Nazarene College being taught by Dr. Morris Weigelt. Each class was looked forward to with great anticipation. It was obvious to us that these classes were being taught by a man who was intimate with Jesus Christ, and who was very eager to share his knowledge of the Savior with his students.

We are so pleased that Dr. Weigelt is now a regular contributor to the *Herald of Holiness*. May God richly bless you and your ministry, Dr. Weigelt.

*Ken and Jone Story  
Othello, Wash*

## Of Repentance and Forgiveness

I am writing to you in regard to the article "Family and Sexual Violence," in the March issue of *Herald of Holiness*. I was convicted of molesting an 11-year-old girl and I am now serving an eight-year term here at Westville.

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I am very sorry for what happened and the mental scars that are left in her mind when she grows up. I hope to God that she succeeds in life and does not let this turmoil dominate her to the extent that she has to carry it over to her adult life. I have not been able to live with this crime since it has happened. I haven't been able to ask God to forgive me for this sin, and even if He would forgive me, I would not forgive myself.

I thank you for reading this letter and would like to hear any response on this.

*No. 885605  
Westville Correction Center  
Westville, Ind.*

# General Superintendent's VIEWPOINT

## Christmas Means Compassion

BY EUGENE L. STOWE, GENERAL SUPERINTENDENT

The words leaped out at me from Senator Mark Hatfield's essay, "An Agenda for Global Reconciliation":

- 100 million people have no shelter whatsoever
- 770 million do not get enough food to eat
- 1.3 billion do not have safe water to drink
- 800 million live in absolute poverty
- 10 million babies are born malnourished every year
- 14 million children die of hunger annually

And I live in a comfortable home. And my problem is overeating. And my children have good food and pure water.

Then my mind went to Jesus' disturbing words in Matthew 25:42-46: "I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; I was a stranger and you did not take Me in, naked and in prison and you did not clothe Me, sick and in prison and you did not visit Me. . . . inasmuch as you did not do it to one of the least of these, you did not do it to Me. And these will go away into everlasting punishment. . . ." (NKJV).

Of course, we are to give the Bread of Life to those who are starving spiritually. But our *Manual* enjoins us "to do good to the *bodies* and souls of men; feeding the hungry, clothing the naked, visiting the sick and imprisoned, and ministering to the needy, as opportunity and ability are given" (Paragraph 27.1 [5], emphasis mine). Just because some have made the "social gospel" the whole gospel does not excuse us from this legitimate responsibility.

Christ taught this principle not only by precept but also by example. "When Jesus landed and saw a large crowd, he had compassion on them. . . ." (Mark 6:34, NIV). He was concerned about both their spiritual and physical needs. After He taught them. He fed them.

Our celebration of the birth of Christ should reflect this same compassion. Giving gifts to our families and friends doesn't really qualify as compassionate giving in most cases. Neither does eating a sumptuous Christmas dinner! "Adopting" a needy family and playing Santa Claus (or more appropriately representing

Christ) by giving food, clothes, and toys would be an appropriate way to demonstrate genuine Christian compassion.

But this same principle should become a way of life all year long. May I share what the Lord has been saying to my wife and me? For years we have paid our first tithe to the local church where we are members. That's biblical—that's the storehouse from which we receive our spiritual food. Some of that will be directed to compassionate ministries through the payment of our budgets—the care and feeding of Nazarene college faculty and students, home missionaries, and retired ministers and their spouses. Other offerings have been given for special local, district, and educational needs.

Then we have contributed a second tithe to World Evangelism through Thanksgiving and Easter offerings for the General Budget and other gifts for world mission specials. That's Great Commission compassion.

But lately the Lord has been impressing us about regular support of specific compassionate ministries. We have responded to the Hunger and Disaster Fund in times of emergencies. On occasion we have sent checks to church-approved urban ministries that minister to those in desperate need in our inner cities. We have now begun, however, to send checks to Nazarene Compassionate Ministries at our headquarters on a regular basis.

We can never give enough gold, frankincense, and myrrh to repay the debt of love we owe to our Lord. But as we bow at the manger bed of the Babe of Bethlehem this Christmas, we will hear His reassuring words: "Inasmuch as you did it to one of the least of these My brethren, you did it to Me" (Matthew 25:40, NKJV). H

**Christ calls us to  
a Christmastime  
compassion that  
reaches out to  
the needy  
all year long.**





## The Listening Prayer

**S**ometimes we talk too much. That is especially the case when we pray. But prayer is not meant to be a one-way street. Rather, it is a dialogue with the Almighty, and dialogue demands listening as much as talking. But listening involves silence, and that isn't easy. Being silent even for a little while can be an awesome challenge in these days.

The Bible writers knew about silence. Habakkuk declared pointedly, "The Lord is in his holy temple; let all the earth be silent before him" (Habakkuk 2:20, NIV). The Psalmist proclaimed the word of the Lord, "Be still, and know that I am God" (Psalm 46:10, NIV).

How noisy is our world! We are hit with messages from every corner of our existence. It reminds me of standing in an airport, hearing the incessant alarm of the passenger tram working its way through the milling bodies, the ever-present announcements of impending flights, calls for persons who should report here and there, and the clatter and din of voices, noisy luggage racks, and bustling people.

Our cars provide little refuge, there are the millions of words that seductively call out to us from the highway billboards. The radio beckons us to buy this and join that. In our world of noise, words begin to lose their meaning. Learning to be silent can help restore their power.

Calvin Miller says, "The listening prayer is a prayer of relationship. It is listening silence, shouting silence, but silence nonetheless. . . . Hearing God in our devotion keeps Him from being a mute deity. . . . The Almighty

wants us to be open to Him. Our silence is a door for Him to enter" (*Table of Inwardness*, 71-72). Could that be a reason why some have difficulty believing that God "is there"?

Jesus' ministry involved the crowds as well as the times of solitude. How often He felt the need to be alone and silent, especially at crucial times. It all began in the lonely desert (Matthew 4:1-11). A long night of prayer came before choosing the Twelve (Luke 6:12). News of the grisly death of John the Baptist led to finding a solitary place (Matthew 14:13). Following the emotion-draining miracle of feeding the 5,000, He went into the hills alone to pray (Matthew 14:23). Before His day of ministry began, He got alone to pray (Mark 1:35). Following the return of the 12 from their mission, he led them to a solitary place (Mark 6:31). After healing the leper, Jesus sought the environment of solitude to pray (Luke 5:16). It was in the mountain and the Garden that He prepared for the Cross (Matthew 17:1-19; 26:36-46).

If Jesus needed the strength and empowerment of silence and solitude over and over again, how much more do we need to find them in our lives. Wayne Oates suggests several questions to get at this idea of creating silence. He asks, "Have you caught yourself becoming fatigued, losing perspective, exercising poor judgment, and becoming confused? Did you immediately create some time of silence for yourself? What initiative

have you taken to create specific times, places, and rituals for privacy and solitude? Have you stood apart, backed off, turned aside, and broken out from your noisy over-involvement to experience silence? Are you aware of the silent presence of God in any personal way at all?" (*Nurturing Silence in a Noisy Heart*, 113).

Not only does our world tend to drown out the voice of God within, but our own intercessions and pain can muffle and obscure the fact that the Heavenly Father is speaking. I wonder how many times in my personal strife and pain I have prayed, thinking God was not even

***If Jesus needed the empowerment of silence, how much more do we need to find it in our lives.***

listening, when all the time my attention was so much on my personal crisis that I could not hear Him? Silence, though not easy, can help me hear His still, small voice in the midst of my noisy world.

Begin to look for those "pockets" of silence in your day, at work, at home, at school. Let them become moments of creative, hallowed, "listening prayer."

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

H

## And Mary Pondered These Things . . .

**E**vents that are obviously miraculous in retrospect often look quite different as we are actually living through them. It is interesting to wonder exactly what Mary was thinking during the events leading up to and away from Jesus' birth.

She was trying to understand what God was doing. She was trying to put the meaning of these miraculous and mysterious events together. Luke records the interesting words: "But Mary treasured up all these things and pondered them in her heart" (2:19, NIV).

In Greek, the word for "pondered" pictures a series of ideas that are tossed into the air repeatedly in order to work on the meaning of the combination. The analogy is one of juggling. When the juggler tosses his multicolored balls into the air, he forms patterns in the air which are not visible when the balls are lying on the table. In a similar way, ideas in motion often reveal intricacies of interrelationship that we had not previously understood.

The 17th-century hymn writer, Joachim Neander, wrote:

"Ponder anew what the Almighty can do."

Here is an invitation to toss some new ideas into patterns of understanding. It is an invitation to recall the ways in which God has worked in the past. It is an invitation to behold the wonder and awe at the marvels of His providential workings. It is an invitation to trust Him more completely in the immediate future.

The leaders in spiritual for-

mation across the centuries have always advocated meditation and contemplation as essential. Dietrich Bonhoeffer, a martyr in World War II, recommended meditation in these words: "The Word of Scripture should never stop sounding in your ears and working in you all day long, just like the words of someone you love. And just as you do not analyze the words of someone you love, but accept them as they are said to you, accept the Word of Scripture and ponder it in your heart, as Mary did. That is all" (*Life Together*, Harper & Row, 82).

Bonhoeffer is calling us to spend extended time with the Word. It is a call to spend time living with a phrase or a sentence; looking at it from all possible angles; tossing it into the air of our minds until a fruitful understanding results.

Robert Mulholland has given us the distinctions between *formational* reading and *informational* reading. We have all been schooled to specialize in *informational* reading. We read in order to gain information; to master the facts we read; to cover as much as possible—that is *informational* reading. When we practice *formational* reading, however, we stop to examine a specific word or a specific phrase until its inner depth and power begin to grasp and grab us.

Meditation is the deliberate strategy of sticking with God's Word until its inner depth and power begin to transform our lives. Another

of Bonhoeffer's definitions is helpful at this point: "As Mary 'pondered in her heart' the things that were told her by the shepherds, as what we have casually overheard follows us for a long time, sticks in our minds, occupies, disturbs, or delights us, without our ability to do anything about it, so in meditation God's Word seeks to enter in and remain with us. It strives to stir us, to work and operate in us, so that we shall not get away from it the whole day long. Then it will do its work in us, often without our being conscious of it" (*Life To-*

***Meditation on the Word becomes more useful as we learn the art of formational reading.***

*gether*, 83).

The Old Testament contains many references to the indispensable nature of meditation. In Joshua's early instructions to Israel he said: "Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful" (1:8, NIV).

The 119th Psalm celebrates the values of meditation. A couple of excerpts will establish the point:

"I will meditate on Thy pre-



cepts, and regard Thy ways" (v. 15, NASB).

"And I shall lift up my hands to Thy commandments, which I love;

And I will meditate on Thy statutes" (v. 48, NASB).

The Psalmist even looks forward to the night when he may meditate upon the Word (119:148). He understood, as the first Psalm states, that the only true stability in life comes from meditation upon the Word.

David Watson, as he was awaiting an operation for cancer, wrote, "As I spent time chewing over the endless assurances and promises to be found in the Bible, so my faith in the living God grew stronger and held me safe in His hands. . . . Nothing is more important than hearing and obeying the Word of God" (*Fear No Evil: A Personal Struggle with Cancer*, London: Hodder & Stoughton, 39).

In an age of competing voices, there is no more significant call than the call to meditation and contemplation; to silence and time with the Word; to hearing God that we may grow in His guidance!

Ponder these things and store them in your heart!

**Suggested Spiritual Journal Exercises:**

1. After allowing the Holy Spirit to guide you to a specific phrase in the reading of Scripture, focus your mind deliberately on that phrase for at least 5 minutes.

2. Later capture on paper the range of ideas the Spirit brings to mind in those minutes.

3. Repeat the practice daily for at least a month.

TH

# ANNUNCIATION

Silver strands from angel's lips  
burned sterling news  
in Mary's heart,  
and fanned the flame of hope  
for all the world.

Holy words—tightly held  
against all coming days—  
were spent on that bright night  
of birth,  
fulfilled on manger straw.

Bending cattle greeted Light,  
and all creation hushed  
before the King,  
while angels spilled their silver songs  
in joyous ecstasy.

—Gwendolyn Carr

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## Reuben Welch on Philipppians

**Reuben Welch**, with great empathy, humor, and keen insight to the human condition, brings together biblical interpretation and contemporary application. His worldwide audiences recognize the teacher/preacher's unusual abilities in making Bible truth relevant.

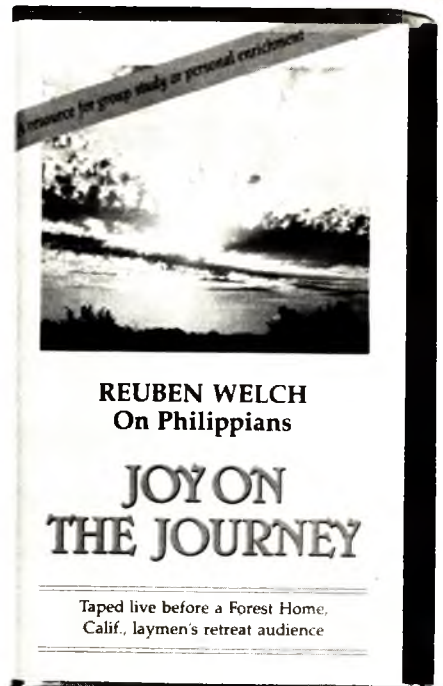
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The boards of General Superintendents of the Church of the Nazarene and The Wesleyan Church met recently in St. Louis to discuss potential cooperation and networking between the two denominations. Pictured (l. to r.): Lee M. Haines, John A. Knight, William J. Prince, H. C. Wilson, Jerald D. Johnson, Earle C. Wilson, O. D. Emery, Eugene L. Stowe, Donald D. Owens, and Raymond W. Hurn.

## NAZARENE AND WESLEYAN GENERAL SUPERINTENDENTS MEET TO DISCUSS COOPERATION

The boards of general superintendents of the Church of the Nazarene and The Wesleyan Church met jointly at the St. Louis Airport Hilton Hotel September 20, 1990.

Last year the two boards agreed on a mission statement as a purpose for any future meetings of these two boards of general superintendents. The mission statement reads: "The board of general superintendents of The Wesleyan Church and the Church of the Nazarene are united in commitment to maximizing the impact of holiness evangelism and its harvest in the twenty-first century."

The focus of the meeting was the hearing of reports from eight task forces that had been appointed by the two boards to study through cooperative utilization of our respective resources. The task forces dealt with higher education, publications, multi-

cultural ministries, evangelism, church planting, world outreach, nonprint media, and ministerial recruitment and deployment. Each task force reported areas of potential cooperation and networking.

The general superintendents followed up on the task force reports by prioritizing the various suggestions, by planning for the ongoing work of the task forces, and by setting a date for their next meeting together—December 2, 1991.

"The meeting was marked by a beautiful spirit of fellowship, a genuine feeling of mutual respect and appreciation, and a general consensus that there are potential areas for cooperation and networking that should be explored further," said Raymond W. Hurn, chairman of the Board of General Superintendents for the Church of the Nazarene.

## LARGE CHURCH PASTORS MEET IN LOS ANGELES

Nearly 100 pastors gathered in Los Angeles for the School of Large Church Management Conference, October 15-19, according to Bill Sullivan, Church Growth Division director.

Participants in the conference represent churches with an attendance of at least 250.

"This was the largest registration ever," Sullivan said of the nearly 130 pastors and wives who attended.

The keynote speaker for the conference was Rick Warren, senior pastor of the Saddleback Valley Community Church in Mission Viejo, Calif. The 10-year-old church has an attendance of more than 4,000 and has sponsored at least 15 new churches.

Other speakers at the conference included: Win Arn, president of Church Growth, Inc.; C. Peter Wagner, professor of church growth at Fuller Theo-

## NNC RATED AMONG THE BEST IN THE NATION



Northwest Nazarene College is one of the nation's best regional liberal arts colleges, according to the October 15 issue of *U.S. News & World Report*. In its cover story the magazine rated NNC sixth in the West Region and among the 40 best in the nation.

The magazine's survey, also published in a special edition titled "America's Best Colleges and Universities," includes 1,374 colleges and universities. The schools are divided into five categories—national universities (204), national liberal arts (141), regional comprehensive colleges and universities (561), regional liberal arts colleges (385), and specialized institutions (83).

"This recognition is most encouraging," said Gordon Wetmore, NNC president. "To our achieving faculty and student body this listing affirms NNC's superior educational process. NNC will continue toward higher goals."

A college's overall rating was based on scores for academic reputation plus data provided by each school on quality of student body and faculty, financial resources, and student satisfaction. More than 4,100 college presidents, deans, and admissions directors participated in the survey.

The top colleges in the category with NNC were Southwestern University (Texas), Pacific University (Portland), Evergreen State College (Olympia), Texas Lutheran College, and Mount St. Mary's College (California).

logical Seminary; H. B. London, senior pastor, Pasadena, Calif.; First Church of the Nazarene; John Vaughan, professor of church growth at Southwest Baptist University; Robert Orr, vice president of Church Growth, Inc.; and Norman Shoemaker, director of spiritual development, Point Loma Nazarene College.

The conference was held at the Los Angeles Airport Hilton.



BY MARK GRAHAM and TOM FELDER

## MISSISSIPPI CHURCHES REACH OUT TO COMMUNITY THROUGH PRAYER

Two Mississippi Nazarene churches have found a way to reach out to their communities—through prayer. The churches—Jackson Emmanuel and Grenada—have established a prayer ministry for those families with relatives stationed in the Persian Gulf.

The Emmanuel Church of the Nazarene started its prayer ministry with one church member, according to Alan Foster, pastor. A lady came to Foster asking if a ribbon could be placed on a tree in front of the church in honor of another church member involved in the Gulf situation through the Air National Guard (ANG). The local ANG was activated and assigned to Sicily to replace military personnel sent to the Persian Gulf.

"We started brainstorming," Foster said, "and came up with the idea of putting up ribbons for others involved in the Persian Gulf crisis."

Foster contacted the local ANG unit and requested names of servicemembers who had been activated. The church also contacted the families of the reservists and invited them to a special ceremony September 1.

The ceremony featured a message from Foster, as well as greetings from a state senator and representative, the assistant police chief, and an ANG pilot who had flown in from the Middle East the day before. A big red, white, and blue ribbon and 45 smaller ribbons



**Pastor Alan and Robin Foster look on as local dignitaries place a ribbon on a tree in front of Jackson, Miss., Emmanuel Church. The ribbon honors local soldiers serving in the Middle East.**

with servicemembers' names were hung on trees in front of the church.

"We wanted to show the community that we are concerned about the crisis," Foster said. "We also wanted to let the community know that we are praying for them and their family members."

Dennis Fink, pastor of the Grenada Church of the Nazarene, wanted to do the same thing. Fink and his congregation heard about the prayer ministry in Jackson and decided to reach out to their community as well.

Radio spots announcing the prayer ministry and requesting names started Tuesday morning, September 25. Fink reported that, within a few hours, at least 10 persons had called the church.

The church plans to place a ribbon



**Grenada, Miss., Pastor Dennis Fink takes a name from the mailbox, which will be added to the "prayer tree" behind him. The ribbons on the tree represent local soldiers involved in the Persian Gulf.**

for each name on its "prayer tree" in front of the church. They will also pray for each servicemember and their families during Sunday services.

## NTS SCHEDULES CHURCH PLANTING SEMINAR

Charles L. Chaney, Southern Baptist Home Missions Board executive, will be the featured instructor for the annual Church Planting Seminar at Nazarene Theological Seminary, January 8-9, 1991.

Chaney serves as vice president, Extension Section, of the Home Missions Board, Southern Baptist Convention. He developed a three-year program that resulted in the organization of 100 new churches in Illinois and has written several books on the subject of church planting.

The Church Planting Seminar is sponsored by the School of World Mission and Evangelism at NTS and Church Extension Ministries. Terry B. Read, assistant professor of Missiology, and Michael R. Estep, Church Extension Ministries director, will serve as moderators.

The seminar is designed for church planters, pastors, district superintendents, and students and may be audited or taken for NTS or CEU credit.

For more information, contact Robert Crabtree, NTS, 1700 East Meyer Blvd., Kansas City, MO 64131, or phone (816) 333-6254.

## MIDDLE EAST D.S. THANKS NAZARENES FOR PRAYERS

Jacob Ammari, Middle East District superintendent, has expressed thanks to Nazarenes around the world for their prayers during the crisis in the Persian Gulf. Speaking on behalf of the Nazarenes in Jordan, Syria, and Lebanon, Ammari also thanked the Board of General Superintendents for their efforts in calling the denomination to pray for peace in the Middle East.

"Peace or war—Arab Nazarenes will be affected," Ammari said from his office in Amman, Jordan.

Ammari also said that Arab Nazarenes were praying for Nazarene ser-

vicemembers in the Persian Gulf and their families. "We love them and feel for their families," he said. "We understand that there are Nazarenes involved on both sides of this crisis."

Nazarenes in Jordan are helping in the crisis by providing food for many of the refugees crossing the border from Iraq.

According to Ammari, two Nazarenes from India were also trapped in Kuwait. Family members of the two men contacted Ammari saying that they had not heard from the two since the Iraqi invasion.

## NAZARENE COLLEGE ENROLLMENT DIPS SLIGHTLY

Slightly fewer students are attending Nazarene colleges and universities according to fall 1990 enrollment figures. Total enrollment for the 12 institutions in the U.S., Canada, and Great Britain was down from 12,479 in 1989, to 12,463 in 1990.

Seven of the 12 colleges showed an increase or maintained enrollment levels. The largest increases occurred at Southern Nazarene University (97) and MidAmerica Nazarene College (60).

Point Loma Nazarene College maintains the largest enrollment of all Nazarene institutions, with a total of 2,256 students, an increase of 35 students over 1989. Trevecca Nazarene College

and Olivet Nazarene University follow with 1,795 and 1,700 students, respectively.

Overall, the number of graduate students decreased slightly from 2,073 to 2,051. TNC continues to lead in this area with 718 students.

"We give God praise for the vital role our Nazarene institutions of higher education play in the ministry of our church," said Stephen W. Nease, education commissioner for the Church of the Nazarene. "Scores of other Nazarene young people are studying in our Nazarene undergraduate- and graduate-level institutions worldwide."

College	Year	Total	Under-graduate	Graduate	FTE*
British Isles Nazarene College	1990	34	33	1	32
	1989	35	35	--	30
Canadian Nazarene College	1990	99	82	17	59
	1989	99	93	6	53
Eastern Nazarene College	1990	919	718	201	804
	1989	912	750	162	830
MidAmerica Nazarene College	1990	1,249	1,197	52	1,093
	1989	1,189	1,161	28	1,029
Mount Vernon Nazarene College	1990	1,056	1,056	--	997
	1989	1,061	1,061	--	990
Nazarene Bible College	1990	422	422	--	348
	1989	408	408	--	338
Nazarene Theological Seminary	1990	346	--	346	287
	1989	383	--	383	308
Northwest Nazarene College	1990	1,088	1,073	15	1,008
	1989	1,133	1,121	12	1,045
Olivet Nazarene University	1990	1,700	1,527	173	1,560
	1989	1,875	1,609	266	1,659
Point Loma Nazarene College	1990	2,256	1,878	378	1,818
	1989	2,221	1,837	384	1,787
Southern Nazarene University	1990	1,499	1,349	150	1,203
	1989	1,402	1,280	122	1,200
Trevecca Nazarene College	1990	1,795	1,077	718	1,414
	1989	1,761	1,051	710	1,436
<b>TOTAL ENROLLMENT</b>	1990	12,463	10,412	2,051	10,623
	1989	12,479	10,406	2,073	10,705

\*FTE: Full-time equivalent

SOURCE: Figures supplied by the International Board of Education.



General Superintendent Jerald D. Johnson (r.) presents the keynote address at the 1990 Hispanic Leaders Conference as José Rodríguez, director of Instituto Teológico Nazareno, translates.

(Photo: José Pacheco)

## HISPANIC LEADERS GATHER TO DISCUSS EVANGELISM STRATEGY

More than 100 persons gathered at Golden Bell Ranch in Colorado October 1-5, for the 1990 Hispanic Leaders Conference. The participants, mostly pastors, discussed an evangelism strategy for reaching Hispanics in the U.S. during the next decade.

The conference was sponsored by Church Extension Ministries. Representatives from the Latin American districts and other U.S. districts with Hispanic works attended.

General Superintendent Jerald D. Johnson was the keynote speaker for the event. Other speakers included Nina G. Gunter, general NWMS director, and José Rodríguez, director of Instituto Teológico Nazareno, the NBC extension school in Pasadena.

The evangelism strategy was developed by the Hispanic Strategy Committee during the past 18 months. Chaired by Raymond Lopez, Western Latin American District superintendent, the committee includes district superintendents, representatives of Hispanic ministries on several districts, and representatives from Church Extension Ministries.

There are 7,927 Latin American members of the Church of the Nazarene in the U.S. and Canada according to statistics provided by Church Extension Ministries.



Twelve Nazarenes joined nearly 250 others at the G.I. Gospel Hour Reunion recently in Deerfield, Ill. The Gospel Hour was begun in Manila, Philippines, in 1945 and resulted in thousands being saved during World War II. The GIGH is believed to be the only evangelical organization involving WWII personnel still active.

Nazarenes participating in the reunion included (l. to r.): Lawrence and Delores Jantz, Dorothy Dykeman, Ray and Bette Habitzel, Ruth Laymon, George and Martha Privett, John Laymon, Lyle Akers, Chester and Mary Alice Galloway.

## ANSW ANNOUNCES NATIONAL CONFERENCE

The third biannual national conference of the Association of Nazarenes in Social Work (ANSW) will be held in Nashville, July 2-3, 1991, according to Michael Malloy, ANSW president. The conference has been scheduled to coincide with the International Laymen's Conference at Opryland July 4-7.

In preparation for the conference, the ANSW has issued a call for papers. Persons interested in presenting workshops during the conference should send an abstract to Darla Farris Rogers, c/o ANSW 1991, P.O. Box 60383, Nashville, TN 37206. These should be sent before December 15, 1990.

The theme for the conference will be "Meeting the Issues of the Day in the Fullness of the Spirit." However, workshop topics are not required to follow the theme specifically.

"The ANSW conference is designed for persons in the helping professions who are interested in maintaining their edge with those they serve," according to Malloy. Persons who would benefit include social workers, psychologists, counselors, and ministers.

## SUNDAY SCHOOL OFFERS FREE COPY OF MAGAZINE

In an effort to put their product in the hands of more people, Sunday School Ministries is offering every adult one free copy of *Illustrated Bible Life* magazine, according to Stephen M. Miller, editor. The magazine focuses on life in Bible times and accompanies the adult and student quarterlies.

"We are making this offer because we think there are a lot of adult Sunday School students who would enjoy *Illustrated Bible Life*, but who don't know it exists," Miller said.

A Bible study tool for Sunday School lessons, the magazine provides pictures, commentary by holiness scholars, and articles related to the passages. In one instance, an article about "Baby Killing in Ancient Times" accompanied a lesson on how the mother of Moses saved her baby from Egyptian slaughter of Hebrew children.

"I don't think this is a magazine for everyone, even though we try to make it easy to read and add a lot of pictures, charts, and maps," Miller said. "But I think people who enjoy studying the Bible will find it interesting and informative."

Students may get a no-obligation, free issue sent to their home by calling the Nazarene Publishing House at 1-800-877-0700, or by filling out a card that will be inserted in the spring issue of the *Adult Student* quarterly. The 64-page quarterly magazine sells for \$12.50 a year.

## CNC INSTALLS NEW PRESIDENT

R. Riley Coulter, 40, was installed as the 12th president of Canadian Nazarene College September 30. The installation was held at the Fort Garry Church of the Nazarene.

Coulter was elected president by the CNC Board of Governors in March. He began his duties June 1.

Prior to his election, Coulter served as pastor of Victoria First Church of the Nazarene. He also pastored Regina Pine Park and Chilliwack churches.

A graduate of CNC, Coulter holds degrees from Nazarene Theological Seminary and Fuller Theological Seminary.

## ENC HOSTS WORKSHOP FOR ESL WRITERS

Publications International presented the sixth ESL (English as a Second Language) Writer's Workshop recently on the campus of Eastern Nazarene College. Wes Eby, ESL editor, served as facilitator of the group of 16 persons who met to work on future ESL projects.

The participants came from across the U.S. and provided for their own transportation and expenses, Eby said.

The primary project for the group was the preparation of the Articles of Faith of the Church of

the Nazarene in workbook format. The participants also wrote Bible studies based on the Book of Acts for beginning and intermediate levels.

"The ESL ministry for the Church of the Nazarene is endeavoring to fill a significant void in Christian literature," Eby said. "The materials are designed for use by adults and older youth learning English as a second language, by people who are preliterare, and by people with learning disabilities."

Participants at the ESL Writer's Conference included (l. to r.): (Front row) Wes Eby, Richard Stahl, Bob Noah, Rick Stahl; (back row) Roberta Eby, Brenda Custodio, LaNell Stahl, Miriam Williams, Vicky Massey, Charlotte Helliwell, Virginia Jensen, Nancy Zumwalt, Rose Bowery, Carol DaCosta, Ginny DaCosta, Nancy Clark, and Lois Rigel.



*Country Church Finds Its "Mission Field"***THE LITTLE CHURCH THAT COULD—AND DID!**

Each Wednesday evening as the sun goes down over rural Oklahoma, a church van rumbles along a 40-mile stretch of backcountry, dirt roads. The van, belonging to the Horton Chapel Church of the Nazarene, carries children, ages 5-14, back home following the church's "Caravan Bible Club."

The Bible club draws approximately 40 children each week for an hour and a half of Bible stories, Scripture memorization, songs, and other activities. About 10 adults—mostly ladies who have worked in the program for 20 years—serve as workers each week, giving personal attention and love to the children.

Lorraine Bruce is one of the ladies who has worked with the Caravan Bible Club for 20 years. She was so excited about it that she sent a letter to *Guideposts* magazine telling them about this unique ministry. *Guideposts* thought the program was exciting too, honoring the congregation with its "Church of the Month" award for March 1990, along with a check for \$1,000.

The little church is 12 miles from the nearest town and has only 40 members. Most of the children are from non-church families and do not attend any other services, however, the congregation does not seem to have a



**Pastor Dwain Young**

problem with that.

"Our people see this as a missionary endeavor," says Pastor Dwain Young. "Most of the children are from broken homes. They are good kids—they just need to be loved."

Several of the children are from middle and upper income families whose parents have built homes in the Oklahoma countryside and commute 45 miles one way to Oklahoma City each day. Other families have lived in the area for many years and are from the other end of the economic scale. A lot of the children come from single-parent homes, but all of them are loved by the faithful workers at Horton Chapel.

Young has been pastor of the rural church for two years. Prior to becoming pastor, he had been a layman in that church. He has worked with the Bible club since its inception in the early 1970s.

He says that he is excited about how the children are involved in learning about the Bible. He cites motivation as the key. Each of the children earn points for such things as memorizing Scripture, as well as bringing their Bibles and friends to church. These points can be used to "buy" little trinkets at the Bible club store each week.

However, Young says he is most excited about what the children are learning about

**Ginger Brown gives the children directions as they receive an offering during a children's crusade at Horton's Chapel.**

prayer. He spends time with them each week praying about their needs and teaching them that God listens and cares.

"At first we were concerned because the children were asking us to pray for their pets," Young adds. "But then we realized that, for them, this was a need. If we really meant it when we said that God cares, then we should understand and care as well even when the prayers are for cats or dogs."

Because of their openness, Young and his workers have seen the children begin to request prayer for other needs, including family and parents. Recently, some of those families have attended and are showing signs of interest.

Young and the congregation at Horton's Chapel know that they may never see all of the parents attending church with their children. But they truly believe that they are making a difference and planting seeds in the hearts of their kids.



**Robert and Lorraine Bruce have worked with the Caravan Bible Club for more than 20 years.**

Next Wednesday the van will pull out of the church parking lot once again. The driver will spend most of the evening picking up and returning children. Others will spend their evening teaching them and caring for them. To the people at Horton's Chapel, it is worth the time and effort.

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## The Difference Between God and Santa



**C**hristmas isn't always merry. For some the happy holiday spirit serves to remind them of past holiday seasons that didn't bring joy.

My earliest Christmases brought only delight. On Christmas Eve my parents would read the Christmas story, reminding us that God gave us Jesus at Christmastime to show us what love meant, then my brother and I would find just what we'd hinted for underneath the tree.

I knew the difference between my parents and Santa, yet deep inside I thought that God must be like Santa. All I had to do was ask, and somehow my prayers would come true.

My 12th Christmas taught me, without a doubt, that God wasn't like Santa Claus. Santa, via my parents, gave me the presents on my list, but that year God didn't come through on my one prayer request.

All autumn my grandmother had been in and out of the hospital. Throughout my late elementary years her house had served as a daily place of comfort and love until my parents came home from work. She routinely sat in the green lounge chair reading paperback novels and missionary books while my grandfather claimed his spot in the red recliner, rereading the familiar pages of his tattered Bible. How I loved my grandparents, and now I heard whispers that grandma might not live. I took it upon myself to pray for her healing and full recovery. With a level of commitment that I've rarely had since, I prayed: I pleaded with God, and one night I felt assurance that Grandma would recover.

Then on a freezing cold December afternoon, one of my junior high classmates touched me on the shoulder and said, "I'm sorry about

your grandmother." I didn't know what she was talking about. My mother, a teacher at my junior high school, had been called away from the class my friend attended. My parents hoped to spare me the grief until the day ended, but one of the school secretaries had told my mother's class the news.

I was furious with my parents for letting me hear that my beloved grandmother had died from a fellow student, and even more angry at God for letting Grandma die.

Stalking out of my own class, I went to the school office and called my mother at home. I didn't identify myself. I just growled out the order, "Come get me."

I went outside to wait, trying to push down my anger. Even 18 years later, I can feel the slashing winter wind across my face and feel the heavy material of the full-length wool cape whipping around my body. The weather symbolized the cold, stormy fury raging in my heart. God didn't heal people. God must not have heard or cared about my prayers. God was not at all like Santa Claus—He didn't give me what I prayed for with all my might.

The day we buried my grandmother the temperature dropped to 20 degrees below zero.

My grandmother was irreversibly gone. An icy lump stuck in my throat that day and moved into my stomach and stayed through Christmas. We all tried to be festive, but on Christmas Eve, we all knew Eva Mae Tompkins Laird was missing—gone from us for good.

Looking back, I now know that God's kindness that Christmas extended most to my grandmother.

Her worn body lacked the strength to fight off the cancerous cells invading her vital organs. But at 12, I didn't understand that. I only knew I loved her utterly and wanted her to live and love me.

Several years later, during a break from college, while cleaning a closet, I uncovered a cracked, weathered photo of a young girl, about 12, dressed in white. "Who's this?" I asked my dad. "That's my mother," he said with wonder in his voice. "I haven't seen that picture since I was a boy."

The following Christmas, a heavy, oblong package lay wrapped beneath the tree. My parents had restored and beautifully framed that photograph. Today Grandma Laird's photo is the first thing I see

***I now know that God's kindness extended most to my grandmother that Christmas.***

when I enter my home.

My grandmother's spirit of love and undying faith in me nourish my confidence even now. Her death taught me that all of life is not merry, but her picture reminds me that even when my prayers aren't answered, God will find a way to awaken my heart to the fact that I am loved and treasured even when life teaches hard lessons rather than fulfills my deepest hopes.

*Rebecca Laird is a professional writer and editor. She is also a PK and is married to a minister. She lives in San Francisco.*



Charles Heiney

# A FUNNY THING HAPPENED ON THE WAY TO THE PIANO

*A talented Nazarene musician/vocalist uses her gifts in a fascinating (and often humorous) ministry.*

BY LISA J. DAVIS

**S**he played “Smoke Gets in Your Eyes” on the organ at a cremation.

She bellowed a cattle call at the funeral of an old farmer and cheered on the relatives of a deceased football coach with the high school fight song.

Martha Garvin has played the organ and sung at weddings and funerals in Chicago and its suburbs

for 23 years. The River Forest resident entertains and comforts with unusual requests at around 400 events a year.

“I am a Christian, and what I do provides a Christian service,” says Martha. “After I play or sing for an event, such as a funeral, I feel like I’ve talked to people and presented the gospel. I feel like I’m contributing and helping them through

this dark time.”

But even in the dark times, Martha is called upon to do things that border on the absurd. There was the time when a man killed his wife, then shot himself in the head. At the double funeral, relatives requested that I sing “I Did it My Way.” They said it was his favorite song.

As part of her ministry, the Naz-

are laywoman makes presentations to women's groups across the United States at luncheons, retreats, and nursing homes. With a broad smile and a contagious laugh, she weaves her humorous stories and songs into a program that may take her audience from laughter to tears of repentance.

"When I share these anecdotes, I try not to make fun of the people, even though sometimes it gets hilarious," says Martha. "It's not my job to be judgmental. I just do what the person or family for whom I am performing tells me. Usually, the songs are selected because they mean a lot to people. It was their relative's favorite or had some major significance in the person's life."

Martha performed for her first funeral when she was 13 at the Church of the Nazarene in Hannibal, Mo., where her father, Harlow Reed, was the pastor.

"God gave me this talent, and I use it to comfort people," says the 52-year-old mother of five.

Every few weeks, Garvin does an unusual wedding or funeral. She brings home the tales to her husband, George, a businessman, who urges her to write them down.

She and George met at Olivet Nazarene College in Kankakee where she received a degree in music education. They married in 1959. He now serves on the ONU Board of Trustees and as a member of the Chicago Central District Advisory Board. She is a member of the Chicago Central District NWMS Council and was a delegate to the 1989 General Assembly, as well as to the last three General NWMS Conventions. Four of their children have attended Olivet.

While at Olivet, Martha was part of the Trebletones Trio. At the recent General Assembly in Indianapolis, she joined with former classmates, Linda Dunbar and Francis Collins, to perform at the ONU breakfast.

One of George's favorite stories involves a funeral Martha worked for a gypsy family. Since it is their custom to celebrate the passing on to new life for the relative, the mourners rolled the casket into the middle of the room and danced around it. They passed around jugs of wine and welcomed Garvin to

join in. She says she was cordial to them, but she didn't participate.

"Shall We Gather at the River?" was the song of choice at one funeral. Whether or not the relatives recognized its religious significance is hard to tell. They said they chose it because the man loved to fish.

Garvin describes one terrifying experience where she spent hours in the dusty attic of a funeral

## **"God gave me this talent, and I use it to comfort people."**

home. The organ was located in the attic, so Martha climbed up to take her place and the undertaker closed the steps behind her. Later, he forgot that she was up there.

"I played the postlude and thought, It can't be that big of a crowd," she says. "Then I realized they had forgotten me, so I began to yell. I got on my hands and knees and pushed as hard as I could, but the stairs wouldn't budge. Then I sat on the floor and pushed with my feet, and the stairs moved halfway down. I turned around to throw down the stairs and got caught against the wall. Fortunately, the undertaker finally heard me yelling and came to the rescue."

At one wedding Garvin was asked to play a song from "The Sound of Music." The lyrics go, "I must have had a wicked childhood, I must have had a terrible youth, but somewhere in my wicked, terrible past, I must have done something good." She was amazed as she looked up to see the bride lip-synching the music with her as she

lilted down the aisle.

"You should always honor the family's requests no matter how odd," was the advice given to Martha by Rosemary Kosik, who first hired Garvin to work for her almost 25 years ago. "It might seem silly, but it helps the family in the process of grief or celebration."

Kosik says Martha has the ability to adapt to any unusual situation. "She sings a medley of religious and secular songs by heart, and she can play anything by ear."

Garvin's mother started her on piano lessons when she was six years old. "She couldn't keep me away from the piano," Martha exclaims. "I've always loved music, and I could hear songs and then play them. It just came naturally to me."

She sings songs in German, Polish, Slovak, Italian, Bohemian, English, and Spanish upon request. And if there are no requests, she sets the tone herself.

Once, at a Japanese funeral service in Chicago's inner city, she played a prelude of gospel hymns, and the minister came up and complimented her.

"After his message, which was quite evangelical, he came to me again and told me how beautifully I played. I mentioned that my daddy had been a Nazarene pastor in the South, and he had given me lots of opportunities for practice.

"The pastor responded by telling me that he had graduated from Pasadena Nazarene College in 1944. I was shocked.

"He said he would have been a Nazarene pastor, but people wanted him for a community church. His background was in holiness theology, and his teachers had been H. Orton Wiley, H. F.

Gordon Wickersham

**Martha expands her ministry to the community around Olivet Nazarene University with her "Musical Memories" program.**



Reynolds, and several other pioneer Nazarene leaders.”

Three months later, the man phoned Martha to ask if she would play at the funeral of his 101-year-old father. She did.

“It turned out that his father, Rev. C. Kuzuhara, had founded Japanese holiness churches in California and Hawaii,” says Martha. “The church was filled with people from all over the world who came to honor this man. The Spirit of the Lord was upon the service. I played ‘Jesus Keep Me Near the Cross’ in his honor.”

Martha, who taught music in public schools for years, eventually joined the funeral business while doing a pile of ironing. Her mother was living with her and George in River Forest shortly after they were married. Wanting to make some extra money, Mrs. Reed ran an ad in a newspaper regarding ironing. When Rosemary Kosik dropped some shirts off at the house, Mrs. Reed bragged about how well her daughter played the piano.

“So I listened, and I was thrilled,” says Rosemary, who was, herself, playing for funerals and weddings and had more business than she could handle. “I needed someone to help me with the hundreds of annual events, so I hired her.”

Mrs. Garvin has served as pianist for the Church of the Nazarene in Oak Park for 30 years. She says her background as the daughter of a Southern gospel preacher enhanced her appreciation for music. Her brother, Millard, serves as senior pastor of Nashville First Church and is a member of the General Board. Her three other brothers, Marvin, Harold, and Robert, are all active in their local churches near their native Hannibal.

One funeral that remains fresh in Martha’s mind was for a poor young man who had overdosed on drugs. “The minister had been brought in from Kentucky,” she remembers. “He was blasting everyone present as being hell-bound. He pointed to the body of the young man and said, ‘It’s too late for him. What about you?’ The closing hymn was ‘What a Friend We Have in Jesus.’”

Although Martha has many regular opportunities to stay busy, she

recently branched out into another area—broadcasting.

This past September, she began hosting her own weekly radio show Sunday evenings on WONU, the campus station at Olivet Nazarene University. The station broadcasts in the Kankakee area, but Martha says they are working on beaming it into Chicago, about 60 miles away. The program is mostly music interspersed with scriptures, a brief devotional, and an occasional interview with a Christian musician.

“I love old gospel songs, the ones before 1950, and I use them so much in my work,” she says. “Last year I was listening to WONU and wished I could hear old songs with piano accompaniment.

“Then one evening my husband and I had dinner with Dr. Leslie

Gordon Wickersham



**A marriage begins with one of Martha’s special solos.**

Parrott, the president of the university. I mentioned that I would like to do a program of old hymns. He told me to put one together.”

On September 2 of this year, Martha kicked off her program, titled “Musical Memories.” She wrote her own theme song, which goes:

*“Musical memories, songs of the past.*

*Musical memories, songs that will last.*

*Musical memories, songs from above.*

*Musical memories, songs of God’s love.”*

The program is filled with old

gospel hymns sung and played on the piano by Martha. One program a month is dedicated strictly to requests; another centers around a theme, such as prayer, peace, or faith.

Other programs are based around a composer. Fanny Crosby, the beloved blind hymnist who wrote more than 8,000 hymns in the 1800s, was one of the first composers featured.

Steve Gould, a Nazarene preacher’s son, who performs with Chicago’s Lyric Opera, was a recent guest on Martha’s program. Besides giving his testimony, he sang “The Unseen Hand” to Martha’s accompaniment.

“The program is aimed at transporting listeners back to their past while giving them hope for today,” says Martha. “I especially want to remind persons who may not be where they should be spiritually of those times when they were closer to the Lord. At the same time, I want to teach these old songs to young people.”

Martha is apparently not alone in her desire to hear the great old hymns. She is receiving fan mail from many others who appreciate her music and who want to hear more.

“My witness is my singing. I can’t just go up to persons and start talking to them about giving their hearts to God, but at a tender time, perhaps one of my songs will reach them when a spoken message would not. Often people will come up later and say, ‘Oh, you sang with such feeling,’ then I will tell them I am a Christian and witness to them,” she says.

Even in her presentations at civic clubs, Martha recognizes that what she is doing is more than entertainment. “I always conclude with some kind of gospel song,” she emphasizes. “After a sing-along of a song like ‘In the Garden,’ I will usually sing ‘How Great Thou Art.’ I really let the Spirit lead me, and sometimes I end up giving an altar call. Usually we have laughed a lot during our time, but many are still carrying heavy burdens.”

Martha, who is either playing, singing, or thinking about music incessantly, chuckles, “I think I’ll probably keep doing it. I never get tired of it.”

H



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# NOTES ON WORSHIP

## WELCOME THE NAZARENE! OUR CHURCH CAN BE HIS HOME!

BY WILBUR W. BRANNON, DIRECTOR  
PASTORAL MINISTRIES, CHURCH OF THE NAZARENE

Nothing shapes life for eternal glory as much as the worship of God. One day, nearing the end of a long and fruitful life, General Superintendent G. B. Williamson was in a pensive mood. His wife, Audrey, curiously asked, "Gideon, what do you have on your mind?"

"I've just been thinking," said he, "that God is

pleased with the way I have lived my life."

Those who knew him best said that the sense of God's presence had been so much of Dr. Williamson's life that everything he did was God-shaped. He had offered his life as a "living sacrifice" which was his "spiritual worship" (Romans 12:1, NIV).

Worship is the act of meeting God. It is a meeting in which the presence of God is sensed and inspires praise and thanksgiving. Worship is not simply a mood; it is a response. The late Archbishop William Temple wrote: *To worship is:*

- To quicken the conscience by the holiness of God,*
- To feed the mind with the truth of God,*
- To open the heart to the love of God,*
- To devote the will to the purpose of God.<sup>1</sup>*

For worship to come alive in any setting the worshiper must be spiritually sensitive and responsive. "We must know God," says John Stott, "before we can worship him."<sup>2</sup>

If public worship is sometimes boring, it may be due to poor preparation or ineffective leadership. However, the

WHAT IS  
WORSHIP?

## *What would the most high God think of the competition, concerts, and commerce attending our activities in the name of worship?*

cause may not be as much in the conduct or the form of worship as in the spiritual disillusionment and dryness of the critic. If we treat our relationship with God casually, public worship becomes a dull habit. To the sensitive and responsive disciple, however, public worship is always prime time.



## COMMUNION WITH GOD

Have we given much thought to what is involved in worshipping God? First, God is present in our midst. Our efforts to call on God “to come down in the service” imply that He is not already there to meet with us. Perhaps it is the people though seated but not yet present who need to be prayed into God’s presence. We have this assurance, “Where two or three come together in my name, there am I with them” (Matthew 18:20, NIV). The “call to worship” is not a call to God to report for duty but a call to people who have been distracted by many things to gather in His name to worship Him.

Worship is communion with God. What holy fellowship there is when our spirit communes with His Spirit! Divine love enraptures the soul, elevating every motive to the noblest expression of God’s will. The worshiper then comes to understand that “The goal . . . is love, which comes from a pure heart and a good conscience and a sincere faith” (1 Timothy 1:5, NIV).

## PRAISE AND ADORATION

Worship begins with praise and adoration. Worship is not a casual event! The only appropriate way to approach God and acknowledge Him is with joyful praise and a deep sense of holy respect. Just consider who He is! We know Him to be the Creator of all things. We know Him as Savior and Redeemer. He has redeemed us from sin and sustains our lives by His very Spirit. Everything we have has been given to us by His gracious hands.

We lift our offerings of praise as service to God in prayers, singing, reading and proclaiming the Word, and observing the Sacraments. Although the Lord’s Supper is not normally celebrated in our churches every Sunday, we do participate in and give thanksgiving for His life, death, resurrection, ascension, and promise of His coming “a second time, not to bear sin, but to bring salvation” (Hebrews 9:28, NIV).



## BIBLE READING AND PRAYER

I often wonder if we make as important a place in public worship for prayer and the reading of Scriptures as Jesus did. Can we with a clear conscience settle for only a verse or two before the sermon? There is no good excuse for not giving significant place for the reading of God's Word. Most have little exposure to what God is saying through the Holy Scriptures other than what they hear in church.

Christian worship is founded on the Word of God and nurtured in our prayers. The classic elements of prayer include adoration, thanksgiving, confession, assurance, petition, and intercession. None of these elements would be overlooked in our worship of God even though the ways they are incorporated will vary.



## SINGING & SPIRITUAL FELLOWSHIP

Spiritual fellowship in worship includes the communion of the saints, i.e., our relationships with one another. The very unity with which Jesus held the two greatest commands gives our worship full-dimensional reality. As believers we belong to one another and are responsible for each other. Therefore, it is fitting to "speak to one another with psalms, hymns, and spiritual songs" as well as to "sing and make music in [our] heart to the Lord" (Ephesians 5:19, NIV).

Spiritual songs of Christian experience that edify the church and testimonies of spiritual victory are worthy of God's acceptance and do glorify His name. Joyful expressions of our faith should not be merely countenanced; they are to be encouraged and affirmed. The person in search of God gains hope from positive testimonies and victorious attitudes of others. This inspired anticipation for a changed

life often gives the seeker sufficient courage to make a commitment of faith in Christ for personal salvation.



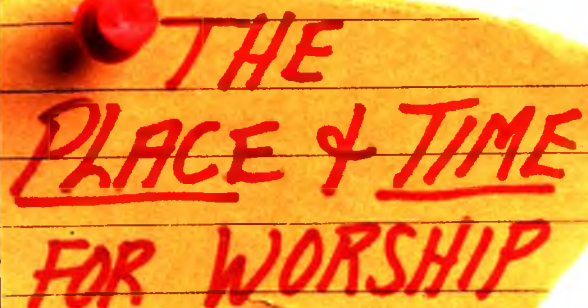
## CHRIST-CENTERED WORSHIP

In worship we celebrate God's historical action in Jesus Christ by which He revealed himself to us, bringing us salvation. God is made personal in Jesus, sins are forgiven, Christ's victory is announced, and Satan is vanquished!



## PREACHING - AN ACT OF WORSHIP

Preaching has a central place in our worship. That is not to say that everything that precedes the sermon is "preliminaries." The sermon, however, is one more act of worship in which God directs His Word to the hearers. At the heart of every Christian sermon is the good news of God reconciling the world to himself through Jesus Christ. Our worship is centered in Christ, which means our preaching must be centered in Him as well.



## THE PLACE & TIME FOR WORSHIP

The place of worship will vary, but it is not insignificant. Organs, choirs, and stained glass are not essential, but a right attitude is. Jesus' reaction to the commercial use of the temple courts is disturbing. What would He think of some of the competition, concerts, and commerce attend-

ing our activities in the name of “worship”? Would we refer to our church as a “House of Prayer”? Jesus identified only with such a place.

Set times for worship should be observed. It may be at 11 A.M. and 6 P.M. on Sundays, but those are not the only times. What matters is regularly to attend the means of grace at specific times. However, public worship must be supported by regular private and family worship.



## WORSHIP STYLES

Worship styles in the United States have been strongly influenced by the entertainment mode of religious TV programming. Many different music forms have created confusion about what to do in worship. Preparation for worship requires us to be sensitive to who God is. Our responses in worship must be consistent with the awesome character of God.

Some people appreciate a restrained, well-scripted, formal liturgy. They enjoy the majestic strains of a pipe organ. Others who are culturally different, however, prefer to worship in contemporary forms that are more spontaneous and free. A variety of instrumentation may be used.

“Praise music” is currently identified by the use of drums, guitars, and electronic keyboards. Contemporary Christian musicians, however, are showing a renewed interest in the standard hymns of the church. New rhythmic patterns and harmonic progressions may be unfamiliar to older Christians, but the old words could take on fresh meaning with new sounds. The important thing is that hymns are now being taken more seriously, which is a good sign.

Recently I toured among Native Americans who have no running water or electricity. Their sparse resources and sacrificial devotion were reflected in their simple style of worship. How ludicrous it would be to force worship styles on ethnic or cultural groups that leave the worshiper wondering what is going on.

Our Nazarene worship heritage has been enriched with a variety of multicultural expressions. Within the same city people drive past other churches of the same denomination. Why? People want to worship in a way that is consistent with their cultural experiences and aesthetic sensitivities. Worship patterns are as diverse in other countries as they are in the United States.

Nothing more quickly identifies the characteristics of a local church than what is done in public worship. Stylistically, we may argue for more formality or more freedom. But all we would be doing is making a case for our personal preference. A greater concern is if we go through the acts of worship without knowing what we have done or why we did it at all.

Many middle-class American congregations are adjusting their worship styles to accommodate to the younger generation. Often this means having two services: one more traditional and the other more contemporary. Nei-

ther have to surrender the essential elements of worship.

Whatever our worship style, our worship is *unto God!* He is not only the object of our worship, He is the audience. As Wesley Tracy has said, “Worship should not be like a rock concert on the one hand, or a grim court proceeding on the other.” If we center our worship on Him rather than on ourselves, we should avoid both extremes.



## WORSHIP AND SECULARIZATION

The strongest inhibitor of Christian worship is the secularization of life. All week long our waking hours are filled with worthy activities accomplished too often with little thought of God’s involvement or intervention in our circumstance. Our achievements are measured by projects completed, salary earned, promotions gained, and our children’s awards. The thought of a divine personal interest in what we do is often ignored. Not that we think God doesn’t care. It’s only that we do not take time to think about it at all.

Pastors are confronted by the challenge of secularism every week. The pastor must deal with a consumerism mentality expressed in the worshiper’s call to “meet my needs!” Closely aligned is the entertainment trap set by people who cry, “Make me feel good!” Worldly models of success incite tantalizing temptations to compete with a church across town—even if you have to run a three-ring circus to outdo them.



## WORSHIP IS CULTURALLY CONDITIONED

Each congregation is uniquely gifted for its particular ministry. The people at worship will render their service to God according to their gifts and consistent with their cultural makeup. The worship of God is acceptable not by

*Continued on page 32*



# WORSHIP: OUR FIRST RESPONSIBILITY AND MOST PRECIOUS PRIVILEGE

BY LAWRENCE A. LACHER

The Westminster Catechism asks, "What is the chief end of man?" The answer: "The chief end of man is to praise God and enjoy Him forever." Many Christians treat worship as an occasional activity. They act as though they believe worship is something that happens once a week on Sunday morning. Some churches reflect this attitude by naming their Sunday morning service the "Worship Service" and their Sunday evening service the "Gospel Service" and the Wednesday service the "Prayer Meeting." The underlying connotation of these labels is confusing. They seem to say that worship is separated from the gospel and from prayer. Of course, this is not true. Worship ought to be the constant activity of every Christian. All of life ought to be a sacrifice of worshipful praise to God.

## Wrong About Worship?

Many Christians treat worship as a spectator activity. But corporate worship demands community involvement. The pastor, choir, musicians, and soloists are not the only worshippers in the service. They are just the prompters. They are primarily responsible not to perform but to prompt the congregation to worship God individually and corporately. A church service becomes a worship service only to the extent that the congregation truly participates in the activity of worshipping God.

Still others treat worship as a sup-

plemental activity. They view worship as something that strengthens them to continue to face whatever new problem or crisis erupts in their lives. For these persons, worship is a fueling station. Certainly, corporate worship should have a nurturing effect, but it should mean more and go further than that. We ought to live our entire

## Worship is to the soul what breath is to the body.

lives with one eye cocked toward heaven, saying, "This is for You, Lord."

For the Christian, every moment is sacred. Even the most mundane human tasks can become moments of worship. Steven Harper, in *Embrace the Spirit*, writes about his church's annual picnic, a time of "feasting, fun, and fellowship." After the outing he asked, "Where was God in the picnic?" The data came flowing in thick and fast. He was present in those moments when we forgot status and race and class and were simply one in



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Christ. He was with us as we forgot generational differences and played games that put children and adults together. He was with us as we met new people and expanded our friendships in the body of Christ" (p. 30).

## Jesus, Our Guide into the Holy Place

Jesus has taken the fear out of approaching God. He has helped us to see that God is not some mutant monster seeking to devour us. By our faith in Jesus and the blood of His atonement, we can now approach God boldly. Many people do not appreciate this privilege. They either casually enter in or remain outside. Jesus is our way into the holy place. He is our new High Priest. He has entered on our behalf and has given us access. He is our Guide.

We were walking the trail to Tomasee, the source of the Rhine River in Switzerland. It was a drizzly June day. The snow was just melting, making the trail slippery and hazardous. There must have been 500 teens on the trail, and I was near the middle of the group. I could not see our guide, but seemed to be moving along fine as we traveled over the miles of mountainous terrain. The path was invisible except for the footprints in the snow of the people who preceded me.

Then, just as we were rounding the top of the mountain and making our descent into the shallow valley that was our destination, I saw him. Our

guide was standing on top of a rock cliff overlooking the trail. He was dressed in Swiss knickers, boots, suspenders, and a Swiss hat with a feather in it. His hands were resting on an ice hammer. Seeing him standing there, confident and in charge, sent a ripple of assurance through me. I knew that we were going to arrive at our destination safely.

In the same way, when we gaze upon Jesus lifted up on Golgatha's cross, we know that He provides safe passage to God. When we see Him we know that He blazed the trail, knows the way, and invites us to walk with Him in the line of the saints who have gone on before to the Source of eternal life.

In the dynamic of corporate worship, we learn to love one another. We learn to serve one another. We are encouraged and empowered to respond to God. Corporate worship enhances daily private worship. It is the event that keeps our life centered in Christ. It is the hedge against the secular. It is the glue that binds our life and activity to God.

### Worship Is Not Trivial

A Mother Goose Rhyme asks:

Pussy Cat, Pussy Cat where have you been?

I've been to London to see the queen.

Pussy Cat, Pussy Cat what did you there?

I frightened a little mouse under her chair.

Many times worshipers make the same mistake. Each week we are invited into an audience with the King of Kings, Lord of Lords. We put on our best clothes, prepare a list of our requests and enter in to His throne room. Then, for some reason, we get distracted from our purpose. We begin to notice the mice. We revert to our secular mentality. And, off we go after the mice, missing our audience with the King entirely.

Worship is a great privilege. It is the activity that allows the Spirit of God and the spirit of man to commune. Imagine, God loves us so much that He has chosen to bond himself to us in this way. This privilege of humanity is to become one with our Creator. God chose to breathe His breath into mankind. In the Fall, that breath escaped. Through the Atonement, the breath is returned. In worship, the breath is maintained. H

## A STABLE-HEART

The palace was too hateful,  
the inn was full of greed;  
the Temple was too busy—  
a stable met their need.

Forgotten now, the palace,  
the inn has ceased to be;  
the Temple too is missing—  
all lost in history.

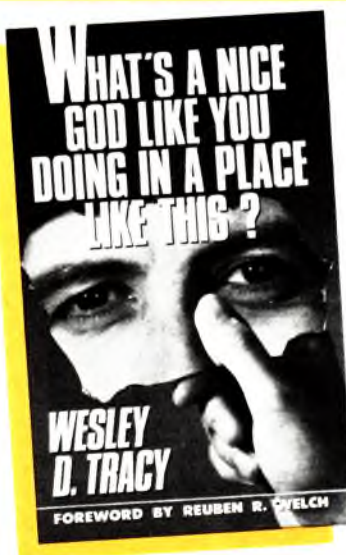
Except the star-lit stable,  
where room was found within,  
for God to work a wonder  
and make His Son man's kin.

A heart, like stable open,  
in which faith makes some room  
is where God still works wonders—  
new life displacing gloom.

*Richard A. Miller*

*Wes Tracy, Herald of Holiness editor, asks*

**What's a nice God like you  
doing in a place like this?**



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*Take a moment to look over the shoulder of a sister denomination trying to cope with a problem we share with them —pluralism in worship styles.*

# RAISING THE LEVEL OF WORSHIP

BY DAVID L. RAMBO, PRESIDENT  
THE CHRISTIAN AND MISSIONARY ALLIANCE (U.S.A.)

*Editor's Note: This is a slightly abridged version of a letter recently sent to all C&MA official workers by the president of the C&MA (U.S.A.).*

A curious pair of events took place at the General Council of the C&MA in Seattle, Wash. A distinguished pastor walked out of a weeknight service because the contemporary style of music offended him. Then on both Saturday and Sunday mornings a young woman left the services because she couldn't take "those same old songs."

Their differing views and common response indicate a potential problem emerging in some churches of The Christian and Missionary Alliance: *the kind of music used in worship.*

This issue may be more widespread than some of us imagine. Donald P. Hustad, a professor of church music, has wondered if we are entering a "post-hymnal" age. He answers his own question with a qualified yes. His opinion finds some support in the experience of one of our district superintendents. He toured Alliance churches in his region for six weeks and only twice opened a hymnal in the worship services.

A bit of historical perspective—at least the way I see it—may help us understand where the issue of differing worship styles has come from and maybe where it is headed.

In the closing decades of the last century, many devoted Christians reacted strongly to wooden ritual and lifeless singing that often characterized services in mainline churches. Their search for spontaneity and joy in worship led to wide acceptance of gospel songs—lively singable songs that made the experience of faith real—such as, "There's within my heart a melody, Jesus whispers sweet and low."

Gospel songs had the commendable effect of making worship a very personal experience. No longer was God somewhere "out there." He was real in Christians' lives, and they could sing about what He had done for them.

But there was a flip side to this positive contribution of

gospel songs to worship. The focus in worship shifted. No longer were people singing primarily in adoration of God himself but rather about what He could do for them. Gospel songs ushered in a kind of me-centered worship that in time developed its own routineness and lack of life.

Perhaps it was inevitable that people would outgrow this style of worship. A. W. Tozer noted: "The simple truth is that worship is elementary until it begins to take on the quality of admiration. Just as long as the worshiper is engrossed with himself and his good fortune, he is a babe. We begin to grow up when our worship passes from thanksgiving to admiration."

The current quest for meaningful worship is a reaction to that elementary level. It is a movement back toward God-centeredness in music and seems to be headed in two opposite directions. One direction is toward a structured, liturgical service. In a seminar on worship conducted recently at Alliance Theological Seminary, Dr. Robert Webber of Wheaton College commented that an increasing number of Wheaton students from evangelical backgrounds are attending Episcopal services.

The movement toward more meaningful worship is taking another direction as well: a charismatic style that leans heavily on praise choruses to encourage a spirit of worship. Many of these efforts are still in the experimental stage. Some do not lead to true praise, and others are open to question. But the important thing to see is that the movement toward both charismatic and liturgical types of services are attempts toward renewal in worship.

I don't really think the choice of which kind of service is a question of one being right and the other wrong. Choice often has to do with one's personal taste, background, and opinion. The real issue we must face is growing thirst in many people to sense themselves in the presence of God and to adore Him for no other reason than himself.

I am not impressed with the policy of singing only

*continued on page 33*

**Christian music must be more than a love ditty with the name *Jesus* substituted for some earthly sweetheart.**

## Notes on Worship

Continued from page 27

how many gifts the church has but by the extent to which the people are obedient to the will of God. In obedience we declare the presence of God.

David Mains, in *The Sense of His Presence*, tells about a hardened miner in Gorseinon, Wales, going home after working the night shift. It was 4 A.M. when he saw the light still on in the little chapel and decided to investigate. As soon as he opened the door he was overwhelmed by a sense of God's presence. He was heard to exclaim, "Oh, God is here!" Afraid to go inside or leave, the miner's salvation was begun there on the threshold of the chapel.

Christ's presence can be recognized by the person who is seeking Him. He may disclose Himself in a "rushing, mighty wind" as in the Upper Room. Or it may be in a "still, small voice" as with Elijah. But the person whose desire is to know and love Christ will concentrate on Him with rapt attention. Such recognition will make worship come alive.

Worship is more than expressing our appreciation. God wants us to experience His presence. Such an experience renews us to meet the challenges of life and may reinforce an attitude of worship in all of life every day of the week.

It should be obvious that all worship is to be centered in God. Fundamental to all worship is the commitment to glorify God in a way that is acceptable to Him, resulting in building up the church. We do not go to church for what we can "get out of it." At the same time, the God to whom we offer our praise is rich in grace toward us, and He reaches us at the point of our need. Therefore, worship is not only an offering; it is a means of grace! Something dynamic happens when worship takes us into the very presence of the living God.



## RENEWAL OF WORSHIP

The renewal of worship has been attempted throughout history by changing the forms. Renewal takes place for a short period of time and then the forms, having become empty, call for another change. New forms will be too weak to sustain renewal if there is not within them fresh spiritual life to give those forms authoritative credibility.

Jesus made a statement that strikes at the very basic nature of worship: "They that worship him must worship him in spirit and in truth" (John 4:24).

The ministry of the Holy Spirit is to teach the truth

## RELIGIOUS ENTERTAINMENT AND TEMPTATION

Are you as weary about religious entertainment and entertainers as I am? Entertainment as a substitute for worship troubles me deeply. The purpose of worship is to bring me into God's presence and to align my concerns with His. The purpose of entertainment is to interest and amuse me, to divert me from my concerns, and to pass time painlessly. Plainly, the gulf is wide.

Religious entertainers aim to bridge the gulf and to realize both purposes, for themselves and for their audience. Theirs is a high ambition, an art of overwhelming challenge, worthy of much honor when they succeed. As with any high art, there are high risks. There is an unavoidable tension in every performance between the demands of the art and the expectations brought to the performance by the audience, by those who sponsor the performance, by the performers themselves, by their artistic peers, and by God. Out of the tension comes temptation.

The temptation is to pretend a religious emotion. The sin to which religious entertainers are exposed is the sin of hypocrisy. Their lives are busy. Their performances are repeated and could become routine and practiced. They have a livelihood to obtain and a reputation to protect. For the secular entertainment art, from which they borrow many other techniques, pretense is stock in trade. But pretense in religious entertainment is a sin. In secular entertainment, the audience knows that the actors are pretending.

What about a pastor who is expected to produce sermons and counsel, week after week, no matter what is going on in his life? What about an evangelist? Surely, they also are exposed to a similar tension and temptation. Pastors, evangelists, and religious entertainers need to recognize, face, and with God's help, conquer this temptation.

And what about me? I also am enmeshed by my own fancies and by the expectations of others. I also am tempted to pretend. I must recognize the tension and the temptation, seek God's help to put aside all pretense, and perform for Him alone.

—M. T. Hanum

about the redemptive work of Christ and also to glorify Him.

We cannot worship God "in spirit" and at the same time "grieve" or "quench" the Holy Spirit by unconfessed sins. Thus *confession* becomes a necessary element in offering our total selves in worship.

*Worshiping* "in truth" is with sincerity, not pretense. (How dare we offer anything false to God?) Jesus Christ is worthy of true worship with such glory as befits the Father's only Son, full of grace and truth.

In worshiping God we come to know Him with intimacy. Yet we cannot take that intimacy for granted. We are obliged to honor the integrity of His holiness. Sensing

His nearness does not give us the allowance to regard sin casually. We are called on to walk in the light as He is in the light. In Him is no darkness at all.

As David Mains points out, we may try to rationalize our walking in a "half-light" and lower the standard, but God does not! It just may be that worship without meaning is due to ignoring God's standard of holiness.

What if Jesus were to physically enter your church today? Would you do anything differently from what you do ordinarily? What thoughts would race through your mind? Would delinquencies you easily dismissed suddenly appear sinful? Would you want to move to a distant corner and look on, or would you want to get close and talk with Him . . . even kneel before Him?

He stands before the Church (at Laodicea) and announces, "Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in" (Revelation 3:20, NIV). All the Lord wants is to be recognized. How often we act as if He is not there! The Creator of the Universe is present, and we take Him for granted! Sometimes we are so casual that we border on being guilty of spiritual indifference if not blasphemy.

Listen! Can you hear a knock? It just may be Jesus is at the church door. He wants your attention. It is recognition He needs. Would you like to welcome Him?

I like the slogan, *WELCOME TO THE CHURCH OF THE NAZARENE: OUR CHURCH CAN BE YOUR HOME!* But what if we gave it another twist and ordered our public worship services to be consistent with *WELCOME THE NAZARENE. OUR CHURCH CAN BE HIS HOME!*

1. *The Preachers Magazine*, DJF, 1989-90, p. 4  
2. *Christ the Controversialist*, p. 162

H

## SPECIAL NOTICE

**TO:** Prospective Faculty for Nazarene Colleges  
**FROM:** Stephen W. Nease, Education Commissioner

Nazarene higher educational institutions give God praise that He leads professionally qualified faculty, administration, and staff persons into the ministry of our seminary, colleges, and universities. Listed below are known needs for the 1991-92 academic year. The interest of those who respond will be shared with our educational institutions by the International Board of Education.

Business (Finance/Marketing/Management)  
Computer Science  
English (Language/Literature)  
Graduate Education  
Math  
Music (Strings/Chair of Vocal and Choral)  
Nutritionist/Economist  
Psychology (Clinical/Experimental)  
Social Work  
Teacher Education (Director)

All needs cannot be anticipated. Openings may occur in other areas and in administrative roles.

If you have interest in teaching in a Nazarene college, send me a current vita at the address below. I will share it with the presidents and academic deans.

Nazarene colleges are equal opportunity employers.

**WRITE:** Dr. Stephen W. Nease  
International Board of Education  
Church of the Nazarene  
6401 The Paseo  
Kansas City, MO 64131

## Raising the Level of Worship . . .

*continued from page 31*

hymns from the first 100 pages of the hymnal. Neither am I moved by a worship service with back-to-back choruses of the kind A. W. Tozer describes as being "in the mood of the love ditty, the only difference being the substitution of the name of Christ for that of the earthly lover."

Allowing the issue to settle on the level of likes and dislikes only highlights the root problems: *disregard for the need to help people worship God.*

This is a problem long in the making and longer in the solving. It will take more than a brother with a guitar slung over his shoulder and a handful of overhead transparencies. And it is not enough simply to say that singing choruses is a sellout to the spirit of the age.

Here is the question: What are we going to do to raise the level of worship in our services? *What are we going to do to bring people into the presence of God?*

As a fellow searcher after Truth, then, may I suggest a number of elementary steps to raise the level of worship in our services?

1. *Form a worship committee under the supervision of the pastor and allocate adequate time to prepare the order of service.* Blanchard Road Alliance Church, Wheaton, Ill., has a group of laypeople who meet regularly with the pas-

tor. They carefully select music consistent with the theme of his message. People are chosen in advance to read Scripture passages, and those chosen to pray are notified so they can prepare their thoughts.

2. *Select hymns and special music based on the theme of the service.* Aim for unity in the service and build toward the experience of worship. And why not spend 10 minutes or so before the service in singing some good praise choruses? (If nothing else, it would be better than the chitchat that ordinarily competes with the organ prelude.)

3. *Banish announcements from the worship service.* Give them before the service. A former pastor did something I liked. He gave the announcements before the service on the pew level of the sanctuary. Then he mounted the platform for the service.

4. *Meditate on your prayers beforehand.* At least think them through in advance. Many people have serious reservations about written prayers. But if it is important for preachers to prepare carefully their message from God to His people, why is it wrong for those who pray thoughtfully to word their petitions to God from His people?

These suggestions may be helpful. If not, think of some better ones that will address the growing felt need of people to worship God in spirit and in truth.

May I offer one further suggestion? The next time some music in church annoys you, take a positive course of action. *Stop* taking people's need to worship for granted, and *think* seriously about what you can do to raise the level of worship in your church.

H

# THE INHERITANCE OF THE SANCTIFIED

BY JOHN F. HAY, SUPERINTENDENT  
INDIANAPOLIS DISTRICT, CHURCH OF THE NAZARENE

**T**he idea of the inheritance of the sanctified is found in Paul's testimony before King Agrippa (Acts 26:18). He stated that he was sent to the Gentiles "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

An inheritance is that which passes from one to another after the death of the benefactor. So Christ has died that we might enjoy the inheritance of the sanctified. Hebrews 13:12 declares, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." The inheritance of the sanctified is that which passes from God to us through our sanctifying Lord.

There is no single universal witness to the sanctifying work of God. However, there are certain characteristics that all who are sanctified possess, based upon the Word of God. The question is, what does God give when He sanctifies?

## Purity of Heart

Every one who is sanctified can expect God to purify his heart by faith. This purifying work is precisely what John the Baptist prophesied that Christ would fulfill in His followers. He said, in Matthew 3:11-12, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

Simon Peter, as one of the first to experience the purifying work of God declared, "And God, which knoweth the hearts, bare them witness, giving them

the Holy Ghost, even as he did unto us: And put no difference between us and them, purifying their hearts by faith (Acts 15:8-9).

In sanctification, God cleanses the heart from inbred (or original) sin. Paul summed it up in Romans 6:6, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Every sanctified person may proclaim, "My heart is pure," for this is in the inheritance of the sanctified.

## Christian Perfection

Christian perfection is a sound biblical principle. In fact, it is a requirement of Christ. He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect (Matthew 5:48).

The requirement is that we be perfect "like" our Heavenly Father, not as perfect as He is. His perfection is absolute, while ours is relative. That is, it is related to God's perfection: it derives from Him and resembles His.

When a child is said to be exactly like a parent, is he really just like them? No, not in size, nor in maturity, possibly not even of the same sex. We simply mean that the child has an obvious resemblance to the parent. All sanctified persons are to have a perfection that resembles God.

To be sanctified wholly is to be made perfect in love. Sanctified persons love God with all their heart, soul, mind, and strength, as demanded by the Word of God. They have surrendered all selfish, unholy love, and God has sanctified and perfected His love in their hearts.

This perfection also includes our motives. Sanctified persons may have perfect motives and yet make multitudes of mistakes. As these mistakes are corrected, we grow from the experiences. The Word of God stresses "blameless-

*"That they may receive forgiveness of sins and inheritance among them which are sanctified by faith."*

ness” rather than “faultlessness” for sanctified, growing saints. One is blameless if the motives are pure and perfect.

On one occasion, my young daughter wanted to present me with a clean automobile, so she washed it on her own without any instruction. In the process, she used a strong detergent at full strength. Of course, the detergent removed the dirt, the paint, and some of the primer. However, she was so engrossed in washing the car that she did not notice the damage being done. When the job was completed, I was invited to make an inspection. What I saw stunned me into speechlessness. At the same instant, she suddenly realized the damage she had done. The car was no longer red, but a sickening pink.

Now, was she wrong and to be blamed? No. Her motive was good. She sensed sorrow, but not guilt, as does everyone who errs.

Also, the perfection Christ was speaking of involves pleasing God by living up to His standards of holiness. His standards are not unrealistic, as are some of man's. It is often easier to please God than people.

### **Multiplied Peace**

A third element of the inheritance of the sanctified is peace. Peace is probably the first emotion sensed when one is sanctified wholly. It is peace with God, for all weapons of rebellion are relinquished, and there is an unconditional surrender to Him.

In addition, there is peace with oneself. The longings for God are satisfied, and there is a sense of total obedience to God. Obedience brings peace.

All of this produces peace within our hearts toward others. The sanctifying work of God purges bitterness and wrath from one's

heart and makes him peaceable.

Poise, or self-control, is another part of the inheritance of the sanctified. Hebrews 12:15 calls attention to the fact that the “root of bitterness” which troubles you can be removed. Also, Galatians 5:23 reminds us that “temperance” is part of the fruit of the Spirit. One does not have to be blessed by buffeting and reverses, but neither does one have to

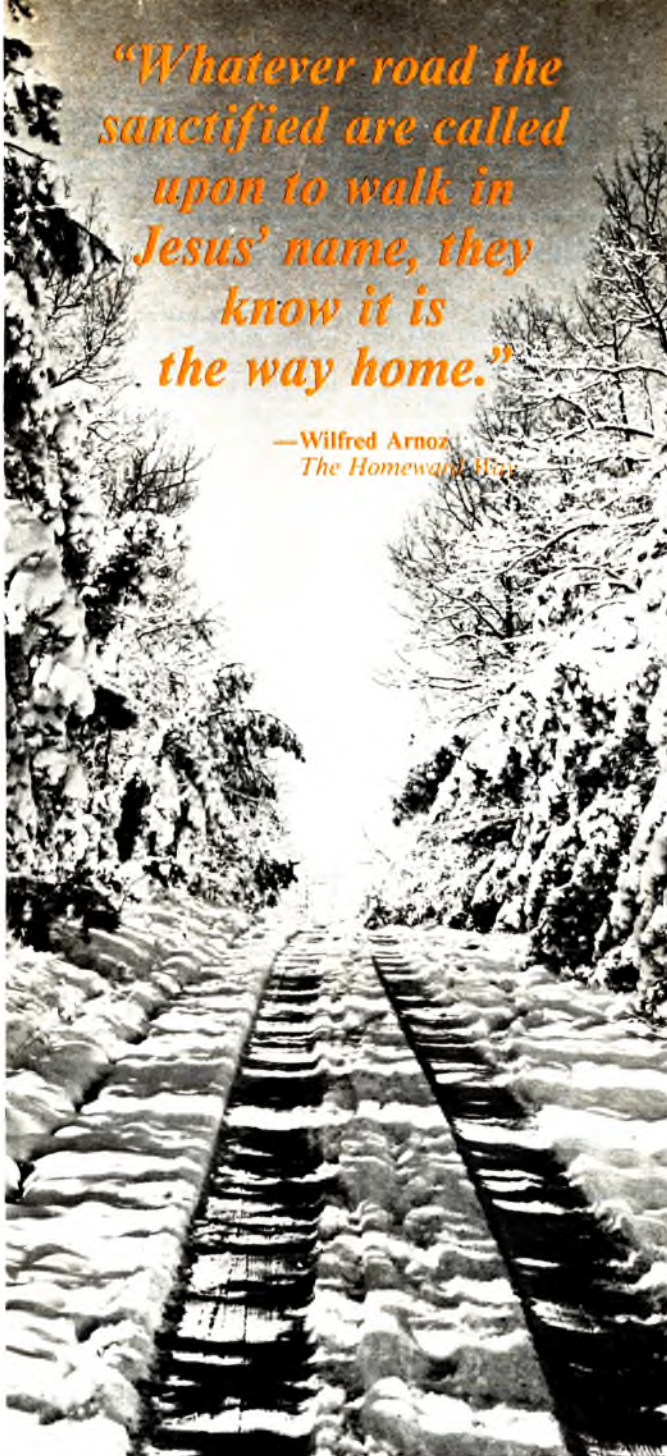
“blow up” in reaction to them.

The greatest cure for uncontrollable anger, or any other undesirable element of our nature, is the sanctifying grace of God in our hearts. We must realize that the carnal mind is not “subject to the law of God” (Romans 8:7) nor to the laws of man. However, it is subject to the cleansing blood of Christ.

The grace of God enables

*“Whatever road the sanctified are called upon to walk in Jesus' name, they know it is the way home.”*

*—Wilfred Arnoz  
The Homeward Way*



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a person to walk away from a tense, turbulent test with no remorse. Although one may not be “cool” by nature, the experience of entire sanctification brings increased self-control into one's life. We are never more than human, but humanity under the control of the Holy Spirit produces poise.

### **Spiritual Power**

Jesus assured His followers that another element of the sanctified life was to be endowed with power. He said in Acts 1:8, “But ye shall receive power, after that the Holy Ghost is come upon you.” They had the right to expect this gift, and so do we.

This power enables us to be effective witnesses for Him. All of His followers are not gifted personal evangelists, but all of His followers must be witnesses.

This power enables one to be an overcomer. We are not to live on the edge of entrapment by sin or Satan. The power of the Spirit gives assurance of abundant living.

There is power to live a holy life, which involves exercise and growth.

Also, there is power to suppress the human nature. It is true that the carnal nature is removed when one is sanctified entirely, but all that makes us human remains. And the human nature must sometimes be suppressed or controlled. Every instinct, drive, and emotion must be expressed in a holy manner. The only sure control for human nature is the powerful presence of the Holy Spirit.

One fantastic fact about the inheritance of the sanctified is this—it can be enjoyed now. There is no waiting until death or heaven. He has died for our sanctification, and the inheritance is now available to every seeking believer. H

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# BECAUSE You Gave

## LET'S BE FRIENDS AGAIN

BY R. FRANKLIN COOK

I am writing this in Berlin, Germany. This city, the focus of so much attention over the past 70 years, is pulsating with life and excitement.

Obvious are the scars of war—both hot and cold. The inner urban Berlin was 90 percent destroyed in the heat of World War II. The city has been divided since 1961 by the single most visible evidence of the Cold War, the Wall, which has torn through the heart of the city like a piece of shrapnel.

Many of my hours have been spent in Berlin on public transportation, the U-Bahn (underground) and S-Bahn (above ground) systems. In virtually every station there is a huge poster advertising a cigarette, and blazoned across the picture the words COME TOGETHER—LET'S BE FRIENDS AGAIN. It is a slick and sleek play on the events of November 9, 1989, when the Wall was penetrated.

I first saw Eckhard on his knees as he was tending the garden at the St. James Church of the Nazarene in Berlin, which was pastored by Middle European District Superintendent Thomas Vollenweider. Later I saw Gerda, the wife of Eckhard, and discovered she had cooked the scrumptious meal that about 12 of us ate in brilliant sunshine in the backyard at the church.

I was then introduced to this delightful couple, Eckhard and Gerda Czerwonka, and heard their story. He is an engineer; she is a professional cook.

On November 12, 1989, just three days after the Wall came tumbling down, the Czerwonkas and their son Janek crossed the wall and stood for hours in the bitter, cold rain to receive their "welcome money" from the West German government. While they were waiting, someone handed them an invitation to have soup and hot coffee at a place nearby. Nothing could sound more inviting to people

chilled to the bone and apprehensive about the future.

When arriving at the "soup/coffee place," they discovered it to be the St. James Church of the Nazarene. Others were there too. What warmed them even more than soup and coffee was the warm greeting of Thomas and Esther Vollenweider; Ute Pfeiffer, assistant pastor; and a host of other friendly people.

About 150 came that first Sunday to the church, and they have been coming ever since to the "church cafe," now ministered by Dan Psaute, who passes out invitations, literature, and Bibles, and the love of Christ in his ever-improving German (Dan is from Arizona!). Now Eckhard and Gerda Czerwonka travel from what

was East Germany in their *trabi* very often to tend garden, to cook meals, to clean, to worship, and to help in many ways. Janek is a key member of the youth group.

It is all so new after years of being deprived of Bibles and the Good News. It is all so wonderful. In all likelihood, the Czerwonka family will be the first Nazarene members in East Berlin.

Why? Why was there soup and coffee on November 12?

Why is there a beautiful property and building?

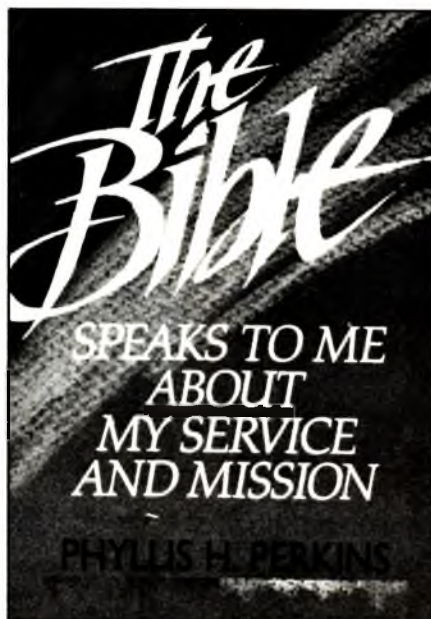
Why are Vollenweiders there to minister with warmth and love? And Ute? And Dan? And others?

Why?

Because You Gave!

HF

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The North Florida District 1990 ordinand class includes (l. to r.): District Superintendent Edmond P. Nash; Rev. and Mrs. Ervin Olsheske; Rev. Nicola Abdo; Rev. and Mrs. Alan Foster; Rev. and Mrs. Mark Armstrong; and General Superintendent Eugene L. Stowe.

The Illinois District 1990 ordinand class includes (l. to r.): District Superintendent John Hancock; Rev. and Mrs. Larry D. Carr; Rev. and Mrs. Robert W. Knight; Herman and Rev. Gladies Ratts; Rev. and Mrs. Richard George; Rev. and Mrs. Craig Crombar; Rev. and Mrs. Todd W. Peeler; and General Superintendent William J. Prince.



The Northwestern Illinois District 1990 ordinand class includes (l. to r.): General Superintendent Raymond W. Hurn; Rev. Pat Behrens; Rev. and Mrs. James Brown; Rev. and Mrs. Brian Martin; Rev. and Mrs. Stephen Sears; District Superintendent F. Thomas Bailey; and District Secretary Wesley Burns.



## NORTH ALABAMA DISTRICT SENDS CLOTHES TO UGANDA

Harmon Schmelzenbach asked and Nazarenes in Alabama responded.

In 1989, Schmelzenbach asked Ken Key, Alabama North District Compassionate Ministries director, if the district would be willing to send a container of children's clothing to Uganda.

According to Schmelzenbach, this would be the first gift from Nazarenes

to the new Nazarenes in that country.

Key presented the idea to the people of Alabama North, and they responded by bringing hundreds of pieces of clothing to their 1990 district assembly. The gifts at the assembly filled half the container. Pastor Tom Whitten and the Scottsboro, Ala., Church of the Nazarene filled the rest.



Peggy Perry, Alabama North District NWMS president, and Ken Key, district compassionate ministries director, stand in front of the truck loaded with clothes for children in Uganda.

# CLOSE TO HOME

News from districts and local churches



Pastor Gene Williams (r.) welcomes Byron Garland as the 1,500th person to join Wichita First Church during his ministry there.

## WICHITA PASTOR WELCOMES 1,500TH NEW MEMBER

Gene Williams, senior pastor of Wichita, Kans., First Church of the Nazarene, passed a milestone September 9, as he welcomed Byron Garland and 21 others into membership. Garland, a 19-year-old Wichita State University student, became the 1,500th person to join the church since Williams became its pastor 19 years ago. Nearly 1,000 of these joined by profession of faith.

Wichita First Church, in its 79th year, has 1,352 members. In the past eight years, the church has given more than \$1.5 million to world missions, and more than 260 persons have participated on Work and Witness teams, constructing 25 buildings around the world.

Closer to home, the church has completed a new 30,000 square foot family life center, which includes a gymnasium, offices, kitchen, and a large common vestibule area. The building cost \$1.5 million and will provide Sunday School space for 500 more people.

Items for "Close to Home," along with photos, should be sent to the *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.

## VITAL STATISTICS

### Deaths

PASCAL P. BELEW, 96, former Georgia District superintendent, Aug. 20. Survivors: wife, Marie; son, Elvin; daughters, Ruth Stern and Norma Sherrill; 18 grandchildren; 22 great-grandchildren; 2 great-great-grandchildren.

HAROLD M. BLAKE, 79, Scottsbluff, Nebr., Aug. 24. Survivors: wife, Jennie; son, Leonard; daughters, Doris Holt, Margaret Welch; 1 sister; 13 grandchildren; 11 great-grandchildren.

EVELYN BRAY, 79, Fitchburg, Mass., Apr. 23. Survivors: husband, Hedley; daughters, Ruth Kilpatrick, Margaret (Peggy) Bowen, Helen Garretson; son, Everett; nine grandchildren; three great-grandchildren.

JOE INGRAM BRYANT, 84, Houlika, Miss., Sept. 17. Survivors: wife, Ora; sons, Billy Joe and James Ingram; one sister; one brother; five grandchildren; nine great-grandchildren.

ISABELLE CONDON, 78, Port Charlotte, Fla., Oct. 7. Survivors: husband, Edmund; two brothers; two sisters; five grandchildren; two great-grandchildren.

DAVID MICHAEL DAVIS, 33, San Jose, Calif., Sept. 23. Survivors: wife, Rhonda; sons, Trent, Timothy, and Thomas.

CLAUDE ROY DUTY, 82, Wellsburg, W.Va., Sept. 8. Survivors: son, Donald; daughters, Donna (Mrs. Donald) Platter, Terri (Mrs. John) Jewell; 1 brother; 4 sis-

ters; 12 grandchildren; 10 great-grandchildren.

RUBY FALK, 83, Wellington, Tex., Sept. 8. Survivors: daughter, Patsy Duckworth; one sister; two grandchildren; two great-grandchildren.

HERBERT GIBBS, 87, Wellington, Tex., Sept. 10. Survivors: one brother; four sisters.

W. P. "BILL" GRAY, 80, Santa Maria, Calif., July 16. Survivors: wife, Alma; daughters, Christine Tesseneer, Jean Givens, and Ellen Mayfield; 9 grandchildren; 11 great-grandchildren; 1 brother.

REV. MELVIN R. JAMES, SR., 72, Thousand Oaks, Calif., Sept. 26. Survivors: wife, Agnes; sons, Melvin and James, Jr.; daughters, Agnes Allen, Joanne Jennings, and Linda Bolding; 10 grandchildren; 13 great-grandchildren.

GOLDIE FAY LEVY JENSEN, 87, Dodge City, Kans., May 16. Survivors: daughter, Betty Freeman; one brother; one sister.

MATTHEW R. KORODY, 75, former missionary to Alaska, Sept. 14. Survivors: wife, Martha; sons, Matthew, Lewis, and Ronald; 14 grandchildren.

DEBORAH ANN (VAUNDRY) KRUITHOFF, 40, Fremont, Calif., Aug. 31. Survivors: husband, Norman; parents, Gordon and Rita Vaundry; two sisters; two brothers.

HERALD R. LANGBEHN, 78, Gaithersburg, Md., Apr. 28. Survivor: wife, Catherine.

CHESTER E. LINN, 85, Independence, Kans., Sept. 8. Survivors: wife, Lucille; daughter, Laura Lou (Mrs. Bob) Kirks;

sons, Claude and Don; five grandchildren; five great-grandchildren.

SIDNEY A. McCARTY, 60, Denver, Colo., May 6. Survivors: wife, Joan; daughters, Pam Worthington, Cindy George, and Cheryl Torraca; seven grandchildren.

ALMETA REDFIELD ONAN, 75, Grand Junction, Colo., Sept. 17. Survivors: sons, Orville Redfield, Don Redfield; daughters, Geraldine McSpadden, Ernestine Odelberg, and Charlene Stride; 17 grandchildren; 27 great-grandchildren.

BLANCHE E. PETERS, 84, Merrillville, Ind., Sept. 11. Survivors: 5 sons; 18 grandchildren; 24 great-grandchildren; 2 great-great-grandchildren.

REV. CLENARD R. PRICE, 89, Kennewick, Wash., Sept. 23. Survivors: wife, Audrey; sons, Clive and Elwin; two brothers; one sister; five grandchildren; three great-grandchildren.

ORION RAMSEY, 80, Nashville, Tenn., June 29. Survivors: wife, Gladys; stepdaughter, Connie Jo Ungar; stepson, Gene Nelson; one sister.

ALVIN G. SCHROEDER, 88, Nampa, Idaho, Sept. 24. Survivors: daughter, Marilyn Harmaning; son, Melvin; two grandchildren.

PAULINE SEANEY, 69, Choctaw, Okla., Feb. 23. Survivors: husband, Jack; daughter, Jennifer Buettner; one grandson; one sister; four brothers.

REV. JAMES L. TRESNER, 84, Tampa, Fla., Sept. 11. Survivors: son, J. B. Tresner; daughters, Joyce Leandro, Gloria Brunk, and Bonnie Modlin; 14 grandchildren; 30 great-grandchildren.

LINDA WILCHER, 45, Port Charlotte, Fla., Sept. 22. Survivors: sons, Gary, Greg, Joshua; mother, Mattie Brooks; two sisters.

### Births

to MARK AND SHAUNA (WELLS) COKER, Denton, Tex., a girl, Mikayla Ashton, May 31.

to JIM AND DIXIE (WIECZOREK) COUCHENOUR, Hastings, Mich., a girl, Kaylee Elizabeth, July 9.

to TIMOTHY AND SUE (KERR) DABNEY, Lindsay, Calif., twin boys, David Logan and Jonathan Keegan, Aug. 20.

to BRAD AND TRACI (TOMLINSON) FRISBEY, Mount Juliet, Tenn., a boy, Bradley Trey, Sept. 21.

to SCOTT AND DEBORAH (BRYAN) JONES, Houston, Tex., a girl, Rachel Mariah, Sept. 18.

to MIKE AND BARB (NUVILL) LULOFS, Grand Haven, Mich., a girl, Shelby Mae, Sept. 20.

to BILL AND PATSY (GESELLE) MALAS, Kansas City, Mo., a girl, Rebecca Marie, June 6.

to REV. JOHN AND CORI (RINEHART) MOORE, Bethany, Okla., a girl, Micah Elizabeth, Sept. 20.

to REV. BRUCE AND TERRY POLING, Philippi, W.Va., a boy, Bruce Andrew, Sept. 17.

to JAY AND BECKIE (JEWELL) RICHBURG, Blevins, Ark., a girl, Emilee Joyce, Aug. 1.

to LARRY AND SHIRLEY (HUNSBERGER) SCHINDEL, Waldorf, Md., a boy, Daniel Charles, Aug. 13.

to DAVID AND MARLENE (FAHL) SHROUT, Jacksonville, Fla., a boy, Ryan Lee, Sept. 25.

to A. GORDON, JR., AND AMY WETMORE, Overland Park, Kans., a boy, A. Gordon III, Sept. 4.

## Marriages

TAMERA MOORE and JOSEPH BREWINGTON at Kansas City, Kans., May 26.

JOY LOUISE WOOD and PHILIP RAY PARKE at Rochester, Minn., Aug. 4.

MELODY GRACE WOOD and LONNIE SCOTT RICHARDSON at Overland Park, Kans., Mar. 17.

## FOR THE RECORD Moving Ministers

WAYNE BARTON from associate, Portland (Oreg.) Peninsula, to pastor, Ogden, Utah.

KIRK S. BEATTY from Russellville, Ark. to Farmington, Ark.

DENNIS S. BENTLEY from pastor, Glendale (Calif.) First, to associate, Apple Valley, Calif.

HOWARD C. BLACK from Redford, Mo., to Regent, N. Dak.

STEPHEN D. BOGART from associate, Antioch, Calif., to pastor, Filer, Idaho.

ROGER E. BOWMAN from pastor, Los Angeles (Calif.) Grace, to education, NBC, Colorado Springs, Colo.

DAVID J. CARLSON from Paris, Tex., to Harrah, Okla.

LARRY L. COX from Carnegie, Okla., to Marsing, Idaho.

JAMES M. CRAIG, JR., from pastor, Fessenden, N. Dak., to student, NTS, Kansas City.

LAMAR DAVIS from Port Arthur (Tex.) Central to Los Angeles (Calif.) Grace.

JAMES L. DeVALL to pastor, Middleton, Idaho.

GEORGE EMERSON to pastor, Dalton (Ga.) Grace.

MELVIN ESSEX from Ulysses, Kans., to Eureka, Kans.

MICHAEL E. FARMER from Barnesville, Ga., to Rossville, Ga.

STEVEN FETROW from associate, Caldwell (Idaho) Canyon Hill, to associate, Olathe (Kans.) College Church.

FRED J. HORSCHL from Viborg, S. Dak., to Park Rapids, Minn.

STEPHEN C. INGERSOL to associate, Idaho Falls, Idaho.

DAVID JENNINGS from Stafford, Kans., to Winfield, Kans.

DAVID JORDAN from Fillmore, Calif., to Panorama City, Calif.

TERRY L. JONES from associate, Bakersfield (Calif.) Olive Knolls, to associate, Nampa (Idaho) First.

RONALD H. KEARNS from Sacramento (Calif.) Liberty Towers to Temple City, Calif.

HERBERT KETTERLING from pastor, Fort Collins (Colo.) Cornerstone, to associate, Greeley (Colo.) Sunny View.

MARK A. KOCH from associate, Ashland (Ky.) First, to pastor, Willard, Ohio.

IVAN E. LATHROP, JR., from Montreal, Que., to Glendale (Calif.) First.

THOMAS G. LEGG from Lawrenceville, Ga., to Rocky Mount, N.C.

KOROSETA Va a LETOA from Leeward (Hawaii) Samoan to Honolulu (Hawaii) First Samoan.

PATRICIA R. LITTEN from associate, Whittier (Calif.) College Avenue, to pastor, Fillmore, Calif.

WILLIAM T. LUTTRELL to pastor, Braidwood, Ill.

R. GENE McLENDON from Macon (Ga.) Shurlington to Charlotte (N.C.) Pineville.

ROBERT E. MANER from evangelism to pastor, Savannah (Ga.) Eastside.

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## MEMO to church board members:

### The Minister's Housing Allowance

A substantial tax break is provided to qualifying ministers based on Section 107 of the Internal Revenue Code. It states that in the case of a minister of the gospel, gross income does not include—(1) the rental value of a home furnished to him as part of his compensation; or (2) the rental allowance paid to him as a part of his compensation, to the extent used by him to rent or provide a home.

Tax regulations specify that for the housing allowance to be excluded from federal income taxes it must be *designated in advance of payment* by official action of the employing church or integral agency.

The Tax Code contains no specific percentage or dollar limitation as to how much can be designated as housing allowance. As long as compensation for work done is "reasonable," up to 100 percent of compensation can be "designated" as housing allowance. However, this does not necessarily mean that this is the amount which can be excluded from federal income taxes. The IRS definition of how much parsonage allowance can be excluded says that you may exclude from gross income the *lowest* of the following amounts: (1) the amount actually used to provide a home, (2) the amount officially designated as a housing allowance, or (3) the fair rental value of the home, including furnishings, utilities, garage, etc.

The church employer cannot cause the minister to exclude "too much" by over-designating the amount of housing allowance, but can cause the minister to pay substantially more taxes than required by under-designating an appropriate housing allowance. The responsibility for determining the appropriate amount of housing allowance that can be excluded is the minister's. The church has no responsibility beyond determining that the compensation is reasonable for the services performed.

The minister's Form W-2 should not include any portion of the church-designated housing allowance. It is the individual minister's obligation to determine how much of the designation actually can be excluded and to report any unused portion of the designated amount as additional taxable income on the annual tax return. It is recommended, however, that at year's end the church treasurer provide a separate written notice to the minister indicating how much has been paid as designated cash housing allowance. This will be useful to the minister when he computes his Social Security taxes and when he computes his actual exclusion from federal income taxes.

More details are available at no cost by requesting "Memo #13" from the Pensions office.

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TONY L. MILLER to pastor, Greenville (Tex.) First  
PAUL A. MINGUS from Alma, Mich., to Kalamazoo (Mich.) South  
LARRY MOSER from Forrest City, Ark., to Pittsburg, Tex.  
ROBERT W. NOOE from associate, Sacramento (Calif.) Liberty Towers, to associate, Porterville (Calif.) First  
MARK W. PITCHER from San Ramon (Calif.) Valley Christian to Rowland Heights, Calif.  
MICHAEL D. POSTELL from student, NTS, Kansas City, to pastor, Fessenden, N. Dak.  
TAYLOR PUAPUAGA from associate, Ewa Beach (Hawaii) English, to pastor, Ewa Beach (Hawaii) Samoan  
JOHN E. POWELL from Dothan (Ala.) First to Barnesville, Ga.  
MICHAEL W. PURKEY to pastor, Nashville, Ga.  
R. WAYNE RUTHERFORD from Columbiana, Ala., to Covington, Ga.  
ROBERT D. SAY from pastor, Thomasville (Ga.) First, to evangelism  
STEVEN L. SISSON from West Hollywood, Fla., to Longmont, Colo.  
STEVEN J. SLAUGHT from associate, Banning, Calif., to associate, Oakdale, Calif.  
DENNIS J. SOLIS from pastor, Panorama City, Calif., to student, NTS, Kansas City  
GARRY STATELER from Fredonia, Kans., to Yankton, S. Dak.  
TIM D. STEARMAN from general assignment, Kansas City, to pastor, Tulsa (Okla.) Central  
DANIEL L. STEMEN to pastor, Holland, Mich.  
DAVID M. STEVENS from Heavener, Okla., to Blossom, Tex.  
DOUGLAS WARD from associate, Newton (Kans.) First, to pastor, Marshall, Tex.  
EDDIE D. WEAVER from associate, Ontario, Oreg., to associate, Meridian Valley (Idaho) Shepherd  
WILSON W. WINEMAN II, from student, NTS, Kansas City, to associate, Redlands, Calif.

REV. DENZIL and KAY DODDS, South Africa (ASF North), Furlough address: P.O. Box 626, Bellefontaine, OH 43311  
REV. STEVE and JOAN DOERR, Zimbabwe, Field address: P.O. Box 1055, Harare, ZIMBABWE  
REV. DONALD and EVELYN GARDNER\*, Malawi, Field address: c/o P.O. Box 30713, Lilongwe 3, MALAWI  
REV. KEITH and RUTH JACKSON\*, Zambia, Field address: P.O. Box 20181, Kitwe, ZAMBIA  
MISS KAREN JONES, Eurasia Regional Office, Field address: Postfach 1217, Postboro, 8207 Schaffhausen, SWITZERLAND  
MISS CHERI KOMMEL, Swaziland, Furlough address: 82-280 Miles Avenue, Indio, CA 92201  
REV. GARY and LAVONNA MOORE\*, Kenya, Field address: B.P. 374, Gisenyi, RWANDA  
REV. DOUG and PAM RUNYAN, Ivory Coast, Field address: B.P. 103 CIDEX III, Abidjan-Riviera, Cote d'Ivoire (Ivory Coast), WEST AFRICA  
REV. RAMON and BLANCA SIERRA\*, Paraguay, Field address: c/o Baker, Casilla 2200 Asuncion, PARAGUAY  
DR. DWIGHT and KATHY SWANSON\*, ENBC, Furlough address: 135 Old Hall Lane, Fallowfield, Manchester, M14 6HL ENGLAND  
MISS DOROTHY TERRY, Swaziland, Furlough address: P.O. Box 224, McLeod, TX 75565

\*Specialized Assignment Personnel

### DIRECTORIES

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

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

### Recommendations

The following have been recommended by their respective district superintendents:

TERRY EDWARDS, evangelist, P.O. Box 1393, Bethany, OK 73008, (405) 787-4601, by Carl B. Summer, Southwest Oklahoma District

DEAN SIRES, evangelist, 1213 South 7th Street, Oskaloosa, IA 52577, (515) 673-3360, by Gene C. Phillips, Iowa District

### Moving Missionaries

REV. STEPHEN BENNETT\*, Philippines, Field address: P.O. Box 261, Cebu City 6000, REPUBLIC OF THE PHILIPPINES

REV. ROBERT and LORI BRACY, PNG Church Growth, Field address: P.O. Box 376, Mt Hagen, WHP, PAPUA NEW GUINEA

REV. ROBERT and FRANCES COLLINS, Brazil, Furlough address: 9339 York Road SW, Pataskala, OH 43062

REV. ROBERT and MYRNA DIPERT, PNG Church Growth, New furlough address: c/o R Fields, Box 195, Cloud Craft, NM 88317

The form is titled "STATEMENT OF COMMITMENT MANAGEMENT AND CIRCULATION". It contains several sections with checkboxes and input fields, including "COMMITMENT MANAGEMENT", "CIRCULATION", and "REPORTING". The form is designed for tracking the management and circulation of commitments, likely related to the pension and benefits information provided in the memo.



church treasurer for 50 consecutive years. Stanley has been Sunday School superintendent for 31 years.

The Sylvarias received congratulations from pastor **Ronald Adams** (pictured left), former pastor **Alexander Ardrey** (center), and many friends. The church also presented the couple with several gifts including an engraved clock, an oil portrait, a book of memories, and \$1,000.

**COUPLE GIVES 80 YEARS OF SERVICE . . .** Stanley and Annie Sylvaria (holding clock) were honored recently at New Bedford, Mass., First Church of the Nazarene for more than 80 years of combined service.

Annie has served as

**NAZARENE POET WINS AWARD . . .** Hadley Hall, 76, received the Golden Poets award recently at the Sixth Annual Poetry Convention of the World Poet Society in Las Vegas, Nev. He was honored for his poem, "Tears."

The World Poetry Society is the largest poetry society in the world with 1.4 million members.

Hall currently serves as associate pastor at Plant City, Fla., Church of the Nazarene. He has pastored churches in Florida, West Virginia, Kentucky, and Texas. He served as San Antonio District superintendent from 1945 to 1951.



Poet Hadley Hall

**Pictured (l. to r.): Pat Schindler, Jan DeWitt, and Alden Sproull receive Award of Excellence.**

**HOSPITAL CHAPLAIN HONORED . . .** Nazarene Chaplain **Alden Sproull** joined coworkers **Pat Schindler**, Volunteer Services director, and **Jan DeWitt**, Volunteer coordinator, in receiving the Award



**Harold McClain displays pins representing 58 years of perfect Sunday School attendance.**

**FIFTY-EIGHT YEARS OF PERFECT ATTENDANCE . . .** **Harold McClain**, 77, was honored by the Ambassadors Sunday School class at Bentonville, Ark., Church of the Nazarene for 58 years of perfect Sunday School attendance.

McClain began his perfect attendance record in 1932 when he was saved in Plainview, Tex. He was called into the ministry shortly thereafter and has pastored 18 churches on six different districts.

McClain's mother, **Anna**, got him started in Sunday School at the age of 3. She was honored as well on her 101st birthday.



**Howard Haynes (r) is honored by Pastor Dwight Gunter for 50 years of perfect Sunday School attendance.**

**AND FIFTY YEARS . . .** **Howard Haynes**, a retired pastor on the South Carolina District, was honored recently for 50 years of perfect Sunday School attendance.

Haynes was saved in a 1939 Methodist camp meeting and joined a new Nazarene Church in Kings Mountain, N.C., in 1940. He became the church's first Sunday School superintendent and has not missed Sunday School since.

Haynes currently attends Langley, S.C., Church of the Nazarene. **Dwight Gunter** is senior pastor.

**Phil Riley**, Sunday School Ministries Division director, is looking for persons with 25 years or more of perfect attendance in Sunday School. Names and information should be sent to Riley at 6401 The Paseo, Kansas City, MO 64131.

for Excellence from the California Association of Directors of Volunteers. The three were honored for their work with the Pastoral Care Visitors Service (PCVS) at the Redlands, Calif., Community Hospital.

The hospital program was honored for professional excellence in volunteerism and volunteer management. PCVS helps expand pastoral care at the hospital by using volunteer visitors.

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

# Etcetera...



## What Love Means

**F**or God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3:16, RSV).

This "gospel within the Gospel" is probably the best known and most often quoted passage of Scripture. It defines love, genuine love, in clear, simple, probing terms. Love means giving, giving one's best, and giving that best freely for the sake of others.

Similar to John 3:16 is Ephesians 5:25-26: "Christ loved the church and gave himself up for her, that he might sanctify her" (RSV).

My mind was drawn anew to these passages by something I read in the autobiography of Malcolm Muggeridge. His wife, Kitty, was in the hospital, experiencing post-surgical trauma and close to death. She needed blood desperately. Malcolm volunteered and was approved as a blood donor. This was prior to the use of bottled plasma, so he was joined to Kitty by a tube with a pump in the middle. He could watch the blood being transferred from himself to her. Describing the crucial incident, he wrote: "Never in all our life together had I so completely . . . and joyously experienced love's fulfillment as on that moment. As my blood, systematically, to the pump's rhythm, pumped into Kitty's veins, bringing life visibly into her face, my blood pouring into her to keep her alive, my life reinforcing hers, for the first time I truly understood what love meant."

"Love's fulfillment" was experienced in giving, not in receiving. "What love meant" was giving

one's utmost—life itself—to serve and save another. Love cannot be defined or demonstrated by the self-centered and self-indulgent, but only by the self-giving.

There is a significant dimension of God's love, however, that was not mirrored in Muggeridge's experience. Kitty was, by far, a better and more deserving person than her husband. In his autobiography, he confesses to disloyalties and adulteries that shamed and saddened him—most of them were occasioned by loneliness, boredom, and alcohol when he was away from home. Kitty's patient, forgiving love held the marriage together.

When God gave His only Son for the world, and when Christ gave His life for the Church, the best was sacrificed for the worst, the holiest for the unholy. Here is love at its truest, noblest, strongest—when life is secured for the undeserving, for the unclean, at the cost of blood.

It is this amazing love that breaks our hearts for sin and from sin. It is this amazing love that creates our thirst for moral purity and staying power. God desired us, not because we were desirable but because He is perfect, holy love. "We love, because he first loved us." "By this we know love, that he laid down his life for us"—and did so while we were sinners deserving only His wrath.

Sacrificial love, self-giving love, is the most powerful creative force at work in our world. Such love is mightier than evil and stronger

than death. Such love annihilates distance and outlasts time. Such love produces the wisest thinking and holiest living of which mortals are capable. Such love is the divine image, the likeness of God to which we aspire in our truest moments and noblest gestures.

Sacrificing and serving love—love that pours life into other lives unselfishly, love that finds joy in giving expensively for another's highest welfare—fulfills the purpose of our creation and redemption. It reflects the glory of our Creator and Redeemer.

A great Protestant preacher once confessed that he sometimes en-

***Love cannot be defined or demonstrated by the self-centered and self-indulgent.***

vied the Catholic priest his crucifix. He wanted to hold one aloft and exclaim, "God loves like that!" And the church must love like that to truly be the church, to pursue its mission and fulfill its purpose as witnesses to Christ.

"God is love" and "love is of God." And love means giving one's best, one's all, to save another—however undeserving—from death. "Let us love one another."

*W. E. McCumber is a Nazarene preacher, teacher, author, and former editor of the Herald of Holiness.*

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# FOUR CRIBS FOR CHRISTMAS

BY LEITA TWYEFFORT

Those who wrestle with infertility know the bittersweet taste of Christmas. The carols speak lines from our private song of sorrow—"mother and child, son, infant, babe, lullaby," all from the language of longing.

I tried to accept my sterility; still I couldn't understand my inability to "let go." I should have been satisfied. We had a daughter of our own, Marleta. The two years we waited for her were nothing in light of our joy when she was born. With her, I discovered my gift to also calm other fussy babies. We enjoyed her so much that it was only logical that there should be more. At least one more. My husband is one of six children; I have a brother and sister.

I sought to visibly surrender my desire for another child by leaving my prescription for fertility pills on my husband's dresser. I told Mark and God the next step was up to them. If it seemed the right thing to do, Mark could take the prescription to be filled. Instead, that precious hope gathered dust while my husband was busy with his fulfilling job.

I had considered foster parenting years ago and, though I was not convinced of my ability to love a child and then let go, I discussed it with my husband. After filling out my part of the application, I left it on his desk. It stayed there for several years until I finally threw it away.

Then, unexpectedly, a friend—the wife of a minister—called me. There was a girl in their church who was unmarried, pregnant, wanting to give up her baby for adoption to a Christian family. We could have the baby if we

would provide the girl a place to finish her pregnancy.

Perhaps this was from God! I had not sought it out. It appeared like a gift from heaven.

When I told my husband, he had mixed emotions. He was not immediately willing to take the baby, but was certain that we should give the girl a home for a few months. I wanted to scream! Instead, I said nothing more about keeping the baby. A child was

**"I had poured out my love. I had done everything right. Now someone else would get the baby."**

not something to cajole or convince a father into receiving.

We fell in love with this young, courageous, Christian girl. She was faithful to every church service and taught in Bible School. She insisted on going to Sunday School even when she was in the early stages of labor. It would be easy to love the child of such a mother. After she gave birth and we held her tiny boy only hours old, I saw a father-love stirring in my husband's eyes. Maybe this *was* our son. Mark agreed we should ask for the privilege of raising the child. I was ecstatic. After months of fixing healthy meals, going with this young mother to the

doctor, even attending the delivery, I loved that baby like my own. Now it was all working out beautifully. The girl knew that we had loved her, because we had cared for her with no strings attached.

When we asked about adopting him, the mother told us she didn't want to know where the baby would be. It was the only way she could get on with her life. Now *she* was saying "No" to me.

It seemed like a terrible miscarriage of justice. I had poured out my love. I had done everything right. Now someone else would get the baby. I knew that the poor girl felt the same way. She had earned her freedom to make her choices. Besides, a baby was not something you argued someone into giving you. The mother and baby both left.

Christmas came too soon afterward. I could hardly bear it. Although I grieved, I knew that the young mother's grief was greater. I had done the right thing. I just wished it wouldn't hurt so much.

Sitting tensely through the Christmas worship service, I heard those ancient words, pregnant with promise: "Unto us a child is born, unto US a SON is given." Jesus came not just spiritually but physically, not simply to be Mary's son but to be born to us all. A Child could be born—to the barren! As they sang, "Let every heart prepare Him room . . ." I opened the room of my heart where I had locked away that hope for a child. I let the Babe of Bethlehem come in to take comfort in all the tenderness I had reserved for another. Whatever newness of life He brought into that place. I



The Twyeffort family (l. to r.), Brandon, now three; Mark, a civil engineer with the Department of Agriculture; Marleta, an honor student senior in high school; and Leita.

would try to nourish and foster for His sake.

It was following Christmas that my husband brought up the idea of foster-parenting. What irony. He had initially turned down a baby because he felt he was too old. Now, older still, he wanted us to consider the challenge of receiving another child into our home, knowing that at any time it might be taken from us. I felt much older but a little wiser. After all, hadn't I left this baby business up to Mark and God? I had been willing to be a later-in-life parent for my own fulfillment; there was no reason I could not also be willing to do it for Him.

Before I left home to take the fostering application to social services, I paused by the front door. I strongly sensed God's leading in this venture, but I was scared. Foster-parenting

could be painful. Though convinced of His will, I asked for one promise I could stake my feelings to when emotions might try to drag me away. I opened my Bible to Hannah's song of thanksgiving upon leaving Samuel at the Temple with a priest who was not a good father. There it was—a song of holy joy and confidence that she could trust her son into the care of

**The young officer  
was shaken by the  
plight of a year-old  
infant without even  
a blanket on a  
bone-chilling night.**

God. Her God was my God.

My resolve was shaken when I gave up our first foster baby. We had only had her a week and I cried. Then another baby came, and I learned to give him up to the Lord—daily. It was the only way I could handle the care and loving of a baby who quickly seemed like my own. I had been through this before. More than wanting to keep him, I loved him enough to want God's best—that meant giving him up if necessary.

It's been four Christmases since that most difficult one. Not only have we prepared Him room in our hearts, we've also provided two rooms and a corner of our bedroom. These have been occupied by 13 abused or adoptive children. Actually, we're still preparing (and repairing), for we have since moved into a big house that we are fixing up. Matthew 18:5 says that

when we welcome a little child, we welcome Christ. Right now He resides in three cribs. We have twin boys who will be one year old by Christmas. Whether we will still have them that day, we don't know. We've had them since they were six weeks old. I know we will have the two-year-old who sleeps in the third crib. He came to us as a foster baby when he was two days old. When he finally became available after a year, we were able to adopt him. He was the one I had given up daily, and now God has given him back to us. What unexpected joy! Because he is mixed-race and classified as a "special needs" child, social services "gave" us a son, even paying the lawyer's fee.

Our adoption of Brandon is not why we foster now. It is because we have learned the thrill of being willing participants to help meet a need greater than our hurt. And it has never hurt again as sorely as it did when we gave up the baby we might

**We have prepared room for Him—and that space has been occupied by 13 abused or adoptive babies.**

have kept. Every time one child leaves, the place is quickly filled by another desperately needy one, like Michelle.

She came to us as an emergency placement around midnight. She'd been left in the care of a baby-sitter who knew she was too drunk to care for a baby. She called the police, and they brought her to us. I could tell the young officer was shaken by the plight of a year-old infant without even a blanket on a bone-chilling night. She wore only a diaper and a thin shirt. As we took her, I hugged the policeman to reassure him she would be fine now. I felt the hardness of a bulletproof vest under his shirt. I realized then that an evil war is going on "out there," and the children are too often the casualties.

**GLAD TIDINGS!**

In the dreary, dark, and weary  
 Night of emptiness,  
 Through the silent watchings  
 Of the spirit's hopelessness,  
 See the darkened heavens  
 open,  
 See the splitting clouds unroll,  
 Hear the angel choir singing  
 In the bleakness of your soul.  
*Christ has come!* O turn and  
 hurry  
 To the Babe of Bethlehem,  
 Lay your meager gifts before  
 Him,  
 Linger there and worship Him.

In the dawning of the morning,  
 Take the blessed news and run  
 To the fields, and tell those  
 waiting,  
 I have seen the Savior—*Come!*

—*Ruth Glover*

Two-year-old Brenda had been living with her family in a car, constantly hungry. Social services stepped in to help her parents work things out within a few weeks. Brenda taught us about a hunger that fills the eyes but not the cheeks—of thin little legs that ran quickly when you called her to come and eat.

She was also filthy when they brought her to us. After a long bubble bath, I had clean clothes to put on her, but nothing to replace her urine-soaked tennis shoes. Then I remembered Ashley's shoes, almost forgotten in the back of a closet. Before we started fostering, Ashley was killed in an accident caused by a drunk driver. Her mother, a dear friend, gave me the play clothes to dispose of for her. I had taken everything else to the thrift shop. I couldn't tell you why I'd kept those shoes. Until now. The light of Christmas never glowed more brightly than on Brenda's face when she put on her pretty dress and those perfectly fitting Stride-Rite shoes that buckled across her tiny feet. Now, is that a "Christmas miracle?"

It's been more difficult physically

than I could have imagined. The babies' normal needs wear me down. Since the twins came, Mark gets up for the "night calls." God's grace has also been greater than I had expected. It wasn't there when I was thinking of doing this, but it now gets me through every crisis. Christmas can be such a time.

Some foster families leave town and are not available for emergencies during the holidays. For those of us who stay close to home, this often means additional "guests." I might need to get out the fourth crib, a bassinet, or put up another twin bed. It's happened before.

The social worker was apologetic. "I know you have your hands full with the twins and turbo-powered Brandon, but it's Friday afternoon, and except for taking this baby home with me, I don't know what else to do.

**The light of Christmas never glowed more brightly than when Brenda put on those perfectly fitting Stride-Rite shoes.**

I haven't been able to get in touch with anyone else!"

How do you say "No" to an abandoned nine-month-old? My husband was to pick up the baby on his way home from work while I rearranged things to make room for a fourth crib. Could I handle this?

At church I'd heard children singing a Dottie Rambo prayer song that asks the Lord if there's anything we can do for Him. As I shoved at a dresser, that little tune flowed softly across my fretting heartstrings. With the song's words, it seemed the Lord was asking if there was anything He could do for me! A grateful, compassionate Father was reaching out to his worried daughter. *Was* there anything He could do for me? Nothing more than He'd already done. ☩



# HERALD CAMPAIGN IN FULL SWING!

## Group One (6,000 and up)

District	Goal	District Coordinator or District Superintendent
Akron	3,041	Steven Fletcher
Anaheim	3,108	Doyle Henderson
Arizona	3,172	Bill E. Burch
Central California	2,544	Wil M. Spaite
Central Florida	3,788	C. Eugene Fuller
Central Ohio	3,881	Robert Wilson
Chicago Central	2,650	Michael Stipp
Colorado	4,134	Herb Zuercher
Eastern Michigan	3,800	Marselle Knight
Georgia	2,868	Harold Latham
Illinois	2,942	Larry Hucker
Indianapolis	3,145	John F. Hay
Intermountain	3,292	Earl Finley
Iowa	2,444	Epp Riemersma
Kansas City	4,114	Keith Wright
Kansas	3,173	Bernard Dickson
Kentucky	2,422	Crawford M. Howe
Los Angeles	4,790	Dick Willis
Michigan	3,388	Connie Disney
Missouri	2,422	Hiram E. Sanders
New England	2,900	Neale D. McLain
New York	2,543	Dallas D. Mucci
North Central Ohio	3,920	Jack Archer
Northeastern Indiana	3,605	Gilbert Hughes
Northern California	2,434	Clarence J. Kinzler
Northwest Oklahoma	2,952	Jesse C. Middendorf
Northwest	3,218	Walter E. Lanman
Northwestern Ohio	2,854	J. E. Shankel
Oregon Pacific	4,822	Gerald E. Manker
Philadelphia	3,134	James J. Mindling, Jr.
Pittsburgh	2,643	Leonard Budd
Sacramento	2,908	Walter M. Hubbard
Southern California	2,602	B. Maurice Hall
Southern Florida	3,409	Robert H. Spear, Jr.
Southwest Indiana	3,024	B. G. Wiggs
Southwestern Ohio	4,083	Harold B. Graves
Tennessee	3,496	W. Talmadge Johnson
Virginia	2,671	Charles L. Thompson
Washington	3,000	Roy E. Carnahan
Washington Pacific	4,028	Lyle Coblentz
West Texas	2,911	Rev. Charles Jones

## Group Two (Under 6,000)

District	Goal	District Coordinator or District Superintendent
Alabama North	1,733	Gerald Parmer
Alabama South	1,275	James H. McGraw
Alaska	765	Kenneth Spicer
Canada Atlantic	623	William Stewart
Canada Central	1,104	Lorne V. MacMillan
Canada Pacific	556	Charles Muxworthy
Canada Quebec	189	Harry A. Rich
Canada West	1,532	Karen Milne
Dakota	1,034	Vern Stinson
Dallas	2,302	Barbara Shaunfiel
East Tennessee	1,984	Charles Kinstiver
Eastern Kentucky	1,870	Garrett Mills
Florida Space Coast	515	L. Wayne Quinn
Hawaii Pacific	624	Darrell B. Teare
Houston	1,805	J. W. Lancaster
Joplin	2,162	Jim Martin
Louisiana	1,049	Ralph E. West
Maine	1,161	Barry Beverage
Minnesota	1,009	Mark Shuey
Mississippi	1,168	Lowell T. Clyburn
Navajo Nation	297	John R. Nells
Nebraska	1,038	Judy Stratton
New Mexico	1,517	Gary L. Whitmore
North Arkansas	1,671	R. Eugene Sanders
North Carolina	2,038	D. Eugene Simpson
North Florida	1,849	Jane Talbot
Northeast Oklahoma	1,712	Larry Brinkley
Northern Michigan	807	Milton E. Hoose
Northwest Indiana	2,266	Richard L. Jordan
Northwestern Illinois	2,196	Kenneth J. Stirratt
Rocky Mountain	1,020	Victor J. Berg
San Antonio	1,657	James R. Blankenship
South Arkansas	1,523	Donald Irwin
South Carolina	2,142	James Bearden
Southeast Oklahoma	1,321	Ark Noel, Jr.
Southwest Indian	214	Julian Gunn
Southwest Oklahoma	1,728	J. L. Woolman
Upstate New York	2,125	George E. Teague
West Virginia North	1,835	Donald W. Williams
West Virginia South	2,008	C. Harold Smith
Wisconsin	930	Bruce Cadle

## COORDINATORS TO CRUISE ABOARD CELEBRATION AT SEA

Two district *Herald of Holiness* subscription coordinators will receive a cruise aboard Celebration at Sea.

Celebration at Sea has donated a cruise for one coordinator from each of the above listed groups. The cruise will be awarded to the coordinators whose districts reach the largest percentage of their goal during the 1990-91 *Herald of Holiness* subscription campaign.

Your subscription to the *Herald of Holiness* during the 1990-91 campaign is like a vote to send your district sub-



scription coordinator on Celebration at Sea.

But more importantly, your subscription means that the *Herald of Holiness* will be in your home every month—bringing inspiration, encouragement, helpful studies to enhance your spiritual life, and news about our Nazarene family around the world.

We want to put a *Herald* in Every Home, because every Nazarene home needs the *Herald*. It's a magazine for the Christian of the '90s. Subscribe today!

The next Celebration at Sea winter cruise (January 12-19, 1991) will stop at the Mexican ports of Puerto Vallarta, Mazatlán, and Cabo San Lucas. It's not too late to register. For more information, phone, toll free: 1-800-729-1456, or write:

The Travel Center, P.O. Box D, Bethany, OK 73008.

**CLOUD ELECTED ADULT MINISTRIES DIRECTOR**



Randy Cloud has been elected Adult Ministries director, according to Phil Riley, Sunday School Ministries Division director. Cloud replaces Tim Stearman, who left the position to serve as senior pastor of Tulsa, Okla., Central Church of the Nazarene.

Cloud has served in NYI Ministries for more than eight years, most recently as Youth executive editor. He has conducted numerous workshops and has written and edited several books and articles in the area of Christian education.

A graduate of Point Loma Nazarene College, Cloud received the M.Div. degree from Nazarene Theological Seminary in 1982. NTS also honored him with the Biblical Literature Department award.

Cloud and his wife, Loretta, have two children, Adam and Shannon.

**BERLIN IS ADDITIONAL THRUST CITY IN '93**

Berlin has been selected as one of the 1993 Thrust to the Cities locations, according to Raymond W. Hurn, chairman of the Board of General Superintendents. Hurn said the action was taken by the Board of General Superintendents during its September session in Kansas City.

"An opportunity like this does not come along very often," said Hurn. "The destruction of the Berlin wall and the events of the past 18 months in Eastern Europe have changed the face of the continent. We pray that this evangelistic outreach to Berlin will spill over into oth-

er cities of Eastern Europe. Our board believes that God has provided this open door and that we, as a denomination, should take advantage of this terrific opportunity."

The possibility of adding Berlin as a Thrust City in 1993 was presented to the board by Thrust Director Michael R. Estep. Estep said the request came at the urging of the Eurasia Region and the Middle European District.

The other Thrust City for 1993 is Calcutta.

**SERVICES BEGIN IN EAST GERMANY**

As the citizens of East and West Germany prepared for reunification October 3, the first Nazarene services were held in East Berlin. September 30, according to Franklin Cook, Eurasia Regional director.

Thomas Vollenweider, Middle European District superintendent, preached in the services, and greetings were brought by Hermann Gschwandtner, Eastern Europe Ministries coordinator.

Manfred Kern, general secretary of the Evangelical Alliance in East Germany, also brought greetings to the congregation and welcomed the Church of the Nazarene and its ministry to the east.



**The Board of General Superintendents join with Thrust to the Cities Director Michael R. Estep to announce that Berlin will be a Thrust City in 1993. Pictured (l. to r.): John A. Knight, Eugene L. Stowe, William J. Prince, Raymond W. Hurn, Michael R. Estep, Donald D. Owens, and Jerald D. Johnson.**

The Middle European District is planning to start two or three additional churches in East Germany within the next six months.

**TNC PRESIDENT ANNOUNCES RESIGNATION**

Homer J. Adams recently announced that he will step down from the post as president of Trevecca Nazarene College next summer. The 69-year-old



Adams made the announcement at the annual October meeting of the TNC Board of Trustees in Nashville.

"I feel like I am in good health with plenty of strength, energy, and creativity," said Adams. "But it is a natural time for me to step down. I have some other things that I would like to do like writing, traveling, and maybe even some teaching."

July 31, 1991, is the date set for Adams to leave his post. It marks the end of his third four-year term as TNC president.

Adams said the TNC board modified its bylaws to create a search committee that will gather information about potential candidates.

The search committee will then submit a list of from three to five names to the executive committee for submission to the full board, according to Adams.

Adams has been a college administrator for 34 years, 22 of which were spent at TNC.

He and his wife, Beatrice, have two children, Sarah Johnson and Jimmy Adams; and three grandchildren.

The Adamases plan to continue living in Nashville.

**94,000+ NEW NAZARENES ANTICIPATED**

Districts and regions around the world expect a bumper crop of new Nazarenes in 1991, according to M. V. (Bud) Scutt, The Evangelism Ministries director said he anticipates at least 94,062 new Nazarenes in the denomination in 1991.

Scutt said the figure represents the total of goals established by districts and regions for new members during the 1991 emphasis, "Harvest Now."

"The natural flow of the Christian life should be from prayer to action," said Scutt. "So it seems appropriate to move from the Year of the Sabbath to the Year of the Harvest."

The Board of General Superintendents of the Church of the Nazarene has designated 1990 as the "Year of the Harvest" with the theme, "That the World May Know—Go."

Scutt said reaching this goal would result in the largest annual increase of new Nazarenes in the history of the denomination.

There were 72,202 new members of the Church of the Nazarene around the world in 1990, according to the general secretary's office.



They are planted in the house of the Lord, they flourish in the courts of our God. They still bring forth fruit in old age.

Psalm 92:13-14, RSV



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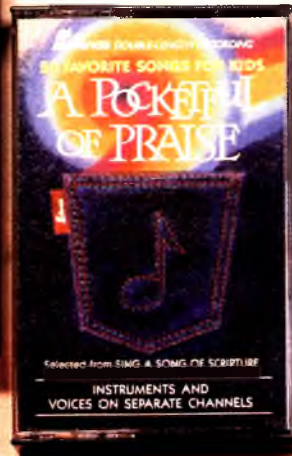
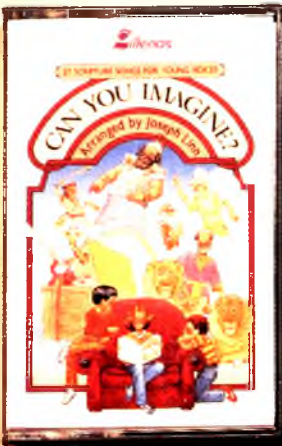
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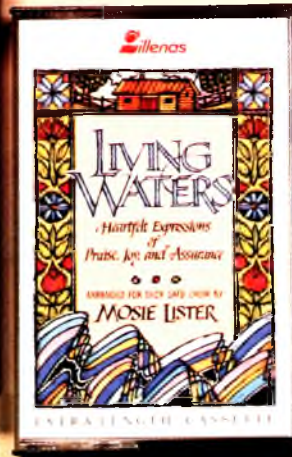
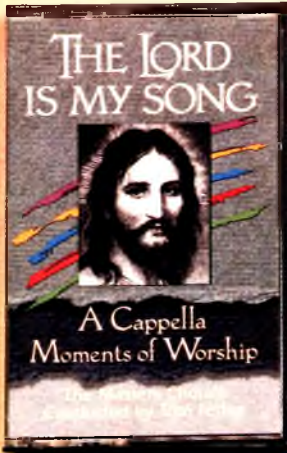
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