

FEBRUARY 1997

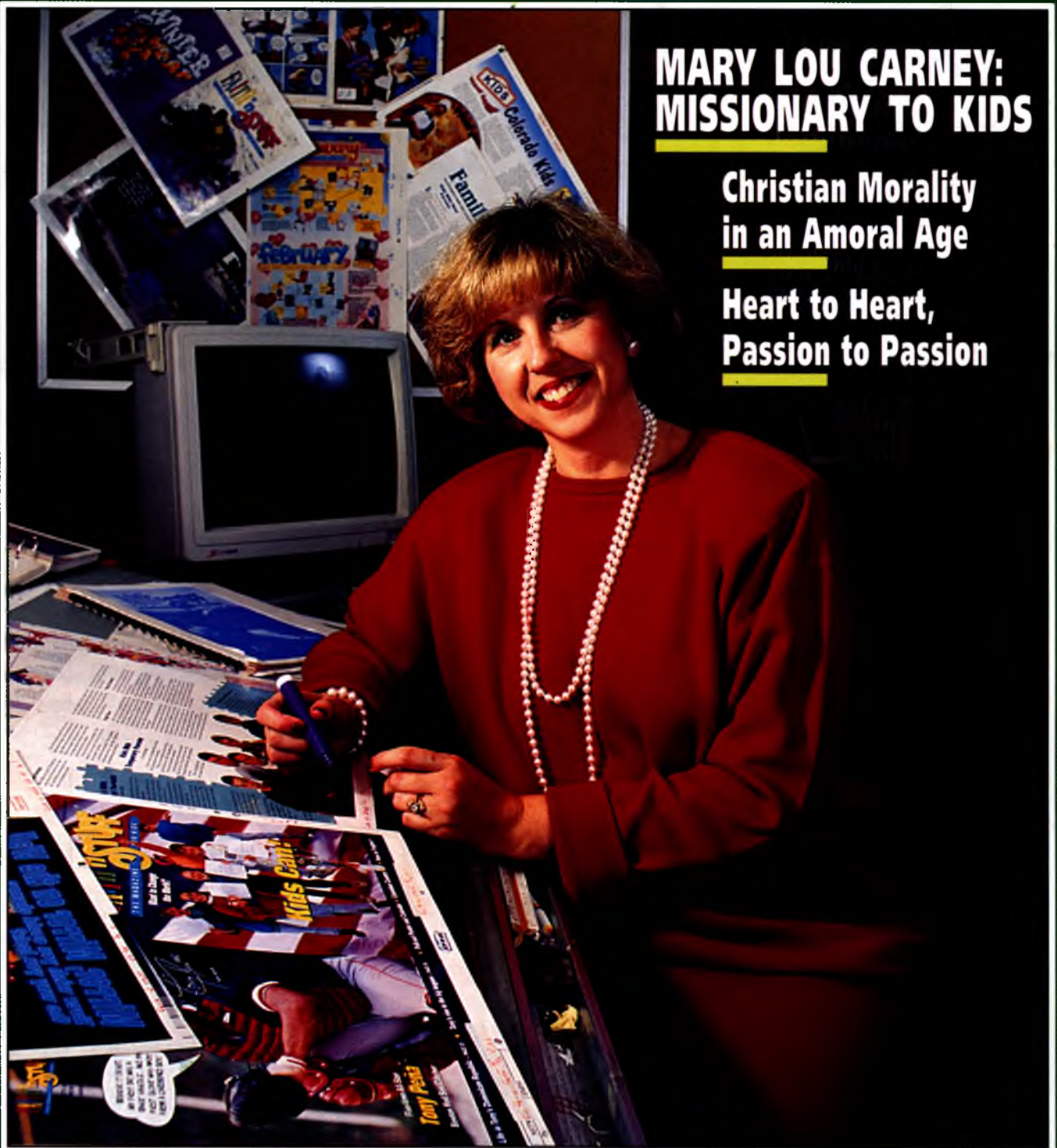
Herald of Holiness

CHURCH OF THE NAZARENE

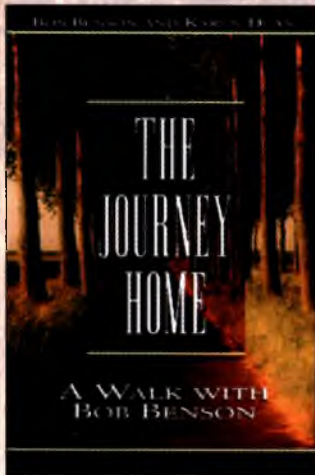
MARY LOU CARNEY: MISSIONARY TO KIDS

**Christian Morality
in an Amoral Age**

**Heart to Heart,
Passion to Passion**



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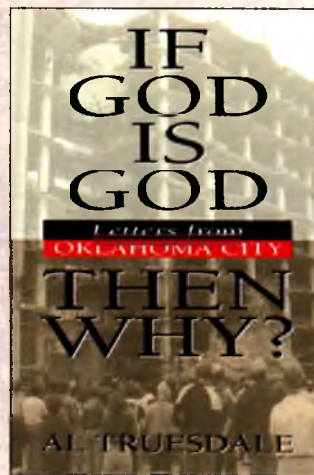
"In a world of deaf-mutes, he was our ears. When we were blind to

the simplest things, he was our eyes. When we reenacted Babel with our loud disagreements and petty differences, he spoke softly. And the gentle truth of what he whispered rose above the din to call us back to love again. He was a hearer, he was a seer, he was a poet."

—Gloria Gaither

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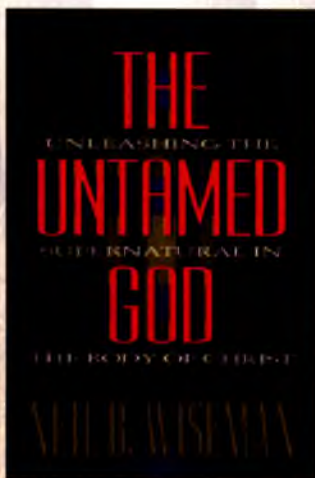
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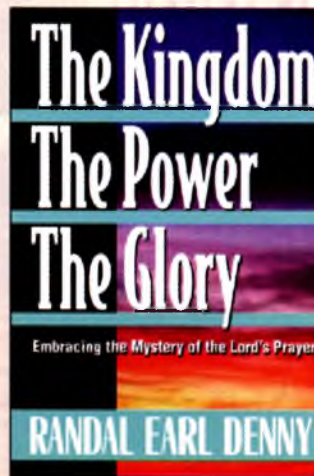
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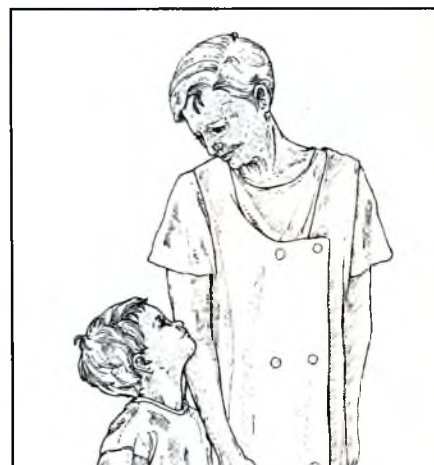
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COVER PHOTOGRAPH:
Courtesy of Mary Lou Carney
and Guideposts for Kids

The editor of *Guideposts for Kids* is a Nazarene on loan to half a million children.

Mary Lou Carney: Missionary to Children

by Priscilla Raue



As a teenager, Mary Lou Carney had two goals. First, she wanted to attend Olivet Nazarene College (now University). Next, she desired to be a social worker, hoping to “do something to make a difference in the world.”

Becoming a teacher wasn't in her plans, in spite of the fact a teacher can make a difference in the world of hundreds of young people. Nor did she ever imagine starting a magazine that would make her influential in the lives of thousands of children every year. Yet God arranged for her to do both of these things.

Today, Mary Lou is the editor of *Guideposts for Kids*, a magazine with a circulation of 200,000 and estimated readership of a half million.

Using her cartoon creation, Wally T. Turtle, she responds each year to 6,000 I've-got-this-problem letters, giving their young writers helpful information and Bible-based advice.

“My life today is a joyous example of what can happen when you trust God,”

**LORD, IF YOU
DON'T GIVE ME
THE JOB, I WILL
TEAR UP MY
TEACHING
CERTIFICATE
AND WRITE
FULL TIME.”**

Mary Lou said of her success. She laughingly added, “But, don't forget to say I work hard. My mother always said, ‘Do your best and then rest. But first, be sure it's your best.’”

When Mary Lou learned to read at age five, her mother also told her, “From now on you will read two chapters a day in the Bible.”

“If I didn't report on Saturday that I'd read 12 chapters,” Mary Lou said. “I was sent to my room to read them. My sister was less than enthusiastic, but I loved it!”

Mary Lou believes that her mother was the wisest person about the Bible she ever knew. “I still remember sitting on the kitchen stool while she made huge country suppers. I'd read a verse and ask, ‘What does it mean?’ We went through the King James Bible, 12 chapters a week, a verse at a time, with her explaining it to me. There was no just skimming through it.”

When Mary Lou got older, it was natural for her to participate in Bible quizzing. The summer before quizzing on the Book of Matthew in the fall, she read

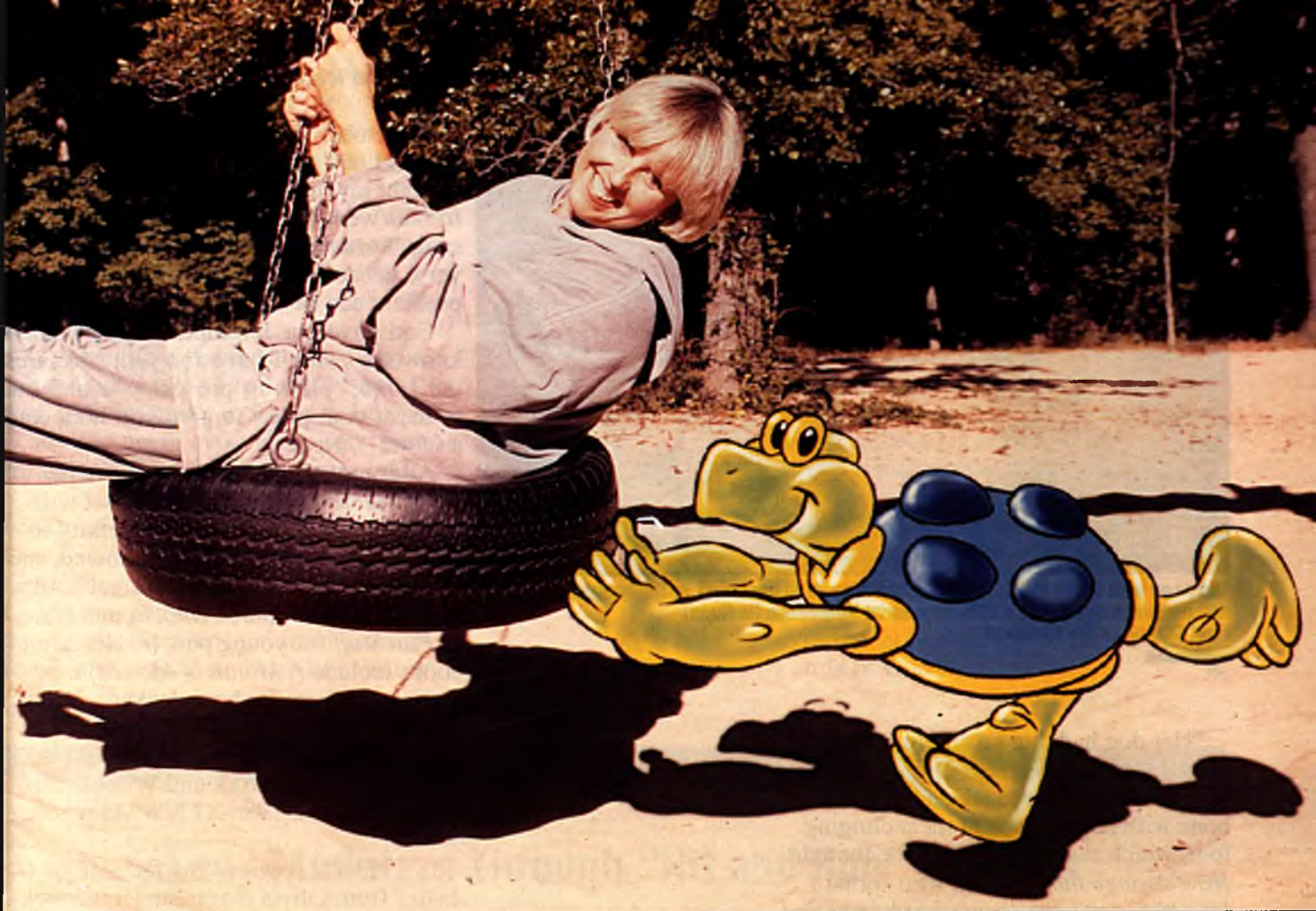


Photo courtesy of Guideposts for Kids

it through 100 times—memorizing it.

“I was amazingly poor and went to college truly on faith,” Mary Lou reports. “I’d won some quizzing scholarships, but they weren’t even enough to cover the cost of my books.”

Nevertheless, because her grades were good, Mary Lou received grants and loans enough to pay her tuition the first year. However, to obtain federal funds the following year, she declared herself an education major. She would become a teacher.

Following graduation, she and husband, Gary, along with toddler, Amy Jo, and newborn son, Brett, moved to Gary’s hometown of Chesterton, Indiana. While Mary Lou taught and raised her family, she earned her master’s degree from Valparaiso University.

“When I went into education, I worried that I didn’t have enough patience. I didn’t have enough compassion,” she said. “But, I found I had an abundance of those things when I simply became a conduit for the Holy Spirit.”

Fellow teacher, friend, and Sunday

MARY LOU CARNEY IS ANOTHER NAZARENE WHO IS CHANGING OUR WORLD FOR THE BETTER.

School teacher, Kathy Patterson, describes Mary Lou’s compassion this way: “She’s been endowed with the gift of giving and holds that trust carefully and seriously. Her sensitivity to those in need, whatever their age, demonstrates Christ within her. She’s like human dynamite wrapped up in the Spirit of Christ.”

Noticing Mary Lou’s patience, her junior high students often asked, “Mrs. Carney, what is it with you? Nothing seems to get you down.” Her answer to them was, “That’s because I’m not really in charge of my life.”

A severe test and personal struggle to affirm this declaration came when a fellow teacher committed suicide. Because she was well-qualified and free to do so at the time, she was scheduled to be interviewed for the position.

Weeping, Mary Lou described the beginning of the hardest summer of her life: “I’ll never forget that day. During my devotions, I read an article about a woman who was resisting a move. She was angry at God because she had to leave everything she knew and loved.



Mary Lou with Wally the Turtle (daughter Amy Jo in costume) and her niece Scarlet at a VBS program at Valparaiso (Indiana) First Church of the Nazarene.

Photo courtesy of Guideposts for Kids

“Her dog had dug up an old bone he’d buried. She was perplexed when he refused to let go of it to take a juicy ham bone with large scraps of meat clinging to it, which she offered him. She thought, *How strange that my dog, who knows I love him, can’t put down what he has and take the good thing I have for him.*”

“I was angry when I read that because I didn’t want God to take away anything I had. I’d worked and worked for a teaching position like this and didn’t want to let go of the hope of having it,” Mary Lou said. “I did something I’d never advise anyone to do. I got down on my knees and tried to bargain with God.”

“I said, ‘If You’ll give me this job, I’ll be the best teacher in the county. I’ll be salt and light, and I’ll be a witness for You. I love these kids, and I will be such a good teacher.’ Then I said, ‘Lord, if You don’t give me the job, I will tear up my teaching certificate and write full time.’”

In spite of crushing disappointment when she wasn’t appointed to the position, she found she could tell her friends, “The decision didn’t come from the superintendent, it came from the Lord.”

Writing wasn’t new to Mary Lou. While teaching she authored numerous magazine articles as well as *Bubble Gum and Chalk Dust*, a book of 52 prayer poems for teachers. She also started a devotional book for junior high kids, featuring a Coke bottle-sized guardian angel with

solid gold teeth named Herbekiah (Herbie).

September found Mary Lou pleading for the Lord’s continued guidance. “I thought my heart would break when my friends went back to school in the fall. I said, ‘Lord, You’ve got to give me a verse because I believe the answer to any problem can be found in the Bible.’”

God gave her Jeremiah 29:11, “‘For I know the plans I have for you,’ declares the LORD, ‘plans to prosper you and not to harm you, plans to give you hope and a future’” (NIV).

After mounting that verse above her old portable Smith Corona, she set writing hours for herself and was faithful to them. During the years that followed, she wrote four more Herbie the Angel books, as well as *Bible Knock Knocks* and *Other Fun Stuff* for young people. Her adult books include *A Month of Mondays*, poems and prayers for homemakers; *Heart Cries*, prayers of biblical women; and *Hoosiers in Honduras* (NPH), about her participation in a Work and Witness trip. The latter was a 1986-87 NWMS reading book.

In 1993 she received the prestigious *O Award* from Olivet Nazarene University, the highest form of recognition given to

**YOU WILL
NEVER SEE MY
NAME ON
ANYTHING THAT
DOES NOT
OFFER HOPE.”**

The Carneys (l. to r.): Amy Jo, Brett, Gary, and Mary Lou.

Photo courtesy of Guideposts for Kids



an Olivet alumnus. The selection, arrived at through alumni balloting, recognizes outstanding achievement in whatever activities the individual has undertaken since graduation.

In spite of her many successes, Mary Lou still remembers the first magazine article she ever sold. "It was for the Nazarene teacher's magazine, *The Edge* (now *Resource*).

"When I received the check, I was so thrilled that I told Gary I wasn't going to cash it. I was going to frame it. He wisely advised me to make a copy and then frame it."

Four hard-cover children's devotional books called *Faith and Stuff* earned Mary Lou another opportunity. When the *Guideposts* managers wanted to launch *Guideposts for Kids*, they knocked on the door of the Nazarene gal from Chesterton, Indiana. As the editor she says her

MARY LOU IS A VOICE OF HOPE IN A WORLD THAT GROWS DARKER BY THE DAY.

mission is "to provide kids with sound advice, coping skills, and hope. You'll never see my name on anything written for children that doesn't offer them hope. Even though the world can be a very wicked place for children, I'm very hopeful. Not ignorant, just hopeful."

Don Johnson, director of education and lay ministries at the Valparaiso Church of the Nazarene calls Mary Lou "a missionary to children, a voice of hope in a world that grows grayer by the day. But, more importantly, children see Mary Lou as a friend whom they can trust, a friend who wants to share with them her best Friend, Jesus Christ."

How does she see herself?

"As a child—I always see myself as a child, Mary Lou said. "Maybe that's why I feel so close to God. It's easy, when you already feel like a child, to realize you're a child of God."

HH

Busy Lady Ministers Through "Hit and Run" Projects

The demands of Mary Lou Carney's job limit her church involvement.

"One of the hardest things I had to learn to do was say no to some church work," she said. "I had to trade doing a Bible study for 12 ladies for writing things that could touch a million people. But that wasn't an easy trade. There are certain rewards to interacting with people in the flesh that you don't get by dealing with them on paper."

Nevertheless, she manages to participate in, or even initiate, numerous activities at the Valparaiso, Indiana, Church of the Nazarene. Generally, she says no to Sunday morning assignments so she can worship with her husband.

"Because I'm gone so much, I'm very jealous of Sunday mornings. My husband and I need to be together as we worship," Mary Lou said.

Rather than volunteering for regular assignments, this energetic, creative lady opts for what she calls "hit and run" ministries. She loves dressing up and often appears in costume.

"One year in Vacation Bible School, we did Super Heroes of the Bible. My sister-in-law, who's very artistic, made a big banner to hang in the sanctuary. My husband made a huge black Bible, and I came out of it every day as a different Bible character," she said. "When I did Daniel, I came out of it in a lion costume and

told the story from the lion's point of view."

Last summer, along with niece Scarlet and Wally the Turtle (her daughter, Amy Jo, in costume), she took the kids on a "visit" to the rain forest.

Mary Lou's flair for style is apparent when she dresses in vintage outfits, which often include beautiful hats, to speak at women's banquets and retreats. One can even find her dressed this way on a workday at her office in the Old China Factory in Chesterton, Indiana.

Outreach and compassionate ministries are also important to her. She's helped plan and host several local dinners for bus ministry families. When she

heard about needy children in Haiti, she coordinated a Sunday School class project to fill shoe boxes with items for them. And when a pastor in Africa wrote that his home had been burned while he was on an evangelistic trip, Mary Lou rallied her class to donate \$800.

An active person, she often rides her bicycle to work. She also enjoys solitary walks along the shores of Lake Michigan.

"You cannot stand in the midst of nature and overestimate your own problems," Mary Lou said, "I think, 'Someone who's controlling all of this can certainly take care of the fact that I'm 12 hours late on a deadline.'" □

—Priscilla Raue

Nazarene Evangelists Meet in Indianapolis

The annual Evangelists' Gathering for the Church of the Nazarene was held in Indianapolis, Ind., December 9-11, under the direction of Bill Sullivan, director of Evangelism Ministries and the Church Growth Division.

Almost 150 evangelists and spouses, including 7 new evangelists, experienced a time of renewal and revival, according to Nelson Perdue, revivalism coordinator for Evangelism Ministries and the event organizer. The participants represented 1,017 years of evangelism



Nelson Perdue

service in the denomination. General Superintendent John A. Knight, the keynote speaker, challenged the evangelists to be faithful to proclaim the message of freedom from sin through Jesus Christ as the church enters the new century.

Other speakers included Dennis Kinlaw, former president of Asbury College, and Ron Smith, evangelist with the Francis Asbury Society. Kinlaw, who spoke three times, dealt with the role and place of the evangelist in the 21st century.

Church Sanctuary Destroyed by Fire

A fire in the Flint, Mich., Central Church of the Nazarene on December 23, 1996, caused major damage, according to Stephen T. Anthony, superintendent of the Eastern Michigan District. Nine fire departments and over 80 firefighters battled the large blaze.

The cause of the fire, which evidently started near the sanctuary, was still unknown at press time. An early news report that a Christmas tree was the cause is probably false.

No one was injured by the fire. Although the sanctuary, classrooms, offices, and a new children's center are a complete loss, the family life center and

kitchen sustained minimal damage. The church computer and many records were rescued.

The congregation, which averages more than 600, worshiped in a high school for the first two Sundays after the fire. Offers for use of facilities have come from other Nazarene churches in Flint as well as from other denominations.

Anthony said, "The most important thing people can do is pray. Pray for God's wisdom, guidance, and strength for Central's people and staff."

Norman Rickey will continue as interim pastor. The pastoral search has been temporarily suspended.

Owens Conducts Historic District Assembly

General Superintendent Donald D. Owens conducted the first district assembly in Beirut, Lebanon, in 20 years. Civil war and political unrest have prohibited travel in this Middle East nation for the past two decades. Lindell Browning,

Nazarene missionary, accompanied Owens and his wife, Adeline, on the trip, which also included district assemblies in Amman, Jordan, and Nazareth, Israel, as well as a meeting with church leaders in Damascus, Syria.

Ministry Opportunities in the Middle East

Two unprecedented opportunities for ministry have opened in the Middle East, according to missionary Kay Browning.

A Nazarene pastor in Israel has been giving short presentations about the Church of the Nazarene to Jewish tour groups in Israel. Two guides approached the pastor and asked permission to bring groups into his church for these short sessions. In the talks the pastor gives information about the Church of the Nazarene and briefly explains the message of evangelical Christianity.

Browning says that this is significant since Israeli law prohibits Christians proselytizing Jews.

The Jordanian government passed a law requiring all schools to offer a course in Christianity for Christian students. Previously, Christian students were required to take a class in Islam if a course in Christianity was not included in the school curriculum. This new legislation will create jobs for Christian teachers, and it is possible that Nazarenes will be able to secure some of these positions.

Marangu Installed as Vice-Chancellor at Africa Nazarene University

Leah Marangu was officially installed as vice-chancellor of Africa Nazarene University (ANU) on January 7 in a ceremony held in Nairobi, Kenya. "This was a significant event for the university and friends in Africa," said Jerry Lambert, education commissioner.

Marangu, who is from Kenya, came to the United States with her husband, John, in the early 1960s to seek higher education. She earned a bachelor's degree from Olivet Nazarene University in 1965. Later, she earned master's degrees from Northern Illinois University and Iowa State University (ISU), and a Ph.D. from ISU. While in the U.S., she taught at several universities, including Brigham

Young, Michigan State, Iowa State, and Ohio State. More recently she has served as professor and chair of the Home Economics department of Kenyatta University in Nairobi.

According to General Superintendent William J. Prince, the Board of Trustees was unanimous in its selection of Marangu as the day-by-day administrator for the only non-U.S.A. liberal arts Nazarene university. "Both her educational background and higher education experience suit her well for this key assignment in our church," said Prince.

Marangu is the fourth vice-chancellor of ANU, following her predecessors Mark Moore, Alfred Jones, and Martha John.



Hell Has Been Deleted

WESLEY D. TRACY



LIKE A COMPUTER TYPO, hell has been deleted. Punishment is out. "Not even God can be judgmental now," wrote Janet Daley in *The Daily Telegraphy* (July 16, 1996) the day after the General Synod of the Anglican Church declared hell passé. The British journalist was not surprised, declaring that the synod was simply bringing its "view of the next life into line with its policy on this one."

The synod said that "hell" language was likely to produce "psychological scars," which Daley said the Anglicans were more interested in than "enforcing virtues." Therefore, *hell* is to be replaced with the term *nothingness*.

Surely the medieval metaphors of the tortures in hell have been vividly abused by poets and preachers trying to scare people into being good. For example, Francis Quarles wrote:

I see a brimstone sea of boiling fire,

And fiends with knotted whips of flaming wire,

Torturing poor souls, that gnash their teeth in vain,

And gnaw their flame-tormented tongues for pain (*Emblems 3.14*).

Even Thomas Aquinas in *Summa Theologica* can wax weird. "That the saints [in heaven] may enjoy their beatitude . . . more abundantly they are permitted to see the punishment of the damned in hell."

It is one thing to tame extrabiblical ravings and quite another to abolish hell by popular vote.

Think of the implications. No one is to be held accountable. No one is to be punished. No person is to be regarded as guilty for abuse, murder, or sexual perversion—it's merely a matter of environment, genetic or social.

Daley's objection in the *Telegraph* was that rather than giving theological leadership, the Anglicans were becoming a mere reflection of a society that is happy enough to erase all consequences and penalties. She illustrated her point by citing several recent killings in the British Isles, all of them crimes against children. In the case of a man with a machete descending on a nursery picnic, the inquiry was *What would make a man do such a thing?* Daley accuses us of forgetting original sin. "We now believe that no one—let alone everyone—can be naturally bad, but must be propelled into badness by unfortunate circumstances. . . . we officially bought the idea that men are born innocent and good."

Just about every newscast, every court case, reinforces Daley's claim. Is the indulgent church, one more time, giving people whatever they want to hear? How sweet to hear the robed and holy whisper, *No punishment, no accountability, no retribution in this life or the next.*

Many Christians who do believe in original sin regard it as a disease for which there is no cure. I recently went to hear a famous preacher at a famous church. He cited the contempt that believers might be feeling over two local heinous crimes. His plea for tolerance was that any one of us in the sanctuary, in spite of our redemption, might have committed those crimes. After all, we are all sinners, he explained.

How fashionable in some religious circles to brag about how sinful you are. Ever since Christianity so eagerly embraced Jungian psychology, we have

called inward sin our "shadow side." And it would be embarrassing not to drag it out and pet it in public every now and then. The biblical call to have one's heart cleansed and the sin eradicated is ignored. (OK—I know sin is not a *thing*, I'm using a metaphor. When the Bible calls sin a *root of bitterness*, you know that it doesn't have actual wood roots like the hackberry tree in your backyard.) So some people go on cherishing and nurturing their "shadow side" and blaming it for all the havoc they cause.

As I was reading Daley's editorial in a Manchester hotel room, the BBC news came on and demonstrated just how foreign the idea of personal responsibility has become. The newscaster said with obvious pathos, "Back in a moment with the story of two tragic victims of the heat wave." It had reached 84 degrees in England, a cold front in Phoenix, but a heat wave there. After the Wheatabix, commercial we got the

"All in favor of abolishing hell, please raise your right hand."

story. Two 19-year-olds had drowned while swimming in a reservoir that was clearly posted "Danger: No Swimming." Victims of the heat wave? Not hardly. They were victims of their own foolish choices.

"It is the lot of men to die once, and after death comes judgment," according to Hebrews 9:27 (NEB). Do you suppose that those folks with the ballots really think that hell evaporated because of their vote?

H

THE READERS WRITE



Super and Timely

Your magazine has supergood, timely articles, and I have especially enjoyed the church's historical articles. . . . It's so important that we know about our roots to also appreciate our church's views and doctrine all the more.

The colorful cover for October and the "October Meditations" with the full-page autumn photo are tremendous.

*Don and Janice Wilson
Nyssa, Oreg.*

Back to the Herald

Today I read my first *Herald of Holiness* in 12 years. How delightful the August '96 issue is when compared to the *Herald* of old! Please put me down for a 1-year subscription.

I really enjoyed the News of Religion page where you had blurbs about keeping government *out* of the church offering plates while getting church views and people *into* the government. Tough job. It doesn't work that way in the corporate world.

And the material re: pastors and their nearly impossible tasks brought back a lot of memories.

*Lance E. Houghtling
Talala, Okla.*

Rowdy Kids

Having just finished reading Mark Graham's column on rowdy kids, I say "Right on!"

It seems that most parents desert their kids at the church door and leave them to fend for themselves and join in packs. With no adult supervision, nature takes its course.

How can the kids themselves or people around them get any good from the singing or sermon when everything is bedlam?

Come on, parents and pastors. Speak out and take action. Parents, have your children sit with you and learn manners and respect for God's house.

Some years ago, a D.S. was speaking at my church and stopped in midsermon to rebuke some rowdy teens. That took care of it!

*Philip S. Hammersley
North Vernon, Ind.*

continued on page 34

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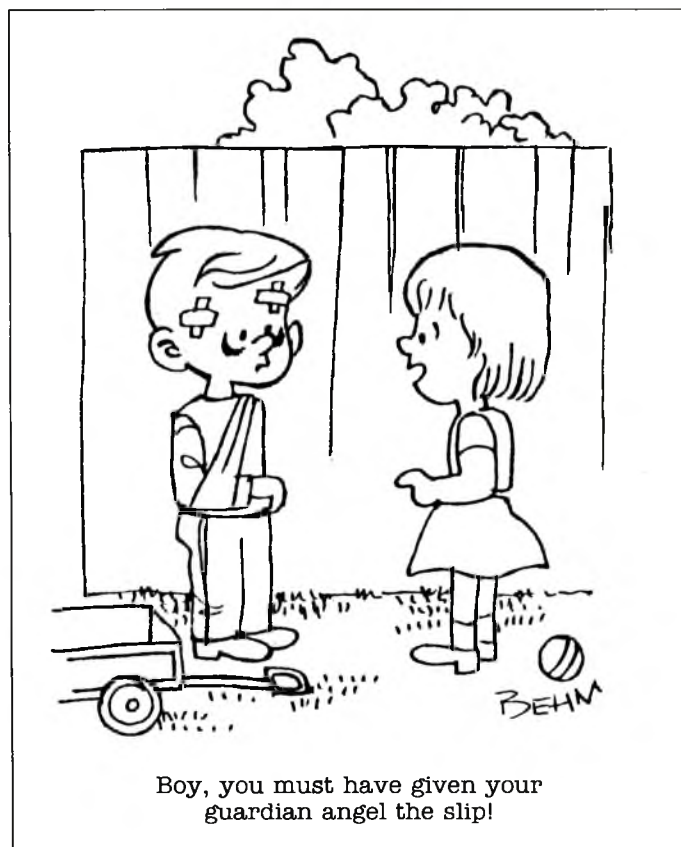
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Thanks for the Journey

by Jerald D. Johnson

It all began in a Nazarene parsonage in Curtis, Nebraska. Curtis, Alliance, York, and Sidney are all a part of my Nebraska heritage. The church in Sidney gave me my first local preacher's license and the Nebraska District, my first district license. For that leg of my journey I say, "Thanks, Nebraska Nazarenes.

The "college in the sagebrush," located in Nampa, Idaho, challenged my commitment to Christ and my church. Patient professors and friendly students all contributed to my life even to inviting me to return and pastor College Church at a later date. This, too, was a significant aspect of my journey, and to NNC I say a heartfelt, "Thanks."

Churches where I served—Spokane, Washington, First (as an associate); Coeur d'Alene, Idaho; Eugene, Oregon, First; San Jose, California, Cambrian Park; and the already mentioned Nampa, Idaho, College Church—all contributed more to my life than I fear I contributed to them. What precious memories I have of these great congregations. To all of them I say a great big, "Thank you."

My thanks at this point should include the Northwest District for its confidence in recommending me for ordination at a very young age and to the late General Super-

intendent D. I. Vanderpool for placing his hands upon me and setting me apart for Christian ministry. This experience was the motivation to continue the journey for the next 47 years.

Then there was Germany, the country that became the land of our adoption. We shall forever be

**WHEN YOU FEEL SO
OVERWHELMED THAT YOU
DON'T KNOW WHAT TO
SAY, "THANK YOU" IS
ALWAYS APPROPRIATE.**

grateful to the general church for giving us the opportunity to serve in that great country and for adding responsibilities in Denmark, the Netherlands, and across the border into Switzerland. To the people of these countries, who have become like an extended family and who to this day make us feel so very welcome, words are simply inadequate to express my deep feelings. **Thanks.**

And then there has been the joy

of being a part of the International Headquarters family for almost 24 years. What can one say? Kansas City is a great city, and the people who are employed at 6401 The Paseo just have to be some of the best to be found anywhere.

My thanks include the Canadian church—more specifically, Calgary, Alberta, First Church—for sending one of their finest to a Nazarene college south of their border, where she agreed to become my wife. Also, it's the Church of the Nazarene that has nourished our children, providing them opportunities to serve. For this Alice and my family join me in saying, "Thanks."

My journey has led me to some conclusions. We have (for me at least) the greatest church in the world! Our people are simply unsurpassed by any people anywhere. I think I know, for I have met thousands of them in the 100 different countries I've been permitted to visit. We have a doctrine that is worth every effort we can put forth to preserve, and we must continue to proclaim it to all peoples everywhere. Much more could be said, but suffice it to say, "To all of you, my dear fellow Nazarenes, **Thanks** for the journey." **H**



Retired District Superintendents Hold Historic Retreat



The first-ever retreat for retired district superintendents and their spouses was held October 16-19, 1996, on the Tennessee District campgrounds.

The purpose of this event was to express appreciation to those who have served God and the church in district leadership roles. The retreat was planned and sponsored by two district superintendents: Bill Burch, Arizona; and Gene Fuller, Central Florida. Jack Stone, general secretary, represented the denomination and directed the sessions.

The participants, which included 38 couples and two singles, represented

1,643 years of service to the Church of the Nazarene.

Milton Parrish, former Kansas City District superintendent, said, "It was a most enjoyable time of fellowship with colleagues who have shared decades of experiences in pastoral, evangelistic, and administrative responsibilities. The setting was beautiful, the food delicious, and the program was a mixture of fun and devotion."

Fuller said, "It was such a great coming together for these men and their spouses that we are beginning now to plan for the 1998 retreat."

Missiologists Discuss Missions in U.S. and Canada

A group of Nazarene missiologists met in Kansas City on November 18, 1996, to discuss plans under study for assigning urban missionaries to the United States and Canada. Paul Orjala, pioneer missionary to Haiti and the first director of missiology at Nazarene Theological Seminary, presented a paper, "The Urban Missionary," which became the basis for discussion throughout the meeting.



Paul Orjala (standing) presents his ideas at missiologist meeting. (Seated, l. to r.) Bill Sullivan, Randy Beckum, and Fletcher Tink.

cussion throughout the meeting.

General Superintendent John A. Knight suggested that the image of Jesus weeping over Jerusalem is a model for the urban enterprise of the future. Bill Sullivan, Church Growth Division director, and Louise Bustle, World Mission Division director, encouraged the group to develop new definitions of missions and missionary assignments that embrace the whole world.

Orjala described the meeting as "historic—the first time missiologists have met—marking a new era of cooperation in missionary work in the Church of the Nazarene."

Others attending the meeting were: Randy Beckum, Ron Benefiel, John Calhoun, Chuck Gailey, Kim Lundell, Peter Lundell, Tom Nees, Jerry Porter, Roy Stults, and Fletcher Tink.

Estep Prayer Lecture Series Held at MVNC

The Lucille Estep Prayer Lecture Series was held during the fall semester at Mount Vernon Nazarene College.

This new lecture series is sponsored by the Estep family in memory of Lucille Estep. One son, Michael R. Estep, is the Communications Division director at the International Center in Kansas City. Another son, Morton Estep, is pastor of South Charleston, W.Va., First Church.



Harold Ivan Smith

Harold Ivan Smith was the guest speaker for the inaugural event. Smith, an adjunct professor at Northern Baptist Theological Seminary in Lombard, Ill., is a noted expert on single adult issues, grief, and spiritual formation.

Sunday School Shows Growth

November Sunday School attendance in the Church of the Nazarene reflects the most significant increase for any month so far in 1996, according to statistics released by Sunday School Ministries. Attendance is up 6,698 over last year's numbers.

Two California districts were at the top of the major categories for which statistics are kept. Los Angeles gained 606 in Sunday School over the November 1995 average. Sacramento had a 10.17 percentage increase over the same month a year ago.

The top five districts in numerical attendance gains were: Los Angeles (+606), Sacramento (+534), Chicago Central (+486), Intermountain (+464), and Metro New York (+452).

The top five districts in percentage attendance gains were: Sacramento (+10.17%), Central Latin America (+9.98%), Rocky Mountain (+9.03%), Chicago Central (+8.77%), and Metro New York (+8.45%).

TNU's Physician Assistant Program Renewed

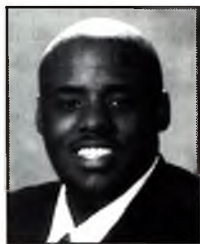
Trevecca Nazarene College (TNU) recently announced that its Physician Assistant (PA) program has received a 3-year accreditation. This is the longest accreditation the program has received in its 20-year history.

The announcement came following a site visit by CAAHEP (Commission on Accreditation of Allied Health Programs). According to Dave Lennon, PA program director, the commission will make no site visits until the spring of 1997 and notes that this report "is a sign of progress indicating that TNU's Physician Assistant program is achieving its goals and is headed in the right direction."

Since the PA program started in 1976, there have been about 300 graduates, many of them serving in world mission assignments today.

Trevecca's Physician Assistant program is the only such program among Nazarene colleges and universities, and it is the only PA program in the state of Tennessee.

TNU Student Leader Dies



Wallace Barry Wembly Jr., 28, a senior at Trevecca Nazarene University, died November 4, 1996, of an incurable type of lymphoma.

"Ace," as he was known in the Trevecca community, was a religion major and active in campus leadership. He sang in the Ambassadors, TNU's men's choir, throughout his college years. In 1995 he received the "Ambassador of the Year" award, the highest honor a member of the choir can receive.

Jan Greathouse, TNU public relations officer, said, "Ace's Christlike demeanor and love endeared him to the TNU family."

Wembly's funeral was held on November 7 at College Hill Church in Nashville.

Servicemembers Retreat Held in Germany



The annual European Servicemembers Retreat for military personnel was held in Germany in the fall of 1996. For three days servicemembers, along with their spouses and children, came together for fellowship and spiritual renewal.

Jerald D. Johnson, general superintendent, was the retreat speaker. Since he started the retreats in 1958 while serving as a missionary in Germany, it was a nostalgic time for him and his wife, Alice. They reminded the participants of the beginning retreats and their benefit to servicemembers.

Curt Bowers, Chaplaincy Ministries director, said, "This was one of the best and most spiritual retreats ever. It was due in large part to the anointed preaching of Dr. Johnson."

According to Bowers, the altar was lined with servicemembers and their spouses who were either returning to God or deepening their commitment to Him. One couple said, "We came from England to kneel at a Nazarene altar. It's very lonely there in our remote site, away from our home church, and with no British Nazarene churches nearby."

Chaplain Bill Stagner, European coordinator, is looking for newly assigned servicemembers, Department of Defense civilians, or business personnel who are residing in Europe or on their way to Europe. He would like to invite them to the next retreat scheduled for October 13-17, 1997, and to help assimilate them into Nazarene churches or fellowships.

Church of the Nazarene Seeds Planted in Bulgaria

The first Nazarene congregation has yet to be organized in Bulgaria. However, an extension program to train future church leaders has already begun.

In the fall of 1996, Howard Culbertson, former missionary and Southern Nazarene University professor, taught an intensive missions course in Sofia, Bulgaria, to five young people who feel a call to the Nazarene ministry.

Chris Branstetter, an NIVS missionary, is coordinating the program for European Nazarene Bible College.



Culbertson (standing) teaching the extension class in Bulgaria. Branstetter is seated to the left of Culbertson.

NTS Students Learn About Monastic Life



(L. to r., seated) Linda Bondy, Tammy Berg, Elnor Small, and Pam Hamman; (l. to r., standing) John Bondy, Pavel Horev, Sung-Mun Hwang, Sam Serrage, Brent Kall, and NTS Professor Don Whitlock.

Nazarene Theological Seminary students recently learned about monastic life firsthand by praying, talking, and breaking bread with the monks and sisters in two cloistered communities. Professor Don Whitlock and 10 members of his History and Philosophy of Christian Education class journeyed to Saint John's Abbey and Saint Benedict's Monastery in Collegeville, Minn., to study, observe, and participate in the Benedictine tradition.

A highlight of the trip was a meeting with Dr. Patrick Henry, executive director of the Institute for Ecumenical and Cultural Research, which is housed on the Saint John's campus. Dr. Henry led the students in a discus-

sion about church unity and the part the students will play in the religious world of the 21st century.

The students attended prayer services at both monasteries and a service of the Holy Eucharist. Activities included tours of the campuses, a pottery studio, and the Hill Monastic Manuscript Collection.

Quiet times in prayer services, open dialogue with monks and sisters as well as each other, and a new understanding of religious communities were listed as positive experiences by the students. Pam Hamman expressed the feelings of her fellow students when she said, "This trip has made me more ecumenically sensitive."

Church Dedication

More than 300 attended the dedication service for the Longview, Tex., First Church. General Superintendent Jerald Johnson brought the dedicatory message, and District Superintendent David Nixon offered the prayer of dedication. Steven E. Coleman is the pastor.



New Church in Bahamas

A new Church of the Nazarene was organized recently on the Bahamian island of Andros, according to John Smee, Caribbean Region director. Although the Nazarene church has been in the Bahamas for 20 years, there never has been a church on Andros, the largest island.

The new church, which began with Bible studies two years ago, was organized with 54 charter members, 53 by profession of faith. Doreeka Greene was installed as pastor. Their sanctuary, nearing completion, is being financed entirely by the congregation.

Church of the Nazarene Enters Pakistan, the 113th World Area

The Church of the Nazarene officially entered Pakistan on November 17, 1996, making it the 113th world area for the church, according to Louie Bustle, World Mission Division director. Over 160 people were in attendance for special services on that historic day.

General Superintendent Donald Owens and Eurasia Region Director Franklin Cook had authorized Hermann Gschwandtner, Nazarene Compassionate Ministries coordinator for Eurasia, to organize a provisional district and the first Church of the Nazarene in Lahore, the capital city.

David Mall of New York had previously held classes to train a group of local pastors and leaders. So far 50 charter members, including 2 pastors, have joined the Church of the Nazarene.



Gschwandtner

Gschwandtner said, "I was thrilled not only that I could welcome recent converts to the church, but also that they truly want to build a Pak-

istani church. In the first month of their existence, they raised enough money to pay the salaries of their two pastors."

Presently about 500 people who desire to become Nazarenes are meeting in congregations. The church has been registered with the Pakistani government for work throughout the entire country. Although Pakistan is the second-largest Muslim nation in the world, the government follows a principle of noninterference in religious matters.

"The potential for the church in Pakistan is great," Bustle said. "We are excited about the opportunity of reaching the people of this nation for Christ."

Sunday School Ministries Recommends Women's Magazine

The Sunday School Ministries Division recommends *Women Alive!* magazine, according to Linda Hardin, director of Women's Ministries for the Church of the Nazarene.

Women Alive! is a bimonthly, four-color publication designed to promote holiness in the lives of Christian women. The editor, Aletha Hinthorn,



Hinthorn

is a member of the Overland Park, Kans., Church of the Nazarene. Hinthorn is the author of the Satisfied Heart Topical Bible Study Series, recently published by Beacon Hill Press of Kansas City (NPH).

"*Women Alive!* What a great magazine for women who seek to be alive unto God and in touch with a world of need," said Talmadge Johnson, director of Sunday School Ministries. "I am pleased and honored to recommend *Women Alive!* as a great source of encouragement to all who become subscribers."

More information about *Women Alive!* may be obtained by contacting Aletha Hinthorn at P.O. Box 4683, Overland Park, KS 66204. Sample articles may be read on the magazine's web page. The address is <<http://oz.sun-flower.org/~walive>>.

Volcano Erupts in Papua New Guinea

There are no known Nazarene injuries or deaths as a result of the volcano eruption on the island of Manam off the north coast of Papua New Guinea, according to Verne Ward Jr., mission field director for the Church of the Nazarene. There are no Nazarene churches on the island of Manam at this time. About 3,000 people were evacuated from the island, and one village was completely destroyed.

Prominent Nazarenes Die

Spurgeon L. Hendrix

Spurgeon L. Hendrix, 85, former missionary for the Church of the Nazarene, died December 1, 1996, in a Los Angeles-area nursing home following an extended illness.



Hendrix and his wife, Fae, spent 36 years as missionaries to Argentina, Cuba, Chile, and Uruguay. Prior to mission service, he was a pastor in Indiana for 6 years. He also pastored in Oklahoma for 2 years after his retirement as a missionary.

Hendrix is survived by his wife, Fae, an elder in the Church of the Nazarene; two sons, Ray and Leon; one daughter, Norma Brunson; eight grandchildren; and five great-grandchildren.

Hendrix's three children are all involved in service to the Church of the Nazarene. Ray is director of Publications International at the International Center; Norma is a missionary currently on leave; and Leon is pastor of Santa Ana, Calif., First Church.

The Spurgeon Hendrixes have resided at Casa Robles Missionary Retirement Center for several years.

W. Raymond McClung



Dr. W. Raymond McClung, retired superintendent of the Houston District, died November 17, 1996, at the age of 85.

McClung was a graduate of Bethany Peniel College, which later became Bethany Nazarene College, then Southern Nazarene University. His alma mater conferred upon him the doctor of divinity in 1958.

McClung spent his entire adult life in ministry with the Church of the Nazarene. He was pastor of six churches in four states: Indiana, Louisiana, Texas, and Arkansas.

McClung became superintendent of the Houston District in 1956 and served in that capacity until retirement in 1977. He served on various boards for the church, including the General Board for 9 years; Board of Trustees of SNU for 30 years; Board of Trustees of Nazarene Bible College for 4 years; and Board of Trustees of NTS for 4 years.

McClung is survived by his wife, Gwendolyn; two daughters, Faith Kline and Ruth Ann; and one son, Gilbert. Gwendolyn McClung's children from her marriage to the late Dean Galloway, a Nazarene missionary, are Ron Galloway and Gwenette Bryant. McClung's first wife, Erma Ruth Gilbert, died in 1977.

J. Robert Mangum

Dr. J. Robert Mangum Sr., 83, a longtime physician in Nampa, Idaho, died at home on November 21, 1996.



As a young child, Mangum moved to Nampa with his family. Following a three-year stint in the military as a flight surgeon, Mangum returned to Nampa and formed the Mangum Clinic with his father and brother. Over the years he was active in the medical profession, serving at the Samaritan Hospital and at Northwest Nazarene College as staff physician.

When he retired in 1979, he served at Nazarene mission hospitals in Papua New Guinea, South Africa, and India for several months.

He was a lifetime member of Nampa First Church, serving as board member and Sunday School teacher. He was a member of the General Board for several years.

Mangum is survived by his wife, Corrine; two sons, Bob Jr. and Dave; two daughters, Patricia Order and Mary Braudrick; and numerous grandchildren and great-grandchildren. He was preceded in death by his first wife, Lois.

Nazarenes Serve in State Legislatures

Larry Campbell



After three terms in city government and currently the mayor of Olathe, Kans., Larry Campbell was elected to the Kansas House of Representatives for the 26th

District. Campbell is a longtime member of Kansas City First Church. He travels many weekends each year with his contemporary musical group, Larry Campbell and Friends.

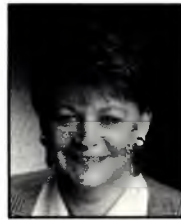
Roger Bush



Roger Bush was elected to the Washington state legislature to represent the Second District. He was sworn into office in January.

Bush, a fifth grade school teacher for the past 12 years, is an ordained elder on the Washington Pacific District. He and his wife, Cheryl, are active members of the Puyallup Church of the Nazarene, according to Leslie Parrott, senior pastor.

Joyce McDonald



Joyce McDonald was elected by the citizens of the 25th District in Washington to the state legislature. Born in Scotland, she immigrated to the U.S. in 1973.

She has been very involved in community and governmental affairs in her adopted country. She also is an active and loyal member of the Puyallup Church, according to the pastor.

Ethel Harding



Ethel Harding, state senator in Montana, decided to step down after serving 12 years. "It's been fun," Harding said, "but that's long enough for me." Prior to her years in state government, she was the county clerk and recorder.

Harding, an active member of the Pablo Church of the Nazarene, wishes to spend more time working in her local church. Besides serving as Sunday School superintendent, she is involved in the weekly Caravan program, which is her first love. According to her pastor, Jim Perry, she loves working with children. She also wants to be free to participate in Work and Witness trips.

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<i>a Cross</i>	<i>The Great Divide</i>	<i>I Surrender All</i>	<i>Shine on Us</i>
<i>Field of Souls</i>	<i>Crucified with Christ</i>	<i>Be Ye Glad</i>	<i>Thank You</i>
<i>A Name I Highly</i>	<i>God Will Make a</i>	<i>All Is Well</i>	<i>Gesu Bambino</i>
<i>Treasure</i>	<i>Way</i>	<i>Be Strong and Take</i>	<i>and 30 more</i>
<i>I Stand in Awe</i>	<i>It Was Enough</i>	<i>Courage</i>	
	<i>All in the Name of</i>	<i>O I Want to Know</i>	
	<i>Jesus</i>	<i>You More</i>	

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Devotion and Duty in Deuteronomy

The Cost and the Grace of Love

ROGER L. HAHN



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

*And circumcise the foreskin of your heart and do not stiffen your neck again (Deuteronomy 10:16).**

*And the Lord your God will circumcise your heart and the heart of your descendants so that you will love the Lord your God with all your heart and with all your soul-life in order that you may live (Deuteronomy 30:6).**

LOVE IS BIG BUSINESS IN FEBRUARY with the commercialization of Valentine's Day. Love is also of major importance to the Christian faith since Jesus defined the two great commandments as love of God and love of neighbor. John Wesley's definition of holiness in terms of Jesus' two great commandments makes love central to Wesleyan theology.

As important as love is to most Christians, we expect to find our scriptural instruction in love in the New Testament. However, the Old Testament, in general, and Deuteronomy, in particular, also give considerable attention to love. Deuteronomy links love to the concept of the "circumcision of the heart" in a way that is both interesting and instructive for Christians.

Deuteronomy mentions circumcision of the heart twice, first in 10:16 and then in 30:6. Circumcision had been a religious rite in the Old Testament from the time of Abraham on. We also know that

other nations, both Semitic and non-Semitic, practiced circumcision. For Israel it marked the entry of the newborn son into the community of the covenant people. Other symbolism was also present. Circumcision signified purification and dedication to God. The idea of a circumcised heart appears in Leviticus 26:41; Jeremiah 4:4; 9:26; and Ezekiel 44:9 as well as in the two passages in Deuteronomy. These passages suggest that a circumcised heart is humble and open to the work of God's grace in one's life. A circumcised heart will reflect godly qualities and will take seriously the responsibilities of being part of God's covenant people. The Old Testament seems to use the metaphor of circumcision of the heart as a synonym for holiness.

Given the equation of a circumcised heart and holiness, the two references to it in Deuteronomy are quite instructive. Deuteronomy 10:16 commands the Israelites to circumcise their hearts. It is a call to purity and consecration. It is a demand that requires responsible obedience regardless of how daunting this high standard of holiness may be. From Deuteronomy 10:16 it appears that circumcision of the heart is the believer's responsibility. "Do it or else suffer the consequences." However, Deuteronomy 30:6 is a promise, "The Lord your God will circumcise your heart." Here purity and belonging to the covenant community are gifts of God's grace.

Is circumcision of the heart a human discipline or a gift of grace? Is holiness the product of human consecration or of divine cleansing? Deuteronomy beautifully answers, "Both!" Human effort alone will never produce purity, but neither does God impose holiness upon us without our seeking and our obedience.

And love is the link that connects the command to circumcise our own hearts and the promise that God will do the work in us!

Deuteronomy 10:15, the verse prior to the command, declares that God had set His heart on Israel in love. God's love extended toward us is the grace that makes it possible for us to obey the command. Deuteronomy 30:6 describes the result of God's circumcising of our hearts to be our wholehearted love of God. The promise of a circumcised heart is the basis for the command to love God with all our heart. God's love for us is the promise that empowers us to obey the command of holiness. God's sanctifying work in our lives enables us to love Him as we ought.

In the Old Testament physical circumcision was the mark of the identity of God's people. By the intertestamental period Judaism had discovered the high cost of being marked for God. After Alexander the Great had conquered Jerusalem, the Jewish practice of circumcision was treated with contempt and disgust. Jews who were faithful to God's commands found themselves excluded from valuable social and economic benefits. Like the love it demands and produces, holiness is always costly but is never a poor investment. The grace, the promises, and the sanctifying power of God more than compensate for the cost.

Holiness is always costly but is never a poor investment.

For further study: (1) Study Romans 2:25-29. How does Paul's treatment of circumcision of the heart relate to the teaching of Deuteronomy? (2) Study Philippians 3:3-11. What evidence do those verses provide that Paul was referring to circumcision of the heart in verse 3? (3) Write a brief prayer committing yourself to the purity of a circumcised heart and asking God to fulfill His promise to do the work in you.

*Scripture quotations are the author's own translation.



Life With- out Jerry

by
Elaine
Cunningham

A Grandmother Speaks Against Abortion

The phone shrilled that dreary winter day. I answered. Our daughter and her husband were on the other end of the line. “You have a new grandson—nine pounds, six ounces. We named him Jerry,” they announced excitedly.

A baby boy had been born that morning; not to them, but to an unwed college girl in another state. Five days later our daughter and son-in-law held Jerry in their arms. Two months after that the adoption was finalized. Jerry was a part of our family.

What would I have missed if Jerry’s birth mother had aborted him? I scanned the six years that I’ve known him.

◆ I’d have missed rocking him to sleep when he was three weeks old. (The bonding began the moment I saw him.)

◆ I’d have missed seeing my pastor-husband dedicate him to the Lord when Jerry was two months old. (I’m glad his parents want to raise him in a Christian home.)

◆ I’d have missed his voice saying, “Hi, Grammy,” as he gives me a big hug. (We live nearby and see him often.)

◆ I’d have missed his alert mind. “Listen, that bird is singing

‘Jesus Loves Me,’” he said. (Sure enough, it was chirping the four-note melody!)

◆ I’d have missed hearing him practice his Christmas *piece*, “Thank you for the Baby Jesus.” (I’m thankful, too, that Mary didn’t abort *her* baby.)

◆ I’d have missed his first Bible memory verse, “Jesus wept.” (He said “Jesus wet,” but we knew what he meant.)

◆ I’d have missed playing croquet with a four-year-old. (How many balls have I rescued from the bushes?)

◆ I’d have missed hearing him read from the Bible that we gave him last Christmas. (He insists on reading straight through. Have you ever listened to a first grader struggling through Genesis?)

I thought of Jerry’s first memory verse, “Jesus wept,” in the context of today’s “abortion on demand.” Jesus wept over Jerusalem, but how much more He must grieve over our land. It undoubtedly tears His heart when He sees the suction aspirators tear apart those tiny bones and tissue. (That could have happened to Jerry.) I believe that our Lord suffers when the saline injection causes the little ones to suffer and die. And now “partial birth” abortion! Surely He weeps.

Babies are His masterpiece. Read again the description King David gives in Psalm 139:

For it was you who formed my inward parts;
you knit me together in my mother’s womb.
I praise you, for I am fearfully and wonderfully made.
Wonderful are your works;
that I know very well.
My frame was not hidden from you,
when I was being made in secret,
intricately woven in the depths of the earth.
Your eyes beheld my unformed substance.
In your book were written all the days that were formed for me,
when none of them as yet existed
(*Psalm 139:13-16, NRSV*).

I will probably never know the name of the young woman who gave Jerry up for adoption. I don’t know her age or her family situation, but I thank God that she loved her baby enough to give him life instead of death. That’s why I’m against abortion. I can’t imagine life without Jerry. ❧

Jesus at Dupont Circle

DEAN NELSON



Dean Nelson teaches journalism at Point Loma Nazarene College.

JESUS PASSED THROUGH Dupont Circle in Washington, D.C., recently. It happened like this: I was in the nation's capital with a bunch of journalism students from my school attending a National College Media convention. We were all staying at the Washington Hilton, famous not for its accommodations or food (both below average), but for being the site of John Hinckley's assassination attempt on then-President Ronald Reagan.

On a wintry Saturday night, the students and I walked through the same famous door of the hotel and out to the streets in search of dinner. Nothing seemed open, so we kept walking, through Dupont Circle, a major subway stop. It is also a major homeless person stop and a major drug trafficking stop. Several people asked us for food, coffee, and money. As instructed by the convention organizers, we huddled together, didn't establish eye contact with the locals, and proceeded on in search of dinner.

We found a Chinese restaurant, ordered our food, and had a delightful time of being indoors, eating our

fill, and swapping stories about the convention.

The dinners were served in closable Styrofoam containers, and all of us had a lot of food left over. J. J. Tamura, one of the students, produced a plastic grocery bag from her purse, closed the lids on the plates, and put them in the bag. I assumed she was being polite and taking them to the trash can.

Instead, on the way back through Dupont Circle, she opened the bag and handed out meals to people on the street. We had paid for the food, eaten our fill, and with excess, fed some hungry men and women.

I was dumbfounded.

Not because J. J.'s actions surprised me. They were quite consistent with her character. What bothered me was that I hadn't thought of it first. Or ever.

A few months later I helped organize a Writers Symposium at my school. There were box lunches left over. Previously I would have taken the 50 or so lunches and thrown them in the trash. They were paid for. Excess. No good to anyone.

This time I put them in a box and had them handed out in nearby Ocean Beach, our equivalent of Dupont Circle.

I told this to the Sunday School class I teach. The next Saturday was Women's Day on campus. One of the organizers, part of that class, saw how much food was left over. The helpers brought the garbage cans. Instead, she brought her car around, loaded the food into the trunk, and took it to Ocean Beach.

Paid-for overflow.

The critics will say that we are perpetuating a class of beggars. If the residents of Dupont Circle and Ocean Beach would get jobs, they wouldn't need to beg and put themselves in the danger of living on the street. Republicans and Democrats are paralyzed by that argument.

I'm not smart enough to get into that debate. All I know is that I saw Jesus in Dupont Circle, using our leftovers for society's leftovers. Now He's in Ocean Beach too.

Editor's Note:

Dean Nelson has been writing for the Church of the Nazarene most of his life. Remember *Half Nelson*? You may remember his face on our December cover. Dean also writes for the *New York Times*, *Boston Globe*, and other periodicals. He writes books, too, his most recent being *New Father's Survival*

What bothered me was that I hadn't thought of it first. Or ever.

Guide. He teaches journalism at PLNC by modeling as well as by more traditional methods.

He begins a new column for us this month because he is a gifted writer (and a friend of the editor). He needs help with a name for his column. After I turned thumbs down on "Ain't Misbehavin'" he came up with "Creative Brooding." If you can improve on that, let him know.

—WDT



Paper Tale

C. ELLEN WATTS



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

I'VE DISCOVERED WHY folks begin longing for heaven the minute illness or pain forces the focus toward the physical. It's the paperwork.

Dr. A, of course, has seen us through flu shots and allergies, ingrown toenails, and cholesterol. Anymore, paperwork for his office begins and ends with a signed check.

This time, the problem being beyond Dr. A's expertise, we made an appointment with Dr. B, who promptly gave us one blue, one pink, two yellow, and two white forms to fill out.

That paperwork could have been worse. All we had to remember was what my spouse had been up to 20 years ago on the day his problem began, how many times, and in what ways he had since been bothered. Stuff like that. Six pages to be exact. No, make that four. Two had to do with vitals like where to send the bill.

Dr. B prodded, X-rayed, prescribed a relaxant, and sent him to Hospital No. 1 for further procedure. Arriving 10 minutes before appointment time, we fought for comfort (for him) on a waiting room couch for more than an hour. About the

time the second relaxant kicked in, the woman in charge produced several papers and curtly instructed him to "fill these out."

Leaning heavily against the chest-high counter, my high school sweetheart tried; he really did. I offered to help, but he gave me a loopy stare and mumbled something to the woman, who stabbed at page 1 with a mauve-tipped finger, saying tartly, "That should have been on this line."

While my spouse collapsed in the closest chair, I crossed out some lines, added others, scratched a wobbly "X" from the box beside "single," and removed our old Pocatello zip code from the tail end of our telephone number.

"Fill these out and take them along," warbled Dr. B when the procedure results indicated a need to see Dr. C. By then, the effects of the relaxant had worn off, and the patient struggling for patience was able to legibly and correctly write down answers to questions he had already answered both for Dr. B and Mauve Fingernails.

Ten miles away, the redhead commandeering the new desk at Dr. C's office accepted the carefully completed pages and served my beloved with more.

Having followed instructions to arrive 15 minutes prior to appointment time, and having waited 5 minutes before the unexpected paper exchange, he barely made it through the seventh page before being summoned to Dr. C's inner sanctum.

"But I still have five pages to go . . ."
The redhead shrugged, "No problem."

As my partner in life followed Dr. C's nurse, I fumed a little. If incomplete paperwork presented no problem, then why . . . ?

The redhead wore rubber-soled hikers, had access to a fax, and Dr. D's office was but two doors away. One would have thought two doctors sharing a common department could have divvied up the forms. But no.

Dr. D's papers, delivered by a buxom matron wearing a smock covered with miniature hot-air balloons, proved identical to the ones my spouse had failed to complete for Dr. C. Later, as we were about to leave, she handed him two more.

"Fill these out so you won't have to deal with paperwork at the hospital," she said.

Hospital No. 2's outpatient waiting room was filled with reluctant scribes filling out endless forms.

We waited until all personnel having clip-on I.D. had their backs turned, dropped our papers on the counter, and hid behind a couple of last year's magazines.

The Great Physician requires no paperwork.

"Sir, if you'll please fill these out before we take you on back. . ."

One repeat hospital trip, a ream or so of paper, another doctor and a therapist later, it occurred to us that, like Dr. A, who knows us well, the Great Physician requires no paperwork. All that's required for heaven is to know Him. No wonder ailing folks tend to hanker.

H

Assurance

ROB L. STAPLES



Rob L. Staples has made a career of teaching the Christian faith as a pastor and as a professor at Southern Nazarene University and Nazarene Theological Seminary.

CAN WE KNOW FOR SURE that we are saved? Answering that question is what the doctrine of assurance is all about. Wesleyan theology has developed that doctrine more adequately than many other religious traditions.

In Catholicism, assurance is often temporary. After making confession and receiving absolution from the priest, one has great assurance. But in ensuing days, as more sins accumulate, assurance diminishes until the next absolution.

In Calvinism, with its doctrine of unconditional election, those whom God has eternally elected to salvation have absolute assurance. But there is a hitch: In this life, not even the devout Calvinist can be completely certain that he or she is among the elect. To decide it on the basis of morality, good works, or feelings would be to put one's trust in self instead of God. According to this idea, only when we land safely in heaven will we know for sure that we were elected.

So both Catholicism and Calvinism fall short in the kind of assurance they offer. By contrast, John Wesley taught that one who was saved could know it

now, with certainty.

Early in his ministry, Wesley had relied on good works. In 1735 he sailed to America to preach to the Indians in Georgia, "in the hopes," he said, "of saving my own soul." After more than two years of failure and disappointment, he returned to England, writing in his *Journal*: "I want that faith which none can have without knowing that he hath it" (*Wesley's Works*, 1:77).

Back in London, on May 24, 1738, he attended a meeting in Aldersgate Street, where, he tells us: "About a quarter before nine . . . I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation: And an assurance was given me, that he had taken away *my* sins, even *mine*, and saved me from the law of sin and death" (*Works*, 1:103).

Later, Wesley developed his understanding of the Spirit's witness. He divides it into two parts—the *direct* witness and the *indirect* witness.

The direct witness is "an inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit, that I am a child of God; that Jesus Christ hath loved me and given Himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God" (*Works*, 5:115).

The direct witness, then, is something inward and subjective. The indirect witness is outward, relating to the evidence of a change in one's life. It involves the awareness of a change from darkness to light, a life producing the fruit of the Spirit, and a love for God that motivates one to keep His commandments.

It is important to keep these two in

balance. One should not rely solely on the direct witness. This would lead to a subjective reliance on inner feeling. Neither should one rely solely on the indirect witness, which would result in Pharisaism, or works righteousness. Both are important, and they must compliment each other.

At first Wesley thought every believer would always have assurance. But he came to see that a sense of having received forgiveness could not be a condition of receiving it. One might be saved without at first enjoying assurance, although he believed assurance would follow. He saw that even the best of Christians are sometimes buffeted with doubts. Late in his ministry, he wrote in a letter to Melville Horne: "When fifty years ago my brother Charles and I, in the simplicity of our hearts, told the good people of England that unless they *knew* their sins were forgiven, they were under the wrath and curse of God, I marvel, they did not stone us!" (Sugden, *The Standard Sermons of John Wesley*, 1:82n).

The important thing is to place our trust in God's justifying grace, regardless of feelings. It is our further privilege to know, by the Spirit's witness,

Can we know, really know, that our sins are forgiven?

that we are justified. But *how* we know it, we could probably never explain, at least not to one who does not have it.

But this we believe: Assurance is not something that depends on priestly absolution. It is the Spirit who "bears witness with our spirit that we are children of God" (Romans 8:16, NKJV). Nor is it something we receive for certain only after we die: it is a gift for this present life.

DID YOU KNOW?

FIRST IMPRESSIONS AND THE NURSERY

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WordAction, a pioneer in publishing curriculum for the youngest members of your congregation—and their parents—has a revolutionary curriculum: *WordAction Early Childhood Level A*. It is edited by Lynda Boardman, who only a few years earlier ventured into uncharted territory by creating a curriculum for one-year-olds. Now virtually every reputable publisher has material for this age level.

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—Rev. Mark A. York
Children's Ministries Executive Editor

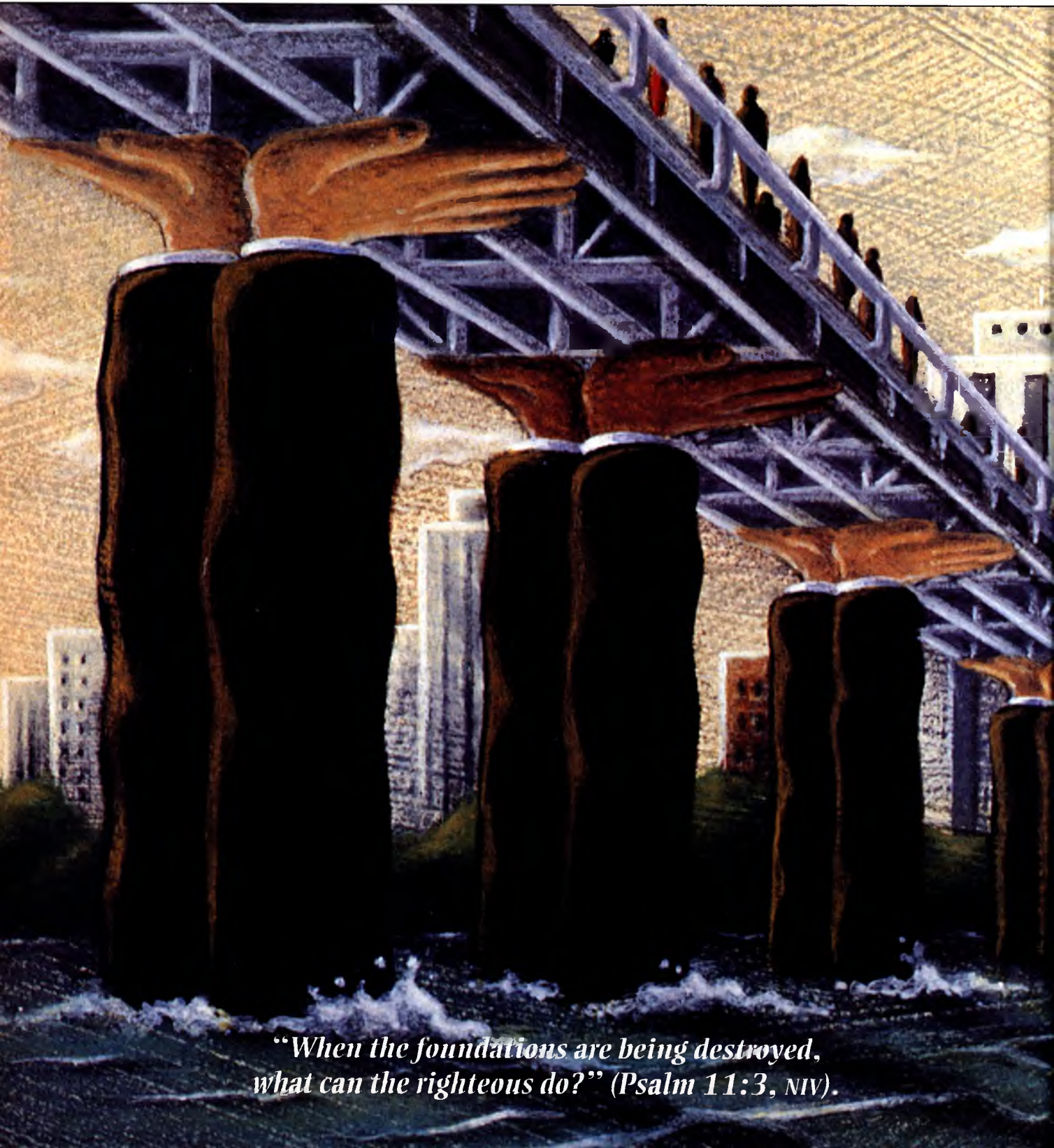


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Christian Morality

by Tim Keller, pastor
Redeemer Presbyterian Church, New York City



*“When the foundations are being destroyed,
what can the righteous do?” (Psalm 11:3, NIV).*

n an Amoral Age



I was in the midst of a series on the seven deadly sins, and today it was time to talk about lust. A difficult subject for any pastor, but preaching in the middle of Manhattan, to a group composed roughly equally of non-Christians, new Christians, and renewing Christians, poses an even greater problem.

Although we meet in a large auditorium, certain faces were easy to pick out. There was Phoebe, whose red-rimmed eyes still bore testimony to her week of crying.

Her boyfriend had broken up with her when he discovered she had been sleeping with another man and another woman, in a *ménage à trois*. She told me, “But what we have is so beautiful. How can it be wrong?”

Laurel’s face was a complete contrast—a new Christian, she was eager as a puppy. This week she and her husband had brought her former lesbian lover and the woman’s current partner to church, promising, “It’s really different—you’ll see!”

Further back was Fred. He had been brought up attending church and Christian schools, but he moved to New York to get away from family and friends. “I couldn’t breathe with all their rules and expectations about how I should live, who I should date, whether I could go to an R-rated movie or not. I had to get away somewhere where no one knew me and I could live however I wanted.” Fred’s freedom hadn’t turned out as well as he had hoped, however, and now he was depressed and angry.

They had all been in my office that week, and now their eyes were turned expectantly toward me. What could I say that would be helpful, compassionate, and, above all, faithful to the Word of God?

Understanding Our Amoral Age

The contemporary preacher of orthodox Christianity faces an unprecedented dilemma. Despite what you would think from a casual perusal of any video store, bookstore, or magazine rack, we do not live in an immoral society—one in which right and wrong are clearly understood and wrong behavior is chosen. We live in an amoral society—“right” and “wrong” are categories with no universal meaning. Everyone “does what is right in his or her own eyes.”

An amoral age presents a problem for preachers who want to expound faithfully God’s Word on ethics, morality, and behavior.

Earlier in this century, skeptics rejected Christianity because it wasn’t true—they said “miracles cannot be.” Today, skeptics reject Christianity because it even claims to be true—“absolutes cannot be.”

Modernity (the mind-set of the late 19th and early 20th centuries) said that moral absolutes could be discovered only by human reason and research. Postmodernity now says there are no moral absolutes to discover.

How did we get to this? In the ’50s and ’60s, the existentialism of Camus and Sartre began to collapse confidence in reason and progress by teaching that truth and morality were completely relative and individually constructed. Today’s postmodernity (also led by French thinkers, such as Derrida and Foucault) teaches that truth and morality are socially constructed by groups. In short: No set of cultural beliefs can claim logical superiority over another set because all beliefs are motivated by subjective inter-

ests. Claims of objective truth are really just a power play.

Once, Christian moral absolutes were seen as simply narrow or old-fashioned. But today they are seen as oppressive and even violent.

In America this amoral society is only now arriving in its fullness. Baby boomers were supposedly the first relativistic generation, but most boomers were raised in traditional religion. The next generation is making the sea change. Their understanding is the new hard relativism of identity politics.

In such a new and confusing situation, what is a Christian preacher to say?

SOME SELF-SERVING POST-MODERN PRAGMATISTS TRY JESUS BECAUSE HE SEEMS TO WORK.

Truth, Not Pragmatism

I have found we must guide our preaching between two dangers—pragmatism and moralism—if the Christian message is to be understandable to today’s hearers.

The first danger is pragmatism. I think of Joseph, one of our first and most enthusiastic new converts. Joe announced his new allegiance to Christ to his employees and decreed that henceforth the company’s business practices would conform to Christian morality. At a Madison Avenue advertising agency, this was a courageous and potentially suicidal choice. No more lying to clients or the public, no billing of hours not actually worked, no shirking responsibility or blame shifting for failure—it was a recipe for disaster. To Joe’s delight (and the surprise of us watching) his business prospered.

Clients who were ready to drop the firm for bigger agencies were delighted with the straight talk they got. One angry client, who

had been ready to sue, was so flabbergasted by Joe’s honest confession of failure that he reversed his decision and gave him two new accounts. Revenues hit and then passed the \$1 million mark. Joe began bringing employees to church, telling them, “You know it’s true—it works.”

But when romance with a married woman became a possibility, Joe abandoned his faith. “I know I’m doing something you think is wrong,” he said, “but I want to be happy, and that’s that. Love is more important than your version of morality.”

Joe’s early embracing of Christianity shows why pragmatism can tempt a preacher. It reaps quick returns. People are delighted by the practical help they’re getting for saving their marriages, raising their children, overcoming bad habits, and fighting off depression. They come back and bring their friends.

But without the painstaking work of establishing a changed worldview, their commitment to Christianity will be only as deep as their commitment to any other helpful “product.” Allegiance to something that makes their lives easier to manage should not be confused with genuine conversion, which has at its heart surrender to God.

So we must be careful. We can say that morality “works” but only because it corresponds to reality. And we must preach that sometimes Christian morality “works” only in the long run. Looking at life from eternity, it will be obvious that it works to be honest, unselfish, chaste, and humble. But in the short run, practicing chastity may keep a person alone for many years. Practicing honesty may be an impediment to career advancement. This must be made clear.

Today’s preacher must argue against the self-serving pragmatism of postmodernity. The gospel



ty has such a low view of sex.' Really? The Christian view of sex is enormously lofty. The Bible says that sex points to the ultimate closure we will have with God through Christ in heaven (Romans 7:13). The Bible tells us God made sex for marriage because it is capable of bringing so much glory and joy into your life that only two people fully committed to one another for a lifetime can receive it. No higher view is possible—there is no better explanation of its mystery and power.

“Does your view of life account for the glory of sex? C. S. Lewis points out that if there is no God, and the physical is all we have, then ‘you can’t, except in the lowest animal sense, be in love with a girl if you know that all the beauties both of her person and of her character are a momentary and accidental pattern produced by the collision of atoms, and that your own feelings are just a sort of psychic phosphorescence . . . arising from your genes.’

“You see, until you decide if there is a God, if Jesus is the Son, and other matters, how can you make an intelligent decision about what is right and wrong about sex? Christians believe what they do about sex not because they are old-fashioned, or because they are prudish, but because Jesus is the Way, the Truth, and the Life.”

This newer approach takes longer. But it comes closer to my goal to preach truth instead of pragmatism. Christian morality is not true because it works; it works because it’s true.

But why emphasize truth-as-truth to people who don’t believe in standards at all?

First, we do it to be clear. If we argue too pragmatically, we unwittingly confirm the basic postmodern person’s view that truth is whatever works; they won’t see how radically you are challenging their thinking and life approach. Second, we do it to be penetrating, to get to people’s deepest heart. Pascal said, “We have an idea of

does say that through it you find your life, but that first you must lose your life. I must say to people, “Christ will ‘work’ for you only if you are true to Him whether He works for you or not. You must not come to Him because He is fulfilling (though He is) but because He is true. If you seek to meet Him in order to get your needs met, you will not meet Him or get your needs met. To become a Christian is not to get help for your agenda, but to take on a whole new agenda—the will of God. You must obey Him because you owe Him your life, because He is your Creator and Redeemer.”

This is a critical and difficult balance for the Christian preacher. Every message and point must demonstrate relevance or the listener will mentally “channel surf.” But once you have drawn in people with the amazing relevance and practical wisdom of the gospel, you must confront them with the most pragmatic issue of all—the claim of Christ to be absolute Lord of life.

Earlier in my ministry, I often preached about sexual issues with baptized pragmatism. In a sermon 20 years ago, I declared, “Emotionally, premarital and extramarital sex destroy your ability to trust and commit to others. Socially, sex

outside of marriage leads to family and social breakdown. . . . ‘Do not be deceived; God is not mocked. A man reaps what he sows.’”

Nothing about this paragraph is untrue. But it overemphasizes the practical benefits of Christian morality. (It also assumes a respect for Scripture not present in our culture now.) Today, I approach the same theme differently:

“Some people say, ‘I reject Christianity because its views on sex don’t fit me—they are too narrow for me.’ But if a doctor prescribes an unpleasant medicine, what do you do? If you are sick, you take it. It is just as wrong-headed to taste-test Christianity as it is to taste-test medicines. How silly to evaluate Christianity on its sex ethic!

“The real question is, ‘Is Jesus really the Son of God?’ Is He really who He said He is—your Way, Truth, and Life? Has He really died for you because you are a sinner? If He is and has, who cares what He asks you to do or not to do? You should do it! In a sense, the gospel does not let you talk about anything else first. It says, ‘I won’t talk to you about sexuality or gender roles or suffering or anything else until you determine what you will do with Him. Who He is determines everything else.’

“Someone says, ‘But Christiani-

truth which no amount of skepticism can overcome." What is that? In postmodern people, the knowledge of God sleeps deeper than in previous generations, but it is still there (Romans 1:18-21).

In the *Duke Law Journal*, Arthur Leff put the postmodern tension perfectly: "What we want, Heaven help us, is simultaneously to be perfectly ruled and perfectly free." Only by preaching truth as truth will we throw this inner tension into relief and show that there is a truth that liberates.

Grace, Not Moralism

Deep weariness etched every line of Joan's face. "I just can't do it any more," she said. "I can't live up to what a Christian is supposed to be. All my life I've had people telling me I had to be this or do that in order to be accepted. I thought Christ was supposed to bring me freedom from that, but instead God turns out to be just one more demanding Taskmaster—in fact, He's the worst of them all!"

That conversation underscored for me that Christian moral teaching is both similar to, and very different from, that of other moral and ethical systems.

At the end of *The Abolition of Man*, C. S. Lewis demonstrates how the major religions agree on certain moral absolutes. Christians find that in today's culture wars, they often are on the same side with believing Jews, Muslims, and Hindus. The Christian preacher seems to be saying, "Be moral," along with exponents of other philosophies.

But when we ask, "Why be moral?" the other systems say, "In order to find God," while Christianity says, "Because God has found you." The Christian gospel is that we are not saved by moral living, we are saved for it. We are saved by grace alone, but that grace will inevitably issue in a moral life.

Many sermons tell people to say no to immorality. Often the reasons are "it is against the Bible" or

"it will hurt your self-esteem" or "it's against our Christian principles" or "your sins will find you out." Those things are true, but they are inadequate and secondary motives. Only the grace of God, Titus says, "teaches" us to say no. It argues with us: "You are not living as though you are loved! As His child! It is not because He will abandon you that you should be holy, but because at inestimable cost He has said He won't ever abandon you! How can you live in the very sin He was ripped to pieces to deliver you from?"

See the grace of God argument? It is the only argument that cannot be answered.

Earlier in my ministry, I did not rely on it as I could have. When I preached on 1 Corinthians 6:9, I argued, "Sex is a sacred gift of God, and misusing it or tampering with it puts you in the gravest spiritual danger. . . . Though today many seek to blur these moral lines, the Bible is most definite and crystal clear about the matters before us."

This statement is true but sounds implausible in a sexually permissive age. This kind of appeal doesn't explain the why behind every biblical command—the gospel.

Today, I approach it this way: "When Paul lays down the biblical rules for marriage, he says, 'This is all really about Christ's love for us' (Ephesians 5:32). In 1 Corinthians 6, Paul hints that the monstrosity of extramarital sex lies in that we become 'one' physically with someone, but we are not 'one' socially, economically, or legally with them. In other words, we have gotten sexual intimacy without becoming radically vulnerable to the other person by making a permanent, exclusive, total commitment." When it comes to sex, 'this is a great mystery, but we are talking of Christ and the church.' You must not 'use' God by seeking His intimacy without making a total commitment. You must not use another human being

by doing the same thing. Why? Because of His grace, His radical self-giving to you. 'Love one another even as I have loved you.'"

Instead of obeying to make God indebted to them, Christians obey because they are indebted to Him. The difference between these two ways of morality could not be greater. I want to preach that Christian morality is a response to grace, not a means to grace.

But why emphasize grace to people who don't believe in guilt?

Postmodern people rightly fear an authority that oppresses and crushes; they long for one that frees. Only the gospel of grace shows how the truth can become a liberating power. Pascal said that every human philosophy or religion will lead either to human pride or to human despair, but only the gospel of grace can deal with both. Some raise self-esteem and independence, but that makes people proud and selfish, or proud and cruel. Others humble and control, but that leads to guilt and despair. Yet the gospel shows us a Law that must be fulfilled (destroying our pride) and a Savior that fulfills it completely for us (destroying our despair).

"The Christian religion alone has been able to cure these twin vices," wrote Pascal, "not by using one to expel the other . . . but by expelling both through the simplicity of the Gospel. . . . Who then can refuse belief and worship to such heavenly enlightenment?"

Preaching morality cannot be the first item on the agenda for any Christian preacher, but it cannot be shirked, either. We have to make the necessary assaults on the underlying anti-absolute presuppositions of our postmodern audience. Men and women need to be convinced that there is a God who has spoken in nonnegotiable absolutes; this God is also our Redeemer. He has paid the price of our failure. Only in this context does the preaching of morality make sense. Today, only in this context can it be heard at all.

HH

Evangelicals and “The Homosexual Problem”

by J. Grant Swank Jr.

Christianity and homosexuality.

“They’re rude, lewd, and obscene!” a friend said to me about the gay protesters marching down the city streets.

A parishioner handed me a videotape of gays staging scenes publicly in order to get attention for their agenda.

A political leader asked me to assist in “cleaning up our society” of the gay debris.

I visited a church in Texas recently. The bulletin said that the congregation was “inclusive” and championed “diversity”—two buzzwords indicating the uncritical welcome of homosexuals. I immediately understood the code language.

Daily, I read letters to the editor of our local paper. The war goes on; prohomosexual letters versus con. Sometimes I think the page is going to burst into flame.

A cousin of mine is dying today of AIDS. He contracted the disease through a blood transfusion but deals with the stigma nevertheless.

The dean of the cathedral in our city goes on television to endorse progay agendas before the voters.

The all-gay chorus is invited to sing in a popular sanctuary nearby. A clergywoman will provide the invocation to the proceedings.

Christianity and homosexuality.

It puzzles me what all the fuss is about. I am a Christian. I can deal with this. I do not need a seminar to clarify my ethics. I do not need to listen to some speaker clean out my head on the subject. Nor do I need all those books from publishing houses setting forth moral positions.

So being a Christian, I concluded that I would have a prayer service in

my evangelical church for persons with AIDS and their caregivers. I mailed the news release to surrounding newspapers, particularly the liberal weekly freebie.

Then I announced the invitation to my parishioners. After all, with all the yelling and screaming going on between pro and con, I thought it was simply time to pray, to reach out, to love, to care.

Could there be any harm in that? Could it be considered anti-Bible? Could I be called on the carpet by

IS IT CHRISTIAN TO CONDUCT SEMINARS ON HOW TO EXPOSE AND DESPISE HOMOSEXUALS?

the denominational elite? I took my chances. After all, I figured, this was something Jesus might do.

Then I wondered: does the evangelical community snarl at others with whom we disagree? Do we put up our dukes against the alcoholic, the promiscuous teen, the thrice-divorced man five pews back? Do we cut out on the kid with the ponytail or the man with tattoos all over his arms?

The Christian does not snub these people, does not conduct seminars on how to despise them, does not write newsletters ad infinitum to uncover all their secrets.

Instead, the Christian puts out the carpet for the lost and weary, the sinful and wayward, begs them into the house of prayer, and even trains other believers in how to relate compassionately to those in search of God’s heart.

So why not the homosexual?

So when the newspaper blasted

the evangelical community for its aloofness regarding gays, I immediately wrote that we were welcoming them. Why? Because we have an “alternative lifestyle” that they just might want to consider. Not all of them, after all, are totally convinced of “their way.” Some of them are even embarrassed by the shenanigans put on in their name. And there are others who are just plain confused and lonely. They may even be tired of it all.

The Christian cannot afford to put up fences or to pass by on the other side of the road. He or she cannot simply play denial—“I don’t see a homosexual; do you see a homosexual?”

Granted, there is sin on all sides—gossip, live-ins, bickering in churches, intemperance with food and alcohol, fornicating homosexuals and heterosexuals, meanness on church boards, pornography, and illicit sex on church-related campuses.

So what do Christians always do when confronted with a spiritually fallen world? They put out the welcome sign: “Come on in, all you who are weary and burdened down. There is another way. Christ can provide it for you. Jesus has come to reveal the way of light and love and peace and holiness.”

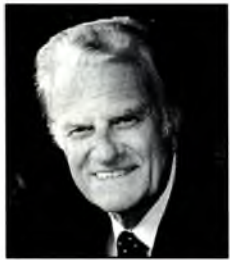
Now, is that compromising the gospel message? I think it is implementing the gospel message.

And no one knows the wonder that can come about when a Christian actually tries it out. Surprise! It works. The gospel is, after all, God’s way of saving us all, including you and me.

J. Grant Swank Jr. is pastor of the Windham (Maine) Church of the Nazarene. **H**

Graham Christmas Special Aired in 200 Countries

The Billy Graham World Television Christmas Special, "A Season of Peace," was broadcast in 33 languages on national television networks in more than 150 countries worldwide. In addition, the program was aired on two international satellite networks, for a total of more than 200 countries receiving the program.



This one-hour evangelistic program, dealing directly with the problems facing the world today, featured a sermon by Graham, special music, and a contemporary

theatrical presentation of the Christmas story.

"A Season of Peace" is one phase of the progressive extension of Graham's ministry through television and emerging technologies, according to the Billy Graham Evangelistic Association (BGEA). It follows the success of the Graham World Television Series in April of 1996, which was so well received that national church leaders, television executives, and government officials requested that Graham "do it again."

One million churches around the world participated by having their members host television house parties, referred to as Operation Matthew. BGEA is distributing 450 million pieces of follow-up literature, which is available in the same 33 broadcast languages.

Since the telecast was seen in many countries where there is only one TV channel, the number of viewers dramatically increased. Bob Williams, director of International Ministries for BGEA, said, "The average Christian in North America fails to realize the evangelistic impact of prime-time telecast around the world, as very few countries have the proliferation of cable and channel selections found in North America."

TWR Founder Dies

Paul E. Freed, 78, founder of Trans World Radio, died December 1, 1996. He was a longtime missionary statesman and visionary, whose impact for the cause of Christ spanned more than 40 years. After launching TWR, he advanced its global ministry from its early stages to its present status as one of the foremost international gospel broadcasting networks.



Freed was no stranger to mission work. His parents were Christian missionaries for 27 years.

"We are saddened by Dr. Freed's death," said Thomas Lowell, president of TWR. "God used him in a great way to develop and lead a ministry that is changing lives across the globe through the power of the gospel in areas where missionaries cannot go."



Nazarene Web Site Averages 2,043 Hits Per Day

Since its inception in September 1995, the Nazarene Web Site has averaged 2,043 hits or visits per day, according to Kim Meek, Nazarene Communications Network program manager.

Among the top sites most visited are the NCN News Summary, NWMS, local church listings, and the audio NCN Webcast.

The leading areas accessing the Nazarene Web Site include North America, Asia, Europe, and Australia.

A total of 782,363 hits have been recorded from September 1995 through December 1996, with an average number of over 10 million bytes transmitted daily.

On a typical day, the Nazarene Web Site is most accessed between noon and 3 P.M. (Central Standard Time). The next most popular time to browse is 9 until 11 A.M. followed by 9 until 11 P.M.

The Nazarene Web Site is located at <www.nazarene.org>.

Bible Agencies Cooperate

Seven years ago Bible agencies with a history of competitive attitudes toward each other met during the Lausanne Congress for World Evangelism. They decided to try cooperation and formed the Forum of Bible Agencies (FBA).

When recently asked if the decision was "worth it," Eugene Habecker, president of America Bible Society and executive committee chair of the United Bible Societies, said, "Absolutely." As an example of successful cooperation, he mentioned the area of standards for translation consultants. Earlier, such standards were not in place, so the quality of Bible translations varied greatly.

Habecker mentioned the former Soviet Union as an area where FBA now cooperates on translation rather than competes. In Ethiopia the agencies have cooperated in distribution of more than half a million Bibles.

Looking toward the future, the Bible agencies plan to cooperate to make certain the Bible is part of the information superhighway. The FBA is exploring the development of a central information bank that will place all Scripture sources worldwide on the Internet. A Bible-in-print home page is envisioned that will list all Scripture resources available from the 16 agencies and organizations of FBA.

TWR Broadcasts to Gypsies

The Gypsies of Europe are hearing the gospel by means of Christian radio broadcasts for the first time through the work of Trans World Radio. Werner Kroemer, TWR's regional director in Europe, said, "To our knowledge, no programs in a Gypsy language, either Christian or secular, are being broadcast in Europe." The initial programs were in the Balkan Romani language, spoken by more than 1.5 million Gypsies in Bulgaria and neighboring countries. Plans for this year include broadcasts in the Kalderash Romani dialect, spoken by 1 million Gypsies, especially in Romania.



“A culture obsessed with technology will come to value personal convenience above almost all else, and ours does.”

Robert H. Bork
Slouching Toward Gomorrah

“ZEAL is fit only for wisemen, but is found mostly in fools.”

Thomas Fuller

“A dreamer is one who can only find his way by moonlight, and his punishment is that he sees the dawn before the rest of the world.”

Oscar Wilde

“DO not put such unlimited power into the hands of husbands. Remember all men would be tyrants if they could. [We women] will not hold ourselves bound by any laws in which we have no voice . . .”

Abigail Adams, letter to John Adams
March 31, 1776

“He never said a foolish thing nor never did a wise one.”

Earl of Rochester
The King's Epitaph

“Evil is unspectacular and always human and shares our bed and eats at our own table.”

W. H. Auden

“Our lives are the results of our choices. To blame and accuse other people, the environment, or other extrinsic factors is to choose to empower those things to control us.”

Stephen R. Covey

“Election has nothing to do with the eternal salvation of individuals but refers . . . to God's way of saving nations. It was a major mistake of the Reformation to . . . follow Augustine . . . taking election to refer to grace and salvation. It manages to make bad news out of good news. It casts a deep shadow over the character of God.”

Clark H. Pinnock

“When recreation or hobbies are all that fill up and give meaning to our lives, how swiftly they lose their worth.”

Dwight Hervey Small

“Your place in heaven will seem to be made for you and you alone, because you were made for it.”

C. S. Lewis

“For I tell you this, one loving blind desire for God alone . . . is more helpful to your friends . . . than anything else you could do.”

The Cloud of Unknowing

“God is a jealous lover. He is at work in your spirit and will tolerate no meddlers.”

The Cloud of Unknowing

“We may need to challenge more, and confront less, in our evangelism and discipleship. We need to make it harder for people to retain assurance of salvation when they move into serious sin. . . . We need to tell some persons who think they have gotten saved to get lost. The Puritans were biblically realistic about this; we have become sloppy and sentimental in promoting assurance under any circumstances.”

Richard Lovelace

“There are legions of believers, but not belongers . . . they have their own private religions. It's a cultural supermarket. . . . They prepare their own recipes for moral commitment.”

Steve Tipton

“Americans who leave religious institutions do not necessarily abandon religious faith. Even most dropouts say they believe in God; though one-third also believe in reincarnation, ghosts and astrology. The God of their understanding is not necessarily the personal, all-powerful and all-knowing deity of orthodoxy. Nor is the Jesus affirmed by boomers necessarily the Son of God and unique Savior of humanity.”

Wade Clark Roof

A Generation of Seekers

“When compared with previous generations of believers, we seem among the most thoroughly at peace with our culture, the least adept at transforming society, and the most desperate for a meaningful faith. . . . It is hard to imagine a more urgent or critical task than the recovery and restoration of the biblical view of the church.”

Chuck Colson

The Body

Raising children in an amoral age is a high risk venture.

Heart to Heart, Passion to Passion

by Dan Schaeffer

Not long ago, we purchased William Bennett's *The Book of Virtues*. One night, after reading stories from the section on honesty to our children, I asked them to talk about what each had learned. After listening to their answers, I suggested that they ask God in their prayers to help them apply what they had learned.

But all the while, I remember thinking *Are they getting this?* It's a question I ask a lot. I knew they got the point of the story, but were they really getting the point? They've grown up in church and in a Christian home, learning Bible stories and verses, but still the question remains: Are they really getting this?

When prayer time came, Christi, my oldest, prayed a very correct prayer, logical and deductive of the information she had heard. It had an introduction, a regurgitation, and a proper application. My heart sank.

Then came my second child's

prayer. First came the hurried, "Thank You, Lord, for all the stuff You give us," which I'm sure Andrew now believes is the obligatory preface to all prayers. Then

MY CHILDREN AREN'T IN NEED OF MORE INFORMATION; THEY ARE IN NEED OF MORE TRANSFORMATION.

came the unexpected part. Slowly and thoughtfully, eyes closed and hands busy curling his hair, he started:

"Lord, I pray that if a bad person steals something, or lies or something, they won't go to court, but they would go to church and learn not to tell a lie. If they don't learn not to tell lies, then they can go back to court. Amen."

In moments like these I am able to say, "They're getting it." Andrew understands that many of his friends lie and steal because no one has taken the time to tell them not to, or to model integrity and honesty for them. He knew that God's Word could help them—if they'd hear it.

Into Their Hearts

This is what I pray for. All my children are bright enough and old enough to give a "right" answer to most moral questions—but that's only a small part of the battle. Until their hearts, and not just their heads, are attached to the truth, I'm not succeeding.

My oldest child has a tendency to worship money and pursue it doggedly. This, at times, reveals itself in greed, the normal childish



Jim Whitmer

spending that money on anyone but herself. But somewhere in all her shopping, she heard a still small voice make a suggestion she hadn't even considered.

Spend your money making someone else happy—you'll really enjoy it. Did the thought come just once, or several times? Did she hear that voice before or after she had spied the toy she could buy just for herself?

Whatever the case, her heart got involved in this decision, not just her head. The important thing is not simply that she did it, but that she wanted to. There was no pressure exerted on her save what she allowed herself.

No one was more surprised than we were—except maybe Christi herself. It was a tiny spark, but we exclaimed our astonishment and pride in her, encouraging the spark to ignite a fire.

Our Ultimate Goal

The truth is on the move, and Annette and I can see it. We can put it in their heads, but not in their hearts. That's what is so frustrating. We can tell them how to live, and enforce, reinforce, plead, lecture, and help them memorize the truth of God that can change their lives, but we can't move it from their heads to their hearts.

And yet, that must be our ultimate goal. Anything short of that misses the point. The goal of parenting is not to get our children to *learn* to obey, but to get them to *want* to obey—to see the wisdom in it for themselves and feel the delight of their Heavenly Father's smile when they begin to live out the truth they have always assented to with their minds.

It is sometimes a painfully slow process, this moving truth from their heads to their hearts, but it is absolutely essential. You can change someone's mind without ever changing his or her heart, but you can't change the heart without also changing the mind.

My children aren't in need of more information; they are in need of more transformation. They

urge to possess everything she sees.

While my wife, Annette, and I had talked with Christi about this until we were blue in the face, the right answers remained in Christi's head and not in her heart. She always nodded numbly when we spoke about the danger of greed, and then went out, collected money by hook or crook, and spent it all on herself.

One time Christi had accumulated about \$15. She was invited to a theme park with friends, and when she came back, she was predictably broke and carting sacks of stuff—same old story. Except that

to our surprise, she began giving it out. One to Andrew, Katie, Mom, even myself. The only one left with nothing was Christi.

Now it was our turn to be numb. Had Annette lectured her before leaving? No, and neither had I.

But there was a gleam of satisfaction in Christi's eyes we'd never seen before, an excitement brought on by giving to someone else for the sheer joy of watching the look on the recipient's face.

Christi had consciously used her resources to bring joy to someone else. When did that thought come to her? I don't believe she had gone to the park with the idea of

know what they should do, but what does it take before they want to do what they should?

Maybe that isn't really the question. Maybe the real question is, How do we start the truth moving from their minds to their hearts in the first place? We know how to attach the truth to their minds, but are we equally adept at attaching it to their hearts?

Providing an Example

In the introduction to Bennett's book, he writes, "It has been said that there is nothing more influential, more determinant, in a child's life than the moral power of a quiet example.

For children to take morality seriously, they must be in the presence of adults who take morality seriously. And with their own eyes they must see adults take morality seriously."

That last phrase gives me pause. I doubt if I can ever impassion my children for something I have little passion for myself.

I have a passion for fishing; so do my children—now. They weren't born with it; they developed it by seeing someone "with their own eyes" who loved to fish and who stuck poles in their hands since they were old enough to hold them.

I have a passion for camping; so do my children—now. They weren't born with it; they developed it by going camping with a mom and dad who enjoy it, and by seeing that with their own eyes. Passion, I've noticed, is more contagious than instruction.

A heart moves a heart, and a mind moves a mind. If I've succeeded in passing to my children my passion for camping and fishing, it seems to me there is only one way I could fail to pass along my passion for God; and that is if

it were not really a passion in the first place.

A Passion for God

Maybe it's not so much their hearts I should worry about, but my own. A heart moves a heart, and a mind moves a mind. My

FOR CHILDREN TO TAKE MORALITY SERIOUSLY, THEY MUST BE IN THE PRESENCE OF ADULTS WHO TAKE MORALITY SERIOUSLY.

kids see my eyes light up when I talk about fishing or camping; they see all the work I put into preparing, all the sacrifice I'm willing to make to go. Words aren't important. They get the idea. They saw that passion bring me pleasure, they tried it, and they received the same pleasure. The torch has been passed.

I wonder if it can be passed any other way. Stories and lessons can contribute to this process, but they cannot alone effect it. Passion must be caught—not taught.

HAVE YOUR KIDS EVER SEEN YOUR EYES WET WITH TEARS AS YOU PRAY AND READ THE BIBLE? OR IS DEVOTION A "BEHIND CLOSED DOORS" ACTIVITY FOR YOU?

So I've begun asking myself some honest, probing questions. What is my passion? Not what is my theologically precise, doctrinally accurate belief, but what really drives me? Because if all I've said is true, that's what my children will develop as passions.

I have a passion for God's Word. It is life-changing, life-saving, and life-generating. But in taking stock, I've realized that I study it in my office, behind closed doors.

I speak about it with others passionately, but my children aren't there to hear. I commit it to memory, but never practice in front of them. Reading Scripture often brings tears to my eyes, but my children never see them. A truth of God, finally understood, fills me with more joy than fishing and camping combined. I smile, stand up, and move around the room, brimming with uncontained joy—all behind closed doors.

Opening My Door

The "with their own eyes" portion seems conspicuously missing in my model. Being a private person, I find it difficult to let others in on that passion without feeling as if I'm putting on a show. But it isn't a show, and maybe my children need to see the tears or ask me what I'm so excited about. Maybe they need to come inside those closed doors and see what gets their daddy so excited.

That must be it. Faith is both a public and a private passion. But when I close the doors on my faith's passion, all they are left to see is the public display that wouldn't appeal to me either.

So now the doors must open, and I must become more transparent about my most deeply held passion. It won't be a show. I'm convinced that for a while at least, it may be awkward.

While praying in my office in my home, I've begun to leave the door open. It was a conscious decision, because I favor the door

closed on my moments with God. And to the general public it will remain closed, but not here, not now, not anymore.

One evening I began to pray and soon was oblivious to the door—until I heard the soft padding of my youngest girl's footsteps.

"Daddy?" Katie said, peering in at me tentatively.

"Yes, Sweetheart."

"What are you doing?" she asked with a quizzical look. She had seen my head down and eyes closed and must have thought I had drifted off to sleep.

"I was just praying, Katie."

"Oh," she said, looking mildly surprised. Then she asked me a brief question and left.

Nothing monumental, but deeply significant to me. She had probably never seen me pray anywhere but at the dinner table or her bedside. Surprisingly, it didn't hurt a bit. In fact, I enjoyed it. Slowly, I'm introducing my children to my greatest passion.

Feeling the Tug

I must remember that seeing Daddy with a brown trout on the line, fighting it with an intensity and joy that must have amazed them, was what enticed them to want to have that same experience. When they first felt the tug of the fish on their own lines and their hearts pounded with excitement as they fought to land this beauty, they were hooked. After that, watching Daddy fish was frustrating. Only fishing themselves would fulfill them now.

I no longer need to try to interest my children in fishing. I have to find the time to take them as often as they would like to go.

If I want my passion for my God to become a passion for my children, I must put that pole in their hands also. I know He will tug at their hearts, and when He does, watching Daddy's faith won't be enough anymore. They'll want their own. Heart to heart, passion to passion; there is no other way. H

Many Thanks

E. DEE FREEBORN



E. Dee Freeborn teaches spiritual formation at Nazarene Theological Seminary.

AS I BEGIN TO WRITE my last article for this column, my heart is full of thanksgiving. When I was first asked to author a column on prayer, I calculated that about one year would be the limit. Eight years later I am grateful for all the joys, insights, and growth of these years. The journey has been a rich one, full of good memories.

There were articles that started out being written for you, the reader, only to find the voice of God speaking to my own heart and life. A six-part series began a journey with the Lord's Prayer that, for me, continues to this very writing. It seems that everything we need to know about being children of the Heavenly Father is contained in that prayer.

An article on "waiting" before God sparked encouraging reader interest and response. The idea of learning how to "wait" still colors my daily routine. The challenge of the article was to be with the Lord in

silence, with no agenda, for 21 minutes a day for 21 days. The letters I received were deeply appreciated.

A column describing the "prayer of relinquishment" not only expressed a growing segment of my own life but seemed to liberate others struggling with the question of apparent unanswered prayer. Coming to know that relinquishment is not the same as resignation can be a significant moment.

A two-part article on the fundamentals of prayer was an attempt to clarify my thinking about some rock-bottom basics of prayer. In God's good timing, those four principles (intentionality, consistency, expectancy, and humility) became the core content for a day-of-prayer retreat for the Kansas City District Women's Ministry.

The past eight years are full of good memories. Many thanks to all the readers who have been kind enough to write. During these years, my wife, Vi, and our two children, Dana and Danny, have impacted my growing life of prayer with significance and encouragement.

In closing, there are no better words I could leave with you than those of the apostle Paul in Phillipians. 4:6-7, "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus" (NIV) H

**Four
principles worth
remembering
linger through
the years.**

Redeemed at a Discount?

MARK METCALFE



Mark Metcalfe is a senior technical writer, husband, and father of four who lives in Nashua, New Hampshire.

WHY WOULD CHRISTIANITY ever appeal to a guy like me? A stock broker type about 33 raised that question in Sunday School class last week.

Easy answer. A no-brainer for me and a lot of other Christian men, I'd guess. We first came to Christ in a fire-escape conversion. We believed in hell—didn't really want to—but we either believed or were at least afraid the teaching was true. Further, we paraded our macho devil-may-care attitude in front of the females we wanted to impress. Yet, in our heart of hearts we knew that hell was where we were headed. Christ provided the only escape route. He was the only Rescuer to whom we could turn.

But before any man can be rescued, he has to know that he needs to be rescued. Some of us "churchified" good boys didn't even know we needed to be saved.

I guess I thought you had to be a macho sinner swigging beer, swaggering in black leather, groping girls, and swearing like a linebacker to really need to be saved. Me, I had always gone to Sunday School class, sang in the junior high choir, and bowed my head before eating

my bologna and cheese sandwich in the school cafeteria—no matter who thought I was weird.

The night God saved me, He impressed the verse on me that "no man can serve two masters." I wanted myself to be master, but the truth is that I had only two options, and self wasn't one of them. I could serve God, who assured me that He had my best interests at heart, or I could play into the devil's hands by thinking I was serving myself. I became convinced of the truth God presented me and yielded my life to the Master.

I didn't feel like I needed salvation, but God showed me how very wrong I was. The sins that stained my heart were hidden from human view under a veneer of false goodness, but they were clearly seen by the Holy Spirit. I was just as lost and just as needy as anyone. Jesus redeemed me at the same dear price as He did for those who were saved from sin's addictive snares.

Self-righteousness is the fool's gold of Christianity.

Self-righteousness is the fool's gold of Christianity. It masquerades as something valuable but is actually worthless. Behaving like a good kid did not make me good at all. Only God's righteousness creates any true value.

It seems as if feeling the need of rescue is even more difficult for men these days. A fire-escape conversion doesn't motivate like it used to. If it isn't the idea that "I am somehow good enough," we have a drive for self-reliance that keeps us from admitting that we can choose only from two masters. Whether we are *churchified*, self-reliant, or entangled in a web of addictive sin, spiritual sight and eternal life starts with recognizing our need and then yielding to the Master who, after all, has only our best interests at heart. **H**

Beloved Son

My mother showed us an article in your September issue titled "Adoption as a Ministry" by Carri Uram. Carri talked about the need for Christian families to adopt unwanted biracial children.

David and I have talked many times of adopting. We couldn't imagine an unwanted child of any color!

I couldn't seem to get the article off of my mind. I decided to attempt to get in touch with Carri. With very little effort, I actually had her on the phone!

Carri was very supportive and helpful. She gave me names and numbers of people to contact. . . . Our new son, Jonathan, was born on October 22. Any fears or concerns we may have had over a biracial adoption were gone the moment that we held our beautiful son in our arms. The love we feel for Jonathan is indescribable.

Our family and friends have embraced him into their lives as a member of our family. God has truly blessed us.

Our sincere gratitude goes out to the *Herald* and Carri Uram. God uses people in the most miraculous ways!

David and Debbie Nonnenmacher
Maiden, N.C.

Evangelists, the Endangered Species

"Your Pastor Is an Endangered Species" (Oct. '96) . . . was both timely and appropriate. However, if the pastor is an "endangered species," the evangelist is 10 times more so. The evangelist in the Church of the Nazarene is increasingly falling into disuse as pastors, educators, connectional men, and others step into the pulpit in his place. . . .

The diminishing use of the evangelist in our churches (and camp meetings) is to be deplored. The evangelist is much more an "endangered species" than is the pastor. . . . Let us prayerfully support our pastors, church leaders, and evangelists. . . . We very much need each other.

Lawrence Walker
New Philadelphia, Ohio

Children Count Too

As a children's pastor in a Nazarene church, I want to thank you for several articles in the November *Herald* that speak to family and children's concerns! I'm proud to see the heritage of our Sunday School in the "Nazarene Roots" section! Sunday School still needs to continue to be a vital ministry to children and families in our culture today!

God's Greening Power

REBECCA LAIRD



Rebecca Laird is a writer and ordained minister living in Madison, New Jersey.

Linda Hardin deserves a note of commendation for her recognition that, while childless, she still has a "responsibility to be faithful to those who follow" her. It is much *more* than a cliché to say that our children are our future and we need to do more to invest in their lives!

On another note, I recommend the book by our own Neil Wiseman and H. B. London, *It Takes a Church . . . Within a Village*. It speaks to every church's need to focus on children and their families if we are going to be significant *now* for the generations to come!

Marty Michelson
Colorado Springs, Colo.

Fishbowl Existence

Thank you for your excellent editorials in the *Herald*. I particularly enjoyed the one titled "Move Over, Charlie" in the November issue. The content is very good, as usual, but your style of writing presents the idea so well and maximizes the enjoyment readers have in "hearing" what you have to say.

At the Olivet homecoming this past weekend, Dr. John Bowling, president, introducing himself to an alumni group, said, "Hello, I'm John Bowling. I live in a fishbowl." He got a good laugh, but it's true of him and of you. You live in a fishbowl of opinion and criticisms, I'm sure, from well-meaning Nazarenes. So to have a small part in keeping things in balance, I thank you for your good writing and for devoting your considerable talents to God and the church . . . even if you do live in a fishbowl!

Jesse E. Pitts
Brazil, Ind.

Think It Over

May I make a few suggestions regarding the [August and September] editorials?

1. If you do not like a book . . . perhaps you should not devote an entire editorial to the chief premises of that book. I refer to . . . Faith Popcorn's latest book.

2. If you do not have time to write editorials, perhaps you should ask someone who has the time to do it in your stead. What you said, in effect, in the September issue . . . is this: I didn't have time to do a good job; here are some random musings I've thrown together in order to meet the deadline and fill the space. . . .

3. If you *must* toss together a column, don't apologize for it. Give your readers credit for discernment. (If you have done an excellent job elsewhere, perhaps that's where you should stay. Think it over.)

Connie McEwen
Fawngrove, Pa. **HH**

HILDEGARD OF BINGEN, a 12th-century German abbess, was an extraordinary theologian, doctor, scientist, artist, composer, and writer. According to Sue Monk Kidd, Hildegard described the soul as a precious field from which we must "root out useless grasses, thorns, and briars in order to reveal the beauty of God's image glistening in the soil." Failing to care for the soul, failing to water it and give it what Hildegard called "greening power," resulted in a "drooping soul."

Prayer supplies that greening power. Without it our souls droop, our spiritual lives wither. But what is prayer? Most of the prayers built into my hectic life revolve around thanking God for good food and beseeching God for protection for my loved ones. In the sleepy moments before bed, I often review the day rejoicing in God's presence and confessing my failures. I try to remember those who are in need.

But there is more to prayer than asking and thanking. Henri Nouwen says, "Prayer is listening to that voice

—to the one who calls you the beloved." The core moment of Jesus' life was when He heard the voice of the Father say, "This is my Son, the Beloved, with whom I am well pleased" (Matthew 3:17, NRSV). That moment rooted Jesus in His identity as God's Beloved, and it was the need to nurture that identity that sent Him off in the night hours to pray.

Richard Foster tells the story of a dad walking through a shopping mall with a cantankerous and whiny two-year-old child. Nothing seemed to calm or distract him. Then under some special inspiration, the man scooped up his son and, holding him close to his chest, began singing an impromptu love song. None of the words rhymed. He sang off-key. And yet, as best as he could, this father began sharing his heart. I'm so glad you're [mine]. . . . The child relaxed and became still, listening to this strange and wonderful song. Later, out in the parking lot, as the father prepared to buckle the child into the car seat, the child lifted his head and said simply, "Sing it to me again, Daddy. Sing it to me again. Sing it to me again."³

Listening prayer is like that. When we approach God with simplicity of heart, we are gathered into the arms of the One who loves us. Prayer is listening and listening again to God's version of who we are. We are God's beloved even in our whiny moments. When we take the time to listen to this love, we tap into God's greening power, the prayer that nourishes our thirsty souls.

1. Sue Monk Kidd, *When the Heart Waits: Spiritual Direction for Life's Questions* (New York: HarperCollins, 1990), 48.

2. *Fellowship in Prayer*, December 1996, 9.

3. Richard J. Foster, *Prayer: Finding the Heart's True Home* (New York: HarperCollins, 1992), 3-4. **HH**

**There is more
to prayer
than asking
and thanking.**

February's

10-Point Quiz

1. U.S.A. citizens quaff alcoholic beverages at the rate of 7 gallons per person per year. What is the annual per capita consumption of alcoholic drinks in gallons in Ireland?

- A. 7 B. 14 C. 21 D. 42 E. 142

2. Which of the following is not a recent new edition of the Bible?

- A. *Couples Devotional Bible*
B. *Life Application Bible*
C. *Crisis Pregnancy New Testament*
D. *Touch Point Bible*
E. *The Quiet Time Bible*
F. *The Couch Potato Bible*

3. The Fundamentalist Baptist preacher whose internet magazine recently attacked Billy Graham in an article called "Billy Graham's Disobedience" is:

- A. Brian McKinley B. David Cloud
C. Karin Galento

4. Which of the following holiness magazines recently ceased publication after 115 years due to declining subscriptions and rising costs?

- A. *Alliance Life* B. *Light and Life*
C. *Vital Christianity*

5. Muslim rioters, angry about the outcome of a court case, destroyed 21 Christian schools and churches in:

- A. East Java B. Tanzania C. Madras

6. Recent televised evangelistic crusades in the Ukraine resulted in how many professions of faith in one month?

- A. 250 B. 2,500 C. 25,000

7. Which of the following books has recently been at the top of the Christian best-sellers list?

- A. *So Fat, Low Fat, No Fat*, Betty Rhode
B. *In the Grip of Grace*, Max Lucado
C. *Slouching Toward Gomorrah*, Robert Bork

8. Which of the following groups recently amended its rules and now denies ordination to practicing homosexuals?

- A. Presbyterian Church (USA)
B. Full Faith Church of Love
C. Russian Orthodox Church

9. The U.S. Government has recently protested the treatment of:

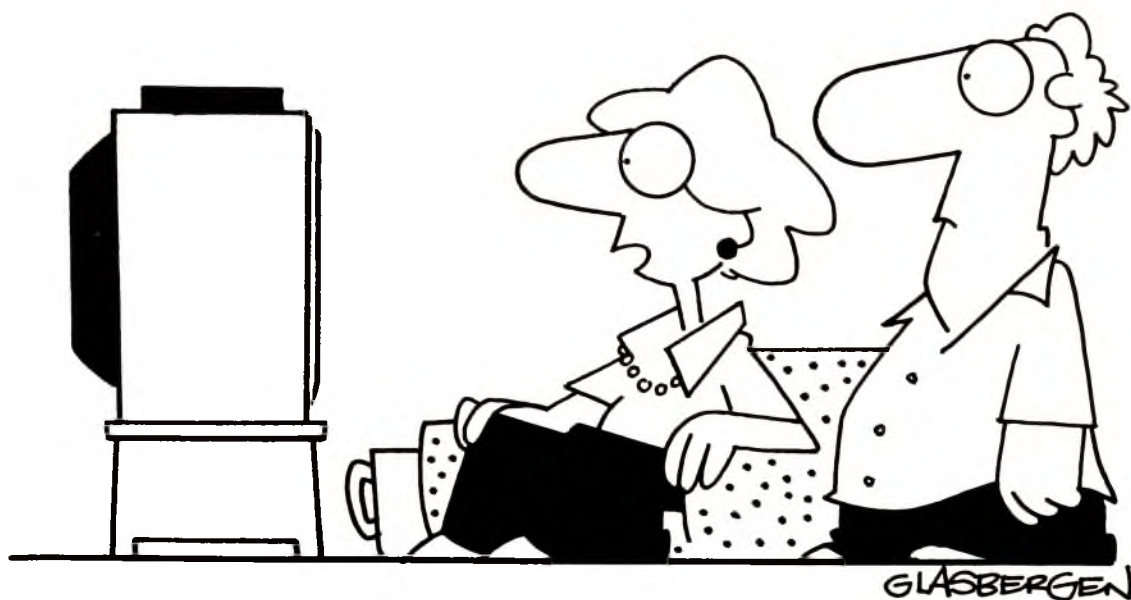
- A. Jehovah's Witnesses in Canada
B. Salvation Army workers in Italy
C. Scientologists in Germany

10. George A. Patrick of Cheshire, Connecticut, and Rodney B. Swanson of Burbank, California, have what in common?

- A. Both are credited with giving millions to missions
B. Both pastor churches of 10,000 members
C. Both are church treasurers charged or convicted with embezzlement

Answers:

1-E; 2-F; 3-B; 4-C; 5-A; 6-C; 7-B; 8-A; 9-C; 10-C



"After watching some of the daytime talk shows, I expect God to send down a few more commandments at any moment."

“Traveling Light!”

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

COME WITH ME for a moment to the international terminal at O'Hare Airport in Chicago. Several flights are preparing to leave for the four corners of the globe, and just as many are landing. Our ears perk to the sounds of many languages. Our eyes race from face to face as we see the peoples of the world passing before us as a colorful human palette.

We approach the Air France ticket counter. Before us are 30 young college students preparing for the adventure of a lifetime. They are going to study in France for one year.

The initial instructions indicated that each student could check a maximum of 44 pounds of luggage, plus carry-on luggage. The first young lady steps forward and heaves her suitcase on the scales: 42 pounds. The young man behind the Air France desk says to her, “Your other bag, please.”

“Oh, I’m going to carry it on,” she replies. “This isn’t to be weighed.

“Oh, but it is!” he answers.

Reluctantly she places her other piece of luggage on the scales. “Twenty-three pounds,” says the young man. “That means you are 21 pounds over the weight limit. You may eliminate some of your luggage or pay an extra of \$105.” The group

had been misinformed concerning the luggage requirements.

This word spreads through the line of young people like a grass fire. Suddenly there is no line. The students scatter, and luggage begins to open like popcorn. Everyone is suddenly lightening their load with parents and grandparents all trying to help. It’s sheer bedlam! Items are tossed with abandon: extra dresses, jackets, shoes, soap, an iron, a five-pound fruitcake in the shape of Illinois, books, batteries, baseball gloves. It looks like a garage sale.

One young lady sits dejectedly, looking at a huge pile of cosmetics. Her mother tells a friend that they have just come from Marshall Field’s where they purchased a year’s supply of creams, powders, lotions, notions, and potions.

The travelers decide what they consider *essential* for the journey and what they can live without. It’s challenging. But they make it and soon depart, right on schedule, leaving their parents to carry so much stuff back to the cars that the customs officers want to know from where this group has just arrived.

This airport experience is a reflection of life itself.

Through the years, most of us accumulate excess—things we hang on to unnecessarily, things we deposit in our memory banks and pack into our emotional suitcases to carry from place to place. Many folks go through life carrying luggage filled with stones, gathered up one by one in moments of rejection or regret. The result, over time, is that we drag ourselves from day to day weighted down by the past.

It’s hard to be joyful when you car-

ry a burden. It’s hard to love when you are weighted down. Too often, in fact, we find ourselves throwing stones as well as carrying them. Each year the baggage gets heavier. After a while, we either break down under the burden, we pay dearly for it in some other way, or we find a way to lighten our load.

The good news of the gospel is that we can lay aside our burdens and travel light. Jesus said: “Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light” (Matthew 11:28-30, NIV).

These are words not just for the weary person, in general, but also the weary worshiper, in particular. As you read through the Gospels, one thing becomes clear: Jesus spent quite a bit of time getting rid of excess baggage. On one occasion He spoke of the Pharisees as those who “tie up heavy loads and put them on men’s shoulders” (Matthew 23:4, NIV).

Jesus traveled light. When He was asked about keeping the law, He replied that the entire law is fulfilled by loving the Lord your God with all your heart and loving your neighbor

What are you carrying in your suitcase?

as yourself. The call of Christ is not to a complicated system of religious rituals, rules, and regulations. Rather, His focus is on relationship. If the relationship is genuine, the other issues follow in a natural way. Life pushes us down and out; Jesus draws us in and up.

If you are carrying some excess baggage on the journey, Jesus says, “Come to Me, check your bags here, and I will give you rest.”

✠



SNU Student Is 1996-97 Miss Christian Teen U.S.A.

Lynnlee Thompson of Killeen, Tex., was recently crowned Miss Christian Teen U.S.A. Contestants were judged on their Christian testimony as well as talent, poise, congeniality, platform, and beauty.



Thompson is a junior at Southern Nazarene University (SNU). As a

music major, she is a member of HeartSong, a SNU singing group.

Thompson's platform is self-esteem. She believes that young people need to stand up and show the world that a person's true worth comes through a personal relationship with Christ. She said, "The only way for today's youth to rise above the term 'Generation X' is to discover identity in the Body of Christ."

Her parents, Otis and Carol Thompson, are active members of First Church of the Nazarene in Killeen. Her grandparents, Rev. and Mrs. Walter Thompson and Dr. and Mrs. Carl Powers, are retired Nazarene pastors.

As Miss Christian Teen U.S.A., Thompson will speak to youth groups and participate in various special events. She will also present concerts throughout her reign.

"One Homeless Night": Nazarene Youth Raise Money for the Homeless

About 75 junior and senior high school youth and 25 chaperones from Olathe, Kans., College Church of the Nazarene spent the night outside in cardboard boxes to raise their sensitivity about the plight of the homeless.



Two teens preparing to spend the night in their cardboard-box homes.

The event, "One Homeless Night," raised funds for Heart to Heart International and its new "Heart for Home" program, which provides personal care items, pharmaceuticals, and over-the-counter medications to clinics and shelters serving the homeless and other needy people.

Ron Jackson, senior high youth minister at the church and the event organizer, said that the teens raised more than \$2,000. In addition, the youth collected personal care items, clothing, and items for recycling.

"It was very meaningful for the kids," Jackson said. "They were able not only to empathize with the problems of the homeless but then to do

something about it."

The "homeless city" was built in an Olathe supermarket parking lot. To help the teens experience what it feels like to be homeless, the evening meal was served by the Salvation Army from a soup truck. The next morning the police came by, awakened the cardboard-house residents, and told them to move out of the area.

"One Homeless Night" will serve as a prototype for other youth groups throughout the country. According to Jackson, 10 similar events are being planned by other churches in the Kansas City area in the spring of 1997.

Bridgeses Celebrate 75th Wedding Anniversary

Rev. and Mrs. Raymond Bridges, 98 and 92 years of age, recently celebrated their 75th wedding anniversary. They were honored at a dinner by their children and home church, Chattanooga, Tenn., Calvary.

The Bridgeses joined the Church of the Nazarene in 1927, and he was ordained in 1931 by General Superintendent J. W. Goodwin. At that time, Bridges was the only Nazarene pastor in the entire state of South Carolina.

The Bridgeses served in the Nazarene pastorate for more than 38 years.

The Bridgeses are the parents of five children, three of whom are surviving.



(L. to r.) Rev. Justin Nave, pastor of Calvary Church of the Nazarene; Mrs. Nave; Mrs. Bridges; and Rev. Bridges.

Nazarene Pastor Honored



Rev. Jim Salo, pastor of Perry, Mich., Church of the Nazarene, was recently elected to the Executive Committee of the Chaplains Corps of the Michigan State Police. Salo has served in law enforcement and chaplaincy ministries for over 23 years.

Nazarene Churches Honor Pastors for Longtime Service

Kizzees Serve 35 Years



Rev. and Mrs. P. W. Kizzee, who recently completed 35 years as the parsonage family at Westlake, Ohio, were honored by their church in a special service.

After graduation from ONU and NTS, and a 2-year pastorate at Reynoldsburg, Ohio, Rev. Kizzee went to Westlake in 1961.

All three of their children—Kathy Pelley, Phillip, and Joy—participated in the celebration by providing special music. Phillip, assistant pastor at Columbus, Ohio, Northwest Church, preached. The congregation gave the Kizzees a love offering and plaques.

Williamses Serve 25 Years

Wichita, Kans., First Church paid tribute to **Rev. and Mrs. Gene Williams** on the occasion of his 25th anniversary at the church.

Participating in the celebration were General Superintendent John A. Knight and District Superintendent E. P. Nash. Michael and Denise Cork, former ministers of music, gave a concert. Many out-of-town guests and family members attended.

Gifts to the Williamses included a trip to visit the churches the congregation has built on mission fields.



(L. to r.) **John A. Knight, Gene Williams, and E. P. Nash.**

Webbs Serve 25 Years



Church members, friends, and family of **Rev. and Mrs. Jerry A. Webb** honored them recently on the occasion of 25 years as pastor at Kelloggsville, Ohio.

During the Sunday morning service, District Superintendent Jack Archer preached. The service concluded with the congregation gathering at the altar to pray for its parsonage family.

Celebration events also included an open house and luncheon.

The congregation presented the Webbs with Distinguished Service Awards and a painting.

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THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

Q. You recently listed the Christian Missionary Alliance as Arminian in persuasion. My observation is that they are Calvinistic, at least on eternal security. Please clarify.

A. The CMA does indeed embrace eternal security along with other Calvinist tenets. They identify themselves as holiness people, by which they mean that believers can be filled with the Holy Spirit who empowers them for life and service. They differ with the Wesleyan-Holiness people on the matter of heart cleansing. They were mistakenly listed in the June 1996 editorial with churches that do not teach eternal security.

Q. I'm a postmillennialist. Are you "pre" or "post"?

A. In college I was taught to be a premillennialist complete with charts, time lines, and graphs about the Rapture, the Marriage Supper of the Lamb, the Great Tribulation, and the Seventieth Week. I even inflicted those documents on a local church or two before the charts somehow mysteriously disappeared during a move to a new church. In more recent years, however, I find myself attracted to the more positive aspects of Postmillennialism. I like the idea that the Church on earth is to win the world to Christ and in the power of the Spirit make this world a fit place for Christ to reign. Fortunately, our denomination has been prudent enough to not require us to be dogmatic about such speculative theological constructs.

Q. Last Sunday when we entered the sanctuary the pulpit was gone. The pastor said it wasn't coming back. Is there any special reason to have a pulpit?

A. Several letters have come in about pulpit removals. Yes, there is a reason to have a pulpit. In evangelical churches the pulpit is regarded as the throne of the Word. It is placed centrally to show the preeminence that we give to preaching. Sacramental churches place an ornate altar in the center, thereby signifying that to them the sacrament of Communion is preeminent for them. In the evangelical tradition the "sacrament of the preached Word" is central. Symbolically at least, to remove the pulpit is to diminish the emphasis on preaching.

With the pulpit removed, what then becomes central on the chancel? The choir? The stained-glass window? The Communion table? The wooden cross?

I have spoken with some of my friends who have removed the pulpit. They believe that it enhances communication. Pulpit-free preaching is less formal, and communication is more direct and personal. It is also more contemporary and avoids the "talking head" criticism. Very high or huge pulpits so obscure the preacher that all the folks see is a talking head.

Personally, I prefer a modest-sized pulpit. The symbolism is preserved and there is enough freedom to make communication effective. But

the task is to get a hearing for the gospel. And the presence of a pulpit is not the only way to make the Word of God central in our services.

Q. The cross has become "an obsolete religious furnishing," according to our pastor. That's why it was pulled off the wall in our church. Is the cross now obsolete?

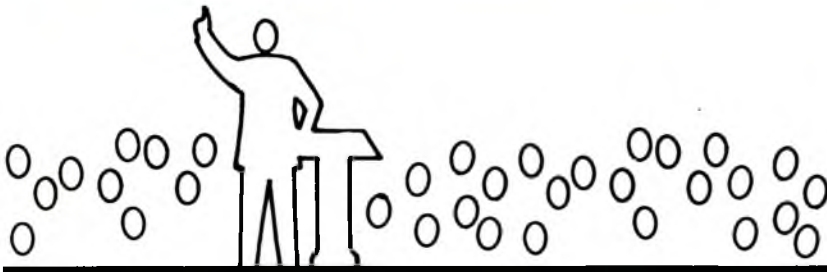
A. I have heard two arguments against the use of the cross as a dominant Christian symbol. (1) Several Eastern Orthodox Christians have written that European and American Christianity have both focused on the suffering of Jesus on the Cross to the neglect of His victorious resurrection. They say that when an Eastern Christian meditates on the Cross he or she is soon rejoicing in Christ's triumph over death. The Western Christian sympathizes with the agonies of Jesus and tries to repeat them. The West becomes quite legalistic in seeing the suffering of Jesus as paying off some horrendous debt to a begrudging God. This renders an overemphasis on justification. This the East sees in the penal satisfaction theories of the atonement in Augustine, Anselm, and Calvin.

(2) The second argument against the cross as symbol comes from the desire of some contemporary people to separate the modern church from the legalities, dead symbols, bad reputation associated with holy wars and other failures of historic Christianity. The old way of doing Christianity, they believe, hinders the winning of people to Christ today. It makes Christianity come across as negative, doleful, and archaic rather than positive and joyous. I give more credence to the first argument than the second. But I find in neither a good reason to stop using the cross as a Christian symbol.

Q. I was raised in a holiness denomination that did not practice baptism. Now in retirement I hear pastors preaching that it is mandatory. Should I be baptized at this late date?

A. I had a teacher who insisted that baptism was an Old Testament rite no more valid than circumcision. But he was wrong. Though we have never held that baptism is required for salvation, it is certainly a Christian and biblical sacrament. As such it is a blessing that you do not want to miss.

THE FIELDS ARE READY...
The time is now!
EASTER OFFERING FOR WORLD EVANGELISM



ABBOTT, DAN: Beaverton, OR, Feb. 1; Cottage Grove, OR, Joint Revival, 23; Creswell, OR, Joint Revival, 24-25

ARMSTRONG, LEON AND LINDA—THE ARMSTRONGS: Pocomoke City, MD, Feb. 4-9; Rocky Mount, NC, 11-16; Mitchell, IN, 18-23; Alva, OK, Mar. 4-9; Blytheville, AR, 11-16; Dixon, IL, 25-30

BAGGETT, DALLAS: Scottsboro, AL, Feb. 9; Birmingham, AL (Pleasant Grove), 19-23; Birmingham, AL, Mar. 2; Decatur, AL, 9; Warrior, AL (Hayden Faith), 13-16

BELZER, DAVE & BARBARA: Poston, AZ, Feb. 11-16; Kansas City, KS (Stony Point), 23-26; Cove, AR (Pleasant Grove), Mar. 5-9; Dayton, KY, 25-30

BENDER, TIM—THE TIM BENDER FAMILY: Winslow, IN, Feb. 4-9; Jacksonville, FL (North), 18-23; Sanford, FL, Mar. 2-6; Lafayette, GA (First), 18-23; Kingsport, TN (Calvary), 25-30

BENSON, MICHAEL W.: Nashville, TN (Donelson), Feb. 2-5; Oklahoma City, OK (Western Oaks), 9-12; Arlington, TX (First), 15-19; Chester, WV, Mar. 2-5; Lancaster, PA, Washington District Lay Retreat, 7-9; Laurel, DE, 16-19; Edmond, OK (Waterloo), 23-27

CASSELMAN, GERALD H., JR.: Upland, IN, Mar. 16-19; Clarion, PA, 23-26; Saltsburg, PA, 30—Apr. 2

CERVANTES, RUDY—HEAVENLY TRUMPET MINISTRIES: Broken Arrow, OK (First), Concert, Feb. 2 A; Sapulpa, OK, Concert, 2 P; Seattle, WA (Highland Park), Concert, 16 A; Tumwater, WA (Olympia First), Concert, 16 P; Highland, IN, Concert, 23 A; Munster, IN (Fairmeadow Community), Concert, 23 P; Clinton, IL (First), Concert, Mar. 2 A; Lynn, IN, Concert, 9 A; Newcastle, IN (First), Concert, 9 P; Zephyrhills, FL (Wesley Chapel), Concert, 16 P; Clearwater, FL (First), Concert, 23 A; Orlando, FL (United), Concert, 23 P

CHANEY, REEFORD AND BARBARA: Roanoke, VA (Garden City), Mar. 15-19

CHIPP, VERLIN E.: Redkey, IN, Mar. 18-23

CLAY, D. E.: Punta Gorda, FL, Feb. 23* and Mar. 23*

COVINGTON, NATHAN: Glenpool, OK, Feb. 5-9; Hollis, OK, 12-16; Wauka, OK (New Hope Community), 19-23; Lawton, OK (First), 26—Mar. 2; Winfield, KS, 5-9; Texarkana, AR (Cathedral Heights), 12-16; Carl Junction, MO, 19-24; Colorado Springs, CO (Southgate), 26-30

CURRY, RICK: Robertsdale, AL, Feb. 2-5; Blanchester, OH, 7-9; Dunbar, WV, 16-21; Florence, SC (First), Mar. 2-5; Decatur, AL (First), 9-12; Rushville, IN (Andersonville), 23-26; Corydon, IN, 30—Apr. 2

DELBRIDGE, M. E. (Gene): Carson, WA, Feb. 2-6

DIEHL, STEVEN P.: Walters, OK, Feb. 4-9; Cleburne, TX, 19-23

DOROUGH, WILLIAM M.: Belton, TX (First), Feb. 2-5; McKinney, TX, 21-23; Winnsboro, LA (First), Mar. 2-9

ERICKSON, DAVID AND CAROL—TRI-LOVE MINISTRIES: Goodlettsville, TN, Family Crusade, Feb. 12-16; Ironton, OH (First), Family Crusade, 21-23; Columbia City, IN, Family Crusade, 26—Mar. 2; Middletown, IN, Family Crusade, 5-9; Kokomo, IN (Forest Lawn), Family Crusade, 12-16

EVERMAN, WAYNE: Greenup, KY (Lloyd), Mar. 8-23; Grayson, KY, 26-30

FADER, WES AND MARY: Camden, SC (First), Feb. 9-13; Old Fort, NC, 16-20; Framingham, MA, Mar. 20-23; North Syracuse, NY (Community North), 26-30

GESSNER, DON AND SHIRL: Dayspring Tour, Feb. 4-9; Dayton, OH, 12-16; Reynoldsburg, OH, 19-23; Avon Park, FL, 25—Mar. 2; Henryetta, OK (Southeast), Green Country Zone Holiness Convention, 5-9; Salem, IL (Grace), 12-16; Nelsonville, OH, 19-23; Bethany, OK (Williams Memorial), 30—Apr. 2

HAINES, GARY: Hendersonville, TN, Feb. 7-9; Twin Falls, ID, Indoor Camp, 15-19; Yukon, OK, 20-23; Nacogdoches, TX, Mar. 1-5; Longview, TX (First), 6-9; Parsons, KS, 15-19; Valparaiso, IN, District Indoor Camp, 25-30

HANCOCK, TIM: Columbus, OH (Northland), Feb. 2-5; Hoopston, IL (First), 9-12; Canton, IL (First), Indoor Camp, 19-23; Uhrichsville, OH (Rush Community), Mar. 2-5; Fort Smith, AK (First), 9-12; Oregon, OH (First), 16-19; Jefferson, OH, 23-26; Parkersburg, WV (First), 30—Apr. 2

HAY, JOHN F.: Vicksburg, MS (First), Feb. 19-23; Seymore, IN, Zone Indoor Camp, Mar. 4-9; Sunbury, OH, 12-16; Columbus, MS (First), 19-23; Lakeview, OH (Indian Lake Northside), 26-30

HICKS, JOHN DAVID: Woodburn, OR, Feb. 2-5; Marysville, WA, 9-12; Auburn, WA, 16-19; Beaverton, OR, Mar. 2-5; Silverton, OR, 9-12; Ephrata, WA, 16-19

JACOB, THOMAS J.—CHURCH WITHOUT WALLS: Brookville, PA (Calvary), Feb. 28—Mar. 2; Lansdale, PA, 7-9; Mount Erie, IL, 14-16; Roseville, OH, 23-26

JUNEMAN, JOHN AND TRINA: Calgary, AB, Nazarene College Renewal Week, Feb. 5-7 A; Calgary, AB (East), 7 P-9; Munster, IN (Fairmeadow Community), Zone Revival, 25—Mar. 2; Upper Marlboro, MD (Melwood), 16-19

LEWIS, JOHN—WHITE DOVE MINISTRIES: Carnegie, OK, Feb. 5-9; West Helena, AR (First), 25—Mar. 2; Mesquite, TX, 9-12; Littlefield, TX, 19-23; Brush, CO (First), 26-30

LIDDELL, P. L.: Brunswick, OH, Cleveland Westside Holiness Convention, Feb. 19-23; Climbing Hill, IA, Mar. 1-3; Marselles, IL, 11-16

MANLEY, STEPHEN—CROSS STYLE PROCLAMATION: Colorado Springs, CO, Nazarene Bible College, Feb. 3-6; Greenville, SC (First), 12-16; Largo, FL (Seminole First), 26—Mar. 2; Stuart, FL, 5-9; Fayetteville, NC, 26-30

MILLHUFF, CHUCK R.: Apache Junction, AZ (East Valley), Feb. 5-9; Chillicothe, OH, 23; Circleville, OH, 25-28; Pomeroy, WA, Zone Revival, Mar. 2-7; Kingfisher, OK, 19-23; Bella Vista, AR, 26-30

MILLS, CARLTON—SECOND TOUCH EVANGELISM MINISTRIES: Jacksonville, FL (Oak Hill), Feb. 2 A; Leesburg, FL, 2 P; Lehigh Acres, FL, 9-16; Covington, GA (First), 26—Mar. 3; Catlettsburg, KY (Southside), 11-16; Eldersburg, MD (South Carroll), 18-23; Ashtabula, OH (Edgewood), 25-30

NAJARIAN, BERGE AND DORIS: Vero Beach, FL (First), Faith Promise Revival, Mar. 1-2

PALMER, MIKE: Newcomerstown, OH, Feb. 2-5; Fulton, MO (Hearland), 9-12; Webster Groves, MO (St. Louis), Holiness Crusade, 16-23; Danville, IL (First), Indoor Camp, 26—Mar. 2; Council Bluffs, IA (Emmanuel), 9-12; Auburn, IN, 16-19; Louisville, KY (Southeast Community), 23-26; Overland, MO (St. Louis), 30—Apr. 2

PARKS, TOM AND BECKY: Skiatook, OK, Feb. 2-5; Joplin, MO (Calvary), 9-12; Clearwater, FL (Central), 16-19; Spring Hill, FL (First), Concert, 23 A; Spring Hill, FL, 23 P; Brooksville, FL, 25—Mar. 2; Parsons, KS, 9-12; Elkhart, KS, 16-19; Hays, KS, 23-26; Wichita, KS (Eastridge), 30—Apr. 2

PERDUE, NELSON S.: Colorado Springs, CO (Nazarene Bible College), Feb. 3-6; Zanesfield, OH, 7-10; Tipp City, OH, 12-16; Reynoldsburg, OH, 19-23; Louisville, KY, District Tour, 24—Mar. 2; Danville, VA (Calvary), 5-9; Salem, IL (Grace), 12-16; Kokomo, IN (First), 19-23; Mustang, OK, 26-30

PETTIT, ELAINE C.—EVANGELISTIC MINISTRIES: Terrell, TX (First), Feb. 2-5; Bourbonnais, IL (Olivet College Church), Prayer Awakening and Services, 7-9; Swartz Creek, MI (Women's Retreat/Midway Motor Lodge, Lansing, MI), 14-15; Battle Creek, MI (First), 16-19; Monroe, MI, 26—Mar. 2; Hillsdale, MI, 5-9; Marysville, OH, 11-16; Westlake, OH (Parkside), 23-26

PIERCE, CHONDA—SECOND ROW MINISTRIES: New Ellenton, SC (Aiken New Life), District NYI Banquet, Feb. 8; Columbia, SC (First), Concert, 9; Houston, TX, 14; El Sobrante, CA, 15; Elkhart, IN, 21; Telford, PA, 22; Lake Charles, LA, 28*

ROSE, WAYNE: Miami, FL (South Miami Heights), Feb. 2-4; Cleo Springs, OK, 13-16; Frederick, OK, 19-23; Independence, KY (Florence Community), 25—Mar. 2; Bowling Green, KY (First),

4-9; Madison, SD, 11-16; Mitchell, SD, 18-23; Kansas City, KS (Highland Crest), 25-30

SHERWOOD, SCOTT AND SHERRY: Bloomington, IL (Fairway Knolls), Feb. 12-16; Reading, MI, 19-23; Holland, MI, 26—Mar. 2; Arenzville, IL (Bethel), 4-9; Aledo, IL, 12-16; Fairview, IL, 19-23; Ellisville, IL, 26-30

SMITH, DUANE: St. Augustine, FL (First), Feb. 4-9; Jacksonville, FL (Oak Hill), 12-16; New Port Richey, FL (First), 19-23; Panama City, FL (First), 26—Mar. 2; Barnesville, GA (First), 5-9; Shelby, NC (New Bethel), 12-16; Kingsport, TN (First), 19-23; Parsons, WV, 26-30

SMITH, MICKY G.: Hinesville, GA, Feb. 25—Mar. 2; Wallace, SC, 23-27

TAYLOR, EMMETT E. AND MARIE: Winnsboro, LA (First), Mar. 3-9

TAYLOR, ROBERT: Corpus Christi, TX (Trinity), Feb. 2-5; Clovis, CA, Fresno Zone Indoor Camp Meeting, 9-12; Oxford, PA, 16-19; Macon, GA (Shurlington), 23-26; Logan, OH, Mar. 2-5; Anderson, IN (Parkview), 9-12; Chillicothe, OH (Westside), 16-19; Follansbee, WV (First), 23-26; East Wareham, MA (Emmanuel), 30—Apr. 2

ULMET, BILL: Midland, MI (Community), Feb. 2-5; Shelbyville, IL, Youth Revival, 6-9; Lawrenceville, GA, 16-19; Clarion, IA, 26—Mar. 2; Grand Haven, MI, 5-9; Greenville, MI, 12-16; Alexandria, LA, Laymen's Retreat, 21-23; Indianapolis, IN (Clermont), 30—Apr. 2

WELLS, LINARD: Atlanta, TX, Feb. 4-9; Denison, TX (First), 11-16; Shreveport, LA (Huntington Park), 18-23; El Reno, OK, 25—Mar. 2; Fort Oglethorpe, GA (Battlefield Parkway), Zone Indoor Camp, 9-12; Stinesville, IN, 13-16; Bedford, IN (Valley Mission), 19-23; Clay City, IN (Union Chapel), 25-30

WOMACK, PAUL W.: Mount Pleasant, TX, Feb. 5-9; Centerville, IN, 12-16; Stafford, KS, 19-23; Kilgore, TX, 26—Mar. 2; Great Bend, KS, 5-9; Taylorville, IL (First), 12-16; Mobile, AL (First), Zone Indoor Camp, 9-12; Smithfield, IL, 26-30

YOUNG, TIM: Reno, NV (First), Feb. 9-14; Gardnerville, NV (Carson Valley), 15-19; Fallon, NV, 20-23; Abemath, TX (First), 26—Mar. 2; Harrisburg, IL (First), 5-9; Georgetown, IL, 12-16; Pana, IL (First), 19-23; Oakwood, IL, 26-30



Deaths

J. KENNETH ANDREWS, 74, Bethel, Del., Aug. 29. Survivors: wife, Margaret; sons, James, Robert, Richard; daughters, Jane McClung, Barbara Wood; brothers, Rev. Paul, Rev. George, Seth, Francis, Joseph; sisters, Grace Dolinger, Lois Wanner, Ruth Couchour; seven grandchildren.

ORAL H. BISHOP, 86, Wellington, Tex., Nov. 3. Survivors: wife, Agnes; son, Oliver; daughter, Maxine Welch; sister, Dona Bishop; three grandchildren; two great-grandchildren.

RAYMOND F. BRUNER, 78, Florence, Oreg., Sept. 29. Survivors: sister, Marie Mendive; brother, James.

HERBERT HAND BUCK, 82, Nowata, Okla., Nov. 14. Survivors: wife, Eunice; son, Stephen; daughter, Judith Hall; brother, Hershel; sister, Mildred Martin; six grandchildren; five great-grandchildren.

LAUREN ELIZABETH BURKHALTER, stillborn, St. Louis, Mo., Oct. 3. Survivors: parents, Evangelist Pat and Donna Burkhalter; grandparents, James and Louise Adams; great-grandmother.

REV. GERALD DELMAR CALE, 71, pastor of 35 years, Augusta, W. Va., May 16. Survivors: wife, Mary; son, Ronald; daughter, Delma Jean Turnock; brother, Glenn; sisters, Merle Groves, Tessie Gamble, Margaret Howard, Hilda Taylor; seven grandchildren; seven great-grandchildren.

REV. E. JOE CHILDS, 44, Snoqualmie, Wash., Sept. 11. Survivors: wife, Naomi; daughters, Elizabeth, Katherine.

F. DOUGLAS COOVER, 79, Topeka, Kans., July 30. Survivors: wife, Lorene; daughter, Margene Pressler; son, Terry; sister, Maxine Burke; five grandchildren; three great-grandchildren.

NETTIE FRANCES DICK, 88, Nowata, Okla., Nov. 29. Survivors: 5 sons, 5 daughters, 2 brothers, 1 sister, 37 grandchildren, 58 great-grandchildren, 12 great-great-grandchildren.

PAT DUNCAN, 58, vice president for development at Circleville Bible College, Circleville, Ohio, Nov. 1. Duncan worked at Olivet Nazarene University for 14 years and also traveled extensively as a song evangelist. Survivors: wife, Shirley; sons, John, Ron; daughter, Brenda Kafton; mother, Kathryn; five grandchildren.

R. BENJAMIN ERB SR., 81, Emmett, Idaho, Nov. 5. Survivors: wife, Barbara; son, R. B. Jr.; brothers, Paul, Rev. Leslie. Horace; sister, Ruthie; two grandsons.

ESTHER L. FRANKE, 69, Scottsdale, Ariz., Oct. 19. Survivors: husband, Louis; sons, Wayne, Harold; daughter, Joyce Stringer; brother, Charles Ballew; sisters, Evelyn Altaffer, Doris Spohn, Barbara Spohn; five grandchildren; two step-grandchildren.

MARGARET KENT GRAY, 77, Arcadia, Calif., Aug. 8. Survivors: husband, Willis; brothers, Wilbur and Elvin Bartholomew.

REV. ALVA WARD HANDS, 97, pastor of 52 years, Mitchell, S. Dak., Nov. 3. Survivors: wife, Josie; daughter, Lillian Vandersali; 6 grandchildren; 10 great-grandchildren.

REV. LARRY G. KNUDSON, 62, Iola, Kans., Oct. 22. Survivors: wife, Virginia;

son, Jerry; daughter, Cheryl Justus; brother, Jerry; grandchildren.

KATHERINE N. LATIMER, 103, Newberry Springs, Calif., Nov. 11. Survivors: son, Grover (Lucky); daughters, Lucille Rhine, Louise Osborne; 5 grandchildren; 11 great-grandchildren; 8 great-great-grandchildren.

LUTHER ELMER LINTON, 82, Houka, Miss., Aug. 26. Survivors: wife, Amorette; 3 children; 8 grandchildren; 11 great-grandchildren.

PHYLLIS KAY LOPEZ, 41, Olton, Tex., Oct. 19. Survivors: husband, Ray; daughters, Twyla, Reynalda, Kathy; one granddaughter.

RUTH B. MCOMBER, 72, Winnipeg, Man., Oct. 11. Survivors: husband, Ralph; sisters, Evelyn Gray, Esther Constantine; four grandchildren.

BESSIE SMITHSON McPHERSON, 85, Nashville, Tenn., Feb. 11. Survivors: daughters, Juanita Knippers, Dean McCaskell; son, Warner; seven grandchildren.

MARGE NORRIS, Bremerton, Wash., Aug. 5. Survivors: husband, Ben; son, Ben III.

DELLA PARKER, 88, Placerville, Calif., June 16. Survivors: sons, Joe Jr., David, Paul, Jim; daughters, Pauline (Polly) Spaite, Lynn Thrailkill, Louise Parker, Lura Lloyd, Mary Hagen.

NOMA E. PHILLIPS, 72, Shelbyville, Tenn., Aug. 8. Survivors: husband, Harry; son, Timothy; daughter, Sherry.

WILLIAM (BILL) W. PURCELL, 72, Lake Jackson, Tex., Sept. 18. Survivors: wife, Frances; sons, Carlyle, Melvin, Otha; daughter, Belinda Brewton; brothers, Ray, Paul; sisters, Mary Lane, Ruth Long, Judy Stockton; eight grandchildren; two great-grandchildren.

F. N. (ROSIE) ROSENBALM, 67, Greenville, Tex., Nov. 6. Survivors: daughter, Sue Ann White; sons, Bobby, Billie; seven grandchildren.

REV. W. R. SCHURMAN, 90, Marysville, Wash., Aug. 19. Survivors: wife, Elsie.

PAUL E. SWEENEY, 64, Warsaw, Ind., July 6. Survivors: wife, Barbara; daughter, Nancy Cole; sons, Daniel, David, Timothy, Thomas; mother, Olive; sister, Evelyn Pope; 11 grandchildren.

SARAH RUTH TURBYFILL, 90, Bethany, Okla., Sept. 24. Survivors: son, Howard; daughter, Aline Nesmith; four grandchildren; six great-grandchildren; three great-great-grandchildren.

ELLA B. VAUGHN, 92, Kenai, Alaska, Oct. 30. Survivors: nieces, Laura McKinney, Kathryn Richey, Mildred Kallman, Helen Swabota.

LOIS H. WATKINS, 81, Banning, Calif., Oct. 23. Survivors: husband, Rev. Frank; son, Rev. Gordon; daughter, Elizabeth "Beth" Fuerst; brother, Rev. Mackey Hill; five grandchildren; two great-grandchildren.

Births

to PERRY and MICHELLE ARBOGAST, Carmichael, Calif., a girl, Mindy Lee, Oct. 2.

to JERRY and JULIE (KITCHEN) BAYLESS, Lewisville, Tex., a boy, David Andrew, Aug. 16.

to KURT and SUZIE (CRAWFORD) CROSBY, Great Falls, Mont., a girl, Eleanor Elizabeth, Aug. 29.

to KEITH and VALERIE (WHITTINGTON) DANCE, Brentwood, Tenn., a girl, Brooklyn Elizabeth, Oct. 20.

to MIKE and APRIL DAY, Newport, Ky., a boy, Jordan Tanner, Nov. 13.

to T. ALAN and BRENDA (WELLER) DILLMAN, Springfield, Va., a boy, Trevor Alan, Aug. 14.

to TIM and DIANE FORD, Lynnwood, Wash., a boy, Cole Daniel, Nov. 27.

to JIM and CAROLYN (RHODES) HAMP-TON, Olathe, Kans., a girl, Alyssa Nicole, Oct. 23.

to SAM and COLLEEN (SIEG) HUNTER, Coeur d'Alene, Idaho, a boy, Scott Andrew, July 21.

to MARK and NANCY LAKE, St. Louis, Mo., a boy, Joshua Michael, Nov. 18.

to RUSS and LORI (ACHESON) LAWLOR, Kenosha, Wis., a boy, Dallas Mitchell, Sept. 5.

to IOE and LEMAU LEMAVEVE, Seattle, Wash., a girl, Tuilagi Upumoni Angela, Aug. 8.

to KEN and DONNA ROWLEY, Big Lake, Wash., a boy, Zachary Taylor, July 31.

to DAVID and KIM SMITH, Newport, Ky., a boy, Zachariah Joseph, Nov. 6.

to KEVIN and JENNIFER WEBSTER, Marion, Ill., a girl, Emma Louise, Sept. 27.

to TOM and TARA WEST, Middletown, Ohio, a boy, Noah Thomas, Nov. 2.

Marriages

MARLA LAINE BENNETT and KENNETH ASHLEY CHIVERTON, Sept. 6 at Peoria, Ariz.

TINA MICHELLE HUNSAKER and DANIEL JOSEPH NICKEL, Sept. 14 at Bak-ersfield, Calif.

Anniversaries

BRAD and JOY BRADY, Boise, Idaho, celebrated their 50th anniversary May 12 with a reception in August given by their son, two daughters, and their families.

HENRY and RUTH ERNST, Pasadena, Calif., celebrated their 60th anniversary Sept. 6. The Ernsts have two children and two grandchildren.

JOHN and DeLORIS FLOWERS, Acme, Wash., celebrated their 50th anniversary Sept. 1 with a reception given by their children. The Flowerses have 6 children and 20 grandchildren.

LEO and GLADYS NICKELS, Schertz, Tex., celebrated their 50th anniversary Nov. 9 with a dinner reception given by their son David and his family. The Nickelses have two children, seven grandchildren, and three great-grandchildren.

CLEON and DONETTA SCHIRMER, Muncie, Ind., celebrated their 50th anniversary Oct. 26 with a reception given by family and friends. The Schirmers have two daughters, three granddaughters, and two great-grandchildren.

A. LEWIS and BERTHA SHINGLER, San Diego, Calif., celebrated their 60th anniversary Sept. 24.

HARLON and DOROTHY WIGGINTON, Barstow, Calif., celebrated their 50th anniversary Aug. 17 with a reception at Barstow First Church given by their 4 children, 10 grandchildren, and 3 great-grandchildren.

Announcements

OMAHA (NEBR.) FIRST CHURCH will celebrate its 75th anniversary Mar. 15-16 with a reception Saturday and 9:15 A.M. and 2 P.M. Sunday services with General Superintendent William J. Prince speaking.

Former pastors, members, and friends are invited. For more information, contact Pastor David Samson or Mary Jean Ham-merstrom, 6724 S. 83rd Ave., Omaha, NE 68127, 402-592-0333.

SAUGUS (MASS.) CLIFTONDALE CHURCH will celebrate its centennial Apr. 18-20 with special services featuring Dis-trict Superintendent Kenneth Mills and Rev. Paul Neal of NPH. A banquet will be held Apr. 19 at the Hill Top Restaurant.

For more information, call 617-233-2886.

SPEARFISH (S.DAK.) HILLSVIEW CHURCH will celebrate its 25th anniversary July 5-6.

For more information, contact Glenda Crooks, 10 Lourie Ln., Spearfish, SD 57783, 605-642-4216.

FOR THE RECORD

Moving Ministers

RONNIE D. ALLEN, from Van Buren, Ark., to Beebe (Ark.) First

ANTHONY T. BAILEY, from associate, St. Charles (Mo.) Harvester, to associate, Lima (Ohio) Community

MICHAEL D. BEARDEN, from Gallipolis (Ohio) First, to Charlotte (N.C.) Pineville

WILLIAM E. BLAIN JR., from St. Paris (Ohio) Community, to New Carlisle, Ohio

JOHN J. BRILES, from chaplaincy to pas-tor, Gettysburg, Pa.

THOMAS D. BRUCE, from student, Nazarene Theological Seminary, to pas-tor, St. Paris (Ohio) Community

RUSSELL A. BUCHANAN, from associate, Wellsburg, W. Va., to Newell (W. Va.) Congo

MICHAEL T. BURKE, from associate, Koko-mo (Ind.) Forest Lawn, to Brice (Ohio) Dayspring

JEFFREY T. COMBS, from Joplin (Mo.) Westside, to Greenbriar (Ark.) Pleasant Hill

JAMES C. CRUM, from associate, Okla-homa City (Okla.) Trinity, to associate, Pasadena (Tex.) First

ROGER L. DAVIS, from Iowa City, Iowa, to Kirksville, Mo.

TIMOTHY DeVINNEY, from pastor, Brook-field, Ill., to special assignment

ANDY HITCHCOCK, from Sabinetown, Tex., to Jonesboro (Ark.) Rogers Chapel

J. KENT HOBBS, from Williamstown, W. Va., to Wheeling (W. Va.) Mar-Win

JEFFREY K. HOWELL, to pastor, Woods-town, N.J.

R. KENNETH HOWELL, from pastor, Mount Jefferson, N.C., to evangelism

EDDIE H. HUNSAKER, from associate, Bradleyville, Mo., to pastor, Bradleyville, Mo.

ROBERT KAUFMAN, from Woodstown, N.J., to Mechanic Falls, Maine

TEDDY S. KETTERMAN-MINTZ, from asso-ciate, Elyria (Ohio) Community, to pas-tor, Mount Jefferson, N.C.

BRUCE L. KNORPP, from pastor, Oakland,



Md., to associate, Warren, Pa.
 WAYNE S. KRELL, from Middletown (Pa.) Rosedale, to West Grove (Pa.) Avon Grove
 THOMAS E. LOMASNEY, from Floyd, Va., to Scottsdale, Pa.
 JOHN W. MARKER, from associate, Provo (Utah) First, to associate, Point Pleasant (W.Va.) First
 RONALD B. McKEE, from North Pekin, Ill., to Streator, Ill.
 PETER MIGNOR, from Maynard (Mass.) New Hope Fellowship, to Albertville (Ala.) First
 RANDALL L. MILLER, from Bella Vista, Ark., to associate, Bentonville, Ark.
 LUMMY L. NEWBERRY, from associate, Dewey, Okla., to associate, Okmulgee, Okla.
 DON T. ONEAL, from New Carlisle, Ohio, to Carthage, S.Dak.
 CHAD R. ORTON, from Rock Springs, Wyo., to Rapid City, S.Dak.
 CHARLES D. PARISH, from Tularosa, N.Mex., to Metropolis, Ill.
 ROGER PARKER, from Albertville (Ala.) First, to Boaz (Ala.) First
 CHARLES PLUMB, from Lodi, Calif., to Grand Coulee, Wash.
 RICHARD K. PRAHL, from associate, Lee's Summit (Mo.) First, to pastor, Sandtown, Del.
 PAUL W. PRINCE JR., from Windham, Conn., to Willimatic, Conn.
 ROBERT R. RINGER, from student to pastor, Shinnstown, W.Va.
 DALE C. RYAN, from associate, Nashville (Tenn.) Trinity, to associate, Louisburg (Tenn.) First
 DALE SAMUELS, from pastor, Seymour, Mo., to associate, Pittsburg, Kans.
 WILLIAM L. SARGENT, from student, Canadian Nazarene College, to pastor, Hamilton (Ont.) First
 EDWARD R. SAVAGE, from Monticello, Ky., to Benton, Ky.
 ALLEN SCHELLACK, from associate, Joplin (Mo.) Westside, to pastor, Oswego, Kans.
 STEPHEN SEELIG, from pastor, Yuba City (Calif.) First, to education, Point Loma Nazarene College
 NORMAN A. SHAW, to pastor, Augusta (Maine) First
 WENDELL SHIRLEY, from East Gadsden, Ala., to Decatur (Ala.) Larkwood
 JEFFREY L. SMITH, from Wilson, N.C., to Wolcottville (Ind.) Lakeland
 ROBERT S. SNYDER, from Oil City, Pa., to Lima (Ohio) First
 DAVID SPAITE, from Manteca (Calif.) East, to associate, Chandler (Ariz.) Cross-Roads
 DAVID M. STEELE, from Trinidad, Colo., to Artesia, N.Mex.
 DAVID W. STEVENS, from Nowata, Okla., to Uvalde, Tex.
 WILBUR R. TAYLOR, from special assignment to pastor, Berne (Ind.) Union Chapel
 DAVID A. THARP, from associate, Pompano Beach (Fla.) First, to associate, York (Pa.) Stillmeadow
 JOHN L. THEURET, from special assignment to pastor, Atlantic, Iowa
 MARVIN E. VALENTINE, to pastor, Sarcoxie, Mo.

BARRY E. VERSAW, to associate, Tipp City, Ohio
 JOSEPH R. WARD, to pastor, Oakland, Md.
 JAY L. WILLARD, from associate, Washington (D.C.) Newark, to associate, Mifflinsburg, Pa.
 WILLIAM W. WRIGHT, from Jonesboro (Ark.) Rogers Chapel, to Jonesboro, La.

CORRECTIONS

VAUGHN R. DAVIS, from pastor to evangelism
 RICHARD D. WAGONER, from associate, Charleston (W.Va.) Davis Creek, to pastor, Flatwoods (Ky.) First

Recommendations

The following have been recommended by their respective district superintendents:
 MICHAEL W. BENSON, evangelist, 2302 Dundee Ln., Nashville, TN 37214, 615-391-5630, by J. Dennis Johnson, Tennessee District.
 GARY CLARK, evangelist, 20812 Corinth

Rd., Pittsburg, IL 62974, 618-982-2389, by Allen H. Dace, Illinois District.

KAREN PAYNE, song evangelist, 351 N. Squirrel, No. 199, Auburn Hills, MI 48057, 810-853-0248, by Stephen T. Anthony, Eastern Michigan District.

JERRY ROACH, evangelist, P.O. Box 895, Camden, TN 38320, 901-584-8198, by J. Dennis Johnson, Tennessee District.

VANCE and JEANNIE SHARPES, song evangelists, 373 Langford Rd., Blythe-wood, SC 29016, by James M. Bearden, South Carolina District.

CARL SOLIDAY, evangelist, P.O. Box 374, Neodesha, KS 66757-0374, 316-325-5265, by Pal L. Wright, Joplin District.

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I Just Don't Fit

by John W. May

I just don't fit," I remarked to my wife after watching two talk shows with sexually explicit themes, one featuring homosexuality and the other discussing nudity. I came to the conclusion that I feel out of place in a world that candidly and unblushingly foster and foist on society its so-called postmodern outlook on life.

My philosophy neither links nor equates with what appeared on the screen. In an "anything goes" society that glorifies the flesh and sneers at spiritual values, it appears that my Bible-based philosophy is at cross-purposes with the prevailing culture. But then, no one is permitted to quote the Bible to any great extent on these shows, especially as an authoritative rule book. Blatant sinful broadmindedness trampling over Christian ethics seems to be the only thing in order. "If it feels good, do it" appears to be the rule for daily living, and the weirder the better!

Nor does my lifestyle fit in these circles. Really, there is no clear definition of sin in the world today, outside the Church. The New Testament clearly defines homosexual and lesbian activity as sin, not merely an alternate lifestyle (Romans 1:24).

Amazingly contradictory lifestyles make the headlines daily. Physically disciplined sports heroes suffer a complete moral collapse. Hardly an issue of the newspaper arrives without reference to liberated people seeking the freedom to kill living human fetuses. Killing, merciful and merciless, is constantly in the news, as well as stories about the abuse of spouse, child, and fellow human beings. Drunken driving is prevalent. It is difficult to find a place to eat that does not have an alcoholic beverage menu. Drug abuse is rampant. Tempers flare with horrific fallout. And this is only a segment of the complete picture.

I just don't fit, but I know hundreds of people who do not fit either. Maybe some of what I feel derives from my age and a resistance to change, but where sin is involved, age makes no difference.

Come to think of it, Jesus didn't fit either. Neither did His disciples or the early Christians. The ministry of Jesus struck out against the evils of the day. Histori-

cally, His Church has always had to swim against the current of wickedness in the world.

Paul was also a misfit, and he wrote a lifestyle directive for himself and others: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:2). In plain speech he is saying that Christians must not let the anti-God, anti-Christ, and anti-purity world of sin squeeze them into its mold. We may be subject to worldly pressures, but we need not submit. If holiness was a viable way of life in the beginning of the New Testament Church, it is just as viable now.

Sanctified standards do not create an oversensitivity, but the sheltered lives we live in the Church set up road markers to keep us on the highway of holiness. Perhaps we do become easily and quickly offended by the wickedness, injustice, and inequity in the world, but that is not bad. Holiness is more than obedience to rigid rules; it is living a clean and holy life, practicing the presence of God, and helping to offset evil in the world.

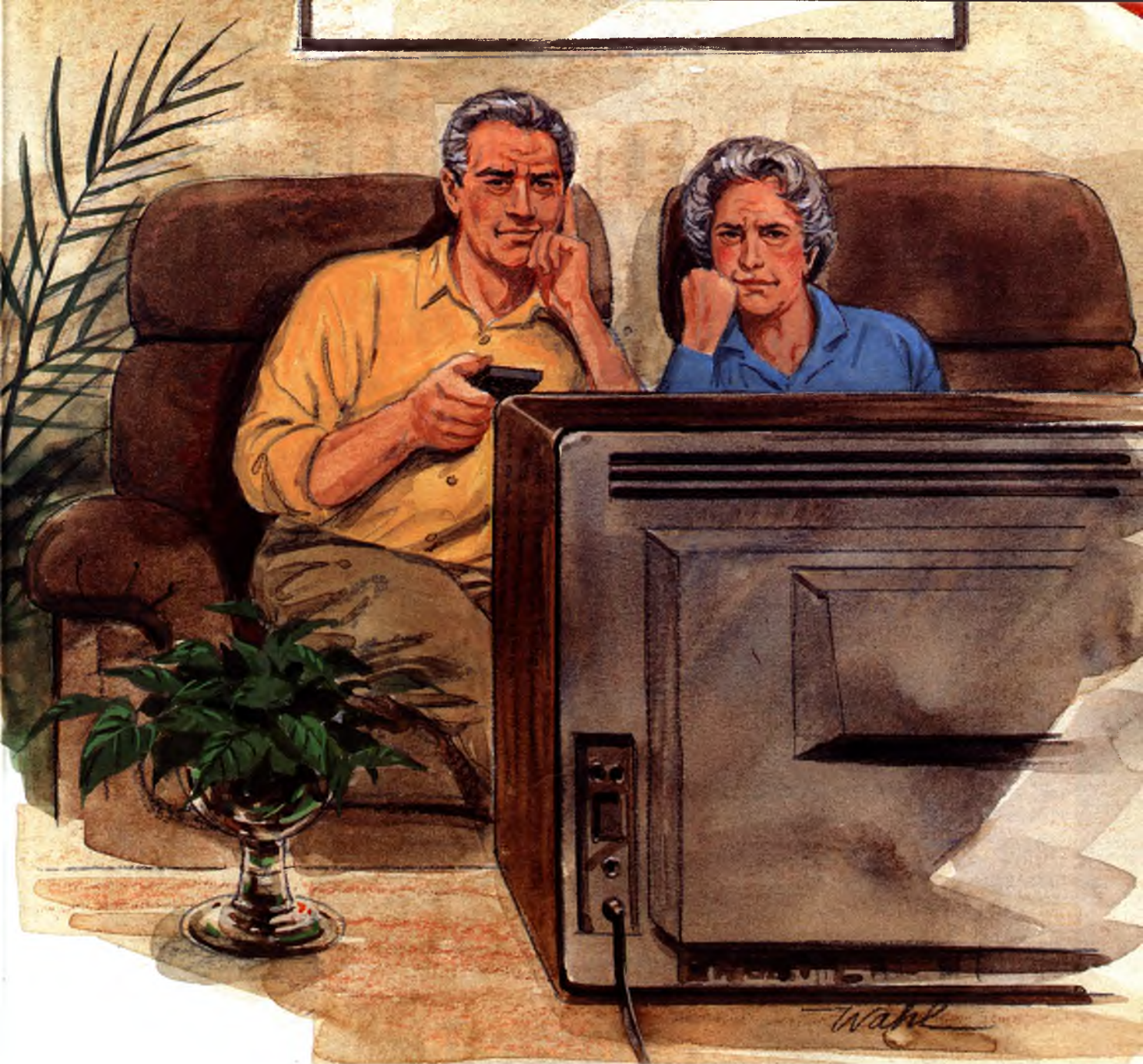
The Church as the visible family of God is vital to the

existence of the individual members, for in it are found strength, support, and spiritual sustenance. The Church is our life. When we first became Christians, many of us knew more people socially outside the church than in it. As time went on, we found that we knew more people in the church than out of it. In fact, the social lives of many predominantly revolve around the church.

This can be detrimental to evangelism. It is easy to testify in the church among friends, but witnessing to fellow workers, neighbors, or schoolmates is an entirely different thing. Yet we must tell them the Good News despite our fear of being put in the spotlight or of appearing "different." To dare to be different takes courage and brings vulnerability to sarcasm, sneers, and snubs. We do not testify with a holier-than-thou attitude, but back what we say with the way we live. Words may not always prove our point, but works will.

Sanctified living is not only a holy way but a happy one. In spite of the noisy claims of happiness and

IN SPITE OF THE NOISY CLAIMS OF HAPPINESS AND HIGHS THAT I HEAR AROUND ME, I SEE A LOT OF EMPTINESS AND HEARTACHE.



I AM GLAD MY TV HAS A CHANNEL CHANGER AND AN OFF BUTTON.

highs that I hear around me, I see so much emptiness and heartache. On the other hand, I have heard thousands of testimonies but have never heard anyone say he or she was sorry to have started in the way of holiness, even when faced with sickness, sorrow, or severe problems. No one ever said it was going to be easy, but it has been certainly energizing.

The longer I live, the more it becomes apparent that

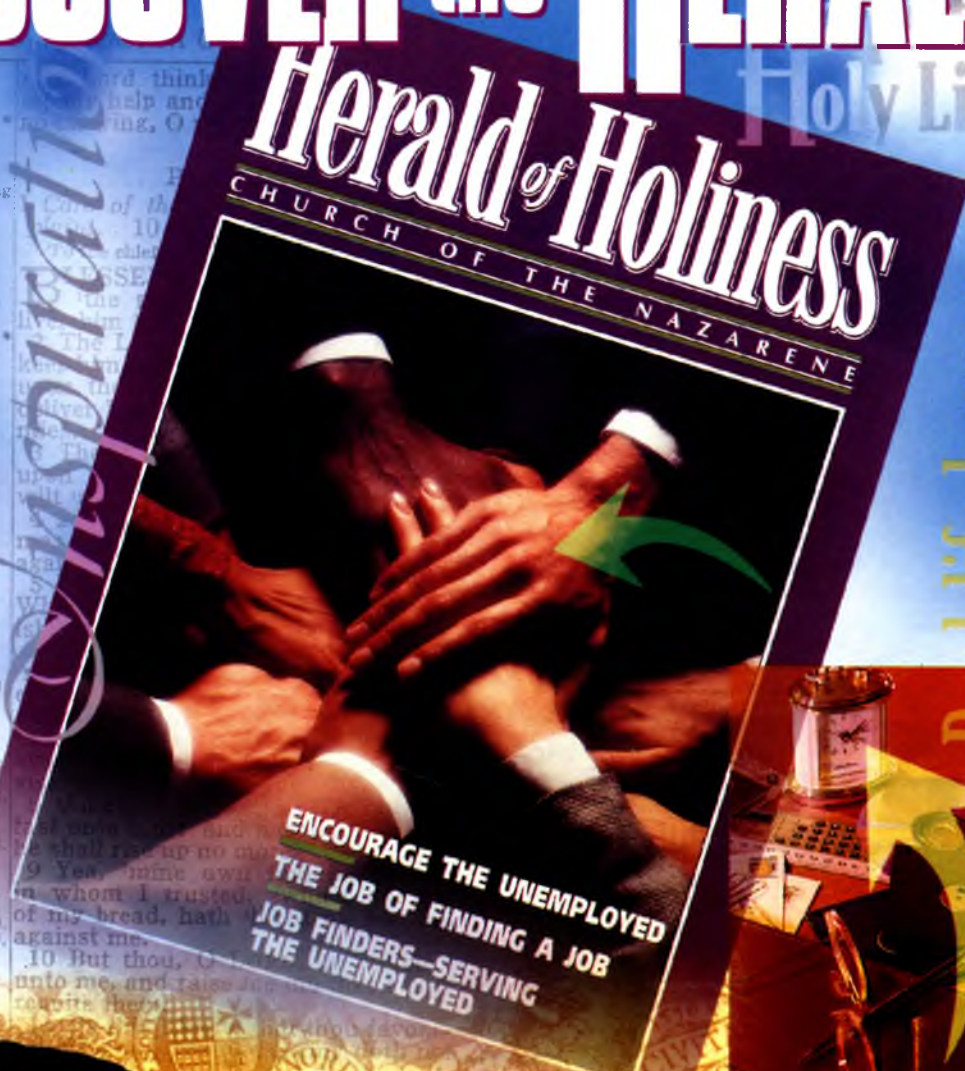
I just don't fit. But then, I really don't want to fit. I do not like what I see of the wickedness in the world, but I am supremely happy walking in the highway of holiness. This is my world too! I have every right to take a stand against moral pollution, to stand up for Jesus, and to stand in His righteousness in a lifestyle of clean living. I am also glad my TV has a channel changer and an off button!

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SIGNS

David

MICHAEL R. ESTEP



Michael R. Estep is director of the Communications Division, Church of the Nazarene.

I SAW A YOUNG TEENAGE GIRL behind the counter of a tire store. She stood next to a man who seemed to be the person in charge. The business appeared to be a father-daughter operation. Yet something seemed out of place.

While the man processed my tire order, I asked the young girl, whose name was Christel, why she wasn't in school. She candidly and openly replied, "I was suspended because I didn't do my detention. I get to go back to school tomorrow."

An emergency tire repair—a repair I should have taken care of days before—was the occasion for my presence in the store. Because of my brother's sudden death, I faced a 700-plus mile trip to my hometown of Ashland, Kentucky, the second such trip this year.

David's death was a tragic one. Early in life he had made small choices that led him away from an acceptable lifestyle. Those inappropriate choices became more frequent and larger, resulting in broken promises, alcoholism, a life of crime, a shattered marriage in spite of two fine sons. Family and friends had made multiple attempts to rescue him from his despair, his sin, and himself. But all

such efforts were futile.

Finally, at the age of 52 David's choices caught up with him physically. With deteriorated health, he slipped into a coma. This was followed by a brief relief, which gave opportunity for the gospel to be presented. He gave a true confession of salvation, though not a verbal one because of all the tubes. His testimony came through tears, a returned smile, and a sense of humor in spite of physical pain.

As I waited for my tire to be fixed, it suddenly dawned on me. Here was Christel who was making choices—choices that caused her to be in trouble with the school officials. So it seemed appropriate to look her in the eyes and say, "Christel, I'm heading to Kentucky today to bury a man who, like you, first got into trouble for skipping school years ago. Then for other foolish decisions, he was placed

in detention and later suspended. He continued making bad choices until his destructive lifestyle caused him to lose control of his life."

The teenager listened attentively. So I continued, "Christel, you have some choices to make. Don't

make the same mistakes my brother did. Make choices that will ultimately lead you to successful living and a relationship with God."

As tears filled her eyes, she looked at her father and said, "I promise I'll live differently than I've been doing. And I promise I won't destroy my life because of my bad choices."

It seems strange that such an encounter would take place in a tire-repair store that might prevent a Christel from being a David. It just might be that in spite of my brother's life of sin, he became a **sign** of God's forgiveness in the midst of broken promises and wrong choices. **HH**

David's bad choices—a sign of God's forgiveness.



**“If Winter comes, can
Spring be far behind?”**

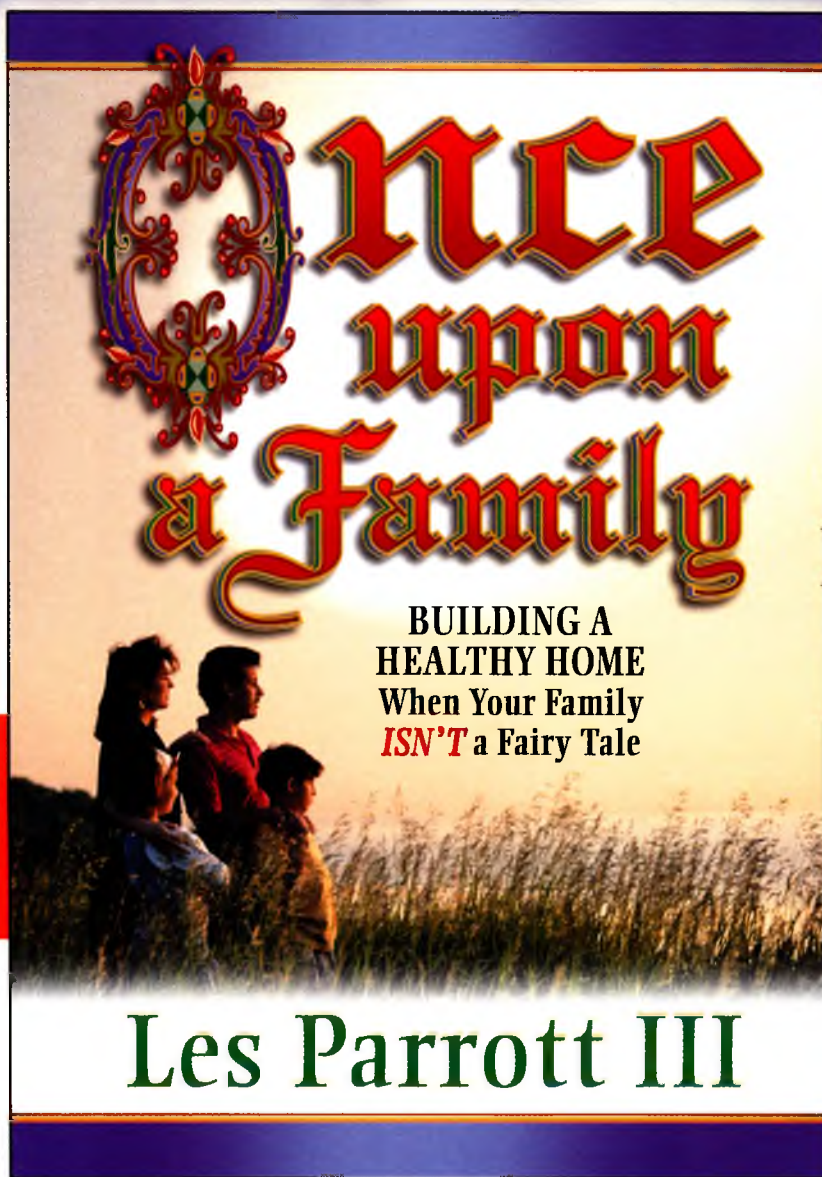
Ode to the West Wind

And, by the incantation of this verse,
Scatter, as from an unextinguish'd hearth
Ashes and sparks, my words among mankind!
Be through my lips to unawaken'd earth
The trumpet of a prophecy!
O Wind,
If Winter comes, can Spring be far behind?

—Percy Bysshe Shelley

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