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Herald of Holiness Volume 78 Number 17 (1989)

Wesley D. Tracy (Editor)
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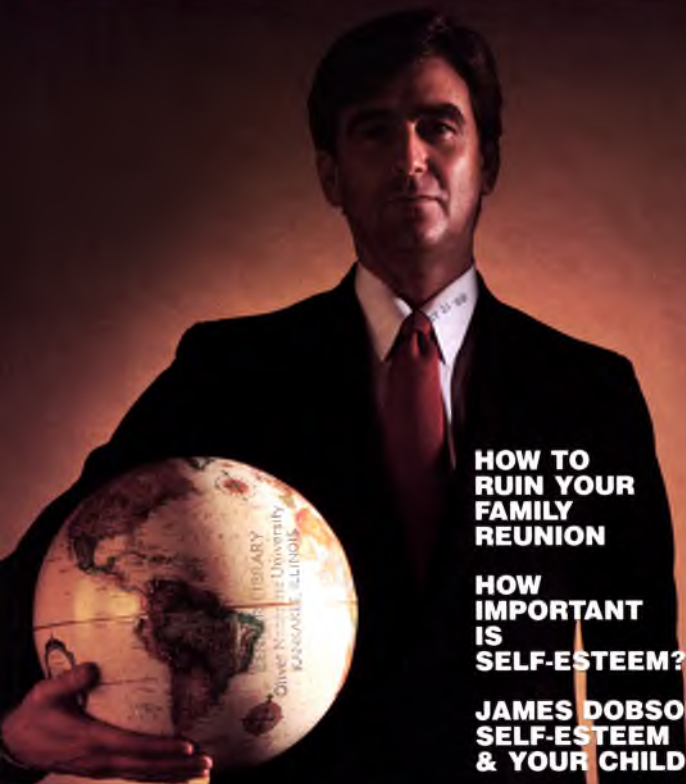
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Herald of Holiness



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REUNION**

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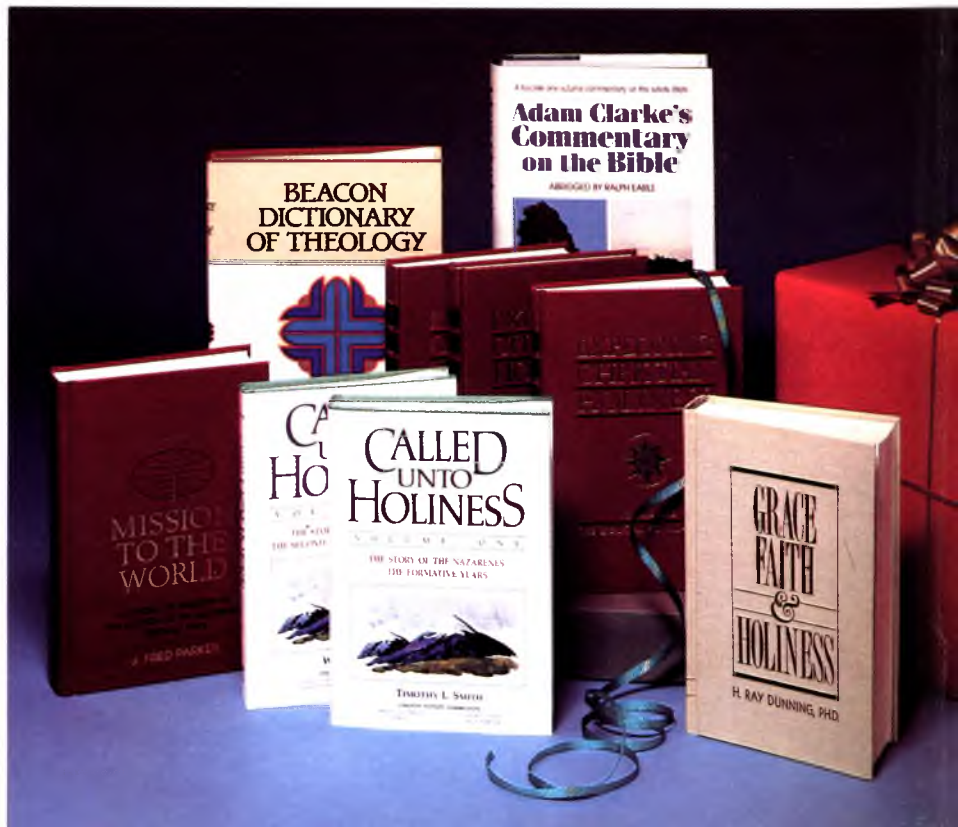
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Herald of Holiness

CHURCH OF THE NAZARENE

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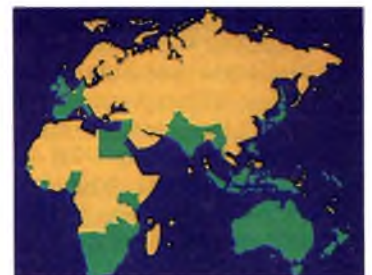
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Self-esteem vs. Self-denial

Before he sang his solo that Sunday morning, he gave a word of testimony. He was home for the weekend and felt the need to report on the spiritual happenings on campus. "We've had a wonderful revival at college. I got a lot of spiritual help out of it myself," he beamed. "This revival taught me that I've got to be *me*—regardless of who gets hurt!"

Well—whatever happened to Matthew 16:24-25? Or Mark 8:34-35, or Luke 9:23-24? All three of these Gospels record Jesus' call: "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake will find it" (Matthew 16:24-25, RSV).

Those verses sound quite the opposite of Sammy Davis, Jr.'s "I Gotta Be Me" and Frank Sinatra's "I Did It My Way." These songs represent quite well the intoxication of an era, a culture absorbed with self-love and self-realization. The college student's testimony shows that the intoxication of the era has also penetrated the evangelical church.

How could this happen? When I was young, self-denial was at the heart of the holiness movement. I mean, real self-denial. More than a couple of handfuls of us nearly went crazy trying to "die out" or "bleach our bones like a yellow dog in the desert," as some of the pulpit pounders were wont to say in those days.

We set out to annihilate our weak and wicked self as though personhood was the original sin and God was at war with our humanity. Looking back and studying the best of our teachers and theologians, I see now that they themselves stopped short of calling for self-annihilation. But in those days, at the consumer level, entire sanctification wore the costume of self-annihilation. Many of us thought that "dying out" was renouncing

our selfhood in the fiercest sort of way.

In the end, however, it didn't work. God simply would not cooperate in our project to destroy what He himself had created. We were trying, I believe, to destroy the very part of us that was most like Him.

How did we ever get off on that track? Well, to begin with, there are the three self-denial passages in the Gospels cited earlier. In addition, death to sinful selfishness is expressed by St. Paul in a crucifixion

How can you enjoy healthy self-esteem without modeling that sinful "drum major instinct"?

metaphor. Galatians 2:20 is an example, "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God . . ." (RSV).

These biblical teachings are valid but speak to the surrender of the carnal self—not the annihilation of personhood. Jesus, our Example, surrendered His will to the Father's, but He did not seek to destroy His "self."

The idea of self-annihilation also got into the holiness bloodstream through several books that John Wesley required his preachers and serious laymen to read. Several of the mystic writers, like Miguel de Molinos, Juan of Avila, Bishop Fénelon, William Law, Thomas à Kempis, and Madame Guyon, impressed Wesley. He carefully reminded his people that these works were "part food and part poison." But he ex-

pected them to be more discriminating than they were.

Here are a few lines from Molinos, "Thou will never arrive at this happy state until thou are purified from . . . self-esteem." Therefore, "mortify thyself in all things, and at all hours . . . for thou art the greatest devil of all to thyself. . . . if thou wouldst be blessed, learn to despise thyself, and to be despised by others . . . avoid praise . . . embrace injuries . . . for one must always feel "his own nothingness." The seeker after holiness is to "follow always what is contrary to one's will, appetite, and judgment" and seek "to annihilate one's self in all respects."

Hear also Thomas à Kempis: "Love to be unknown and of no account . . . rejoice at slanders . . . for the love of Jesus maketh a man despise himself." Therefore, do not think "thou has profited anything unless thou esteem thyself inferior to all." Our prayer should always be "O Lord . . . I am nothing, have nothing, and can do nothing." Therefore, one is advised to "always seek . . . to be beneath everyone." One must "never desire to be commended or beloved." Further, the true seeker after holiness must be prepared "to suffer reproaches gladly, to despise himself, and to rejoice in being despised."

Wesley, after distributing these works and several others, found himself having to write sermons, essays, and letters to counteract the self-annihilation doctrine of the Mystics. He called it "set on fire of hell," a "specious snare of the devil," and "wisdom from beneath." To his friend Ann Bolton, whose tender conscience could not bear the violent self-abnegation of the Mystics, he wrote:

These are perpetually talking of "self-emptiness . . . self-annihilation," and the like: all very akin to "self-contradiction" . . . they almost naturally lead us to deny the gifts of God, nay and to make a

The holy task is to "annihilate one's self in all respects"—according to Molinos.

kind of merit of it: to imagine we honour Him by undervaluing what He has done. Let it not be so with you.

How well Wesley perceived the error—making a "merit" out of self-annihilation! And that's just what many of us were doing a generation ago. For us, as with the mystics, it was sanctification by works! It was as if we believed that if we despised ourselves fiercely enough we could make ourselves acceptable. How could we have made a virtue out of self-loathing? "Faith is the condition," Wesley insisted, "and the only condition for sanctification." It will always be by faith. Christ is the Savior and His Holy Spirit is the Sanctifier—an act of self-despising can never be Savior or Sanctifier.

Thus, when the human potential movement crested a couple of decades ago, and when it "got religion" it found a lot of eager customers in the holiness ranks. A lot of people who had "had it up to here" with abusive self-denial began to celebrate self-fulfillment, self-actualization, and becoming fully human.

It was overdue, but, as usual, in some quarters it was carried too far. Some folks in our movement became merchants of "sloppy agape" and "warm fuzzies." A sentimental permissiveness took advantage of

the corners of our hearts that had been made harsh and barren like the driest of deserts by megadoses of misguided self-denial. And that's why a teary-eyed college senior could stand up on a Sunday morning in one of our large churches and say, "This revival taught me that I've got to be *me*—regardless of who gets hurt!"

The religious dimension of the human potential movement helped us a lot. But in most versions it was weak on sin. And anyone who is half awake knows that there is something deeply wrong with humankind. Education, intellectual enlightenment, wealth, good manners, and the like will not cure us.

Surely we know by now from Scripture and experience that the essence of sin is selfishness, self-centeredness, pride. Maxie Dunnam characterizes it as our "drum major instinct."

So what is the key issue—self-denial or self-esteem? Or are we comparing apples and oranges?

To be sure, the Bible is correct when it calls us to self-denial. Sooner or later Jesus leads each of His serious disciples into a personal Gethsemane where the only appropriate prayer is, "Not my will but thine be done." The drum major instinct simply will not do. And when-

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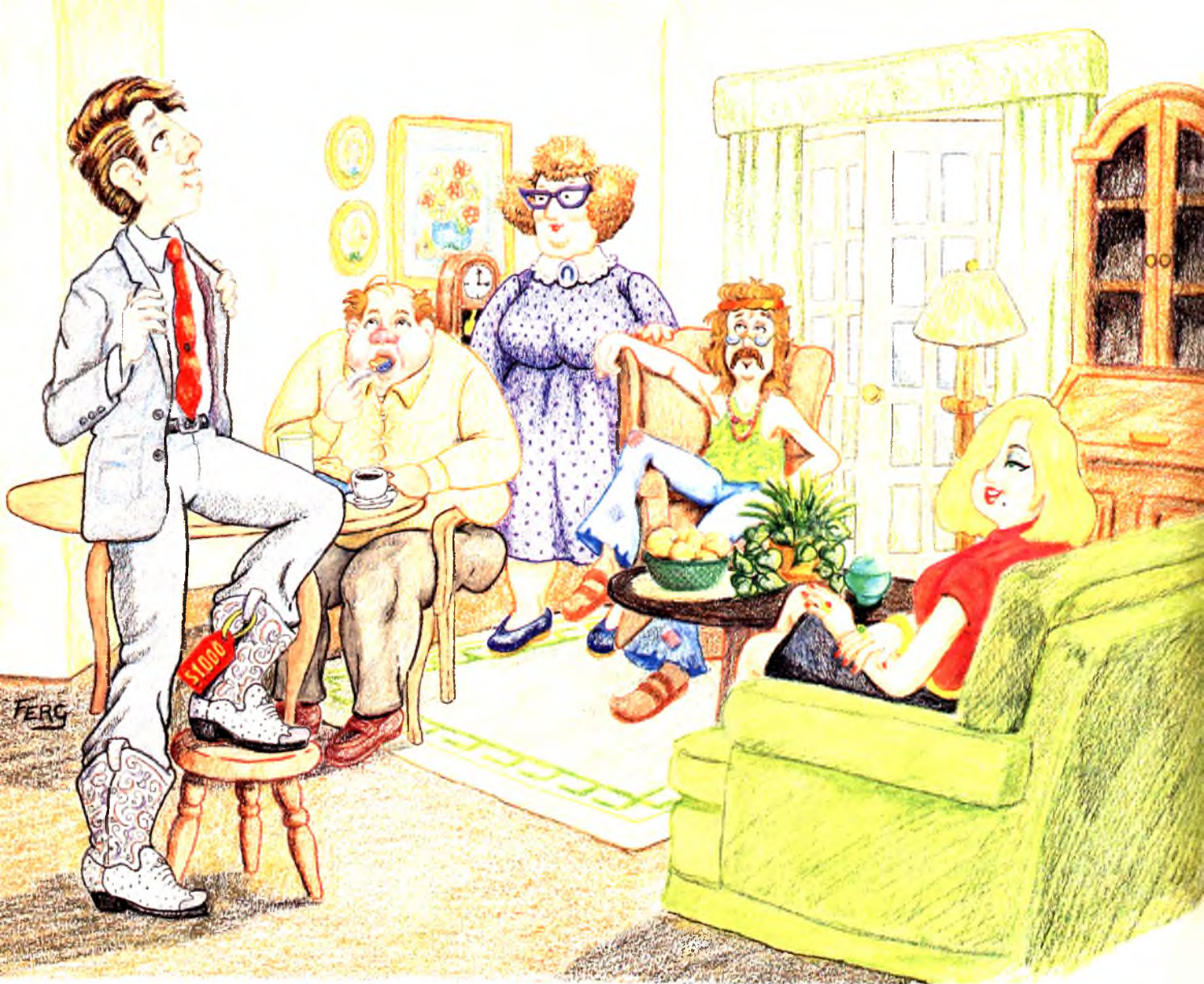
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WHAT IF . . .



"Then I got in touch with myself through meditation and discovered I'm not worth knowing."



Ever notice that the most notable aspect of just about any family reunion is that someone ruins it? You can almost always count on someone to create tension, start an argument, storm out of the room, or otherwise ruin a beautiful event. Maybe it's Aunt Ethyl bragging about her no-good son who has never amounted to a flea's sneeze. Everyone knows his job is pulling ragweeds out of the local lumberyard parking lot, but Aunt Ethyl talks like he's a high-powered executive complete with expense account and a Lear jet. Or maybe it's cousin Rutherford cruising in with still another new Cadillac equipped with a fuzz buster and in-car phone. When he flashes his new silk suit and his \$1,000 cowboy boots and begins his self-made-man speech, you just lose your appetite. Everyone in the

room knows that he has more money than anyone at age 31 should be trusted with. They also know that he got his money the old-fashioned way—he inherited it. (Grandpa always liked him best.)

Or, it may be Foxworth, Jr., who ruins it all—he's the overaged hippie who hasn't had a job or a bath since Woodstock. If he's absent, you can count on niece Chelsea to mess things up. Remember her, she's the gal with the dream figure. She's so good looking that none of the other ladies in the family will stand on the same side of the room with her—just in case husbands are into comparisons. Even cousin Nell who has lost 11¼ pounds for the special occasion, shies away. Or, the spoiler may be your half-brother, Norbert, who thinks that Thanksgiving family reunions are really food-shoveling contests. You can

count on him to eat at least six pieces of Grandma's mincemeat and pumpkin pies. An hour later you can also count on him to throw up on Grandma's oriental rug—again. The reunion ruiner may be your well-meaning but overzealous sister-in-law who thinks she is duty-bound to lead the whole family through the *Four Spiritual Laws* after salad and before turkey and dressing. At least she has proved she's not "chicken"—and she can report to her pastor that she "witnessed."

There are lots of ways to ruin a Thanksgiving family reunion. And if you think that this is a topic on which the Bible is silent, you are wrong. In Jesus' story of the Prodigal Son, we find an interesting manual on "How to Ruin a Family Reunion." H

HOW TO RUIN A FAMILY REUNION

BY JAMES D. HAMILTON

When the older brother learned that a celebration was being held for the prodigal son, he was deeply angered. What followed is an account of how to ruin a family reunion. More importantly, it shows how self-righteousness can be totally blind to grace.

The older brother had been in the field working. As he neared the house, he discovered that a banquet was being given for his wayward brother who had returned from the “far country.” He was so incensed at this perceived injustice that he would not go in and join in the reunion. His refusal was an expression of both self-centeredness and self-righteousness.

That his brother was back safe and sound did not matter at all. His self-righteousness caused alienation that spoiled a family reunion and adversely affected an entire family system. He had been right and his younger brother had been wrong. With clear vision he could see his brother’s wrongness, but he was blind to his own wrongness. He did not understand that it is wrong to be obnoxiously right.

Resentment was added to his anger. He was embittered because he had stayed home and worked, seemingly without recognition. He said to his father, “All these years I have been *slaving* for you . . .” That is doubtful, because his father had plenty of servants. He also said, “I have *never* disobeyed your orders . . .” That is also doubtful, because it would have been the first time in history a son would have been perfectly obedient.

Self-righteousness equates goodness with works. He failed to see that relationships precede and supercede works.

He also felt mistreated: “I’ve never had a party . . .” and “you kill the fattened calf for him.” When his brother got a calf it got the older brother’s

goat! He was saying, in effect, “That’s not fair.” True, there is nothing fair in works, but neither is there anything fair in grace. That’s what grace is—“*unmerited* favor.” Self-righteousness

It is wrong to be obnoxiously right.

focuses on what one deserves; grace focuses on what one needs.

The older brother was also stubborn. He refused to go in to the celebration. His father went out and pleaded with him to relent and join the festivities, but he refused. Earlier the family had been fragmented by sin; now it was being fragmented by righteousness—self-righteousness. The older brother failed to see that his robe of self-righteousness was a tattered rag as compared with the “best

Self-righteousness is always quick to compare, compete, and compute!

robe” of grace. 1 Corinthians 13:5 says, “[Love] keeps no record of wrongs” (NIV). But neither does love keep a record of rights.

He was also jealous. He called his brother, “this son of yours.” He did not own him as his brother. Both the servant and the father called the prodigal “your brother,” but he could

not regard him as his own kin. If perfect behavior were the criterion for family membership, most folks would be disinherited.

The older brother’s negative attitude was not justified. “You are always with me,” his father said, and “all I have is yours.” He felt as if he had been left out of his father’s will. He had been good, for nothing it seemed. The ultimate disappointment to a self-righteous person is to be good for nothing, for nothing in return. The older brother compared his good behavior with his brother’s bad behavior. That is the nature of self-righteousness: it compares, competes, and computes. “How could he have done this to you?” he seemed to be saying to his father. In reality he was saying, “How could you have done this to me?” Grace blows to bits the foundation on which self-righteousness rests. Perhaps it was not his brother’s badness but his own unrecognized and unpraised goodness that deeply angered him.

A central issue in the Book of Job revolves around Satan’s question to the Lord about serving God for nought (Job 1:9). That is, will one be good for nothing in return? The much-tested Job demonstrated clearly that, indeed, he would serve God for nothing in return.

Jesus had something to say about “righteousness” that calls attention to

Continued on page 7

Dr. James D. Hamilton has been a pastor, professor, and counselor. For 21 years he served as professor of pastoral theology at Nazarene Theological Seminary. He has written a number of books, including *Harmony in the Home*, *The Faces of God*, and *The Pair in Your Parsonage*. He currently lives in Austin, Colo.



THE READERS WRITE

Well Done

Congratulations on the new look of the *Herald*. I am sure it will take some getting used to by the readers, but many features were extremely well done and outstanding reading material. Keep up the good work.

*Byron L. Buker
Bedford, Ind.*

Readers Will Want to Subscribe

I want to thank you for the new format for the *Herald of Holiness*. It is not only more attractive and more readable but also more competitive with other Christian magazines. In my opinion, for the first time in history, two great things will happen: (1) People will subscribe because they really want it. (2) People will start to read from front to back, not vice versa! What a new day!

*Jerry W. White
Nampa, Idaho*

Most Difficult Critic

Thank you for the encouraging article/interview with Jack White in the "Life on the Boundary" section.

Daily I deal with the issues of code enforcement and public safety as a fire inspector and public fire safety educator. Every bar, night club, cocktail lounge, etc., in my town is expected to comply with the fire and life safety codes.

Keeping the drinking establishments "open" is not always easy or joyous. Please remember my responsibility is to protect people from fire and physical injury.

It is ironic that fellow Christians expect me to enforce the codes on all other businesses and public assemblies except for the most important public assembly in any community, our churches and Sunday Schools.

It is necessary to be fair, nonbiased, and uniform during all inspections. But in reality, my most difficult critic is not the bar owners or other businessmen; it is the church family.

I will not comment any further except to say that for me, "It's like being a lion thrown into the Christian's arena."

*Duane Jones
Lewiston, Idaho*

Outstanding

I have never written to any magazine or newspaper in praise or criticism of anything. But upon receiving my copy of the *Herald of Holiness* in the mail this week, I had to write.

The new *Herald* is outstanding, to say the least. I have to admit that I have been one of those Nazarenes who opened the *Herald* from the back, read the church news and moving ministers, and discarded the rest. But this time I started from the front, and after having the magazine in my home for three hours, I have read every article. I was so excited I called up some family members in another city to see if they had gotten their copy yet and what they thought. They had, and we agreed.

It is refreshing to see material with honesty and insight into "Nazarene" issues. This magazine has everything that I, as a Christian, want in a magazine that I subscribe to. It has honest debate about issues, informative articles about what is happening in the work of the Lord elsewhere, outstanding photography that is exciting to look at, uplifting articles that help deepen my faith, and more. Most of the articles I found in this issue of the *Herald* (July) I want to put on file for future reference—what I read is that worthwhile.

To be honest, I felt somewhat guilty asking my congregation to subscribe to the *Herald* in its old format. But that's changed! I have already begun plans to run a full panel insert in an upcoming church bulletin encouraging those in the congregation that aren't already subscribing to do so.

I have only one concern regarding the future issues of the *Herald*. The open honesty that I found in the "Special Report" section was so refreshing and thought-provoking, I hope that kind of writing will be seen monthly.

*Rev. Jack E. Calhoun
Lake Odessa, Mich.*

Both Good and Bad

I would like to compliment your new format. The July issue was by far the best *Herald* that I have ever read. I hope you will continue to deal with relevant issues. Unfortunately, there was one sore spot in this issue that I found very distressing—the article on bioethics.

Really, this is not so much a complaint about the article as it is the report that it was about. If this commission's report were to become the official stand of our church, then I would have to leave. . . .

*John Whiteford
Bethany, Okla.*

Thanks

Thank you, thank you, thank you, for that article titled "Disappointment with God" in the August edition of your new magazine. I needed that.

I'm sorry to say, but I was losing interest in your magazine. It just didn't seem to relate to me . . . with my circumstances, so I quit reading it though still receiving subscriptions. I was really losing heart with the Lord for the first time in my life. Nothing could lift my spirits, not even His call for me to start training as a preacher at a local institute. I was beaten. Not even this awesome call from God raised any hopes or ambitions, and I was through dreaming, expecting, asking.

I was recently moved to read your magazine after a few months' absence and on page 2 it leaped out at me. Tears came to my eyes (I don't cry easily) to know that God still had His hand on me when I read that article.

I am a Zerubbabel. I have survived. Now I longingly, anxiously strive to claim my signet-ring promise as I proudly await the duty of a keeper at my Master's door.

Thank you . . . your magazine is of God. Keep it up.

*Kathy Gebby
Indianapolis, Ind.*

Disappointment

I am terribly disappointed with your first article, "Disappointment with God." It sets a sad beginning for our denomination when the new editor of the *Herald of Holiness* begins this way.

It is sad that you would present to the whole Nazarene denomination this damaging spiritual image of God.

No, I am not disappointed with God, never. My wife, a chosen, gifted child of God, has been completely paralyzed for nearly 23 years, from her neck to her toes. She has her mind and memory, plus the ability to think, but that's all. Now age is taking her ability to think. But she and I have never been disappointed with God. Yes, we cried much, prayed much, pleaded much with God, but never questioned Him. Yes, it kept me from completing the Ph.D. in the Hartford Seminary, from fulfilling what I felt as my

God-given teaching ability, but never do I remember feeling, nor stating, disappointment with God.

We older Nazarenes know there is no disappointment in and with God.

Keith E. Smith
Hartford, Conn.

More Disappointment

Frankly I am disappointed that your editorial was at best cool toward Philip Yancey's book *Disappointment with God*. My wife and I have not only read the book for ourselves but we own the copy. You are right in that Yancey does not come up with "a truly satisfactory answer" either. I will say on his behalf that he has done a ——— sight better job that anyone else I have heard, read, or seen!

In the case of the Griffiths family, it was our 17-year-old son who was the victim of an auto accident. No one will ever convince me that Mark's death was all for the best, nor will they convince me it was God's will for him to die as a child. There has been, however, good growth out of the experience in that we have had a special ministry to the grieving. But, give us back our son and God can keep His fancy signet ring.

James C. Griffiths
Tucson, Ariz.

No Disappointment

Thanks for the editorial in the August issue. I have been reading *Disappointment with God*, trying to find some application to my situation. I really do appreciate your convictions, which you stated so well. I find them very helpful in crystalizing my own feelings.

Charles W. Ogden
San Diego, Calif.

Slates, Please

Please put the Evangelist's Slate back in the *Herald of Holiness*. I've attended many revivals we would have missed had it not been for the *Herald of Holiness*. If it is the expense, leave out color pictures and the glossy paper, which makes reading difficult anyway.

Mrs. L. H. Hewett
Walters, Okla.

Send It to the Whole Church

The new *Herald* looks good! Your path is clear! You are not afraid of facing important issues through your writers, and why not?

Family Reunion

Continued from page 5

itself. He said, "When you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by men. I tell you the truth, they have received their reward in full" (Matthew 6:5, NIV). To be seen of men—what meager pay for such a grand theatrical performance.

The older brother assumed that his good acts had gone unseen by his father, but unlike the hypocrites, he did not even get the reward for being recognized for his goodness. It is no wonder that he reacted as he did. He did

not understand that goodness has its own built-in reward.

The prodigal son could "see" his father better from the far country than his brother could who was by his father's side. Herein lies the older brother's tragedy: Proximity did not produce piety. It never does.

The father said of the prodigal, "This son of mine was dead and is alive again . . ." (Luke 15:24, NIV). He had been resurrected by grace! Tragically, the older brother was dead, and had never truly lived, because he never understood his father's love nor

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A few opinions: You have good writers. Reuben is of the best . . . Becky Laird Christensen is a good writer and will stir some feathers that need stirring . . . Dee and Morris are right to the point and do not write as the final authority but as fellow journeymen. The Los Angeles feature was well done. . . . Glen Van Dyne . . . is an expert to meet those who hurt.

It is about time for the general church to send the *Herald* to every family in the Church of the Nazarene such as the AARP does with its magazine *Modern Maturity*.

Earl and Hazel Lee
Wrightwood, Calif.

the nature of grace. Thus, his self-righteousness alienated him from the celebration. Grace unites; self-righteousness separates.

So a reunion was ruined—by anger, resentment, stubbornness, and jealousy, the very elements that can ruin a family or a church today. In reality, these elements were but expressions of a deeper matter—the issue of self-righteousness.

It is no wonder that the older brother would not go in to the reunion. Self-righteousness can never feel at home with grace. H

Give Thanks for Your Family— Especially If That Idea Hasn't Occurred to You Lately

When I came to live in the United States 17 years ago, I saw Thanksgiving as a rough equivalent to the harvest festivals I had enjoyed growing up in church in Britain. But—

as I have joined American friends repeatedly for that annual turkey dinner with all the trimmings,

as I have watched our students pack their cars for the long drive home to northern Maine or western Pennsylvania,

as I have tried to explain to our international students what Thanksgiving is all about, I have come to the conclusion that Thanksgiving today is more about people than it is about harvest. It is a day when we feel we ought to be together with people who are important to us. For most of us, that means family, or friends who feel like family, if our own blood relatives are too far away.

As an observer, I have been puzzled at how little “giving thanks” actually occurs in the midst of all this holiday activity. Granted, there may be an ecumenical service on Wednesday evening for those not stuck in traffic or busy baking pies. Perhaps Dad will say an extended grace for the sumptuous dinner. In a few families, there may even be a time for everyone to share some things that he is thankful for. As Thanksgiving is essentially a family holiday, I'd like to propose that November be a time for giving thanks for our families.

It is so easy to focus on the hurts, the disappointments, and the frustrations that plague our closest relationships. Words and actions that we would shrug off from a stranger can take on huge emotional proportions when coming from someone we love. Things our parents did or said that wounded

us as children still haunt our memories and stir up undercurrents at family get-togethers. Problem behaviors in our children can loom so large that we almost forget their good qualities.

My friend Kristin has been going through a difficult time with her two sons. Nathan, 19, and Geoff, 20, are away from the church and involved with a beer-drinking, partying crowd. They contribute min-

Words that we shrug off from a stranger take on huge emotional proportions when coming from someone we love.

imally to family life and household chores, and neither seems to have any career goals. Kristin found herself nagging them constantly. She was tired of telling God how they needed to change. In her devotions one morning, she noticed the phrase, “I have not stopped giving thanks for you, remembering you in my prayers” (Ephesians 1:16, NIV). God used that verse to speak to her about her attitude toward her boys. She felt challenged to make a list of each son's good qualities, praying that God would open her eyes to the gifts and the potential He had placed in each of them. As she prayed over the growing lists, her appreciation for her sons began to grow. She found herself responding more warmly to them and looking for ways to affirm and encourage them instead of criticizing. The boys haven't yet

changed greatly on the outside, but home feels like a friendlier place, and Kristin feels more confident of God's love shining through her and of His grace at work.

All of our relationships could benefit from prayers of thanksgiving. Our family holidays this year could be richer and perhaps less tense if, ahead of time, we would reflect on and thank God for the unique combination of gifts and strengths He has built into each of our family members:

a. For each member of your family, make a list of qualities to thank God for. Where hurts have been deep, you may have to ask God to help you see that person through His eyes.

b. Use your lists as a basis for praise to God for His love, for the good that each loved one has brought into your life.

c. Find ways to express your appreciation. So often we take those closest to us for granted and neglect to let them know what they mean to us. Children need to be praised regularly if they are to develop healthy self-esteem, and we all feel better when affirmed, not just for what we do but for who we are. Sincere appreciation can take the edge off criticism and fuel the warmth of love in a marriage.

d. Write a Thanksgiving note to family members far away. That would mean more than the finest store-bought card. Thanking God for each other might be part of family worship for the Thanksgiving season. If you try this, be careful that the affirmations get spread around equally.

It would be wonderful if giving thanks for each other enriched our prayer lives and our relationships this Thanksgiving . . . and then grew into a habit that strengthened our families all year long. H

RESTORE THE JOY OF GIVING

BY D. MOODY GUNTER, FINANCE DIVISION DIRECTOR

In an article printed in the *Nazarene Messenger* on October 17, 1905, Dr. Bresee wrote, "Among the most joyous hours that have ever been witnessed in this old home church have been when with songs and shouts of rejoicing we have brought our offerings and laid them on the altar for Him whose we are and whom we love and serve."

The Bible reminds us that God loves a cheerful giver. This principle of stewardship came home to me anew a few months ago when I attended a regional conference in Guatemala.

During this conference I interviewed Rev. Nicanor Mairena, district superintendent from Nicaragua. The district where he serves had overpaid their General Budget by 300 percent. Sixty-eight out of 70 churches had paid all budgets in full.

I asked, "Why did you overpay your General Budget? You are suffering from 500 percent inflation, living in a country where it takes almost a year's wage to buy a man's suit, living in an area where the average pastor's and public school teacher's salaries range from \$150 to \$250 annually, and living in a land where the necessities of life are very scarce."

He responded by saying, "We are attempting to return a small portion of the amount we have received from General Budget. Nazarenes from other parts of the world have given to us generously. This is our way of saying 'thanks.' More than just saying 'thanks,' we want others to hear about Jesus. Then, too, we are brothers and sisters in Christ; we are a family; we want to share with others. The Good

Book says, 'It is more blessed to give than to receive.'"

In 2 Corinthians 8:1-5, Paul speaks of the liberality of the Macedonians,

And now, brothers, we want you to know about the grace that God has given the Macedonian churches. Out of the most severe trial, their overflowing joy and their extreme poverty welled up in rich generosity. For I testify that they gave as much as they were able, and

even beyond their ability. Entirely on their own, they urgently pleaded with us for the privilege of sharing in this service to the saints. And they did not do as we expected, but they gave themselves first to the Lord and then to us in keeping with God's will (*NIV, italics added*).

God counts what the heart gives; wholehearted givers encounter the Lord in special ways.

SHARE



THE BREAD OF LIFE

John 6:33, 35

THANKSGIVING OFFERING
FOR WORLD EVANGELISM

*Church of the Nazarene
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This grace always teaches us to give. Grace is the force, the power, and the energy of the Christian life that is wrought in us by the inner-workings of the Holy Spirit. This grace teaches us to give liberally and joyfully. This joy comes to the soul because of our total surrender to our Lord.

Therefore, as we share in this Thanksgiving Offering, may the Holy Spirit remind us of the joy that comes to the soul when we give because we love Christ and love others. Andrew Murray stated, "Our gifts are accounted of God only by what the heart gives; it is the wholehearted giver that meets Him."

Thanksgiving! Yes! With sacrifice and joy that flows freely from the heart that is generous.

H

Do Christians Ever Dance with Their Bibles?



In 2 Timothy the scriptures beckon us to come and peer through a window of revelation into the growing spiritual life of both Paul and Timothy.

Two items catch our eye like stars in a midnight sky. The first is the importance of the models in Timothy's life—his mother and grandmother and the apostle Paul (3:14). The second is the nurturing role of Scripture in his spiritual development: "And how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus" (3:15, NIV).

I am moved when I recall that the New Testament was in the process of being written when Paul made this observation. Timothy had been nurtured "from infancy" by the Old Testament through the guidance of his wise mother and grandmother. That idea leads me to treasure again the fact that Jesus himself was able to withstand the temptations of Satan with a few choice words from Deuteronomy. And we have the privilege of the Old and New Testaments together!

In the moving passage in the novel *In The Beginning*, Chaim Potok describes the celebration in the synagogue when the annual readings from the Pentateuch have been completed. At the high point of that celebration, the worship leader reads aloud in a voice brimming with solemnity and joy, the final words of the Pentateuch and the opening words of Genesis. Then the participants literally dance with the Torah, the scrolls of the Pentateuch.

As Potok describes the ceremony, he also recounts the reflective thinking of the hero of the story. He thinks about the wonder of a person like himself holding in

his own arms God's Word delivered to Moses at Sinai. As he dances with the scroll, he thinks about loving those words and holding them close to him. He then begins to think about his non-Jewish friends and starts to wonder how they respond to the Bible. Then he startles himself by asking: "Do Gentiles ever dance with their Bibles?"

When we permit the Bible to form and transform us, we come to love it like Potok's hero.

That probably is the question we must ask ourselves. Do we love the Word? Do we meditate and marvel in its riches? What kind of approach to the Bible is characteristic of our spiritual patterns? How does that approach enrich (or detract from) the rhythms of the Spirit in our lives? How do we allow the Bible to "make us wise"? Are our lives really nurtured by the Word?

In *Shaped by the Word: The Power of Scripture in Spiritual Formation*, Robert Mulholland makes some interesting observations about the ways in which our culture has taught us to "read" the Bible. He makes the distinction between *informational reading* and *formational reading*. *Informational reading* is designed for gathering information with speed and accuracy in order to control that material. The more material we master, the more effective and efficient we

perceive ourselves. It is largely a cognitive and rational process in which we evaluate and analyze and reflect in a logical manner.

Formational reading is different. The reader interacts with the text in a search for deeper meanings. No longer do we stand in a critical, evaluative manner *over* the text, but we kneel in a submissive manner *beneath* the Word, inviting the Word to transform us. An essential characteristic of this approach is an openness to mystery.

When we approach the Bible in order to be nurtured and formed and transformed by it, we come to love it like Potok's hero in the novel. The Bible becomes our friend and our guide, not our critic and judge. We begin to personally interact with the Bible. We begin to reflect a biblical mind-set.

The Hebrew word *torah* came to mean *friend, guide, instructor*.

Paul's own understanding is visible in 2 Timothy 3:16 and 17: "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work" (NIV). What an interesting sequence of verbal ideas: teaching, rebuking, correcting, and training. How does your approach to the Word increase the possibility for such activities to occur in your life?

In one of his famous parables, the philosopher Kierkegaard makes the distinction between "reading" a love letter in a foreign language that required laborious translation, and really "reading" a love letter and feasting on every word.

May the Word of God become a love letter on which you feast day by day! Yes, Christians do dance with their Bibles!

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Military Personnel Appreciation Day
(MILPAD)





Being a plumber requires other skills as well. Denny Noland finishes a project on a Work and Witness trip.

MR. WORK AND WITNESS

BY MARK GRAHAM

Fourteen-foot ceilings, a six-foot stepladder, a shortage of pipe, and no power tools . . . put them all together and most plumbers would say, “This is going to be a terrible day.” But not Denny Noland. The Kansas City craftsman has learned a wonderful lesson about trusting God that has taught him to say, “Thanks, God,” even in the most trying circumstances.

The 44-year-old father of four is a journeyman plumber who serves as a valuable member of the Nazarene Work and Witness Skills Bank. Members of this group are master craftsmen who are tapped by Work and Witness when their special talents are needed.

Denny has applied his talents in five different situations thus far—ranging from Nairobi, Kenya, to Sun Valley, Ariz.

His most recent trip to New York City, where he roughed-in plumbing for two congregations meeting in a former library building in Manhattan, proved to be another adven-

ture in faith.

Denny flew into New York City on Thursday evening where he was met by New York Thrust Coordinator Willis Scott. Another commitment forced Scott to have to leave Denny by himself at the church.

“I was there looking at eight floor penetrations,” says the master plumber. “Ordinarily these would be no problem, but the floors that I had to go through were 18 inches thick. All I had with me was a three-eighths-inch drill with a masonry bit and some chisels.”

To make a bad situation worse, the ladder that had been provided for Denny was only six feet in length, but the ceilings in this old fortress were 12 to 14 feet high.

“I was beating myself silly, so I stopped, looked at the situation, and said to myself, ‘There’s no way I’m going to be able to do this. I’m going to go up to my room and ask God for the right tools.’”

On his knees in his room, Denny was very specific: “I told the Lord I

needed a chipping hammer and a reciprocating saw. I also asked Him to bless this job in a special way.”

Within an hour, a Puerto Rican youth came walking up the steps of the church with a chipping hammer in hand and asked, “Can you use this?” An excited Denny Noland sat down with the young man, told him about his prayer, and shared his testimony. The youth assisted Denny during the next three days, bringing him sandwiches and soft drinks.

But God was not through teaching Denny lessons in faith. The next morning, he discovered he was short of pipe, so he made a call to the supply house located in Queens.

“It was 20 till 8 and I told the guy I had to have the pipe to complete the job. He said he was sorry, the truck had left five minutes earlier, and it only made one run a week to Manhattan.

“Then there was a long pause, and the guy on the other end of the phone acted like our earlier conversation had never happened. ‘No problem,’ he



The Denny Noland family (l. to r.): Melissa, Denny, Joshua, Priscilla, Amanda, and Matt.

said. "The truck driver has a pager. I'll get him back here, and we'll have the pipe to you in a couple of hours."

As he looks back at the three days he spent on the job in Manhattan, Denny speaks excitedly, "God just blessed it so that everything fit. I extended lines down through the floors by five feet, so I could use the short ladder. I supplied the hands; God supplied the knowledge."

To talk with Denny is a refreshing experience. He doesn't see the little annoyances of life as occasions for self-pity or grumbling, he sees them as God's opportunities.

Take the time when he was traveling to Kenya to perform work at proposed Africa Nazarene Theological University. Wanting to mail a letter to his wife from the airport in Denver, Denny was told he had 10 minutes before the flight to Los Angeles would resume. When he returned only a few short minutes later, he saw his plane taking off.

"I told the agent at the desk that I had missed my plane. He informed me that they would put me on the next available flight, but I might not make my departure to Kenya from L.A. I asked God for help."

On the flight, he wondered what he would do when he got to Los Angeles, since he knew little about the airport or where his bags from the earlier flight might be. He shared his experience with a gentleman across the aisle, who told Denny that he lived in L.A. and that he would help get him to his luggage and to the Pan Am terminal.

Upon arriving at Los Angeles, Denny found his baggage and a cabbie who was willing to rush him to his terminal. He even had time to witness to three persons at the airport.

"Denny has had such a sweet spirit as he has worked in many difficult situations," says David Hayse, Work and Witness coordinator for the denomination. "He is always ready to go where he is needed."

Denny earns a living as a superintendent for A D Jacobson Co., Inc., one of Kansas City's four largest mechanical contracting companies. His employers say Denny is an exemplary worker.

"Denny is a trustworthy, highly productive worker who gives us a full day's work for a day's pay," says Joe Cameron, assistant vice president for A D Jacobson. "He is also well-respected by the men who work with him. Many guys know that Denny is the one they can turn to for counsel when they are having problems. They know he is a Christian, and that he can be trusted."



Denny Noland plies his trade at proposed Africa Nazarene University in Nairobi, Kenya. He is joined by university rector, Mark R. Moore.

It probably seems a bit glamorous for a person to be able to travel to other cities or countries to practice his skills in the name of Christ, but it also poses some obstacles. Every time Denny leaves his job to go on a Work and Witness mission, he is without a paycheck, since, like most persons in construction, he does not receive paid leave. This has created a few tight situations, like the time when heavy rains flooded a room he was remodeling into a family room at home.

"We had been saving money to redo the carpeting and walls, but when the opportunity came for me to go on another Work and Witness trip,



Denny (center) is joined by two of the men he worked with while installing a vacuum system at Kansas City's Children's Mercy Hospital.

we just felt like we should put the money there. After we had paid the deposit, we got a call from our pastor, Keith Wright. He asked me if we had raised the money for the trip yet. I told him that we had just sent it in. Then he told me that someone in the church wanted to pay my way. It was fantastic."

Denny is ready to give witness whenever the opportunity affords itself at work. "I don't force religion on guys. The men I work with are iron workers, carpenters, hoisters—really tough fellows. But inside each man, no matter how he talks, looks, or acts, there is a need."

Saved in a Billy Graham Crusade in Kansas City in 1978, Denny, his wife, Priscilla, and their four children have been attending Kansas

City First Church for almost four years.

"God has blessed me with a wonderful family," says Denny. "I'm proud that all of our children are Christians and are active in our church. We're not perfect, but we are committed to being a Christian family."

Denny Noland will tell you he is not a special saint but a person who is dedicated to serving God wherever He wants him to go. His most striking characteristic is his outlook on life. Denny's focus is not on his circumstances but on His God, who, he quickly points out, is able to use even adverse situations for His glory.

"It's exciting," adds Denny. "I just want to keep serving God wherever He wants me to go." H

NINE WERE ABSENT 0

On the way to Jerusalem he was passing along between Samaria and Galilee. And as he entered a village, he was met by ten lepers, who stood at a distance and lifted up their voices and said, "Jesus, Master, have mercy on us." When he saw them he said to them, "Go and show yourselves to the priests." And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus' feet, giving him thanks. Now he was a Samaritan. Then said Jesus, "Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?" And he said to him, "Rise and go your way; your faith has made you well" (*Luke 17:11-19, RSV*).

Leprosy was a wretched skin disease with disastrous consequences. The abhorrent physical symptoms (*Leviticus 13* describes them at length) were only part of the pain. Lepers were quarantined, separated from society, helpless victims crying out of their dreadful isolation, "Unclean, unclean." Worse, those who were Jews were rendered religiously defiled—disenfranchised from the community of faith and alienated from the covenant people. Not until the priest (the local health officer) pronounced a leper clean and made proper sacrifices could he return to normal life.

What a portrait of misery and desolation they were! A hundred paces distant from the passing crowd, they stood and shouted, "Jesus, Master, have mercy on us" (v. 13). Jesus seems neither to have come near to them, talked with them, nor touched them. He didn't

even say, "You are healed." He only gave the command to show themselves to the priests and perform the duties of those who had been cleansed. They were not yet healed, but the authority of Jesus gave rise to hope, and they turned to go. And as they went, something strange and wonderful happened. New sensations, new feelings, and

It is awful to think that we could be worse off in our health than in our sickness!

new life vibrated through their disfigured bodies. Suddenly, they were well again, people again, themselves again. They were back in the family, back in society, back in the system, back in church.

Something else happened that fateful day. A line was drawn, forever separating those lepers into two categories. Nine in one, one in the other. It appears that nine Jews and one Samaritan comprised the leprous band. Normally they would have nothing to do with one another, but their common misery broke the walls of social and religious class and made them one. There must be a lesson in here somewhere! Our stubbornness is such that we learn from pain truths we refuse to learn from joy. They were one in their tragedy; separate in their wholeness. The moment they were healed the cleavage

came—and the issue was gratitude.

They all were alike in their misery, alike in their alienation, alike in their common cry for mercy, alike in their hopeful response to Jesus' instructions. But having been healed they were no longer alike, no longer one; they were nine and one. This "Samaritan," "this foreigner," seeing that he was healed, turned back, and with new-found voice, gave loud praise to the One who had saved him. Our term for such praise is "Hallelujah!" or, "Hurrah for Yahweh!"

Actually they were not nine and one, they were nine and one and One. And His reaction was, "Where are the nine?" Well, where were they? What could possibly have kept them from rushing back to Jesus to say "thank you." Maybe the same things that keep us silent when it is time to speak our gratitude! We all cry to God for mercy, but when we get it, 9 out of 10 of us go on our busy way with scarcely a glance over our shoulder.

What is it about genuine gratitude that makes it so difficult? Canon Mosely has written that the moment we get what we want is a testing one. That moment carries a trial and a probation with it. In our need there is awareness of dependency, of frailty. Our consuming concern for help leaves no room for pride. But the moment we get what we want, our sense of dependency fades and our self-sufficiency returns. That is a dangerous moment. It is awful to think that we could be worse off in our health than in our sickness!

I wonder about the nine, those ungrateful nine. Let's not be too hard on them. Jesus didn't ask them to come back to thank Him.



N THANKSGIVING DAY

They were, in fact, obeying His orders to find the nearest priest. Besides, they didn't ask for their awful affliction, and there is no indication they deserved it. They were just getting, finally, their share of the health that others had been taking for granted all along.

But I wonder about the life-styles of these suddenly healthy, reoriented citizens. Did the old prejudices and status symbols return? Did one go back to power, another to poverty? How did they greet one another in the marketplace now that their fraternity of pain was disbanded? How did they feel when the conversation turned to the Galilean prophet-healer? How did they answer the repeated question of their wives, "Have you said anything to Jesus yet?" Were they, in fact, better persons for having been healed?

They weren't mean nor bad; they were just sons of this world who took their benefits where they could find them and never looked back. And Jesus looked and couldn't find them.

Well, what about the one, the Samaritan? Like the other nine, he had been healed (in the Greek, the word is "cleansed"), but when he came back to give praise to the One who had cleansed him, Jesus had a new word for him, "Your faith has made you well" (literally, "saved you," v. 19). Grateful praise for the gift of healing led the Samaritan into a personal wholeness beyond his physical health. The nine had the benefits of the healing power of Jesus but no saving relationship with Him.

Could it be that praise and thanksgiving make some subtle difference between healing and whole-



ness? I think so. I believe that praise perfects perfection, that is, our praise to God for what He has done rounds out the healing, delivering event. It brings things full circle.

When we are thanking or praising God, we are exalting Him to his true status, we are recognizing Him for what He is as the Lord and Giver of life. So praise is the affirmation of truth. When we are praising, we are also expressing the truth about ourselves as His creatures, the receivers, the beneficiaries of His mercy. In praise our whole selves are integrated into right relationship with God. In that relationship there is no place for self-centeredness or pride.

There is another side of praise. When the Samaritan returned to express his gratitude he came face-to-face with Jesus. He was no longer a nameless member of a group; he was a vulnerable, thankful per-

son in the presence of his healer, brought by his gratitude (Jesus called it faith) into an "I-Thou" relationship with Him.

Maybe we have found some answer to the question, Why is gratitude so hard to give? We fear the personal encounter because we are brought face-to-face with Jesus and are vulnerable before Him in our gratitude. To be truly grateful is to bow to His Lordship. But for this Samaritan, praise-encounter became a person-encounter, and that turned out to be a saving encounter! Whatever nameless fears, self-protections, and prides kept the nine away, the Samaritan found that vulnerable gratitude is really openness to the healing, saving word.

Leprosy as a disease does not affect us deeply, but leprosy as a condition describes us deeply. We don't know much about the ailment, but we know very much about alienation and estrangement. We know what it means to be victims, to suffer and to be separate, to be lonesome at home and a stranger at church. But when we cry out to Jesus for mercy, we discover that He has ignored our estranging walls and crossed our alienating barriers and bridged the chasm to speak His word of welcome and healing.

Lord Jesus, give us grace, we pray, to release the fears, self-protections, and prides that keep us from coming back to You in vulnerable gratitude. You are the One who speaks to us the word of cleansing and restoration. We really want more than healing, we want the saving wholeness of relationship with You. Teach us, then, to praise, and to be grateful.

HH

General Superintendents' Viewpoint

MEET DONALD D. OWENS

Dr. Donald D. Owens, Ph.D., was formerly a missionary to Korea, director of the Asia-Pacific Region, professor of missiology at Southern Nazarene University and Nazarene Theological Seminary, and president of Mid-America Nazarene College. Now he is our newest general superintendent. The Herald asks him some personal questions so our readers can get to know him better.

Dr. Owens, tell us something about your family background.

I was born in Marionville, Mo., September 12, 1926. I have no memories of Marionville but do remember living in Mount Vernon and Carthage, Mo. The first school I attended was a rural school with all eight grades in the same classroom in Mount Vernon.

We lived on a farm near Mount Vernon but were forced to give up the farm when my brother, Norman, and I accidentally set fire to our barn, which was loaded with crops and equipment. We moved to Carthage where my father began working for the new Carthage Stone and Monument Company.

I had one sister and three brothers. My sister, Mrs. Neva Reed, passed away one year ago. My oldest brother, Raymond, is a retired engineer in Tucson. My second oldest brother, Norman, is the co-owner of a cleaning service in Caldwell, Idaho. My younger brother, Denny, is a counselor in the Department of Defense school system in Subic Bay, Philippines.

We children admired my father because of his strength and his hard work. He also was one of the finest baseball players in the community. However, he was not a warm person. My mother was always small and frail but provided us with the warmth and solace of a caring mother.

I do not recall having gone to church with my parents in my early childhood. When I was about eight years old our family followed the "Grapes of Wrath" caravans from Missouri to California. We worked in the vineyards and fruit orchards for the first few years. My father left his family while I was in high school. At 17 I worked in the shipyards to help my mother and little brother and later became a high school dropout.

Tell us about your spiritual history. What persons and events moved you to Christ?

As a young lad in Carthage, Mo., I went to a small church called the Valley Street

Holiness Church with my two heroes: the town blacksmith and his son, Dave Perkins and David Perkins, Jr.

While living in Stockton, Calif., I attended the Salvation Army in order to participate in wood crafts and sports. I remember being prayed with on one occasion by a lady at the altar, but no life-changing experience took place.

The Church of the Nazarene in Carthage had a revival at which Eva Gardner was converted and filled with God's Holy Spirit. She began calling on my sister and brother-in-law, Steward and Neva Reed. She called on them for three years without missing a single week. Finally, my brother-in-law attended a revival service at the Carthage Church and gave his heart to Christ. The next night my sister was converted. My brother-in-law was responsible for winning many of his friends and family members to the Lord. The Lord called my brother-in-law, Rev. Steward Reed, to preach. He started a home mission church in Joplin, Mo. My sister worked at the J. C. Penney store in Carthage to save money to come to Stockton, Calif., to win her family to Christ and get them into the Church of the Nazarene.

While visiting with us she took us to Stockton First Church where George Coulter was the pastor. Since World War II was in progress and I would shortly be 18 years of age, my sister convinced my mother to move back to Joplin, Mo., in order to be near to her. My sister's and brother-in-law's wonderful modeling of Christ was one of the strongest recommendations for Christianity I had known at that time. The Conner Avenue Church (now Joplin Calvary Church) had a number of fine young people who zealously served the Lord. June and Shirley Newman, Bob and Mary Larsen, and others impressed me greatly. During a revival with evangelists Kenneth and Evelyn Ball, I gave my heart to Christ and was wonderfully assisted at the altar by my brother-in-law, my sister, and the young

people who surrounded me at the altar. My mother was converted and my younger brother, Denny, was saved at the same time. During the two years I was in the military, I went to the Philippines and then spent 13 months in Japan. As a new Christian, I was hungering and thirsting for righteousness, but without any biblical background I found it confusing to listen to different teachings of chaplains and Christian servicemen. I received the *Herald of Holiness* and other materials from my church concerning entire sanctification and sought constantly to make a total commitment to Christ in order to be filled with the Holy Spirit. My unit was billeted in a silk mill. Often at night I spent hours praying on the roof of that huge silk mill. I often spent almost entire nights at the base chapel trying to find satisfaction for the hunger in my life. Upon returning to Joplin, Mo., I was at the altar seeking sanctification the first night I was home.

Several times I thought that I was entirely sanctified, but I was never able to distinguish merely human problems from deep spiritual defects. I was never able to measure up to the standards set by E. E. Shelhammer. It was not until my sophomore year at Bethany Peniel College (SNU) that I was established in the experience of entire sanctification. Much of my stability was gained through friends and faculty members who constantly provided spiritual encouragement.

Dr. Owens, you mentioned college. Tell us more about the role that education has played in your life.

My pastor, Rev. Adam Hoffpauir, was deeply committed to Nazarene higher education and insisted that the young people of his church attend Bethany. Along with several of the young people of the Conner Avenue Church, I enrolled at Bethany Peniel College in 1947. At that time I had no idea what God's will was for my life. However, I inadvertently enrolled as a religion major, which resulted in my



being interviewed by Dr. Roy H. Cantrell, the new college president. His deep concern instilled my great admiration for him.

At Bethany Peniel College it seemed that all of the wonderful lights of grace and progress were mine. Although I had graduated from high school by taking a GED examination, I discovered that along with becoming a Christian, I had developed a great desire to learn. I found out that I really could study and ultimately graduated from the college with honors.

It was during the second year of college that God began to deal with me about the ministry. I felt honored and yet afraid that I was not good enough or talented enough to be a minister. But God began to lead in that direction until it became a crisis of surrender for me.

My call was sealed when I put out a fleece before the Lord concerning an opportunity to preach. The next day after I made this covenant, I was asked to preach on Easter Sunday afternoon at Kalvesta, Kans. The congregation gave me a set of *Adam Clarke's Commentaries*. They must have been trying to tell me something. I still have them.

During the latter part of my sophomore year, our class sponsor, Rev. R. Raymond Miller (returned missionary from Africa who was later appointed to Trinidad after two years at Bethany), was speaking in chapel. I had learned to love Professor Miller. I was deeply moved by his chapel message and believed God was calling me to become a missionary.

During my junior year at Bethany Peniel College I was elected president of the class and the class treasurer was Adeline Preuss from Wichita, Kans. Adeline had been planning on being a missionary from the age of 15. We spent a great deal of time together in Missionary Band activities. Our relationship ripened into loving commitment. We graduated in 1951 and were married the day after our graduation on May 30, 1951.

I believe that my college experience was the greatest formative period in developing me as a person and as a Christian. I made friends in college who to this day remind me that they have prayed for me every day. Gaining a wonderful companion and wife in the person of Adeline was another rich reward of attending a Nazarene college.

I am delighted that all of my daughters have attended a Nazarene college and have been impacted by the same wonderful influences that helped form their mother and father.

After college what ministry challenges came your way?

After graduation from college in 1951, Adeline and I continued to study at Bethany for an additional year with my dear friend, the late Bill Draper. We earned a second degree in 1952 and were well on our way to Nazarene Theological Seminary. I accepted a position as supply pastor in Fairbury, Nebr. At the end of the summer the church asked me to remain as their pastor rather than go to seminary. We felt led to do this and enjoyed 15 months of rewarding pastoral ministry there.

I was ordained with more than a dozen of my friends on the Northwest Oklahoma District during that same year.

In 1953 Adeline and I were invited to meet the Department of World Missions and the Board of General Superintendents concerning missionary service. I was deeply disappointed at the time in being given a conditional appointment. We were not given an assignment but rather were asked to come to Nazarene Theological Seminary for a year. Adeline got a job teaching school in Kansas City while I began working in the World Missions office under Dr. Remis Rehfeldt. On the very day I was enrolling in seminary, Dr. G. B. Williamson and Dr. Remis Rehfeldt asked me to pray about going to Korea to be the first missionary for our church in that land. It was an exciting challenge that we felt clear to accept. In May of 1954, Mrs. Owens and I arrived in Korea to begin 14 years of delightful ministry. We still love Korea and the Korean church.

Dr. Owens, many Christians testify that certain books have had significant influence on them. Have any particular books influenced you?

Three books, beyond the Holy Scriptures, have greatly influenced my life. The primary influence in my early Christian life and even now is Hannah Whitall Smith's book *The Christian's Secret of a Happy Life*. I used to read that book several times a year, and I have given away many copies across the years. The second book was E. Stanley Jones' *The Way to Power and Poise*, a study of the work of the Holy Spirit. This was a mainstay for me for a number of years. A third book seems to be unusual, however, it is

A. J. Cronin's book *The Keys to the Kingdom*. This book is a novel about a missionary to China. His simple faith, his deep commitment to honesty, integrity, and faith challenged my heart as a missionary in Korea. He took no shortcuts nor sought to bring aggrandizement to himself or to his work by methods that caught attention. He suffered, was often misunderstood, and was finally chastised by his ecclesiastical superiors for what appeared to be an unproductive ministry in China. And yet, the Chinese believed in him, and those who knew him respected him because of his walk with Christ. I learned something about whose I was and whom I was serving. I still am not confused about that.

Dr. Owens, how has your Ph.D. in anthropology helped you as a minister in the Church of the Nazarene?

The study of cultural anthropology and East Asian studies provided me with tools for understanding a great deal about the blueprints of culture. Often culture dominates a person and an issue. My training greatly helped me develop a spirit of tolerance toward other cultures, which has made it very easy for me not only to adjust in many different cultures but also to understand essential aspects of being a Christian and a member of the universal church in a local setting.

Anthropology and social science cannot set the agenda for evangelism. However, they do provide us with valuable insights in cross-cultural communication of the gospel and for understanding ourselves as we seek to understand others.

Update us on your own immediate family, Dr. Owens.

The Lord gave four beautiful daughters to Mrs. Owens and me, three of whom were born in Korea. Donna Jean Bean is the wife of a Nazarene pastor in Reno, Nev., and is a registered nurse. Donna is an alumna of Bethany Nazarene College. Deborah Lynn Bohi is the wife of Dan Bohi, a developer in the Olathe area. Darlene Denise Conyers works for Rohm Transystems and is an alumnus of Mid-America Nazarene College. Dorothy Mae Neiderhiser graduated from Mid-America Nazarene College and is an elementary school teacher in Olathe, Kans. In addition to four beautiful daughters, we have five wonderful grandchildren.

Does your whole family get together from time to time? What goes on at an Owens family gathering?

We try to get together at the important holidays—especially at Thanksgiving and Christmas. Birthdays and anniversaries are almost always celebrated together. However, we do make adjustments due to the fact that members of the extended family also have claims upon my daughters and their children.

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When Prayer Is Difficult



It is not part of the life of a natural man to pray. We hear it said that a man will suffer in his life if he does not pray; I question it." So says Oswald Chambers.

Sometimes it *is* difficult to pray. Why is it that sometimes we would rather do just about anything (wash the dishes, work in the yard, clean the garage, do our homework) than pray? We are Christians, we love the Lord deeply, and yet we struggle to pray. Maybe it's not an issue with you, but it has bothered me more than once!

Many have tried their hand at defining the dilemma. One says that we do not pray for at least five reasons: unbelief, indifference, our priorities are out of whack, prayer is work, and we are hoping in the things of this world. That may be true for some, but it doesn't help me much.

Woodrow Kroll declares that our lack of prayer is a declaration of our self-sufficiency, it is a refusal to appropriate a privilege bought with the blood of Christ, it is a sin against a holy God, and it opens the door to the devil. He explains,

Those of us who have peace with God and access to Him through Christ's blood, and yet do not exercise the privilege purchased by that blood, slap our Lord in the face every time we are guilty of prayerlessness. . . . Prayerlessness is a cruel refusal to accept a purchased privilege (Woodrow M. Kroll, "The Peril of Prayerlessness," *Fundamentalist Journal*, July-August, 1985).

No doubt there is truth here to be considered, but is that all there is? How did Jesus respond to those who slept while He prayed in the Garden of Gethsemane? Certainly, we are not sure how He said the

words recorded in the Gospels, "Could you not watch with me one hour?" At least there is no indication that He accused them of sinning against a holy God. It is Luke that tells us "he found them asleep, *exhausted from sorrow*" (Luke 22:45, NIV, italics added).

Gordon MacDonald suggests that prayer is difficult because it seems to be an unnatural activity. It is a tacit admission of our weakness, and there are times when our prayers do not seem to get results. That makes sense. Because of the Fall, prayer *is* unnatural for the secularized, self-sufficient person. It *is* difficult for me to admit my weaknesses, when almost daily I'm told, "You can be No. 1." And, surely, all of us have prayed with great investment at one time or another, only to wonder why all that effort had such meager results.

Another reason prayer can be difficult is that for the most part, the payoff is in the future. With the bank, the house payment, the car and utilities, it's the first of the month, *every month!* The present-tense urgencies consume us. But who will call us to accountability on a regular basis in this matter of prayer? Days go by, weeks pass into months without prayer, and our world has not come to an end. It isn't until later we realize the result of our neglect is the slow withering of our friendship with God.

The unwillingness to forgive can also keep us from our appointment with God. Jesus made it rather clear in more than one place that forgiveness is crucial. Kenneth Leech was right when he said, "The refusal to forgive is one of the most serious barriers to prayer and health" (*True Prayer*).

I believe that for many, difficulty in prayer is not because of laziness or rebellion, but because the issues are becoming clearer and more demanding. No longer is prayer an "activity," one of the things I "do" in order to be a good Christian. Now I'm faced with an Almighty God who is calling me to radical obedience, and it "ain't" always comfortable. Henri Nouwen put it this way:

Although we often feel a real desire to pray, we experience at the same time a strong resistance. We want to move closer to God, the source and goal of our existence, but at the same time we realize that the closer we come to God the stronger will be his demand to let go of the many "safe" structures we have built around ourselves ("Letting Go of All Things," *Sojourners*, May 1979).

So, prayer is difficult sometimes because we are rebellious, disobedient, or lazy. But prayer can also be tough because it is significant. When we pray, God reaches to the depths of our spirits and invites us to be more like His Son. We are dealing with a Person, one who loves us and wants us to love and obey Him in an ever-deepening relationship. If you are struggling to pray, it is not the time to give up. Maybe it is the way the Heavenly Father is getting us to face the real issues in our lives.

Oswald Chambers finishes the quote I started with in this manner: "What will *suffer* is the life of the Son of God in him, which is nourished not by food, but by prayer" (*My Utmost for His Highest*, 241).

Prayer is not the "only" thing I can do, it is the most important thing I can do.

H



HOW IMPORTANT IS SELF-ESTEEM?

BY RICHARD S. TAYLOR

Without a double helping of self-esteem you can't be healthy or happy," or so say the crates of self-help books and tapes that overcrowd the stores and warehouses today. Self-esteem is be-

ing touted as virtually the cure-all by preachers, writers, and counselors. It is much more prominent in the talk of counselors—even Christian ones—than is holiness.

That proper self-esteem is essential

to healthy-mindedness is, of course, true. But, unless self-esteem is biblically sound, it will be a delusive mirage.

The rich farmer had plenty of self-esteem and congratulated himself on

his success and prosperity, but the Lord said to him, “Thou fool, this night thy soul shall be required of thee” (Luke 12:20).

The Pharisee who prayed in the Temple, telling God about his virtues, was reeking with self-esteem, whereas the miserable publican standing there in prayer had no self-esteem at all. He would not even lift up his head, but “smote upon his breast” and moaned, “God be merciful to me a sinner” (Luke 18:13). We are acquainted with Jesus’ assessment of the two men. Self-esteem was the Pharisee’s damnation, not his salvation.

The Laodicean church had self-esteem bursting all over the place, as it said, “I am rich, and increased with goods, and have need of nothing.” But their very self-esteem was their enemy, for it blinded them to reality. Jesus saw them as “wretched, and miserable, and poor, and blind, and naked” (Revelation 3:17).

Jesus dashing our self-esteem like that? Yes, because He knows that self-esteem is delusive and stupefying if it blinds us to the reality of our condition.

When Jesus talked about the essentials of discipleship, He did not say, “If any man will come after me let him find somewhere a good fund of self-esteem, so that he can be my disciple with flair and aplomb.” Rather, He said, “Let him deny himself, and take up his cross” (Matthew 16:24).

Neither did Jesus say, “Blessed are they that ‘have it together’ and think well of themselves,” but rather, “Blessed are the poor in spirit” (Matthew 5:3). As if that were not enough, He declared that “they that mourn” were blessed, not those who danced with the exuberance of positive thinking. Worse yet, He attached blessing to *meekness!* He didn’t instruct us to find our blessing in attending seminars in self-awareness, where we could learn to value ourselves and to visualize our possibilities.

Building people up in their self-image may have its place, but unless it is biblically grounded it is pure hocus-pocus. In many cases, low self-image is the only self-image that is proper. Only when we get so low that we see ourselves as sinful, weak, and helpless is there hope that our metamorphosis will be by God’s grace rather than by man’s ego-props. When Isaiah saw the holiness of God he didn’t say “Hooray for me” but “Woe is me.”

Then and only then could the angel touch him with the cleansing coal of fire.

Paul urged “every man” not “to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith” (Romans 12:3). Self-worth must be seen not in what we can do or who we are but in the light of God’s investment in us. God created us, God redeemed us in Christ, God loves us, God has a plan for us—these are the facts that invest us with infinite value. No psychological pep-talk will make us worthwhile persons, or provide one grain of solid ground for a high level of self-esteem.

Some of the shallowest Christians are reeking with self-esteem.

People feel miserable about themselves for several reasons. In many cases it is pure self-centeredness. They are preoccupied with themselves. This is pride disguised as humility. Trying to build up their self-esteem with words only feeds the malady. Let them forget themselves and become involved in the needs of people around them.

Others have no sense of self-worth because they know themselves. They feel guilty because they are. To try to cure their malaise by talk is the worst kind of malpractice. Let them humble themselves before God. Let them truly repent and plead God’s mercy. Let the believer who has been forgiven become broken before God. Then, when the Lord lifts him up, he will have a new self-acceptance that the Spirit creates within. And it will be a self-acceptance that remains humble, grateful and dependent, and realistic.

When King Asa and his army found themselves facing a vast horde of Ethiopians, he did not call his officers into a huddle and read from a book on positive thinking, or mount his chariot and exhort, “Men, we can do it, if we believe in ourselves! Let us visualize victory and we will have it!” On the contrary, he “called to the Lord his God and said, ‘Lord, there is no one like you to help the powerless against the mighty. Help us, O Lord our God, for we rely on you, and in your name we have come against this vast army’” (2 Chronicles 14:11, NIV).

We become haters of souls instead of curers of souls when we whitewash spiritual needs with shallow secular therapies.

Let a person pray his sins under the Blood, seek and receive the fullness of the Spirit, walk in the light daily, obey Matthew 6:33, keep prayed up, do his duty, keep his eyes on Jesus, maintain a spirit of praise, and work hard, and surely that person will have a healthy degree of self-esteem. But it will be self-esteem born of knowing he is right with God, that he is doing his best by God’s help, and is on his way to heaven. Such self-esteem will be grounded in reality rather than that puffy pride born of self-righteousness and self-centeredness. In fact, it will be unselfconscious. The question of whether or not one has sufficient self-esteem may never arise.

Occasionally, uninstructed Christians may become confused. They have been made self-conscious and overly introspective by the welter of humanistic therapies or neurotic theologies on every hand, which fuel self-preoccupation. Such persons may need the help of some fellow Christian in finding their way back to the comfort of the Cross and the assurance of Pentecost, where they can regain their bearings and walk on again with spring in their steps and songs on their lips.

Roy Lessin puts it precisely: “The best way to deal with a poor self-image is to be concerned with the image of Jesus being formed within.”

When we keep our eyes on Jesus we will learn the perfect union of self-esteem and humility. Jesus did not lack self-esteem, but it was the kind that was consistent with being “meek and lowly in heart.” And He invites: “Learn of me . . . and ye shall find rest unto your souls” (Matthew 11:29). ☩

THE CHRISTIAN AND SELF-ESTEEM

BY DOROTHY E. HAMILTON

Dr. Taylor and other leading ministers in the Christian community are overly fearful of self-esteem. They fear:

1. That Christians with high self-esteem will:
Become self-centered, self-righteous, and sinfully proud.
Rely on personal achievement instead of God's grace.
Focus on psychology and not be scripturally sound.
2. That some Christian counselors will:
Ignore scriptural guidelines when building self-esteem.
Cover up sin with false self-esteem.
Confuse Christians by psychological treatment.

While part of what Dr. Taylor has said is true, many Christian counselors would take strong exception to other parts of his article because of the following reasons:

1. He is confused about the actual meaning of self-esteem.
2. He fails to distinguish between healthy and unhealthy types of self-esteem.
3. He lacks an understanding of the pervasiveness of low self-esteem.
4. He ignores the psychological implications of self-esteem.

My clinical experience has shown that countless Christians are doing all the things Dr. Taylor recommends (prayer, fasting, service, etc.), yet they still suffer from the crippling effects of poor self-esteem. These persons are saved and sanctified Christians whose commitment to God cannot be questioned. My concern is that Christians develop healthy self-esteem, not deplore it.

Let me present a different perspective on self-esteem. I want to deal with five crucial issues:

1. Christians need to learn the meaning of self-esteem. Appropriate self-esteem is an individual's personal assessment of his or her own worth. It can be either positive or negative. It has both psychological and spiritual dimensions. The two aspects are intricately related.

2. Christians need to understand how self-esteem develops. Self-esteem is deeply rooted in childhood, particularly in the parent-child relationship. Parents help foster nega-

tive or positive self-esteem. In our early life personal worth is largely determined by the way we believe significant persons value us. Ideally, as we mature, personal worth should be determined in light of how God sees us.

In sensitive children, hypercriticalness of the child's inadequacies often causes the feeling of not "measuring up." Thus, low self-esteem begins early and all too often becomes a lifelong handicap.

3. Christian leaders need to become aware of how prevalent low self-esteem is in the Christian community. Low self-esteem is pervasive not only among the general public but also among saved and sanctified Christians whose love for Christ and devotion to the church would put many of us to shame. The problem is so prevalent that it needs the thoughtful attention of Christian leaders.

I have counseled extensively with ministers, missionaries, Christian laypersons, and their spouses. This work has been in hospital clinical settings, denominational seminars and retreats, as well as in private counseling. Low self-esteem is the number one problem with which I, as well as other professional Christian counselors, deal continuously. Because of low self-esteem, these persons are unable to live with the freedom, effectiveness, and fulfillment that Christ wants them

to have. They often struggle with feelings of alienation from self, from others, and from God.

4. Christians need to distinguish between healthy and unhealthy characteristics of self-esteem.

<i>Healthy Christian</i>	<i>Unhealthy Christian</i>	<i>Prideful Non-Christian</i>
Accurate self-evaluation	Denies self-worth	Exaggerates self-importance
Self-acceptance	Self-depreciation	Conceitfulness
Self-respect	Lacks self-identity	Selfishness
Openness to people	Social inadequacy	Socially abrasive, overly competitive
Sensitivity to people	Supersensitivity	Insensitivity
Physical wellness	Psychomatic illness	Physical distress
Emotional stability	Emotional illness	Emotional distress
Dependency on God's grace	Questions God's love	Reliance on oneself
Healthy concept of God	Distorted concept of God	Denial of God

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Low self-esteem is pervasive—even among saved and sanctified Christians!

LOVE YOURSELF

BY BLAINE ROBISON

Love! Everyone seems to be looking for it. As I minister to people struggling in conflict or with personal problems, I see everywhere the same desperate seeking for love. Wives want to be cherished. Husbands want to be respected. Children want attention.

The hunger of our hearts is echoed by the character Much-Afraid in the allegory *Hinds' Feet on High Places*, by Hannah Hurnard. The young maid in the story sought assurance from the Shepherd that she would be loved before agreeing to start on the perilous journey to the Kingdom of Love. She had a deep longing to learn to love supremely one person who would love her in return. But, alas, when she looked at herself she wondered how a cripple with an ugly face would ever find love.

What would you tell such a person? Many would encourage poor, pitiful Much-Afraid to satisfy that desire, at least in part, by loving herself. Moreover, she needs to put away negative thinking and recognize the beauty she really possesses. The counsel from many Christian self-help sources reassures us that God encourages such self-love. In light of Paul's prophecy that self-love would characterize the last days, this popular advice warrants examination.

Perhaps the most frequently cited reason for self-love is that God commands it based on the injunction from Jesus, "Love your neighbor as yourself" (Luke 10:27, NIV). Take a moment and look at this command. Read it again. Who is the object of the imperative verb, "love"? Answer, "your neighbor." This is no command to love *yourself*—or all the grammar I learned is wrong. Some point to the word "as" for proof of a divine expectation of self-love. Again, what do the rules of grammar tell us? The word

"as" is a preposition, not a conjunction. With a preposition the command is set in contrast to another condition or activity. In other words, "as" presumes that you already love yourself.

Many counselors seem to believe there is a large segment of society with little or no self-love. Can this be true?



Listen again to the Scriptures. "No one ever hated his own body, but he feeds and cares for it" (Ephesians 5:29, NIV). We pamper ourselves. Admit it! We eat, we sleep, we bathe, we perfume, we curl, we exercise, we clothe ourselves and much more. We do love ourselves. Consider how much of your time is spent pursuing activities for your personal health and welfare, and you'll begin to get a measure of your current self-love.

Human beings, including believers, are slight in comparison to God (Isaiah 40:17; Daniel 4:35; 2 Corinthians 12:11; Galatians 6:3). Job learned this lesson the hard way and repented, de-

spising himself for being presumptuous (Job 42:6). Since people can't elevate themselves, they resort to the futile task of comparison with others in order to make themselves into something (2 Corinthians 10:12). When others don't recognize this "self-evident" somethingness, low self-esteem, actually resentment or bitter envy, results (James 3:13-26).

We are worth more than sheep (Matthew 12:12) and sparrows (10:31). Taking the redemption values set in Leviticus 27:1-8 and factoring the Jerusalem market value of sparrows (Matthew 10:29), the average human would be worth no more than 6,400 birds. Still, the Lord loves us, not because of our great worth but in spite of our worthlessness. His grace is indeed amazing.

Self-love has been rationalized from David's praise of God's creation, "I am fearfully and wonderfully made" (Psalm 139:14, NIV) or to quote a modern paraphrase, "God don't make no junk." Some say self-praise is called for since God crowned man with glory and honor, making us only lower than angels (8:5). Yet, David's contemplation doesn't lead him to self-praise. In fact, he wonders why God cares about him at all (8:4; 144:3). He marveled that God should bless him and his posterity (1 Chronicles 17:16-17).

Was David a victim of low self-esteem and "worm theology"? (cf. Isaiah 41:14; Psalm 22:6). Not at all! David knew the truth, and his praise directs our attention to God. David had nothing to do with his own conception or his selection as king, and he lived in awe of the mighty God who creates life and blesses His people. We were made to be full of fear and full of wonder toward our Creator. Just as in the garden, Satan continues to twist the Word of God to

Self-denial: The Path to Self-fulfillment

Self-fulfillment and self-actualization speak softly and gently to our ears. Self-denial cuts to the quick of our feeling and challenges us at the core of our being. No one need remind us that we are self-seeking, self-serving, self-indulging people. Yet this is something we have not wanted to talk about. A blatant emphasis on self-seeking and self-serving flowered in the 60s and the 70s. This may be one of the most telling signs of our decadence.

A spate of books on such themes as self-assertion and “winning through intimidation” have touted a philosophy of getting ahead and exercising personal power for selfish gain. This is a perversion of self-actualization or self-fulfillment.

Jesus knew, and Paul was echoing the truth, that self-fulfillment involves self-denial. But self-denial does not mean self-hatred or self-mortification. It does not mean the rejection of our individuality. Self-denial is a way by which we realize that our happiness and fulfillment are not dependent upon having our own way or getting what we want. Self-denial is the willingness to consider the needs of others above our own self-interest. It is a commitment to live in relationships where the worth of all persons are valued and where “getting my own way” gives way to considering the concerns, needs, and interests of others.

Self-actualization or self-fulfillment is not the opposite of self-denial. Self-denial, according to Jesus, is the only road to self-fulfillment. We save our lives by losing them for Christ's sake. Willingness to be last makes us “first.” Again, it must be made clear if we are to have a creative, redemptive understanding of submission, that self-denial is not the same thing as self-contempt.

Unfortunately, some expressions of Christian piety have equated the two. To a marked degree, the monastic movement was a world-denying, self-mortification move-

ment that stimulated an ascetic spirituality in which the flesh was evil and had to be “whipped” into subjection to the Spirit. This was rooted in a misunderstanding of Paul's teaching about “flesh and spirit” and denied God's affirmation of His creation as good. Thus, self-denial issued in self-contempt. To practice self-denial out of a stance of self-contempt never produces the abundant life of joy that is the birthright of persons in Christ.

Self-contempt says we have no worth; self-denial declares that we are of infinite worth, as are others, and that life is found in the rhythm of affirming ourselves and others as we love others as ourselves.

Commitment to Christ is to die to flesh as the domain of power controlling our lives; that is, to die to our own control of our lives. Then we share Christ's resurrection, Christ lives in us and we experience being raised to a new level of living under His guidance and by His power.

Our predicament is not that we are in the flesh but that we want to live according to the flesh; that is, setting our minds on “the flesh” as a domain of power. Jesus is not at war with our humanity. The destruction of our human nature is not the goal of Christ-living, but conversion—the conversion of our feelings, drives, passions, instincts. . . .

These powers are not suppressed or pummeled into subjection; they are focused, coordinated, harnessed—in a word, converted to constructive expressions of our new life in Christ.

Self-affirmation comes when we accept the fact that God knows us thoroughly and loves us thoroughly. Knowing that we are pardoned, accepted, and affirmed by God is the dynamic that makes possible our acceptance of ourselves.

—Maxie Dunnam

From *Alive in Christ*, by Maxie Dunnam (Nashville: Abingdon Press, 1982). Used by permission.

tempt us to draw attention to ourselves instead of glorifying God.

Modern rationalizations for a cheap self-love don't ring true. Moreover, Jesus challenges narcissism when He confronts us with the saying, “The man who loves [*phileo*] his life [self or soul] will lose it, while the man who hates his life in this world will keep it for eternal life” (John 12:25, NIV).

God loves us, not because of our great worth but in spite of our worthlessness.

Our problem is not too little self-love but too much. The plan of God is that we would die to ourselves that Christ may live in us. To love as God did on the Cross without promise of being loved in return would be agony to the cheap self-love of our culture.

As the Shepherd told Much-Afraid, “To love does mean to put yourself into the power of the loved one and to become very vulnerable to pain.” As the young maid surrendered herself to the Shepherd's care, she walked through painful moments, but she received in full measure the love for which she had always longed. H

Blaine Robison is associate director of the Christian Conciliation Service of Kansas City.



JAMES DOBSON ON BUILDING SELF-ESTEEM IN YOUR CHILD

It has been called the root of almost every emotional problem experienced by humankind, since it affects everyone to some degree at various times.

In fact, psychologist Nathaniel Branden has said:

Apart from problems that are biological in origin, I cannot think of a single psychological difficulty—from anxiety and depression, to fear of intimacy or of success, to alcohol or drug abuse, to underachievement at school or at work, to spouse battering or child molestation, to

sexual dysfunctions or emotional immaturity, to suicide or crimes of violence—that is not traceable to poor self-esteem (*How to Raise Your Self-Esteem*, Bantam, 1988).

If Branden is correct, having a proper sense of self-esteem is vital to living a life that is in balance with God, as well as others.

Nazarene psychologist James Dobson considers the self-esteem problem among children and adults so prevalent that he refers to it as “an epidemic.” The host of the popu-

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CHAPLAINCY



**DISCOVER ANOTHER
DIMENSION IN MINISTRY**



MILITARY

Military chaplains practice the ministry of presence to the men and women serving in our armed forces. Sharing the military life with his parish, the chaplain symbolizes God's presence in their everyday lives. Opportunities include both career military chaplain-

cy as well as ministry to the armed services' reserves and National Guard.



FIRE

Fire and police chaplains help civil servants and their families. On call 24 hours a day, they bring peace in the midst of chaos. They have the privilege of ministering to police officers during essential passages: marriages, births, and deaths. They are often the first to be called when there is a crisis.



CORRECTIONAL/ INSTITUTIONAL

Correctional chaplains are the channel through which God's grace and forgiveness intersect a world of hopelessness and despair. Shut away, rejected, and forgotten by society—and often by family and friends, inmates are especially in need of love and acceptance. Likewise, those who are institutionalized are often shut away and forgotten, especially in need of the message of hope and worth.

V.A. HOSPITAL

V.A. and hospital chaplains are health care specialists, representing the Great Physician to the chronically and terminally ill and their families.

These patients often have no pastor of their own; the chaplain is often their first introduction to spiritual matters. In addition, the chaplain is called on to bring Christ's presence to those with acute medical emergencies, victims of trauma, and their families.



CIVIL AIR PATROL

Civil Air Patrol chaplains serve the members of the CAP, the official auxiliary of the U.S. Air Force. These part-time volunteer chaplains are involved in a number of endeavors, including



search and rescue, disaster relief, youth development, and promotion of the U.S. Aerospace program. At the same time, they develop contacts and skills that enhance their ministries to their own congregations.

CAMPUS

Campus chaplains have the unique opportunity to help young people develop spiritually as well as academically. At a time when older adolescents are discovering who they are, the chaplain provides spiritual stability, pointing students to Christ and helping them shape their identities in the contest of their spiritual heritage as children of the Heavenly Father.



POLICE

...e responsibility both for the families, and to citizens in crisis. They minister Christ's love in the chaos. Chaplains also minister to firefighters, sharing in the lives and sacrifices of firemen in the most difficult times of life: marriage, death, and contact points. They are open to all people.

INDUSTRIAL

Industrial chaplains bring Christ to the marketplace. As the marketplace has become more industrialized, more high tech and high pressured, employers are recognizing the need for the stability a spiritual leader and role model affords. The chaplain represents God's love and interest even in our most mundane, day-to-day routines.



CHAPLAINCY TODAY

Today's chaplaincy opens new worlds of ministry to qualified elders and deacons. Chaplains infiltrate every dimension of a pluralistic society with the life-changing message of Jesus Christ. Serving alone or as part of a team of clergy, they enter worlds of spiritual void and darkness, pointing people to the Light of the World.

While some positions, such as military chaplaincy, require career or location changes and extensive training, other

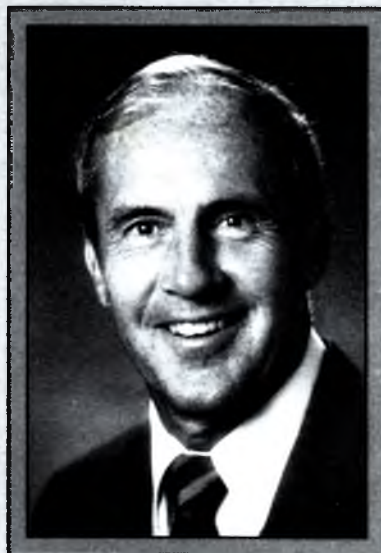
chaplaincies can be fulfilled while still serving your own local congregation, reaching people who would never have entered your church otherwise.

So broaden your ministry's horizons, adding dimensions you never dreamed of. Qualifications and screening processes differ between branches of chaplaincy. But we can help in planning to launch your chaplaincy career by sending you our free brochure on the area of chaplaincy that interests you.

**FOR FURTHER INFORMATION,
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KANSAS CITY, MO 64131
816-333-7000**



CURT BOWERS, DIRECTOR

lar radio program "Focus on the Family" sees two major reasons for this: society's high value on physical attractiveness, followed closely by its inordinate emphasis on intelligence.

Here are seven strategies from Dobson's book *Hide or Seek: How to Build Self-esteem in Your Child*, for parents who want to assist their child in having a healthy self-image.



1 EXAMINE THE VALUES IN YOUR OWN HOME

The first step in building your child's esteem . . . is to examine your own feelings. Are you secretly disappointed because your child is so ordinary? Have you rejected him, at times, because of his lack of appeal and charm? Do you think he is dumb and stupid. Was he born during a difficult time, imposing financial and physical stress on the family? Did you want a girl instead of a boy? Or a boy instead of a girl? Does he embarrass you by being either too loud and rambunctious or too inward and withdrawn? Quite obviously, you can't teach a child to respect himself when you dislike him for reasons of your own!

A sizable proportion of your child's self-concept emerges from the way he thinks you "see" him. He watches what you say and do with interest. He is more alert to your "statements" regarding his worth than any other subject, even reading your unspoken (and perhaps unconscious) attitudes. When the child is convinced that he is greatly loved and respected by his parents, he is inclined to accept his own worth as a person.

Loving your child . . . is only half of the task of building self-esteem. The element of respect must be added if you are to counterbalance the insults that society will later throw at him. Unless *somebody* believes in his worth, the world can be a cold and lonely place, indeed.



2 TEACH YOUR CHILD A "NO KNOCK" POLICY

One of the most obvious characteristics of a person who feels inferior is that he talks about his deficiencies to anyone who will listen. A fat person feels compelled to apologize to his companions for ordering a hot fudge sundae. He echoes what he imagines they're thinking: "I'm already fat enough without eating this."

Therefore, we should teach a "no knock" policy to our children. They should learn that constant self-criticism can become a bad habit, and it accomplishes nothing.



James Dobson, a Nazarene, is a well-known family specialist. He is the author of several best-selling books and the editor and publisher of *Focus on the Family*.

3 HELP YOUR CHILD TO COMPENSATE



Other books on self-esteem naively assert that parental love, if vigorously expressed every day, is all a child needs to develop self-confidence. I wish that were true, but in fact, a child's view of himself is a product of two important influences: (1) the quality of his home life; (2) his social experiences outside the family.

The first of these forces is much easier to control than the second. There is no emotional armor that will make your child impervious to rejection and ridicule in his social contacts. It will always hurt to be laughed at, snubbed, ignored, or attacked by others. But I would remind you at this point that the human personality grows through mild adversity, *provided it is not crushed in the process*.

Though it is hard to accept at the time, your child also needs the minor setbacks and disappointments that come his way. Our task as parents . . . is not to eliminate every challenge for our children; it is to serve as a confident ally on their behalf, encouraging when they are distressed, intervening when the threats are overwhelming, and above all, giving them the tools with which to overcome the obstacles.

One of those vital tools involves a process called *compensation*. It means the individual counterbalances his weaknesses by capitalizing on his strengths. It is our job as

parents to help our children find those strengths and learn to exploit them for all the self-satisfaction they will yield. . . . Perhaps he can establish his niche in music. . . . Maybe he can develop his artistic talent or learn to write or cultivate mechanical skills or build model airplanes or raise rabbits for fun and profit. Regardless of what the choice is, the key is to start him down that road early. There is nothing more risky than sending teenagers into the storms of adolescence with no skills, no unique knowledge, no means of compensating.



HELP YOUR CHILD TO 4 COMPETE

A parent who strongly opposes the unfortunate stress currently placed on beauty and brains, as I do, must resolve a difficult philosophical question with regard to his own children. While he recognizes the injustice of this value system, he knows his child is forced to compete in a world that worships those attributes. What should he do, then? Should he help this youngster become as attractive as possible? Should he encourage his "average" child to excel in school? Or would he be wise to deemphasize these values at home, hoping the child will learn to live with his handicaps?

Despite the injustice of this system, my child will not be the one to change it. I am obligated to help him compete in his world as best he can. If his ears protrude, I will have them flattened. If his teeth are crooked, I will see that they are straightened. If he flounders academically, I will seek tutorial assistance to pull him out. He and I are allies in his fight for survival, and I will not turn a deaf ear to his needs.

But while I am helping my child to compete in the world as it is, I must also teach him that its values are temporal and unworthy.



DISCIPLINE WITHOUT 5 DAMAGING SELF-ESTEEM

Discipline, like any tool, can be applied correctly or incorrectly. Belief in corporal punishment is certainly no excuse for taking out your frustrations and anxieties on little Johnny; it won't justify your cracking him behind the ear for his mistakes, accidents, and childish irresponsibility; it offers no license to punish him in front of others or treat him with general disrespect.

I counseled an unfortunate teenager whose brutal father had beaten her throughout childhood. On one occasion after she had accidentally wet her bed during the night, he wrapped her head in the urine-soaked sheet and pushed

her into the toilet, upside down. Her self-concept will never recover from the nightmares he inflicted on her tender mind. There are, then, many psychological dangers to be avoided in this area.

On the other hand, another highly effective way to damage self-esteem is to go to the opposite extreme—avoiding disciplinary control altogether. When a child knows he had done wrong, being selfish or offensive to others, he expects his parents to respond appropriately.

If good discipline is so important to the building of self-esteem, then, let's discuss its ingredients. Turning to the subject of spanking, when and under what circumstance is it appropriate to use this form of discipline? You will not damage your child emotionally if you follow this philosophy: (1) Establish the boundaries in advance. Tell the child before he breaks the rule just what the rule is. Make sure he knows what you expect, and why. (2) When he defiantly challenges your authority by disobeying your instructions, then he will expect you to act. Don't disappoint him. A spanking, therefore, is to be reserved for that moment of conflict when the child dares you to defend your right to lead. It should come in response to his sassiness, haughtiness, or outright disobedience. (3) Do not spank the child for mistakes and accidents. Do not spank him for forgetting to feed the dog, or make his bed, or other acts of immaturity. (4) After the spanking, Johnny will probably want to be loved and reassured. By all means, open your arms and let him come! Hold him close and tell him of your love. Rock him gently and let him know, again, why he was punished and how he can avoid the trouble next time. (5) Your spankings should be completed by the time a child is eight or nine years old. Never spank a teenager! Since the self-esteem of an adolescent is in serious doubt anyway, a spanking is the ultimate insult, making him feel like a baby.

AVOID OVERPROTECTION AND DEPENDENCY



The best preparation for responsible adulthood is derived from training in responsibility during childhood. This is not to say that the child is horsewhipped into acting like an adult. It does mean that the child be encouraged to progress on an orderly time table of events, carrying the level of responsibility that is appropriate for his age.

I have observed that the process of "letting go" during late adolescence is much more difficult for parents with deep, religious convictions than for those without them. Too many zealous parents hold on tightly to their maturing child. They insist that he do what is right, demanding his obedience and loyalty. They allow him to make few important decisions and try to force-feed certain attitudes to him. But the day for that kind of programming is then past. The result is often tremendous resentment on the adolescent's part, leading him to defy them just to prove his independence. Surprisingly, the chances of a young adult making the right decisions are greatly increased when he is not having to fight for his manhood and independence.



GIVE YOUR CHILD A PARENT WITH A HEALTHY SELF-IMAGE

For those of you who have struggled with inferiority throughout your lives, isn't it about time you made friends with yourself? Aren't there enough headaches in life without beating your skull against that old brick wall of inadequacy year after year? If I were to draw a caricature that would symbolize millions of adults with low self-esteem, I would depict a bowed, weary traveler. Over his shoulder I would place the end of a mile-long chain to which is attached tons of scrap iron, old tires, and garbage of all types. Each piece of junk is embarrassment—a rejection from the past. . . . He could let go of the chain and free himself from that heavy load that immobilizes and exhausts him, but he is somehow convinced that he must drag it through life.

You can free yourself from the weight of the chain if you will but turn it loose. Don't you see that your personal worth is not really dependent on the opinions of others and the temporal, fluctuating values they represent? The sooner you can accept the transcending worth of your humanness, the sooner you can come to terms with yourself.

THE ONLY TRUE VALUES

I believe *the* most valuable contribution a parent can make to his child is to instill in him a genuine faith in God. What greater ego satisfaction could there be than knowing that the Creator of the universe is acquainted with me personally? That He values me more than the possessions of the entire world; that He understands my fears and my anxieties; that He reaches out to me in immeasurable love when no one else cares; that His only Son actually gave His life for me; that He can turn my liabilities into assets and my emptiness into fullness; that a better life follows this one, where the present handicaps and inadequacies will all be eliminated—where earthly pain and suffering will be no more than a dim memory!

Jesus Christ never said that the beautiful people have an inside track; He never granted special favors for intellectuals; He is not partial to the wealthy; He is unimpressed by blueblood family heritage. In fact, He expressed His disdain for these and other social values in the 16th chapter of Luke, verse 15:

For that which is highly esteemed among men is abomination in the sight of God.

But what *does* God value? Fortunately, the Bible provides the key to God's value system for mankind, and in my judgment, it is composed of six all-important principles. They are: (1) devotion to God; (2) love for mankind; (3) respect for authority; (4) obedience to divine commandments; (5) self-discipline and self-control; and (6) humbleness of spirit. These six concepts are from the hand of the Creator himself and are absolutely valid and relevant for our lives. *They lead not to neuroticism and despair, as do man's values, but to emotional and physical health.*

The healthy self-concept that Christ taught, then, in-

The Christian and Self-esteem

Continued from page 21

It is the unhealthy Christians (middle column) who deeply concern me. They usually need guidance and support from some type of counseling, often over a considerable period of time. They also need the patient, gentle guidance of the Holy Spirit and saturation with specific scriptures focusing on God's love and on personal worth. Without such help, they will likely struggle throughout life with deep emotional and even physical pain.

5. Christians need to understand that self-esteem is quite fragile. Self-esteem is ever changing and always vulnerable. It can be easily influenced and easily damaged by one's parents, peers, mate, teachers, and ministers. That means that a person with a healthy self-esteem at age 25 may not have that same robust self-image at 50, or after a divorce, or after losing a job—healthy self-esteem is not everlasting or automatic.

When one's self-esteem has been damaged in early years, it becomes difficult to believe one has worth. When one believes he is not valued by others, it becomes very difficult to feel he "measures up" in God's sight as well, which is damaging to spiritual health.

It is easier for some persons to have high self-esteem than it is for others. Some were born with strong personalities, some had positive, affirming life experiences, and others had positive Christian environments. For most persons, developing healthy self-esteem is a difficult process.

In summary, to be spiritually whole, the Christian must have a healthy self-esteem. Such persons are more likely to have a healthy relationship with God. Not only that, they can even be rightfully excited, as the apostle Paul was, about what Christ can accomplish through them (see Romans 15:17-18).

Christians need to stop depreciating their worth. We need to accept the reality that we have incalculable worth in God's sight. Scripture is filled with documentations of this truth. In ourselves we are not worthy, but God has declared our worth and confirmed it dramatically in the giving of His Son to redeem us.

Self-esteem in the Christian does not make him stick out his chest in pride but does cause him to humbly bow his head in gratitude to God. John Bailey describes the latter in these beautiful words, ". . . that I, a weak and erring mortal, should have this ready access to the heart of Him who moves the stars." H

Dorothy E. Hamilton has been a mental health nursing educator for 15 years. She is a frequent speaker and counselor at both ministerial and lay retreats.

volves neither haughtiness and pride nor inferiority and worthlessness. It is one of humble reverence for God and every member of His human family. We are to see our fellowman as neither better nor worse than ourselves; rather, we are to love them as ourselves, and that prescription puts the entire matter of self-worth into its proper perspective.

Excerpted from *Hide or Seek: How to Build Self-esteem in Your Child*, by James Dobson. Published by Fleming H. Revell, 1979. Used by permission.

RAISING SELF-ESTEEM IN THE CHURCH

BY RONALD J. SCOTT

She sat in the fourth row and no one knew. She wanted desperately to reach out and tell someone what was happening on the inside. Hundreds of people sat nearby, but no one knew. She felt as if she might burst!

Suddenly church was over and people were standing up. They were shaking hands and being friendly. A few even spoke to her, but no one knew. How could they know?

She felt that she couldn't tell anyone. Nelda had protected others her whole life by not sharing her deep sense of pain and low self-esteem. No, it would be more accurate to say that she had protected herself. She didn't want to have to answer questions, explain, describe, . . . pretend.

Sexually and physically abused as a child and as an adolescent, she had sought the healing power of the Holy Spirit through this church. Sunday after Sunday she would come back, hoping, praying, and wishing. But it didn't seem to happen. People were nice enough. The preacher cared, and she knew that. The sermons and Sunday School lessons made sense, but healing always seemed to be for someone else.

Nelda is that person in your church with low self-esteem. Actually she is at the extreme low end of a continuum. At the upper end of that continuum is the person who struggles with feelings of inferiority on a mild level. Some people believe that each of us fits somewhere in that continuum. Indeed, low self-esteem has been implicated in such problems as family violence, divorce, alcoholism, drug abuse, and a host of other social problems. Most church workers are

painfully aware of the ravaging effects of low self-esteem. It prevents people from becoming what God wants them to become. It interferes with performance. It prevents people from reaching out to others. It blocks loving and caring.

Terrible things happen to real people, and those people come to church hoping for help.

CAN THE CHURCH DO ANYTHING ABOUT LOW SELF-ESTEEM?

Should the church even attempt to raise the self-esteem of its members? Many would argue, with good reason, that the church is not a psychological clinic. Others would say that the gospel is all that is needed. Some might conjecture that the problem is so widespread and pervasive that nothing can be done.

It is true, most churches are not set up to function as psychological clinics. Nevertheless, if Christianity offers us salvation and healing, does that not also extend to the problem of low self-esteem?

The argument that the gospel will solve this problem needs closer examination. Jesus said: "I am come that

they might have life, and that they might have it more abundantly" (John 10:10).

If the church is to have no part in raising the self-esteem of its members, it is difficult to understand Christ's concept of an abundant life. Perhaps this concept applies only to a few lucky ones. More likely, God expects all of us to support and love each other. Through that process, people should begin to recognize the high value God places on every human life. The church, more than any other organization, has the ability and obligation to work toward the higher self-esteem of its members.

But can anything be done? The problem is extremely complicated. A myriad of factors are involved in building or tearing down healthy self-esteem. Some people, like Nelda, have been so deeply hurt and damaged that intensive psychotherapy is required. Others have learned to seal their inner lives off from other people. Sometimes they have even hidden from themselves. They seem impossible to reach. They will not participate in the very things that would help alleviate some of their basic problems.

Ronald J. Scott has served as a professor of psychology and is chief psychologist of a Christian counseling center near Cincinnati. He is an active layman in the Springdale, Ohio, Church of the Nazarene.



“She needs to be listened to, touched, comforted, and utilized.”

WHAT CAN THE CHURCH DO?

There are many ways in which the church can be effective, but the minister is the key factor. He or she has a built-in position of authority. People look up to the minister and come to church hoping that something will be said that will bring healing inside. Many times, there will be one or more persons in any given church service who are looking to the sermon as their last, desperate hope.

Most people come to church in a receptive attitude. The week may have been very difficult. The minister is someone admired and respected. If the preacher can be optimistic, happy, and healthy about life, hope is planted in a fertile heart.

Some, like Nelda, not only have come through a difficult week but also have had a hard life! Christian psychologists are especially aware of the large number of people who enter a worship service with tremendous burdens and problems on their shoulders. If we have a so called “normal” life, we may tend to believe that horrible lives only happen in TV soap operas. But terrible things happen to real people. Those people come to church hoping for some kind of help—any kind of help!

This does not mean that every sermon should be oriented toward helping people to feel better about themselves. It would be unwise and foolhardy to single-mindedly advocate a milk and honey gospel. Ser-



mons about the devastating effects of evil are important. But every congregation is packed with people who already know about the effects of evil. These people are desperately looking for hope. They need to know that the struggle of life is worth continuing. They need to feel important and valued. They need to have their distorted concept of a vengeful, angry God corrected and balanced. They need to be loved.

The pastor cannot become more affirming without the love and support of his church and congregation. In my work as a counseling psychologist, I have tried to help scores of hurting pastors. Some have been

brow-beaten by hostile, vindictive church members. Some feel alienated and ostracized by more successful colleagues. Many are overworked and underpaid. Still others have given until there is no more to give and life caves in upon them.

How can we expect our pastor to be optimistic, hopeful, and affirming on Sunday morning when he or she has been emotionally and spiritually abused all week? As the Church, of which our Lord Jesus is the Head, we need to become cognizant of our responsibility for raising the pastor's self-esteem. We need to find ways to promote and reward ministers. We need to find ways to encourage them to become the best they can be. We need to provide the spiritual, social, and economic environment that facilitates optimal mental health for pastors and their families.

DEVELOPING A CLIMATE FOR HIGH SELF-ESTEEM

Perhaps Nelda's pastor is affirming, optimistic, hopeful, and he possesses a healthy outlook on life. Perhaps she even senses his warmth and caring and is uplifted by that. But still, something is missing. She needs people. She needs God's people. She needs to feel loved by many trusted friends, not just the pastor.

The pastor cannot carry the entire load. We derive our self-esteem from relationships. It isn't that other people owe us self-esteem strokes, it is more

complicated than just expecting people to meet our needs.

Paul says in Philippians 2:1-5:

If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete being like-minded, having the same love, being one in spirit and purpose. Do nothing out of selfish ambition, or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also the interests of others. Your attitude should be the same as that of Jesus Christ (NIV).

The church that will be successful in raising the self-esteem of its members will be the one that finds ways to actualize this process about which Paul writes. In the process of coming together in the like-mindedness of Jesus Christ, there is healing, hope, and joy! There is the growing knowledge of our importance and value to God and His people. Think what will happen when Nelda begins to experience this process.

KNOWING YOUR PLACE IN GOD'S KINGDOM

When a group gels and trust builds, another important element of self-esteem begins to emerge. Perhaps it is the most important element—that of knowing your place in God's kingdom. Jesus says, "Go into all the world and preach the good news to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned" (Mark 16:15-16, NIV).

Paul writes,

Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In Him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit (Ephesians 2:19-22, NIV).

All of us are included in God's kingdom. As Paul explains further in Ephesians 4:11-13, we all have a place. We are different, each one unique and special. By finding and

accepting our place in His service we can come into the full measure of what it is that God wants us to become.

I agree with my good friend, Dr. Wayne Reno, a psychology professor at Mount Vernon Nazarene College, that the church should be (among other things) a place where people use their spiritual gifts and practice their talents. This will result in higher self-esteem for members of the community of faith.

Many people can't perform anywhere else. For example, there are people who don't have power anywhere but in the church. Sometimes they don't use it in the best way. If we could find a way for them to meet that need positively, the kingdom of God will become the beneficiary.

What better place to utilize their talent than in the kingdom of God? When we help them find their place, the riches of heaven lay at our feet.

THE CHURCH IS THE BOULEVARD TO THE MASTER

Nelda, and so many like her, may need the kind of professional services that those of us in the mental health field can provide. But nothing can replace the help available to her in a church like we have been describing. She needs a church with an affirming, hopeful pastor and people that she can trust and love. She needs to be able to find and express her talents and abilities within that trusted climate. She needs to be listened to, touched, comforted, and utilized. She needs the kingdom of God.

The church, more than any other organization, is most capable of raising people's self-esteem. It can offer all of the elements necessary for the full development of the person. Most of all, the church provides an avenue, even a boulevard, to the Master. He delivers the healing power of the Holy Spirit. But God almost always chooses to work His healing power through our love for each other. Our love for each other is the basic building block in God's kingdom. As our relationship with the Master, Jesus Christ, grows and develops, these building blocks are assembled and each of us becomes a part of the whole. Low self-esteem is transformed, in a beautiful manner, into a true realization of our place in His kingdom. The church can deal with the problem of low self-esteem. H

Editor's Choice

Continued from page 3

ever we need it. He leads us back again—Gethsemane is not usually a once-in-a-lifetime experience.

Two thousand years of Christian experience validates the Bible teaching on self-denial, or self-surrender, as I prefer to call it. It has been my privilege and duty in recent years to read about 200 works on the spiritual life. I believe that I have read works on the spiritual life by authors in each of the 20 Christian centuries. Some of the works were conservative and traditional, some were liberal, even bizarre. But one common denominator in all these varied spiritualities showed up in every case. I found not one spirituality liberal or conservative, ancient or modern, that did not emphasize self-denial or self-surrender. In every generation, Christians have discovered that the drum major instinct must be surrendered, crucified, yielded to Christ. No excuses; no exceptions.

I like Wesleyan spirituality. At its best it has always taught self-surrender. The self is not annihilated but is rather made whole by the sanctifying Spirit. It is then to be offered as a humble gift to God and our fellowman. The holiness life is a life lived for others.

Of course, if in your heart of hearts you think that when God created you He created trash, you will never give your life away. You will think that you have nothing to give. And it is almost predictable that you will become a hard-core cynic or spend all your spiritual energy in self-loathing exercises.

When I made my way to Bethany Nazarene College as a 17-year-old freshman, I heard a quartet of upper classmen sing. I have forgotten who the singers were (with the exception of one young man called Don Owens). But I never forgot the song. It teaches me that self-surrender and self-esteem are not mutually exclusive.

*Let me lose myself and find it
Lord in Thee.*

*May all self be lost, my friends see
only Thee.*

*Though it cost me grief and pain
I will find my life again.*

Though I lose myself,

*I'll find it Lord in Thee.** H

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LOOKING BACK

In the *Herald of Holiness*

62 Years Ago

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51 Years Ago

Fleeing Missionaries in China

The following is gleaned from a letter written by District Superintendent H. A. Wiese on October 14, and received at Headquarters on November 22.

"Yesterday the Sutherlands, Miss Pannell, Miss Flagler and Dr. Hayne left Taming for Tsingtao, which is a place of safety.

"Six miles from here they went through an awful experience. An airplane came overhead, a Japanese bomber. Miss Flagler who carried an American flag quickly got it out and held it up. It happened that there were hundreds of soldiers around there also. When the American flag went up several of these soldiers rushed to be near it. Miss Flagler quickly rolled the flag up again. The plane dropped a bomb not far from them. They had fallen flat on the ground and none of them were hurt.

"We were first bombed at Taming on Sunday, the 10th. Then on Tuesday we had six planes bomb the airport and the soldiers' barracks. On Monday the bombs fell amiss. Wednesday we were bombed here twice, once in the morning and once in the afternoon.

"This is only a part of the dangers we are exposed to, but God is with us and thus we feel confident."

—C. Warren Jones

HISPANIC CHURCH BURNS IN NEW ORLEANS

New Orleans Filadelfia Church of the Nazarene (Iglesia del Nazareno Filadelfia) burned to the ground early Thursday morning, August 17, according to Ralph West, Louisiana District superintendent. West said the 150-year-old frame structure was nearing the final stages of remodeling at the time of the fire. Two Work and Witness teams had been involved in the renovation project. A third was coming to perform finishing touches during the Labor Day weekend. A three-man team had been working in the building during the week of the fire. They lost most of their tools, which were in the structure. A Thomas organ, which had been donated to the congregation, was also lost.

The five-alarm fire occurred during the week of Vacation Bible School at the facility.

The fire marshal said the cause of the blaze was probably electrical. The building and contents were insured for \$119,000. Zoning restrictions will prohibit reconstruction at that site.



The gutted frame building that served as home for New Orleans Filadelfia church.

Two or three Nazarene congregations had met in the building since the church acquired it in the late 1930s. The most recent congregation was Hispanic, under pastor Julio C. Perez. West said the congregation was originally organized as part of New Orleans First church and had doubled in size to an attendance of about 60 in the two months it had been meeting in its own facilities.

West said the congregation will probably return to sharing facilities with New Orleans First church.

PASTOR ESCAPES WATERY DEATH

Harold Stickney, pastor of the Valley Shepherd Church of the Nazarene in Meridian, Idaho, narrowly escaped serious injury or death Thursday, August 31. While returning home from a short vacation, Stickney lost control of his car on a winding road in the Payette River Canyon and ended up in the rapidly flowing river. The accident occurred while driving from McCall to Meridian.

Stickney reports that only a miracle saved him, and that "the Lord divinely undertook" as his car plunged down the rocky embankment into the fast-moving water. He says the car was "rolling like a barrel" as he tried to get out of his seat belt.

Upon freeing himself from his seat belt, Stickney swam through a broken window and made it to shore. The car was swept another 150 feet downstream where divers were unable to locate it.

Stickney was treated and released from a local hospital with a hairline fracture at the base of the neck along with a pinched nerve.

COOK IS NEW REGIONAL DIRECTOR



Franklin Cook, 54, has been elected director of the Eurasia Region, according to Robert H. Scott, World Mission Division director. Cook was elected by the

members of the World Mission Department of the General Board in a mail ballot.

Scott said a specific effort was made to fill the position with someone from within the region.

The son of Nazarene missionaries to India, Cook has served the mission program of the denomination in a variety of posts. He currently serves as editor of *World Mission* magazine and as Missionary Candidate coordinator. Cook will continue to carry his responsibility as *World Mission* editor temporarily, according to Scott.

"Dr. Cook's warm heart, his keen mind, his openness, his adaptability, his unique understanding, his tireless energy, his profound sense of fairness, his broad cultural experience and insight, will uniquely qualify him to work across the challenging Eurasia Region," said Scott.

Cook received an A.B. from Northwest Nazarene College, the M.Div. from Nazarene Theological Seminary, and, following subsequent graduate work at the University of Missouri and Vanderbilt University, he earned the doctor of missiology from Trinity Evangelical Divinity School.

An elder, Cook served in the World Mission Division under former director George Coulter.

His wife, Maylou, is the daughter of the late General Superintendent G. B. Williamson. The Cooks have two children, both of whom serve in full-

time ministry assignments in the denomination.

Cook began his new post October 1.

He replaces Thomas Schofield. Schofield is retiring after six years in the position. He is suffering from a deteriorating condition of the spine, which makes it difficult for him to travel.

A graduate of Emmanuel Bible College in England, Schofield served as a visiting lecturer on the staff of British Isles Nazarene College for 10 years. He received the honorary D.D. from Olivet Nazarene University in 1987.

Schofield pastored in England and Scotland before being elected superintendent of the British Isles South District in 1967. He held that assignment until 1983. He and his wife, Marion, have three children: Joan Barnes, Margaret Singleton, and John.

8TH ANNUAL LILLENAS CONFERENCE

Lillenas Publishing Company has announced its 8th annual Lillenas Music, Drama, and Worship Conference. The event will be held February 8-10, 1990, at Olathe, Kans., College Church of the Nazarene.

The conference will feature reading sessions, workshops, concerts, and inspirational sessions. This year's featured musical group is GLAD. Clinicians will include Tom Fettke, Mosie Lister, and Doug Holck.

LENNOX DEALERS JOIN OTHERS TO KEEP RESCUE MISSION COOL

The staff and clients of the Kansas City Rescue Mission enjoyed air-conditioning this summer for the first time since opening in 1950. This happened thanks to the labor and donations of several area Lennox Industries dealers and other businesses.

Donna Peoples, territory manager for Lennox Industries and the daughter of Nazarene elder, A. Milton Smith, spearheaded the project, which provided materials, equipment, and labor to air-condition three floors of the four-story building in downtown Kansas City.

Joe Colaizzi, director of the mission, reports that 21 workers representing 9 Lennox dealers completed the work in just 10 hours. Colaizzi added that several other companies donated equipment, one Lennox dealer acquired the necessary permits, Beaufort Transfer Company de-



Workmen who donated their services to provide cooling for the Kansas City Rescue Mission.

livered equipment from outside the state of Missouri, and Kansas City Power & Light Company donated manpower and a hoist to lift the units to the roof.

"In a unique and powerful way God has expressed His deep concern for the poor and downtrodden, and our clients know He cares," Colaizzi said. He added that "hot bodies and tempers now have an opportunity to cool down and, as a result, are much more receptive to the gospel."

The building that houses the rescue mission is nearly 100 years old. It is sandwiched between two other buildings and has windows only on the front and back. It is common for summertime temperatures to rise above 100 degrees, according to Colaizzi. He said that the temperature, high humidity, and 30 to 40 hot, tired, and hungry bodies had sometimes resulted in "volatile situations."

In responding to the need, Lennox dealer Joe Spaeth said, "We make people comfortable all the time, so we were just trying to help these people."

MILLS IS CHAIRMAN OF SNU BUSINESS SCHOOL



Larry W. Mills, 45, has been appointed chairman of the School of Business, Southern Nazarene University's largest division within the school's academic sector. The appointment was announced by Loren P. Gresham, SNU president.

Mills succeeds Elmer Shellenberger

who announced his retirement in July after chairing the division for 29 years. He began his new assignment August 14.

A native of Burlington, Iowa, Mills joined SNU's business division in 1969. He was honored by his peers and the SNU student body with the 1987 Outstanding Teaching Award.

Mills received his bachelor's degree from SNU in Business Administration. He earned the M.B.A. and Ph.D. in management from the University of Oklahoma.

NAZARENE COLLEGES AMONG THOSE HONORED FOR BUILDING CHARACTER

Five Nazarene institutions of higher education were recently cited for their character-building qualities by the Templeton Foundations. Ninety-two colleges were selected for the Honor Roll, with the Nazarene schools among 80 institutions receiving honorable mention. The Nazarene schools included: ENC, MVNC, NNC, SNU, and TNC.

The Honor Roll for Character-Building Colleges is selected annually by college presidents and development directors. It is a listing of schools "which best exemplify campuses that encourage the development of strong moral character among students." All four-year accredited colleges and universities were eligible. Those voting were allowed to nominate 5 to 12 schools. Ballots were mailed to more than 1,400 colleges.

Three percent of Honor Roll colleges were public institutions, 27 percent were private, and 70 percent were church-affiliated.

The Templeton Foundations were established by Sir John Marks Templeton, prominent financier and investment adviser.



Persons who participated in this summer's curriculum outline meeting.

SS CURRICULUM OUTLINES CREATED

A team of 21 Nazarenes, Wesleyans, and Free Methodists met in Indianapolis this summer to create outlines that writers will use to develop adult Sunday School lessons during the early 1990s, according to Gene Van Note, adult executive editor.

At this year's 15th annual meeting, the group developed outlines for the four quarters to begin in September 1992. These include: Birth of the Church (Acts); The Prophets Still Speak; The King and His Kingdom (Matthew); and Stories Worth Retelling (Samuel, Kings, Chronicles).

Nearly all holiness denominations base their lessons on Bible passages and lesson topics identified by this committee. It is comprised of professors, pastors, laymen, and editors.

CHURCH DEALS WITH TOUGH ISSUES



Sexuality, bioethics, alcohol, and AIDS are some of the issues Nazarenes may be reading about in the upcoming year. The topics are a part of the "Contemporary Social Issues Series" of books. Published by NPH, the series was initiated by Cecil Paul, Communications Division director.

"It is imperative that the church confront the critical social issues facing the believer who wants to function responsibly in these troubled times," said Paul in explaining the reason for the series.

The series, which includes five books so far, was well-received at General Assembly and the Christian

Booksellers Association earlier this year. "I think people are pleased to see that we are dealing with some really tough questions," Paul said.

Paul, who is president-elect of Eastern Nazarene College, added that he hopes the series will continue after he assumes his new post in October.

"We've gone after the experts because they give credibility to the subject matter, and because our readers deserve it," added Paul. "I believe our contributors are the best in their field.

"These authors make an outstanding contribution. Each of these books calls me to compassion and challenges me to ministry. I believe they are essential reading for every Christian."

Published titles in the series include: *No, the Positive Response to Alcohol*, *Untangling the Sexual Revolution*, and *The 15-Minute Marriage*. Two more, a book on AIDS and one on bioethics, are slated for release in January 1990.

CAMPOLO TO SPEAK AT SAN DIEGO '89

Tony Campolo, well-known author and sociologist, will be the featured speaker for San Diego '89. The conference for college students and young adults will be held December 27, 1989, to January 1, 1990, on the campus of Point Loma Nazarene College.

"San Diego '89 is for any young

adult who is looking for ways to make a difference," said Dale Fallon, YOUTH IN MISSION director. "We'll be showing college students how they can minister while they are still in school or be a part of a summer missions endeavor."

The conference will also provide information about short-term mission assignments and give handles on ministering in a job situation.

San Diego '89 will also feature a New Year's Eve concert by GLAD and field trips to mission sites in the San Diego area.

The cost for the conference is \$125, which includes room, board, materials, and transportation to and from the airport.

For more information about San Diego '89, contact NYI Ministries, 6401 The Paseo, Kansas City, MO 64131, or call 816-333-7000.

AIDS REMAINS CHALLENGE TO CHRISTIAN COMMUNITY

The AIDS problem will continue to grow, but so will the opportunity for Christians to make a difference in the lives of those who are suffering from it, according to Richard Schubert. The former president of the American Red Cross, who now serves as special assistant to the president of that organization, made the comments in the opening address of the third national conference of the Association of Nazarenes in Social Work held this past summer at the Indianapolis Westside Church of the Nazarene.

The conference was cosponsored by Nazarene Compassionate Ministries and the Nazarene Health Care Fellowship.

Schubert cited statistics that indicate the AIDS problem is growing in all segments of society to the point where it is now the ninth leading cause of death in the United States in the 15-24 age-group and the largest reported cause of death for females ages 25-40. He said the disease is expected to take the lives of 3,000 children by 1991.



Richard Schubert speaks at this summer's "Recapturing the Vision" conference in Indianapolis.

capacity, he was responsible for the design of a variety of publications in Spanish, French, Portuguese, and other languages.

Felder is a native of Columbia, S.C., and a graduate of Trevecca Nazarene College, where he received the B.A. in religion in 1983. His minor was in communications. While at TNC, he served as editor of *Trev-Echoes*, the student newspaper, for two years.

Following college, he served as associate pastor and school administrator of Covington, Ga., First church. He also served as senior pastor of Manchester, Ga., First church, before moving to Kansas City in 1987. He is currently pursuing the master of arts in missiology at Nazarene Theological Seminary. He was ordained in 1986 on the Georgia District.

FELDER JOINS NAZARENE NEWS STAFF



Tom Felder has joined the staff of the Nazarene News Service in the *Herald of Holiness* office as assistant news editor, according to Wesley D. Tracy, *Herald*

editor. In his new capacity, Felder will serve as the assistant to Mark Graham, senior news editor. He will be responsible for gathering and writing stories for publication in the Nazarene News weekly summary and the *Herald of Holiness*.

He comes to the post from Publications International where he served as a layout artist and desktop publishing operator for the past two years. In this

Speaking to the theme of the conference, "Recapturing the Vision," Schubert said, "I believe that recapturing the vision means that we reapPLY to ourselves the realization that we can make a difference, that we must make a difference, because, by definition, there is no alternative available to Christians."

Schubert added that much hope lies in attracting the "best and brightest" young people who are willing to "plunge into the middle of the stream and attack the underlying cause of sin and greed and self-indulgence in society."



A number of Nazarene college administrators participate in one of the dialogue sessions at the 1989 Nazarene Higher Education Convention.

NAZARENE HIGHER EDUCATION CONVENTION

Nazarene educators met on the campus of Olivet Nazarene University this summer for the quadrennial Nazarene Higher Education Convention. The convention featured a variety of plenary sessions and workshops centered around the theme "Critical Issues in Christian Higher Education."

Myron Augsburg, in his keynote address, stated that these issues include "the need of keeping our mission clear and central—that we are educating for informed disciples."

Among those addressing the convention were general superintendents John A. Knight and William M. Greathouse.

DIRECTORIES

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NAZARENES ARE PART OF LAUSANNE II

Nazarenes were among the more than 4,000 persons from 190 nations who participated in Lausanne II, the second international conference on world evangelization, July 11-20, in Manila.

"I am highly enthusiastic about the content of the conference and also about the prospect of evangelizing the world by the year 2000," said Bud Scutt, Nazarene Evangelism Ministries director. "I was tremendously impressed that there were more than 4,000 people there from 190 countries with only 400 from the United States. That represents more countries than are included in the United Nations. It also was the first time ever that people from the Soviet bloc countries had been allowed to attend a conference of this type."

Some of the other Nazarenes who attended were: Franklin Cook, *World Mission* magazine editor; Hugo Danker, former superintendent of the Middle European District; Eugenio Duarte, Cape Verde District superintendent; E. LeBron Fairbanks, president of Mount Vernon Nazarene College; Ray Hendricks, World Mission Radio director; Padu Meshramkar, president of Nazarene Bible College in Washim, India; Chuck Millhuff, evangelist; Gary Morsch, president of the Nazarene Health Care Fellowship;

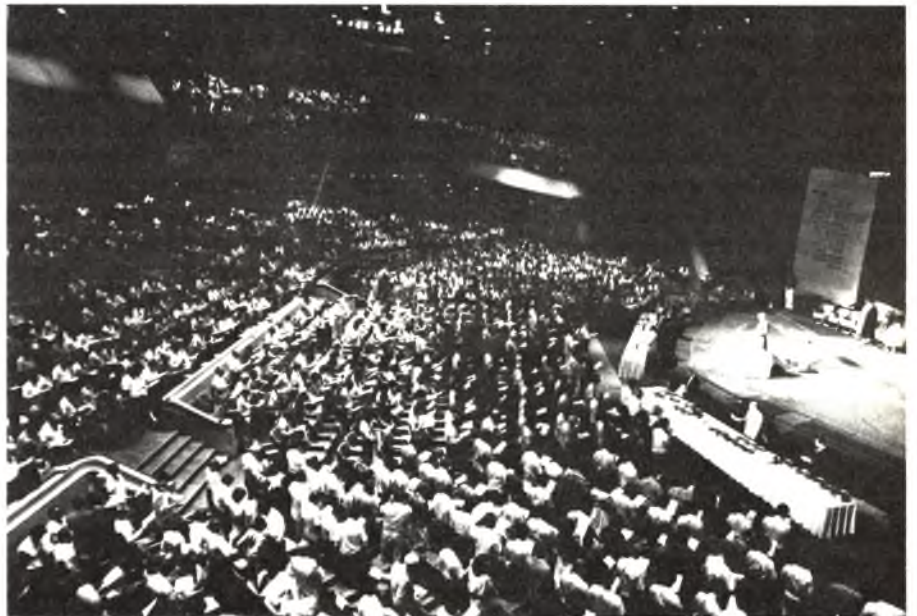
Roger Parrott, outgoing director of U.S. Operations for the Lausanne Committee; Terrell C. (Jack) Sanders, Nazarene Theological Seminary president; Robert Scott, World Mission Division director; M. V. (Bud) Scutt, Evangelism Ministries director; and Charles (Chic) Shaver, evangelist/educator. Other Nazarenes from various countries were also present.

Participants voted overwhelmingly to affirm for study and response a Manila Manifesto that seeks to bring evangelicals onto an acceptable common ground from which to pursue cooperative world evangelization.

Ralph Winter, of the U.S. Center for World Mission, encouraged mission groups to develop an "adopt-a-people" approach to solve the problems of mission overlapping. "There is enough to do for everyone to be involved, and there is no room for blind spots," said Winter.

The body also gave its approval to an earlier call to evangelize the world by the end of the century. Research indicates that only 2,000 of the 11,500 ethnolinguistic groups of people in the world have not been reached for Christ, having no significant Christian presence. This represents more than 35 percent of the world's population—some 2 billion persons.

Scutt said Nazarenes join with Lausanne in the desire to see the world evangelized by the year 2000. —NN



Thousands gather for the Lord's Supper at Lausanne II

NEWS OF RELIGION

Con Artists Prey on the Faithful

Evangelicals are likely targets for scams, according to a report released by the North American Securities Administrators Association (NASAA) and the Council of Better Business Bureaus (CBBB). The watchdog groups recently announced that investment con artists have taken in more than \$450 million from at least 15,000 U.S. investors since 1985. The crooks often pose as members of religious faiths and congregations in order to gain the confidence and life savings of unwary believers.

The report, titled "Preying on the Faithful: The False Prophets of the Investment World," warns of the growing number of schemes that rely heavily on religious overtones to attract investors.

"Religiously oriented scams are one of today's hottest tickets for investment swindlers," said John C. Baldwin, president of NASAA and director of the Utah Division of Securities. "The problem here is not religion but the growing number of swindlers who cynically exploit religious faith in order to fleece unsuspecting members of the flock."

James H. McIlhenny, CBBB president, notes that "con artists will go to any length, including exploiting you, your church, and your deeply held religious beliefs if they think it will work."

"Prudent people will check out claims made by promoters of investments regardless of claims of religious or other affiliations."

Pentecostal Holiness Church Loosens Code

The Pentecostal Holiness Church has approved allowing divorced and remarried people to become ministers. The action was taken at the church's 21st General Conference held recently in Oklahoma City.

B. E. Underwood, newly elected superintendent of the general conference, said that the denomination's position has been that no divorced person could be a minister. However, he said that he would enforce the decision of the delegates. Underwood added that "the change is the result of the church shifting from rural to a more urban ministry."

One Million Bibles for Russia

The American Bible Society has begun a campaign to help take 1 million Bibles and New Testaments to Christians in the Soviet Union and Eastern Europe. The "Gifts of Love" program was launched at the society's 173rd annual meeting last spring in response to reports from Eastern Europe that permits for import of the Scriptures had been given.

Some 70,000 volunteers have responded to the severe shortage of Scriptures in Eastern Europe and have been raising money for the Bibles.

FOR THE RECORD VITAL STATISTICS

Deaths

GRACE L. DEWEY, 62, Fort Pierce, Fla., died May 5. She and her husband, Rev. Merrill E. Dewey, planted churches in Sardinia and Fairfield, Ohio, and Vero Beach and Sebastian, Fla.

In addition to her husband, she is survived by son, Wendell; daughter, Beverly Robison; and four grandchildren.

REV. WILLIS L. FRENCH, 85, of North Little Rock, Ark., died April 20.

He was a member of North Little Rock First Church where he had pastored from 1947-51. He had also pastored churches in Texas, Kentucky, Indiana, West Virginia, Oklahoma, and Arkansas, and was a former superintendent on the San Antonio and South Arkansas districts.

French is survived by his wife, Margie; son, Roy French; daughters, Nadene Trantham and DeJuana Jarrell; 1 brother and 1 sister; 9 grandchildren, and 14 great-grandchildren.

REV. CHARLES STANLEY PATTON, 65, Knoxville, Tenn., died June 5. He had been a minister in East Tennessee for 35 years.

Patton served on the District Advisory Board for 19 years and the Trevecca Board of Trustees for several years. He was a graduate of Trevecca Nazarene College.

Survivors include his wife, Betty; daughters, Susan Quiggins and Micki Puleo; son, Mike Patton; and two grandchildren.

REV. RONALD G. SHINGLETON, 47, Romney, W.Va., died March 2, in an automobile accident. He was a graduate of Nazarene Theological Seminary. At the time of his death he was serving as the director of the Eastern West Virginia Community Action program in Hampshire County.

Survivors include his wife, Bonnie (Shanholtz) Shingleton; son, Arlan; daughter, Leana; three sisters, four brothers, and his mother, Lola H. Shingleton.

REV. LLOYD STARK, 93, Andover, Kans., died April 26. He was a minister on the Joplin District for many years and during that time pastored several churches.

RAMONA A. ARMSTRONG, 57, March 11, Bourbonnais, Ill. Survivors: husband, Gilbert; sons, Clark, Gordon, and Warren; daughters, LaVonne Ducker, Nila Hebets, and Colleen Harling; eight grandchildren; one sister, and two brothers.

LESLEY DOYLE BERGEN, 66, Culver, Oreg., May 21. Survivors: wife, Alta; daughters, Sharon Bergen and Janice Stalker.

LLOYD D. CAMPBELL, 88, June 24, Hannibal, Mo. Survivors: daughters, Dorothy Reed, Vila Hird, Tuella Pabst, and Letha Tucker; sons, Calvin Campbell and Dale Campbell; 16 grandchildren; 26 great-grandchildren; and 1 great-great-grandchild.

OLLIE BLACK DARLING, 60, July 26. Survivors: husband, Harold; children, Barbara and Terry.

FLOYD CARLTON DAVIS, 60, Mount Vernon, Ohio, June 1. Survivors: wife, Myrna (Albers) Davis; son, F. Carlton; daughters, Darlene (Mrs. Leland) Helfer and Cheryl (Mrs. Cris) Mogenson; one grandson; and two sisters.

STELLA HUGHES DOVER, 71, July 2, Fort Mill, S.C. Survivors: husband, Raymond; son, Robert Dover; daughter, Margie Stewart; two sisters; four grandchildren and two great-grandchildren.

ROBERT WILLIS EPLER, 51, Olathe, Kans., June 29. Survivors: wife, Esther; daughters, Laurie Anne Epler and Christie Sue Epler; and his mother, Grace DeYong.

LAURA LYNNE FLAMING, 22, Azusa, Calif., June 4, traffic accident. Survivors: husband, Wade; parents, Rev and Mrs. Ronald Crosley; one sister, one brother, and her grandmother.

HAZEL FREDERICK, June 15, Covington, Ky. Survivors: daughter, Joann Dunmire; son, Rev. Wesley B. Frederick.

FRANCES GRIM, 86, July 4, Ottumwa, Iowa. Survivors: daughter, Maxine Skiles; sons, John R. Skiles and Marvin E. Skiles.

BEN HENSLEY, 82, June 11. Survivors: wife, Lucy; daughter, Marilyn McCoin; son, Bud Hensley; six grandchildren; and eight great-grandchildren.

HENRY N. HODSDON, 81, July 21, Bangor, Maine. Survivors: wife, Frances; sons, David and Alvin; daughter, Martha Tabor; eight grandchildren; and five great-grandchildren.

CORA T. HOOPES, 82, Naperville, Ill., June 30. Survivors: daughter, Rosalie Hess; 4 grandchildren and 10 great-grandchildren; 1 brother and 2 sisters.

JESSE MARVIN HORN, 84, June 15, Klamath Falls, Oreg. Survivors: wife, Frieda; daughter, Peggie; son, Marvin; two granddaughters; and two great-grandchildren.

CLARENCE BOYD (C. B.) KEETON, 86, Bethany, Okla., April 19. Survivors: son, Burl; three granddaughters; and four great-grandchildren.

CHARLES LAIRD, 87, July 20, Fort Worth, Tex. Survivors: wife, Marion; daughters, Marilyn Park and Dolores Greenway; seven grandchildren; and eight great-grandchildren.

PAUL W. LEE, 77, July 4, Mount Vernon, Ill. Survivors: wife, Avis; son, Rev. Paul W. Lee, Jr.; daughters, Marjorie Wooden and Carol Mullens; five grandchildren; two sisters and one brother.

DAVID PAUL LOW, 6, July 15, Anaheim, Calif. Survivors: parents, David and Leah Low; sisters, Amy and Megan; brother, Adam; grandparents; Elward and Shirley Low and Paul Brace; great-grandparents, Murel and Myrtle Jenkins and Ellen Brace.

BIRDIE McCUE, 81, Belle, W.Va., June 23. Survivors: husband, George; son, Harold; two grandchildren; and three great-grandchildren.

JOHN FOUNTY McDONALD, 88, Covina, Calif., June 6. Survivors: son, Jack; two grandsons; five great-grandchildren; and one great-great-grandson; three sisters.

KENNETH W. MESSERSMITH, 76, June 7. Survivors: wife, LaVerne; sons, LeRoy and Vernon; daughter, Linda

Masteller; four sisters; two grandchildren; and one great-granddaughter

RUTH (HOUGHTALING) NUVILL, 70, Grand Haven, Mich., June 14. Survivors: husband, Donald D.; sons, Ken, Rick, Jeff; daughters, Sheryl Smith and Barbara Jo Luloffs; and six grandchildren.

THELMA PRESLEY, 62, July 15, Riverside, Calif. Survivors: husband, Bob; daughters; Sharol Koppenheffer, Marlene Presley and Renay Altheide; sons, Brian and Wayne; seven grandchildren; and one sister.

MARIE REEVES, 84, June 24, Bloomington, Ind. Survivors: sons, Chester, John, Ben, Paul, and Jim; daughters, Joyce MacMillan and Joanne Hays; 19 grandchildren; 13 great-grandchildren; and 1 brother.

GEORGE SCUTT, 69, June 27, Hendersonville, Tenn. Survivors: wife, Kathleen; son, David; daughter, Sue Harper; stepson, David Welton; stepdaughters, Jill Morgan, Kathy Heck; three brothers; two sisters; two grandchildren; and five step-grandchildren.

CONNIE GONZALEZ SOTO, 63, July 17, Dinuba, Calif. Survivors: husband, John; son James; daughter, Ruby Aldape; and five grandchildren.

JOYCE STEPHENSON, 57, July 21, Tampa, Fla. Survivors: husband, Gene; daughters, Cindi Miller, Debbie Ruleman, and Brenda Stephenson; three grandchildren.

Births

to **GARY AND CHERYL (COULTER) BENNETT**, Rocky Mountain House, Alta., twins; a boy, Daniel Cameron, and a girl, Leanne Joy, May 18

to **RANDALL AND BETH (PURDY) CAMPBELL**, Nashville, Tenn., a girl, Tiffany Marie, March 11

to **MARK AND NANCY DeMAIO**, Nashville, Tenn., a boy, Mark Leonard

to **DON AND JENNIFER (HODGE) HER-RICK**, Arvada, Colo., a girl, Rindy Joanne, May 22

to **JIMMY AND JEANNE (FULLER) MOWRY**, a boy, Travis Nelson, May 25

to **REV. RICK AND DEBBIE (BATES) POWERS**, Vallejo, Calif., a boy Richard Abraham, Sept. 15

to **ROBERT AND JUDY (LYTLE) ROUSE**, Haysville, Kans., a girl, Macy Janelle, May 16

to **KIM AND KAROL (ANDERSON) SCHOLZ**, Columbus, Ohio, a girl, Elizabeth Kay, March 25

to **NEIL AND ANITA (FOLTZ) TAYLOR**, Kansas City, Mo., a boy, William James, May 8

to **DAVID AND ANNETTE TUCKER**, Charlotte, N.C., a boy, Salim Elias, Apr. 7

to **REV. NICK AND KAY (LOVE) VER-NIER**, Hominy, Okla., a boy, Travis James, March 19

to **DAVID AND REBECCA (ROWAN) WAYNICK**, Nashville, Tenn., a boy, G. L. Rowan, Dec. 27

to **REV. GLENDON AND DAWN WILLS**, East Millinocket, Maine, a girl, Sarah Elisabeth, March 9

Anniversaries

REV. RAY AND DAISY ALDRIDGE celebrated their 50th wedding anniversary July 12, at their home in Bethany, Okla.

The Aldridges were married at Dover, Okla. They have pastored churches in Oklahoma and Texas for approximately 30 years. They have two children; Mrs. Larry (Venevian) Wagner, San Antonio, Tex., and Richard Aldridge, Bethany, Okla. and one grandson.

MR. AND MRS. CHRIS BIERI of San Angelo, Tex., celebrated their 50th wedding anniversary June 3. They have two children; Mrs. Jerry (Sandra) Brannon of San Angelo, Tex., and Ron Bieri of Atlanta, Ga., and five grandchildren.

REV. AND MRS. LEONARD KETCH-ERSIDE were honored with a surprise reception at the Verona United Methodist Church social hall in celebration of their 50th wedding anniversary. The event was given by their children and their families and included the renewal of the couple's wedding vows.

They were married April 16, 1939, in Poplar Bluff, Mo. Rev. Ketcherside retired from the ministry in November 1988, after serving for 35 years as pastor in Nazarene churches in Pennsylvania, Virginia, Deiaware, and North Carolina.

Family and friends gave the couple two tickets for a cruise to the Bahamas.

REV. AND MRS. FLOYD L. PEN-NINGTON were honored on the occasion of their 50th wedding anniversary. Friends and family gathered in New Richmond, Ohio, to celebrate the event hosted by their three children; Charles Pennington of Charlotte, N.C., Mrs. Jack Menefee of New Richmond, Ohio, and Mark Pennington of Charlotte, N.C.

Rev. and Mrs. Pennington pastored in Albemarle, and Salisbury, N.C., Ripley, New Richmond, and Milford, Ohio. Since their retirement in 1980, they have made their home in Charlotte, N.C.

MR. AND MRS. EDWARD A. TAZ-ELAAR of California, Md., were honored with a reception in celebration of their 70th wedding anniversary on June 4. Joining them were their 5 sons and 1 daughter, 21 grandchildren, 35 great-grandchildren, and 5 great-great-grandchildren.

Marriages

MARY-LOU ARMSTRONG and **JON R. KROEZE** at Pefferlaw, Ont., Jan. 7

SONJA BARNES and **DANNY WHITE** at Elkhart, Kans., May 6

LISA KAY BECKER and **THOMAS E. DULA III** at Bethel, Ohio, May 27

KIMBERLY SUE CREELEY and **JEF-FREY JOHN RATHBURN** at Bath, N.Y., June 30

TERESA DEMENT and **LELAND PARKER** at Ozark, Ark., May 20

KAY MICHELLE EMMERT and **LT. BRIAN KENT SATTLER** at Orange, Tex., May 13

ANITA GAIL CARLEY and **STEPHEN PAUL FELAND** at Bethany, Okla., May 20

CHRISTI ANN HENDERSON and **GARY WAYNE CUMMINGS** at DeSoto, Tex., June 3

SHARI LYNN HEYS and **KIAN MARK HOLSTEAD** at San Diego, Calif., May 27

CAROL JUNE HIGH and **BRIAN WADE BETT** at Pasadena, Calif., Apr. 22

RHONDA CAROL RUNDBERG and **KEVIN RUSSELL BIRCHARD** at Olathe, Kans., June 3

PATRICIA L. SCHUBERT and **THOMAS E. MAHANEY** at Lansdale, Pa., May 6

Moving Ministers

EARL ATTEBERRY from Mexico, Mo., to Valley City, N.Dak.

DAVID R. BAGBY from pastor, Forest City, N.C., to student, Duke University

DAVID BARTON from Wheatland, Mo., to Land O'Lakes, Fla.

DANA N. BAYS from associate, South Charleston (W.Va.) First, to associate, Ephrata, Pa.

WALTER W. BEAN from student, NTS, Kansas City, to pastor, Mound City, Mo.

PHILIP BEDWELL from Tuscaloosa (Ala.) First to Collingdale, Pa.

WILLIAM J. BOEHM from pastor, Fargo (N.Dak.) Trinity, to associate, Mandan, N.Dak.

LESTER L. BROADY from Bristol, Pa., to Wilmington, Del.

KEITH BUNDY from Olive Branch, Ind., to Madison, S.Dak.

DAVID A. BUSIC from associate, Bethany (Okla.) Williams Memorial, to associate, Kansas City (Kans.) Shawnee

ROY L. CHILDRESS from Meridian (Miss.) Oakland Heights to Meridian (Miss.) Central

DOUGLAS L. COONEY from Winnipeg (Man.) Elmwood to Red Deer (Alta.) First

GARY L. CRAWFORD from Eugene (Oreg.) Cornerstone to Enterprise, Oreg.

LYLE W. CURTIS from Miami, Okla., to Tulsa (Okla.) First

GARY DAUD from associate, Cedar Falls (Iowa) First, to associate, St. Louis (Mo.) Overland

V. LEE EDWARDS from Land O'Lakes, Fla., to Tampa (Fla.) Palms

DIRK R. ELLIS from student to pastor, Mason City, Iowa

RICK L. GARMAN from Spencer, Iowa, to Ankeny, Iowa

JARRELL W. GARSEE from education, Bethany, Okla., to pastor, Anaheim (Calif.) First

RONNIE GILBERT from World Missions to pastor, Watonga, Okla.

LARRY W. HARSHMAN from Anderson (Ind.) Indian Meadows to Tomah, Wis.

DEANE R. HARDY from pastor, Waynesburg, Pa., to associate, Springfield (Ohio) High Street

PAUL R. HARTLEY from Saltcoats, Sask., to Okanagan (Wash.) Valley

RONALD HILL from Ironton (Ohio) Elm Street to Kissimmee (Fla.) Community

MARK HOLCOMB from associate, Kansas City (Mo.) Central, to associate, Warren (Mich.) Warren Woods

PHILLIP C. JONES from Monterrey, Tenn., to Bicknell, Ind.

FRED LAEGER from student, NBC, Colorado Springs, to pastor, New Port Richey, Fla.

BOB W. LOTHENORE from D.A., Houston District, to pastor, Mitchel, S.Dak.

ROBERT J. MAHAFFEY from associate, Cincinnati (Ohio) Springdale, to pastor, Arlington (Tex.) First

DALTON L. MARSTEN from associate, Winnipeg (Man.) Elmwood, to pastor, Winnipeg (Man.) Elmwood

GEAROLD D. MAY from Camrillo, Calif., to Camas, Wash.

ROBERT McDONALD from Mitchell, S.Dak., to Rock Island, Ill.

Moving Missionaries

REV. LOWELL and **MARILYN CLARK**,* Zambia, Furlough address: 5952 N.W. 28th St., Oklahoma City, OK 73127

MR. BEN and **ALBERTA DANNER**,* Guatemala ITN, Furlough address: c/o World Mission, 6401 The Paseo, Kansas City, MO 64131

REV. LARRY and **BETTY FAUL**, Jamaica, Furlough address: c/o Foraker, 3084 F1/2 Rd., Grand Junction, CO 81504

DR. GLENN and **JEANNE FELL**, South

Recommendations

I recommend **REV. WAYNE L. AL-BRIGHT** who has entered the field of evangelism after serving 23 years in pastoral ministry. He is an effective holiness preacher. He may be contacted at P.O. Box 272, Junction City, KS 66441, phone: 913-762-4501.—**W. T. Dougharty**, Kansas district superintendent.

I recommend **REV. WAYNE BELL**, who has reentered the field of evangelism. He has pastored churches in Kansas, Arkansas, and Alabama. His messages emphasize a strong biblical, Wesleyan, holiness content. He also sings and accompanies himself on the guitar. He will accept a call from any through Evangelism Ministries, 6401 The Paseo, Kansas City, MO 64131.—**Donald Irwin**, South Arkan-

sas district superintendent.

I recommend **REV. H. R. GRIMM** to the field of evangelism. He is a gifted preacher and soul-winner. He may be contacted at 5845 Kentview Ave. NW, North Canton, OH 44720, phone 216-497-7793.—**Floyd O. Flemming**, Akron district superintendent.

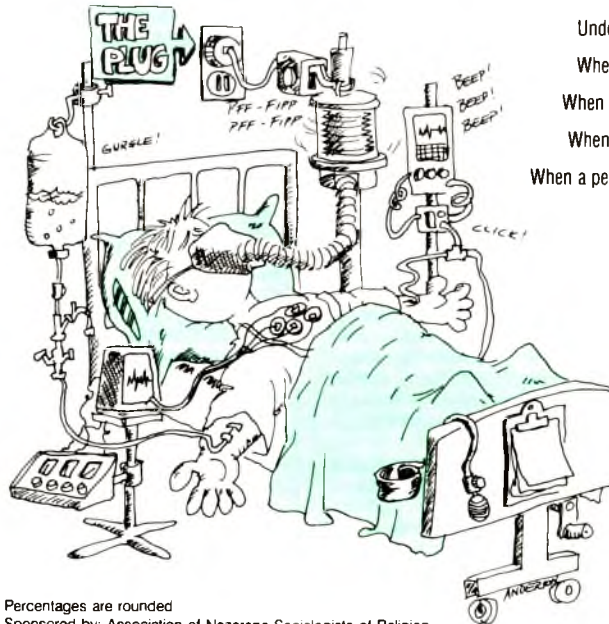
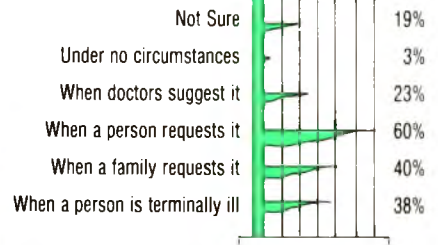
I recommend **REV. JIM HAYNES** to the field of evangelism. He is an ordained elder and has served as a pastor for the last 13 years on the Upstate New York, Arizona-Southern Nevada, and Colorado districts. His ministry offers a strong emphasis on heart holiness. He can be contacted at 1917 E. Whitton, Phoenix, AZ 85016, phone: 602-279-6488.—**Bill E. Burch**, Arizona district superintendent

The location of evangelists may be secured through Evangelism Ministries' toll-free number, 800-821-2154.

NAZARENE SNAPSHOT

**OUR VIEWS TOWARD
ARTIFICIAL LIFE SUPPORT**

Should artificial life-support systems be shut off and a person allowed to die?



Percentages are rounded
Sponsored by: Association of Nazarene Sociologists of Religion
Source: Church Growth Research Center

When asked, "Would you wish to be taken off life-support systems if you were terminally ill?" 71% of Nazarenes answered yes.

Africa, Furlough address: c/o World Mission Division, 6401 The Paseo, Kansas City, MO 64131

REV. JEREMIAH and LYCIA GRANT,* Zimbabwe, Stateside address: c/o Lightfoot, 1113-32 Springfield Blvd., Queens Village, New York, NY 11429

REV. WESLEY and ALETA HARRIS, Ecuador, Field address: Casilla 5027, Sucursal 11 CCI, Quito, Ecuador

MR. WAYNE and JOANN LARSON, Papua New Guinea, Furlough address: 3201 Blackthorn Dr., Medford, OR 87504

MISS MARY MILLER, Peru, Furlough address: 6161 Reims, No. 820, Houston, TX 77036

MR. FRED and DONNA OTTO,* Swaziland, Furlough address: 13909 Grandboro Ln., No. 84, Grandview, MO 64030

REV. HARMON and BEVERLY SCHMELZENBACH, Kenya, Field address: P.O. Box 20025, Nairobi, Kenya, East Africa

REV. JOHN and ROSE SPRUNGER, Swaziland, Field address: PO. Box 14, Manzini, Swaziland

MISS CLAUDIA STEVENSON, Swaziland, Furlough address: 11720 Newton, Kansas City, MO 64134

DR. BRUCE and RUTH TAYLOR,* South Africa (ANTC), Field address: P.O. Box 22041, Helderkruijn 1733, Republic of South Africa

REV. ROD and SUE TRIM, Malawi, Furlough address: c/o Elleman, 4125 N. Ste. Rte. 589, Casstown, OH 45312

REV. BRIAN and JOAN WILSON, Colombia, Field address (language school): Casilla 5027, Sucursal 11 CCI, Quito, Ecuador

*Specialized Assignment Personnel



Donald Owens
Continued from page 17

All of the girls enjoy coming to our home for special meals. Mrs. Owens is an excellent cook.

She is superb at preparing Korean food. Some of the happiest times for us is for the family to gather and celebrate our love and our Korean connection by eating a Korean meal that has taken Mrs. Owens three days to prepare.

What does General Superintendent Owens do for fun and relaxation?

I personally have always been athletic but was denied such niceties as golf and tennis until recently. I am just learning to play golf. I appreciate the fresh air and fellowship even more than the game. My greatest relaxation is in reading. I love to spend time with my Korean New Testament and a cup of hot ginseng tea. For vacations, Mrs. Owens and I love the

mountains and our national parks where we usually spend a great deal of our time hiking and just being together.

I find it very difficult to take off from my work. This has been a matter of deep concern for my wife throughout our marriage.

I am most contented when I am home with my wife near and a good book in my hand, especially if the book is about misology and East Asian culture.

What are some of your concerns and hopes for the Church of the Nazarene?

I hope that we will always teach and preach the full possibilities of divine grace. It is, after all, only through the grace of our Lord Jesus Christ that we can be forgiven of our sins and have our hearts cleansed by the Holy Spirit. It is only through grace that we are enabled to love God with all of our heart, soul, mind, and strength, and our neighbors as ourselves.

I am concerned that our expressions of holiness would continue to be a loving, supportive, and tolerant concern for people but at the same time recognize that

the highway of holiness is demanding and requires a great deal of discipline and watchfulness.

I know that we must always maintain a careful concern for spontaneity and loving expressions of freedom and love in the Spirit in the work of the church. Love and fellowship in mission should cause us to embrace every expression of our church regardless of the culture and the financial capabilities of the nations where the Church of the Nazarene is at work.

I want our church to remain global in its thinking. The Great Commission must always be at the forefront of everything we do. I believe that this should be the plumb bob with which we measure every program and activity within the church. The theologian Emil Brunner said, "The church exists by mission as fire exists by burning." I am grateful that our leaders have said in no uncertain terms that the Great Commission is the major objective of the Church of the Nazarene. It is great to be a part of this wonderful movement of love in the world.

HH



QUEEN HONORS NAZARENE

Nazarene layman **George (Bill) Rose** was presented with the Member of the Order of the British Empire award this spring by Queen Elizabeth II. The MBE is presented to those persons who have served Great Britain in some meritorious way.

Rose serves as the only unretired civilian specialist on the Victor Zenker aircraft for the Royal Air Force. An active member of his church in Kings Lynn, Norfolk, England, Rose is shown with his medal in front of Buckingham Palace.



ALS SUFFERER PRAISED

Peggy Nelson, who is homebound as a result of ALS (Lou Gehrig's disease), was recently honored by the Cowan, Tenn., Lions Club with the "Melvin Jones Fellow" award. The plaque is presented to persons for their "dedicated humanitarian service." She was very active in her church and community until the disease forced her to stay at home. She and husband, Darrell, are members of Cowan First church.

MANC GRAD ELECTED PRESIDENT

Kent Stroman, a business administration graduate of MidAmerica Nazarene College, has been elected president of the Oklahoma Association of College and University Business Officers (OACUBO). Stroman is vice president for financial affairs at Bartlesville Wesleyan College. He and wife, Marva, are active members of Bartlesville First church.



STUDENT IS MEMBER OF SOUSA BAND



Daniel L. Ropp was selected as a 1989 member of the Sousa National High School Honors Band.

The band, sponsored by the John Philip Sousa Foundation, is composed of more than 100 students representing most states. Dan, who plays trombone, was in the top 10 of his senior class at Woodruff High School in Peoria, Ill. He and his family are active members of the Creve Coeur, Ill., Church of the Nazarene.



CENTENARIAN JOINS CHURCH

100-year-old **Amanda May Brown** (in wheelchair) probably made history in the denomination last Mother's Day when she joined her local church in Blackwell, Okla. Pastor Gary Scarlet (seated) welcomed her into the church. Family members surround the mother of eight.



WHO'S WHO?

Craig, Alisha, Trisha, and Keith Markin were dedicated April 16 at the Logan, Ohio, Church of the Nazarene by their pastor Darwin L. Pressler. The quadruplets are the progeny of Dale and Tami (Aurand) Markin.



60 YEARS TELLING THE STORY OF MISSIONS

Zada Mae Langston has been telling the story of Nazarene missions for more than 60 years at her home church—Chattanooga, Tenn., First. That's how long she has been the NWMS study chairman. She has traveled to 50 countries and is often able to provide personal insights that fascinate her listeners.

Recently honored for her decades of dedicated service, she is shown with local NWMS President **Bill Lawson** (l.) and Pastor **John R. Andrus**.



SCOTT CELEBRATES EIGHT DECADES

Former General NWMS Director **Mary Scott** was recently honored on her 80th birthday with a drop-by reception at Nazarene Headquarters sponsored by NWMS. Mrs. George Coulter, wife of General Superintendent Emeritus George Coulter, chats with Mary at her party.

MILITARY CITIZEN OF THE YEAR

SSGT E. Dean Carroll has been named the Military Citizen of the Year by the Carlsbad, Calif., Chamber of Commerce. The award honors those persons who have shown superior achievements in both their military career and in service to their community. Carroll serves as Supply Chief for Headquarters and Service Company, 1st Medical Battalion, 1st Force Service Support, Camp Pendleton, Calif. As a member of the Las Flores, Calif., church, he serves on the board, as



a Sunday School teacher, and as congregational song leader. Pastor **Stephen W. Seelig** congratulates Carroll for his accomplishment.

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

Etcetera...

DISTRICT SUPERINTENDENTS

The following are district superintendents of the continental United States and Canada.

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CANADA ATLANTIC—William E. Stewart, 14 Hollywood Dr., Moncton, N.B. E1E 2R5, Canada

CANADA CENTRAL—Lorne V. MacMillan, 38 Riverhead Dr., Rexdale, Toronto, Ont. M9W 4G6, Canada

CANADA PACIFIC—Charles J. Muxworthy, 5443 Meadedale Dr., Burnaby, B.C. V5B 2E6, Canada

CANADA QUEBEC—Harry A. Rich, 113 Kingsley Ave., Dollard-des-Ormeaux, Que. H9B 1N2, Canada

CANADA WEST—Glenn E. Follis, P.O. Box 3456, Postal Station B, Calgary, Alta. T2M 4M1, Canada

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WEST VIRGINIA SOUTH—C. Harold Smith, P.O. Box 4357, Charleston, WV 25364

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NORTHEAST OKLAHOMA—Jack K. Stone, 2756 S. Memorial, Tulsa, OK 74129

NORTHWEST OKLAHOMA—Jesse C. Middendorf, P.O. Box 887, Bethany, OK 73008

SAN ANTONIO—James R. Blankenship, 200 Gardenview Dr., San Antonio, TX 78213

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ALABAMA SOUTH—R. Phillip Sessions, P.O. Box 607, Greenville, AL 36037

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GEORGIA—Harold Latham, 431 Commerce Park Dr., Suite 101, Marietta, GA 30060

KENTUCKY—Crawford M. Howe, P.O. Box 32093, Louisville, KY 40232

MISSISSIPPI—Lowell T. Clyburn, P.O. Box 8426, Jackson, MS 39204-8426

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NORTH FLORIDA—Edmond P. Nash, 4040 Newberry Rd., Suite 1300, Gainesville, FL 32607

SOUTH CAROLINA—James R. Beard-en, 181 E. Selwood Ln., Columbia, SC 29212

SOUTHERN FLORIDA—Robert H. Spear, Jr., P.O. Box "N", Boca Raton, FL 33429

TENNESSEE—W. Talmadge Johnson, P.O. Box 100873, Nashville, TN 37210-0873

SOUTHWEST U.S.A.

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ARIZONA—Bill E. Burch, 890 W. Ray Rd., Suite 12, Chandler, AZ 85224

CENTRAL CALIFORNIA—Wil M. Spaite, 1535 E. Indianapolis, Fresno, CA 93704

HAWAII PACIFIC—Darrell Teare, P.O. Box 6254, Honolulu, HI 96818

LOS ANGELES—Paul W. Benefiel, 1546 E. Washington Blvd., Pasadena, CA 91104

NAVAJO NATION—John Nells, 500 Apache Ct., Gallup, NM 87301

NEW MEXICO—Allen Dace, P.O. Box 11627, Albuquerque, NM 87192

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Getting Down to Business

What is the real business of the Church in our times? I can probably address this best by telling you a story.

My telephone rang and a weak, hoarse voice inquired, "Preacher?"

"Yes. Who is this?"

"Ansley."

I knew the name but not the man. His aged aunt, a lovely Christian woman, was a member of the small home mission church I was then serving as pastor.

"How can I help you?"

The story he unfolded was not a happy one. He had an aneurysm of the aorta, and the doctor had told him that it could burst and kill him at any time. Other ailments, all of them compounded by alcoholism, had left him unable to work. Now he was broke, without food, medicine, or rent money.

"I'm ashamed to ask your help," he admitted, "but I'm desperate. Can you do anything for me?"

Across town I found the run-down building, climbed ramshackle stairs to his floor, and knocked on the door of his apartment. The dingy hallway reeked of dirt, garbage, and booze.

Entering the apartment I found threadbare carpets, shabby furniture, peeling walls, leak-stained ceilings, and piled up dirt, all of which shrieked neglect and poverty.

Ansley lived alone. In his early 60s, he looked haggard, empty, spent. He was barely able to move, a limping, shattered advertisement of debauchery.

He thanked me for coming and added a few depressing chapters to his story. I talked of God's love and of Christ's death for sinners. From a New Testament I read some verses of Scripture designed to bring hope. After a brief prayer I

left, taking with me his prescriptions and a mental inventory of his most urgent needs.

I returned shortly with supplies, and thus began a ministry that kept me in touch with him for the few weeks he continued to live. Day after day I walked to his apartment, taking food, medicine, rent money, and the gospel. I was pas-

"The business of the Church is . . . service to human need."

tor, nurse, and houseman to a dying wreck. God in Christ did not despise the squalor of Ansley's apartment, nor did He reject Ansley's belated penitence and faith. One afternoon the miracle of rebirth occurred. Ansley the penitent became Ansley the pardoned. The waif of ruin became the child of God. A center of peace was formed in that pocket of misery where he lived and died.

I gladly honored his request that I conduct his funeral. None with whom he had worked and boozed were present. His mother, 83, fragile, and beaten, sat beside her sister. His brother came, drunk.

Ansley was to be buried in a cemetery 15 miles away. Because of his mother's frail condition, the mortician felt the interment should be postponed. I concurred, and extracted from him a promise to notify me so that I could be present.

That promise was not kept. Ansley's body was transported to the cemetery. The casket was stuck in a

hole and covered with dirt without a tear. Unfeeling men disposed of the body much in the way someone would bury a mangy dog that had strayed in and died under the porch.

I suppose the manner in which Ansley was buried was a value judgment upon his life by that undertaker. Such is the grace of God, however, that Ansley and I will fellowship together as redeemed sinners in God's "better country." There no one ever crawls into a bottle to hide from life, for there no sin, no pain, no grief ever intrude upon a person.

Ansley's faith in Christ came too late to salvage earth, but it did obtain heaven.

There are many like Ansley among the helpless, homeless, and hopeless people who inhabit the streets of our cities. Some of them can be saved for this world and the next, some only for the next, but we should befriend them all.

Many books are written to describe their plight and to explain the reasons for it. Remedies are proposed that usually stop short of spiritual rescue. Doing what we can while we can will not save them all, but it can make a huge difference.

Loveless power keeps kicking them while they are down. Powerless love cannot lift them to their feet again. But Jesus Christ combines love and power in measures adequate for the salvation of all who believe. Demonstrating that loving power is the business of the Church—and the Church is you and me. We know all this. Getting down to business is our challenge. The business of the Church is not self-preservation but service to human needs. The business of the Church is sharing Christ with the world.

H



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In a Woman's Voice

When to Renew Marriage Vows

Vows spoken with optimism and hope—my heart was full of both the bright March day I recited words of promise, looking into the eyes of my beloved. I married at 24, after beginning my career and proving that I could fend for myself. To my 32-year-old husband, independence was second nature. We'd worked side by side and grew in love at differing paces, then we married.

Exactly three years after our wedding day, we stood in the same spot a few feet away from the dark walnut church pews. More than a thousand days of marriage had passed. Hundreds of days had held a companionable joy. A few had left us feeling like our vows were mere words rather than promises for our life together. Our expectations of marriage had collided head-on.

I had understood our wedding vows as ironclad boundaries for each of us. My husband understood them as principles to be referred to and negotiated according to the circumstance. Each of us felt the need to redefine and remake our initial vows. We experienced God's graciousness in affirming our commitment despite our imperfections in loving each other. Hand in hand, we walked out of the sanctuary that day ready for the next bend in the road on our journey together.

When proclaiming vows, one usually thinks of keeping them. The spoken words are expected to go hand in hand with love, faithfulness, honor, and surrender. Yet, none of us always feels love for our spouse. It is helpful to see vows as a spoken intention that we must continue to grow into. "To keep a

vow," Mike Mason states in *The Mystery of Marriage*, "means . . . to devote the rest of one's life to discovering what the vow means, and to be willing to change and to grow accordingly."

Every marriage has seasons and passages, failures and stresses. Here are some suggested seasons of a marriage when a couple might consider a renewal of the marriage vows.

Our expectations of marriage had collided head-on.

1. When anticipating the birth of a child: The entrance of a small bundle of joy can change the dynamic between husband and wife. Physical fatigue and the challenges of learning the roles of "mommy" and "daddy" can lead to feelings of separation or jealousy at having to share the time that was once set apart for just the two of you. Re-affirming one's vows helps keep the couple from overinvesting in the children and underinvesting in the marriage by bringing the marital relationship into primary focus.

2. When the family suffers the loss of a child: Statistics show that 90 percent of parents who experience the death of a small child divorce within one year. Tom and Jayne Miller, the parents of one of the earliest and youngest heart transplant patients, known to the press as Baby James, recall, "We didn't want to become part of this statistic, and we consciously af-



firmed this to one another. A thought came to Jayne one day: If I should lose Tom, I would lose the one person who knew the depth of our experience with Nicholas (Baby James' real name). This became the bedrock of their future together.

3. When one partner has been unfaithful: Couples who experience marital infidelity feel that the marriage vows have been irrevocably invalidated. The marriage may be

We experienced God's graciousness in affirming our commitment despite our imperfections in loving each other.

restored by getting at the root of the problem through repentance, confession, honesty, and counseling. Howard J. Clinebell and Charlotte H. Clinebell state in *The Intimate Marriage*, "Infidelity is always a sign that something has been missing from the marriage. When interpersonal intimacy is missing or in short supply, the partners are vulnerable to extramarital affairs." Once the issues are faced and trust is restored, a renewal of vows can provide a new beginning for the marriage.

4. When the last child is leaving the home: The "empty nest syn-

drome" requires a reevaluation of the marital relationship. The family focus is now recentralized on husband and wife. There can be both a sense of loss and feeling of relief.

One couple decided to ritualize this passage by reaffirming their marriage vows with their children present. Instead of the husband and wife reexchanging rings, each family member was presented with an identical ring symbolizing that the family would always be bonded to each other, even though the children would move on with their individual lives.

5. When financial difficulties or serious health problems have affected the couple: Young couples often enter marriage with a sense of indestructibility. Idealism and vigorous bodies don't leave much room for the possibility of money problems or illnesses. One couple, losing their dream house due to a lay-off, renewed their vows on the threshold of the tiny apartment that would be their new home. They committed themselves anew to love each other "for richer and for poorer."

The decision to renew marriage vows is always one of hope. Mike Mason beautifully reminds us that what God wants from us "is not success, but primarily that deep inner quality of faithfulness which, in its capacity to rise above all vicissitudes and all appearances of failure, is a reflection of the Lord's faithfulness toward a wayward people." Indeed, we mirror God's un-failing love by extending forgiveness and forbearance to our partners while committing to continued mutual growth. Then we are living the vowed life. HH

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THE QUESTION BOX

CONDUCTED BY WESLEY TRACY, *Editor*

Could Hell Be Empty?

Why did Christ "descend into hell" and for what purpose? Is it possible that sinners in hell had a second chance for salvation? 1 Peter 3:19-20 and 4:6 seem to indicate this. If so, it seems to me that hell would have been completely emptied.

The passages you cite are quite complex. Many distinguished scholars have tried to explain them. From my study of several scholars, let me say that almost none of them believe that this passage teaches that the inhabitants of hell get another chance to repent and be saved. I could wish it did teach that—for as you say, surely hell would soon be emptied.

Some writers believe that evil spirits to whom Jesus proclaimed something are the fallen angels or their offspring mentioned in Genesis 6. Some believe the "spirits in prison" were those wicked persons who perished in Noah's flood. A more plausible interpretation is that Peter here makes reference to the evil spirits with which Christ had crossed swords during His earthly ministry. Apparently, these evil spirits existed as far back as Noah.

Note several things:

1. In these passages, neither "descent" nor "hell" is mentioned. Although "descended into hell" is in the most popular form of the Apostles Creed, that phrase does not come from this passage.

2. The word translated *preached* also means "proclaimed." *Preach* carries a connotation of offering hope, but *proclaimed* can mean proclamation of judgment.

3. Note also that the word *prison* can also be translated *refuge*. Peter could be speaking of a place "the lower parts of the earth" (Ephesians 4:9) or the "pits of nether gloom" (2 Peter 2:4, RSV) or some other place (geography is not the point here) where the evil spirits

congregate to attempt to escape the presence of God.

Peter's point is that Christ, the Victor over death, hell, and the grave, invaded the very sanctuary of these demons, the wicked principalities and powers, and proclaimed their doom. In Christ, good triumphed over evil, and Satan and all his demons are forever the defeated foe of the human race. Peter is letting us know that the sovereignty of Christ is universal—it extends even to the spirit world, and every being is in subjection to Him. Every Christian should daily be grateful that Christ stands between us and the evil demons that seek our destruction.

If You Will, I Will

I am a single mother of two and must work and provide for my family. Sometimes I must work on Sunday. However, my pastor frequently tells me that to work on Sunday is against Nazarene doctrine and that I should quit my job so I could be in church every Sunday. I feel unwanted and rejected by the pastor. What can I do?

It is the desire of every born-again believer to attend church regularly and reserve Sunday for worship and rest. But we live in a less than ideal world. Your work situation is one example of that. I'm sure you have prayed about your employment and have looked for a more desirable position.

I could not advise you to rashly quit your job. Perhaps you should make an appointment with your pastor to talk about this matter directly. If he is hurting you so deeply, he has a right to know about it. He may be quite surprised at the way you have interpreted his remarks.

Talk with your pastor directly. If he still acts insensitively, perhaps you should offer this challenge: "If you will stop working on Sunday, I will." H

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

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The Thanksgiving Offering for World Evangelization is a tool God has placed in our hands as He points to the ripened harvest fields.

LIKE IT OR NOT— YOU HOLD THE KEY!

BY RAY HENDRIX

This article is about three facts.

1. Humankind is lost—eternally separated from his Creator.

2. Our only hope comes through the acceptance of Christ's gracious offer of salvation.

3. Our obligation as Christians is to share the gospel's good news with as many people as we can.

If you really believe in these three basic biblical principles of missions, then you know that the GREAT COMMISSION is far, far more than the GREAT SUGGESTION. It's a mandate, not an option.

I grew up on the mission field. I recall how the church: gave me a good education in a foreign land, sent the monthly paychecks my parents received, paid the enormous medical bills when my parents became seriously ill, supplied lodging and expenses during the furlough years, helped me out financially in college, and kept in touch during those horrible adjustment days of reentry into United States culture.

Now, 50 years later, missions is about all I know. I work for the church and travel worldwide and at times am "blown away" by what I hear and see.

In Latin America, some districts are increasing their giving to the General Budget and requesting less and less from it. In Nicaragua the other day, the district superintendent told me, "For so many years we became totally dependent on the General Budget for our every activity. We didn't provide a thing ourselves out of our giving. Well, that is changing now. We are giving the most we have ever given toward the General Budget and Nazarene World Evangelism but are receiving the lowest amount ever—at our request. It's our turn to carry some of the global burden."

In a certain country in Europe, the Nazarenes have discovered that dependence on the principles of receiving hinders the principle and joy of giving. Their General Budget giving has increased while what they have asked in return has diminished.

In Guatemala, offerings and budgets were paid in the form of sacks of rice, chickens, pigs, goats, cows, gal-

lons of milk, coffee beans, and Indian weaving and basketry. This in turn was taken to the marketplace, sold, and the receipts became their monthly General Budget giving.

Although we shouldn't say much here about Cuba, giving is at an all-time high while the influx of funds has been reduced.

In some areas of the world, I have found that our Nazarenes are developing a sense of embarrassment for all the years of financial dependence they have shown toward America—Haiti, the Philippines, Korea, Japan, South America, Central America and Mexico, the Caribbean, and Europe.

"So," you ask, "why the big push on General Budget giving?" Simple! Remember the three basic mission principles above?

We are living in a day when 70% of the world's population will never be exposed to the message of Christ's offer of free forgiveness for sins. Last year 50 million died without ever even having a hint that there was a God of love. There were 300,000 Christians who died as a result of physical persecution last year, and



ape of the World



Nazarenes, too, were among the victims.

We are suddenly facing the urgent need to send non-Anglo-Saxons as full-fledged, contracted missionaries. That process alone is resulting in more costs than the traditional selection process of "called" young people from North America.

We only have 10 more years left in this century. The problem I see is that we will want to bring along with us 20th-century ideas and prejudices, a stronger desire for denominational independence and isolation, and a growing feeling that "It's their turn now. They wanted an international church, now they got it, so now they can pay for it."

Well, while there is a sense of good logic in the fact that we should strive for self-administration, self-propagation, and self-support, there is no logical basis for a "now it's no longer our problem" attitude. We need each other more than ever. The beauty of it all is that now it's a global problem. We are part of a worldwide team that is developing an incredible sense of interdependence.

A friend of mine, who has been a Nazarene all of his life, is active in the church, and doubtless loves the Lord, said, "If I had my choice, I would stop all giving to the General Budget, special offerings, missionary speakers, and approved specials."

"What's the point?" I asked.

"I would continue to tithe, give to the Work and Witness projects, support Compassionate Ministries, and let the overseas church handle the rest."

"Well, that's cool," I said. "But if every member of our church gave his tithe, our own problems would soon be solved. And if you are going to depend alone on Work and Witness teams and the great work Compassionate Ministries is doing, then you will neglect a very important part of our mission."

If you don't like the situation as it is now, I do have one suggestion. Encourage 100% membership tithing in your local church, and I guarantee that, within a very short time, not only will your local church not know what to do with all this new revenue, but also you just might start to see less

and less emphasis from your district and general leadership for special offerings. We Americans are too practical for our own good sometimes, and if something doesn't immediately make sense to us, or if results cannot quickly be plotted on our graphics software, then we assume something is wrong and that we should scrap the project.

As you plan your Thanksgiving Offering, keep in mind the three basics of missions approach. Realize that this is God's business, that He is still in control, and that, until such time as something better comes along, the General Budget, Thanksgiving and Easter Offerings, World Mission Radio, Compassionate Ministries, etc., are the avenues through which you and I can make a difference. These are the tools God has put in our hands as He points to the harvest fields and states again to us—not the Great Suggestion—but the Great Commission.

✠

Ray Hendrix is administrative assistant and director of International Broadcasting and Television Marketing for Media International at international headquarters in Kansas City.

STORMS LEAVE DESTRUCTION ACROSS CARIBBEAN, CAROLINA, MEXICO

Hurricane Hugo damaged at least 29 church properties in six countries and left hundreds of Nazarene families in critical need, according to Steve Weber, Compassionate Ministries coordinator. Field reports confirmed total devastation in Guadalupe, St. Croix, and parts of Charleston, S.C.

Despite the reports of extensive damage, no Nazarenes were reported killed or seriously injured.

"It looks like a war zone," said South Carolina District Superintendent James Bearden after viewing the scene in and around Charleston. At one point, some 75,000 persons were reported homeless across the state.

Bearden said six churches served as points of distribution to assist those hurting in the wake of Hugo. These included: Charleston First, Summerville, Charleston Calvary, Moncks Corner, Dorchester Road, and St. Andrews. Lack of water and power served to further complicate the situation in the aftermath of the huge storm.

Puerto Rico suffered extensive damage. At least five Nazarene churches report damage.

In St. Croix, District Superintendent Dhanraj Mahabir reported that all of the Nazarene churches there were destroyed. Nazarene Compassionate Ministries along with World Relief has been working with the St. Croix Red Cross and the St. Croix Ministerial Association to provide assistance.

Although less publicized than Hugo, tropical storm Iris came into Mexico from the Pacific at about the same time as Hugo struck the Caribbean causing extensive damage to the properties

of several Nazarene families in Chiapas. At least 14 families in the Arriaga area of Chiapas lost everything. Some also lost their means of employment.

Churches or individuals wanting to help may send contributions to the Nazarene Hunger and Disaster Fund. One hundred percent of all designated gifts will be used to provide aid to the storm victims.

RECORD SET FOR NEW CHURCHES

At least 732 new churches have been organized in the Church of the Nazarene around the world this year, according to the Board of General Superintendents. This exceeds the goal of 730, which was proposed by the board at the 1988 General Board meeting and is the largest number of churches ever organized in the denomination in a single year. The announcement of the achievement was made to the board September 19 by Church Extension Ministries Director Michael Estep during the Board of General Superintendents' September meeting.

"The Board of General Superintendents salutes our regional directors, district superintendents, church-planter pastors, and lay leaders who have enthusiastically joined together to bring about the surpassing of our goal of 730 new churches during the 'Year of Church Planting,'" said General Superintendent Eugene L. Stowe, speaking on behalf of the entire board. "May God richly reward all who have given so much of themselves to this tremendous achievement 'That the World May Know.'"



Michael Estep announces to the Board of General Superintendents that the denomination has organized 732 new churches in 1989.

SPINDLE ACCEPTS PRESIDENCY OF MANC



Richard L. Spindle, 50, has accepted the call to serve as president of Mid-America Nazarene College.

Spindle announced his decision to Milton Parrish, chairman of the MANC Board of Trustees September 23. Spindle was elected by the board on the fourth ballot September 19.

Spindle becomes the third president of the institution, succeeding Don Owens who was elected to the Board of General Superintendents in June.

Spindle has served as a professor of religion and Christian education at MANC since 1980. He has most recently been chairman of the division of religion and philosophy at the college. From 1978 to 1980, he was executive coordinator for the Christian Life and Sunday School Division. From 1973 to 1978, he was a professor at Nazarene Bible College. Before entering the field of education, Spindle held ministerial assignments for eight years in Dallas, Waco, and Corpus Christi, Tex. He was ordained in 1967.

Spindle holds the B.A., Th.B., and M.A. from Southern Nazarene University. He received the M.R.E. and Ed.D. from Southwestern Baptist Theological Seminary.

He and his wife, Billy, have three children, Robin, Blair, and Regan.

SCHMELZENBACH DEAD AT 78



Elmer F. Schmelzenbach, 78, former missionary, died September 26, in Bethany, Okla., after a battle with bone cancer. Funeral services were conducted September 30 at Oklahoma City Western Oaks church.

Survivors include his wife, Mary, and three children: Harmon, Dennis, and Marilyn.

Schmelzenbach was the son of pioneer missionary Harmon

Schmelzenbach who opened Nazarene work in Africa. Born in Swaziland, he spent his early years there before completing his high school and earning his Th.B. at Northwest Nazarene College. Appointed as a missionary to Swaziland in 1936, he later served as field superintendent and council chairman in the Republic of South Africa.

Schmelzenbach took early retirement in 1973 after 37 years of missionary service because of his wife's health.

SKILES IS ACTING COMMUNICATIONS DIRECTOR



Paul Skiles, 62, Media International director for the Church of the Nazarene, has been appointed acting Communications Division director, according to Eugene L. Stowe, chairman of the Board of General Superintendents. The action was taken by the board at their September meeting. Skiles will serve in the post at least until the 1990 General Board session. At the same time, he will continue to direct Media International.

The action was prompted by the resignation of Cecil Paul. Paul, who has served in the post for the past two years, was elected president of Eastern Nazarene College August 25.

Skiles has served the general church for almost three decades. He was director of NYPS for 13 years. From 1973 to 1981, he was director of the Department of Communications. Since 1981, he has served as Media Services director. Prior to coming to headquarters in 1960, he was director of children and youth for the Northern California District.

A graduate of Pasadena College, Skiles also attended the U.S. Navy School of Music. A creative innovator, he has been instrumental in development of the communications program for the Church of the Nazarene.

He and his wife, Maxine, have two adult children: Paula St. John, missionary to Guatemala, and Scott, a social worker, and five grandchildren.

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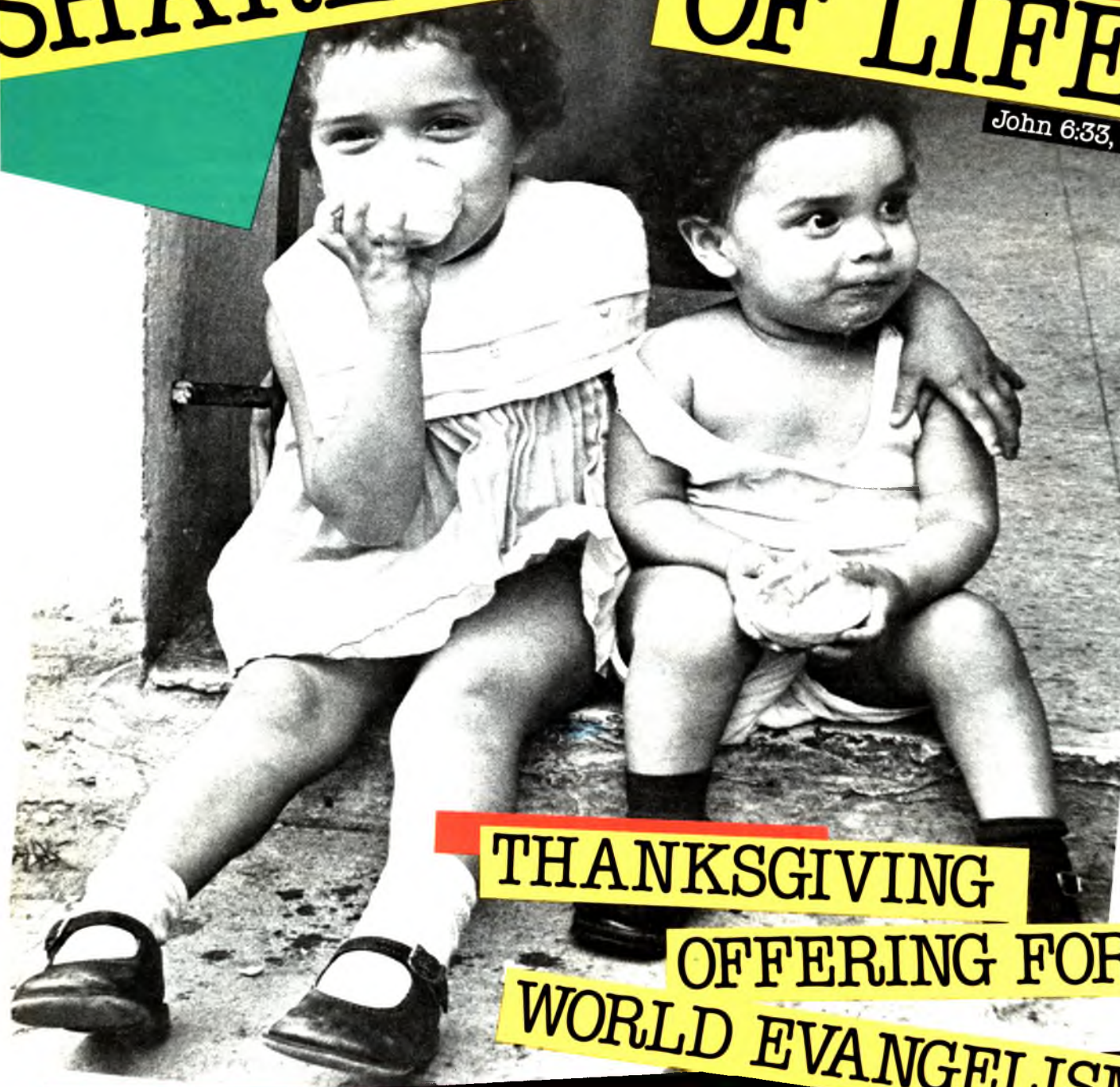
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