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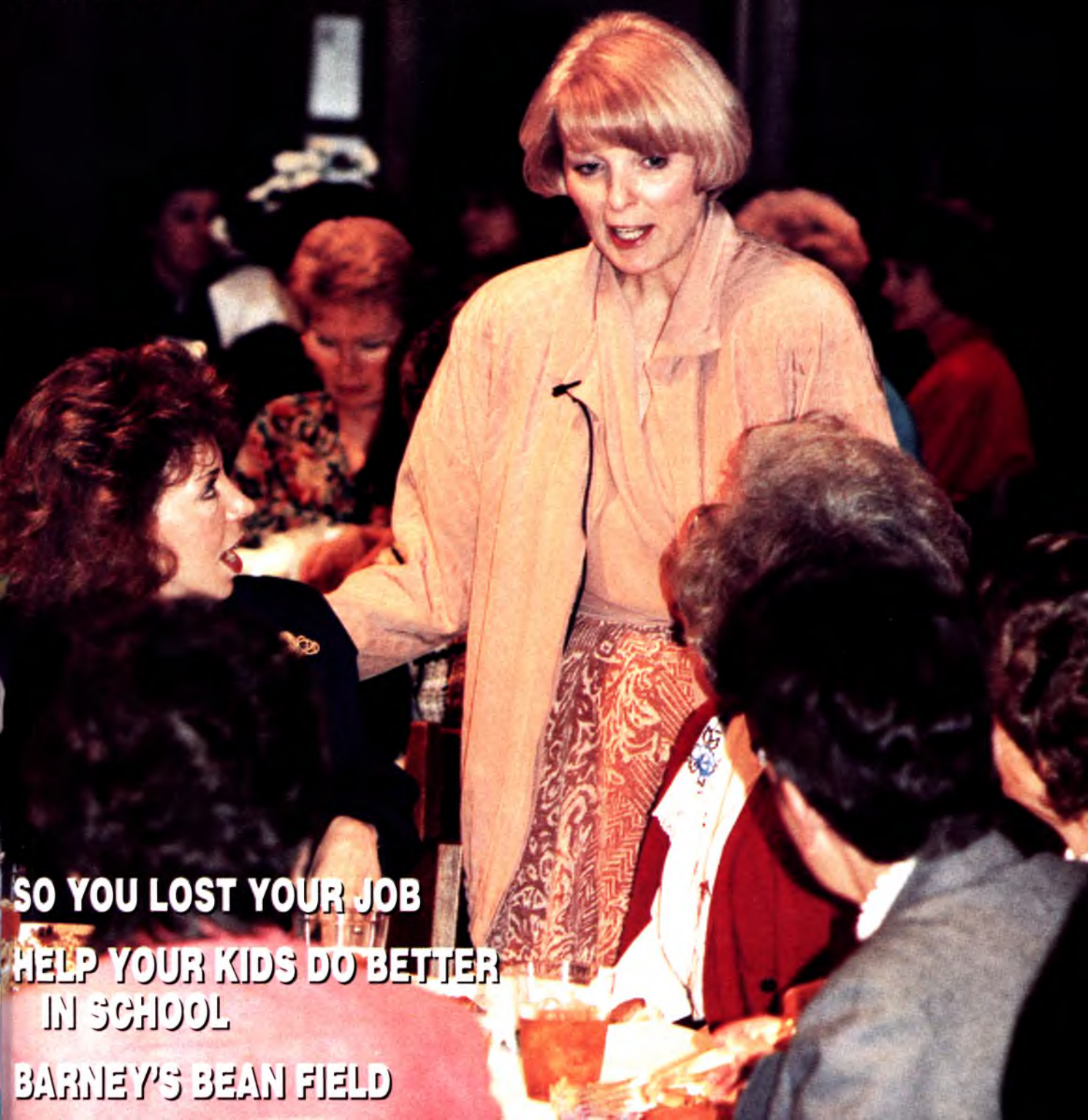
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Herald of Holiness

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

WOMEN OF THE WORD



**SO YOU LOST YOUR JOB
HELP YOUR KIDS DO BETTER
IN SCHOOL**

BARNEY'S BEAN FIELD



God's Questions

I was sitting in church, listening closely to my pastor's sermon, when he quoted a question asked by God. The thought popped into my head—where it probably found lots of space to move around—that the questions of God would likely provide an interesting framework for relational theology. Then I thought, why not do a study of God's questions as my personal devotions?

I went through the Old Testament, locating the questions asked by God, reading and researching them in context, and jotting down brief reflections upon them. I ended up with 188 of these brief jottings, and it was a richly rewarding exercise for my soul.

God asks a lot of questions, more than 188 by many! In fact, when He broke His silence to answer Job, He bombarded him with questions, 70 of them in rapid-fire sequence that left the puzzled sufferer breathless but humbled. And I found that questions God had put to various persons in the Old Testament narratives He was directing to me as I read and thought about them!

God's first question was put to Adam, who was both a person and everyman. "Where are you?" (Genesis 3:9, NIV). Adam had sinned, sin had spawned fear, and fear had prompted him to try to hide from God among the trees in Eden. God wasn't asking for information, of course. You can't hide from God in a grove or even in a church. In fact, God asked through Jeremiah, "Can anyone hide in secret places so that I cannot see him? . . . Do not I fill heaven and earth? (Jeremiah 23:24, NIV).

Adam wasn't hidden, but he was lost. God was asking about relationships now damaged by sin. Where are you in relation to Me, to your wife, to the Garden? Sin never leaves relationships untouched and unhurt, and we need to answer God's question daily in our lives.

God's last question in the Old Testament was, "Will a man rob God?" (Malachi 3:8, NIV). Of course, the answer is yes, for God charges Israel with robbing Him by withholding "the whole tithe." The chosen nation had covenanted to tithe their "increase" for the support of the Temple and the priesthood. Instead, the people were using the tithe, or part of it, for their own interest and needs. And that was the very reason for their neediness! God promised to pour out an uncontainable blessing upon them if they brought the whole tithe to the storehouse, but to continue a curse upon their economy if they were disobedient.

Wow! God takes His commandments and our stewardship with utmost seriousness. We are kidding ourselves—indeed, we are killing ourselves—if we take them lightly.

In between the first and last questions are scores of others, all of them involved, directly or indirectly, with God and people and interpersonal relationships. Most of them are couched in simple language and deal with practical matters. They are easy to read but hard to answer, given the propensity of the human heart to evasion, idolatry, and self-justification. With

them, God probes motives and actions, promises grace, and threatens judgment. Many if not all of them could be subsumed under the question, "How can you say, 'We are wise, for we have the law of the Lord,' when actually the lying pen of the scribe has handled it falsely? . . . Since they have rejected the word of the Lord, what kind of wisdom do they have?" (Jeremiah 8:8-9, NIV).

Wisdom lies not in the possession of truth but in the practice of truth. A sin-laden people with dust-covered Bibles may be clever about many things, but they are

**God takes His
commandments and
our stewardship with
utmost seriousness.**

not wise about what matters most. That seems terribly relevant to our day, where the Bible is more often a neglected artifact than a spiritual guide. The Word of God, believed and practiced, is all that stands between any of us and destruction.

I'm now working through the questions of Jesus in the New Testament, and the punches are even harder! But it's helping me immensely on my own spiritual journey.

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

Herald of Holiness

CHURCH OF THE NAZARENE

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EDITH DEBORAH NOWAK

WHEN BARNEY'S BEAN FIELD BECAME GOD'S GROUND

BY DANNY GODDARD, PASTOR, HARRIS CHAPEL CHURCH OF THE NAZARENE, SELMA, IND.

Dorothy Johnson sounded upset on the telephone. She had called for her husband, who had requested that my family and I meet him at one of his fields as soon as possible. My wife, Sandie, my son, Tommy, and I drove to the Johnson home, then rode with Dorothy to a field some six miles away. We still did not understand the purpose of the meeting. "My husband will explain," Mrs. Johnson said.

The four of us sat quietly in the car as we waited for the big green John Deere tractor to make its way to our end of the field. As it came closer, we got out of the car and stood. The tractor came to a stop, and Barney Johnson climbed down.

The big smile on his face told us that his tears were those of joy. He greeted us with hugs and words of love and appreciation. "What's going on, Barney?" I asked. That opened the door for a testimony that I will never forget.

On the preceding Sunday, I had preached a sermon to challenge our church in stepping out on a limb of faith. The biggest item in our plans was that of hiring a full-time associate pastor while trusting the Lord for the finances. Brother Johnson, an Indiana farmer, had been praying about that very matter, as had all of our board members. He had spent a

few sleepless nights until he recognized the voice of God while riding on his tractor that morning.

Barney told us that he had sensed the Spirit wanted him to do something extra toward the salary of the associate pastor. He

**That was exactly
what God wanted
—Barney's best.**

prayed, offering the Lord three different fields. Each field was rejected until only one remained—that Wayne County farm. "But that's my best field!" Barney reminded the Lord, and yet that was exactly what God wanted, Barney's best!

Brother Johnson continued to pray and to struggle, but he knew he had to obey God. The Spirit brought Proverbs 3:5-6 to mind, "Trust in the Lord with all thine

heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Barney finally came to the place where he was able to exclaim, "Yes! Yes! Yes!" to the Lord. His wife soon brought lunch to him, and he told her of how God had spoken to him. Together they agreed that they must obey God.

As we stood on that field, the Johnsons told us that they would give 50 percent of the net profit from that 40-acre field to God for the salary of a new associate pastor. With tears in our eyes, we held hands and prayed, dedicating that bean field to the Lord. We left rejoicing, and Barney went back to his "no till" job of planting, a new method of drilling seed into the ground through

Barney and Dorothy Johnson. Dorothy is a part-time staff member at Harris Chapel where she serves as minister of special care.





Harvesttime at the bean field Barney Johnson gave to God

remaining cornstalks and all.

The next few months were exciting ones for Harris Chapel Nazarenes. Barney brought testimonies from the pulpit periodically and pictures were posted in the foyer, all showing progress on that Wayne County field that now belonged to God. Everyone in the church was praying for the Johnsons' soybean crop.

It was a dry summer and area farmers were hoping and praying for rain, which the fields needed badly. That is, except for that field in Wayne County. It consistently received more rainfall than any other field Barney and Dorothy Johnson owned! And there was even a "one-month bloom," which I'm told is highly unusual.

Mr. Johnson told our men at a prayer breakfast, and later our entire congregation, that every time he walked onto his field it was "just as though I were walking on holy ground!" My wife agreed, reminding him, "That

field has been sanctified to the Lord!"

Our new associate pastor arrived, and so did the soybean

September is Stewardship Month, and Barney and Dorothy Johnson model what Christian stewardship is all about.

crop. After an early fall harvest, Brother Johnson gave a final testimony on Sunday morning to share what God had done. That farm in Wayne County had received 20 rains in 3½ months to the total of 12.8 inches, 4.8 inches more than any of the Johnson fields! That special field was his most fertile, yielding an average of 53 bushels per acre. It brought

the highest net income and the greatest yield of soybeans that Barney and Dorothy have ever had! "All I did was sow the seed for the Lord, and the rest was up to Him!" Barney told our people. He added, "I give the Lord all the credit for it."

If you were to go into the office of Harris Chapel's associate pastor, Rev. Randy Marshall, you would see a peculiar sight. Propped in a corner is a dead, brown, dried-up soybean plant. Now, I've been told that a soybean plant usually grows in one straight stem, but this one is different. It has three branches on it with three times the number of usual pods, and it is representative of most of the soybean plants in that Wayne County field! It's there as a constant reminder of what happened when a Nazarene couple in rural Indiana obeyed God and gave Him their very best. Barney's bean field became God's ground!

HH

The Grand Prize Awards

The five-star Westin Hotel in Indianapolis will host our two winning district coordinators and their spouses for five days and nights during the 1993 General Assembly. The winning coordinators will also be presented \$600 expense money!

Who can forget the Communion service, the inspiring music, the anointed preaching, and the joy of the gathered Nazarene family at General Assembly? Even the reports and the business sessions enrich both heart and mind. The 1993 General Assembly will be an experience long to be remembered by the district coordinator in each group who achieves the highest percentage of his or her subscription goal!



The beautiful Westin Hotel stands next to the Convention Center in downtown Indianapolis.

DISTRICT SUBSCRIPTION DRIVES FALL 1992

September

Nebraska
New England

October

Akron
Illinois
Intermountain
Joplin
Michigan
Maine
North Central Ohio

October (continued)

Northwest
Oregon Pacific
Philadelphia
Northern Michigan
Washington

November

Georgia
Pittsburgh
Hawaii Pacific
Los Angeles

Acting like Christians in the Voting Booth

BY GENERAL SUPERINTENDENT JERALD D. JOHNSON

VOTE HERE, the signs shout the message of freedom. All over the world, more and more people have the opportunity to express themselves at the ballot box. In fact, free elections are being held in more countries today than ever before. To help preserve this privilege, as Christians, we need to faithfully participate in the voting process.

If ever there was a time for Christians to take their stand on moral issues, it is today. In a few weeks, voters in the United States will be going to the polls in a national election. Privilege carries with it heavy responsibility. The positions of candidates need to be studied carefully and wise judgments made.

The freedom to cast a ballot for "whomever" is one that the Church respects. It must always be that way. And along with this freedom comes the right to privacy as to how one votes. The Church has carefully avoided division in its ranks, even though there may be diversity in political opinions.

Biblical principles, however, must guide the conscientious Christian in these matters. The Ten Commandments are a good place to begin. Today, many people consider themselves authorities on morality by choosing which commandments to accept and which to reject. This

*As Christians, we
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voting process.*

would appear to explain the obvious ignoring of commandments six and seven by too many politicians.

At this writing, the release of a study on the AIDS pandemic has made headlines in our newspapers. The subheading in the paper I am reading states, "Researchers say (AIDS) spread *spinning out of control*." Up to 110 million adults and more than 10 million children will become infected by the year 2000. These are worldwide projections, but the forecast for the Western World is as alarming as that for developing countries.

What relation does this have to the matter of going to the polls and casting ballots? A great deal. In the United States, for example, there are those politicians who follow agendas based on opinion polls rather than personal convictions. This approach has largely resulted in their stamp of ap-

proval on moral laxity. As long as it is legal, they argue, it is all right. There can be no question that this attitude of irresponsibility has led to the so-called sexual revolution with its accompanying deviate behavior. The possibility of widespread decimation of populations resulting from the spread of sexually transmitted diseases is now predicted. Yet, many of those seeking public office continue to pander to the fantasies of a people who want no moral restraints.

At this point, the Church must show careful judgment coupled with compassion. We recognize that there are many innocent victims of the AIDS epidemic. We dare not accuse all AIDS patients of sexual misconduct or drug use. In addition, the Church must actively reach out in love to all who suffer this terrible disease.

Let us not sit idly by and allow the moral destruction of our world. We must give direction by our active participation in the voting process. We have a moral responsibility to exercise the privilege of casting our ballots. The application of basic biblical principles will guide God's people as they cast their ballots. Perhaps, if enough of us will conscientiously exercise this right, we will see the necessary moral changes in the nations of our world. May God grant it to be so.

HH

Everybody Knows . . .

Everybody knows that Sunday School teachers are the biggest chumps in the church. Those in the Cool Crew check out for a ski weekend every so often during the winter and disappear into the woods on a camping trip every other weekend during the summer. But not the Sunday School teachers. They are at church wiping noses, trying to smile down snarling teenagers, or attempting to teach the 23rd psalm to little boys who would rather be playing Nintendo. We have fun while they labor away—and for what? Everybody knows that nobody pays any attention to what they say.

School boys give each other the strangest names. I'm thinking of 5 school boys who played together at recess. The names they went by were *Goat*, *Turkey*, *Pigmy Will*, and *Tithe*. Tithe's real name was James Brooks. He was the 10th child born to his mother. The thought of still 1 more mouth to feed was more than she could bear. Therefore, she took him to her pastor and said, "You taught me to give 10 percent of whatever I own. Here's my tithe child—you raise him."

Goat, Turkey, Pigmy Will, Tithe—that's four, there's one more—"Stupid." His name was Adam, but his classmates called him *Stupid* because he was so mentally dense that he could not learn. One day the teacher threatened him. "If you do not speedily get that lesson, I shall pull your ears as long as Jowler's" (a big hound that stayed around the school), "and you shall be a beggar till the day of your death." From then on, they called him *Stupid*.

They moved *Stupid* to the school run by his own father, who terrorized the child rather than taught him. "It nearly broke my heart. I wandered in the fields and sighed and wept and still kept dogging at it, but could not get on."

One day a fortune-teller was a guest in the child's home. He told the fortune of the various family members. "This boy will become a surgeon," he said. "This lad will grow up to be a sea captain," he prophesied of another. When he came to Adam he declared, "This lad will grow up to be a fat drunkard with a red nose and an enormous belly."

Since school cost money, *Stupid's* parents made an arrangement for him to attend school every other day and work on a farm every other day.

Eventually, a new teacher came to the school. The old teacher (*Stupid's* own father) introduced him to the various students, pointing out their competencies. When

he came to *Stupid's* desk, he explained apologetically, "That boy is slow at learning. I fear you will not be able to do much with him." Recalling the incident, the boy wrote, "My heart sank. I would have given the world to have been as some of the boys around me."

The now unknown teacher, however, took some time with young Adam, spoke kindly to him, gave him some directions, and, laying his hand on his head, observed, "This lad will make a good scholar yet."

Adam said, "I felt this kindness. It raised my spirit . . . a ray of hope sprang up within me . . . It seemed to create power. My lessons were all committed to memory with ease."

Adam later wrote that "encouragement and kind words from the teacher are indispensably necessary [to learning]. . . . The mildest methods are the most likely to be efficient. . . . The smallest progress should be . . . commended."

Everybody knows that teaching in the church is a thankless task and a waste of time.

The boy called "Stupid" by his classmates grew up to be Adam Clarke. He was a great preacher, often drawing crowds of over 10,000. He became early Wesleyanism's most distinguished scholar. He wrote *Clarke's Commentaries* on the Bible, which almost every Nazarene preacher reading this has today in his or her study. Master of 27 languages, Clarke was translator of ancient documents for the king of England and a leading scholar in



the biblical languages.

Oh, that's a cute story, Wesley. So there is the one in a million exception. But I notice that you had to go back a couple of hundred years to pull that one up. Everybody knows that no one respects teachers. Everybody knows that no one wants to be a teacher. You don't believe me? Ask your grandkids what they want to be when they grow up. You'll hear "a ball player like Michael Jordan," or "a rock star like Janet Jackson." After that you might hear "policeman," "astronaut," or "nurse," but you won't hear "teacher." Ask them directly, "Do you want to become a teacher?" You will get the finger in the open mouth gesture, the universal "don't make me gag" sign.

Let me tell you about Myrna. She was one of those you could count on to "come forward" each year at the annual revival. She would pray her way to faith—again. But after a few months, like one suffering from a slow bleeding of the soul, her faith would seep away.

Full and free salvation—especially for her—was more than her faith could bear. "It's just too good to be true," she would sometimes say.

Nothing seemed to help. Then we engaged her in a small group that met on Thursday mornings. One morning, she opened her heart to the new friends she had learned to trust. Out poured her story. It was a nightmare of low self-esteem. She was born an illegitimate child. She never knew who her father was. Her mother regarded Myrna as the "biggest mistake of her life" and as the roadblock to her career.

When Myrna's mom married, the little girl was 6 years old—and she was excess baggage that her mother was forced to drag into her new marriage. Myrna's stepfather was alternately kind and cruel to her. To him, she was a walking reminder of his wife's former promiscuity. This idea was not unrelated to the sexual abuse she had to endure from her stepfather that began when she was 10. When she tearfully told her mother about the abuse, her mother gave her a thrashing with a belt that left welts for weeks and ordered her to never say such a thing again.

When Myrna left home as a teenager, she married the only kind of man who would (in her mind) want a piece of dirt like her—a drunken alcoholic.

Poor Myrna, she thought that not even God could love her. That is until her group members poured out acres of love and acceptance. Slowly, Myrna came to realize that these people knew all about her—and loved her all the more. Maybe, after all, Jesus really did die for her too.

To make a long story short, Myrna was soon involved in teacher training. They gave her a class of four young children. After about three months, I visited the classroom. The "four" had grown to "nine." An increase of

five in three months—that's nothing special. Maybe not. But I wish you could have seen them. Myrna's new pupils did not have nice Sunday clothes or shiny new shoes. In fact, Myrna had gone out and rounded up five of the most neglected little urchins in our town. And she, who once thought of herself as unloved and unwanted, was making sure that these neglected little ones knew that somebody really did care about them.

Now don't get sentimental on me, Tracy. Everybody knows that your "Myrna" lady didn't have a ghost of a chance of doing anything much for those little urchins. Raised in the slums like that, who could help them? Maybe no one. But everybody knows a do-gooder Sunday School teacher can't do it. Sunday School teachers are a dime a dozen. You stick a quarterly into their hands and shove them in a damp basement classroom with a bunch of kids, and they think they are building the kingdom of God. Well, let them try. Everybody knows that, in the end, they are wasting their time.

Unless Jesus was different from all the rest of the boys in Nazareth, He started to school when He was five years old. They think they have identified the ruins of the ancient synagogue school that Jesus most likely at-

Go . . . teach" is more than a mere slogan, more than an afterthought.

tended. It looks as if Jesus had to walk about two miles to school.

The first day of school for Jesus was the same as the first day of school for every Hebrew boy. His mother awakened him before dawn. After a bath, He was dressed in a scholar's robe with special fringes. Joseph walked Jesus to school for that first day.

The students gathered at the crack of dawn in the central room of the synagogue where the scroll of the Hebrew scriptures was placed. Whenever a new student began his education, the passage of the day was Exodus 20:2-26, the Ten Commandments. It was read and repeated sort of like the pledge of allegiance.

continued on next page

The next stop for the five-year-old Jesus was the traditional visit to the teacher's house. Usually, it was next door to the synagogue. Joseph introduced Jesus to the teacher. The teacher's first act was to welcome any new student by enfolding him in his arms. Did you get that? The teacher's first duty was to *hug* the child! If that nameless teacher had only known who it was that he was hugging that day!

Later on His first day of school Jesus was given a slate. On it was the alphabet, two verses of scripture from the Law (the Torah, literally, *the Teaching*), and this sentence: *The Law shall be my calling*. The letters, the verses, and the sentence were all read and explained by the teacher. Jesus repeated them after the teacher again and again.

The teacher then produced a small pot of honey. While Jesus sat wide-eyed, the teacher poured honey over the chalk written slate. Then he said to the boy, "Lick it off." As Jesus dutifully did as He was told, licking off both honey and chalk marks, the teacher said something like this: "May the Law of God always be as sweet to you as this honey on your tongue."

You do remember that the apostle John said, "And I took the little book . . . and ate it up; and it was in my mouth sweet as honey" (Revelation 10:10). Ezekiel had a similar experience recorded in Ezekiel 2:8—3:3. This was no strange metaphor to any Jewish schoolboy, for he, too, on his first day of school had "eaten the book" that was in his mouth "sweet as honey."

Another ceremony awaited the first-day scholar, Jesus. He was presented with a sweetcake made of nuts, figs, and honey. The other boys had to settle for biscuit and fried egg sandwiches, or maybe lox and bagels—or whatever Mom had packed that day. But the new boy was given this rare and expensive treat.

On the top of the sweetcake, apparently in some sort of frosting (or an impression made in the dough), was a symbol of the Law, the Teaching. The teacher again had Jesus (as was the case with each new student) repeat, "The Law shall be my calling." Then he told Jesus to eat the sweetcake. While Jesus ate the sweetcake, the teacher said something like this: "As this food brings sweetness to your tongue and strength to your body, may the Law of God bring pleasure to your heart and strength to your mind all the days of your life."

This ceremony was brought to a close with the Prayer of Two Petitions. The teacher laid his hands on the boy's head and prayed the angels of the Lord would

- (1) open Jesus' heart and
- (2) strengthen His mind.

All that educational ceremony, all that careful preparation, all that faithful teaching—would it work? Would it make a difference in Jesus' life?

Come with me now to the hillside next to the Sea of Galilee. Some 28 years have passed since that first day of school when Jesus "ate the book" that was "sweet as honey" and the sweetcake with its symbols of the Law. Twenty-eight years ago, He solemnly repeated, "The

Law shall be my calling."

Watch, the Savior has risen to address the crowd that covers the hillside. He is about to deliver what is surely the greatest address in human history. We call it the Sermon on the Mount.

Listen, the Savior is speaking.

"Think not that I am come to destroy the law . . . I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law" (Matthew 5:17-18).

Did that faithful teaching of that unknown teacher make a difference? Oh, yes, it did. That teacher taught Jesus a lesson that He never got over. Twenty-eight years later, it was real to Jesus. In His grandest declaration, in His pronouncement of the "Constitution of the Kingdom of God." He emphasizes the Law. He declares that not one *tittle* (the smallest letter of the Hebrew alphabet) shall be done away with. Not a *jot* (a punctuation mark) can be ignored. His teacher taught Him, "The Law shall be my calling," and it was His calling as long as He lived. You thought that Jesus brought freedom from the Law? No, read His lips, He said that He brought *fulfillment* of the Law.

Yeah, but that's just the Bible. . . . Everybody knows . . .

Just a moment. Do you hear what you are saying? That's just the Bible? Everybody knows that the Bible is mighty important. And what the Bible teaches us is that when God sent His own Son to save the world, He did not send Him as a

Jesus licked off the honey and repeated, "The Law shall be my calling."

swashbuckling general like Napoleon, or a billionaire like Ross Perot, or a president like George Bush, saying "Read my lips."

No, God sent His Son as a Teacher. A Teacher who came saying, "Let me teach you about the Way, the Truth, and the Light." He came not with swords or dollars but with outstretched arms, saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

What everybody knows is that Daniel prophesied that the time would come when "those who are wise [teachers] will shine like the brightness of the heavens, . . . like the stars for ever and ever" (Daniel 12:3, NIV).

Everybody knows . . . Go, teach!

H



The Greatest Poverty of All

Last spring's riots in Los Angeles shook our society to the core. Many people who felt (and too often are) invisible, unwanted, and unheard in politics, in corporate life, and in many churches, rose up and spoke in a temper that decimated sections of Los Angeles. A few thousand people (and some opportunists) picked up their rage and threw it in all directions. Soon after the riots, a newspaper columnist paraphrased Dr. Martin Luther King, Jr., who essentially said, "Riots are the language of those who feel unheard."

After living in a major urban area for a decade, the magnitude of the destruction took me by surprise, but the uprising itself didn't. The degree of hopelessness and despair is much deeper today than when I first arrived.

When the television showed armed federal troops standing on the corners of Los Angeles, I remembered similar scenes in 1980 while traveling in Grenada when the pro-Cuba communists guarded against democracy forces. I saw this scene again in 1988 in India, where the military stood by the train tracks, using their guns like fly swatters to fend off the poor.

Then, unbelievably, I saw it in my own country. Martin Luther King, Jr., wrote more than 30 years ago that "Violence begets violence; hate begets hate; and toughness begets a greater toughness." It is all a descending spiral, and the end is destruction—for everybody. Along the way of life, someone must have enough sense and morality to cut off the chain of hate by projecting the ethics of love into the center of our lives.

This someone is the Church. This someone is us—those of us who claim the power of Christ.

And what is this ethic of love we

must embody?

The beatitudes offer a place to start examining an ethic of transforming love. "*Blessed are the poor in spirit*" (Matthew 5:3, NIV). Do we recognize our own poverty of spirit and need for our brothers and sisters of all races and classes?

"*Blessed are those who mourn*" (v. 4, NIV). Are we willing to mourn rather than turn away in disgust or self-righteous anger at the sad conditions of our society.

"*Blessed are the meek*" (v. 5, NIV). Are we involved in meek and humble service that offers compassion out of our reservoirs of spiritual strength?

"*Blessed are those who hunger and thirst for righteousness*" (v. 6, NIV). Do we yearn for all of those created by God to be treated rightly as much as we want them to have a right relationship with God?

"*Blessed are the pure in heart*" (v. 8, NIV). Do we let our purity of heart guide us to see both the wrongdoing and the underlying pain that often spurs violence?

"*Blessed are the peacemakers*" (v. 9, NIV). Will we go to the war-torn areas of our nation and world and model what it is to live peaceful lives?

"*Blessed are you when people insult you, persecute you*" (v. 11, NIV). Are we willing to be misunderstood and thought to be crazy for living out Christian values? If so, then we will be considered blessed by God, and the world will begin to experience renewal, person by person, block by block, neighborhood by neighborhood, and city by city.

I saw this ethic of love in action the other day. Faith Ferdinand, a compassionate woman, took me to

an elementary school in East Oakland, a high-crime, impoverished neighborhood. Many of the school children were inattentive and sick on Monday morning after not having eaten during the weekend. A group of people from First Covenant Church gathered loaves of bread, jars of peanut butter, cartons of yogurt, and other healthy staples for the children to take home from school on Friday afternoons. Faith told me some of these volunteers were wealthy, white women who never before had ventured into East Oakland. At first, they were terrified to drive down East 14th Street to distribute the food baskets, but they did. They locked their doors and prayed for safety. But after they met the chil-

Are we willing to be misunderstood and thought to be crazy for living out these values?

dren, heard their laughter, and received their hugs, their fear diminished. They had met and loved their small, forgotten brothers and sisters and had come away transformed themselves.

We all must do what we can to show those who feel unwanted and dispossessed that they matter. When at least some of the members of every church become true neighbors to those who live in areas of need, then we will be living as faithful people.

Rebecca Laird is a professional writer and editor. She lives in San Francisco and is a licensed minister.

THE OLD TESTAMENT ROOTS OF HOLINESS TEACHING

Second in a Series on Christian Holiness

BY GENERAL SUPERINTENDENT EMERITUS WILLIAM M. GREATHOUSE

For many contemporary Christians, the Old Testament seems ancient and remote. We are not, therefore, too much concerned about our ignorance of it. If we really want to be Christians, the Old Testament seems outdated by the New.

Yet, the truth is, we cannot really understand the New Testament without a knowledge of the Old. The roots of our Christian faith lie deep in the Old. This is true of the doctrine of Christian holiness. The New Testament doctrine of sanctification is the flower of the Old Testament teaching.

What's in a Word?

The place to begin is with the word *holiness*, but to understand this term we don't turn to an English dictionary. Rather, with the help of scholars, we must look at the Hebrew word *qodesh*. "This is the most intimately divine word of all," says Norman H. Snaith. "It has to do with the very nature of Deity; no word more so, nor any other as much."¹

An examination of the usage of this term reveals that it has three interrelated meanings. It carries within it the ideas of "separation," "glory," and "purity." While *qodesh* is an ancient word, it is filled with meaning

for those of us who yearn to obey the divine command, "Be ye holy; for I am holy" (1 Peter 1:16, KJV).

The Separate One

The 830 instances where *qodesh* or one of its cognates appears reveal that its primary meaning is separa-



In our culture, a chatty familiarity with "the Man upstairs" has displaced "the speechless awe that dares not move" in the presence of the Almighty.

tion. This idea is common to every instance where the term occurs in the Old Testament scriptures. God alone is *qodesh*; persons or things are *qodesh* only as they are related to Him.

Holiness is not merely one of the divine attributes, or even its chiefest, it is the very nature of God. When

the prophet says in Amos 4:2 that "the Lord God has sworn by his holiness," he is saying the same thing as he avers in 6:8, "The Lord God has sworn by himself."² God is *qodesh* in himself. Whatever else the sovereign Lord subsequently makes known of himself is governed by the fact that He is the Holy God, the "Wholly Other."³

The first truth, therefore, to settle in our thinking is that of the absolute and final distinction between God and us creatures. "I am God and no mortal," the sovereign Lord announces, "the Holy One in your midst."⁴ To blur the difference between God and ourselves is the root of all sin. Such a breakdown occurred in the dawn of creation when the serpent promised Adam and Eve that if they would assert their independence of God, they would themselves be "like God" in deciding what is good and what is evil. This is still *the sin* of humankind. But, if to blur the distinction between Deity and ourselves is the root of all sin, to "let God be God" is the root of all holiness.

The first word of holiness is, therefore, "I, I am the Lord, and beside me there is no savior." God—alone—is God; the creature—alone—is crea-

ture. This is the axiom of all holiness. As Snaith insists, "God is separate and distinct because He is God. A person or thing may be separate, or may come to be separated, because he or it has come to belong to God."⁵ While holiness is separation from all sin, even more significantly it is separation to God.⁶

Do I long to be holy as God is holy? Then let me never forget that, as my Redeemer, God alone has rightful claim to my total allegiance and undivided worship.

*The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from
the throne
And worship only Thee.*
—William Cowper

The Separate One, "Glorious in Holiness"

While separation is the primary meaning of *qodesh*, in many instances it is synonymous with *kabod*, or glory, "in the sense of the burning splendour of the presence of the Lord."⁷ The "Wholly Other" shines with an ineffable radiance, beauty, or glory that is His alone. "Who is like unto thee, O Lord? . . . Who is like thee, glorious in holiness?"⁸ we join in singing with Moses and the children of Israel.

Numerous passages link God's holiness with His glory.⁹ At the burning bush, Moses was told he was standing on "holy ground." Aflame with God's presence and burning holiness, Mount Sinai was described as holy and inaccessible.¹⁰ Promising to be with His people in the tabernacle, God said, "I will meet with the Israelites there, and it shall be sanc-

tified by my glory" (Exodus 29:43). And when Moses had finished its construction, "The cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle" (Exodus 40:34). Likewise, upon the dedication of the Temple in Jerusalem that replaced the former tent of meeting, "the glory of the Lord filled the house of the Lord" (1 Kings 8:11). The divine Shekinah marked the presence of the Holy God among His people. It still does! This is what Dr. Phineas F. Breesee urged upon our infant denomination, "O Nazarenes, keep the glory down!"

"The radiant presence or glory of the holy God," George Allen Turner writes, "expresses the innermost nature of Deity."¹¹ When the "Wholly Other" wholly possesses and fills my being, "my soul is filled with glory!" "The burning Splendour of the presence of the Lord" suffuses my heart and life. And then I become "the temple of the Lord," my poor heart becoming the "holy of holies" where

the Shekinah of God now condescends to dwell.

The Separate One, Blazing in Purity

Rounding out the meaning of *qodesh* is God's blazing purity. Separation, glory, and purity—this is the nature of the Holy One. It is in the prophet Isaiah's vision of the divine holiness recorded in the sixth chapter of his book that we see the full disclosure of this truth.

The prophet begins, "In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple" (6:1, NIV). Here is the transcendent, incomparable God, the "Wholly Other" who alone is "high and exalted" above all creation and creatures.¹²

"Above him were the seraphs," Isaiah continues, "each with six wings" (v. 2, NIV). As the seraphs sing "Holy, holy, holy," they cover their faces, so that they may not see God, and their feet, so that He might not behold them. Thus, they move about the throne, proclaiming to one another the holiness of God.¹³ "Holy, holy, holy is the Lord Almighty, the whole earth is full of his glory" (6:3, NIV).

While God is the "Wholly Other," He is not "wholly 'Wholly Other.'"¹⁴ The transcendent Deity suffuses His creation with His glory. He is immanent as well as transcendent. And when we are sensitized to Him, we see, as Blake described it, "heaven in a wild flower." Every creature both small and great, every valley and every mountain, every human being whatever the race, color, or culture, in a peculiar way, reflects God's glory. But above all, every heart "filled with the Spirit" and with praise and



thanksgiving to God the Father is suffused with His glory.

"At the sound of their voices," Isaiah wants us to know, "the doorposts and thresholds shook and the temple was filled with smoke. 'Woe to me!' I cried, 'I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty'" (6:4-5, NIV). The prophet was struck dumb by both his creatureliness and his sinfulness. And we will be too.

How desperately we need such a vision of the Holy God in our day! In our culture, chatty familiarity with "the Man upstairs" has displaced "the speechless awe that dares not move" in the presence of the Almighty. In the Church of Jesus Christ a horizontal rejoicing that we are "part of the family of God" (as precious as this is) threatens to displace the vertical dimension of Spirit-anointed worship that feelingly intones, "Holy, holy, holy, Lord God Almighty!"

"Then one of the seraphs flew to me," Isaiah continues, "with a live coal in his hand, which he had taken with tongs off the altar. With it he touched my mouth and said, 'See, this has touched your lips; your guilt is taken away and your sin atoned for'" (6:6, NIV).

God's holiness is not a static thing. The Holy God is the living, active, sovereign Lord, always dynamically present with us as the sanctifying Spirit if we truly worship Him in confession, surrender, and adoring trust. "If we confess our sins, he is faithful and just and will forgive us our sins and cleanse us from all unrighteousness" (1 John 1:9, RSV).

"Then," the prophet concludes, "I heard the voice of the Lord saying, 'Whom shall I send? and who will go for us?' And I said, 'Here am I. Send me!'" (Isaiah 6:8, NIV).

In Isaiah's temple experience we have an anticipation of the Pentecostal dispensation of the Holy Spirit. What Moses and Isaiah and a select company of Old Testament saints found in God's holy presence is now the promise for each and every one of us under the terms of the New Covenant. "And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to an-

SANCTIFICATION

When Spirit washes over me
Like the Sea of Galilee,
I am cleansed, repurified.
For this peace
Our Jesus died.

—Edith Deborah Nowak

other, for this comes from the Lord, the Spirit" (2 Corinthians 3:18). It is for us all today!

*Oh, that in me the sacred fire
Might now begin to glow,
Burn up the dross of base desire,
And make the mountains flow!*

*Oh, that it now from heav'n might
fall,*

*And all my sins consume!
Come, Holy Ghost, for Thee I call,
Spirit of Burning, come!*

*Refining Fire, go thro' my heart;
Illuminate my soul;
Scatter Thy life thro' ev'ry part,
And sanctify the whole.*

—Charles Wesley

- 1 Norman H. Snaith, *The Distinctive Ideas of the Old Testament* (London: The Epworth Press, 1960), 21
2 Ibid., 43
3 A term coined by Rudolph Otto, *The Idea of the Holy*, J. W. Harvey, trans. (London: Oxford University Press, 1957).
4 Hosea 11:9, NRSV. Unless otherwise indicated all Scripture quotations are from the *New Revised Standard Version*, copyright © 1989 by the Division of Christian Education of the National Council of the Churches of Christ. Published by Thomas Nelson, Inc. Used by permission.
5 Snaith, 30.
6 Ibid.
7 Ibid., 48.
8 Exodus 15:11, KJV.
9 George Allen Turner, *The Vision That Transforms* (Kansas City: Beacon Hill Press, 1964), 17.
10 See Exodus 19:23-24.
11 Turner, 17.
12 See Isaiah 40:31.
13 Th. C. Vriezen, *An Outline of Old Testament Theology* (Newton, Mass.: Charles T. Bradford Co., 1958).
14 J. W. Harvey, preface to Otto, *Idea of the Holy*, xviii.

CROSSING

Elijah, hold your trumpet call!
Messiah came! We are His own.
Passing over from the Fall,
Death is but a stepping-stone.
Stripes of red and sea of blood,
Cleansed in promised purity,
Sin has parted. From the flood,
Covenant eternity.

—Edith Deborah Nowak

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A journal dedicated to spiritual growth offers stability and perspective during periods of doubt and change. The mid-life crisis, called a “second adolescence” by some, is a special challenge for many persons.

Sean O’Connor has discussed that painful passage that occurs at mid-life and renamed it “the transition to the second journey.” He contends that each person needs a midcourse correction in order to make the shift from the frantic doing of the first half of life to the more relaxed and productive being of the second half of life. He illustrates the validity of his position by pointing to a number of well-known persons whose “second journey” was most profound and effective.

My own movement through that process involved a very turbulent period of intellectual questioning and emotional instability and spiritual doubt. The complexity of the whole process nearly overwhelmed me.

Imagery captured in my journal during those days underlines the intensity of the struggle. One day, I wrote: “Life seems like a parking garage in which all the ramps are up-ramps.”

Now, a decade later, I would like to testify that primary sources of stability under that pressure were the Bible, the hymnal, and the personal spiritual journal. This column in February focused upon the crucial interaction of the Bible and the hymnal.

The spiritual journal has played a crucial role in repositioning me for the second journey. I just spent the last hour reading in my spiritual journal. What a wonderful friend my journal has become! It is a record of my sacred love affair

with God; a balance wheel to life; a record of God’s work over the long run; a garden of ideas; a source of self-discovery and self-understanding; and a way of decision making and goal setting.

Rereading references to the power of God’s Word at strategic moments is a form of repositioning and stabilizing. What a joy that morning four years ago when the Holy Spirit illuminated Psalm 18:28:

For Thou dost light my lamp;
The Lord my God illumines
my darkness (NASB).

Entries in the journal that grow out of the edification from a hymn leap from the pages to strengthen me afresh today. On one particularly dark day 10 years ago, the Holy Spirit prompted my inner heart to sing: “Just like the tree that’s planted by the waters, I shall not be moved.”

To reread the journal is to see God’s care for me through a series of persons I have already almost forgotten. What a privilege it is to recall that person who never said a word to me but held my hand during a major painful struggle! And the person who offered a hug at a strategic moment!

When the fog of life obscures vision, we need a way to reconnect with those moments in the sunshine when God’s grace was clearly visible. The Bible, the hymnal, and the journal provide the necessary constants.

The journal becomes a mirror of your own life pattern. It is so easy to get bogged down in the incessant and irritating details of life that we lose sight of God’s overall plan for

our lives. And that is especially true during the “mid-life crisis” en route to the second journey.

This sacred love affair with God in my life, recorded in my journal, has taken some interesting and exciting turns. I could never have predicted the way God was going to solve some things about which I fretted a great deal. To look back on those struggles through the eyes of the journal demonstrates that God has been and continues to reposition me for the tasks still lying ahead.

A journal really becomes valuable when we learn to “harvest” it. Each year, I take time out to read everything I have written in the previous 18 months. I ask the Lord

When the fog of life obscures vision, we need a way to reconnect with those moments in the sunshine when God’s grace was clearly visible.

to help me identify the overarching patterns and the minipatterns of my life. I ask him for a special word or motto or idea to carry with me into the next year. I continue to be amazed at this unique work of God in my life.

I commend the special combination of the Bible, the hymnal, and the journal to you for your own spiritual growth and stability! God is doing some neat artwork in your life!

Morris A. Weigelt teaches New Testament and spiritual formation at Nazarene Theological Seminary.



NAZARENE TEENS RAISE FUNDS FOR RUSSIAN YOUTH

Nazarenes teens participating in North American regional events have provided several thousand dollars for Heart to Heart, the 1992-93 NYI missions project, according to Fred Fullerton, NYI Ministries director.

The project will fund youth ministries in Russia, Romania, and the Ukraine, Fullerton said. District NYI presidents committed to raising \$155,000 for the project at their annual meeting in March.

The Heart to Heart project will fund the purchase of a facility in Moscow that is to be used as a training center for teens, young adults, and youth leaders. The facility under consideration was

once used as a Communist training center for young people.

The project will also fund the creation of literature, songbooks, and other materials for youth in Eastern Europe.

Amounts raised at the various regional events include: Eastern Nazarene College, 1,300 participants, \$1,500; Northwest Nazarene College, 1,000 participants, \$1,100; Olivet Nazarene University, 1,500 participants, \$2,000; Trevecca Nazarene College, 1,400 participants, \$1,075.

For more information about the Heart to Heart project, contact your local NYI president or phone NYI Ministries at 816-333-7000.

NAZARENES INVOLVED IN OUTREACH AT WORLD'S FAIR AND OLYMPICS

Nazarene churches in Spain are involved in outreach efforts to international visitors during this year's World's Fair and the Summer Olympics.

The 1992 World's Fair in Seville is expected to draw more than 50 million visitors before it closes in October. The Seville Church of the Nazarene is

responding with ongoing Bible studies and outreach programs.

During the Summer Olympics in Barcelona, July 25—Aug. 9, the local Centro Cristiano Church of the Nazarene was involved in street evangelism and Bible study groups. They were supported by the four other churches on the Spain District.

ARABIC RADIO MINISTRY BEGINS

Nazarene World Mission Radio is now broadcasting in the Middle East, according to Ray Hendrix, World Mission Radio coordinator. "Stations and Examples," a 15-minute program, went on the air recently and can be heard throughout the Arab world.

Jacob Ammari, former superintendent of the Middle East District, is serving as coordinator of the radio ministry. In preparation for his new responsibilities, he completed an intensive four-week training session at Trans World Radio facilities in Monte Carlo.

According to Ammari, phone calls and letters have been pouring in from across the Arab world.

Because of the personality of the Arab audience, Ammari has built the broadcasts around the Old Testament,

which is familiar to many Muslims.

"Our short-term goal is to win listeners to the program," Ammari said. "Our long-term goal is to save souls and build Nazarene churches."

More than 180 million people live within the 22 Arab states, Hendrix said. Sixty million of these live in northern Africa, which has received limited exposure to the gospel.



Nazarene leaders from Brazil met during the South America Region Nazarene Compassionate Ministries Conference to discuss plans for establishing compassionate ministry programs in their nation. Pictured (l. to r.): Daniel Lima, pastor; Anips Spina, district superintendent; Richard Crespo, medical professor; Harold Neves, medical doctor; and Steve Heap, field director.

SOUTH AMERICA REGION HOSTS NCM CONFERENCE

The South America Region hosted its first Nazarene Compassionate Ministries Conference recently, according to Steve Weber, NCM international coordinator. The conference focused on weaving compassion into the evangelistic programs of the region's churches.

"The conference added another dimension to the region's 'Each One' strategy," Weber said. "The strategy calls for 'Each One to Reach One,' 'Each Pastor to Teach Another,' and 'Each Church to Start Another.' The conference has added the dimension of 'Each One Equipped to Serve.'"

In addition to Louie Bustle, South America regional director, and Steve Weber, other speakers included: Hubert Rabon, NCM; Richard Crespo, medical professor and independent consultant; Gary Morsch, medical doctor and NCM associate; Lawrence

Goodman, agricultural and economic consultant; and Gustavo Crocker, community development specialist.

Pastors and laypersons from across South America gathered for the first Nazarene Compassionate Ministries Conference on that region.

Photos: Kevin Brunk



INDIA PLANS KICK OFF FOR CALCUTTA THRUST TO THE CITIES EMPHASIS

The kick off for the Calcutta Thrust to the Cities has been scheduled for Jan. 5-7, 1993, according to Franklin Cook, Eurasia regional director. The kick off will coincide with the Delhi District Assembly and a holiness convention at which General Superintendent Jerald D. Johnson will preside.

The Calcutta Thrust will be the first major Nazarene effort in Calcutta since the 1920s when Nazarene work was closed in eastern India, Cook said.

A goal of 10 new churches has been established, according to Cook. The Calcutta Thrust will also include compassionate ministry projects.

V. K. Singh, Delhi District superintendent, will serve as coordinator of the

Calcutta Thrust, working closely with Michael R. Estep, Thrust to the Cities director.

The kickoff celebration will coincide

with the 200th anniversary of the start of William Carey's missionary service in India. Carey is often recognized as the "father of modern missions."

THRUST TO THE CITIES UPDATE

(As of June 29, 1992)

	FOC*	Total**
Chicago '86.....	15	18
Mexico City '87.....	11	27
New York '88.....	36	62
Los Angeles '88.....	27	51
Paris '89.....	1	13
São Paulo '89.....	30	185
Toronto '90.....	5	58
Seoul '91.....	26	27
San Francisco '92.....	0	20
Calcutta '93.....	0	5
Berlin '93.....	0	6
TOTAL.....	151	472

*FOC = fully organized churches

**Total new works including church-type missions, Bible classes, and preaching points

MISSIONARIES CONVENE IN KANSAS CITY

Missionaries from around the world met in Kansas City recently for the annual Missionary Workshop sponsored by the World Mission Division. At least 50 missionaries participated in the event along with regional directors and representatives from headquarters.

General Superintendent Raymond W. Hurn spoke at the worship services. Special sessions were conducted by Terry Read, professor of missions at Nazarene Theological Seminary; Jesse Middendorf, senior pastor, Kansas City First Church of the Nazarene; Paul Wardlaw, medical doctor; Jack Barnell, counselor at MidAmerica Nazarene College; and Hal Fry, representative of the Nazarene Health Care Fellowship.

The theme of the workshop was "Servants for Jesus' Sake."

Missionary kids participated in a variety of activities while their parents attended the sessions.

The workshop is held annually for missionaries on furlough, retiring missionaries, and for newly commissioned missionaries.

Persons who retired at this year's workshop included: Dr. and Mrs. Ronald Beech, Rev. and Mrs. Ray Bolerjack, Rev. and Mrs. Robert Gray, Rev. and Mrs. Norman Howerton, and Rev. and Mrs. William Porter.

A sending service for the 1992 missionary class concluded the workshop on Sunday, June 28, at Olathe, Kans., College Church of the Nazarene.



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NEW ADMINISTRATOR ELECTED AT TWIN WELLS



Harold W. Wilcox, 60, has been elected administrator of Twin Wells Indian Schools. He succeeds Frances Vine, who served as administrator for the past year. Vine has retired and moved to Casa Robles in Temple City, Calif.

Wilcox has served as pastor of Rogue River, Oreg., Church of the Nazarene since 1989. Prior to this, he pastored churches on the Hawaii, Los Angeles, and Intermountain districts. A graduate of Northwest Nazarene College, Wilcox was ordained in 1962 on the Intermountain District.

Wilcox has been involved in both private and public schools in teaching and administrative capacities.

Twin Wells is located near Holbrook, Ariz. Though not officially sponsored by the denomination, the school has a close relationship with the Church of the Nazarene. Numerous Work and Witness teams have visited the campus.

CHA PROGRAM PREMIERES

The Christian Holiness Association has premiered the television program, "Aflame," on the Vision Interfaith Satellite Network (VISN), according to O. D. Emery, CHA president. The program is carried through local cable companies and is available to more than 15 million homes. The 30-minute program features the preaching of Thomas Hermiz, president of World Gospel Mission and immediate past president of the CHA.



Hermiz

The initial 13 programs were taped at summer camp meetings and conferences. They emphasize the teachings of John Wesley and "give a clear accounting of what is meant by scriptural holiness," Emery said.

The program is funded through pledges and gifts.

"Aflame" is broadcast on Mondays at 8 A.M., Wednesdays at 4:30 A.M., and Fridays at 1 P.M. (all times Eastern Standard Time).



Nearly 80 youth, children's, and associate pastors gathered at Golden Bell Ranch in Divide, Colo., for Retreat at the Peak. The conference provided workshops and relaxation for staff ministers.

STAFF MINISTERS MEET IN COLORADO

Nearly 80 youth, children's, and associate pastors participated recently in the Retreat at the Peak in Divide, Colo., according to Alan Johnson, retreat coordinator. The retreat, held at Golden Bell Ranch, provided training workshops and opportunities for relaxation for the staff ministers.

Workshop presenters included Keith Olson, author; Jim Diehl, senior pastor of Denver First Church of the Nazarene; and Bob DeMoss, youth culture specialist at Focus on the Family in Colorado Springs. Chap Clark, profes-

sor of youth ministry at Denver Theological Seminary, also led an intensive training session for children's and youth camp directors.

"The retreat reminded me once again of the high quality of associate ministers we have in the Church of the Nazarene," Johnson said. "The retreat also highlighted the need for associate pastors to better network with and support one another."

The retreat was sponsored by NYI Ministries, Children's Ministries, Adult Ministries, and Pastoral Ministries.

NNC SELECTED TO HOST NAIA TOURNAMENT

Northwest Nazarene College has been selected to serve as host to the 1993 NAIA Division II Men's Basketball Championship Tournament. The selection was announced Monday, July 13.

"The NAIA has accepted a proposal from NNC and the city of Nampa, Idaho, to host the tournament pending execution of a signed written agreement," NAIA officials said in a state-

ment released from its offices in Kansas City.

The tournament will be held Mar. 11-16, 1993, in NNC's Montgomery Fieldhouse. As the host, NNC will receive an automatic berth to the tournament.

The finalists for the 1993 tournament were Nampa, Idaho, and Stephenville, Tex., where the inaugural tournament was held in March.

NEW HYMNAL REACHES MILESTONE

The new Nazarene hymnal, *Sing to the Lord*, reached a major milestone recently, according to Hardy Weathers, Nazarene Publishing House director of marketing. First proof engravings have been completed, and final proofing should be completed within the next few months.

Lyndell Leatherman and David McDonald, along with editor Ken

Bible, have coordinated the work, which included a two-step entry and finishing process. This process has resulted in page layouts for 611 hymns, 149 readings, and 29 medleys. The initial engravings include 736 pages in addition to the title, introductory, and index pages.

Sing to the Lord is scheduled for release in spring 1993.

WESTLAKE T. PURKISER: Tribute to a Man Who Knew God



Christlikeness, character, integrity, patience, wisdom—such words come to mind when you recall the late Westlake T. Purkiser. He was one of my teachers at Nazarene Theological Seminary. I tested out of the basic Old Testament course, but I did not do so well on the New Testament entrance exam. I had to pay the penalty. I had to take the basic New Testament course. What a break! That meant four hours a week with W. T. Purkiser.

That gentle spiritual giant carefully and clearly explained the New Testament to us. What pains he took to give us a chance to “catch” the spirit of the gospel. It was evident that he himself had drunk deeply from that well, that he both knew and loved the Spirit who had inspired those sacred pages.

How patient he was with us. I remember one class in which two brash young theologues tilted at an eschatological windmill. One huffily proclaimed premillennialism, the other, with red-faced vehemence, spouted postmillennialism. Finally, they turned to Dr. Purkiser, each hoping for vindication. Dr. Purkiser responded with a smile and these words: “Gentlemen, you have both convinced me. Listening to you has convinced me that I am a pan-millennialist. I think that in God’s hands all this will *pan* out all right in the end.”

—Wesley Tracy, *Editor*
Herald of Holiness

Scholar and Saint

Dr. Purkiser first impacted our lives when he was our instructor in freshman Bible at Pasadena College more than a half-century ago. He not only taught us the life of Christ; he beautifully demonstrated Christlikeness in his humble, godly life.

Few men have communicated Christian holiness more convincingly than he. Whether preaching in camp meetings, penning *Herald of Holiness* editorials, authoring books, or teaching seminarians, he was a clear advocate of Wesleyanism.

The Church of the Nazarene and the holiness movement have lost a theological giant. We are richer and our world is better for the life of this saintly scholar.

—Eugene and Faye Stowe

Significant Theologian

W. T. Purkiser wrote and taught sig-

nificantly in two fields—biblical studies and Christian theology. Since H. Orton Wiley, only a few scholars have matched the significant theological contribution of Westlake T. Purkiser.

I was present when General Superintendent G. B. Williamson asked Dr. Purkiser “for the last time” if he would consider the presidency of Nazarene Theological Seminary when L. T. Corlett retired. Looking back, I cannot recall whether Dr. Purkiser turned down a nomination or an election, but he humbly declined to serve in that place of honor.

—J. Kenneth Grider
Professor Emeritus, NTS

Model of Integrity

Westlake T. Purkiser was a superlative churchman. As an educator and academician he was focused in challenging students to build personal faith, and in challenging professors and colleagues to a balance between piety and professionalism.

Dr. Purkiser, as a minister, was a faithful proclaimer of the Word. At heart he was pastoral, and this was reflected in his writings and his preaching.

I first knew Dr. Purkiser as a “prof” in college teaching us freshmen basic Bible survey courses. Then he became our college administrator. Later, we were colleagues in ministry as general officials of the church. In all aspects, he was a friend who warmly demonstrated kindness and gentleness of spirit while being a person of deep conviction.

I will miss this godly church leader who was a true model of integrity and spiritual grace.

—B. Edgar Johnson
General Secretary (Retired)

A Life of Service

Westlake T. Purkiser was born on April 28, 1910, and died July 18, 1992. He underwent triple bypass heart surgery on May 28, but had been recuperating satisfactorily until he was readmitted to the hospital on July 13. He returned home, but fell ill. He was rushed to the hospital on July 14, and died on July 18 while sitting in a chair in his hospital room. Funeral services were held Wednesday, July 22, in Jackson, Calif. Officiating were Rev. Eldon Nice, Dr. Walter Hubbard, Dr. James Jackson, and Dr. Jim Bond.

Dr. Purkiser is survived by his wife, Arvilla (Billie), and daughters, Joanne Gumm and Sharon Genovese. A daughter, Joyce, preceded him in death.

Dr. Purkiser was a graduate of Pasadena College and a Phi Beta Kappa graduate of the University of Southern California, holding M.A. and Ph.D. degrees.

After pastoring for seven years, Dr. Purkiser served as professor, dean, and president at Pasadena College. He succeeded H. Orton Wiley as president of Pasadena College in 1948. He came to Nazarene Theological Seminary as professor of English Bible in 1957. He served as editor of the *Herald of Holiness* from 1960 to 1975.

Gems from Dr. Purkiser’s Last Editorials

Looking over Dr. Purkiser’s last editorials in the *Herald of Holiness* is like attending a celebration—

A Celebration of Salvation in Christ
Life is short, death is sure.

Sin the curse, and Christ the Cure.
—June 18, 1975

A Celebration of God’s Goodness

I have a mental file marked Romans 8:28. Into it go a variety of things. It contains some disappointments. It holds a lot of irritations. It preserves the record of some “accidents.” It has a multitude of questions . . . In fact, it is filled with things I can’t understand.

But it also has some nice things in it. It has a sense of fulfillment far beyond anything I could ever deserve. It has the kindness of friends and the silence of enemies. Above all, it has an ingredient described as good, and perfect, and acceptable, . . . an ingredient which is the will of God.

“We know that in everything God works for good with those who love him, who are called according to his purpose” (Romans 8:28, RSV).

A Celebration of Faith for the Future

Dr. Purkiser closed his final editorial by quoting these words from Mary Brainerd

*So I go on, not knowing,
—I would not, if I might—
I would rather walk in the dark with
God
Than go alone in the light;
I would rather walk with Him by faith
Than to walk alone by sight.* H

Affirming the Faith in Amos



Remembering . . . Retelling . . . Restoring

*And I brought you up from the land of Egypt and I led you in the wilderness forty years to possess the land of the Amorite. I raised up from your children some to be prophets. . . . Is this not so, sons of Israel? (Amos 2:10-11).**

Why do you love this person?" I often ask in a premarital counseling session. Usually, both the young man and woman are quick to respond with meaningful reasons for loving the other. I then reply, "You'd better write these things down. You'll need to remember them frequently through the long years of your marriage. There will be times you'll need to tell each other these things to bring back the freshness and delight of your relationship."

Like a frustrated marriage counselor who can see the breakup of a marriage on the horizon, Amos calls Israel to remember in Amos 2:9-12. Using the words of the Lord himself, the prophet recites the loving deeds that God had performed for Israel back at the beginning of the marriage covenant with His people. The context of Amos 2 makes it clear that the retelling of the mighty acts of God arises from the desperate desire to restore the fervor and commitment of Israel's relationship with the Lord, Yahweh.

After exposing the sins and coming judgment of the surrounding nations in Amos 1:3—2:5, the prophet turned his attention to the three and four (repeated) transgressions of Israel. The abuse of poor people, the immoral sexual practices, and the involvement in idolatrous worship described in verses 6-8 would all be recognized by the ancient Israelite as violations of the covenant given on Mount Sinai. These sins were not

just a matter of breaking the rules; they expressed rejection of the relationship between God and Israel. They expressed Israel's desire to go her own way regardless of the covenantal consequences. God's only recourse at this point was to appeal to the expressions of love that Israel had gladly received from His hand in earlier years.

The Lord began by reminding Israel that the very possession of their land was a gift from Him. The word "Amorite" in verses 9 and 10 makes a general reference to the previous inhabitants of Canaan. The conquest of Canaan, in both its dramatic and miraculous moments and in its slow and painful process, was the work of God. In fact, Israel's existence as a nation could be traced back to the Exodus when the Lord brought a diverse group of slaves out of Egypt and made a nation of them in the wilderness. The very mention of those events should have called Israel to remember and to repent.

God's loving intentions were not expressed only at the beginning. Verse 11 points out that throughout Israel's history the Lord had raised up prophets and spiritual giants (the Nazarites). The appropriate response would have been to remember and repent. But Israel's rejection of relationship with God was so intense that she hushed the prophets and forced the spiritual giants to compromise. The ongoing expressions of God's love were not only rejected by Israel—they were interpreted as attempts on the part of God to manipulate the relationship.

No relationship can survive such

rejection forever. With pained reluctance, Amos moves in verses 13-16 to recite the judgment that God must mete out against His people. Though God's love for Israel may continue, the nation's relationship of favored status will not. Pain, loss, and weakness lie ahead for the people that God had wanted for His own.

Remembering and retelling what God has done for us is still one of the best medicines there is for restoring our relationship with the Lord. Both public and private worship should include times of remembering "the love that drew salvation's plan" and retelling the way that love was made flesh and lived out among us.

Remembering and retelling what God has done for us is still one of the best medicines there is for restoring our relationship with the Lord.

For further study: (1) Read Deuteronomy 8 for another Old Testament perspective on remembering. How does it relate to Amos 2? (2) Read 1 Corinthians 11:23-26. Describe how the Lord's Supper is designed to help us remember, retell, and restore our relationship with Christ. (3) List five things God has done for you personally and ask Him to help you keep those things fresh on your mind.

*Scripture quotations are the author's own translation.

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

H4

HOW PARENTS CAN HELP THEIR KIDS DO BETTER IN SCHOOL

I just don't have the energy at the end of the work day to crack the books with my kid. Isn't that what we pay teachers to do?"

"Every child can't be an achiever, right?"

"My kid just isn't interested in doing homework. I've just given up. How do I help him turn things around in school this year?"

These are natural questions for parents concerned about the educational achievement of their children. The *good news* for parents is that children are **born learners**. They enter life motivated and intensely curious about the world around them. Indifference and boredom are learned behaviors that can be avoided or, at the very least, minimized in your child. The *bad news* is that parents are not "**born teachers**."

Most parents realize that they have an enormous opportunity—and responsibility—in helping to ensure that their kids are eager to learn, produce, and excel in life, but few have a clear understanding of how they can make a positive contribution to their children's learning.

The importance of the home learning environment was underscored in the U.S. Department of Education's recent estimate that only 36 percent of learning takes place in the classroom. Fortunately, there are smart steps that parents can take to give their

children the tools they will need for a happy and productive future. This sets out **10 parent-tested and time-saving tips** you can start using *today* to help improve your child's school performance.

Helping Your Child Learn

1. GET A PLAN AND STICK TO IT. Define a clear and reasonable schedule for your child that includes a specific "quiet time" every day for homework or general reading. Elementary school students should have 20-30 minutes a day set aside for this purpose, while junior and senior high school students need at least 30-45 minutes every day for study time. *Homework, even if routine, should not be viewed as optional any more than is an assignment or project at your place of work.* The goal is to make your child feel good about the "quiet time," and one way to do so is to involve him in the planning process. Hints on making your child's learning schedule work: Make the "quiet time" part of the

family "project list"; declare the TV and telephone off limits during this time; and "sign off" each day on all of your child's homework before it is taken back to school.

2. BE A CHEERLEADER. Children with low self-esteem tend not to apply themselves in school because they see themselves—rather than the classes and assignments—as unworthy of the effort. For a child to feel good about learning he must first feel good about himself. It is important for you to go out of your way to acknowledge improvements in performance, no matter how small. Take and express pride in your child's efforts, interests, and ideas. Frequent positive reinforcement will encourage your child to remain engaged in the process of learning.

3. MAKE NO EXCUSES. Avoid giving your child a cop-out for less than satisfactory efforts. Even if you think your child will feel better if you do so, never say this sort of thing: "Some people



MRC

Help your children think of learning and homework as a source of enjoyment.

just don't have a head for math." Such comments may be misinterpreted by a child as a sign that you think he is incapable of handling a task. And while you should not feel pressured to produce a "prodigy" who speaks Japanese and is a world-class violinist, keep in mind that success in the demanding job and economic climate of the future will require your child to be self-sufficient, able to grasp new concepts and ideas. Don't start your child down the "excuses path."

4. LIGHT A FIRE. One writer has observed: "Education is not the filling of a bucket, but the lighting of a fire." And, in fact, the supplying of proper motivation is one of the most important

things a parent can do to help a child learn. Don't communicate the message that homework is a boring chore. (Most high-achiev-

Homework, even if routine, should not be viewed as optional.

ing children come to think of learning as a source of enjoyment.) Remember that punishment may deter *misconduct*, but it rarely motivates *good behavior*. Instead, work out in ad-

vance a list of privileges (such as added allowance, staying up late, pizza, overnight stays with friends) for the successful completion of homework. Make sure that your child knows that a proper performance of homework will be rewarded by the addition of these privileges and that unsatisfactory efforts will result in their withdrawal. (Some parents may feel more comfortable making available only nonmonetary privileges.)

5. SET THE RIGHT MOOD. Make sure that your home is a place where it is easy for your child to learn. Keep books, magazines, catalogs, and writing materials at easy reach. Make sure that your child has a place of his own

Make sure that your home is a place where interesting and wholesome books and periodicals are readily available to children.



Jam Photography

to study, complete with a work space, books, writing materials, and a good reading light. Lead by positive example. Let your child see you doing something other than just watching TV. (Experts advise that you limit your child's TV viewing to no more than 10 hours per week, with a supervised emphasis on programs that have useful tie-ins to schoolwork, such as shows about history, computers, or animal life.) Make sure that your child sees you reading books and newspapers.

6. FIGHT THE FRUSTRATION. Listen carefully to what your child is having difficulty with in his homework, and encourage him to break down problems into simple steps. Resist the temptation to blurt out the answer or express frustration at the "slowness" of your child's ability to grasp a new concept. Your child has a powerful fear of rejection and may interpret your impatience as a sign of disapproval. Trying to "pound something into his head" could cause the child to stop taking chances in learning new ideas. Useful hint: Be available in a nearby room if your child needs help, rather than standing guard throughout the homework process. (Of course, everyone has a bad day now and then. One solution is to consider

ACADEMIC AND SPIRITUAL GROWTH

The start of a new school year offers families exciting opportunities for blending academic and spiritual growth. Spiritual growth, like academic success, does not happen by accident.

The strategies that follow are not new, and they are offered with the knowledge that none of us fulfill these roles perfectly.

1. Start a regular plan of devotional activities for the whole family now. Family Bible reading, prayer, and discussion of spiritual issues can become a strong foundation for our children's future. The focus is not on "preaching" to our kids. The goal is to develop a loving family atmosphere for worship, where listening to one another is of vital importance.

2. Discuss with your children ways that a Christian view of life affects their understanding of their academic subjects. A generation ago, Dr. Frank Gaebelien authored a little book titled *The Pattern of God's Truth*, in which he challenged Christian elementary and secondary educators to reclaim the perspective that all truth belongs to God. He wanted his readers to understand that a Christian worldview provides an essential framework for our understanding of all fields, whether the reference is to literature, mathematics, science, or the arts. As Christian parents, we can help our kids see the unique relationship between

a strong faith and academic interests.

3. Read to your children from the best of Christian literature. A continuous thread of recent research suggests the importance of turning off the television set and encouraging children to develop a desire for reading. For Christians, the added goal of nurturing our children in faith suggests much more. Our children will enjoy both academic and spiritual benefits when we introduce them to the works of quality authors who create their literature from a biblical perspective.

4. Model the faith you want to see grow in your children. Children do not have the right to expect their parents to be perfect in every way. They do, however, deserve a growing example of consistency as they watch Mom and Dad respond to the stresses of daily living.

5. Pray for your children, and occasionally gently remind them that you are doing so. If scripture commands us to intercede for others (and it does), the best place to start is at home. We should know our kids well enough to pray for their needs, their hurts, and their shortcomings. We should also be ready to praise the Lord for their wise choices and personal successes. Just as they need to know we love them, they also need to know we're praying for them.

—Tim White
McPherson, Kans.

ways of reducing your overall stress level.)

7. DON'T PINCH-HIT. Your child must discover a sense of self-responsibility, an important part of which involves "facing the music" for incomplete work and less than satisfactory efforts. While you should be actively involved with your child's homework, avoid the temptation to carry the whole load. Don't do the long division, write the essay, or construct the science project for your child. Even rewriting a child's work is inadvisable. If you are getting overly involved in homework because of a concern that it is too difficult for your child, call or visit the child's teacher and share your concern.

8. MAKING LEARNING "REAL." The best and most effective learning that your child does comes through hands-on participation. Demonstrate that education results in the development of skills that are needed and used in day-to-day life. For example, a child who helps out in the preparation of the meal gets a lesson in fractions, telling time, reading, and multistep problem solving. Show your child what is under the hood when you work on the car. Ask for "help" when you balance the checkbook or write "thank you" notes and letters. Have your child take the responsibility for jotting down notes, reminders, and shopping lists.

9. ENCOURAGE INDEPENDENT GROWTH. Homework is an important part of the education process, but a child eventually must take charge of his own learning. This means that it is important for you to "let go" when your child pursues hobbies and starts reading for his own enjoyment. One way to encourage independent growth is to maintain the daily "quiet time" period year round, including vacations and weekends. Introducing your child to hobbies, even something

YOUR CHILD'S LEARNING:

A Daily Checklist

Clip this handy inventory of questions for daily review and place it on the door of your refrigerator or another spot where you will be sure to see it every day.

1. Is a "quiet time" for learning scheduled for my child today?

2. What opportunities can I take advantage of to praise the initiative or thinking of my child?

3. Have I clearly expressed my expectations and avoided making excuses for low effort by my child?

4. Have I in some way motivated my child to learn today by rewarding or praising good effort?

5. What will I read or write today to set a good example?

6. How will I get relaxed before working on homework with my child so that I do not become frustrated and impatient?

7. Have I made it clear that my child (not me) is responsible for homework?

8. Can I involve my child in a household activity today that will show the practical importance of learning?

9. Have I encouraged my child to pursue a hobby, reading the newspaper, or another independent activity?

10. Did I remember to "sign off" on homework and attach a note if there is a problem?

as simple as reading the baseball box scores in the sports section of your newspaper, is an excellent way to make nonhomework learning enjoyable. A good hint: A highly effective means of promoting independent growth by your child is to impose a bedtime after which reading is the only activity permitted other than sleeping.

10. USE THE SCHOOL. Get

to know your child's teachers and their expectations for, and judgments about, how your child is performing in the classroom. Compare your goals for your child to those of the teachers. Make sure that your child is aware of your interest in his school. (This will send the message that he is engaged in something important and worthy of his attention and best efforts.) Inform the instructors of special circumstances, such as a recent family death, divorce, or move, that may influence how your child does in school. Get answers to all of your questions about homework requirements, attendance policies, dress and conduct rules, discipline policies, and curriculum guidelines. Discuss school matters with your child, and find out what his concerns are. If you learn that your child feels ignored or "picked on" in the classroom, raise this with the appropriate school official. If you can't find the time to visit in person, call the teachers or attach notes to homework your child is taking back to school.

Courtesy American Association of Parents and Children (AAPC), Herndon, Va.

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Consider This Too

Not all learning problems are linked to problems in school and unsupportive home environments. If the steps described here prove ineffective with your child, you should examine the possibility that he suffers from a physical or behavioral problem or learning disability. The possibilities here include word recognition difficulties, speech impairments, poor vision, and hearing problems. Autism, childhood depression, or Attention Deficit Disorder (ADD) also may be a factor. If you suspect these or other problems may be complicating your child's ability to perform in school, consult a physician or other qualified professional for expert advice.

The Woman Behind

WOMEN OF THE WORD

INTERVIEW AND PHOTOGRAPHS BY JIM WILCOX

What began in 1986 as a Bible study with 12 women stuck in a small room at Bethany First Church of the Nazarene in Oklahoma soon began to grow. A few months later, its visionary and teacher, Jeannie McCullough, who also happens to be the senior pastor's wife, opened the doors to any woman of any age who wanted to study God's Word.

On the opening day of "Women of the Word," Jeannie hoped she might find 50 waiting. Instead, 200 women showed up to learn about and from the Bible, and today nearly 1,000 women participate every week in WOW. Through videotapes and audiotapes, a special summer ministry called "Fill My Cup," and most recently a thrust into prisons, thousands more have been touched by this outreach that began with 12 people in a tiny room only six years ago.

Jeannie McCullough believes that God has called her to be a catalyst, a spark, "a salt tablet" that makes others thirst to know God and become *radically obedient*—two of her favorite words—to His Word.

"I am not about introducing a person to a church and growing an institution," Jeannie says with utter conviction. "I am in the business of introducing a person to Christ and growing an individual."

The people of WOW are committed to four goals: (1) to be women *of* the Word; (2) to be women who pray; (3) to be women who possess listening hearts; and (4) to be women who are completely compliant—"radically obedient"—to the voice of God.

Jeannie says that as we incorporate these four goals into our lives, we will see changes in our faces, in our speech, in our daily plans. "The more we seek to know God, the more we will want to see Him, to feel Him, to know Him."

In order to facilitate this purpose, Women of the Word meets once a week in the church atrium. The first 30 minutes of each Tuesday gathering are spent in groups of 12-15 that remain intact throughout the eight-month

study, to build relationships and accountability. These groups work through the course curriculum, led by a trained facilitator whose primary function is to keep the group focused on the scripture.

The general session that follows is a praise and worship time with prayer, announcements, singing, and testimonies. As there are people from all walks of life (ex-convicts, recovering alcoholics, as well as society's elite) and from all denominational backgrounds, including a Catholic sister from a local Carmelite Order, this can be quite a lively time of praise.

The prayers and praise during this service center on what are called "God Boxes"—small decorated boxes on each table that contain the private petitions and requests of the women who meet at that table. No one sees this collection of personal items, but anyone who wishes may share God's answers publicly.

All of this leads up to the "message" from Jeannie McCullough, who speaks with ease about the passage of scripture that the small groups have studied. What makes her presentation fresh and dynamic is that she refuses to look at the curriculum. Instead, she spends some 40 hours in prayer and preparation during the week and simply conveys what she believes God has put on her heart. It is always direct and spiced with both humorous and gripping anecdotes. It is not at all unusual to be laughing uproariously one minute and to be wiping tears the next.

Jeannie slowed from her hectic schedule for a couple of hours one warm Thursday last spring to talk about what she loves most—God's Word.



It's Tuesday morning and the Women of the Word assemble for Bible study, prayer, and praise. Nearly 1,000 women in the Bethany-Oklahoma City area are members of WOW.



Jim Wilcox: How and why did you get into this kind of ministry?

Jeannie McCullough: About 13 years ago, everything I valued seemed to be slipping from my grasp. Even though I had been a Christian for what seemed to be all of my life and had spent all of my adult life in ministry, I was truly afraid of God's Word. Fearful. But a funny thing happened. God began to draw me to himself. My eyes opened and I allowed myself to start telling Him everything, things I never would have talked to Him about before. The security of His love enabled me to start an unbelievable adventure with God.

I began to reconcile my own experience with the traditions I had been taught for so long, and in that "journey" God began to teach me. But to share all of that with another living soul frightened me to death. As a pastor's wife, I believed such revelation would ruin my husband's ministry. People would consider me a "loony toon." But God drew me even closer, and such a confidence in Him grew in me that I was able to overcome this fear.

The admission price is a new person, a woman who has never been to WOW.

Jim: How has this revelation of God affected you?

Jeannie: I used to have a terrible stumbling block: guilt. As I began to read His Word, He began to tell me—then show me—some things that have liberated me from this horrible stumbling block. For years I had been confused by the concept of confession, and the Holy Spirit led me to Psalm 32. That Psalm has literally changed my life. David said, "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin" (v. 5). When I prayed that prayer of confession, I experienced for the first time in my life a freedom from guilt. Up to that point I had been "Jeannie, the Pleaser," who found it very difficult to admit my failures—"acknowledge my sin." Every time I got on a dirt bike or boarded a plane or anything dangerous, I prayed in fear for God to forgive me of the sins I had committed—I lived under a huge cloud of guilt. But now I am free!

He also taught me in James 5:16, that not only am I to confess my sins to Him, but I must also acknowledge my sins to people, so their prayers will help me heal from guilt. Confessing to another Christian has often been a lost component of confession, but confession cannot heal if it remains hidden.

Jeannie McCullough and Kay Wilson. Kay recently became the administrator for WOW.



Jim: You talk about hearing the “voice of God” talking to you. What do you mean?

Jeannie: I believe in “the listening heart.” A heart receptive to God’s voice, a heart that anticipates a personal response from the Word of God, a heart attentive to obedience.

There have been times when I’ve told God, “No, God, I’m going to lock myself in this room until I hear from You,” and it has sometimes been only minutes, but other times an entire day, waiting, anticipating, receiving His instructions and directions. It is only through this sensitivity, this “listening heart,” that one can learn to be radically obedient.

Jim: In what ways do the women of your group put their scriptural insights to work in Christian service?

Jeannie: One of the areas of ministry that has had a profound effect on both the women who receive the ministry and the women who minister is our prison outreach. For the last few years, one of our ladies, Linda Shaw, who is a part-time professor of social work at Southern Nazarene University and a family counselor, has headed this facet of our video ministry. Linda and about five other women, including one of our staff members, Marie Coody, go every Monday afternoon to the Mabel Bassett Correctional Facility for Women to minister to 25-30 prisoners with videotapes of our Tuesday Bible studies.

Because it’s a rather intense ministry, they take periodic breaks of five or six weeks, but soon they’re back full force. Linda has conducted workshops on Prayer Life from Glaphrè Gilliland’s curriculum, and every Christmas all of our members buy, collect, and deliver gifts to the 300-plus inmates at the facility.

One inmate, upon her release, joined our WOW meetings and is learning about Jesus and His Word every Tuesday morning.

Jim: I’ve heard you speak of the “Fill My Cup” ministry. What is that about?

Jeannie: The second outreach ministry we have had wonderful success with is what we call our “Fill My Cup” outreach. This was a product of another unique idea we call “Muggings.” The muggings began our first year to welcome new members into the study. Pairs of our women created absolutely gorgeous baskets of cakes, gifts, silverware, coffee, and of course mugs, then made a house call on a first-time visitor in her home. They called ahead so as not to embarrass or surprise the poor woman, but essentially they welcomed her, embracing her in Christian spirit and love. The first year, because *everyone* was new, we did about 500 of these, but now each pair of members might make up to eight “muggings” in a summer.

The “Fill My Cup” idea came out of our perception of a need. Because our WOW groups meet only about eight months a year, coinciding with the school year, the summer seemed like a long break. So twice during the summer, usually in June and July, we have a general Bible study. The “admission” price is a new person, someone who has never been to WOW. We serve light refreshments, filling their new WOW mugs with lemonade and their hearts with the gospel. Last summer, about 85 new people were introduced to our study.

Jim: I suppose you have a well developed philosophy of leadership, right?

Jeannie: It’s hard for me to call myself a leader because I learn so much from God’s Word and so much from other people, but God has led me to this position, so perhaps I am a leader in some respects.

First, I think, a leader must be *changed* by God’s Word. There must be a radical obedience to His voice. A leader must not question God’s directives and guidance. She must do it.



All the general sessions of WOW are videotaped for distribution to subscribers everywhere.

I remember one time—when this journey began—God told me He wanted me to get together with Him early in the morning. So I said, “OK, God, I promised to do whatever You asked—I’ll meet you at 5:00.” For several weeks, I would get up at 5:00, start to read and pray, and by about 5:05, I’d be fast asleep in the living room. So I decided I was going to have to change. I decided that I would meet with God outside for a while, where the cold would keep me alert. Well, one snowy morning, Mel got up and found me out on the balcony in my nightgown. He asked, “Honey, what in the world are you doing out here?” “I’m praying,” I said, and Mel muttered, “Oh” and went back to bed. In the end, God taught me how to spend time with Him.

Jim: What else does a leader do?

Jeannie: A leader must model those changes. She must show what God has told her, what He is doing through her, what He has promised her. I have two glaring weaknesses. God has equipped me in many ways for the things He wants me to do, but He delights in these two weaknesses because I really have to rely on Him on these. The first one is retention. I cannot memorize Scripture. Once I admitted to Charles Hastings Smith on a flight that I was going to memorize one chapter in the next three months. Well, you know Charles has such a great memory—he just stared at me. Another weakness I have is in my reading—pronouncing words. I sometimes cannot get past a certain word. I know it. I can hear it. I can hear you saying it. But for some reason, I cannot get it out. So when I am reading in public and this happens, I just pause and ask, “OK, what is that word there?” and instantly everyone in the room says it and we can move on.

Further, a leader must be in one mind and in one spirit, not only with the Lord, but also with the people she is leading. This takes great energy and concentration, but

the rewards are outstanding. I believe leaders truly lead when they equip others, so I am really more of an equiper than a leader, maybe.

A leader is really a shepherd, more a shepherd than a teacher, even. She must be a caring individual who listens, responds in love, who goes the extra mile. Sensitivity and sensibility mark the leaders I have admired.

Jim: You mentioned the outstanding rewards of this ministry earlier. What are some of the rewards you feel?

Jeannie: Well, first, of course, is the obedience to God’s Word. There is just so much wonderful wisdom and contemporary guidance in His Bible, that to read it and obey it have been the most life-changing things in my life . . . and in the lives of all the women I know who have become radically obedient.

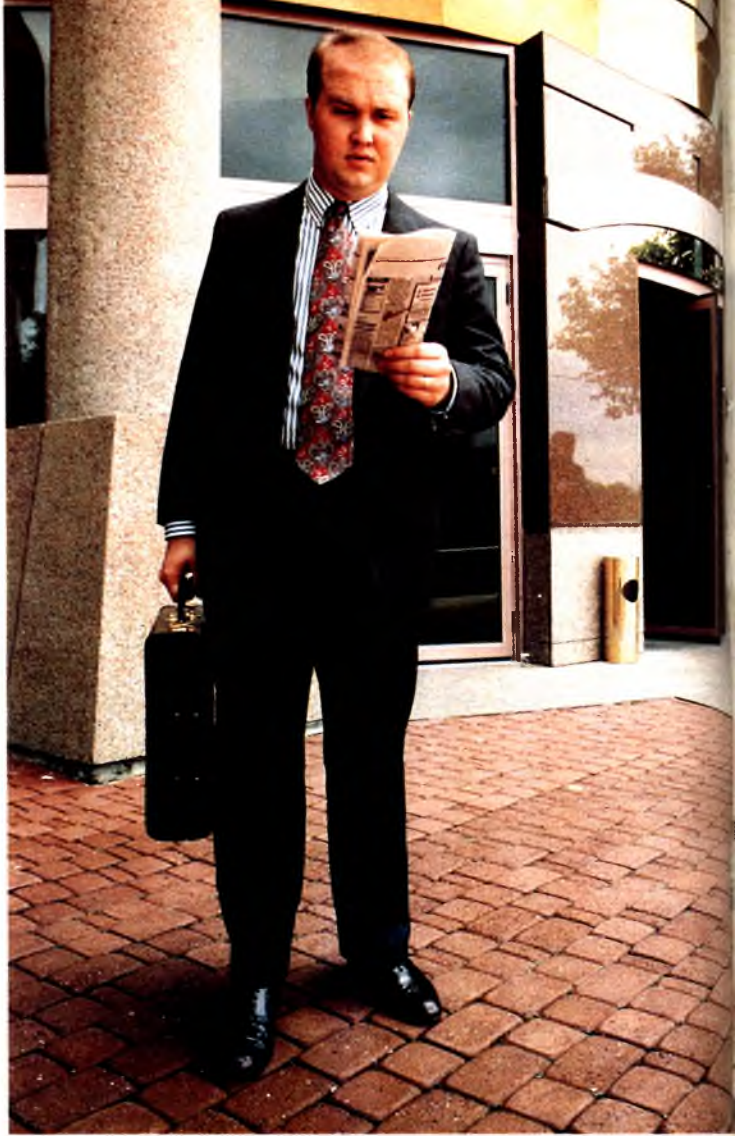
Related to that is growth. I have seen so many women climb so high and reach even higher. My mailbox has been full for the past six years. Fortunately, God told me to hold onto these things, and I started to put them in scrapbooks. Now I have so many of those books, full of letters from people whose lives have been turned around, that I have hidden them all over the house. And when I’m tired or my emotions are a little frazzled, I sit down, reach over, and pick one of these scrapbooks up and begin to read how God has transformed a hopeless human being into a soul whose hope now lies in heaven. Talk about a pick-me-up bouquet!

Jim: Those are great things, but surely there are down times. Tell us a little about those.

Jeannie: Oh, boy. Well, this is not a glamour job, I can tell you that. It’s hard work. But it’s wonderful work—the only work, really, that matters. The fatigue factor is real. Sometimes I get tired and my tongue starts hanging out, and those are the times I go out to talk to King Arthur,

continued on page 30

The recession of the '90s becomes very personal when you become an aching part of the unemployment statistics.



Mark Graham

SO YOU LOST YOUR JOB

BY KENNETH PAUL JACOBS

It is my sad duty to inform you that today is your last day with Bluebird Systems.” Words such as these are never easy to accept.

Immediately my mind raced with questions and concerns: Why me? Was my performance lacking? How do I make the next mortgage payment?

This was the third time I had been laid off in the volatile high-tech industry. The first time I was given no notice, was told to clean out my desk, and was escorted

out of the facility. My boss claimed they waited until 5 P.M. to save me from being embarrassed. After 3½ years they had decided my job performance was not good enough. (At the time they were laying off 10 percent of the total work force.) They provided a generous severance pay of two months. I would be out of work for six months.

My initial reaction was shock. I couldn't get a good and practical perspective on the situation. It was a blow to my pride and ego. I had put so much into my job and

was a loyal employee. I went from shock to anger to bitterness.

The second time I was laid off, I was on vacation. I received notice over the phone that I needed to come in that day to clean out my desk. After being with the company for over two years, after I had just received a good annual review and pay raise, they didn't give me the courtesy of laying me off in person.

The third layoff was the situation I described at the beginning of the article. I had no notice and didn't expect a layoff. The com-

pany had just been rated number 11 in *INC* magazine's list of the fastest-growing private companies in the United States. I had moved my family 200 miles to accept the position and had been there only 10 months.

This time I hit the ground running. I asked for and received letters of reference from my supervisor and the sales manager. I inquired about continuation of medical benefits and unemployment benefits. I was on the phone that day to several employment agencies and had perused ads in the local newspaper.

How should a Christian react to such a crisis? Although the company may see it as "their business decision," the Christian should see it as God's decision for a change for the better. Romans 8:28 says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

It is easy to be angry at a company. But the energy consumed in anger is better channeled toward constructively searching for a job. At this time a Christian's faith and witness show honestly. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1:7).

Here are some practical tips to remember if you are struggling through a job loss:

1. Determine severance pay and how to continue benefits. A federal law ensures that you can continue your medical coverage if you pick up the premiums.
2. Get reference letters if possible from previous employers.

3. Check into unemployment benefits immediately. It may vary from state to state as to how soon you may apply or start collecting.

4. Revise your résumé.

5. Contact neighbors, friends, and church members to let them know you are actively seeking new employment. You need prayer support. And your chances of finding a job will be better if more people know you are looking. Don't let pride get in the way of asking for help.

6. Contact business acquaintances

and go to work. You must maintain that same discipline to get out of bed and make those essential daily contacts.

10. Evaluate your career goals. Could God be calling you to a different ministry? Be prayerful, studious in the Scriptures, and open to whatever God presents to you.

11. Be patient in your job search. Believe God is already preparing your next job, and He will reveal it to you in His time. "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope" (Romans 5:3-4).

12. Be patient with your family. Don't take your stress out on your spouse or children. This is a good time to remind your spouse of your need for support.

13. Continue in prayer. "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians 4:6-7).

14. Talk to banks and creditors about reducing payments until you get another job. Be persistent and contact their supervisors if they are reluctant.

I have emerged from each lay-off with a better job and better pay. No one can guarantee this will happen, but you must believe God will provide for you. He has promised to do so as you seek first His kingdom and righteousness (see Matthew 6:30-33).

You may be surprised to see how God works in and through a job loss emergency. You may be

continued on page 32

Classified



and business organizations to develop a network of contacts. You may want to contact your former employer's competitors to let them know you are available.

7. If you are on a budget, streamline it to include only the essentials. If you aren't on a budget, now is a good time to start. You should be a good steward of what God has given to you.

8. Continue to tithe.

9. Discipline yourself to schedule your time wisely. Remember, your job now is to find a job. You were disciplined to get up every



Jeannie McCullough thanks Cris Pitcock for her talk on "Four Bars of My Prison."

HOW THE BIBLE CAN CHANGE A CHRISTIAN

Cris Pitcock is an attractive, educated, active mother of three, married to a successful businessman, and all five of them go to church nearly every time the doors are open. But until a couple of years ago, Cris Pitcock lived in prison.

For several years, Cris had worn all of these admirable labels on her lapel but had never managed to hide them in her heart, in her speech, in her thoughts, until the day Christ tapped her on the shoulder and said, "Cris, read My Word."

"It was at that moment," Cris recalls, "that I realized I was living in the prison of double-mindedness: of *pretending* He was in charge when all I ever thought about was *being* in charge."

"My prison had four thick, heavy bars and an unbelievable lock that only His insight made visible," Cris says. "The first bar of my prison was worldliness. I used to wake up every morning and all I could think about was what I was going to wear and what I was going to buy

—I was some kind of 'shopaholic.' It got to the point that each day I played tennis with my friends, we spent half the time talking about clothes or what to buy for our kids. Three months after I started attending Jeannie's Bible study, I discovered that my friends and I were spending half our tennis time talking about God's Word. And we were paying court fees too."

Today, Cris spends a great deal of her week ministering to local senior citizens, cleaning, cooking, talking, and listening. "It is one of my favorite times of the week. They bless me with great joy."

The second bar of her prison was laziness. "You know in Proverbs where it says that the sluggard buries his hand in the dish because he is too lazy to bring it back to his mouth? (26:15, NIV). Well, that was me. I spent countless hours on the couch every day, sprouting roots while watching soap operas. It got to the point that I couldn't get any work done. Now, however, I can't wait to get up early in the morning to pray and read. I have such energy from God.

Cris describes the third bar of her prison as a short fuse. "I used to fly off the handle at my kids all

the time. They must have thought I was some kind of monster—an impatient mother who lacked gentleness and self-control. God has given me such a peace that I am now peaceful with my kids." Her eyes well with tears.

The fourth bar is the most difficult for Cris to talk about because it caused her such humiliation: lying and cheating. "I once went to Foley's Red Apple Sale, bought something marked down, decided not to keep it, and took it back. For some reason, I pretended to have lost the receipt so I could get the regular price refund. For several years, I just appeased my conscience with 'Ah, they'll never miss it.' But after Jesus released me from this prison, I went back to the store and made restitution, explaining what Christ had done for me. You should have seen their faces."

What was the lock on her prison door? "Self-sufficiency," she says. "I thought I could do it all myself, all by myself. I found out the hard way how wrong I was. Because of God's touch through this Bible study, I have been freed from the world's prison. Praise His name."

—Jim Wilcox

Women of the Word . . .

continued from page 27

our dog, whose tongue pretty much hangs out all the time. I think he really understands me best when I'm tired and my tongue is hanging out.

Jim: You must really enjoy your free time when you can find some. What kinds of things do you like to do when the choice is yours?

Jeannie: One of my favorite things to do is building homes, then decorating them. I like the freedom I feel to put textures and colors together, to envision a finished product and work toward that. I also enjoy gardening—although you couldn't tell that by looking at my yard. I love to clean my home. I know a lot of people don't like to do that kind of thing, but on Wednesdays, after my busy

Tuesday, I don't put on any makeup, and I clean my house. My home and my family are two great gifts God has given me, so I cherish the time I spend with them.

I like to read magazines a lot too. My home is full of magazines, and I love to relax by leafing through those. But I often find that I have to discipline myself to relax as much as I discipline myself to study. I think a lot of us are that way.

Jeannie McCullough has found an awful lot of serenity despite the crowded calendar and the speeding clock because she is with her Best Friend 24 hours a day, 365 days a year. And He is with her, "drawing her to himself," as she says, filling her heart with joy and her days with purpose. Not only is she a woman of her word, but also she has become a woman of the Word.

Jim Wilcox teaches English and journalism at Southern Nazarene University.

H

Christian Marriage Journal

J. PAUL AND MARILYN TURNER

Had Any Sun-filled Windows of Contentment Lately?

Sitting before me was a 30-year marriage locked in a state of extended adolescence, obsession with toys, looks, and career. And they couldn't figure out why they were not getting along! To satisfy a perpetual discontent, they surrounded themselves with "stuff." It's the American way; deny our human limitations, admire self-made people, be self-sufficient; avoid dependence on anything or anyone outside ourselves.

We would like to suggest this basic value: **to be content is to nurture your relationship with God, family, and friends.**

Marilyn and I are learning something new from this value. The more we open ourselves to friendships, the more useful we are in ministry to others. The more we cultivate an atmosphere of warmth and love, the more content we become. Relationships are intentional. This doesn't mean we are worry-free, painless, and without limitations. What it means is that we can be content within the context of an ordinary life.

The apostle Paul gives us the formula for contentment in Philippians 3—4: (1) He is grateful for his dependence on God. (2) He shares the gifts offered by others. (3) He tames

his appetites. (4) He feels a God-given enablement to continue his ministry in spite of suffering. (5) He expects the coming of the Lord Jesus Christ.

Notice Paul was not self-sufficient; he did not satiate his appetites; he did not avoid suffering; he kept "pressing toward the mark" yet never reaching his goal. To Paul, nothing mattered more than his relationship with the Lord Jesus Christ and his fellow believers. Contentment was why the outreach of the gospel dominated his thinking. It was a joy for him. Little wonder the spiritually anemic marriage and family fosters the anemic church! Some couples will place material stuff in the center of their marriage. Subsequently, years of difficulty follow.

Materialism blinds our outreach eyes. It is a burden that eventually turns inward and eats the very heart out of our marriage.

The church needs the enriched, spiritual growing marriage as a basic relationship to model the Body of Christ to a lost world. Marriage is an experience that is greater and more adventuresome than itself. It is a relationship with Jesus Christ. This relationship enfolds the occasional boredom, the potential poverty, the nagging doubts, the pesky issues, and the inevitable physical discomforts.

If you were to rate the contentment factor of Marilyn and me, you could legitimately question whether we are content. We get caught up in the comparison game. We have our dreams, doubts, and occasional desperate anxieties. But most of the time we experience sun-filled windows of contentment.

One such window came this past summer. I had been counseling a couple for about 10 weeks. They eventually decided to get married.

This wasn't your ordinary couple. They had packed about 60 years of fast, hard living into 25. They wanted the wedding in the local rose garden. Marilyn hadn't met this couple, but she was forewarned there would be a host of Harleys roaring in and out. There she was, 30 minutes before the ceremony, pinning flowers on leather vests, laughing, joking, and getting acquainted with Big John, Showman, Eric, Jerry, Cindy, Missy, and a host of others. Occasionally, she heard foul language and course remarks. Right in the middle of it, with all her grace and beauty, was Marilyn. Her love was obvious.

Watching her from a distance, I realized my relationship with her has been one of satisfaction and joy. I have been blessed by God through her. It was a window of contentment for me—an affirmation of our friendship and deep love. I could never have manufactured that moment.

Perhaps you haven't had 30 years of extended adolescence, but maybe you are getting some internal warning signals that you're gathering too much stuff to make you happy. I challenge you to take seriously the apostle Paul's formula for contentment. While you're at it, sell off a few toys, place your plastic cards on a cookie sheet and stick them in a hot oven. Together, take a long look at your relationship with Jesus. Take time to cultivate that relationship and the one with your spouse, then be alert for the windows of contentment.

J. Paul Turner is pastor of adults, College Church of the Nazarene, Nampa, Idaho. Marilyn is colleague, wife-friend, and office manager for the Intermountain District Church of the Nazarene. ☩

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So You Lost Your Job . . .

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at "wits end corner," but God is not.

But always remember: "He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (2 Corinthians 12:9-10).

Kenneth Paul Jacobs, a free-lance writer, lives in Lawrenceville, Ga.

Ⓜ



Dr. Dean Wessels
 Director

"HONORING THE TRUST"
 AND
 "SERVING THOSE
 WHO SERVE"

**YOUR PENSIONS AND BENEFITS
 FUND IN ACTION**

Your support of the Pensions and Benefits Fund makes possible the "Basic" Pension Plan for over 3,700 retired Nazarene ministers and widowed spouses of ministers. Since your support has made this pension possible, you deserve to know the results of the over \$6.7 million paid from this Fund in 1991. The following excerpts from letters received recently by the Pensions office demonstrate the impact of your faithful giving.

. . . When I started out in home mission work in 1939, it never entered my mind that some day I would receive a pension and all of the other good things that God has sent my way through the church. God bless you.

. . . Your check comes in right at the time I need it most. My prayers are for you and your staff. You have a big job. My husband and I served through the Church of the Nazarene for 63 years, and we continue to do all that we can in our local church.

. . . Your love and caring at this time of loss and grief have been most comforting. It is with deep gratitude that I acknowledge the check for my husband's life insurance benefit. This will be most helpful at this time. Also, the beautiful Minister's Medallion has been received and is a very meaningful remembrance.

. . . I am very happy in my retirement, but my ministry has not ceased. I receive frequent calls for funerals, for ministering to the sick and dying, and of course boosting my good pastor and his family and supporting the local church.

The "Basic" Pension Plan and related services are made possible through the Pensions and Benefits Fund received from local churches on participating districts. Your church's payment of its Fund amount is essential to keep your Pensions and Benefits Fund in action.

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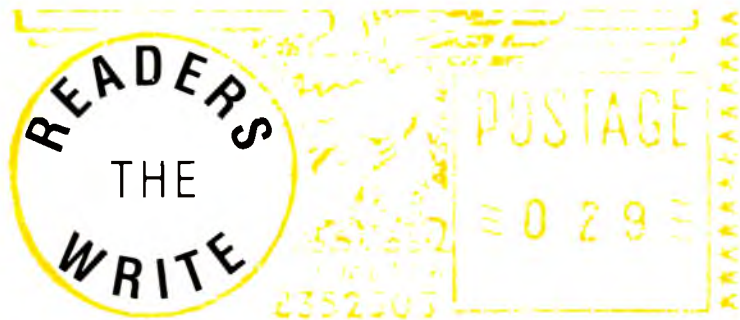
Talents

"But who am I, and who are my people, that we should be able to give as generously as this? Everything comes from you, and we have given you only what comes from your hand."

1 Chronicles 29:14

Grateful Heart

SEPTEMBER IS STEWARDSHIP MONTH



I Shall Not Forget

A note to thank you for the June *Herald*. Dr. Greathouse's "The Promise of Perfect Love" was excellent. In addition, Rebecca Laird's "Unanswerable Questions" and your editorial "For Damon—Lest He Be Forgotten and Not Even Missed" were exceptional. Those two pieces are so full of pathos and compassion that it is impossible for readers not to be touched.

Thank you for bringing persons such as Damon and the young mother with AIDS to my consciousness. By the grace of God, I shall not forget.

*Brook A. Thelander
Toronto, Ont.*

Creation Science—Oxymoron

Thank you for your excellent, careful response to the creation science question in "The Question Box" (June 1992). It occurs to me that the term "Creation Science" is something of an oxymoron. In my observation, the creation science movement often attempts to refute the principles of evolution on scientific terms. However, Darwinian evolution is not scientific: it is philosophical. By the same token, the Bible, including the biblical creation account, was never meant to be scientific either: it is theological. While the "how" and "when" make for fascinating discussion, we must never allow those issues to distract us from the Bible's central message of "Who" and "why."

*James B. Williams, Jr.
Portland, Oreg.*

Takes the Bible Seriously

I read with interest the editor's comments concerning creation science in the latest *Herald*. I take it our denomination does not wish to be associated with those people who take the Bible seriously. . . . An ungodly society pressures us to compromise with the anti-Christian and unscientific religious worldview called evolution, but we would be wise to believe God—who was there—rather than men who were not at the creation. . . . I joined up with the Church of the Nazarene because I had the impression that this denomination took the Bible seriously and truly believed it to be God's inspired and inerrant Word to man.

I hope that is still true.

*Randolph G. Hart
Wichita, Kans.*

Young Earth, OK?

I am writing to express my disappointment in your answer in "The Question Box" of the June 1992 *Herald of Holiness* regarding the position of the church on creation science. . . .

Over four years ago, my wife and I became acquainted with the Creation Science Association for Mid-America and began attending their monthly meetings. I can't begin to tell you the great spiritual blessing those meetings were and how much greater God became because of learning scientific truth. I had, like every other American, been fed the evolution bilge in public school but then heard it "baptized" at my beloved Nazarene alma mater as the method God used to create. When I learned

to separate scientific fact from the theoretical fiction taught by so-called scientists, my faith soared in a sovereign Creator. . . .

While biblical chronology is not an exact science, it cannot be stretched to harmonize with even the most conservative evolutionists. Biblical history certainly does not exceed 10,000 years. Plus, scientific studies of the aging of many processes of nature have resulted in origin dates that do not exceed 10,000 years. It really is OK to believe in a young earth. . . .

I believe that young earth creation science can meet any reasonable standard for credibility. I have heard creationist experts—mathematicians, biologists, engineers, chemists, physicists—

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speaking in a scholarly, logical, and consistent manner. I regret that the "experts" you heard were not believable, but if you had already decided what *yom* meant, perhaps you didn't have an open mind. . . .

Blaine Robison
Overland Park, Kans.

Who Cares?

I was interested in the article "News of Religion," *Herald*, April, 1992. Pastors give the churches low marks. Rather, Christ would give the church low marks.

The thing that struck me is I wonder what marks Christ would give the pastors. It's quite all right for pastors to blame the church for poor performance. What comes first, the chicken or the egg? Who leads the church?

Hundreds of church adherents . . . have never enjoyed a pastoral call or prayer in their homes for years. The laymen feel nobody cares. I speak as a former pastor of many years. No computer or copy machine sending out a stream of literature will ever take the place of a "Pastor with a Shepherd's Heart" who cares . . . enough for his people to get out and pray with his flock.

Walter Wilcox
O'Leary, Canada

Better and Better

The *Herald* is getting better and better, and I am proud to share it with my unchurched friends as a witness to my faith and the relevance of our church in changing times.

Kenneth Vogt
Abbotsford, B.C.

HH



Benefits Questions

Answered by Dean Wessels

Who is covered by the "Basic" Pension Plan?

Ordained and district-licensed Nazarene ministers who are employed by a church or district participating in the Pensions and Benefits Fund are eligible to earn Years of Service Credit. Such service is to be documented in their district journal. Associate pastors and staff must have earned their full livelihood from church ministry to receive credit. Evangelists receive a Year of Service Credit for holding services 30 or more Sundays per year in Nazarene churches on participating districts.

Employees of Nazarene church agencies such as the General Board, Nazarene Bible College, Nazarene Theological Seminary, Nazarene Publishing House, or Nazarene colleges or universities do not earn "Basic" Pension credit for service to those institutions.

Questions about benefits may be sent to the Board of Pensions and Benefits USA, 6401 The Paseo, Kansas City, MO 64131-1284.

God Has Blessed Our HARVEST NOW! Efforts.

DISTRICT	GOAL	ACHIEVED	DISTRICT	GOAL	ACHIEVED	DISTRICT	GOAL	ACHIEVED
Akron	513	31	Kentucky	500	323	South Carolina	587	667
Alabama North	466	375	Los Angeles	1,406	805	Southeast Oklahoma	300	260
Alabama South	275	270	Louisiana	300	146	Southern California	441	49
Alaska	200	134	Maine	112	173	Southern Florida	1,100	900
Anaheim	650	665	Michigan	450	410	Southwest Indian	56	NR
Arizona	700	556	Minnesota	165	18	Southwest Indiana	600	322
Canada Atlantic	100	150	Mississippi	308	243	S.W. Latin American	80	NR
Canada Central	218	280	Missouri	477	344	Southwest Oklahoma	601	150
Canada Pacific	103	3	Navajo Nation	100	108	Southwestern Ohio	644	77
Canada Quebec	200	71	Nebraska	300	220	Tennessee	602	345
Canada West	400	67	New England	725	168	Upstate New York	500	430
Central California	500	529	New Mexico	312	161	Virginia	325	458
Central Florida	1,000	1,131	Metro New York	761	82	Washington	497	399
Cen. Latin American	114	89	North Arkansas	320	64	Washington Pacific	700	864
Central Ohio	912	867	North Carolina	500	514	West Texas	825	861
Chicago Central	700	300	North Central Ohio	54	465	West Virginia North	605	200
Colorado	700	693	North Florida	500	415	West Virginia South	315	225
Dakota	200	7	Northeast Oklahoma	533	328	West. Latin American	172	141
Dallas	525	500	Northeastern Indiana	600	487	Wisconsin	329	145
East Tennessee	329	542	Northern California	600	408			
Eastern Kentucky	308	151	Northern Michigan	128	107	REGION		
Eastern Michigan	750	521	Northwest	555	563	Africa	11,580	11,852
Florida Space Coast	400	261	Northwest Indiana	433	480	Asia Pacific	5,500	1,788
Georgia	500	6	Northwest Oklahoma	558	381	Caribbean	14,904	5,437
Hawaii Pacific	157	158	Northwestern Illinois	610	317	Eurasia	3,540	NR
Houston	400	368	Northwestern Ohio	450	530	Mexico & C. America	6,500	NR
Illinois	600	450	Oregon Pacific	902	694	South America	10,000	11,041
Indianapolis	400	616	Philadelphia	600	373			
Intermountain	471	263	Pittsburgh	380	307			
Iowa	311	175	Rocky Mountain	195	142			
Joplin	462	39	Sacramento	600	116			
Kansas	473	476	San Antonio	471	319			
Kansas City	633	748	South Arkansas	264	120			

These are preliminary figures to be finalized at the conclusion of the district assemblies.

**We Are Believing God For
94,062 New Nazarenes!**

Close to Home

News About Nazarenes

BY TOM FELDER



Cora Vaughan (l.) and Ora Lewis will celebrate their 85th birthday Sept. 12. The twin sisters are active members of Maple Shade, Ark., Church of the Nazarene. Cora joined the church in 1967. Her sister, Ora, joined in 1981.

OKLAHOMA YOUTH ATTENDS BOYS NATION . . . Justin

Jobe was one of two Oklahomans chosen to attend Boys Nation recently in Washington, D.C. He was selected from among 724 high school juniors who attended Boys State at Northeastern Oklahoma A & M College in Miami, Okla.



During his trip, Jobe visited the White House and met with Oklahoma's U.S. senators.

Jobe is a member of Trinity Church of the Nazarene in Oklahoma City.

Boys State and Boys Nation are sponsored by the American Legion. They give young people an opportunity to participate in city, county, state, and federal styles of government.



Work and Witness team members pose with missionaries, local leaders, and their families in front of the new Guardian Angel Church of the Nazarene in Ciudad del Este, Paraguay.

SAYING THANKS . . . Following an automobile accident in November 1988, **Charles Thompson**, superintendent of the Virginia District, was given little chance to survive. His wife, **Mary**, was not expected to walk again. Recently, they decided to show their thankfulness for God's healing by leading a Work and Witness delegation in building a church and parsonage in Ciudad del Este, Paraguay.

The Thompsons invited family members and friends to join them on the trip.

They completed the buildings and felt it appropriate to name the church Guardian Angel Church of the Nazarene.

"We were privileged to be able to take our children, their families, and 15 other friends to Paraguay and build a church and parsonage in gratitude and thanks to God for sparing our lives," said Charles Thompson. "God has used this adversity in our lives to give us so many opportunities to witness for Him. We have found His grace really is sufficient."



Houston District 1992 Ordinand Class (l. to r.): District Superintendent J. W. "Bill" Lancaster; Deacon and Mrs. Mal McCawley, Deacon and Mrs. Jerry Storz, Rev. and Mrs. Gerald Henson, Rev. and Mrs. Fessor Hargrove, Rev. and Mrs. Jim Stonelake, Rev. and Mrs. Randy Beaty, and General Superintendent Raymond W. Hurn.



Northeastern Indiana District 1992 Ordinand Class (l. to r.): General Superintendent Donald D. Owens, Rev. and Mrs. David Farling, Rev. and Mrs. Kevin Stirratt, Rev. and Mrs. Waiter Irons, Deacon and Mrs. Michael Sommer, and District Superintendent Oval L. Stone.



Metro New York District 1992 Ordinand Class (l. to r.): District Superintendent Dallas Mucci, Rev. and Mrs. Wayne Duncan, Rev. and Mrs. Abel Espada, Rev. and Mrs. Rafael Estrada, Rev. and Mrs. David Hernandez, Rev. Sung-Won Kim, Rev. and Mrs. Cris Mogenson, Rev. and Mrs. David Solomon, Rev. and Mrs. Jabez Springer, Rev. and Mrs. Errol Vieira, Rev. and Mrs. Augustine Hazelwood, General Superintendent Eugene L. Stowe, and Rev. Manzoor Alam.

VITAL STATISTICS Deaths

DORIS J. BAYLESS, 71, Bemidji, Minn., May 18. Survivors: sister, Martha (Mrs. Ray) Johannsen, nieces and nephews.

LLOYD C. CARTER, 74, Kansas City, Mo., May 15. Survivors: wife, Malverene; sons, Dana, Len; two grandchildren.

GEORGE HARRY CASTER, 59, Jacksonville, Fla., Mar. 19. Survivors: wife, Joyce; son, Kenneth; two grandsons; parents, Mr. and Mrs. Peter Caster; four sisters; one brother.

ESSIE M. CHAPMAN, 94, El Paso, Tex., June 16. Survivors: daughters, Hazel Callaway, Norma Lee Bruner; sons, E. M., Jr., Richard; 15 grandchildren; 20 great-grandchildren; 1 great-great-grandchild.

VIOLET FAYE COOPER, 56, Hamlin, Tex., Apr. 19. Survivors: son, Alan Walker; stepsons, Jerry Roy, Billy Don, Joe Wayne; one brother; one sister; seven grandchildren; one great-granddaughter.

LONNIE B. FRIEND, 81, Tacoma, Wash., Mar. 29. Survivors: wife, Becky; daughters, Nella (Mrs. Edward) Lloyd, Harriette (Mrs. Robert) Axlund; six grandchildren; two granddaughters; three sisters.

RALPH CLAUDE "RAY" GREEN, 67, Jacksonville, Fla., Mar. 23. Survivors: wife, Frances; daughters, Karen Stockholm, Kathy McCalpin; son, Keith Green; four grandchildren.

REV. SAMUEL L. HINDMAN, 62, Statesville, N.C., May 16. Survivors: wife, Charlotte; daughters, Pam Meador, Debbie Snell, Beverly Hamblin; five grandchildren.

ARTHUR W. "HAPPY" HOWARD, JR., 83, Chelmsford, Mass., May 23. Survivors: wife, Alda; sons, Rev. Robert, Richard, Donald; daughters, Phyllis (Mrs. Uriah) Ramsay, Elizabeth (Mrs. Norman) Watkinson; 21 grandchildren; 15 great-grandchildren.

CLEO L. KEITH, 94, Lubbock, Tex., May 13. Survivors: sons, A. W., J. D., Melvin; daughters, Elsie Haley, Helen Garrett; 25 grandchildren; 41 great-grandchildren; 13 great-great-grandchildren.

REV. LAWRENCE L. MATHIS, 82, Cordell, Okla., pastor of 35 years, May 19. Survivors: wife, Esther; son, R. B.; two grandsons; three sisters; one brother.

IRVIN LAYMON, 92, Kankakee, Ill., June 17. Survivors: sons, Rev. Riley, Philip; daughters, Beth Klein, Ann Skinner; 10 grandchildren; 6 great-grandchildren.

M. MANLEY LEWIS, 94, Chickasha, Okla., June 14. Survivors: wife, Lela; son, Mel; four grandchildren; three great-grandchildren.

MABEL McCLELLAN, 93, Elkhart, Ind., Mar. 11. Survivors: daughters, Miriam Hoffman, Esther Baker, Evelyn Moore; sons, Elton, Marvin; 18 grandchildren; 23 great-grandchildren; 1 great-great-grandchild.

EDWARD L. MCGUIRE, 80, Prairie Village, Kans., Feb. 25. Survivors: wife, Cleona; sons, Robert, Brian.

LAURA R. PECK, 71, Bourbonnais, Ill., Feb. 27. Survivors: husband, L. Keith; daughters, Janet Clark, Sandra Reedy, Donna Wine; son, David; 2 brothers; 1 sister; 10 grandchildren; 4 great-grandchildren.

JUNE PERRY, 64, Merrillville, Ind., June 12. Survivors: sons, Robert, Jerry,

Richard; daughter, Gail; one sister; one brother; mother.

LLOYD G. "BUD" PORTER, 62, Appomattox, Va. Survivors: wife, Elsie; sons, James Lloyd, David Meade.

WILLIAM L. ROPP, 49, Peoria, Ill.; May 6. Survivors: wife, Sylvia; son, Dan; daughter, Julie; mother, Lorraine Ropp.

HOWARD M. SCROGGINS, 75, Baldwin Park, Calif., Apr. 27. Survivors: wife, Vera; sons, David, Darryl; daughters, Judy Lee, Jean Elmore; 12 grandchildren; 9 great-grandchildren; 1 sister.

EARL DAVID SNODGRASS, Charlotte, N.C., Apr. 28. Survivors: daughter, Penny; sons, Larry David, Earl, Hampton; one brother; three sisters.

ONFREY "ANDY" SULYMA, Minersville, Pa., June 13. Survivors: wife, Catherine; son, Robert; three sisters; two brothers; two grandchildren.

THOMAS EDWARD SWARTZ, 79, Blairsville, Ga., Apr. 11. Survivors: wife, Susie; son, Thomas, Jr.; daughter, Suzanne (Mrs. John) Repp; five grandchildren; two great-grandchildren; two step-grandchildren.

KLAZINA TROSEN, 89, Pella, Iowa, June 20. Survivors: daughter, Margaret (Mrs. Forrest) Whitlatch; one grandson; one great-grandson; one sister.

MEARL A. WILLIAMS, 70, Hoisington, Kans., Oct. 23. Survivors: husband, J. Clark; daughter, Eunice (Mrs. Dennis) Lane; one brother; two grandsons; two great-grandchildren.

Births

to RON AND CATHY (SHELTON) CARLSON, Greenville, S.C., a girl, Amy Michelle, May 27

to KEITH AND ANITA (WINKLE) FIELD, Nampa, Idaho, a girl, Samantha Lynn, June 7

to REV. DAVID AND KAREN (DZEDULEVICZ) GAGNON, Winter Haven, Fla., a boy, Geoffrey David, May 25

to STEVE AND SHERRI (IDE) HENDRIX, Olathe, Kans., a boy, Christian Phillips, June 22

to HARLAN AND CHARLA (FICKLE) HULL, Coon Rapids, Minn., a girl, Clarissa May, June 6

to SID AND WAYLA (LANKFORD) MURROW, Arvada, Colo., a boy, Truitt Josiah, May 29

to STANLEY AND DEBORAH OAKES, Pasadena, Tex., a girl, Alexandra Paige, May 28

to BILL AND JEANNINE (ZUMBACH) O'HORA, Robbinsdale, Minn., a girl, Emma Frances, May 24.

to REV. JAY AND BECKIE (JEWELL) RICHBURG, Blevins, Ark., a girl, Avery Jewell, Dec. 27.

to BEN AND KELLY (CROCKETT) SPITLER, Gaitthersburg, Md., a girl, Abigail Morning, May 19

Marriages

ANNABELLE B. KILLFOIL and LEWELLYN C. STURDEVANT, July 4.

ANITA JEAN WALLER and ROGER PHILIP SONNICHSEN at Nampa, Idaho, June 13

Anniversaries

REV. D. WARD AND NAOMI ALBRIGHT, Zephyrhills, Fla., celebrated their 60th wedding anniversary May 24 with a luncheon attended by their children and grandchildren. The Albrights pastored for 50 years on several districts and still serve as visitation pastors. They have 4 children, 17 grandchildren, and 8 great grandchildren.

DON AND IREVA BOGART, Fort Collins, Colo., celebrated their 50th wedding anniversary May 30 at a reception at Fort Collins Church of the Nazarene. They have two children and two grandsons.

CHAD AND MAVIS GRANT, Grand Saline, Tex., celebrated their 50th anniversary Aug. 22 with a reception in their home. The Grants have two children and four grandchildren.

FOR THE RECORD Moving Ministers

MICHAEL S. ADAMS, from student, NBC, Colorado Springs, Colo., to pastor, Sandusky, Mich.

ROLAND W. "ANDY" ANDERSON, from associate, North Olmstead (Ohio) Westlake Parkside, to pastor, Mentor, Ohio

MARK B. ARNI, from student, NTS, Kansas City, Mo., to pastor, Sanborn (N.Y.) St. Paul's

JAMES W. BALLENGER, from Perry, Okla., to Burleson, Tex.

RODNEY D. BATSON, from general church assigned, Kansas City, Mo., to associate, Dayton (Ohio) Parkview

ROBERT BAUER, from Sacramento (Calif.) North, to Flagstaff (Ariz.) First

A. KEITH BECKMAN, from Lubbock (Tex.) Grace, to North Tonawanda, N.Y.

BILL R. CHILDS, from Anchorage (Alaska) First, to Fort Worth (Tex.) River Oaks

GEOFFREY DEFRANCO, from Keeseville, N.Y., to Oxnard, Calif.

BILLY C. DUNCAN, from Vici, Okla., to Caddo, Okla.

ELLIS W. EDWARDS to associate, Brownstown, Ind.

W. LEE EDWARDS, from pastor, Tampa (Fla.) Palms, to associate, Tampa (Fla.) Town and Country

DAVID IVAN FITZPATRICK, from pastor, Mississauga, Ont., to district assigned,

Target Toronto, Canada Central

SAMUEL C. HARRIS, from Fargo, Okla., to Grace, Okla.

WILLIAM H. HORTON III, from student, NTS, Kansas City, Mo., to associate, Apopka (Fla.) Calvary

TIMOTHY P. KELLERMAN, from Evansville (Ind.) Diamond Valley, to Bedford (Ind.) First

ROBERT D. LEWIS, from McAllen (Tex.) First, to Pinellas Park, Fla.

BOB W. LOTHENORE, from Choctaw, Okla., to Henryetta, Okla.

RONNIE W. McCORMICK, from Harrisonburg, Va., to Little Rock (Ark.) First

JACK L. McMAHON, from Indianapolis (Ind.) South Irvington, to St. Louis (Mo.) Bridgeton

MICHAEL E. MEEKS, from Longview, Wash., to Choctaw, Okla.

WILLIAM S. MERCER, from Pleasant Grove, Ark., to Muldrow, Okla.

RANDY MILLER, from associate, Choctaw, Okla., to associate, Henryetta, Okla.

BENJAMIN E. NORRIS, from Susanville, Calif., to Oak Harbor, Wash.

RANDY L. PERRY, from Greenfield (Ind.) Grace, to Springs Valley, Ind.

HARRY R. SELLARDS, from Charlestown, Ind., to Barrett, W. Va.

JERRY L. SKIDGEL, from Fresno (Calif.) Grace, to Chico (Calif.) First

LOUIS W. STAUBS, from Franklin, Pa., to Roanoke (Va.) Hollins

THEODORE UNDERWOOD to associate, Bakersfield (Calif.) First

GARY L. WHITMORE to pastor, Glenwood Springs, Colo.

RONALD L. WILDE, from Elko, Nev., to Pendleton, Ore.

CHARLES W. ZIEGENFUS, from student, NTS, Kansas City, Mo., to pastor, Buffalo (N.Y.) Riverside

Correction: Terry Toler is the new senior pastor, Oklahoma City First Church, not Bethany, Okla., First Church, as was stated in the July issue.

Announcements

EL DORADO (KANS.) CHURCH will celebrate its 75th anniversary Sept. 12-13. All former members and friends are invited. For more information, contact the church at 202 N. Taylor, El Dorado, KS 67042, or phone (316) 321-1313.

PUBLISHING HOUSE EMPLOYMENT OPPORTUNITY



The Nazarene Publishing House has an opening for a Maintenance Machinist/Millright with a minimum of four years of experience. This is an exceptional opportunity for Kingdom service through the church. Qualified applicants should reply to:

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P.O. Box 419527
Kansas City, MO 64141

The QUESTION BOX

Conducted by Wesley D. Tracy, *Editor*

Announcements

EL DORADO (KANS.) CHURCH will celebrate its 75th anniversary Sept. 12-13. All former members and friends are invited. For more information, contact the church at 202 N. Taylor, El Dorado, KS 67042, or phone (316) 321-1313.

MODOC (IND.) CHURCH will celebrate its 75th anniversary Oct. 4-11. For details, write to the Church of the Nazarene, Modoc, IN 47358.

HARRIS CHAPEL (SELMA, IND.) CHURCH will celebrate its 75th anniversary Oct. 11. Dinner will be served after the morning service and the Olivetians will present a concert at 1:30 P.M. All former pastors, members, and friends are invited. For more information, contact the church at 10450 S. County Rd. 544 E., Selma, IN 47383, or phone (317) 774-4461.

COUNCIL BLUFFS (IOWA) FIRST CHURCH will celebrate its 75th anniversary Oct. 16-18 with special services each evening. A dinner will follow the Sunday A.M. service. Former pastors, members, and friends are invited. For more information, contact the church at 2600 Ave. A, Council Bluffs, IA 51501, or phone (712) 323-0615.

AKRON (OHIO) FIRST CHURCH will celebrate its 75th anniversary Oct. 31—Nov. 1. A banquet will be held Saturday evening, with services Sunday at 10 A.M. and 6 P.M. An open house will be held Sunday at 3 P.M. Former members and friends are invited. For more information, write the church at 4669 Fishcreek Rd., Stow, OH 44224, or phone (216) 673-8538.

JOPLIN (MO.) FIRST CHURCH will celebrate its 70th anniversary Oct. 16-18. Former members and friends are invited. For more information, phone (417) 623-3455 or (417) 673-3461.

BELLE (W.VA.) CHURCH will celebrate its 60th anniversary Oct. 20-25. All former members and friends are invited. For more information, write Rev. Norman Phillips, 306 E. 9th St., Belle, WV 25015, or phone (304) 949-2568.

SOUTH HAVEN (VALPARAISO, IND.) CHURCH, formerly East Gary and Lake Station, will celebrate its 50th anniversary Sept. 13. Special services will be held at 10 A.M. and 2 P.M., with a carry-in dinner at noon. Former pastors, members, and friends are invited. For further information, contact Judie Prentice at 621 N. Wolf Rd., Valparaiso, IN 46383, or phone (219) 759-4736.

ALBANY (N.Y.) FIRST CHURCH will celebrate its 50th anniversary Sept. 26-27. Former pastors, members, and friends are invited. For information, write the church at 14 Locust St., Albany, NY 12203, or phone (518) 438-8974.

ARLINGTON (TEX.) FIRST CHURCH will celebrate its 50th anniversary Oct. 3-4. A Saturday golf invitational is planned with an evening banquet featuring former pastors. A continental breakfast and informal luncheon will be held Sunday, as well as a celebration service. For further information, write the church at 1516 W. Pioneer Pkwy., Arlington, TX 76013, or phone (817) 274-7762.

YARMOUTH (MAINE) CHURCH will celebrate its 50th anniversary Oct. 10-11. A banquet will be held Saturday at 6 P.M. A Sunday School Rally will be held Sunday at

10 A.M., followed by the 11 A.M. worship service. A celebration service will be held Sunday at 2:30 P.M. Those planning to attend should notify the church at P.O. Box 245, Yarmouth, ME 04096, or phone (207) 846-5737 or (207) 846-3360.

PLEASANT GROVE (ALA.) CHURCH will celebrate its 50th anniversary Oct. 18. The Sunday morning service will be followed by a covered-dish dinner. The 1:30 P.M. service will feature special music. For more information, write the church at 721 Pleasant Grove Rd., Pleasant Grove, AL 35127, or phone (205) 744-0821.

POWHATAN POINT (OHIO) CHURCH will celebrate its 40th anniversary Sept. 20. Services will be held at 10 A.M. and 2 P.M. A covered-dish dinner will be served at noon. Former pastors, members, and friends are invited. For more information, contact the church at 100 Birch St., Powhatan Point, OH 43942, or phone (614) 795-5185.

SAN FRANCISCO (CALIF.) CHINESE CHURCH will celebrate its 40th anniversary Oct. 3-4. A nine-course Chinese banquet will be held Saturday evening. The Sunday services will be held in English (with Cantonese translation) at 11 A.M. Former pastors, members, and friends are invited. For more information, contact Moon Louie, 914 Greenwich St., San Francisco, CA 94133, or phone (415) 788-5519.

HIGHLAND PARK (WASH.) CHURCH will celebrate its 40th anniversary Oct. 16-18. Former pastors, members, and friends are invited. For further information, contact P.O. Box 46414, Seattle, WA 98146, or phone (206) 762-8044.

PENSACOLA (FLA.) ENSLEY CHURCH will celebrate its 30th anniversary Oct. 25 with a 10 A.M. service and a 2:30 P.M. gospel music presentation by the Pickerings. There will be a covered-dish meal at noon. Former pastors, members, and friends are invited. For more information, write 8300 N. Palafox, Pensacola, FL 32534, or phone (904) 476-4458 or (904) 478-1226.

Recommendations

The following have been recommended by their respective district superintendents:

RON ROTH, evangelist, 709-B Crestview Dr., O'Fallon, MO 63366, by Hiram E. Sanders, Missouri District.

DON SCARLETT, SR., evangelist, 1620 Lonsdale Rd., Apt. 102, Columbus, OH 43232, (614) 863-8986, by John F. Hay, Indianapolis District.

Moving Missionaries

ALLISON, MR. DAVID and SANDY, Bangladesh, Furlough address: 167 Lexington Rd., Waterloo, ON N2J 4G8

ANDERSON, MR. JOHN and DORIS, India, Field address: Washim, Akola District, Maharashtra 444 505, INDIA

ATHIALLY, DR. ABRAHAM and JUDY, APNTS, Field address: P.O. Box 556, 1299 Makati, Metro Manila, PHILIPPINES

BIERLY, REV. STEVE and DONNA, Japan, Furlough address: 117 E. 18th, San Bernardino, CA 92404

BOLERJACK, REV. RAY and HELEN, Papua

Christian Feet Washing

Can you give me some background information on "feet washing" as a Christian practice?

In ancient Middle Eastern cultures, feet washing was something that a good host would provide for guests. In Old Testament times, it came to be an act of humility or servitude. In New Testament times, it could mean contrition (Luke 7:36-50). Jesus used this humble act to teach His disciples about servant leadership (John 13:1-17).

We do not know how often this ceremony of love and humility was practiced in the earliest church. However, by Augustine's time (4th century), it was widely practiced on Maundy Thursday during Holy Week. Bernard of Clairvaux (12th century) regarded it as a sacrament.

Protestants have not made as much of this rite as the earlier church did. Among those groups still honoring this practice are Mennonites, Church of the Brethren, and the Brethren in Christ.

Christians disagree on whether or not Jesus intended that His followers establish feet washing as a mandatory Christian rite. We may never know the answer to that question, but we do know that Jesus intended us to live by the humble, loving, serving attitude that the rite of feet washing brings to our minds.

See *Beacon Dictionary of Theology* published by Nazarene Publishing House for more on this subject. Most of what I said in answer to your question comes directly from that book (p. 215).

What do Nazarenes believe about predestination?

We teach that God predestined a race or nation through which He would bring the Savior into the world—the Hebrews. We further believe that God predestined a tribe within that nation (Judah), a family within that tribe (the house of David), a person within that household (Mary) to become the instruments through whom He would bring His Son, Jesus, into the world to save us. Most important of all, we believe that God *predestined* that *all* who would believe in Jesus Christ would "not perish, but have everlasting life" (John 3:16).

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.

New Guinea, Furlough address: Rte. 2, Box 226, Independence, KS 67301-9802

BOWMAN, MRS. L'LOUISE, Japan, Field address: 101 Kobuke Cho, Inage Ku, Chiba Shi 263, JAPAN

COUEY, REV. RAY and DONNA, Indonesia, Furlough address: 1850 Cameo Ct., Tucker, GA 30084

DOUGHARTY, DR. KENT and MARY, Cote d'Ivoire, Field address: 22 B.P. 623, Abidjan 22, Cote d'Ivoire, WEST AFRICA

FELTS, MR. MELVIN and MARY LOU, Swaziland, Furlough address: 38858 Smith Rd., Rte. 2, Pomeroy, OH 45769

FRENCH, MR. DON and DARLENE, Japan,

Field address: 101 Kobuke Cho, Inage Ku, Chiba Shi 263, JAPAN

FRYE, DR. KAREN, Swaziland, Furlough address: c/o Dr. Henry Ernst, 1800 Lakewood Court, No. 56, Eugene, OR 97402

GANT, REV. RANDY and LINDA, Kenya, Field address: P.O. Box 53067, Nairobi, Kenya, EAST AFRICA

HALL, REV. JOHN and SHEILA, Costa Rica, Furlough address: 3150 Elm Hill Dr. N.W., Warren, OH 44485

HAYES, REV. DAVID and SHELLY, Ukraine, Furlough address: Rte. 5, Box 145, Nashville, IN 47448

MCCROSKEY, MR. ROBERT and ROSA,

NEWS OF RELIGION

U.S. LAUSANNE COMMITTEE SELECTS NEW CHAIRMAN

Paul Cedar, president of the Evangelical Free Church of America, has been elected chairman of the board of the Lausanne Committee in the United States. He succeeds Leighton Ford who led the board for 17 years.

Cedar is an author, pastor, evangelist, and church leader. He serves on the boards of the International Lausanne Committee, Leighton Ford Ministries, Trinity Evangelical Divinity School, Trinity College, and Trinity Western University. He has pastored Evangelical Free Churches in Illinois and California.

BOYCOTT CONTINUES AGAINST K-MART

The American Family Association is continuing its boycott against K-Mart, one of the nation's top retailers. Donald Wildmon, a United Methodist minister and president of the AFA, has called K-Mart "one of the leading retailers of pornography in America" because of its ownership of Waldenbooks. Waldenbooks carries magazines such as *Penthouse* and *Playboy*.

"We believe that they have already responded to our boycott by pulling their 'adult fiction' novels from the shelves," said Allen Wildmon, AFA associate director. "But they continue to sell softcore porn magazines like *Playboy*."

"I think it is only a matter of time until they take the magazines from their shelves," added Wildmon. "I would venture to say the boycott has cost them more money than they are making from the porn they are selling."

The boycott began in 1989, according to Wildmon. The Christian Action Committee of the Church of the Nazarene has expressed its support for the boycott, according to General Secretary Jack Stone, chairman of the CAC. "The Church of the Nazarene is vitally concerned about pornography in any form," said Stone. "We urge our members to use the power of the pocketbook to voice their concerns to K-Mart."

The address for K-Mart is: Chairman Joseph Antonini, K-Mart Corporation, 3100 W. Big Beaver Rd., Troy, MI 48084. Persons may also make their concerns known by contacting the manager of their local K-Mart or by phoning 1-800-63-K-Mart.

PEPSI AD IN ISRAEL STIRS DEBATE

The Rabbinical Court of Jerusalem has threatened to withdraw Pepsi-Cola's kosher certificate because of a Pepsi ad campaign that contradicts the biblical account of creation. The ad campaign features an ape walking along the evolutionary path "for 10 million years" toward a can of Pepsi. "The Choice of a New Generation."

"We certainly cannot agree with a campaign that contradicts Jewish law, and the first sentence of the Bible," said a court official.

Pepsi has placed the ad on hold while seeking a resolution of the issue.

The Rabbinical Court has been described as ultraorthodox. The body believes creation occurred exactly 5,752 years ago.

Indonesia, Field address: P.O. Box 1075, Yogyakarta 55010, INDONESIA

MILLER, MR. DAN and SHERI, Senegal, Field address: c/o l'Association Francaise d'Enseignement Biblique, 50 rue des Galibouds, 73200 Albertsville, FRANCE

MILLER, REV. HILBERT and NORMA, Malawi, Furlough address: c/o Mrs. Earl Strickland, Rte. 3, Box 111A, Oakland City, IN 47660

MOORE, MR. RON and LAURIE, Indonesia, Field address: P.O. Box 1075, Yogyakarta 550510, INDONESIA

MORRIS, MISS DENISE, Japan, Field address: 101 Kobue Cho. Inage Ku, Chiba Shi 263, JAPAN

NYHUS, MR. GREG, Papua New Guinea, Field address: P.O. Box 456 Mt. Hagen, WHP, PAPUA NEW GUINEA

PACHOLKA, DR. ROGER and KATY, Swaziland, Field address: P.O. Box 14, Manzini, SWAZILAND

RIEDER, MR. STEPHEN and IRENE, China Ministries, Field address: Kornhill, Suite J, 202, HONG KONG

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

SCHUBERT, REV. KEN and JOANN, Korea, Furlough address: 10022 Washington St., Bellflower, CA 90706

SCOTT, REV. JON and MARGARET, Romania, Field address: Str. Lamotesti Nr. 3-5, BL. 62, Sc.C. Et. 6, Apt. 182, Sect. 4, Bucharest, Cod 75411, ROMANIA

SRADER, REV. DUANE and LINDA, Portugal, Field address: Rua Castilho 209-4 Dto. 1000 Lisboa, PORTUGAL

SUNBERG, REV. CHUCK and CARLA, Russia, Field address: Moscow, Russia

113303, Balakavsky Projekt d33A, Gos-tintsa, "Bittsa" KSK, #101, c/o Hill, Kent/ Sunberg, Charles

SUTCH, MISS JENNIFER, Swaziland, Furlough address: 6733 Souix Dr., Kansas City, MO 64152

SWAIN, REV. ALFRED and ARLENE, Peru, Furlough address: 84-86 Wendell Ave., Wollaston, MA 02170

TREDOUX, REV. GIDEON and JEANNETTE, Malawi, Field address: P.O. Box 30713, Lilongwe 3, MALAWI

WALKER, REV. KEN and LINDA, Swaziland, Field address: P.O. Box 121, Siteki, SWAZILAND

WEST, REV. LARRY and PHYLLIS, Indonesia, Furlough address: 203 Summerset, Weston, MO 64098

WILSON, REV. BRIAN and JOAN, Venezuela, Furlough address: c/o Rick & Vivian Ketterman, 492 Fairview Pl., Alliance, OH 44601

ZURCHER, REV. NORMAN and CAROL, South Africa, Field address: P.O. Box 21562, 1733 Helderkruin, REPUBLIC OF SOUTH AFRICA

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ATTENTION SUNDAY SCHOOL TEACHERS, SUPERINTENDENTS, AND PASTORS

Have you registered to attend one of the remaining National Sunday School Teacher Training Conferences this fall? It is time to do that NOW. Be one of more than 15,000 Sunday School teachers and workers who attend these denominational training events.

August 20-22, 1992	Seattle, Wash.
August 27-29, 1992	Kansas City, Mo.
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September 24-26, 1992	St. Charles, Ill.
October 1-3, 1992	Philadelphia, Pa.
October 8-10, 1992	Cincinnati, Ohio
October 22-24, 1992	Pittsburgh, Pa.
October 29-31, 1992	Denver, Colo.

Each pastor has conference registration forms. For more information, contact Sunday School Ministries Division, 6401 The Paseo, Kansas City, MO 64131, phone (816) 333-7000, ext. 2341.

Watch for information about the 1993 training conferences planned for January through March.



EVANGELISTS' SLATES

APPLEBY, ROBERT R.: Glen Carbon, IL (Glenview), Aug. 30—Sep. 17; Denver, CO (Faith), 20-27; Chadron, NE, 30—Oct. 4; Scottsbluff, NE, 6-11; Pueblo, CO (Fairmont), 14-18; Truth or Consequences, NM, 21-25; Monrovia, CA, 28—Nov. 1

ARMSTRONG, LEON AND LINDA: McDonald, PA, Sep. 3-6; Astoria, IL, 15-13; Smithfield, IL, 22-27; Bristol, IN, 29—Oct. 4; Chillicothe, OH (First), 6-11; Murphysboro, IL, 13-18; Ottawa, IL (Southside), 20-25; Ellenville, IL, 27—Nov. 1

BAGGETT, DALLAS W.: Madison, AL (First), Sep. 13; Sheffield, AL (First), 16-20; Douglasville, GA (First), 22-27; New Castle, IN (Southside), Oct. 4; Decatur, AL (Bethel), 16-18; Marietta, GA (First), 20-25

BAKER, RICHARD C.: Meadville, PA, Sep. 1-6; Bamberg, SC, 8-14; Lancaster, SC, 15-20; Mount Morris, PA, 22-27; Moundsville, WV, 29—Oct. 4; Pineville, WV (Oceana), 6-11; Summersville, WV, 20-25; Mannington, WV, 27—Nov. 1

BALLARD, DONALD K.: Memphis, TN (Whitehaven), Sep. 16-20; Jackson, GA, Oct. 29—Nov. 1

BELZER, DAVE AND BARBARA: Oakwood, IL, Sep. 9-13; Rantoul, IL, 15-20; Monroe, WI, 22-27; Scottsbluff, NE, 29—Oct. 4; Davenport, OK, 6-11; Topeka, KS (Wanamaker Woods), 13-18; Susanville, CA, 27—Nov. 1

BENDER, TIM—THE TIM BENDER FAMILY: Dayton, KY, Sep. 8-13; Cambridge City, IN, 15-20; Charleston, WV (Campbells Creek), 22-27; Berkeley Springs, WV, 29—Oct. 4; Hartselle, AL (First), 6-11; Birmingham, AL (Forestdale), 13-18; Shelbyville, TN (Hill Top), 20-25; Paoli, IN, 27—Nov. 1

BENSON, MICHAEL W.: Ames, IA, Sep. 9-13; Harts-ville, SC (First), 15-20; Fort Scott, KS (First), 23-27; Denville, NJ (Lakeland First), 30—Oct. 4; Hutchinson, KS (Peniel), Oct. 6-11; Nashville, TN (Donelson), 14-18; Des Moines, IA (East-side), 21-25; Wichita, KS (Eastridge), 27—Nov. 1

BLUE, DAVID AND DANA: Camdenton, MO, Oct. 9-11; Alabama District Camp, 13-18

BOCK, DON: Dayton, OH (Northridge), Sep. 9-13; Columbus, OH (Frank Road), 16-20; Man-chester, OH, 23-27; Ashland, KY (Summit), 30—Oct. 4; Newark, OH, 7-11; Cambridge, OH (First), 21-25; New Boston, OH, 28—Nov. 1*

BOICOURT-SHANK, MARLA: Elon College, NC (Power Line), Sep. 30—Oct. 4; Ankeny, IA, 21-25

BOQUIST, DOUG AND DEBBIE: Mount Vernon, OH (Nazarene College), Sep. 6 (p.m.); Lawrence, KS (First), 11-13; Warwick, NY (Valley), 19-23; Mount Vernon, OH (Nazarene College), 28; Elk-hart, IN (First), Oct. 3-7; Grand Haven, MI, 10-14; Jefferson, OH, 17-21; Tiffin, OH, 24-28

BOWDEN, AL: Orlando, FL (First), Sep. 13 and 20; Macon, GA (Trinity), 22-27; Lawrenceville, GA, Oct. 4-7; Wrightsville, GA, 13-18; Wilson, NC, 21-25; Norwood, NC, 27—Nov. 1

BOYNTON, RICHARD C.: Harrison, OH, Sep. 8-13; Aniston, AL, 22-27; Hagerstown, IN, Oct. 6-11; Fort Wayne, IN (Elmhurst), 13-18; Linden, MI (Argentine), 20-25; Geneva, IN, 27—Nov. 1

BRISCOE, JOHN B.: Concerts in Virginia and North Carolina, Sep. 1-7; Rockhill, SC (Grace), 29—Oct. 4; Concerts in Florida, 7-25

BROWN, ROGER N.: Mount Sterling, OH, Sep. 9-13; Mexico, MO, Oct. 13-18

BURKHALTER, PAT AND DONNA: Oklahoma City, OK (Southside), Sep. 2-6; Sherman, OK (Syl-van), 8-13; Vincennes, IN (First), 15-20; Elkhart, KS, 22-27; Trenton, MO, 29—Oct. 4; Larned, KS, 6-11; Manhattan, KS, 13-18; Waynesville, MO, 20-25; Stafford, KS, 27—Nov. 1

BYERS, JOSEPH D.: Fredericksburg, VA, Sep. 20-24

CANAN, DAVID L.: Decatur, AL (Larkwood), Sep. 1-6; Nashville, TN (Fatherland), 22-27; Lynn, IN, 29—Oct. 4; Henderson, TX, 6-11; Oneonta, AL (Union Hill), 13-18; Beauty, KY, 20-25

CANFIELD, DAVE—EVANGELISTIC MINISTRIES: Hamden, OH, Sep. 2-7; Medway, OH (Bethel Community), 10-13; McKinney, TX, 16-20; Charleston, WV (First), 23-27; Rutland, OH, 30—Oct. 4; Sunrise, OH, 7-11; Wurland, KY (First), 14-18; Wellston, OH, 21-25; Franklin Fur-nace, OH (Plymouth Heights), 28—Nov. 1

CHAMBERS, LEON AND MILDRED: Gadsden, AL (First), Sep. 16-20; Indianapolis, IN (Southside), Oct. 6-11

CHASE, FRANK: Grove, OK, Sep. 2-6; Muskogee, OK (Trinity), 16-20; Wichita, KS (Trinity), Oct. 6-11

CHEATWOOD, HENRY AND PHYLLIS—FIVE STAR EVANGELISTIC MINISTRIES: Deridder, LA, Sep. 8-13; Beaver, OK, 16-20; Emporia, KS, 22-27; Moundsview, MN (Minneapolis Spring Lake), 30—Oct. 4; Carthage, SD, 6-11; Fargo, ND (Trinity), 13-18; Mandan, ND, 20-25; Jamestown, ND (First), 27—Nov. 1

CLAY, D. E.: Ashtabula, OH (Edgewood), Sep. 9-13; Charlotte, NC, 15-18; Fostoria, OH (First), 19-20; West Jefferson, NC (Mount Jefferson), 22-27; Huntington Park, CA, Oct. 1-4; Shelby, OH, 7-11; Grover Hill, OH, 14-18; Annapolis, MD, 21-25

CLAY, M. E.: Belington, WV, Sep. 28—Oct. 4; New Castle, IN (Southside), 18

CLEGG, DARRELL: Bradford, PA (First), Sep. 4-6; Portland, OH, 18-20; Bloomfield, IN, 22-27; In-dependence, KY (Florence Community), 29—Oct. 4; East Liverpool, OH (LaCroft), 6-11; Louisville, OH, 23-25; Belington, WV (Weaver), 27—Nov. 1

CLIFF, NORVIE O.: Northwest District Family Camp, Sep. 4-7

COOK, LEON G.: Calvert, AL, Sep. 11-13; Child-ersburg, AL, 23-27; Valley, AL (Langdale), 30—Oct. 4; Cassville, GA (Tron South), 14-18; Andalusia, AL (New Providence), 28—Nov. 1

COVINGTON, NATHAN A.: Indianola, IA, Sep. 2-6; Dexter, MO, 8-13; McPherson, KS, 15-20; Pied-mont, OK, 22-27; Blevins, AR (Bells Chapel), 29—Oct. 4; Litchfield, MN, 11-14; Mitchell, SD, 21-25; Oakes, ND, 27—Nov. 1

CRANDALL, V. E. AND BARBARA: Monmouth, IL (First), Sep. 8-13; Redkey, IN, 15-20; North Man-chester, IN, 22-27; Windham, OH, 29—Oct. 4; Somerset, PA, 6-11; Pauls Valley, OK, 20-25; Marlow, OK, 27—Nov. 1

DELL, JIMMY: Baton Rouge, LA (First), Sep. 13-16; Carlsbad, NM (Church Street), 17-20; Auburn, CA, 23-27; Chula Vista, CA, Oct. 4-7; Temple City, CA, 11-14; Crawfordsville, IN, 18-21; Or-tonville, MI (Lake Louise), 22-25; St. Louis, MI, 28—Nov. 1

DENNISON, MARVIN: Huron, SD, Sep. 8-13; Lakin, KS, 22-27; Fort Dodge, IA, 29—Oct. 4; Rising Sun, IN, 6-11; Johnstown, OH, 13-18; Ithaca, NY, 20-25; Niagara Falls, NY (91st Street), 27—Nov. 1

DESKINS, GROVER C.: Philippi, WV, Oct. 21-25

DOCTORIAN, SAMUEL: Australia, Sep. 1-6; In-donesia, 7-16; Israel, 19-30; Holland, Oct. 2-11; Toronto, Ont. (Annette Street), 12-18; Ireland, 19-28

DODDS, JOHN E.: Dover-Foxcroft, WV, Sep. 15-20; Fairfield, ME, 22-27; Brunswick, ME, 29—Oct. 4; Strong, ME, 6-11; Union City, IN, 27—Nov. 1

DOOLITTLE, KEVIN AND KAREN: Malden, MA (First), Sep. 12-13; Keene, NH, 16; Brandon, VT (Leicester), 18-20; Duxbury, MA, 22-27; Saugus, MA (Cliffondale), 30—Oct. 4; Brockton, MA, 7-11; Baltimore, MD (Brooklyn), 14-16; Trenton, NJ, 18-21; Millifinburg, PA, 22-25

DOROUGH, WILLIAM M.: Mount Pleasant, TX, Oct. 6-11; Osceola, AR, 20-25; Blytheville, AR (First), 27—Nov. 1

DREY, J. T.: Louisiana, Sep. 29—Oct. 4; Heavener, OK, 20-25

DUNMIRE, RALPH AND JOANN: Gadsden, AL

(First), Sep. 15-20; Glenmont, OH, 23-27; Vi-enna, WV, 29—Oct. 4; Ashland City, TN, 13-18; Erlanger, KY, 20-25

DUTTON, BARRY AND TAVIA: Sherman, TX, Sep. 8-13; Little Rock, AR (Rose Hill), 15-20; De-Queen, AR, 22-27; Springfield, MO (Grace), 29—Oct. 4; Hoisington, KS, 6-11; Everett, WA, 14-18; The Dalles, OR 20-25; Medford, OR (Southwest), 27—Nov. 1

EVERMAN, WAYNE: Trenton, OH, Sep. 18-20; Beat-tyville, KY, 22-27; Catlettsburg, KY (Durbin), 29—Oct. 4; Washington, PA (Hart Avenue), 13-18; New Lexington, OH, 20-25

FADER, WES AND MARY: New Cumberland, PA, Sep. 8-13; New Freedom, PA (Trail), 15-20; Easton, PA, 25—Oct. 1; Perkasia, PA, 7-11; El-mira, NY (First), 13-18; College Park, MD, 21-25; Bloomsburg, PA, 27—Nov. 1

FAULK, A. RAY: Walters, OK, Sep. 15-20; Alex-andria, LA, 25; Elizabeth, WV, Oct. 11-18; Brighton, TN (Tipton County), 20-25; Jonesboro, AR (First), 27—Nov. 1

FRANK, RICHARD A.: Boones Mill, VA, Sep. 22-27; Canonsburg, PA, 30—Oct. 4; Broken Bow, OK, 17-22; Clanton, AL, 25-30

FREY, DONALD—THE FREY FAMILY: Denver, IN, Sep. 12-13; Fort Wayne, IN (First), 16-20; Chat-tanooga, TN (Lookout Valley), Oct. 2-4; Howe, IN, 11; Hart, MI, 18-23

GESSNER, DON AND SHIRL: Petersburg, IN, Sep. 1-6; Altoona, PA, 8-10; Urbana, OH, 11-13; Covington, KY (Eastside), 16-20; Columbus, OH (Whitehall), 23-27; Fortville, IN, 29—Oct. 4; En-glish, IN, 6-11; Evansville, IN (First), 13-18; Len-oir City, TN, 21-25; Muncie, IN, 27—Nov. 1*

GINTER, TIMOTHY E.: Amherst, OH (Living Faith), Sep. 13-16; New Albany, IN (Trinity), 29—Oct. 4; Mansfield, OH (First), 6-11; Orrville, OH, 21-25

HAINES, GARY W.: Odessa, TX (First), Sep. 5-9; Austin, TX (Grace), 10-13; Colorado Springs, CO (Nazarene Bible College), 14-17; Ava, MO (Highway), 19-23; Columbia, MO (First), 24-27; Worthington, OH (Columbus Northwest), Oct. 3-7; Gahanna, OH (Columbus Shepherd), 8-11; Lincoln, NE (First), 17-21; Ainsworth, NE, 22-25; Skowhegan, ME, 31—Nov. 3

HANCOCK, TIM: Toronto, OH, Sep. 3-6; Ashland, KY (Cannonsburg), 9-13; Chillicothe, OH (West-side), 16-20; Weirton, WV, 23-27; Newport, KY (First), 30—Oct. 4; Elkins, WV, 7-11; Hampton, VA, 18-22; Columbia, OH, 25-28; West La-fayette, OH, 29—Nov. 1

HARRINGTON, MILTON: Lemmon Valley, NV (Cal-vary), Sep. 20, 27

HECKATHORNE, JIM: Camden, AR (First), Sep. 20-24; St. Louis, MO (Southside), 27—Oct. 1; West Plains, MO, 4-8; Mountain Grove, MO, 11-15; Bradford, PA (First), 18-22

HICKS, JOHN DAVID: San Pedro, CA (Peninsula), Sep. 13-16; Texarkana, TX (First), Oct. 4-7; Con-nell, WA, 11-14; Selah, WA, 18-21; Bremerton, WA, 25-28; Hydro, OH, Nov. 1-4

HIGGINS, CHUCK AND MARGE: LaGrande, OR, Sep. 13-17; Kalispell, MT (First), 20-24; Seattle, WA (North) 27—Oct. 1; Anaheim, CA (First), 4-8; Santa Paula, CA, 11-15; Camarillo, CA, 18-21; Ponca City, OK (First), 25-29; Dun-canville, TX (Trinity), Nov. 1-5

HILL, WILLIAM G. & KATHRYN: Aledo, IL, Sep. 15-20; Circleville, OH, 27; Dresden, OH, Oct. 4-7

HOLSTEIN, J. TED: Vandalia, OH, Sep. 13; Fort Re-covery, OH, 16-20; St. Paris, OH, 22-27; Freder-icktown, MO, 29—Oct. 4; Marselles, IL, 6-11; Ionia, MI, 13-18; Monroe, OH, 20-25; Rens-elaer, IN, 28—Nov. 1

HUGHES, JOYCE: Centerville, TN, Sep. 22-27; Charleston, WV (Calvary), Oct. 2-4; Nashville, TN (Bell Road), 6-11; Mount Carmel, IL, 20-25; Waynesville, NC (Lakeview), 27—Nov. 1

JAMES, W. RILEY: Marlinton, WV, Sep. 29—Oct. 4; Charleston, WV (Northside), 6-11; West Milton, OH, 13-18

JONES, TERRY & LAQUITA: Greenbrier, AR (Pleas-ant Hill), Sep. 2-6; Rochester, NY (Grace), 9-18; Camillus, NY (Syracuse Immanuel), 20-27; Bethel, OH, 30—Oct. 4; Winchester, IN, 7-11; Elkhart, IN (Northside), 18; Vandalia, OH, 21-25

JUNEMAN, JOHN & TRINA: Laramie, WY, Sep. 1-6; Cheyenne, WY (First), 9-13; Levelland, TX (First), 15-20; Wichita Falls, TX (First), 23-27; Lubbock, TX (Monterey), Oct. 2-4; Sulphur Springs, TX, 6-11; Farmington, MO, 21-25; Wel-lington, OH, 28—Nov. 1

KEENA, EARL E.: El Verano, CA (Sonoma Valley), Sep. 24—Oct. 4

KELLER EVANGELISTIC MINISTRIES, GREG & SUE: Uniontown, PA, Sep. 2-6; Morgantown, WV (First), 12-16; Bruceton Mills, WV (Little Sandy), 19-24; Upper Sandusky, OH, 26-30; Perrysburg, OH, Oct. 3-7; Zanesville, OH (Northside), 10-14; Lebanon, OH, 17-21; Pitts-burgh, PA (Lincoln Place), 24-28; Terra Alta, WV, 31—Nov. 4

LAXSON, WALLY & GINGER: Colorado Springs, CO (Eastborough), Sep. 9-13; Mount Vernon, OH (First), 23-27; Council Bluffs, IA (First), Oct. 7-11; Jasper, AL (First), 14-18; The Woodlands, TX (Community), 21-25; North Little Rock, AR (First), 28—Nov. 1

LECKRONE, LARRY: Danville, KY, Sep. 1-6; St. Al-bans, WV, 15-20; Frankfort, KY (First), 22-27; Ada, OK, Oct. 6-11; Lawrence, KS (First), 13-18

LEIDY, ARNOLD G.: Lovington, NM, Sep. 1-6; Pal-isade, CO, 8-13; Helena, MT (First), 19-26; Dick-inson, ND, 27—Oct. 1; La Moure, ND, 2-7; Fred-ericksburg, VA, 11 (a.m.); Catlett, VA, 11 (p.m.); Gloucester, VA, 14-18; Fort Oglethorpe, GA (First), 20-25; Skiatook, OK, 27—Nov. 1

LOCKARD, W. DAYTON: Elkview, WV (Pinch), Sep. 8-13; Catlett, VA, 22-27; Newell, WV (Glendae), Oct. 6-11; Wooster, OH, 13-18; South Char-leston, WV (First), 24-28

LOMAN, LANE: Springfield, MO (Crestview), Sep. 3-6

MANLEY, STEPHEN & DELPHINE: Nacogdoches, TX, Sep. 3-6; Lancaster, CA (Valley View), 16-20; Temple, TX (First), 23-27; Richardson, TX, 30—Oct. 4; Waco, TX (South Manor), 7-11; Cambridge, Ont. (Preston), 12; Moncton, N.B., 13-15; Lower Sackville, N.S., 16-18; Sherwood, P.E.I., 20-25; Kensington, P.E.I., 27—Nov. 1

MANN, THURL & MARY KAY: Georgetown, IL, Sep. 1-6; Cadillac, MI, 9-13; Saginaw, MI (Valley), 16-20; St. Marys, OH (First), 22-27; Bryan, OH, 30—Oct. 4; Beckley, WV (First), 7-11; Park-ersburg, WV (First), 13-18; Buckhannon, WV, 20-25; Waukegan, IL (First), 28—Nov. 1

MAY, JOHN W.: Harrisville, WV (Ritchie), Sep. 2-6; Wheeling, WV (Mar-Win), 16-20; Fayette, OH, 23-27; Meadville, PA, Oct. 7-11; Inez, KY (Tur-key Creek), 21-25; Ebensburg, PA, 28—Nov. 1

MCCAFFRY, JOSEPH P.: Sullivan, IN, Sep. 15-20

MCMAHON, MICK & HELEN, VICTORY MINIS-TRIES: Danvers, MA, Sep. 2-6; Nanty Glo, PA, 8-13; North Haledon, NJ (High Mountain), 16-20; Duxbury, MA, 22-27; Ottawa, Ont. (Trin-ity), 30—Oct. 4; Elmira, NY (Calvary), 6-11; Cov-ington, VA, 14-18; West Sunbury, PA (Claytonia), 20-25; Bangor, ME, 27—Nov. 1

MILBURN, GARY: Danvers, MA, Sep. 20-24; Olney, IL, 29—Oct. 4; Martinsburg, WV, 20-24

MILLHUFF, CHARLES R.: Olathe, KS (College), Sep. 2; Peoria, IL (First), 3-6; Decatur, IL (West Side), 9-13; Brandon, FL (First), 20-27; Nashville, TN (Grace), Oct. 7-11; Memphis, TN (Calvary), 14-18; Olathe, KS (College), 25—Nov. 1

MONCK, JIM: Albuquerque, NM (Los Altos), Sep. 2-6; Los Alamitos, NM (La Vista), 9-13; Gladstone, OR, 16-20; Farmington, AR, 23-27; Goshen, AR, 30—Oct. 4; Fostoria, OH (First), 9-13; Pioneer, OH, 14-18; Mi-not, ND (First), 28—Nov. 1

MORGAN, EARL L.: Paden City, WV, Sep. 12-16; Indianapolis, IN (Southwest), 19-20; Indi-anapolis, IN (Castleton), 22-27; Elyria, OH, Oct. 2-4; Indianapolis, IN (First), 24-25

MOSS, UDELL G.: Fort Wayne, IN (South Side), Sep. 15-20; Beaverton, MI, 22-27; Bunola, PA, 30—Oct. 4; Cresapton, MD 6-11; Rochester, IN, 13-18; Grand Lodge, MI, 21-25; Essexville, MI (Bay City First), 27—Nov. 1

MURPHY, MARK N.: Virginia (SoloCon), Sep. 5-7; Fort Lauderdale, FL (First), 16-20; Bad Axe, MI, 23-27; Hershey, PA, Oct. 14-18; Sumter, SC (First), 20-25

NAJARIAN, BERGE & DORIS: Mountain Home, ID, Sep. 12-20; Jacksonville, FL, 28-30*

NEFF, LARRY & PAT: North Vernon, IN, Oct. 14-18

OYLER, CALVIN & VIRGINIA: Vici, OK, Sep. 15-20; McCloud, KS, 27-30; Athens, OH, Oct. 6-11

PEARCE, J. STEVE: Warren, OH (Morgandale), Sep. 8-13; Portage, IN (Grace), 23-27; La Porte, IN, 30—Oct. 4; McCloud, OK (Twin Lakes), 20-25; Springfield, IL (Trinity), 27—Nov. 1

PETTIT, ELAINE C.: Eureka, IL, Sep. 9-13; Sumner, MI (Center), 20-24; Greentown, OH, 29—Oct. 4; Boswell, PA, 6-11; Rockford, IL (Samuelson Road), 15-18; Montpelier, OH, 20-25; Wa-

A REPORT FROM THE FIELD

May 14, 1940, I held my first revival in Jacksonville, Tex., for C. F. LaFerney, who formerly was head chef at the Adolphus Hotel (a five-diamond hotel, rated by AAA). LaFerney was converted in a revival at Dallas First Church where L. T. Corlett was pastor.

Most revivals in those days lasted two weeks—Tuesday over two Sundays. I stayed in the same parsonage bedroom with two young, energetic boys and was paid \$11.65 for the two weeks. That was 15,000 sermons ago. I have been an evangelist in the Church of the Nazarene for 52 consecutive, unbroken years.

Fifty-two years ago, I held a revival for Rev. Agnes White Diffee at Little Rock First Church. The singer was R. T. Williams, Jr. We both stayed in the home of Hillard Parker (and slept in the same bed), a local barber. Rev. Diffee paid each of us \$500. We thought we had "hit the jackpot." She raised the offering by asking people to stand each night who would give \$1.00. No one gave more than a dollar.

Since then, I've held so many revivals, camp meetings, and laymen's retreats and NIROGAs, I have lost count. I estimate that I've preached 300 times a year for 52 years—which actually is 15,600 times.

I have survived six surgeries—including angioplasty and subsequent triple bypass.

I've appeared before 2,000 civic clubs.

I have, at the age of 71, memorized the entire "Book of the Revelation"—King James Version. In fact, I gave it May 3 at First Church, Wichita, Kans. I am also presenting—from memory—my newest sermon, "How I Have Survived the Rat Race," 250 precious promises, memorized at age 73.

I plan to memorize the entire New Testament in the next several months. Keeps my brain from rusting. Also, I have seen scores of people bow and find God at a revival altar.

I am still going strong. Amen! I am slating revivals, camp meetings, and retreats all the time. I do not find anyone in the Bible who retired.

—Charles Hastings Smith

pakoneta, OH, 31—Nov. 4
PHIPPS, PAUL M.: Linton, IN, Sep. 15-20; Hillsboro, IN, 22-27; Marshall, IL, 29—Oct. 4; Bedford, IN (Davis Memorial), 6-11; Bloomington, IN (Zion), 13-18; Rock Mills, AR, 20-25; Washington, IN, 27—Nov. 1
RICKEY, HOWARD L.: Dayton, OH (Central), Sep. 2-6; Lima, OH (Community), 9-13; Columbia, KY, 27-30; Farmington, IL, Oct. 4-7; Swartz Creek, MI, 11-14; Otisville, MI (Richfield), 18-21; Burton, MI (Flint South), 25-28
ROSE, WAYNE: Danville, IL (Northside), Sep. 15-20; Pratt, KS, 23-27; Midwest City, OK (First), 30—Oct. 4; Chanute, KS, 6-11; Shawnee, OK, 13-18; Flora, IL, 20-25; Joplin, MO (Calvary), 27—Nov. 1
RUNYAN, DAVID W.: Fort Scott, KS (West Park), Sep. 8-13; Marshfield, MO, 15-20; Louisville, KY (Southside), 22-27; Pana, IL (First), 29—Oct. 4;

Garnett, KS, 7-11; Mishawaka, IN (Southside), 13-18; Nixa, MO, 20-25; Fort Worth, TX (Wedgwood), 28—Nov. 1
RUSSELL, J. REYNALD: Cisco, TX, Oct. 6-11
SELF, ERWIN A.: Kansas City, KS (Rainbow Boulevard Laotian), Oct. 6-11
SICKENBERGER, ARDEN: Fallon, NV, Sep. 12-17; McKinleyville, CA (First), 19-24; Willow Creek, CA, 26—Oct. 1; Loon Lake, WA (Lakeside), 10-15; Spokane, WA (Pasadena Park), 17-22; Maple Valley, WA, 24-29
SMITH, DOYLE C.: Hortense, GA (Waynesville Trinity), Sep. 15-20
SMITH, MICKEY G.: Rock Hill, SC (Oakdale), Sep. 1-6; Rock Hill, SC (First), 16-20; New Castle, IN (First), 22-27; Pascagoula, MS, 29—Oct. 4; Gloster, MS, 6-11; Jackson, MS (Grace), 13-18; Summerville, SC, 20-25
SMITH, DUANE: Catlettsburg, KY (Southside), Sep.

IF GOD IS GOD

*If God is God, then God is God,
 And faith is truth, and truth is hope.
 When sight denies and pain despairs,
 Still faith can sing, if God is God.*

*If God is God and faith is faith,
 His Spirit sings His joy within,
 And peace is peace, and death is life,
 And life is love, if God is God.*

*If God is God and love is love,
 Then days explode with active praise,
 And all is holy, all is free,
 And Christ is Lord, if God is God.*

*If simply trusting simple truth
 Can turn the key to love and life,
 For all He offers, all He is,
 Let faith be faith, let God be God.*

—Ken Bible

1-6; Charleston, WV (Southeast), 8-13; Grafton, WV (Blueville), 15-20; Andover, OH (Cherry Valley), 22-27; High Bridge, KY, 29—Oct. 4; Benton, AR (First), 20-25; Bentonville, AR, 27—Nov. 1
STANTON, TED & DONNA: Newburgh, IN, Sep. 1-6; Christiansburg, VA, 9-13; Gulfport, MS (First), 15-20; Grenada, MS (First), 22-27; Kenner, LA (First), Oct. 6-11; Roanoke, VA (Grandview Heights), 13-18; Kingsport, TN (First), 20-25; Blairsville, GA (First), 27—Nov. 1
STREET, A. DAVID: Stonington, IL, Sep. 22-27; Evansville, IN (Diamond Valley), 29—Oct. 4; Decatur, IL (Trinity), 6-11; Evansville, IN (Diamond Valley), 13-18
TARTAGLIA, JANINE: Virginia District SAM Retreat, Sep. 8-10; Chesapeake, VA (First), 11-13; Rosemead, CA, 16-20; Eastern Nazarene College, 29—Oct. 4; San Luis Obispo, CA, 8-11; Annandale, VA (Calvary), 18-21; Pasadena, CA (First), Singles' Conference, 23-24; Minneapolis, MN (First), Nov. 1-4; Pomona, CA, 8; Tilton, IL (Southside), 15-18
TAYLOR, MENDELL L.: Oskaloosa, IA, Sep. 23-27
TAYLOR, BOB: San Antonio, TX (First), Sep. 2-6; Madison, WI (First), 9-13; Brush, CO (First), 16-20; Owensboro, KY (First), 22-27; Riverdale, GA (Timberlake), Oct. 7-11; Hamilton, OH (Tri County), 14-18; Oaklawn, IL (Chicago Oak Lawn First), 21-25; Canton, IL (First), 28—Nov. 1
THOMPSON, L. DEAN: McCune, KS, Sep. 13; Chanute, KS, 14-20*
TURNER, BEVERLY A.: Fort Worth, TX, Sep. 11-12; Plainview, TX (First), 13-16; Charleston, WV (Davis Creek), Oct. 2-4
ULMET, ALECK G.: Clarion, IA, Sep. 1-6; Hurricane, WV (First), 22-27; Council Bluffs, IA (First), Oct. 17-18
WELLS, LINARD: Mesquite, TX, Sep. 8-13; Columbus, NE, 15-20; Wichita, KS (Park City), 22-27; Sallisaw, OK, 29—Oct. 4; Waldron, AR (First), 6-11; Mexico, MO, 13-18; Brazil, IN (First), 20-25; Bridgeton, MO (St. Louis Bridgeton), 27—Nov. 1
WILSON, ARNO: Loveland, OH, Sep. 8-13; St. Marys, WV, 15-20; Tallmadge, OH, Oct. 14-18*
WILSON, DAVE & SANDRA: Madisonville, KY, Sep. 15-20; Port Clinton, OH, Oct. 13-18; Moravia, IA, 20-25
WOMACK, PAUL W.: Marion, IL (First), Sep. 9-13; Pittsburg, TX, 16-20; Erie, IL, 22-27; Fort Wayne, IN (Fairfield Avenue), 29—Oct. 4; Hannibal, MO (First), 6-11; Grand Prairie, TX (First), 13-18; Iberia, MO, 20-25
WRIGHT, E. GUY: Parkersburg, WV (Marriott), Sep. 1-6; Stonewood, WV, 8-13; Polk, OH (Rowsburg), 15-20; Bloomfield, IN, 22-27; Man, WV, 29—Oct. 4; Orangeburg, SC (Memorial), 6-11; Leavittsburg, OH (First), 14-18; Spencer, WV, 20-25; Bethlehem, PA, 27—Nov. 1*
 *Denotes Non-Nazarene Church

Words and Music

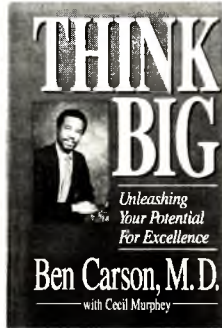
Reviews of recently released books and music

THINK BIG, Ben Carson and Cecil Murphey, Grand Rapids: Zondervan, 1992. Hardback, 253 pages.

HH031-057-4102 \$14.99

Dr. Ben Carson, head of the Department of Pediatric Neurosurgery for Johns Hopkin University, is a committed Christian, in addition to being a well-known physician. *Think Big* is his second inspirational book. Carson challenges his readers to strive for excellence in every endeavor, whether the field of interest is professional, academic, artistic, or spiritual. He uses THINK BIG as an acrostic to describe the key ideas, qualities, and influences that have enabled him to make a difference in his field: Talent, Honesty, Insight, Nice, Knowledge, Books, In-depth knowledge, and God.

The material is easy to read and speaks directly to a society that too readily accepts mediocrity instead of excellence as the standard of performance. One of the applications we might make in the life of the church is the need for a high and genuinely holy vision of the worship experience, to replace the haphazard preparation that characterizes services in too many places. Carson's book is obviously not designed as a theological treatise; those looking for a comprehensive presentation of doctrine will be disappointed. It does lift up a valid challenge to Christians to be the very best they can be, through the grace of God. The publisher also makes available an audiotape version (\$12.99 HHTAX-1441) in which the author summarizes some of his major themes; it is not as effective as the book itself.

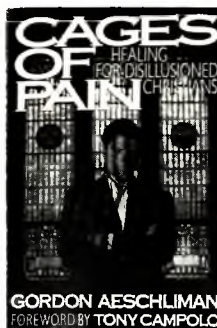


—Tim White

CAGES OF PAIN, Gordon Aeschliman, Word Publishing, 1991, 186 pages. HH084-993-2734 \$9.99

The biblical model of the church is of an accepting community made up of caring and compassionate Christians who provide a loving environment in which the pains of living in a sin-cursed world can heal and Christian faith can grow. But, according to *Cages of Pain*, for many Christians, that image of the church is only a fantasy. They have committed their all to the church—only to experience pain, rejection, and betrayal at the hands of the very people (and institution) that should be the source of their help and healing.

This book's primary purpose is not to assault the church, even though it does criticize the institutional church as being self-serving and unresponsive to the need for so-



cial justice. Rather, the author focuses on those who have been disillusioned, betrayed, and violated by the institutional church, as seen by the book's subtitle: "Healing for Disillusioned Christians."

If you feel that the church has ever used you instead of ministering to you, rejected or condemned you because you didn't fit the right image, demanded that you uncritically accept the "party line," put more emphasis on believing right than doing right, you will find the ring of truth in this book. And if you feel you have ever been betrayed "in the name of Christ," you will eagerly embrace the healing message of this book.

The author affirms that healing for disillusioned Christians comes through getting to know the real Jesus of the Gospels, not the cultural Jesus as interpreted by the institutional church.

Gordon Aeschliman, the author of *Cages of Pain*, is a longtime champion of the gospel as the solution to social injustice. In this book he helps those who have been hurt by the church to be willing to feel the pain of their hurt. The temptation is strong to deny the pain or to say "It was my fault." But feeling the pain is a first step toward healing.

Of course, I'm not suggesting that anyone uncritically swallow everything the author says; I certainly don't agree with him all the time. But if you read this book with an open mind, you will be able to separate the wheat from the chaff.

—Arthur W. Justice

A REASON TO LIVE, Melody Beattie, General Editor, Tyndale House Publishers, Inc., 1991, 167 pages.

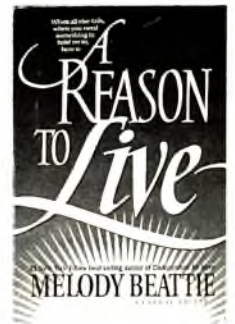
HH084-230-9888 \$8.95

Do you feel so overwhelmed by things going wrong in your life that you just want to give up? Does ending your life seem more attractive than continuing to live? Does the future look so bleak that you don't know how you are going to find the strength to face the next day—or even the next hour? Or do you know someone who is considering suicide as a way out of depression?

If you can answer yes to any of these questions, you will want to read *A Reason to Live*.

This book is neither philosophy nor theology nor psychology. Rather, it is a collection of practical, life-affirming suggestions for people who have run face-first into despair and depression and feel there is no longer a reason to live.

The general editor of *A Reason to Live* is Melody Beattie, who has written extensively about recovery issues and codependence. Her books include *Codependent No More*,



Beyond Codependency, and *The Language of Letting Go*. Her personal pilgrimage through tragedy, addiction, and depression, and her struggle with the lure of suicide as an easy way out, qualify her to comment on the challenge to find meaning in life when everything that has held life together is suddenly blown away.

The book is divided into six chapters with an appendix listing some things to do and emergency phone numbers. Chapters 2 through 5 are made up of one-page suggestions written by a wide range of contributors. These suggestions are practical things to do when a person feels overwhelmed or suicidal, and they usually reflect the personal experiences of the writer.

Several cautions are in order. First, this book does not provide easy, foolproof answers to life's complex questions. Second, it does not present a life of holiness as an antidote to feelings of meaninglessness or depression. So if you are looking for simple answers or if you believe trusting Christ guarantees a life free of pain and despair, you will be disappointed by this book. But if you want some practical ideas that can help you find new meaning in a difficult situation, this book is for you.

—Arthur W. Justice

BACK TO THE CROSS, Kirk and Joyce Halbert
HHTA-301C \$6.98

Back to the Cross is an eclectic collection of songs. The styles vary from the toe-tapping southern gospel flavored opener, "Let's Go Back," to the inspirational sounds of

"Had It Not Been," to the black gospel-influenced "Lord Somebody Needs You." The lyrics are a prayer asking God to use us to help others. Kirk sings, "Lord somebody needs You, won't You help them through me / Let me be Your hand extended to someone in need." Another song with similar style is "He's Worthy," written by Sandra Crouch. This is one of the strongest songs on the album. In it, Joyce jubilantly praises and worships God.



A majority of the songs on *Back to the Cross* are of the middle-of-the-road (MOR) style of Sandi Patti or Larnelle Harris. And while they do not have the individual strength of the aforementioned, a distinguishing feature is that most of the songs are duets in which Kirk's and Joyce's voices blend to make a very nice sound. I especially like this combination in "He Won't Give Up Easy."

Overall, the album is lyrically strong. It praises, worships, and affirms our commitment to Christ and the lifestyle of the Cross. Musically it has some variety on the MOR theme and will largely appeal to fans of this style of music.

—Mark Evilsizor

For Today's Christian Women

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Kathy Collard Miller. Uniquely written for women, this devotional reveals our misconceptions of God and His view of us. In learning to praise and thank God for His character and grace, we discover the joy of knowing Him better. This inspirational book captures the heart of God enabling us to grow and develop in our relationships with Him.
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HH083-411-4224

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I LIVE AMONG MIRACLES OF MINISTRY

BY NEIL B. WISEMAN, VICE PRESIDENT FOR ACADEMICS

This glorious word, *miracles*, is grossly overused these days to describe sales, elections, grades, mileage, or lessened freeway congestion. From one viewpoint, any happening that warrants gratitude might be called a miracle. The rising sun, the falling rain, and a new baby are examples that should not be taken for granted, though they are everyday events. All three might be called miraculous because they are wonderful, unusual experiences that awaken awe.

However, I have something more unique in mind when I speak of miracles of ministry. I mean revolutionized persons staunchly devoted to God to be used any way He sees fit.

I mean a positive response to God's summons to unfulfilled carpenters, electricians, business owners, housewives, schoolteachers, meat cutters, farmers, janitors, bankers, or architects. I refer to a magnificent adventure that starts when God calls a person to do a special work. I mean landmark decisions at Nazarene altars. I speak of God-initiated encounters when He asks, "Will you give your life to My ministry?"

My awareness of miracles in ministry increases every fall when Nazarene Bible College opens its doors for another year of classes. That's the time when I become especially alert to quiet miracles of grace all around me. I love the exhilaration as I come in contact with sacrificial people who relocate to Colorado Springs to prepare for ministry. I rejoice when they tell their stories of grace. I celebrate their transformations from the midnight of sin to the sunrise of potential. I delight that so many are loved into greatness by their home churches. These relationships glisten with grace.

Miraculous Call

God's process is amazing. Think of the places He goes to find workers—factories, small businesses, public schools, unemployment lines, and Work and Witness teams. Sometimes the call comes freshly new at age 28, 37, 49, or 61. The first whisper may come during a Sunday School class, in a revival meeting, at a church social, or in a random word of a pastor. In other lives, God's summons is a second or fifth prod to make life count.

The Almighty calls in the quiet and in the crowd—but He keeps calling. I live among miracle people who have affirmatively responded to His inquiry, "Whom shall I send, and who will go for us?" (Isaiah 6:8).

The Almighty calls in the quiet and in the crowd—but He keeps calling.

Miraculous Training

The Church of the Nazarene, small when compared to many denominations, provides several training tracks in liberal arts colleges, Nazarene Theological Seminary, overseas Bible colleges, correspondence studies, and Nazarene Bible College. It is a miracle that our denomination has made such magnificent commitments to train Christian workers and is doing it well. A uniquely suited educational setting is available for every called person. Nazarene Bible College rejoices in the special assignment the church has given her to train adult students.

Miraculous Development During Training

I live among students and faculty

who are growing in Christlikeness. Students at Nazarene Bible College are challenged to stretch to become all they can be for God. The experience is designed to impact and develop whole persons. It is our goal to graduate great souls who know both the why and the how of ministry.

Miraculous Ministry Following Training

As school opens, I spark my energy for the rigors of another year by looking at pictures of graduates and current students to consider how God is using them.

Recently, I visited Dan and Debbie Braaten after their "church plant" had been in operation for only 10 Sundays. Dan, converted only eight years ago, had 125 present on that Sunday. He envisions planting five churches out of his new congregation. Two former students are part of the nucleus for this newly planted church.

I think of Van and Debbie Williams in a new building with a congregation of nearly 200. As a lay preacher who managed a supermarket, he felt called to be shaped by the Nazarene Bible College experience, and he has been.

I remember George and Donna Spencer, in a small town on the coast of Oregon, serving a congregation God helped them gather. The people testify that they come to the Church of the Nazarene because George loves people. George started the church by offering five afternoons of Caravans in his home each week. He recently visited a church planting course at Nazarene Bible College to share his vision with the students—a rippling result of his miracles of ministry.

I remember David and Leann Pendleton who came to Bible college with three children. He had several years of military service behind him.

THE PAST IS PROLOGUE— to NBC's Future

**BY JERRY D. LAMBERT,
PRESIDENT, NAZARENE
BIBLE COLLEGE**

“What is past is prologue,” claimed Shakespeare in *The Tempest*. For us the past 25 years serve as a prologue to the future of Nazarene Bible College.

Historically, NBC was born in the heart of the late General Superintendent G. B. Williamson and voted into existence after the extensive debate of the 1964 General Assembly. Dr. Charles Strickland came from his assignment in South Africa to become the first president. He selected three members of the original Board of Trustees to help launch the college: Dr. Cecil Ewell, Rev. Milo Arnold, and Dr. Norman Oke.

The first class of 117 students arrived in Colorado Springs in the fall of 1967 to begin classes at First Church where Dr. Bill Sullivan was then pastor. The first graduate in 1970, Wayne Albright, now pastors in Woodland Park, Colo.

The gift of the campus property, in full view of Pike's Peak, and its later development under the administration of President L. S. Oliver, continued the miraculous formation of the college.

What is past is prologue to NBC's productive present—with over 400 students on the Colorado Springs campus and another nearly 700 in the 22 multicultural extension training centers, preparing persons for ministry.

What is past is prologue to NBC's fulfilling future. Many of her 6,000 alumni who prepared here are ministering throughout the world—reproducing themselves in other recruits for ministry. **They continue the cycle of miracles of ministry, the hallmark of Nazarene Bible College.**



President Lambert and the first NBC graduate, Wayne Albright.

After graduation from Nazarene Bible College, they moved on to Mid-America Nazarene College and then to Nazarene Theological Seminary. Now that he has earned his seminary degree, he has started a new congregation in greater Kansas City sponsored by the Overland Park Church.

I observe Taft Williams serving as student body president for this new year. I contemplate the work God will help him accomplish on campus and anticipate the ministry God has around the corner for Taft and Hazel in one of America's great cities.



**Sanita Leapai in the 1992
Torch Ceremony.**

MINISTRY MIRACLES IN MULTICULTURAL EXTENSION CENTERS

BY R. T. BOLERJACK
VICE PRESIDENT OF
EXTENSION EDUCATION

Miracles in ministry are happening all over the United States and Canada, in 24 different cultures and in five languages, because of the Nazarene Bible College Multicultural Extension Training Centers (METC). These NBC Multicultural Training Centers are located in 21 cities in the United States and in Toronto.

The extension program began in 1983 as a response to a pressing need for trained ministers to plant and lead multicultural/language churches. It was developed as a contextual education program to train multicultural ministerial students who could not attend a traditional college.

Nine years later, miracles are continuing to happen. The 1991-92 enrollment was 672 persons training for various ministries—pastoral, compassionate, lay leadership, and Christian education. Of these 672 students, 441 are non-Anglo.

The philosophy of ministry of the extension program has been transformed in a miracle of ministry at Toronto Nazarene Bible Institute. Deryl and Bev Price have been Nazarenes since childhood. They felt a strong call to missionary service, specifically to South America. They knew that they needed to prepare, but did not know how or where. They had two children as well as other responsibilities at home. They wanted to be obedient, and God provided a way. The Toronto Nazarene Bible Institute began in answer to their prayers.

It has taken much dedication and perseverance on their part to begin to answer the call. Deryl quit his job of 14 years. Bev resigned hers, and they accepted the pastorate of the Lawrence Avenue Church of the Nazarene. They are both licensed by their district and will be among the first graduates of TNBI in 1993. They believe God will eventually fulfill their call to South America through their obedience to serve Him.

Another miracle happened at the Washington, D.C., Nazarene Bible College Extension. A young, single man named Joseph A. Gass, Jr., owns Heritage Printing and donates all the printing for the Washington, D.C., extension. He has taken many courses at the extension, although he lives 70 miles away from the center. Last year, God used the Urban Church Planting class to call him into ministry. Joe answered by coordinating a church plant. It was not an urban church but in a small town—his hometown of Leonardtown, Md., population 5,000.

Joe used the training he received in the extension program as well as the guidance from the professors and leadership of the district to begin a church where no holiness witness existed. One



R. T. Bolerjack with Toronto Extension Director, Iain Fitzpatrick

year later, the Leonardtown Church of the Nazarene is being organized. The church has a permanent building, a pastor, and an attendance of 50. Joe is not only celebrating the vision that God gave him but also is ready for the next class at the extension center—Advanced Church Growth.

These two examples illustrate that miracles happened because men and women were willing to answer God's call—right where they lived. What about YOUR CITY? What about YOU?

The past nine years of NBC's multicultural training for ministry is merely *prologue* to the future challenge. H

I think of Bernie and Rhonda Slingerland helping start a new church in Colorado Springs along with five other student couples, led by a professor and his wife. Who knows where the adventure will take the group!

I remember to pray for Lawrence Wilkinson serving a tiny town in Nebraska and doing it with sheer joy.

And I saw John and Claudette Pierre a few weeks ago. He recently moved to MidAmerica Nazarene College and will later attend Naza-

rene Theological Seminary. His dad was a pioneer national church planter in Haiti, and John will carry on miracles of ministry in the Bahamas.

With the writer of Hebrews, I do not have space or time to tell of Scott, Tom, Rickey, Dick, Philip, Steve, Mike, Patrice, Will, Ann, Cathy, or Malcolm.

But miracles of ministry continue to take place in lots of places at this moment. Some happen in churches of all sizes as people answer God's

call into ministry. Some miracles of ministry transpire at Nazarene Bible College in chapel, classrooms, library, and offices. Still other miracles occur in churches where NBC graduates minister in the strong name of Jesus.

God works His wonders through people like you. Thanks for your commitments to us. Nazarene Bible College counts on you and your church for valuable prayers, prospective students, and generous support to make miracles of ministry happen over and over again. H

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Notes from an editor's journal

by Mark Graham, Managing Editor

Little League Lessons

Good eye, son!" "Nice catch!" "Good hustle!" "Don't worry about it!" "Shake it off!"—just a few of the words of encouragement I heard during this summer's baseball season.

This year marked the first time my son, Joey, had played on a kid-pitch baseball team. He wasn't so great, but neither were most of the other kids on his team. Nine- to 11-year-old baseball is largely an offensive game. If your pitcher is hot, you're likely to annihilate the other team. If your pitcher can't find the plate, get ready for a long ride home.

I had heard horror stories about little league baseball—parents scolding their children because of poor performance or parents getting into fights with one another or with umpires. But I was put at ease from the first day of practice. That's when Joey's coaches called the kids and parents together. "We're here to learn to play baseball and to have fun," said Cliff. "It's a game, and all of us—boys, coaches, and parents—should remember that. If the boys can't learn and have fun, we don't want to have a team."

The boys of "Home Health Depot" began and ended the season on that note. It was great. Parents encouraged and praised each other's children—even when they struck out, missed a fly ball, or failed to make the tag at home. Even more exciting was watching the boys respond to this constant barrage of motivation.

There weren't any overnight miracles, but almost all of the boys showed improvement by the close of the season.

I am sure that the team practices, the workouts with parents, and the many games played were a factor in their progress. But I also believe that the many words of encouragement,

the pats on the back, and the applause helped those boys to become what we believed they could be—better fielders, pitchers, and hitters.

Children are impressionable. They have a natural tendency to see themselves in light of the responses they receive from those around them. If

"It's a game, and all of us—boys, coaches, and parents—should remember that."

we nag them and deprecate their efforts, we plant seeds of failure—seeds that may be easily watered into fruition.

Most children have just begun a new school year. It's a time that some kids long for, but it is also a time that some dread. Those of us who are parents, teachers, or who might work with children at church or in our neighborhood should be mindful of the kinds of self-esteem seeds we sow in those little persons around us.

In his *Ten Commandments for Children*, Kevin Leman has written some sound guidelines for parents (or any adults who work with children) from a child's point of view. Here are just a few of them:

My hands are small; please don't expect perfection whenever I make a bed, draw a picture, or throw a ball.

My feelings are tender; don't nag me all day long (you would not want to be nagged for your inquisitiveness). Treat me as you would like to be treated.

I am a special gift from God; treasure me as God intended you to do—holding me accountable for my actions, giving me guidelines to live by, and disciplining me in a loving manner.

The children we are raising today are the adults and parents of tomorrow. My prayer is that God will help us to love them into men and women who love God and like themselves.



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EASTERN NAZARENE COLLEGE PRESIDENT DIES



Cecil Paul, 57, president of Eastern Nazarene College, died Saturday morning, Aug. 1, in a Boston

hospital. Death was apparently the result of a brain hemorrhage.

He is survived by his wife, Judy; three sons, Bruce, Wesley, and Jonathan; two daughters-in-law, Mary (Rearick) and Janet (Erbe); and two grandchildren.

Services were held Aug. 5 at Wollaston, Mass., Church of the Nazarene.

Paul had served as president of ENC since October 1989. In this role he had led the college in the construction of the four-million-dollar Nease Library.

"We deeply regret the untimely death of Dr. Cecil Paul," said William J. Prince on behalf of the Board of General Superintendents. "His leadership resulted in successful expansion and development at ENC. His investment in higher education in the Church of the Nazarene was significant. His impact will continue to be felt. We extend our sympathy to the family as we lift them up in prayer.

"He was widely accepted across the educational region and the denomination," said Tom Barnard, vice president for institutional advancement. "He was a counselor, an administrator, an aca-

demician, and a friend. It is incredible to think about the impact his loss will have on our community."

From 1987 to 1989, he was Communications Division director for the Church of the Nazarene. Before this, he had served as the director of graduate studies at ENC beginning in 1979. He founded Beechwood Counseling Services in 1971. He also founded and directed the Beechwood Community Life Center from 1981 to 1984. From 1963 to 1978 he served as professor of psychology and department chairman at ENC.

Dr. Paul was a graduate of Canadian Nazarene College. He held the M.Div. from Nazarene Theological Seminary and the Ph.D. in pastoral psychology and counseling from Boston University. He was ordained as an elder in the Church of the Nazarene in 1961.

DOANE ELECTED PRESIDENT AT NNC



Leon D. Doane, 58, was elected president of Northwest Nazarene College July 24, by the NNC Board of

Regents. Election came on the third ballot. He accepted the call on July 29 and began his assignment in mid-August.

A vice president for West One Bank in Boise, Idaho, Doane becomes NNC's ninth president and the first NNC alumnus and nonclergyman to serve in that capacity. He succeeds Gordon Wetmore who was elected president of Nazarene Theological Seminary May 30.

Doane graduated from NNC in 1956 with a degree in business administration. He graduated from the Pacific Coast Banking School at the University of Washington in 1970 and was awarded

an honorary doctorate from NNC in 1980.

Doane has served as chairman of the NNC Board of Regents for 10 years and has been a member of that board for 19 years.

He has been active in his community by serving as president of the Boise Rotary Club and the Idaho Family Forum. He also serves on the Boise Visions Spirit Committee.

A member of Boise First Church of the Nazarene, Doane serves on the Advisory Board of the Intermountain District and the General Board for the Church of the Nazarene. He also serves as chairman of the Board of Pensions and Benefits, the Pension Commission, and the Finance Department of the General Board.

Doane and his wife, Doris, have three children, Craig, Cheri Hubbard, and Mark.

ANTHONY ELECTED SUPERINTENDENT OF EASTERN MICHIGAN DISTRICT



Stephen T. Anthony, 45, was elected superintendent of the Eastern Michigan District Friday afternoon, July 10. Election came on the 15th ballot by the Eastern Michigan District Assembly, according to General Superintendent Eugene L. Stowe, who presided at the meeting. Anthony accepted the call.

Earlier, the assembly had elected Holland Lewis, pastor of Detroit First Church, on the 12th ballot, but he declined the call after prayerful consideration.

Anthony had served as pastor of the Richfield, Mich., Church of the Nazarene since July 1986. Prior to this, he pastored the Metropolitan and Detroit Grace churches, also on the Eastern Michigan District. He served as district secretary for Eastern

Michigan at the time of his election.

Anthony replaces the retiring C. Marselle Knight. Knight had served as superintendent of the district since 1983. Before this, he was superintendent of the Kansas and San Antonio districts. Earlier, he pastored churches in Kansas, South Carolina, Texas, and Florida. Knight was a graduate of Bethany Nazarene College and Nazarene Theological Seminary.

ACCIDENT CLAIMS LIFE OF STUDENT/ANOTHER CRITICALLY INJURED

Rob Jones, 20, was killed in a two-vehicle accident June 27 in Olathe, Kans. Kendra Seaman, 17, daughter of Nazarene missionaries John and Linda Seaman, was seriously injured. Ron Ryckman, 20, was driving the car in which Jones and Seaman were passengers. He was

treated and released for a broken collarbone.

According to reports, Jones was killed instantly when the car in which he was riding was struck by a pickup truck while turning left onto a residential street. The passengers in the truck were reportedly uninjured.

A native of Olathe and a member of Olathe College Church of the Nazarene, Rob played baseball and basketball for MidAmerica Nazarene College and was on the dean's honor roll. He is survived by his parents, Mike and Jane Jones, and two brothers, Richie and Ryan.

Kendra suffered massive head injuries and was transported to Kansas University Medical Center in Kansas City, Kans. She remained in intensive care for a few weeks before being transferred to Mid-America Rehabilitation Hospital in late July.

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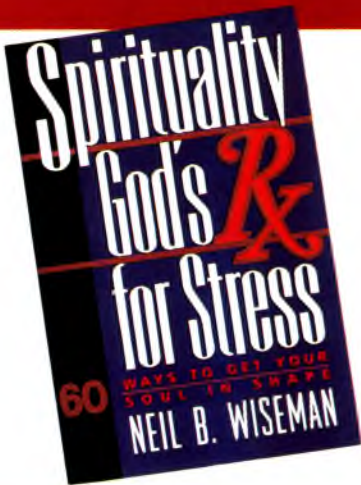
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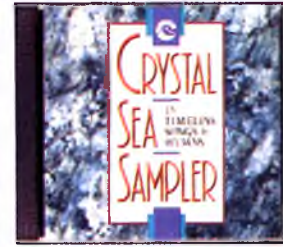
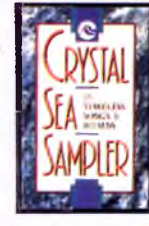
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