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Wesley D. Tracy (Editor)
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Herald of Holiness

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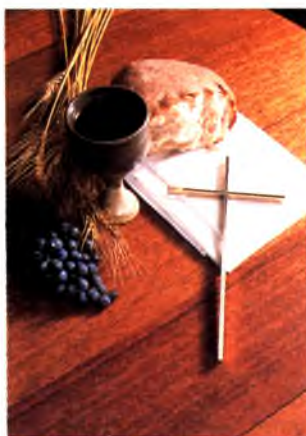
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(Matt. 11:2-19)

18 ^mThen the disciples of John reported to him concerning all

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Editor's Choice

FATAL FLAWS AND MISSIONARIES TO KANSAS

Thomas elbowed his way into my thoughts last Tuesday and just won't go away. Thomas had a fatal flaw—doubting his head off. Though not from Missouri, he lived in a constant show-me state.

The bad thing about fatal flaws is that they are usually fatal. William Shakespeare laced one to his main characters in the tragedies. Jealousy destroyed Othello. He strangled the one woman who faithfully loved him. Ambition seized the soul of Macbeth, and he killed a competitor. Brutus let blind patriotism make a political assassin instead of a statesman out of him. King Lear's fatal flaw was susceptibility to flattery. And, he lost his daughter and his sanity because of it.

The fatal flaw, world-class doubt, pushed Thomas around. When Jesus rose from the dead, everyone was rejoicing with a capital "R," except Thomas. He was saying, "Oh, yeah. Show me. I haven't seen Him, and until I do, I'll not believe it. And if someone says he is Jesus of Nazareth, I'm going to say, 'All right, fellow, let's see those hands—I want to check out those marks left by those square-cut Roman nails. And let's see the spear wound in your side.' I was there, remember, guys. And as for me, I'm through following messiahs. See you around" (see John 20:24-29).

Thomas was a man of uncompromising honesty. You would never hear him get up and testify on Wednesday night to something he didn't really believe. He would never fit Archie Bunker's definition of faith, which was, "believing something you are pretty sure isn't true."

Thomas had trusted again and had been let down again. He would invest no more faith in Saviors who did not save—but died instead.

He must have felt something like the Shannons of Girard, Pa. On their daughter's gravestone, they carved

In memory of Ellen Shannon, age 26 years, who was fatally burned March 21, 1870, by the explosion of a lamp filled with R. E. Danforth's NON-EXPLOSIVE BURNING FLUID.

Thomas let his doubt entice him to withdraw from the fellowship just when he needed it the most. Doubt does that to a person.

When Jesus showed Thomas His hands and side, Thomas worshiped. "My Lord and my God" (John 20:28). He believed, and he was ready to serve; that is, until Jesus ascended into heaven and left Peter, James, and John in charge. According to an ancient Christian legend, the disciples held a meeting to decide how to carry out the Great Commission. The executive committee decided to draw straws to see

who went where. Thomas drew India. "Forget it," he declared. "I'm not going. I'm too old. It's too far from home. Count me out!"

"But, Thomas . . ."

"I'm not going. Drawing names out of a hat is a dumb way to conduct a missiology project anyway."

"But, we prayed . . ."

"You prayed? Well, so did I, and I didn't hear any voices telling me to go to India."

Thomas would not give in. Finally, the legend says, the risen Christ appeared to Thomas and said, "Thomas, you are going to go to India, aren't you?" Thomas still objected, "I'll go anywhere else, but not India. Anyway, it's not fair. Look at Peter, he gets to go to Rome—the big apple. Bartholomew, he's going to Cyprus—a Mediterranean paradise. John grabbed Ephesus, the city with beautiful temples and dancing girls. Philip has already left for Alexandria, the

center, offered Him work. Jesus said that He could not go but added that He had a slave, one Thomas, who was an excellent carpenter. The deal was struck. Jesus sold Thomas as a slave to Abannes. When Jesus told him, Thomas replied, "Thy will be done."

Thomas went to India to build two things: a church and a palace. The palace was for the king of India, but Thomas took the building fund, the legend says, and gave the money to the poor. He assured the king that his money was building a spiritual palace that he could see with his spiritual eyes when he died. Thomas also built a church. It survives until this day and is known as the Mar Thoma Church.

I never went to India, but I did go to Indiana. Like Thomas, I built a church. I was the head contractor, head ditchdigger, head mud mixer, and chief fund-raiser. A decade after I left, however, the church was so bitterly divided that the district superintendent had to disorganize the church and sell the building to the Baptists.

Thomas did a lot better than I. The church he built still thrives. Not long ago, I stood at the commencement ceremonies of Nazarene Theological Seminary. I thought of Thomas as Abraham and Mary

(man and wife), from the Mar Thoma denomination in India marched across the platform to receive their degrees. And do you know what they did with them? They accepted a pastorate in a small Kansas town. They became missionaries to Kansas!

Thomas' fatal flaw wasn't fatal after all. The difference between Thomas and Macbeth, Lear, Brutus, and Othello is that Thomas met the risen Christ. People with Easter in their eyes can, by grace, overcome fatal flaws and just about anything else. HH

Drawing names out of a hat is a dumb way to conduct a missiology project.

center of culture and libraries. Why, he will come out of that assignment with a Ph.D. And me? They are trying to send me to a jungle. Why, that's E-4 evangelism. I would have to cross national, racial, cultural, and language barriers—and Donald McGavran hasn't even written the book on that yet."

Jesus went away sad.

A few days later, the story goes, a man from India named Abannes came looking for carpenters to work for his king. Jesus met him at the village well, and Abannes, finding out that Jesus had been a car-

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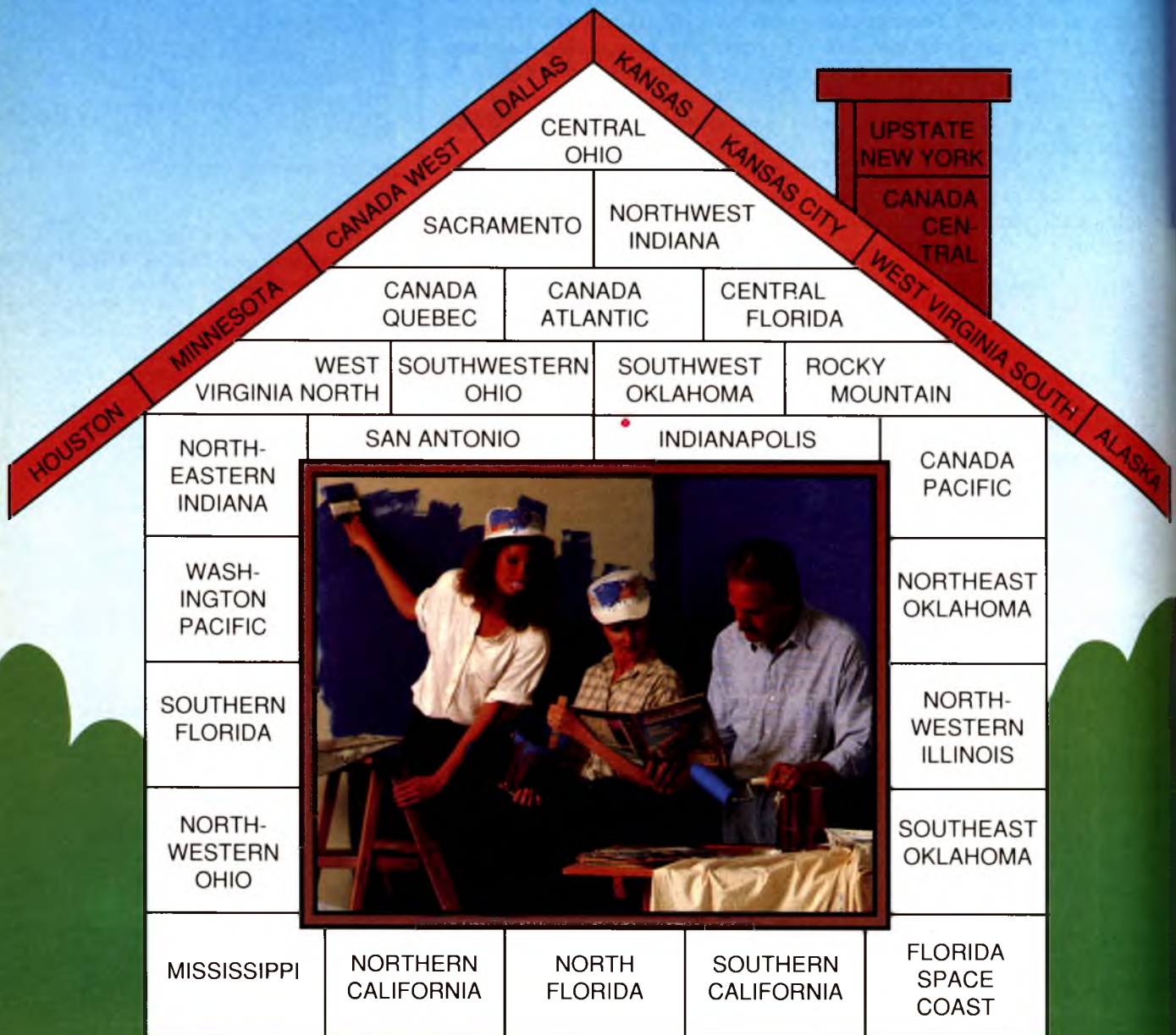
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PLACED IN GOD'S HANDS

BY MILLARD REED, PASTOR
FIRST CHURCH OF THE NAZARENE, NASHVILLE

Rick and Cindy had spent more than 100 hours preparing the elaborate display at our church in celebration of the 75th anniversary of the missionary society. A time line, beginning in 1915, highlighted the significant events in the general as well as the local society. At a glance, one could scan seven and one-half decades of mission ministry. They had done a good job. It was beautiful and informative.

As I stood admiring their work, I noticed a whole flurry of mission activity that had begun dramatically in our local church following 1974. New chapters had been organized. Work and Witness had begun and been enlarged. A missionary home for a furloughing missionary family had been constructed. Most significantly, four families of our congregation had acknowledged their call to full-time missionary duty and had been sent to serve as career missionaries by our denomination.

What, I wondered, had provoked this obvious acceleration of mission creativity in the life of the church? As I stepped closer to the display, I

could see the catalyst of it all. A simple marker read, "October 1974—the Beginning of Faith Promise."

Faith Promise had been no clever device for raising mission money in our congregation. It had been a sincere act of placing ourselves and our resources "IN GOD'S HANDS," and He had been pleased to bless those resources to the Kingdom and to ourselves again and again and again.

Luther's comment comes back to us today as we look forward to Easter 1991. What great events does "the Lord of Harvest" want to place on the "mission time line" over these next few years? In what dramatic way does He want to use our 622 missionaries? What new congregations wait to be formed in the yet-not-entered lands in Eastern Europe, Asia, Africa, and South America?

The "time line" will end abruptly some day with the coming of the Lord. Until then, what is accomplished will be determined in great measure by what is "placed in God's hands" today.

As always, the choice is ours. We may retain our treasure in our own hands; but as we do, it fades and is eventually lost. Or, we may "place it in God's hands" and watch as He literally clutters the "time line" of the next few years with new and creative mission activity—activity that will continue as long as the line of time lasts.

What joy it is this Easter to "place it in His hands" in anticipation of such gain!

What joy it is this Easter to "place it in His hands" in anticipation of such gain!

What joy it is this Easter to "place it in His hands" in anticipation of such gain!

I have held many things in my hands and I have lost them all; But whatever I have placed in God's hands, that I still possess.

—Martin Luther



*That the World
May Know*

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OFFERING
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H

General Superintendent's VIEWPOINT

EASTER—Time of New Beginnings

BY JERALD D. JOHNSON, GENERAL SUPERINTENDENT

Go tell his disciples . . . and, oh yes, tell Peter too.” This idea hovers in the angel’s message to the three women on Easter morning. First, he said to them,

“He is risen!”

“He is not here.”

Then he added, “Go and tell His disciples—and Peter” (Mark 16:7, NKJV).

Well, how could you call Peter a disciple anymore? After all, he had, with oaths and cursing, denied his Lord three times! When the situation demanded the *most*, Peter delivered the *least*. Even the angel had taken note of his cowardly failure.

And Peter knew it, too. Doubtless, his searing betrayal had gone through a thousand instant replays in his mind and made a crucible of his soul.

He had failed! And he had been the leader, too. Could the weight of all disastrous events of Good Friday be bearing down on Peter’s conscience? The remorse burned like an ulcer in his heart. He withered before the onslaught of hour after hour of agony.

“And Peter.”

This phrase did more than designate him as an ex-disciple. After all, God knew how Peter felt—and gave special instructions to His messenger to be sure to include Peter in the announcement of who the risen Christ wanted to see right away. Hope begins to stir! Peter had forsaken his Lord, but his Lord had not forsaken him.

They met in Galilee. Jesus gave Peter a chance to start over—and Peter

“Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him. But go and tell His disciples—and Peter—that He is going before you into Galilee; there you will see Him, as He said to you.”

(Mark 16:6-7, NKJV)

did not waste it.

Why, do you suppose, was it Mark who noticed and preserved this precious bit of sacred history? Remember, Mark flunked out as a missionary. He failed so badly that Paul fired

him. But God, in His benevolent providence, gave Mark a second chance. And this time he made good. Even Paul was impressed. So, Mark knew what it was to fail and get a chance to start over.

Perhaps it was Mark’s own failure that reminded him of the directive delivered by the angel, “Go tell His disciples—and Peter!”

Wasn’t it predictable that Mark would be the one to share this part of the Easter message with us all?

The resurrected Savior met Peter and Mark at the point of their greatest need—out on the parched plain of their most grievous failure and deepest hurt.

It is so like our Lord to meet all of us at the point of our greatest need. That is the most likely place for you to bump into the Christ of Easter. The message of the Resurrection today rings out on the springtime air: “Tell his disciples—and Joe—and Jack—and Patricia—and Anne . . .” The Resurrection has not only great historical and theological significance and consequence, but also great personal significance to us all. Its message is that there is new hope for a new start. One can begin again, not to fail as before, but to succeed, to make it, as did Peter.

In his most recent book, titled *Living with Your Dreams*, Dr. David Seamands says, “God is the Divine Alchemist who can take any material—even junk from the rubbish heap of life—and, melting this refuse in the pure fire of His loving purposes, hand it back to us as gold.”

This is the message of Easter for us all.



You Want to Be Perfect?



Jesus' words to the rich young ruler shock modern ears. "If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me" (Matthew 19:21, NIV).

Most of us balk at the demand of Jesus. Evidently that first-century young man had a similar struggle, for Scripture records: "When the young man heard this, he went away sad, because he had great wealth" (v. 22, NIV).

He was searching for eternal life, and he thought *perfection* was the key.

"Obey the commandments," said Jesus.

The young man assumed there must be some commandment he had missed, so he asked Jesus for a quick listing. Jesus responded with five of the Ten Commandments and added the law of love for neighbor.

What a relief! He had not missed any important commandments. He had kept those commandments all along. But he senses that something is still lacking, and he raises the issue with Jesus.

Jesus confronts him with the call to share his possessions and make total commitment to follow Him.

The young fellow "went away sad." So close and yet so far!

Perfection has taken on a different connotation today. The catchy U.S. Army commercial calls us to "Be all that you can be!" The implication is that perfection is found when we achieve some kind of personal fulfillment through competition with others. Nothing short of a fantastic performance will be acceptable. If *perfection* is spelled out in terms of performance, everyone strives to be a "10"—and they kick themselves when those 4s and 5s keep popping up.

Even when *perfection* is spelled out in terms of integrity and authen-

ticity, it creates a never-ending quest and calls for competition and struggle and self-castigation.

Robin Maas, in *Crucified Love: The Practice of Christian Perfection*, captures the contrast well: "Whereas the modern personality seeks fulfillment through an *uncovering* or process of self-discovery, the early Christians sought fulfillment—or rather, completion—through a process of formation, that is, through a kind of shaping or molding of the self . . . The model governing the shaping was Jesus Christ" (Abingdon Press, p. 21).

The Gospel of John shows that the genius of the model of Jesus was a *perfection* of total obedience. He was able to say: "The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work" (14:10, NIV). In Gethsemane He prayed: "Yet not my will, but yours be done" (Luke 22:42, NIV).

The Old Testament idea of *perfect* includes the associations of "unblemished" and "undivided"—as in the undivided heart. Jesus was calling the young ruler a *perfection* of an *undivided* heart. He was to follow Jesus' example. Jesus himself demonstrated *undivided* obedience to the Father.

The writer of Hebrews, describing the *perfection* of Jesus as our great High Priest, returned to this same concept. "During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission. Although he was a son, he learned obedience from what he suffered and, once made perfect, he became the source of eternal salvation for all

who obey him" (5:7-9, NIV).

There it is again—*perfection* tied to complete obedience and reverent submission.

Paul, according to Philippians 3, could well have been that rich young ruler, for he had carefully obeyed the letter of the law. He finally discovered that this did not create the *perfection* for which he hungered. All of his striving found meaning only when he began to pursue Christ with an *undivided* heart.

John Wesley followed the path of the rich young ruler and of the apostle Paul. He developed elaborate and systematic schemes as a protection from spiritual failure. But the day finally came when he surrendered his own agenda. Then his heart was "strangely warmed" and a whole

Which of these does not belong in this group?

- A. *Christian perfection*
- B. *total obedience*
- C. *reverent submission*
- D. *undivided heart*

new understanding of perfection was born in him.

Wesley later wrote: "By perfection I mean the humble, gentle, patient love of God, and our neighbor, ruling our tempers, words, and actions."

Journal suggestions: Finish these sentences.

1. For me as a Christian, *perfection* has always meant . . .
2. If perfection equals obedience with an undivided heart, then I will need to change the following . . .
3. The story of the rich young ruler calls me to . . .
4. John Wesley's definition of Christian perfection means that I must . . .



Kay, Okay

This is a big thank-you for the *Herald of Holiness*. I look forward to each issue.

I especially enjoyed the article "How to Be Heard," by Kay James. It was interesting and inspiring to know someone is out there doing a job we never hear about in the news media. She's a beautiful lady. Thank you.

*Ruth Skagerberg
Seattle, Wash.*

Unique Ministry

I love the format of the *Herald of Holiness*. It is truly interesting and colorful and up-to-date, although still having wonderful articles like "Four Cribs for Christmas" and "The Inheritance of the Sanctified."

I especially liked "A Funny Thing Happened on the Way to the Piano." What a unique ministry.

Please keep it coming. I have been reading it all my life.

Naomi M. Jackson

Reverse Theology

I have never responded to an article in the *Herald*, but your most recent editorial (October 1990, "Entire Sanctification and Uncertain Trumpets") has inspired me to write. I want to compliment you on an article well done. Not only did I find your methodology of reversal insightful, but I was also overjoyed at the frankness of your report on personal experiences.

*Don Minter
Norwalk, Conn.*

Holiness of Heart and Life

I am glad to see an article or more on holiness in heart and life—entire sanctification—in almost every issue of the *Herald of Holiness*. The October issue is especially good. Your editorial, "Entire Sanctification and Uncertain Trumpets," is an excellent article and very timely. Your emphasis on "way too quick" is right on target. I, too, have felt this is robbing many earnest seekers of a real experience. Years ago I suffered under this, but God revealed to me that I did not possess what I professed. I sought for several weeks, refusing to be deceived again. One day I prayed through, the Holy Spirit came cleansing my heart and filling it with His blessed presence. He bore witness that I now possessed a Bible experience of holiness. How I praise Him for this glorious experience. My heart goes out to those who profess it but do not enjoy the possession.

I am glad it has been my happy privilege to be an ordained preacher in the Church of the Nazarene for around 60 years. My first district license was signed by Dr. H. F. Reynolds, and in 1932 I was ordained by Dr. J. B. Chapman. Though retired now, I still do some preaching. It has been a blessed privilege and a joy to preach holiness of heart and life as a second work of grace across the years.

*George H. D. Reader
Chrisman, Ill.*

Sanctifying Grace

On August 22 the doctors removed a malignant tumor from my lung. I was only in the hospital for five days, and I am sure the cancer is all gone. . . . The biggest thing I learned is not to put God in a box or to second-guess Him, but to let Him be God and not to try and see the end, but to leave it in His hands.

I have to say something else. I so enjoyed your article on entire sanctification in the October *Herald*. I have only been in the Nazarene church since 1979 and have been in several different churches, among them a Pentecostal. But I had never had the power of God in my life or that strong sense of His peace. Until 1979 at home, I got down on my knees and told the Lord I was tired of playing games, I wanted Him to take over all of life, that I was turning everything over to Him. His Spirit came and filled me, and I knew I was sanctified. I know it is real, and without His sanctifying power I do not believe that I could have made it through these last five years. Keep talking about sanctification. We need to hear it.

Mary Jane Gurrola

October Tops

I was one who did not like the new *Herald* at first and wrote you to that effect. But I can change and have changed and like it now! The October issue was tops. Keep up the good work.

*Ivar Anderson
Botavia, Ill.*

Vote of Confidence

I very much appreciate the honest and diplomatic candidness about the single life portrayed in the October 1990 issue of the *Herald*. They were very well written, but more, they serve to reaffirm that in spite of singleness, we are OK to God and the Church. Thanks for a public vote of confidence.

*Susan Hobbs
Bourbonnais, Ill.*

Home Schooling

I am writing in response to the "news" article concerning home schoolers (November 1990).

I am distressed at the very negative perspective shown in this article.

Parents are allowed by law in every state to teach their children at home. Also, according to the Constitution, parents are responsible for their children's education. Furthermore, test scores from all over the nation are proving that parents are the best teachers for their children, regardless of whether or not they have a college degree. There are at least 1 million home schoolers in America, and many are going to colleges (such as Harvard) on full scholarships.

*Debbie Cardin
Baton Rouge, La.*

Teaching, Reaching, Exhorting

I do appreciate the articles in the *Herald of Holiness* more than ever. Thank you so much on behalf of many readers who value the "meat" that is found in this publication. Your magazine *teaches* the believer at the same time that it *reaches* the nonbeliever. Thank you for reminding, challenging, and exhorting us to keep pressing ahead down the road rather than being content to sit at the rest areas.

I was raised in the Toronto (Ohio) Church of the Nazarene and . . . graduated from Mount Vernon Nazarene College in 1980 . . . Today I am a Peace Corps volunteer in Senegal, West Africa. Throughout that time, though I have not been a Nazarene for many years, I have always received the *Herald* . . . Thanks again for your good service to the Lord.

Kevin M. Baker
Thies, Senegal
West Africa

A Pleasure to Ponder

I've been a subscriber to the *Herald of Holiness* for most of the 38 years I've been in the Church of the Nazarene.

Until recently, I've subscribed through a sense of duty but thought there was much better Christian literature to be had—articles better written, more encouraging, and dealing more realistically with problems of everyday life.

No more!

I look forward to the *Herald* now and am anxious to read articles by you, Reuben Welch, Dee Freeborn, W. E. McCumber, Morris Weigelt, and actually the whole magazine, which is a pleasure to read and to ponder.

Keep up the good work. A better Christian magazine cannot be found.

Jim McChristy
Long Beach, Calif.

Worship Concerns

I would like to respond to the article titled "General Superintendent's Viewpoint: Our Nazarene Heritage—A Serious Reflection," by John A. Knight (October 1990).


I greatly appreciate Dr. Knight's interest in Nazarene worship and the distinctives of that worship within the holiness tradition. He is correct to point out that music and religion are inseparable and that balance between objective and subjective elements of worship must be the goal.

However, I am troubled by his implication that Nazarenes

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somehow have an exclusive handle on the particulars of *balanced* worship. He says that "our Nazarene musical heritage has reflected the full gamut of man's spiritual and emotional needs . . ." The Nazarene churches I grew up in were woefully inadequate in addressing the "full gamut" of worshipers' needs. Objective hymns, for example, were deliberately avoided; they were too "formal" or too "Lutheran."

More troubling, is his assertion that anything but the Nazarene "middle path" is either "ineffective" or "dangerous." To think that a religious movement like our own, which is barely a century old, has somehow finally discovered balanced worship suggests . . . sectarianism. As Mike MacNeil has pointed out in a recent issue of the *Preacher's Magazine*, we need to remember that the holiness tradition has experienced its own periods of imbalance. We are not immune, even today, to excesses in worship, theology, life-style, etc.

Too often we think that history began with our tradition . . . that everything before and everything since is somehow inferior to what we now proclaim and cherish . . . Let's be more aware of these tendencies: that is where true balance begins.

Philip Harrold
Lakewood, Colo.

H



"We're Nazarenes, we don't give up anything for Lent, not even squash."



Facing Unanswered Prayer

Last month we raised the specter of “unanswered” prayer, that unsettling possibility that most of us have encountered at one time or another. What do we do when God seems silent? What do we think when our prayers seem to go unheeded, even after months and possibly years of perseverance?

Over the passage of time, I have come to some basic assumptions and beliefs that have guided my prayer journey, and I want to share them with you.

A foundational principle is the belief that, for God’s children, ALL prayers are answered! This statement hits at the heart of what it means to pray. Prayer is communication. It is dialogue with the Eternal God, the Creator of the Universe, who wants to have fellowship with *me!* I pray in order to commune with God, to talk to Him, to be in His presence, and to *know Him*. It is *He* that I seek when I pray.

There is a big difference between unanswered prayer and ungranted results. Wishing is not real praying. It is possible to have our wants granted and not have received a real answer to prayer. The objective of prayer is communion and conversation with the Lord. The period of waiting for the granting of some mere request is often rewarded by a more significant gift than what we asked for—the Lord himself. Often, delay or denial pertains to reasons, purposes, and wisdom deeper than we can fathom.

Last month I mentioned my years of headache pain with no apparent answer to many requests for

deliverance. As I reflected on that journey, I have come to realize that God has given more than just pain relief! He has given himself, *when I have been willing to receive Him*. And *that* is the trick. Especially in recent years, my friendship with God has grown deeper and richer than ever before. The pain, though an unwelcome guest, has become a reminder of my need for Him. He is my source and my strength, regardless of what is happening to me.

Resting on the belief that God faithfully answers all prayer, there are several possible ways of looking at those times when God does not seem to be listening. Many have written on the subject of “obstacles” or “hindrances” to prayer and have suggested that one of God’s answers is no. This could be for various reasons.

It might be that the request itself is wrong. We are certainly not the first to approach the Lord with an inappropriate supplication. As recorded in Matthew and Mark, James and John asked to be given seats at the Lord’s right and left hand. The answer was no. Their request was definitely out of line.

When we come to the Heavenly Father with inappropriate requests, He loves us too much to allow us to have that which might ultimately do us irreparable harm. He also knows when our motives are asked and then He must say no. When I pray, asking God for His help, what am I *really* praying for and, even more importantly, *why* am I mak-

ing this request? So, not only the request but also our motives can be wrong.

Bill Hybels suggests that before bringing a request to God, it would be a good idea to ask the following questions: If God granted this request, would it bring glory to Him? Would it advance His kingdom? Would it help people? Would it help me grow spiritually? Stopping long enough to honestly examine the way I pray has helped me pray with more integrity and more assurance.

There is still more to be said about the question of unanswered

I pray in order to commune with God, to talk to Him, to be in His presence, and to know Him.

prayer, but we will have to take up those issues next time. For this month, consider the following challenge. The living out of prayers that seem to go unanswered requires us to look at them as if they were a sign that God wants to help us discover that our sufficiency is to be found in Him, and not what He will or won’t give us in temporal blessings such as health, wealth, toys, or joys.

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

H

Portraits of Jesus in John

Looking Toward the Cross



*Because of this the Jews began persecuting Jesus (John 5:16a).**

The timing and cause of a person's death always interests us. All the Gospel writers were interested in the timing and the cause of Jesus' death. The first hints of Passion Week and the Cross play significant roles in all four Gospels. John's Gospel first warns us that Jesus might die at the hands of the Jews in chapter 5, verses 16-18. The place of the Jewish Law and the identity of Jesus play pivotal parts in these verses. Jesus' command in verse 14 is also important.

Any Christian reading the Gospel is already aware of Jesus' death. The first allusion in John's Gospel appears in 3:14, "Just as Moses lifted up the serpent in the desert, so also it is necessary for the Son of Man to be lifted up." That prophecy is subtle, but it speaks of Jesus' atoning death. However, John does not hint at the process leading to Jesus' death until chapter 5. After Jesus healed the man by the pool, the Jews begin persecuting Jesus and "seeking to kill him."

John 5:1-9 describes the healing of the man who had been lying by the pool for 37 years. Jesus gave two commands to the man. In verse 8 Jesus told him to rise, take his bed, and walk. Obedience to that command changed the man's life. Then in the midst of a legal discussion with the Jews, Jesus again *found* the man and commanded him, "Sin no more!" The Master gave no indication of what kinds of sins the man had committed in the past. He did not say that the man's long illness was a result of sin. Jesus simply gave the command for the future, "Sin no more!" Regardless of what has been God's will, for now and tomorrow it is no more sin.

The last part of verse 9 seems almost like an afterthought to us, "And that day was a Sabbath." The following verses, however, unfold another Sabbath controversy between Jesus and the Jews similar to several Sabbath arguments in the other Gospels. Though Sabbath observance was the issue described in these verses, the real issue at stake is how Jesus (and thus Christians) understand the Law. For the Jews, the Law represented God's precious and gracious gift to their nation to instruct them in the proper way to live in covenant relationship with God. However, for some Jews, including those trying to kill Jesus, the Law had become an end in itself. Medical help could be given to prevent death, but the Jews would not allow healing to improve a person's life on the Sabbath. Enthusiasm for precise theological definitions and detailed applications had led to legalism. The Law was obeyed for its own sake. The goal of the Sabbath was to keep the Sabbath.

Jesus had another goal for the Sabbath. In verse 17, Jesus responded to the Jews, "My father is working until now, and I, also, am working." With these words, Jesus claimed that healing the man by the pool on the Sabbath was God's work. True Sabbath observance is to do the will of God. That will includes holiness and rest, but it also includes compassion and mercy. Jews of Jesus' time believed that God had continued His creation throughout history. Jesus' defense in verse 17 is clear. To heal a person is part of God's work. To im-

prove someone's life is part of God's will even if it is done on the Sabbath (maybe it is especially God's will to improve the lives of others on the Sabbath).

Verse 18 indicates how the Jews understood Jesus' commitment to continuing the work of God. They believed He was making himself equal to God. That would become the basis behind their efforts to kill Him.

Lent is a time of thinking about the Cross and the meaning of Jesus' death. History clearly shows that Lenten observance can become an end in itself. The goal of Lent is not to check off a list of *Christlike* actions. The goal is to do

The goal of the Sabbath was to keep the Sabbath. Jesus had a better idea.

the will of God. That means *no more sin* and *improving other people's lives*. To continue to sin and to ignore the needs of others would mean that Jesus has died in vain.

For further study: (1) Read John 9:1-41. Note similarities to John 5:1-18. (2) List several deeds of compassion that would improve the lives of people you know. (3) Ask the Lord to open your eyes to His will during this Lenten season.

*The biblical quotations in this article are the author's own translation.

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

Born to Unify

BY STAN INGERSOL, DENOMINATIONAL ARCHIVIST

The early Church of the Nazarene faced a central dilemma: How could several holiness churches, arising in different regions of the United States and each a fully independent and self-governing denomination, function after 1908 as a united body? Among those who understood the problem were C. W. Ruth, broker of the marriages in 1907 and 1908 that united holiness groups; Phineas F. Bresee, whose charisma was significant in the mergers of spirit and constitutional authority; and the energetic Hiram F. Reynolds, whose role in shaping a common denominational outlook was crucial after the Second General Assembly.

Reynolds became the most mobile Nazarene of his day, promoting the interests of the whole church and stamping it with a vision for worldwide mission.

Hiram F. Reynolds was born in Lyons, Ill., on May 12, 1854. His early years were spent in suburbs around Chicago and on prairies west of the city. Reynolds recalled those years: "Well do I remember as I lay on my straw tick in the garret, how my little heart would beat with fear as the packs of wolves would gather about the humble shack of a house and howl until father or brothers or all would go out and drive them away."

Reynolds' father suffered an early death, and extreme poverty forced the widowed mother to make painful choices. The older children were placed in good homes to earn their keep. This later became Hiram's fate as well. Many years later, he admonished Nazarenes to support their church's General Orphanage Board, reminding them that "God has declared himself Father of the fatherless."

Reynolds grew to manhood apart from church or creed, but at 20 he boarded with his oldest brother and family in Chicago. His sister-in-law's Methodist faith impressed him. He later regarded her influence as a providential leading toward salvation. In 1874, he moved to Vermont, where he was converted and called to preach. He prepared at Montpelier Seminary, entering the Methodist ministry

in 1879. Reynolds served various churches in the Vermont Conference: Bondville, Plymouth Notch, Barnard, Topshen Circuit, and the Chelsea-West Chelsea charge. In 1886, he was ordained an elder by Bishop John F. Hurst (who in 1897 ordained J. G. Morrison an elder in the Northern Minnesota Conference). In 1879, Reynolds married Stella Byerd. They had three children: Eliza Belle, Stella Ardelia, and Aaron. Much later, they adopted their granddaughter, Frances.

Reynolds became active in the work of the Vermont Holiness Association, serving it as president. In 1892, he sought release from pastoral ministry to engage more fully in revivalism, turning aside an offer to serve his conference as presiding elder (or district superintendent). Three years later, so his revival work could have unhindered rein, he withdrew from the Methodist Episcopal

church and became the first episcopally ordained clergyman to unite with the fledgling Association of Pentecostal Churches of America. At the first assembly of APCA in 1897, he was elected Home and Foreign Missions secretary—a position he held until the First General

continued on page 33



Hiram F. Reynolds. The ribbon on his coat reads: *Delegate Twenty-Third Annual Assembly N.E. District Church of the Nazarene April 23-27, 1930 Malden, Mass.*



ONU and recently retired from MVNC following a 37-year career as a coach and teacher. She and her husband, John, live in Nashville.

Athletic directors within each of the NAIA's 32 districts choose the award winner from their district.

EASTER IN MOSCOW . . . Lisa Garvin, a member of Oak Park, Ill., Church of the Nazarene, has

been selected as an exchange student to go to Moscow for three weeks.

Lisa is a senior at Oak Park-River Forest High School, one of the first schools in the U.S. to receive a student exchange invitation to the U.S.S.R.

While in Moscow, Lisa will live with a Russian family and attend School 990. She will spend Easter in Moscow.

Lisa is a member of the Chicago Central District IMPACT team.



MANC honors four faculty and staff members (l. to r.): Margaret Gilliland, Mike Gough, Dennis Miller, and Connie Elliott. (Photo by Joyce Coker)

MANC'S BEST . . . MidAmerica Nazarene College honored four employees during the annual president's dinner recently. The four were recognized for outstanding service in various areas of the college.

Margaret Gilliland, associate dean of residential life, was named "Administrator of the Year." MANC President **Richard Spindle** described Gilliland as "steady, dependable, self-giving, and gentle, yet strong." She has served at the college since 1969.

Mike Gough, chairman of the Business Division, was

honored as "Faculty Member of the Year." He was described as an encouragement to students. Gough has taught at MANC since 1984.

Connie Elliott, assistant director of Student Financial Services, was honored as "Staff Member of the Year." Spindle said she was known on the campus for her "sensitivity and kindness."

Dennis Miller, grounds supervisor, was honored with the first "Pioneer Pride" award. Miller, who is also a full-time student at MANC, was honored for his work in the beautification of the campus.



EVANGELIST GIVES SPECIAL GIFT . . .

An evangelist's concern and the giving of many Nazarenes resulted in a special gift for **Steve McKellips**. McKellips (pictured left), confined to a wheelchair as a result of a broken neck several years ago, recently received a new Ford Econoline van through the fund-raising efforts of evangelist **Gary Haines**.

McKellips recommitted his life to the Lord during a revival in Sacramento, Calif., in which Haines was the speaker. Later, they met

again at Las Vegas First Church, and Haines felt led to do something to help him. He began to share McKellips' need in his revival services and quickly raised the money to buy the van.

The modified van allows McKellips freedom to travel, which he had not possessed since his accident.

He earned an M.S. degree from the University of Las Vegas in 1990 and now works as a counselor for the Nevada Bureau of Vocational Rehabilitation.

Etcetera...

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NAZARENE TAKES GOSPEL TO THE HOMELESS

J. D. Gibson stands before his congregation each Sunday just as thousands of other ministers do, but Gibson's church and congregation are very different from most others.

Gibson preaches to the homeless of Vancouver, Wash., each Sunday afternoon at the city's Esther Short Park. The small congregation crowds into a trailer that he drives to the park each week. Gibson reads from the Bible, preaches a short sermon, prays, and then serves a hot meal.

"I really believe these people need a helping hand to get over their circumstances," Gibson said. He should know. He was, at one time, living on the street. He has been where they are, and he understands what they are going through.

Although he feels called to the ministry, Gibson is not a full-time preacher. The 44-year-old works as a maintenance engineer for Costco in Clackamas, Wash. He attends Liberty Bible Church of the Nazarene in Salmon Creek, Wash., serving as director of the church's ministry to the homeless.

The park ministry began four years ago when Gibson started taking kettles of soup to the park in his car. The church found out what he was doing and loaned him a van and a trailer. The trailer includes cupboards, tables, and a



J. D. Gibson offers a plate of hot food to a man who has come to the trailer-church in Vancouver, Wash. (Photo by Casey Madison, *The Columbian*)

stove. The church receives an offering each month to fund the ministry, which costs about \$40.00 a week.

Gibson estimates that he serves nearly 40 people weekly. In addition to a hot meal, he provides blankets, clothing, and other supplies to those who need it. He returns to the park on Sunday evenings, offering a ride to church for those who want to attend.

Gibson's dream for the future involves opening a mission so that he can provide more services to Vancouver's poor and homeless. "God has given me the vision for the ministry," he said. "I believe I am going to have it with all my heart."

HALF OF DISTRICTS ON MAC REGION ARE SELF-SUPPORTING

Two districts on the Mexico, Central America (MAC) Region reached regular, self-supporting status recently, according to Jerry D. Porter, MAC regional director. This brings to 50 percent the number of Regular Phase 4 districts in that region.

El Salvador was declared a Regular district by General Superintendent William J. Prince in November. Prince also presided over the birth of a new district, Guatemala Franja Transversal, which was established by the Guatemala North Verapaz District. North Verapaz was the first district outside the U.S. and Canada to achieve Regular Phase 4 status.

The new district was self-supporting from the start.

This brings the number of Regular

districts in the MAC Region to 11, according to Porter. These include 2 in Guatemala, 1 in El Salvador, and 8 in Mexico. This is more than twice the number of self-supporting districts in that region five years ago.

The remaining 11 districts, which are receiving General Budget subsidies, are scheduled to achieve Regular status by 1999, according to Porter. All new districts would be self-supporting as well.

"The Church of the Nazarene in the Central America Region, though buffeted by civil wars, financial crises, and political unrest, is making great strides in developing strong, Regular districts," Porter said. "The goal is to have 30 districts on the MAC Region by the year 2000."

CHRISTIAN ACTION COMMITTEE SEEKS TO STAY ON CUTTING EDGE

The denomination's Christian Action Committee wants to know what are the most critical issues facing the Church in the '90s. The CAC recently met in Kansas City to discuss the establishment of a policy for responding to various social issues, according to General Secretary Jack Stone, chairman of the group.

"We are trying to be sensitive to the various groups that are active against such things as pornography, violence, and sex on TV," said Stone. "At the same time, we want to maintain our traditional position of being a redemptive force in our world. We realize that a negative position is not an end in itself. We want to offer people something better."

Stone has sent a letter to all pastors and district superintendents in the U.S. and Canada advising them of the committee's attempt to develop a framework for responding to social issues.

"I think the committee is being very sensitive, trying to keep its finger on the pulse of the church to determine what the concerns are," said Stone. "We are consulting the Association of Nazarene Sociologists of Religion and other groups outside the church, like the NAE (National Association of Evangelicals) and the CHA (Christian Holiness Association). We are also seeking input from our pastors."

In his letter to pastors on behalf of the committee, Stone urged every local church to develop a "careful and caring policy" for dealing with the HIV/AIDS epidemic in particular.

"I am hopeful that every pastor in every church will attempt to establish a policy for dealing with the AIDS concern in their local situation," said Stone. "At the same time, I hope that on the general level we will be able to develop a model policy that we can share with local churches."

Among other things, the Christian Action Committee is charged with monitoring moral issues of national and international importance on behalf of the denomination. Besides Stone, other members of the committee include: Elvin Powers, Edwin Robinson, Keith Wright, and Donald D. Owens.

BY MARK GRAHAM and TOM FELDER

BOOKS IN MISSION HELPS COLLEGE ACHIEVE ACCREDITATION

Nazarene Theological College in Indonesia has been accredited by the government's Central Religion Office, and Mission Director Robert D. McCroskey is praising the "Books in Mission" program for helping to achieve that status.

The college was notified recently of a surprise visit by the government's accreditation team. The Central Religion Office in Jakarta had decided to send a team to all theological schools in the country and provided NTC one week's notice.

"This was something that we were totally unprepared for," McCroskey said. "During that week everyone was working about 20 hours a day."

College officials were most concerned about the library. They knew the government had a minimum figure of 2,000 volumes if a school was to be accredited. The inspection team discovered at least twice that number of volumes in the college's library, including nearly 1,000 books received through the "Books in Mission" program since 1989.

NTC was notified a couple of weeks later that it was among only a handful of schools receiving accreditation. This means that our graduates can compete on an equal footing with graduates from any other institution in the



Bill Rolfe (l.), producer, and Scott Bosworth, director, received the Award of Merit for the video *Teaching Insights—Youth*.

country," McCroskey said.

"Books in Mission" is a ministry of Publications International through which used English books are sent to various world mission institutions. These books supplement college libraries and provide textbooks for students who cannot afford to purchase books, according to Bennett Dudney, Publications International director. Since 1986 more than 7,300 books have been sent around the world through the program.

For more information, contact Publications International, 6401 The Paseo, Kansas City, MO 64131, or (816) 333-7000, ext. 259.

YOUTH VIDEO WINS INTERNATIONAL AWARD

A video produced by Sunday School Ministries and Media International received the 1990 International Television Award of Merit at a recent Video Festival.

Teaching Insights—Youth, a two-hour video training tape for youth Sunday School teachers and leaders, received the highest award possible after completing three levels of judging. The video competed against nearly 1,000 entries from production companies and corporations throughout the U.S.

In accepting the award, Bill Rolfe, producer, represented Sunday School Ministries and Scott Bosworth, director, represented Media International.

The video was submitted in the teaching and instruction category, which is open to all areas of training videos in the industry today. This is the first video award ever won at this level of competition by the Church of the Nazarene.

SUNDAY SCHOOLS RECORD GROWTH IN 1989-90

Nazarene Sunday School average attendance increased in 1989-90 for the eighth consecutive year, according to Phil Riley, Sunday School Ministries Division director. Records provided by the general secretary's office show that the average weekly Sunday School attendance during the 1989-90 statistical year increased by 15,290 for a total of 657,966 worldwide. This compares to a gain of 1,127 in 1988-89.

The statistics also reveal that the Responsibility List (enrollment) increased by 22,094 for a total of 1,319,501. This compares to a loss of 1,873 in 1988-89.

In other statistics released by Sunday School Ministries, 45 percent of the churches in the U.S. and Canada recorded growth in 1990. The highest number of growing Sunday Schools was among churches with an attendance of 500 or more (55 percent). Fifty-four percent of churches with an attendance of 225 to 299 recorded growth, while 53 percent of churches with an attendance of 300 to 499 grew.

PROFILE OF 1990 SUNDAY SCHOOL STATISTICS (U.S. AND CANADA)

Size of Sunday School in 1990	Total Number of Churches	Number Showing Growth in 1990	Percentage	Number Showing No Growth in 1990
0 - 24	919	473	51%	446
25 - 74	2,481	1,058	43%	1,423
75 - 124	1,035	433	42%	602
125 - 174	403	182	45%	221
175 - 224	175	80	46%	95
225 - 299	127	68	54%	59
300 - 499	78	41	53%	37
500 +	29	16	55%	13
TOTALS	5,247	2,351	45%	2,896

NOTE: This profile reveals that 45 percent of Nazarene Sunday Schools in the U.S. and Canada showed growth in 1990. (Source: Sunday School Ministries Division)



The Black Strategy Committee met recently in Kansas City to discuss plans for evangelizing the American black community.

BLACK STRATEGY COMMITTEE MEETS IN KANSAS CITY

Black Nazarenes need to take a greater role in developing strategies for reaching their communities, according to members of the Black Strategy Committee (BSC) for the Church of the Nazarene. The committee is finalizing plans for a national black pastors' conference to be held in Kansas City in June, according to Barry Cunningham, BSC chairperson and vice president for student development at Point Loma Nazarene College.

The conference, the first of its kind in the Church of the Nazarene, will provide an opportunity for pastors to participate in the process of developing a plan for evangelizing American blacks. In addition, the gathering, using the theme "Empowering Leadership for the '90s," will seek to encourage, inform, and uplift black leaders and

pastors. The conference will be held in Kansas City. Committee members are hoping that it will expose black pastors to the work of the general church while exposing general church leaders to the ideas and potential of black pastors.

"We want to seize the opportunity and encourage any changes that will facilitate more effective evangelism," said Roger Bowman, committee member and Nazarene Bible College professor. "We want to be able to share ownership in what happens in our churches."

Other committee members include: Roland Chopfield, pastor, Richmond, Va.; Edward Husband, pastor, Atlanta; Leonard Adams, pastor, Tallahassee, Fla.; Robert Hunter, pastor, Detroit; Larry Lott, pastor, Kansas City; and Lamar Davis, pastor, Los Angeles.

TSA AND IRA CONTRIBUTIONS REACH RECORD LEVELS

Annual contributions to the TSA and IRA plans exceeded \$6.3 million in 1990, according to Dean Wessels, director of the Board of Pensions and Benefits USA. This marks the first time that contributions to these plans have reached this level.

More than 6,200 accounts have been opened since the programs started in 1963, including more than 300 accounts opened in 1990, Wessels said. Nearly \$4 million was paid out in benefits from the two plans, which had an aggregate year-end cash value of nearly \$82 million.

Wessels attributed the growth to an increasing awareness of the significance of these plans on the part of

church employers and employees. He anticipates that, in the near future, benefits from these plans will exceed those paid under the "Basic" pension plan on an annual basis.

"The Church of the Nazarene is fortunate and unique in providing both a guaranteed, minimum benefit that recognizes all past years of service through the 'Basic' pension plan and also a discretionary contributory plan through the TSA and IRA plans," Wessels said. "We are not aware of any other denomination that has a pension plan structured to benefit the participant so well as the Nazarene plan."

For more information, phone the pensions office at (816) 333-7000.

FACTS ABOUT BLACK NAZARENES

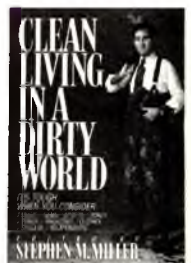
- There are 112 works consisting mostly of American blacks, up from 62 in 1970, and 75 in 1980.
- As of 1989, there were 7,757 members in these churches (membership statistics do not include American blacks who are members of churches where members are predominantly members of other ethnic groups, since church reports do not list members according to race).
- At least 11,097 persons are enrolled in Sunday School in these churches, with an average attendance of 5,404.
- More than \$2.2 million was raised by these churches in 1989.
- American blacks represent the third largest ethnic group in the Church of the Nazarene behind whites and Hispanics.



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MANC WINS NAZARENE BASKETBALL TOURNAMENT

MidAmerica Nazarene College won the Nazarene College/University Holiday Basketball Tournament by defeating Trevecca Nazarene College, 84-75, in the championship game December 28.

The Pioneers advanced to the finals by defeating Point Loma Nazarene College and Olivet Nazarene University on the two previous days. TNC entered the final game having beaten ONU and Southern Nazarene University.

SNU won the third place trophy by defeating Northwest Nazarene College, 68-56, in the consolation game. In the other consolation game, ONU defeated PLNC, 81-70.

The three-day tournament, held at Olathe, Kans., South High School, was sponsored by NYI Ministries and the Kansas City District NYI. All profits from the tournament will benefit Athletes In Mission, a team of Nazarene All-Stars that will travel to Seoul, Korea, next summer. While there, the



The men's basketball team of MidAmerica Nazarene College won the first Nazarene College/University Holiday Basketball Tournament in Kansas City December 26-28. MANC players and coaches were presented with the first place trophy at the awards banquet following the championship game.

team will play in a basketball tournament July 20—August 2 and conduct basketball clinics. The athletes will also share their faith during halftime activities and in one-on-one situations.

"It was great," said Gary Sivewright, NYI Ministries director. "Not only were there some really good basketball games, but it was a neat chance for people from the different schools to get together."

The attendance for each of the three days was approximately 1,300-1,500, according to Sivewright.

In addition to the games, coaches, athletes, and fans were able to attend a

special breakfast on Saturday morning and the awards banquet following the final game. During the banquet each team was recognized for their part in the tournament and the all-tournament team was introduced.

The all-tournament team included: David Suddeth and David Bansek, TNC; Kyle Rickner, SNU; Mark Bulgin, PLNC; Ronnie Malloy, ONU; and Michael Smith, NNC. Bill Elliott, MANC, was selected as the tournament's most valuable player, and Damon Stelting, MANC, was honored as the most inspirational player. MANC's Trent Cole won the three-point contest.

THEIR PRAYER REACHED HEAVEN.

2 Chronicles 30:27



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PRINCE WILL LEAD SUNDAY SERVICE AT INTERNATIONAL LAYMEN'S CONFERENCE



General Superintendent William J. Prince will conduct the Sunday morning service, July 7, at the 7th International Laymen's Conference, according to Ron Mercer, ILC chairman. Prince serves as the responsible general superintendent for the Sunday School Ministries Division, which is sponsoring the event July 3-7 in Nashville.

"We are pleased to have Dr. Prince as our special speaker for the final service of our conference," Mercer said. "This year the conference theme, *Make a Difference—In Your Church and in Your World*, will be carried out in a 'commissioning' service of laity presided over by Dr. Prince."

"I think it's fitting to end the conference on a high note of commitment," Prince said. "It's a great opportunity for laity to return to their church and community as new 'salt and light.'"

Mercer added that the line-up of singers and musicians for the conference has been finalized as well. Those appearing will include: Steve Green, the Speer Family, Alison Durham, the Denver First Church Choir, Steve and Annie Chapman, Gregg Buchanan, and Billy and Sara Gaines. Mike Cork, music minister, Denver First Church, will serve as music director for the conference.

For more information about ILC, phone (816) 333-7000, ext. 341.

1990 E. P. ELLYSON PLAQUE AND MEDALLION RECIPIENTS

Continuing Lay Training awards for 1990 were announced recently by David Felter, CLT coordinator. The awards recognized laypersons for completion of courses in one of six different categories. Persons in two of the categories received the E. P. Ellyson plaques, while those in the other four categories received the master medallion.

Those receiving awards are as follows:

TEACHER ENRICHMENT PLAQUE

Patricia Colleen Cleaver, Pekin, Ill.
Glenn Sowers, Prescott, Ariz.
Ethel Carter, Charlotte, N.C.
Carol Ann Mattinson, Oxford, N.S.
Esther J. Burroughs, Ashland, Ky.
Linda J. Owens, Beaverton, Mich.

Jeanette Givens, Wellsburg, W.Va.
Ernest Harris, Vine Grove, Ky.
Patricia M. Swiger, Cedar Rapids, Iowa
Mimi Hill, Prescott, Ariz.
Gertrude Saxe, Rialto, Calif.
Alice Azzaro, Wantagh, N.Y.
Wilma J. Duffy, Portsmouth, Ohio
Erin Lopez, Rialto, Calif.
Candance Manson, Rialto, Calif.
Ruby Page, Charlotte, N.C.
Barbara Tate, Charlotte, N.C.
Debbie Billingsley, Wellsburg, W.Va.
Joan Wood, Hamilton, Ont.
Clestine Hemans, Brooklyn, N.Y.
Esme' Cato, Brooklyn, N.Y.
Rita Miller, Brooklyn, N.Y.
Brenelda Brown, Brooklyn, N.Y.
Sherril Ann Moseley, Brooklyn, N.Y.
Gwenith Morris, Brooklyn, N.Y.
Verona Sealy, Brooklyn, N.Y.
Myrtle Roach, Brooklyn, N.Y.

ADMINISTRATION AND MANAGEMENT PLAQUE

Grace P. Eck, Somers Point, N.J.
Shirley Sowers, Prescott, Ariz.
Harlan L. Peterson, Rialto, Calif.

Loie Lawer, Vancouver, Wash.
J. W. Hutto, Chester, S.C.
Patricia M. Swiger, Cedar Rapids, Iowa
Glenn Sowers, Prescott, Ariz.
Rolland Kiefer, Wapakoneta, Ohio
Maisie Mitchell, Oxford, N.S.
Carol Clark, Leeds, Maine

ELLYSON MASTER TEACHER'S MEDALLION—CHILDREN'S

Donald L. Kelly, Bradenton, Fla.
Thelma Buttrum, Goreville, Ill.
Betty Carney, Chester, W.Va.
Carol Keller, Chester, W.Va.
Virginia Whitehead, Marion, Ill.
Emily Bila, Chesaning, Mich.
Ava June Moore, Beardstown, Ill.
Beverly J. Rebman, Beardstown, Ill.
Rev. Larry Stover, St. Bernice, Ind.
Eloise M. Dubs, York, Pa.

ELLYSON MASTER TEACHER'S MEDALLION—YOUTH

Rev. Larry Stover, St. Bernice, Ind.

ELLYSON MASTER TEACHER'S MEDALLION—ADULT

Donald L. Kelly, Bradenton, Fla.
Norma D. Barnard, Merrillville, Ind.
Virginia Whitehead, Marion, Ill.
Harold C. Barnard, Merrillville, Ind.
Thelma Buttrum, Goreville, Ill.
Dora Huffman, Portsmouth, Ohio
Marian Whitmon, Rialto, Calif.
Thelma Buttrum, Goreville, Ill.
Harlan Peterson, Rialto, Calif.
Gertrude Saxe, Rialto, Calif.
Charles Cartwright, Bloomington, Calif.
Helen Williams, Portsmouth, Ohio
Harold Wesley Gibbons, Cardington, Ohio
Rev. Larry Stover, St. Bernice, Ind.

MASTER SUPERINTENDENT MEDALLION

Donald L. Kelly, Bradenton, Fla.
Virginia Whitehead, Marion, Ill.
Larry E. King, Olive Hill, Ky.
Marshall Lillie, Greenville, Pa.
Doris A. Freed, New Galilee, Pa.
Richard S. Perkins, Circleville, Ohio
Floye McElyea, Jacksonsville, Tex.

March's

10-Point Quiz

1. How many people responded to a recent ad placed by Nazarene World Mission Radio in the Russian newspaper *Pravda*?

- A. 47 C. 4,700
B. 470 D. 47,000

2. The lack of an elevator (as required by federal regulations for multi-story buildings) resulted in forcing which of the following to shut down its building and abandon its work among the poor in New York City?

- A. The Revivalist Tract Society
B. Mother Teresa's Sisters of Charity
C. The Salvation Army
D. The Lamb's Club

3. The Senate of which of the following countries recently voted (50 to 17) to give jail terms to doctors who perform abortions?

- A. Scotland C. Poland
B. Argentina D. Singapore

4. Which of the following churches ousted Walt and Terry Rucker because their five-year-old child had AIDS?

- A. Hollywood Presbyterian
B. Trinity, Church of Christ, Toronto
C. Moody Bible Church
D. First Baptist, Lynchburg, Va.

5. According to *American Demographics*, how much does the typical U.S. family spend for food per year?

- A. \$8,000 C. \$3,400
B. \$4,200 D. \$6,200

6. What percent of the average American family's budget is spent on transportation?

- A. 14% C. 20%
B. 52% D. 35%

7. As the AIDS epidemic spreads, 1% of U.S. adults are believed to be infected. In which of the following countries is it estimated that more than 20% of the adult population is infected with HIV, the AIDS virus?

- A. Iceland and Greenland
B. Finland and Denmark
C. Uganda and Zambia
D. Pakistan and Iran

8. What percentage of American women aged 25-54 will be in the labor force, according to *American Demographics*, by the year 2000?

- A. 50% C. 80%
B. 25% D. 63%

9. According to the Lausanne Committee for World Evangelism, the literacy rate for women is only 31% in which of the following Middle East countries?

- A. Turkey D. Saudi Arabia
B. Kuwait E. Jordan
C. Iraq

10. Among the current top five best-sellers among Christian books is an old one that has been reissued, *Mere Christianity!* This classic was written by

- A. Hannah Whitall Smith
B. John Milton
C. Jonathan Edwards
D. C. S. Lewis

Answers on page 35

CLOSE TO HOME

News from districts
and local churches



The new sanctuary at Southdale Church of the Nazarene will seat more than 400 people. At least 500 people attended the recent dedication service. (Photo by Brian Drumm, Anderson Newspapers)

INDIANA CHURCH DEDICATES NEW BUILDING

Dreams and hard work were rewarded recently as members of Southdale Church of the Nazarene in Anderson, Ind., dedicated its new building. More than 500 people attended the dedication service for the 10,380 square foot building, according to pastor Fred MacMillan.

In addition to the 400-plus-seat sanctuary, the new facility includes 14

classrooms, a kitchen, and a fellowship hall with a cathedral ceiling.

MacMillan, who served as the general contractor, estimates that 85 percent of the labor was donated by church members.

The building is appraised at \$640,000 but was built and furnished for \$250,000.

CHATTANOOGA FIRST PRESENTS LIVING NATIVITY

More than 100 members of Chattanooga, Tenn., First Church of the Nazarene participated as the church presented its annual Living Nativity, according to John R. Andrus, senior pastor. The church has been presenting the drive-through Nativity since 1987.

Children, teens, and adults participated in the holiday project by making costumes, building props, directing traffic, serving snacks, and portraying biblical characters. Live animals were used, including sheep, donkeys, and even llamas.



James Brown (l.) and Sandra Piaster portray Joseph and Mary on their way to Bethlehem in one of the Living Nativity scenes at Chattanooga First Church.

Send news and photos for "Close to Home" to the *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.

The 1990 Dakota District Ordinand Class included (l. to r.): District Superintendent R. J. Wegner and Mrs. Wegner; Rev. and Mrs. Dan Braaten; Rev. and Mrs. James Craig; and Rev. and Mrs. Keith Bundy.

CHURCH HONORS PASTOR FOR 45 YEARS OF SERVICE

Harry C. Hatton was honored recently for 45 years of service as pastor of Sterling, Ill., Church of the Nazarene.

Hatton became pastor of the church in 1945. Since then, the church has grown from 41 members to 526 in 1990. The average Sunday School attendance has grown from 88 to 525, while the average morning worship attendance increased from 85 to 525.

In his first year as pastor, the church raised a total of \$7,800, compared to \$310,000 in 1990.

Hatton received an honorary doctor of divinity degree from Olivet Nazarene University where he served on the Board of Trustees for 30 years.



Harry C. Hatton (l.), and his wife, Geraldine, were joined by Northwestern Illinois District Superintendent F. Thomas Bailey and his wife, Judith, for a special service honoring his 45 years of service as pastor of the Sterling Church of the Nazarene.



The Lenten season of preparation for Easter is a good time to think about your spiritual—

FOLLOW-THROUGH

BY DAN BOONE, PASTOR
COLLEGE HILL CHURCH OF THE NAZARENE, NASHVILLE

We see it all the time. A struggling family sets a budget to get finances under control. Limits are imposed on spending. Credit cards are scissored. A record-keeping system is established. On paper, debt is liquidated. Everyone agrees: This is the answer to our problem. Two months later, family finances are a fiasco. Why? Lack of follow-through.

A sinking company calls in a specialist. Surveys are taken among employees. The organization is examined from top to bottom. The specialist presents the cure: Hire these, fire those, cut this out, put this in. It all makes sense. The specialist goes back to HQ. Nothing changes. The company goes under. Why? Lack of follow-through.

The Sunday School is declining. The chairman calls a meeting. The problems surface. Solutions are reached. Unity, excitement, and vision permeate the meeting. Twenty percent growth is anticipated. Everyone has a role. Midyear checkup reveals continuing decline. Why? Lack of follow-through.

A believer responds to an inner urge to offer himself totally, unreservedly to God. He kneels at an altar of prayer. To the depth of his knowledge, he commits himself to God for service. He testifies to a deep work of God that thoroughly sanctifies him. Three months later, we find him undisciplined in life-style, excusing himself from service to

God, eking out a religious routine that is dull at best. Why? Lack of follow-through.

Paul, in Romans 12:1-2, exhorts the believers in Rome to follow through on their commitment to God. We need the same encouragement today. Most of us want a relationship with God that works like the electric ice-cream freezer: We put in all the right ingredients, plug it in, and come back later to discover something thoroughly divine. We tire quickly of turning the old crank that mixes the ingredients. Let the electric

“Wait! Stop the sacrifice. I can’t afford this!”

motor do the follow-through. Human nature is essentially lazy when it comes to homemade ice cream and spiritual development. We like to have it, but we’d rather not be responsible for it.

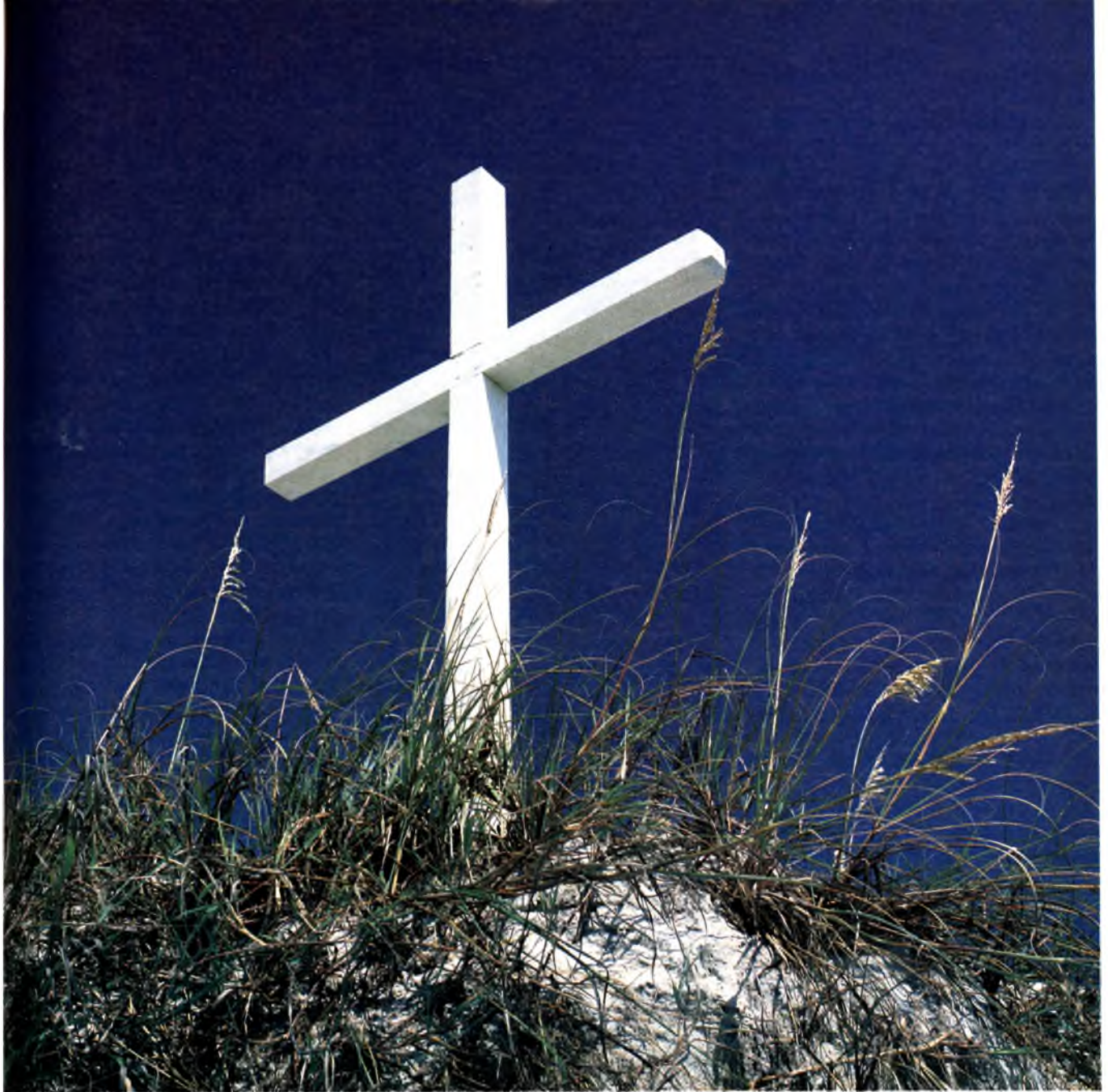
Let’s listen to Paul’s exhortation and note the three ingredients of good follow-through.

First, good follow-through begins with a *firm decision*. There must be a fixed, concise choice to follow through. Paul’s call for a firm decision is obvious: **Offer your bodies as living sacrifices** (v. 1, NIV). There is something final about the whole idea of being a sacrifice, something that

doesn’t have one eye on the back door. When OT man selected a choice bull to present as a whole burnt offering, he was making a firm decision. The animal was slain, skinned, cut into pieces, and placed on the altar to be consumed by fire. This was total commitment. The animal begins to char and burn. It goes up in smoke as an aroma that pleases the Lord. We never hear of a worshiper crying out as the sacrifice reaches the well-done stage, “Wait! Stop the sacrifice! I want my bull back. I’ve decided that I cannot afford to make this sacrifice.” The thought is ridiculous. The language of sacrifice is a vocabulary of totality, intentionality, and finality. When we think sacrificially, we think of commitment without reservations, loopholes, or escape clauses.

Consistent follow-through must have a fixed point from which to operate, a point that does not fluctuate, a point that stays fixed. Paul appeals to the Roman believers to make a firm decision, to fix a steady point, to present themselves to God. The attempt of a Christian to bring a disciplined direction to a life still revolving around the service of self is futile and doomed to defeat. Competing “lords” want to begin at different points, neither of which is firmly fixed and indisputably uncontested. If we would ever know the steadiness and consistency of Christlike living, we must make that firm decision to offer ourselves unreservedly to God.

*Take my life, and let it be
Consecrated, Lord to Thee.*



Don Spenner, Photodisc

*Take my hands and let them move
At the impulse of Thy love.
Take my will and make it Thine;
It shall be no longer mine.
Take my heart; it is Thine own!
It shall be Thy royal throne.*

—Frances R. Havergal

Knowing that we do not drift into such a decisive commitment, Paul summons all urgency in his exhortation: **I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices** (v. 1, NIV). Follow-through begins with a firm decision.

The *second* ingredient of good follow-through is *the rejection of competing agendas*.

The world in which the Christian

operates has set its own agenda. The bottom line of that agenda is simple: **Serve yourself**. Approach every decision and issue with the question, "What's in it for me?" Follow-through on the world's agenda is as easy as doing what comes naturally, because "Those who live according to the sinful nature have their minds set on what the nature desires" (Romans 8:5, NIV). The world has imbedded its agenda in us. Self-centeredness is deeply rooted. Those who offer themselves as **living sacrifices** die to this agenda and take on a new purpose. Where they once offered themselves to sin as instruments for the implementation of its agenda, they have now offered them-

selves to God for the accomplishment of His work.

Though there is a firm, fixed decision that rejects the world's agenda, the Christian is not free of its pressure. Satan still operates in this evil age, seeking to mold us according to the spirit of the age. He will use every resource available to him to squeeze us into his mold. Paul's command rings loudly: **Do not conform any longer to the pattern of this world** (v. 2, NIV). Reject its agenda. Throw off its influence. Refuse to be shaped by its perspective. Remember your firm decision. Operate from the fixed point of your commitment to God. Do not yield to the things that squeeze you. Be who you are—a liv-

ing sacrifice that is holy and pleasing to God.

Good follow-through begins with a firm decision, is maintained by a rejection of competing agendas, and, *third*, is implemented by a renewed mind. The Christian is transformed by the renewing of his mind so that he can prove by his life what God's good, perfect, and pleasing will is.

The old adage tells us that it is a woman's prerogative to change her mind. It is not, however, the prerogative of a **living sacrifice** to casually decide that he wants to reverse his decision. The act of offering ourselves to God looses a transforming power within us that reorients our way of thinking.

Executives are told to "think big," "think growth," "think positive." They know that as a man thinks, so is he. Paul exhorts the Roman believers to "think Christ." If we would follow through on our firm decision, we must be transformed by the renewing of our minds. We will learn to look at life from Christ's perspective, to have His mind-set, to get His viewpoint, to implement His way of looking at things.

This transformed mind-set will gradually come to see the many pockets of life under the Lordship of Jesus Christ, yielded to Him in obedient service. Time is a gift to be invested for Him. Recreation is a pleasure afforded by His love. Our sexuality is a precious gift to be enjoyed as per His instructions. Our bodies are temples that house the living God. Relationships are the test of character. Our attitudes are reflections of what lies in our motives. Priorities are sanctified by Him. The renewed mind seizes every issue and views it from Christ's perspective, with a determination to please and serve the Father in our response. Good follow-through is impossible apart from this transformed mind-set.

The struggling family, the sinking company, the declining Sunday School, the fluctuating Christian—all suffer from a lack of follow-through. The Word of God bears truth that rescues us from such shoddy, directionless living. (1) Make a firm decision to offer yourself to God as a living sacrifice, holy and pleasing to Him. (2) Reject the competing agenda of the world that seeks to squeeze you into its mold.

INSIGHT

He wore a cross upon His heart
before His shoulders felt its press.

He knew He had to bleed to bless,
and shrank not from that awesome
part.

He bore Gethsemane's distress;
while all His chosen fell asleep
and failed an hour's watch to keep,
He faced its utter loneliness.

He gave himself before His birth,
before He came as man to earth;
when all was vast eternity
before that time had come to be,
He with His Father chose to make
this sacrifice for lost men's sake.
He would not from their plan depart;
There lay a cross upon His heart.

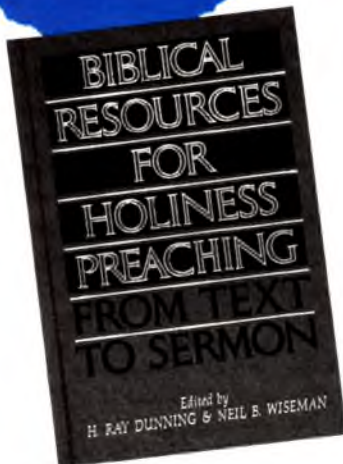
—Jean Leathers Phillips

(3) Think with a transformed perspective and deal with every issue from a Christ-mind-set. The first we can do in a moment of deep faith. The second and third evidence the quality and content of that firm decision and are magnified in daily practice.

On June 16, 1973, Denise and I offered ourselves to one another in a God-witnessed covenant of marriage. We celebrated a firm decision to be faithful to one another for the rest of our lives. Today that decision still lives. It lives every time one of us rejects covenant-destroying options. It lives every time we refuse to behave toward one another according to the pattern of the world. It lives every time we deal with practical issues from the perspective of Christ. It lives every time we act toward one another in a God-pleasing way. We're following through on a firm decision. We like the results.

Offer yourself to God—totally, unreservedly. Then follow through. Refuse to conform to the world's pattern. Be transformed by the renewing of your mind-set. You'll be a living demonstration of a life that is good, fulfilling, and pleasing to God. It's all in the follow-through.

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THE COST OF THE CROSS

BY J. GRANT SWANK

When asked to define the Cross, Fulton J. Sheen said: "It was the supreme example of sacrificial love. I would also define it as the necessity of introducing self-discipline into our lives. There are only two philosophies of life, first the fast and the feast, or first the feast and then the hangover. Unless there is a Good Friday in our lives, there will never be an Easter Sunday."

The Cross was bloody, rugged, splintered. It was not fancy with gold trim dangling from heaven's chain. It was jagged with mockery, swearing. It was hit with lightning and rocked with thunder.

The Cross reached up and dug down. It was vertical in that it touched the very throne of the Almighty Creator as well as plunged into the devil's camp of hell.

It was horizontal in that it stretched from east to west, from black color to white and yellow-skinned as well as red-fleshed. The Cross, a compass to humanity, cost the extremities of pain, loneliness, and anguish from the very frame of One called Christ. He stretched himself upon the rack to save us.

*The blood of one dear One
But thirty-three and strong
By carpenter's bench once stood
To form a table, a chair . . .
Now that same blood won
Power to die mid taunts
From snarled, clean white teeth,
mood
Black with stupid, senseless glare
Of sin and selfishness
From mob, elite alike
As blood demanded became
Blood yielded thusly by the Son
For pleasing Father—selflessness.*

In London there is a neglected grave. For a long time it was completely forgotten as weeds made their home there. Then the Soviet Em-

bassy made a fence around it and shined up the gravestone. Even so, hardly a visitor stops to pay notice. No one places a flower upon it. There are no tears spilled over it. It is the grave of Marx.

In Israel there is a hill called the Place of the Skull. Tourists bend their necks to see the impressed eye sockets and the protruding forehead and forced out rock of the nose. It truly reminds one of a skull, even today.



Don Spenner Photodot

On top are several scrubby trees where His cross was sunk into the earth. Some Muslim graves are nearby. Sun rises and sets over that plot as thousands upon thousands of visitors trek to the hill to remember the Savior, to shed tears, to rededicate their earthly lives to His eternal cause. It is the cost of the Cross that draws, that magnetizes.

"My God, my God, why hast thou forsaken me?"

"I thirst."

"Father, forgive them for they know not what they do."

"It is finished!"

Will you enter into the price? Will you become a part of the cost? Will you tag yourself with His blood? Will you be purchased by His redemption?

Today the God-Man still looks out over the hills. He spends every day in waiting to see if anyone will take advantage of the cost of the Cross.

Most do not notice; or if they notice they simply do not care enough. But there are those few who smear that blood upon their hearts and so are cleaned every whit whole.

"And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him" (Matthew 27:33-35).

There it is—that rhythm. It is the movement from the Cross to you and then back again to God. God-in-the-Son exploded His body in love power upon that naked tree; then He peered out to hope that persons would notice and take heed.

When they do, they respond with the outreach in human love. And so it continues—back and forth, back and forth, from the Cross outward and then back again in human acceptance of the gift.

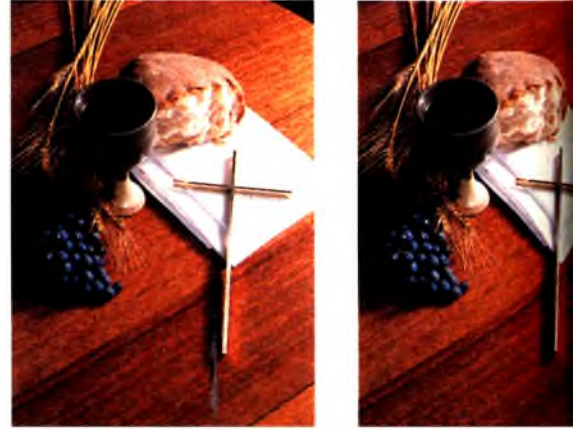
*Beneath the cross of Jesus
I fain would take my stand.*

There is no shadow like that over the Cross. It may sound like contradiction; instead it is paradox. The shadow of Calvary is the light of the heart. The hurt of the Cross is the healing of the soul. The death on the middle tree is the life flow to all who repent. The sorrow of Golgotha is the joy base. The mockery surrounding the Carpenter is the makings of all things good. The vinegar becomes the honey tingle. The spasm of His frame yields to the salvation gate. The defeat is victory. The lightning flash cuts the way to sunrise. The thunder shakes become the event of peace.

J. Grant Swank is pastor of the Church of the Nazarene, Walpole, Mass. H

The Christ of Easter Calls Us to

A COVENANT OF BREAD AND SALT



Eating is a significant activity at our most important holidays. Some of us have practiced this activity to perfection. Almost all of us find ourselves at table with our friends and relatives at Thanksgiving, Christmas, and Easter. It should comfort us to know that our custom of holiday eating has biblical support.

On the night Jesus was arrested and taken to be crucified, He ate supper with His disciples. Following His resurrection, He met His disciples on the shore of the Sea of Galilee for breakfast. Thus, the crucifixion and resurrection of Jesus is preceded by a supper and followed by a breakfast.

Our culture, with its fast-food restaurants and sliced bread, misses the significance of these eating encounters between Jesus and His disciples. In Jesus' day, bread was never cut, but always broken. It was the staff of life. Food and the eating of food held deep meaning for Jesus and His society.

Frequently, when I am dining in a fast-food restaurant, I cringe at the disrespect the cook shows toward the cow that gave its life to provide the hamburger patty that is being

slapped around. I sometimes ask my fellow diners if they are truly grateful to the cow that made their hamburger possible. I receive some very strange looks. In our culture, we enjoy food, but we do not reflect upon its meaning. In Jesus' culture, food was enjoyed, but its meaning was also considered.

Respect and Hospitality

In Bible times, eating a meal involved the participants in the sacred duty of hospitality. By eating together, the diners ratified the "Cov-

*According to the
Bread and Salt
your guests well
your duty to you*

enant of Bread and Salt." This covenant bound the diners together with certain solemn duties. Several biblical texts reflect and illustrate the duties associated with this covenant.

In Psalm 23, the Psalmist enters into the "Covenant of Bread and Salt" with God and celebrates God's hospitality, declaring that God has prepared a table before him in the presence of his enemies. God, as host, anoints the Psalmist's head with oil. This act of hospitality is precisely what was missing in Luke 7:46. Simon the Pharisee showed lack of respect, failing to anoint Jesus, his guest, with oil. The Psalmist delights



Fine Image



Covenant of our obligation to more than own family.

**BY TROY MARTIN,
PROFESSOR OF BIBLICAL
LITERATURE, OLIVET
NAZARENE UNIVERSITY,
KANKAKEE, ILL.**



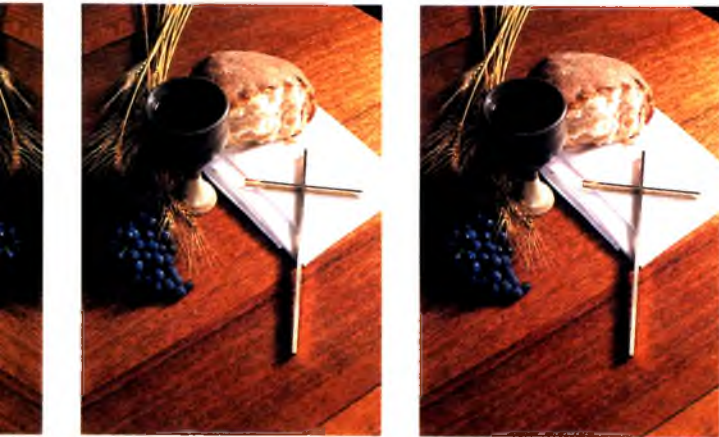
in God's full expression of hospitality toward him.

Protection from Harm

Although he is surrounded by enemies, the Psalmist feels absolutely secure because he has entered into the "Covenant of Bread and Salt" with God. This covenant obligates God to protect his guest from all harm, regardless of the cost or effort. The Psalmist knows that by this act of eating, God commits himself to defend him. He rests secure in God's protection.

Not only was the host obligated to protect his guests, but guests were also obligated to protect their hosts.

At the Last Supper, the disciples reaffirmed the “Covenant of Bread and Salt”—a commitment to die with Jesus if it came to that.



It was a serious breach of covenant for a guest to turn against his host. The prophet Obadiah describes the treachery of the Edomites against Judaea. He states that Edom, who has eaten bread with Judah, has wounded Judaea (Obadiah 7). The Psalmist likewise laments over the treachery of his friend who has eaten at his table but has turned against him (Psalm 41:9). The “Covenant of Bread and Salt” obligated both guests and host to mutual protection.

A Binding Commitment

Two scriptures illustrate the extreme measures demanded of the host in protecting his guest. In Judges 9, the men of Gibeah wanted to effect a covenant of peace with the conquering Israelites. They heard that God had commanded the Israelites to destroy everyone in the land of Canaan. They feared that their request for a covenant of peace would be denied.

The Gibeonites tricked the Israelites into eating some of their stale bread. By eating this bread, the Israelites ratified the “Covenant of Bread and Salt” and committed themselves to defend the Gibeonites at any cost. When the Israelites learned that the Gibeonites actually lived in the land of Canaan, they regretted the covenant they had made.

However, this covenant was so sacred and binding that it took precedence over the direct command of God to destroy the Gibeonites. This covenant forced the Israelites to spare the Gibeonites. When the Gibeonites were attacked by their neighbors, this covenant compelled the Israelites to come to their defense.

In ancient times, the “Covenant of Bread and Salt” took precedence over family commitments. Remember that Lot submitted his daughters to abuse rather than have his guests harmed. A similar sacrifice of *family* rather than *guests* is recorded in Judges 19. Right or wrong, mutual commitments between host and guest were seen as more binding than obligations to your own flesh and blood. The “Covenant of Bread and Salt” was a powerful law.

These scriptures demonstrate that eating was associated with solemn duties binding host and guest together. One of the most serious offenses in the ancient world was failure to perform these duties. Breach of the “Covenant of Bread and Salt” was a terrible evil that must be avoided at all costs.

Perhaps, now we can better understand the significance of these meals that Jesus ate with His disciples both

before and after His crucifixion and resurrection.

Jesus’ Covenant of Bread and Salt

By eating supper together on the night Jesus was arrested, Jesus and His disciples entered into the “Covenant of Bread and Salt.” Acting as host, He washed their feet and set supper before them. He committed himself to give His life for them if necessity demanded. As His guests, the disciples ate His supper and committed themselves to protect Him with their lives.

Amid these sacred commitments, Jesus startled His guests by announcing that one of them would break the “Covenant of Bread and Salt” and betray Him. Of course, they all denied that they could commit such a dastardly deed. They reaffirmed their commitment, the “Covenant of Bread and Salt,” to die with Jesus if they had to (Mark 14:31).

On that night, however, all the disciples forsook Jesus and fled (Mark 14:50). In John 13:18, Jesus quotes Psalm 41:9, “He who ate my bread has lifted his heel against me” (RSV). The disciples broke the “Covenant of Bread and Salt.” They committed the greatest atrocity that the ancient world could conceive of. Having committed such a crime, it is little wonder that Peter broke down and wept bitterly (Mark 14:72).

At the same time the disciples were breaking their “Covenant of Bread and Salt” to Jesus, He was fulfilling His commitment to them. He went to the Cross and died, not only on their behalf but also on behalf of the entire world (Mark 10:45). He gave His life so that their atrocity and all their other sins could be forgiven. What a Savior!

Guilt and Despair

Following Jesus’ crucifixion, the disciples despaired. They had committed the most horrible crime imaginable. They betrayed their Master and host on the same night that they had dined with Him. Jesus was dead. They had no hope of forgiveness and no way to find relief from the crushing guilt and unbearable shame they felt.

Then, some women announced to the disciples that Jesus’ tomb was empty and that He would meet them in Galilee. Questions flooded their minds. How will Jesus react to me?

Will He forgive me for the awful crime I committed against Him? Will He shame me? Will He hate me? Could He possibly find it within himself to forgive me? Gravely concerned, the disciples returned to their fishing boats in Galilee.

Breakfast Call

One morning, Jesus stood on the shore and invited them to bring their boats to land. He prepared a charcoal fire with bread and fish on it (John 21:9). He called to the disciples, "Come and have breakfast" (v. 12,

The breakfast bread stuck in their throats. They knew what this meal meant.

RSV). They ate in silence. None of them dared speak. The tears rolled down their cheeks. The bread stuck in their throats.

They knew what this meal meant. Jesus had forgiven them. He was willing to enter into the "Covenant of Bread and Salt" with them again. He pledged himself to them, and they pledged themselves to Him. The Master they betrayed set aside their failure and reestablished covenant with them. Their sin was great, but greater still was the grace and love of their crucified and risen Lord.

This Easter, we cannot eat with Jesus before His crucifixion as the disciples did. Yet, like them, we have failed Him many times. Some of us carry deep, unspeakable failures. We are not quite sure that He could ever really forgive us.

In Lenten and Easter Communion services, Jesus calls us to come and dine with Him after His resurrection. He offers us His broken body and shed blood as symbols of His complete faithfulness and commitment to us. He forgives us our most serious misdeeds. As we eat at His table this Easter, let us celebrate complete forgiveness. Let us renew our commitment to our wonderful Savior. By His grace working in us, let us fulfill our part of the "Covenant of Bread and Salt."

Troy Martin grew up in Seagraves, Tex. Before joining the faculty at ONU, he pastored churches in Atchison, Kans., and Chicago.

HH

SONGS OF EASTER

A Piece of Broiled Fish

*A spirit does not have flesh and bones as you see
I have (Luke 24:39, NKJV).*

It's easy enough to say—
that You're not a ghost, that You're
real,
that this isn't some hallucination.

But I saw You die.
I watched the nails crack through
Your wrists. I flinched
as the spear tore Your side.

How can we be sure?

I admit I'm afraid to touch You.
What if You are a ghost?
I could die instantly.
The others would laugh too.

I mean I want to believe.
But it's so incredible.

"Something to eat? You want
something to eat?"

"Well, we have some fish here.
We were just eating it for supper."

"Here. I hope You like it."

Look, He's eating it.
I mean He's eating it.

My God! My God!
Forgive me for doubting.
I didn't know.
I didn't understand.

Look, let's sit down.
Let's eat together
Like in the old days.

But this time,
let us worship You
first.

—Mark R. Littleton

Silent No Longer

Enraged, the masses shouted hate
while mute stood the Accused.
Shrewd Pilate heard their angry words—
demands he'd not refuse.

Then when that mocking mob screamed scorns
upon grim, cross-pocked mound,
Christ's silent blood stained silent cross
and streaked to silent ground.

With silent shroud they buried Him
in voiceless, tight-sealed tomb;
and His disciples, silent now,
covered with hopes thought doomed.

But on the third day afterward
the tomb gapped wide to sing
in chorus with the Cross and ground—
a praise to risen King.

No longer does our Lord stand mute,
He calls with saving plea;
disciples sing aloud to tell—
His speaking blood sets free.

—Richard A. Miller

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THE BOOK BEHIND ISLAM

DAVID J. FELTER

It was Ramadan, the holiest time of the year for Muslims. As a student at Indiana University, I was struggling through a course in statistics, trying to gain admittance to a doctoral program. Not being strong in mathematics, I needed all the help I could get. Imagine my surprise when several of my Arab friends offered to help me get through statistics. Their patient helpfulness gave me the boost I needed.

Even though I had taken a course in world religions, I really knew little of their religion, Islam. I didn't even know that Islam means "submission." I still thought they were called "Mohammedans."

A big surprise came when I stepped in the men's rest room of the university library one day during Ramadan, the holy ninth month during which devout Muslims fast and pray. Most of them eat no meals during daylight hours, getting by on a pre-dawn breakfast and a post-sunset supper. They also avoid smoking during this time, and also give up sexual pleasures. The psychic energy of the soul is focussed on devotion to Allah, discipline of mind and body and identifying with the victims of poverty. The young Muslim I encountered was washing his feet in one of the sinks. He ig-

nored me and continued his ritual washing. No devout Muslim would enter the hour of prayer with unwashed feet. I thought, "What in the world is this guy doing?" Up until then I knew nothing of their religious observances. Growing up in a conservative Christian home, all I knew about "Mohammedans" was that we thought they were pagans.

These were the days just

Jesus was a true prophet, but He was no Savior, and as a prophet He was significantly outranked by Muhammad.

prior to the tragic hostage-taking in Iran. Several of my friends were Iranians, Saudis, and Iraqis. We were all in the same program and attended the same classes. We laughed and kidded each other almost daily. They taught me some Arabic phrases, and I helped them understand Americans.

When the hostages were taken, anti-Arab graffiti appeared on the walls. Almost overnight, my Arab friends disappeared. One young man was the son of a wealthy businessman in Tehran. Another was a college professor in Iran, here in the U.S.A. taking additional university work.

Little did I know that the Ayatollah Khomeini had spies in the university, investigating the sons of his enemies back in Iran. Asking other Arab students of their whereabouts prompted stony silence. They simply vanished.

Since those times, the words *Arab*, *Islam*, and *Muslim* have often been associated with terrorism. Recently, Saddam Hussein has further soiled their rep-

mother died when Muhammad was 6. Apparently, he was raised by relatives of his parents. When he was 25 years old he married a 40-year-old widow.

Soon after his marriage, the already religious Muhammad became more and more serious in his search for religious reality. He also became morose and melancholy and seems to have suffered from seizures.

For long periods, he would retreat to caves or other lonely places for contemplation, prayer, and seclusion.

Muhammad studied the Torah of the Jews as well as Christianity. He was a strict monotheist who was appalled by the idolatry of pre-Islamic Arabia. The pagans of his day worshiped the dog star, Sirius, al-Lat and al-'Uzza, so-called daughters of Allah. In this time of paganism and idolatry, Muhammad, the Prophet, spoke of worshipping the one true God of Abraham.

At about age 40, he began to receive special revelations, visions, and dreams. At first he was uncertain of their source, but apparently his devoted wife, Khadijah, encouraged him to believe that they came from Allah (see *A Ready Defense*, Josh McDowell, *Here's Life*, 1990, p. 304).

As time went by, the divine "messages" from Allah

utation in the eyes of most of the world.

Their religion is among the world's oldest, yet most Christians know little about it. Today, their demagogues and megalomaniacs strike primal fears in the world community. Their actions puzzle and anger us. We will not likely understand them until we learn more of their religion and their "Bible" on which it is based, the Koran.

A Little Background, Please

Muhammad, the father of Islam, was born about A.D. 570 in the city of Mecca. His father died before he was born, and his

were written down by Muhammad and his followers and arranged in 114 chapters to become the infallible, inerrant "Word of Allah," the Koran.

The Koran is the principal authority for the Muslims, although other documents and affirmations are also regarded as inspired. All four schools of orthodox Muslim thought accept the Sunna ("the practice of the Prophet"), the Hadith (the traditions), and the Shari'ah (the four bases of Islamic Law). In addition, orthodox Muslims regard as scripture the Torah (the five books of Moses in our Bible), the Psalms (Zabin) of David, and the Gospel of Jesus (Injuil). These works, Muslims believe, have been corrupted, misinterpreted, and abused by both Jews and Christians. The Koran, however, is regarded as the highest and final revelation from Allah (the God of Abraham).

The Muslims recognize numerous prophets. The most venerated are Adam, Noah, Abraham, Moses, Jesus, and Muhammad—the greatest of all God's messengers.

Positive Themes in the Koran

On first reading, the Koran appears to repeat a litany of virtues that Christians readily embrace. In the Koran, you will find teachings concerning: good works, faith in one God, belief in the resurrection and judgment, tithing, prayer, paradise for true believers, hell for unbelievers, divine creation, the mercy and compassion of God toward the faithful, and absolute surrender and submission to God.

The characteristics of Islam's "righteous man"



Muslims volunteer to fight the West. In Amman, Jordan, Muslim fundamentalists engage in prayer at the University of Jordan Mosque. About 7,000 militants volunteered to join Iraq in the fight against what they label "Western aggression." *Religious News Service*

sound honorable. He believes in God, the judgment, and resurrection. He believes in angels, the Book, and the prophets. He is unselfish, sacrificing to meet the needs of the destitute. He is a man of prayer who pays his tithes and keeps his promises. He is steadfast even in adversity.

Muslims are to observe a

series of commandments, some of which sound familiar to us:

1. Serve no other god besides Allah.
2. Show kindness to one's parents.
3. Give to the needy and do not squander your livelihood.
4. Do not kill your children (a reference to the pre-

Islamic practice of burying baby girls alive).

5. Do not commit adultery.
6. Do not kill a man unless it is for a just cause.
7. Keep your promises.
8. Be fair.
9. Do not follow what you do not understand.
10. Do not be proud.

The Islamic law of retali-

When the hour of prayer comes, devout Muslims pray wherever they may be. *Religious News Service*



ation is severe: one is permitted to retaliate against one's aggressor in like kind, eye for eye, tooth for tooth (*The Cow* 2:190).

Teachings of the Koran That Christians Reject

Even though one may find many noble ideals in the Koran, there remain those teachings that Christians find incompatible with their faith.

Fighting is obligatory for Muslims (*The Cow* 2:216).

Women are the property of men (*Women* 4:34). They are not to be mistreated but may be beaten if that is required. Multiple wives are permitted. Women are inferior creatures compared to men.

The greatest incompatibility Christianity has with Islam concerns Jesus. While Jesus is mentioned many times in the Koran, a composite emerges, which is quite different from the beliefs of Christians: Jesus is quite different from the beliefs of Christians: Jesus is the son of Mary but not the Son of God as described in the New Testament; Jesus was empowered by the Holy Spirit, but He was not divine; He was God's prophet to the Jews.

Of crucial importance is the Islamic teaching that Jesus did not die on the Cross—in fact, they teach that He was not even crucified. Instead, the scoundrel Judas was nabbed at the last minute and was crucified in Jesus' place. Jesus quietly escaped and ascended to heaven, avoiding the whole messy scene. The New Testament reports of Judas' suicide and Jesus crucifixion are, they claim, Christian errors or lies.

The denial of Jesus as the atoning Lamb of God makes Islam at once, always and forever, incompatible with Christianity. If Jesus did not suffer for us



Chinese Muslims bow during Friday prayers at the Grand Mosque of Xining. Once suppressed in China, Islam is now permitted, though regulated. *Religious News Service*

on the Cross, He is no Redeemer, no Savior, and there is no atonement for human sin. We must look elsewhere for salvation. The "elsewhere" for Muslims is legalistic works-righteousness. Keeping the Muslim laws is the only route to salvation. The gracious God

flowing with rivers of water, milk, and wine (*Muhammad* 47:15). Robes of silk are given to men, as they recline on soft couches. They are surrounded by dark-eyed beauties called "huris." The men are permitted to wed the dark-eyed maidens. Their every

and is afforded immediate entry into Paradise.

Jihad (the holy war) is a very real threat in our modern world. It is the rationale behind radical Islamic fundamentalists. It fuels irrational acts of terrorism and is little understood by Westerners. Saddam Hussein, president of Iraq, sought to invoke jihad against Western powers. Hundreds of young boys and men died terrible deaths in Afghanistan. Known as Mujahedin, they waged jihad, holy war, against their Russian invaders. Their motivation was less political than religious.

God's love is reaching out to the Arab world. Christians must resist the temptation to write off the Muslim as an itemized deduction on a global hate list. Some 10 million Arabs are Christians. Pray for Christian Arabs and others who are ministering the Christian gospel throughout Dar al-Islam, the House of Islam.

David Felter is general coordinator of Lay Training for the Church of the Nazarene. H

Some 10 million Arabs are Christians already. We must resist making Arabs and Muslims an itemized deduction on our global hate list.

of the Bible becomes a justice-crazed Judge.

Of course, by demoting Jesus the Christ to a mere subsavior prophet, the Muslims are then free to lift Muhammad to the exalted position of God's primary messenger. (See "The Question Box," *Herald of Holiness*, November 1990.)

What Is Heaven Like?

The heaven to which Muslims aspire is quite different from the one John saw in the Apocalypse, the Book of Revelation. The Muslim Paradise is a place of sensual beauty. Here, there are gardens of delight,

need is attended to by young servant boys graced with eternal youth (*The Mountain* 52:13). It is a paradise for men where women must continue in their roles of inequality.

Muslims do not know a God of grace and mercy. To them, God is fair but unremitting in His justice. He is merciful only to believers, never to unbelievers. The Koran repeatedly tells of the awful judgments that will fall on unbelievers. Unbelievers are infidels under the sentence of death. Whoever kills the unbeliever merits God's mercy



New Math, Old Math, Fool's Math, and Aftermath

The Okefeenokee creatures in Pogo were discussing old math, new math, and aftermath. Aftermath was their choice. Its basic unit was zero, which made it simple to work with.

I once majored in old math—the way of figuring that characterizes the “old man” and “the present age.”

The equation upon which old math rests is “Number One equals Myself.”

A choice illustration of old math is the rich fool we read about in Luke 12:13-21. He was a man who became rich enough to retire while still young enough to work.

The aftermath of his labor and investments was pleasant at first. His gross personal product *multiplied*. “The land . . . brought forth plentifully,” Jesus said (v. 16, RSV). His assets *added up* to ease and plenty. “Soul, you have ample goods laid up . . . take your ease” (v. 19, RSV). This abundance he clutched to himself and would not *divide* with others. Throughout his speech runs the first person pronouns—“I” and “my” were his favorite words. No doubt, many of his neighbors envied him and longed to be in his shoes.

But what was great at first became tragic at last. He lost everything. God said to him, “Fool! This night your soul is required of you!” (v. 20, RSV). Suddenly, he was hustled through the door of death to face judgment upon his life. And just that suddenly, zero became the sum of his accounts.

He was a fool. He was not witless—he had brains enough to make a

fortune. But he had a big “I” and a little heart. He had full barns and an empty soul. He had long plans but a short life. To so live that death impoverishes you is to do your calculations with a fool’s mathematics.

New math, religiously speaking, is the way of figuring what characterizes the “new man” and “the age to come.”

In this new math, the fundamental equation is “Number One equals God’s Kingdom and Righteousness.” “Seek first his kingdom and his righteousness,” Jesus taught, “and all these things shall be yours as well” (Matthew 6:33, RSV).

In new math, Jesus himself is the choicest example. He sought first and always to do the Father’s will. The aftermath of such a life was suffering at first, for it put Him on a collision course with the power brokers devoted to the value system of the present evil age. But beyond the Cross was resurrection and life forever. He stood on the other side of death and declared, “All authority in heaven and on earth has been given to me” (Matthew 28:18, RSV). If that isn’t winning, we need to redefine the term!

The person who structures priorities with the kingdom of God, first is promised the supply of his material needs. “All these things shall be yours as well” (RSV). The blessed old KJV reads, “all these things shall be *added* unto you.”

The final outcome—the after-

math—of putting God first is to be with Him forever. Heaven awaits those whose highest value is the will of God.

When I chose to live by new math, my father thought I was crazy. When I assumed my first pastorate he had visions of his grandson starving to death while his son preached to a handful of poor people. I went to that little church during hard times, and \$300 in debt. On the first Sunday night there, I was given a check from a total stranger—not a member of the church—for \$500. The next day I sent my father a check

I sent my father a check with this instruction, “Pay the mortgage on your grandson.”

with this instruction: “Pay the mortgage on your grandson.” My father confessed later that he decided then and there not to worry about me anymore.

Old math or new math? You first or God first? It’s your option. Life offers both courses as electives. But, before you enroll, consider the aftermath!

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

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A Celebration of Memories

Several years ago while spending the summer in France, I walked through an old cemetery in a village outside of Paris at dusk. Tall grave markers told stories of loved ones lost and remembered. Most of the tombstones were engraved with the word *souvenir*. I recalled from my college French that the word *souvenir* is a verb meaning "to remember." I meandered through the tombstones translating what I could, until I came upon one beautifully engraved marker inscribed, "Every day we will remember our mother." This woman's children had pledged to bring her memory repeatedly into the present. A sense of the holy swept over me.

This week, I again was impressed with the importance of remembrance and finding ways to commemorate the memory of loved ones. My sister-in-law's father, Ray Jackson, died. At the memorial service, coworkers and church board members told of his integrity, honesty, and devotion. While the tears slipped down my cheeks, I wondered how Bobby, Ray's son, a delightful, tenderhearted man with Down's syndrome, was going to deal with his beloved dad's death. He sat in the front row, crying.

After the final prayer at the grave site, my brother came up to me, and I asked how Bobby was faring. He whispered in my ear, "Go look at his tie. He picked it out of Ray's closet this morning."

I walked to where Bobby stood alone looking at his father's casket. "That's a beautiful tie, Bobby. You look great today."

"It was my dad's," he quietly responded, and gently touched the soft silk tie before looking up and giving me a broad smile.

I hugged Bobby. As many mourners kept their sorrow in

check, Bobby wore his emotions like he wore his dad's tie—with love and pride.

The experience of love can transcend concrete, present reality. Once we have been loved, we are never the same, even if our beloved has departed this life. The gracious human ability to remember allows us to sense again the spirit, the essence of the one whom we love and miss. Finding a touchable reminder can help.

I learned this when my step-grandmother died and I couldn't go home for the funeral. While the service was taking place, I sat in my office in another state. Feeling the need to commemorate her life, I closed my eyes and re-created her living room. Line upon line of school pictures of her grandchildren sat on top of the upright piano. Curious cluttered the end tables, and hand-embroidered doilies hung over the backs of the easy chairs. A wire plant stand, laden with multicolored African violets, stood near the window.

I knew what I had to do. I walked a dozen blocks to the closest nursery. Several rows of potted pink, purple, and white blooms lined the back wall. I selected the one with the deepest purple hue. Then I searched for the right pot. It was unpretentious, small, yet sturdy—all characteristics of my grandmother.

I asked the clerk for the best potting soil. That evening I gingerly transplanted the violets into the rich soil. Over the weeks, I picked off dying blooms and watered the green leaves. Caring for the violets became a ceremony. Each time I filled the water jug, I remembered the lovely, prayerful woman who

had come late, yet lovingly, into my life.

Remembering is a holy act. Many churches have Communion tables engraved with the words "In remembrance of me" placed prominently in the front of the sanctuary. When the Gospels record Jesus' instructions to remember Him during the Last Supper—a special word, *anamnesis*, is used. We translate this word into English as *remember*, but it means more than this. It means to awaken the mind in order to reenact or relive the essential moments of life. It means making past reality present reality.

Jesus meant for us to participate afresh in the reality of His presence each time we partake of Commu-

Bobby wore his emotions like he wore his dad's tie—with deep love and pride.

nion. He gave us a symbolic way to reexperience His deep love for us. When we drink from the cup and eat the bread we are to remember in a way that allows love to cross the boundaries between life and death. Communion, like the French tombstone, Bobby's tie, or my violets, can bring us face-to-face with the deepest present truth—we have been loved beyond measure.

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

THE QUESTION BOX

CONDUCTED BY WESLEY TRACEY, *Editor*

A Pagan Holiday?

Two of my friends (one a minister) refuse to celebrate Christmas. They say that Christmas isn't mentioned in the Bible, that Jesus wasn't born on December 25, and that it is a pagan holiday. What do you say?

It is true that some people celebrate Christmas like pagans, filling this sacred season with gorging, drinking, and reveling. But it is absurd to say that Christmas is a pagan holiday. It is accurate to say that the Christmas celebrations through the centuries have been influenced by elements from the winter festivals of ancient northern European countries. For example, the use of holly, mistletoe, and Christmas trees have non-Christian origins.

We do not know the actual birth date of Jesus. The Early Church did not have any set time for its commemoration. By the latter part of the fourth century, however, most Christians celebrated Christ Mass (Christmas). December 25 became the "official" date for Christmas as Christians used this sacred celebration to offer to the peoples of Europe an alternative to the traditional pagan winter festivals.

Through the centuries some Christians of Calvinist,

Presbyterian, and Puritan persuasions have rejected Christmas celebrations. But for nearly a century now Christians throughout the world celebrate Christmas. It is a wonderful time to witness for our faith.

Agnostics

Whenever the conversation turns to religion, one of the nurses I work with declares, "I am an agnostic," and closes the dialogue. I have heard this word used in several different ways. What does it mean to be an agnostic?

An agnostic is an *a-agnostic*. That is to say, someone who takes the opposite view of the ancient Gnostics who claimed to know all about God. An *agnostic* claims to know nothing about God and declares that no one else does either. To know whether or not there is a God is beyond what humans are capable of knowing, they claim. The term probably originated with T. H. Huxley some 120 years ago. Today it is used, as you discovered, in several ways. Some use it to mean that any talk of God is irrelevant, and others use it as roughly equivalent to atheism. H

Nazarene Roots

continued from page 12

Assembly of the Pentecostal Church of the Nazarene in 1907, when Reynolds' group united with Bresee's.

Reynolds wore two hats for most of his subsequent career: general superintendent (1907-32) as well as chief executive for the General Board of Foreign Missions (1908-22; 1925-27). From this position of dual responsibility, Reynolds strengthened connectional bonds between

**"God has
declared himself
Father of the
fatherless."**

newly united regions of the church. He became an incessant traveler, presiding at district assemblies, preaching in camp meetings, and conducting the business of the church. He carried a portable typewriter and typed his correspondence on the train as he went. He published reports simultaneously in the church's three regional papers until the *Herald of Holiness* was founded in 1912 as a denomination-wide paper. Reynolds moved his family

residence with some frequency—Brooklyn, Chicago, Oklahoma City, Kansas City—so that various sections of the church would feel personal contact with the general superintendency.

Missions was his trademark cause advocated at every district assembly Reynolds conducted. This advocacy helped unify the church by holding out to it a larger vision centered on a biblical theme. In 1914-15, he visited the churches and missions in Japan, China, India, and Africa, encouraging and strengthening them—an event the larger church followed with interest through Reynolds' monthly reports in *The Other Sheep*. Many of his original photographs were later published in a book about the trip. Subsequent travels took him not only across North America many times but also to the Middle East, the Caribbean, Central America, and back to Japan. Late in his life, Reynolds was hailed by J. B. Chapman as "the original foreign missionary of the Nazarene movement." Chapman added: "We as a church and people owe more to the early vision, enthusiasm, and zeal of H. F. Reynolds for the success of our missionary enterprise than to any other."

In 1932, Reynolds became general superintendent emeritus but continued regularly to conduct district assemblies until 1934. In 1938, he died at age 84 and was buried in Townshend, Vt., but his legacy can be found in the nearly 10,000 churches of the Nazarene that span the world.

Sources: Autobiographical sketch [1925] and other materials in the Hiram F. Reynolds Collection, Timothy L. Smith. *Called unto Holiness*, esp. pp. 245-57; *Herald of Holiness* [August 20, 1938] H

DEATHS

RUTH BOXELL, Nov. 29, Clinton, Mo. Survivors: husband, Ralph; brother, George Reader; and sister, Edna Gildersleeve.

DOROTHY RUTH (HALL) BRAITH-WAITE, 67, Dec. 24, Barrie, Ont. Survivors: daughter, Muriel "Mimi" Spencer; sons, Gordon and David; three brothers; and six grandchildren.

BEVERLY MORRISON BROWN, 81, Littleton, Colo., Nov. 16. Survivors: son, Stanley; two grandchildren.

ESTHER F. COOK, 85, Nov. 25, Brooks, Oreg. Survivors: husband, Rev. Arthur Cook; son, Robert Cook; daughter, Jean Hohns; two nieces; six grandchildren; and six great-grandchildren.

WILLIAM THOMAS EDWARDS, 76, Nov. 23, Seattle, Wash. Survivors: wife, Nada; son, Thomas; two grandchildren; one sister; three brothers; several nieces and nephews.

LESTER L. GARBER, 89, Carthage, Mo., Nov. 20. Survivors: son, B. J. Garber; three other sons; three daughters.

ADDIE GOUGH, 88, July 1, and EUEL C. GOUGH, 88, Aug. 1, Enid, Okla. Survivors: daughters, Lois Rowe, Euelene Floyd; son, Perry Lee Gough.

REV. LATTIE V. HENDERSON, 75, Greensboro, N.C., Oct. 4. Survivors: wife, Frances; daughter, Barbara Locklear; two sisters; four grandchildren; three great-grandchildren.

RAY A. JACKSON, 65, Dec. 7, Pleasant Hill, Calif. Survivors: wife, Janet; two daughters, Julie Ciaccio, Jeanie Laird; son, Bobby; and three grandchildren.

REV. KARL F. KAMINSKE, DuBois, Pa., Oct. 8. Survivors: daughter, Karla (Mrs. Regis) Scepanik; one sister; one grandson.

PAULINE E. LUSK, 88, Jan. 3, Houghton, Pa. Survivors: three brothers, J. Whitney Shea, George Beverly Shea, Alton J. Shea; four sisters, Mary Robinson, Lois Wright, Grace Baker, and Ruth Willett; several nieces and nephews.

REV. ROY MCKINNEY, 75, Dec. 20, Orlando, Fla. Survivors: wife, Sandra; sons, Daniel and Lee; daughters, Sharon Brumbeloe, Carol Smith, Melody Green, and Mae Qualls; and 13 grandchildren.

REV. WILLIAM MASTER, 84, Dec. 12, Gravette, Ark. Survivors: Emily; son, William; daughter, Connie Bergmann; three sisters, Vada Mellor, Martha Rose Bailey, and Lena Sperry; four grandchildren; and two great-grandchildren.

REV. MYRON C. MORFORD, 82, Dec. 27, Anderson, Ind. Survivors: wife, Amy; daughter, Virginia Turner; son, Lynn; brother, Elbert; sister, Clarice Ussery; two grandchildren, and two great-grandchildren.

JOSEPH P. NICCUM, 87, Nov. 3, Survivors: two daughters, Anne Kline, Ina Strait; eight grandchildren; and five great-grandchildren.

IDA MUTSCHLER-PALLO, 78, Red Deer, Alta., June 12. Survivors: husband, Jack; one sister; two brothers.

RACHEL L. (JESTER) RIFE, 76, Indianapolis, Ind., Nov. 22. Survivors: 4 daughters, Martha Phillips, Marita Morgan, Sue Chandler, Marjorie Friel; 2 sons, Clifford, Jr. (Bud), James (Marty) Rife; 14 grandchildren; 3 great-grandchildren; 2 brothers; and 1 sister.

NELLIE MELISSA ROBERTS, 83, Nov. 22, Eureka, Kans. Survivors: 7 sons, Eldon, Elwin, Floyd, Francis, Larry, Morris, and Wesley; 2 daughters, Joyce Sayers and Melba Weyrauch; 2 sisters; 33 grand-

children; and 20 great-grandchildren.

NAOMI ELLEN LUDWIG SOLOKY, 73, Thomasville, N.C., Aug. 18. Survivors: sons, Rick and Steve; daughters, Judy Furr, Naomi Knoll; two brothers; two sisters; six grandchildren; two great-grandchildren.

LUTHER M. STEVENS, 80, Nov. 13, Severy, Kans. Survivors: wife, Lorine; son, Wayne; daughter, Sandra; several grandchildren and great-grandchildren.

REV. FLORENCE PRISCILLA (CARNEY) WALLING, Blythe, Calif., Sept. 15. Survivors: daughter, Christina T. Peale; son, Jess Walling; four grandchildren; five brothers; three sisters; nine great-grandchildren.

EDWIN C. WEST, 71, Indianapolis, Ind., Oct. 20. Survivors: wife, Catherine; daughters, Cathy Browning, Christine Biech; son, Albert; six grandchildren; three sisters.

ROBERT W. WILLOUGHBY, 51, Dec. 1, Grand Junction, Colo. Survivors: wife, Corine; two daughters, Twyla, Bobbi (Marugg); two grandchildren; two brothers; mother; and one sister.

ANNIVERSARIES

HOWARD AND MARY ALVIS celebrated their 60th wedding anniversary October 24 with a reception at Christian Life Center, Bloomington, Ill. They are members of Bloomington (Ill.) First Church.

Mr. Alvis has served on the church board and as church treasurer. Mrs. Alvis has been president of the NWMS for 30 years and is a member of the church board. They have eight children.

WENDELL AND FLORENCE (GALLUP) COMRIE of Ledyard, Conn., celebrated their 50th wedding anniversary July 21. They are charter members of Preston (Conn.) Church. The Comries have four children and six grandchildren.

MOVING MINISTERS

KENNETH M. ALCORN, from Hamilton (Ontario) Mountain, to Lutes Mountain, N.B.

LESTER L. ANDERSON, from pastor, Abernathy, Tex., to associate, Fort Worth (Tex.) Liberation Community

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

MARK BECHTEL, from Winslow, Ind., to Tell City, Ind.

JOSEPH R. BEHA, from Goucheater, Va., to Rand (W.Va.) First

DAVID E. BLACK, from Nashville (Tenn.) Donelson, to Batesville, Ark.

DON P. BLACKARD, from Vincennes (Ind.) Reel Avenue, to Francisco, Ind.

DARRYL J. BOGATAY, from Titusville, Fla., to Valewood, Va.

JAMES BOONE, from Dover (Tenn.) First, to Roachdale, Ind.

TIMOTHY BRITTON, from student to pastor, Grafton (W.Va.) Parkview

RICHARD A. BUSHEY, from Decatur (Ill.) Westside, to Stuart, Fla.

JEFFREY S. CASE, from associate, Fostoria, Ohio, to associate, Mount Vernon (Ohio) First

DAVID E. CHILDERS, from Pella, Iowa, to Cedar Rapids (Iowa) Oakland

CLIFFORD B. CLEGG, from student, Mount Vernon Nazarene College, to pastor, Davenport, Okla.

GUY COOKSEY, from Folsom Lake, Calif., to Harrington, Wash.

HAROLD D. COX, from Wilmington (Ill.)

First, to Oregon, Ill.

CHARLES T. COYLE, from Johnstown, Pa., to Vanderbilt, Pa.

TIMOTHY S. CRAMER II, from associate, Melrose, Mass., to pastor, Arcade, N.Y.

STEVEN C. CRITES, to pastor, Wheeler, Wis.

MELVIN D. CROSS, from Angola, N.Y., to Albany, N.Y.

JOHN M. CRUM, from associate, Clearwater (Fla.) First, to associate, Columbia (S.C.) First

GEORGE CRUMBLY, from Nix Chapel, Ark., to McGehee, Ark.

BRUCE G. DAVIS, from Nowata, Okla., to Carl Junction, Mo.

JACK L. DAVIS, from Grafton (W.Va.) Parkview, to Ravenswood, W.Va.

ROGER L. DAVIS, from associate, Bloomington (Ill.) First, to pastor, Dothan (Ala.) First

BRIAN E. DEATON, from associate, Kansas City (Mo.) Stony Point, to pastor, Salt Lake City (Utah) Central

ROBERT C. DONAHUE, from Salt Lake City (Utah) Central, to Alameda, Calif.

WALLACE F. DORN, from Glasgow, W.Va., to Parsons, W.Va.

TIMOTHY ELLIS, to pastor, Yerington, Nev.

THOMAS E. EVANS, from Iola, Kans., to Grand Island, Nebr.

JOSEPH R. EYNON, from associate, Tehachapi, Calif., to pastor, Edinboro, Pa.

RUSSELL D. FETTY, to pastor, Paris, Pa.

DENNIS E. FINK, from Lake City (Fla.) Trinity, to Grenada, Miss.

LARRY FOSTER, from Lake Charles (La.) First, to Hillsboro, Tex.

JOHN G. GATELY, JR., from Cary, N.C., to Mooresville, N.C.

ROGER L. GOFF, from Cincinnati (Ohio) Northern Hills, to Evansville (Ind.) First

BILLY GRIGORY, from Phoenix (Ariz.) First, to Molalla, Oreg.

JOHN HADLOCK, from Delray Beach, Fla., to Pine Hill, Tenn.



Benefits Questions

Answered by Dean Wessels

Q. When can a Nazarene minister start receiving a "Basic" Pension benefit?

Recently the Board of Pensions and Benefits USA improved the "Basic" Pension Plan. Effective April 1, 1991, the "Basic" Pension benefit for Nazarene ministers may begin at age 65 regardless of their present ministerial status provided the participant qualifies and is approved upon application to the Board. This means a minister no longer needs to be granted "retired status" by the district in order to apply for "Basic" Pension benefits.

In some cases, benefits can begin earlier than age 65. For example, an early benefit option may be applied for upon retirement as early as age 62. This option still requires a district "retirement status" and the benefit is slightly reduced. Likewise, a disability pension benefit may be applied for prior to age 65 if one has been determined to be disabled by Social Security.

In order to receive a "Basic" Pension benefit, application must be made to and approved by the Board of Pensions and Benefits USA. The amount of benefit depends upon the number of years of service credit earned in Nazarene ministry.

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

CHARLES G. HARSHMAN, from student to pastor, Clarksburg, W.Va.
 THOMAS A. HARVEY, from Masontown, W.Va., to Parkersburg (W.Va.) First
 DONALD L. HENDERSON, from Pace, Fla., to Martinez, Ga.
 WAYNE C. HENNEN, from pastor, Edinboro, Pa., to associate, Albion, Pa.
 CORLISS M. HUFF, from Hillsboro, Tex., to Many, La.
 CURTIS C. KAPTEIN, from Arona, Pa., to Johnstown, Pa.
 GREGORY L. KELLER, from pastor, Morgantown (W.Va.) Pierpont, to evangelism
 H. ROSS KIRKMAN, from Cory, Ind., to Cloverdale, Ind.
 DELBERT L. LAWS, from pastor, Prineville, Oreg., to associate, Salem (Oreg.) First
 BRET M. LAYTON, from associate, Ironton (Ohio) First, to pastor, Macon, Ga.
 LLOYD LEHRKE, from Lafayette, Colo., to Wray, Colo.
 HARVEY J. McCLURE, from Kurtz, Ind., to Clinton, Ind.
 GREG MADSEN, from student to pastor, Folsom Lake, Calif.
 TIMOTHY D. MELTON, from student to pastor, Carrollton, Mo.
 ROBERT E. MILBURN, from Grenada (Miss.) First, to Columbiana, Ala.
 E. E. MILLER, from pastor, Lake Elsinore, Calif., to associate, Renton, Wash.
 CHARLES E. MORTON, to Hollywood, Fla.
 ROBERT MUNCIE, from evangelism to pastor, New Albany (Ind.) First

DON W. OVERBY, from Jacksonville (Fla.) North, to Trenton, N.J.
 JAMES PALMER, from evangelism to pastor, Poplar Bluff (Mo.) Northside
 RICK PARSONS, from Palmyra, Ind., to Cory, Ind.
 ED E. PHILLIPS, to Mobile (Ala.) Parkview
 J. DEAN PICKETT, from Mount Hope, Ind., to Valley Mission, Ind.
 JOHNNIE (BUD) PUGH, from associate, Longmont, Colo., to pastor, Castle Rock, Colo.
 ROBERT D. PULKKINEN, from Carthage, N.Y., to State College (Pa.) Bethel
 URIAH S. RAMSAY, from Boquet, N.Y., to Renovo, Pa.
 JERRY E. RICHARDS, from evangelism to pastor, Marshall, Mo.
 LARRY K. RYAN, from pastor, Goshen, Ark., to associate, Yakima (Wash.) First
 STEPHEN S. SEAMANS, from Spring Valley, N.Y., to Bolivar Drive, Pa.
 JOHN H. SHANK, from associate, Indianapolis (Ind.) First, to pastor, Erie (Pa.) First
 SCOTT E. SHARPES, from associate, Fairfield, Ohio, to pastor, Live Oak, Fla.
 ALBERT W. SHAW, from Oil City, Pa., to Bridgeton, N.J.
 DAVID W. SHAW, from Warren (Pa.) First, to Rockville (Md.) Laurel Fellowship
 WILLIAM SINGH, to pastor, Portola, Calif.
 ROBERT S. SNYDER, from associate, Chillicothe (Ohio) Westside, to pastor, Oil City, Pa.

EDWIN A. SPANGLER, from associate, Akron (Ohio) Arlington, to pastor, Masontown, W.Va.
 WILLIAM S. (BILL) STONE, from Johnson City, Tenn., to Montgomery (Ala.) Capital City
 LINDSEY SULLIVAN, from Brookfield, Mo., to Union, Mo.
 GARY H. TATUM, from Oxford, Miss., to Paragould (Ark.) Woodland Hills
 HOUSTON THOMPSON, from associate, New Albany (Ind.) First, to pastor, Palmyra, Ind.
 THOMAS W. TODD, from Sarasota (Fla.) First, to Nashville (Tenn.) Whispering Hills
 JERRY W. WALLACE, from East Tawes, Mich., to Traverse City, Mich.
 FRANK A. WATSON, from West Branch, Mich., to Crown Point, Ind.
 LARRY L. WEIHE, from Mattoon (Ill.) Eastside, to Hiwasse, Ark.
 RONALD E. WHITE, from Tell City, Ind., to Terre Haute (Ind.) Eastside
 RONALD C. WILLIAMS, from interdenominational to pastor, Russellville, Ark.
 T. LARRY WILLIAMS, to pastor, Beaufort, S.C.

MOVING MISSIONARIES

ANDERSON, REV. MARLY and MARY*, Australia, Furlough address: 1756 Cumulus Court NW, Salem, OR 97304
 BENNETT, MRS. CHRISTI-AN (CLIFFORD)*, Philippines, Field address: P.O. Box 261, Cebu City 6000, PHILIPPINES
 BLISH, REV. KENNETH and SUSAN, Bolivia, Furlough address: 47 Brooklyn Street, Akron, NY 14001
 BOYD, MISS JULIA*, Papua New Guinea, Field address: P.O. Box 456, Mt. Hagen WHP, PAPUA NEW GUINEA
 CAUTHRON, DR. HAL and NANCY, South Africa, Field address: P.O. Box 3083, 2040 Honeydew, REPUBLIC OF SOUTH AFRICA
 COLLINS, REV. ROBERT & FRANCINE, Brazil, Field address: C.P. 6586, Agencia B. Geraldo, 13.082 Campinas, SP, BRAZIL
 DIPERT, REV. ROBERT and MYRNA, Papua New Guinea, Field address: P.O. Box 1652, Lae, PAPUA NEW GUINEA
 DODDS, REV. DENZIL and KAY, South Africa (ASF North), Furlough address: 3807 N. Rockwell, No. 218, Bethany, OK 73008
 ESTEY, MR. JOHN and SANDY, South Africa (ASF North), Field address: P.O. Box 15, 1360 Acornhoek, REPUBLIC OF SOUTH AFRICA
 LOCHNER, MISS EDNA, Swaziland (Africa Ministries Council), Home address: 2004 Senior Drive, Fort Wayne, IN 46805, Retired
 RAE, DR. HUGH and FANNY*, Papua New Guinea, Field address: P.O. Box 376, Mt. Hagen, WHP, PAPUA NEW GUINEA
 RILEY, MRS. MARY LOU, South Africa (ANTC), Furlough address: 838 NE 68th Street, Gladstone, MO 64118
 SWANSON, DR. DWIGHT and KATHY*, ENBC, Field address: Postfach 109, CH 8201 Schaffhausen, SWITZERLAND
 VORCE, MR. RANDY and ALICIA*, Costa Rica, Field address: Apartado 3977-1000, San Jose, COSTA RICA
 WEBB, REV. LARRY and JUDY*, Bolivia, Field address: Casilla 5958, La Paz, BOLIVIA

* Indicates specialized assignment

RECOMMENDATIONS

The following have been recommended by their respective district superintendents:

JOSEPH D. BYERS, evangelist, 104 Oak Tara Angus Court, Charlottesville, VA 22901, (804) 296-7516, by Charles L. Thompson, Virginia District
 LEONARD DAWNS, evangelist, 3286 Wyoming Ave., Xenia, OH 45385, (513) 376-1163, by Harold B. Graves, Southwestern Ohio District
 FLOYD O. FLEMMING, evangelist, 1192 Roosevelt Dr., Sherrrodsville, OH 44675, by Marion W. Barber, Akron District
 MICHAEL D. McMAHON, evangelist, 52 Old Main St., Lakeville, MA 02347, (508) 947-6176, by Neale O. McLain, New England District
 GARY MOND, evangelist, 279 Bossieux Blvd., West Melbourne, FL 32904, (407) 768-8687, by L. Wayne Quinn, Florida Space Coast District
 RON NELSEN, evangelist, 1107 Orleans Ave., Keokuk, IA 52632, (319) 524-4996, by Gene C. Phillips, Iowa District
 PAUL PHIPPS, evangelist, 3125 E. Sycamore Ave., North Terre Haute, IN 47805, (812) 466-4996, by B.G. Wiggs, Southwest Indiana District
 TIM RIGGS, evangelist, P.O. Box 780562, Sebastian, FL 32978-0562, (407) 589-7616, by L. Wayne Quinn, Florida Space Coast District
 W. B. WELCH, evangelist, 5328 Edith St., Charleston Heights, SC 29418, (803) 522-0875, by James M. Bearden, South Carolina District
 JANET WILLIAMS, 1308 Wooten Rd., Colorado Springs, CO 80915, by Leon F. Wyss, Colorado District

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS:
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Answers to March's 10-Point Quiz

- | | |
|---|--|
| 1. D - 47,000 | 7. C - Uganda and Zambia |
| 2. B - Mother Teresa's Sisters of Charity | 8. C - 80% |
| 3. C - Poland | 9. D - Saudi Arabia (Rates for other countries are Turkey, 62%; Kuwait, 63%; Iraq, 87%; Jordan, 63%) |
| 4. C - Moody Bible Church | 10. D - C. S. Lewis |
| 5. B - \$4,200 | |
| 6. C - 20% | |

WORDS AND MUSIC

Reviews of recently released books and music

TEENAGERS TALK ABOUT GRIEF, June Cerza Kolf, Baker Book House, 1990, 56 pages. **HH080-105-2920 \$4.95**

June Cerza Kolf has spent many years working with the terminally ill and the bereaved. Currently, she directs volunteers for a home care agency and leads support groups and workshops on grief. Her previous books include *Will I Stop Hurting?* and *How Can I Help?*

Teenagerstalk about Grief



June Cerza Kolf

Teenagers are often "forgotten grievers." Like adults, however, they encounter the same anger, guilt, fear, depression, and other emotions associated with deep grief following the loss of a loved one or an important other.

This book was written out of a true-life need of the author for an "important other." It promises to be an excellent resource for those who may have a grieving teenager who is in need of help and understanding. The author depicts true-life examples of the different stages of grief and shows us how teenagers can and do cope during these critical situations.

Kolf does an excellent job of sharing examples of how teens may want to ignore and pretend that their grief does not exist. Through these examples she helps teens acknowledge their own grief.

Many other examples are offered of how persons have accepted grief, released their anger, and dealt with guilt and suicidal feelings.

In *Teenagers Talk About Grief*, June Cerza Kolf has treated an unpleasant and frightening subject in a very warm and competent manner. Written in a style that a teen can easily understand, this book can help them through the grieving process.

—Lynn Smith

PRIME TIME TOGETHER . . . WITH KIDS, Donna Erickson, Augsburg Fortress, 1989, 127 oversize pages. **HH080-662-4302 \$11.95**

Weekly, since 1986, Donna Erickson has produced and presented creative parenting segments on "Good Company," the most widely viewed talk show of its type in Minneapolis-St. Paul. She has also made regular appearances on national TV shows such as "Home" and "Everyday with Joan Lunden." A columnist with the *St. Paul Pioneer Press*, she is in great demand as a speaker on parenting. She holds a



master's degree in education and has taught in the United States, Europe, and Africa.

Erickson has compiled a book filled with imaginative activities, games, projects, and creative ideas for those parents who are always looking for new adventures to share with their children. Built around her personal experiences as a mother of three, teacher, and parenting expert, this book offers 100 different ideas that can be easily incorporated into our own family activities.

This colorfully illustrated (by David LaRochelle) collection is bound to be a hit with families with children from toddler through junior high. This book is designed for parents and children to do all of the activities together. It may require a little planning and preparation on the part of the parents, but most of the ideas are built around normal household items or things easily found at the local craft store. Mom and Dad do not have to be artists in order to make these activities work.

Prime Time Together . . . with Kids is built around the four seasons with activities for everything from Easter to Christmas. Mrs. Erickson has shared a wealth of ideas to help parents reinforce what their children are learning in school and church.

Mrs. Erickson puts it this way, "Today's parents are faced with the dilemma of distinguishing between 'quality time' and 'quantity time.' I prefer not to use those labels. Time spent with children—no matter what amount—is IMPORTANT time."

—Rachel White

COURAGE, Jon Johnston, Victor Books, a division of Scripture Press, Inc., 1990, 186 pages. **HH089-693-7941 \$12.95**

Jon Johnston is a professor of sociology, anthropology, and social psychology at Pepperdine University and adjunct professor at Fuller Theological Seminary. He has written a number of books, including *Walls or Bridges: How to Build Relationships That Glorify God* (Word); *Christian Excellence: Alternative to Success* (Word); and *Will Evangelicalism Survive Its Own Popularity?* (Zondervan). He is a well-known Nazarene speaker at retreats, pastors' conferences, and college campuses.

Johnston strikes at the heart of our comfort-oriented, me-first society. He points out our self-motivated fears and offers encouragement for change. In a day where Christians try to walk, talk, and spend just like their "unsaved" friends, this book offers a breath of fresh air and hope for the downtrodden and discouraged who sit meekly by week after week and allow their life-styles to be determined by their pagan peers. We all recognize the fashionable, easy-way-out type ministries that require only our attendance and money and very little personal commitment. This author cries out for us to get up off our pews and have the courage to become committed LIONS of Christ.

The first section of the book, titled "Courage: What Is

It?" explains that it takes more than name recognition and a macho image to be courageous. Courage is more than having the gumption to verbally abuse a clerk when we get overcharged. The author gives us a clear understanding of what courage is, and how we can distinguish its true characteristics from the counterfeit images portrayed by Hollywood.

The second section, "Courage: Why Is It So Essential for Christians?" presents the need for courage in a Christian's daily life. With Christ as our model, we can face up to our fears and take stands that are central to His mission and will.

In the last section, "Courage: How Can We Best Express It?" the author issues a compelling call to Christian courage. He shows how believers can boldly respond by:

- pushing back Satan's frontiers
- practicing the right kind of loyalty
- loving others with tough love
- carrying through with convictions
- and taking risks in the face of opposition

This book is well-researched, readable, and persuasive.

—Calvin Leon Richardson

HIDE 'EM IN YOUR HEART, Steve Green, Sparrow, SPC
124S. HHTA-1245 \$9.98

One of the great powers of music (for better or worse) is its ability to associate words with melody in our minds. For most of us, just the fragment of a known melody allows a flood of lyrics to roll into our thinking. Or just the mention of a few words to a popular song, and suddenly we find ourselves singing it.

This strength of music is especially meaningful to us in the faith when it comes to Scripture memorization. Many of the great passages of the Bible (that we may have not learned easily otherwise) will be forever branded into our memories by today's most-loved Scripture choruses.

A recent recording that intentionally does this for our children is Steve Green's *Hide 'Em in Your Heart*, a collection of 21 "kid size" Scripture choruses. Children will learn Bible verses covering goodness, trust, obeying parents, the Word of God, faith, sin, being afraid, God's love, and many other areas of Christian living. Included is a new melody for the Lord's Prayer, which I found not quite as singable as some of the other numbers.

Each song begins with a narration by Steve, followed by a child's recitation of the verses and the song itself. Scripture cards with verses on one side and references on the other are included to help the memory process.

The recording is a fairly sparse production but is enjoyable. I would recommend this mainly to families with primary age children and younger. However, moms and dads will probably want to sing right along as well . . . after all, we're never too old to memorize the Word of God.

—Harlan Moore



THE WAY OF WISDOM, Michael Card, Sparrow, SPC
1223. HHTA-1223 \$9.98

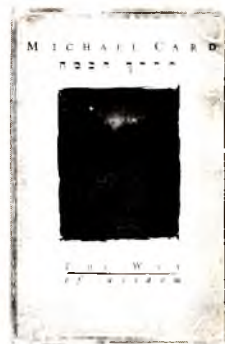
If you already know and enjoy the music of Michael Card, all that needs to be said about this newest release is, "It's here!"

For those unfamiliar with his work, he is primarily appreciated for his creative ability to express Scripture-packed lyrics through music that is fresh and melodic. He consistently explores the meat of biblical truth without getting cumbersome. The flavor is contemporary, but tastefully so, with a strong appeal to both adults and teens.

The Way of Wisdom is volume two in his planned trilogy on the Old Testament, titled *The Ancient Faith* (I've nearly worn out my copy of his first trilogy, *The Life of Christ*). Included here are songs based on the books of poetry—one each from Job, Proverbs, Ecclesiastes, and Song of Solomon, plus five Psalm settings and an instrumental piece. Each is a meaningful summary and expression of its source passage. The styles vary from the somewhat folk flavor of "How Long?" (Psalm 13) to an ancient Jewish chant in "My Help" (Psalm 121).

If you're looking for music that is fresh and provocative, or if you want an enjoyable way to get your mind and heart into the Word, give Michael Card a try.

—Ken Bible



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EVANGELISTS' SLATES

ALBRIGHT, WAYNE L.: Wyoming, IL, Mar. 5-10; Dixon, IL, 13-17; Pontiac, IL, 19-24; Oregon, IL, 26-31; Winfield, KS, Apr. 2-7; Hoisington, KS, 9-14; Wichita, KS (Park City), 16-21; Lisbon, OH, 23-28

THE ARMSTRONGS, LEON: Greensboro, NC, Mar. 4-10; Arona, PA, 12-17; Smithton, PA, 19-24; Louisville, KY (Freeway), 26-31; Monmouth, IL (First), Apr. 3-7; Silvis, IL, 9-14; Rantoul, IL, 16-21; Erie, IL, 23-28; Orland, IN, 30—May 5

BAGGETT, DALLAS W.: Lexington, AL (Mary's Chapel), Mar. 3; Ashland, KY, 8-10; Salem, VA, 20-24; Lanett, AL (First), Apr. 7; Warner Robins, GA (First), 14; Montgomery, AL, 19-21*

BALLARD, DON: Montgomery, AL (First), Mar. 1-6; Batavia, OH (Community), 20-24

BELZER, DAVE & BARBARA: Lodi, CA, Mar. 5-10; Stockton, CA (Fremont), 12-17; Riverton, WY (First), 20-24; Minong, WI, 26-31; Valparaiso, IN (South Haven), Apr. 2-7; Mound City, MO, 9-14; Goodland, KS, 16-21; Vernal, UT, 23-28; Rock Springs, WY (First), 30—May 5

BENDER FAMILY, TIM: Plainfield, IN (Trinity), Mar. 1-3; Greens Fork, IN, 5-10; Cory, IN, 19-24; Scottsboro, AL, Apr. 9-14; Berry, AL (Boley), 16-21; Berkeley Springs, WV, 28—May 5

BLUE, DAVE & DANA: Northwest Arkansas Indoor Camp, Mar. 6-10; Springfield, IL Indoor Camp,

13-17; Springfield, OH (High Street), 20-24; Arlington, TX, 30—Apr. 4; Indianapolis, IN (First), 14-18

BLYTHE, ELLIS G., Sr.: Dayton, OH (First), Mar. 5-10
BOICOURT-SHANK, MARLA: Louisville Zone Indoor Camp, Mar. 5-10; Washington, IA, Apr. 16-21; Ponca City, OK (St. Lukes), 24-28

BOQUIST, DOUG & DEBBIE: Reynoldsburg, OH, Mar. 2-7; Bloomsburg, PA, 16-20; Morgantown, WV (Pierpont), 23-27; Washington, IL (Sunnyside), 30—Apr. 4; Lewistown, IL, 6-10; Canton, OH (First), 13-17; Hartford City, IN, 20-24; South Bend, IN (First), 27-30

BOWDEN, AL: Atlanta, GA (Brookhaven), Apr. 8-14; Burlington, NC (West), 16-21

BRISCOE, JOHN B.: Waldron, AR (First), Mar. 12-17; Lubbock, TX (Monterey), 26-31; Lovington, NM, Apr. 7-14; concerts in Arizona, Idaho, Nevada, Oregon, and Washington, 17-28

BROWN, ROGER N.: New Castle, IN (Southside), Mar. 17; Des Moines, IA (First), Apr. 3-7; Pawhuska, OK (First), 10-14; South Charleston, WV (First), 24-28; Muncie, IN (South Side), 28—May 5

BURKHALTER, PAT & DONNA: Greenville, TX (Peniel), Mar. 5-10; Lyons, KS, 12-17; Tulsa, OK (Southwest), 19-24; Sand Springs, OK, 26-31; Houston, TX (Broadway), Apr. 2-7; St. Louis, MO

(Southside), 9-14; Eldon, MO, 16-21; Tulsa, OK (St. Paul), 23-28; Wellington, KS, 30—May 5

BYERS, CHARLES & MILDRED: Jacksonville, AR (First), Mar. 19-24; Bloomfield, IN, Apr. 16-21; Iowa District Preachers' Retreat, 22-26

CANFIELD EVANGELISTIC MINISTRIES, DAVE: Elkins, WV, Mar. 6-10; Kettering, OH (Dayton Kettering First), 13-17; Dayton, OH (Huber Heights), 20-24; Inez, KY, 27-31; Dayton, OH (Fort McKinley), Apr. 3-7; New Carlisle, OH (Bethel Community), 10-14; Wellston, OH, 17-21; Martinsville, IN (First), 24-28

CHASE, FRANK: Gallup, NM (First), Mar. 10-17; Kinsley, KS, Apr. 2-7; Udall, KS, 9-14

CHEATWOOD, HENRY & PHYLLIS: Quincy, IL (Illinois River Zone Holiness Crusade), Mar. 6-10; Branson, MO, 12-17; Monett, MO, 19-24; Watonga, OK, 26-31; Sioux City, IA (First), Apr. 2-7; Council Bluffs, IA (First), 9-14; Bellefontaine, OH, 16-21; Centerville, IA, 23-28

COOK, JAMES V.: Indianapolis, IN, Apr. 23-28; Stinesville, IN, 30—May 5

COVINGTON, NATHAN A.: Nowata, OK, Mar. 5-10; Cozad, NE, 12-17; Douglasville, GA (First), 26-31; Louisville, KY (Trinity), Apr. 2-7; Hollis, OK, 9-14; Ava, MO (Highway), 16-21; Wister, OK, 23-28; Tulsa, OK (Calvary), 30—May 6

CRANDALL, V. E. & BARBARA: Orange Park, FL, Mar. 19-24; Montgomery City, MO, Apr. 2-7; Monticello, IL, 9-14; Fremont, OH, 16-21; Richmond Heights, OH (Cleveland Richmond Heights), 23-28; Doylestown, OH, 30—May 5

DALE, TOM: Ashland, OR, Mar. 3, a.m.; Brookings, OR, 3, p.m.; Rawlins, WY, 20-24; Juneau, AK, Apr. 9-14; Sitka, AK, 16-21; Ketchikan, AK, 23-28

DELL, JIMMY: Manhattan, KS, Mar. 3-7; Hobart, IN (Ridge Road), 9-13; Seattle, WA (Highland Park), 16-20; Port Orchard, WA, 21-24; Nacogdoches, TX, Apr. 6-10; Alva, OK, 13-17; Brush, CO (First), 18-21; Marseilles, IL, 27—May 1

DESKINS, GROVER C.: Huntingdon, PA (McConnellstown), Mar. 19-24; Washington District Assembly, Apr. 2-4; Oriskany, PA, 9-14; Knoxville, TN (South), 17-21; Delta, PA, 23-28; Cumberland, MD (First), 30—May 5

DIXON, GEORGE & CHARLOTTE: Navajo Nation and Southwest Indian district tours, Mar. 1—Apr. 21; Wilmington, IL (First), 24-28

DOROUGH, WILLIAM M.: Center, TX, Mar. 5-10; Fort Worth, TX (Northside), 13-17; Knowles, OK, Apr. 2-7; Flint, TX, 16-21; Pampa, TX, 23-28

DUTTON, BARRY & TAVIA: Drumright, OK, Mar. 5-10; Artesia, NM, 12-17; Aztec, NM, 19-24; Wray, CO, 31—Apr. 7; Littleton, CO (Denver Littleton), 9-14; Yuma, CO, 16-21; Stafford, KS, 23-28; Waynesville, MO, 30—May 5

ESSELBURN, A. C. (BUD)—THE KING'S MESSENGERS: Weatherford, OK, Mar. 12-17; Angola, IN, Apr. 2-7; Modoc, IN, 9-14; Mansfield, OH (Grace), 16-21; Windham, OH, 23-28; Highland Heights, OH (Cleveland First), 30—May 5

FADER, WES & MARY: Shelbyville, IN, Mar. 5-10; Laurel, DE, 12-17; Denton, MD, 19-24; Lowell, MA (First), 26-31; O'Leary, PEI, Apr. 2-7; Oxford, NS, 9-14; Summerside, PEI, 16-21; Elmsdale, PEI, 23-28

FLINT, ROBERT E.: Sebring, OH, Mar. 15-17; Fulton, OH, Apr. 23-28

FRANK, RICHARD A.: Winchester, KY, Mar. 1-3; De Queen, AR, 5-10; Erwin, TN (Harmon Memorial), 12-17; Calera, AL (Montevallo), 24-31; Trevecca Nazarene College, Apr. 3-6; Cincinnati, OH (Victory), Apr. 14; Cincinnati, OH (Western Hills), 16-21; Laurens, SC, 23-28

FREY FAMILY, DON: Chattanooga, TN (Lookout Valley), Mar. 3; Shelby, MI, 17, a.m.; White Hall, MI,

17, p.m.; Traverse City, MI, 24, a.m.*

GADBOW, DONALD C.: Ottumwa, IA (First), Apr. 9-14; Granite City, IL (First), 23-28

GAMBLIN, C. LEE & WILMA: Creston, IA, Mar. 19-24; Kalamazoo, MI (South Side), Apr. 2-7; Ionia, MI, 9-14; Climbing Hill, IA, 26-28

GARDNER, JOHN M.: Moundsville, WV, Mar. 1-10; Flint, MI (West), 17-21; Needmore, PA, 19-24; Morgantown, WV (First), 26-31; West Chester, PA, 9-14; Oxford, PA, 16-21; Roseville, MI (Metropolitan), 23-28

GESSNER, DON & SHIRL: Marion, IN, Mar. 5-10; Williamsport, PA, 12-17; Mifflinburg, PA, 20-24; Urbana, OH, 26-31; Lavelle, PA, Apr. 2-7; Tunkhannock, PA, 9-14; Lockbourne, OH, 16-21; Martinsville, IN (First), 24-28

HAINES, GARY W.: Newark, DE, Mar. 2-6; Upper Marlboro, MD (Melwood), 7-10; Morenci, MI, 16-20; Lansing, MI (First), 21-24; Oklahoma City, OK (Metroplex Fellowship), 30—Apr. 3; Wichita Falls, TX (First), 4-7; Hastings, NE, 13-17; Kearney, NE, 18-21; Connersville, IN (First), 26-28; Elkhart, IN (First), 30—May 5

HANCOCK, TIM: Inver Grove Heights, MN (Grace), Mar. 5-10; Spartanburg, SC (First), 13-17; New Cumberland, WV, 20-24; Russellville, AR, 31—Apr. 3; Ashland, OH, 7-10; Grafton, WV (Blueville), 17-21; Oil City, PA, 24-28

HELMS, MIKE & GLORIA: Shirley, IN, Mar. 5-10; Bloomfield, IA, 12-17; Madison, SD, 26-31; La Moure, ND, Apr. 2-7; Kenmare, ND, 9-14; Fargo, ND (Trinity), 16-21; Huron, SD, 23-28; Carthage, SD, 30—May 5

HICKS, JOHN DAVID: Eagle, ID, Mar. 6-10; Pendleton, OR, 13-17; Kelso, WA, 20-24; Grants Pass, OR, 27-31; Flint, MI (Central), Apr. 10-14

HIGGINS, CHUCK & MARGE: Seattle, WA (First), Mar. 3-7; Kansas City, MO (First), 12-17; Kansas City, MO (Dundee Hills), 19-24; Tulsa, OK (Central), Apr. 7-11; Pueblo, CO (Belmont), 14-18; Greeley, CO (First), 21-25

HILL, WILLIAM G. & KATHRYN: Raddiff, OH (Point Rock), Apr. 10-14

HOWARD, RICHARD E.: Higgins, TX, Apr. 2-7

HUGHES, JOYCE: Laurel, MS (First), Mar. 19-24; Charleston, WV (Calvary), Apr. 16-21; Canada Central District Retreat, May 24-26

JACKSON, PAUL & TRISH—JETSTREAM MINISTRIES: Concerts in Oklahoma and the South-eastern United States, Mar. 1-14; Larned, KS, 15-17; Anthony, KS, 23-27; concerts in Arizona, New Mexico, and Texas, Apr. 14-30

JANTZ-OWENS, MARJORIE: Brown County, IN Ladies' Retreat, Mar. 22-23; Southwest Indiana District Ladies' Retreat, Apr. 26-27

JAYMES, RICHARD W.: East Liverpool, OH (Lacrot), Apr. 14-21

JOHNSON, RON: Springfield, OR, Mar. 3, a.m.; Roseburg, OR, 3, p.m.; Rogue River, OR, 5-10; Sermons in Song in Montana and South Dakota, 14-19; Crawford, NE, 20-24; Chadron, NE, 24-27; Alliance, NE, 28, a.m.; Hemingford, NE, 28, p.m.; Gering, NE (Oregon Trail), 31—Apr. 5; Dodge City, KS (College Heights), 7-11; Sermons in Song in Idaho, Washington, and Montana, 14, 21-30

JONES, TERRY & LAQUITA: Nashville, TN (Bethel), Mar. 5-10; Nashville, TN (Whispering Hill), 13-17; Malden, MO (First), 27-31; Dexter, MO (First), Apr. 3-7; Jackson, MS (Grace), 10-14; St. Charles, MO (Harvester), 17-21; Topeka, KS (Wanamaker Woods), 24-28

KEENA, EARL E.: Oregon Pacific District Children's Day, Mar. 9; Klamath Falls, OR, Apr. 10-14

KELLER, GREGORY L.: Memphis, TN (First), Mar. 2-6; Grafton, WV (Parkview), 9-13; Jackson, OH, 16-20; Dunbar, WV, 23-28; Washington, PA

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THE HARVEST**
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“Look
at the fields!”

They are
ripe
for harvest.”

JOHN 4:35b, NIV



That the World May Know — GO!

(First), Apr 6-11; Brookville, PA (Calvary), 13-18; Clendenin, WV, 20-24; Fairmont, WV (Central), 27—May 1

KNIGHT, JOHN L.: Mesquite, TX, Mar 5-10; Hillsboro, TX, 12-17; Hendersonville, NC, 21-24; Chattanooga, TN (East Lake), 26-31; Greencastle, IN, Apr 2-7; Anna, IL (First), 9-14; Maryville, TN, 16-21; Chattanooga, TN (Calvary), 23-28

KONKLE, MICHAEL C.: Goshen, IN, Mar 5-10; Anderson, IN (East 38th Street), 12-17; Warsaw, IN, 26-31; Huntington, IN (Faith Chapel), Apr 2-7; North Manchester, IN, 9-14; Anderson, IN (Goodwin Memorial), 17-21; Farmland, IN, 23-28

LAING, REV. & MRS. GERALD: Muskegon, MI (Eastwood), Mar 5-10; Doran, VA, 9-14*

LAWSON, WAYNE T.: Madras, OR, Mar 3-8; Prineville, OR, 10-15; La Pine, OR, 17-22; Myrtle Point, OR, 29-31; Myrtle Creek, OR, Apr 7-21; Roseburg, OR, 28—May 1

LUXSON, WALLY & GINGER: Seymour, IN (First), Mar 6-10; Chariton, IA, 13-17; North Little Rock, AR (First), 20-24; Plymouth, MI, Apr 3-7; Mississippi District Assembly, 10-14; San Antonio District Assembly, 16-21; Huntington, IN (First), 24-28

LUXSON, KIP: Chariton, IA, Mar 6-10; Knoxville, IA, 13-17; North Little Rock, AR (First), 20-24; Clearwater, SC (Midland Valley First), 27-31; Plymouth, MI, Apr 3-7; East Liverpool, OH (First), 10-14; Huntington, IN (First), 24-28

LECKRONE, LARRY: Kankakee, IL (First), Mar 5-10; Grand Rapids, MI (Fuller Avenue), 12-17; Grand Haven, MI, 19-24; Troy, MI, 26-31; Elmira, NY (First), Apr 6-11; Sterling, IL (First), 14-21; Piqua, OH, 23-28

LESTER, FRED R.: Fort Madison, IA, Mar 19-24; Clarion, IA, Apr 2-7; Davenport, IA, 9-14; Abilene, KS, 16-21*

LIDELL, P. L.: Meadville, PA, Mar 26-31*; Reading, MI, Apr 9-14; Caldwell, OH (First), 16-21

LOWMAN, LANE: Terra Haute, IN, Mar 3-6*; Evansville, IN, 10-13*; Amelia, OH, 17-20; Nixa, MO, 24-27; St. Francisville, IL, 31—Apr 3*; Elkton, KY, 7-10; Arcola, IL, 14-17*; Gallatin, TN, 21-24; Cincinnati, OH (Fairfax), 28—May 1

MANLEY, STEPHEN & DELPHINE: Wollaston, MA (Quincy Wollaston), Mar 6-10; Fredericktown, MO, 12-17; Logan, OH, 20-24; Rochester, NY (Calvary), 27-31; Bethany, OK (First), Apr 3-7; Xenia, OH, 10-14; Columbus, OH, 16-18*; Newark, OH (First), 18-21; Wichita Area Holiness Crusade, 24-28

MAX, HOMER L.: Council Bluffs, IA (Community), Mar 19-24

MC, JOHN W.: Archbold, OH, Mar 5-10; Franklin, PA, Apr 9-14*; Washington, PA (Hart Avenue), 16-21; Stonewood, WV, 23-28*

MEHR, BETHANY: Brighton, MI, Mar 3; Salvation Army Concert, 10; Easter Concert, 30; Veterans Hospital Chapel Service, Apr 14

MEREDITH, DWIGHT & NORMA JEAN: Lima, OH (First), Mar 5-10; Cincinnati, OH, 12-17*

MILLHUFF, CHARLES R.: Shreveport, LA (Huntington Park), Mar 6-10; West Melbourne, FL, 24-31; Oskaloosa, IA, Apr 3-7; Vienna, VA, 14*; Covington, KY (First), 17-21

MILLS, CARLTON A.: Lutz, FL (Tampa Palms), Mar 1-3; El Paso, IL, 5-10; Moultrie, GA (First), 12-17; Colorado Springs, CO (Southgate), 19-24; Duxbury, MA, Apr 3-7; Ashtabula, OH (Edgewood), 9-14; Melrose, MA, 16-21; Brandon, VT (Leicester), 23-28

MONCK, JIM: Reno, NV (First), Mar 6-10; Willows, CA, 17-20; Weaverville, CA, 27-31; Bellevue, OH, Apr 3-7; Huntingburg, IN, 17-21; Versailles, KY (Huntertown), 24-28

MORLEY, FRANK W.: Grangeville, ID, Mar 5-10; Newport, OR, 12-17; Bremerton, WA, 20-24; Tillamook, OR, 26-31; Wadsworth, OH, Apr 2-7; Franklin, TN, 10-14; Eureka, IL, 16-21; Westerville, OH, 23-28; Grove City, OH (Darbydale), 30—May 5

MYERS, HAROLD L.: Merritt Island, FL (Community), Mar 6-10; Ridge Farm, IL, 19-24; Taylorville, IL (First), Apr 16-21; Springfield, MO (Scenic Drive), 24-28

OYLER, CALVIN & VIRGINIA: Pryor, OK, Mar 5-10; Masontown, WV, 26-31; Monongahela, PA, Apr 2-7; Iowa City, IA, 9-14; Glenwood, IA, 16-21; Hutchinson, KS (Peniel), 23-28

RICHARDS, LARRY & PHYLLIS: Vincennes, IN (First), Mar 26-31; North Vernon, IN, Apr 9-14

RICKEY, HOWARD L.: Memphis, TN (Calvary), Mar 3-6; Columbus, WI, 13-17; McKinney, TX, 19-24; Albion, PA, 28-31; Killbuck, OH, Apr 2-7; Reed City, MI, 9-14; Clare, MI, 16-21; Weidman, MI, 23-28

ROSE, WAYNE: Farmington, MO, Mar 12-17; Haysville, KS, 19-24; Valley City, ND, 26-31; St. Joseph, MO (First), Apr 2-7; Dodge City, KS (First), 9-14; Haxtun, CO (Clarksville Buffalo Grass), 16-21

RUNYAN, DAVID W.: Salem, IL (Grace), Mar 5-10; St. Joseph, MO (Northside), 12-17; Chickasha, OK (First), 24-31; Springfield, MO (East Grand), Apr 2-7; Lebanon, OH, 9-14; Denton, TX (First), 21-25; Waco, TX (Trinity Heights), 28—May 5

SICKENBERGER, ARDEN A.: Burney, CA, Apr 20-25; Littlerock, CA, 27—May 5

SMITH, DUANE: Princeton, WV, Mar 5-10; Marietta, OH (First), 12-17; North Huntingdon, PA (Norwin), 19-24; Chesapeake, OH, 26-31; Noblesville, IN, Apr 2-7; Tipton, IN, 9-14; Wabash, IN, 16-21; Robinson, IL (First), 23-28; Kankakee, IL (Eastridge), 30—May 5

SPRAGUE EVANGELISTIC FAMILY, VERNON: Morrilton, AR, Mar 12-17; McCrory, AR, 19-24; Neosho, MO, 26-31; Woodstown, NJ, Apr 9-14; Mineral City, OH, 16-21; North Canton, OH (The New Beginning), 23-28

STANIFORTH, KEN: Elkhart, IN (Bresee), Mar 5-10; Middletown, IN, 12-17; Elkhart, IN (Northside), 19-24; Grand Ronde, OR, Apr 9-14; Stanton, CA (Lighthouse Community), 17-21

STANTON, TED & DONNA: Pleasanton, KS, Mar 26-31; Kingstree, SC, Apr 2-7; Winnsboro, SC, 9-14; Warren, IN (Hillcrest), 16-21; Garfield Heights, OH (Cleveland Garfield Heights), 23-28; St. Paris, OH, 30—May 5

TAYLOR, BOB: Chillicothe, OH (First), Mar 6-10; Ironton, OH (First), 13-17; Logan, WV, 20-24; Cleveland, OH, 27-31*; Charleston, WV (Davis Creek), Apr 3-7; Charleston, WV (Southeast), 9-14; Gahanna, OH (Columbus Shepherd), 17-21; Cape Girardeau, MO (First), 24-28

TAYLOR, CLIFF—FAMILY EVANGELIST: Spokane, WA, Christian Workers' Conference, Mar 14-16

WELLS, LINARD: Cove, AR (Pleasant Grove), Mar 5-10; Prescott, AR (First), 12-17; Kansas City, KS (Metropolitan), 19-24; Neodesha, KS, 26-31; Troup, TX (Martins Chapel), Apr 2-7; Alton, IL (Hillcrest), 9-14; Carey, OH (Ridge Chapel), 16-21; Winamac, IN, 23-28; Stinesville, IN, 30—May 5

WRIGHT, E. GUY & LIL: Chickamauga, GA, Mar 3-8; Hortense, GA (Waynesville Trinity), 12-17; Bluffton, IN, 20-24; Rock Hill, SC (First), 26-31; Goose Creek, SC (Charleston Calvary), Apr 2-7; Cambridge, OH (First), 9-14; Martins Ferry, OH, 17-21; Wintersville, OH, 23-28

*Denotes Non-Nazarene Church

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WORLDWIDE: 54,452

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D. MOODY GUNTER
Stewardship Services Director

★ 1990 STEWARDSHIP HONOR ROLL ★

In order to qualify for the Stewardship Honor Roll, a church must pay off budgets in full and meet the formula for 10% Giving.

Listed below are the churches that have qualified for the Stewardship Honor Roll for 30 or more consecutive years:

Consecutive Years	Church
43	ALEXANDRIA (ALEXANDRIA, IND.)
43	BETHEL (ARENZVILLE, ILL.)
43	ELKHART FIRST (ELKHART, IND.)
43	HARRIS CHAPEL (SELMA, IND.)
43	KANSAS CITY FIRST (KANSAS CITY, MO.)
43	MONONGAHELA (MONONGAHELA, PA.)
43	MOUNT HOPE (BERNE, IND.)
43	SUBLETTE (SUBLETTE, KANS.)
43	WARREN FIRST (WARREN, OHIO)
43	WINCHESTER (WINCHESTER, OHIO)
43	ZION (BRITT, IOWA)
42	MARION FIRST (MARION, OHIO)
41	BEARDSTOWN (BEARDSTOWN, ILL.)
41	CHATTANOOGA FIRST (CHATTANOOGA, TENN.)
40	COLUMBIANA (COLUMBIANA, OHIO)
40	NEW BRIGHTON (NEW BRIGHTON, PA.)
39	HARMATTAN (OLDS, ALTA.)
39	LOWELL (LOWELL, MICH.)
39	PEORIA FIRST (PEORIA, ILL.)
38	CONCORD (CONCORD, CALIF.)
38	EAST ROCKAWAY (LONG ISLAND, N.Y.)
38	WARREN (WARREN, PA.)
37	BERNE (BERNE, IND.)
37	BRADFORD FIRST (BRADFORD, PA.)
37	DINUBA (DINUBA, CALIF.)
37	DURANT (DURANT, OKLA.)
37	ELKHART (ELKHART, KANS.)
37	GRAND HAVEN (GRAND HAVEN, MICH.)
36	OTTAWA FIRST (OTTAWA, ILL.)
35	BELLE (BELLE, W.VA.)
35	BETHEL (BETHEL, KANS.)
35	CLAYTONIA (WEST SUNBURY, PA.)
35	FORT RECOVERY (FORT RECOVERY, OHIO)
35	PENIEL (HUTCHINSON, KANS.)
35	WESTBROOK (INDIANAPOLIS, IND.)
34	IRONTON FIRST (IRONTON, OHIO)
33	BETHANY (HUTCHINSON, KANS.)
33	COLLEGE (NAMPA, IDAHO)
33	EVANSVILLE FIRST (EVANSVILLE, IND.)
33	GEORGETOWN (GEORGETOWN, ILL.)
33	NORTH PLATTE (NORTH PLATTE, NEBR.)
33	ROANOKE FIRST (ROANOKE, VA.)
33	SOUTH PORTLAND (SOUTH PORTLAND, MAINE)
33	WASHINGTON FIRST (WASHINGTON, D.C.)
32	OSKALOOSA (OSKALOOSA, IOWA)
32	UNION CHAPEL (CLAY CITY, IND.)
32	BETHANY JERNIGAN MEMORIAL (BETHANY, OKLA.)
31	BUCYRUS (BUCYRUS, OHIO)
31	HANOVER (HANOVER, PA.)
31	HAWTHORNE (HAWTHORNE, CALIF.)
31	KANSAS CITY ST. PAUL'S (KANSAS CITY, MO.)
31	LOGAN (LOGAN, OHIO)
31	MONTICELLO (MONTICELLO, ILL.)
31	OIL CITY (OIL CITY, PA.)
31	ROCK HILL WEST MAIN (ROCK HILL, S.C.)
30	ANNA FIRST (ANNA, ILL.)
30	BEL AIR (BEL AIR, MD.)
30	GALLIPOLIS (GALLIPOLIS, OHIO)

Consecutive Years	Church
30	INDIANAPOLIS WESTSIDE (INDIANAPOLIS, IND.)
30	MACKEY (MACKEY, IND.)
30	WICHITA LINWOOD (WICHITA, KANS.)
TOTAL	61

Listed below are the 10 churches on the Stewardship Honor Roll with the highest percentage of giving to General Budget and Mission Specials:

Percentage of Giving	Church
187.50	SOUTH GATE HISPANIC (SOUTH GATE, CALIF.)
118.06	SAINT EUSTACHE (ST-EUSTACHE, QUE.)
93.73	JERSEY CITY (JERSEY CITY, N.J.)
68.13	LAVAL (LAVAL, QUE.)
65.03	ARCOLA SPANISH (ARCOLA, ILL.)
57.73	MATTOON (MATTOON, WIS.)
57.43	SAINT GEORGES DE BEAUCE (BEAUCEVILLE, QUE.)
57.17	WHEELER (WHEELER, WIS.)
55.65	BURLESON (BURLESON, TEX.)
54.82	HOUSTON DENVER (HOUSTON, TEX.)

Listed below are the districts with 50 percent or more of their churches qualifying for the Stewardship Honor Roll:

Church Percentage	District	District Superintendent
60.0	SACRAMENTO	DR. WALTER M. HUBBARD
59.0	WASHINGTON	DR. ROY E. CARNAHAN
55.0	SOUTH CAROLINA	REV. JAMES M. BEARDEN
53.0	INTERMOUNTAIN	REV. RONALD K. KRATZER
52.0	NORTHWESTERN OHIO	DR. J. E. SHANKEL
50.0	ALASKA	REV. KENNETH G. SPICER
50.0	IOWA	REV. GENE C. PHILLIPS

Listed below are the districts who reached or overpaid their accepted General Budget for 1990:

Percentage	District	District Superintendent
112.29	CENTRAL FLORIDA	C. EUGENE FULLER
105.23	SOUTH CAROLINA	JAMES BEARDEN
102.07	HAWAII PACIFIC	DARRELL TEARE
102.02	SACRAMENTO	WALTER M. HUBBARD
101.35	NAVAJO NATION	JOHN R. NELLS
100.80	WESTERN LATIN AMERICAN	RAYMOND Z. LOPEZ
100.47	WASHINGTON	ROY E. CARNAHAN
100.09	SOUTHERN FLORIDA	ROBERT H. SPEAR, JR.
100.03	NORTHWESTERN OHIO	J. E. SHANKEL
100.02	CANADA PACIFIC	CHARLES MUXWORTHY
100.01	CANADA QUEBEC	HARRY A. RICH
100.01	HOUSTON	J. W. LANCASTER
100.00	ALASKA	KENNETH SPICER
100.00	FLORIDA SPACE COAST	L. WAYNE QUINN
100.00	MAINE	CLARENCE C. HILDRETH
100.00	SAN ANTONIO	JAMES R. BLANKENSHIP
100.00	SOUTHWEST LATIN AMERICAN	MOISES ESPERILLA



Rev. James Bearden
Superintendent
South Carolina District



Rev. L. Wayne Quinn
Superintendent
Florida Space
Coast District



Rev. Raymond Lopez
Superintendent
Western Latin
American District



Rev. Harry A. Rich
Superintendent
Canada Quebec District



Dr. James R. Blankenship
Superintendent
San Antonio District



Rev. Garrett Mills
Superintendent
Eastern Kentucky District



Dr. J. E. Shankel
Superintendent
Northwestern
Ohio District



Rev. Moises Esperilla
Superintendent
Southwest Latin
American District



Dr. Charles Muxworthy
Superintendent
Canada Pacific District



Rev. Kenneth G. Spicer
Superintendent
Alaska District



Rev. Clarence C. Hildreth
Superintendent
Maine District



Rev. Johnny Nells
Superintendent
Navajo Nation District



Dr. Darrell Teare
Superintendent
Hawaii Pacific District



Dr. Walter M. Hubbard
Superintendent
Sacramento District

“Honoring the Trust” Achieved by Fourteen Districts

Fourteen districts paid 100 percent or more of their Pensions and Benefits Fund for the 1989-90 assembly year. This is the largest number of districts to achieve 100 percent or more of their P&B Fund goal in a single year. The superintendents (*pictured*), pastors, and local congregations are to be congratulated for “Honoring the Trust.” Eleven additional districts paid 95 percent or more, and 49 additional districts paid 90 percent or more.

The importance of full payment is emphasized by the following facts:

- No General Budget funds are allocated for paying pensions or benefits to ministers.
- Although thousands of years of service credits were earned before the beginning of the “Basic” Pension Plan in 1971, the church has chosen to honor these for pension benefits. No funds were collected prior to 1971 to offset these liabilities. Therefore, they must be honored from funds collected today.
- The payment of the pension is both a moral and a long-term legal obligation to which the church has committed itself.
- As local churches pay their Pensions and Benefits Fund, they do, indeed, honor the trust of those men and women who have given their best years to Kingdom work.

Most members of the Pension Roll began their ministry with no thought of receiving a church pension. They worked faithfully and gave sacrificially. Their trust was in the future of a church that proclaimed Christian holiness, and in the God they knew to meet individual needs.

Their trust continues to be honored.

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PERSIAN GULF WAR IMPACTS NAZARENES

The war in the Persian Gulf is having an impact on Nazarenes. According to Curt Bowers, Chaplaincy Ministries director, at least 22 Nazarene chaplains are on active duty in the Gulf, along with an estimated 1,000 or more Nazarene service personnel.

The World Mission Division called its one remaining missionary family to Israel out of that nation Jan. 12. Missionary Lindell Browning and his family were flown to the island nation of Cyprus from Israel. The other missionary family in Israel, the Merlin Hunters, left the country to go on furlough in November.

Chaplaincy Ministries has compiled a roster of known service personnel participating in Operation Desert Storm, which is available to churches and individuals. Chaplaincy Ministries would also like to hear from Nazarenes who have loved ones stationed in the Middle East.

Betty Cleland, secretary to Curt Bowers in Chaplaincy Ministries, says her office has been kept busy during the past several weeks. "Just from the calls we have been receiving, I think it is obvious that Nazarenes have been very involved in praying for our service personnel, as well as for peace in the Middle East," she said.

Employees of Nazarene Headquarters joined with other Nazarenes from the Kansas City community Jan. 15, for an hour of prayer and fasting for the situation in the Middle East. The Board of General Superintendents also issued a statement Jan. 14 calling Nazarenes around the world to pray that war would not break out in the Gulf.

Following the air assault against Iraq, Donald D.

Owens, secretary of the Board of General Superintendents, released a statement calling Nazarenes to pray for a peaceful settlement to the war in the Middle East. Jan. 28 was designated as a special day of prayer and fasting.

MIDDLE EAST



According to John Smee, Mission Services director, the Eurasia Regional

Office is continuing to monitor matters related to the Church of the Nazarene in the Middle East.

Hundreds of national Nazarenes remain in the area. According to statistics compiled by the general secretary's office, the Church of the Nazarene has 14 Arabic congregations worshipping in the Middle East—2 in Israel and 12 in Jordan, Syria, and Lebanon. There are about 55 members of the denomination in Israel. More than 460 Nazarenes worship in Jordan, Syria, and Lebanon.

John Smee reports that no Nazarenes are known to have been injured by Iraqi missile attacks on Israel.

Smee says the Nazarene church in Haifa is believed to have been the only Protestant church in that city that held services Sunday, Jan. 20. An Iraqi Scud missile had landed one block from the church only two days before. Smee says 60 persons participated in the worship service in Haifa—the largest number of persons ever to participate in a service at the church.

"The pastor remarked that it was quite a sight to see the congregation holding gas masks in one hand and hymnals in the other," said Smee.

There seems to be an increased interest in religion in Israel since the Gulf war began, according to reports from that nation. "Nazarenes are conducting some services in local homes (especially Nazareth) where they had previously not been invited," Smee said.

The Israeli government has asked all citizens to prepare a "safe" room in their homes in the event of a chemical or gas attack. The World Mission Division assisted Nazarenes throughout the area with the purchase of items needed to prepare such rooms.

Meanwhile, Nazarene Compassionate Ministries is in the process of establishing a means of providing assistance to Nazarenes who may be negatively affected by the crisis in the Persian Gulf.

CHICAGO



Suleiman Rihani received conflicting opinions

from the various Arabic

groups that worship in his urban Chicago congregation on the first Sunday following the initiation of Operation Desert Storm. Despite this, they still came together in a "spirit of love and caring," according to Keith Bottles, Chicago Central District superintendent who worshipped with them at the Norridge Arabic Church of the Nazarene.

"The Norridge Church consists of persons from Jordan, Israel, Iraq, Iran, and Syria, as well as Guatemala and the United States..." said Bottles. "It was interesting to hear them express their opinions without getting hostile."

Bottles said the 70 persons who attended the service worshiped together in a spirit of love and harmony and afterward shared dinner together.

"It just goes to show you that the blood of Christ brings us together," added Bottles.

The Norridge church was begun in 1985 by Rihani, a Jordanian by birth.

DIEHL IS NEW MEMBER OF GENERAL BOARD



Denver First Church pastor Jim Diehl has been elected as the ministerial representative to the General Board for the Northwest U.S.A. region, according to General Secretary Jack Stone.

Diehl was one of two persons nominated for the position by the Board of General Superintendents. He was elected by the Advisory Boards of the districts of the region.

The election was declared January 22. It was necessitated by the resignation of Jerry White. The former

senior pastor of Nampa, Idaho, First Church, White was appointed superintendent of the Northwest Oklahoma District in December.

Diehl became pastor at Denver First after serving nearly four years as Colorado District superintendent. Prior to that, he served as Nebraska District superintendent for six years and pastored churches in Iowa and Georgia.

A graduate of Olivet Nazarene University, Diehl received the honorary doctor of divinity degree from Northwest Nazarene College in 1990. He was ordained by the Iowa District in 1960.

THE BALLARDS OF MEMPHIS

A Nazarene Couple Gives Hope to the Hurting

STORY AND PHOTOS BY MARK GRAHAM

So you've got 40 tons of sweet potatoes and you want to distribute them to the needy, "Who you gonna call?" If it's in the city of Memphis, the call goes to Nazarenes, Joe Ann and Monroe Ballard.

For the past 13 years, the Ballards have been making life a better place for young and old in the inner city of Tennessee's largest community. Through the ministry of Neighborhood Christian Center (NCC), a nonprofit corporation Joe Ann directs, they feed the hungry, clothe the poor, help low-income families realize the thrill of home ownership, train adults for jobs, tutor children, send young people to college, and help the lost come to know Jesus.

"Our ministry to the community started when Monroe and I married in 1966," says Joe Ann. They would drive up and down city streets, looking for young people who had no place to go on the weekends. "We were radical in the late '60s," she remembers. "Monroe and I were witnessing to kids on the streets. We would say, 'Let's get you ready to come to church on Sunday morning.' We would end up bringing from 1 to 10 kids home for a weekend after asking their parents. Many of them didn't care much about their children in the first place, so our offer to take the kids off their hands was a good deal to them."

Eventually, the Ballards ended up with 10 children in their home who, for one reason or another, could not return to their families. This need prompted them to begin a foster care ministry, which still continues. Since 1968, they have raised 42 girls in their home, 15 of whom have attended Trevecca Nazarene College. Three of the 7 children in their home now, Monroe, Jr., Ephie, and Linda, are the Ballards' offspring. There are also 3 foster daughters, Renee, Cristal, and Gladys, and a lovable little two-year-old, Justin Blake, whom the

**"Our whole ministry
is done with one
thing in mind—to
win souls for
Christ."**

Ballards adopted as an infant. The Ballard children, from the oldest to the baby, are models of courtesy, friendliness, and respect.

A foster child herself, Joe Ann was raised in the Mississippi Gulf Coast community of Lucedale. Her memories of home are good ones. When she was 18, she went to Nazarene Bible Institute in Charleston, W.Va. There she studied under Rev. R. W. Cunningham, the pioneer Nazarene

American black educator. While in Charleston she was saved during a revival conducted by Louise Chapman. She credits the institute with equipping her for her life's work.

Monroe was raised in Memphis in the Church of Christ Holiness denomination where he was a deacon and Sunday School superintendent. He has taught sixth grade at Douglas Elementary School for the past 30 years. After a day at school, he heads to NCC to lend a hand.

A tall, softspoken man, Monroe is Joe Ann's biggest supporter and her partner in ministry.

In 1965, a member of Monroe's church and a member of Joe Ann's church were patients in the same Memphis hospital room. They thought Joe Ann and Monroe would make a nice couple, so they arranged for them to meet. About a year later, Monroe and Joe Ann were married.

Shortly thereafter, charter members of Friendship Church of the Nazarene asked the Ballards to help reestablish their church, which had been disorganized for 18 months. The Ballards' ministry to those in need, along with the direction of Pastor Rufus Sanders, helped the little church come alive.

A natural extension of the foster care ministry was the development of Interim House—a program to help young people learn how to finance and manage a home.

"When some of our girls started re-



The Monroe Ballard family just before church. (L. to r.) Joe Ann, Monroe, Justin, Ephie, Monroe, Jr., Linda, Cristal, and Raquel (Monroe's niece).

turning from Trevecca and needed a place to stay, we began to look for alternatives," says Joe Ann. "So we said, 'OK, you can stay here with us, but you have to save all your money, except what you spend on your car and clothes.' It turned out that when they got married, they had a nest egg to purchase their own home.

"I began to think, 'If that worked with our foster kids, why couldn't it work with other folks.'"

After Joe Ann mentioned the idea to others, someone donated a home to NCC. "We took a family out of the projects and put them in our 'interim house,'" says Joe Ann. "We told them they had to pay \$50.00 a month for maintenance, and save \$300 a month. Our pastor and a committee monitored the money, and, sure enough, on December 31, they had a down payment on a home of their own." The following year NCC did the same thing with five more families. The donation of an apartment complex made it possible

to house 16 families in the interim program.

As with many of the ministries of the Ballards, this program led to another one—a corporation aimed at establishing Christian neighborhoods (see "Creating Christian Communities," p. 47).

Neighborhood Christian Center was originally organized as a ministry of Young Life and Campus Life, but it was separately incorporated in 1978. When the board of directors began looking for a director, Joe Ann was their choice. Today, there are 11 centers in Memphis and one in Jackson, Miss.

Last year, the centers served about 625 families a month. Besides providing food, clothing, shelter, and job training, there's one-on-one tutoring for 200 young people each week. There's computer training, literacy training for adults, even a 12-step program for alcoholics.

A crew from NCC spends 40 hours a week picking up items from con-

tributors to be redistributed by the centers. If a person needs a mattress, NCC will locate one for them. If a stove quits working, NCC can usually find a replacement.

When an agency like "Feed the Children" wants to distribute food in Memphis, they truck it to NCC. Joe Ann's centers do the rest. Recently, they received 80,000 pounds of potatoes and distributed them in five days.

Many indigents and former drug and alcohol abusers have been assimilated into churches that have been started as a result of NCC. "We [NCC] have planted four churches through this ministry," Joe Ann states emphatically. And she is ready to share with others how to do the same thing if they will give her the time. "We will take someone and train him for a year," says Joe Ann. "After that, he should be able to go out and plant a church using the idea of service to the community.

"We have discovered how to plant



Joe Ann (above) gives an update on NCC ministries to an adult Sunday School class at Memphis Second Presbyterian Church. Second Presbyterian Church is a major supporter of NCC.



Joe Ann Ballard (l.) at her desk, from which she coordinates the work of the 12-center ministry.



Joe Ann and part of her staff at the main office of NCC.

a church whether it's in a white or a black community. The key is service. If you are willing to serve others, you can establish a growing church."

The Ballards' own church is a testimony to this concept. They have only 60 members, but more than 200 attend every Sunday morning.

The list of services of NCC seems to go on forever. A brochure promoting NCC ministries shows 39 separate services, but as new needs develop, Joe Ann begins to think of new ways to meet them.

"Joe Ann is extremely creative and is constantly coming up with new ideas," says Frank Fourmy, retired senior vice president of DuBois Chemical Company and chairman of the board of Neighborhood Christian Center. "Monroe is more of a practical, pragmatic person, so he and I work together as a sounding board for Joe Ann."

Ministry for the Ballards does not end at 7 P.M.—the time when they usually head for home. "When we leave one ministry, we go to our foster care ministry at home," says Joe Ann. "When we get home we hear, 'Let me tell you what happened today,' 'I can't believe my boss acted like this,' so we're working through problems until bedtime."

At 8:30 every night, Monroe leads a brief Bible study devotional time

PROBLEM SOLVERS

Frank Fourmy, chairman of the board of Neighborhood Christian Center, illustrates the Ballards' willingness to put their faith in action with this story. The Ballards had returned to Monroe's hometown of Jackson, Miss., for a Christmas visit. While there, they learned of a young girl in the community who had gone away to college and had gotten pregnant. The young lady had dreamed of becoming a doctor but could not stay in school with a baby. Monroe suggested that he and Joe Ann take the baby back to Memphis and keep it for the young mother. The child was a member of the Ballard family for five years until the young lady finished college. She is now married and recently received a scholarship to attend medical school at the University of Tennessee, Memphis. This young mother is indebted to the Ballards for their act of love.

"Joe Ann is without a doubt the finest example that I have ever known of a Christian doing the commission that we were given by Jesus," says Fourmy, who quickly includes Monroe in his statement, "Because they are a team," he exclaims.

with the children. Later, both parents will spend more time in prayer.

Joe Ann is glad to be living in a time when many Christians recognize that compassionate ministry is an integral part of sharing the gospel. "When we began, it (compassionate ministry) was not being done much in Nazarene churches," Joe Ann says. "One time we were giving away clothes on the grounds of a church. The pastor asked us to leave. He felt it was sacrilegious to give people things that they needed."

But don't get the idea that the Ballards are liberal "social gospel" advocates who don't emphasize spiritual matters. The Good News is emphasized in everything they do.

"I try to spend most of my time serving and doing what God asks Christians to do. When I come to my final resting place, I don't want to have to explain to God why I didn't," says Joe Ann. "Our whole ministry is done with one thing in mind—to win souls for Christ and to get them to serve Him and make it to heaven."

One of Joe Ann's greatest skills is her ability to network with others who can provide services to her clients. Almost everything in the centers, from desks to copiers, has been donated. She has a contact list of 3,000 persons who are willing to fill almost any need. Of these contacts,



Monroe Ballard (above) and a family (r.) stand in front of 2 of the 56 houses built in the last two years by Neighborhood Housing Opportunities, Inc.

Justin Blake (upper r.) became a member of the Ballard family when he was abandoned at a Memphis hospital at the age of seven days. The Ballards took him home, fell in love with him, and adopted him.



Joe Ann personally knows 1,500.

A child with a lump on her face was treated by a plastic surgeon Joe Ann contacted—for free. Persons who need dental care—fillings or partial plates—Joe Ann makes a call and the need is met.

Last year, a friend of the ministry donated 40 computers. A car dealership has donated vehicles. More than 450 volunteers, from lawyers to high school students, donate their services to NCC ministries. They give their time tutoring youngsters to read and do math; they feed hot breakfasts to street people every Sunday morning and perform other services.

Trying to interview Joe Ann on a typical day is a start-stop affair as she goes about the business of handling phone calls from donors and clients and keeping up with the details of distributing the payroll. Contributors often become clients as they share their concerns with Joe Ann and seek her counsel on how to deal with problems.

Joe Ann's office is in an inconspicuous storefront, tucked into a strip of businesses on the northwest side of Memphis' inner city. On this particular day, a tractor-trailer load of sweet potatoes has been delivered to the main center, and the driver of the truck is helping unload the boxes for distribution to the needy. When the

CREATING CHRISTIAN COMMUNITIES

While some Christian organizations provide individual homes for families, the Ballards and NCC are working to create entire Christian communities. The program is a part of Neighborhood Housing Opportunities (NHO), Inc., which Monroe oversees.

"We ask churches to donate \$15,000 and labor to help build a home for a family," says Monroe. "We purchase land for homes, and we hire persons to do the difficult parts of the construction. Church members come in to help with the finishing work.

"We then take carefully screened applicants to the bank and help them to get a loan for \$30,000. The balance of \$15,000 goes toward acquiring more land."

"There is strength in numbers," says Monroe. "If we can create little neighborhoods of Christians, maybe it will be easier for them to grow in their faith."

In the two years of the program's existence, NHO has provided homes for 56 families.

truck is finally unloaded, the driver is escorted to Joe Ann's office, where she thanks him and tells him to go to a cafe next door for a free dinner compliments of the center. It is a small touch, but indicative of the attention that Joe Ann gives to being Jesus to everyone she meets.

Joe Ann is confident that she is doing what God called her to do. "When I was called to do ministry in 1962, it was a real 'calling,'" Joe Ann states. "I couldn't give up doing what I do even if I wanted to."

This assurance and her faith in Christ steel Joe Ann for raising funds amid civic and church groups. Her message almost always includes a current rundown of things happening at NCC plus the sharing of particularly pressing needs. Afterward, she will be surrounded by people asking, "How can I help?"

"I never tell people 'you ought to be doing so and so,'" says Joe Ann. "I let the Lord convict, and I ask Him to convict only those He wants me to be involved with. I don't care if someone has a million dollars to give; I want only the million dollars that God wants Neighborhood Christian Center to have."

Joe Ann is well-known among business and civic leaders in Memphis and across the United States. "She represents the best of what it



A volunteer preaches to the regular Sunday morning breakfast crowd of street people at the main center. Preaching continues throughout the breakfast and concludes with an altar call.



Volunteers from Riveroaks Reformed Presbyterian Church in Germantown, Tenn., prepare to serve breakfast to street people on a Sunday morning. Churches donate the food, and volunteers from the church prepare and serve it at the main NCC center.

means to be a Christian to many in this community," says Memphis City Mayor Dick Hackett. "If there is a person who is more committed than Joe Ann Ballard to improving the quality of life for those less fortunate, I don't know who it could be."

Within her own denomination, Joe Ann is respected as an authority on urban ministry. "Joe Ann Ballard is an innovative leader in work with disadvantaged people," says Steve Weber, director of Nazarene Compassionate Ministries, Inc. "She works with many groups and assists us as an adviser, providing significant input."

Joe Ann's ministry includes directing seminars for churches who are interested in developing compassionate ministry programs, teaching them

such practical matters as how to find the cheapest funeral for a client and how to recruit volunteers. She even teaches a program to train children in establishing good habits. During their ministry at NCC, the Ballards figure they have trained about 5,000 persons for urban ministry.

"I have learned that we were not put here for any other purpose than to serve God," Joe Ann says, "I can stay here and work until seven in the evenings, because I don't have anything more important to do."

Joe Ann says there are times of discouragement—like when money to pay staff doesn't come in as quickly as she would like—but she has committed the ministry to God, and, she says, "He always provides."

Recently, Joe Ann has had an op-

MEN OF 2000

One of Monroe's brothers, Sam, is a leading layman at Memphis Friendship Church. Sam and another member of the church, Wardell Askew, have started a program for 9- and 10-year-olds to help them avoid the problem of boredom that affects so many inner-city young people.

"We call it the 'Men of 2000,'" says Sam. "What we want to do is to reach boys who will be 19 or 20 in the year 2000, with positive role models while they are young. If we succeed, maybe they won't end up on drugs or worse."



Wardell Askew and Sam Ballard with some of the "Men of 2000."

Sam, Mr. Askew, and a few other fathers are donating their personal recreational times to be with at-risk boys. They take them horseback riding, skating, kite-flying, and camping. Weekly, they discuss practical situations that the youngsters face, encouraging them and modeling the Christian life.

"We will consider our program successful if, when they become 20 or 21, these boys love the Lord and are responsible young men," says Sam. "We hope they will be good husbands and fathers and will pass along the things they have learned."

Currently, there are 17 "Men of 2000."

portunity to speak in more and more Nazarene churches across the United States. She is thrilled by the welcome they give her. "After I finish speaking, some come up to me and say, 'I can't believe that a ministry like yours is being done by someone in the Church of the Nazarene.'" She encourages them to get involved in their own community to care for the disadvantaged.

It is appropriate for Nazarenes to be proud of people like Joe Ann and Monroe Ballard. They are helping others to live with dignity—showing Christ to the world through their lives. As her friend, Frank Fourmy, says, "If she is anything, Joe Ann is a symbol of hope to the people she deals with." Indeed, she is a symbol of hope to all of us.

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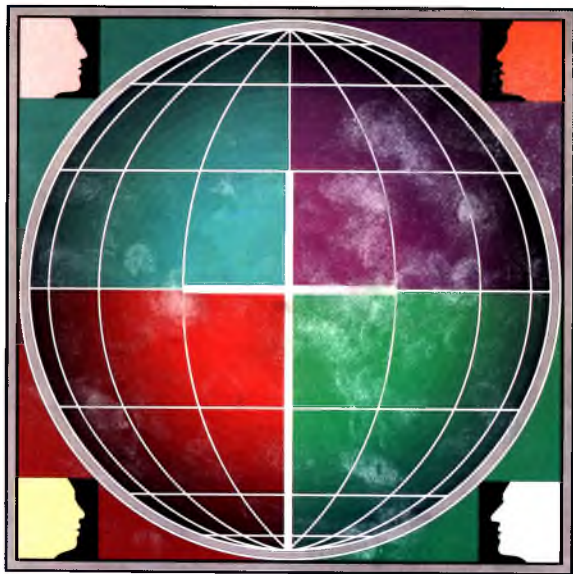
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