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**COVER PHOTO CREDIT:** 
Dennis Flaherty Photography
Why I Believe in Evangelism and Revivals

by Donald D. Owens

general superintendent emeritus

Evangelism is primarily the proclamation of the gospel, the redemptive act of God in Christ Jesus. To be more precise, it is not the presentation of the entire panorama of the teachings of the Holy Scriptures. Rather, evangelism is the clear enunciation of the good news that Christ died for our sins, He was buried, and He rose again the third day, according to the Scriptures (1 Corinthians 15:1-4). Scholars are wont to call this the bare bones of the gospel by the Greek term kerygma. Evangelism means “gospel” or “good news,” or the sharing of the new in some meaningful and clear fashion.

We often hear of the distinction between presence evangelism and proclamation evangelism. There is no question but that humble, helpful service by a Christian prepares the way for proclamation. The act of service needs no defense whatsoever. One may well earn the right to say something about Jesus through kind, compassionate, and loving acts. After all, a hungry person has no ears to hear platitudes about God’s love when help is withheld by those who have the means and the opportunity to give “a cup of cold water” (Matthew 10:42). James was quite strong in denouncing this kind of behavior (2:14-16).

George W. Peters reminds us that “while presence in the true sense is important, it is not sufficient in itself. Evangelism does not take place until the good news has been orally, intelligently, and understandingly communicated. Presence is never a substitute for proclamation.”*

Peters points out that the Bible presents various patterns of communicating the Good News:

1. The person-to-person method so well illustrated in the ministry of Christ and in the Book of Acts.
2. The group method, or household evangelism, as illustrated in the numerous home services and ministries Christ conducted, as well as those held by Peter and Paul.
3. The informal and public proclamation of the gospel as practiced by Christ in Galilee and Peter (Acts 2:1-40).
4. The proclamation of the message in the form of formal Bible readings, expositions, disputation, and reasoning, as demonstrated by the apostle Paul (Acts 9:22-29; 17:2).
5. The rebuking and polemic messages of Peter (Acts 3:4), Stephen (6—7), and Paul (13: 22-23).
6. The persuasive, experiential, apologetic presentation of divine truth as illustrated by Paul in his defense before Agrippa (Acts 26).

My purpose in this article is not to pursue a study of evangelism and revivalism per se. After having enjoyed 50 years of ministry in several roles across the years, I want to celebrate one evangelistic effort and four evangelists who helped change my life.

My brother-in-law and sister, Rev. Steward and Neva Reed, were saved as a result of the personal evan-
Evangelism Is a Process
by Lyle Pointer

Most of us think of evangelism as the moment when people share their faith in God and invite another person to receive Christ as Savior. This is evangelism. But evangelism encompasses much more than just the decision to invite God into one’s life.

A study of how people come to know God indicates there are first multiple exposures to the gospel before a person accepts Christ. Win Arn has noted that people who accept Christ and stay in the church hear the gospel an average of 5.7 times before they record a decision to serve God.

Because we are anxious to see people converted, we are inclined to take shortcuts or apply pressure. This is not the way Jesus worked. And we are finding that it is not a successful method in the 1990s.

Research also points out that generally one person alone is not involved as a human agent in the redemption process. God often uses several people, usually over a period of time. After numerous people, several influences, and a half-dozen hearings of the gospel, a person chooses to become a Christian.

We have discovered, for example, that the seed of the gospel may be sown when children attend Vacation Bible School or Sunday School. Family members continue to pray, cultivate, and remind these people that God really cares. Regrettably, as teens or college students these now young adults take forays into sin. In their 20s or 30s they come back to church because relatives are still praying and encouraging them to deal with spiritual issues. Furthermore, the guilt of their sins visits their consciences. Some of life’s plans and dreams may have become frustrated. Out of all these series of contacts and circumstances, God works to bring them to himself. More than likely, the people who are evangelized will begin to explore their relationships with God in much the same way individuals make decisions in other areas of life.

For example, if a young adult decides to buy a car, he or she will ask some friends which models they like, which are durable, which give good gas mileage, and so on. He or she will then visit some car dealerships whose reputations have already been investigated, will test-drive several cars, and then make a decision based on research.

People who are exploring relationships with God will often visit God’s “local dealership,” that is, several nearby churches. When spiritual prodigals find some people with whom they are comfortable, they then begin the actual decision-making process. They accept their need for God. They search for and pray to the God of their newfound friends at church.

We do well to continue cultivating friendships, planting additional seeds, and looking for opportunities to harvest. Some churches follow these processes very well. Others get hasty and press for premature decisions. Yet others are so fearful of harvesting prematurely, they never invite people into a relationship with God. Evangelism must be done with sensitivity and intentionality. But it must be done! The church has no greater purpose than the making of disciples. Wise are God’s people who know evangelism is a process.

Lyle Pointer is personal evangelism coordinator of Evangelism Ministries for the Church of the Nazarene.
Sharing Christ with Others

by John A. Knight

The Church of the Nazarene holds within its keeping the solution to the world’s ills. It possesses the power to redeem the lives of people personally and to transform their cultures. It contains the leaven that can bring new life to dying souls.

There is hope for the world, but only one hope—the transforming power of God we must have operating fully in our midst. This power is not inherent in any quality we as a church may possess. Neither is it generated by the machinery. Instead, it is the “power of God unto salvation” (Romans 1:16).

To receive and utilize this power, Christ must ever be at the center of all we are and undertake—both as individuals and churches. There is nothing that plagues or perplexes our world that Christ cannot cure. There is no problem, most intimately personal or ecclesiastically complicated, that Christ-filled men and women cannot solve. Every Christian in the hands of the Savior is a potential soul winner, and every congregation of Nazarenes truly sensitive to human need is a potential lighthouse and powerhouse for God.

When a great flywheel is placed in a factory, it is centered perfectly. If it gets off center, it not only shakes itself to pieces but also shakes the entire building to pieces. When the Church keeps on center with Christ, it operates and cooperates satisfactorily. When it goes off center, it not only instantly reduces effectiveness but eventually completely destroys itself.

If Christ is at the center of our lives and our churches, then we are sharing Christ with others. But it is no less true that if we are not sharing Christ with others, it is because He is not the center of our lives.

Salvation has been given to us to be employed for the Master’s enrichment and not merely for our own blessing and joy. Christians receive nothing for themselves alone. God has shined in our hearts that we may give to others the light of the knowledge, which has flashed glad day into our darkness. We must share Christ through personal soul-winning and church-planting endeavors, and our vision must be global.

The MISSION of the Church is found in Jesus’ words: “Go ye into all the world, and preach the gospel to every creature” (Mark 16:15). To all who fulfill the command, He promises, “Lo, I am with you alway, even unto the end of the world” (Matthew 28:20).

EFFECTIVE EVANGELISM.

Carrying the gospel of Christ is the main work of the whole Church in the whole world through the whole age.

Christ’s words also give us the MESSAGE of the Church. On the evening of the day of Christ’s resurrection, to His startled disciples in Jerusalem He gave the content of their message, and ours, to a lost world: “You are witnesses of these things” (Luke 24:48, NIV).

We are to witness to the fact that Christ is the fulfillment of all Scripture. We are to witness to His vicarious sufferings, His atoning death, and His triumphant resurrection. The Church is to witness to the good news of the re- mission of sins for all who repent and believe and to the possibility of a pure heart through consecration and faith.

In addition, Jesus clearly indicated the MOTIVATION of the Church. Immediately after Christ gave the content of the Church’s message, He gave the promise of the Holy Spirit, who is to be the enablement of that message. “Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high” (Luke 24:49).

These words imply that we will not and cannot carry the message of the Church apart from the power of the Spirit. Jesus commanded the disciples to go with their testimony, even as His Father had sent Him (John 17:18). But Jesus knew they would never go simply under the impulse of a command. So He breathed on them and said, “Receive the Holy Spirit” (John 20:22, NIV)—symbolic of future Pentecost and their empowerment to witness to the “uttermost part of the earth” (Acts 1:8). Empowering is essential for successful witnessing and effective evangelism.

The Church’s mission is to go into all the world and preach the gospel to every creature. The Church’s message is that Christ’s atoning blood is efficacious to make the vilest sinner clean and to sanctify holy the heart of the regenerate. The Church’s motivation comes, not from a desire for status in ecclesiastical circles, but rather from the empowering of the Holy Spirit.

“Blessed Lord, empower Your Church by Your faithful Spirit to do the work of evangelism and to share Christ with the whole world.”

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“Blessed Lord, empower Your Church by Your faithful Spirit to do the work of evangelism and to share Christ with the whole world.”
Power and Pentecost

Thank you, J. Grant Swank Jr., for the concise, to-the-point article “Power and Pentecost” in the May 1998 issue of Herald of Holiness. I have felt for a long time that we are witnessing non-Christian ethics in some of the activities aimed against groups that are deemed non-Christian. As abhorrent as abortion clinics are, I have a problem with the violence aimed at the clinics in the name of Christ. I feel that in doing these acts, we are certainly not representing Christ and that our Christian witness is certainly marred. I have a problem with hate being hurled at any group. Your article was very helpful.

You suggest we should start by cleaning house in our churches. Please tell me how we go about doing that. Also, how do we deal with the person who is a Christian but holds to some ideas that we feel certainly are not acceptable, such as homosexuality? I don’t feel I can sit in judgment of others, that the Holy Spirit is to convict these people. Perhaps I have answered my own question, in that these people need prayer.

Penny Kelus, Bishop, Calif.

“Vanilla” Christians

The May issue is simply dynamite! And I have not even finished reading it all yet! In particular, I wanted to mention a statement that C. Neil Strait made in his article “We’re Family.” He states: “We must be committed to the family—even when threatened by those who want to make us vanilla in a needy . . . world.” That has stuck with me. The very thought of being “vanilla” in a world crying for something “tastier.” A Christianity with some “flavor” instead of something bland and unappealing . . . May God deliver us from being “vanilla” Christians!

Linda Wilson, Dunkirk, Ind.

Flames of Holy Love

A special heartfelt thanks to Roderick T. Leupp for the truly great article “Flames of Holy Love” in the June issue of the Herald. It is badly needed for times like these. It was reminiscent of other holiness articles that appeared in the Herald over the years. Without question, the modern Holiness Movement Christians in America would find the air hard to breathe at such majestic spiritual heights. Keep up the good work, and may God bless you.

Ernest H. Stenger, via E-mail

Flaws in Editorial

There are some real flaws in Stephen Green’s guest editorial (June 1998) titled “Focus on the Church: The Hope for Christian Marriages.” The subject is far too complex for a 750-word editorial. Perhaps readers would benefit from Rodney Clapp’s book Families at the Crossroads: Beyond Traditional and Modern Options, InterVarsity Press. The entire book should be read, not just chapter 4.

J. Paul Turner, Olathe, Kans.

Great Magazine: Fake Photos

I received my June issue yesterday and, as usual, am enjoying it. It is a wonderful magazine. I have one minor criticism, though, that I would like to pass along. I find the Comstock photos of beautiful, perfect people to be completely out of place in the magazine. They stand out like a sore thumb, like wax trees in a forest, or mannequins in a crowd. They are too unreal for me, obvious fakes.

Thanks for your consideration, and thanks for producing my favorite publication. Herald of Holiness is the best!

Dick Ruble, via E-mail

Illustrated Bible Life announces new trips to ISRAEL and GERMANY

Join fellow Nazarene Sunday School teachers and students on a life-changing trip to the world of the Bible and the beginnings of the Protestant Church. Hosted and led by Nazarene Sunday School editors, writers, and professors.

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816-333-7000, ext. 2364
The warm spring breeze caressed our faces that Saturday morning as we walked the streets of our church’s neighborhood south of Kellogg. The Yellow Brick Road—as Kellogg is known—slices through Wichita, Kansas, severing our church from that area by six lanes of zooming traffic. Several of us met that morning to call on our neighbors in that transient, inner-city area. Sadly,

“My mama and me—we don’t do church.”

I pressed on, “But guys, we have a great gym where kids can play.”

Suddenly their eyes lit up with a spark of interest. “You have a gym? We could play basketball there?”

“You sure could.” Then I proceeded to tell them about teen activities.

Then Stephen said, “Like I said, my mom and me don’t like church stuff. But I have a little brother named David who really does.”

Drive-by shootings are not uncommon, and drugs have become a way of life for many. This little pocket is filled with people who need to know that Jesus loves them—and so do we. We prayed that the Holy Spirit would go before us, prepare the way, open hearts, and protect us. Then we got into our cars, drove under Kellogg, parked, and began knocking on doors, careful to keep each other in sight.

My first door opened hesitantly. A curly-haired, little boy said, “Hi, I’m Trevor.” Then he yelled, “Mama, somebody’s here!” Somewhat reluctantly, his mother came to the door. I told her who I was and asked if she went to church.

“I’m Sharon, and I go sometimes,” she answered. However, she was uncertain of her church’s name.

I pointed over my left shoulder. “My husband pastors that church across Kellogg. We’d sure love for you and Trevor to come visit us.”

Two 12-year-olds rode up on their bikes. Sharon introduced me to her son Kenny and his friend Stephen. I asked them if they went to church. Emphatically they replied in unison with a resounding no!

Again, I pointed over my shoulder and told them that was my church across the street. Stephen responded, Intrigued, I queried, “Where’s David? Could I meet him?”

“He’s at home—just down the street.”

After Sharon promised to visit Sunday, I followed the boys to Stephen’s home. Larry, our children’s pastor, was knocking on doors on the other side of the street.

Stephen leaned his bike against the tumbledown front porch and yelled into the house, “David, somebody wants to talk to you.” Almost immediately, a towheaded eight-year-old erupted from the front door.

I told him who I was and pointed up the street to my church. “Your brother tells me you like God and going to church.”

Without hesitation, David immediately responded, “I sure do. Some nights I even get Mom to pray with me before I go to sleep.”

Stephen quickly spoke up, “But Mom and me don’t like that church stuff.” About that time Larry joined us, and I introduced him to the boys. Several people wandered in and out of the house as we talked.

“David, do you have friends who don’t go to church?” I continued.

“Yep—bunches. And they sure need church.”

“Would you introduce me to your neighbors?”

“You betcha!”

“Let’s make sure it’s OK for you to go with me.”

When I stepped into the living room, David introduced me to Jim, his stepfather. Several men were in the house, and I noticed they were acting rather strange. After getting Jim’s permission, I quickly returned to the front porch with David.

As we started down the steps, a car pulled into the driveway. A thin, pretty blond in tight shorts and T-shirt opened the door, her cigarette dangling.
“But mum and me don’t like that church stuff.”

I followed Vicki into the sanctuary, and there sat that longhaired, toothless addict. I sat down beside him, whispering, “I’ve never stopped praying for you. Continued on next page
THE DAY WE CROSSED KELLOGG
Continued from page 7

"It's worked," Jim said with a smile. "I've come today to give my heart to God."

"That's great! Come and sit with me."

The couple followed me down the aisle. At the close of the service when the invitation was given, Jim nudged me, stepped into the aisle, and knelt at the altar. Jim quit drugs right then—cold turkey.

There have been many tough times for Jim and Vicki, but they are growing in the Lord and bringing people to church. David is so proud that his whole family—even Stephen—rarely misses a service. Jim even portrayed a thief on the cross in our "Living Pictures of Easter" drama two years in a row. Oh, yes—Jim was the thief who went to paradise.

Our hearts were deeply moved when Jim, Vicki, and Richard joined the church. And that same Sunday the entire congregation applauded when they were baptized. Jim and Vicki conducted a backyard Bible school the following summer with over 50 kids attending and several giving their hearts to the Lord. Jim and Sharon help with After School Adventure, a latchkey program for a neighborhood school. Richard stays after class each Sunday to clean the coffeepot.

Not long ago, my husband announced that it was time for another church membership class. When they got home from church that day, Stephen asked Jim, "Am I old enough to go to that class and join the church?" When Jim asked me, I said a huge yes. Stephen and his mom had come a long way from that day when he told me they didn't "do church."

All I can say is—I'm so glad we crossed Kellogg!

When a Friend Says She's a Lesbian

MARLO M. SCHALESKY

Mario M. Schalesky is a Christian novelist and freelance writer. She and her pastor husband, Bryan, live in Gilroy, California.

The lunch started out just like every other lunch we'd ever had. I ordered the mu shu pork. She ordered beef with oyster sauce. I asked for fried rice. She wanted white. Then, with chopsticks in hand, we dug into our food. Nothing unusual, nothing surprising—that is, until we were halfway through the meal.

I had just lifted my teacup to my lips when Ann, my friend since high school, looked me straight in the eye and said, "Marlo. I'm a lesbian." Boom. Just like that.

"Um, uh, you're a . . . gulp," was my oh-so-articulate response. I had no idea what to say next. Should I blast her with my convictions? Tell her the gay lifestyle is sinful? Or should I just nod and say, "Well, that's great," even though such words would be a lie? How would Jesus respond?

The first thing to remember, say Anita Worthen and Bob Davies, authors of Someone I Love Is Gay (InterVarsity Press), is that God condemns homosexual behavior but not homosexuals as people. It's because of His love that He prohibits sexual behavior that He knows will harm us.

In fact, many lesbians who receive condemnation, ridicule, or rejection by Christians turn to homosexual organizations for the support they feel they need, thus becoming more entrenched in their beliefs and behavior, says a spokesperson for Grace Unlimited, a ministry that helps homosexuals leave the gay lifestyle.

So, rather than giving Ann the dumb-struck look, I should have shown her that I still value her by asking questions such as, "How long have you considered yourself a lesbian?" "What factors led you to think about homosexuality?"

But, I wondered, would such questions give the impression that I approved of Ann's lifestyle? Not at all, according to Worthen and Davies. Acceptance means "acknowledging what is true." It recognizes the reality of a person's choices and behavior. Approval, however, means "affirming something as good or right."

I certainly didn't want to give my approval, but I did want to communicate that I cared. After all, Ann and I had been friends for a long time, and as Ralph Waldo Emerson says, "A friend is a person with whom I may be sincere. Before him [or her], I may think aloud." By asking questions and being a caring listener, I may have a greater opportunity to share my relationship with Christ.

"In our day, to the person experiencing same-gender attraction," says speaker Steve Calverley, "we have seemed much more interested in arguing that the 10 percent figure is more like 1 or 2 percent than in telling them the good news—God loves them. Fully. Completely. In regard to percentages, remember the Good Shepherd. Would Jesus leave the 99 percent to search for the 1 percent? Does He ask any less of us?"

So, I guess what's really important is that I love as Jesus does, even when a friend tells me with her chopsticks in beef with oyster sauce that she's a lesbian.

Shoud I tell her the gay lifestyle is sinful?
Your Life in the Plan of God

W. Mark Greathouse

"God has a plan for your life" has become a popular saying. Our understanding of this statement, however, varies greatly depending on our age, place in life, and other factors. Most of us could offer several interpretations of the statement. What is God's plan for your life?

Certainly one answer is that God's plan is for us to be a holy people. In Deuteronomy 7:6, God specifically states His plan: "For you are a holy people to the Lord your God" (NASB). Although God dealt directly with many individuals in the Old Testament, those in leadership in particular, the "plan" was for His people, plural. The Scriptures often speak of His people collectively.

Even though personal responsibility figures more prominently since the coming of Christ, the collective nature of God's plan remains primary: to raise a holy people "predestinate[d] to be conformed to the image of his Son" (Romans 8:29).

For us as individuals, conforming to His plan should be our lifelong goal. Being a holy people then becomes the collective goal of all of us as we seek to bear the image of Christ, allowing Jesus to be the standard by which we conduct our lives.

God's choosing to work through His holy people has important implications for the individual and for the community of Christ.

God's plans are greater. The plans of God for His people are greater than (precede) the plans He has for any one individual. The group is made up of individuals, but God's purposes are not controlled or changed in substance by the actions of one individual. His purposes will be carried out. Our participation in His plan is for our benefit, not His. His will for His people will be carried out regardless of my cooperation. I bear individual responsibility for my fitting into His plans. I do not bear the responsibility for the success or failure of His plan.

God's plan is more important. God's plan for His people as a group is more important than any one individual is. At first glance, that statement may seem negative, but it really is not. Have you ever questioned God about unanswered prayer? When the one being prayed for is my loved one, that one is surely important. But if I believe that God has a plan for His people, there is comfort in knowing that His plan is at work, that He is in charge no matter how my prayers are answered.

God's plan provides nurture. We know that merely being in the group of His people did not necessarily make a person one of God's people. On the other hand, being in the group of His people did not hurt one's chances of learning what God's plans for His people were really about. During 40 years in the conditions of Sinai, a father surely would have had ample time to tell his children of the gathered from the ages who have experienced the reality of being the true people of God.

For me, seeing my life as a part of God's master plan for the ages gives me comfort and courage to face the future in the knowledge that "in everything God works for good with those who love him, who are called according to his purpose" (Romans 8:28, RSV).
Three Little Plants

by Leanore M. Button

I t may have been the night I heard the missionary from Africa speak in our church. Or perhaps it was when my best friend, Sally Barnes, moved away and left me three little plants to remember her by. Whatever the cause, it brought me up short in my Christian life. What was I doing for Christ?

The night the missionary spoke, she told us of her work. Then she said, “I’ve told you about how I do my work. Now I would like to know how you do your work for the Lord.”

My work. What work? I went to church each Sunday, drinking in the Word, and then I went home. I didn’t know my next-door neighbor nor anyone on my block except Sally, and she was already a Christian.

The day the movers came for Sally’s furniture, she brought me a box with three little plants in it. “I know you aren’t into plants, Mollie, but these are to remember me by.”

She threw her arms around me, and we had a good cry.

“Moll, maybe you could use those little plants to take to some elderly people or... well, whatever. Remember how the missionary at church talked that night about making friends with people so we could share Jesus with them? How about using these little plants? Maybe they would help you to get your foot in someone’s door.”

After Sally left, I asked the Lord to show me how to share Jesus, how to serve Him. I decided I would go to Alice Woods, who worked in the office where I worked. She had been in a bad automobile accident and was having a slow recovery. I found her propped up in bed, watching TV and looking bored. “Oh, Mollie! How nice!” she cried, taking the little plant from me and holding it on her lap. “I will be able to care for it and watch it grow—or die.” She grinned.

“You can’t kill that one,” I assured her.

My heart was already pounding, and my mouth was dry. Silently, I asked for help.

“Alice,” I said, “if you had been killed in that accident, where would you be now?”

Alice’s eyes widened. “Why six feet under, of course. Now, Mollie, it was nice of you to bring me a plant, but don’t preach to me. OK?”

That sure didn’t do much for my sharing. Rejection. It was so hard to take. I went home feeling that witnessing wasn’t my calling.

I spent a lot of time in prayer. I told the Lord I didn’t know what He wanted me to do, that I had been a failure in sharing Him with Alice Woods. I would be willing to teach a Sunday School class or visit the elderly, but I wasn’t brave enough to do personal evan-
gelism. Besides, wouldn't I be sharing by teaching or visiting?

In the meantime, Courtney Brent moved into Sally's house. I heard her husband was a stockbroker and she was some kind of business executive. I waved to her now and then, but she never waved back. As I had continued to pray for the leading of the Lord, I was a little upset by constant thoughts of Courtney. I didn't see how I would have the courage to go to her. But one Saturday morning, I selected the prettiest of my two remaining plants and knocked on her door.

"I'm Mollie Anderson," I told her. "I live across the street."

Courtney smiled, and I thought how elegant she looked in her expensive business suit with her hair done in the latest fashion. Here I was, nothing much, attempting to win her friendship.

"Well, Holly, come in. But you might as well know I am busy and have little time for get-togethers."

"Mollie," I corrected automatically. "Yes, well, Mollie, did you want something?"

That threw me for a minute. "I ... er ... just wanted to get acquainted. After all, you are my neighbor, and I thought you might like a little plant."

She didn't make any move to take the plant. "I really don't have time for plants. In fact, I don't even like them. Perhaps you have a friend who would like it. Oh, there's my phone!"

So much for that. I thought, my eyes stinging with tears as I trundled the little plant home again. She had made it clear she did not want nor expect friendship.

No one in church needed a Sunday School teacher, and the youth had a great director already. I made a halfhearted stab at calling on Mrs. Neal, a church member in a nursing home. She seemed glad to have company, but she didn't know who I was and wasn't interested in having a plant to care for. So I was back to Courtney. I felt defeated, inadequate. How could I possibly share Jesus with anyone if I couldn't find a way to be a friend to those around me?

I prayed. I asked God to give me a real love in my heart for Courtney. I knew that peddling my little plants wasn't much of an effort, but I felt if I could build a bridge of friendship, she might be willing to let me tell her about what the Lord had done for Sam and me. So I tried harder.

When she and her husband, Harry, went on vacation, I offered to care for their dog. She came a few times in answer to my invitation for coffee on Saturday morning. She even asked me over once. And when I invited them to have Thanksgiving dinner with us, they came.

At Christmas, Courtney went to visit her parents in New England. She asked me to look after Petey, the dog. "Harry isn't going, Mollie. He won't be home a lot, so Petey would be a lot better off with you."

When she returned and came over to pick up the dog, I told her to sit down at the table while I made coffee. Instead, she walked restlessly around my kitchen, picking things up and putting them down again.

"Mollie," she said at last, "I don't know how to thank you for keeping Petey." She sat down at the table. "I have to tell you that Harry left me."

It was a real shocker. I had thought them an ideal couple.

"Oh, no!" I said. I got down on my knees beside her and put my arms around her. The tears were running down her cheeks.

"What am I going to do, Mollie?"

I began to tell her how much God loved her and how He would give her the comfort she needed if she would only give Him her heart.

"I don't know, Mollie. I don't know. I've never thought much about God. He is much too busy to consider my problems."

"He is never too busy, Courtney," I brought her a box of tissues. "He sees your every need. He loves you. Do you know that He sent His most precious possession, His Son, down to die for you?"

"How can I find Him then, Mollie? Somehow you seem to be so happy, knowing Him, trying to tell me about Him, taking my rudeness that day you brought me the little plant, keeping Petey."

"But, you see, Courtney," I said slowly, "that is the reason I didn't give up on you. I wanted to be your friend, and in doing so, I wanted to share the greatest thing in my life with you—Jesus. Let me tell you what He has done for Sam and me."

For an hour I shared Jesus with her, God's strength banishing my weakness and fear. Then we knelt and prayed, and Courtney became His child. Suddenly, happily, I realized that it wasn't impossible to share Jesus with anyone as long as I permitted the Holy Spirit to lead the way.

How Courtney changed after that! She was so enthusiastic that she won her cousin the first week. On the strength of God's love, she was able to cope without Harry. She decided to go back to New England where her parents were, and I gave her the second little plant to remember me by. There were tears in her eyes as she took it.

"Thanks, Mollie. You have helped me in so many ways. I'll always treasure this little reject. And every time I water it, I will remember you."

Yesterday a family with four kids, a grandmother, and two dogs moved into Courtney's house. I'm going to take my last little plant over and get acquainted. I may even go out and buy three more little plants!
Pastor’s Wife Dies in Dakota Tornado

Gloria Satterlee, 70, wife of Ward Satterlee, Nazarene pastor in Spencer, S.Dak., was killed when a tornado ripped through the tiny town of Spencer, S.Dak., on May 30. The Satterlees were descending the stairs to the parsonage basement when the tornado hit, according to Richard Reynolds, Nazarene Disaster Response (NDR) district coordinator. Mrs. Satterlee was crushed by the collapse of the building, and Rev. Satterlee sustained cuts, bruises, and fractured ribs.

In this destructive storm with winds exceeding 200 mph, five people were killed and 150 injured. The Nazarene church and parsonage were leveled along with most buildings in the town, including three other churches.

When South Dakota Governor Bill Jankow called for volunteers to help with cleanup, more than 8,000 people arrived on June 11. Also, more than $630,000 was raised via a telethon.

Spencer, S.Dak., has been approved as a 10 Percent Special, according to Neil MacPherson, NDR regional coordinator. Also a fund has been established to help Rev. Satterlee with funeral expenses.

The funeral for Gloria Satterlee was held June 6 in Mitchell, S.Dak., at First Church of the Nazarene.

The Satterlees have pastored and lived in Spencer for the past 30 years, except for a 6-year pastorate in Pierre, S.Dak.

Satterlee is survived by her husband of 52 years: two sons, Ed of Spring Hill, Kans., Rev. Ward Jr. of Detroit Lakes, Mich.; and several grandchildren.

New District Superintendents Selected

Larry V. Wright

Larry V. Wright, 51, was elected superintendent of the Southern California District, according to General Superintendent Jerry D. Porter. The election came on the seventh ballot during the district assembly.

Wright has served as pastor of Bloomington, Calif., Church since 1987. Before this he served as a missionary to Zimbabwe in Africa and pastored churches in Florida and Arkansas.

The election was prompted by the retirement of Maurice Hall, who has served as superintendent of the Southern California District since 1987.

Larry R. Fairbanks

Larry R. Fairbanks, 48, was elected superintendent of the Northwestern Ohio District, according to General Superintendent James H. Diehl. The election came on the 12th ballot during the district assembly.

Fairbanks has served as pastor of Findlay, Ohio, First Church since 1992. Before this he pastored churches in Tennessee, Maine, Indiana, Kentucky, and Florida.

The election was prompted by the retirement of J. E. Shankel, who has served as superintendent of the Northwestern Ohio District since 1988.

Jerry W. White

Jerry W. White, 62, has been appointed superintendent of the Arizona District by General Superintendent John A. Knight with approval by the Board of General Superintendents and in consultation with the Arizona District Advisory Council.

White has been superintendent of the Northwest Oklahoma District since 1991. Before this he pastored in Idaho, California, Texas, and Arizona.

White’s appointment was due to the retirement of Bill Burch, who has served as superintendent of the Arizona District since 1985.

Bowers Inducted into Infantry Hall of Fame

Chaplain Col. Curt Bowers was inducted into the 327th Infantry Regiment Hall of Fame May 22, an honor no other chaplain has received from the 101st Airborne Division.

Bowers, director of Chaplaincy Ministries for the Church of the Nazarene, joined 10 other inductees in a ceremony at Fort Campbell, Ky. “I was humbled to be selected with those brave Airborne troops who served in Vietnam with the 101st,” Bowers said. “Many of them were decorated for bravery, and some were severely wounded.”

Bowers’s photo is permanently displayed in the Hall of Fame at the 1st Brigade Headquarters, Fort Campbell.

TNU Grad Named International Humanitarian PA

Anne W. Dean of Alexandria, Va., has been named International Humanitarian Physician Assistant (PA) of the Year by the American Academy of Physician Assistants (AAPA). Dean was honored on May 27 at the annual PA conference in Salt Lake City.

Dean is currently working in western Thailand, where she provides health care services to refugees from Myanmar (formerly Burma). She is being honored for her continued dedication and work to increase the quality of health care to this refugee community.

Dean is a '96 graduate of the Trevecca Nazarene University (TNU) physician assistants program. Before attending PA school, she also worked in Thailand with the refugees as a teacher of English and health education.

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Louisiana Leads in Last Herald Campaign

For the eighth consecutive year, Louisiana led all districts in the United States and Canada in the final Herald of Holiness subscription drive, according to Nazarene Publishing House (NPH). The next campaign, which begins this fall, will be for subscriptions to Holiness Today, the new denominational magazine.

"Once again Louisiana Nazarenes far surpassed their goal by reaching 118 percent," said Steve Wienecke, NPH director of marketing for church growth resources. "This is an amazing achievement, and I commend the district."

For the annual subscription drive, the U.S. and Canadian districts are divided into three groups based on average Sunday morning worship attendance: group one (7,301 and up); group two (4,501-7,300); and group three (up to 4,500).

Besides Louisiana (the top district in group three), other winners were Southwest Indiana, which led group one for the fourth year in a row, and Illinois, which has led group two for the fifth consecutive year.

Each group had three winners, and each of the winning coordinators received gift certificates from NPH.

W. T. Dougharty Dies

W. T. "Bo" Dougharty, 69, interim pastor at Birmingham, Ala., First Church, died June 1 from an apparent heart attack.

Dougharty was a district superintendent from 1973 to 1994 on the Northeast Oklahoma and Kansas Districts. In his 45-year career, he pastored churches in Florida, Texas, Tennessee, Oklahoma, and Kansas. Most recently he served as an area coordinator for Stewardship Development Ministries (SDM), a position he held from 1994 to March of this year. He was serving as a volunteer for the SDM office at the time of his death.

Dougharty is survived by his wife, Nell, and three children: son, Mark; daughter, Marilyn; and son, Kent, who is a Nazarene missionary, serving as the West Africa field coordinator.

The winners in each group are as follows:


Workers May Contribute to NCMI

This fall federal, postal, and military personnel in the United States may give to Nazarene Compassionate Ministries, Inc. (NCMI) through donations to the Combined Federal Campaign (CFC) by using the NCMI identification number, 2018, according to Christy James, NCMI CFC coordinator.

During the annual fall CFC, federal employees are given an opportunity to contribute to charitable organizations through payroll deductions. NCMI is a participating organization.

James indicates that many corporations also allow employee contributions to NCMI in their workplace campaigns. "Employees may ask for permission to write in NCMI as a United Way recipient if they wish," James said.

NCMI provides assistance and relief in 119 world areas where the Church of the Nazarene has officially entered.

News Briefs

Lewis Wins Dove Awards
Crystal Lewis, daughter of Holland and Mary Lewis, won two Dove Awards at the annual Gospel Music Awards in Nashville. She was nominated for awards in five different categories and received awards for Female Vocalist of the Year and for Spanish Album of the Year. Her father is pastor of West Valley Church of the Nazarene in Yakima, Wash.

NNC Receives Large Grant
New methods for training teachers and a different approach to education in the college classroom will be the focus of an $899,000 grant by the J. A. & Kathryn Albertson Foundation to Northwest Nazarene College (NNC), according to Dennis Cartwright, chair of the education department. Phase one of the new program began in July with selected faculty participating in a workshop to learn the principles and practical application of learner-centered approaches to teacher education.

ENC Announces Honors Program
Incoming freshmen to Eastern Nazarene College (ENC) will have the opportunity to participate in an honors program to begin in the fall of 1998. The program will combine separate honors sections of selected core courses with honors contracts in other areas, according to Cliff Hersey, director of academic services. Designed to encourage students to take part in the college’s travel programs, the new plan will include a semester-long program in Romania and England.

Iowa Church Damaged by Storm
New Oaks Church of the Nazarene, Washington, Iowa, was left standing in the midst of a neighborhood ravaged by a tornado that flattened houses, according to Monte Asbury, pastor. The church lost some roof and ceiling, and one exterior wall was dangerously bowed, according to a city building inspector, who suggested the congregation meet elsewhere until repairs are made. Asbury’s home sustained significant damage also.
I've been thinking about the church a whole lot these days. Not the building on 91st and Lamar (though it certainly needs thought and care). Not the congregation that assembles there each week to worship (though they certainly need thought and care too). But I've been thinking about the Church, the Body of Christ, God's alternative community that lives in this world as resident aliens. How long does it take for people like you and me to be shaped and formed by God into that new, radically alternative community the Bible calls Church?

"While Jesus was having dinner at Levi's house, many tax collectors and *sinners* were eating with him and his disciples, for there were many who followed him" (Mark 2:15, NIV).

What's a Nice Church LIKE This? You

Recently I spent an evening with a friend who serves in a ministry position in another city. His church is located in a pretty tough neighborhood, an area that some people would refer to as "the wrong side of the tracks." Crime is rampant, teenagers roam the streets at night with no supervision, police cars scream through the area at all hours, and his parsonage is a regular target of vandalism. So, what in the world is the church doing in the middle of a neighborhood like that?

"When the teachers of the law who were Pharisees saw him eating with the 'sinners' and tax collectors, they asked his disciples: 'Why does he eat with tax collectors and sinners?"' (Mark 2:16, NIV).

My friend attended a missions zone rally with other Nazarene churches in his city. When he introduced himself to the missionary, he was asked what church he attended. When he mentioned the name of his church, a puzzled look fell across the missionary's face. Turning to his host, the guest commented, "I thought you took me around to see all of the churches in your town. I don't remember seeing this one." The missionary's host, who belonged to one of the churches on the "right side of the tracks," responded in the presence of my friend, "Oh, we don't go to that side of town!"

My question is: "If we don't go there, who does?"

"On hearing this, Jesus said to them, 'It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners.'" (Mark 2:17, NIV).

When the Church makes statements like the one made by the missionary's host, we have ceased to be the Church—a community shaped by the word of Christ. Until we incarnate the spirit of Christ and His love for lost humanity; until we act like His Body in the midst of a wicked and perverse generation; until we stop making statements such as, "We don't go to that side of town!"; until we become the alternative community that lives as resident aliens in a culture steeped in materialism, consumerism, and radical individualism; until that day we must continue to hear the word of Christ and be "transformed by the renewing of [our minds]."

How long will it take for people like you and me to truly become the Church?

Q Are newer churches really more effective at winning people to Christ?
A If new members received by profession of faith is an indicator of a church's evangelistic effectiveness, then it is true that new churches win more people to Christ per member. We know for sure that believers who attend new churches are more likely to invite their unsaved family, friends, and neighbors to church. Obviously, new churches provide new geographical—and perhaps cultural—points of entry for the unsaved. Most significantly, when Christians obediently undertake something great for God, like helping to start a new church, they inevitably experience a true outpouring of His Spirit. One result is a renewed spiritual vigor that makes them uncommonly effective at sharing the gospel with those who are lost.

Bottom line: All churches, young and old alike, can—and must—renew their passion to reach the lost for Jesus Christ. Starting strong new churches is a particularly effective program to accomplish this renewal.

Starting Strong New Churches to Reach People for Christ

NewStart
A Ministry of Evangelism and Church Growth Division International Church of the Nazarene

by Mike Jackson

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Holiness

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

The word holiness describes the essential nature of God. One of the great Christian hymns addresses the deity as “Holy, holy, holy! Lord God Almighty!” and one of its lines is, “Only Thou art holy—there is none beside Thee.”

To say that God is holy is simply to say that God is God. Holiness means “separation.” “I am God, and there is none like me” (Isaiah 46:9, NIV). To be holy means basically to be “set apart.” It means to be “different.” God is different from all created things in terms of His transcendence, majesty, moral perfection, and sovereign love. That God is holy means He is different from everything that is not God.

In describing God as the Holy One, the Bible declares the majesty, glory, sovereignty, and unfathomable mystery that mark the divine being. Thus, holiness belongs to the very definition of God. Even love, which is the center of the Christian concept of God, must be seen against the background of His holiness.

God alone is holy. His holiness is unique to Him and belongs to no other being, except as He imparts it. It points to the inscrutable mystery and otherness of God, to the separation between the Creator and the creation.

We begin to see the richness of the biblical understanding of God’s holiness in Exodus 3:5. The ground on which Moses stands is holy because God is there. Only God and that which is associated with Him can be called holy. Holiness is inseparable from God’s presence.

Following Moses’ encounter with God at the burning bush, many things are called holy in the Old Testament. For instance, there are holy places, holy vessels, holy oil, holy seasons, and holy persons. But all these are called holy for one reason—they stand in a particular relation to the holy God. They are substantially the same as other places, vessels, oil, seasons, and persons that are not called holy. The difference is that some are set apart for God and some are not. Thus, when any of God’s creations, including human beings, are said to be holy it means they are set apart for God’s exclusive use.

Insofar as holiness may be ascribed to beings other than God, it is a derivative of God’s holiness and has its origin in Him. This means that holiness is first and foremost a religious concept and not a moral or ethical one. In other words, its primary focus is vertical rather than horizontal. But holiness as it is progressively revealed in the Bible takes on a secondary and consequential meaning that is moral and ethical (i.e., horizontal), affecting all our relations with other persons and with the created order. This is because God’s holiness and His love are always related. The same holy love that redeems also demands that the re-

The first commandment defines what it means for a person to be holy: “You shall have no other gods before me” (Exodus 20:3). One who is holy is one who has “no other gods.”

Although the holiness of God, a central theme of the Old Testament, is assumed in the New Testament, the latter places the emphasis on Jesus Christ. Holiness now is defined by Jesus Christ and who He is. Jesus is the “Holy One of God” (Mark 1:24; Luke 4:34; John 6:69, NIV). His incarnation and atonement were for the purpose of providing a way for unholy persons to be made holy and live in fellowship with a holy God (Hebrews 12:14; 13:12). Thus, the term basically applied to God in the Old Testament is now seen as God’s provision (Colossians 1:22), God’s will (1 Thessalonians 4:3–7), and God’s requirement (Hebrews 12:14; Revelation 22:11) for every believer.

Jesus is the very embodiment of ho-
ripped with conviction, Rufus sat on the back pewbar-tering with God. The evangelist, after preachingforcefully and powerfully, extended the invitation.

God’s Spirit prodded, urging the 28-year-old prodigal to respond to His gracious call. As the battle

raged within, the young man mulishly refused to say yes.

Rufus E. Beckum certainly knew what he should do. He was born into a Nazarene parsonage, the fifth of eight children. God and the church were the center of the Beckum home.

Yet Rufus, the T. O. (theologian’s offspring), rebelled at a young age. He started smoking at six. Often his parents did not know of his whereabouts or “sinful” activities. As he grew up, his defiance of God, parents, church, and school only escalated. He took three years to complete the eighth grade.

In desperation, his father enrolled his “wild boy” in Trevecca High School in Nashville, hoping against hope that the atmosphere of a Nazarene school would somehow salvage his wayward son. A few months later, jobless, cashless, and foodless, the wastrel returned home—humbled but unrepentant.

One day the Jackson family showed up on the Beckums’ doorsteps. The Nazarene family, who had just arrived in Memphis, hoped the local Nazarene minister could help them locate available housing. That knock-on-the-parson-age-door encounter introduced Rufus to Betty, the oldest of the seven Jackson kids.

At first, Betty didn’t take a liking to Rufus, but the feeling evidently was not mutual. Later, he decided to pursue this pretty young thing. His strategy? Finding out where she worked, he would go to Woolworth’s and ride the bus home with her. The strategy was successful. A courtship began, which resulted in marriage just five months later.

The young couple, after living several years in Oklahoma, moved back to Memphis, settling down next to Nazarene First Church. Although Betty was a Christian and faithfully participated in her father-in-law’s congregation, her husband “religiously” avoided anything to do with church.

Rufus’s wife and parents never gave up on him, praying daily for his salvation. Even though he lived beside the church, he confessed he was afraid to step onto the property, wondering if he had missed his last chance to become a Christian. The Holy Spirit was working in Rufus’s heart. As a result he found himself drawn to revival services at the Nazarene church next door.

On the back pew, Rufus negotiated with the Lord: “God, if this is my last chance to get saved, let my father ask me to go to the altar.” Soon he felt his dad’s hand on his shoulder. But the war raged on, and Rufus refused to go forward.

Under deep conviction, Rufus continued to bargain with God, “Send Mrs. Martin to talk with me.” Immediately, the saint was beside him, exhorting him to accept Christ. But, he stubbornly clung to his seat.

As Rufus wrestled with the Holy Spirit, he clinched the pew in front of him with white-knuckled fists. “O God, if this is absolutely the last chance I’ll ever have to become a Christian, send Dad back one more time.” No sooner were the words prayed than his father returned. This time, the sinner surrendered, sprinted to the altar, and received Christ as Savior. He testifies with certainty that if he had not obeyed God that night, he would have been lost forever.

Soon after Rufus’s conversion, he obtained a local preacher’s license and

Revivals Pay: Just Ask the Beckums
Masculine Journey

Peripheral Blindness

MASCULINE JOURNEY

As Rufus wrestled with the Holy Spirit, he clinched the pew in front of him with white-knuckled fists.

For the next 27 years, Rufus and Betty Beckum pastored six churches in Arkansas, Kansas, Illinois, and Tennessee—the last 4 years in the very church, Memphis First, where he was converted and where his father had pastored for 34 years.

The Beckums, who retired a year ago, reside in Olathe, Kansas, near two of their children. Although they now enjoy being ministered to in College Church, they continue to minister as well—praying, calling, supporting, encouraging.

Their son and second child, Ranelle is the chaplain and associate professor of missions at MidAmerica Nazarene University. He and his wife, Corie, were Nazarene missionaries in Eurasia for more than a decade.

The Beckums’ youngest daughter, Ru Ann Bottles, and her husband, Jim, also live in Olathe. They are part of a new church plant, Living Hope Church of the Nazarene.

The oldest daughter, Tambry Copeland, and her husband, Bob, live in Evansville, Indiana. They attend the Eagle’s Way Church of the Nazarene.

Admittedly, Pappy and Nana Beckum cherish their roles as grandparents to their 10 grandkids.

Before Rufus’s father died, he repeatedly announced that he and his wife had prayed for years that God would call one of their sons into the ministry. But they never ever dreamed it would be Rufus. In chorus Rev. R. E. Beckum’s children proudly declare, “We are so thankful it was!” And so do the hundreds of folks whose lives have been touched by Rufus and Betty Beckum, one of the unheralded parsonage couples in the Church of the Nazarene.

Victor Schreffler is senior pastor of Blue Springs (Missouri) First Church of the Nazarene.

Men, don’t immediately assume the role of Mr. Fixit.

Her dry hack cut through the peaceful setting of the Sunday School class. As different prayer requests were shared, the pauses were punctuated and the requests interrupted by the coughing.

We carefully wrote down every request.

We dutifully began praying through the list—earnestly interceding for someone who needed a job, a little granddaughter who wanted to get closer to Jesus, wisdom regarding the purchase of a home.

We were sincere.

We were committed.

We were doing the right thing.

And all the while our coughing sibling continued “intruding” upon our awareness.

Then it began to dawn on me—shades of the Jericho road. A couple of professional clergy cross the road to avoid dealing with a needy man.

The absurd irony of it suddenly hit me. I’m sitting next to a hurting person whose particular need was inescapably obvious. I dutifully minister to the needs of others while ignoring the ones closest to home.

Husband, may I ask you about your wife? Have you taken a good look at her lately? Do you have a clear picture of what may be weighing her down?

May I suggest something? Get alone with her, hold her hands, look her deep in the eyes, and say, “I love you. What you are going through is very important to me. How can I pray for the issues that are most dominant in your life right now?”

A word of caution: If she honors you by sharing her soul with you, don’t give advice! Yet, don’t discount the problem. Don’t immediately assume the role of Mr. Fixit. Honor her by treating her vulnerability as a sacred trust, and then pray for her requests as if getting God’s answers for her needs was the most important thing in your life. ‘Cause it is.
Q. In Acts 20:35, Paul quotes Jesus as saying, “It is more blessed to give than to receive.” Those words of Jesus do not appear in the Gospels. Can you explain?

A. The four Gospels do not give the complete acts or words of Jesus. Thus, the citation by Paul of a saying of Jesus that does not appear in Matthew, Mark, Luke, or John does not mean that it is false or mistaken. Many sayings of Jesus were kept alive only by the oral tradition and are now lost. In ancient times books were scarce. The principal way to "keep" the teachings of the sages was to memorize them. However, many people did write about Jesus. Luke says that he wrote his Gospel to set the record straight, since so many "gospels" were floating around (Luke 1:1-4). Doubtless, as a missionary companion of Paul, he had run into many of them. John also tells us that Jesus “did many other signs ... which are not written in this book” (John 20:30, NKJV). He also notes that if one wrote all that Jesus did, "the world itself could not contain the books" (21:25). There were so many stories of Jesus that finally the Church had to decide on the ones it would regard as valid and inspired. The four Gospels in your Bible "made the cut." Others dropped into obscurity. One such "gospel" included a lovely story about the boy Jesus at play with His pals. Working with clay, they decided to sculpt doves. The first boy's dove looked good. The second chap's even better. But the dove made by the divine seven-year-old spread its wings and flew away! Nice story, but not Scripture, the Church decided.

Q. Is it true that an Iraqi wrote part of the Bible?

A. Maybe. Agur (see Proverbs 30) apparently hailed from Massa, a town just north of the Persian Gulf in what is now Iraq. He came to believe in Jehovah, became a wandering sage, drifted into Solomon's court, and made quite an impression. Solomon dedicated Proverbs 30 to his wisdom. Agur claims to be more ignorant than most, but even stupid people can see God's truth. He taught (1) if you dishonor your parents, you will yourself die in disgrace; (2) adultery, even though cleverly hidden, will destroy you; (3) if you seek the beautiful things in life in sinful ways, they become impurities; (4) if you exalt yourself, you will be despised; and (5) God is a shield to those who hide themselves in Him. To ignore these truths, Agur notes, is as dumb as twisting your own nose till it bleeds.

Agur the Iraqi's teachings were pre-Christian—he knew nothing of salvation by grace through faith in Christ—and his intriguing ideas should be complemented by New Testament truth.
NWMS Recognizes Outstanding Districts

The General NWMS Office reports that the following districts were outstanding in achievement in 1996-97.

### U.S. & Canada Districts Paying World Evangelism Fund 100% or More

- Central Latin American 110%
- Northwestern Ohio 105%
- Navajo Nation 104%
- Canada Quebec 103%
- Mississippi 103%
- Washington 103%
- North Florida 102%
- South Carolina 102%
- Houston 101%
- Kansas City 101%
- Louisiana 101%
- Northeastern Indiana 101%
- Northwestern Illinois 101%
- Oregon Pacific 101%
- Western Latin American 101%
- Alabama North 100%
- Alaska 100%
- Eastern Michigan 100%
- Hawaii Pacific 100%
- Indianapolis 100%
- Southern California 100%
- Southwest Indiana 100%
- West Virginia North 100%
- Wisconsin 100%

### Top Ten—World Mission Radio Giving—1996-97

- Dallas $20,960
- Northwest 16,710
- Indianapolis 13,953
- Northwestern Ohio 13,658
- Washington Pacific 13,334
- Colorado 13,056
- Illinois 12,495
- Washington 12,378
- Pittsburgh 12,369
- Michigan 11,882

### Top Ten—World Mission Radio Offering 100 Percent Participation 1996-97

- Intermountain
- Northwestern Ohio
- Iowa
- Oregon Pacific
- Maine
- Pittsburgh
- Nebraska
- San Antonio
- Northeastern Indiana
- Southwest Oklahoma
- Northwest Oklahoma

### Top Ten—Alabaster Giving 1996-97

- Northeastern Indiana $61,836
- Eastern Michigan 51,284
- Southwestern Ohio 50,954
- Akron 50,036
- Northwest 49,843
- Tennessee 49,625
- Michigan 46,255
- Southern Florida 45,880
- Central Florida 42,580
- Colorado 42,545

### Mission Award Districts 1996-97

#### Central U.S.A.
- Michigan
- Northeastern Indiana
- Northern Michigan
- Northwestern Illinois
- Southwest Indiana
- Wisconsin

#### East Central U.S.A.
- Akron
- North Central Ohio
- Northwestern Ohio
- Southwestern Ohio
- West Virginia

#### Eastern U.S.A.
- Maine
- New England
- Philadelphia
- Pittsburgh
- Upstate New York
- Virginia
- Washington

#### North Central U.S.A.
- Dakota
- Iowa
- Joplin

#### Northwest U.S.A.
- Alaska
- Colorado
- Intermountain
- Northwest
- Oregon Pacific
- Rocky Mountain
- Washington Pacific

#### South Central U.S.A.
- Central Latin American
- Dallas
- Houston
- Louisiana
- North Arkansas
- Northeast Oklahoma
- Northwest Oklahoma
- San Antonio
- South Arkansas
- Southeast Oklahoma
- Southwest Oklahoma

#### Southeast U.S.A.
- Alabama North
- Alabama South
- Central Florida
- Georgia
- Kentucky
- Mississippi
- North Carolina
- North Florida
- Southern Carolina
- Southern Florida
- Tennessee

#### Southwest U.S.A.
- Hawaii Pacific
- Northern California
- Sacramento
- Southern California
- Western Latin American

#### Caribbean
- Puerto Rico East

#### Eurasia
- British Isles North

### Top Ten—Medical Plan Giving 1996-97

- Georgia $12,527
- South Carolina 12,319
- Indianapolis 11,815
- Northeastern Indiana 11,001
- Southwestern Ohio 10,970
- Washington Pacific 10,766
- Tennessee 10,474
- Southwest Indiana 10,000
- Eastern Michigan 9,737
- Northwest 9,737
Deaths

DR. CLYDE ERNEST AMMONS, 86, Bethany, Okla. May 4. Ammons pastored many years, including 29 years at Dallas (Tex.) Central Church. He also pastored five churches in Iowa. He served two terms as a member of the General Board and 17 years as a member of the Board of Regents of Bethany Nazarene College. Survivors: wife, Martha, son, Curtis, daughters, Doris Trant, Janelle Maxwell, 7 grandchildren; 14 great-grandchildren.

BURL ALLEN DIXON, 67, Munroe, Ind., Apr. 3. Survivors: wife, Joyce; son, Wayne; daughters, Yvonne Miller, Janet Reynolds; sisters, Veima Gorham, Fae Edwards, Ione Cloud, Faunell Dabney; eight grandchildren; one great-grandson.

CAROL POWELL, 74, Caldwell, Idaho, Apr. 8. Survivors: daughter, LaVon; son, Brian; daughter, Lisa Cook; mother, father, stepfather, two sisters, one brother.

CAROL LAWRENCE RICHARDS, 51, Claxton, Ga., Feb. 7. Milburn pastored 36 years in Texas and Oklahoma. Survivors: wife, Margaret; brother, Clarence Jr.; sister, Mrs. Frank Griscom Jr.


JOHN CLAY MILLER, 65, Wark, Ala., Apr. 11. Survivors: sons, Robert, Andy; mother, Cora Miller; brothers; six great-grandchildren.

C. PAYNE MITCHELL, 97, Tulsa, Okla., Mar. 27. Survivors: son, Clint; daughter, Faye Ross; brother, Bert; five grandchildren; seven great-grandchildren; one great-great-grandchild.

EVA A. STARKEY, 84, Austin, Ga., May 1. Survivors: sons, David, Stephen; daughter, Lynne Shoemaker; seven great-grandchildren; eight great-grandchildren.


LOYD VERNON BURPO, 67, Bartlesville, Okla., Feb. 7. Survivors: wife, Ruby; sons, Wesley, Don; daughter, Ernestine Buchanan; sisters, Ruby Kendall, Opal Leach; seven grandchildren; three great-grandchildren.

BARBARA COOPPE, 72, Konawa, Okla., Apr. 20. Survivors: husband, Rev. Richard, son, John; daughters, Beverly Cunningham, Susan Shermer; seven grandchildren.

FRANK GRISCOM JR., 57, Muncie, Ind., Nov. 4. Survivors: wife, Debbie; son, Brian; daughter, Lisa Cook; mother, father, stepfather, two sisters, one brother.

EUNIS ANNETTE DICKERSON, 76, Burlington, Iowa, Feb. 7. Survivors: wife, Doris; daughters, Joan Ammons, Eleanor Pridham; 8 grandchildren; 18 great-grandchildren.

CAROLINE QUERO DISLEY, 90, Seattle, Wash., Apr. 5. Survivors: husband, Robert Stringfield, retired director of LifeLink Publishing Co.; daughter, Joyce Sutton; brother, Earl Berry; sisters, Ruth Berry, Eunice Stillwell; two granddaughters.

AMANDA KAMARIS, 93, Springfield, Ill., Apr. 18. Ogden was superintendent of the Nebraska District from 1945 to 1952. He also pastored 10 churches, including congregations in Colorado, Nebraska, Texas, and Oklahoma. Survivors: sons, Rev. Charles Loren, Rev. Lawrence, Dale; daughter, Donna Sago; 8 grandchildren, 13 great-grandchildren.


“Caravan has been such a successful outreach in our local community!”

—Dottie Smith, Children’s Pastor
First Church of the Nazarene (Newton, Kansas)

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Herald of Holiness
**Announcements**

**CIRCLEVILLE (OHIO) BIBLE COLLEGE** alumni will have a 50th anniversary celebration Aug. 22. For more information, call 740-474-8996.

**COLORADO SPRINGS CENTRAL CHURCH** will celebrate its 60th anniversary Aug. 23. For more information, call 719-632-6656.

**DAYTON (OHIO) NORTHRIDGE CHURCH** will celebrate its 50th anniversary Aug. 30. For more information, call 937-274-3173 or 937-274-7127.

**EAGLE, IDAHO, CHURCH** will celebrate its 75th anniversary Sept. 20. For more information, call 208-339-0961 or E-mail <eaglenaz@8dmi.net>.

**EUGENE (OREG.) FAIRFIELD CHURCH** will celebrate its 40th anniversary Sept. 25-27. For more information, call 541-689-0247 or fax 541-689-4510.

**GLASGOW, W. VA., CHURCH** will celebrate its 65th anniversary Aug. 23. For more information, call 304-695-1763.

**HUTCHINSON (KANS.) WESTSIDE CHURCH** will celebrate its 50th anniversary Sept. 27. For more information, call 316-669-8483.

**JOLIET, ILL., CHURCH** will celebrate its 75th anniversary Sept. 25-27. For more information, call 815-726-5426.

**LOWELL, MICH. CHURCH** will celebrate its 75th anniversary Sept. 20. For more information, call 616-897-8800.

**MASON, W. VA., CHURCH** will celebrate its 50th anniversary Aug. 30. For more information call 304-864-2212.

**PONCA CITY (OKLA.) FIRST CHURCH** will celebrate its 90th anniversary Sept. 26-27. For more information, call 405-755-6060.

**Moving Ministers**

**DAVID ALLEY** from student, NTS, to pastor, Livermore Falls, Maine.

**R. DALE BARNETT**, from associate, Carrollton, Tex., to associate, Lewisville, Tex.

**TODD P. BATZLOFF**, from Gaylord, Mich., to Ypsilanti (Mich.) Merrill Road.

**C. D. BLAKE**, from Baltimore (Md.) Faith, to Fort Wayne (Ind.) Southside.

**DUANE BOWYER**, from student, NTS, to pastor, Kutztown, Ind.

**KENNETH L. BOOK**, from associate, Fort Worth (Tex.) Northside, to pastor, Stephenville, Tex.

**CHRISTOPHER M. CARPENTER**, from associate, Anchorage (Alaska) Hillcrest, to pastor, Boise (Idaho) Ecuador Avenue.

**BRYAN L. DAVIS**, from Sikeston (Mo.) First to St. Louis (Mo.) Bridgeton.

**DONALD L. DIXON**, from pastor, Canton, Ill., to associate, Georgetown, Ky.

**W. RANDY DODD**, from Birmingham (Ala.) First to Sarasota (Fla.) First.

**RONALD W. GREALFEN**, from associate, Phoenix (Ariz.) Orangewood, to associate, Flint (Mich.) Central.

**R. TROY HORN**, from student, NTS, to pastor, Jerseyville, Ill.

**KENNETH L. HORNING**, from Kingston, Mo., to Montpelier, Ind.

**RUSSELL A. HOSEY**, from Sherman, Tex., to Crown Point (Ind.) South Lake.

**M. RENELI JEROME**, from Dorris, Calif., to Homestead (Fla.) Halli.

**ROBERT E. JOHNSON**, from pastor, Pasadena (Tex.) Red Bluff, to evangelism.

**RICHARD D. L'ABAY**, from associate, New Port Richey (Fla.) First, to pastor, Mountlake Terrace, Wash.

**ARTHUR C. MAGNUSON**, from Plymouth, Mich., to South Portland, Maine.

**C. DAVID McCANN**, from associate, Canton (Ohio) First, to associate, Ephrata, Pa.

**DAVID C. McCORMICK**, from pastor, Rogue River (Oreg.) Valley of the Rogue Chapel, to evangelism.

**ROBERT W. McCORKLE**, from associate, Grove City, Ohio, to pastor, Columbus (Ohio) Crossroads Community.

**W. ROBERT McCLELLAND**, from Menasha (Wis.) Milltown to Greenville (Mich.) First.

**ROBERT E. JOHNSON**, from pastor, Hawthorne (Ariz.) First, to pastor, Long Beach (Calif.) First.

**KEVIN O'CONNOR**, to pastor, St. Louis (Mo.) Overland.

**TALOMUA MONA**, from Sacramento (Calif.) Samoan, to Stockton (Calif.) Samoan.

**CARL R. MOULTON**, from Meadow (Ont.) Bethany to Toronto (Ont.) Kennedy Road.


**GREG MILLS**, from associate, Orlando (Fla.) Central, to pastor, Georgetown (Tex.) First.

**TALOMUA MONA**, from Sacramento (Calif.) Samoan, to Stockton (Calif.) Samoan.

**CARL R. MOULTON**, from Meadow (Ont.) Bethany to Toronto (Ont.) Kennedy Road.


**KEVIN O'CONNOR**, to pastor, St. Louis (Mo.) Overland.

**DAVID N. PARKER**, from Temple (Tex.) Grace to Mineral Wells, Tex.

**TODD PENCE**, to pastor, Baxter Springs, Kan.

**WILLIAM P. POWERS**, from Emmett, Idaho, to Loomis (Calif.) East Roseville Friendship Community Ministry Center.

**KENNETH L. RICHARDSON**, from pastor, Moline, Ill., to evangelism.

**DOUGLAS P. RUEST**, from associate, Toronto (Ont.) Main Street, to pastor, Melfort (Ont.) Bethany.

**PAUL A. SALTON**, from Los Alamos (N.Mex.) La Vista to Sacramento (Calif.) New Covenant.

**CRAIG D. TAYLOR**, from student, NTS, to pastor, Gatesville, Tex.

**W. RANDY DODD**, from Birmingham (Ala.) First to Sarasota (Fla.) First.

**RONALD W. GREALFEN**, from associate, Phoenix (Ariz.) Orangewood, to associate, Flint (Mich.) Central.

**R. TROY HORN**, from student, NTS, to pastor, Jerseyville, Ill.

**KENNETH L. HORNING**, from Kingston, Mo., to Montpelier, Ind.

**RUSSELL A. HOSEY**, from Sherman, Tex., to Crown Point (Ind.) South Lake.

**MICHAEL W. HOWARD**, from student, NBC, to pastor, Snyder, Tex.

**PAUL D. JAMES**, from associate, Vancouver (Wash.) Liberty Bible of Hazel Dell, to pastor, Camas, Wash.

**TODD PENCE**, to pastor, Baxter Springs, Kan.

**WENSELL S. MACLEOD**, from Toronto (Ont.) Main Street, to pastor, Toronto (Ont.) Kennedy Road.

**RUSSELL A. HOSEY**, from Sherman, Tex., to pastor, Mountlake Terrace, Wash.

**ARTHUR C. MAGNUSON**, from Plymouth, Mich., to South Portland, Maine.

**C. DAVID McCANN**, from associate, Canton (Ohio) First, to associate, Ephrata, Pa.

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**GREG MILLS**, from associate, Orlando (Fla.) Central, to pastor, Georgetown (Tex.) First.

Too many Christians live in fear that God is sizing up every action, tallying their mistakes, and sternly waiting to lower the hammer. Dare we hope for anything more?

Excellent for personal study or small groups, this compelling and intense look at grace will lead the serious believer into a deeper commitment and will teach laypersons what we in the Wesleyan tradition mean by the “holy life.” To hope that the God of heaven and earth will extend His grace upon us and to strive to fully comprehend this gift are vital parts of seeking a lasting relationship with the Lord.

Dr. Luis Palau
EASTERN STATES


BENDER. TIM AND CHERYL — Cincinnati, OH. Contest Aug. 1-15, 16-20; Carthage, MO. Contest Aug. 15-20. Female Chorus, 10th District.


DOVE, KENNETH — THE DOVE FAMILY: Cambridge, OH. Contest Aug. 15-20. Male Chorus, 10th District.


MCBROOM, GUMBY — Bluefield, WV. Contest Aug. 1-15; South Point, OH. Contest Aug. 15-20. Male Chorus, 10th District.


Dobson Returns to Focus on the Family Following Stroke

James C. Dobson, founder and president of Focus on the Family, returned to his full responsibilities on June 29, less than two weeks following a clot-induced stroke, according to news release from Focus on the Family.

Dobson was hospitalized on June 16 after suffering a stroke at home. Physicians quickly determined that a tiny blood clot was lodged in the part of the brain that is the center for speech, writing, and understanding. (Dobson was unable to speak for the first 12 hours.)

After assessing Dobson's condition, his physicians administered a new medicine called TPA (tissue plasminogen activator). TPA has been administered to stroke victims only since 1996 and is a dangerous medicine that can sometimes cause hemorrhaging and even death, Dobson said. Yet a patient must receive it within three hours after the stroke to have a chance for recovery. Within a few hours Dobson's speech returned and his total recovery amazed the doctors. One week later Dobson and his wife, Shirley, made an unexpected visit to the Focus on the Family campus and addressed the employees, who had assembled for an update on his progress. He surprised the audience by giving the report himself.

Dobson expressed gratitude to the medical team, the Focus staff and constituents, and well-wishers around the world, and he praised God for nothing short of a medical miracle.

Floridians Feel Effect of Devastating Fires

Although the fires that raged across Florida in June had not affected any Nazarene churches by press time, one Nazarene couple saw firsthand the damage the fires can do, according to Jim Morsch, Nazarene Disaster Response field director.

Gary and April Miller were married at the Calvary Church of the Nazarene in Apopka, Fla., on Saturday, June 20. Following the ceremony, the couple drove to their new apartment, where they planned to spend their first night as husband and wife. When they arrived, still dressed in tuxedo and wedding dress, they discovered their new home and all their personal belongings they had moved there in the last two days engulfed in flames. Morsch indicated that lightning had started the fire.

The Millers spent Sunday “thanking God the fire didn’t start in the middle of our first night.” Most everything was lost; Morsch said, since the Millers had not yet secured home insurance. Fellow Nazarenes are helping the couple, who are staying with relatives, set up housekeeping.

According to Morsch, all 67 counties in the state have been affected to some degree. The state’s agriculture industry lost more than $160 million in crops and cattle, and in Volusia County, one of the hardest hit areas, hundreds of residents had to be evacuated.

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Ever feel like you are just running in circles?... Holiness Today, coming in January.

Holiness Today, coming in January, will build on the rich heritage of the Herald of Holiness and World Vision. Will help us center our lives in God.