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SEPTEMBER 1994

Herald of Holiness

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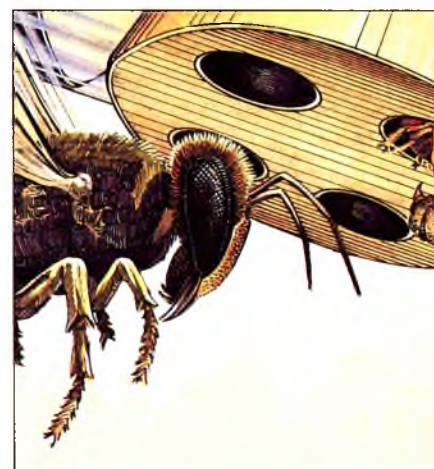
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COVER
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FORK OUT THE CASH

by Peggy A. Smith

Money is not an issue between God and me. The reason is the way I was raised, and, once again, I say thanks to the greatest mother in the world, who is my mama, sister, and best friend all rolled into one.

Not long ago, I was thanking Mama for a couple of things: (1) I thanked her for having me in South Carolina because there is no other place in the world that I would have wanted to be born. (2) I also thanked her that we were not rich.

Not being rich gave me many, many firsthand opportunities as a preacher's kid to see how God takes care of His people. We never had to beg or ask for help; we just asked God to supply our needs, and that is exactly what He did.

For me, the key to settling this money issue is recognizing WHO is doing the giving—God is the Great Giver; and, as I grew up, I saw Him working through people who I call angels of mercy. Here are a few examples.

1. When our cupboards were almost bare, He sent angels of mercy with bags and bags of groceries.

2. He supplied \$5.00 just in time to keep my parents from having to cancel our insurance.

3. He provided a friend who made our car payments until the loan was paid off.

4. When my dad was sick so many times in my young days, God provided a doctor who refused to take any money.

5. God made it possible for me to go to Trevecca Nazarene College and then helped me be able to pay off the total bill in just a few years.

6. During my dad's four-year, eight-month battle with cancer, there was no way to cover our bills. Daddy said, "If the bills are going to be paid, the money will have to rain down from heaven." And, boy, did it rain!

7. Daddy was in the hospital nine times, and, on one occasion, the bill was \$30,000, not including radiation and doctors' bills. When Mom and I moved to Kansas City eight years ago, we left with every bill paid in full.

So, with all of this in mind, how do I respond to the Great Giver?



Gail Denham

Peggy A. Smith is the new lead secretary to the Board of Finance Division. Formerly, she served in the office of the General Treasurer. This article was a testimony given at Kansas City First Church of the Nazarene. She addressed the Sunday morning congregation on building fund pledge day. We thought her thoughts were worth sharing with you in September, Stewardship Month.

The Editor

1. When He wants me to give 10 percent of everything I earn to the church, I FORK OUT THE CASH.

2. When He provides the opportunity for me to give to missions through Faith Promise, I FORK OUT THE CASH.

3. When I feel checked by the Spirit not to make a certain major purchase and later feel led by the Spirit to give that money to the Kingdom, I FORK OUT THE CASH.

4. When He wants me to dip into my savings and give to a special project directly related to the work of the Kingdom, I FORK OUT THE CASH.

5. When He wants me to double my building fund pledge, I FORK OUT THE CASH.

In closing, there are three things I want to say:

1. It's not my money; it's God's money. If He didn't give me health and strength to earn it, I wouldn't have a cent.

2. I give as He directs—no matter how much, no matter how little.

3. I just watch Him supply all my needs out of the magnificence of His riches in Christ Jesus!

To you, I say, praise the Lord and FORK OUT THE CASH!

HH

MINIMAL INVESTMENT— MAXIMAL RETURN

by Lora H. Donoho

During a recent commencement at one of the Nazarene colleges, a young business administration candidate from Kenya walked across the platform and proudly received his diploma and the congratulations of the president of the college. It was a scenario that, no doubt, occurred a thousand times across the United States during a typical commencement weekend. But this particular experience unleashed a special set of memories for me. God showed me what a minimal investment on the part of my husband and me had meant to this young man and his family.

Among the happy remembrances:

- The year this young man enrolled at our college with his wife and two young sons, having traveled halfway around the planet
- The time when a sensitive, caring fellow faculty member brought this family's need to our attention
- The occasion of our first visit to their modest little apartment and the realization of their need of the basic food staples that we Americans take for granted—milk, rice, flour, and beans
- Their vibrant Christian testimony of how God had led them from Kenya to America and had guided them every step of the way
- The times we worshiped together and shared emotionally and spiritually
- The time we said “farewell” and

entrusted them to God's care when our work was completed at that college and we moved to another state

And now, many months later, I was watching the culmination of years of hard physical labor and difficult academic pursuits. Truly, God had been faithful to them.

God reminded me that I had a small part in this family's achievement, and my heart was blessed abundantly. I had a maximal return for such a minimal investment. It was just a “cup of cold water” on our part, but it helped a young family persevere and realize a dream that was born in their hearts in a faraway land.

Only eternity will reveal what can be accomplished when we make just a minimal investment in someone else's life. Only eternity will reveal the impact this family will

have on the needs of perhaps thousands of Kenyans when they return to their homeland in Africa to continue their ministry in the business world. Watching Samuel march across that commencement platform gave us renewed motivation to invest our little in God's kingdom and then stand along the sideline (or sit at a commencement ceremony) and watch it grow right before our eyes.

Giving beyond our regular tithes and offerings is an important part of stewardship. Right before your eyes, you can see how God converts the “minimal” to the “maximal.” Who could refuse a deal like that?

**WATCHING SAMUEL MARCH
ACROSS THE COMMENCEMENT
PLATFORM MADE ME WANT
TO INVEST AGAIN.**

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WHY PAY THE PASTOR?

by Donald D. Owens, *Chairman, Board of General Superintendents, Church of the Nazarene*

How much money should a pastor make? As much as a mail carrier? As much as a barber? A doctor? A schoolteacher? A plumber? As much as a shoe salesman? A headwaiter?

A lot of folks have different ideas about this, based on subjective notions. Some seem to think that it's a shame to pay pastors at all. Others think that the pastor should be paid enough to insure that he or she can concentrate on spiritual things and not worry about money.

In some Pentecostal denominations, the pastor gets 25 percent or 50 percent of all monies received.

Should a pastor have a savings account?

Should a pastor have a retirement plan?

Should the pastor be financially able to send his or her children to college?

Should a pastor be able to afford a vacation?

Should the pastor's family have health insurance?

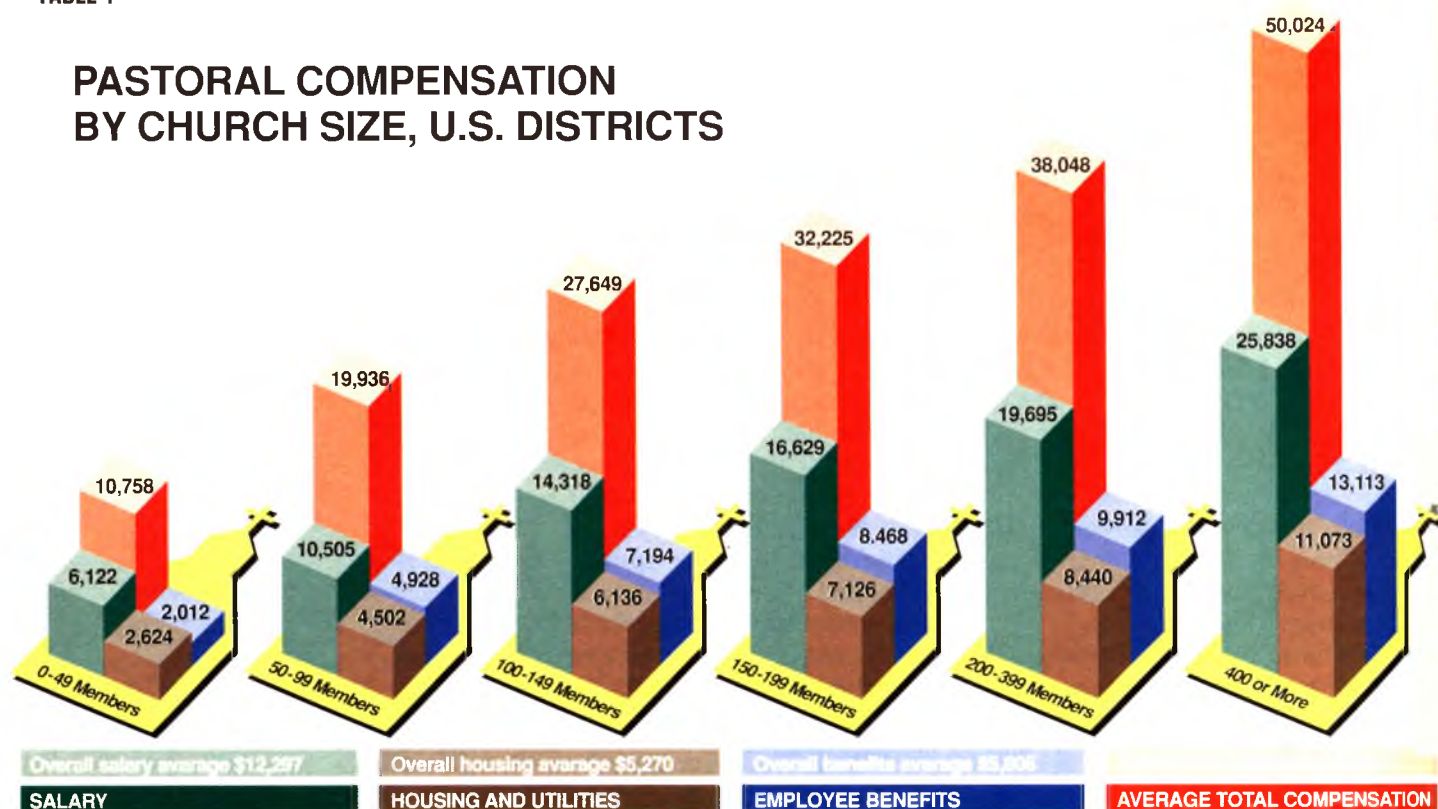
Is this a matter of mere economics, or is it also a spiritual matter? Does the Bible help us here? Who decides how much a pastor is paid, anyway? Is adequate and fair compensation, like beauty, in the eye of the beholder?

SOME CHURCH MEMBERS THINK THAT IT'S GOD'S JOB TO KEEP THE PASTOR SPIRITUAL AND THEIR JOB TO KEEP HIM OR HER HUMBLE BY KEEPING THE SALARY LOWER THAN A FLEA'S KNEES.

Other churches manipulate the salary as a tool for reward or punishment. Some churches say that they pay what they can afford, not what the pastor is worth.

TABLE 1

PASTORAL COMPENSATION BY CHURCH SIZE, U.S. DISTRICTS



In the Church of the Nazarene, our local church boards are charged "to provide ways and means for the support of the pastor . . . [and] to give attention to the continuing educational needs of the pastor and staff" (*Manual*, 129.9).

Duties of the trustees of the local church board include:

"To give special attention, under the direction of the church board, to raising money for the support of the church and of the pastor, that he or she may be free from secular care and anxiety and may give full-time attention to the work of the ministry" (*Manual*, 143.3).

Surely, we can all agree with Clois Coon, who writes that "pastoral compensation should be both adequate and fair" (*Clergy Journal*, Nov./Dec., 1993). Taking a close look at the economic realities that pastors face is a good place to start. The to-examine list includes not only a base salary and housing but also Social Security tax (for U.S. ministers), health insurance, reimbursement of car and other professional expenses, such as continuing education and district and general conferences.

The pastor is a person who has been called—by God, as well as the local church—to a full-time ministry as shepherd, priest, and prophet. The local congregation should have adequate concern for such a person to allow the pastor to engage in that full-time ministry uninhibited by the need to take on a second or third job to make financial ends meet. Clois Coon has observed: "Effective full-time ministry restricts the potential earning power of the pastor's household" (Clois Coon, "Pastoral Compensation: A State of Mind"). The desire for a full-time pastor is a compelling reason for adequate compensation.

The pastor is a person who is expected to provide financial leadership in the congregation. As pastor, to say nothing of being a church member, he or she is ex-

pected to pay tithe and sacrificially give to offerings such as missions, building funds, revivals, educational budgets, community charities, and so on. This places great financial stress on the pastor's family, as it does on committed laypersons. If pastoral compensation is kept at a bare subsistence level, the pastor cannot be the model of giving that inspires others to do the same.

The pastor is expected to live up to the expectations of the congregation and the community. That is, he or she is to pay all bills promptly, dress acceptably, entertain frequently, maintain acceptable standards in the home, attend professional meetings, grow professionally through purchasing books and periodicals, drive a "decent" car, and have a spouse who makes an acceptable appearance.

This need not be labored; however, it should seem obvious that the pastor should: (1) be able to educate his or her children; (2) take care of their health and personal needs; (3) take part in a continuing education program; (4)

take meaningful vacations with the family; and (5) joyfully appear before the district assembly with all budgets paid in full.

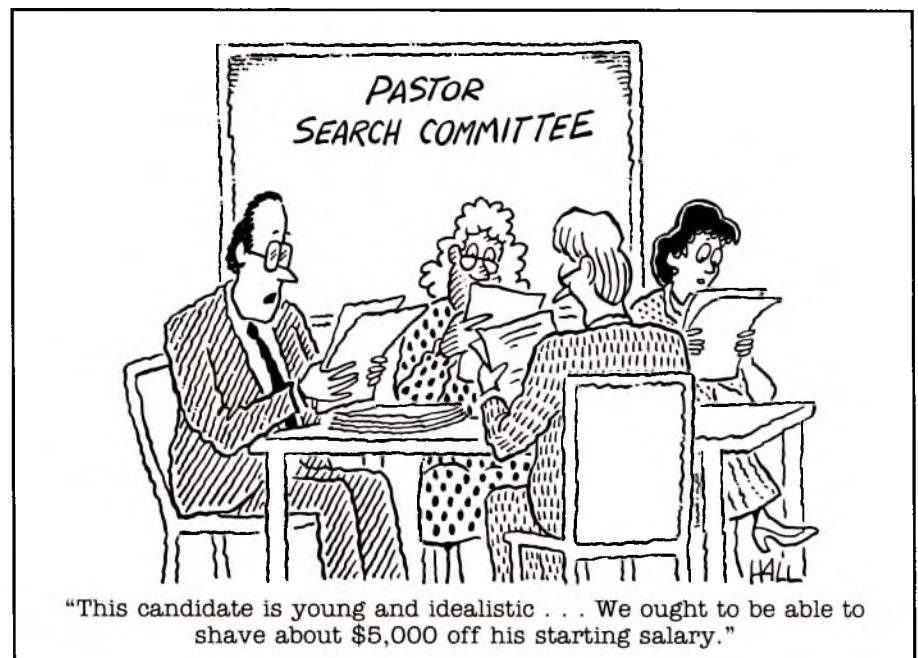
The pastor is both spiritual leader and chief executive officer of the local church. "A pastor is a minister who, under the call of God and His people, has the oversight of a local church" (*Manual*, 412). In the economy of ministry, whether fair or not, the pastor, as

CEO, is usually held accountable for the spiritual, numerical, and fiscal productivity of the local church. No local church

board should attempt to force the pastor to give up this role. Nor should it be reluctant to provide necessities required for the exercise of this calling.

Another aspect of the young pastor's economic reality has to do with repaying education loans. Almost all U.S. graduates of our colleges and seminary enter the ministry owing the government from \$10,000 to \$40,000 in educational loans. Few entry-level ministry positions pay enough for a young pastor with a spouse and

SHOULD A PASTOR BE PAID AS MUCH AS THE SCHOOL JANITOR?



children to pay basic living expenses and meet the required payment on educational loans. The church requires a good education but often fails to offer salary enough to pay for that education.

Thus, the pastor and the spouse may be forced to take jobs outside the church in order to make ends meet. The matter of educational indebtedness has proven to be an intense crisis. Some of our graduates are simply unable to fulfill the vocation to which God has called them and for which the church has trained them. Still, the demand for professional competence, skills, knowledge, and maturity on the part of our pastors and missionaries continues to escalate. What can the local and general church do to solve the problem?

On the other end of the spectrum, many of our pastors are coming to retirement age with no hope of adequate retirement income. Having lived in parsonages their whole career, they do not

own a house, and the churches they served, of course, keep the equity in the parsonages the pastor once had the use of. The "Basic" Pension plus Social Security is all many of our pastors have to live

ONLY ONE PROFESSION IS PAID LESS THAN MINISTERS IN AMERICA.

on throughout retirement. And, while P&B pensions have recently been upgraded, including funding of a TSA for all pastors, the pastor who has not been able to put funds away must live in retirement in a diminished lifestyle.

The average compensation for Nazarene pastors, including salary, cash benefits, and housing, for the church year ending in 1993, was \$23,374. Pastors serv-

ing churches with fewer than 50 members received, on average, \$10,758—including housing benefits (see Table 1).

Pastoral compensation is too often a matter of personal perception and, thus, quite subjective. Perhaps we should take a careful look at: (1) the role and task orientation of the pastor; (2) our expectations of our pastor and his or her family; (3) the economic realities of our pastors' families and their futures; and (4) our realistic assessment of what is adequate and fair compensation for those who lead us in fulfilling the Great Commission. A recent study showed that clergy compensation ranked well below that of the other professions. Doctors, lawyers, firefighters, nurses, social workers, teachers—all outranked clergy of all denominations. The only profession below ministers was school dietitians. Let each of our churches give prayerful consideration to upgrading the care of the pastor and the ministry staff.

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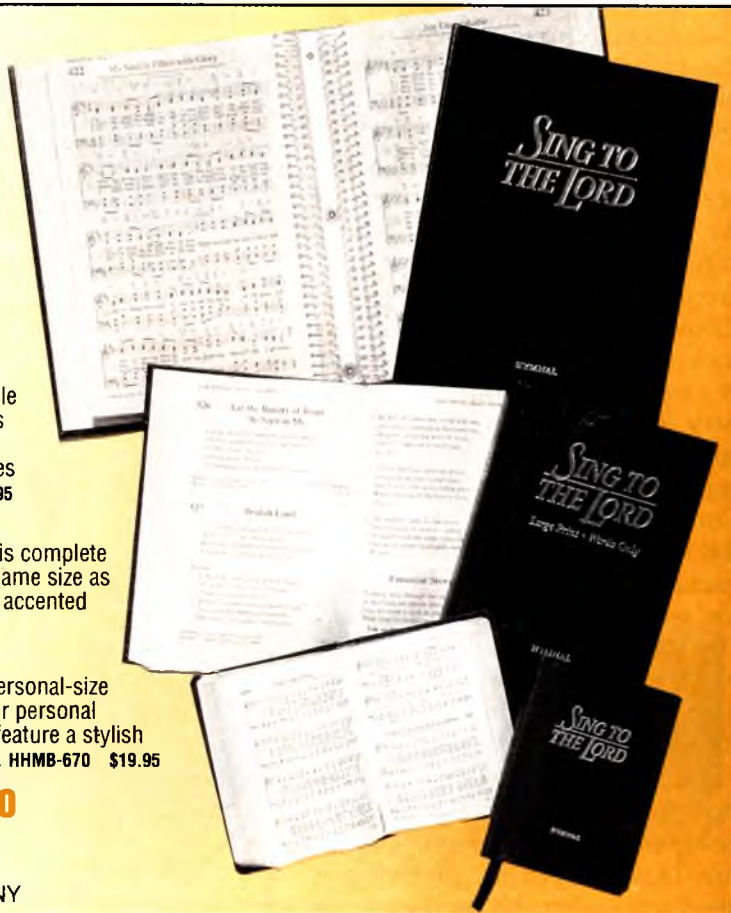
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Foster Elected General Treasurer/Headquarters Financial Officer

Robert L. Foster, 62, has been elected to the new post of Headquarters Financial Officer (HFO). Foster was elected by the General Board in a mail ballot announced July 18. The other candidate on the ballot was F. Thomas Bailey, Northeastern Indiana District superintendent.

Foster has accepted the assignment but will continue in his present position until a replacement is elected.

The new assignment includes the role of general treasur-

sur.

Foster has served as manager and later president of NPH since 1987. Prior to this, he was business manager at Point Loma Nazarene College for 21 years. During the 16 years before this, Foster served with Bank of America in Los Angeles.

He holds the standard certificate in banking from the American Institute of Banking and is a graduate of the Managerial Policy Institute of the University of Southern California Graduate School of Business. He received the honorary doctor of laws degree from PLNC in 1982.

He and his wife, Wilma,

have three married children and seven grandchildren.

The HFO post was created by the General Board on the recommendation of a special ad hoc bylaw committee. The action dissolved the Finance Division and placed those responsibilities under two general officers, the Headquarters Operations Officer (HOO) and the HFO.

The HFO will serve as the on-site financial officer, responsible for such functions as: financial record keeping, corporate risk management, Pensions and Benefits, Planned Giving, Stewardship Services, and the General Church Loan Fund.

Nazarenes Flooded

Nazarene families as far north as Macon, Ga., and as far south as Blountstown, Fla., are homeless in the aftermath of the worst flooding in Georgia history, according to Tom Nees, national director of Nazarene Disaster Response (NDR). Nees notes that there was no flood damage to Nazarene church properties.

Nees visited the flooded areas of Albany July 18 along with J. V. Morsch, Southeast Region NDR director, and Steve Baker, pastor of Albany, Ga., First Church and NDR director for the Georgia District relief effort. Baker has been assisted in the relief effort by Louis Maderas, pastor of Albany Grace Church, and a local committee.

The committee secured a warehouse facility in Albany, Ga., which also will serve as a meeting place for a compassionate ministries center to the area. The relief plan calls for the site to be developed into a church-type mission. The district hopes to open a similar center in Americus, Ga.

An initial shipment of relief supplies was sent by Nashville, Tenn., First Church and Nashville Whispering Hills Church.

Nees said the NDR committee is asking for cash contributions, volunteers to help with cleanup, and in-kind contributions of nonperishable food, cleaning supplies, and household items.

The hotline number for information or offers of assistance is 912-435-1583.

Contributions may be sent to General Treasurer, marked for "Tropical Storm Alberto," 6401 The Paseo, Kansas City, MO 64131.

All contributions qualify as a Ten Percent Special.

Cobb Elected to Asia-Pacific Region

Brent Cobb, 49, has been elected director of the Asia-Pacific Region by the Board of General Superintendents, according to General Secretary Jack

Stone. The election, which was held in consultation with the World Mission division director, was ratified by a General Board mail ballot announced July 5.

Cobb succeeds George Rench who died May 9 as a

result of cancer.

Cobb had served since 1989 as senior pastor of Seattle First Church. During this time, the church increased in attendance by more than 30 percent. Other pastorates include: Long Beach, Calif., New Life Cambodian Church; Sacramento, Calif., First Church; Dallas, Tex., Bruton Terrace Church; Butler, Mo.; and Versailles, Ky.

Cobb served for 10 years, from 1970 to 1980, as a missionary to Korea. During his first term, he was director of Korea Nazarene Theological College. During his second

term, he served as mission director.

"Rev. Cobb comes to this position following effective service to Asian people both inside and outside the United States," said World Mission Division Director Louie Bustle. "His work in Korea, as well as in Long Beach, Sacramento, and Seattle has given him a perspective that will greatly assist him in this new assignment."

A graduate of Asbury College and Nazarene Theological Seminary, Cobb and his wife, Marty, have three children: Daniel, Sara, and Adam.

Sanders Elected Fourth President of NBC

Hiram Sanders, 58, has been elected president of Nazarene Bible College. The election by the NBC Board of Trustees was held Friday evening, July 8, in Kansas City. Sanders will begin his new assignment Sept. 1.

The election was prompted by the resignation of Jerry Lambert, who recently accepted the post as education commissioner for the Church of the Nazarene.

Sanders had served as superintendent of the Missouri District since 1984. Prior to this, he was on staff at MidAmerica Nazarene College for two years.

He has pastored churches

in Nebraska, Colorado, California, and Washington. He was ordained in 1959 on the Northeast Oklahoma District.

A graduate of Southern Nazarene University, Sanders holds an M.A. from Webster University. He was awarded a doctor of divinity degree by MANC in 1989.

Sanders and his wife, Jan, have two daughters, Terri and Traci.



THE READERS WRITE



Over 60

The *Herald of Holiness* furnishes me with very worthwhile reading—thought provoking and inspirational. I enjoy the writing of C. Ellen Watts, especially July's article "Streets and Alleys." She has been a good greeter in our church as well as a great teacher.

*Ruth Long
Nampa, Idaho*

July on Target

Thank you, thank you, thank you for the July *Herald*. Every article was such a blessing. . . . The July issue was to me what water is to a sponge. I just received it today and have already read some articles twice.

Also I was able to locate a friend I had lost track of for many years. Her letter . . . was published in The Readers Write.

*Madonna Mosley
Salem, Missouri*

Just wanted to say how much I appreciated the July 1994 issue. I have been developing a contemplative prayer retreat on the Colorado District since 1990. Keep up the good work.

*Bob Henegan
Buena Vista, Colorado*

The article on contemplative prayer (July) is a classic. I read it three times and prayed over it a lot. . . . Several months ago I felt impressed to paste pictures of my family and many of my friends in the back of my Bible. Now as I kneel before Him (with my shoes off) I focus my attention on each of these pictures and hold them up to God. Most of the time I do not say a word . . . Your article made a great impact on me.

Another great article on prayer is Dr. Paul Cunningham's "The Incredible Privilege of Prayer." The general quality of the *Herald* gets better all the time. I can hardly lay it down. It really feeds my soul and challenges me to a better life.

*Leroy Reedy
Sacramento, California*

For the Record

I found your March 1994 article, "Toward Reconciliation" to be insensitive . . . on two counts.

The first is the implication that Portuguese people are of color . . . people who are of full Portuguese descent are Caucasians.

The second is stating that Hispanics are of color and incorrectly using the term Hispanic in the same context as Blacks and Whites. Unlike Black and White, Hispanic is not a race. It's a culture. And those in that culture who are of full Spanish or other European descent are Caucasians.

*Steven Carlos
Wahiawa, Hawaii*

Still Squirming

"Still Squirming After All These Years" (June) was fantastic! The high quality of the writing was enjoyed.

*Eugene Sanders
Yukon, Oklahoma*

Standing Together

Monthly, I enjoy reading the *Herald*. Your articulation of the holiness message keeps me abreast of life in a sister denomination.

The article "Still Squirming After All These Years" (June 1994) was most inspiring. I have a hunch though, informed by the biblical and historical record, that those who stand on truth are a more "determined sort" than those who squirm. We join you in your stand.

*John E. Van Valin, Publisher
Free Methodist Publishing House*

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The Untold Story

JERRY AND LINDA COHAGAN



Jerry Cohagan is one-half of the comedy/drama duo, Hicks and Cohagan. Lynda is a high school English teacher in Olathe, Kansas.

AS THIS ARTICLE IS BEING WRITTEN, I have just finished my 14th year of teaching English in a public high school. And since Jerry can't stand the thought of me having a free moment this summer, he's told me to write this month's column. As this article is being read (Jerry says that's a big presumption), I will be starting my 15th year of trying to teach 16- and 17-year-olds the truths embodied in American literature and how to write a decent essay.

We hear a lot about the insurmountable problems of America's youth. And I will grant you that the world my kids will come of age in scares me. I know all about the sexual activity, drinking, drugs, the lack of respect. I've seen invocations and benedictions disappear from high school commencements. I am concerned about the implications of current legislative debate regarding religious harassment.

But I also know that every year students sit in my classroom bearing the love of God in such ways that I think, If my kid turns out as neat as you, I'd be very proud. I know there are Bibles tucked in book bags and

silent prayers offered for classmates and teachers.

As Jerry and I struggle with the difficulties of raising two strong-willed children whose gene pool is weighted heavily with obnoxiousness, the students I teach do not discourage me at all. In fact, quite the contrary. Many of my students are living testaments to the fact that God is still working, that He has not abandoned us, that love is indeed more powerful than evil.

Katy sat in the first seat of the second row. She lives with her mom, whom she doesn't respect much, but the fridge has food in it; her brothers live with her dad, whom Katy respects more, but the fridge is empty. No one goes to church except Katy. She never misses. Because she hasn't seen it often, she knows a stable, unshakable thing when she sees it, and it's the love of a redemptive God. During sixth hour, if we'd run across some biblical allusion in the literature that undoubtedly some of the students had never heard of, I'd turn to Katy and say, "Why don't you look that up?" And Katy would pull a well-worn Bible out of her book bag and do just that. If Chase and Tori grow up with the kind of unshakable faith in a God who "shines forever without change or shadow" that Katy has, I'd be very proud.

Garrett sat alone in the last row. He is smart, good-looking, and a good athlete. He holds himself somewhat aloof from the rest of the class. The others believe that he thinks he's a little better than they. He won't work in a group; he'd rather do the whole project himself. He's "just too cool." But one day my third hour class was

discussing a story; we were talking about "the seeds of something very fine" that are in all of us. Helayna was sharing about how she didn't seem to know anymore what was fine in her. Her sharing was heartfelt and vulnerable and honest and brought tears to her eyes. When she was done, "too-cool" Garrett got up, walked over to Helayna's desk, and hugged her. The rest of us just sat open-mouthed. It was a rare thing to see such a kind, sensitive action exhibited in a 17-year-old in a public high school in front of his peers. If Chase grows up with the sensitivity of Garrett, I'd be very proud.

Amy sat in the second seat of the fifth row. Amy is continually described in the teachers' lounge as "the most solidly grounded kid I've ever met." Other teachers seem so amazed by this skinny kid with a huge heart. But I know her secret: Her parents love God and serve Him and pray for her every day; her grandparents love God and serve Him and pray for her every day. And Amy loves God and serves Him and prays for her classmates and teachers every day. If Tori grows up with the heart for humanity

Many of my students are living testaments to the fact that God is still working.

and the faith in prayer that Amy has, I'd be very proud.

And so Chase begins preschool this year, but he will not go alone. He will go with the prayers of his parents and grandparents and the legacy of countless students who have sat in Room 401 and demonstrated to their teacher that God is with us. You see, I hear a lot of shocking things in the halls, but if I really listen, there is also the sound of angels' wings.

HH

Needle's Eye

by Jerald D. Johnson

The eye of the needle—we recognize the term from a dozen Bible studies and a hundred sermons. A small opening in the wall of an ancient Middle East city just barely big enough to squeeze and tug and push a camel through—the eye of the needle. Travelers did double time to reach the city before sundown, for then the gates clanged shut. The only thing to do was to unpack your camel, induce it to kneel down, and coax the exhausted, sweaty beast through a hole in the stone wall.

Jesus recruited this image and hooked part of His teaching on the stewardship of money to it.

"It is easier," He said, "for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God" (Matthew 19:24, NIV). Eugene Peterson, in *The Message*, has Jesus saying, "It's easier to gallop a camel through a needle's eye than for the rich to enter God's kingdom" (49). Anyone out there need to hear this again? The disciples heard it with astonishment. They asked, "Then who has any chance at all?" (49).

This conversation followed Jesus' instructions to the rich young ruler who wanted to know how to find eternal life. "Go, sell your possessions; and give to the poor. All your wealth will then be in heaven" (TM, 48).

Jesus summarizes the entire discussion with, "Everyone who has left houses or brothers or sisters or father or mother or children or fields for my sake will receive a hundred times as much and will inherit eternal life" (Matthew 19:29, NIV).


Simply put, anyone who puts money, career, people, fame, or pleasure addictions ahead of Christ, will find getting into heaven about as easy as galloping a camel through a hole in a rock wall. Anybody out there need to hear this again?

Many today share the addiction to which Salvador Dali confessed in *The New York Times*. "Liking money like I like it is nothing less than mysticism. Money is a glory."

Some people ramble on about how many millions they would have

study—not to mention the peace and tranquillity in our homes in contrast to what so many outside of Christ are experiencing, have all come about because of that all-important decision we made when we chose to follow Jesus.

These great blessings, however, do make us vulnerable to subtle temptation of the enemy. We may begin to think we are personally responsible for these achievements, not recognizing the role Christ has played in all of this. It is at this point that we may fall into the trap of prioritizing things, people, family, profession—or what have you—ahead of devotion to Christ. Once this happens, there is no alternative but to start over as Jesus admonished the rich young ruler, *Sell off! Regroup! Begin again! Recognize the place of eternal values over and against earthly ones. And thus save your soul.* Anyone out there need to hear this again?

But the dangers can be avoided. We must simply recognize that all we have, are, and ever hope to be is the result of God's marvelous grace. This makes the second step easier. We place our all, including possessions, at His disposal, if and when He requires them. This is the high road to true Christian stewardship. The tangible expressions of Christian stewardship will then fall naturally into place. The giving of our tithe, our time, and our talents will be an expression of devotion to Him who has lavished undeserved blessings on every one of us. Anyone out there need to hear this again? 

MAKE MONEY YOUR GOD
AND IT WILL PLAGUE YOU
LIKE THE DEVIL."

—HENRY FIELDING

earned, how many luxury cars they would have owned, how many fine homes they would have built, if only they hadn't given up so much for God and the church. While the spiritual and eternal benefits of the gospel are the important ones, most of us have discovered that many material blessings have cascaded into our lives as well. Who knows whether any of us would have a dime had we gone on living in opposition to the tender call of the Spirit?

More than likely, the motivations for pure, honest living—along with God-given desires to learn and





INVEST

Your Time,
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Kingdom

SEPTEMBER IS
STEWARDSHIP MONTH

STEWARDSHIP SERVICES



Rwanda Faces Disaster from Famine/ Disease

Missionaries Fred Otto and Harry Rich are in Zaire, just across the border from Rwanda, according to Africa Regional Director Richard Zanner. Zanner said the situation in Rwanda continues to be of serious concern because of the number of Nazarene fatalities and refugees.

There are currently 17,000 Nazarenes in Rwanda and 100 pastors' children being sponsored through the Child Sponsorship Program, according to World Mission Division statistics. Many Rwandan Nazarenes are still unaccounted for.

In a fax from Otto and Rich dated July 15, the men reported that they awoke in the town of Goma, Zaire, to the sounds of gunfire. They later learned that an estimated 10,000 persons an hour were crossing from Rwanda. The influx resulted in a refugee city of more than 1.5 million men, women, and children.

Cholera and other diseases struck many of the refugees fleeing to Zaire.

The exodus continued despite assurances from the new government that innocent civilians had nothing to fear from the Tutsi-led rebels who toppled the Hutu government.

Those fleeing were almost all Hutus, the ethnic majority from which extremists recruited militias blamed for the deaths of perhaps one-half million persons, mostly Tutsis, over the past three months.

The Church of the Nazarene is working with World Relief to provide relief to the people in the northwest section of Rwanda. Contributions may be made to: General Treasurer, for "Rwandan Relief," 6401 The Paseo, Kansas City, MO 64131.

All contributions qualify as a Ten Percent Special.

India Examines Ministry to Aboriginal People

The Church of the Nazarene has begun developing a strategy for reaching the remote tribal people groups located in northern India, according to Eurasia Regional Director R. Franklin Cook.

V. K. Singh, superintendent of the Delhi District, and Steve Weber,

Nazarene Compassionate Ministries coordinator, recently joined Cook on a trip to evaluate the area. They identified 60 villages of aboriginal people with a total population of more than 65,000.

Leaders in the area have expressed interest in Christianity and in the Church of the Nazarene. Singh is searching for appropriate leadership to head the work.

According to Cook, more than half the aboriginal people groups in the world live on the Indian subcontinent.

NTC Hosts World Service

Nazarene Theological College in Manchester, England, will host a worldwide broadcast later this year to a potential audience of 100 million persons, according to Gordon Thomas, NTC dean of students.

NTC is the beneficiary of the recent move of the BBC's religious broadcasting department from London to Manchester. The offices are now just three miles from the NTC campus.

Thomas, who is coordinating special events for the college's Golden Jubilee year, invited a BBC radio producer to broadcast a program from the college's chapel. On very short notice, "Sunday Half Hour," a program of popular hymns, was broadcast on a Sunday evening on a national radio network. The program was so well received that the college invited the network to return.

The BBC has now arranged with the college to host a worship service to be broadcast on the BBC World Service. "In Praise of God" will be recorded in the college chapel on a Wednesday and aired Sunday, Nov. 13, to a potential audience of 100 million.

"It grieves me that our church is so little known in Britain, but it doesn't have to stay that way," Thomas said. "I am delighted to bear witness that time and again this year God has come through for us."

NTC Manchester has also been featured in evangelical newspapers and magazines in celebration of its Golden Jubilee. The college was founded in 1944 as Hurler Nazarene College through the efforts and vision of George Frame.

Spanish Broadcasts Now on Satellite Network

Two Nazarene Spanish language broadcasts are now being aired via satellite to radio stations throughout Central and South America, according to Ray Hendrix, World Mission Radio director.

Trans World Radio recently selected a 5-minute daily program and a 15-minute weekly program of the Church of the Nazarene as a part of their new America Latina via Satellite (ALAS) network. The network seeks to evangelize and disciple the expanding population of 15- to 30-year-olds in the major cities of Latin America.

The daily broadcast is called *Frente a tu Destino* (Facing Your Destiny). The weekly broadcast is known as *La Hora Nazarena* (The Nazarene Hour). Both programs are produced through World Mission Radio at the communication center on the campus of Universidad Nazarena de las Americas in Costa Rica.

The ALAS network sends programs for airing directly to affiliate AM and FM stations in Central and South America. The programs may be aired live or recorded for later and repeat broadcasts.

"We are excited to have the message of the Church of the Nazarene included in such an important satellite project," Hendrix said. "There will be a lot of new contacts made for Christ and His Church through our involvement."

Weber to Direct World Mission Strategy

Steve Weber, Nazarene Compassionate Ministries coordinator, has been elected to the position of director of Mission Strategy by the Board of General Superintendents.



In this new position, Weber will help the World Mission Division director develop global strategies for missions. In addition, he will assist regional directors in assessing personnel needs and mission strategies for specific world areas. He also will continue to

coordinate the work of Compassionate Ministries.

Weber, 49, has served since 1984 as coordinator of Compassionate Ministries, the relief and social transformation arm of the World Mission Division. Prior to this, he and his family served two terms as missionaries to Haiti. He was ordained on the Southern California District in 1974 while pastoring at San Pedro.

Weber earned the B.A. degree at California State University, Long Beach, and the M.Div. at Nazarene Theological Seminary. He was awarded doctoral degrees by California Graduate School of Theology and Fuller Theological Seminary.

Weber and his wife, Linda, have a daughter, Jamie, and a son, Andy.

Wesley Heritage Project Recruits Pacheco

Jose Pacheco, administrative coordinator for Spanish publications for the Church of the Nazarene, has been named to the international editorial board of the Wesley Heritage Project, a ministry for the promotion of Wesleyan thought and spirituality among Hispanics.



The project, founded in Durham, N.C., in 1990, seeks to fulfill its mission in two parts. Part one calls for the translation and publication of the most representative writings of John Wesley, a proposed 15 volumes titled *Obras De Wesley*. Part two will focus on the promotion of Wesleyan studies among Hispanics in the U.S. and Latin America.

The Spanish text of volume one was completed in March of this year. Volumes two and three are scheduled for completion by the end of 1994. The Wesley Heritage Endowment, originally established with a gift of \$100,000, hopes to offset the lack of commercial feasibility of the endeavor.

"The Church of the Nazarene is the most influential Wesleyan denomination in the Spanish-speaking world," Pacheco said. "Our involvement in this project ensures that Spanish-speaking

Nazarenes will have access to the whole range of Wesleyan works."

More than 3,000 persons participate in resident and extension ministerial studies of the Church of the Nazarene throughout Latin America, according to Pacheco.

Other members of the international editorial board include: Justo L. Gonzalez, general editor of the project, Decatur, Ga.; Rosanna Panizo, Lima, Peru; Mortimer Arias, retired bishop, Salinas, Uruguay; and Elbert Wethington, Durham, N.C.

New Editors Join Children's Ministries

Two editors have accepted positions in the Children's Ministries Department of the Sunday School Ministries Division, according to Miriam J. Hall, Children's Ministries director.

Rebecca Raleigh joined the Children's Ministries staff May 4 as editor of the middler Word-Action curriculum. A native of Michigan, Raleigh came to Nazarene headquarters from Denver, Colo., where she has taught in the Littleton School District for the past eight years. Raleigh's two sons, David and James, will be students at MidAmerica Nazarene College this fall.



Raleigh

Bruce Nuffer joined the Children's Ministries staff June 20. In his new position, Nuffer will serve as coordinator of Children's Mission Education, children's camping, and Children's Week. He also will serve as editor of *Table Talk* magazine.



Nuffer

A graduate of Southern Nazarene University and the University of Oklahoma, Nuffer has served as writing instructor at SNU and at Oklahoma City Community College.

Nuffer and his wife, Yvonne, have a daughter, Jordan.

"We are excited to have both Rebecca and Bruce on our team in Children's Ministries," Hall said.

Shoemaker Accepts Call

Norman V. Shoemaker, 54, was elected June 26 as senior pastor of San Diego, Calif., First Church of the Nazarene, the church he has attended for the last six years. The congregation, which meets on the campus of Point Loma Nazarene College, voted 153-yes and 13-no in favor of the call. He began his new assignment Aug. 14.



Shoemaker had served as director of spiritual development at PLNC since 1988. Prior to this, he pastored churches at Lompoc, Thousand Oaks, and Newbury Park—all in California.

In the 1970s, Shoemaker served the general church as director of special youth ministries and general youth program director. During that time he created the Youth In Mission program.

Second Israel Trip Planned

Adult Ministries in the Sunday School Ministries Division will sponsor its second "Sunday School in Israel" tour of the Holy Land May 22—June 5, 1995, according to Randy Cloud, Adult Ministries director.

Wilbur Glenn Williams, Wesleyan Bible scholar/archeologist and veteran of more than 70 trips to Israel, will guide the group. "Dr. Williams will make the Holy Land come to life," Cloud said.

The trip will offer an optional Athens and Greek Island Cruise, which will include such biblical sites as Corinth, Ephesus, and the Isle of Patmos.

"The entire trip will coincide with future Sunday School lessons, giving teachers a chance to gain valuable background to enrich their teaching," Cloud added.

Approximate cost for the 11-day trip to Israel is \$1,995. The estimated cost for the Greek Island Cruise is \$720. Space is limited to the first 125 persons. For more information, contact: Sunday School in Israel, Adult Ministries, 6401 The Paseo, Kansas City, MO 64131.

BRECKENRIDGE IV

Preparing Ministers for the 21st Century



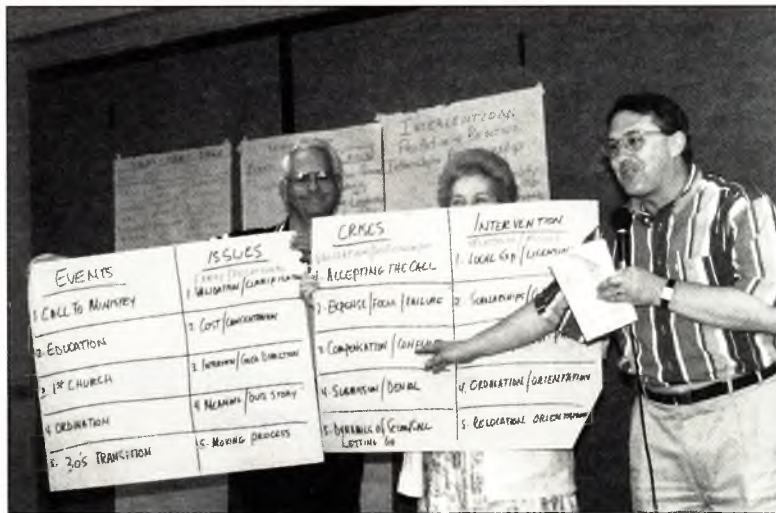
Bill Sullivan, Church Growth Division director, brought the keynote address at Breckenridge IV in which he explored the management of the polarities between theory and practice.

We must learn to manage the polarity between theory and practice more creatively," declared Bill Sullivan in his keynote address that kicked off the five-day conference on clergy preparation called Breckenridge IV.

The June 20-24 consultation was the fourth meeting in which educators, pastors, and church administrators worked through a heavy agenda aimed at upgrading ministerial preparation in the Church of the Nazarene. The objectives for the series include:

1. to develop a denominational Course of Study curriculum that will produce spiritually genuine, theologically informed, and professionally competent Nazarene ministers for the 21st century
2. to establish a more effective program of counseling and support for ministers beginning with credential candidacy and continuing throughout the minister's career
3. to accept the fact that most of our congregations are small and provide meager financial support for clergy—and to design the educational experience for ministers with this reality in mind

The 1994 consultation dealt primarily with the developmental events,



The small-group teams shared discoveries and decisions. Here David Wilson (and helpers) present the findings of one group.

issues, and crises likely to be encountered by the minister in each major stage of life. The conference explored ways to provide the therapeutic and educational support needed to assist the minister through these challenges helping him or her to continue a career-long productive and satisfying ministry.

At present, according to researcher Kenneth E. Crow, 20 percent of our ministers drop out in the first decade of their ministry.

Donald Joy, noted teacher and author on human development, was the

primary resource person for the conference. "His presentations gave us handles on some very important issues," said one conferee.

The 120 conferees were divided into small groups for both devotional and analytical tasks. The work of the groups was designed and directed by Rick Ryding.

Breckenridge V is scheduled for next summer, according to Wilbur Brannon. Sullivan expects that the Breckenridge consultations will father turning point legislation on ministerial preparation at the 1997 General Assembly.



Wilbur Brannon, Pastoral Ministries director, welcomes conferees to Breckenridge IV.



Donald Joy, who teaches human development at Asbury Theological Seminary, was the principal resource person.

School Changes Name

The name of Twin Wells Indian School has been changed to Sun Valley Indian School, according to Harold Wilcox, school administrator.

The name change became necessary because of a legal technicality with a prior use of the name. The school's ownership, administration, staff, ministry, and mission remain unchanged, Wilcox said.

Sun Valley Indian School, located in Sun Valley, Ariz., began in 1963 as a Christian education ministry to Native American youth in the Southwest. Located a half mile from Interstate 40, the campus includes 30 buildings on 72 acres. The former name referred to two railroad wells located near the school.

In 1987, the Church of the Nazarene was approached about receiving the campus as a gift. At that time, the General Board approved the formation of Native American Ministries, Inc., which oversees operation of the school.

The school's bylaws require that all members of the board of directors hold membership in Nazarene churches. The board also includes six representatives from the two Native American districts and a representative from Nazarene Headquarters.

"It is important that people who support the ministry begin to use the new name," Wilcox said. "People who make reference to the school in testamentary gifts, such as wills, need to immediately change their documents to reflect the new name."

ANU Receives Large Gift

An anonymous gift of stock worth more than \$100,000 was recently donated to Africa Nazarene University in Kenya, according to Roy Stults of the World Mission Division. The donation will be used for the Library/Administration Center now under construction.

"The timing of this gift is significant," Stults said. "On August 29, ANU will open its doors to its first official class of students."

A recent report in *Trans African* indicates that 65 students are expected to arrive at the new university this fall.

The present gift allows campus construction to continue without incurring debt.

Reunion Leads to Improved Race Relations



Cooperation between two congregations began with a march down Graymont Avenue in Birmingham, Ala. Pictured at the front of the procession are (l. to r.): Dallas and Gervyse Baggett, Elbert Watson, Randy Dodd, and Dewayne Hunt.

What began as a reunion event and tribute to the ministry of Dallas Baggett, grew into an ongoing cooperative effort between a predominantly white Nazarene church and a predominantly black Baptist church in Birmingham, Ala. The renewal of relations took place June 11-12 at the Baggett Jubilee Celebration.

Baggett, former superintendent of the Kentucky and Southwestern Ohio districts, pastored Birmingham First Church of the Nazarene on Graymont Avenue on the city's west side from

1944 to 1954. During that time, he sponsored programs that attracted many teens and young adults. Those young people, now senior adults, sponsored the reunion.

In the early 1970s, Birmingham First Church relocated to Shades Crest Road.

While planning the jubilee, Elbert Watson of Indianapolis, Ind., contacted Dewayne Hunt, pastor of the Zion Hill Baptist Church, which now occupies the Graymont Avenue facility. Hunt was very receptive to the idea of hosting the reunion and began working with Watson on a program of joint worship and social activities.

"This is something we had not anticipated when we first launched the Baggett Jubilee," Watson said. "The spirit was so great between the two groups that we see this blossoming into great potential for the city of Birmingham."

Zion Hill hosted the reunion while Birmingham First Church hosted a day of fellowship between the two congregations.

"Our people have not come down to earth yet," said Randy Dodd, pastor of Birmingham First Church.



The 1994 Northern California District ordinand class (l. to r.): Rev. Allen and Renae Paris, Rev. Randal and Pamela Newcomb, Rev. Tammy and Joey Condon, General Superintendent John A. Knight, Rev. Charles and Barbara Dooley, Rev. David (Man Sei) and Grace Oh, Rev. Joel (Young Kun) and JoAnn Hwang, District Superintendent Clarence J. Kinzler.



The 1994 Dakota District ordinand class (l. to r.): District Superintendent R. J. Wegner, Rev. and Mrs. Scott Melhoff, Rev. and Mrs. Keal Marson, and General Superintendent Donald D. Owens.



Job Line at HQ

Human Resources at Nazarene Headquarters has a "Job Opportunities Line." The line is updated as jobs are posted and is online 24 hours a day. Phone 816-333-7000, ext. 2700.



NEW to the Lillenas lineup of drama resources is this series of how-to books with closely focused subject matter. Each is authored by a "practicing" drama ministry leader. The 8½" x 11" format allows for diagrams and other illustrations, as well as director's notes.



Dinner Theatre: Entertaining Outreach

By Paul M. Miller. A how-to book on one of the most popular topics in church drama today. This invaluable resource includes details on staging dinner theatre and how to produce an effective community outreach for the local church. It is the only book of its kind and is highly profitable reading for pastors and all people interested in evangelism.

HHMP -510 \$8.95

Easy Scenery Design and Construction

By Mike Shew. This book handles the topic of set design, especially from the point of turning a church platform into a working stage. Practical help for both experienced set designers and beginners. Illustrated with diagrams and cartoons.

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Funny You Should Say That . . .

By Stephen Hicks and Jerry Cohagan. A unique look at the use of humor in the life of the church through the eyes of two very funny men. Includes two new Hicks and Cohagan sketches.

HHMP- 512 \$8.95

Developing the Church Drama Ministry

By Paul M. Miller. In eight chapters, Lillenas Drama editor Paul Miller moves the director from seeing the need for organizing a drama group, to what to do during meetings between productions, to keeping the concept of ministry alive. Included are acting games, scripted worship, and forms to use with your group.

HHMP- 513 **\$8.95**

Teens in Drama Ministry

By Tim D. Miller. Written from the viewpoint of a teen minister who uses drama for participation, as well as for performance. Chapters include acting games, evangelism possibilities, staging helps, script selection, and much more. Should be required reading for all who work with youth.

HHMP- 514 \$8.95

To order these and other Lifelines Drama Resources, call

1-800-877-0700

R Toys Us?

C. ELLEN WATTS



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

YESTERDAY, WHILE BROWSING through one of those kitchen stores, I picked up a plastic gimmick, pressed a button on one side, and out popped four tiny hooked wires.

I adjusted my bifocals, read the label, and thought of all the years I'd speared, stabbed, or finger-wrestled dills from a jar when I might just as well have had a pickle plucker.

Finding that pickle plucker started me thinking about gadgets. At bedtime, I closed the utility room door to muffle the hum of the air exchanger, turned off two ceiling fans, and flipped the wire on the ice maker to keep it from going dump in the night. Then I plugged in the motorized water tool recommended by my dentist and flushed the remains of a microwave dinner from beneath my bridgework. After adjusting the controls on the electric blanket, I said a quick prayer:

*Now I lay me down to sleep,
Please, Lord, You know such
toys aren't cheap.
If one should quit, please have
the grace
To give me two to take its place.*

Since our home is replete with doodads that take up space, zap away time, minimize movement, keep us awake, make extra work, and lower the bank balance, I don't know why I prayed that last line.

Further, gismos tend to wear out, to crack, break, squeak, rattle, fizzle, and smoke. And, while the average man's stuff tends to be bigger, noisier, and dirtier than the frills that pleasure ladies, sooner or later, almost all will lie idle, gather dust, or become obsolete.

What can you do with six assorted cassette players, for instance, now that we've got CDs? And who'd have ever thought kids would finger my portable typewriter and ask, "What's that?" Or that adequate outlets and the craze for cordless would hit at the same time?

In this age of ownership and display, people think it not odd to tackle a Saturday sale crowd, take home a Swiss, Dutch, or Icelandic waffle cooker, then buy their waffles frozen.

We buy strange contraptions from kitchen stores and trade our dollars for doohickeys in home centers and auto accessory places. We own boats, RVs, and water, snow, trail, beach, and dune toys; fill our garages with enough power tools to construct a skyscraper; and run out of stalls for parking our two or more autos.

A rich young man once got his three-car garage so crammed with

widgets, he had to tear it down and build space for five. His walk-in closet became more like squeeze-in, and the entire property began to vibrate with the hum of a thousand contraptions. At the same time, he got to wondering how much it was going to cost him to buy into eternal life.

Jesus told him it's not true that the man who dies with the most toys wins. He said the gates of heaven had not been designed to accommodate Kenworth tractors pulling dual semitrailers. He explained to the young man that Compassionate Ministries had been designed with large donations in mind and that the Salvation Army could handle the surplus.

I don't know about you, but I've never sensed any heavenly opposition to comfort or clever inventions. I suspect there were times when Jesus could have used a vibrating recliner himself. The rub comes not with ownership but with trading tithes for trinkets, turning offerings into personal gain, and not being willing to give the whole shebang to God—to say nothing of all the time, talent, and

Did you hear about the guy whose three-car garage got so crammed with widgets that he had to tear it down and build a bigger one?

energy required to keep our house, yard, sky, water, road, and garage paraphernalia dusted and running.

Likely, come Judgment Day, we'll all have to drop our toy boxes off at that great yard sale in the sky.

Just don't talk to me now about my country doll collection or all those books I plan to read a second or third time.

HH

Love That Doesn't Look Away

by Lonni Collins Pratt

A few days ago, I went to JoAnn's funeral. From my seat in the church balcony, I watched her family enter and wished I hadn't avoided her for the past six months.

There was the time I saw her getting coffee in the church fellowship hall. I left before she saw me. Another time, I noticed her near the coat racks. I lowered my eyes and walked right past her.

Once, she was at the entrance to the sanctuary, engulfed in a bear hug. I wanted to be the one hugging her. I really wanted to . . . but I didn't.

Ironically, I've been in JoAnn's place. She had cancer. Me too. I know a little about thinning hair, bone-shattering pain, and the smell of hospital rooms. I've been a hospice patient facing my last days. I didn't die—I recovered, but JoAnn didn't.

I thought of my own struggle with killer cancer as JoAnn's cas-

ket was rolled down the long aisle toward the pulpit of our church.

People avoided me too. What could they say to a dying person? Discussing the weather seemed trivial. They didn't dare ask a casual, "How are you?" I made most people very uncomfortable.

I feel equally uncomfortable when I see bag ladies on the street or pictures of babies with bloated bellies or teenagers with drugged eyes. I look away from children in wheelchairs and the very old, struggling to talk. I know Jesus wouldn't—and doesn't. But overcoming the uneasiness isn't as easy as tell-

ing myself to do it.

For the past six months, whenever I had seen JoAnn, I looked away. By not getting close to her pain, I could almost pretend it didn't exist. I didn't want to disrupt the comfort of my faith—or confront my own vulnerability to suffering.

Margie was different. When I

FOR THE PAST SIX MONTHS, WHENEVER I HAD SEEN JOANN, I HAD LOOKED AWAY. BY NOT GETTING CLOSE TO HER PAIN, I COULD ALMOST PRETEND IT DIDN'T EXIST.





was sick, she used to come by my house and roll around in my wheelchair.

I hated that big, ugly contraption, and refused to get in it. It represented my worst fears. So I sat on the couch or in bed and glared at it.

But on Margie's first visit, she settled into my wheelchair and chatted easily about the changing autumn colors. She began rolling up and down in front of my bed. From then on, she sat in it during each visit.

She never said, "You're scared of this? Look at me. See, it isn't so bad. It won't really change anything, you know. I'll go first." Instead, through her actions, she quietly became my partner in a wheelchair.

Because of JoAnn and Margie, I now have a new understanding of lukewarmness. It isn't merely a state of not caring about spiritual things or a lack of interest in church activities. Lukewarm means stubbornly comfortable.

I don't like to be confronted with suffering. It means sitting in comfortable pews behind stained-glass windows and praying or giving—with dry eyes.

JoAnn is with the Lord now. In comparison, I'm now healed and healthy. Although my cancer has been cured, I'm still dying a little every day.

At the funeral, I found the courage to admit that I failed my friend. I hugged her husband, and he smiled at me through his tears without recriminations for all the times I had shied away from her.

"I'd like to stop by your house and dig up those perennials she wanted me to take," I told him. It was my way of becoming part of JoAnn's life and death, my way of sharing his loss.

"She'd want you to," he said, squeezing my hand. "Please feel welcome—anytime." He could have refused to respond or, by looking away, even refused to see my remorse. But love wouldn't let him.

Ned Ostendorf

At 250 pounds, Lynn Hill had a lot to lose. But through the agonizing, painful process of losing, she found a . . .

Weigh to Win!

by Carol Wight Gritton

Lynn took a deep breath, coaxing her green size 44 pants on one more time. Today is the celebration of St. Patrick's Day, she thought, as she stared at herself in the mirror. But that was not why she wore her green pants. They were the only ones that came close to fitting. And when size 44 pants are too tight, there is little cause for celebration.

But that day, St. Patrick's Day, 1986, Lynn Hill, weighing 250 pounds, had decided to give it one more try by joining another weight loss support group. "How many diets have I already failed?" she recalled while combing her hair. The results were always the same: *lose 30-40 pounds and then put it back on again . . . along with a few bonus pounds for the effort. Really, what was the use?* Having already tried every diet imaginable, Lynn stood in front of her mirror, facing her own overweight reflection, breathing a desperate prayer and a promise, "God, if You will help me succeed this time, I will always give You the credit."

Of course, this time was no easier than the others, and maybe even a little more difficult. The fear of past failures raced through Lynn's mind as she willed herself to walk through the door of the weight-loss support group. Scanning the gathering group, there was not a familiar face in sight. Lynn tried to summon her courage as she stood alone in the back, anxiously filling out the registration forms, considering how she might turn around and run, unnoticed. But a quiet, steadying, "inner voice" helped convince Lynn to stay for the meeting. It was this "voice," this gentle nudge from God, that would guide Lynn through the weeks and months that followed.

Sometimes a Day Feels like a Month

Lynn's beginning motivation to attend one more weight-loss meeting started out strong, but the desire began to slowly fade as it had before. There were the same temptations to deal with, the same feelings of guilt, and often even a lack of understanding from some in the Christian community. "Being overweight," Lynn was

told, "is a sin of an undisciplined spirit." Well, that didn't help! It just made Lynn want to go home and eat more food to "comfort" herself. And, sometimes, she did!

"But God gave me some scriptures to hang on to," states Lynn, "that I believe are a direct result of my prayer and promise to Him." These verses from God's Word helped turn Lynn's motivation into *resolve*.

"Man looks at the outward appearance, but the Lord looks at the heart" (1 Samuel 16:7, NIV) lifted Lynn's spirit. She felt confirmed in God's love just as she was, with no condemnation or guilt. Instead, she felt joy, and the freedom to be successful in her desire to lose weight!

Lynn's *resolve* was strengthened by God's promise for the future from Jeremiah 29:11, "'For I know the plans I have for you,' declares the Lord, 'plans to prosper you and not to harm you, plans to give you hope and a future'" (NIV).

Lynn took one day at a time, leaning on God's promises of acceptance and hope. Little by little, the weight came off.

"You can't depend on motivation alone to lose 120 pounds!" Lynn admits. "God began helping me reach down inside myself to find the seed of *resolve*, which really has a lot to do with faith. *Resolve* is already inside of everyone; it just has to be recognized. Once God helped me recognize it in myself, I just held on and built on my determination with His help. I wasn't very strong in the beginning. But with every pound lost and every temptation faced, my resolve grew stronger and stronger."

Second Chronicles 16:9 became another promise in Lynn's faith foundation. She says it can help anyone get through anything: "For the eyes of the Lord range throughout the earth to strengthen those whose hearts are fully committed to him" (NIV).

Finding Gold at the Beginning of the Rainbow

The *Rainbow Food Plan*, which eventually became the core of Lynn's Weigh to Win Weight Management

System, began with Lynn's desire to do something more than just "go on a diet." She wanted to take off weight and keep it off. Lynn wanted a lifetime plan.

As she continued her work through the weight-loss support group, Lynn began to tailor her "diet" to her own needs. Many diets of the past had been too complicated to keep up with, often unsafe, and were not very flexible, requiring prepackaged diet foods and shakes. These made it almost impossible to accept a spur-of-the-moment invitation to get together with a friend at a restaurant or after church. But, Lynn was resolved. And, as the pounds slowly came off, Lynn's *Rainbow Food Plan* slowly came into existence: a plan that she calls simple, safe, and sensible.

"Simple," says Lynn, "means as simple as changing eating habits can be. Counting calories, fat grams, and

nutrients takes a lot of energy. I slowly began to discover that simply making food choices on a daily basis was more effective for me. And, as I made healthy food choices every day, the weight loss followed.

"Safe means normal," Lynn continues. "Unsafe diets, foods, powders, and pills can leave a body with permanent damage. The *Rainbow Food Plan* that began evolving for me included eating normal, natural food—broiling instead of frying, eating more protein instead of fat—just making better choices of the natural foods that are already available.

"Sensible means that for me, I didn't have to stay at home so much. I could accept invitations to eat out because I was learning how to make better choices of normal food. I could eat anywhere! And, of course, getting out and being around friends made me feel better. It strengthened my resolve."



Lynn Hill, founder of Weigh to Win, at a trade show with her award-winning program.



Kristie Christensen is a satisfied participant in the Weigh to Win program. Here she is shown at 227 pounds (size 24+) before she began Weigh to Win. At the right, 10 months later, she is not quite at her goal, but she is a size 12, having dropped 76 pounds.





Almost three dozen persons are involved in the Weigh to Win program at the Orange-wood Church of the Nazarene in Phoenix, Arizona. Here some of them share in small groups during one of their sessions.

Losing and Winning!

As Lynn steadily worked toward her goal of losing 120 pounds, she found she was winning a lot more than her battle with weight. Her dependence on God brought her closer to Him.

"It was as if a wall was removed between me and God," Lynn recalls. "Through my struggle and His support, we developed a special closeness. He renewed my confidence every day. And, when I finally reached my goal, I told Him I believed we could do anything together. That's when He started prompting me about sharing with others the plan I had developed during the past year. It was a definite and clear call to ministry, I have no doubt!"

Within a month, Lynn's call to tell others about God's help and the *Rainbow Food Plan* developed into a regular meeting at the local church. Within three months, more people began attending the meeting, and group meetings started forming in other cities. There obviously was a need, and Lynn obviously was called. Materials were developed to share with others, and Weigh to Win became the name of the organization.

Today, the role of Lynn's ministry has changed from being a support group leader to a nationwide ministry. Hundreds of Weigh to Win support groups meet each week. The printed materials were a finalist for a Gold Medallion Award from the Evangelical Christian Publishers Association in 1993 and have outsold all sale projections. Lynn has appeared on the 700 Club, the Moody Radio Network, and numerous radio and television interviews. Her story has been told in an article published in *Guideposts* magazine.

But Lynn's focus is not on any "success" or attention she or her product has received. She remains resolved to her original promise to God, to always give credit to Him.

"I am constantly awed by the doors God has opened for this ministry," says Lynn. "I thank Him daily and seek His guidance and wisdom to lead this organization. My prayer is that my story of a 20-year struggle with weight loss and finally reaching my goal will be an encouragement to others."

Life Is Full of Choices

Lynn's story and the Weigh to Win plan are encouraging to others. But there is another side to this story that is just as encouraging, and that in-



Janet Kiner lost 113 pounds in the Weigh to Win program



Lynn with husband, Rev. Dale Hill, and son, Scott

volves Lynn's husband, Dale.

Rev. Dale Hill had been pastoring in the Nazarene Church for 10 years when Lynn resolved one last time to try to lose weight. As she reached her goal and began sharing her plan with others, Dale stood beside Lynn in support of this ministry by taking a secular job for seven years. It was a choice he made on his own, and one which Lynn refers to affectionately. She calls Dale her best cheerleader and reminds others over and over that she could not have developed Weigh to Win without him.

As God has a way of doing, the choices made by Dale and Lynn have been honored. Just a few months ago, the Weigh to Win organization began to stand on its own financially, and Dale began to sense a renewed call to return to the pastorate. Today, Rev. Hill is planting a Nazarene church in Bear, Delaware, where the beginning congregation of 10 has already outgrown its original meeting place. Palm Sunday attendance totaled 52, and Dale and Lynn continue to welcome new people each week. Soon there will be a Weigh to Win group meeting in the church.

An Attitude of Service

Now, as Lynn Hill sits at her desk, busy processing orders and registering new members, the phone rings again. "Weigh to Win; how may I help you?" It may be a support group leader excitedly ordering more materials for new members. Or it may be an individual who is discouraged and needs help. Whatever the case may be, Weigh to Win is ready to help, encouraging all to commit their situation to God . . . and with His help find a way to win. H

Persons wishing to know more about the Weigh to Win ministry may contact Lynn Hill at P.O. Box 774, Bear, DE 19701-0774, or phone (1-800-642-8446).



Painting by Ruth Macrory

Reap in Joy

The planting is done,
And the risen Son
Has shed His bright light on the field;
But the shadows grow long,
And the time's almost gone,
To garner the precious yield.

There's a darkening sky,
And the grain—shoulder high—
Will perish, if reaping's delayed;
Before the night fall
Comes the Steward's last call:
Harvester—thrust in the blade!

The field is worldwide,
But we'll stand side by side,
And we'll put in the sickle and reap;
Then doubtless we'll come
With rejoicing, when done,
And we'll lay our sheaves down at His feet.

—Ruth Glover

THE JACK TRAP

*All you have to do to trap something
is determine what it craves.*

by Dan Schaeffer

It's a fascinating device for trapping yellow jackets. Whoever designed it obviously had a tremendous working knowledge of the pesky bee that plagues our yards and barbecues.

The designer knew precisely what would most effectively lure a yellow jacket to its unwitting end. It is called the Jack Trap. Living in southern California, we often enjoy barbecues and picnics and a variety of outdoor leisure activities. But nothing ruins them like getting stung by an aggressive yellow jacket.

All of my children have been stung at least once, and a couple of them have several vivid memories of painful encounters that cut short a fun activity. So, when summer arrived, we were dreading the inevitable swarm of yellow jackets on our lawns and sandlots.

We were delighted, therefore, to discover the Jack Trap. It is a

bright yellow tube about a foot long and six inches wide. In its middle section it is clear, so you can see inside. What appears inside is a yellow cone that is wide on the bottom and narrow at the top. On the bottom of the trap are four openings that the unsuspecting bees fly into, only to discover they can't escape.

The plan is simple. You place the bait in a little built-in cup in the bottom. The trap comes with its own highly effective bait, but meat, sugar water, and soda pop have all worked for us.

In the spring, when the bees are emerging from winter's dormancy, they crave meats and proteins, and their sense of smell is highly developed.

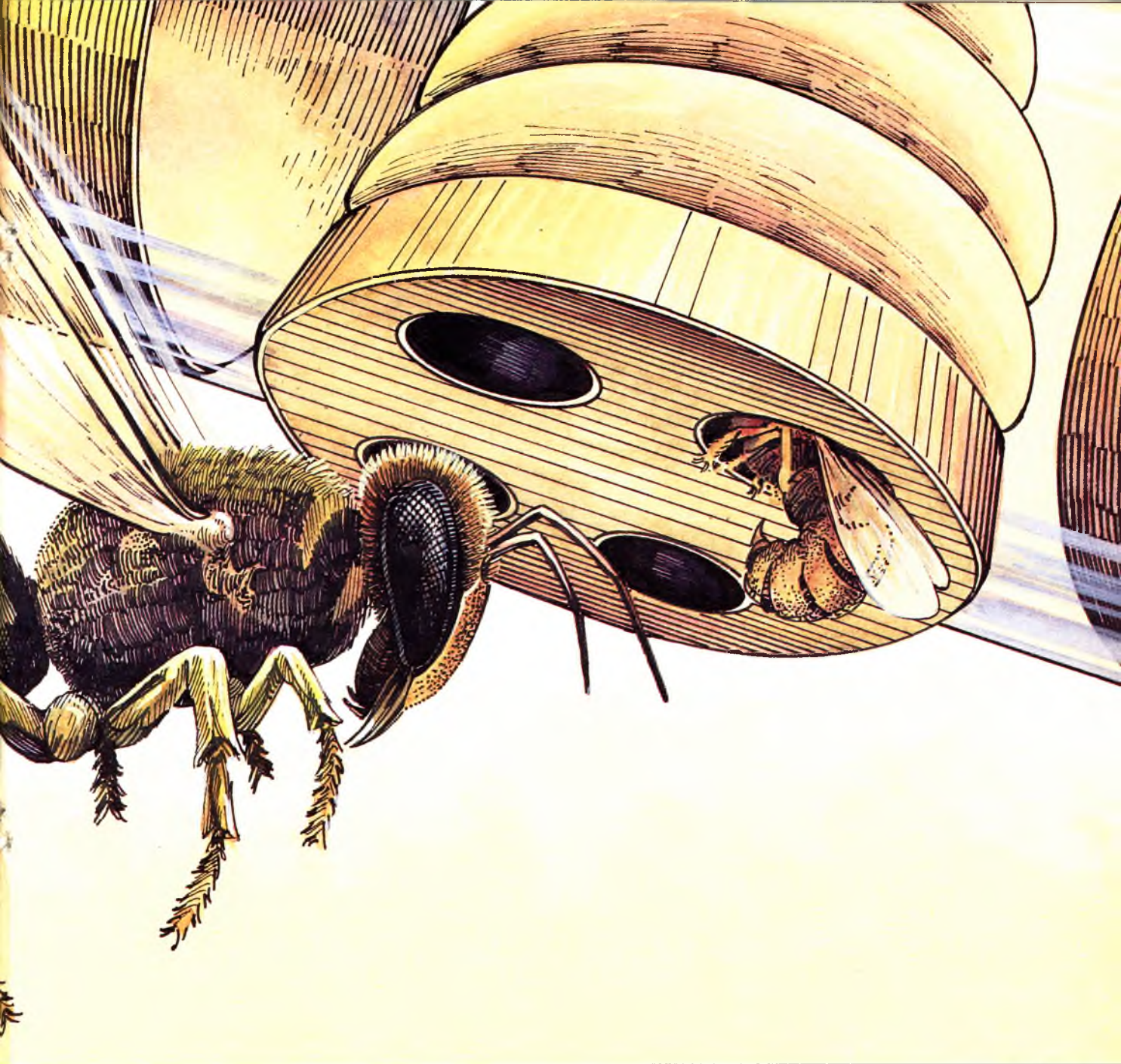
The bees, smelling the meat in the trap, fly to investigate. As they enter the bottom, they encounter the precious bait they have been seeking, and their search is over. At least the search for the bait is



over. What begins now is the search for an escape from the trap.

For a reason known to the designer of the trap, the bees are unwilling or unable to exit the holes they just entered. Instead, they continue on up the ever-narrowing cone, until they escape through the tip of the cone into the canister. Once there, they fly around, unable to escape. There they die.

We have seen as many as 100 bees in our trap at one time. But as often as I unscrew the bottom to



Ned Ostendorf

replace the bait, I never cease to be sobered by what I witness. The yellow jackets got what they craved, and it killed them.

What a marvel of engineering. Someone knew just what a yellow jacket couldn't resist. The trap is so alluring that the bees can't sense their doom. They die in complete ignorance that they are even in a trap.

What a lesson. A man chases money and the brass ring that success in his job will bring him, only

THE BAIT IS ALREADY
IN PLACE.
PERHAPS YOU'VE
ALREADY SEEN IT.

to find that, when he finally grabs it, it was a trap. Ignoring the dangers of spending 14-hour days away from his family, he loses his family. Ignoring the dangers of a growing attraction to a friend at the office, a woman gains a temporary sexual fulfillment and loses her husband. Ignoring the addictive attraction of liquor or drugs, someone indulges himself just one more time and kills someone with his car or destroys a family. And

continued on page 45

WHAT DO YOU DO WITH A QUARTER

by Jeanette D. Gardner

Chirrup! Chirrup! Crickets singing to each other to the background of other insects, chattering birds, and even an occasional roar. The safari leader points to animals lining the trail. Soon the group leaves the darkness and joins a larger group in the lighted clearing. After a tasty feed, the crowd listens to stories from African missionaries.

The applause breaks as the two teenage girls finish the last line of their skit. A stage crew carries props off the platform and returns the pulpit to the center spotlight. Nervously, the high school senior clears his throat. "Before I begin, let's turn to Philippians 4:17..."

The church sanctuary is comfortably filled. A man without a suitcoat stands in front, on the floor instead of behind the pulpit, speaking. A middle-aged man from a back pew raises his hand and asks a question. The leader

in front responds, fields another question, and continues with his lesson.

"If I were a butterfly, I'd thank the Lord that I could fly..." The children's voices resound in somewhat imperfect harmony, but no one in the room cares. Smiles erupt into giggles and guffaws as the redhead, third child in the second row, waves at Grandma's camcorder.

As the last verse of the song died away, a few hands waved in gentle praise. One of those hands held an old lace handkerchief.

"Please," the owner's aged voice crooned, "can we sing 'Blessed Assurance'? It's hymn number..." She faltered.

"Number 442," the young man seated next to her filled in. The 40 years between them was bridged by his smile as he added, "It's my favorite too."

Welcome to the Church of the Nazarene. On any given Sunday evening, you may find any of these scenarios in progress. These are just a few snapshots of the things our 5,326 United States and Canadian Nazarene churches do with a quarter of a million people each Sunday night.

Nazarenes Need and Want the Sunday Night Service

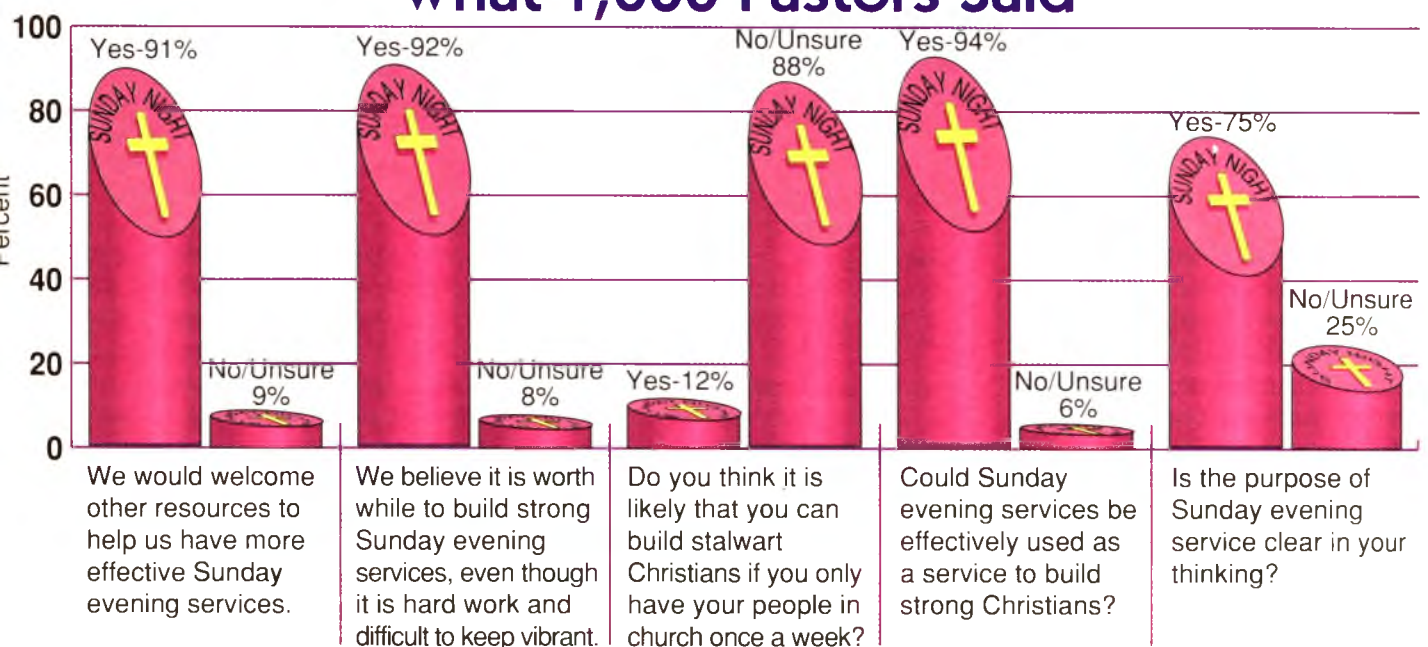
In the coming days, you'll hear more about Sunday evening in the Church of the Nazarene—and about the new facets of Sunday evening ministry.

The general superintendents, along with the Church Growth Division, have recently reaffirmed the value of Nazarenes meeting together on each Sunday night.

"We are placing a new emphasis on the Sunday evening worship service in response to requests from the field," explains Bill Sullivan, director of the Church Growth Division.

The Sunday evening service has been surrounded by a lot of negativism

Nearly What 1,000 Pastors Said



ARTER OF A MILLION PEOPLE?

that is simply unfounded. More than 1,000 pastors responded to a survey, 92 percent informing us that "the Sunday evening service is helpful and is something Nazarenes need and want."

Nazarenes already have an excellent track record when it comes to attending Sunday evening services. One half million people currently attend Sunday morning services. Then, half of those worshipers return to church a few hours later for more blessing and bonding.

"The 50 percent retainment is an excellent percentage," Sullivan notes. "Because Sunday evening services are so popular, we feel obligated to give them more emphasis than we have been doing. As part of this, we will offer new resources to help churches develop successful Sunday night services."

The new resources sponsored by the Church Growth Department will include preaching helps, such as a special lectionary of preaching topics; music resources—especially for the smaller churches; and program resources.

"General Superintendent Paul G. Cunningham put it well when he said, 'Our denomination cannot settle for entry-level Christians,'" Dr. Sullivan reflects. "I'm not sure you can develop the kind of Christian that we are trying to develop in the Church of the Nazarene by having only one hour on Sunday morning."

Try Something New and Need-Meeting

Rev. Michael Shelton of Kansas City's Stony Point Church of the Nazarene is one of the pastors who has already given quite a bit of thought and emphasis to the matter of the Sunday evening service.

When as few as four or five people sometimes attended on Sunday evening, Rev. Shelton and his leaders thought about canceling services. Instead, they decided to try some new approaches.

"When I analyzed our congrega-

tion's needs, I found that preaching evangelistically or on commitment wasn't nearly as effective as it had been in the past. The people who come on Sunday night are those who are already committed. We decided to look for new ways to meet the real needs of those who come. We try to challenge those there to grow spiritually. We try for a very uplifting and upbeat service."

For the Stony Point Church, a degree of informality or casualness became the pivot point of a whole new atmosphere in church.

Shelton explains, "We've been offering a cross between a sermon and a Bible study. We start the services with choruses, praises, testimonies, and sometimes a music special, then we get into a lesson. I teach it 'down front' instead of in the pulpit.

"During the lesson, I try to get the congregation involved. Sometimes it will include an activity—like giving

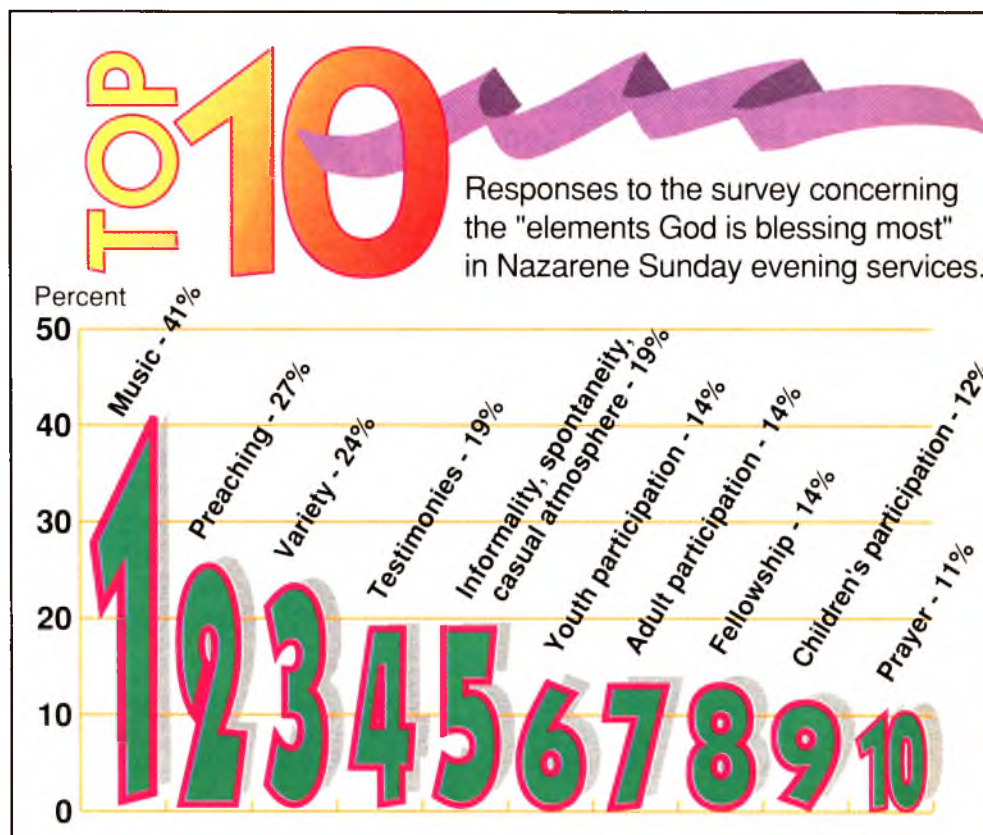
them paper and asking them to draw a picture that represents God. No matter what the lesson includes, people are free at any time to ask questions, and they do.

"I got the idea from a seminary professor. He pointed out that sometimes during a sermon, questions pop up, but people don't ask because of the formality of the sermon delivery. After his Sunday morning messages, he always had a fireside chat with anyone from his congregation who wanted to attend.

"We still have a lot to learn, but our Sunday night attendance has climbed to 25 or 30. That's not super, but it's better than the 4 or 5 we ran three years ago."

Rev. Ronald Alexander of Walla Walla, Washington, First Church is another pastor who is emphasizing the Sunday evening service.

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Empower the Laity!

Nazarene Sunday Schools focus on the importance of finding and implementing spiritual gifts in 1994-95 emphasis

When Robert Raikes conceived the idea of Sunday School in 1780, he experimented with paid teacher, but soon found greater success by tapping volunteers from a variety of professions. When these persons applied their vocational skills to teaching

leaders may think that it easier to perform the work of the church themselves rather than to take time to train volunteers. This robs laypersons of wonderful opportunities to be involved in ministry, and vastly limits the church in its effectiveness at being a changing force in the lives of others.

Needs,' has several goals," said Talmadge Johnson, Sunday School Ministries Division director. "We want to help persons to understand

Think back on your own spiritual journey, and, no doubt, a Sunday School teacher or two will come to mind.

Sunday School, the program flourished. The idea of using volunteers rather than paid workers was so successful that the Sunday School movement grew rapidly and continues today. Think back on your own spiritual journey, and, no doubt, a Sunday School teacher or two will come to mind.

As volunteer ranks grow, so do our Sunday Schools—and our churches. According to Win Arn, there should be at least 60 specific roles for every 100 members of a congregation. Does your church measure up to this goal?

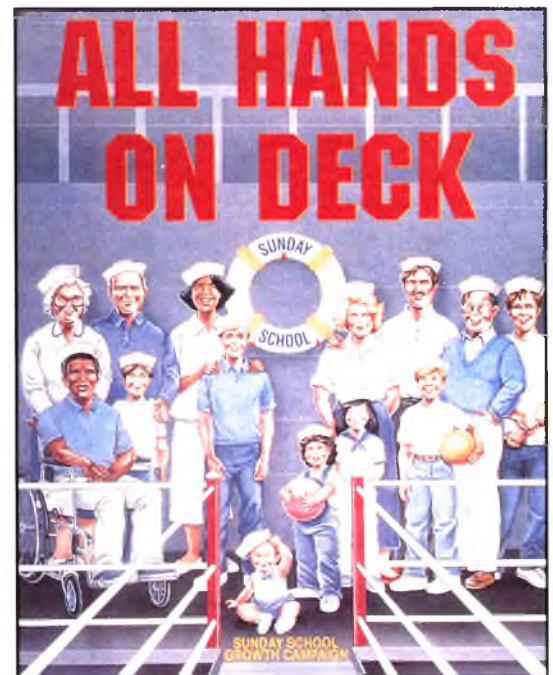
Many times, pastors and church

To highlight the importance of volunteer lay leaders in the life of the church, the Board of General Superintendents has designated September 1, 1994, to August 31, 1995, as the "Year of Increased Lay Involvement—Empower the Laity." The 1994-95 emphasis begins with the fall Sunday

School emphasis, "All Hands on Deck." This fall campaign focuses on involving laypeople in the Sunday School. Churches are encouraged to help their members in the area of spiritual gifts. This includes helping laypersons to understand what spiritual gifts are, to assess their own gifts, and to discover how they can use these gifts in service to God.

Second, churches are encouraged to recruit, train, place, and encourage new Sunday School teachers.

"Our quadrennial theme, 'The New Sunday School . . . Meeting



The theme for this fall's Sunday School emphasis

their place in the church, as well as the church's place in their lives. Beyond this, we want to recruit, train, and support a new generation of Sunday School teachers who love their pupils and willingly involve themselves in their lives. Finally, we want to say to the unchurched, 'Our Sunday School is for you.'"

—Hazel Bailey

H



"I see you've taught junior high before."

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"For the past couple of years, we've gone beyond traditional ideas in our services," he reveals. "For instance, one night everyone dressed in safari clothes, and we led groups through darkened halls decorated like jungle passages. We all ended up in the fellowship hall, where we had a tribal feast and focused on a missionary service.

"We've also had international nights, children's nights, and family nights. We often take the services out of the sanctuary and put them in the fellowship hall. As soon as we started doing that, our services started taking

A SUCCESSFUL SERVICE INCLUDES FELLOWSHIP, PRAISE, INSPIRATION, AND INSTRUCTION.

on a whole different light. The people have loved it. When we have a normal service in the sanctuary, 100 to 125 people attend. When we have special events, 150 to 200 come. And it's been really fun, actually," he confesses with

a chuckle.

At times, the Walla Walla church even takes the services farther out of the sanctuary and into one of the beautiful area parks.

"No matter what we do, Sunday evening is less formal than our morning service. It's more of a people-service with testimonies, and people hear how others are doing, and pray for each other.

"I believe in Sunday evening services because I still hold to the fact that we need to keep the Sabbath holy," Alexander comments. "I don't believe Sunday is the day to worship the Lord for a few minutes and then go do our own thing.

And That's Not All, Folks!

Nazarene churches are full of fertile minds. From 45 pages of pastoral responses, these are just a few of the elements different Nazarene churches include in their Sunday night services:

Praise teams and praise bands leading choruses.

"We encourage those who like to write to write a new verse to old songs from our hymnal."

Each Sunday night designated toward a specific ministry.

"We play 'Name That Tune.' The pianist plays a few notes from a hymn or chorus, adding more notes until the song is identified."

Sunday evening specials by children and teens.

"Variety with stability seems to be a key. We use one Bible game per quarter (games similar to *Family Feud*; *Win, Lose, or Draw*; *Ticktacktoe*, etc.). We find this increases Bible knowledge."

"We make occasions for ministry action, such as a city prayer walk and an intercessory prayer celebration."

A Senior Adult Ministries service featuring a senior choir, seniors doing readings and solos, as well as a special speaker.

"The key phrase for our Sunday evening services is 'Lots of Life, Lots of Involvement, and Lots of Bible!'"

Holding services in rest home activity rooms.

"We play 'Destination Unknown' one Sunday night a month."

Billy Graham films or other Christian films and videos.

"The first Sunday night every month is Family Night. We begin with a brief service of singing and a devotional, or may have another presentation. Then we go into our Family Life Center for a potluck dinner."

Drama productions by different age-groups.

"I take a few moments each Sunday evening for 'Pastor's Privilege.' I highlight any accomplishments or awards our members have received, often accompanied by a brief interview."

Small groups and cell meetings.

"Once a month we have a Laymen's Service, in which a layperson leads the service and preaches. The pastor becomes a layperson for the evening."

Volleyball or fellowship gatherings after church.

"We have a monthly Celebration Sunday Evening service. The service itself is very informal. Afterward, we have a party to celebrate anyone's birthday or anniversary in that month."

Practicing Scripture memorization during the service.

"We have started a teaching format that we call Basic Training, which takes the place of the sermon. We give time for people to share how they are applying the principles they have learned to their daily living."

Children's sermons.

"We went to a pure prayer and praise service to share in collective times at prayer and share each other's burdens."

"We have Compassion Sunday—people bring food items to the front of the sanctuary at offering time to help stock our church's food pantry and the neighborhood food bank. All undesignated financial offerings that night go to our local compassion fund, which is used to respond to tangible needs in the Body." □

"I don't feel we have to stay in the same form we've always followed. I think we should feel free to be creative, stretch a bit, and try new methods."

Like Ronald Alexander, Rev. Fred Coburn of the Charleston, South Carolina Calvary Church of the Nazarene believes in variety.

"We try to make sure the Sunday night service is not just a repeat of Sunday morning. We have a lot of music and other special elements."


Calvary Church does use new innovations, but they also take advantage of old favorites. Sunday evenings at Calvary include services featuring the teenagers, Singspirations, and testimony nights, as well as missionary emphasis and other traditional attractions.

"We try to find something that will strike everyone at one point or another. With a lot of new blood constantly coming into our church, our people are open to new ideas," Coburn explains. "We've just started especially trying to be creative last spring, and so far the response has been good. We've normally averaged 40 percent to 50 percent of our people returning for Sunday night. But since the changes, we've averaged 50 percent steadily and even 60 to 70 percent of our Sunday morning attendance."

Glitz Is Not the Goal

"Although we want whatever we do to be done well, success is not defined by high-powered attractions or glitz," Bill Sullivan points out. "A successful Sunday evening service embodies fellowship, praise, participation, inspiration, and instruction. If a person gets moderate amounts of these ingredients, if you feel you've experienced God's presence, and if you've learned something that will help you in your Christian life, I think that's a highly successful service."

"A church's main draw value on Sunday night will be that they offer a significant worship/praise experience for people who want to be serious about following Jesus Christ."

No matter what your spiritual needs, the Church of the Nazarene is working at meeting them more effectively, efficiently, and intriguingly. After all, our church can be your home—especially on Sunday nights! 

UNHAPPILY EVER AFTER

by Wilson L. Deaton,

Pastor, First Church of the Nazarene, Alpena, Michigan

Once upon a time, a teenage girl was praying and distinctly felt that God was calling her to be a missionary. The idea frightened her. She didn't know if she could ever move far away from her family. She certainly didn't think she would be a very good missionary. Besides that, she had other plans, including a boyfriend who did not feel called to be a missionary. So the young girl went to college, became a teacher, married her boyfriend, and lived unhappily ever after.

I wish stories like that only happened in fairy tales. The truth is, this is all too real. We probably all know people who find themselves living "unhappily ever after." At some point in their life, they said no to God's call. Ever since that day, they have lived with the tyranny of guilt. From that day forward, they have felt like second-class citizens in the Kingdom. They feel they can never be spiritually fulfilled because they missed God's plan. Perhaps even *you* personally are living "unhappily ever after."

The good news is that missing God's first choice for you at age 16 or 26 doesn't have to mean defeat for the rest of your life. Our God is not a grudge-bearing God. He is a God who forgives and forgets. We seem ready to accept His forgiveness for a multitude of sins, but not this one. We believe that God can heal broken bodies and twisted relationships. We be-

lieve He can give meaning to life. But for some reason—Satan's suggestion, most likely—we don't think He can or will heal our life's course after we missed the boat at an early career, marriage, or vocational choice.

It is certainly unfortunate when we make the mistake of not realizing that God's plan for us is best. There is no question that we are in the wrong. There isn't even any

IN SPITE OF
SCRIPTURES LIKE
THESE, WE OFTEN
FORGET THAT GOD
FORGETS.

question that God is displeased by it. However, making such a mistake should not mean living the rest of our lives unfulfilled, unhappy, and spiritually defeated. Our mistake does not exhaust God's redemptive resources.

The key is repentance. Like any other sin, saying no to God's call eats away at a person's relationship with Him. Allowed to go unchecked, it will eventually destroy that relationship. But 1 John

continued on page 33

A CUPBOARD FULL OF

by Tina Krause

As soon as they learn to walk, they begin to walk away," someone said. Whoever made that statement knew what parenthood is all about—raising our children to finally walk out of our lives.

For years, we prepared ourselves and our son, Jim, for this moment.

The day he would grow up and leave home in pursuit of a life of his own, apart from us. I thought I was ready.

My husband and I tried to make his transition as easy as possible. Thus, in an effort to help him get started on his

new road of independence, we searched the house for items we thought he could use.

Rummaging through the house became a journey back in time. An old couch, the kitchen set we'd had since Jim was two years old, a few tray tables, and a smorgasbord of odd glasses and old dishes were all set aside for him to take.

Out of all the items we gathered, however, none were as nostalgic as our hodgepodge of worn-out plates and glasses from days gone by. Jelly jars converted into drinking glasses, outdated Ronald McDonald plates, and the Big Gulp refillable glasses we never refilled were among our family treasures packed and ready to go. With them went our everyday

dishes—the dishes with chipped edges and faded designs. The plates and saucers we had used each day for more years than I can remember.

All were special, since they represented a precious time in our lives. They were a tangible reminder of the times our family prayed together, shared together, cried together, and laughed together—a time that

was about to come to an end.

As I set each disproportional stack of dishes in the box before me, a host of priceless memories flooded my mind. Tearfully, I sat on a nearby chair savoring the moment as if to recapture a glimpse of the past once again.

Reluctantly, I continued to fill each box, realizing that one important chapter of our lives had come to a close, and I had to let go.

My son left home with a box of careworn cups and plates under his arm, ready to embark on life's next adventure. As I watched him walk away, I thought about the little boy who sat at the kitchen counter dunking cookies in milk while finishing the picture that would soon grace my refrigerator door. I remembered a boy child who could never resist running barefoot through a puddle made by a summer rain. Reflections of a simpler time held my imagination captive. I smiled through my tears as I thought about his childhood innocence.

I REMEMBERED A BOY
CHILD WHO COULD
NEVER RESIST RUNNING
BAREFOOT THROUGH
A PUDDLE MADE BY A
SUMMER RAIN.



MEMORIES



Heavyhearted, I returned to my work as I reached to the top shelf of my kitchen cupboard, replacing the old dishes with the new. Somehow, it just wasn't the same.

I gazed upon the neatly stacked plates, uniform bowls, and matching glasses positioned in the same place the old ones once were. Resisting the changes taking place, I protested, "But life isn't like that, Lord—all perfect and neatly stacked." Inwardly, I longed for the days of mismatched glasses, scribbled artwork, sticky hands to wash, and bruised knees to mend.

Then something happened. The Lord gently spoke to my heart, saying, "This isn't the end, but a new beginning." As God's presence engulfed me, I knew that my life would again be filled with new memories to cherish. When old jelly jars, chipped plates, and mismatched glasses would again line my kitchen cupboard, symbolizing yet another era, another new phase of life.

"To every thing there is a season, and a time to every purpose under the heaven" (Ecclesiastes 3:1). One season has ended, making room for yet another. Consequently, it's time for me to look ahead and not behind—to let go and trust God.

That means loving my son enough to allow him to walk on his own. To make his own choices, pave his own path, and chart his own course—trusting that the Christian principles laid down for Jim throughout his childhood will stand. So that one day, he, too, will build a cupboard full of memories overflowing with chipped plates and mismatched glasses.

HH

1:9 should apply here, just as it does with stealing or bearing false witness: "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness" (NIV).

Not only does God forgive us and cleanse us, but also He forgets. The Psalmist expressed it this way: "As far as the east is from the west, so far has he removed our transgressions from us" (Psalm 103:12, NIV). In Jeremiah, we have this word from the Lord: "For I will forgive their wickedness and will remember their sins no more" (Jeremiah 31:34, NIV). In spite of scriptures like these, we often forget that God forgets. When we confess our sins, God no longer holds them against us. That means we need no longer feel like second-class citizens in the Kingdom. In God's kingdom, there are no paupers.

The question to ask yourself is whether or not you have really confessed this sin to God, or have you merely regretted your disobedience and wished that you had obeyed? Wishing and regretting heals no one, but confession and repentance heals everyone—even those who failed to answer His call.

But what about consequences? After repenting for running from God's call, Jonah was able to go ahead with that call. In your case, perhaps life has taken some turns that prohibit you from going ahead with God's original call. Then what?

While it is true that there are consequences to our actions, it is not true that God cannot continue to work through our lives. Don't limit God. We serve the God who called the universe into existence out of nothing. If you said no to God and repented of it, say yes the next time He calls. You won't have to wait long.

HH



THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

Q. I was told that the Church of the Nazarene now approves of dancing as long as it is not lewd and crude. Is this accurate?

A. At least 50 persons have written or phoned our Headquarters offices with similar questions. It seems that a wrong interpretation of the General Assembly's action is popping up like dandelions on the lawn. The new *Manual* says that Nazarenes are to avoid "all forms of dancing that detract from spiritual growth and break down proper moral inhibitions and reserve" (par. 34.4).

Some folks seem to be saying, "Oh, that means that it is OK to indulge in dancing as long as it isn't antispiritual or immoral." Frankly, I don't know of any social dances in Western culture that would qualify, even if that interpretation were allowed. In just about all human cultures that I know about, dancing has to do with mating, romance, sex, or all of the above. We do not hold that mating, romance, and sex are wrong—far from it. But we do believe that Christian and biblical standards of conduct must be invoked regarding these behaviors. Worldwide, there apparently are some dances that are not related to sexuality.

Key to answering your question is the intent of the General Assembly in passing the current *Manual* statement. I have tried to discover the intent of the Assembly. I have examined the Journal (minutes) of the sessions. Further, I have read the legislation and rationale as stated by the British Isles South District, which put it before the Assembly. I have spoken with the secretary of the Christian Action Committee, whose 23 members served as the legislative committee that brought the legislation to the floor. I have reread the legislation as amended on the floor of the Assembly. In addition, the general secretary's office has made cassette recordings and videotapes of the discussion on the subject available to me. Having made this investigation, I find not one hint that the intent of the Assembly was to approve any kind of social dancing.

I then consulted the Board of General Superintendents, whose duties include interpreting the *Manual*. The board's interpretation was in clear harmony with the tone and intent of the legislative content and discussion. Here is what the Board of General Superintendents says on this subject:

The 1993 General Assembly rephrased the *Manual* statement on dancing. There is no change in the church's basic position regarding this issue. The modification in language allows for schoolchildren to participate in physical education classes that utilize folk routines as a part of the exercise regimen. Allowance is also made for participation in aerobics classes, youth or adult. Included in the language change are considerations for international areas where culture requires participation in wholesome, traditional folk routines as part of owning one's national heritage.

Our position remains clear on stated types of dancing as expressed in the Assembly action, which reads: "We hold specifically that the following practices should be avoided: . . . All forms of dancing that detract from spiritual growth and break down proper moral inhibitions and reserve" (Matthew 22:36-39; Romans 12:1-2; 1

Corinthians 10:31-33; Philippians 1:9-11; Colossians 3:1-17) (*Manual*, pars. 34, 34.4).

The life of holiness continues to call us to separation from the sensuous and lustful activities portrayed in modern dance.

HH

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

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1. The Bible League of South Holland, Illinois, has shipped how many Bibles to China during the last year?
A. 220,000 C. 500,000
B. 786,000 D. None
2. Which of the following university hospitals is inducing abortions in patients by using the cancer drug *methotrexate* (which kills fast-growing cells) and *misoprostol* (which induces contractions)?
A. University of California, San Francisco
B. University of Texas, Austin
C. Southern Illinois University, Carbondale
3. The Christian Legal Society and the National Association of Evangelicals were among several groups that pushed for the passing of the Religious Freedom Restoration Act (RFRA). The vote in the U.S. Senate on RFRA was:
A. 54 for, 46 against C. 96 for, 3 against
B. 38 for, 52 against D. 50 for, 50 against
4. According to *Moody* magazine, the first Protestant seminary in Russia, which opened in October 1993, is:
A. Lutheran Seminary of Leningrad
B. Moscow Baptist Seminary
C. Episcopal Seminary, East
D. Full Faith Church of Love Study Center
5. The first museum devoted exclusively to religious art opened last year. It is:
A. St. Felicia Museum, São Paulo, Brazil
B. St. Gustav Exhibition Hall, Oslo, Norway
C. St. Olaf's Museum, Minneapolis
D. St. Mungo Museum, Glasgow, Scotland
6. Which of the following denominations has commissioned several paintings picturing women at the Last Supper?
A. The Uniting Church (Australia)
B. The United Church of Christ
C. The United Methodist Church
D. The Unification Church
7. A federal appeals court in Santa Ana, California, ordered which of the following to accept atheists as members?
A. Campfire Girls of California
B. Kiwanis Club
C. Religion faculty at Pacific School of Religion
D. Boy Scouts of America in California
8. A recent Barna Research survey reported that what percentage of born-again Christians could not define "the Great Commission"?
A. 75% C. 35%
B. 55% D. 25%
9. The pro-life protester who was recently convicted of murder in Pensacola, Florida, for the shooting of abortion doctor David Dunn is:
A. Michael Goppert C. Michelle Guilford
B. Michael Goforth D. Michael Griffin
10. Recently, a man hit a pregnant woman with his car, killing her unborn child, which was due to be born in just a few days. He could not be prosecuted because killing a child (fetus, the statute calls it) even in the ninth month is not a crime in which state?
A. Kansas C. Delaware
B. Alabama D. Oregon

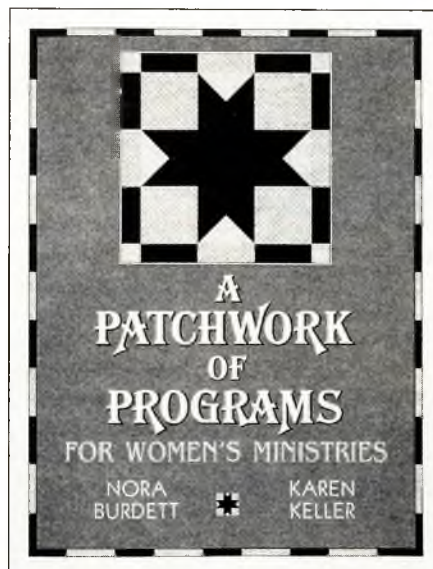
Answers:

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



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Thirsty for God

MORRIS A. WEIGELT



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

THE BEATITUDES, which Jesus presented in the Sermon on the Mount, include a blessing on the person who hungers and thirsts after righteousness. The language echoes a number of Old Testament passages built on the same metaphor.

"My soul thirsts for God, for the living God. When can I go and meet with God?" confessed the Psalmist (42:2, NIV).

"Come, all you who are thirsty, come to the waters; and you who have no money, come, buy and eat! Come, buy wine and milk without money and without cost" is the invitation from God in Isaiah 55:1 (NIV).

In May, my wife's mother died at age 93. I was reading a new book on the history of spiritual formation, titled *Thirsty for God*, as I sat by her bedside the evening she breathed her last. Later, I reflected on the appropriateness of that theme as a motto for her life.

Marva, one of her granddaughters, followed that theme in a tribute given at the memorial service. With her permission, here is that tribute:

"Hunger and thirst. Hunger and thirst. For righteousness. For knowledge and wisdom. For food and water. Not necessarily in the same order.

"Blessed are they . . . for they shall be filled."

"I remember when Nana first taught me the Beatitudes back in about 1965 or '66. One by one, she fleshed them out and hammered them home.

"Blessed are they . . . blessed are they . . . for they shall be."

"And it always seemed that the 'for they shall be' part was very far off from the 'blessed are they' part. A long way off. And in many respects I think that sense is right. And I think that maybe Mabel Kathryn Frandsen Winget is just now getting to the long-awaited 'for they shall be' place. I like to think so.

"Usually she acted as if you should be just as delighted as she was to pick up more tidbits of precious food, wisdom, power.

"Her tool of choice in the kitchen was the spatula—and she wielded emotional and intellectual and spiritual spatulas in other areas of her life—scraping things clean, down to the marrow inside the bone, down to the last jot and tittle . . . 'blessed are they . . . who hunger and thirst'—for they must take nothing for granted. For they shall keep on hungering and keep on thirsting and absorb every morsel of food, every sliver of a great idea, every shred of righteousness—in anticipation of the fulfillment of a 2,000-year-old promise.

"Her hope spanned almost a century. And her hunger and passion for learning and saving, sorting and bundling, categorizing and filing—illustrate a long-term investment made in trust of a patiently awaited endowment.

"I would like to think that heaven really is a tailored affair. It was a 'mansion just over the hilltop' to one songwriter—but I don't think that's what it is for everyone.

"I like to think that heaven is 'for they shall be filled . . . ' And, in Mabel Winget's case, I think heaven is probably a university with tall trees and cobbled walks, a bell in the clocktower, and a grand library with a million books and plenty of windows overlooking a sunlit courtyard. A university into which Mabel has suddenly won a no-strings-attached, eternal scholarship.

"And her Adviser will be amazed as she signs up for astronomy and comparative religions and theology and organic gardening and English literature and computer programming.

"Blessed are they which do hunger and thirst . . .

"For they shall be . . .

"For we can be . . .

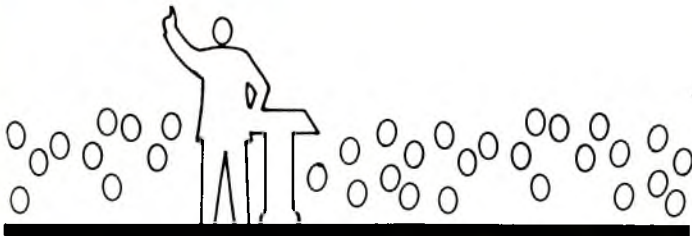
"For she is AT LAST . . .

"FULL."

Heaven was a "mansion just over the hilltop" to one songwriter—but I don't think that's what it is for everyone.

The family and friends who had gathered to celebrate the memory of her earthly life recognized that Mother really had lived out her life on the basis of that promise. She had indeed been thirsty for God and was amazed that anyone else would not have the same thirst.

"Thirsty for God"—probably the most simple and yet profound definition of spiritual formation that could be written—or lived!



APPLEBY, ROBERT AND MARQUITA—MUSTARD SEED MINISTRIES: Los Alamos, NM (La Vista), Oct. 23-27; El Paso, TX (Open Gate), 30.

ARMSTRONG, LEON AND LINDA: Kankakee, IL (Eastridge), Sept. 6-11; Marine City, MI (Blue Water), 13-18; Homer City, PA, 20-25; Sistersville, WV, 27—Oct. 2; Akron, OH (Arlington), 4-9; Mitchell, IN, 11-16; Rockford, IL (Samuelson Road), 18-23; Dixon, IL, 25-30.

BAKER, RICHARD C.: Cochran, GA, Sept. 6-11; Valdosta, GA (First), 13-18; Cortland, OH (Greene), Oct. 4-9; Zaleski, OH (Hamden), 11-16; Fairmont, WV, 19-23; Spencer, WV, 25-30.

BALLARD, DONALD K.: Millington, TN, Sept. 11; Bellevue, WA, 25; Millington, TX, Oct. 9; Dyersburg, TN (First), 26-30.

BELZER, DAVE AND BARBARA: Carrington, ND, Sept. 4-8; Fremont, IA, 13-18; Beatrice, NE, 20-25; Valparaiso, IN, 27—Oct. 2; Haysville, KS, 4-8; Belle Chasse, LA (New Orleans Westbank), 11-16; Tahlequah, OK, 26-30.

BENDER, TIM—THE TIM BENDER FAMILY: Bethany, OK (Jernigan Memorial), Sept. 6-11; Steele, AL, 18-25; Brownsburg, IN, 27—Oct. 2; Edinburg, IN, 4-9; Spencerville, OH, 11-16; Akron, OH (Kenmore), 18-23; Chattanooga, TN (East Lake), 25-30.

BENSON, MICHAEL W.: Estill Springs, TN, Sept. 7-11; Chattanooga, TN (Lookout Valley), 14-18; Fairmont, WV (First), 21-25; Bakus, MN, 28—Oct. 2; Wellington, KS, 5-9; Decatur, AL (Bethel), 12-16; Choctaw, OK, 19-23.

BOQUIST, DOUG AND DEBBIE: Quincy, MA (Bethel), Sept. 4; Quincy, MA (Eastern Nazarene College), 6-8; Beverly, MA, 10-14; Birdsboro, PA, 17-21; Potsdam, NY, 24-28; Lowell, MA (First), Oct. 1-5; Fishkill, NY, 7-11; Ludington, MI, 16-20; Otisville, MI (Richfield), 22-26; Manteno, IL, 29—Nov. 2.

BOWDEN, AL: Ocoee, FL, Sept. 14-18; Henderson, NC, 28—Oct. 2; Greensboro, NC (Rolling Roads), 4-9; Victoria, VA, 11-16; Geneva, FL, 26-30.

BROWN, ROGER N.: Montpelier, OH, Sept. 28—Oct. 2; Howell, MI, 5-9; North Vernon, IN, 18-23.

BYERS, CHARLES AND MILDRED: Clarion, IA, Sept. 4-11; Altus, AR, 27—Oct. 2.

BYERS, JOE DAVID: Colliers, WV, Sept. 18-25.

CANEN, DAVID: Decherd, TN, Sept. 6-11; Pelham, TN (Chapman's Chapel), 13-18; Fort Oglethorpe, GA (First), 20-25; Hontense, GA (Trinity), 27—Oct. 2; Statesboro, GA, 4-9; Cleveland, TN (First), 11-16; Chattanooga, TN (East Ridge), 18-23; Sanford, FL (First), 25-30.

CANFIELD, DAVE—EVANGELISTIC MINISTRIES: Dayton, OH (Grace), Sept. 7-11; Lynn, IN, 14-18; Cambridge, OH (First), 21-25; Elkview, WV, Oct. 5-9; Charleston, WV (Loudendale), 19-23; Lexington, KY (Lafayette), 26-30.

CASTEEL, HOWARD: Norfolk, NE (Faith), Sept. 4-8; Sioux City, IA (Grace), 11-15; Bernie, MO, 18-22; Dana, IN, 25-29; Montgomery City, MO, Oct. 4-9; Mexico, MO, 11-16; Little Rock, AR (University Park), 18-23; Alma, AR (Maple Shade), 25-30.

CHAMBERS, LEON: Nacadoches, TX, Sept. 11-14; Gulfport, MS (First), 20-25.

CHANEY, REEFORD AND BARBARA: Metro New York District Women's Retreat, Sept. 23-25; North Carolina Senior Adult Retreat, 30—Oct. 2.

CHEATWOOD, HENRY AND PHYLLIS: Borger, TX (Trinity), Sept. 6-11; Lovington, NM, 13-18; Denver City, TX, 20-25; Many, LA, 27—Oct. 2; Har-

ison, AR, 4-9; Overland Park, KS (Antioch), 11-16; Brookfield, MO, 18-23; Peila, IA, 25-30.

CLAY, D. E.: Mount Vernon, OH (Lakeholm), Sept. 1-11; Bluefield, WV (First), 18-22; Mount Vernon, OH (Lakeholm), 23-25; Ravenswood, WV, Oct. 2; Dayton, OH (West Acres), 5-9; Mount Vernon, OH (Evangelical), 12-16; Eaton Rapids, MI, 23-26.

COFFMAN, JOHN—COFFMAN FAMILY MINISTRIES: Cleveland, OH (Victory), Sept. 4-9; Marion, OH (Kensington Place), 13-18; McConnelville, OH, 20-25; Mount Gilead, OH, Oct. 5-9; Clearfield, PA, 11-16; West Lafayette, OH, 18-23.

COMER, RICHARD—THE COMER FAMILY: Fort Branch, IN, Sept. 9-11; Boonville, IN, 13-18; Covington, TN, 21-25; Evansville, IN (Trinity), Oct. 6-9; Newburgh, IN, 11-16.

CORESON, KEN AND PATTI'S MINISTRIES: Spanaway, WA (Bethel), Sept. 18-21.

COVINGTON, NATHAN: Walters, OK, Sept. 7-11; Pittsburg, TX, 14-18; Austin, TX (Grace), 21-25; Horseshoe Bend, AR, 28—Oct. 2; Tulsa, OK (Regency Park), 5-9; Nixa, MO, 16-19; Guymon, OK, 23-26.

CURRY, RICK AND JENNIFER—EVANGEL MINISTRIES: Nashville, TN (Randor), Sept. 6-11; Erlanger, KY, 21-25; Fortville, IN, 27—Oct. 2; Texas City, TX, 4-9; Indianapolis, IN (Clermont), 18-23; Wilkinson, IN (Warrington), 25-30.

DELBIDGE, M. E.: Brewster, WA (Rocky Butte), Sept. 11-14; Ritzville, WA, 18-22; Kellogg, ID (Silver Valley), Oct. 16-21.

DELL, JIMMY: Gahanna, OH (Columbus Northland), Sept. 7-11; Papillion, NE (Omaha Heritage), 14-18; Nampa, ID (Karcher), 21-25; Bend, OR, Oct. 1-5; Santa Paula, CA, 6-9; Crowley, LA (First), 15-19; Westerville, OH, 23-26; West Milton, OH, 27-30.

DENNISON, MARVIN E.: Oakland, ME, Sept. 6-11; East Milinocket, ME, 13-18; Cape Elizabeth, ME, 22-25; Strong, ME, 27—Oct. 2; South China, ME, 4-9; Oakland, ME, 11-16; Stonington, ME, 18-23; Belfast, ME, 25-30.

DICKINSON, PAUL R.: Brookfield, IL, Sept. 21-25; Boyne City, MI, 28—Oct. 2.

DOROUGH, WILLIAM M.: Mineral Wells, TX, Sept. 14-18; Meridian, MS (Laurel Breeze), 28—Oct. 1; Dallas, TX (North), 11-16; Florian, LA (Cenchræ), 25-30.

DUNMIRE, RALPH AND JOANN: Bloomfield, IN, Sept. 6-11; Glenmont, OH, 18-21; Chattanooga, TN (East Ridge), Oct. 18-23.

DUTTON, BARRY AND TAVIA: Winfield, KS, Sept. 6-11; Osborne, KS, 13-18; Fort Scott, KS (West Park), 20-25; Mount Carmel, IL, 27—Oct. 2; La Junta, CO, 4-9.

ELLINGSON, LEE: Rodessa, LA (McCoy), Sept. 6-11; California, KY (Carthage), 13-18; Crothersville, IN, 20-25; Westlake, LA, 4-9; Marksville, LA, Oct. 12-16; Sanford, FL (First), 18-23.

EVERMAN, WAYNE: Independence, KY, Sept. 7-11; Catlettsburg, KY (Durbin), 13-18; Greenup, KY (Lloyd), 20-25; London, KY, 27—Oct. 2; Ashland, KY (Gethsemane), 7-9; New Lexington, OH, 11-16; Syracuse, OH, 19-23; Franklin Furnace, OH (Plymouth Heights), 27-30.

FADER, WES AND MARY: Denton, MD, Sept. 7-11; Milford, DE, 14-18; Pennsville, NJ, 21-25; Waterville, VT, 28—Oct. 2; Brockton, MA, 5-9; Wapakoneta, OH, 12-16; Mandan, ND, 18-23; Minot, ND (First), 25-30.

FARRIS, MICHAEL AND MARY JANE: Palisade,

CO, Sept. 11 A; Montrose, CO, 11 P.

GESSNER, DON AND SHIRL: Orleans, IN, Sept. 7-11; New Castle (Southside), IN, 18-20; Spice-land, IN, 21-25; English, IN, 28—Oct. 2; Salem, IL (Grace), 5-9; Shelbyville, IL, 11-16; Princeton, IN, 18-23; Lenoir City, TN (White Wing), 26-30.

GRIMM, H. R.—LIVING CONCEPTS MINISTRIES: Circleville, OH (First), Sept. 16-18; Delaware, OH, 24; Upper Sandusky, OH, 30—Oct. 2; Reynoldsburg, OH, 28-30.

HAINES, GARY: Chillicothe, OH (First), Sept. 3-7; Iowa District Laymen's Retreat, 9-11; Plattsburgh, NY, 17-21; South Weymouth, MA, 22-25; Lima, OH (Community), Oct. 1-5; Bellefontaine, OH, 6-9; Asheville, NC (First), 15-19; Roanoke, VA (East Gate), 20-23; Nashville, TN (Bethel), 29—Nov. 2.

HANCOCK, TIM: Winston-Salem, NC (First), Sept. 4-7; Princeton, WV (First), 11-15; Trenton, OH, 18-21; Point Pleasant, WV, 25-28; Kankakee, IL (Westbrook), Oct. 2-5; Napoleon, OH, 9-12; Mount Vernon, OH (Nazarene College), 10; Bel Air, MD, 16-20; Glen Burnie, MD (Marley Park), 23-30.

HARRINGTON, MILTON: Sacramento, CA (Liberty Towers), Sept. 4.

HILL, BEN E.—BIBLE EXPOSITIONS: Knoxville, IA, Sept. 13-18; Charlton, IA, 20-25; Shenandoah, IA, 27—Oct. 2; Burr Oak, KS, 4-9; Ottumwa, IA (Trinity), 11-16; Peoria, IL (North Side), 25-30.

HILL, WILLIAM AND KATHRYN: West Jefferson, NC (Mount), Sept. 20-25.

HOWARD, DICK: Irving, TX (First), Oct. 28-30.

HUBBARD, JAMES B.: East Tennessee District Senior Adult Retreat, Sept. 8-10; Savannah, GA (First), 20-25; Jackson, GA, Oct. 2-6; Adrian, GA (Wilkes), 16-23.

HUGHES, PENNIE NICKELS—PENNIE NICKELS WORLD MINISTRIES: Plainville, KS, Sept. 4-5; A. Hays, KS, 5 P. Pueblo, CO (First), 7; Manzanola, CO, 8; Syracuse, KS, 9; Elkhart, KS, 10-11; Lewisburg, PA (Crossroads), 12 P. Nowata, OK, 13; Owasso, OK, 14; Stillwater, OK, 15; Plainview, TX (First), 18 A; Post, TX, 18 P. Capitan, NM (Angus), 20-21; Lamar, CO (First), 27; McPherson, KS, 28; Troy, OH (First), Oct. 2 A; St. Paris, OH, 2 P. Willard, OH, 4; Crestline, OH, 5; Shelby, OH, 6; Doylestown, OH, 7; Akron, OH (East Liberty), 9; Costa Mesa, CA, 12; North Ridgeville, OH (Calvary Ridge), 13; Amherst, OH (Living Faith), 15-19; Pottstown, PA, 21-23; Milton, PA, 26-30.

IRWIN, DION: Copco Lake, CA, Sept. 3-11; Wasco, CA, 18; Puxley, CA, 19-23.

JONES, TERRY AND LAQUITA: Elkhart, KS, Sept. 28—Oct. 2; Nashville, TN (Grace), 19-23.

JUNEMAN, JOHN AND TRINA: Canada Atlantic District Senior High Camp, Sept. 2-5; St. Louis, MI, 7-11; Rochester, NY (Calvary), 14-18; Tiffin, OH, 21-25; El Reno, OK, 28—Oct. 2; Levelland, TX, 5-9; Marysville, CA (Hollywood Community), 12-16; Clearlake, CA, 19-23; Modesto, CA (Trinity), 26-30.

LAWSON, WAYNE T.: West Indies, September and October.

LAXSON, KIP—OUTREACH EVANGELISM: Greenbrier, AR, Sept. 7-11; Muncie, IN (South Side), 14-18; Mount Vernon, OH (First), 21-25; Sheffield, AL (First), 28—Oct. 2; New Albany, IN (First), 5-9; Columbus, OH (Whitehall), 12-16; Lynchburg, VA, 19-23; Fort Mill, SC, 26-30.

LEAF, JOHN D.: Shadyide, OH, Sept. 14-18.

LEIDY, ARNOLD: Farmington, NM, Sept. 2-5; Cedaridge, CO (Mesa View), 18-20; Palisade, CO, 21-25; Huron, SD, Oct. 5-9; Dubois, PA (Emmanuel), 11-16; Gloucester, VA, 28-30.

LEONARD, J. C.: Abia, IA, Sept. 13-18.

LOMAN, LANE: Springfield, MO (Scenic Drive), Sept. 11-14; Gallatin, TN, 18-21; Robinson, IL, 25-28; Decatur, GA (Atlanta First), Oct. 2-5; Catlettsburg, KY (Southside), 9-12; Wellsburg, WV, 16-19; Glen Burnie, MD (Marley Park), 23-26.

MACEACHERN, WARREN A.: Paintertown, PA, Sept. 11-14; Huntington, PA (McConnellstown), 27—Oct. 2; Bunola, PA, 18-23.

MANLEY, STEPHEN—CROSS STYLE PROCLAMATION: Southfield, MI, Sept. 2-4; Dayton, OH (First), 7-11; Bedford, OH, 14-18; Nashville, TN (Trevecca Nazarene College), 20-23; Clarksville, TN (First), 23-25; South Charleston, WV (First), 28—Oct. 2; Chester, WV, 7-9; New Parish, IN, 12-16; Eugene, OR (First), 19-23; South America, 24—Nov. 13.

MAY, JOHN W.: Alvin, TX, Sept. 14-18; Nicholasville, KY (Cynthiana), 28—Oct. 2; Belle Vernon, PA, 5-9; Vanceville, KY, 12-16; Waltersburg, PA, 19-23.

McMAHON, MICK AND HELEN—VICTORY MINISTRIES: Saugus, MA (Cliffondale), Sept. 7-11; Lakeville, MA, 14-18; Skowhegan, ME, 20-25; Auburn, ME, 27—Oct. 2; North Haledon, NJ (High Mountain), 5-9; Kutztown, PA, 12-16; Philipsburg, PA, 18-23; Danville, VA (Calvary), 26-30.

MEREDITH, DWIGHT AND NORMA JEAN: California, KY (Carthage), Sept. 13-18.

MILLS, CARLTON—SECOND TOUCH EVANGELISM MINISTRIES: Eagle Point, OR, Sept. 1-4; Madras, OR, 6-11; Panama City, FL (Parkway), 13-18; Portsmouth, VA, 21-25; Harrisonburg, PA, 27—Oct. 2; Ephrata, PA, 5-9; Conneaut, OH (Kelloggville), 11-16; Bradford, PA (First), 19-23; Erie, PA (First), 25-30.

MITCHELL, MARCIA L.: Omak, WA, Oct. 7-8; Ocean Park, WA, 21-23.

MONCK, JIM: Live Oak, CA, Sept. 4; Richland, WA (First), 7-11; Tulsa, OK (First), 18-21; Sand Springs, OK, 22-25; Brighton, MI, Oct. 2-5; Pioneer, OH, 6-9; Filer, ID, 14-18; Lansing, MI (Waverly), 28—Nov. 1.

NAJARIAN, BERGE AND DORIS: North Fort Myers, FL (North Side Community), Sept. 18; Ontario (Newmarket), CANADA, Oct. 8-9; Naples, FL, 16.

OYLER, CALVIN AND VIRGINIA: Jacksonville, TX, Sept. 6-11; Rogers, AR (New Hope), 27—Oct. 2; Granite City, IL (First), 4-9; Nobelsville, IN, 11-16; Erie, IL, 18-23; Tomah, WI, 25-30.

PALMER, JAMES E.: Indianapolis, IN (Speedway), Sept. 20-25; Rock Hill, SC (West Main), Oct. 25-30.

PALMER, MIKE G.: Burlington, IA (First), Sept. 4; Bridgeton, MO (St. Louis), 11-14; Joplin, MO (First), 18-21; New Castle, IN (First), 25-28; Pasadena, TX (First), Oct. 2-5; Bridgewater, VA (Spring Creek), 9-12; Overland, MO (St. Louis), 16; New Castle, (Westview), IN, 19-23; O'Fallon, MO, 25-30.

PARKS, TOM AND BECKY: Chicago, IL, Sept. 4; Milford, IL, 9-11; Nebo, IL, 16-18; Marshall, IL, 23-25; Streator, IL, 28—Oct. 2; Champaign, IL (First), 9-12; Lombard, IL, 16; Richland Center, WI, 21-23; Wabash, IN, 28-30.

PETTIT, ELAINE C.: Grover Hill, OH, Sept. 7-11; Mount Blanchard, OH, 13-18; Fayette, OH, 20-25; Medway, OH (Bethel Community), Oct. 2-5; Hicksville, OH, 9-12; Hart, MI, 15-20; Toledo, OH (Trinity), 23-27.

ROSE, WAYNE: Stonington, IL, Sept. 6-11; Indianapolis, IN (Southport), 13-18; Shawnee, OK, 20-25; Colorado Springs, CO (Central), Oct. 2-9; Flora, IL, 11-16; Danville, IL (Northside), 18-23; Murphysboro, IL, 25-30.

ROTH, RONALD W.: Hannibal, MO (First), Sept. 6-11; Caddo, OK, 13-18; Harrah, OK, 20-25; Lawton, OH (Heights), 27—Oct. 2; Indianapolis, IN (Southwest), 4-11 A; Kingsport, TN (First), 11 P. Monterey, TN, 18-23; Kurtz, IN, 25-30.

RUNYAN, DAVID: Alexandria, IN, Sept. 10-11; Carthage, TN, 14-18; Anderson, IN (Goodwin Memorial), 21-25; Rantoul, IL, 28—Oct. 2; Shelbyville, TN, 5-9; Salem, IL (Grace), 19-23; Palmer, AK, 25-30.

SCOTT, WILLIS R., SR.: Deltona, FL, Sept. 7-11; Corland, OH, 14-18; Wintersville, OH, 20-25.

SMITH, EUGENE AND LANORA—THE SINGING SMITHS: Jamestown, TN, Oct. 16-21.

SMITH, MICKEY G.: Brookhaven, MS (First), Sept. 6-11; Jackson, MS (First), 13-18; Houston, MS (Pearson Chapel), 20-25; Rock Hill, SC (Oak-

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EVANGELISTS' SLATES

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dale), Oct. 4-9; Dayton, VA, 11-16; North Vernon, IN, 18-23; Swanton, OH, 26-30

SMITH, DUANE: Rolla, MO, Sept. 6-11; Wichita, KS (Eastridge), 13-18; Salina, KS (Belmont Boulevard), 20-25; Dodge City, KS (First), 27-Oct. 2; Mountain Home, ID, 4-9; John Day, OR, 11-16; Ukiah, CA (Valley First), 26-30

SPURLOCK, EARL W.: Norfolk, VA (Calvary), Sept. 18-23; Cullman, AL (Christ's Way), Oct. 5-9

STANFORTH, KEN: Great Falls, MT (First), Sept. 11-15; Billings, MT (Trinity), 18-22; Havre, MT, 25-29; Hemet, CA, Oct. 2-5

STEVENSON, S. C., JR.—STEVENSON MINISTRIES: Benton, AR (First), Sept. 20-25; Roland, OK, 27-Oct. 2; DeQueen, AR (First), 4-9; Durant, OK, 11-16; Bonham, TX, 18-23; Crowley, LA (Ebenezer), 25-30

STREET, A. DAVID: Oakwood, IL, Sept. 12-17

TAYLOR, CLIFF—FAMILY EVANGELIST: Grangeville, ID, Sept. 23-25; Lewiston, ID, 28-30*

TAYLOR, ROBERT: Oakland City, IN, Sept. 7-11; Columbia City, IN, 14-18; Spencer, IN, 21-25; Selma, IN (Harris Chapel), 28-Oct. 2; Lakeland, FL (Lake Gibson), 5-9; Seymour, IN (First), 12-16; Cincinnati, OH (Carthage), 19-23; Lebanon, OH, 26-30

THORNTON, WALLACE, SR.: Austin, IN, Sept. 6-11; Owensboro, KY (First), 13-18; Glasgow, KY (First), 20-25; Olive Hill, KY, 27-Oct. 2; Covington, VA, 4-9; Tonawanda, NY, 21-30*

TUCKER, RALPH WILLIAM: Waterloo, IA, Oct. 4-9

ULMET, BILL: Newport, TN, Sept. 14-18; West Columbia, SC (First), 21-25; Bella Vista, AR, 28-Oct. 2; Muncie, IN (First), 4-9; Council Bluffs, IA (First), 17-23; Glenwood, AR (First), 25-30

WADE, E. B.: Louisiana District Senior Adult Retreat, Oct. 14-16

WELCH, DARLENE: Greenville, SC (First), Sept. 10-15

WELLS, LINARD: Marshall, MO, Sept. 6-11; Kansas City, KS (Rainbow Boulevard), 13-18; Kansas City, KS (Metropolitan), 20-25; Pryor, OK, 27-Oct. 2; Des Moines, IA (Southside), 4-9; Corydon, IN, 11-16; Princeton, IN, 18-23; Park Hills, MO (First), 25-30

WHEELER, CHUCK AND WILLY—FAMILY MINISTRIES: Baltimore, MD (Dundaik), Sept. 9-13; Baltimore, MD (Brooklyn), 14-18; Grafton, WV (Parkview), 21-25; Meadville, PA, 28-Oct. 2; Sligo, PA, 11-16; Greenville, PA, 19-23; Confluence, PA, 25-30

WILSON, DAVE AND SANDRA: Michigan City, IN, Sept. 13-18; Lakeview, OH (Indian Lake Northside), 20-25; Lancaster, KY, Oct. 25-30

WOMACK, PAUL W.: Sylvia, KS (Pleasant Hill), Sept. 11-15; Lebanon, MO, 18-25; Greenville, TX (Peniel), 28-Oct. 2; Fairbury, IL, 5-9; Enn, TN (Griffin's Chapel), 16-21; Lee's Summit, MO (First), 26-30

WRIGHT, E. GUY AND LIL: Bloomfield, IN, Sept. 7-11; Warren, OH (Champion), 13-18; Reedsville, OH (Chester), 21-25; Uhrichsville, OH (Rush Community), 28-Oct. 2; Staunton, VA (First), 5-9; Wooster, OH, 12-16; Charleston, WV (Southeast), 18-23; Millersburg, OH, 26-30

YOUNG, TIM: Goshen, AR, Sept. 6-11; Collinsville, IL (First), 13-18; Fairview Heights, IL (Parkview), 20-25; Tell City, IN, 27-Oct. 2; Superior, NE, 8-12; Fayetteville, AR (Morning Star Fellowship), 14-16; Orient, OH (Southwest Community), 18-23; Philomath, OR, 26-Nov. 6

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Deaths

C. E. BORDELON, 87, died June 23. Bordelon pastored for 55 years in Louisiana.

HAROLD BURELSON of Crescent City, Calif., died Nov. 9.

LAURA A. CANEN, 91, of Modesto, Calif., died June 2. Survivors: sons, Paul, David, and Samuel; daughter, Mary Alice Medley; 13 grandchildren; 8 great-grandchildren.

HAZEL DOOMS DAVIS of Crescent City, Calif., died Sept. 2.

REV. WILBUR T. DODSON, 78, of Chula Vista, Calif., June 22. Survivors: wife, Blanche; daughters, Linda Kelly, Dawana Abicht, Kimberly Meilahn; stepdaughter, Colleen Hawkins; three brothers; one sister; nine grandchildren; two great-grandchildren.

COLETTA FENNER of Crescent City, Calif., died Mar. 17, 1993.

KENNETH PHILIP KEOPPEL, 79, of Nampa, Idaho, former professor at Northwest Nazarene College and missionary to Japan, died June 12. He is survived by his wife, Fern; daughters, Janell Moore, Peggy Nye, Kay Blohm; son, Dr. Kenneth Philip II (Kep); 10 grandchildren.

REV. FRANK G. KISH, 76, recently retired minister of visitation at Roanoke, Va., First Church, died June 24. Survivors: wife, Eleanor; daughters, Marilyn Zinn, Judith Haskell, Karen Moser, Marjorie Ligon; one sister; one brother; eight grandchildren.

GEORGE W. McCALLUM, 92, of St. Petersburg, Fla., Mar. 10. Survivors: wife, Mildred; daughter, Jean Ann; son, Rev. George Merle; 3 sisters; 6 grandchildren; 12 great-grandchildren; 2 great-great-grandchildren.

EDWARD HUGH MARACLE, 66, of Ohsweken, Ont., Dec. 31. Survivors: wife, Dorothy; son, Paul; one brother; three sisters.

LESTER H. MINSHALL, 70, of New Port Richey, Fla., Dec. 20. Survivors: wife, Minnie; daughters, Darlene (Mrs. Willard) Brinkman, Carol (Mrs. Michael) Partain; mother, Florence; one sister; two grandchildren.

RUTH WILKS NEAL, 88, Bethany, Okla., June 1. Survivors: son, Morris; daughter, Melba L. Case; one sister; six grandchildren; five great-grandchildren.

BERNADINE (BUNNY) ONEY, 68, Columbus, Ohio, June 2. Survivors: husband, Charles; five daughters, Debby Oney, Linda Kline, Kathy (Mrs. Dale) Taylor, Patty (Mrs. Mark) Ewing, Cynthia (Mrs. Tony) Jarboe; seven grandchildren.

WALTER E. RAUHUT, 84, Carpinteria, Calif., Oct. 2. Survivors: son, William; daughter, Anna Tremaine; four grandchildren; two great-grandchildren.

MARLOW SALTER, 68, died June 23. An ordained elder, Salter served at Nazarene Publishing House for 31 years, more than 20 of which were spent as a book representative. Survivors: wife, Imogene; daughters Deborah Goodwin, Dianne Pittman; son, Jim; three grandchildren.

ANDREW R. SCHÖGER, 85, Glendora, Calif., May 12. Survivors: wife, Orpha; sons, S. Richard, Steven; daughters, Sylvia Hart, Sandra Foster, Shari May; 1 brother;

11 grandchildren; 6 great-grandchildren.

RUTH SMITH, 72, Upland, Calif., June 27. Survivors: husband, Bill; sons, Barry and Robert; daughters, Phyllis Williams, Sandi Skiles; 2 brothers; 1 sister; 10 grandchildren; 2 great-grandchildren.

RAYMOND F. STEINHAUS, 76, of Nampa, Idaho, Feb. 12. Survivors: wife, Priscilla; daughters, Sue Glade, Ruth DeHaven, Jan Rice; son, Dave; five grandchildren; two great-grandchildren.

NINA THOMAS of Crescent City, Calif., Jan. 22.

MARGARET THOMPSON, 58, Oklahoma City, Okla., May 18. Survivors: husband, Albert; father, Rev. Thomas J. Giesler; brothers, Marion J., Paul, Tom, Robert; sisters, Frances Roberts, Pat Giesler.

PAT WHEELER of Crescent City, Calif., Sept. 15.

Births

to GERALD AND BETTY (FRENCH) ELLIOTT, Billings, Mont., a boy, Michael Timothy, Nov. 3.

to MICHAEL AND KATHY (CREES) HAIKEY, Fort Smith, Ark., a boy, Caleb Michael, Feb. 23.

to BILL AND KRYSTAL (DAWSON) MURRAY, Glendale, Ariz., a boy, Jordan David, May 17.

to RICK AND JO LYN (SMITH) NUNLEY, Colorado Springs, Colo., a boy, Caleb Fletcher, June 18.

to RON AND BECKI (LOAR) PRIVETT, Kansas City, Mo., a boy, Connor James, May 3.

to RICH AND CHERI WYATT, Ferguson, Mo., a boy, Corbin Lee, Apr. 21.

Marriages

JO E. WILLIAMSON and BRENT A. EWERS, May 21, at Bourbonnais, Ill.

Anniversaries

WAYNE AND RUTH FARMER, Goodlettsville, Tenn., celebrated their 50th anniversary Apr. 8. The Farmers have two children and three grandchildren.

ERNEST I. AND REVA MILLER, Dayton, Ohio, celebrated their 50th anniversary Mar. 12 with a reception given by their children. The Millers have two children and three grandchildren.

FOR THE RECORD Moving Ministers

JOHN D. ALEXANDER, from Denver (Colo.) Littleton to Glenwood Springs, Colo.

ROBERT A. ARNDT, to pastor, Marinette (Wis.) First

PAUL M. BARBER, JR., from associate, Coeur d'Alene, Idaho, to Camas, Wash.

DELBERT L. BIEBER, to pastor, Toms River, N.J.

DOUGLAS W. BOLLES, to pastor, Sumner, Wash.

PHILIP W. BOWLES, from Chester, W.Va., to Dunbar, W.Va.

WILLIAM CARNEY, to pastor, Dalton (Ga.) Grace

STEPHEN D. CARPENTER, from Tucson (Ariz.) Mountain View, to Lacey (Wash.) South Sound Community

MICHAEL CECIL, from Sanford (N.C.) First to Savannah (Ga.) Eastside

STEVEN CECIL, from Shipshewana, Ind., to Bridgewater (Va.) Spring Creek

BRADFORD L. COATES, from student, Nazarene Bible College, Colorado Springs, Colo., to pastor, Wheatland, Mo.

MAHLON COCHRAN, from Palco (Kans.) Canaan Hill to Banner, Mo.

RICHARD J. COMER, from pastor, Owensville, Ind., to evangelism

G. R. "SCOTT" CUNDIFF, from Vivian (La.) First to Borger (Tex.) Trinity

CHARLES DAUTERMAN, from associate, Mariette (Wis.) First, to associate, Tri-County, Ohio

PAUL R. GATES, from Dale, Ind., to Owensville, Ind.

ROBERT L. GILPIN, from Claredon, Tex., to Ropesville, Tex.

GARY GOODELL, from pastor, Burlington, N.J., to missionary

DAVID L. GOLDSMITH, from Pana (Ill.) First to Richland Center, Wis.

GARY E. GULLETT, from student to pastor, Alturas, Calif.

FORD R. HALL, JR., from associate, Topeka (Kans.) First, to pastor, Coffeyville (Kans.) First

ROCLIN "ROCKY" HAMBRICK, from student to associate, Barnesville, Ga.

JAMES K. HAMPTON, from associate, Kansas City (Kans.) Victory Hills, to associate, Olathe (Kans.) Westside

CHARLES HARGENRADER, from Lake City, Fla., to Pitman, N.J.

STAN E. HINER, from associate, Boise (Ida.) Euclid Avenue, to associate, Spokane (Wash.) Bethel

STEVE HOFFERBERT, from missionary to pastor, Corydon, Ind.

ERNA N. JOHNSON, to pastor, Columbus (Ga.) Grace

MARK JUSTICE, from Wilmington, N.Y., to Lancaster, Pa.

ARLIE KYZER, from Alvin, Tex., to Dennison, Tex.

ROBERT S. LAMBERT, from Kellogg (Idaho) Silver Valley to Stockton (Calif.) Fremont

GEORGE S. LARUE, to pastor, Peterstown, W.Va.

PETER LEVASSUER, from student to pastor, Sullivan, Mo.

KENNETH S. LIGHTCAP, from West Chester, Pa., to Kansas City (Mo.) Nall Avenue

JOHN C. McALLISTER, from Whitney (Tex.) First to Bolivar, Mo.

BRUCE MCCRITE, from Excelsior Springs, Mo., to Springfield (Mo.) Grace

C. PATRICK MERRILL, from Buffalo, N.Y., to Moultrie, Ga.

WILLIAM MINAHAN, from Perkaskie, Pa., to Burlington, N.J.

TALAMUA MONA, from Wilmington (Calif.) First Samoan to Sacramento (Calif.) Samoan

VERNON C. MORSE, from Brockton (Mass.) First to evangelism

KENNETH G. NEIGHHOFF, from Pueblo (Colo.) Fairmont to Bellefontaine, Ohio

DAL NEWBERRY, from Fort Worth (Tex.) First to Okmulgee, Okla.

ARTHUR O. OAKES, from Wolcott, Ky., to Framingham, Mass.

GARRY W. RUSH, from pastor, Denver (Colo.) Eastside, to district-assigned

ROBERT M. SHERWOOD, from Vancouver (Wash.) Cascade Park to Lynnwood, Wash.

AUBREY D. SMITH, to pastor, Dublin (Ga.) First

TIMOTHY M. SMITH, from Alexander (Va.) Mount Vernon, to London, Ohio

TIMOTHY R. SMITH, from Holt, Mich., to Sparta, Mich.

TREVOR STANLEY, from associate, Newcastle (Ind.) Southside, to pastor, Odon, Ind.

TODD STEPP, from student, Nazarene Theological Seminary, Kansas City, Mo., to pastor, Greencastle, Ind.

CHARLES E. TAYLOR, from Boones Mill, Va., to Summersville, W.Va.

STEPHEN J. WHITE, from Trinidad, Colo., to Hugoton, Kans.

ARTHUR E. WILLIAMSON, to pastor, Woodland, Wash.

STUART WOLKOMIR, from Seagraves, Tex., to missionary

DALLAS L. YETTER, from Borger (Tex.) Trinity to Port Townsend

Announcements

ANNISTON (ALA.) FIRST CHURCH will celebrate its 50th anniversary Oct. 9. Dinner will follow the morning service. Former pastors, members, and friends are invited. For further information, contact the church at 4940 Saks Rd., Anniston, AL 36206 or phone 205-236-4322.

CRESCENT CITY (CALIF.) CHURCH will celebrate its 50th anniversary Oct. 22-23. Former pastors, members, and friends are invited. For further information, contact the church office at 516 Second St., Crescent City, CA 95531, or phone 707-464-4697.

FORT WORTH (TEX.) NORTHSIDE CHURCH will celebrate its 60th anniversary Oct. 30 with Raymond W. Hurn, general superintendent emeritus, as guest speaker in the morning service, followed by an all-church dinner. Former pastors, associates, members, and friends are invited. For further information, contact Rev. Clifton Woodridge, 6750 Denton Hwy. 377, Fort Worth, TX 76148, or phone 817-485-5526.

KIRKLAND (WASH.) CHURCH will celebrate its 75th anniversary Sept. 24-25 with special services Saturday evening and Sunday morning and afternoon. Former members and friends are invited. For further information, contact the church office at P.O. Box 159, Kirkland, WA 98083, or phone 206-827-5681.

MIFFLINBURG (PA.) FIRST CHURCH will celebrate its 50th anniversary Nov. 15-20 with General Superintendent Jerald D. Johnson as the guest speaker in services Nov. 17-20. Former pastors, members, and friends are invited. For further information, phone the church at 717-966-0852.

MITCHELL (S.DAK.) FIRST CHURCH will celebrate its 75th anniversary Oct. 15-16 with a banquet Saturday evening and special service Sunday morning. Former pastors, members, and friends are invited. For further information, contact the church office at 1017 W. Norway, Mitchell, SD 57301, or phone 605-996-7386.

OKLAHOMA CITY (OKLA.) BRITTON CHURCH will celebrate its 75th anniversary Oct. 9 in its 10:30 a.m. service followed by a potluck dinner and 2 p.m. service. Former pastors, members, and friends are invited. For further information, contact Scott Nelson, 12313 Cedar Springs Ln., Oklahoma City, OK 73120, 405-755-6626.

PARKERSBURG (W.VA.) BROADWAY CHURCH will celebrate its 50th anniversary Oct. 5-9. Special services are planned for Friday through Sunday with General Superintendent William J. Prince and an alumni choir. Former pastors, associates,



members, and friends are invited. For further information, phone 304-422-7837.

SANFORD (FLA.) FIRST CHURCH will celebrate its 50th anniversary Oct. 16 with a special history board with photographs and letters and dinner on the grounds. For further information, phone 407-322-3122.

TRINITY (CORPUS CHRISTI, TEX.) CHURCH will celebrate its 40th anniversary Nov. 5-6 with a banquet Saturday evening and special service Sunday morning. Former pastors, members, and friends are invited. For further information, contact the church office at 6225 Weber Rd., Corpus Christi, TX 78413, or phone 512-853-1234.

WEST COLUMBIA (S.C.) FIRST CHURCH will celebrate its 50th anniversary Oct. 30. Special services are planned Sunday morning. Former pastors, members, and friends are invited. For further information, phone 803-794-5117 or 803-796-7632.

Recommendations

The following have been recommended by their respective district superintendents:

REV. MARK D. EDMONDSON, evangelist, R.R. 6, Box 310, Neosho, MO 65803 (417-451-3248), by Pal. L. Wright, Joplin District.

MIKE FARRIS, evangelist, 1050 Norwood Ave., Colorado Springs, CO 80906 (719-527-0814), by Leon F. Wynn, Colorado District.

Moving Missionaries

BRUNSON, REV. ROBERT and NORMA, Costa Rica, Field Address: Apartado 3977-1000, San Jose, COSTA RICA.

CORNETT, REV. LARRY and ELAINE, Kenya, Field Address: P.O. Box 20025, Nairobi, KENYA, EAST AFRICA.

CUNNINGHAM, REV. JOHN and SANDY, Madagascar, Field Address: c/o AFEB, 50 Rue des Galibouds, 73200 Albertville, FRANCE.

EADS, MISS ANNA, Papua New Guinea, Field Address: P.O. Box 456, Mt. Hagen, WHP, PAPUA NEW GUINEA.

HOSKINS, REV. MARTY and DEBBIE, Venezuela, Furlough Address: 2601 E. Victoria, No. 334, Rancho Dominguez, CA 90220.

HUGHES, REV. KENDALL and FAYE ANNE, Chile, New Furlough Address: 2511 Jessie Mine Rd., Grand Rapids, MI 55744.

JACKSON, REV. KEITH and RUTH, Zambia, New Furlough Address: 4841 Twain Ave., San Diego, CA 92120.

JAKOBITZ, REV. ARLEN and JOYCE, India, Field Address: Washim, Akola District, Maharashtra 444 505, INDIA.

KEEFE, DR. CHARLES and CHRISTENE, Swaziland, Furlough Address: 952 S. Brinker Ave., Columbus, OH 43204.

KERR, MISS JILLIAN, European Nazarene Bible College, Field Address: ENBC, Postfach 109, CH 8201 Schaffhausen, SWITZERLAND.

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Corrections

In the Feb. issue of the *Herald*, the anniversary of Rev. and Mrs. R. R. Merriman was announced as their 76th rather than their 65th. We regret the error.

Rudy Quiram, Switzerland District superintendent, will retire in 1999 rather than 1994, as reported in the June *Herald*. We regret the error.

Notice

Vital Statistics are printed as soon as possible after they are received. When submitting information, please observe the following guidelines:

DEATHS: Please provide name, age, hometown, date of death, and the names of survivors and their relationship to the deceased.

BIRTHS: Please provide parents' names, hometown, name of child, sex of child, and date of birth.

CHURCH ANNOUNCEMENTS: Please submit church announcements at least three months prior to the issue you want the notice to be printed in.

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816-333-8270

Court Says Tithe of "No Value"

The United States Justice Department has filed a 50-page legal brief opposing Crystal Evangelical Free Church and their right to retain a parishioner's tithe, according to Traditional Values Coalition chairman Louis P. Sheldon.

The church is being asked by a U.S. federal bankruptcy trustee and the Federal District Appeals Court to return \$13,500 of tithe paid by a New Hope, Minn., couple 12 months prior to declaring bankruptcy. Bruce and Nancy Young, 20-year members of the church, continued their 8-year practice of tithing while their electrical contracting company struggled financially during Mr. Young's recovery from a heart attack.

The church has filed action with the U.S. 8th Circuit Court of Appeals claiming that the lower court ruling violates the First Amendment and the newly enacted Religious Freedom Restoration Act. The Act requires the government to demonstrate a "compelling state interest" before religious liberty can be denied.

According to Sheldon, the Bankruptcy Court ruled that the tithe constituted a "fraudulent" gift, alleging the donors received nothing of value in return. Proponents of tithing point to its biblical historicity, more than 4,000 years of worship tradition, and the intangible benefits of Christian faith and living.

Sheldon, who is planning a demonstration in Washington to protest the government's action, believes the case may set a dangerous precedent regarding the financial integrity of non-profit religious organizations in the U.S.

Americans Cling to Faith

Many Americans say religion is important in their lives and have much faith in its ability to address their problems, according to Gallup research.

The vast majority of Americans say the impact of religion on society is decreasing—a significant drop since 1986 when nearly half the population thought religion's influence was growing.

According to recent Gallup findings, only about one person in four (27 percent) now says religion is increasing its influence on American life. Sixty-nine percent say religion is losing its influence, while 2 percent say its influence remains steady. Two percent have no opinion.

Religion's impact in America was most evident in 1957, when 7 persons in 10 felt its influence was increasing.

The perception of religion's influence on America reached its lowest point during the turbulent era of the 1960s and 1970s, when only 14 percent said it was increasing, compared to 75 percent who thought it was decreasing.

Although many may think religion is losing its impact, surveys reveal that the percentage of Americans who say religion can answer most, if not all, problems is increasing.

In the most recent poll, 64 percent expressed confidence in the ability of religion to deal with contemporary problems. Only 20 percent thought it is out of date. Sixteen percent had no opinion.

This is the highest confidence level since 1981, when 65 percent of the public felt religion could address modern problems. The highest mark occurred when Gallup first asked the question in 1957 and 82 percent responded yes.

Close to Home

News About Nazarenes

BY BRYAN MERRILL

Susan A. Jimenez was recently honored as one of the "Federal 100" for 1994 by *Federal Computer Week* magazine. The award recognizes individuals who have played a major role in the area of information technology in government, education, and industry. She is a member of Gaithersburg, Md., First Church of the Nazarene.



Jimenez serves as a Competition Advocate for the Defense Information Systems Agency, which is part

of the Department of Defense. Her agency oversees all communication and information technology for national command authorities, including the military and the White House.

Jimenez holds the B.S. degree from Olivet Nazarene University and a masters degree from the University of Maryland. She is a member of the Association of Hispanic Federal Executives and is included in *Who's Who* of Hispanic Americans.

Lee Turner, chairman of the mathematics department at Southern Nazarene University, has been selected to serve as visiting professor of math at Cornell University through the coming year.

A member of the SNU faculty for 16 years, Turner will take advantage of the sabbatical to restructure his calculus curriculum. He will teach two classes per semester while attending courses to observe

the teaching techniques and strategies of experts in the field.

A graduate of Olivet Nazarene University, Turner earned an M.S. at the University of Iowa and a Ph.D. from the University of Oklahoma.



He and his wife, Marilyn, attend Williams Memorial Church of the Nazarene in Bethany, Okla., with their son, David and their daughter, Tricia.

Sherman R. Reed, Nazarene evangelist based in Indianapolis, Ind., was recently promoted to the rank of colonel in the U.S. Army Reserve at Fort Sheridan, Ill.

Reed, who was appointed as a chaplain in 1977, pastored for 17 years in Nazarene churches in Naperville, Ill.; Osawatomie,



Kans.; and Astoria, Ore. A graduate of Purdue University, Reed has been decorated during his military career with such honors as the Meritorious Service Medal, the Army Commendation Medal, and the Army Achievement Medal. Reed and his wife, Janet, have two adult children.

Pastor **Mike Wilford** of the Murray, Ky., Church of the Nazarene, reached a major milestone in his journey from amateur boxer to gospel minister when he was ordained earlier this summer.

Now a bivocational minister, Wilford first began his brief boxing career on the West Coast in 1972. He had just finished serving the Navy in Vietnam when he beat a man arm-wrestling. He didn't know it, but the man he beat was boxing trainer Randy Shields, who, in his day, went eight rounds with Sugar Ray Leonard and 13 rounds with Thomas Hearns.

After a three-round exhibition, Shields recruited Wilford into the amateur boxing circuit. For two years he worked for Alfa-Beta Supermarkets in Palmdale, Calif., and commuted to Hollywood where he trained six days a week.

"As an amateur, I fought 20 fights," Wilford said. "I lost one split decision and

another by TKO."

Wilford's last fight was in 1976. It was at the end of that year that he decided to return to Kentucky.

"I came back to Kentucky and got back in my church again," he said.

Wilford is now produce manager for a supermarket in Fulton, Ky., in addition to his pastoral duties.



Former boxer Mike Wilford demonstrates a counterpunch technique he used in his prizefighting career on the West Coast in the 1970s.

Burger King sponsored five "B-K Benefit Bashes" and other businesses followed suit to support the **Archbold Church of the Nazarene's** effort to construct a new building. A community-wide effort to assist the congregation began last Christmas season with an editorial in the local newspaper.

To date, the church has received more than \$3,000 in cash from businesses, civic groups, and citizens in the community in support of the new facility. Other churches in the area also have contributed to the cause.

The church has been meeting in the parsonage basement for the last two years

because maintenance on the 50-year-old building became financially infeasible. The old structure was demolished late last year.

The church hopes to worship in a new structure by the end of this year.



Pastor Jonathan Hoagland, Archbold, Ohio, looks on with some children as their church is demolished in preparation for a new building.

Things I've Learned Since "Leaving the Ministry"

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

I CHANGED JOBS NOT TOO LONG AGO. I went from serving in the pastoral ministry to being the president of a university. This move from the daily patterns of pastoring has given me a new perspective on the church and ministry and has taught me a few things.

First, of course, I learned that I didn't leave the ministry at all. When I was a sophomore in college, I was called into the ministry. I responded, thinking of the pastoral ministry. It was the only "ministry" vocation I knew about at the time. Across the years, I have come to see that a life of ministry can and does take different forms.

Paul put it like this in Ephesians 4:11, "It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers" (NIV).

Professional, full-time ministry takes many forms today: pastor, evangelist, missionary, chaplain, teacher, deacon; denominational, district, and educational leadership. Each of these spheres is an important place of ministry. These are all places within the church where the call to "serve" God by serving the people of God remains alive and well.

Second, I learned what it is like to have a pastor. For the first time in many years, I went from being a pastor to having a pastor. I reexperienced the joys and help that come to us as we are nurtured by strong preaching and a godly example.

The realization that everyone needs a pastor has helped me be supportive and prayerful of the only one in our local church without a pastor—our pastor. I also recognize that the function of pastoral care must be shared by all. One individual cannot personally meet the needs of all congregational members. The people of God, both clergy and lay, must work together to create a climate of care within the local church so that under pastoral leadership we provide pastoral care one to another.

Third, I've had a lot of experience "visiting" churches.

I have visited scores of churches during these last few years as part of my new ministry assignment. I have been refreshed to see that the church is alive and well. Although our churches are united by mission, doctrine, and tradition, local churches have differing personalities. I have come to appreciate those differences and can now see how God works effectively through different types of congregations.

Fourth, I've rediscovered the joys of reading the scripture without "looking for a sermon." One of the subtle temptations and dangers of the "professional" ministry is that one's personal spiritual life can easily be swallowed up in all of the professional disciplines and tasks. How refresh-

ing to rediscover that the Christian life is not a "profession"—it is a life!

Thomas Merton underscores this idea as he writes, "The spiritual life is first of all a life. It is not merely something to be known and studied, it is to be lived" (*Thoughts in Solitude*, NoonDay Press, p. 46).

Fifth, I've realized that the local church still needs me. I have found that there are joys in following as well as leading. During my years of pastoral service, it was easy for me to see the many ways the local church needed me. I now realize that the church must also have my steady support as a congregational member. The pastor can only lead if people follow. Each believer should pray regularly for their pastor and become an active partner in ministry.

Sixth, I realized that I still need the church. The church is not an option for the people of God. I like how Dr. Kenneth Grider puts it in his fine volume, *A Wesleyan-Holiness Theology*:

Born again, we enter into the community of believers known as the Church. We become members of the Body of Christ. And if we born-again persons are to continue in our new relationship with Christ, it is practically necessary for us to be part of a local church fellowship. In that "in-

A life of ministry can take many different forms.

cendiary fellowship" called the church, a person will receive nourishment, instruction, hallowing worship experiences, and satisfying evangelism experiences (p. 470).

Not only do we need the church, but also we are the church. My change of viewpoint has enriched my appreciation for both the church and the varied ministers, lay and clergy, who fill places of service within its ranks.

Notes from an editor's journal
by Mark Graham, Managing Editor

Strength in Gentleness

In his gentleness, we found strength."

I don't remember where I heard this phrase, but it stuck with me. "Strength in gentleness"—it sounds like a paradox, but it is a truth that we sometimes neglect.

Think about those persons who have meant the most to you in your life. Perhaps it was a mom or dad. They had the authority to rule over you with an iron hand, but they didn't take advantage of their position of authority. Rather than kicking you out the door when you came home late from a date or making you eat cigarettes when they caught you with a pack in your purse, they sat down and talked with you. They explained the folly of what you were doing and told you that you were making a mistake. When they finished, you might have felt bad, but you knew that they loved you; and even though you may have disagreed with them, you respected them.

Today, I find myself wanting to learn how to be gentle. It is easy to lose your cool when things don't go quite the way you planned. Some folks say that "keeping your cool" in the midst of strife is the sure sign of entire sanctification. The old-timers said it was the ability to watch the wash get blown down from the clothesline into the dirt and still say, "Praise God!"

Electric clothes dryers have pretty much eliminated this illustration, but we still find ourselves haunted trying to find that gentleness within the diversity of situations that don't go our way.

I have served at three General Assemblies of the Church of the Nazarene. For the persons who work at these massive events, it is a pressure-cooker time when deadlines are fast and furious and there are a million things to do (daily). Sleep is precious, but short, and demands pop up with assembly-line regularity.

I have seen persons who otherwise were mild-mannered and laid-back blow up in the heat of these moments, and it is not a pretty sight.

Fortunately, I survived my three Assemblies without losing my faith, although I did threaten to dump one guy over the 18th-floor balcony of a hotel in Anaheim. I was kidding—I think.

My real problem with finding the gentleness within occurs daily in those routine matters with my family. It isn't much of a chore to be kind at work, especially with those in authority over us. Try telling the boss exactly what you think of him or her, and you'll find

yourself reading classified ads rather quickly.

Things go badly at work, deadlines are pressing, you put too much fertilizer on the yard and burn it up, someone puts a half-inch dent in the Pontiac at the 7-Eleven. You arrive home with feather weight chips on your shoulder, and it doesn't take much to knock them off.

Am I alone in this? I hope not, but I also know that there is a better way. The old-timers called it the second blessing, the double cure, heart holiness, entire sanctification. What's that? You've heard of it? But you thought it was just a theological catchphrase used by Nazarenes and those with an affinity for John Wesley?

No, entire sanctification is more than a theological flag we wave at camp meetings or district assemblies. It is a life-changing force that occurs when we yield our sovereignty (or as Millard Reed calls it, "the illusion of our sovereignty") to God and allow Him to fill our life with His power, His love, and His will. Sounds simple, but there's a catch. When we come to that point where we want God to take absolute first place in our life and for Him to dwell in us in His fullness, we must remember that we are greedy people. Sometimes there is a tendency among us to try to recapture the throne of our lives and push God off of it. But this won't work. When we are in the driver's seat, it is like a blind man driving down a dark, foggy road. We can't see the big picture, so we find ourselves frustrated at every turn. But when we let God stay in His rightful place, when He is first and foremost in every area of our life, we realize that we have the best chauffeur in the world, who will not allow us to get lost.

Entire sanctification is the distinctive doctrine of those who follow in the steps of Wesley. Perhaps the reason we catch so much heat from others for promoting it is because they don't see the results of it in our lives. Certainly, we all recognize that we haven't been able to change ourselves into that sweet, gentle person that we would like to be. That comes only when there is an internal change, a change that can be wrought only by the hand of God, prompted by our invitation to allow Him to do His good work in us. Then we will truly know the strength that comes through gentleness.

Mark G



PROFILE



NAME:

Randall R. Cloud

EDUCATION:

1977, Point Loma Nazarene College, B.A.
1979, Point Loma Nazarene College, M.A.
1982, Nazarene Theological Seminary, M.Div.

CURRENT MINISTRY ASSIGNMENT:

Director, Adult Ministries, Nazarene Headquarters

PREVIOUS MINISTRY ASSIGNMENTS:

Executive editor, NYI Ministries, Nazarene Headquarters; adjunct professor, Greek and Hermeneutics, NTS

ON MINISTRY:

The decision to pack my bags and head to Nazarene Theological Seminary had a dramatic impact on my ministry. It was in the midst of my seminary education, an education that went far beyond a mere classroom setting, that I began to see more clearly my ministry strengths and found occasion to build on them. My seminary experience opened a wide vista of doors for further service to the Kingdom.

As a layman, I am in debt to the NTS faculty for assisting my journey toward Christlikeness and toward full-time service for our Lord. I am encouraged that laity and clergy alike can find meaningful guidance at NTS. If the Church intends to efficiently and effectively impact our world for Christ, it must continue to equip servants of many different talents and callings.

To invest in the lives of those called into ministry in the Church of the Nazarene, please contact: Development Office, 1700 E. Meyer Blvd., Kansas City, MO 64131 (816-333-6254; FAX: 816-333-6271).

NAZARENE THEOLOGICAL SEMINARY

The Bottom Line

ROGER L. HAHN



Roger L. Hahn teaches New Testament at Nazarene Theological Seminary.

*That I might be found in Him, not having my own righteousness, which comes from the law, but the righteousness that is through the faithfulness of Christ, the righteousness that comes from God by faith, that I might know Him and the power of His resurrection and the fellowship of His sufferings as I am conformed to His death (Philippians 3:9-10).**

THE BOTTOM LINE is the most important number when effectiveness and productivity are the top priorities. The net profit or loss matters most in determining the success of a business. The apostle Paul had been using the language of business in Philippians 3:7-8 to describe his spiritual values. Loss and the gain of interest from his investment in Christ were the terms he used to communicate the cost and benefits of following Jesus. Then, in verses 9-10, Paul went to the bottom line. The real meaning of faith was not found in the things he gave up or in the blessings he received. The ultimate value of Christianity is not going to heaven or escaping hell. Christian faith is ultimately about knowing Christ.

Philippians 3:10 states that Paul's purpose in committing his life to Christ was "that I might know Him."

The word for "know" means to know by experience and involvement rather than just knowing facts and theories. Paul's Hebrew culture had led him to understand knowledge and truth as products of relationship and experience rather than classroom learning. Knowing *about* Jesus is important, but it is not the ultimate goal of Christian faith. Personal relationship with Christ with growing intimacy is the bottom line.

The surrounding phrases flesh out the meaning of knowing Christ. Verse 10 defines knowing Christ in terms of knowing the power of His resurrection and the fellowship of His sufferings. To know about the Cross and to believe that the resurrection of Christ was a historical fact was not what Paul had in mind. He wanted to share the pain of the beatings, mocking, imprisonment, and crucifixion of Jesus. And he did. Paul understood the persecution he experienced in his Christian life to be sharing Christ's pain. Paul also wanted to experience the power of God unleashed in the resurrection of Christ. And he did experience Resurrection power. Every victory over sin, every success of the gospel, Paul attributed to the resurrection power of God at work. Those victories gave him confidence that all those belonging to Christ would experience the resurrection power of Christ, defeating death.

Paul envisioned knowing Christ as taking his own life and inserting it into the framework of the life, death, and resurrection of Jesus. Some theologians describe this as union with Christ. Others use Paul's phrase in verse 9 of being "in Christ." Paul speaks both of being "in Christ" and

of Christ being in him (Galatians 2:20) or in us (Colossians 1:27). Paul's understanding of Christ has been compared to the air or atmosphere. We are in the air (atmosphere), and air is in us as we breathe. By analogy, Paul considered Christ the atmosphere of his life. Christ's presence in us is as necessary as the air we breathe. Without Him, our spiritual life suffocates.

Recently, I spoke with a young man struggling with the cost of discipleship. He didn't think it was fair of God to ask so much when all he wanted was to escape hell. When I suggested that personal relationship with Christ was the goal of Christian faith, he was flabbergasted. On the balance sheet of faith, he had missed the bottom line.

Christianity will never make sense until we get to the bottom line—knowing Christ as the total atmosphere of our lives.

For further study: (1) Study Romans 6:1-14 and 2 Corinthians 5:14-21. What insights do these passages contain about the meaning of knowing Christ and being in Christ?

Christ's presence in us is as necessary as the air we breathe.

(2) How would you compare Paul's teaching on knowing Christ with the teaching of Jesus found in John 15:1-11? (3) Examine your own life. What is the bottom line of faith for you? Is it something other than knowing Christ and being found in Him? Ask the Lord to become the center of your life just so you can know Him better and thus love and serve Him more.

*Scripture quotations are the author's own translation.

JACK TRAP

continued from page 25

somewhere, someone yells, "It worked again; we got another one!"

There is someone who is far more intelligent than the designer of the Jack Trap. From his vast experience, superior intelligence, and great resources, he crafts his traps. That's what he does; it's his passion. And he has a crew of loyal, highly trained assistants to help him.

The traps are ingeniously simple: make whatever we crave available to us, but with only one way in, and no way out. We won't even know we've been caught until the very end.

The ingeniousness of this trap is that the craving is already present in us. All you have to do to trap something is determine what it craves.

Are you craving illicit sexual relationships? Three guesses as to what your bait is going to be. Are you craving wealth? It doesn't take a genius to figure out what kind of bait to use to trap you.

The tragedy is that the trap is a false promise. It has only one purpose, to destroy you and take you out of circulation.

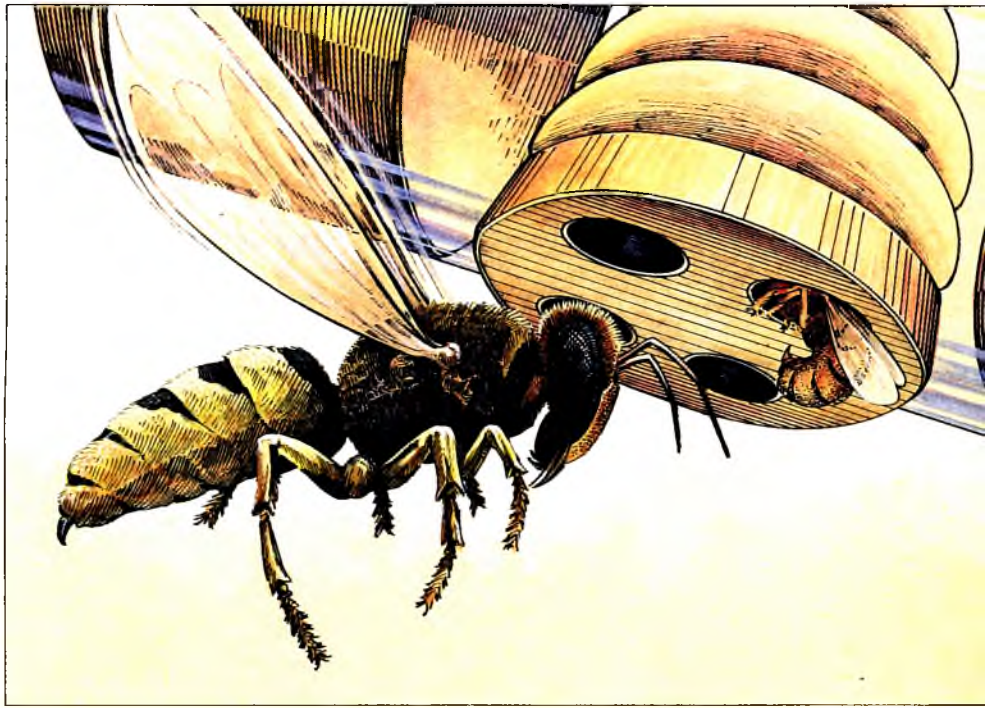
Our adversary is a perverted hunter, but it is no sport to him. He is deadly serious about it. He wants only to destroy, and he will bend his considerable resources to that end.

It doesn't matter how strong we may be in every other area of our life; he never bothers baiting us with things we can resist.

He concentrates all his resources on one thing, our greatest craving. Once he finds it, which isn't difficult, he lays the trap for us. Most of the time, we never even see it coming.

The Jack Trap is designed in such a way that the bees never fear for their safety; they just enter and never find the way out. It's simple, clean, and effective!

Even when 50 or 60 bees are



DO YOU KNOW YOUR WEAKNESS? THE GREAT HUNTER DOES, AND HE'S PREPARING A JACK TRAP JUST FOR YOU.

buzzing madly about inside the trap, trying to locate the exit, the bees on the outside suspect nothing and follow their fellow insects like lemmings to the sea. A trapped bee is unable to warn another.

Do you know your weakness, your craving? The great hunter does, and he's creating a Jack Trap for you right now. What craving is driving you right now? Are you even aware of it? The bait is already in place. Perhaps you've already seen it.

Interestingly, only feet from where we have our Jack Trap hanging are many different

sources of natural and wholesome food for the unsuspecting yellow jackets. They don't have to take the bait. They don't have to die.

There are legitimate ways to appease their cravings. Flowers, bushes, various sources of protein abound in nature; God has seen to that. But the trap designer is betting that the yellow jacket's craving will get the best of him, and he'll opt for the shortcut to fulfillment.

But there is hope. We can resist him. The great hunter has an Adversary who is far greater than he is. He serves as a Guide and Protector who can keep us from stepping into the traps of the evil hunter.

Satan is betting that our impatience will cause us to ignore the many provisions God has given us for meeting our needs in legitimate ways, and that we will allow our craving to get the best of us. The only question remaining is, will we take the bait?

"Be of sober spirit, be on the alert. Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour" (1 Peter 5:8, NASB). But, "We are not ignorant of his schemes" (2 Corinthians 2:11, NASB).

HH

Why I Believe in a

NAZARENE BIBLE COLLEGE EDUCATION

by Bill Bray, *Dean, Extension Education, Nazarene Bible College*

Q: What do you do with a brash, young liberal arts/seminary-trained elder, critical of Bible college education?

A: Call him to Nazarene Bible College and force him to rethink all his views. I was chuckling about this recently while returning home from visits to Toronto Nazarene Bible Institute and Detroit Nazarene Bible College Extension. I spent the flight doing two things: reading K. Patricia Cross's book, *Adults as Learners*, and reflecting on the surrealistic cloud formations at 30,000 feet. I guess this blend of academics and aesthetics helped me clarify three convictions about a Nazarene Bible College education.

1. NBC is about adult education.

It's no secret that America is fast becoming a nation of adults. Less obvious may be the effect this is having on all aspects of society, including education. Recent data from the U.S. Department of Education says that full-time, residential college students under 22 years of age account for about 20 percent of all college students in the United States. Conversely, 42 percent of all U.S. college students are 25 years of age or older. Even more striking, 57 percent of all college students

in the United States are 22 years of age and older.¹ These figures are significant for all higher educational institutions, but particularly important for adult institutions like NBC, whose typical student is 32 years of age with two or more children. Clearly, the trend in higher education today is toward nontraditional, multi-age campuses, and NBC stands to figure significantly in that trend. You might even say schools like NBC are "where it's happening" educationally today.

2. NBC is about ministry training. University of Denver professor, Dr. Jim Davis, observes: "Unfortunately, the teaching of skills is often looked down on as an inferior activity, and the word 'training' is sometimes used to designate a kind of teaching that occupies a rung on the status ladder somewhat below its more lofty cousin, 'educating.' The folly of the distinction is obvious: certain skills, like performing brain surgery or flying an airplane, are life-and-death matters. It is important to have a brain surgeon or pilot who is not only well-educated but also 'well-trained' in the particular skills performed."²

Ministry training and skill development have always been integral to the

mission of Nazarene Bible College. Nowhere is the life-and-death significance of ministry training stated more clearly than in Paul's second letter to the Corinthians: "To [some it is] the smell of death; to [others it is] the fragrance of life" (2:16, NIV).

3. NBC is about Kingdom building. Recently, I had the privilege of standing at the Washington Monument in Washington, D.C., and turning 360 degrees to view the mighty symbols of government surrounding me—the Jefferson Memorial, the Lincoln Memorial, the White House, and the Capitol Building. I stood there thinking of an analogy that I've always attributed to the pen of famed Christian apologist C. S. Lewis. He says it's easy to think that government has a lot of different objectives—military, political, economic, and the like. But, it's simpler than that. Government exists solely to promote and protect the ordinary happiness and welfare of its citizens. Similarly, it's easy to think that the Church has a lot of different objectives—education, missions, holding services, and the like. But, it's simpler than that. The Church exists solely to draw people to Jesus Christ.

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The NBC extension directors recently met with campus educators and administrators in a training conference.

HEARTS TOUCHED BY GOD

Reflections of a First-Year Academic Dean

by Phyllis E. Perkins

In September, I stood at the threshold of the school year to welcome students, mentor a new professor, and adapt to another administrative role. I marched for commencement ceremonies in May—saying farewell to graduates, retiring faculty, and the 1993-94 academic year. In between those points of reference, we, the students, faculty, administrators, and staff of Nazarene Bible College, had lived the gamut of spiritual, emotional, and educational experiences that frame a college year. It was NBC's 27th year of history—and *our hearts had been touched by God* (see 1 Samuel 10:26).

Two new faculty members had joined us during the year. As they integrated their lives and ministry with the mission of NBC, I sensed God's touch on their hearts:

Professor Joe Warrington observes:

I was initiated to NBC a few years ago as a guest seminar presenter on my annual visits to campus with the extension program. My exposure to the students then was warm and enthusiastic. Now that I am a resident faculty member, I am elated over the day-to-day relationship with this highly motivated student body.



I am driven by the transforming power of holiness evangelism, which I hope will be transmitted in and out of my classroom. I am overwhelmed by the gracious reception I have felt. I am indebted to the spiritual and intellectual stimulation of my colleagues and students, which drives me in the pursuit of excellence as a biblical instructor.

NBC students, some of whom are much older than I, are eager to learn, and they demonstrate a hunger for the Word of God. Their commitment to ministry is remarkable.

My perception of the NBC agenda is that the thorough training of men and women to do ministry, especially

the preaching ministry, remains central to our mission.

I have bought into the philosophy that this is "the school of a second chance." I am delighted to have a small part in that process. NBC is at the cutting edge of evangelical clergy preparation.

Professor Jarrell W. Garsee asserts:

My first 80 days at NBC have been full and fulfilling. Some of my very positive new awarenesses include:

Students

—their maturity level, intellectual capability, "ministry focus," high motivation; their commitment level in relation to the price they have paid, and are paying, to come here.

—their confidence level, along with ministry proficiency, has improved greatly with the addition of the fourth year.

—the large number of committed and capable lady ministers (I am very strongly in favor of lady ministers, since my mother was one). I have two excellent lady preachers in my Advanced Pastoral Counseling class. Both graduated last spring. They will each be teamed with their husbands in ministry, one in Missouri and one in Nebraska.



President Jerry Lambert and Dean Phyllis Perkins lead NBC's celebration honoring retiring faculty members. Left to right: Dr. Floyd Perkins; Prof. James Sankey; Dean, Dr. Phyllis Perkins; President Lambert; Prof. Velma Baldrige; Prof. Bonnie Wiseman.

Alumni

The large number of district superintendents who come to campus each year to interview graduating families is a powerful witness to the effectiveness of previous graduates in ministry.

Spirit

The spirit in the chapel services or in class prayer time is sweet and sensitive. The path of radical obedience that these students are on comes with its own very special portion of God's presence and blessing.

Retiring Faculty

Reflecting on the service of the four retiring faculty members this year, I was impressed again with their dedication. They gave a combined total of 64 years of teaching ministry to Nazarene Bible College. They presented a profile in commitment to Nazarene higher education; they possessed hearts touched by God!

Velma Baldridge, assistant professor of music, began teaching part-time at NBC in 1971. A graduate of Olivet Nazarene College (now University) with a major in piano, Professor Baldridge has taught private piano and been a church pianist and/or organist in Nazarene churches in Chicago, St. Louis, and Colorado.

At NBC, she has been deeply involved in the hymn playing program, accompanying students and faculty, and playing the organ for chapel. Her former students are serving in churches across the nation because Velma Baldridge dedicated her talents and skills to train quality church musicians at NBC for 23 years.

Floyd Perkins came to NBC in 1976, following 25 years as a missionary educator in southern Africa and Brazil. A graduate of Northwest Nazarene College, Nazarene Theological Seminary, University of Missouri at Kansas City, and the University of Witswatersrand in Johannesburg, he was prepared to teach across the curriculum. By his own admission, he has taught 36 different courses in his 18-year career at NBC. However, for the last several years, he has been chairman of the Division of Theological Studies and professor of church

Dean Perkins confers with new faculty members, Dr. Joe Warrington (left) and Dr. Jarrell Garsee



history and theology.

In addition to his full-time classwork, Dr. Perkins has served on the academic council and library committee, been the adviser for many biblical studies students, mentored young professors, supervised countless interns, worked with the Missions in Action campus organization, conducted Faith Promise conventions and revivals with NBC alumni from coast to coast, and traveled overseas. Perhaps his greatest contribution to NBC students has been his smiling (and sometimes confrontational) encouragement in their journey to integrate true faith and true learning.

James Sankey, associate professor of Christian education and chairman of the Division of Christian Education Studies, has given 15 years to NBC. A former career marine, Professor Sankey was saved while on duty in the Hawaiian Islands. Feeling called to full-time Christian service, he studied at Trevecca Nazarene College and graduated from Bethany Nazarene College (now Southern Nazarene University) with a B.S. degree and from Scarritt College with an M.A. in religious education.

He served with distinction in staff assignments at Nashville First Church and in Oklahoma City. The 13 years of practical experience as a minister of Christian education he brought to NBC has enhanced the Christian education program and shaped C.E. graduates for more than half of NBC's history.

Bonnie Wiseman has served as assistant professor of English at NBC for the last eight years. A graduate of Northwest Nazarene College and Vanderbilt University, Professor Wiseman, along with her colleagues, has reorganized the NBC English Depart-

ment. She adapted and taught the master student class this last year to assist freshmen in developing their study skills for optimum success.

As chairperson for the Publications Committee and adviser for the *High Peaks* yearbook, Professor Wiseman has earned high respect from her students and colleagues. She is known for excellence in her teaching and her life.

The Psalmist wrote: "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore" (Psalm 121:8). To me, the going and coming of Nazarene Bible College faculty and students appear to be "watched over" by the Lord. They have hearts touched by God in order to touch other hearts!

WHY I BELIEVE

continued from page 46

Simply put, the mission of Nazarene Bible College is to help people meet Jesus. NBC seeks to implement this mission by training the nontraditional, largely adult student who doesn't initially fit liberal arts and seminary profiles. So, call it a paradigm shift, personal maturation, or whatever you'd like. This liberal arts/seminary-trained elder embraces the unique role of NBC in the scheme of Nazarene higher education. Oh, yes, when the captain announced we were beginning our descent into beautiful Colorado Springs (forgive me), I felt even better about my seven-year association with NBC and my contribution to the Kingdom.

1. Carol B. Asarian, "Trends in Adult Learning," in "Adult Learners: A Special Supplement to the *Admission Strategist*" 18, Spring 1993.
2. James R. Davis, *Better Teaching, More Learning: Strategies for Success in Postsecondary Settings* (Phoenix: Oryx Press, 1993).

A

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Donald G. Bloesch, Professor of Theology, Dubuque Theological Seminary
Author of *Essentials of Evangelical Theology* (2 vols.)

A WESLEYAN~ HOLINESS THEOLOGY

J. Kenneth Grider

FOREWORD BY THOMAS C. ODEN

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