

1-1-1992

Herald of Holiness Volume 81 Number 01 (1992)

Wesley D. Tracy (Editor)
Nazarene Publishing House

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Recommended Citation

Tracy, Wesley D. (Editor), "Herald of Holiness Volume 81 Number 01 (1992)" (1992). *Herald of Holiness/Holiness Today*. 73.
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JANUARY 1992

Herald of Holiness

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

**CHRISTIANS IN THE
CORPORATE JUNGLE**

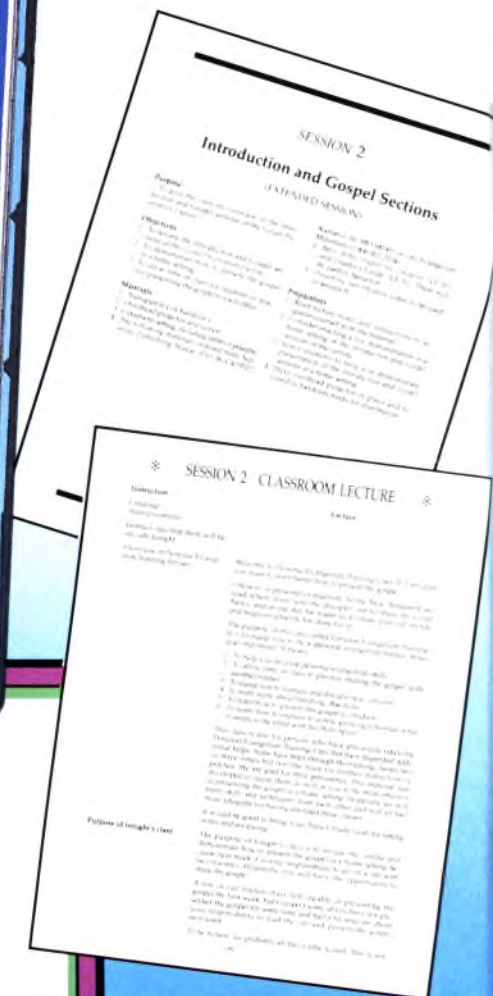


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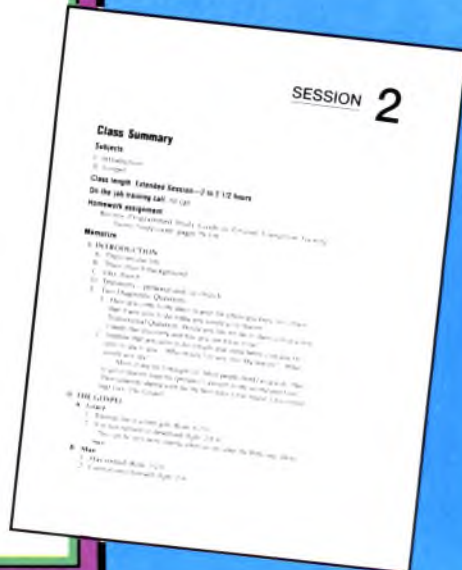
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NAZARENE PUBLISHING HOUSE

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CHRISTIANS IN THE CORPORATE JUNGLE

Four ENC alumni put their faith to work in an international corporation.

BY MARK GRAHAM

They are four businessmen with similar stories—each raised in a home with a strong Christian influence; each a graduate of Eastern Nazarene College; each employed by International Business Machines (IBM) Corp., in Bethesda, Md.; each active along with his spouse and children in the Church of the Nazarene; and each seeking to be the best he can be in the highly competitive, high-pressure information systems industry.

Merritt Mann, Bill Webb, John LaLone, and Tim LaLone are corporate businessmen who are committed to Christ and who



Nazarene IBMers (l. to r.) Tim LaLone, John LaLone, Merritt Mann, and Bill Webb. (Photo credit: MRC)

want that commitment to show in every area of their lives. The company they serve is the world's largest supplier of advanced information processing technology and communications services.

Their customers have names that you hear and see in the news—like the Resolution Trust Corporation, the U.S. Treasury Department, and the Internal Revenue Service (IRS). It is their job to put together teams of people and systems of computers and software that will enable the government to solve complex problems, such as tracking delinquent taxpayers or assisting in the handling of insolvent sav-



John LaLone in his IBM office in Bethesda, Maryland.

ings and loan companies. Not only must they develop the systems, they must then sell them to what may be the most demanding customers in the whole world—governmental agencies.

Merritt and Bill: IBM Veterans

Merritt and Bill, with 32 years each as IBMers, are the veterans. Close friends throughout their years at ENC, they were part of an eventful field trip to an insurance company a few weeks before their graduation. "Late in our senior year, Dr. Wayne Gardner took several of us math majors to visit an insurance company in Hartford, Conn.," remembers Merritt. "After an extremely boring discussion with a Ph.D. in math, they took us by their new computer room. I saw my first computer (naturally it was an IBM). I was hooked."

Shortly thereafter, Merritt went to Boston for an interview with IBM and was immediately hired. Bill followed two weeks later.

Merritt's first responsibility was working on the programming to compute orbits for the United State's fledgling space program. Shortly after this, he was assigned to work on the first computerized reservation system for American Airlines. But the technical area would not be the place where Merritt or Bill would find their niche. This would be marketing.

In their jobs as key members of large account marketing teams for IBM, both Bill and Merritt have been responsible for understanding the data processing re-

quirements of their clients and for proposing and developing systems to meet these requirements. It is not an easy process.

Government agencies make their needs known to companies like IBM. It might be for a system to keep track of taxpayers. IBM

The team landed the biggest contract the U.S. government gave for the year—a contract for \$340 million.

and other interested vendors are issued Requests for Proposals (RFPs) by the government. At this point, the companies must carefully analyze the needs, determine what kind of hardware and software is needed to meet these needs, and then respond with detailed proposals within a speci-

fied amount of time. They also must establish prices that will be competitive but which will still make money for the company. At some point, the company may be asked to show that their equipment can meet the specifications of the client. This results in rigorous testing to prove that the equipment and software can do everything the computer company says it can do.

The bidding process alone can take several years and cost millions of dollars, so it is a high stakes game. Only those who produce survive.

But Bill and Merritt have repeatedly shown that they can produce. For four years, Merritt was the lead marketing representative on a team working with the IRS. In December 1990, that team landed a contract for \$340 million—the largest data processing contract awarded by the U.S. Treasury Department in history. Over the eight-year life of the contract, sales could grow to \$400 million.

The system will update one that was sold to the government under the leadership of Bill Webb several years earlier. As a team leader, Bill today is involved in a variety of projects, one of which includes the program which allows taxpayers to file their income tax returns electronically. This program has been Bill's baby since its inception, and he is very proud of it.

The LaLone Brothers

John and Tim LaLone are brothers who were raised in a

The Webbs and Manns get together for a late summer supper at the Manns' home. (L. to r.) Doug Mann, Doris and Bill Webb, Merritt and Judy Mann. (Photo credit: MRC)



family with six children in Antwerp, N.Y. As children, they attended a local Congregational church, but their mother took them to the Church of the Nazarene whenever possible. John, who ended up a math major, says his decision to attend ENC was more the result of spiritual leading than analytical reasoning. "It comes down to my mother's prayers," says John. "She talked me into going with my aunt to a Nazarene church camp in upstate New York. The quartet there was from ENC. My dorm counselor was from ENC. Plus, there was the tug of God on my heart because of my mother's prayers. I just decided that I was going to ENC. It was one of the best decisions of my life."

He led the way for three of his other brothers and his sister. While at ENC he came under the influence of a number of professors—most notably Dr. Jerry McCloy, head of the math department. "He was at the top of his field in mathematics—one of the leaders in theoretical math, a great scholar, a tremendous Christian, and even a good basketball player," John explains. "He could have taught anywhere, but he was a graduate of ENC, and he had gone back to ENC to teach. He was carrying on his Christian heritage. That really impressed me."

Later, while John was in graduate school, Dr. McCloy contacted him and suggested that despite John's exceptional mathematical

Members of the LaLone family on a Sunday morning at Arlington, Va., Calvary Church. (L. to r.) Vicki and Phil Dolinger with daughter, Amy, and son, James (front and center); Jan and John LaLone with daughter, Julie, and sons, Philip and Geoff; Tim and Jeaneen LaLone with sons, Jason and Jonathan. (Photo credit: MRC)



abilities, he might want to consider pursuing a career in business. It was an eventful conversation—one that would result in John's preparing for a career in computers. After graduation and teaching high school math for a year, John was sure that the Lord was

"God helps me to be honest and to decide what is important and what isn't."

leading him into the computer industry.

John started with IBM seven years ago in a technical role as a senior systems engineer. Prior to this, he had served in a similar capacity with another company.

At IBM, he was responsible for assembling hardware and software to do specific jobs. However, it soon became clear that John was capable of marketing as well as designing systems.

For the past three years, he has been the account development manager of a team of specialists on a complex project that could earn more than a billion dollars for his company.

A good big brother to have, John was able to help Tim land a computer-related job with his former employer upon his graduation from ENC. John is quick to point out that Tim had to prove himself on his own after getting the job—something which he did handily. Four years ago, Tim was hired by IBM in Bethesda as an account marketing representative.

Tim's major client at present is the Resolution Trust Corporation. The RTC is working to deal with the problems created by the failure of numerous savings and loan companies.

Tim came to IBM, as did Merritt, Bill, and John, in a more technical role, but he, too, was soon pressed into marketing.

Surviving in a High Stress World

With scores of other companies competing for multimillion dollar contracts, it's evident that the corporate world that Bill, Merritt, Tim, and John work in is one of high stress and heavy demands.



Merritt Mann and his family spent many happy years at Washington, D.C., First Church. Today, they are part of a growing young congregation in Rockville, Md.



**Bill
and
Doris
Webb**

The four men handle this stress in their own ways.

"I am fortunate to have a very committed wife," says Tim. "Jeanneen stays at home with our two sons. She has picked up a lot of the responsibilities at home that traditionally fall to the father—like mowing the lawn and paying bills.

"We find times to get away to relax. With my sons, I take time to participate in sports with them. It really is a balancing act, but we don't look on my work as a bad part of my life. It is what I do to provide for my family."

"My wife, Judy, has kept control in our family," Merritt says. "She never worked while the kids were in school. Fortunately, the long hours occurred only a week or two or a month or two at a time.

"I think our family is close. Through the years, despite my work schedule, we made it a priority to have our family at church twice on Sunday and on Wednesday nights. For some reason (and I think I can attribute this to Washington, D.C., First Church where we attended for so long) the boys caught the joy of church."

"You have to learn to say no," John says. "There are things that God doesn't want you to do. There are promotions I have turned down, because I knew the price would be too high for my

family.

"You learn to block out time for your family and you tell your employer, 'this is not negotiable,' but still the family may suffer at times.

"Back in 1982, I went through a really hard project with extreme stress, and I learned that you can be fine spiritually, professionally, and mentally, but if you don't find a balance between the physical, mental, and spiritual side of your life, it can destroy you.

"I have found that family devotions go a long way toward covering over a multitude of failures," John says. "I'm not saying that I've found the answer to doing that every night, but I have a goal of having devotions with the kids about three nights a week. I don't give up because I can't have them every night."

**"I think a kid
cheats himself
by not going to a
Nazarene school."**

"I feel like I need to stay involved with my church (Washington, D.C., First), because that forces me to a discipline of service and attendance," says Bill Webb. "Beyond this, we've always tried as a family to spend time together on vacations and to have meals together, until the kids went off to college. We would try to start the day with breakfast together when the kids were home and with a family devotion. Sometimes it was me reading the Bible while Doris made lunches, but we tried to get that in, and we established within our twin daughters, Kendra and Karla, and son, Bill, the right level of priorities. I feel blessed today that they are all involved in the church and are interested in serving others."

**Merritt and
Judy Mann
at the 1991
International
Laymen's
Conference
in Nash-
ville. (Photo
credit: Dave
Anderson)**



Mixing Faith and Business

All four men say their Christian faith is a vital part of their business lives.

"I believe a Christian can do a better job in business than a non-Christian," says Bill. "The key to selling anybody is that your client must have confidence in you. Christians can convey a confidence and a spirit that go beyond a product. I don't tout the fact that I'm a Christian, but I try to live it so that others can see it."

"Over the years, it has bothered me when I have observed Christians who did not appear to put their very best into their chosen occupation," says Merritt. "I truly believe that a Christian, empowered by the Holy Spirit, will have an effect in every challenging situation that he is involved in. I have had many opportunities to be a witness to unbelievers and to reaffirm believers."

"I live the Christian walk in meetings, but I don't speak about Christ a lot in those situations," says John. "I do almost all of that one-on-one. I tell my associates that I really believe God is in control. Sometimes they think this means that if God is on our side we'll win the contract, and I have to do some explaining. I want them to see that what God gives me as a Christian is author-

continued on page 30



**Tim and
Jeaneen
LaLone**

**Jan and John
LaLone (2nd
row) find time
together in their
church choir.
(Photo credit:
MRC)**



A Wake-up Call for People Who

I love the Sunday morning sermon," he said. "I just flip my mind into neutral, tune out the preacher, and soak up a half-hour of peace." Sound familiar? Sounds to me as if someone needs a wake-up call.

Let these thoughts on preaching ring your spiritual chimes.

1. Preaching Is More Important than You Ever Imagined

"The proclaimed Word is the incarnate Christ himself," declared Dietrich Bonhoeffer, "the preached Christ is the historical and the present Christ . . . it is the Christ himself walking through his congregation as the Word."¹ If you think this declaration forms a flippant exaggeration of Christian preaching, then you are out of touch with the tradition.

Hear the tradition as it echoes through the Christian centuries. Augustine, that great teacher of preachers, called preachers "the tongue of God." The framers of the Second Helvetic Confession said, "The preaching of the Word of God is the Word of God." Karl Barth wrote, "Preaching is *God's own word*. That is to say, through the activity of preaching God himself speaks."²

Rudolf Bultmann declares, "The crucified and resurrected Christ encounters us in the word of preaching and never in any other way."³ Can this man be serious? Hear him further: "The redemptive event is only present in the word of preaching."⁴ "Preaching, therefore . . . is always the word of man and at the same time . . . God's address."⁵ Gustav Wingren, Swedish Lutheran theologian, said, "Preaching supplies the living Christ with both feet and a mouth: it is the Word that

provides the feet on which Christ walks when He makes His approach to us."⁶

Contemporary theologian Richard Lischer sums up the tradition, "So identified is Jesus the Word with the word of preaching, that the one proclaimed once again becomes the proclaimer. Insofar as preaching rearticulates the saving themes and offers the life of God in Christ, it is Jesus himself who is the preacher."⁷

Emil Brunner says preaching is "in spite of all appearances to the contrary, the most important thing that ever happens upon this earth."⁸

2. No Preaching; No Church

The Christian tradition goes even further. It declares that preaching constitutes the church. That is to say, that without preaching the group of people who may share religious exercises are something less than a church unless the gospel is preached. The people may pray together, hold hands and sing choruses, participate in praise services, engage in Bible study and small-group sharing—but without preaching they do not form a church.

Gerhard Ebling puts it succinctly, "Theology constitutes a science, proclamation constitutes the church."⁹ Heinrich Ott affirms, "Preaching of the gospel is a constitutive function of the church . . . and there is no church without gospel proclamation."¹⁰ Our Puritan brothers even declare preaching to be a sacrament—and the primary sacrament at that. Without preaching, Christian, Protestant, Wesleyan worship, like a sentence that ends

with a comma, dangles incomplete.

The Christian theology of preaching tugs at our sleeves and reminds us that we should seldom "scratch" the sermon in favor of slide shows, panel discussions, films, chancel dramas, or banal prancing, masquerading as a Christian musical.

This is a wake-up call for those who glibly toss the pulpit in the back room with the mops and dustpans and last year's lesson leaflets to make room for blue jeans, guitars, and choreography. Such behavior is a lot like substituting Pepsi and Doritos for the Communion elements.

***The crucified and
resurrected Christ
encounters us in the word
of preaching, and never
in any other way.***

Rudolf Bultmann

3. Every Preacher Needs "Anointed" Listeners

We often hear the call for anointed preaching. That is, we hope that the preacher will be unctionized and energized by the Holy Spirit. But we need a wake-up call if we are not aware that anointed preaching can easily be short-circuited by distracted, woolgathering listeners.

This means we should approach every sermon with a prayerful, open heart. It also means that we should develop listening skills. We should familiarize ourselves with the typical form of the pastor, the preacher we listen to most. Learn to note his

Listen to Sermons

or her use of transitions, examples, and inductive or deductive form.

Most pastors develop several sermon forms. Sometimes, the sermon develops like a plotted story with a surprise ending, sometimes a series of general principles are *affirmed* and supported, sometimes the structure calls for "smashing the syllogism." For example,

All sin is punished

Bill is a sinner

Bill is freely forgiven

The third line smashes the syllogism that should end with "Bill will be punished." Many preachers use this basic form. (See also "How to Listen to a Sermon Without Really Suffering" in this issue.)

4. You Can Help Make Your Pastor a Better Preacher

Preaching to the same congregation week after week and year after year is a very tough job. Here are some things you can do to help your pastor become a better preacher.

A. *Respect your pastor's study and prayer time.* The needs and pseudoneeds of the congregation always challenge the preacher's preparation time. Don't act like the pastor is loafing when he or she reads, studies, and meditates.

B. *Support a "library allowance" for the pastor.* An allowance to buy books, periodicals, and tapes may do more for the congregation's spiritual health than the typical car allowance.

C. *Volunteer as a research assistant.* Consult with your pastor about his or her long-range preaching plans. If sermons on the Articles of Faith, the Ten Commandments, the Sermon on the Mount, or certain doctrines are coming up, vol-

unteer to peruse newspapers, periodicals, and local secular or religious libraries or computer banks for topics related to upcoming pulpit themes. In addition to the type of topics just listed, you know that the Christian calendar means that sermon grist is needed for Christmas, Lent, Easter, and Pentecost. Collect clippings, photocopy articles, save quotations, and pass these to the pastor on a regular basis. Be sure that both you and the pastor fully agree that he or she is not under any obligation to use what you submit. Maybe you can't teach a class or lead an evangelism team, but could you serve as a volunteer sermon research assistant?

In Shakespeare's *Hamlet* the ghost of Hamlet's father appeared at midnight. Horatio and the guards saw it, felt it, were frightened by it, but they wanted it to speak. They could not be sure that it was real unless it spoke. Horatio cried out, "By heaven, I charge thee speak—stay, speak, speak, I charge thee, SPEAK!"

Pastors and evangelists carry just such a charge by God to speak for God. You can help them carry out their mission by answering this wake-up call.

Reference Notes

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2. Karl Barth, *The Preaching of the Gospel*, trans. B. E. Hooke (Philadelphia: Westminster Press, 1963), 9.
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MULTIPLE FRACTURES

All up and down the ways of life
The walking wounded go,
Their feet are fleet and
purposeful,

And watching eyes don't know
The heart within is crippled,
And they dare not let it show.

The walking wounded move and
talk

The same as you and I,
So bright, so light, you cannot
hear

The spirit's broken cry
Echoing in the hollow shell
So briskly passing by.

Lord, help me see that gallant
smiles

Obscure hearts that are sad,
And underneath the bright
facades

The hurts are myriad,
And pour, from my abundant
Source,
The balm of Gilead.

—Ruth Glover



Commitment

BY WILLIAM J. PRINCE

The prophet Balaam is one of the most fascinating men in the Old Testament. He had eloquence, beauty of speech, and his prophecies are quoted by preachers again and again. His speeches are familiar, and believers often know phrases by heart. He said, "God is not a man, that He should lie; neither the son of man, that He should repent" (Numbers 23:19). He prayed, "Let me die the death of the righteous, and let my last end be like his!" (Numbers 23:10). He gave us one of the most beautiful of the Messianic prophecies when he cried, "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel" (Numbers 24:17).

Yet it is startling that three authors in the New Testament have scornful things to say about Balaam. John speaks of the "doctrine of Balaam," Peter writes concerning the "madness of the prophet," and Jude of the "error of the prophet."

He comes to us with great vision, great ability, and orthodoxy. In the midst of his prophetic success and popular ministry, the king of Moab, Balak, sent messengers to the prophet to entice him to join King Balak's court. The children of Israel had been successful in victories over Bashan and the Amorites, and Balak knew that the Israelites were at the borders of Moab.

King Balak was aware of the spiritual influence of the prophet and sent the elders of Moab and the elders of Midian to invite Balaam to come and curse the children of Israel. He said, I know "that he whom thou blest is blessed, and he whom thou cursest is cursed" (Numbers 22:6).

The prophet asked the representatives of the king who had brought both gifts and promises to stay all night.

In the night, God asked Balaam about his guests and he told God of their request to curse the children of Israel, "and God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed" (Numbers 22:12).

In the early morning, Balaam told the princes of Moab to leave "for the Lord refuseth to give me leave to go with you" (Numbers 22:13).

***The prophet took
a firm stand—
on both sides of
the issue!***

King Balak would not give up when he heard the reply of the prophet. He sent more princes and those with higher authority to go back to Balaam with a position of high honor, and a promise of doing whatever the prophet said to do. King Balak believed that every man has his price.

Balaam's answer is beautiful. "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more" (Numbers 22:18). But his next sentence adds a new dimension to the story of a prophet's commitment to God. "Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more" (Numbers 22:19).

Balak's request was the same to the prophet, only he promised a higher position and more money. Balaam's answer was magnificent, but he followed it by inviting the princes of Moab to stay overnight so that he could talk to God about it again. God had already given His answer to Balaam that he should not go.

The next morning, Balaam went and God's anger was kindled against him. Balaam went to the heathen king. He never cursed the children of Israel, but he stayed with Balak and carried on the building of the altars, making sacrifices, and giving directions to the king of Moab.

In Numbers 31:8, it is recorded, "Balaam also the son of Beor they slew with the sword." He was killed with the troops of Moab as the children of Israel took back the land of the promise.

This whole scene with Balaam speaks to us of shallow or divided loyalties. Our day appeals to all of us to make shallow commitments or no commitment at all.

God calls us to full and complete loyalty. He has provided a redemption that gives us victory over divided loyalties and hollow promises.

Divorces, broken vows, false promises are a part of our generation that will separate us not only from God but also from each other. The consequences of unbelief are terrible, but the gift of God through faith in Jesus Christ is eternal life.

Our loyalties to God can be deep and abiding with a result of His promised presence with us. H



Portraits of Jesus in John



The Same Old Thing

This is my commandment, that you love one another just as I have loved you (John 15:12).*

Society programs us to always want something new. The advertising industry and many segments of our economic structure are built on creating a need for something new. New cars and new clothes seem to carry the promise of a new life. The pressure is always on for new ideas. Even nature seems to conspire against us; new moons and new years come around with new urgency at an accelerating pace. But newness is not the only sign of value. Sometimes we need to stick with the same old thing until its purpose is accomplished.

Jesus began his Farewell Discourse by announcing in John 13:34, "I am giving you a new commandment, that you love one another." In John's Gospel that was the first time that He had instructed the disciples in love for each other. The commandment of love for each other appears frequently in John 14—16. By chapter 15, the command to love one another was just the same old thing in Jesus' teaching. That does not mean that there was nothing new in Jesus' teaching on love in John 15. Three new aspects of the love command are unveiled in John 15:9-17. Abiding in Christ's love, full joy, and the idea of Jesus laying down His life as a sign of His love are all brought into the context of the command to love each other. But Jesus no longer spoke of a new commandment. It was the same old commandment. Another new commandment would not be necessary until the disciples got the old one right.

The words *abiding*, *dwelling*, and

remaining are all used as translations of the Greek word that appears in verses 9 and 10. "Abide in my love. If you keep my commandments, you are abiding in my love, just as I have kept my Father's commandments and I am abiding in his love." The commandment to love each other is made easier by the fact that it enables us to abide in Christ's love. Jesus' love for us can be a dwelling place, a place of safety and security if we are keeping the commandment to love each other. The commandment to abide in Christ's love is another way of commanding us to love one another.

Jesus also makes the love command a matter of joy in verse 11. "I have spoken these things to you in order that my joy may be in you, and that your joy may come to fullness." We never will enjoy Christ's joy within us unless we love one another. If we will obey that old commandment to love each other, then we receive Christ's joy within and our joy comes to fullness. The nagging sense that our joy has not come to fullness may be because we have looked for another new commandment instead of obeying the old one.

Jesus also presents His self-giving love as the pattern for the love He commands us to have for each other. The commandment is for us to love each other like Christ loved us. Verse 13 then notes, "No one has greater love than this, that someone lay down his life for his friends." The greatest motivation to love each other is the fact that Jesus loved us enough to die for us. He

has valued us as friends worthy of dying for. He could have treated us as slaves, but Jesus chose to die for us. If Christ loved you enough to die for you, then I must love you too. If He loved me enough to die for me, then you must also love me.

The command to love each other is no longer a new command. However, the fact that it is the same old thing does not mean that we have successfully mastered it. Perhaps Jesus will not give us another new commandment until we have done better at loving each other. As we begin a new year, we are easily tempted to seek some

If Christ loved you enough to die for you, then I have to love you too.

new insight or revelation. My resolution for this year will be to work on the same old commandment, the commandment to love others.

For further study: 1. Read John 14:21-31 and 1 John 3:11-24. What additional insights into the love command do these verses give you? 2. Study John 15:11-17 in light of John 15:1-10. How does loving each other enable us to bear much fruit? 3. Ask the Lord to place on your heart one person whom you can love with Christ's love this year.

*Scripture quotations are the author's own translation.

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

44



Nailed

You really "nailed it" in "Remember When PC Meant Personal Computer?" I've never seen the concept better described of how the "politically correct" are taking control. I agree with you on how *extremists* are making a mockery of our way of life in these United States and in our church world as a whole. . . . Throughout the article your balanced views are excellently stated. Yes, you really "nailed it."

By the way, the *Herald*, as you know, is pertinent, refreshing, exciting, and spiritually uplifting. I now read the *Herald* completely through each issue.

Treasuring our Christ, our church, and our country and the values we cherish,

Michael Hutchens
Youngstown, Ohio

Editorial Suicide?

You have just committed editorial suicide! I would say that by the time the next issue of the *Herald* goes to press, you will not be the editor.

I loved your article, "Remember When PC Meant Personal Computer?" in the October 1991 issue. I'll venture to say you won't print another one . . . You've seen nothing like what will come upon you now!

Jack L. Williams
Florahome, Fla.

PC Out of the Closet

I want to take this opportunity to respond to the "Editor's Choice" in the October 1991 *Herald of Holiness*. I'm grateful that someone has the courage to get our denomination back on the right track to holiness.

It seems our churches . . . today are so afraid of offending this group or that group that we have actually gotten off the pathway to the narrow gate. . . . It's almost as if we proclaim a gospel that espouses a doctrine of salvation and political correctness instead of salvation and sanctification.

When the church gets to the point of proclaiming the gospel while looking around to ensure we are socially acceptable and politically correct, then we have not only cut off our holiness roots, but, we have poured salt on them so that the root will wither and die.

So, I applaud Dr. Tracy and his forthright approach to this situation that is putting the Wesleyan holiness tradition in jeopardy and ask our churches around the world to take notice of who they are trying to impress and what they are expounding.

Jerry Spann
Marshfield, Mo.

"Political Correctness" at the Telephone Company

The excellent editorial on "political correctness" was right on target. Recently an official with AT&T insisted that my opinions be "politically correct." I wrote a letter to AT&T's chair-

man, Bob Allen, politely asking why homosexuals had been given preferential treatment by AT&T. In June, AT&T endorsed a company-wide celebration of Gay Pride Week complete with displays and videos.

Why would a business even consider promoting one life-style? I pointed out that it is not fair to the rest of us who weren't honored.

My letter never did reach Mr. Allen; instead it was diverted to the AT&T diversity manager who responded with a scathing lecture on "political correctness." Since I regularly write to companies about family issues, I was surprised to receive this unprofessional response. Apparently, AT&T is serious about their opposition to traditional values.

Darleen Byrart
Plattsmouth, Nebr.

"King Saul" Issue

Thank you, thank you for the outstanding September issue of the *Herald of Holiness*.

It would be difficult to say which article I appreciated more. General Superintendent Jerald Johnson's article on prophets . . . [or] perhaps it was "Loving Deception" or "Nazarene Network" I appreciated most. Then, again, "Living Savior, Dying Sinner" spoke to me. The well-researched article on the gay issue was very timely and well written. Just excellent!

To me, this was definitely a "King Saul" issue—head and shoulders above the rest, which, by the way, were good.

Mary Prior
Bourbonnais, Ill.



"Pastor, I realize the motion passed, but would you like to hear the parking lot version?"

Cover and Contents Tops

The *Herald of Holiness* is one of the most exciting developments in the recent history of the Church of the Nazarene, and the holiness movement in general. For too long we have buried our heads in the sand. In this day of accentuating the positive, someone must proclaim the negative as well.

You are to be especially commended for daring to lift your voice as a trumpet through your cover caricature on the August 1991 issue. It was *not* so much silliness, but, thank God! involved the courage to incorporate a new method to communicate a biblical message. God help us to keep ourselves "unspotted from the world" while visiting "the fatherless and widows in their affliction" (James 1:27). (Incidentally, not only was the cover tops, but the *entire* issue!)

Brian L. Bressler
Vancleve, Ky.

Christian Musicians

Although a lover of the great hymns of the church, and I feel that we rarely sing them enough, I nonetheless appreciated the July issue of the *Herald* and the quality of musical material included and featured. I have learned that this tends to speak sometimes more readily to our contemporary society.

I do not hesitate, but rather am pleased, to pass along copies of our magazine wherever possible. I am sending a copy of the July issue to Lorne Matthews, a nephew of my wife, who is also an outstanding gospel musician—pianist and vocalist—along with his wife, Jimmie Ruth Matthews. Lorne made an early commitment to the Lord at the Toronto Emmanuel (formerly St. Clair) Church of the Nazarene. Dr. Guy Nees pastored there, among other fine men of God during those years.

Thank you for the fine work you and your staff are doing. From a background in the graphic arts interspersed throughout my ministry, our assessment of your work is that it is second to none.

May God continue to bless and direct as you pour forth the full gospel message to all the world by the printed page.

S. Roy G. Hall
Fort Langley, B.C.

Sound and Worth Reading

I have been a *Herald* reader for all of my life and enjoy it more every issue.

I especially appreciate the book reviews.

I am church librarian for Richland First Church of the Nazarene. We have over 3,000 books and videos in our library and need your help in book selection. We know we can depend upon items recommended by the *Herald* to be sound and worth reading.

Leona Carlson
Richland, Wash.

Social Issues

I am elated to see reports on Wichita and Clear-TV in the current issue of the *Herald of Holiness*.

This will encourage more Nazarenes to take a stand on social issues and get involved in this spiritual warfare. It is too easy to sit on the sidelines and "let George do it."

I would like to see a high visibility Christian Action Committee that would inform, advise, and encourage the membership to action. The *Herald* is a good channel for this.

The articles on the New Age a few months ago were very timely. A lot of people took notice.

James H. Noth
Fort Wayne, Ind.

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CHA Coverage

Each month I review the various periodicals of organizations related to the Christian Holiness Association. Today I was grateful to see the special report you provided in the *Herald of Holiness* on the annual convention of the Christian Holiness Association. The article and the pictures provided a graphic account of our attempt to commemorate the bicentennial of John Wesley.

We owe so much to the Church of the Nazarene as they cooperate with us in the CHA "to provide holiness a united voice." Your article superbly outlined the participation of many key leaders of the Church of the Nazarene in CHA.

The 124th annual convention of CHA will be held in Harrisburg, Pa., April 21-23, 1992. The theme will be "The Most Excellent Way." The program will be under the direction of the vice president of CHA, Dr. O. D. Emery, General Superintendent of The Wesleyan Church.

Burnis H. Bushong
Executive Director, CHA
Wilmore, Ky.

Bilingual Christians



I have always considered it a major advantage to have grown up in a bilingual home. My father and mother spoke their native language and the language of this country equally well. Sometimes we rather naturally slipped into combinations of the two languages—and enjoyed the special humor created.

Recently, I went to visit my father who has been living in a nursing care center for a number of years. His lungs are no longer strong enough to activate his voice effectively. He is retreating into an inner world where it is often difficult to communicate with him.

I determined that I wanted to have some quality contact with that man who had fathered me in physical and spiritual ways for which I am forever grateful.

I took along a hymnal and a Bible in his first language. I began to read hymns and scripture to him. Periodically, I stopped and asked him to translate difficult words. Soon, he began to interact with the concepts and words.

He began to make careful and discreet differentiations between various words. Occasionally, he would complete a verse or a chapter from memory. Hymns recalled basic ideas and ancient memories of God at work in his life. What gifted moments they were—for both of us!

The secret of the contact was that we had reverted to his basic language—both in terms of the first language he had learned and in terms of the precious language of the Kingdom. Even in his late 80s, he was fundamentally bilingual.

I recalled the ways in which he had lived in the Word over the years. I recalled the status as a significant teacher of the Word in our

local church. I recalled the way in which he had modeled the language of the Kingdom for his family and his local congregation and his community. Bilingual indeed!

I recognized that he was a gracious amphibian, able to operate effectively in the physical world and the spiritual world at the same time! Bicultural indeed!

Christians indeed are bilingual. We must learn to speak the language of the world in which we live, but our basic language is the language of the kingdom of God.

One of the litmus tests of spiritual development is the degree to which we learn to speak and think and live the language of the Kingdom. It is an evidence of conversion that we begin to think in different ways and express ourselves in different ways.

As we immerse ourselves in the Word of God, we begin to see things in different ways. We begin to understand ourselves differently. We begin to evaluate the world in which we live in different ways. We are, in effect, learning a new language and a new way of life.

The melodies that characteristically sing in our hearts and minds are a reflection of that language. A recent writer even spoke of “hymnsomnia”—the hymns that awakened him from his sleep.

The language of the Kingdom (whether spoken in Spanish or French or German or Japanese or Italian or some other language or dialect) includes the powerful ideas of these scriptural phrases: “The Lord is my shepherd, I shall lack nothing!” “Trust in the Lord with all your heart, and lean not on your own understanding”; “For God so loved the world that He

gave His one and only Son!” “God was reconciling the world to himself in Christ!” What marvelous language! What significant truths!

Several years ago, I was in a setting in which people of six different languages were singing together in their own native tongues. It was a powerful experience for me. As we were singing “All to Jesus,” my eyes slipped across the page to the French translation, which said: “I give Him my days; I give Him my successes and my reverses; I give Him my springtimes and my winters.” Suddenly, I understood in a deeper and more exciting way!

I have prayed that when I am old and in a home for the bewil-

***I give Him my
springtimes and
my winters.***

dered, the elementary language of the Kingdom will be my normal language. I have prayed that I might die with style.

It is incidental whether that language of the Kingdom is Hindi or Siswati or Norwegian or Indian or Hebrew or Greek. It is essential that it reflects the Lord Jesus Christ whom we love and serve. Then we can all say “Hallelujah!” together—for that word of praise is the same in all languages!

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

HH



The Unclenched Moment

There are moments when I feel like I am unraveling at the edges. My breath comes in short spurts; my fingers cannot seem to grasp or work with precision. I drop things, knock things over, fumble with things.

My mind races, trying to think time into a standstill. I doubt the basic goodness God has created in me as a human being. I call myself all manner of names to describe my failure and unworthiness. If I can't get organized, if I can't control time, then what good am I? How can I ever be successful! I finally get everything together and make it to my next appointment . . . barely on time!

Similar scenarios with basically the same emotional impact are common to us. We become off-balance, disoriented, and confused. At such times, finding the quiet place is crucial. Our challenge is to go beyond the tyranny of time, to be free of its grip rather than utilize it as a rationalization for not praying. In thinking of time, we reject the flurry of our age and believe with the biblical writers, there is a time and a season for everything (Ecclesiastes 3:1-6).

As prayer becomes a natural part of living, time loses its iron grip, its tyrannical influence. With Ted Loder, we can pray for the "unclenched moment." In his book of prayers, *Guerrillas of Grace*, he writes:

Guide me,
Holy One,
into an unclenched moment,
a deep breath,
a letting go
of heavy expectancies,
of shriveling anxieties,
of dead certainties,
that, softened by the silence,
surrounded by the light,
and open to the mystery,
I may be found by wholeness,
upheld by the unfathomable,
entranced by the simple,
and filled with the joy
that is you.*

In *Meditation in Motion* (Image Books, 1986), Susan Muto points out several barriers to this style of quiet prayer. It isn't as easy as it sounds. For one thing, sheer pride has a way of blocking the doorway to this spiritual pathway. When I come to pray, it is the self that can be my undoing. To pray is to humbly and completely open myself to God. Pride leads me to use prayer to get God's "OK" on my plans rather than

seeing prayer as an avenue of surrender to His will.

More subtle still, pride can lead to the temptation to see my success as evidence that prayer "works." The more I possess and the more I succeed, the more powerful are my prayers. To pray because prayer "works" can be spiritually dangerous.

Another hurdle to a life of prayerful presence is our inclination to avoid the way of the Cross. Our culture is obsessed with feeling good, so spirituality can become equated with the same sort of emotional good times! We find ourselves inept, and unwilling to cope with life as it comes, to see the Divine hand at work in the rotten deals of life. We are either not willing or unable to see the difficulties of life as opportunities for profound spiritual growth.

Muto suggests as a third obstacle—our inability to wait. How strenuous and aggravating it is for us to wait for anything . . . for our groceries, for the doctor, for the spotlight, for God. Frustration simmers while we wait for something to transpire over which we have

Pride can lead to the temptation to see my success as evidence that prayer "works."

little or no influence. We miss the chance to use such moments as opportunities for prayer.

How different it is when we find the "prayer of the quiet place." We sit down with God and, in the quiet, let Him fill our space with His presence. We are renewed, energized, loved, healed. Prayer becomes joyful, relaxed, with no drivenness, no competition.

If you have yet to experience this kind of gentle prayer, I invite you to find *your* quiet place. Explore what it can mean to "just be" in His presence, engulfed by His love and renewed for your world. May you find your "unclenched moment."

*From *Guerrillas of Grace* (Lura Media: San Diego, 1984). Used by permission.

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

1991 Conference on Evangelism

NAZARENES LOOK TO THE HARVEST

"The harvest is in view." This was the message to more than 1,200 delegates and hundreds of area Nazarenes who attended *VISION '91: U.S. Quadrennial Conference on Evangelism* in Fort Worth, Oct. 29-31.

Held in the Tarrant County Convention Center, the conference featured worship services and workshops that focused on the theme "The Harvest Is in View."

Three daily worship services featured a variety of speakers, including: Louie Bustle, John H. Calhoun, V. H. Lewis, G. Stuart McWhirter, Chuck Millhuff, Tom Nees, and Bruno Radi. "These were speakers whose work and abilities have been tested and proved," said M. V. (Bud) Scutt, director, Evangelism Ministries. "Through years of consistent service, these men have proven themselves most capable and spiritually qualified to speak to the church."

Glen Messer, pastor of Dumas, Tex., Church of the Nazarene, praised the spirit of the preaching during the conference. "As a pastor, I appreciate the sense of urgency expressed that we must evangelize our world now, not wait until tomorrow."

Don Hicks, former evangelist and current pastor of Flintstone, Ga., Church of the Nazarene, also praised the preaching. "It was very inspiring," he said. "The messages motivated me concerning our responsibility to win the lost."

Song evangelist Steve Adams coordi-

nated the music for the conference and, along with his son, Craig, prepared most of the choir and orchestra arrangements. Area Nazarenes and some evangelists made up the nightly choir and orchestra. Other Nazarene musicians participating in the conference included: the Speers, Kirk and Joyce Halbert, Marla Boicourt-Shank, Paul and Trish Jackson, Gene Brown, the Metroplex Brass, Nuevo Vida, Spiritbound, and the Spragues.



Bruno Radi (r.), evangelism director for the South America Region, preaches in Spanish as Beverly Gonzalez translates in English.

A highlight of the week was the announcement that the decadal goal (1985-95) of 10,000 fully organized churches had been reached and surpassed. Michael Estep, Church Extension Ministries director, made the announcement on the final evening of the conference declaring, "Four years in advance of our goal, we now have 10,164 churches worldwide. Praise be unto God."

Delegates to the conference were also able to attend workshops relating to nearly every area of evangelism. Urban ministry workshops were conducted on topics such as bivocational ministry in the urban setting, financing urban ministries, and pastoring a church in a multiple-language neighborhood. Other workshops focused on personal evangelism, revival preparation, music in the evangelistic service, and strategies for the small, midsize, and large church.

Bill Sullivan, Church Growth Division director, presents 62 graduates from the School of Large Church Management.



"I feel very positive about the impact the conference made on the church," Scutt said, reflecting on the week. "An enthusiastic spirit of evangelism was carried home by the participants."

The conference also featured the graduation of 62 Nazarene pastors from the Church Growth Division's School of Large Church Management. Bill M. Sullivan, Church Growth Division director, congratulated the pastors who had completed three years of study in the program.

In honor of the conference and the work of Liberation Community Church of the Nazarene in the city, Fort Worth Mayor Kay Granger proclaimed Oct. 28-31 "Nazarene-Liberation Week." "We are very proud of Liberation Community," Mayor Granger said. "Thank you for this effective and visible ministry in our city."

The proclamation was presented to General Superintendent Raymond W. Hurn by Fort Worth City Councilman Morris Matson, a Nazarene layman.

(Photos by Media International unless otherwise identified)



Beverly Burgess (l.), Personal Evangelism program manager, and M. V. Scutt (r.), Evangelism Ministries director, present copies of the new books *Personal Evangelism Training II Leader's Manual* and *Trainer Study Guide* to General Superintendent John A. Knight. The books were dedicated to the memory of the late John L. Knight, secretary of the Department of Evangelism from 1968 to 1975.

(Photo: Nazarene News)



Steve Adams coordinated the conference music.



Michael Estep announces that the Church of the Nazarene has exceeded its goal of 10,000 fully organized churches worldwide.

BY MARK GRAHAM and TOM FELDER



Bill Stewart (r.) presents a plaque of appreciation to Dr. and Mrs. Bob Collier at the 1991 All-Canada Conference in honor of Dr. Collier's years of service to the National Board of the Church of the Nazarene in Canada.

CANADIAN NAZARENES GATHER IN CALGARY

Several hundred Canadian Nazarenes gathered in Calgary, Alta., recently for the 4th All-Canada Conference, according to Neil Hightower, administrator for the Church of the Nazarene Canada. Held at the Polish Canadian Cultural Centre, the conference focused on the theme "Claiming Our Nation for Christ."

Speakers for the conference included General Superintendent John A. Knight; Michael Estep, Church Extension Ministries director; Don Posterski, World Vision, Canada; and Brian Stiller, president of Evangelical Fellowship of Canada.

In addition to plenary sessions and fellowship activities, the conference featured workshops on a variety of themes including church growth, ministry to families in crisis, and life in the parsonage.

Marjorie Osborne, Target Toronto director, presented a report on the progress of the 1990 Thrust to the City.

"A good cross-section of all regions of our country was represented," Hightower said. "A spirit of national fellowship was very evident, accompanied by a great sense of joy."

There are more than 10,800 Nazarenes on five districts in Canada.

ARABIC RADIO MINISTRY ANNOUNCED

Nazarene World Mission Radio will soon be reaching the Middle East, according to Robert H. Scott, World Mission division director. A weekly, 15-minute program will be broadcast from studios in Amman, Jordan, through an arrangement with Trans World Radio.

Jacob Ammari, former superintendent of the Middle East District, has been appointed coordinator of the radio

ministry. Prior to becoming superintendent in 1979, Ammari pastored in Karak, Jordan.

"The Middle East crisis earlier in 1991 underscored the necessity and the opportunity for Nazarene radio ministry across this part of the world," Scott said. "To have the voice of the Church of the Nazarene being regularly heard will greatly assist our church's mission to this strategic area."

The radio program will reach the entire Middle East, including Syria, Lebanon, Jordan, Israel, Egypt, Iraq, and Iran. Certain parts of North Africa will also be able to receive the broadcast.

"This is a new day of opportunity for the gospel of Jesus Christ across the Islam world," said Jerald D. Johnson, responsible general superintendent for the Eurasia Region.

EURASIA REGION HOSTS FIRST COMPASSIONATE MINISTRIES CONFERENCE

More than 300 persons attended nightly sessions of the first European Compassionate Ministries Conference recently in Hanau, Germany, according to Franklin Cook, Eurasia regional director.

"The services burst with enthusiasm," Cook said. "The spirit was positive and strong."

The conference focused on current compassionate ministries projects in Europe and ongoing needs in the region. Services featured presentations from Eastern Europe, Russia, Romania, and Hungary, Cook said.

"We discovered compassionate ministries is going on all over," Cook said. "Refugee and immigrant programs, food and clothing distribution, and prison ministries are all occurring here."

Two groups of professionals were organized to assist in future projects, according to Cook. The European Health Care Fellowship was estab-

lished, and a group, consisting of businessmen, was organized to oversee the search for funding opportunities. Two health care related projects in Romania and Russia were also organized.

Speakers at the conference included Richard Schubert, president of President Bush's Points of Light Committee; Al Truesdale, Nazarene Theological Seminary dean; and Tom Nees, director of Community of Hope in Washington, D.C., and director of Nazarene Compassionate Ministries in Canada and the United States (NCM CANUS).

Pictured: The European chapter of the Nazarene Health Care Fellowship. The NHCF chapter was formed during the recent European Compassionate Ministries Conference in Hanau, Germany.



REED INAUGURATED AS TNC PRESIDENT

Millard C. Reed, 57, became the tenth president of Trevecca Nazarene College during inauguration ceremonies Oct. 14 in Nashville. Reed was inducted during a special ceremony that included representatives of the Board of Trustees, student body, alumni, faculty, administration, the general church, and Nazarene higher education.

The ceremony included brief comments from past presidents of the school and by Mrs. A. B. Mackey. Mrs. Mackey (wife of A. B. Mackey, TNC president from 1936 to 1963) and the three living former presidents (William M. Greathouse, Mark R. Moore, and Homer J. Adams) each spoke of campus highlights that occurred during their administrations. Board of Trustees chairman, Talmadge Johnson, placed the presidential medallion on Reed who delivered the inaugural address.

In his message, Reed posed the question, "What of the call to holiness at the close of the millennium?" Reed said the holiness movement must look to the past, to the future, within and without

as it seeks to minister to the complex world of the '90s. "A college like Trevecca cannot be satisfied to simply provide a 'Christian atmosphere,'" said Reed. "It must take on the times. It must engage this upside-down, inside-out, mixed-up time with the look-back, look-forward, look-inward, look-outward message of full salvation."

General Superintendent Donald D. Owens and Education Commissioner Stephen Nease participated in the ceremonies. Representatives were present from most Nazarene colleges and universities. Among these were Olivet Nazarene University President John Bowling, Mount Vernon Nazarene College President LeBron Fairbanks, and Nazarene Bible College President Jerry Lambert.



Talmadge Johnson (r.), Tennessee district superintendent, presents the presidential medallion to TNC President Millard C. Reed as Mrs. Reed looks on.

NEW CHURCH PLANTED AT FRONTLINE OUTREACH

A Church-Type Mission has been established at Frontline Outreach in Orlando, Fla., according to Jerry Appleby, interim pastor. Appleby, who

serves as executive director of Frontline Outreach, was appointed by Gene Fuller, Central Florida district superintendent, to lead the new congregation.

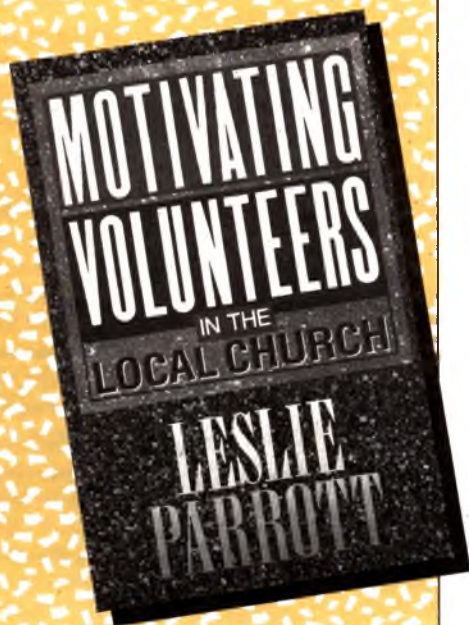
"Local church leaders believe a Nazarene church will be very helpful to congregate the people won to the Lord through Frontline," Appleby said. "During the first month, the church's Bible study had a weekly average attendance of more than 250 people."

Frontline Outreach was founded 24 years ago by C. R. Smith, who continues to serve as president of the ministry. A member of Orlando Central Church of the Nazarene, Smith started the ministry as a youth Bible study. Frontline Outreach currently ministers to more than 3,000 people each week through a variety of programs including teen pregnancy rescue and education, adult education, day-care, adult Bible studies, recreation, food and clothing assistance, and counseling.

A 5,000 square-foot clinic will be built to house the Teen Pregnancy Program, Appleby said. Financed through private funding, the clinic is expected to be completed in spring 1991.

In 1990, more than 350 babies were born in the program with almost 800 teen mothers and fathers receiving parenting classes.

Frontline Outreach is a Ten Percent Mission Special and is supported by contributions from individuals.



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John C. Bowling, ONU president, presents his inaugural address.

ONU INAUGURATES 12TH PRESIDENT

John C. Bowling, 42, was inaugurated as the 12th president of Olivet Nazarene University Oct. 25. Representatives from 60 institutions of higher education joined with the ONU trustees, faculty, staff, students, alumni, and guests for the ceremony in the McHie Arena of the Leslie Parrott Convocation Athletic Center.

Richard Valantasis, director of ministry studies at Harvard Divinity School, delivered the address for the ceremony.

In his inaugural message, Bowling addressed six goals for his presidency. These include reenergizing the sense of

mission at ONU, nourishing the relationship between ONU and the churches on the Central U.S.A. Region, involving the alumni in the support of the university, and developing a strategic plan for the school. "It can be a joyful journey, a labor of love, an enterprise with eternal rewards," Bowling said.

Bowling was elected July 16, 1991, to succeed Leslie Parrott as president of ONU. Prior to accepting the position, he served as pastor of College Church of the Nazarene in Bourbonnais, Ill. He also pastored Dallas First Church of the Nazarene and has taught at ONU, Nazarene Theological Seminary, and Nazarene Bible College.

A graduate of ONU, Bowling holds two doctoral degrees: an Ed.D. from Southwestern Baptist Theological Seminary in Fort Worth, and a D.Min. from Southern Methodist University in Dallas.

In its fall meeting, the ONU Board of Trustees elected F. Thomas Bailey, Northwestern Illinois district superintendent, to succeed B. G. Wiggs as chairman. C. Neil Strait, Michigan district superintendent, was elected vice-chairman, and Kenneth Jewell was re-elected secretary.

WESLEYAN THEOLOGICAL SOCIETY MEETS IN PORTLAND

A number of Nazarenes were active in the recent Wesleyan Theological Society meeting at Western Evangelical Seminary in Portland, Oreg. Stephen Gunter of Southern Nazarene University, vice president during 1991 and president of the society for 1992, arranged the program. The theme for the meeting, "The Gospel for the Poor," focused on the historical concern in Wesleyanism for the disenfranchised, the oppressed, and the poor.

Wesley D. Tracy, editor of the *Herald of Holiness*, presented a view of the unjust economic policies and judicial oppression in John Wesley's era. Tracy asserted that every theological innovation of Wesley can be at least partially explained as being made to meet a particular social need of the poor to whom Wesley ministered.

Stan Ingersol, denominational archivist for the Church of the Nazarene, presented a study of the ministry of Mary Lee Cagle. He stressed the ways in which women preachers in the

early holiness movement nurtured each other in an ecclesiastical climate that became more unfriendly as the holiness movement adopted the Baptist model of evangelicalism.

Other speakers at the meeting included Melvin H. Shoemaker, Azusa Pacific University; Douglas M. Strong, Wesley Theological Seminary; and Randy Maddox, WTS president.

Besides Gunter, Tracy, and Ingersol, other Nazarene educators at the confer-



ence included: Darius Salter, Nazarene Theological Seminary; Frank Carver, Point Loma Nazarene College; George Lyons, Northwest Nazarene College; David Cubie and Charles McCall, Mount Vernon Nazarene College; and Steve McCormick, Eastern Nazarene College.

Stan Ingersol, denominational archivist for the Church of the Nazarene, presented a study of the ministry of Mary Lee Cagle at the 1991 WTS meeting.

FORMER DISTRICT SUPERINTENDENT DEAD



Dean Baldwin.

Dean Baldwin, 71, former superintendent of the Joplin and Kentucky districts, died Nov. 5 in Springfield, Mo. He had been suffering from a brain tumor for several months.

Survivors include his wife, Maydene; daughter, Julie Ann Liccardi; sons, Dean, Jr., and Carter; stepsons, Paul

and Bryan Wilson; 10 grandchildren; and 6 step-grandchildren.

Baldwin pastored churches on the Dallas, West Oklahoma, and Kansas City districts. He served as superintendent of the Joplin District from 1958 to 1970 and was superintendent of the Kentucky District from 1970 to 1973. He was a teacher and administrator at MidAmerica Nazarene College from 1973 to 1980, when he entered the

evangelistic field.

He pastored the Springfield, Mo., Crestview Church from 1983 until his resignation because of ill health in August 1991.

A graduate of Bethany Nazarene College, Baldwin held an M.Ed. from Drury College. BNC conferred the doctor of divinity degree on him in 1967. He was ordained in 1945 on the Dallas District.

AN OPEN LETTER TO MAGIC JOHNSON

On Nov. 7, Earvin "Magic" Johnson, one of the premier basketball players in the world, announced that he had tested positive for the HIV virus, which causes AIDS. A Nazarene pastor sent this letter to Johnson the day following his announcement.

Dear Earvin:

Like all the rest of America, my heart was broken yesterday to hear your news that you have contracted the HIV virus.

I still remember the 25 minutes I spent with you and your high school friend, Phil Rogers, outside the locker room after the Celtics game last year. As I drove home that night, I was in awe over having spent 25 minutes with the greatest basketball player of all time. It was one of the highlights of my life.

Earvin, I admire your courage and willingness to go public with your situation and be open about the HIV virus. I'm sure none of us knows how difficult that was for you to do. I do know how important it has been for you to be a positive role model for all the kids who look up to you.

I do not want to condemn you or be judgmental for what you have done in the past. You have probably inflicted enough guilt on yourself; I do not wish to add to that.

But I will make one passionate plea. You said yesterday, "I want young people to realize that they can practice safe sex." How I wish someone like you would take that one step further and say to our teens, "Wait kids! Don't play around with sex. Wait! Save yourselves for your future spouse!"

So many people have stepped forward to "Say No to Drugs!" How I wish we had the courage to "Say No to Sex" until we are married! But nobody is bold enough to go that far. YOU could be the one to proclaim that message!

I have read the newspapers, listened to newscasts last night and this morning, and not once have I heard anyone talk about abstinence as a way to avoid getting AIDS. Not once!

Instead, last night, I heard a news commentator blast the church for being "religious bigots" who should "get off their ---- and start passing out condoms!" And this morning, I read this: "How can people avoid getting AIDS? The most effective prevention against AIDS is the use of a condom during sex." Nobody is saying "don't have sex," it's just "practice safe sex."

Earvin, I would love to support you in your efforts to help our teens not get AIDS. I would gladly invite you to tell your message from my pulpit at any time. But if you are only going to teach kids how to have "safe sex," then you have missed a great opportunity to get the most important message across to our kids.

If you would include a strong plea for abstinence in your instruction to our kids, it would be a message that the Christian community could get behind and support.

Please, let our children hear that they can "go all the way" and "Say No to Sex!"

You will continue to be in our prayers.

Yours and His,

Pastor Doug Samples
Bakersfield First Church of the Nazarene

P.S. The "Magic" word is abstinence . . .

Christian Marriage Notebook

BY J. PAUL AND MARILYN TURNER

"I'm Sorry About This; We Have to Talk"

There we were, spiraling down into one of those O'Hare International holding patterns; fog and low clouds made the top portion of the Sears Tower protrude into the moonlit sky—an eerie, yet beautiful sight.

J. Paul: It was late and I had visions of missing the last connecting flight home. Having landed, we grabbed our carry-on luggage and took off. I knew right where to go.

Marilyn: I was getting very frustrated. We pushed our way through the wall-to-wall crowd with a body language that vigorously implied we were the exception. There wasn't any time to say "excuse me," we just plowed on. I recall pointing to the sign that would get us to the right concourse. But Paul charged forward and I followed.

J. Paul: Marilyn was several paces behind me and losing ground. When we swung to the right, she protested by pointing to a sign, but we kept going at my insistence. Then an uneasy feeling crept over me, "Was it right or was it left?" The further we walked, the more I realized we were in big trouble.

After several tense minutes of

hearing Marilyn's footsteps fade, I found we had walked in a huge circle and were back where we had started. She came up a minute later, out of breath and patience.

Marilyn: I just sashayed right on by him and headed in the right direction.

J. Paul: There we were, side by side in a running-walk silently headed toward our connecting flight. I was in turmoil, dealing with mixed feelings of not wanting to miss the connector and yet feeling bad about putting Marilyn through 10 minutes of incredible stress. And, wouldn't you know it, when we arrived at the check-in counter, our connecting flight was also late.

Marilyn: I remember thinking, It would serve him right if I had a stroke right here in the middle of this massive crowd. Thank the Lord, He isn't easily swayed by our selfish prayers.

J. Paul: In our preflight arrangements, we could not get a seat together. God knew what He was doing. Marilyn was seated in front of me; and as the flight settled in, I felt a need to break the ice, so I leaned forward and had nothing to say, and said it, like, "Do you miss me?"

Marilyn: I said, "Not really!" I was sitting comfortably next to an elderly man who reminded me of my deceased father.

J. Paul: The trip from the airport was excruciatingly silent. We unloaded the car and prepared to retire in silence. Finally, we came face to face, and I said, "I'm sorry about this; we have to talk."

Marilyn: The bad part of this experience was that Paul came out the "heavy." He was the one who was determined to have it his way. The thoughts I had, though un-

spoken, were of no purer intent. I had selfish thoughts of being right. My self-pity made no points with my Heavenly Father. He saw it all.

As I looked at Paul, my vindictive spirit and selfish thoughts melted into fatigue. I started crying and said, "I'm too tired to talk. It's OK! If we never get to talk to each other again, you are forgiven. I love you! I forgive you!"

J. Paul: The next day, I took Marilyn to our favorite restaurant for breakfast. I'm no dummy! Our moments together were filled with confession and forgiveness.

J. Paul and Marilyn: To combat the habit of imposing unrealistic expectations, we suggest three guidelines. **First**, validate from the Word that you are made in God's image. Imposed high expectations seem to have their seed in apparent lack of worthiness. **Second**, be a learner; it should not be beyond your dignity to learn truth from your spouse. **Third**, cultivate talking about spiritual concerns. Don't be afraid of spiritual dialogue. It's tough, but rewarding.

When you come face to face with the problem of unrealistic expectations, you have to address the issue of self and the absence of Christlikeness in your marriage. Lordship is the bedrock issue. Settle this, and secondary issues have a greater potential of being resolved.

Talking It Over

Read together Philippians 2:5-11. Talk about ways you can diminish high expectations that will ultimately sap the life out of your marriage.

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

My self-pity made no points with my Heavenly Father.

HOW TO LISTEN TO A SERMON WITHOUT REALLY SUFFERING

BY C. S. COWLES, PROFESSOR OF RELIGION
NORTHWEST NAZARENE COLLEGE

Pastor, your sermons have been such a blessing to my husband," gushed a parishioner, "since he lost his mind." For those who haven't yet lost their minds, here is the question: Is there a way of listening to sermons more intelligibly and with more profit? I believe there is.

A sermon, like all forms of human communication, has a style and structure unique to itself. I discovered, as a teenager uprooted from American soil and planted on British, that rugby was incomprehensible to me until I learned the rules of the game. As I was preparing this article, a man asked if he could audit my preaching class at the college—not because he was called to preach, but to better understand what is involved in sermon development. I welcomed him. And I invite you into the "inner sanctum" of a pastor's mind as he conceives, grows, and develops a sermon. Several questions are never far from the preacher's mind.

What Must Be Proclaimed?

First: *What Am I to Say?* It is imperative that the preacher have something to say! That awesome responsibility dogs his days and haunts his nights, for judgment day comes every seventh day, twice! When a pastor considers what a large slice of human life is invested in each service, he

*"Go ...
Preach" is the
denominational
theme for
1992. This
means that we
need anointed
listeners as
well as
anointed
preachers.*

cannot treat the hour of worship lightly. Getting something to say constitutes his hardest labor.

Furthermore, the preacher cannot just say any old thing. By God's call and the Church's commission, he is expected to be, first and foremost, **a preacher of the Word**. Christianity is based upon the conviction that God has disclosed himself, and that revelation is to be found in a book: the Bible. The Church lives or dies by how well the preacher is able to communicate its truth. To mine the Scriptures in order to find the mind of God is his most compelling assignment.

Charles Edward Jefferson once asked, "How can a preacher speak for God if he hasn't taken time to hear what God is trying to say?" Jesus' answer was, "This ... can come forth by nothing, but by **prayer and fasting**" (Mark 9:29, emphasis added). For the pastor, this means devoting great blocks of time to the study of God's Word, to prayer, and to digging deep into what saints and scholars—past and present—have to say.

If you were to drop by your pastor's office while he is in the throes of sermon preparation, you would find his desk strewn with books. Arrayed around his note pad would be several translations of the Bible, a concordance which enables him to locate scriptures quickly, a Bible

encyclopedia, and a Bible dictionary. You would also see him digging into commentaries, which offer extensive introductions to every book of the Bible, background data on biblical times and people, as well as a careful verse-by-verse analysis of scripture. A pastor cannot discern what God is trying to say today until he has understood what God was saying to the biblical writers whose world was quite different than ours.

Fortunately, the Bible is such an incredibly rich resource of truth that the preacher soon has more to say than he can possibly deliver in one sermon. So, like the Spirit of God brooding over the surface of the deep on Day One of creation, the pastor broods over his pages of notes until he can answer this question: What **one thing** is it that God wants me to say?

A sermon is not a newspaper where random bits and pieces of information are fitted together to fill up the page. It is more like a painting where various colors, hues, and shadows are blended together to form a coherent portrait. Likewise, a sermon is more than a lecture. While most sermons instruct—and many do so purposely—their larger objective is to so incite the mind with the truth of God, excite the emotions with the beauty of God, and impress the will with the demand of God that listeners will be changed. Sermons have as their goal not just to make people smarter but better. Paul's concern for the Galatians is every pastor's: "I am again in the pains of childbirth until Christ is **formed in you**" (Galatians 4:19, NIV, emphasis added).

How Can the Information Best Be Arranged?

Having settled upon what to say, the next question is: *How Shall I Say It?* Architects insist that form must follow function: that is, a library calls for a different design than a stadium. There are two basic types of sermons: deductive and inductive. **Deductive sermons** begin with a great scriptural truth and draw from it specific insights and particular applications. Also called "topical sermons," they answer such

*Most sermons
go down easier
if you under-
stand "what
and how" the
preacher is
strategizing to
release the
power of God.*

questions as what the Bible has to say about the Holy Spirit, or suffering, or the Second Coming, or the family.

Topical sermons lend themselves to a variety of structures. The theme may be best expressed in a simple one-point sermon where the preacher marshals scripture verses, biblical background, contemporary events, historical analogies, illustrations, personal experiences, and more, to drive the truth home. Its power is in its redundancy.

Sometimes it is necessary for the pastor to confront troubling issues head-on where he will first present the false and then the true in a two-point sermon. Or the preacher may reverse the order and proclaim the "Good News" before warning of the bad. On the other hand, many biblical truths are not contradictory but complimentary, like "promise and fulfillment" or "law and gospel," in which two sides of the same truth are presented.

It is with good reason that most preachers favor the three-point sermon. A three-



"Busy?! Heavens, no! He's just studying.
Hold on . . . I'll put you right through."

legged structure is the most stable. Adding a third point of application may strengthen a two-point sermon. Many sermons embody the apostolic formula of proclamation, explanation, and invitation. Another popular structure uses Hegel's syllogism or thesis ("God is holy"), antithesis ("We have all sinned"), and synthesis ("Christ died for us"). If a sermon is to develop many aspects of a single truth, it may have four, five, or even a dozen points, like chapters in a book.

The **inductive sermon**, on the other hand, focuses on a specific passage of scripture and seeks to draw from it universal truth. It moves from the *particular* to the *general* and from the past to present. This was Jesus' method in Nazareth where He read a passage from Isaiah and then said, "Today this scripture is fulfilled in your hearing" (Luke 4:21, NIV).

The majority of preachers, past and present, have preferred the inductive method in that it compels them to dig deep into the Word and grapple with

A Christian sermon should incite the mind, excite the emotions, and impress the will.

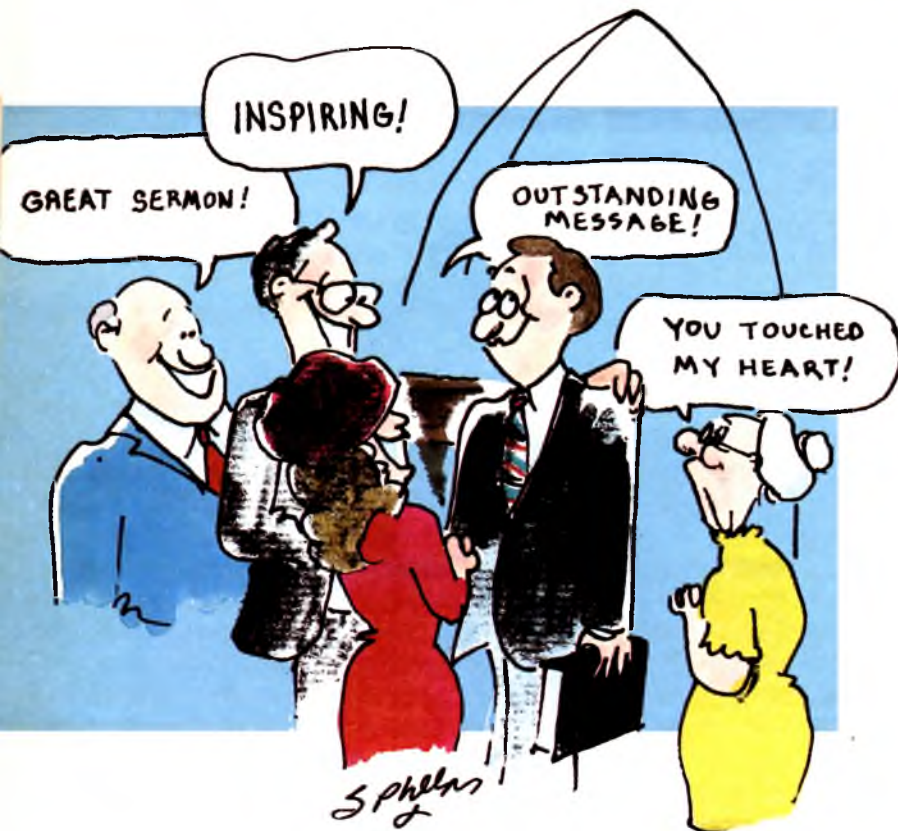
God's revelation as it was originally given. It contributes to Bible knowledge in that it works through whole chapters and books in a systematic way. Pastors are more likely to declare the "whole counsel of God" through this method of "exposing the truth" than by any other.

In **expository** preaching, the pastor endeavors to stay as close to the biblical text as possible and let it determine how the sermon will be developed. Yet a running verse-by-verse commentary does not a good sermon make. Generally, the biblical author had one principal message he was trying to convey in a given paragraph or chapter. The pastor must draw it out and then weave together other strands of insight from the passage until a rich tapestry of revealed truth is formed.

Many preachers are recovering one of the oldest forms of communicating scriptural truth: the **narrative** sermon. The Bible is the richest and most diversified compendium of stories, human and divine, in the world. Stories allow the truth to sneak up on us unaware, and strike us at a glance. Through stories the truth is conveyed, not in isolated fragments, but as a whole piece. I recall my high school biology class where I first dissected a frog. I learned much about its muscles, bone structure, and internal organs, but alas, the poor frog died!

Having settled on an appropriate structure, then the preacher's most urgent question is this: *How Shall I Illustrate It?* "Illustrate" comes from the Latin word, *lustrare* (luster), which means to enlighten and make bright. It also means to draw a picture. Since the human mind responds far more readily to pictures than propositions, there is no challenge facing the pastor quite like that of finding the right illustration to illuminate and demonstrate the truth.

Like a bee in search of honey, a preacher has his antenna up for just the right metaphor or analogy or story to illustrate a point. His primary resource is, of course, the Bible. The Gospels alone relate 35 miracle stories and 24 parables of Jesus. And that is just the beginning. A preacher's own experience offers a fertile ground for illustrative material as does his interaction with people. Furthermore, the preacher is always listening to the news



How could Pastor Kermit ever forget the night Billy Graham's radio broadcast came through the church's PA system and he lip-synched the entire message!

with an ear as to how to make the truth of God relevant. You will also find the preacher clipping articles out of magazines and newspapers, and reading books of all sorts with an eye for material that will enliven a message.

Each major point in the internal development of a sermon will normally follow the pattern of exposition, illustration, and application. Preachers are very sensitive to the response of their people, and learn early that most listeners can not handle more than seven or eight minutes of hard biblical exposition without an illustration to lighten it up. One of the most effective ways to drive a truth home is to show how it worked in somebody's life or in a particular situation. You know as well as the preacher that one ounce of "show me" outweighs a ton of "tell me."

Beginnings and Endings

Two more questions—the most important of all—begged to be addressed: *How Do I Introduce and Conclude the Sermon?* The function of an introduction is to arrest attention, make a positive impression, set the scriptural scene, and tease the listener to want to hear what is to come. A fish cannot be caught until it has been hooked. To accomplish this, a preacher may begin with humor or tap into some human need. Making mention of some contemporary event or telling a story arouses interest. Sometimes, asking a provocative question jolts the mind awake and tunes it to the hoped-for answer.

Since "last impressions are lasting," there is no part of the sermon more important than its conclusion. And yet it is the most difficult. Your pastor knows that by the time he reaches the conclusion all the best material has already been presented. He also knows that by the time you hear it your attention span is wearing thin. The struggle is to prevent the sermon from just fading away or evaporating in a numbing fog of oppressive exhortations. The preacher cannot keep this from happening without your help.

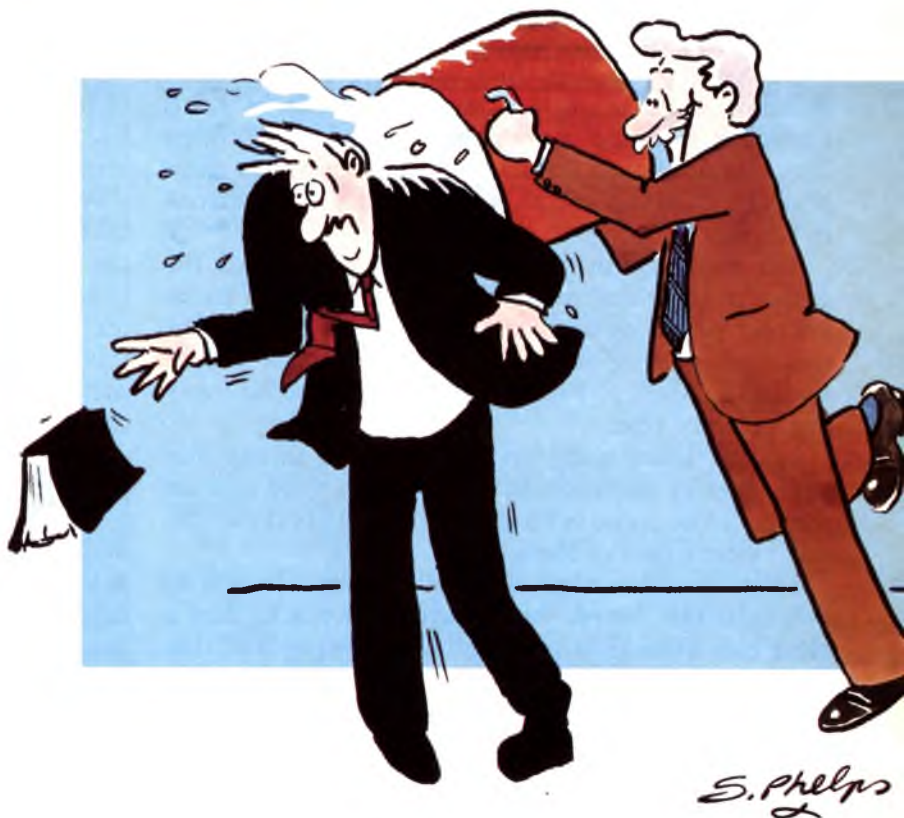
To prevent the sermon from fading in the conclusion, the experienced preacher learns to think first about how to end the sermon and give that his best shot. The preacher zeroes in on the sermon's purpose at this point. Listen closely; here the whole aim of the sermon will be revealed.

*One ounce of
"show me"
outweighs a
ton of
"tell me."*

The preacher will most likely search for just the right story or illustration to convey the essence of what his message is all about. Sometimes a poem or hymn will say it best. There is power not only in beginning but also in ending with the text. When delivered with force, feeling, and finality it can bring the sermon to a rousing conclusion. And then, like a symphony conductor, the preacher will drop his baton and stop. Or move directly into an appeal for a decision.

Several years ago, a reader of the *British Weekly* wrote a letter to the editor in which he complained that in over 30 years he had listened to at least 3,000 sermons and yet could not recall a single one. The letter kicked up a storm of response for weeks until another letter ended the debate. It said, "I have been married for 30 years. In that time I have eaten 32,830 meals. Suddenly, I realize that I cannot remember the menu of a single one. And yet, I have the distinct impression that without them, I would have starved to death long ago."

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Albeit confident that his sermon was leading toward a victorious finale, Pastor Dan was not ready for the Gatorade dousing by the head usher.

When the Church of the Nazarene declared 1992 the “Year of Preaching” and adopted the theme, “Go . . . Preach,” the church emphasized something that Nazarene Theological Seminary emphasizes every day of every year.

LEARNING TO PREACH AT NTS

BY DARRELL MOORE, PROFESSOR OF PREACHING

The title of a book caught my eye as I browsed in the pastor’s study: *101 Things to Do During a DULL SERMON*.

Across my mind flashed Webster’s description of the contemporary use of the word *sermon*: “a discourse on moral or religious topics, especially in a tiresome manner.”

But wait! Preaching does not have to be boring! What is more inspiring than the gospel of Jesus Christ? The gospel transforms twisted and broken lives. What should attract our attention more magnetically than the gospel, which creates new persons in Christ?

The challenge in the years ahead is to preach the gospel in ways that overcome communication barriers and penetrate secular culture. At NTS, we take this challenge seriously. The denominational theme for 1992, “Go . . . Preach,” is an NTS theme every day of every year.

Let me share with you a few of the things that NTS does in the teaching of preachers. One layman asked, “How come NTS grads are such good preachers?” Here’s part of the answer.

First, we know that God calls whom He will to proclaim His Word. We believe, and teach, that a clear call from God is essential. Knowing that, the preacher is assured of God’s constant concern and care—even in the tough times. Since the preaching enterprise is thus not a mere human endeavor, the preacher knows that from beginning to last he is dependent on the leading and anointing of the Holy Spirit.

We appreciate this definition of homiletics: “The process and act of listening to the Spirit speak

through the Scriptures, so as to engender an appropriate here-and-now witness to God” (Thomas Oden, *Pastoral Theology*, p. 127). The same Spirit who inspired the Scriptures must inspire Christian preaching.

Since it is *His Word* we are called to proclaim, we must know His Word. We must study it, meditate on it, immerse ourselves in it.

According to Professor Morris Weigelt, “The task of hermeneutics (interpretation) is to make the text live. Therefore, we need to cultivate a disciplined sensitivity to the text.”

A student came into my office on cloud nine. She said to me, “You have been telling us to meditate on the passage we chose for a text, to soak in it until it began to speak to us. I have been struggling with my text for days, and it seemed dead until I read it again this morning. The scripture came alive! It spoke to me! Suddenly it was new!” Her statement illustrates our commitment that to preach effectively one must discover the mysterious and creative power of the Word of God.

Second, the message of the gospel must be communicated to our culture in meaningful ways. At NTS, we are determined to help students learn how to preach in a manner that faithfully applies the whole gospel to the complex and baffling problems of our world. To produce preachers who can simply craft a pleasing address does not interest us. We endeavor to develop persons who have the spiritual, biblical, theological, historical, philosophical, psychological, and sociological skills needed to bring Scripture to bear on the lives of people who struggle to find meaning and hope.

We seek artful and creative ways to accomplish

Doctors Darrell Moore and Darius Salter, professors of preaching at NTS, share the opportunity of shaping tomorrow's preachers.

this. We have two professors whose duty it is to nurture the art and practice of preaching (Darrell Moore and Darius Salter). In addition, many teachers and skilled pastors come to campus to teach during the January interim and summer school. Some of those who frequently teach at NTS are Stephen Green, Reuben Welch, Millard Reed, and John Bowling.

We attempt to bring to our chapel services models of effective preaching. Nearly every week a member of the NTS faculty preaches in chapel. Further, leading Nazarene preachers often preach in chapel. In addition, our students have the privilege of hearing such preachers as Lloyd Ogilvie, William Willimon, and Elizabeth Achtemeier.

Third, the whole curriculum is designed to produce effective preachers. The foundation is laid in biblical studies as we seek to ground our preaching in a comprehensive study of the Scriptures. "Biblical studies provide basic and essential ingredients," says Morris Weigelt, "for all other disciplines in the seminary curriculum." On that base we lay systematic theology, "which stands midway between the Word as its life and the pulpit as its goal," says Rob Staples, professor of theology. "Our theology should come alive in our preaching." Then comes church history, which is "the great guarantee that God keeps His promises." It is also "the landmark by which," says Paul Bassett, professor of the history of Christianity, "the Church moves toward her future." The relevance of preaching is integrated into the teaching of other elements of the curriculum such as evangelism, missions, philosophy, pastoral theology, and Christian education.

These disciplines provide the foundation for the teaching of preaching at NTS. The fundamentals of preaching are addressed in the basic classes, "Christian Preaching" and "Expository Preaching." The



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perspective is broadened and amplified in courses such as "Homiletical Study of Holiness," "Inductive Preaching," "Preaching the Creedal Affirmations," "Preaching from the Old Testament," "The Delivery of Sermons," etc.

The professors at NTS believe that all the seminary curriculum comes to its sharpest focus and synthesis in impassioned preaching. We are committed to the proclamation of the gospel because, as Professor Alex Deasley says, "In preaching, we have the primary mode of God's saving approach to sinful humanity."

As a faculty, we believe that the call of God to proclaim His Word obligates us to offer to Him the most dedicated and adequately equipped instruments possible. So we strive to blend knowledge and passion, theory and practice, theology and experience.

Fourth, we believe that preaching experience is an essential part of learning to preach. We, therefore, plan preaching experiences as a part of course requirements. Student sermons are videotaped, and the student and professor spend time analyzing and evaluating the sermon structure and delivery.

This semester, I have challenged each student in my classes to preach at least two times in settings other than the classroom. Many of our students preach much more than this. We help students find opportunities to preach.

We challenge, even implore, our students to make preaching a lifelong passion. It may become, under the anointing of the Spirit of Christ, the greatest joy of their ministry, the fulfillment of the call of God to proclamation! For Christian preaching is, as Emil Brunner declared in *Revelation and Reason*, "in spite of all appearances to the contrary, the most important thing that ever happens upon this earth." 卐



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Professor Moore and Gregory Brown, student/pastor, review a videotape of Brown's in-class sermon.

Your seminary's mission includes meeting the educational needs of our midcareer ministers.

WHAT YOUR PASTOR NEEDS MOST

BY RICHARD H. NEIDERHISER

Met Pastor Tom. He has been a pastor for seven years. He is intelligent, capable, and motivated. His pastoral work is effective, but he wants to become the best minister he can be. On his desk (and in his soul), the motto of Oliver Cromwell offers its daily call to excellence. "He who ceases to be better ceases to be good." How do you make a good pastor better?

Meet pastor Robert. He has logged 24 years as a journeyman pastor. Robert has noticed that the people he now pastors are much more highly educated than the folks in his first three churches. And these folks are continually upgrading their own personal and professional skills. Among his core of lay leaders, two are engaged in postdoctoral studies, several more are finishing masters degrees, and the lone housewife on his board is taking courses in computer programming. His own seminary training of 25 years ago seems dim and distant. How can Pastor Robert catch up and keep up?

Meet Pastor Dick. Come summer, he will finish his 14th year in pastoral ministry. But he wonders if he will ever complete 15 years. Like many others in the care-giving professions, he has been victimized by burnout. A thousand tasks overwhelm him, preparation for preaching feels more chore-like than ever, administrative details nag, every time he turns around another board meeting or disgruntled member is staring him in the face. Depression sometimes steals a whole day of his precious time. How can Pastor Dick find renewal?

Meet Missionary Ruth. She teaches in a missionary Bible school on an M.Div. degree. Her Third World country is moving up the educational scale. Ruth needs a doctorate. Besides, she wants to

sharpen her scholarly and ministry skills. But how can Ruth get a doctor's degree on a missionary's budget of funds and furloughs?

Meet Pastor Harry. He has hit the wall of what is called "post seminary naïveté." This sets in when a theological student takes a pastorate in an area, or a district, or a church that views the pastor's role as that of making the machinery operate smoothly. How he keeps the organization functioning is the only thing for which he is rewarded or praised. The pastor's professional life becomes a matter of counting nickels and noses, showing up at meetings, cooperating with the program, refereeing at committee meetings, making appearances at community affairs, weddings, banquets, and the church volleyball games.

Those rich insights into exegetical study, the challenge of theological reflection—those things that nourished and fueled his call through eight years of college and seminary—have become mere footnotes of a former day.

The victim of "postseminary naïveté" has become a mere functionary. How can Harry recover from this syndrome?

Meet Pastor Beth. She has been a pastor for four years and a staff minister for six. As she looks at the "graying of America" and at her own heart, she believes God is calling her to focus her long-range ministry on senior adults. She wants to learn all there is to know about senior adult ministry. How could she ever do that?

More than one answer to the question of ministers Tom, Robert, Dick, Ruth, Harry, and Beth exists, I'm sure. But let me tell you about one answer that many ministers in such life situations as described above have discovered. I speak of the Doctor of Ministry program at Nazarene Theological Semi-

What your own pastor needs or wants most may be the D.Min. experience.



Fred Paddock

nary in Kansas City. What your own pastor needs or wants most may be the D.Min. experience. The seminary takes seriously its mission to educate ministers for the Church of the Nazarene, including providing for the ongoing educational needs of our experienced ministers.

Education for midcareer ministers and experienced clergy is provided through the programs of Continuing Education, and the Doctor of Ministry programs. Both these programs are committed to a balance between the practical needs of ministry and academic excellence. At NTS, there is a commitment to equip those who enroll to engage in ministry with increasing professional, intellectual, and spiritual integrity—all within the strength and parameters of the Wesleyan-Arminian theological tradition. In this article the opportunities of the Doctor of Ministry program will be highlighted.

A Word About Your Seminary's D.Min. Program

When it comes to D.Min. programs, one word is worth 1,000 pictures—**quality**. There are some D.Min. programs out there which are so flimsy they ought to print their diplomas in disappearing ink. But no one gets a cheap D.Min. at Nazarene Theological Seminary. Though these names were used in the introduction to this article, there is not a D.Min. at NTS for every "Tom, Dick, and Harry." The requirements are tough in this competency-based curriculum. One is required not only to master the theory but also to demonstrate that mastery by competent practical ministry. The D.Min. at NTS is

a near-perfect marriage of theory and practice.

The quality of the NTS D.Min. attracts students who seriously wish to sharpen ministry skills. Rev. Larry Lasher, pastor at First Church of the Nazarene in El Paso, Tex., says he entered the D.Min. program because he felt "the need to prepare himself for pastoral ministry in an increasingly highly educated world." Rev. Lasher said, "I have sensed an increased spirituality, an inner awareness of my own spiritual

life and the discipline necessary for its development. I have become a more effective administrator. I have a profound appreciation for the practical and theological experience gained through the program. I am a more mature student. I feel like a more seasoned minister. I have been enabled to better incorporate holiness theology with

pastoral care. The positive congregational response to my recent ministry, I believe, is due to my involvement in the D.Min. program."

Rev. Neil MacPherson, senior pastor at the Melwood Church of the Nazarene in the greater Washington, D.C., area, entered the D.Min. program after 27 years of pastoring. "I wanted to increase my skills for the remaining years of my ministry. It has recalled me to disciplined study, to refocus on the essentials of Christian ministry, and to express a revitalized emphasis on meaningful worship." Pastor MacPherson added, "It brought me current with new streams of thought and has reinforced our own doctrinal position. The whole program was a positive and mind-stretching experience. It merged the practical and the theoretical."

continued on page 39

***When it comes to
D.Min. programs,
one word is worth
1,000 pictures
—quality.***



In light of the overwhelming problems of today's world, you could think that one school couldn't make a difference—but you'd be wrong.

Bob and Colleen Skinner and son, Robby.

ONE SEMINARY MAKES A

BY TERRELL C. SANDERS, JR., PRESIDENT NAZARENE THEOLOGICAL SEMINARY



Dave and Kim Hane with Josie Lindo at the Asia-Pacific Regional Office in Manila.



Stephen Bennett (right) assists pastor Segundo Angwas of Inayawan Church of the Nazarene with a baptism at Pook Beach in Cebu, Philippines.

What's the use? What difference would it make, anyway?" I hear those questions often. They usually come under circumstances so overwhelming that resignation to indifference seems more rational than resolve to action. In our world, people frequently resign themselves to believing that one person, one group, one institution cannot really make a difference. In a world of multinational cartels and corporations, you would think that one seminary located in the mid-western United States couldn't make an impact on the world. Yes, you might think that—but you'd be wrong.

Nazarene Theological Seminary makes a world of difference! Over the past 47 years, NTS has graduated almost 2,500 persons who have gone to the corners of the globe to proclaim the Good News of full salvation in Jesus Christ. And the supply of servants is not diminishing. Of the 320 students currently enrolled at seminary, over 85 are preparing for cross-cultural ministry. These numbers are more than statistics. They represent persons who have committed

lege. Christi wrote recently to the seminary, "One of our burdens here is that Filipinos will be raised up and trained to fill more administrative and teaching positions at LNBC. Our seminary (APNTS) is producing many qualified graduates—it's just a matter of putting two and two together. Pray with us to this end."

Bob and Colleen Skinner ('90 and '89) are finishing language school while teaching and preaching in various churches in metro Manila. They hope to use their skills to plant new churches among the city's professionals.

David and Kim Hane ('91), newly appointed missionaries, arrived in Manila last October. They are facilitating ministries through the World Mission regional office. The Hanes are anxious to see the fruits of the gospel through the efforts of the Church of the Nazarene throughout the Pacific.

These six persons are but a small company of the vast army of graduates who significantly impact the world. In the Philippines alone there are 20 other NTS alumni serving the Kingdom through education and missions administration. Mission directors,

WORLD OF DIFFERENCE!

themselves to the best in preparation and to worldwide ministry.

You don't have to look much farther than the Philippines to see evidence of the difference NTS makes. The story of three missionary couples, all recent seminary graduates, exemplifies the impact NTS has on the mission of the church around the world. Each of the six came to Kansas City eager to learn and serve the Lord. While in seminary they served at Beacon Hill, Overland Park, and Seeds of Abraham as faithful youth directors, children's pastors, and church planters. As students at NTS, they made significant differences in three Kansas City neighborhoods. Upon graduation, each offered themselves for missionary service.

Through the providence of God, the three couples now call the Philippines home. They're making a difference as preachers, teachers, evangelists, administrators, church planters.

Stephen and Christi Bennett ('90) teach at Luzon Bible College in Baguio City. Prior to this assignment, they served students at the Visayan Bible School in Cebu City. Together they provide quality instruction for Filipinos preparing for ministry in the northern Luzon region. They now carry a concern to train teachers and leaders for the Bible col-

a seminary president, a Bible college president, faculty members, evangelists, and church planters represent the difference NTS makes.

If time and space permitted, the story of NTS's impact on the Philippines could be repeated by hundreds of missionaries, pastors, associates, educators, and administrators in other locations. The story could be repeated at urban ministry centers like Los Angeles' Bresee Institute, San Francisco's Golden Gate Ministries, Fort Worth's Liberation Community, Indianapolis' Shepherd Community Church of the Nazarene, or Boston's Cambridge Institute. The story could be repeated in local churches from Berwick, Maine, to southeast San Diego, Calif. A new church planting effort on Victoria Island, B.C., can repeat the story. A community based youth advocacy program in Kansas City, Kans., is part of this story. Nazarene college and university faculties over North America tell the story of the difference NTS makes.

In light of the overwhelming challenge to spread the gospel of full salvation around the world, you might be tempted to ask, "What's the use? Can one seminary really make any difference?" Yes, one seminary can. One seminary is. Nazarene Theological Seminary makes a world of difference!

TH

Corporate Jungle . . .

continued from page 5

ity and assurance; He helps me to be honest and consistent and to decide what is important and what isn't."

"The image that I leave as a Christian not only reflects on my church and faith, but on my company as well," Tim says. "I like to think that my company benefits from the Christian work ethic that I and others follow while on the job."

Active Church Members

Despite their business schedules, Bill, Merritt, Tim, and John find time to be involved in their churches in various capacities. Bill and his wife, Doris, are active in marriage enrichment retreats across their district, and she is leader of the ladies fellowship at their church. Bill is also the chairman of his church board.

Merritt is a longtime lay member of the General Board of the Church of the Nazarene and former member of the General NYI Council—a position which his father, Edward S. Mann, held years before him and which his son, Mark, held in 1989. Besides this, Merritt sings in the choir and is a member of the board of Rockville, Md., Church of the Nazarene. His wife, Judy, plays the piano and directs the church choir.

Almost the entire LaLone family is active in the Calvary Church of the Nazarene in Anandale, Va. John and his wife, Jan, sing in the choir. John also teaches a young adult Sunday School class and serves on the Virginia District Board of Church Properties. Jan is involved in women's ministries in her church and active in the district laymen's retreat. Tim is an active member of one of the adult Sunday School classes at Calvary. His

wife, Jeaneen, is active in the nursery ministry of the church and publishes a monthly newsletter for children.

Contributions of a Christian College

Merritt Mann, Bill Webb, and John and Tim LaLone are living proof that the Nazarene educational system turns out persons who are able to compete with the best. All of them look back on their college careers at ENC with satisfaction and gratefulness.

"My time at ENC laid the foundation for all that was to fol-

low from a Nazarene college."

"I received an excellent education at ENC, including some of the first computer courses ever offered there," says Tim. "I chose ENC because my older brothers and sister were there, and I wanted to attend college in a Christian environment. I haven't regretted my decision."

Merritt Mann might be called "Mr. ENC." His entire life has revolved around the institution where his father, Edward, served for 40 years and was president for 22 years. His brother, Ed, is the chairman of the computer science department at ENC, and Merritt is the president of the ENC Alumni Association. During his free time, you will find him on the road seeking new students or raising money for the college. He describes his association with the college in glowing terms.

"Growing up around the campus, I couldn't wait to attend there," Merritt declares. "My passion was sports. Since I had to pass my course work to be eligible to play, I also did a little studying. Two of the most influential people in my life were my math professor, J. R. Naylor, and my basketball coach, Carroll Bradley. I know how successful my dad and these other professors would have been in business, but they were committed to Nazarene youth. To this day, I think a kid cheats himself by not going to a Nazarene school."

Nazarene higher education continues to turn out highly qualified professionals who bring into the workplace that special edge that comes from being a Christian. These men are living testimonies to that fact.

For more information on the Nazarene college nearest you, contact Dr. Stephen Nease, Education Services, 6401 The Paseo, Kansas City, MO 64131. H



low," says John. "It was there that I was sanctified wholly, educated, trained, and developed friendships that would last forever. I learned from godly professors not so much to do the right thing, but to do it for the right reason."

"There is so much more that a Christian college brings to one's life than academics," says Bill. "Professors instilled in me some ideals and values that really have held out over the years. I got established spiritually. I got a good education that prepared me for the business world, and I think that any young person that really wants to be successful can do it



"Do not manage as if you had ten thousand years before you. Look you, death stands at your elbow; make the most of your minute, and be good for something while it is in your power."

Charles Palmer

"Purity of heart is the one success worth having. *In the time of your life—live.* That time is short and it doesn't return again. It is slipping away while I write this and while you read it, and the monosyllable of the clock is loss, loss, loss unless you devote your heart to its opposition."

Tennessee Williams

"There is a strong correlation between giving birth and getting religion, and baby boomers are enthusiastically doing both. Evangelical churches are carefully positioning themselves to benefit from this trend. Their goals are educating children, 'saving' the family, and policing the airwaves."

Diedre Sullivan

American Demographics

"The world is filled with willing people: Some willing to work, and the rest willing to let them."

Robert Frost

"Everybody looked at the snow. It was as if flakes of grace were falling, falling free out of heaven and blessing the muddy earth with purity, a whiteness covering the dirt and the shoddiness with perfection . . . It wasn't planned, but we all just sat there and watched."

Michael L. Lindvall

The Good News from
North Haven

"God is ready to assume full responsibility for the life wholly yielded to him."

Andrew Murray

"In old age most of all it is necessary to live every minute. Let death

find us on horseback or planting cabbages."

Andre Maurois

"Be ever questioning. Ignorance is not bliss. It is oblivion. You don't go to heaven if you die dumb. Become better informed. Learn from others' mistakes. You could not live long enough to make them all yourself."

Admiral Hyman Rickover

"Don't smoke too much, drink too much, eat too much, or work too much. We are all on the road to the grave—but there's no reason to be in the passing lane."

Robert Orben

"Know this for truth, and learn to conquer these:

Thy belly first; sloth, luxury, and rage.

Do nothing base with others or alone,

And, above all, thine own self respect."

Pythagoras

"A man should live with his superiors as he does with his fire; not too near, lest he burn; not too far off lest he freeze."

Diogenes

"The way to do research is to attack the facts at the point of greatest astonishment."

Celia Green

"Life can only be understood backwards, but it must be lived forwards."

Søren Kierkegaard

"Grant me that I may not be a coward, feeling your mercy in my success alone; but let me find the grasp of your hand in failure."

Rabindranath Tagore

"Every story of conversion is the story of a blessed defeat."

C. S. Lewis

"When the fox preaches, look to your geese."

German Proverb

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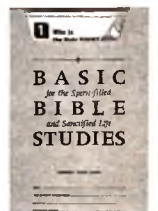
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The Church Growth Division is launching the intermediate church initiative for churches of 100 to 250 as one of the church size strategies. One key component in this program is the 200 Barrier material. This material is available to you through Nazarene Publishing House. If your church is in this category, call Nazarene Publishing House today for each of the materials below.

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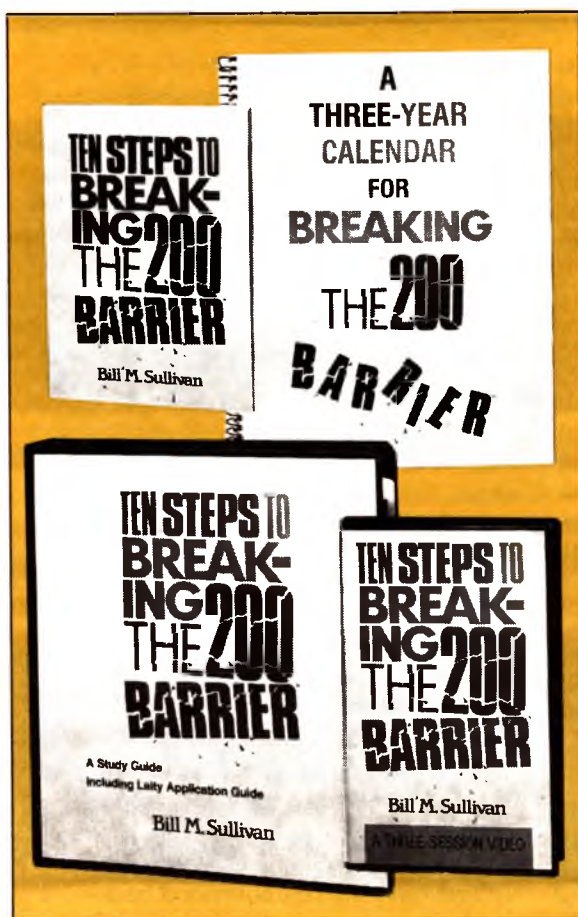
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THE QUESTION BOX

CONDUCTED BY WESLEY TRACY, *Editor*

My neighbor says that at her church the most talked-about item is the inerrancy of the Bible. She believes that I and other Nazarenes ought to get more involved in the battle. What do you think?

Though Nazarenes everywhere have a profound respect for the Bible, most of them have avoided the intense war going on among believers on the "inerrancy" question. They may not be able to explain what makes them wary of this battle, but their spiritual instincts are right. The inerrancy debate did not spring from Wesleyan/Nazarene soil, nor does it naturally take root there. When Nazarenes/Wesleyans speak of their belief in the authenticity of the Bible, they are much more likely to speak of the "sufficiency" of Scripture—as our article of faith does:

We believe in the plenary inspiration of the Holy Scriptures, by which we understand that the 66 books of the Old and New Testaments, given by divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation, so that whatever is not contained therein is not to be enjoined as an article of faith (Manual, p. 30).

There is nothing wrong with the term *inerrancy*. One form of this word is used in our own article of faith. The problem is with what it has come to mean. Once it simply meant that you believe the Bible. But now it has become the trademark and battle cry of rigid, right wing, Calvinistic fundamentalists.

The term *fundamentalism* itself has undergone a similar change. Time was when you said that you were a fundamentalist it was understood that you believed in traditional Christianity; now it means you endorse the rigid, right wing Calvinists along with their doctrine of verbal inspiration and their conservative political agenda.

The inerrancy warriors declare that you must endorse their doctrine of verbal inspiration or you are a traitor to the Bible. They insist that God dictated every syllable of Scripture and that the personal ideas and the cultural milieu of the various writers had no effect whatsoever on the form or meaning of the Scriptures.

The members of this movement have proved that they will stop at nothing to put their views across. They spend much of their time and energy bashing their Christian brethren. For example, this contingent captured the policy-making positions of the Southern Baptist Convention and, using verbal inspiration as its scepter and militant inerrancy as its inquisitorial tool, they presided over the division and probable demise of the largest Protestant denomination in the world.

The Nazarene article of faith on the Holy Scriptures is a roomy one. Its scope takes in a fairly wide spectrum of ideas with tolerance and respect for more than one point of doctrine. The rigid fundamentalist who believes in verbal inspiration can be at home under the shelter of this article of faith. Those who take a less rigid view of the mechanics of inspiration also have elbow room. Part of the genius of the Church of the Nazarene has been our roomy articles of faith. They have provided us with a broad basis of fellowship. Our article of faith on the Holy Scriptures is no exception. It tells the world that we believe that the Bible is fully inspired, yet it does not require us to prove that it is also a textbook on kinesiology, sociology, physics, or open-heart surgery.

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I visited a home once in which I found the Bible reduced to a trivial use. The floor sloped quite badly in the old house. The gentleman who lived there with his wife had put a Bible under one end of the bookcase to keep it level. The Bible did a good job—it kept the bookcase level. But the Bible was made for better things. Somehow, the current "inerrancy" debate reminds me of that rickety old bookcase. The Bible was made to reveal the love of God in Christ through whom sinners like me can be born again! To use the Bible as a loyalty oath, or a club to batter other Christians, or to prop up one end of a weak argument is to reduce the Word of God to trivial use.

The views expressed in the responses in this column are those of the editor and do not constitute official statement by or for the Church of the Nazarene.

HH

NATIONAL SUNDAY SCHOOL TEACHER TRAINING CONFERENCE

Dates and Locations Announced

For the first time, the Church of the Nazarene is planning Sunday School Teacher Training Conferences on a national level. The Board of General Superintendents has approved 16 area conferences, beginning August 1992 and continuing through spring of 1993, in order to celebrate the final year of the denomination's quadrennial emphasis, "That the World May Know—Teach."

The purpose of these conferences will be to place Sunday School teaching, once again, in a prominent position in the local church. The sessions, which begin on a Thursday night and conclude Saturday noon, will provide inspiration and information, but most importantly, practical "how to" assistance to teachers of each age-group. We hope that the more than 62,500 Sunday School teachers and officers in the Church of the Nazarene will attend these conferences.

Below you will find the location and date for each conference. The number in parentheses is the total number of Sunday School teachers who will be invited to attend. The districts listed below the location are those closest for the conference. The numbers in parentheses following each district name are the number of Sunday School teachers and officers reported to the District Assembly last year.

All pastors, Sunday School superintendents, teachers, and officers are encouraged to begin planning now to attend the conference nearest them. In the next two to three months a mailing will be sent from the Sunday School Ministries Division in Kansas City to each church and Sunday School teacher. This mailing will include more detailed information on the 16 conferences.

The National Sunday School Teacher Training Conferences will be events that could revive the Sunday School once again across our nation. Together, we can make it happen!

August—November 1992

SEATTLE (4,060) **August 20-22, 1992**

Alaska (245)
Canada Pacific (185)
Northwest (1,005)
Oregon Pacific (1,452)
Washington Pacific (1,173)

KANSAS CITY (5,871) **August 27-29, 1992**

Dakota (358)
Iowa (964)
Joplin (820)
Kansas (1,016)
Kansas City (1,201)
Minnesota (323)
Missouri (839)
Nebraska (350)

DETROIT (2,954) **September 3-5, 1992**

Canada Central (332)
Canada Quebec (71)
Eastern Michigan (1,188)
Michigan (1,103)
Northern Michigan (260)

CHICAGO (3,239) **September 24-26, 1992**

Chicago Central (896)
Illinois (1,130)
Northwestern Illinois (861)
Wisconsin (352)

PHILADELPHIA (4,837) **October 1-3, 1992**

Canada Atlantic (192)
Maine (453)
New England (826)
New York (713)
Philadelphia (985)
Upstate New York (675)
Washington (993)

CINCINNATI (4,479) **October 8-10, 1992**

Central Ohio (1,402)
Eastern Kentucky (825)
Southwestern Ohio (1,431)
West Virginia South (821)

PITTSBURGH (4,743) **October 22-24, 1992**

Akron (1,062)
North Central Ohio (991)
Northwestern Ohio (930)
Pittsburgh (920)
West Virginia North (840)

DENVER (4,510) **October 29-31, 1992**

Arizona (841)
Canada West (505)
Colorado (1,154)
Intermountain (954)
Navajo Nation (87)
New Mexico (457)
Rocky Mountain (352)
Southwest Indian (86)
Southwestern Latin American (74)

January—March 1993

INDIANAPOLIS (4,194) **January 7-9, 1993**

Indianapolis (1,027)
Northeastern Indiana (1,267)
Northwest Indiana (776)
Southwest Indiana (1,124)

RALEIGH (3,487) **January 14-16, 1993**

Georgia (1,115)
North Carolina (706)
South Carolina (811)
Virginia (855)

SAN FRANCISCO (2,541) **January 21-23, 1993**

Central California (737)
Northern California (859)
Sacramento (945)

NASHVILLE (4,218) **January 28-30, 1993**

Alabama North (606)
Alabama South (457)
East Tennessee (706)
Kentucky (850)
Mississippi (412)
Tennessee (1,187)

ANAHEIM (3,762) **February 11-13, 1993**

Anaheim (1,231)
Hawaii (191)

ANAHEIM (continued)

Los Angeles (1,282)
Southern California (761)
Western Latin American (297)

OKLAHOMA CITY (3,505) **February 25-27, 1993**

North Arkansas (615)
Northeast Oklahoma (581)
Northwest Oklahoma (773)
South Arkansas (460)
Southeast Oklahoma (494)
Southwest Oklahoma (582)

DALLAS (3,605) **March 11-13, 1993**

Central Latin American (159)
Dallas (846)
Houston (634)
Louisiana (383)
San Antonio (570)
West Texas (1,013)

ORLANDO (2,333) **March 25-27, 1993**

Central Florida (838)
North Florida (566)
Southern Florida (813)
Florida Space Coast (116)



The "Basic" Pension and "Third-half" Ministry



Dr. Dean Wessels
Director

In a recent article in the *Preacher's Magazine*, **Kenneth Vogt**, retired elder in the Church of the Nazarene, wrote that after spending 20 years as a pastor followed by 20 years as a church administrator, he faced the prospect of "15 to 20 more years of challenging, significant, and fulfilling ministry." He called this last portion of time the "third half of ministry." For many ministers, some of the most satisfying and fruitful years of Kingdom work occur during these later years. Consider the following:

Earnest D. Smith of New Lebanon, N.Y., has found a "third-half" ministry in community involvement as well as religious endeavors. Currently, he is writing the town's history—a project he started several years ago while serving as town historian. In addition, Smith writes, "My wife, Astrid, is also an ordained Nazarene preacher, and together we fill the pulpits of churches around this area whenever called to do so.

... I am having the time of my life serving God in my new capacity. We are each 69 years of age and ready to preach and evangelize at a moment's notice."

For **Andrew G. Hanners** of Clackamas, Oreg., a "third-half" ministry had its beginnings in his last pastorate, Tacoma, Wash., First Church of the Nazarene. There Hanners invited a parishioner who presented Job Finder Workshops for welfare clients to present a workshop at the church using fellow parishioners as helpers. The project was so successful, and the church people were so anxious to help, that Hanners continued working with this ministry even after he retired. With the approval of the district superintendent, many additional workshops and training sessions for leaders were held throughout the district. Today Hanners works part-time as director of Job Finder Workshops for the Oregon Pacific District.

The Church of the Nazarene at Fremont, Mich., is where

Leonard Skodak of Big Rapids, Mich., has found his "third-half" ministry. The church, planted two and a half years ago, has a calling list of over 270 homes. Although living 45 miles away from the church, Skodak and his wife, Mildred, consistently call on these families. The Skodaks write, "We are enjoying the challenge of starting a new church, and we have a very caring group of people."

Through faithful support of the Pensions and Benefits Fund, over 3,600 Nazarene ministers and widowed spouses receive a "Basic" Pension benefit. As Nazarenes give to the Fund, they express their love and care for servants who have labored selflessly over the years ... and who continue, in many cases, a "third-half" ministry for God and the church.

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Close to Home

News About Nazarenes

BY TOM FELDER

RECORD-BREAKING FAITH PROMISE . . .

The people of Wichita, Kans., First Church of the Nazarene celebrated Pastor **Gene Williams'** 20th anniversary Oct. 6 with a record-breaking faith promise commitment.

More than \$265,000 was pledged for missions in one day.

Instead of personal gifts,

Williams asked the congregation to honor his anniversary with a shower of faith promise commitment cards. The people responded by exceeding their goal of \$240,000. Williams expects the total to eventually reach more than \$300,000 in pledges.

All money raised will go directly to world missions, Williams said. This includes the General Budget and six Work and Witness projects.

NEW MAYOR . . . Marion "Sonny" Newhouse was

elected mayor of Connersville, Ind., Nov. 5, 1991. A member of the city council for the past 12 years, Newhouse defeated the incumbent

to win his first term as mayor.

Newhouse and his wife, **Rilla**, are members of Connersville First Church of the

Nazarene. He teaches an adult Sunday School class, serves on the church board, and has served as Sunday School superintendent.

KANKAKEE WINS NAZARENE NATIONAL SOFTBALL TOURNAMENT . . .

Kankakee, Ill., First Church of the Nazarene captured first place in the 11th Annual Nazarene National Softball Tournament in Cincinnati, Ohio. Hosted by Springdale Church of the Nazarene, the tournament featured 52 teams from throughout the U.S.

The tournament was held over Labor Day weekend and special services were held at Springdale Church with more than 1,500 attending.

The other winners included Marietta, Ohio, 2nd place; Georgetown, Ky., 3rd place; and Pineville, N.C., 4th place. Virginia Beach, Va., won the consolation round of the tournament.

Four children from Ames, Iowa, First Church proudly display gingerbread houses they helped decorate (l. to r.): Amy Bungert, Molly Bungert, Allison Turner, and Patrick Turner.



REACHING OUT WITH GINGERBREAD HOUSES . . .

The women of Ames, Iowa, First Church of the Nazarene have found a unique way to reach out to the community. According to **Juanita Brynildson**, Women's Ministry leader, the women of Ames First Church began making gingerbread houses three years ago as Christmas gifts for people in their neighborhood.

The houses are baked and

decorated by the ladies of the church, along with help from the children and teens. They are then delivered to shut-ins, singles, unchurched families, and others needing a lift.

"The recipients of the houses are thrilled and really blessed by them, but not as much as we are," Brynildson said. "Each house is different, except for one thing. They are all made with love and given with no strings attached."

1991 Virginia District Ordinand class (l. to r.): District Superintendent C. L. Thompson, Rev. and Mrs. Barry Lell, Rev. and Mrs. Marvin Jones, Rev. and Mrs. Mark Medley, Rev. and Mrs. Robert Milton, Rev. Virginia Pruitt, Rev. C. M. Pruitt, and General Superintendent Eugene L. Stowe.



1991 Illinois District Ordinand class (l. to r.): Doug Haynes, district secretary; Rev. and Mrs. Timothy Oyer; Rev. and Mrs. John Houser; Rev. and Mrs. Ed Sprinkle; and District Superintendent John Hancock.



1991 Maine District Ordinand class (l. to r.): District Superintendent Clarence C. Hildreth, Rev. Rosemary Dawson, Rev. Gregory Dawson, Cheryl Mitchell, Rev. Glenn Mitchell, Carol Wish, Rev. Kenneth Wish, Rev. Diane Cunningham, and General Superintendent Jerald D. Johnson.



1991 West Virginia South District Ordinand class (l. to r.): District Superintendent C. Harold Smith, Rev. David C. Harris, Carla Raynes, Rev. Michael T. Raynes, Barbara Gilmore, Rev. Jackie B. Gilmore, and General Superintendent Jerald D. Johnson.

VITAL STATISTICS

Deaths

REV. JACK W. McCLUNG, SR., 76, of Richardson, Tex., died July 23. Rev. McClung served in the pastorate over 50 years. Survivors include his wife of 53 years, Ruby; daughter, Margaret Chandler; sons, Weldon and David; 2 brothers; and 10 grandchildren.

LACYE BECKWITH, 90, Little Rock, Ark., Sept. 10. Survivors: daughter, Lillian Irwin; two grandchildren.

NANCY CLARK, Rochester, Minn., Sept. 11. Mrs. Clark was an ESL specialist and former consultant for Southeast Asian Ministries for the Church of the Nazarene. Survivors include her husband, Virgil; sons, Curtis, Chris; daughter, Kathy.

OTIS EMMERT, 77, Wellington, Tex., Aug. 29. Survivors: wife, Elvis; stepmother, Velma Emmert; four brothers; three sisters; one stepbrother; two stepdaughters.

ERNEST L. ENGLAND, 76, Elkhart, Kans., Sept. 12. Survivors: wife, Alta; daughter, Zita (Mrs. Roy) Brown; sons, Daryl, LeRoy; 5 stepchildren; 28 grandchildren; 16 great-grandchildren; 2 brothers.

J. D. FINNEY, 68, Howe, Tex., Sept. 4. Survivors: wife, Louise; sons, Harold, Jimmy, Davis; daughters, Vickie White, Jana McDaniel, Alma Bell; mother, Margaret Silbey; one brother; nine grandchildren.

REV. DENNIS W. FOOR, 48, Churubusco, Ind., Aug. 27. Survivors: wife, Carol; son, Matt; daughter, Marci.

CHARLIE HARRISON, Olathe, Kans., Aug. 24. Survivors: wife, Gladys; sons, Donald, Wendell.

FRANCES HODSON, 81, Bangor, Maine, Sept. 17. Survivors: sons, David, Alvin; daughter, Martha Tabor; eight grandchildren; six great-grandchildren; three sisters; one brother.

WILLIAM W. TODD, 74, Newark, Del., Aug. 27. Survivors: wife, Alice; daughter, Virginia Thomas; son, James; one sister; five grandchildren; three great-grandchildren.

VINA B. WILSON, 95, West Union, Ohio, Sept. 18. Survivors: daughters, Mary E. Goodwin, Dorothy Layman, Helen Fleck; nine grandchildren; nine great-grandchildren.

Births

to REV. RANDY AND MARY LEA (WALTERS) DAVIS, Gulfport, Miss., a boy, Randolph Freeman, Jr., May 29

to MARK AND CINDY GARBERA, Selinsgrove, Pa., a boy, Joshua Mark, Oct. 29

to LARRY AND PATTY (WILEY) HAYMAN, Pataskala, Ohio, a girl, Rebekah Jean, Sept. 22

to DON AND LISA (HALBERT) HOLT, Lewisville, Tex., a boy, Jameson Allen, May 29

to MICHAEL AND DIANA (ORR) MORGAN, St. Louis, Mo., a boy, Jared Michael, Oct. 22

to HENRY AND CHARLOTTE (DANBRIDGE) SIEMS, Bethany, Okla., a boy, Benjamin Amos, Sept. 25

to CARSON AND DEBORAH SNYDER, Selinsgrove, Pa., a boy, Brandon Lee, Sept. 9

to TRENT AND JENNIE SPRENKLE, Selinsgrove, Pa., a girl, Megan Ashley, Oct. 20

to REV. MONTY AND JANELLE (HEMBREE) STEWART, Dodge City, Kans., a boy, Lawrence Wesley, Oct. 11

Marriages

SUSAN ELAINE COOK to MICHAEL WILLIAM STRICKLER at Selinsgrove, Pa., Sept. 28

SUSAN ELIZABETH DEITRICK to MICAH PHILIP MOSEY at Selinsgrove, Pa., Oct. 19

CONNIE DARLENE FISHER to RODNEY ORLANDO NOLDER at Selinsgrove, Pa., Sept. 27

JUDI A. SIEBERT to REV. CHALMER R. WIEGMAN at Olathe, Kans., May 25

JANET WELLS WHEELER to STEPHEN DANIEL KING at Eaton, Ohio, Nov. 9

FOR THE RECORD

Moving Ministers

DAVID W. AASERUD, from Elmira, N.Y., to Salem (Va.) First

HOWARD BAKER, from evangelism to pastor, Indianapolis (Ind.) Nazarene Chapel

CHARLES G. BALLARD, from Caney, Kans., to Ozark, Mo.

DOUGLAS H. BOHALL, from Pontiac (Mich.) Hillcrest, to Greenwood, Ind.

WILLIAM H. BRIDGES, from pastor, Shawnee, Kans., to education, MANC, Olathe, Kans.

DENNIS P. BURTON, from Uhrichsville (Ohio) Rush Community, to Boyne City (Mich.) Morgan Street

SAM BYRD, JR., from Monroe, Wis., to New Lenox, Ill.

MICHAEL H. CECIL, from student to pastor, Sanford (N.C.) Beacon

DAVID B. CRAIG, from associate, Springfield (Mo.) First, to associate, Junction City (Kans.) First

EDWARD DARLING, from associate, South Daytona, Fla., to pastor, Dover (Tenn.) First

GARY DAUD, from associate, St. Louis (Mo.) Voerland, to pastor, Macon, Mo.

CHARLES E. DAUTERMAN, from associate, Oklahoma City (Okla.) Trinity, to associate, Manchester, Conn.

MICHAEL DEES, from Winston-Salem, N.C., to Swannanoa, Ga.

RICHARD DEMENT to pastor, Redford, Mo.

RANDALL S. DILLION, from Ritchie, W.Va., to Buckhannon, W.Va.

JOHN W. DODSON, from student, NBC, Colorado Springs, to pastor, Country-side, Ohio

R. H. DRESSLER, from evangelism to pastor, Oklahoma City (Okla.) Shields Boulevard

JAMES DUNN, from Statesboro, Ga., to Martinez, Ga.

RONALD L. FERGUSON, from Knights-town, Ind., to Warrington, Ind.

DAVID A. GALLIMORE, from Port Arthur (Tex.) First, to Conroe, Tex.

BRADLEY E. GUTHRIE, from associate, Riverton (Ga.) Timberlake, to associate, Bradenton (Fla.) First

LARRY HANCOCK, from Jacksonville (Fla.) Beaches, to Dalton (Ga.) First

JOSEPH E. HAND, from Porterville, Calif., to Palmer, Alaska

JONATHAN L. HOAGLAND to pastor, Archbold, Ohio

STEPHEN P. HOFFMAN, from Belton, Mo., to Minneapolis (Minn.) Spring Lake

WALTER F. IRONS, from Lynn, Ind., to Gaston, Ind.

DONALD R. JACKSON, from Indianapolis (Ind.) Nazarene Chapel, to Danville (Ind.) Calvary

ROY A. JONES to pastor, Cordova, Alaska

KERMIT L. KIDDER, from Lakeland (Fla.)

Highland Park, to pastor, Canton (Ill.) Maples Mill

E. DONALD KING, from Lompoc (Calif.) Trinity, to Lansing (Mich.) First

CHARLES L. KIRBY, from Winter Haven



Benefits Questions

Answered by Dean Wessels

It seems that I pay too much in taxes on the amount of salary that I earn as a pastor. What can I do to minimize this tax obligation?

There are several legitimate steps that can minimize the amount of tax obligation a minister must pay. For example:

(1) The local church employer may provide reimbursement for all business and professional expenses under a "qualified" reimbursement plan so that the minister does not need to pay taxes on money spent for church or professional expenses.

(2) The church may provide a tax-free housing allowance for ministers who are buying or renting their home or for those living in a parsonage who may be eligible to use the allowance for furnishings, linens, etc.

(3) Deferred compensation in the form of contributions to the minister's Nazarene Tax-Sheltered Annuity (TSA) account is not reported as income. This money is left to accrue tax-deferred interest for the minister's retirement income. Withdrawals can be designated as housing allowance.

(4) The local church may provide medical coverage through the Nazarene Health and Hospitalization Program on participating districts. By self-insuring the deductible and coinsurance, the church can reduce the amount of taxed income necessary to provide this coverage.

(5) Group term life insurance is another employee benefit which the church may provide tax-free to the minister when premiums are paid according to IRS guidelines.

The Pensions office can provide more detailed compensation structuring materials. There is no charge—just ask.

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

(Fla.) First, to Indianapolis (Ind.) First
 GARY A. LAFARY to pastor, Clayton, Ind.
 LOUIS M. LAMPHIRE, from Colonial Heights, Va., to Gwynn's Island, Va.
 JOHN C. LETTERMAN, from Monmouth (N.J.) First, to Baytown (Tex.) First
 JOHN D. LIGHTY, from Okeechobee, Fla., to Roanoke (Va.) Hollins
 STEVE LILLY to pastor, Milford, Ohio
 DANNY K. McDOWELL, from Rochester Hills, Mich., to Montpelier, Ind.
 ROBERT E. MANER, JR., from pastor, Savannah (Ga.) Eastside, to evangelism
 CURTIS R. MARTIN, from Goodlettsville, Tenn., to Sapulpa, Okla.
 JOHN MATHIAS, from associate, Bradenton (Fla.) First, to general assigned, NPH, Kansas City, Mo.
 LOUIS MERICK, to North Pole, Alaska
 CARROLL L. MOFFITT, from Norwood, N.C., to Forest City, N.C.
 BRANCE E. MOYER, from Lufkin (Tex.) First, to Durant (Okla.) First
 MICHAEL MYERS to pastor, Kodiak, Alaska
 TIM J. NARY to pastor, Statesboro, Ga.
 JUSTIN R. NAVE, from Cleveland (Tenn.) First, to Franklin, Ind.
 BRUCE NEESE, from student, NTS, Kansas City, to pastor, Chicago (Ill.) Oak Park
 MICHAEL E. PAGE, from Oro Valley, Ariz., to Wawasee (Ind.) Community
 JOHN F. PERKINS, from Roanoke (Va.) East Gate, to Fort Recovery, Ohio
 DAVID L. PERRY, from Baxter Springs, Kans., to Indianapolis (Ind.) Speedway
 HOWARD PLUMMER, from Timberlake, Ga., to Burlington (N.C.) West
 IRA O. POUND, from associate, Raleigh (N.C.) First, to associate, New Philadelphia, Ohio
 LARRY D. POWELL, from student, Kankakee, Ill., to pastor, Sheridan, Ill.
 ELVIN M. POWERS, from pastor, Kansas City (Mo.) Dundee Hills, to district assigned, Kansas City district
 CHARLES D. ROBERTS, from Lombard, Ill., to Bethel, Ohio
 KEITH ROBINSON, from Franklin, Ind., to Indianapolis (Ind.) Westbrook
 KERRY ROBINSON, from Madison, Ind., to Greensboro, Ind.
 JOHN RUZICH, from pastor, Winchester, Ind., to district assigned, Illinois District
 RICHARD B. RYDING, from education, TNC, Nashville, Tenn., to education, MVNC, Mount Vernon, Ohio

JAMES A. SALO to associate, Saginaw (Mich.) Valley
 DARIUS L. SALTER, from associate, Portland (Oreg.) First, to education, NTS, Kansas City, Mo.
 HECTOR SANTIN, from associate, Corona, Calif., to associate, Los Angeles (Calif.) Primera
 DONALD L. SCHAAL to pastor, Clinton, Ohio
 BRADLEY E. SHAFFER, from Vienna, W.Va., to Ripley, W.Va.
 DOUGLAS L. SHERWOOD, from Gwynn's Island, Va., to Wilson (N.C.) Mission
 M. KIM SMITH, from Clearwater (Fla.) Central, to Sterling (Ill.) First
 GARY L. SPARKS, from Montpelier, Ind., to Bristol, Ind.
 MARK E. STEINERT, from student to pastor, Connorsville (Ind.) Gortner Memorial
 JAMES L. STEWART, from Raleigh, N.C., to Asheville, N.C.
 RONALD L. SULLIVAN, from pastor, Omaha (Nebr.) Heritage, to education, Twin Wells Indian Bible College, Holbrook, Ariz.
 RUSSELL THAYER, from Linton, Ind., to Lawrenceville (Ill.) Faith
 STANLEY A. TOLER, from pastor, Oklahoma City (Okla.) First, to Nashville (Tenn.) First
 TERRY N. TOLER, from associate, Oklahoma City (Okla.) First, to associate, Nashville (Tenn.) First
 GLENN A. TUCKER, from associate, Waynesburg, Pa., to associate, Greenfield, Ind.
 H. LESLIE WALTZ, from Clayton, Ind., to Lawrence, Ind.
 DAVID A. WARREN, from Bennett, Okla., to Sarcoxie, Mo.
 PATRICK L. WEYRAUCH, from Madison, Tenn., to Ames, Iowa
 PAUL A. WHITE, from Eaton, Ind., to Ossian, Ind.
 JOHN D. WILCOX, from San Bruno, Calif., to Santa Cruz, Calif.
 GARY WILLIAMSON, from pastor, Beaufort, S.C., to Charleston (S.C.) Dorchester Road
 J. BARRY WILSON, from evangelism to pastor, Laurinburg, N.C.
 DAVID C. WINESETT, from Niagara Falls (N.Y.) Cataract City, to York, S.C.
 LUTHER J. YODER, from Sault Ste. Marie, Mich., to Merrifield, Mich.

RICHARD H. STALLINGS, evangelist, 605 TV Meadows Parkway, DeSoto, TX 75115, by W. M. Lynch, Dallas District

Moving Missionaries

ANDERSEN, MISS JOAN, ASF North, Field address: P.O. Box 21, 0870 Letaba, REPUBLIC OF SOUTH AFRICA
 ARMSTRONG, REV. JIM and PATSY*, Suriname, New field address: P.O. Box 02-5567, Miami, FL 33102-5567
 CLARK, DR. DANIEL and MARGARET, Bolivia, Furlough address: 6401 The Paseo, Kansas City, MO 64131
 FLIPPO, REV. DEBRA, Guatemala, Furlough address: c/o Kenneth Fowler, 2613 S. Evanston Ave., Independence, MO 64052
 GRAY, REV. ROBERT and MAUNETTE, Peru, Furlough address: 6401 The Paseo, Kansas City, MO 64131
 MYATT, MRS. CAROLYN, India, Field address: Reynolds Memorial Hospital, Washim, Akola District, Maharashtra 444 505, INDIA
 RIEDER, REV. STEVE and IRENE, Taiwan, New furlough address: 86 Wendell Ave., Wollaston, MA 02170
 RUNION, REV. DAVID and NORMA, Mexico Seminary, Field address: Apartado Postal 22-690, 14000 Tlalpan, Mexico, D.F., Mexico
 SAVAGE, MISS KATHRYN, Swaziland Institutional, Furlough address: 1471 N.E. 9th Ct., Homestead, FL 33033

SCHMELZENBACH, REV. HARMON and BEVERLY, Kenya, Furlough address: 12312 Newgate, Yukon, OK 73099
 SEALE, MISS NANCY, Papua New Guinea, Field address: P.O. Box 376, Mt. Hagen, WHP, PAPUA NEW GUINEA
 SMITH, REV. JAMES and PATRICIA, ASF North, Field address: P.O. Box 28125, 9310 Danhof, REPUBLIC OF SOUTH AFRICA
 TEAKELL, DR. GARNETT and MARILYN, Costa Rica, Furlough address: c/o Mr. L. E. Teakell, 1221 N. Lea St., Clovis, NM 88101
 TRESSLER, MISS VEORA, Guatemala, MAC Regional Office, Field address: Apartado 820-A, 01909 Guatemala, Guatemala, C.A.

*Specialized Assignment Personnel

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS:
 Office: 6401 The Paseo, Kansas City, MO 64131. Raymond W. Hurn, chairman; John A. Knight, vice-chairman; Donald D. Owens, secretary; Eugene L. Stowe, Jerald D. Johnson, William J. Prince.

GENERAL SUPERINTENDENTS EMERITUS:
 George Coulter, 9310 Canterbury, Leawood, KS 66206; V. H. Lewis, 1406 Cambridge, Olathe, KS 66062; Orville W. Jenkins, 2309 W. 103rd St., Leawood, KS 66206; William M. Greathouse, 1179 Rosewood Trail, Mount Juliet, TN 37122.

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.

Please include your name and phone number when submitting information for the Vital Statistics pages to:

Herald of Holiness
 6401 The Paseo
 Kansas City, MO 64131

Recommendations

The following have been recommended by their respective district superintendents:

LUTZ AND DEBBIE BRAUNIG, song evangelists, 1724 Independence Ave., Urbana, IL 61801, by John J. Hancock, Illinois District

THOMAS CRESAP, evangelist, 507 Ohio Ave., Martins Ferry, OH 43935, (614) 633-1236, by Marion W. Barber, Akron District

WAYNE LAFORCE, evangelist, 2009 Wyandotte, Olathe, KS 66062, (913) 782-9744, by Hiram Sanders, Missouri District

STEVE PEARCE, evangelist, Box 506, W. Lebanon, IN 47991, by Richard L. Jordan, Northwest Indiana District

ELAINE PETTIT, evangelist, 2110 Banbury Rd., Kalamazoo, MI 49001, (616) 385-5753, by C. Neil Strait, Michigan District

ALWIN L. RATHBUN, evangelist, 4015 N.E. Indiana, Bartlesville, OK 74006, (918) 335-1127, by B. Edwin McDonald, Northeast Oklahoma District



Budget crunch brings out new techniques for the First Church ushers.



EVANGELISTS' SLATES

BAGGETT, DALLAS W.: Valdosta, GA (First), Jan. 12; Delray Beach, FL, 15-19; Vero Beach, FL (First), Feb. 2; Warner Robins, GA (First), 9

BAKER, RICHARD C.: Seth, WV, Jan. 28—Feb. 2; Wrens, GA, 11-16; Martinez, GA, 18-23; Warner Robins, GA (First), 25—Mar. 1

BALLARD, DONALD K.: Memphis, TN (Friendship), Jan. 26; Memphis, TN (Whitehaven), Feb. 2

BELZER, DAVE & BARBARA: Deming, NM, Jan. 28—Feb. 2; Cherryvale, KS, 18-23; Nowata, OK, 25—Mar. 1

THE BENDER FAMILY, TIM: Loudon, TN, Feb. 2-4; Anniston, AL, 18-23; Shirley, IN, 25—Mar. 1

BLUE, DAVE & DANA: Jacksonville, FL (Zone Indoor Camp), Jan. 15-19; ECUADOR, 21-27

BRAUNIG, LUTZ & DEBBIE: Bissell, IL, Jan. 11*; Bissell, IL, Feb. 8*; Decatur, IL, 9*

BRISCOE, JOHN B.: Yuma, AZ (Desert Springs), Jan. 14-19; Concerts (Arizona, Southern California), 22—Feb. 5; Village of Oakcreek, AZ, 6-9; Concerts (Arizona, New Mexico), 12-29

BROWN, MARK A.: Boyne City, MI (Morgan Street), Jan. 28—Feb. 2; Mishawaka, IN (First), 11-16; Hartford City, IN, 25—Mar. 1

BROWN, ROGER N.: Concerts (Florida), Jan. 1-7; Hernando, FL, 8-12; Concerts (Florida), 13-31; Lakeland, FL (Lake Gibson), Feb. 12-16; Concerts (Florida), 17-28

BURKHALTER, PAT & DONNA: Junction City, KS (First), Feb. 4-9; Joplin, MO (Calvary), 11-16; Van Buren, AR (First), 18-23; Poplar Bluff, MO, 25—Mar. 1

BURNES, DONALD E.: Dallas, TX (Bruton Terrace), Jan. 31—Feb. 2

CANEN, DAVID L.: Greenville, TN, Jan. 21-26; Hortense, GA (Waynesville Trinity), Feb. 11-16

CHALFANT, D. MORRIS: SOUTH AFRICA (Preachers' Meetings), Jan. 2—Feb. 28

CHAMBERS, LEON & MILDRED: Oskaloosa, IA, Jan. 9-11

COVINGTON, NATHAN A.: Dexter, MO (First), Jan. 14-19; Shreveport, LA (First), 21-26; Taloga, OK (Camp Creek), 28—Feb. 2; Rochester, MN, 11-16; Lyons, KS, 18-23; Waukegan, IL (First), 25—Mar. 1

CRANDALL, V. E. & BARBARA: Essexville, MI (Bay City First), Feb. 4-9; Cardington, OH, 11-16

DALE, TOM: Nampa, ID (Karcher), Jan. 5; Gooding, ID, 12; La Grande, OR, 17-19; Marsing, ID, Feb. 4-9; Eureka, CA (First), 23 (a.m.); Fortuna, CA, 23 (p.m.); Willow Creek, CA, 26—Mar. 1

DELBRIDGE, GENE: Kodiak, AK, Jan. 28—Feb. 2; John Day, OR, 16-23

DIXON, GEORGE & CHARLOTTE: Northwest Indian District, Feb. 1-29

DOOLITTLE, KEVIN C.: Bridgeton, N.J., Jan. 5 (a.m.); Greensboro, NC (Rolling Roads), 12 (a.m.); Melbourne, FL (First), Feb. 7-9; Rockledge, FL (Cocoa First), 16 (p.m.); Harrington, DE, 23-28*; Waldorf, MD (St. Charles City), 28—Mar. 1

DUNMIRE, RALPH & JOANN: Lima, OH (First), Feb. 2-9

DUTTON, BARRY & TAVIA: Abernathy, TX (First), Feb. 23-28

EVERMAN, WAYNE: Beauty, KY, Feb. 4-9; Magnolia, KY (Buffalo), 11-16

FADER, WES & MARY: Smyrna, DE (Faith), Jan. 5; Lancaster, PA, 8-12; Zephyrhills, FL (Wesley Chapel), 21-26; Mobile, AL (First), 28—Feb. 2; Dover, DE, 5-9*; Tangier Island, VA, 11-16*; Old Fort, NC, 26—Mar. 1

FAULK, A. RAY: Belle Chasse, LA (New Orleans Westbank), Feb. 18-23

FRANK, RICHARD A.: West Melbourne, FL, Jan. 3-20; Lanett, AL (Huguley), Feb. 21-23; Traveler's Rest, SC (Greenville Calvary Community), 25—Mar. 1

THE FREY FAMILY, DONALD: Gardendale, AL, Jan. 19; Trussville, AL (New Life), 22-26; Hayden, AL (Faith), 29—Feb. 2; Largo, FL (Seminole First), 5-9; Lakeland, FL (Crystal Lake), 25—Mar. 1

GESSNER, DON & SHIRL: Rossville, GA (Northwest Georgia District Crusade), Jan. 1-5; Kissimmee, FL, 6-12*; Penns Creek, PA, 22-26*; Martinsville, IN (First), Feb. 11-16; Fayetteville, TN, 19-23; Chattanooga, TN (East Brainerd), 26—Mar. 1

HAINES, GARY W.: Chino, CA (First), Jan. 4-8; Modesto, CA (First), 9-12; Venice, FL, 18-22; Naples, FL, 23-26; Macomb, IL (Northwest Illinois District Zone Crusade), Feb. 1-5; Decatur, GA (Atlanta First), 15-19; Riverdale, GA (Timberlake), 20-23; Franklin, TN, 29—Mar. 4

HANCOCK, TIM: Burlington, IA (First), Jan. 5-8; Ankeny, IA, 10-12; Capital City, IA (Zone Youth Crusade), 14-19; Barberton, OH (Mount Summit), 22-26; Minneapolis, MN (Faith), 31—Feb. 2; Swartz Creek, MI, 5-9; Ironton, OH (First), 12-16; Westerville, OH, 19-23; Noblesville, IN, 26—Mar. 1

HARRINGTON, MILTON: Minot, ND (Southside), Jan. 5, 12, 19, 26

HICKS, JOHN DAVID: Rio Linda, CA (Sacramento), Jan. 5-8; Madera, CA, 12-15; Seattle, WA (North), 19-22; Placentia, CA, 26-29; Wasco, CA, Feb. 2-5; Roswell, NM (First), 9-12; Florence, OR, 16-19; Vallejo, CA (First), 23-26

HIGGINS, CHUCK & MARGE: Austin, TX (First), Jan. 5-8; Lake Havasu City, AZ (Wesley Chapel), 19-23; Alameda, CA, 26-30; Portland, OR (Columbia Ridge), Feb. 4-9; Walla Walla, WA (First), 11-16; Carson, WA, 18-23

JETSTREAM MINISTRIES, PAUL & TRISH: Colorado (Concerts), Jan. 12-19; New Mexico, Arizona (Concerts), 21-31; California (Concerts), Feb. 2-29

JOHNSON, RON: Pendleton, OR, Jan. 5; Odessa, WA, 5*; Medford, OR (Southwest), 8-10; Myrtle Point, OR, 12-15; South Bend, WA, 16-19*; Kingman, AZ, 26; Globe, AZ, 27-28; Prescott Valley, AZ, 29-30; Wickenburg, AZ, 31*; Concerts (Northwest District), Feb. 9-12; Concerts (Alberta, CANADA), 16-23

JONES, TERRY & LAQUITA: Kahului Maui, HI, Jan. 2-5; Kaneohe, HI, 8-12; Kailua Oahu, HI, 15-19; Corpus Christi, TX (Trinity), 22-26; McAllen, TX (First), 29—Feb. 2; Harlingen, TX (First), 5-9; San Angelo, TX (Trinity), 12-16; Odessa, TX (First), 19-23; Prescott, AZ, 26—Mar. 1

KEENA, EARL E.: CAPE VERDE ISLANDS, Jan. 2-28; Redlands, CA, Feb. 14-16

KELLER EVANGELISTIC MINISTRIES, GREG & SUE: Aiken, SC, Jan. 18-22; Longwood, FL (First), 25-30; Orlando, FL (Lockhart), Feb. 1-5; Dickson, TN (First), 8-12; Erlanger, KY, 16-19; New Brighton, PA, 22-26; Moundsville, WV, 28—Mar. 4

LAWSON, WAYNE T.: WINDWARD ISLANDS, Jan. 1—Feb. 28

LAXSON, KIP: Columbus, OH, Jan. 5-8*; Ashland, KY (Plaza), 15-16; Tice, FL (Fort Myers Palm Beach Boulevard), 22-26; Kissimmee, FL (First), 29—Feb. 2; Lakeland, FL (Lake Gibson), 12-16; Champaign, IL (First), 19-23; Danville, IL (First), 26—Mar. 2

LEIDY, ARNOLD G.: Muldrow, OK, Feb. 18-23

LOMAN, LANE: Bedford, IN, Jan. 5-8*; Clarkston, MI, 10-12*; Altus, OK, 19-22; Clay City, IN, 26-29*

Brighton, MI, Feb. 2-5*; Columbia, TN (First), 6-9; Birmingham, AL (Centerpoint), 12-16; Springfield, MO (First), 19-23

MANLEY, STEPHEN & DELPHINE: Colorado Springs, CO (Nazarene Bible College), Jan. 6-8; Northridge, CA (Community), 8-12; Colorado Springs, CO (Nazarene Bible College), 13-15; San Jose, CA (Valley), 15-19; ECUADOR, 21-24; BRAZIL, 28-31; ARGENTINA, Feb. 4-7; CHILE, 9-12; Sapulpa, OK, 13-16; Colorado Springs, CO (Nazarene Bible College), 17-19; Newton, KS (First), 20-23; Hutchinson, KS (First), 25—Mar. 1

MANN, THURL & MARY KAY: North Fort Myers, FL, Feb. 4-9; Gainesville, FL (First), 12-16; Miami, FL (Central), 18-23; West Palm Beach, FL (First), 26—Mar. 1

MAYO, H. CLIFFORD: Ropesville, TX, Feb. 12-16

McMAHON VICTORY MINISTRIES, MICK & HELEN: North Huntingdon, PA (Norwin), Jan. 7-12; Maine (District NYI Retreat), 17-20; Rockville, CT, Feb. 4-9; Melrose, MA, 11-16; Petersburg, PA, 18-23; Jefferson, PA, 25—Mar. 1

MICHAEL, RANDOLPH: Spring Hill, KS, Jan. 10-12; Kansas City, MO (District Couples' Retreat), 31—Feb. 2

MONCK, JIM: Redding, CA (First), Jan. 1-4; Watsonville, CA, Feb. 5-9; Marysville, CA, 11-16; Elkhart, KS, 19-23; Tracy, CA, 26—Mar. 1

MORLEY, FRANK W.: Roseville, CA (First), Feb. 4-9; Salinas, CA, 12-19; Norwalk, CA, 19-23; Kenneth City, FL (St. Petersburg), 26—Mar. 1

NAJARIAN, BERGE & DORIS: Fort Pierce, FL (First), Jan. 10-12; Mesa, AZ (First), Feb. 14-16; Clearwater, FL (Central), 21-23

PEARCE, J. STEVE: Rialto, CA, Feb. 18-23; Modesto, CA (Trinity), 28—Mar. 5

PETTIT, ELAINE C.: Lima, OH (Community), Jan. 17-18; Fayette, OH, 19 (p.m.); Oregon, OH (Toledo Oregon First), 31—Feb. 2 (a.m.); Montpelier, OH, 28-29

RICHARDS, LARRY & PHYLLIS: Evansville, IN (First), Feb. 25—Mar. 1

RUNYAN, DAVID W.: Tilden, IL, Jan. 14-19; Lebanon, MO, 21-26; Illinois (Quad Cities Youth Revival), 28—Feb. 2; Brookhaven, MS (First), 5-9; Vidor, TX, 11-16; Carthage, MO (Joplin), 18-23; Texarkana, AR (First), 25—Mar. 1

SMITH, DUANE: Rossville, GA (First), Jan. 1-5; Jacksonville, FL (North), Feb. 4-9; Valdosta, GA (First), 11-16; Wrightsville, GA, 19-23

SPURLOCK, WILLIAM E.: Port St. Joe, FL (First), Jan. 14-19

STANFORTH, KEN: GUYANA, Jan. 13-30; North Hollywood, CA, Feb. 2-6; Yakima, WA (First), 12-16; Los Angeles, CA (First Filipino), 21-23; Los Angeles, CA (First Filipino), 29—Mar. 1

STREET, A. DAVID: Covington, KY (First), Jan. 21-26

STRICKLAND, DICK: Summerville, SC, Jan. 8-12; Tipp City, OH, 15-19; San Antonio, TX (First), 21-26; Stuart, FL, 29—Feb. 2; Chandler, AZ (Dobson Ranch), 5-9; Kansas City, KS (Rainbow Boulevard), 12-16; Fort Wayne, IN (First), 19-23

TAYLOR, MENDELL L.: Lakeland, FL (Camp Meeting), Feb. 13-23; Brooksville, FL, 25—Mar. 1

TAYLOR, BOB: Denair, CA (Turlock), Jan. 1-5; Fresno, CA (Grace), 8-12; Dinuba, CA, 15-19; Bellevue, FL, 23-26; Fitzgerald, GA, 29—Feb. 2; Albany, GA (First), 5-9; Marshall, TX (First), 19-23; Miami, OK, 26—Mar. 3

TOLER, WARREN F.: Beauty, KY, Feb. 4-9; Magnolia, KY (Buffalo), 11-16

WELLS, LINARD: Crockett, TX, Jan. 3-5; Clarendon, TX, 7-12; Blossom, TX, 14-19; Denver City, TX, 21-26; Cisco, TX, 28—Feb. 2; West Memphis, AR, 4-9; Jonesboro, AR (First), 11-16; Baxter Springs, KS, 18-23; Lawton, OK (Heights), 25—Mar. 1

WOMACK, PAUL W.: Jerseyville, IL, Feb. 5-9; Huntington, IN (Northside), 26—Mar. 1

WOOLMAN, J. L.: Tahlequah, OK, Jan. 21-26; Norman, OK (Grace), 25—Mar. 1

WRIGHT, E. GUY & LIL: Lake City, FL (Trinity), Jan. 21-26; Jacksonville, FL (Westside), 28—Feb. 2; Charleston, WV (Elk River), 25—Mar. 1

*Denotes Non-Nazarene Church

What Your Pastor Needs Most . . .

continued from page 27

Another key word about the D.Min. at your seminary is **user-friendly**. Recent revisions have made the D.Min. program available to just about any minister who holds a master of divinity degree. The schedule never requires a pastor to be away from his church for more than two weeks at a time.

The user-friendly nature of the NTS D.Min. has made this program available to many missionaries like Michael McCarty, Mary Lou Riggle, Ruth Saxon, and Garnet Teakell.

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For more information on the Doctor of Ministry at Nazarene Theological Seminary, write or call Dr. Darius Salter, Doctor of Ministry Director, 1700 E. Meyer Blvd., Kansas City, MO 64131, 816-333-6254.

Richard Neiderhiser is pastor of the Grandview, Mo., Church of the Nazarene. He holds a D.Min. from NTS and served for two years as the interim director of the program.

HH



THE CHURCH AT WORK

1991 GENERAL STATISTICS

CHURCH OF THE NAZARENE

FROM THE OFFICE OF THE
GENERAL SECRETARY

*Total includes 12 regional directors and their wives.
Please note: WORLD AREAS REPORTED CERTAIN TOTALS ONLY.

	Africa	Asia-Pacific	Canada
Number of Districts	52	31	5
Number of Churches	993	686	161
MEMBERSHIP			
Full Members	66,119	42,988	10,915
Associate Members	21,119	18,322	36
Total	87,238	61,310	10,951
MINISTERS			
Ordained	351	469	241
Deacons	7	1	2
Licensed	385	327	70
Missionaries	176	172	
SUNDAY SCHOOLS	1,086	581	159
Children—Responsibility List			5,509
Average Weekly Attendance			3,118
Cradle Roll			218
Youth—Responsibility List			2,571
Average Weekly Attendance			1,080
Adult—Responsibility List			6,448
Average Weekly Attendance			3,024
Summary—Officers and Teachers			1,211
Total—Responsibility List	133,240	55,384	15,957
Average SS Attendance	63,833	36,506	7,222
Ext. Min. Responsibility List			502
Average Outreach Attendance			323
Average Total Attendance	63,833	36,506	7,545
NYI SOCIETIES	839	512	105
Membership	28,095	15,180	2,492
NWM SOCIETIES	805	490	133
Membership	44,727	21,476	7,580
VACATION BIBLE SCHOOLS	181	298	48
Membership	20,809	22,971	3,441
CLT CHURCHES	18	6	9
Credits	75	102	608
PROPERTY VALUES			
Local Churches			\$50,478,109
Local Parsonages			7,146,840
District Centers and Other			1,895,282
District Parsonages			301,000
Educational Institutions			
Nazarene Publishing House			
International Center			
Total			\$59,821,231
PROPERTY INDEBTEDNESS			
Church and Parsonage—Local			\$ 6,343,565
All District Property			310,189
Educational Institutions			
Total			\$ 6,653,754
CHURCH FINANCES—PAID			
Local	\$1,840,837	\$ 7,547,096	\$ 7,790,833
District	216,807	955,956	666,312
Educational	29,104	73,779	288,493
General	168,910	331,313	1,067,840
Total	\$2,255,658	\$ 8,908,144	\$ 9,813,478
ANALYSIS OF TOTAL			
Paid by Church	\$2,193,424	\$ 8,642,689	\$ 8,957,898
Paid by Sunday School			229,582
Paid by NYI			39,289
Paid by NWMS	62,234	265,455	485,753
Supplemental Giving			100,956
PER CAPITA			
Local	\$ 21.10	\$ 123.11	\$ 711.43
District	2.49	15.59	60.84
Educational	.33	1.20	26.34
General	1.94	5.40	97.52
Total	\$ 25.86	\$ 145.30	\$ 896.13

Caribbean	Eurasia	Mexico, Central America	South America	United States	General Church	Total	Gain
27	20	22	55	80		292	+15
708	489	867	1,088	5,172		10,164	+456
56,849	43,474	57,543	59,077	572,153		909,118	+48,008
28,646	1,541	10,497	11,190	1,681		93,032	+6,262
85,495	45,015	68,040	70,267	573,834		1,002,150	+54,270 (5.73%)
241	217	382	291	9,238		11,430	+223
5	3	25		125		168	+39
246	140	427	564	2,408		4,567	+148
43	46	55	73			577	-31
645	246	810	1,025	4,945		9,497	
	3,284			257,080		265,873	
	2,638			136,520		142,276	
	409			4,552		5,179	
	885			141,645		145,101	
	650			61,145		62,875	
	947			396,459		403,854	
	699			202,164		205,887	
	721			60,363		62,295	
81,109	10,955	82,736	83,863	860,099		1,323,343	+3,842
41,112	8,266	56,563	52,380	399,829		665,711	+7,745
	600			34,281		35,383	
	399			18,356		19,078	
41,112	8,665	56,563	52,380	418,185		684,789	+7,557
584	186	657	832	4,030		7,745	
18,217	3,825	18,574	22,194	148,550		257,127	+10,625
599	210	684	843	4,641		8,405	
22,404	6,810	31,488	33,541	422,181		590,207	+9,353
193	106	376	351	3,116		4,669	
20,402	6,430	29,224	24,449	260,529		388,255	+10,986
25				907		965	
84				26,669		27,538	+10,522
	\$37,452,787			\$2,122,421,816		\$2,210,352,712	
	7,403,528			286,588,149		301,138,517	
				89,352,861		91,248,143	
				6,175,021		6,476,021	
					\$214,008,332	214,008,332	
					5,590,898	5,590,898	
					5,627,063	5,627,063	
	\$44,856,315			\$2,504,537,847	\$225,226,293	\$2,834,441,686	
	\$ 1,040,837			\$ 342,714,148		\$ 350,098,550	
				10,234,830		10,545,019	
					\$ 60,404,212	60,404,212	
	\$ 1,040,837			\$ 352,948,978	\$ 60,404,212	\$ 421,047,781	
\$1,869,190	\$ 4,491,763	\$1,820,241	\$ 909,258	\$ 352,654,251		\$ 378,923,469	
179,469	293,825	155,774	95,062	22,272,675		24,835,880	
22,353	82,208	28,988	10,545	12,172,991		12,708,461	
136,849	349,861	95,174	36,057	47,830,431	1,992,207	52,008,642	
\$2,207,861	\$ 5,217,657	\$2,100,177	\$1,050,922	\$ 434,930,348	\$ 1,992,207	\$ 468,476,452	+22,146,323 (4.96%)
\$2,097,239	\$ 4,835,934	\$2,043,436	\$1,020,727	\$ 384,578,155		\$ 414,369,502	
				10,022,643		10,252,225	
				2,672,147		2,711,436	
110,622	381,723	56,741	30,195	36,907,479		38,300,202	
				749,924	1,992,207	2,843,087	
\$ 21.86	\$ 99.78	\$ 26.75	\$ 12.94	\$ 614.56		\$ 378.11	
2.10	6.53	2.29	1.35	38.81		24.78	
.26	1.83	.43	.15	21.22		12.68	
1.60	7.77	1.40	.52	83.35		51.90	
\$ 25.82	\$ 115.91	\$ 30.87	\$ 14.96	\$ 757.94		\$ 467.47	

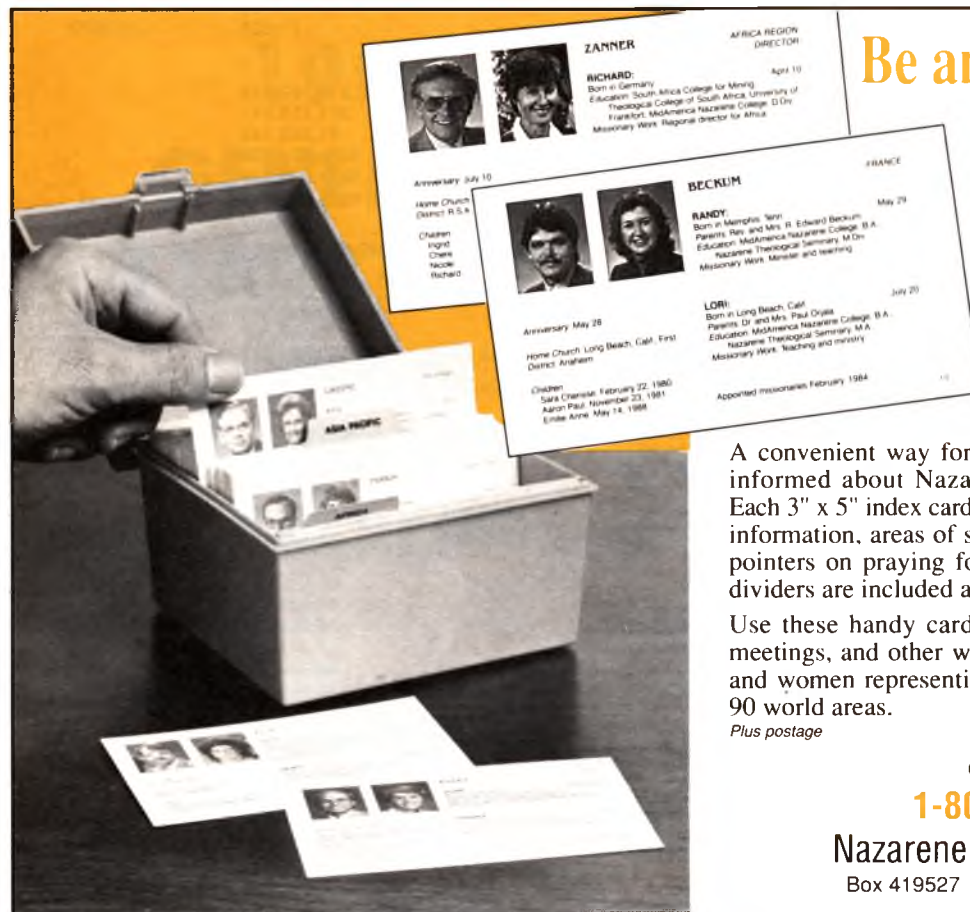


H. Armstrong Roberts

SOMETIMES I FORGET

Where was the joy of yesterday?
 Was it sitting on the path of the day's
 happenings?
 It peeked out of a flower.
 Did I see?
 It spoke through my son's smile.
 Did I listen?
 "Find your joy in Me," Jesus said,
 As I stopped to read the Bible and pray.
 Sometimes I forget.
 I continued along the path.
 The day was filled with trips and chores.
 Was joy hidden in taking care of my son when
 his fever rose?
 Did it look past me when I taught the wiggly boy
 in Sunday School?
 Was it in feeding the cat and fixing the fried
 chicken?
 Was it in helping my daughter pack?
 She's leaving—joy for her.
 Her husband was in the war.
 They say he's coming home.
 Did I miss you, joy, as you passed by?
 Why didn't you say, "It's me!"
 Tomorrow I'll watch for you
 As I walk along the path.
 And I have a feeling
 There will be no end to my joy.

... Connie Riddle



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The Church Endures

The Church endures. The Church has been vilified, ostracized, and persecuted, but no weapon formed against it has prospered.

Even Christians get into the act. When outsiders, from communists to rabid right-wingers, have charged the Church with wrongdoing, church leaders have sometimes tried to outdo one another in breast-beating pleas of guilty. Ministers have displayed a passionate "unholier than thou" attitude.

Well, the Church has often deserved its criticism. It is a woefully imperfect organization and organism. Reading church history can be a depressing exercise. But when all the mea culpas have been uttered and all the smoke of fierce opposition has cleared away, the Church will still be there. It will outlive, outlove, and outlast all who fight against it.

Jesus said, "I will build my church." What He builds cannot be knocked down and torn apart by the heaviest blows that demons and men can deliver.

When Jesus said "my church," He had before Him that unpromising company of first followers who evidenced a huge capacity for selfishness, jealousy, ambition, greed, hate, and even killing. Still, He said, "my church." He knew that one of them would betray Him, another would deny Him, and all of them would forsake Him in the hour of His arrest, mock trial, and brutal execution. Still, He said "my church."

As long as the Church is His it will survive. And it is His, not mine, not yours, not even ours, but His.

The Church is His building. He

uses some rough stones in His project! It requires a unique mortar to join together stones so unfitted to one another. But the strength and durability of the Church is guaranteed by the power of the Builder, not by the value of the building.

Some years ago, a secular magazine ran an article by an ordained minister titled "Do We Still Need the Church?" Need it or not, we have it. The writer is long gone, but the Church remains—invincible. The continued existence of the Church is not a question to be settled by a public opinion poll. It is a promise certified by the integrity and authority of its builder, Jesus Christ.

The Church is His body. Some may scorn it as a "97 pound weakling" compared to the political, military, and industrial systems that seem to rule the world. But this body has survived centuries of assault and battery, including some severe self-inflicted wounds. It has not become a homicide or suicide victim.

This body has demonstrated an amazing capacity to endure and function with its foot in its mouth and its thumb in its eye. Donald Miller once said, "If Protestantism ever dies with a dagger in its back, the dagger will be the Protestant sermon." Not even poor preaching has been able to reduce this body to a corpse.

The Church is His bride. The Bible describes the relationship of the Church to Christ under the figures of present engagement and future marriage. Why has the Lord be-

trothed himself to such a flabby, grimy, warty Church? The answer to that question is the mystery and power of His love. The *mystery* of His love because even now, when the Church is at her ugliest, He loves her and pledges himself to her. The *power* of His love because He will transform the Church and make her glorious with eternal beauty. The Church is undergoing a redemptive makeover that will ultimate in a breathtaking splendor of holiness and loveliness.

The current batch of gloom peddlers are not the first nor the last to predict the demise of the

Don't have a nervous breakdown when mutterers and peepers predict the doom of the Church.

Church. There is no reason for Christians to have nervous breakdowns over what these mutterers and peepers claim to see in their crystal balls of wishful thinking. All who ever thought they were attending the deathbed of the Church were taken away for their own burials, but the Church still lives. And it will endure whatever happens, simply because it is His church. He is its life and future. I'm glad I belong to the Church.

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

H

A young Nazarene woman is forced to face the devastation of the ultimate humiliation—sexual assault.

EVERY WOMAN'S NIGHTMARE BECAME MY REALITY

AUTHOR'S NAME WITHHELD

Illustration by Roland Miller

Don't scream, or I'll shoot you. Get in the van." He pointed the gun at my face.

I had pulled into my parking space. I stepped from my car when the van carrying two men pulled in behind me. Before I could react, the one on the passenger side jumped from the van and confronted me.

He opened the side door of the van and pushed me onto the long seat behind him and the driver. As we drove away, he jerked my wedding rings off my finger and told me to lie down on the seat. Weak with fear, I complied. This can't be happening, my mind screamed.

February 23, 1990, had begun exactly the same as every other weekday. I hurried through my morning routine to get to work on time and then rushed home after work for a quick supper with my husband. I was scheduled to attend a Sunday School rally and convention later that Friday evening. I had been looking forward to it for some time.

The rally was everything I had hoped it would be. As I listened to the leader encourage us with ways in which we could be more effective workers in our churches, I said a silent prayer. I wanted to let God know that I had chosen the Refiner's fire. Whatever it

would take for me to serve Him better, I was willing to do it.

As I drove home, I was on a spiritual high, anxious to share the events of the evening with my husband. He is a seminary student. When he graduates, we hope to serve in full-time pastoral ministry. He was visiting friends in our apartment complex, and I planned to join them when I got home from my meeting.

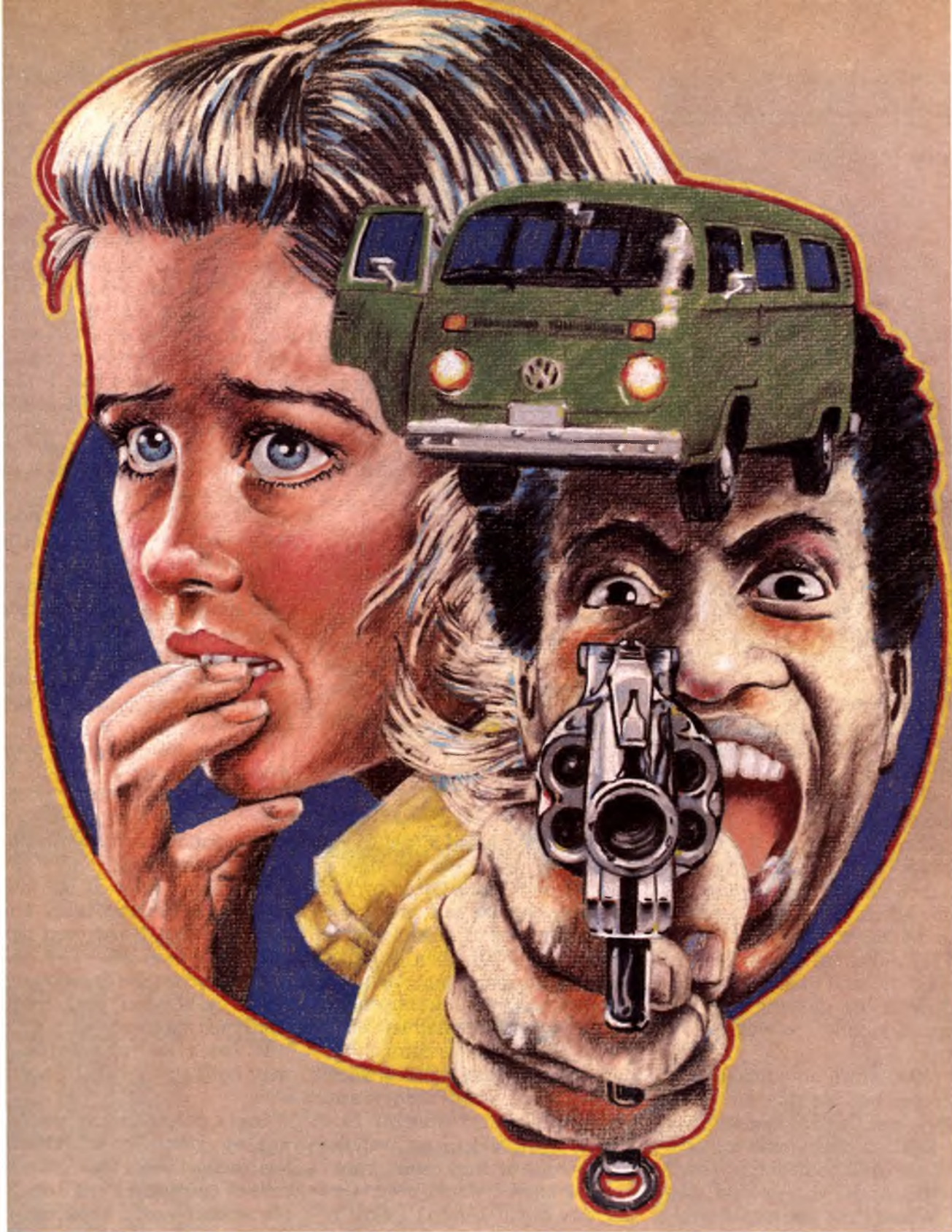
I decided on the drive home that when I got there I would call

my husband to tell him that I felt too tired to socialize. I was due back at the convention first thing the next morning, so I planned to go to bed early—it was only about 9:30.

My abductors' language was filthy and degrading. One of them would ask me a question and before I could answer, scream at me to "Shut up!" They were angry because I had no money, and they asked if I had a bank card. I told them I did. I feared they would use the card to take the money my husband and I had worked so hard to save.

Lying on that seat, covered with a sleeping bag they had thrown over me, I began to pray for God to spare my life. As one of my captors pointed the gun at me, I wondered how I would feel if a bullet entered my body. Would I be aware of it as it broke through my skin? Would I die so suddenly that I would never feel anything?

"Can you please help me? I've been raped."



I thought of my husband. He would know something was wrong by now. I had been snatched away so quickly that the door on the driver's side of my car was still standing open. What would he think when I didn't come home? As I learned later, he

had called all our friends, asking if I was there. Then he waited alone for some word from me—fearing, but not knowing, that his worst nightmare was becoming reality.

I thought of my parents and my sister. We had always been

very close, and they would be devastated if I was never heard from again. What if my body was never found? How would they stand it if my body *was* found?

I was afraid to pray aloud, afraid it would make my captors more angry than my empty wal-



let had already made them. I prayed for God to give me peace during this terror and to spare my life. He answered my prayer. Even though I was terribly afraid, the Lord gave me the calm spirit I needed.

I promised the kidnappers I wouldn't look at their faces. One of my abductors came back to the seat where I was lying and, holding the gun to my head, raped me.

A short time later, they stopped the van in a secluded area and made me get out and remove all my clothes. I thought this was where they would kill me. But, instead, they dragged me back into the van and drove away. The one who had assaulted me tied my feet together with strips of cloth and tied my hands together with my hose.

They pulled off the road again, opened the side door of the van, and, with the sleeping bag still wrapped around me, pushed me out.

I rolled down an embankment over prickly plants and small bushes. The sleeping bag was over my head, so I couldn't see anything and had no idea how long I would roll or what would stop me. Would I end up in a lake, imprisoned in this bag with my arms and legs bound?

At the bottom of the hill, I lay as still as possible until I heard them drive away. Terrified they would reconsider and come back to kill me, I tore at the hose around my wrists with my teeth. Freeing my hands, I quickly un-

"I thought this was where they would kill me."

tied my feet. I heard a vehicle approaching and could see that it was the same van. Holding the sleeping bag around me, I hid myself as much as possible in the bushes as the two men drove by slowly. I prayed the darkness would prevent them from seeing I was not where they had left me.

I began to stumble through the dark woods. I had no idea where I was. Sticks and stones and pieces of glass cut into my bare feet. I was afraid to go near the road—what if they came back?—but I knew I would never find my way out if I didn't follow it. At one point, I considered crawling into the sleeping bag until morning, but I didn't want my husband to agonize any longer than necessary.

Finally, I came to what appeared to be a major street. Determined to get someone to stop, I stepped out into the middle of

the lane, and a couple stopped their car.

"Can you please help me? I've been raped." They looked at each other, hesitating.

"Please, all I want is a ride to the nearest police station. That's all I'm asking of you."

They agreed, and I crawled onto the back seat. They made it clear to me that they would drop me off at a police station, but they would not stay with me or go in with me. None of us spoke on the way.

I walked into the police station wrapped only in a sleeping bag. But thank God for that sleeping bag. I learned later the little girl whose parents owned the stolen van had left it inside.

The police allowed me to call my husband immediately. I told him only that I had been raped, but that I was OK. The police took me to a rape crisis center at a nearby hospital, and my husband met me there.

It was a tearful reunion. We were both grateful that I was still alive.

God's people rallied around us in a way that is hard to describe. We received cards and letters and calls of encouragement from people we didn't even know. Because my attackers had taken my purse, they had keys to my car, our apartment, and my identification with our address and phone number. I was terrified to return to our apartment. We stayed with friends the first few nights, then God created a vacancy on the other side of our apartment com-

plex. Church friends packed all of our belongings and moved us in just one day. The student fellowship at Nazarene Theological Seminary offered to pay our moving expense. There wasn't enough work for all the good people who came to help us move.

The experience had an impact on our lives. We delayed starting the family we had planned. The threat of AIDS was very real, and we had to be certain there was no chance I had been infected and might, in turn, infect our baby. As predicted, I eventually got a clean bill of health, and we are expecting our first child soon.

I believe my faith in God has allowed me to come through this and will see me through to complete recovery. For now, I have lost my freedom to come and go as I please—I'm too afraid. I'm also afraid to be alone after dark. Going to the store or the shopping mall alone in the evening is out of the question. I hate this loss of freedom most of all. Also, because the men were black, I

have an unnatural fear of black men. Although I will continue to work hard to overcome it, racial prejudice is part of the legacy of terror they left me.

The two men have been arrested, and I must now face their trials.* My life has been changed forever by their brutality. I have never before experienced such hatred or repugnance. Only God can ease my desire to see them severely punished—sometimes I believe they deserve the hell they will undoubtedly face, apart from the healing love of Jesus in their lives. But I know it is His desire to save them and show them His way.

I don't believe God caused this to happen. But, I believe He has created a ministry for me through the experience. There will be others who will live through physical or sexual abuse, and they, too, might stare death in the face. My prayer is that God will use me to minister to them.

*The rapists have since been tried and convicted and given multiple life sentences.

Herald of Holiness

January 1992 • Whole No. 3550 • Vol. 81, No. 1

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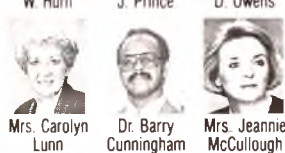


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FIRST MISSIONARIES TO SOVIET UNION

Mr. and Mrs. James Welchly will be the Church of the Nazarene's first missionaries to the Soviet Union, according to Robert H. Scott, World Mission division director. The Welchlys, lay members of the Hewlett Church of the Nazarene on the San Antonio District, have been contracted for specialized assignment.

A former electrical engineer with Texas Instruments, Jim resigned his job three years ago to respond to a call to share the gospel with the people of the Soviet Union, according to Scott. About that same time, Welchly and his wife, Donna, began making trips to various Soviet republics to distribute Bibles

and to witness to their faith. They have been instrumental in leading many to a relationship with Christ.

In the course of their trips, the Welchlys established



Robert H. Scott (l.), World Mission division director, reviews a missionary contract with Jim and Donna Welchly, the first Nazarene missionaries to the Soviet Union.

many contacts, including an endocrinologist in Kiev, the capital city of the Ukraine. The physician has especially requested that the Church of the Nazarene come to the Ukraine and has offered his assistance in achieving registration.

The Welchlys initial specialized assignment will involve them making an assessment trip with a report to the February session of the General Board. In carrying out their assignment, they will work closely with Franklin Cook, director for the Eurasia Region.

Scott said he anticipates the Welchlys will be given a four-year contract for missionary service.

NAZARENE LAYMAN DIES IN PLANE CRASH

Robert Chenoweth, 49, chairman of the Olivet Nazarene University Foundation and a member of the Eastern Michigan District Advisory Board, died Nov. 12 in a plane crash. Chenoweth was piloting the twin-engine plane when it crashed in Columbus, Ohio.

Chenoweth, owner of Chenoweth Construction in Fenton, Mich., was returning from a business trip to South Carolina with four associates when the plane lost one of its engines. The plane clipped the top of a tree about three miles from the Columbus Airport runway and crashed. All five aboard were killed instantly.

Chenoweth was chairman of the ONU Foundation, which provides funding for student scholarships. He also served as the designer and general contractor for three major ONU construction projects: the Leslie Parrott Convocation Center and the McHie Arena, the Tripp Maintenance Center, and the Gibson-Ide Varsity Athletic Service Center.

A member of the Flint, Mich., Central Church of the Nazarene, Chenoweth served as the church board secretary, chairman of the buildings and grounds committee, and taught a Sunday School class, according to Pastor James Spruce. "He was one of the most unusual men I have met," Spruce said. "He always said that God was the chairman of his board, and he saw his job-related travels as an excuse to be Christ's ambassador."

Chenoweth is survived by his wife, Arlene; three sons, Eric, Gregg, and Timothy; and one grandchild.

NNC STUDENT KILLED IN ACCIDENT

A Northwest Nazarene College student is dead and



another is in critical condition following a traffic accident Nov. 8. Kelly Rene Arnold, 21,

was killed about 5:30 A.M. in the one-car accident 55 miles south of Jordan Valley, Oreg. Of the two other passengers in the car, Christine Kushlan, 18, is in critical condition; LeAnne Elliott, 20, was treated and released.

The students were en route to Arnold's home in Woodland, Calif., for the weekend when the accident occurred. The car apparently veered off the right side of the road, hit a guard rail, and overturned when Arnold tried to steer it back onto the road. Arnold, who was wearing a seat belt, was killed instantly. Elliott was also wearing a seat belt. Kushlan, asleep in the back seat, was not wearing a seat belt and was thrown from the vehicle.

A memorial service was held at NNC Nov. 19.

Arnold, a junior accounting major, transferred to NNC in 1991 from Yuba College in Marysville, Calif. She was a member of Woodland First Church of the Nazarene.

Kushlan, a freshman English education major from Melba, Idaho, remains in crit-

ical condition with head and neck injuries. She was airlifted to a hospital in Boise, Idaho.

Elliott, a junior social work major from Foresthill, Calif., was treated for shock following the accident. She has returned to classes at NNC.

STORM'S DESTRUCTION INCLUDES NAZARENES

One Nazarene lady and her child were killed in the destruction of the recent tropical storm in the Philippines, according to Steve Weber, coordinator, international office of Nazarene Compassionate Ministries (NCM). The body of the child was found, but the mother's body has not been located. She is one of more than 3,000 missing and presumed swept out to sea.

Tropical Storm Thelma slammed into the Philippines Nov. 5, resulting in at least 7,000 deaths. The islands of Negros and Leyte were hit hardest by the heavy rains, which caused mudslides and floods.

A NCM Damage Assessment Team visited Ormoc

City Nov. 11, Weber said. The team reported that the Church of the Nazarene is being used as a distribution center by many relief organizations because of its prime location. There are shortages of medicine and drinking water.

Nazarenes wishing to respond to the needs caused by Tropical Storm Thelma may contribute to the NCM Fund. Checks should be made to "General Treasurer, Church of the Nazarene," and earmarked for "Tropical Storm Thelma Recovery." The Nazarene Compassionate Ministry Fund is an approved Ten Percent Special.

International NCM is a part of the World Mission Division.



*They are planted in the
house of the Lord, they
flourish in the courts of our
God. They still bring forth
fruit in old age.*

Psalm 92:13-14, RSV



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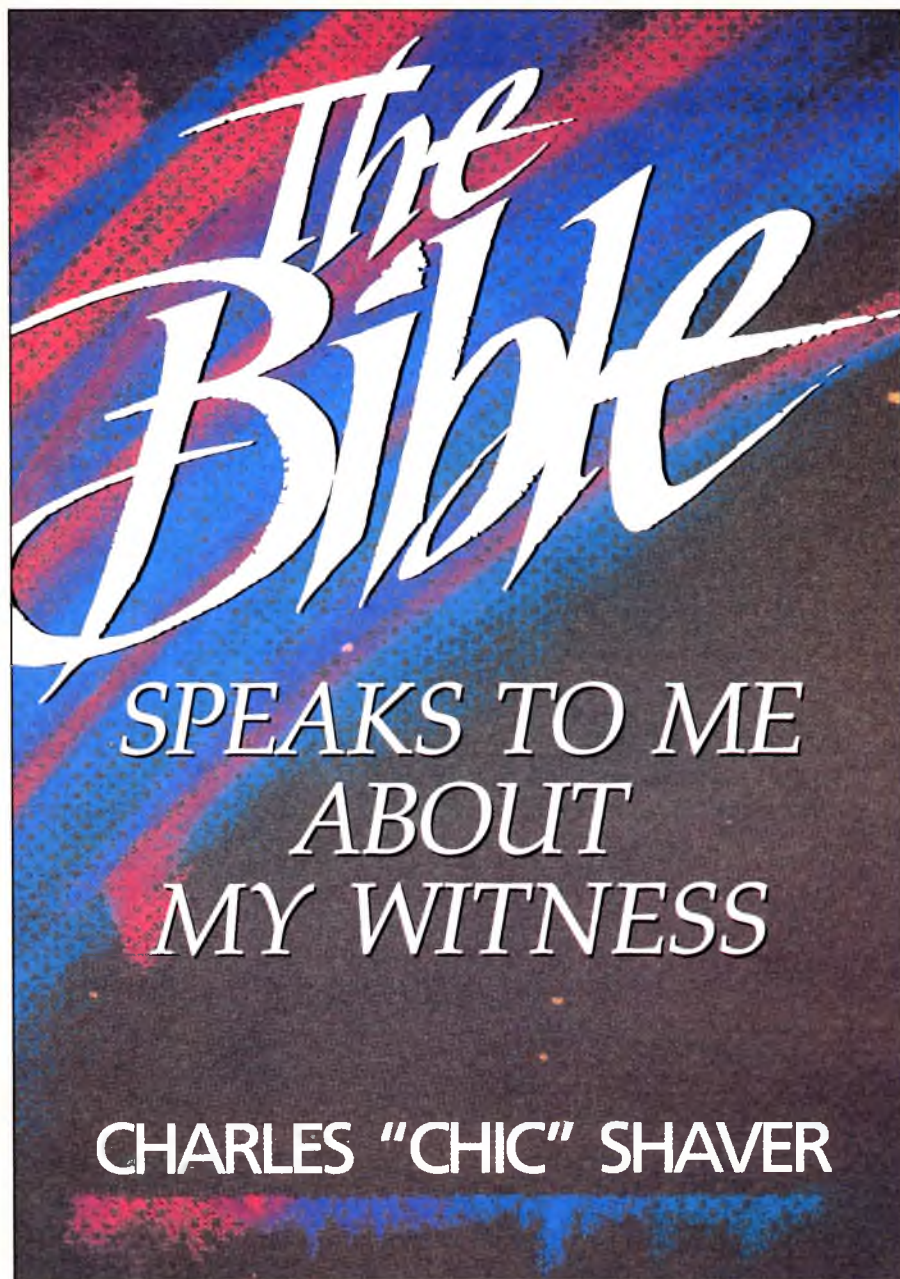
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