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Wesley D. Tracy (Editor)
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■ NOVEMBER 1991

Herald of Holiness

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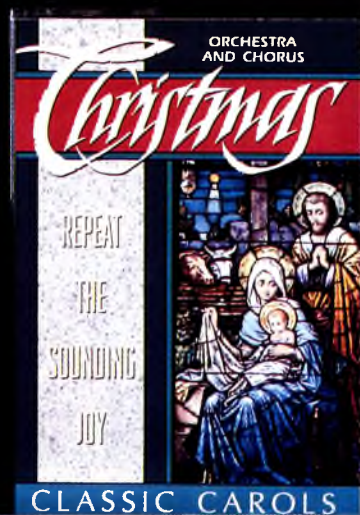
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THE MASTER'S CHEF

One of the world's premier food and beverage persons learns that there's more to life than money, power, and prestige.

Trained as a world-class chef, Dan Durick is one of the leading menu and food development executives in the United States. He has worked for some of the giants in the food industry, including W. R. Grace, Gilbert/Robinson, and Diversifoods, Inc. At the age of 43, he is now a private food service consultant. His clientele include such companies as Friendly Restaurants, an East Coast chain with more than 800 outlets.

Dan has been very successful in his work, but his greatest joy comes from being a Christian and part of the family of faith at Kansas City First Church.

The following is his testimony.

I was raised in the church. In fact, I was a church brat—the son of a Sunday School teacher, who is a wonderful mother. She is a God-fearing woman who brought me up to respect and fear God. I was friends with and used to play with the pastor's kids, and I enjoyed that.

I was mentally saved—and that's an important term, "mentally saved"—on November 11, a Sunday night in 1956, at the age of nine. The main reason was that it was the thing to do. The consensus was, "He's OK now. He's saved if he's been raised in the church." As a 16-

year old, I was baptized by immersion in 1963.

Two years later, I left home to attend chef's school in New Haven, Conn. I was free at last, no one to answer to except myself—free to live my way—free to make my own decisions on everything. Hurray! If I wanted to go to class, I could—and did. If I wanted to eat lunch at 11:30 or 2:30, I could. If I wanted to play all night and play all day, I could. If I wanted to smoke I could. If I wanted to go to church, I could,

but I chose not to. I was in control. There was no one I had to answer to, so I thought. And for the next 24 years, I was—or, better stated, Satan was—in control of my life—all of my life—my personal life, my professional life, and my financial life.

There was no time for spiritual things. I was too busy climbing the corporate ladder. I was taught that to be involved in corporate life one must be powerful, and to be powerful you must be emotionless. You must be insensitive, self-sufficient, goal-oriented. It was the company first, yourself second, and, if you so chose, family third. God and business just don't mix. "You can forget about Sundays off, and you'd better get over those religious sentimentalities because we're going to make something out of you," the com-



Dan Durick

Media Resource Communications



Dan uses his talents as a master chef in a variety of ways at his church. Among these is planning and preparing a buffet for persons attending the annual Personal Evangelism Banquet sponsored by Kansas City First Church and Nazarene Theological Seminary.

Media Resource Communications

pany says. "Don't worry, be happy or (at least) look happy even if you aren't."

And so, for many years of my life, I was working on my career. I became a leader in the food service industry. I had it made. Then I decided to change my life.

In March of 1987, after 21 years of smoking three-and-a-half packs of cigarettes a day, I decided I was going to stop smoking. Being self-dependent and self-assured, I stopped cold turkey without any symptoms of withdrawal, without any further desires. I was tough. I believed I could do the impossible; I was in control of my own destiny.

I had achieved the highest position in the United States and was

second in salary only to the food person at McDonald's—he makes a lot of money. I was in control of the largest number of fine dining, dinner house, and white tablecloth restaurants in America.

And how much California good life money can buy! But in 1989, I chose to be benevolent. I decided to take a cut of more than \$100,000 a year and return to Kansas City to work assisting my former boss—one of the men who "made" me—who had acquired a faltering business enterprise. I did it just to show that I really did have the capacity to care about others and to prove that money wasn't everything.

As a further display of my generosity, and to appease my wonderful

I had achieved the highest food and beverage position in the United States and was second only to the food person at McDonald's.

mother, I visited Kansas City First Church of the Nazarene, Sunday, November 19, 1989. We attended First Church at the recommendation of a lifelong friend and Nazarene from Pittsburgh who had supplied my mother with a list of all the Nazarene churches in Kansas City.

After my politically-oriented and meaningless attendance at the likes of such churches as California's Crystal Cathedral and New York City's Saint Patrick's Cathedral, where I needed to be seen because of my job, I'm sure you can imagine how very impressed I was with the sanctinasion (combination gym and sanctuary) at First Church. But I knew that after the holidays I could return to the good ol' "United Mattress" church on Sunday mornings and find my rejuvenation there. After all, I was still in control.

But during the morning service, December 31, 1989—New Year's Eve Sunday, when we sang "Majesty," something happened. I felt different. I didn't know what it was. A chill ran through me—a down-the-spine kind of chill. Tears filled my eyes. Please understand, I had never experienced these sensations before. There is no such thing as emotion in corporate life. This was a whole new experience. Even after Mother returned to Pittsburgh following the holidays, something at First Church made me curious enough that I went out and bought a Bible—a first-time purchase. It was the King James version. I was soon motivated to buy another Bible—the NIV—so I could understand what Pastor Wright was saying

**There was no
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the corporate ladder.**

to me. Thank God for the powerful working of the Holy Spirit.

I continued to worship and learn in my church. I didn't realize it then, but I was under conviction by the Holy Spirit. I didn't resist. On Sunday, February 18, 1990, during the announcement of the success of the sanctuary fund-raising campaign, I was reclaimed by the blood of the Lord Jesus Christ, my Savior.

On Saturday, March 3, during church membership class I was sanctified wholly by the Lord God Almighty. Oh, what glory!

"In my pride, I, a member of the wicked, did not seek Him. In all my thoughts there was no room for God. My ways were always prosperous—I was haughty—and his love was far from me. I sneered at all my enemies. I said to myself, nothing will shake me. I'll always be happy and never have trouble. My mouth was full of curses and lies and threats. Trouble and evil were always under my tongue." I wanted to share that with you because it is a personalized version of Psalm 10:4-7. These words describe me prior to my conversion in 1990.

"But whatever was to my profit I now consider loss for the sake of Christ. What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ." These words from Philippians (3:7-8, NIV) describe my life today.

I am so thankful for the grace that Christ has poured out on me. He remains the central focus of my life.



Media Resource Communications

Dan Durick takes a moment to relax after preparing a buffet for more than 250 persons at Kansas City First Church.

A Christian Alternative to Contemporary Narcissism

BY DONALD D. OWENS

Narcissism may be defined as an inordinate fixation upon the self. There is no longer just a personality disorder discernible to the psychiatrist. It is a cultural phenomenon that permeates our entire society. Ours has been described as "me and mine generation." Western culture manifests great preoccupation with the self. Self-esteem, self-fulfillment, self-reliance, and self-actualization are household words. Christianity has historically honored these ideals in the context of grace. Does this provide another area where sin is found in the wrong or excessive use of good?

Fully aware of a narcissistic concentration on the self, the advertising industry appeals to and urges impulsive gratification. It appears that humanity needs very little to encourage an orientation on self, because this may well be the essence of sin itself. That is, "self turned in upon itself," or as it has been described, self-sovereignty.

The use of the word *narcissistic* to describe this absorption with self has an interesting origin. An ancient Greek myth tells about a handsome young man named Narcissus who was told that he would enjoy a long life as long as he never saw an image of himself. Unfortunately, one day he happened to look down into a pool of water, and there he saw his mirrored image. The youth was instantly captivated by his beauty and became totally infatuated. As punishment for repeatedly attempting to touch and kiss his reflection, Narcissus was condemned to the underworld where he was to endure an eternity of frustrated infatuation with his own image as he saw it reflected in the River Styx.



The Holy Scriptures provide us with the true origin of narcissism, and posits it in the fall of man when self-centeredness replaced a supreme love for and obedience to the Lord God. The first three chapters of Romans inform us of the tortuous road down which man has traveled since. While new expressions occur, the problem is still the same: Man creates gods in his own image.

Our culture may place approval on one grandiose sense of self-importance or uniqueness, but in the end it seems always to result in lawlessness. Self-sovereignty is always hostile to authority, especially to God to whom worship and respect are appropriately due. The problem with the narcissist is that he refuses to surrender his perceived autonomy to anyone or anything. There are not others to whom he belongs or whose interests should be placed before his own. Thus his world becomes exceedingly small and confining.

There is a healthy affirmation of personhood in the Scriptures; after all, man was created in the image of God. However, the biblical perspective of self lies in a totally different orientation. Only those who lose their lives find them (Matthew 10:39); only those who put others first gain honor (20:26); only those willing to be last will be first (v. 27); and those willing to die will really live (John 12:23-25).

Narcissism finds its death at the foot of the Cross. From the Cross pours grace for forgiveness, reconciliation, and cleansing. From the Cross we find grace and motivation to surrender our all for His all. As a result, we no "longer live, but Christ lives in [us]" (Galatians 2:20, NIV). That is living!

HH

*Narcissism finds
its death
at the foot
of the Cross.*



Prayer and Meditation

I'm fed up! I'm tired of being cheated out of historical, Christian treasures by witch-hunting pressure groups who see a New Age conspiracy behind every tree.

Hitting the bull's-eye with "Robin Hood" precision, Wes Tracy warned of such thievery and its dire consequences (*Herald of Holiness*, January 1991). In that article, he carefully spelled out at least 13 Christian concepts under siege. Why, it's almost to the place where you can't see God in nature, believe in peace, or share a deep, mystical (the dreaded word) experience without being suspected as "one of them."

The art of Christian meditation is one such treasure. I really don't care what Transcendentalists or New Agers do with the concept. What saddens me is how little Christians know about this ancient, biblical path to being with God. How unfortunate for the young student, seeking to know the Christian teaching on meditation, to find that most of the quality writings on the subject are centuries old! No wonder they turn to the East.

Richard Foster, in *Celebration of Discipline*, declares: "It is a sad commentary on the spiritual state of modern Christianity that meditation is a word so foreign to its ears. Meditation has always stood as a classical and central part of Christian devotion, a crucial preparation for and adjunct to the work of prayer" (Harper and Row, 14, emphasis mine).

Meditation is not some 20th-century phenomenon. Called to fill the shoes of Moses, Joshua heard God say, "Do not let this Book of

the Law depart from your mouth; meditate on it day and night" (Joshua 1:8, NIV).

From their beginning, the Psalms attest to the joy of commitment to meditation. Speaking of the "blessed" person, the Psalmist says: "His delight is in the law of the Lord, and on his law he meditates day and night" (Psalm 1:2, NIV). In the midst of praising the Lord, the writer prays: "May my meditation be pleasing to him, as I rejoice in the Lord" (104:34, NIV).

God was no stranger. These ancient people communicated with Him through prayer and meditation as a normal part of life. Hear how eloquently and personally the Psalmist speaks to God: "I remember the days of long ago; I meditate on all your works and consider what your hands have done. I spread out my hands to you; my soul thirsts for you like a parched land" (Psalm 143:5-6, NIV).

What does it mean to meditate? Common definitions include such ideas as contemplate, deliberate, muse, brood, and ruminate.

Historically, for Christians, it has been the listening phase of prayer. It is to approach the object of our meditation without prior judgment. To let go of ego-striving and control and hear what is present. Listening is the door to meditative thinking and prayer.

In her book *Pathways of Spiritual Living*, Susan Muto incisively observes:

The meditative stance is not a matter of imposing our thoughts on reality but of attending in

quiet vigilance, in gentle reverence, to what is there. Listening reminds us that spiritual formation is first of all a question of receptivity. We cannot give to others what has not already been given to us (Petersham, Mass.: St. Bede's Publications, 83).

But that is exactly my problem! I have been too prone to try to keep up with my world. The shrill calls to "do more," "be better," and "hurry up" are almost overwhelming. It didn't help to recently hear a prominent TV preacher pronounce that when we feel middle-aged, it's time to DO MORE. No mention of

You can't share a deep, mystical experience without being labeled as "one of them."

slowing down to listen, to be with the Lord in maturing ways!

We will continue this topic next time. For this month, think about what it would take to know God more intimately. I have been challenged to weed out the noise pollution in my life and learn to listen. "May the words of my mouth and the meditation of my heart be pleasing in your sight, O Lord, my Rock and my Redeemer" (Psalm 19:14, NIV).

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

Divine Chemistry



Life has a way of throwing unexpected and damaging circumstances at us. Persons we trust betray us or divulge private information.

Tragedies hit us from the blind side, and we are crippled and paralyzed. We feel like the Christmas package that arrives stamped: "Damaged in Transit."

Spiritual development is severely restricted by such events. We long for a divine chemistry that will take those crippling traumas and transform them into evidences of God's grace—into stepping-stones upon which we can build.

In the very first book of the Bible, the promise of an answer becomes visible. God turns disaster into blessing.

Take, for example, the narratives that tell the story of Joseph. Schemers sell their brother with the big dreams into slavery. In a classic reversal, Joseph becomes second in command in Egypt.

When Jacob, their father, dies, the brothers expect Joseph to retaliate. Joseph responds with a sentence that rings across the centuries: "You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives" (Genesis 50:20, NIV throughout).

There IS a divine chemistry that can take the poisons of life and transform them by God's grace. In the New Testament, the Cross is further evidence that tragedies are not the final word. The death of Jesus purchased an atonement that not only can forgive sins but also can turn landmines into landmarks.

One of the leading questions in spiritual formation is the process through which we move in order to appropriate this transforming grace—of the steps by which grace

transforms the potentially crippling and paralyzing into the freeing and healing.

Step One: Acknowledgment and confession. Until we admit that we have been badly damaged, it is nearly impossible for God's grace to have its ultimate effect. Denial and evasion are normal processes that intercept healing.

The good news about the gospel is that we no longer need to run away from the problem. The Cross is bigger than the problem.

Step Two: Ownership of responsibility for the outcome. Even though we may have had no choice in the situation that created the pain, we must arrive at the place where we no longer blame others for the situation.

It is much easier to place blame upon parents or friends or the church than to choose to ask God to take the mess and make it into something useful and beautiful.

Step Three: Forgiveness. The person or persons—whether purposefully or accidentally—who inflicted the wound must be forgiven in order for us to be released. Lewis Smedes, in his book *Forgive and Forget: Healing for the Hurts We Don't Deserve*, notes that, apart from forgiveness, we are chained to the past; caught on the escalator of revenge; condemned to play the videotape of ancient pain over and over again.

Forgiveness is difficult, if not impossible, apart from the wonderful forgiving grace of God made visible at the Cross. Jesus himself was able to offer forgiveness to the ones who crucified Him.

Step Four: Release. Once forgiveness has been extended, we are free

to release the whole episode into the hands of God. The dramatic reunion in the 46th chapter of Genesis brings tears to the eyes. The ancient disaster can now be understood in light of God's overall plan. Life can begin anew!

Step Five: When we have arrived at the stage of release, we can design and implement the ways in which we can deal with our own lives under God.

Step Six: The most crucial step is the rebuilding of our ability to trust others again. It is risky, but absence of relationships is far more damaging than the occasional betrayal.

Rebuilding trust is a delicate process. God's grace is essential, for

There IS a divine chemistry that can take the poisons of life and transform them by God's grace.

the only finally trustworthy person is God. He will carry us as we work at the delicate task of learning to trust again.

Only the divine chemistry made available at the Cross can turn poison into medicine. The resulting spiritual growth will be another monument to God's grace.

Use your spiritual journal to keep a record of progress as you allow God to transform your landmines into landmarks.

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

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Thank You, Parrott and Bargo

God bless you for the articles on the mentally ill by Les Parrott III and Penny Bargo (August 1991).

The stories are an answer to prayer for me. The Lord brought me into a job working with the mentally retarded eight years ago. It took me many years to find out why the Lord would want me here.

When I look into the eyes of a physically and mentally handicapped person and all he can do is smile up at me, that's God's way of saying, "Well done, My faithful servant."

Penny, God bless you for revealing that we can only do our work with the Lord's help.

Joey L. Reich
Winfield, Pa.

Loved the Cover

Thanks for tackling the tough issues of homelessness and the mentally ill. As an urban missionary for two years at The Lamb's in New York City, it was a daily experience living and ministering to the homeless and mentally ill. Coming from a suburban view of the world, I was uncomfortable at first interacting with the men and women of the streets.

However, when I began to understand the cause and effect of societal and individual sin, I also began to see these men and women through the eyes of God . . . I learned to serve without condition and experience God's grace through these special men and women.

Donald Frye
Downers Grove, Ill.

PS. I loved the cover!

Didn't Like the Cover

The articles in the August issue are grand . . . the front cover is terrible . . . It really frustrates me. . . .

Elizabeth Dumann
Midway, Pa.

I was never so humiliated and disappointed as I was when I received the August issue. That inappropriate, ugly, insulting . . . cover was repulsive.

J. C. Andrew
Choctaw, Okla.

We, the undersigned, want in Christian love to protest the cover of our August *Herald of Holiness*. We feel that it is inappropriate and unworthy of our call to the promotion of Scriptural holiness.

Bernice B. White
Lesper Heflin
Louise Sumrall
George H. Sconyers

Mandy Lum
Gladys Mercer
Thelma Richardson
Hattiesburg, Miss.

Comic book art has no place on the cover of as great a publication as the *Herald of Holiness*. Your motivation for using it is indeed a puzzle to me.

Name withheld by request

I cannot even begin to tell you how grieved I am to see such ugliness as was depicted on the [August] cover. . . . Perhaps you can help me see the value that has escaped me. . . .

Mrs. G. H. Soffell
Sheridan, Wyo.

I am writing out of concern (and disgust) over the cover of the August issue. . . . When I want comedy I will find it elsewhere, but please—not on my holiness paper.

Archie B. Conner
Carthage, Mo.

Surely, someone took leave of their senses to think this kind of . . . cover would impress normal readers.

Jessie and Geneve Tucker
Mayfield, Ky.

Editor's Note: We regard all our readers as our friends. We would not purposely offend any of them. Apparently, some of our readers resist any use of stylized drawing (cartoon art), especially on the cover. It is not my mission to change their minds, but I do hope they will at least consider the following rationale and explanation of the August cover

1. The August cover was used to introduce a cluster of three articles about ministering to the homeless. A cartoon format was used for the cover because we did not want to present one more grim, depressing picture of a bag lady or derelict on skid row. This approach has become a cliché, and the problem itself is so depressing that the traditional approach, we figured, would turn people off before they even looked at the articles. Therefore, a different angle of approach was used.

2. The drawing itself is based on Matthew 25 where the Lord himself tells us that at the final Judgment we shall all be judged on how we treated those less fortunate than we. The question coming down from heaven (there are a number of biblical examples of God speaking from a cloud) is a simple paraphrase of the dialogue between Christ and the "goats" to whom Jesus declares that He was destitute and they did nothing about it. At the Judgment, some evangelicals who neglect the poor and oppressed will feel about as silly and surprised as "Joe Christian," Bible in hand, looks on our cover. Even as they echo the speech of the "goats" (Matthew 25:44, NKJV), "When did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?" they will begin to realize how badly they missed the mark.

3. If the Bible uses humor, and it does; and if preachers regularly use humor in the pulpit, and they do; and if Jesus used humor in His own teaching and preaching, and He did; then perhaps it is a fruitful tool for the *Herald* as well.

Think about a couple of Jesus' word-picture cartoons. He spoke of the legalists as "straining at a gnat and swallowing a camel." Put this image on paper, and you have a riotous cartoon of a nasty-nice Pharisee carefully straining a gnat out of his soup while inhaling a hairy-legged camel whole without noticing it. Surely, everybody laughed—except the Pharisees, of course. They had added 950 more rules to the Ten Commandments, and surely one of them was, "Thou shalt not chuckle." They pursued a joyless, humorless holiness that is no model for us. Again, put Jesus' description of those who self-righteously judge others on the drawing board, and you have a caricature of some censorious pseudosaint trying to remove a speck from a brother's eye while the plank in his own eye is so long that it keeps the brother whom he would correct out of arm's reach. Serious content, indeed, but the treatment was cartoonlike.

Portraits of Jesus in John

The Boundaries of Love



*When Jesus knew that his hour had come, . . . because he loved his own who were in the world he loved them to the end (John 13:1).**

The words *love* and *lover* are bandied about in our time to describe a wide variety of feelings, relationships, and people in relationships. The very variety of the ways “love” is used in our time dilutes every use of the word. Part of the attractiveness of Jesus is the way in which His life and teaching fills the word “love” with meaning and integrity. Jesus both defined and demonstrated love in a way that rings true to all of us.

John’s comment in John 13:1b, “because he loved his own . . . he loved them to the end,” introduces some of the most powerful teaching and examples that Jesus gave us about love. The Greek word that John chose when he stated that Jesus loved His disciples “to the end” (*telos*) can have at least two different meanings. John could have meant that Jesus loved until His final hour since chapter 13 begins the narration of the night before Jesus’ death. It is also possible that John meant that Jesus loved the disciples to the fullest extent. The patterns of John’s writing make it likely that he chose the word deliberately to project both meanings in his readers’ minds. Jesus’ love reached the end, the boundary—both of Jesus’ life and of the meaning of the word *love*.

Certainly within the culture of Jesus’ time, washing the disciples’ feet demonstrated love beyond the boundaries of human expectation. Almost all travel at that time was by walking, there was very little pavement, and people wore san-

dals. Dirty feet were inevitable. For special occasions, especially for a formal dinner, footwashing brought cleanliness, comfort, a touch of class, and a great sense of refreshment. A good host provided this gracious service to the guests when they arrived. It was usually done by one of the lowest ranking servants, because it was not a pleasant task. Occasionally, a student would wash his rabbi’s feet out of great love for his teacher.

The fact that the meal had already begun and no one’s feet had been washed means that the disciples responsible for preparing the meal had failed to get someone to do this menial task. Jesus did not condemn the disciples who had failed to finish their work in hosting the meal. He simply got up and began to wash feet. Jesus loved His disciples to the end—the very boundary of the meaning of love. Love meets the need of the one loved regardless of the cost in money, effort, or embarrassment.

The disciples did not understand love as the expression of grace. Peter and Judas were conspicuous examples of those who understand love in terms of what they can get out of it for themselves. As the supper progressed, Jesus offered the “morsel” (John 13:26) to Judas. In Palestinian culture, that special piece of bread was a sign of favor. To give someone the morsel was to bless them and express great love for them. Because of the way Jews reclined, lying on their left sides to eat, it is likely that only the beloved disciple heard Jesus’ comment that the

“morsel” would be given to the betrayer. Judas and the other disciples would have seen the “morsel” as a special honor. Jesus loved even Judas to the end—to the very boundary of the meaning of love. Love knows that the deepest need of a sinner is to receive love again.

From that evening meal Jesus would go to the Cross to die as the Lamb of God who takes away the sin of the world. As He would tell the disciples just before leaving the supper, “No one has greater love than this, that a person lay down his life for his friend” (John 15:13). There were no limits, no boundaries to the love with which Christ loved. All of his life and ministry

Jesus loved Judas to the very boundary of the meaning of love.

are summed up in John’s comment, “He loved them to the end.”

For further study: (1) Read 1 Corinthians 13 as a commentary on John 13:1-30. (2) List things from Jesus’ life that come to your mind that show that love had no limits for Jesus. (3) Ask the Lord to reveal some of the boundaries you have placed on your love. Ask Him to help you move beyond them.

*Scripture quotations are the author’s own translation.

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

H

Saddam, Meet Agur

In this issue we feature the reports of some of our Nazarene Desert Storm chaplains. Therefore, I think this is the time to share some of what I've been learning about Agur, the mysterious author of Proverbs 30.

It appears that Agur was an Arab who came to believe in Yahweh. He was apparently the son of the Queen of Massa, an ancient city in northern Arabia, somewhere north of the Persian Gulf! That's Iraq!—or maybe Iran.

The idea that a chapter in the Bible was written by an Iraqi prince startled me into making a thorough study of his teachings. My file on Agur now has more than 100 pages in it.

Agur was a sage, a wise man, a teacher. He often cast his teaching in the form of riddles. We have five of them in Proverbs 30. Apparently, he would start a teaching session by posing riddles like "Name four things the earth cannot bear" (see vv. 21-23) and "Name four things that are never satisfied" (see vv. 15-16).

A pair of Agur's contrasting riddles: The Proverb of the Wise Man and the Proverb of the Proud Fool provide a startling contrast between the prudent Prince Agur and the foolish scoundrel who now rules Iraq, Saddam Hussein.

The wise man learns from four small but "exceedingly wise" creatures (vv. 24-28). Ants are "not strong" yet, "they prepare their food in the summer." The certainty of winter gives meaning to summer. How much more prudent they are than the person who fritters away the hours and days and years in empty pursuits.

Agur also finds wisdom in the behavior of the rock badger. These an-

imals are "a feeble folk," yet they are smart enough to make their dens in the rocks. No one has to tell them that away from the rocks they become lunch for a jackal, a fox, or an eagle. They know their vulnerabilities.

Conversely, the rock badger knows where its security lies. Its security lies in the safety of the rock. How unlike the foolish man or woman who thinks that security lies in wealth, position, or charm.

Even the grasshoppers (locusts) demonstrate more wisdom than some people. They have no king, no administrator, yet they advance in ranks. They know where their power lies. A lone grasshopper is nothing more than bass-bait. But a grasshopper in league with a million more can change history. How many times the destiny of whole nations has been changed by a plague of locusts. The lowly locusts have learned the power of community. They know they must work together. Christians need to learn this lesson too.

Next, Agur compares the wise man to the lizard. The scaly lizard is a small, ugly creature that no one wants in his hand or his house. But in Agur's land you can't keep them out. They show up even at the most solemn ceremonies in the king's palace.

The lizard is the most unlikely guest to be in the presence of the king. Here, Agur gives us an image of grace. We are sinners saved by grace—unlikely, unlovely, undeserving, yet by the sheer grace of God we are permitted to live in the presence of the King of Kings. The wise know that all they have or are comes by God's grace.

Agur then compares the wise man to the proud fool in verses 29-33. The proud and foolish learn their lessons not from the wise creatures but from the proud ones. Soon, the egotist is strutting like a rooster (v. 31). Or perhaps he starts walking like the lordly lion who is the king of beasts and lets everybody know it (v. 30). The gait of the proud may be an imitation of the "he-goat." Having out-butted other males, he prances as king of the herd (v. 31). Or, the self-aggrandizer may fancy himself a king, marching unopposed before his people (v. 31).

The folly of all this Agur points out in verses 32-33. "If you have played the fool and exalted yourself . . . clap your hand over your mouth!" (v. 32, NIV). In other

Try this riddle: What Iraqi Arab wrote a chapter in the Bible?

words, if you have been prancing like a he-goat, striding like a lordly lion, strutting like a rooster, or playing king, put your hand over your arrogant mouth in shame. The consequences of strutting and prancing are sure, Agur says. Just as surely as churning milk produces butter and twisting your nose gives you a nose-bleed (v. 33), grief and trouble will clobber the self-exalted one.

Saddam Hussein, sore-nosed prancer and strutter, meet Agur, an Arab prince wiser than you. If you had only listened to him. . . . H

Christian Marriage Notebook

BY J. PAUL AND MARILYN TURNER

The Implications of "Dive-bombing" Through the Channels

Marilyn doesn't like me to "dive-bomb" with the TV remote control. To me, it's virtually a sin to sit through one of those scheming, unrealistic commercials that call into question my basic intelligence. It's better to go "bombing" for some other program. There's a real problem when two programs I like are into commercials at the same time. It doesn't help that we own one of those early manual channel selectors that's hooked up to cable. We get this annoying "*kerthip, kerthip, kerthip*." I was on a "bombing run" the other day and happened to look over at Marilyn, and her poor little eyes were trying their best to keep in rhythm with me. It wasn't a good feeling for me. And she wasn't what you would call a happy camper, so I initiated some dialogue about how we could make better use of the remote control. It was a real communication problem with theological overtones.

Communication is the ability to transmit and receive meanings and understandings. And, as humans, this happens at a variety of levels—simultaneously. It's a tough science with which we have to contend, for it spells closeness; it also spells conflict. Contemporary marriage complicates it

because of our companionship style that provides for a two-vote relationship. If it were one man, one vote (as it erroneously was in the 18th century and prior), then marital conflict would be relatively efficient. But today there are two votes in just about any marital issue, and problems arise when the two votes oppose each other. To further complicate things, most couples rarely discuss their miscommunication.

My "dive-bombing" episodes bothered Marilyn. They were to be taken seriously because they meant something negative to her.

Good communication requires skill. Knowing what to say, how to say it, and the right time to say it does not automatically come to us at conversation. Rather, it comes as an equipping process and support system. The responsible church provides this structure; otherwise Christian couples must rely solely on secular training, which has its limitations and real dangers.

What is it that couples must constantly learn as it relates to communication? Everything we need to know, in principle, can be found in 1 Corinthians 13.

Love language is the hallmark of loving behavior

The apostle Paul reminds us that "Love is kind" (v. 4, TLB). Love doesn't rejoice when my spouse gets ignored or is taken for granted. Love is uncomfortable when I push ahead on some project, assuming Marilyn will go along. It's a real put-down when I don't consider her wishes.

Love language jumps at the chance to reward

"Love will hardly even notice when others do it wrong" (v. 5, TLB). Couples should double their efforts at avoiding talk loaded with guilt, hurt, sarcasm, or insults. Avoid the "loving"

message with a stinger at the end. "I appreciate you charbroiling my favorite steak, honey; too bad you loaded it with garlic. You know I don't like that stuff!" If this is routinely done, we are in danger of transferring a full set of perfectionist misbeliefs on the person we love the most.

Love language is chock-full of rewarding phrases. It rehearses in front of others the good things your spouse has done. "You should have seen the great job my wife did on that project. I really appreciate her."

Love language admits it can be wrong

"Love does not demand its own way" (v. 5, TLB). There was a point where I knew that "dive-bombing" through the channels was an activity "up with which Marilyn was not willing to put." I knew this because I caught myself mumbling, "Don't press your luck, pal."

Love language is not defensive nor does it blame someone else. Rather, it addresses the issue and avoids attacking the person.

Talking It Over

1. Are there irritating things I do that you would like me to do differently? Can we use the 1 Corinthians 13 principles above and talk about it?

2. How are we doing at discussing our occasional miscommunication? Suppose we stopped our discussion and began to clarify meanings. "Is this what you're saying?" "Do I hear you correctly?"

3. What can I do when I catch myself attacking you rather than the issue?

4. What commitments can I make right now that will improve how I talk to you?

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

appreciate you charbroiling my favorite steak, honey; too bad you loaded it with garlic."

SIGN-MAKERS FOR MANY NATIONS

A Georgia Couple Uses Their Talents for Missions

BY TOM FELDER

Thousands of Nazarenes have sacrificed time and money for Work and Witness, but few laymen could be more committed to missions than Art and Jo Wolfe. The Georgia couple has been involved in Work and Witness since 1984 and has participated in several trips. However, their most significant contribution to missions occurs daily at their home in Dacula, Ga.

Art and Jo own and operate Art Sign and Advertising. Their small shop has been producing all types of signs, posters, and billboards since they opened it in 1975. Their work can be found all over the Atlanta area and on nearly every continent.

The Wolfes have been involved in the church for many years and have always been great supporters of missions. But, Art readily admits that his opinion of Work and Witness has not always been great.

"I used to think Work and Witness was a glorified tax write-off," Art said. "It was a great way to take a vacation."

That opinion changed in 1984 when Art and Jo agreed to participate in Atlanta First Church's first Work and Witness trip to Port-au-Prince, Haiti.

"While we were there I noticed that



Jo (left) and Art Wolfe and their daughter, Laura Knox, produce a Spanish sign in their workshop in Dacula, Ga.

the church sign needed painting," Art said. "I told the missionary that, had I known, I would have brought my tools and supplies."

Shortly after that trip, David Hayse, Work and Witness coordinator, visited Atlanta First Church for a Faith Promise Convention. As the local NWMS president, Jo opened her home to Hayse.

"Art told me that weekend that he wanted to be more involved in missions," Hayse said. "I asked him what his vocation was, and he replied that he was a sign-maker. There you have it!"

That weekend, Art found a way to be personally involved in missions. As a sign-maker, he knew the importance of each church having a nice, professional-looking sign. However, he also realized that many mission churches cannot afford one.

Art and Jo began to work on a basic idea and designed a sign that could be used around the world. The sign uses

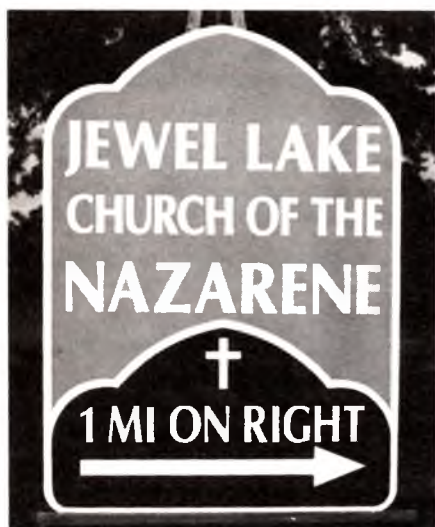
the familiar Nazarene logo, with a slight variation—the wording is placed so that it is easier to read. They also decided to silkscreen the signs so that, once a master is made, hundreds can be printed in a day, if necessary.

Since that weekend, Art and Jo have produced more than 2,400 signs for churches in more than 23 countries. Expenses for the materials come from their own pockets, and they, along with their daughter, Laura Beth Knox, provide the labor.

Georgia District teens have been involved in the ministry of the Wolfes. They raised enough money to pay to ship the signs to churches who would take them along on Work and Witness trips. Atlanta First Church provided materials to make shipping crates.

Art and Jo are committed to providing the signs despite the sacrifice it requires. They produce the signs at no charge to the churches, and Art does not publicize it, but he has had to add more space and buy new equipment just to make the signs. The money for this also came out of his pocket.

In addition to producing the church signs, Art and Jo worked with David



Art and Jo have recently designed a sign for use in the U.S. to provide directions to local churches.

Hayse in 1989 to design the World Mission exhibit area at the General Assembly in Indianapolis. They also produced the large signs on the platform backdrop used during the General NWMS Convention. Art and Jo spent most of their time in the months preceding the assembly working on the project. They also transported the displays to Indianapolis and helped to erect them.

Their involvement in this ministry has led Art and Jo to consider other ways of supporting the church through their business. In the past couple of years, they have been developing a program to train national pastors in the art of sign-making. Their hope is that pastors can produce quality signs for mission churches and gain a vocation to support their ministry.

Recently, the Wolfes have been working with Caribbean Nazarene Theological College in Trinidad to create a 32-foot interior lighted sign for the campus. Because of money constraints, Art and Jo are unable to produce the sign themselves.

"We are a mom-and-pop organization," Jo said. "We enjoy turning out

Chiwempula Church of the Nazarene in Zambia is one of more than 2,400 churches around the world to receive a sign from Art and Jo Wolfe.



quality work. We want to help churches realize the need and necessity for effective, quality identification."

In the last few months, Art and Jo have begun producing signs for U.S. churches. These signs are designed to be used to give directions to a local church.

Although very involved at their home church in Lawrenceville, Ga., the Wolfes won't give up their support of missions. "Missions is just the greatest

thing going," Art said. "That is where our heart is. We feel that is where the Lord wants us."

"We believe wholeheartedly in missions," Jo added. "General Budget is the lifeline to the mission field, but Work and Witness is the lifeline to General Budget. People are willing to invest their dollars when they have been allowed to be a part of the program. They are no longer just hearers, they are doers." H

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COMMITTEE SPOTLIGHTS WOMEN IN MINISTRY

Women in ministry was the focus of a strategy committee that met recently in Kansas City. Sponsored by Pastoral Ministries, the group came together to find ways of recognizing and utilizing the gifts of leadership God has given to women in the Church of the Nazarene, especially those called to serve in pastoral and preaching roles.

Committee members include: Wilbur Brannon, Pastoral Ministries director; Diane Cunningham, pastor in Berwick, Maine; David Felter, CLT coordinator; Nina Gunter, NWMS general director; Paul Hetrick, pastor of San Diego First Church; Stan Ingersol, manager of Nazarene Archives, whose spouse is a pastor; Carolyn Lunn, a layperson at Olathe, Kans., College Church; Dallas Mucci, superintendent of the New York District; and Mary Paul, associate pastor at Quincy, Mass., Bethel Church.

"We want to create a climate in our church where women feel they are affirmed and where they can demonstrate their gifts of ministry," said Brannon.



The Women in Ministry Strategy Committee includes (l. to r.): Front row, Mary Paul, Stan Ingersol, and Pat Warren. Back row, Diane Cunningham, David Felter, Dallas Mucci, Carolyn Lunn, Paul Hetrick, Wilbur Brannon, and Nina Gunter.

Brannon said several concerns surfaced during the two-day meeting. These include (1) providing more representation to women on boards on the district and general level; (2) increased sensitivity to language in periodicals and church publications; (3) development of a conference for women ministers with representatives from other holiness

denominations; and (4) that a book be written on the biblical, theological, and social bases for women preachers.

Statistics compiled by Pastoral Ministries indicate that in 1990 there were 210 women preparing for ministry as an elder in the church, with 275 pursuing the deacon track of ministry. Currently there are 361 female elders and 44 female deacons in the Church of the Nazarene, according to statistics compiled by the Church Growth Research Center.

COLLEGE STUDENTS MINISTER IN MEXICO

More than 115 Nazarene college students participated in the 1991 C.A.U.S.E. (College and University Students Sharing Experiences) project to Mexico. Seven Nazarene campuses were represented in the joint Compassionate Ministries/Work and Witness program.

Several groups of students from Mid-America Nazarene College, Olivet Nazarene University, Mount Vernon Nazarene College, Point Loma Nazarene College, Eastern Nazarene College, Nazarene Bible College, and Northwest Nazarene College traveled to the Huasteca Zone in Mexico from March to June. Trevecca Nazarene College assisted by raising money for the project.

"More than \$22,000 was contributed for various projects to meet needs in this impoverished region of east central Mexico," said Steve Weber, coordinator, Nazarene Compassionate Ministries international office. "Four separate medical clinics were conducted in which almost 700 patients were exam-

ined. Students also assisted by providing a safe drinking water system in Huexco, a village where three Nazarene churches are located."

Students also distributed clothing and shoes to the needy, painted, constructed pews and altars, and installed doors in various churches on the zone.

The main work project was the construction of a Sunday School building in the village of Tancuilin. It was built in memory of Linda Whitling, former associate dean of students at ENC. Whitling, who served as ENC's campus coordinator for the C.A.U.S.E. program for four years, died in a boating accident during the summer of 1990.

The C.A.U.S.E. program is coordinated by the offices of Nazarene Compassionate Ministries and Work and Witness and is sponsored by the Nazarene Student Leadership Conference.

The 1992 C.A.U.S.E. project will take place in Panama. For more information, contact the C.A.U.S.E. office at 6401 The Paseo, Kansas City, MO 64131.

BOWSER IS NEW YOUTH IN MISSION COORDINATOR



David W. Bowser, 34, has accepted the position of Youth In Mission coordinator, according to Fred Fullerton, NYI Ministries director.

He replaces Dale Fallon who resigned the position in May to accept the pastorate of Dundee Hills Church of the Nazarene in Kansas City, Mo.

Bowser has served as pastor of Lansdale, Pa., Church of the Nazarene since 1989. A graduate of Eastern Nazarene College, Bowser received the M.Div. from Nazarene Theological Seminary in 1983.

Bowser and his wife, Diane, have two children, Ashley and Brandon.

BY MARK GRAHAM and TOM FELDER



Several men place a coffin in the Cessna airplane for a trip from the bush to a funeral in the city of Mocuba, Mozambique.

McKAY IS NEW ASSISTANT MANAGER AT NAZARENE PUBLISHING HOUSE



L. Merritt McKay has accepted the position of assistant manager of Nazarene Publishing House, according to Robert Foster, NPH manager. McKay will succeed Everette Pleyer who will retire Mar. 31, 1992.

McKay previously served as vice president-engineering for McDonnell Douglas Astronautics Company in St. Louis. In that position, he was responsible for 2,200 engineers working on missile, space, and defense systems. He also worked in the Tomahawk Cruise Missile program, serving as program manager for the U.S. Air Force.

McKay and his wife, Carol, have four children: Jeff, Bruce, Mark, and Susan.

Pleyer began his employment with NPH in 1950, working in advertising and catalog administration. He was promoted to assistant manager in the mid-1970s by the late M. A. (Bud) Lunn. Pleyer will serve as administrative assistant to the manager until his retirement, according to Foster.

Pleyer and his wife, Arlene, have two married daughters, both serving with their spouses in the ministry of the Church of the Nazarene.

"Everette has given more than 40 years of dedicated management leadership in the publishing ministry of NPH," said Foster. "His professional career has been a model of service and servanthood."

AVIATION PROGRAM PROVIDES NEW POSSIBILITIES

A helicopter and Cessna airplane have found a place in missions, according to John W. Sprunger, Nazarene aviation missionary. Sprunger directs Nazarene Mission-Air in Manzini, Swaziland, which has been used in a variety of ways since 1989.

Sprunger has used his helicopter and plane to plant churches in remote areas of central and southern Africa and to transport missionaries and church leaders to hard-to-reach villages. He has even used his plane as a makeshift hearse to carry a coffin to a funeral.

"Aviation is the only viable mode of transportation in this land," Sprunger said.

A recent trip involved taking a district superintendent to a remote area of Mozambique. This was the first trip to that area since a preaching point was established. A second trip allowed District Superintendent J. Mulate and missionary P. K. Walker to officially organize the church.

"You see people in northern Mozambique who want to believe in Jesus,"

Mulate said. "They have never heard about a God who says, 'I will give you living water.' When the news got out to these Muslims, they invited us to come."

Sprunger arrived in Swaziland in November 1989 to begin his ministry. Almost all of the materials for the aviation ministry, including the airplane and the helicopter, have been donated.



A young boy greets Sprunger and the other missionaries with clapping and singing. The boy lives in a refugee camp near Mocuba, Mozambique.

AFRICAN NAZARENES GATHER FOR REGIONAL CONFERENCE

More than 4,300 persons attended the Africa Regional Conference recently in Johannesburg, South Africa, according to General Superintendent Jerald D. Johnson.

Richard Zanner, Africa regional director, reported that membership had grown by more than 37,000 since the previous regional conference in 1987, from 48,987 to over 86,000. At the same time, the number of districts has increased from 40 in 1987 to 55 in 1991. More than 16,000 members were received during the past year.

Zanner also announced that the church will enter Angola or Guinea Bissau in 1992. A sending service was held for Rev. and Mrs. Daniel Monteiro, a Cape Verdian couple who will pioneer the work in one of those two countries. More than USD 5000 was raised during the conference to support the new missionaries.

"We praise God for making it possible for this great family gathering of Nazarenes from 22 different African countries to be held in the Republic of South Africa," said Johnson.

During the conference, Johnson ordained 18 men and 3 women from 16 districts. The Sunday celebration service was highlighted by Communion served to 3,100 Nazarenes.

Evangelist Stephen Manley preached during a Friday evening holiness evangelism service. The conference also included a two-hour session devoted to discussion of the holiness life-style in the African context.

Several church leaders participated in the conference, including: Robert H. Scott, World Mission division director; Moody Gunter, Finance division director; Bill Sullivan, Church Growth division director; Phil Riley, Sunday School Ministries division director; Nina Gunter, general NWMS director; and Steve Weber, Nazarene Compassionate Ministries coordinator.

Elders Enoch Litswele and Jerry Jennings, and laymen B. T. Mashamba and Anderson Nxumalo were elected to the Regional Advisory Committee. They will serve on the committee with the five field directors and the theological education coordinator.

PERSONAL EVANGELISM BANQUET KICKS OFF NEW SEASON OF OUTREACH

More than 225 persons from 19 churches participated in the 30th biannual Personal Evangelism Banquet Aug. 29 at Kansas City First Church of the Nazarene. Twenty-three persons shared personal testimonies about how they had found Christ and challenged those attending to participate in sharing the gospel with others.

The banquet serves as a kickoff time for the personal evangelism program at Nazarene Theological Seminary and at a number of local churches. Most of those attending were Nazarenes; however, representatives were also present from Disciples of Christ, Wesleyan, and Free Will Baptist churches.

"It was an excellent time," said Charles "Chic" Shaver, professor of evangelism at NTS, who coordinates the biannual event. "This particular banquet was unique because we did less business and gave most of our time to testimonies."



Matt Ragan, a junior at Shawnee Mission, Kans., North High School, shares his personal testimony with a crowd of more than 225 at the Fall 1991 Personal Evangelism Banquet in Kansas City.

The banquet was prepared by master chef Dan Durick, a new Christian and member of Kansas City First Church, who flew in from New York just for the event.

LONDON ACCEPTS POSITION WITH FOCUS ON THE FAMILY



H. B. London, 54, has announced his retirement from the pastoral ministry to accept the position of assistant to the president of Focus on the Family in Colorado Springs, Colo. London has pastored Pasadena, Calif., First Church of the Nazarene since May 1985.

The new position will involve pastoring the "Focus family," working with pastors and their churches on vital concerns to the family, and seeking to strengthen the pastor's home and marriage. London will also speak on behalf of Focus on the Family at conferences and local churches.

Prior to coming to Pasadena First Church London pastored churches in

Salem, Oreg., Bloomington, Calif., and South Whittier, Calif.

During his pastorate in Pasadena, London hosted a daily radio program in the greater Los Angeles area, "Lifeline to Truth." Under his leadership more than 1,000 people were received into membership at Pasadena First Church.

He currently serves on the Board of Trustees for Point Loma Nazarene College and Nazarene Theological Seminary.

A graduate of Pasadena College and Nazarene Theological Seminary, London received honorary degrees from the California Graduate School of Theology and Point Loma Nazarene College. He was ordained in 1962.

London will complete his ministry at Pasadena First Church Nov. 1.

BIBLES OFFERED TO NEW NAZARENE CHURCHES

New Nazarene churches will receive free Bibles through a program established by International Bible Society (IBS). The Bible society will provide free *New International Version* Scriptures to any Church of the Nazarene established between July 1, 1991, and June 30, 1992.

During each church's first year, IBS will provide a one-time grant of up to \$200 worth of printed NIV Scriptures to enhance evangelism programs. During the following two years, a 50 percent discount up to \$1,000 will be available to churches for the purchase of Scriptures.

TNC PRESIDENT APPOINTS CABINET

A new administrative team has been appointed at Trevecca Nazarene College, according to TNC President Millard Reed. Reed, who was elected president in March, announced that the president's cabinet will be composed of four vice-presidents, two deans, and one administrative assistant.

Bob Griffin, former president of Panhandle State University in Oklahoma, has been appointed vice president for academic affairs.

Ray Richards has been appointed vice president for financial affairs. Richards served as business manager at TNC from 1969 to 1972. Since then, he has served as chief fiscal officer for Southern Nazarene University and for a medical group.

Claude Diehl will serve as vice president for institutional advancement. He previously served as director of recruiting for TNC's Management of Human Resources program.

Jan Forman, former associate pastor at Nashville First Church, has been appointed dean of Enrollment Services. Steve Harris will continue in his position as dean of student services. Melvin Welch has been appointed as administrative assistant to the president.

LILLENAS SELECTS MARKETING COORDINATOR



John Mathias, minister of music at Bradenton, Fla., First Church of the Nazarene, has accepted the newly established position of coordinator of marketing for Lillenas Publishing Company, according to Hardy Weathers, Nazarene Publishing House director of marketing.

A graduate of Asbury College, Mathias holds a master of music degree from Ohio State University. He has served in the field of music ministry for 15 years. He also served on the faculty of Circleville, Ohio, Bible College as an assistant professor of music.

Mathias will be responsible for the choral club, clinics, direct mail efforts, radio station promotion, and marketing of consumer items.

FORMER DISTRICT SUPERINTENDENTS FIND FELLOWSHIP TOGETHER

They have officially retired from leadership positions, but six former district superintendents who live in Nampa, Idaho, still care about the Church of the Nazarene. The six are retired from "active" ministry, but they have joined together in an informal fellowship group and spend time in prayer for the church.

"There are 350 years of ministry represented in our group," said Hoyle C. Thomas, one of the six. "We still carry a burden for the church," he added. Thomas, and his wife, Juanita, retired about 3 years ago. Thomas served as superintendent of the Intermountain and Nebraska districts.

Other members of the group include: Grady Cantrell and his wife, Dorothy, former superintendent of the Intermountain and Northern California districts; Ken Pearsall and his wife, Ruby, former superintendent of the New England and Upstate New York districts; Darrel Slack and his wife, Oletha, former

superintendent of the Rocky Mountain District; I. F. Younger and his wife, Lucille, former superintendent of the Intermountain and Nevada-Utah districts; and Paul Mangum and his wife, Geraldine, former Philadelphia District superintendent.

Virgil Grover, former superintendent of the Minnesota and Hawaii districts, was a part of the group until his death in August.

The group recently took advantage of the proximity of General Superintendent Jerald D. Johnson, who lives in Boise, Idaho. Johnson and his wife, Alice, were invited to dinner by the couples. According to Thomas, they asked Johnson to bring them up-to-date on what is happening in the church so they could pray for specific needs.

"I'm not sure we have anything else quite like this in the church," Johnson said of the group. "These men and their wives continue to have a very keen interest in the church they have



Pictured (l. to r.): Front, Hoyle Thomas, Paul Mangum, and Darrel Slack; Back, Grady Cantrell, Kenneth Pearsall, and I. F. Younger.

(Photo: Gil Craker)

loved and served."

In addition to spending time in prayer, Thomas said the group meets occasionally for devotional times, picnics, and other times of fellowship.

"We were all friends when we were active," Thomas said. "Now that we are retired and live in the same city, we are able to get together more often."

H. RAY DUNNING

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JONES IS NEW PRINCIPAL



Alfred L. Jones has been elected principal of Kenya Nazarene Bible College, according to Robert H. Scott, World Mission Division director. In addition to this responsibility, Jones will also be director of the Pastors' Extension Program for ministers in East Africa and will serve as rector for Proposed Africa Nazarene University.

Jones was appointed as a teacher at the Bible college in Nairobi in 1989 along with his wife, Catherine. Both have been active in the development of curriculum, student body, and campus of this new educational institution.

Jones received the B.A. degree from Northwest Nazarene College. He holds the M.Div. and D.Min. from Nazarene Theological Seminary.

Jones assumes the post vacated by Mark R. Moore. Moore helped start the work of the schools in Nairobi.

Thirty-one students are currently enrolled in the Bible college work in Kenya, and there is hope that the first university class may be offered during 1992, according to Scott.

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EPHESIANS 1:16, NIV

"I am thankful for the ministry that you perform for the kingdom of God . . ."

Rev. Moises Esperilla, *Superintendent
Southwest Latin American District*

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Rev. Jim Stocks, *Pastor
Lake Houston, Tex., Church of the Nazarene*

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The Bible as Witness

Theologians have vigorously debated the question, Is the Bible the Word of God, or does the Bible *become* the Word of God when and as God chooses to speak through the Bible to us?

I believe that the Bible *is* the Word of God. But such "orthodoxy" sounds hollow if I ignore its message of Christ and its claims upon my life. When does the Bible come to me as God's Word? When does it become light upon my darkness, confusion, and doubt? One answer to that question is, the Bible becomes the Word of God to me when I really listen to the witness it bears.

The Bible is essentially a book of testimony. It may contain some history, theology, and even philosophy, but it *is* testimony.

The Bible bears witness to God our Creator. God speaks in the Bible to say, "I made you. I gave you life. I am responsible for you, and you are accountable to Me. I am your Origin and your Destiny."

There were no witnesses to creation. I cannot know that mankind is the creation of God and not simply an accident of nature unless the Creator, himself, informs me. And my only source for this information is the Bible. The Bible witnesses to a primal act of creation—and to the continuing activity of the Creator—by which the one, true, living God has willed other forms of life, all of them dependent upon Him and responsible unto Him.

The Bible bears witness to Jesus Christ as Redeemer. God speaks in Christ to say, "I love you. Despite your sin, guilt, and unworthiness, I love you. And I offer you, through

One who died for you and rose again, My forgiveness and acceptance as a life-transforming power."

But I can only know from the Bible that Jesus Christ is my Redeemer. I have no other source of information about Him that assures me of this. True, a couple of ancient historians mention Him briefly, but they do not witness to Him as the sin-bearing, death-defeating Son of God. Even the Bible does not satisfy the whole range of my curiosity about His life. But only the Bible tells me what I *need* to know about Him, namely, that He loved me and gave himself for me.

The Bible witnesses to the Holy Spirit as Sanctifier. I need to know how Jesus, no longer present among people as He once was, can annihilate time and distance to be a very present Savior to me. Only the Bible sheds light on this darkness, and it does so by telling me of the Holy Spirit, the Lord's invisible and real presence within His people, who renews, cleanses, empowers, and guides their lives. The Holy Spirit is reticent about himself. He chooses to speak to us about Jesus. But the Bible speaks also of the Holy Spirit, and promises that He will indwell the hearts of believers as a saving presence.

Yes, for the knowledge of God we are dependent upon the Bible. Philosophies of men and women can supply *ideas* about God, but human opinion cannot redeem human life from sin and invest human life with ultimate meaning.

We need God, not merely ideas of God, and this requires self-disclosure on God's part, together with a language-record of that self-disclosure. This record is found in the Bible, for the Bible is not a record of mankind's groping after God, but a record of God's actions within our history "to seek and to save that which was lost."

Two spelunkers, joined by a safety line, were exploring the deep and twisting recesses of a cavern. Along narrow paths, across yawning gaps, and sometimes even under water, they pursued their dangerous, exciting hobby. The man in

Don't lose that light! We would never find our way out of the darkness without it!"

the lead stumbled and grabbed a column of rock to keep from falling. His flashlight fell from his grasp and was quickly retrieved. With an audible sigh, his companion said, "Don't lose that light! We would never find our way out of this darkness without it."

God's Word, the Bible, is a light to our feet. Without its inspired witness, we would never escape the darkness that environs human life because of sin.

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

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SHARING PEACE IN THE STORM

NAZARENE CHAPLAINS RELATE EXPERIENCES FROM THE WAR IN THE PERSIAN GULF

Desert Storm—the operation to liberate Kuwait from the hands of Iraq—was a military victory for the U.S. and its allies. But it was more than this, it was a time when many young men and women came to grips, perhaps for the first time, with their own mortality.

With separation from loved ones and friends, many soldiers looked for answers to their questions about life, death, God, heaven, and hell.

The persons who were there to help them with their questions are known as chaplains. Twenty-four Nazarene chaplains served in the Persian Gulf during the war. They were there to comfort, encourage, and to point men and women toward God.

This article takes a look at the Persian Gulf War through the eyes of several of these chaplains who ministered to their fellow soldiers.

Chaplain Bob Sherwood

“Our business is relationships with God and one another,” said Chaplain (MAJ) Bob Sherwood, who was assigned to the Air Force’s northernmost forward operating location in Saudi Arabia.

“Working with those relationships allows the mission to get accomplished.”

Sherwood found that in many instances, people were unable to come to him, so he went to them. In one instance, this meant climbing a 66-foot water tower to be with a soldier on sentry duty.

“We did a lot of visitations because people worked 12-hour shifts, and that left only time off to eat and sleep. We call it ‘a ministry of presence’—loving people, helping people at their point of need.”

For Sherwood, that meant talking to a sergeant defusing cluster bombs in a bomb dump or helping a pilot escape from a badly damaged aircraft that could have exploded.

“People who say they’re not afraid have not been in a situation where their own imminent death was plainly before them. But once you get over the initial fear, your opportunities for ministry are endless.

“You have to walk by your faith. To minister to your folks at the end of their emotional tether, you have to overcome your own fears.”



**Logo of Chaplaincy Ministries
for the Church of the Nazarene.**

Sherwood saw his main role as helping soldiers to sort out the priorities of life. "We're in the management of meaning business: what is the meaning of all this," he says. "We help people see their own worth in the midst of war."

Chaplain Tom Cook

Marine Chaplain (LT) Tom Cook had been at sea for more than three months when he learned that his group would likely be called upon to make an amphibious assault on the shores of Kuwait. Told that the assault could occur any day, the Marines packed and repacked their gear, studied charts and maps, and made ready for battle.

As the days passed, the mood on board the ship changed from one of excitement to a somber seriousness.

"Several Cobra attack helicopter pilots handed me letters with the instructions, 'Chaplain, this is a letter for my wife. If anything happens to me . . .,'" explains Cook. "They did not have to explain further.

"Some sought security in their training, in other Marines, or in their equipment. Others began to turn their thoughts back to their religious training."

Many of the soldiers had left home without Bibles. Chaplain Cook met such needs by distributing more than 500 Bibles. He



Chaplain (MAJ) Bob Sherwood (r) with a member of his desert congregation, SGT Joe Weir.

was amazed when the men took them and began to form study groups. "Bible studies sprang up everywhere on the ship. I trained as many as I could and sent them out. It was not uncommon to find four or five Marines huddled in a corner of the hangar bay with open Bibles. Men were hungry for answers and seeking comfort."

As the day for the planned assault grew closer, attendance at worship services doubled. Cook had the thrill of baptizing four men in a shipping crate with the entire crew watching. More than 350 Marines attended Christmas Day services at sea.

But the "mother of all battles" never came. Rather than an amphibious assault, allied forces made an end run to the west of Kuwait via land. Forces on board Chaplain Cook's ship landed at a town called Tanajib in Saudia Arabia to provide support.

"During the Civil War, Abra-

ham Lincoln was asked, 'Sir, do you believe God is on our side?' Lincoln responded, 'No. I would rather believe that we are on God's side.' There is great wisdom in Lincoln's words.

"Following the ceasefire," says Cook, "came the waiting to return home. What about those 'foxhole' decisions? Would these men stay true to the Lord? Would I find discarded Bibles on tent floors? I discovered that they continued to attend worship services and Bible studies.

"The motto of the Marine Corps is *Semper Fidelis*—always faithful. The Marines proved themselves to be faithful in the war with Iraq, but much more than this, God showed His power to save and to comfort. Truly He is always faithful."

Chaplain James Leston

Chaplain (CPT) James Leston serves as a chaplain to the 43rd Engineers Combat group at Fort Benning, Ga. He credits Desert Storm as a renewing experience in his own spiritual life. He was called away from his wife and two daughters December 29, 1991. On New Year's Eve, he arrived in Saudi Arabia where he got busy planning religious services for eight companies of soldiers.

"The religious atmosphere of the unit was very positive," says Leston. "As I walked by through-



Chaplain (LT) Tom Cook stands by the helicopter he used during Operation Desert Storm. The aircraft came to be known as the "Holy Helo."

out the day, I found soldiers praying, reading their Bibles, and having small-group Bible studies. One sergeant in my company informed me that I was not to concern myself with 'saving' the base camp. Rather, it was my responsibility to preach the Word and to allow the Christians within their areas of work to lead their fellow soldiers to Christ. As a result of these dedicated Christians, quite a number of men and women found Jesus Christ as their Savior."

Leston found that his very presence in some situations, such as Scud missile attack alerts, helped the soldiers to stay calm, but he says they were not the only ones who got help.

"The desert experience allowed me to get in touch with my true feelings about God and myself," he says. "Some of the days were very quiet. With no TV and little entertainment, God impressed upon my heart the need to study His Word and pray. As a result, I fell in love with Him all over again.

"God exposed the areas of weakness in my walk with Him. I realized how I had allowed the familiarity of my environment at home to affect my relationship with Him. I no longer had the comfortable church environment and familiar church friends. It was just me and God. In short, I

learned that He had provided an inner stability that was directly proportional to the faith I was willing to have in Him."

Returning home on May 2, 1991, Chaplain Leston found himself wrestling with a variety of feelings. "Our nation is free today because of the expense and sacrifice of many men and women who believed in our nation. Do we have that same kind of commitment to God? Would we die for Him? Stand up for Him at work or school? Are we willing to walk the life of faith in tithing? Would we be willing to lead just ONE person to God this year?

"God's challenge to 'go and make disciples' is ours. What will we do with it?"

Chaplain David M. Brown

Army Chaplain (CPT) David M. Brown found himself displaced from his military installation in Fort Hood, Tex., to the Saudi Arabian desert. As his battalion pressed toward Kuwait, expecting conflict with Hussein's Republican Guard, the radio on a nearby tank crackled with the message, "Incoming!"

"There was a confusion of messages," says Brown. "Were we under attack? Where was the attack coming from? Were we in the midst of an Iraqi mine field? As

the communications were sorted out I was able to piece together a picture . . . a soldier was walking in the midst of some Iraqi bunkers and there was an explosion. Two of his friends heard the explosion and ran to help him. There was another explosion. It looked very much like we had found some kind of mine field very near our perimeter or inside it.

"I climbed down from the tank and went to my vehicle in order to go to the aid station to meet the casualties. They did not arrive! It turns out that with the possibility that we were in a mine field the commander ordered

**Nazarene
Chaplain
Larry Blum
prays with
a group of
soldiers.**

**Chaplain (CPT) Larry
Lawrence leads a
worship experience
in the Saudi Arabian
desert.**





there would be no unnecessary vehicle movement.

"I walked the quarter-mile or so to where the first soldier lay. As I arrived, they were loading him into the medic truck. I still remember the look of desperation as he saw me, reached out for me, and said, 'Ride with me, Sir!' Grabbing the plastic bag of IV fluid, I climbed into the vehicle with my soldier. The sight of his mangled leg made me want to climb out of the hatch. I prayed for strength to minister to this wounded brother and did what I could to touch his spirit and help the medics while the doctor worked.

"As the Doc worked to bind up the wound, I talked to this young soldier, placed my hand upon his forehead, squeezed IV fluid, wiped the sweat from his face, and prayed. The ride to the evacuation helicopter was one of the longest of my life! When we at last reached the chopper, we took out our wounded soldier and placed him inside for a ride to a hospital.

"As the chopper lifted off, I felt completely useless. What had I done to help this soldier? The Doc worked on the wound, the medics gave him pain relief . . . what had I done? The feeling was so overpowering that I found myself drained of all strength.

"Making my way back to the truck for the ride back to our camp, I sat down and cried out of frustration at the waste of war. Why did this soldier have to lose his leg? Why couldn't I effectively minister to him? Had I helped him at all in his time of need? A young medic came over and put his arm around me and we sat together in silence for a few moments. Then his words touched my heart as he said, 'Thanks for being there for us, Chap!'

"Being there . . . not to be a doctor, or a warrior . . . but to bring to the soldier a reminder of God's presence. To bring to these young men and women who enter a tremendously destructive

environment, a reminder that God is there as well. There is no place beyond the reach of God's grace and love. And it isn't only the soldier who needs that assurance! Sometimes I need that reminder as well.

"Three months after that experience I was invited to attend a dinner that was hosted by the wounded soldier's company. He was there—in his wheelchair, smiling as he greeted friends. Anxiously, I approached him, again aware of a feeling of helplessness. To my surprise, the soldier's first words were, 'Thanks for being there, Chaplain . . . I really needed those prayers, and I could not have made it through without His presence. You reminded me of His help and love when I needed it most. And I know that He will be with me in the days to come!'

"That soldier's cry of desperation, the words 'Ride with me, Sir!' teach me again that the essence of ministry is being there for people in need. And that cry also goes with me, as I ask the Father to 'Ride with me, Sir!'

Chaplain Larry R. Lawrence

Chaplain (CPT) Larry R. Lawrence accompanied the 101st Airborne Division from Fort Camp-

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Chaplain (CPT) James Leston conducts a field service for the 43rd Combat Engineers in Saudi Arabia. Note the "symbols of the sanctuary" on the hood of the truck.



General Norman Schwarzkopf, his wife, Brenda, and Nazarene Chaplain Curt Bowers

CHAPLAIN TO THE COMMANDING GENERAL

The best-known hero of the Persian Gulf War was General Norman Schwarzkopf—the commander of allied forces. The general's intelligence, wit, determination, and professionalism gained him a warm spot in the hearts of persons around the world. Perhaps you didn't know that Schwarzkopf's wife, Brenda, is the second cousin of Curt Bowers, retired army chaplain, and currently Chaplaincy Ministries director for the Church of the Nazarene. Before he retired from the military, Bowers was selected by Schwarzkopf to direct the entire religious program at Fort Stewart, Ga., where he was stationed. While there, Curt became a close

friend of the general and his family.

"When General Schwarzkopf arrived at Fort Stewart, I perceived that this commanding general would be a leader par excellence," says Bowers. "He emanated confidence, warmth, and genuine love for his troops. Little did I realize that, years later, he would be elevated to national hero status.

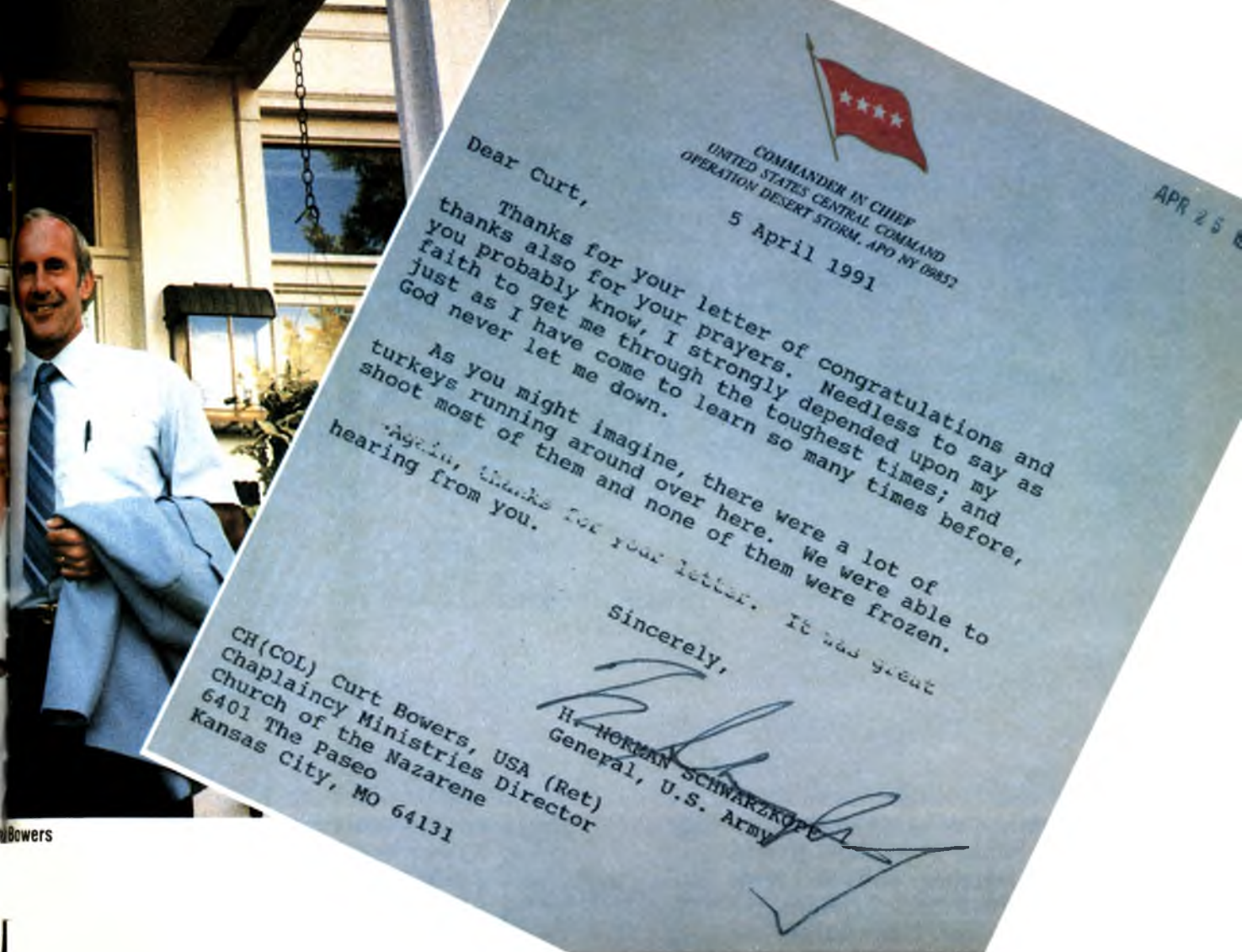
"It was a challenge to serve as his staff chaplain, responsible for the entire religious program of his installation. He was a faithful supporter of the chaplains. He and his family were in chapel frequently, giving attendance at our chapels a boost by his example."

Curt found out about his relationship to Mrs. Schwarzkopf in

an unusual way. "In chapel one day, I noticed his son, Christian, with his brown eyes and coal black hair, looked like my younger brother.

"Later, while briefing Mrs. Schwarzkopf on the various religious activities of Fort Stewart, she informed me that she was from a little town in the Shenandoah Valley of Virginia. I was astonished, because I had visited kinfolk in Timberville during my childhood years.

"A month later, following morning worship, she informed me that she and I were second cousins. 'Your Great-Grandfather Bowers was my great-grandfather,' she said. 'He fought in a Virginia cavalry regiment in the Civil War and had his horse shot



Chaplaincy Ministries Director Curt Bowers talks about his relationship with General Norman Schwarzkopf and family.

out from under him twice in a fierce engagement with Union soldiers. As a result of his narrow escape, he became a committed Christian, witnessing to others up and down the Shenandoah Valley.

"My friendship with the general and Brenda grew, and I learned to know them as a warm-hearted, patriotic family," says Bowers.

"One of the episodes that I will never forget was the time a friend of mine, LTC Jim Eisenhower, and I decided to play a trick on the 'Old Man.' Jim and I weren't very good hunters and General Schwarzkopf knew it. From time to time, he would drop by our home and give quail to my wife, Doris, with the words, 'Here is

some food for your family. The way Curt hunts, you're probably hungry.'

"Jim and I wanted to pay back the general for his taunts about our hunting abilities," says Curt. "We thought about throwing a dead deer on his lawn, but figured that wouldn't work. About a month later, I learned from the game warden that a wild hen turkey had been killed nearby, and they were keeping it frozen in its natural state until it could be taken to Atlanta for display. I called the game warden and asked if I could 'borrow' the turkey to play a trick on the commanding general.

"A friend who had shown the general some of the choice hunting spots, the warden said he

would let me use the frozen bird for the joke. That night, I showed up at the general's door with my shotgun, hunting clothes, and the frozen turkey.

"As Schwarzkopf opened the door, I told him, 'General, Jim Eisenhower and I were hunting quail today, but this big turkey got in front of us, so we shot him. I just wanted you to know that we don't need you to supply any more meat for our table. I'll bet you've never shot one like this.'

"His jaw dropped, his eyes got big, and he gasped, 'Curt, you can't shoot turkey at this time of year; it's illegal. Besides, that's a hen turkey, and it's against the law to shoot a hen turkey anytime.'

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WHERE HAVE ALL THE PASTORS GONE?

BY PAULA J. FRENCH, EVANSVILLE, IND.

A. M. Wilson never dreamed of becoming a minister. But he remembers well the events in 1942 that led him into the pastorate. God's call to the ministry was met with understandable prudence—he already had a job that adequately supported his wife and three children. Seeking direction, the young father attended a tent revival service in Trenton, Ohio, where he struggled with a heavy heart. For Rev. Wilson, the call became quite clear when the district superintendent of this sleepy Ohio town asked if he would be willing to pastor the soon-to-be organized church. He was offered a meager \$10.00 a week with no promise of a parsonage, and yet, the tug on his heart could not be ignored.

"I told the Lord if that's where He wanted me, that's where I'd be," Wilson said.

Still wanting to be sure this change in direction was God's will, he told the district superintendent he would take the church only until another pastor could be found.

"I accepted the church with the agreement that I would be relieved when they found another pastor. And it took them 33 years!" he said contentedly.

Statistics on the success of Rev. Wilson's



Rick Day

ministry are easily compiled. During his 33-year leadership, the church grew from 23 members to more than 400. Seventeen young men from the Trenton Church of the Nazarene have accepted calls to full-time service.

But most statistics on this vocation are not so easily deciphered. Many aspects of the ministry are abstract. Unlike other vocations, the minister deals with the spiritual, the supernatural, and with things unseen that defy statistics. Who can calculate how many persons receive spiritual help from a sermon? Who can know the number of marriages saved during counseling sessions with a dedicated pastor? Or who could estimate the number of souls now heaven-bound because of a timely visit to their deathbed by a concerned pastor?

Often, we see only the more easily compiled, tangible statistics. And, while these negative statistics are factual, we need to look beyond the numbers and ask ourselves what we should be doing as a church to improve.

For example, among all denominations, fewer young persons are entering full-time ministerial service than ever before. According to educators at Catholic University in Washington, D.C., Catholic seminaries show only a 60 percent replacement rate for priests leaving active ministry. In



our own denomination, Nazarene Theological Seminary reports a steady decline in enrollment during a 10-year period.

Catholic educators speculate that the refusal to allow the ordination of women and the retention of the vow of celibacy contribute to the decline in the number of young men studying for the priesthood.

Dr. Al Truesdale, dean of Nazarene Theological Seminary, offers insight into decreased enrollment in religious institutions. "The large numbers of enrollees from the generation of baby-boomers has peaked and is now bottoming out. NTS is drawing from a pool of fewer students in the religion departments of our colleges and universities."

Most Nazarene colleges suffer from a shrinking religion department. Add to that students who are looking to ministries that may not require a religion major as a prerequisite and ministers who opt for graduate studies rather than the traditional seminary degree, and the statistics are less alarming. Still, we cannot totally ignore the decline.

What can the church do to combat declining numbers of young people entering the ministry? The Breckenridge Conference for Clergy Preparation for the Church of the Nazarene is encouraging professors and pastors to suggest to young

people that they consider the ministry as a future vocation the Lord may have in store for them. No one can say whether God is calling fewer ministers or fewer are responding, but parents need to join pastors and professors in challenging young people to listen and respond to this high calling.

But declining numbers is not the only cloud darkening the ministry. A Gallup poll conducted in the spring of 1990 shows that the public thinks clergy should be at the bottom of the pay scale. Unfortunately, compensation for ministers is a reflection of that opinion, according to a U.S. Department of Labor survey taken 10 years ago. The vocation of pastoring ranked 316th out of 432 occupations. This placed ministers on the same level as unskilled laborers, despite the fact that most ordained pastors possess a college degree, and many have graduate degrees.

In the Church of the Nazarene, the average yearly salary for a pastor serving in the United States is \$16,320, usually with some additional benefits. But given the number of hours per week many pastors serve, that figure may only equal minimum wages, notes B. G. Wiggs, superintendent of the Southwest Indiana District.

"And many churches are still getting a two-for-the-price-of-one bargain," Wiggs

Is God calling fewer people to the ministry?

said, "with the wife sometimes helping to do a great deal of her husband's work in the church with no pay whatsoever."

Many churches are recognizing this negligence and correcting it by providing help for housekeeping, child care, dental benefits, and financial aids in other areas.

Perhaps the statistics hardest to ignore are those that reflect pastoral stress and burnout. Documented in many denominations, the clergy is collapsing under a load of financial pressures, unreasonable expectations of parishioners, and increased responsibilities to meet the growing and changing spiritual needs of the congregations they serve. In the U.S., pastors of all faiths resign at a rate of 200 per day, serving an average of only 2.9 years in a local church.

Many pastors report that, despite hours spent studying, counseling, and visiting, they feel a lack of accomplishment when they come before their congregation on Sunday mornings. They are overwhelmed by tasks not completed, persons not visited, and needs still unmet.

Pastors benefit from meetings with the church board to discuss what is a reasonable amount of time to set aside for each of their many duties. Included in these discussions are the pastor's need for family time, personal relaxation, and personal spiritual time aside from sermon preparation. From these sessions, the pastor can set goals, suggests Dr. Wiggs. At the end of the week the pastor feels a sense of accomplishment, even though there may be unfinished tasks.

Rev. David Schooler of Lebanon, Ohio, says it is difficult to balance the demands of pastoring. Where church size permits, pastors rely on associate pastors, retired ministers in their congregations, and other staff members to ease the administrative load.

"I know I couldn't have as great a hands-on role in administration as there needs to be and still take care of the other areas of pastoring," Rev. Schooler admits. "I'm fortunate to have good people to help in the administrative area. You have to have a good staff."

Even with the aids of personal goal-setting and competent associates, pastoral stress is still a problem. One of the most common reasons cited is the challenge facing pastors to meet the grave needs of today's society. Aside from being adminis-



**Pastors
are
collapsing
under
financial
pressures,
vocational
stress,
and
unreasonable
expectations.**

trator, educator, and spiritual leader, being a pastor now requires broader expertise in the area of counseling. Pastors may now spend more of their time counseling than ever before.

Pastors agree the most common area of counseling is incorrect interpretation of scriptural and doctrinal issues. Most long-term counseling, however, covers solemn personal issues and requires more of the pastor's time and energy.

The minister's role includes shepherding the congregation into programs that meet the needs of battered spouses, abused children, and dysfunctional families in secular society. The discerning pastor realizes such problems exist within his own congregation and cannot be solved from the pulpit alone.

Many concerned pastors are returning to school for graduate studies in the area of counseling. Most of our colleges and universities now offer graduate work in pastoral care. Educators at Nazarene Theological Seminary report a growing interest in courses dealing with the practices of pastoring a church. Course work there includes pastoral counseling, stress management, and today's moral problems.

"We attempt to keep current with the changes in society," Truesdale says. "We often use guest resource persons to lecture on topics of child abuse, homosexuality, and other moral problems."

In addition to extra course work available to aid with counseling, pastors also seek answers from books and professional counselors. Christian Counseling Services in Nashville, in conjunction with Nazarene Pastoral Ministries in Kansas City, offers a toll-free number for pastors and their families to call with problems or questions. Mike Malloy, director of CCS, notes that, while this service provides a listening ear for pastors and parsonage families, many pastors use the service, called Heartline, to seek professional advice for a specific counseling problem within their congregation.

"People today are dealing with more complicated situations than 20 years ago. They used to question skirt lengths and earrings," Malloy said. "Today, our pastors are counseling about abortions, complications in marriages, extramarital problems, severe depression, and even some bioethical issues."

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HOW MUCH SHOULD WE PAY THE PASTOR?

Below are the results from a 1990 survey conducted by the Gallup Organization based on interviews with 1,594 adults 18 years of age and older. The answers were in response to the following question:

"As I mention the name of an occupation or profession, would you please tell me the annual salary you feel people in that occupation should be paid in this community?"

OPINION OF APPROPRIATE SALARIES

	<i>\$40,000 & OVER</i>	<i>\$30,000- \$39,999</i>	<i>\$29,999 OR LESS</i>	<i>DON'T KNOW</i>
Physicians	79%	3%	10%	8%
Lawyers	76	6	8	10
Engineers	73	11	6	10
Pharmacists	61	18	14	7
Nurses	48	26	18	8
Teachers	42	28	22	8
Plumbers	37	30	25	8
CLERGY	26	26	37	11

BRING BACK THE "GOOD OL' DAYS"

Not many people around today can tell firsthand what life in the 1800s was like. In fact, except for the television series "Little House on the Prairie," many of us wouldn't have a clue. But at least from the show, we get an idea of a kinder, more thoughtful society.

District Superintendent B. G. Wiggs reminded me (from a secondhand perspective, of course) of the role the minister of that day played. He said often the parson was the only person in town with any formal education. He was not only well respected but was also appreciated for his ability to communicate knowledge and insight into events of the day. He advised, taught, consoled, and counseled his parishioners. This was really not much different than the pastor's role today, I thought.

I watched with renewed interest how Carolyn Ingalls fancied her house and her daughters to have Rev. Alden for dinner. I appreciated how Charles respectfully removed his hat as he stepped inside the white-frame church to seek solace from his pastor about an impending family crisis. I observed with awe how every man, woman, and child sat reverently listening to Rev. Alden's message that always seemed to combine divine wisdom with human compassion. And again I thought the pastor's role was not much different today. So what had changed?

The answer to this question took me back to my own childhood where I sat tall, while riding to our pastor's

house with my mother in our blue Chevy wagon. I balanced the fresh-baked lemon meringue pie on my lap, being careful not to tip the meringue or burn my leg.

I remembered the time she cut a picture of a pair of shoes from a magazine and slipped it with some money into a birthday card for another pastor. My favorite memory was seeing the hidden joy on my mother's face when our pastor's wife stood with tears in her eyes to thank whoever bought her the beautiful new set of dishes.

Then it dawned on me, with today's expense accounts, entertainment allowances, and reimbursements, perhaps we have forgotten the blessing that comes from sharing with our parsonage families. Some of us could afford to buy new tires for the pastor's car or curtains for the parsonage living room. Others could offer to baby-sit for an evening so our pastor and his wife could have a quiet night at home together. Still others of us could bake birthday cakes for the pastor's children or buy them tennis shoes. Perhaps we should return to the practice of having the pastor's family to dinner once every few months, instead of waiting to be invited to the parsonage.

We need only to determine that we will not wait for Pastor Appreciation Sunday to show our love.

1 John 3:18 says, "Let us not love with words or tongue but with actions and in truth" (NIV).

HH

WHEN YOUR MINISTER NEEDS MINISTRY

BY ARNOLD L. LASTINGER

Fear stabbed at my heart as I reached for the phone at 4:30 in the morning and sleepily mumbled, "Pastor Lastinger. Can I help you?"

"Dad, I just made the worst mistake of my life. I'm in the Winston-Salem jail, and I need help!"

I recognized the desperate sound of my third son's voice and punched the speakerphone button so my wife could also hear. His voice breaking, he told how he had robbed a supermarket the night before and was apprehended after a high-speed chase on the interstate.

As he spoke I felt knots tightening in my stomach. How could such a thing be happening to us? Thirty years in the ministry. A close-knit family. Good relationships. Perhaps it was a cruel joke. After all, it was April Fool's Day, and our boys had always been practical jokers. But the desperation in his voice was too real.

We began making arrangements to drive the 500 miles from Gainesville, Fla., to North Carolina, to see what help we could give. As we were packing clothes and juggling schedules, the ripple effect this could have began to dawn on us. How could we tell our congregation their

pastor's son had committed armed robbery? How would they react? What would the community think? Would the press be fair?

Shame tempted us to try to hide what had happened. Winston-Salem was, after all, 500 miles away. At least we had a week to think about it. I wasn't due back in the pulpit until the following Sunday. Ironically, that was to be our seventh anniversary at the church, and the congregation was planning a celebration.

I called the church staff together, explained what had happened, and asked them to keep the information confidential. They wept and prayed for us. Before leaving I made one more call. I had walked through a similar experience with a friend in the church, and I knew he would understand. Their prayers held us up through the following week.

I have never felt so helpless or hurt so badly as I did standing in that cold, dirty cellblock in the Forsyth County Jail. My son sat trembling beyond my reach on the other side of a solid steel wall. I could see him only through a small, bulletproof plate-glass window. I wanted so desperately to wrap my arms around him and tell him I forgave him, that everything would be all right. But I knew it wouldn't be. My wife and

I cried ourselves to sleep in each other's arms that night. That week in North Carolina was the darkest week of our lives.

The weekend approached, and we would soon have to return home. Bail had been set at \$100,000—far beyond our means. We had to leave Steven in that cell. He had committed a crime, and now he was paying the price. And so were we.

On the drive home, we decided to trust our congregation's capacity to love. The only question that remained was how to tell them. We did not want to dampen the joy of the anniversary celebration, but our unexplained absence for the week had already given rise to many questions. That Sunday morning we went through the motions of joy and happiness as the church presented our anniversary gift. With plastic smiles we shook hands and received their hugs. All the while our hearts were breaking. I desperately wanted to be somewhere else so I could cry.

At the close of the service, I stumbled through an announcement. "A tragedy has struck our family," I said. "I don't wish to destroy the joy of this occasion, but tonight I would like for all of you to come back and hear what I have to share with you."

I don't know what they ex-



In 30 years of ministry I have never witnessed such an outpouring of *agape* love.

pected to hear, but we had a full house that night.

How would they respond? What would they say? Did I have a right to expect them to understand? With cold sweat on my brow and fighting nausea, I stepped down to the main floor of the sanctuary. Slowly, tearfully, painfully the story began to un-

fold. Through my tears I tried to gauge the congregation's reaction, but there was only shocked silence.

Then a miracle of God's grace and love occurred. At first I heard sniffles in the congregation. Then one by one they got up and came to stand with me as I spoke. Soon almost 200 people

were standing, weeping, and praying for my wife and me at the altar. In 30 years of ministry I have never witnessed such an outpouring of *agape* love as my congregation gave us that night. In the 4 years since, I have yet to hear a single negative comment or criticism as a result of this tragedy.

The next morning one of our members came by with two airline tickets to Winston-Salem. Refusing to take no for an answer, he herded me onto the plane to North Carolina, where he put up the money for my son's bail. Another member gave us a check to help with the expenses of the trial, and our phone rang with calls from supportive friends. The entire experience has drawn our church together.

But how might it have been? They could have assumed the role of an offended spouse. They might have felt they had been disgraced and thought my continued presence as pastor would be a reproach on the church and the Kingdom. But they did not. We had ministered to them for seven years through their pain and sorrows, tragedies and triumphs.

Now they saw an opportunity to minister to us through ours.

My wife and I have not shared this story as a catharsis for our hurting hearts. We have long since worked through that. Our purpose is threefold.

First, we want to encourage pastors and congregations to develop such a loving, trusting relationship that they can minister to one another.

Second, we want to encourage pastors to be humble, honest, and human with their congregations. You can never experience *agape* love until you are willing to be vulnerable to someone.

And finally, we want to encourage people in the pew to realize that pastors and their families hurt just as they do, and probably just as often. Many times all you see is the brave exterior. The next

time your minister needs ministry, minister to him.

Steven has now served four years of a mandatory seven-year sentence in the North Carolina prison system. On the night of his arrest, he rededicated his life to Christ. He has learned to play the piano and has written several Christian songs that he hopes to have published. He is participating in a study-release program and is a junior in college, maintaining a straight-A average. By the time he is released, he hopes to have earned a master's degree in education. He is allowed passes to go to church and is the pianist for a congregation in Forest City, N.C.

Again God's Word has proven true. "All things work together for good to them that love God" (Romans 8:28).

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Pastors . . .

continued from page 28

Undoubtedly, contemporary issues are more critical, and feeding the sheep involves more than a Sunday sermon.

"Pastors have to create a safe environment where people can open up," Malloy said. "Our churches are like hospitals where people can bring their brokenness and receive healing."

Healing the broken has always been the duty of the Church. But society's present ills require more knowledge and expertise than ever before, and this goal has become harder to achieve. Persons now show an increasing desire for self-sovereignty and a declining respect for God, religion, and the clergy. This philosophy is evident in the schools, television programming, and even some churches.

Indeed, pastors are more aware than anyone of the awesome challenges ahead. But they know, too, that real fulfillment will never be found outside the will of God.

"If the call is from God," says Rev. Joey Brummett of Science Hill, Ky., "it can be the most satisfying life you could ever live. His help through the pressures and obstacles will result in a lifetime of joy and re-

wards greater than any financial gain or any of man's successes."

Rev. Brummett is challenged to persevere by the promise found in Isaiah 40:31. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

"The renewal is so amazing. Thank God there are times of emotional highs, of running, of soaring like an eagle. But for me," Rev. Brummett adds, "it's the walking and not fainting that makes the difference."

Public scandals and negative statistics have tarnished the ministry in recent years, but pastors that wait upon the Lord are experiencing renewal. They are walking and not fainting. Pastors that wait upon the Lord wouldn't have it any other way.

Rev. Roger Goff of Evansville, Ind., speaks for all such pastors.

"I believe being a pastor is not a lofty or noble way to help people. I'm called by God to preach His Word and to be a pastor. I'm called to be an instrument through which Christ can change lives. I can't escape it, and I wouldn't want to. Being a pastor is not a job. It's not what I do, it's what I am."



Paula French

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HOW DO YOU SPELL THANKSGIVING?

BY ROBERT H. SCOTT, DIRECTOR, WORLD MISSIONS, CHURCH OF THE NAZARENE

Psalm 116:12-14: *"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people."*

This month, Nazarenes all over the world share in a celebration of "Thanksgiving." In some parts of the world, the theme carries an emphasis on national blessings. For world Nazarenes, however, the attention to "thanksgiving" goes much deeper than the benefits that are to be enjoyed because of the country of one's birth or residence. "Thanksgiving" as celebrated by the international Nazarene family, takes its cue from the ancient Psalmist. "What shall I render unto the Lord for all his benefits toward me?" It is a fitting question for us to ask ourselves. How will I spell "thanksgiving"?

I have watched and listened as Nazarenes around the world have given their answers to that question. What beautiful answers I have seen them giving.

One year ago, I spent the Thanksgiving season in Washim, India. It was the occasion of a national pastors' conference for our India Nazarene pastors. Nazarene missionaries, Esther Howard, Carolyn Myatt, and Arlen and Joyce Jakobitz, went all-out to surprise their visitors from the United States by serving a traditional American Thanksgiving dinner way up in central India. I could not believe my eyes when I walked in and beheld a table with turkey and dressing, cranberry sauce, sweet potatoes, and pumpkin pie.

Later that same day, however, a

great blessing was shared from those India Nazarene pastors as they referenced a recent typhoon that had struck the Philippines. Our Bible school campus in Baguio had suffered severe damage, and many Nazarenes of that area had lost their homes. Hearing about this, the Indian Nazarene pastors reacted with an immediate and typically Christian response. "We must give a special offering for our Philippine brothers and sisters who are hurting." It was an offering that was beautifully generous, particularly in the light of the austere circumstances in which those Nazarenes of India live their daily lives. "God has been so good to us," I heard them say. "We are grateful to belong to an international family that both ties us to people around the world and offers credible means by which we can share our blessings with God's hurting children in distant places of the world." It was in

fore us at this special "thanksgiving" season. How will we respond? How will WE spell "thanksgiving"?

The offerings we give around the world are part of a fitting answer. Massive numbers of people still wait to hear the good news of Jesus. Some 90% of the Christian workers of the world still serve approximately 10% of the world's people. The Church of the Nazarene is fortunate in that it still has scores of outstanding young people who are being called and are responding by offering their lives to the work of world evangelization. These young people come from all the areas of our world where Nazarenes are at work. Our primary limitation in sending such young people is money. We lack sufficient funds in our General Budget, our world evangelism offering, to send all those God is calling.

This Thanksgiving Offering gives us opportunity to provide such funds. The amounts of our individual gifts will obviously vary according to the way God has prospered us. May we make our individual gifts not only generous but also credible in the light of His blessings to us. May we each spell "thanksgiving" in such a way as to mean increased spiritual opportunities for those who as yet are waiting to hear the

message of hope. *"What shall I render unto the Lord for all his benefits toward me? . . . I will pay my vows unto the Lord now in the presence of all his people."*

H



the finest spirit of the Psalmist's beautiful question and concern.

"What shall I render unto the Lord for all his benefits toward me?"

The question returns to stand be-

THE QUESTION BOX

Conducted by Wesley Tracy, *Editor*

A friend of mine has asked my advice about her 80-year-old father who is being kept alive by tube feeding. He is not "brain dead," according to the doctors, but is diagnosed as a victim of "persistent vegetative state" (PVS). They tell her that if the tube feeding is stopped, he will die in 10 to 14 days. The family members are divided on the issue. What is the Christian thing to do?

The Bible, of course, does not speak directly to this clinical situation. It does, however, at many places, tell us of our obligation to care for and protect the weak and vulnerable among us. We are not, however, told to provide "futile" treatment that prolongs the dying process with "invasive" technology that submits the person to continuing indignities.

I recently read a 6,000-word article on this subject in the *CMDS Journal*, a periodical published by an association of Christian doctors

and dentists. The author, David L. Scheidermayer, M.D., called this problem "one of the most agonizing ethical problems in medicine."

The article probed the arguments for and against removing the feeding tube in PVS cases. Those in favor of removing the tube say that artificially prolonging life may "actually result in increased patient suffering during the dying process." They also argue that the right of the patient to die outweighs the doctor's right to use technological devices. Usually, they say use of a feeding tube submits both the patient and the family to heavy burdens (to say nothing of cost), with little hope for any recovery. Further, they say that to artificially preserve a PVS victim's life is a violation of human dignity.

Those who argue to keep the tube feeding going, point out that to remove the source of nutrition submits the patient to a slow death by starvation and dehydration. The

person's inability to feed himself doesn't mean we should not feed him—surely we could at least *feed* the terminally ill, they argue. Withdrawing nutrition is yet another push toward having us play God.

After the Christian doctors had probed the issue, they could not fully agree on a statement or procedure, but called for further study on the matter—which doesn't help someone facing the situation today.

Since you addressed your question to me, I will share with you what I have done regarding this matter. Many good people will have other opinions. I have signed a "living will," which states that if I am in a condition beyond reasonable hope of recovery, in the diagnosis of more than one qualified physician, no artificial devices, including tube feeding, are to be used to prolong my life. It is witnessed and signed by two persons who are not kin to me and who could not profit monetarily from my death. I have given copies of the document to my adult children. I would rather make the decision myself than force them to make it at some more sorrowful time.

HT

WORD ACTION



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Nashville First Church of the Nazarene

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Benefits Questions

Answered by Dean Wessels

What information is available from the Pensions office about pastoral compensation, employee benefits, tax regulations, and so forth?

A series of church management memos and a number of informational brochures are available at no cost to you from the Pensions office. To request any brochures you desire, simply check the appropriate box(es), clip this column, and mail to the Pensions office at the address below. All MEMOS listed are revised periodically to keep up to date with tax law and other changes.

- ☐ MEMO No. 1, Housing for Your Pastor: Parsonage or Housing Allowance?
- ☐ MEMO No. 2, Church Employees or Independent Contractors?
- ☐ MEMO No. 3, Tax Procedures for Congregations
- ☐ MEMO No. 4, Changing Patterns in Ministerial Compensation
- ☐ MEMO No. 5, Minimizing Income Taxes for Church Employees
- ☐ MEMO No. 9, Workers' Compensation Laws and the Local Church
- ☐ MEMO No. 10, Can Ministers Opt Out of Social Security?
- ☐ MEMO No. 11, Auto and Other Business Reimbursements
- ☐ MEMO No. 12, Who Is a Minister for Tax Purposes?
- ☐ MEMO No. 13, The Minister's Housing Allowance
- ☐ MEMO No. 15, Moving Expenses: Reporting Requirements and Deductions
- ☐ Benefits Summary Brochure
- ☐ Pre-Retirement Planning Brochure
- ☐ "Basic" Pension Plan Summary
- ☐ The Nazarene Tax-Sheltered Annuity Plan (TSA)
- ☐ The Nazarene Individual Retirement Annuity Plan (IRA)
- ☐ Information on Group Term Life Insurance for Church Employees
- ☐ Information on Long-Term Disability Income Protection for Church Employees
- ☐ Information on Accidental Death and Dismemberment Insurance for Church Employees
- ☐ Minister's Parsonage Allowance and Social Security Guide—Teitell

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



Thank You Letters To a Caring Church

The following letters arrived within a few days of each other at the Pensions office. They represent the thousands of letters received in appreciation for your support of retired Nazarene ministers and their families through the Pensions and Benefits Fund.

"Today is a special day in my life. I have an urge to write someone about it. This is the second anniversary of my wife's home going so the memories are flooding my mind. Sixty-four years together, 46 in ministry and 18 in retirement. How beautifully she fulfilled that call to be the 'mistress of the manse.' How we thank you for your commitment to the well-being of retired Nazarene ministers and their spouses. Yesterday was also a day of memories. How I would have loved to be at NNC's 1991 commencement on the 65th anniversary of my own graduation. One week later I was ordained to the ministry by General Superintendent H.F. Reynolds. So many precious memories, how they linger! Thanks again for keeping us in touch with the heartbeat of the church."

—92-year-old Retired Minister

"Many thanks to you for your service to retired Nazarene ministers and their spouses over the years. I was part of the church when at every funeral of a Nazarene minister, each of us gave a dollar and that was all the benefits we had. We were warned to put it on a more business-like basis and we did. I would have written sooner, but we have been having some physical difficulties and we are surprised how much slower we are and we tire easily. I am 91 and 'Mommie' is 95. If it had not been for Jesus we would not be here today. Hallelujah!"

—91-year-old Retired Minister



**BOARD OF PENSIONS AND BENEFITS USA
 6401 The Paseo
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DISTRICT TREASURER HONORED . . . Don A. Diehl was honored recently at the 1991 Iowa district camp meeting for 46 years of service as district treasurer. Diehl received a plaque in honor of his service to the district, a love offering from the churches, and a book of tributes.

He retired at the end of the district assembly.

Diehl's son, Jim, pastor of Denver First Church of the Nazarene, presented the message at the camp meeting service.

In addition to his service as district treasurer, Diehl served on the District Advi-



District Secretary Dave Humble (l.) presents a plaque to Don A. Diehl honoring his 46 years of service as Iowa district treasurer.

sory Board for nearly 50 years and was a member of the General Board for 8 years.



1991 Central Ohio District Ordinand class (l. to r.): General Superintendent John A. Knight; Mark Skaggs; Rev. Steven and Trisha Dupler; Rev. Samuel and Charleen Robison; Rev. Garry and Annette Proehl; Rev. Elizabeth and Dr. Mark Potter; Rev. Randy and Jeanette Schisler; Rev. Betty Petersen; and District Superintendent Herbert L. Rogers.



1991 Northwestern Illinois District Ordinand class (l. to r.): Wes Burns, district secretary; Rev. and Mrs. Larry Fortado; Rev. and Mrs. Kurt Ayres; Rev. and Mrs. Michael Hibbard; Rev. and Mrs. Donley King; Rev. and Mrs. Ronald Ingram; District Superintendent F. T. Bailey; and General Superintendent Raymond W. Hurn.



1991 Kansas District Ordinand class (l. to r.): General Superintendent Eugene L. Stowe, Rev. and Mrs. Monty Stewart, Rev. Earlene Ratliff, R. J. Ratliff, and District Superintendent W. T. Dougharty.

Close to Home

News About Nazarenes

BY TOM FELDER

OHIO PASTOR MAY BE THE OLDEST . . . When Clark Allison began his pastorate at Wellsville, Ohio, Church of the Nazarene, Franklin Roosevelt was president and the nation was in the middle of the Great Depression. More than 50 years later, Allison continues to lead the only church he ever pastored.

Allison was sent to pastor the Wellsville Church in 1936 by District Superintendent O. L. Benedum. The 91-year-old preacher is believed to hold the record for the longest Nazarene pastorate and may be the oldest active pastor in the church.

In the past 51 years, he has performed 1,084 marriages, 1,191 funerals, and 341 baptisms, in addition to presenting thousands of sermons and making innumerable visits to homes and hospital rooms.

Allison is quick to add that he has never received even one negative vote on a recall from his congregation.

"When the district superintendent sent me to Wellsville, I just figured I wasn't to ever leave," Allison said. He retired in 1979 but was asked to continue in the capacity of supply pastor. "I tried to



Clark Allison

give it up a few years ago, but they told me I needed to stay a while longer," he added.

Allison admits that much has changed in 50 years. "People used to depend on pastors more than they do now," he said. "Calling was more important. They wanted you in their homes every week. Now, it seems as if we are bothering people when we make a call."

A former Presbyterian, Allison joined the Church of the Nazarene in 1931. He started preaching wherever he could in nearby cities and towns. Several of those early preaching points are now churches.

TEACHER OF THE YEAR . . .

Mildred Comrie Holcomb was selected recently as Teacher of the Year at Parkway Elementary School in Houston. Mrs. Holcomb teaches kindergarten.

She is the founder of Parkside C.H.A.T.S. (Communication Happening between Adults, Teachers, and Students). She meets parents and students at a nearby park once a month on Saturdays to give mini-workshops on skills needed by children to be successful in school.

A graduate of Eastern

Nazarene College, Holcomb holds an M.A. in elementary education from the University of Connecticut and an M.S. in early childhood education from the University of Houston at Clear Lake.

Holcomb and her husband, **Michael**, are members of Pasadena, Tex., First Church of the Nazarene.



VITAL STATISTICS Deaths



WILLIAM B. KELLY, 91, former General Board member, Aug. 3 in St. Louis. Ordained in 1942. Kelly served on the General Board from 1960 until 1964. He is survived by his daughter, Mary Louise Moore, and four grandchildren.

VIRGIL GROVER, 72, former superintendent of Minnesota and Hawaii Pacific districts, died Aug. 29 in Nampa, Idaho. He is survived by his wife, Ruby, and three children, Connie, Diana, and Dennis.

JOSEPH FRANCIS ROWE PENN., 104, Temple City, Calif., former treasurer and superintendent of the Africa Field, died Mar. 24. He is survived by his sons, Joseph and Daniel; daughter, Marian Denney; 12 grandchildren; and 17 great-grandchildren.

MAXINE (BASHAM) EVANS, 76, Crawfordsville, Ind., May 29. Survivors: husband, Tharen; daughter, Linda Stivers; sons, Phillip, David; eight grandchildren.

MATTHEW GARLAND HOBBS, 5, Charlotte, N.C., June 4. Survivors: parents, Garland and Susan Hobbs; sisters, Megan Hobbs, Wendy Hobbs, Cindy Willis, Sharon Rivenbark, Teresa Durant.

ERNEST ISGRIGG, 100, Dinuba, Calif., Feb. 19. Survivors: wife, Mollie; son, Verling; daughter, Catherine Green; seven grandchildren; six great-grandchildren.

CLAUD H. KNIGHT, 88, Mineral Wells, Tex., June 15. Survivors: daughters, Wynell Preisendorf, Jimmie Bird; one brother.

THOMAS A. LEUPP, 68, Portland, Oreg., June 27. Survivors: wife, Edythe; daughters, De Ette Payne, Patrice Eichenberger, Stacia Schield; sons, Roderick, Braden; five grandchildren.

HUGH RAMSEY SIMMONS, 22, Franklin, Ark., June 2. Survivors: wife, Jeri; parents, Mr. and Mrs. Robert Simmons; three brothers.

MARJORIE J. TANNER, 66, Crown Point, Ind., Apr. 21. Survivors: husband, Gene; daughter, Carol Morse; three brothers; four grandchildren.

ALICE "LEE" THOMPSON, 53, Vallejo, Calif. Survivors: husband, Oakley; son, Eric; daughters, Jennifer Biddener, Gretta Schneider; parents, Merle and Phyllis Boland; one sister; one brother; six grandchildren.

EUNICE HAMPTON WHITE, 94, Temple, Tex., June 8. Survivors: daughters, Vara Boyt, Leta Brady, Marvine Newberry, Beth

Walker, Nona Rhoton; 19 grandchildren; 26 great-grandchildren; 4 great-great-grandchildren.

Births

to **BARRY AND SHARON BAUGHEY**, Bellevue, Wash., a boy, Lucas Barry, Feb. 16 to **REV. MARK AND BRENDA (PELHAM) BOYCE**, Williamston, Mich., a girl, Kelsey Janelle, July 23

to **RODGER AND KRISTINA (MOWERS) COOPER**, Olathe, Kans., a boy, Paul Michael, July 31

adopted by **GARY AND MARY JANE DRAVENSTATT**, Pensacola, Fla., a girl, Ashley Leann, born June 20

to **BOB AND JULENE (HULL) GAMBLAIN**, Inver Grove Heights, Minn., a boy, Zachary Ryan, July 24

to **BRAD AND MELISSA GUTHRIE**, Bradenton, Fla., twin boys, Parker Landon and Jordan Tyler, Feb. 12

to **REV. JAMES AND JANET (HOLT) KEETON**, Nashville, a girl, Jana Louise, Aug. 2

to **REV. PAT AND KIMM KIRSCHNER**, Bellevue, Wash., a boy, Jonathan Brett, July 3

to **HANY AND DONNA MIKHAIL**, Joplin, Mo., a girl, Audrey Leanne, May 8

to **FRED AND CHERYL MORRISON**, Cedar Falls, Iowa, a boy, Michael John, Mar. 28

to **CRAIG AND BRENDA NELSON**, Bellevue, Wash., a girl, Megan Nicole, May 20

to **RON AND ESTHER RICHARDSON**, Bellevue, Wash., a girl, Amber Renee, Apr. 23

to **ALAN AND TAMMY SOTZIN**, Oxnard, Calif., a girl, Denae Nicole, July 28

adopted by **MARK AND LEITA (HOUTS) TWYEFFORT**, Sparks, Nev., a boy, Steven Mark, born Apr. 7

Anniversaries

DWIGHT AND LORETTA CROFFORD, Arlington, Wash., celebrated their 50th wedding anniversary with an open house July 14.

MR. AND MRS. ART CROY, Shawnee, Kans., celebrated their 50th wedding anniversary June 13 with a reception at Kansas City First Church.

LUTON AND LIZA HEFLIN, Big Rock, Tenn., celebrated their 50th wedding anniversary Apr. 13. They are members of Dover (Tenn.) First Church.

REV. AND MRS. J. W. SOUTH, Little Rock, Ark., celebrated their 50th wedding anniversary July 20 with a reception. They have pastored and evangelized across the country. They have one daughter and two grandchildren.

FOR THE RECORD Moving Ministers

DAVID A. BAKER, from Choctaw, Okla., to Dodge City (Kans.) College Heights

WALTER E. CROW, from Clarksville (Tenn.) First, to Grand Rapids (Mich.) First

LARRY R. DAHL, from Calgary (Alta.) North Hill, to Edmonton (Alta.) First

NATHAN DARLING, from Curtis, Nebr., to Mohall, N.Dak.

CURTIS DOWLING, from student, NTS, Kansas City, to pastor, Alturas, Calif.

CARLOS W. FANDINO, from Sun Valley, Calif., to Moorpark (Calif.) Mission

FRED FERRAEZ, from St. Louis Ferguson, to Bonamer, Hamburg, Germany

DANIEL R. GALES, from Calgary (Alta.) First, to Winnipeg (Man.) Fort Garry

BRIAN J. HALEY, from pastor, St. Albert (Alta.) Community, to chaplaincy ministries

FREEMAN T. HODGINS, from associate, Columbus (Ohio) Whitehall, to pastor, Manteca, Calif.

KENNETH L. HORNING, from student, NTS, Kansas City, to pastor, Kingston, Mo.

MORRIS D. HUFFMAN, from student, NBC, Colorado Springs, to pastor, Colorado Springs Living Water

BOBBY E. HUSKEY, from Tishomingo, Okla., to Piedmont (Mo.) Mission

J. DENNIS JOHNSON, from Kent (Wash.) First, to Nampa (Idaho) First

CLINTON E. JONES, from Toms River, N.J., to Valley City, N.Dak.

ROCKY MEO, from associate, Puyallup, Wash., to St. Louis Ferguson

WAYNE L. NELSON, from associate, Kansas City Victory Hills, to pastor, Blue Valley, Kans.

DAVID PHILLIPS, from Seneca, S.C., to Cayce, S.C.

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 WILLIAM P. POWERS, from Glendale (Ariz.) West Valley, to Emmett, Idaho
 SAMUEL L. ROBINSON, from associate, Portsmouth (Ohio) First, to pastor, LaHarpe, Ill.
 WAYNE E. SAWYER, from Belton, Mo., to Aurora, Mo.
 JAMES A. SHALLEY, from associate, Kansas City Dundee Hills, to associate, Boise, Idaho
 BRIAN E. SMITH, from Santa Fe, N. Mex., to Sterling, Colo.
 DAVID A. SMITH, from student, NBC, Colorado Springs, to pastor, Mid Rivers (Mo.) Mission
 STEPHEN L. THOMAS, to pastor, Panorama City, Calif.
 RICK L. UPCHURCH, from associate, Lansing (Mich.) First, to pastor, Bedford, Mich.
 RONALD WESLEY, from evangelism to pastor, Beaufort, S.C.
 LARRY W. WHITE, from Mount Vernon (Ohio) Lakeholm, to Northridge (Calif.) Community

Recommendations

The following have been recommended by their respective district superintendents:
 JAMES DOROUGH, evangelist, 4901 N. College Ave., Bethany, OK 73008-2652, (405) 622-3814, by Jerry W. White, Northwest Oklahoma District.
 KIRK AND JOYCE HALBERT, song evangelists, 86 Carrington Rd., Hendersonville, TN 37075, (615) 264-2515, by Eugene Sanders, North Arkansas District.
 MILFORD SCHMIDT, evangelist, Route 3, Box 268, Clinton, MO 64735, (816) 885-8238, by Gene C. Phillips, Iowa District.

ED WILLIAMS, evangelist, 7120 N.W. 46th, Bethany, OK 73008, (405) 787-4348, by Carl B. Summer, Southwest Oklahoma District.

Moving Missionaries

ALEXANDER, REV. DOUGLAS and ANNE, Africa Nazarene Theological College, Field address: P.O. Box 3563, 2040 Honeydew, REPUBLIC OF SOUTH AFRICA
 ANDERSON, REV. MARLYN and MARY*, Ireland, Field address: Cooleven, Manor Avenue, Greystones, Co. Wicklow, IRELAND
 BAKER, REV. STEPHEN and DEBORAH, Paraguay, Field address: Casilla 2200, Asuncion, PARAGUAY
 BLOWERS, MR. DAVID and CARISA*, Haiti, Field address: c/o MFI, P.O. Box 15665 NAZ, West Palm Beach, FL 33406
 BREWER, REV. DANIEL and CAROLYN, Peru, Field address: Apartado 18-330, Lima 18, PERU
 BROCKLEBANK, MISS ELEANOR*, Papua New Guinea, Home address: 5 Burnfoot Avenue, Barassie, Troon Scotland KA10 6RF, UNITED KINGDOM
 BURGE, REV. JOHN and MARTHA, Suriname, Field address: c/o American Cooperative School, 8073 NW 67th, Miami, FL 33166
 CALHOUN, REV. RON and SHELVA, Africa Nazarene Theological College, Field address: P.O. Box 668, 2040 Honeydew, REPUBLIC OF SOUTH AFRICA
 FRALEY, REV. DAVID and CAROLITA, France, Field address: 19, Rue Rossini, 34070 Montpellier, FRANCE
 FRYE, DR. KAREN, Swaziland Institutional, Field address: P.O. Box 14, Manzini, SWAZILAND

ARMAN, DR. LARRY and ADDIE, Peru, Field address: Apartado 193, Chiclayo, PERU
 GRAY, REV. ROBERT and MAUNETTE, Peru, Field address: Apartado 21-0065, Lima 21, PERU
 GRIFFITH, REV. MARSHALL and DELLA, Dominican Republic, Furlough address: 6810 NW 50th, Bethany, OK 73008
 HANE, MR. DAVID and KIM*, Asia-Pacific Regional Office, Field address: P.O. Box 179, 1502 Greenhills, Metro Manila, PHILIPPINES
 HARDESTY, MISS KARLA, Papua New Guinea, Stateside address: c/o Elsie Hardesty, 1101 Cordova, No. 318, Anchorage, AK 99501
 HEIL, REV. BRYAN and LINDA*, Papua New Guinea, Field address: P.O. Box 376, Mt. Hagen, WHP, PAPUA NEW GUINEA
 HOSKINS, MR. MARTY and DEBBIE*, Ecuador, Furlough address: 5609 W. Carson Street, Torrance, CA 90503
 JOHNSTON, MISS KATHRYN, Swaziland Institutional, Furlough address: 6401 The Paseo, Kansas City, MO 64131
 MCCLINTOCK, MR. RALPH and ELIZABETH, Namibia, Furlough address: 12706 Pa Ba Shan Lane, Charlevoix, MI 49720
 MILLER, MR. JOHN and CAROLYN, Peru, Field address: Apartado 193, Chiclayo, PERU
 MILLER, MISS MARY, Peru, Field address: Apartado 193, Chiclayo, PERU
 NASH, REV. JIM and JOY*, Australia, Stateside address: 725 W. Cedar, Olathe, KS 66061
 RESTRICK, REV. DAVID and RHODA, Mozambique, Field address: P.O. Box 3, Siteki, SWAZILAND

RIGGS, REV. DENNIS and JACALYNN, Mozambique, Furlough address: 58 S. Maish Road, Frankfort, IN 46041
 ROTZ, REV. JAMES and CAROL, Africa Nazarene Theological College, Furlough address: 824 E. Bird Street, Nampa, ID 83686
 SEALE, MISS NANCY, Papua New Guinea, Furlough address: c/o Mr. and Mrs. Peter Seale, 41 Malton Road, Beecroft, N.S.W. AUSTRALIA 2119
 STEVENSON, REV. HENRY and GRACE, Ireland, Furlough address: c/o Miss Gwyneth Stevenson, 1551 Assumption, Apt. 11, Windsor, Ont. N9A 3E2, CANADA
 STOREY, REV. STANLEY and NORMA, Guatemala, 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.

Peace . . .

continued from page 23

bell, Ky., to Saudi Arabia. As he joined with others to help prepare the soldiers of his division for the trip overseas, he found himself face to face with young people who were under the conviction of God's Spirit.

"My station was the last one prior to processing out," he explains. "I passed out Bibles, crosses, tracts, and various religious articles. When a soldier approached my table I asked my standard question, 'What is your religious preference?' My intention was to find out if the soldier was Catholic, Protestant, or Jewish, so I could supply them with appropriate worship materials.

"I had given out several hundred Bibles, when I routinely asked my question. Apparently

puzzled, the soldier looked at me and said, 'Do you mean am I a Christian or not?' I said, 'Well, that's not what I'm really asking, but . . . sure . . . are you a Christian?' His face changed expressions, and I could see tears welling up in his eyes. He shook his head, indicating no, and walked off. I tried to watch where he went, but several people were still at my table. About five minutes later this soldier returned and stood at my desk. Tears were flowing from his face as he asked me, 'How do you become a Christian?' I stood at my table and guided the soldier to the corner of the gym and presented the message of salvation. I led him in a prayer of confession and forgiveness, and he asked the Lord to come into his heart. We hugged each other and shared a few tears together. The hundreds of people in the gym didn't really

understand what was going on.

"A few days later I saw the young corporal in Saudi Arabia. With a broad grin, he told me that he had never felt so good in his entire life. In fact, others in the corporal's work section were amazed at his steadfast happiness in the midst of some miserable circumstances. His happiness and smile became almost legendary in the unit. His appetite for the spiritual things was insatiable!

"While in Saudi, this young man led three soldiers out of his section to the Lord. They saw something in him that they knew they needed in their lives.

"We serve a great God who can bring about great changes in lives. Some may call what happened to the corporal 'foxhole religion,' but I should add that this young man is now studying for the ministry. Look out, world, he has a happiness that is contagious." H

NEWS OF RELIGION

SOVIET BIBLE SOCIETY DISTRIBUTES TESTAMENTS DURING COUP ATTEMPT

Bible Society personnel in Moscow distributed more than 6,000 New Testaments to Soviet soldiers during the recent coup attempt. Bible Society staff and volunteers moved among troops stationed around Red Square and the Russian Parliament Building offering Scriptures and urging the soldiers not to attack coup resisters.

"In the midst of a highly charged and tense atmosphere, the distributors moved from soldier to soldier and tank to tank," said

Anatoly Rudenko, director of the Bible Society in the Soviet Union. "They were bringing the Word of God at a crucial time."

"We pray that each person who received a New Testament will be led by God and the power of the Holy Spirit to read, ponder, and meditate deeply on God's message," said John D. Erickson, United Bible Societies general secretary.



Anatoly Rudenko, director of the Bible Society of the Soviet Union, led his staff in distributing more than 6,000 Bibles in Moscow during the coup attempt. (Photo courtesy of American Bible Society)

PROTESTANT TURNOUT WAS LIGHT IN '90 ELECTIONS

Most Protestants did not participate in the 1990 congressional elections according to recent surveys and exit interviews at polling places.

While recent Gallup Polls suggest that Protestants account for about 56 percent of the U.S. population, Protestants represented only 45 percent of those voting in the 1990 elections. At the same time, Catholics represented 24 percent of the electorate, which is close to their 25 percent representation in the overall adult population. Jews accounted for 3 percent

of the voters, compared to 2 percent of the adult population.

Protestants tended to favor Republican congressional candidates, while Catholics divided their votes fairly evenly between the two major parties. Jews usually favored Democrats in the 1990 elections.

Exit polls consist of randomly selecting samples of voters as they leave the polling place and asking them how they voted and about their demographic and behavioral characteristics.

STUDY FINDS FAMILY AND HEALTH IMPORTANT TO MOST AMERICANS

What's most important to Americans? According to a recent poll, it's the family.

In a national survey of adults, more than 1,000 people were asked what is impor-

tant in their life. In the study, conducted by Barna Research Group, 94 percent of those surveyed said the family was "very important."

The survey found that health was second in importance. This aspect of life was rated very important by 87 percent of those surveyed.

In the battle between time and money, time was the clear winner for the 74 percent who said their time is very important to them. Only 33 percent considered money very important.

Two-thirds of the respondents (67 percent) called hav-

CHURCHES RECOGNIZED FOR OUTREACH TO PERSONS WITH DISABILITIES

The Special Gathering, a unique church that ministers to mentally handicapped persons, was one of six churches honored recently for exemplary outreach to persons with disabilities.

The Caring Church Award was presented to the churches by the Christian Council on Persons with Disabilities (CCPD). The other churches include: Orland Park Christian Reformed Church, Orland, Ill.; College Church, Wheaton, Ill.; Crystal Evangelical Free Church, New Hope, Minn.; First Lutheran Church, Helena, Mont.; and Beth Messiah Congregation, Livingston, N.J.

Located in Cocoa, Fla., The Special Gathering is made up of more than 175 mentally handicapped people, with many of these in leadership positions. According to Steven Jensen, CCPD president, mentally handicapped persons serve as ushers, deacons, and choir members.

The church is sponsored by 54 local churches in Brevard County, Fla.

ELCA DELEGATES REJECT PRO-LIFE STATEMENT

Representatives of the country's largest Lutheran body rejected a pro-life resolution during deliberations at their recent national convention. Delegates to the Evangelical Lutheran Church in America (ELCA) convention refused to declare that life begins at conception, and refused to condemn all abortions except those needed to save the mother's life.

Instead, delegates of the 5.2 million-member denomination approved a resolution which called abortion "an option of last resort," and explicitly condoned abortion in cases of rape, incest, risk to the life of the mother, and fetal deformity.

NUMBER OF MISSIONS UP IN WEST AFRICA

Nearly twice as many new missions were opened in the 1980s in West Africa as were opened during the decades of the '60s and '70s combined, according to *Survey of Missions and Churches in West Africa*. The report says that most areas of West Africa are now

effectively covered by a mission, although there are some remaining opportunities.

In 1983, 22 percent of the population in the eight West African countries surveyed were untouched by the gospel. By 1990 that figure had dropped to 8 percent.

DEVOTIONAL BOOKS FOR THE WHOLE FAMILY

For Adults

AND I SAW THE MOUNTAIN

By Ken Sullivan. A collection of 366 devotionals with a variety of daily themes. Ken Sullivan has a literary flair that gives these meditations depth. Each comes from the heart of a man who feels deeply and leans heavily upon his God.

HH083-411-3449

\$12.95

For Women

CLOTHED IN PURPLE

By Francis Simpson. The familiar Proverbs 31:22 passage sets the scene for this consideration of a woman of noble character. The figure of becoming appropriately clothed "with grace and inner beauty" is considered in the book's three divisions, "The Designer," "The Pattern," and "The Fabric."

HH083-411-383X

\$6.95

For Senior Adults

SUNRISE DEVOTIONS II

Edited by Tim Stearman. A collection of shared experiences by senior adult retirees that touch on the commonplace. These are practical devotionals about real victories, mutual anticipation, and the stuff that makes up this phase of life.

HH083-411-3953

\$4.95

For Teens

SOARING STRAIGHT AHEAD

By Susie Shellenberger. Determination and drive describe the kind of life Susie Shellenberger holds out to young disciples: "Soar above the crowds on a path that is straight ahead" is her premise in these 28 positive and lighthearted devotionals.

HH083-411-3961

\$1.95



Beacon Hill Press of Kansas City

1-800-877-0700

"Look
at the fields!
They are
ripe
for harvest."

JOHN 4:35b, NIV



GOALS

U.S./CANADA: 39,610

WORLDWIDE: 52,024

Reported New Nazarenes as of 8/31/91

US/CANADA: 7,477

WORLDWIDE: 924

THE YEAR OF THE HARVEST • EASTER 1991—EASTER 1992



EVANGELISTS' SLATES

THE ARMSTRONGS, LEON: Akron, OH (Arlington), Nov. 5-10; Marine City, MI (Blue Water), 12-17; Arenzville, IL (Bethel), 19-24; Bloomingdale, GA, 26—Dec. 1; Tuscaloosa, AL (South), 3-8

BAGGETT, DALLAS W.: Charleston, WV (Davis Creek), Nov. 8-10; McEwen, TN (Pine Hill), 13-17; Montgomery, AL, Dec. 6-8; Atlanta, GA, 13-15

BALLARD, DONALD K.: North Little Rock, AR (Friendly Chapel), Nov. 6-10; Newtonville, OH, 13-17

BELZER, DAVE & BARBARA: Belle Chasse, LA (New Orleans Westbank), Nov. 5-10; Greenbrier, AR (Pleasant Hill), 12-17; Pasadena, TX (Red Bluff), 19-24; Augusta, KS, Dec. 10-15

THE BENDER FAMILY, TIM: Ironton, MO, Nov. 5-10; Beech Grove, IN, 12-17

BLUE, DAVE & DANA: Camby, IN (Indianapolis), Nov. 1-3; Decatur, GA (Atlanta First), 6-10; Baltimore, MD, Dec. 30—Jan. 1

BOCK, DON: Salem, OH (First), Nov. 6-10; Plains City, OH, 13-17

BOICOURT-SHANK, MARLA: Ponca City, OK (First), Nov. 1-3

BOND, GARY & BETH: Little Rock, AR (Calvary), Nov. 6-10; Topeka, KS (First), 12-17; Hartford City, IN, 19-24; Newton, KS (First), Dec. 1-4; Shreveport, LA (Huntington Park), 8-11; North Little Rock, AR (Grace), 12-15

BOQUIST, DOUG & DEBBIE: East Wareham, MA (Emmanuel), Nov. 2-6; Martinsville, IN (First), 16-20; Orkney, CANADA, 23-27; Berne, IN (Mount Hope), 30—Dec. 4; Naples, FL, 7-11

BOWDEN, AL: Lakeland, FL (Crystal Lake), Nov. 5-10; Key Largo, FL, 12-17

BOYNTON, RICHARD C.: Vermilion, OH, Nov. 12-17

BROWN, ROGER M.: Bicknell, IN, Nov. 5-10; Bucyrus, OH, 13-17; Monticello, IL, 29—Dec. 1

BURKHALTER, PAT & DONNA: DeLand, FL, Nov. 5-10; Lawton, OK (Heights), 13-17; Garden City, KS, 19-24; Centralia, IL, Dec. 3-8

CANEN, DAVID L.: Nashville, TN (Bell Road), Nov. 5-10; Chester, GA (Rowland Chapel), 12-17; Sanford, FL (First), 19-24; Inez, KY (Turkey Creek), Dec. 3-8; Louisville, GA, 10-15

CANFIELD EVANGELISTIC MINISTRIES, DAVE: Kings Mountain, NC, Nov. 6-10; Independence, KY (Florence Community), 13-17; Hershsham, WV (Lens Creek), 20-24; Caro, MI, Dec. 4-8

CHALFANT, D. MORRIS: Lenoir City, TN (White Wing), Nov. 6-10; Malden, MA (First), 13-17; SOUTH AFRICA (Western Cape District Camp), Dec. 27—Jan. 2

CHANEY, REEFORD & BARBARA: Charlotte, NC (Pineville), Nov. 16-20

CHASE, FRANK: Tuttle, OK, Nov. 3-7; Rogue River, OR, 10-17

CHEATWOOD 5-STAR EVANGELISTIC MINISTRIES, HENRY & PHYLLIS: Atwood, KS, Nov. 3-6; Scott City, KS, 8-10; Mexico, MO, 19-24

CLAY, D. E.: Arcadia, FL (First), Nov. 6-10

CLEGG, DARRELL W.: Erie, PA (Millicreek), Nov. 1-3; Bradford, PA (First), 5-10; West Point, OH, 12-17; Crestline, OH, 19-24; Copley, OH, Dec. 3-8; Youngstown, OH, 11; Steubenville, OH, 15; Cambridge, OH (First), 31

COBB, BILL & TERRI: SAM (Georgia District), Nov. 1-3; NIROGA (Georgia District), 4-8; Tampa, FL (Zone Indoor Camp), 13-17; Gainesville, FL (First), 23-27; Meade, KS, Dec. 4-8

COVINGTON, NATHAN A.: Tishomingo, OK, Nov. 1-3; Hydro, OK, 5-10; Manhattan, KS, 12-17; Hays, KS, 19-24; Del City, OK, Dec. 3-8; Mustang, OK, 10-15

CROFFORD/PARKER MINISTRIES, TODD: Julian, PA, Nov. 3; Kansas City, KS (Highland Crest), 6-10; Elmira, NY, 12-17; Cedardale, CANADA, 21-24; Ontario, CANADA, Dec. 7-8

DANIELS, M. BERT: De Queen, AR, Nov. 5-10; Abilene, TX (First), 13-17

DELL, JIMMY: Dinuba, CA, Nov. 2-6; Vista, CA, 7-10; Three Rivers, MI, 13-17; Walters, OK, 20-24; Overland Park, KS (Antioch), Dec. 4-8; Cypress, TX (Cy-Fair), 11-15

DESKINS, GROVER C.: Felton, DE (Sandtown), Nov. 6-10

DOCTORIAN, SAMUEL: HOLY LAND, Nov. 2-14; HOLY LAND, 21—Dec. 3; Pasadena, CA (Armenian), 5-10; BRAZIL, 14-17; Cape Town, SOUTH AFRICA, 18-24

DOOLITTLE, KEVIN C.: Dover, DE (Calvary), Nov. 6-10; Baltimore, MD (Parkville), 13-17; Bloomsburg, PA, 21-24; South Weymouth, MA, Dec. 1; New Bedford, MA (First), 8; Framingham, MA, 12-15; Nashua, NH, 22

DOROUGH, WILLIAM M.: Natchitoches, LA, Nov. 12-17

DUMMIRE, RALPH & JOANN: Sanford, FL (First), Nov. 19-24

DUTTON, BARRY & TAVIA: Midwest City, OK (First), Nov. 12-17; Winfield, KS, 19-24; Concerts (South Arkansas), Dec. 6-8

FADER, WES & MARY: Roanoke, VA (First), Nov. 6-10; Charlottesville, VA (First), 12-17; Hagerstown, MD, 19-24; Colorado, MD (Rising Sun), 30—Dec. 5; Jacksonville, FL (Central), 11-15

FELKNER, HENRY Q.: Lay Retreat (Southeast Oklahoma), Nov. 1-3

THE FREY FAMILY, DONALD: Saginaw, MI, Nov. 1-3; Clare, MI, 5-10; Nashville, TN, 19-20; Lambertville, MI (Bedford), 24

GADBOW, DONALD C.: Hewitt, MN, Nov. 5-10

GAMBLIN, C. LEE & WILMA: Effingham, IL, Nov. 5-10; Yates Center, KS, 19-24

GESSNER, DON & SHIRL: Loveland, OH, Nov. 6-10; Carlisle, PA, 12-17; Rebeck, PA, 19-24; Fairmont, WV (First), Dec. 4-8; Sunbury, PA (Concerts), 10-15

GINTER, TIMOTHY E.: Dayton, OH (West Acres), Nov. 5-10; Marion, OH (Kensington Place), 12-17; Ashtabula, OH (First), 19-24; Bellevue, OH, Dec. 3-8; Ravenna, OH (First), 11-15

HAINES, GARY W.: Mitchell, SD, Nov. 2-6; Bismarck, MD, 7-10; Chula Vista, CA, 16-20; Duncannon, TX (Trinity), 21-24; Austin, TX (South), 30—Dec. 4; Ponca City, OK (St. Lukes), 5-8; Loveland, CO, 14-18

HALBERT, KIRK & JOYCE: Huntington, IN (First), Nov. 1-3; Dayton, OH (First), 6-10; Columbus, OH, 13-17; Texas City, TX, 24; Somerset, KY (Lake Cumberland), Dec. 1; Irving, TX (First), 29

HANCOCK, TIM: Holt, MI, Nov. 6-10; Wooster, OH, 13-17; Norwood, OH (Cincinnati Norwood), 20-24; Lithopolis, OH, Dec. 4-8

HARRINGTON, MILTON: Dorris, CA, Nov. 10-17

HAYES, ALVIN B.: Smith Center, KS, Nov. 5-10; Hoi-sington, KS, 12-17

HAYNES, CHARLES & MYRT: Fairbury, IL, Nov. 5-10; Clarence, MO, 12-17; Quincy, IL (Emmanuel), 19-24; Wrightsville, GA, Dec. 3-8

HECKATHORN, JIM: Calcutta, OH (Wellsville), Nov. 1-3; Portland, OH (First), 5-10

HICKS, JOHN DAVID: Newhall, CA, Nov. 3-6; Newport, OR, 10-14; Oxnard, CA, Dec. 1-8

HIGGINS, CHUCK & MARGE: Mountain Home, ID, Nov. 3-7; Grass Valley, CA, 10-14

HILDIE, DWAYNE W.: Lamar, MO, Nov. 17-24

HOLSTEIN, J. TED: Cincinnati, OH (Clifton Avenue), Nov. 6-10

HOWARD, RICHARD E.: Norman, OK (First), Nov. 13-17

HUGHES, JOYCE: Worthington, OH (Columbus Northwest), Nov. 1-3; Pefferlaw, Ontario, CANADA (Egypt), 5-10; CANADA (Pickering Altona Road), 10-17; CANADA (Meaford Bethany), 19-24

JETSTREAM MINISTRIES, PAUL & TRISH: Concerts, Nov. 1-24; Concerts, Dec. 1-8

JOHNSON, RON: Sermons in Song (Northern Idaho), Nov. 3-6; Columbus, NE, 10-14; St. Clair, MO (Parkway), 16-21; Eastern, CO (Sermons in Song), 24; Sermons in Song (Southern Idaho), Dec. 1; Concerts (Washington and British Columbia), 4-22; Concerts (Southern California), 29

JONES, GRACE L.: MEXICO (South), Nov. 1—Dec. 31

JONES, TERRY & LAQUITA: Fort Worth, TX, Nov. 2; Springfield, MO (Crestview), 6-10; Tulsa, OK (Southwest), 10-13; Tulsa, OK (Calvary), 19-24

JUNEMAN, JOHN A.: Mount Clemens, MI (Anchor Bay), Nov. 6-10; Decatur, IN, 15-17

KELLER EVANGELISTIC MINISTRIES, GREG & SUE: California, PA (Calvary), Nov. 2-6; Ravenswood, WV, 9-13; Mannington, WV, 16-20; Harrisonville, WV (Ritchie), 21-24; Wellston, OH, 30—Dec. 4; Steubenville, OH (First), 7-11

LAXSON, WALLY & GINGER: Logan, OH, Nov. 6-10; Hamilton, OH (First), 13-17; Shelbyville, IN (First), 27—Dec. 1

LAXSON, KIP: Selma, AL, Nov. 1-3; Logan, OH, 6-10; Greensboro, IN, 13-17; Jacksonville, FL (Oak Hill), 20-24; Shelbyville, IN (First), Dec. 4-8

LECKRONE, LARRY: Elkhart, IN (Northside), Nov. 2-7; Havana, IL, 9-14; Adrian, MI (First), 16-20; Mount Sterling, KY (First), 30—Dec. 4; Laurinburg, NC, 7-11

LEIDY, ARNOLD G.: Kermit, TX, Nov. 6-10; Florian, LA (Cenchrea), 12-17; Baltimore, MD (Brooklyn), 21-24

LESTER, FRED R.: Yuma, AZ (First), Nov. 20-24

LIDDELL, R. L.: Youngstown, OH (First), Nov. 5-10; North Vernon, IN, 12-17; Fulton, NY, 19-24; Oakwood, IL, 27—Dec. 1; Hillsdale, MI, 3-8

LOCKARD, W. DAYTON: Point Pleasant, WV, Nov. 8-10

LOMAN, LANE: Sumner, IL, Nov. 3-6; Fairfield, OH, 10-13; Beaumont, TX (Cornerstone), 17-20; Vidor, TX, 21-24; Newton, IL, Dec. 1-4; Mount Carmel, IL, 8-11; New Carlisle, OH (Bethel Community), 15-18

LORD, RICHARD & JUDY: Melbourne, FL (Eau Gallie), Oct. 30—Nov. 3; Lakeland, FL (Crystal Lake), 8-10; Brunswick, GA (First), 12-17

LORENZEN, LINDA K.: Columbus, OH, Nov. 1-3; Slatsburg, PA, 8-10; Cincinnati, OH (Clifton Avenue), Dec. 1; Blanchester, OH, 4; Monroe, MI, 7-8; Wynona Lake, IN, 13; Evangelist Gathering (Indiana), 16-19

MANER, ROBERT E.: Fort Oglethorpe, GA (First), Nov. 5-10

MANLEY, STEPHEN & DELPHINE: Huntington, IN (First), Nov. 1-3; Dayton, OH (First), 6-10; Columbus, OH, 13-17; Flint, MI (Central), 20-24; Colorado Springs, CO (Nazarene Bible College), Dec. 2-4; Salt Lake City, UT (First), 6-8; Colorado Springs, CO (Nazarene Bible College), 9-11; Syracuse, IN (Wawasee Community), 12-15

MANN, THURL & MARY KAY: Anderson, IN (East 38th Street), Nov. 1-3; Lansing, MI (Waverly), 6-10; Kankakee, IL (Westbrook), 13-17; Shipshewana, IN, 20-24; Ogden, IL, Dec. 3-8

MAJN, JOHN W.: Beckley, WV (First), Nov. 6-10; Philadelphia, PA (First), 13-17

McMAHON VICTORY MINISTRIES, MICK & HELEN: Albion, PA, Nov. 6-10; Williamsburg, VA, 12-17; Allison Park, PA (Pittsburgh North Hills), 19-24;

Auburn, ME, Dec. 4-8; North Huntingdon, PA (Norwin), 15-22

McWHIRTER, G. STUART: Delphos, KS, Nov. 5-10; Clearwater, KS, 13-17

MEREDITH, DWIGHT & NORMA JEAN: Delphos, KS, Nov. 5-10; Clearwater, KS, 13-17

MILLHUFF, CHARLES R.: Fort Morgan, CO, Nov. 3-10; Ferguson, MO (St. Louis Ferguson), 13-17; Indianapolis, IN, 22-24; McAlester, OK, 29—Dec. 1; Jefferson, OH, 4-8; Vienna, VA, 29

MILLS, CARLTON A.: Elkhart, KS, Nov. 5-10; Waltersburg, PA, 12-17; Leesburg, VA, 19-24; Mena, AR, Dec. 3-8; Gainesville, FL (First), 29

MITCHELL, MARCIA L.: Pomeroy, WA, Nov. 15-16

MONCK, JIM: Portland, OR (Central), Nov. 1-3; Litterock, CA, 6-10; Petersburg, IN, 13-17; Santa Paula, CA, 20-24; Fairfield, CA, Dec. 1-4

MORLEY, FRANK W.: Coeur D'Alene, ID, Nov. 5-10; Decatur, IL (First), 12-17; Vacaville, CA, 19-24

NAJARIAN, BERGE & DORIS: Venice, FL, Nov. 3; Homestead, FL, 5-10; Fort Lauderdale, FL (Faith), Dec. 3-8

NASH, FORREST W.: Blytheville, AR (First), Nov. 12-17

OYLER, CALVIN & VIRGINIA: Jacksonville, AR (First), Nov. 5-10

PFEIFER, MARK W.: Lay Retreat (Kentucky), Nov. 1-3; The Woodlands, TX (Community), 9-13; Port Arthur, TX (First), 14-17; Roncerverte, WV, 27—Dec. 1

PHIPPS, PAUL M.: Virden, IL, Nov. 5-10; Jamestown, KY, 11-17; Mount Erie, IL, 19-24

RICKEY, HOWARD L.: Seagraves, TX, Nov. 3-6; To-mah, WI, 10-13; Bloomington, IN (First), 17-21

ROSE, WAYNE: Seymour, MO (Dogwood), Nov. 5-10; Sylvia, KS (Pleasant Hill), 12-17; Fort Scott, KS (West Park), 19-24; Fulton, MO (Heartland), Dec. 3-8; Globe, AZ, 11-22

RUNYAN, DAVID W.: Davenport, IA, Nov. 5-10; Marseilles, IL, 12-17; Pella, IA, 22-24; Monticello, IL, 26—Dec. 1; Youth Revival (Illinois District), 6-8; Waurika, OK, 10-15; ALBANIA, 27—Jan. 6

SMITH, DOYLE C.: College Corner, OH, Nov. 5-10

SMITH, DUANE: Pampa, TX, Nov. 1-3; Borger, TX (Trinity), 5-10; Larned, KS, 12-17; Centerville, IA, 19-24; Falls City, NE, 27—Dec. 1; Springfield, OH (Maplewood), 3-8

STANFORTH, KEN: Maywood, CA, Nov. 5-10; Stockton, CA (Delta), 12-17; Bakersfield, CA (Brentwood), 19-24

STRICKLAND, DICK: Winamac, IN, Nov. 1-3; Oklahoma City, OK (Trinity), 6-10; Monroe, NC, 13-17; Pleasant Grove, AL (Birmingham Pleasant Grove), 20-24; Somerset, PA, 27—Dec. 3

Continued on page 43

Chaplain . . .

continued from page 25

"The general was on the horns of a dilemma," Curt recalls. "Here he was, sworn to uphold the laws of the military and the civilian government, and there I was, his staff chaplain, with an illegal bird. It was his official duty to report me to the military police, but he was perplexed about what to do, because I had apparently acted in ignorance."

"Finally, he reached down and grabbed the turkey by the neck to get a closer look. As he did, he noticed that something was amiss. 'Why this turkey is frozen!' he exclaimed. I responded, 'Yes sir, General. Joke's on you this time!'

"I saluted and ran back to my car just knowing that the general would get me back. But the next morning before the entire staff at Fort Stewart, he explained that never before had he been reeled in

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‘hook, line, and sinker’ the way he had been that night. I’ve never forgotten it, and I won’t let him forget it either.”

Through the years, the General and Mrs. Schwarzkopf have remained friends with Curt. When Curt retired from the military at Fort Stewart in 1986, the general hugged him with tears in his eyes. On the day the cease-fire with Iraq was negotiated, Curt had the opportunity to pray with Mrs. Schwarzkopf at McDill Air Force Base. Following the victory in the Persian Gulf, Curt wrote to the general to congratulate him. Schwarzkopf’s response (complete with a reference to Curt’s turkey) accompanies this article.

“I thank God for my association with General Schwarzkopf,” says Curt. “I sincerely think that if you were to ask him about the amazing victory in Desert Storm, he would say it was more than superior technology, training, and strategy. He would say it was because of the prayers of people around the world.”

HH

Slates . . .

Continued from page 42

Burlington, NJ, 4-8
TAYLOR, BOB: Auburn, IN, Nov. 6-10; Bridgeton, MO (St. Louis Bridgeton), 13-17; Kokomo, IN (First), 20-24; Man, WV, 27—Dec. 1; Williston, VT (Burlington Williston), 4-8; Anchorage, AK (Chapel/Cross), 11-15
THOMPSON, L. DEAN: Coffeyville, KS (Central), Nov. 5-10
WELLS, LINARD: Gulfport, MS (First), Nov. 5-10; Benton, AR (First), 12-17; Iola, KS, 19-24; Esther, MO (Flat River), Dec. 1-8; New Albany, IN,

10-15*
WHEELER FAMILY MINISTRIES, CHUCK & WILLY: Corning, NY, Nov. 1-3; Lakeville, MA, 5-10; Zelenople, PA, 13-17; Elmira, NY (Calvary), 19-24
WILLIAMS, LAWRENCE Z.: Oklahoma City, OK (Warr Acres First), 6-10; Noble, OK, 12-17
WRIGHT, E. GUY & LIL: Timberville, VA, Nov. 5-10; New Canton, VA, 12-17; Crestline, OH, 19-24; Canton, OH (Fairmount), 26—Dec. 1; Copley, OH (Emmanuel), 3-8; Rand, WV (Bethel), 10-15

*Denotes Non-Nazarene Church

AN APPLE FOR PAT REYNOLDS

BY JOANNE LONG, CORDELL, OKLA.

His smile bright as the crisp October morning, the slim young man handed me an enrollment slip for English IV as I stood in the doorway to my classroom.

"I'm glad you'll be joining us, Pat," I greeted him after glancing quickly at the name on his card.

"This will certainly be different for me," he responded. "I quit school two years ago, but I've decided to finish so I can go to college next fall."

Though he was a newcomer, the boy seemed relaxed. During the hour, he eagerly added insightful comments to our discussion of Shakespeare's sonnets.

After class, Pat stopped at my desk, smiling broadly, his blue eyes alert beneath a fringe of sun-streaked hair. "Being back in school is OK," he assured me. "I'll see you tomorrow."

But he didn't. His desk remained empty during that first-hour class, and no one I questioned knew anything about Pat. Three weeks passed, and I felt certain that his graduation dream had died.

Then came what seemed like a chance meeting with a former student. Steve began telling me that he was now writing some poetry and had shared some of his

attempts with a new friend from California.

"Oh! Who is your friend?" I almost demanded to know.

"Pat Reynolds. But I don't think you'd know him," Steve answered.

I explained to Steve why I did, indeed, know his friend. "And I was disappointed that Pat didn't come back to school. He seemed genuinely interested."

Steve's laugh was harsh. "No choice available. He's in jail."

Steve spilled forth much of Pat's painful story, concluding with his conviction on a drug charge. He assured me that Pat was absolutely alone. He had no family in town and was not permitted to have visitors. Only a few days earlier, Pat's girlfriend in a nearby city had been killed in a car wreck, but Pat wasn't permitted to attend the funeral.

For 24 hours I fretted, imagining the misery and loneliness of the young man so much like my own sons that I yearned to comfort him, to help him if possible, at least to let him know that someone cared.

Surely, it was impossible for me to visit the county jail. It stood firmly forbidding as I drove slowly past the stucco building, its iron bars shadowing whatever was behind them. Yet, I kept thinking that if one of my sons

were locked up far from home, I'd be desperate for someone to help him.

That philosophy is beautiful, one side of me argued, but suppose that young man doesn't want a middle-aged woman nosing around in his life.

The afternoon after my discovery I finally confided in a dear friend who is also my prayer partner. Then Sharon and I did what I should have done the day before: We gave the situation to God.

"Lord," I prayed, "if it's right for me to visit Pat, please prepare the way—even if I am frightened."

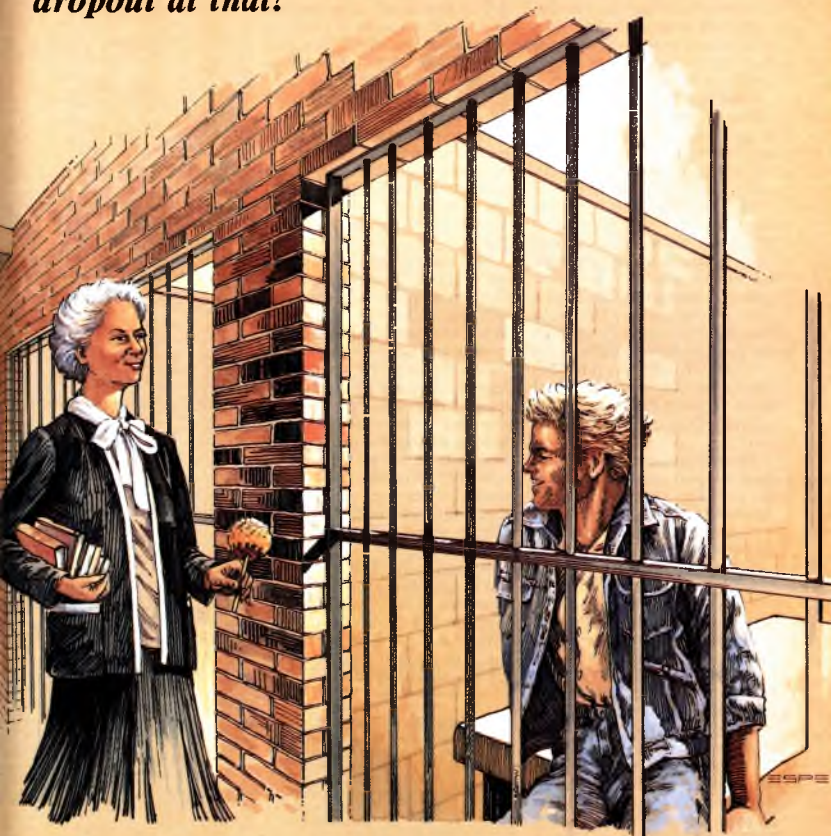
With the mission thus committed to God, Sharon and I both knew that I should go to the jail. "Remember that Jesus was moved by compassion, and God supported His action," she reminded me.

Uneasy but determined, I gathered my books and Bible for the venture. I knew Pat enjoyed good literature; I knew he needed the Bible.

Holding out a caramel apple, Sharon said, "Any boy who's spending Halloween in jail should like one of these. I've just made a batch for my girls."

I stood self-consciously before the heavy locked door of the Washita county jail. A 40-year-

Isn't it upside down and backward for the teacher to bring an apple to the student—a dropout at that?



I was praying silently, "Lord, what do I say to him?"

old woman with one arm wrapped around a stack of books and the other hand clutching the stick of a still-warm caramel apple.

"Oh, Lord," I pleaded softly, "please don't let me inside this place unless it's where You want me."

Immediately the door swung open and a white-haired man snapped an answer to my question. "Sorry, lady, the boy doesn't get any company."

I was thinking, "Thanks for the reprieve, Lord. I was really afraid to go in and make a fool of myself." But at the same time I heard my voice announcing emphatically, "But I'm Pat's teacher!"

The jailer pondered for a moment. Then his face softened as he spoke. "Well—his teacher. Lady, maybe you can help him. He sure needs help."

Nearly bare cells lined both sides of the hallway. A young man peered curiously through the bars, straining to see who the unexpected visitor could be. Then came that warm, surprised smile. "I couldn't imagine who he meant—that my teacher was here!"

The moment was not so awkward as I had imagined it would be, even in the bleak hallway lighted by a single glaring bulb.

"I guess it is Halloween," Pat said as he took the caramel apple.

Now I was praying silently, "Lord, what do I say to him?"

Pat's smile was gone. He seemed to realize my discomfort at being in this unfamiliar place. Then he spoke softly.

"Thank you. Thank you for coming. Did you know you're an answer to prayer? I began praying yesterday that God would send someone to help me."

That meeting with Steve. That mention of his poetry, then of Pat. It was no accident. God had been in the process of meeting Pat's need. This moment was made possible by Pat's coming to my classroom for just one hour. Obviously, God wanted me here

for a purpose.

Pat eagerly took the Bible, the books, the writing pad and pen I had brought, laying them on the bunk beside his guitar.

Now welcomed by the jailer, I visited Pat frequently. He related a familiar story of a broken home, rebellion, leaving school, getting into drugs, then running away. At last, a series of terrifying experiences on the West Coast brought him back to Oklahoma, though not to his hometown.

As a child, Pat had attended Sunday School. Now he wanted to move into the security of a loving relationship with God.

Given remarkable freedom, we sat in the kitchen of the jail early one evening, the Bible open on the red and white checked tablecloth.

"I'm ready for you to pray with me," Pat said. "It's time for me to begin living right. But I can honestly praise God for these weeks in jail. I've had time for my head to clear, and I know what I want."

Five days after Pat's prayer for Jesus to take over his life, he was released from jail. Pat's dad had appeared to claim his son, and a broken family was working to heal itself.

When I visited Pat in the spring, he was living with his parents, working steadily, and planning to attend college on a rehabilitation program.

My part in Pat's life is finished. But the experience has taught me to be alert to God's leading, ready to respond to the direction of the Spirit. And I continue to pray for Pat, that he will complete the journey he has begun.

Only Pat's name has been changed

HH

We invite our readers to submit personal experience stories for this feature. Manuscripts should be typewritten, double-spaced, and three to six pages in length. Include a self-addressed, stamped envelope. We cannot promise publication, but we will publish the best ones that we receive. Send your articles to **PERSONAL EXPERIENCE, Herald of Holiness**, 6401 The Paseo, Kansas City, MO 64131.

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SONGS OF THANKSGIVING

Gratitude

For sunlit hours and visions clear,
For all remembered faces dear,
For comrades of a single day,
Who sent us stronger on our way,
For friends who shared the year's long road,
And bore with us the common load,
For hours that levied heavy tolls,
But brought us nearer to our goals,
For insights won through toil and tears,
We thank the Keeper of our years.

Clyde McGee

Prayer to the Giver

Lord, I am glad for the great gift of living—
Glad for Thy days of sun and of rain;
Grateful for joy, with an endless thanksgiving,
Grateful for laughter—and grateful for pain.

Lord, I am glad for the young April's wonder,
Glad for the fullness of long summer days;
And now when the spring and my heart are
asunder,

Lord, I give thanks for the dark autumn ways.

Sun, bloom, and blossom, O Lord, I remember,
The dream of the spring and its joy I recall;
But now in the silence and pain of November,
Lord, I give thanks to Thee, Giver of all!

Charles Hanson Towne

The Undiscovered Country

Lord, for the erring thought
Not unto evil wrought:
Lord, for the wicked will
Betrayed and baffled still:
For the heart from itself kept,
Our thanksgiving accept.
For ignorant hopes that were
Broken to our blind prayer:
For pain, death, sorrow sent
Unto our chastisement:
For all loss of seeming good,
Quicken our gratitude.

William Dean Howells

Because of Thy Great Bounty

Because I have been given much,
I, too, shall give;
Because of Thy great bounty, Lord,
Each day I live
I shall divide my gifts from Thee
With every brother that I see
Who has the need of help from me.

Because I have been sheltered, fed,
By Thy good care,
I cannot see another's lack
And I not share
My glowing fire, my loaf of bread,
My roof's shelter overhead,
That he, too, may be comforted.

Because love has been lavished
Upon me, Lord,
A wealth I know that was not meant
For me to hoard,
I shall give love to those in need,
The cold and hungry clothe and feed,
Thus shall I show my thanks indeed.

Grace Noll Crowell

Thanksgiving

Were thanks with every gift expressed,
Each day would be Thanksgiving;
Were gratitude its very best,
Each life would be thanksgiving.

Chauncey R. Piety

MVNC STUDENTS KILLED IN COLLISION

Two varsity basketball players for MVNC were killed Sept. 5, in a head-on collision near Belleville, Ohio.

The students, senior Ron Holmes and junior Darrin Brooks, both 21, were killed when they tried to pass another vehicle and collided with an oncoming van. They were en route to the MVNC gym from their homes in Mansfield, Ohio, for a pick-up basketball game.

The driver of the van, Lee Smith II, of Mansfield, was treated and released.

A memorial service was held at MVNC Sept. 9.

Both young men were popular students on the MVNC campus, according to school officials. Holmes, whose chief ambition was to play professional basketball, may have been the best basketball player ever to attend MVNC, according to Paul Furey, MVNC sports infor-

mation director.

Holmes held nine basketball records for MVNC, including most points in a season (76) and most free throws in a season (245). He was just 418 points shy of the



Holmes



Brooks

MVNC all-time scoring record.

"They were special young men, and I know I'm a better person for having known Ron and Darrin," said MVNC men's basketball coach, Scott Flemming. "Needless to say, we will miss them both very much; yet, our faith in God will see us through this time of tragedy."

Brooks is survived by his mother, Donna Brooks; his father, D'Arco Smith; and a brother, Edward Smith.

Holmes is survived by his parents, Joseph and Ineatha Holmes; two sisters, Gay Carter and Joy Holmes; and two brothers, Joseph and Russell.

HENDRIX TO DIRECT PUBLICATIONS INTERNATIONAL

Ray Hendrix has been elected director of Publications International, according to



Hendrix

Paul Skiles, Communications Division director. Hendrix will succeed Bennett Dudney who is retiring from the post at the February 1992 meeting of the General Board.

"Ray is uniquely qualified ... a true internationalist, by commitment and assignment," said Skiles in making the announcement. "He has personal lifelong, cross-cultural, multilanguage experience along with a reputation that extends beyond the boundaries of our own denomination to major Christian organizations engaged in global communications."

Hendrix comes to the assignment having worked at International Headquarters since 1965. The son of Nazarene missionaries Spurgeon and Fae Hendrix, Ray began his service at Headquarters in the Spanish Department as an

editor of Spanish Sunday School periodicals. He later transferred to the Department of World Mission where he was candidate secretary and involved in the administration of Student Mission Corps (now Youth in Mission).

Most recently, Hendrix has served in the Communications Division as coordinator of International Broadcasting (World Mission Radio)—an assignment he will continue to supervise. In this role, he has been responsible for the production and broadcasting of international radio and TV programs on behalf of the denomination.

As Publications International director, Hendrix will be responsible for directing, coordinating, and promoting the preparation, publication, and distribution of church literature in non-English languages, English as a Second Language, and English publications distributed outside the U.S. and Canada not assigned to other agencies of the church.

A graduate of Bethany Nazarene College with a degree in romance languages, Hendrix and his wife, Claire, have four children.

Dudney, former general director of Christian Service Training (CST), served as



Dudney

Publications International director beginning in 1982. Prior to this, he was president of European Nazarene Bible College in West Germany and also pastored Atlanta First Church of the Nazarene. He is a graduate of Bethany Nazarene College and was honored with the doctor of divinity degree by Trevecca Nazarene College.

NORTHWEST NAZARENE COLLEGE AGAIN RATED AMONG THE BEST IN THE NATION

Northwest Nazarene College has been recognized as one of the nation's best regional liberal arts colleges for the second consecutive year, according to a recent issue of *U.S. News & World Report*. In its cover story, the magazine rated NNC eighth in the West Region and among the 40 best in the nation.

"This is a major achievement in the recognition of the quality of Northwest Nazarene College," said Gordon Wetmore, NNC president. "We are proud of this recognition, and it shows once again the quality and commitment of our faculty and staff."

The magazine's survey, also published in a special edition titled *America's Best Colleges and Universities*, includes 1,373 colleges and universities. The schools are divided into five categories—national universities (204), national liberal arts colleges (140), regional colleges and universities (558), regional liberal arts colleges (387), and specialized institutions (84).

A school's overall rating was based on scores for academic reputation plus data provided by each participating school on quality of student body, quality of faculty, financial resources, and student satisfaction. More than

2,425 college presidents, deans, and admissions directors participated in the survey.

The top-rated colleges are Southwestern University (Texas), Simon's Rock College (Maine), Wofford College (South Carolina), and Marietta College (Ohio).

The top colleges in the category with NNC were Southwestern University (Texas), Pacific University (Oregon), Texas A & M University, Evergreen State College (Washington), Alaska Pacific University, Mount St. Mary's College (California), and Fresno Pacific College (California).

"For the word of God is living and active."

Hebrews 4:12, NIV

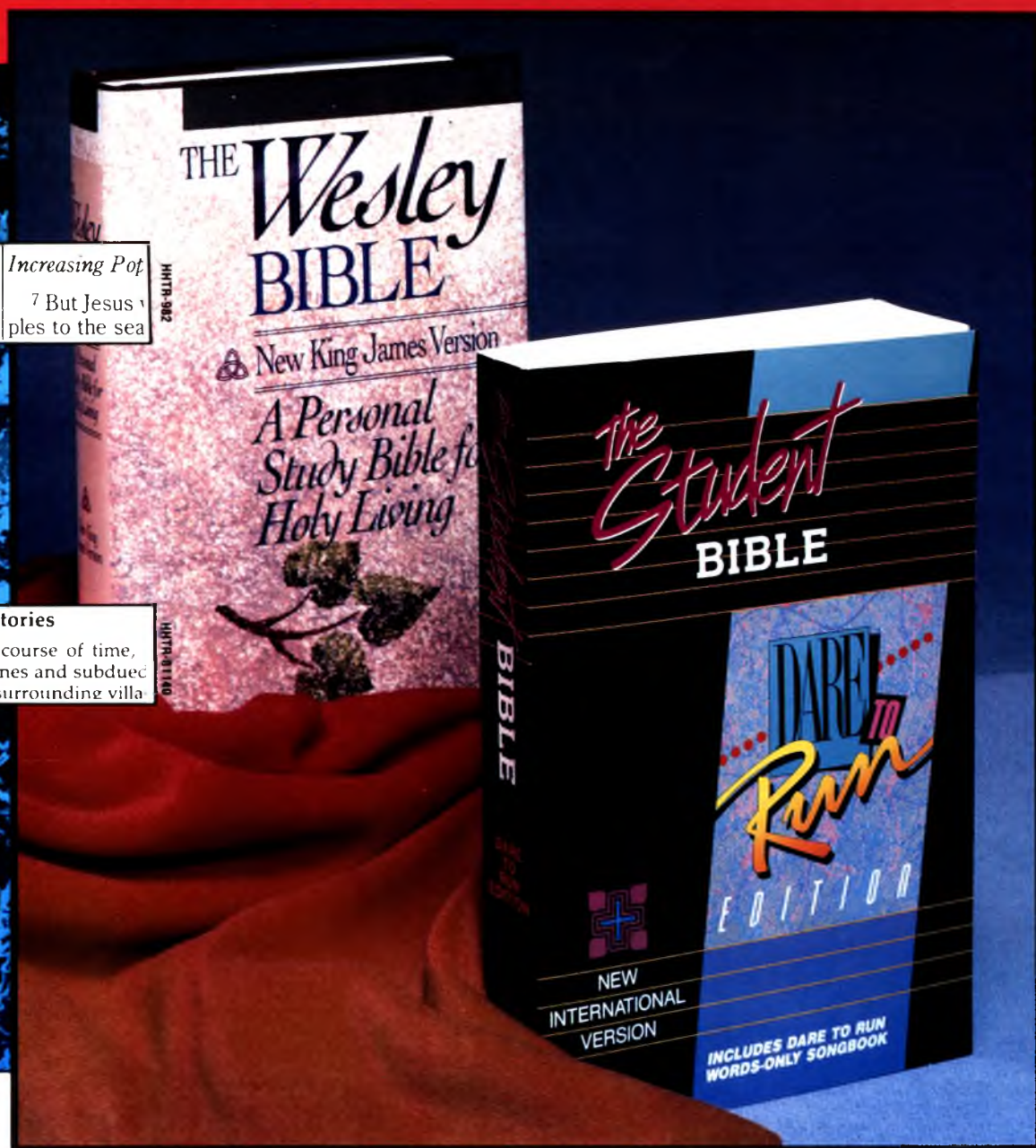
2 • (Ps 37:32)
Luke 14:1, 20-20
• Luke 13:14
• bring charges
against
1 • 2 • 3 • 4 • 5 • 6 • 7 • 8 • 9 • 10 • 11 • 12 • 13 • 14 • 15 • 16 • 17 • 18 • 19 • 20 • 21 • 22 • 23 • 24 • 25 • 26 • 27 • 28 • 29 • 30 • 31 • 32 • 33 • 34 • 35 • 36 • 37 • 38 • 39 • 40 • 41 • 42 • 43 • 44 • 45 • 46 • 47 • 48 • 49 • 50 • 51 • 52 • 53 • 54 • 55 • 56 • 57 • 58 • 59 • 60 • 61 • 62 • 63 • 64 • 65 • 66 • 67 • 68 • 69 • 70 • 71 • 72 • 73 • 74 • 75 • 76 • 77 • 78 • 79 • 80 • 81 • 82 • 83 • 84 • 85 • 86 • 87 • 88 • 89 • 90 • 91 • 92 • 93 • 94 • 95 • 96 • 97 • 98 • 99 • 100 • 101 • 102 • 103 • 104 • 105 • 106 • 107 • 108 • 109 • 110 • 111 • 112 • 113 • 114 • 115 • 116 • 117 • 118 • 119 • 120 • 121 • 122 • 123 • 124 • 125 • 126 • 127 • 128 • 129 • 130 • 131 • 132 • 133 • 134 • 135 • 136 • 137 • 138 • 139 • 140 • 141 • 142 • 143 • 144 • 145 • 146 • 147 • 148 • 149 • 150 • 151 • 152 • 153 • 154 • 155 • 156 • 157 • 158 • 159 • 160 • 161 • 162 • 163 • 164 • 165 • 166 • 167 • 168 • 169 • 170 • 171 • 172 • 173 • 174 • 175 • 176 • 177 • 178 • 179 • 180 • 181 • 182 • 183 • 184 • 185 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Gath and its surrounding villa



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2 Corinthians 4:6 NIV



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