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Wesley D. Tracy (Editor)  
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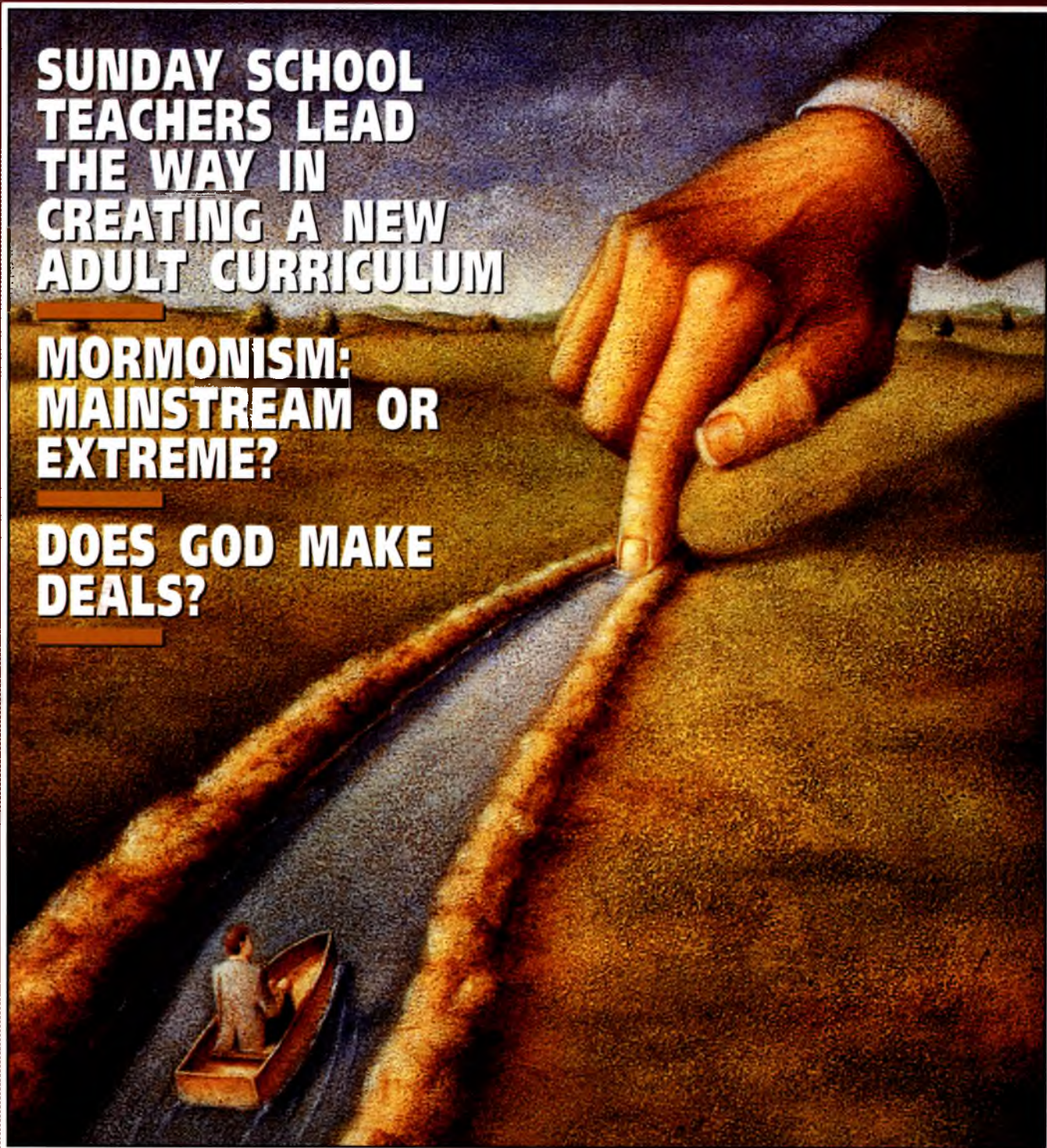
# Herald of Holiness

CHURCH OF THE NAZARENE

**SUNDAY SCHOOL  
TEACHERS LEAD  
THE WAY IN  
CREATING A NEW  
ADULT CURRICULUM**

**MORMONISM:  
MAINSTREAM OR  
EXTREME?**

**DOES GOD MAKE  
DEALS?**





## DID YOU KNOW?

### Help Your Teens Through the Murky Waters of Adolescence



**D**id you know that teenagers are more likely than adults to attend a church service every week? In fact, half of all teenagers attend a church worship service each week. And did you know that a sizable majority of today's Christians accepted Christ before their 18th birthday? Many made that decision during their teen years.

Did you also know that "one quarter of all adolescents are at high risk for engaging in dangerous behaviors that threaten their health and long-term prospects"? According to the Carnegie Foundation, teens from every walk of life—from rural, inner-city, and suburban areas; from single-parent, two-parent, and no-parent homes; from religious and nonreligious backgrounds; from rich and poor lifestyles—are all struggling to make it to adulthood. If a teenager is going to make it through the murky waters of adolescence and surface as a functioning, contributing adult, there has to be consistent involvement with trusted, mature adults.

Thankfully, the church is the ideal setting for adults to interact with teenagers who are developing their emotional and social maturity while at the same time learning to be followers of Christ. This process occurs at home, at school, in the workplace, at play, and especially in youth group or Sunday School meetings, where caring Christian adults can serve as role models and mentors. With the help of the WordAction curriculum for youth, adults can provide young people the help they need and want to become committed Christians.

WordAction curriculum for youth is available for two age-groups: junior high /middle school and senior high. Both age levels of curriculum ensure a healthy diet of Christian nurture: (a) contemporary issues; (b) biblical studies; and (c) Christian formation issues. Every lesson is Bible-based, whether the topic is dating or the Sermon on the Mount. Teens discover for themselves the words and meanings found in Scripture through interactive teaching methods that help them build relationships with each other and with adults in the church.

Because teachers are so important, each lesson includes a Preparing the Teacher section to encourage and equip them to know God more fully as they share their journeys with their students. A Life Need section in each lesson addresses specific needs of young people.

With all the pressures on young people today, it's reassuring to know that God has equipped His Church with the resources necessary to be a positive influence. The WordAction curriculum for youth is one tool to help teenagers apply Christian truths to their life experiences so that they see a vision of who they can become with God's grace.

—Rick Edwards

*WordAction Youth Curriculum Executive Editor*



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# Thoughts While Scraping My Face

WESLEY D. TRACY



IMAGINE YOUR BANKER, your surgeon, or your pastor showing up unshaven. Can't, huh? That expectation produces the bane of male existence. You have to scrape your face before you are considered presentable.

Though the picture on this page doesn't show it, I've been clean-shaven—except Saturdays—for over a year. Being a positive type, I've tried to make the wasted time of face scraping useful. Shaving requires only the most perfunctory attention. You know where the whiskers grow, where the mole is, and you can find your upper lip even in a drowsy stupor.

Therefore, the mind can shift to productive reflection or even creative thought while your hands operate the razor. I've decided to share some of those reflections that came to me while scraping the hair off my face.

**Shave 1.** Dennis Rodman kicked a photographer in the groin. Under threat of fine, the erstwhile consort of Madonna, author of *Bad as I Want to Be*, and cross-dressing basketball player blurted, "I've got the money, he's got nothin'." Not long ago he was suspended for head butting a basketball official. This time the NBA commissioner announced an 11-game suspension and required psychological counseling for Rodman. "Excessive," the athlete and his lawyer screamed. The players association chimed in. By the time this is published, the appeal will probably have been reduced to an even milder tap on the wrist.

Remember when the commissioner of baseball could not sit Roberto Alomar down for a three-day suspension for spitting in an umpire's face?

Just a few days ago, an Iowa State basketball player named Pratt was arrested for DWI, disorderly conduct, and kicking a policeman in the face. The coach suspended Pratt. But he couldn't make it stick. A special committee representing the interests of the university reinstated the thug at once. After all, Iowa State was ranked number four in the nation at the time.

Then there's the Dallas Cowboys. Irvin and cocaine, that's old news. Erik Williams's lawyer got him off from a charge of sexual misconduct with a 17-year-old last year. A few weeks ago he got off again, apparently proving that his sexual encounter with a topless dancer was consensual. In an impassioned television plea, Williams did not even start to deny the fornication but told us all, "I am not a bad person."

So, while shaving, I decided that my 1996 practice should be extended to 1997. Last year I did not spend one dollar on tickets to professional sports, even though I live in a town with four professional teams.

That doesn't mean that all athletes are thugs. What a refreshing testimony by Heisman trophy winner Danny Wuerffel. He told the nation that the most important thing to him was a "daily, personal relationship with Jesus Christ."

**Shave 2.** I reflected on the insight of a *Time* magazine essayist. I tore out the page and lost it, so I cannot identify the writer. Anyway, he asserted that in America we have seen an all-out assault on individualism for the last 30 years. He is right. Both secular and

religious postmodern guns have been blasting individualism (with good reason sometimes) as not politically correct.

The *Time* journalist observed that one result of the 30-year war on individualism is a new awareness of the groups we belong to. This has helped make racism a gigantic problem. He said that the primary awareness of contemporary Americans is their ethnicity. Their race, and the collective injustices their group has endured, is their personal identity.

He could be right. Johnny Cochran set O. J. Simpson (another athlete) free by convincing the jurors that their duty was to send a message that America's problems could not be solved by sending one more Black man to prison. Individual accountability was not the issue; ethnicity was.

Ouch! Now that's a real nick. As I fumble for the stiptic pencil, I wonder why all these things trouble me so deeply. You see, I feel a deep-seated outrage at such things and don't un-

**Christ is the only answer I know of for our botched civilization walking eye-deep in hell.**

derstand my own feelings. I'm not at all sure that my own motives are proper. Nor do I know what the church and preachers like me should do about all this. Do you?

It does make me think that perhaps the "botched civilization" of Ezra Pound that requires us to walk "eye-deep in hell believing old men's lies" has fully blossomed.

HT

# Dr. Don: Friend and Witness

**MICHAEL R. ESTEP**



Michael R. Estep is director of the Communications Division, Church of the Nazarene.

DR. DON OWENS WENT TO VISIT his sick friend, Curtis Smith, formerly president of MANC. Walking down the Olathe, Kansas, hospital corridor, he noticed a young U.S. serviceman standing outside one of the patient's rooms with a troubled look on his face. From Owens's years of missionary service in the Orient, he recognized at once that the young man was Korean.

Greeting him in his native tongue, Owens asked if he could help. The young serviceman then said that his aged father was gravely ill in Room 114. The son had asked for a Korean pastor to come, but his father had refused to allow him to visit.

Dr. Owens then asked for permission to speak with the father, and the son graciously permitted it. Owens entered the room quietly. In the traditional Korean manner, he bowed.

With great difficulty, the elderly patient tried to return the greeting. His visitor quickly held him back, indicating that the traditional response was not necessary.

For several minutes, Dr. Owens spoke in Korean with the family members present. The old patriarch seemed intrigued and moved by his visitor's ability to speak the Korean language. The old man listened carefully as his new friend told him about Jesus, the Way, the Truth, and the Life. The gift of eternal life included Korean grandfathers. But this would require a personal belief that Jesus was the true Savior who could forgive sins and give life eternal. "May I pray with you?" Owens

asked in Korean. The old man nodded in agreement.

The next day Dr. Owens returned to see his friend, Curtis Smith. After making his visit, he went down the hall to Room 114 to see the old Korean gentleman. But his bed was empty. He had died. Dr. Owens obtained the family's address from the nurses' station. Leaving the

hospital, he drove straight to their home. As he pulled into their driveway, the young son in military uniform came out to meet him. "I'm sorry about your father," Owens sympathized.

The young man, with tears in his eyes, replied, "My father's last message was, 'Tell the foreigner I believed.'"

**The way some  
Christians are  
always ready to  
visit the sick and  
witness for Christ  
is a sign—  
a powerful sign.**

# Herald of Holiness

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## FEATURES

- 8** **Mormonism: Mainstream or Extreme?**  
*WESLEY D. TRACY*
- 18** **Shattered!**  
*DORIS LOUISE SEGER*
- 21** **Listen, the Teacher Is Talking**  
*MARK K. GILROY*
- 28** **Does God Make Deals?**  
*GENE VAN NOTE*
- 40** **The Church That Christ Builds**  
*WILLIAM M. GREATHOUSE*

## POETRY

- 38** **Songs for Spring**  
A Shaft of Light, *ALICE CRANE BEHR*  
Hymn to God, *NANCY SPIEGELBERG*  
Dewdrop, *MARLO MICHELLE SCHALESKY*  
Faith, *KATHERINE SHORT*  
Listen, Poets! *ELVA McALLASTER*

## CONTINUING COLUMNS

- 4** **General Superintendent's Viewpoint,** *WILLIAM J. PRINCE*
- 5** **In a Woman's Voice,** *REBECCA LAIRD*
- 7** **Over 60,** *C. ELLEN WATTS*
- 30** **Masculine Journey,** *MARK METCALFE*
- 31** **Words of Faith,** *ROB L. STAPLES*
- 36** **Creative Brooding,** *DEAN NELSON*
- 37** **Rhythms of the Spirit,** *MORRIS A. WEIGELT*
- 41** **Into the Word,** *ROGER L. HAHN*
- 47** **Observer at Large,** *JOHN C. BOWLING*

## DEPARTMENTS

- 1** **Editor's Choice,** *WESLEY D. TRACY*
- 2** **Signs,** *MICHAEL R. ESTEP*
- 6** **The Readers Write**
- 14-17, 43-45** **News**
- 25** **The Unheralded,** *J. WESLEY EBY*
- 32** **Words and Music**
- 34** **Nazarene Family**
- 42** **The Question Box**
- 46** **Evangelists' Slates**
- 48** **Late News**



8



25



38

## Lord, Teach Us to Pray

by William J. Prince

**O**ur Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

Give us day by day our daily bread.

And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil" (Luke 11:2-4).

We yearn with Jesus' disciple to know how to pray. Search any Christian bookstore, and you will find at least a dozen tomes on the subject. Perhaps our time would be better invested if, rather than reading the latest such books or attending prayer seminars, we studied the model prayer of our Lord.

It is no wonder that one of the disciples asked Jesus, "Lord, teach us to pray" (Luke 11:1). The disciples knew Jesus better than anyone else. They seemed to grasp that prayer was the secret of His amazing life. Jesus testified, "The Son can do nothing of himself" (John 5:19) and "I speak not of myself; but the Father that dwelleth in me, he doeth the works" (14:10). With this awareness, Jesus committed His busy life to prayer. Before beginning His ministry, before choosing the disciples, in the Upper Room, even on the Cross—Jesus prayed. How much more should you and I pray!

The Lord's Prayer is so rich that we cannot sound its full depths here, but let us trace its highlights. It begins where all prayers should—with a focus on God. We do not enter God's presence centered on ourselves and our needs. We come with our eyes on Him—in adoration and worship, in reverence and respect. We may have requests to present, and these are

proper and welcomed. But we always begin with a reassuring gaze at God—His love, His greatness, His mercy, His unending patience—and He rewards us with a sense of peace.

Jesus speaks to God as "Father." The word used is the equivalent of our "daddy." It is a term of intimacy, one that focuses on God as a person, not as an idea or unfeeling nature, but as a loving, gracious Father. All of us with good fathers know that we could go to

### PRAYER IS A MOCKERY IF THERE ARE AREAS OF OUR LIVES WE REFUSE TO SURRENDER TO GOD.

our dads with concerns, and we would be heard. How much more is our Heavenly Father interested in hearing from us!

We "hallow" God's name through surrender to His will. We make a mockery of prayer if we come into His presence when there are areas of our lives that we would attempt to keep from God's control. Perhaps it is a job, a spouse, our children, our wealth—anything that means more to us than God prevents us from "hallowing" His name. To pray this prayer in sincerity is to say, "Lord, I open every part of my life to Your inspection. If there is anything more important to me than You, point it out and I will surrender it."

When we pray, "Thy kingdom

come," we show our hope in God. Certainly there are times when we look forward to being in heaven with Christ, but this petition is broader than that. Jesus said, "The kingdom of God is in your midst" (Luke 17:21, NASB). As believers, we are "Kingdom people" here and now. Each day, let us give our efforts to advancing the kingdom of God.

To say "Thy will be done" suggests that we are willing to surrender our desires, our allegiances, our very lives to God, come what may. I know a dear woman who has been through much. Her husband left her, her home burned to the ground, and she was stricken with cancer. In the course of treatment for her illness, doctors gave her a drug that damaged nerves in her inner ear. Today she staggers when she walks. Despite all this, she is at church whenever her health allows, and her testimony of love for Christ would put most of us to shame. This woman would never have asked God for any of the things that have befallen her, but her seeking and acceptance of God's will for her life has enabled her to face these crushing circumstances with a hope that draws others to want to know more about her God.

At this point, our Savior's prayer turns its focus from the Father to our personal needs in the form of petitions for daily bread, forgiveness of sins, and deliverance from temptations. It is interesting to note that the entreaties are for "us," rather than "me." Perhaps this is an acknowledgment of our understanding that we are part of the family of God and do not approach Him alone.

Do you pray for daily physical needs—food, drink, clothing, shelter? If we don't, perhaps it is an indication of our feelings of self-sufficiency



# The Gift of Simplicity

REBECCA LAIRD



Rebecca Laird is a writer and ordained minister living in Madison, New Jersey.

Could it be that we think God had nothing to do with what we have—that it is the result of our hard work and self-determination? Jesus wants us to acknowledge that all things come from God. To ignore this great truth fosters a sense of independence that can lead us to be persons who turn to God only in time of crisis or who forsake Him completely.

How many of the illnesses in our world are the result of unconfessed sin, failure to seek God's forgiveness, or unwillingness to forgive after having been wronged? We must know God's grace before we can extend it to others. Beyond this, we cannot say to God, "Forgive us," unless we are willing to say to others, "I forgive you." Can you imagine what would happen in our communities, our schools, our offices, or our churches if we would simply allow the warm glow of forgiveness to heal the relationships that have withered from years of stubbornness and refusal to seek and grant forgiveness?

In *The Message*, Eugene Peterson paraphrases "Lead us not into temptation" as "Keep us safe from ourselves and the Devil." Jesus was acknowledging that as long as we live, we will be subject to trials and testing—some of which will be the result of our own choices, while others will (as in the case of Job) be caused by Satan. Jesus calls on us to entrust ourselves to God's power to deliver. On the night of His betrayal, Jesus repeatedly asked His disciples to "pray that you may not enter into temptation" (Luke 22:40, NASB). Perhaps if they had heeded His words, the disciples would not have deserted Jesus when His enemies came. If he had prayed rather than slept, perhaps Peter would not have had to endure the embarrassment and shame of knowing that he denied Christ three times.

We do well to ask Christ to "teach us to pray." If our lives, our families, our communities, our world are to be changed, it will happen more through prayer than through our best efforts. As R. A. Torrey said, "We are too busy to pray, and so we are too busy to have power. We have a great deal of activity, but we accomplish little; many services but few conversions; much machinery but few results."

May God teach us to pray.



AS I STROLLED THROUGH the restored Shaker Village near Lexington, Kentucky, I marveled at how everything, from architecture to decor, pointed to the faith commitments of this early American, utopian religious community. Order, usefulness, and simplicity were built into the fabric of daily life in Pleasant Hill. In the kitchens and in the bedrooms, peg boards lined the walls overhead. In the evenings, all chairs, pots, and pans were hung on them so that floors could be fully swept. In sleeping areas, bonnets, wide-brimmed hats, and cloaks were placed neatly and at an easy reach.

Mother Ann Lee, first spiritual leader of the United Society of Believers in Christ's Second Appearing, more commonly known as the Shakers for their ecstatic dancing in worship, admonished the faithful to give their "hands to work and hearts to God." In an effort to create a little heaven on earth, they committed themselves to celibacy, peace, community, and equality. (Men and women were equally designated as overseeing ministers.)

The lack of clutter I saw contrasted with my life. The daily stacks of mail—much of it enticements to buy things I don't need and piles of notices for fund-raisers and meetings I am too busy to attend—spill out of the many baskets meant to organize this mess. And when I reach my desk, "to do" lists and stacks of correspondence await. I turn on my computer and find messages on my E-mail, a fax begins whirring through the printer, and my electronic calendar reminds me of an overdue deadline. Then last Sunday when the preacher quipped, "Our society is going to hell in a shopping cart," I laughed then nearly cried when I realized that I've recently spent more time in malls than in getting to know my neighbors or volunteering in my local community.

Life a century "ahead" of the Shakers is overwhelming. Yet joining an alternative society like the Shakers is not an option for most of us. We must find new

ways to live in this world without being controlled by its consumerism.

The wisdom of those who struggled to live faithfully in their own times helps. Next time a catalogue offering catches my eye, I can ask: Is it needful? When I see

some beautiful thing that would look nice atop a table, I can ask: Is it useful? (The Shakers designed rocking chairs, wooden baskets, and buildings that were both beautiful and useful.) When I check my calendar to see if I can fit in another fund-raiser or meeting, I can determine: Will this use of my money and time lead to something that lasts? It's an old truth, one that the Shakers understood, that simplifying our lives by saying no to "muchness" doesn't subtract from our lives, it adds. The old Shaker tune rings true: *'Tis a gift to be simple, / 'Tis a gift to be free.*



**Give your hands  
to work and your  
heart to God.**



## THE READERS WRITE



### Trinity Timely

It is with deep gratitude that I write this letter concerning Dr. Rob Staples's article on the Trinity (Jan. '97). I have read it over and over again and let my spirit just absorb it.

While I have been a Christian since childhood and in the Nazarene church since then also, I have never fully understood the Trinity until now. This article is the best explanation of the Trinity I have ever read. While I always knew the Trinity is indisputable and very real, I could never quite understand well enough to explain.

The article is so very timely also, because I was recently questioned closely by a Mormon about the Trinity and am sorry to say that I could not give an absolute answer. Thank God, now I can. The article was so extraordinarily simple, concise, and understandable. I always knew that God never said He is "three Persons in one substance" (quote from the article), but yet I knew He is. To finally understand that God IS (I AM), God is with us, and God is in us, is so simple that it literally exploded in my spirit.

I will never be the same. Thank you again so very much for the article. Please advise me if there is any way I may obtain copies of this particular article that I might share with others. Perhaps you would consider putting these and other articles from "Words of Faith" into pamphlets that may be purchased. That would be wonderful!

*Mrs. Gloria G. Ward  
Sumter, S.C.*

### Full Nelson

Thanks for adding Dean Nelson to your palette. Your choice will add color to the *Herald*. Color is good!

Dean's gifts include a significant intellect, a great wit, and a huge, healthy skepticism that has come only lately to saving faith. We have him filed in our address book under "I" for "Iconoclast." (There is more to him than that.)

As to your request for a column title, with all due respect to Nouwen, Moore, and others—we love the current banner—we would playfully submit "Full Nelson."

*Dave and Lisa Frisbie  
Minneapolis, Minn.*

### Legal Problems

I'm grateful that the *Herald* addressed legal problems faced by local churches in Gene Van Note's "Is Someone Out to Get Us?" (Jan. '97). However, I think that the article was one-sided in a couple of areas:

First, local churches place themselves at risk for legal problems by not hiring and supervising competent staff (as would any organization or corporation) and by not adhering to biblical ethics, church policy, proper bookkeeping procedures, and other requirements that all church leaders should know. Churches are ill-served by transferring personnel accused of improprieties from one jurisdiction to another rather than by thoroughly investigating the allegations and requiring restitu-

tion and repentance if needed. These problems are not caused by greedy attorneys but by negligent church leaders.

Second, unlike the article on "Child Abuse and the Church" in the same issue, the whole area of what duty the church has to those who have been victimized by ministers and other church workers was ignored. People who have suffered sexual harassment and other forms of sexual misconduct, personal injury, financial exploitation, and other forms of undue influence, invasion of privacy, or defamation of character (all of which were correctly identified as problems in the article) require much better responses than are currently proffered by many churches.

Perhaps local churches should develop their own guidelines for screening ministers and other workers such as obtaining and checking background information and references, and maintaining adequate records about complaints and their disciplinary follow-up.

*Roger B. Krohe  
Springfield, Ill.*

*continued on page 36*

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# Foxed Out

C. ELLEN WATTS



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

IF THERE'S ONE THING we who are over 60 have had ample years for developing, it's our attitudes. Without ever having read Patsy Clairmont's *Sportin' a 'Tude*, I can tell that book carries a message guaranteed to get beneath more than one patch of timeworn skin.

We're the folks who've tucked our shirts in, out, in, yo-yoed hemlines, gone from easy-listening to hard-on-the-hearing music, and made it through one or two world wars. We've observed, considered, ignored, and reacted to the good, the bad, and the ugly for more years than has the United Nations; some for more than the FBI.

Renegade attitudes, however, are most often generated not by music or fashion or history but by everyday people and events. As Solomon once said, "[It's] the little foxes that ruin the vineyards" (Song of Songs 2:15, NIV).

Right. And it's the neighbors' camel-sized dogs that play squat tag among my petunias.

Since people are more important than posies, and life is around 10 percent of what you make it and 90 percent of how you take it, I suppose I could yell quietly at the dogs and smile at the neighbors

while soothing my attitude with a definition touted by Elbert Hubbard: "Righteous indignation is your own wrath, as opposed to the shocking bad temper of others." I might, in fact, meet all of my neighborhood problems with tender compassion were it not for our paperboy.

Our newspaper was nowhere to be found, and neither was the boy. When I at last got ahold of his ear (verbally and not literally, which is just as well), he nonchalantly asked, "Did you look in the bushes?"

"We've asked you to please put it on the porch."

"Well, try looking in the bushes."

On rainy days, we must always "make every effort to live in peace with all men [and one boy] and to be holy" (Hebrews 12:14, NIV). Keeping one's attitude in check while peeling wet headlines off Tuesday's grocery ad without tearing "Dear Abby" is not easy. Finding room on our tiled entry floor for all that and an equally soggy sports section is even worse.

Since repeated reminders, laced generously with the word **porch**, did no good, after ruminating, contemplating, and deliberating through several such incidents, I finally spoke to his supervisor.

"He's really a good kid," I hastened to explain along with my complaint. "Our paper is always on time, and he never forgets to leave one. For one so young, he's quite diligent. Really, I hated to have to say anything; he's such a little guy."

I would not have long to wonder how that supervisor could remain so silent following such kind accolades.

For the next three days, a neatly rolled newspaper landed on our front porch with remarkable accuracy.

After congratulating myself for having turned a wayward kid around and for having done so with kindness rather than through frustrated confrontation, I said to Norm, "I think we've finally got ourselves one good paperboy."

Snap judgment, they say, has a way of becoming unfastened.

On the seventh day, after our newspaper had landed on the roof, beside the porch, under the bushes, and out in the rain, while we were still fuming over the damp mess, our granddaughter came to visit.

"He's such a little guy, I hate to be too hard on him, but—"

She raised one eyebrow. "Isn't his name Joe?"

"Joe Rapsallion. You know him?"

The visiting granddaughter is 15 and in high school. She said, "He's in my class."

**Snap judgment has a way of becoming unfastened.**

Solomon was right. And since small irritations appear more often than the daily newspaper, I'm going to need more than a soft cushion of righteous indignation to fall back on.

It helps when I remember that the day I peeled wallpaper along all its seams "because it was loose," it was a shingle I got smacked with and not an attitude.



# MORMONISM: Mainstream or Extreme?

by Wesley D. Tracy

**B**oth major branches of the Mormon religion now yearn to be regarded as *mainstream* rather than *extreme* sects. This appeal was made directly by Gordon Hinckley, current president of the Utah Mormons (Church of Jesus Christ of Latter Day Saints, known as LDS), in an interview on the television program *60 Minutes*. The Missouri Mormons (Reorganized Church of Jesus Christ of Latter Day Saints, known as RLDS) have a new and intense desire for respectability. They have all but abandoned certain fundamentals of their faith,

according to RLDS historian Roger D. Launius, to look like a mainstream Protestant church.<sup>1</sup>

This is the first time in their 170-year history that Mormons have so openly wanted to be accepted. Earlier, they rigorously asserted their separateness as the chosen people of God. The call now to be regarded as mainstream Christians presents certain problems, even in this ecumenically intoxicated age. Mormon holy writings, laws, and special revelations are at odds with most key Christian doctrines including the Trinity, the nature of Christ, salvation, and the primacy of the Bible.

## Mormon Origins

**T**he Mormon Church was officially organized on April 6, 1833, when Joseph Smith and Oliver Cowdery laid hands on each other in mutual ordination as the first “elders.”<sup>2</sup> But the Mormon movement really started with the visions of the teenage Joseph Smith Jr., the fourth child of farmer Joseph senior. The Smith family searched for the American dream, but it eluded them. Their farming ventures in Vermont and western New York failed. Their fiscal woes might be related to the superstitious religious and magical



**The Mormon Temple rises to pierce the Utah sky**



pursuits of the Smiths. Treasure hunting and “money digging” became the avocation of the two Joseph Smiths. Young Joseph discovered a smooth, egg-shaped “peepstone” that helped him locate buried treasure. He and his father were convicted as impostors and frauds for plying this trade in Bainbridge, New York, just one year before he began writing the *Book of Mormon*.<sup>3</sup>

In 1820 at age 14, young Joseph had a trancelike vision of God while he was praying in the woods. Two divine “personages” appeared to him to answer his prayer about which church he should join. The personages identified themselves as God the Heavenly Father and Jesus the Son. They told him to avoid all Christian groups because they were “all wrong . . . their creeds were an abomination in His sight.”<sup>4</sup>

In subsequent visions it was revealed to Smith that he was the chosen one to correct the errors of Christianity and restore apostolic religion. A divine being called Moroni (said to be the angel of Revelation 14:6) was the messenger of these and other marvelous revelations. Moroni told him that some golden plates were buried on a hillside not far from the family farm near Palmyra, New York. The plates, Moroni said, were written in “reformed Egyptian” and from them Smith was to translate a new Bible, the *Book of Mormon*. After a four-year wait, the newly appointed prophet dug up the plates and began to translate them. Apparently no one saw the plates besides Joseph Smith.

The book was a remarkable literary achievement for a man in his 20s. Written in King James English, it was and is regarded by Mormons as equal to the Bible.

To try to understand the *Book of Mormon* and Joseph Smith, one

has to understand the times and culture that produced both. Smith lived in western New York where revival fire had blazed for decades, ignited by the torches of Charles G. Finney and many lesser lights. It was an age of religious entrepreneurialism in which anyone and everyone might gain a following. The United States was an infant nation, and isms galore saturated the idea market. Smith’s parents were once Methodists but then became Presbyterians. The youthful Smith did not join the Presbyterians but went to the woods to pray about it and was told by God that all denominations were wrong.

## GOD HIMSELF WAS ONCE AS WE ARE NOW, AND IS AN EXALTED MAN, AND SITS ENTHRONED IN YONDER HEAVEN.”

### The Flowering of Mormonism

**T**he *Book of Mormon* was published in 1830, and a group of six believers formed a religious fellowship that would soon become the Mormon Church. Between 1830 and 1833, Smith wrote three more works considered to be as inspired and authoritative as the Bible: the *Book of Moses*, the *Book of Abraham*, and the *Book of Commandments*, now called the *Doctrine and Covenants*. The public reaction to Smith’s declaration to the folks of New York that their religions were all wrong and that only through his new religion could salvation be found was predictable. Soon the pressure encouraged the Mormons to move west. They settled in Kirtland, Ohio, near Cleveland, and built a temple. Their numbers increased even as the re-

sistance to the sect did the same.

When the community headed west again, they landed in Jackson County, Missouri, and settled at Independence. Smith declared this place the new Zion and Promised Land for his nation of “saints.” The idea that their area had been declared a Zion for outsiders who had strange doctrines and practiced polygamy went over like a tax hike with the locals. Smith was yanked out of his own home more than once and tarred and feathered.

The Mormons then moved to Illinois, purchased a townsite, and renamed the city Nauvoo. Joseph Smith became mayor and commander of the Mormon militia of Nauvoo. Converts poured in, particularly poor English immigrants looking for a “promised land” in America. By 1840 the Mormons numbered 30,000, and Nauvoo was the largest city in Illinois. Smith was declared “King of the Kingdom of God,” and his rule was despotic.

With megalomania constantly swelling, Smith announced that he was running for president in 1844. His opposition published stories in the *Nauvoo Expositor* to discredit him. Smith gathered his council and authorized the destruction of the *Nauvoo Expositor*. The printing press was smashed and the building set on fire. Illinois officials arrested Smith and his brother Hyrum. While awaiting trial, militiamen broke into the jail and killed the two brothers. The Mormon movement now had a martyred leader in the second decade of its existence.

Smith had often spoken to his followers of an empire in the far West. The saints of Nauvoo then decided to seek their Zion in the Rocky Mountains. After a power struggle, many of them left under the leadership of Brigham Young, a convert from Methodism.

The Mormons who were left behind in Missouri, Iowa, and Illinois would one day be organized under the leadership of Joseph Smith's descendants into the Reorganized Church of Latter Day Saints. They clung to Smith's early vision of Mormonism as a restoration of the gospel of Christ. The group that headed on the journey west saw themselves more as the restoration of the children of Israel en route to the Promised Land.

Throughout what is now Utah, Nevada, and California, the Mormons established their empire. Brigham Young was a better administrator than theologian, but that did not keep him from making binding theological pronouncements. He declared a revelation in 1852 about the God-ordained Mormon practice of plural marriage.<sup>5</sup> He himself begat 47 children with 20 wives.

The Mormon faith is by far the largest church or religion born on American soil. From the modest 6 believers in 1830, the movement has grown to a membership of more than 8 million. It has had a profound influence upon American culture. Although there are numerous groups that have Mormon roots, the Utah Mormon is by far the largest. The second largest is the Reorganized Church of Latter Day Saints (Missouri) with 245,000 members in 35 countries.<sup>6</sup>

### Basic Mormon Beliefs

**T**he Articles of Faith, as written by Joseph Smith, sound Christian—until you start unpacking the statements. Take, for example, the first article, “We believe in God the Eternal Father, and His Son Jesus Christ, and in the Holy Ghost.” A Christian might think this is an orthodox affirmation of belief in the Trinity. In reality, it is far from that. It is an

affirmation of tritheism, three Gods. But as we shall see, they are just three of many divine beings in Mormon theology.

### 1. What Mormons Believe About God

From the day that Joseph Smith had his vision in the woods in which the Father and the Son appeared to him, the Mormon doctrine of God has been in conflict with Christian belief. For starters, young Smith discovered that “God is not a spirit, but a material being of the male gender.”<sup>7</sup>

## ONLY MALES WHO ACHIEVE THE CELESTIAL LEVEL WILL BECOME GODS.

Further, God the Father (Elohim) is the God, the one God, of this earth, but other gods run other planets. No one knows how many gods there may be. Elohim was once a man himself. “God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heaven. . . . He was once a man like us, the Father of us all, dwelt on earth,” declared Joseph Smith.<sup>8</sup> “As man is, God once was; as God is, man may become” is an oft repeated Mormon truism.<sup>9</sup> Thus, God himself is a begotten being whose father had a father, whose father had a father, and so on. Elohim, all angels, and human beings came into existence through literal spirit sex between some “god” and mother god.

### 2. What Mormons Believe About Jesus Christ

Mormons are quick to identify Jesus as the Author of the faith. They affirm that He was a “son of God,” but deny that He was “*the* Son of God.” In their view, Jesus

was Elohim's firstborn, but the Heavenly Father has been begetting children with “mother gods” steadily.<sup>10</sup> Brigham Young even declared that Adam was the one who impregnated the Virgin Mary and was thus the father of Jesus. He also taught that Adam became Elohim the Heavenly Father. Young's theology has been an embarrassment to thinking Mormons, and most all that he taught is rejected by the RLDS.

Mormons teach that the resurrection of Christ made immortality available to all humankind. While repentance and confession of faith in Jesus are necessary for salvation, the sacrifice of Christ on the Cross, being involuntary, is not effective for all sins. Good works and perhaps a term in Spirit Prison—a sort of Mormon purgatory—may be required for full salvation.<sup>11</sup>

### 3. What Mormons Believe About Humankind

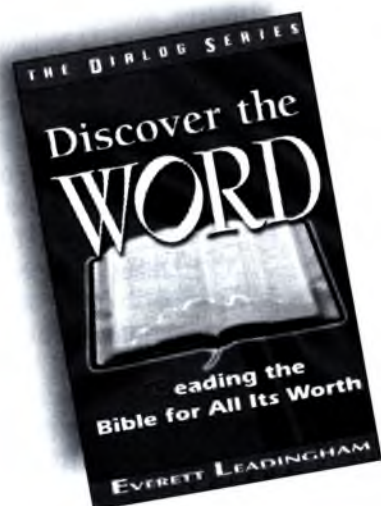
Mormons teach that all humans have a premortal state. Each person was procreated through spirit sex and spirit birth by some god couple. To qualify for godhood, each spirit baby procreated in the eternal world must become human. One-third of the preexisting spirits chose to rebel and follow Lucifer rather than Elohim, and they are not permitted to take on human form but are consigned to the place of banishment.<sup>12</sup>

Those who choose to obey Elohim in their premortal state come to earth as humans to work out their own salvation. Unless they reject and leave the Mormon Church or commit some other unpardonable sin, they will end up in one of three heavens. Only temple-worthy Mormons can achieve the highest heaven, the Celestial. There, they will either live with Elohim and Jesus or go off with





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their many wives to populate a barren planet that they will one day rule the way Elohim rules earth.<sup>13</sup> Only males who achieve the Celestial level will become gods. "Women are subject to the man's calling them out of the grave and, if called, they will remain subservient child bearers throughout eternity."<sup>14</sup> Those who make it only to one of the lesser heavens (the Terrestrial or Telestial) will serve those in the Celestial heaven eternally.

### **4. What Mormons Believe About Salvation**

As we have seen, belief in Jesus Christ and repentance for sin are required for salvation. In addition, Mormons teach that baptism by immersion as taught by Joseph Smith is absolutely necessary to salvation. This baptism must occur within the one true church, the LDS. Further, good works of obedience and loyalty to God and the Mormon Church are in some way essential to salvation and to achieving godhood. It appears that Mormons regard good works as meritorious.

Some LDS writings clearly teach that for remission of the most serious sins, more than the blood of Christ is required. Only the shedding of one's own blood can pay for some sins. That is, sins such as adultery, murder, stealing, marrying a black person, or apostasy from the Mormon Church are sins worthy of death.<sup>15</sup> Brigham Young strongly promoted the blood atonement idea, even to the point of contending the only way to save apostate Mormons from eternal damnation was to shed their blood and take their life. The RLDS find this and other Brigham Young teachings abhorrent.

### **5. What Mormons Believe About the Church**

Mormons, from their very beginning, have proclaimed themselves the one true Church. All other churches are apostate and corrupt, and therefore salvation is to be found in Mormonism alone.

Another aspect of the church

that makes Protestants nervous is that the Mormon Church has a president who supposedly has popelike infallibility. The president is prophet and revelator, and his proclamations are simply not to be questioned.

Other levels of church hierarchy have priestly and prophetic powers. Beneath the president are the 12 apostles, high priests, seventies, bishops, and elders. All males in good standing are priests of some sort. Every husband is priest, seer, and revelator for his family. Revelations that he receives for family affairs are not to be questioned.

### **6. What Mormons Believe About Worship and the Sacraments**

Mormons declare that baptism by immersion is necessary for salvation. Since repentance is also involved, infant baptism is not practiced. Infants have not sinned and are not capable of repentance. Further, they are not guilty for Adam's transgression, so baptism to remove original sin would be inappropriate. In addition, the Utah Mormons still practice baptism for the dead and condemn the RLDS believers for not doing so.

The Lord's Supper is celebrated every week in Mormon churches. After a revelation received by Joseph Smith, water is used instead of wine or grape juice in the ceremony.

Mormon temple rituals are problematic when it comes to the appeal to regard the LDS as mainstream Christians. Most Mormon rituals are secretive. This is the opposite of Christian covenants and rituals. Christian baptism, membership rituals, marriage, confirmation, and ordination are all public. Mormon temple rituals are more like the secret ceremonies of the Masonic Lodge than like Christian liturgies.

### **7. What the Mormons Believe About Revelation**

For Christians, the one and final revelation of God is the revelation of Jesus Christ in the Bible, the Word of God. The canon is closed.

No new writing can be as authoritative as the Holy Bible. In Mormon tradition, however, the several books of Joseph Smith are equal to the Bible in authority. The *Book of Mormon*, the *Pearl of Great Price*, the *Book of Moses*, the *Book of Abraham*, Smith's translation of the Bible, and the *Book of Commandments* all have the weight of Scripture. In addition to these older works, the Lord may at any moment give a new revelation to the Mormon president that carries scriptural authority.

I have dealt primarily with the foundational beliefs of the Utah Mormons. On almost every point of doctrine and practice, the RLDS is more progressive and more liberal. They have deliberately de-emphasized many Mormon fundamentals (such as the one true Church claim) and have worked hard to be regarded as a mainline Protestant body. The *Book of Mormon* and other fundamental writings have been de-

mythologized by RLDS theologians, missionary and evangelistic methods have been criticized, and much of Utah Mormonism rejected.

The Mormons have built a positive reputation for moral living, thrift, hard work, and family values. And they survived wicked and fierce persecution in an admirable way. The Mormon Church is, per capita, the richest religious organization in America. From tithes, investments, and church-owned businesses, such as the Beneficial Insurance Company, radio and television stations, newspapers, hotels, shopping malls, department stores, ranch and farm land, publishing firms, bookstores, factories, and office buildings, the Utah Latter Day Saints Church receives some \$2 billion per year.<sup>16</sup>

There appears to be very little common ground between Mormons and Nazarenes. Nazarenes do appreciate moral living, thrift, and hard work, and we promote family values. But when it comes

to basic religious matters, the two faith systems are worlds apart, even when they use the same words. At best, Mormonism is a new religious tradition with some good points—at worst, a misguided cult.

*Excerpted from a chapter in You Are Here: Where Nazarenes Fit in Today's Religious Idea Mart, a new Beacon Hill Press book by Stan Ingersol and Wesley Tracy.*

#### Reference Notes

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5. Young credited the revelation to Joseph Smith, saying that it had been kept secret until he announced it. Smith's son denied that his father taught plural marriage.
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## General Board Appoints 24 Missionaries in Historic Ceremony

The General Board of the Church of the Nazarene made history in appointing missionaries at its 74th Session, February 22-24, 1997. Of the 24 candidates for appointment, 18 were from areas other than the United States. This is the first time the number of non-U.S.A. candidates outnumbered those from the States. Also, for the first time, all candidates had previous mission experience, such as regional missionaries or specialized assignment missionaries.

With these appointments, there are now 90 missionaries from non-U.S.A. countries representing 28 different world areas.

The Croffords have two sons: John, 9, and Bradley, 6.

**Hilary Evans** was sent by her local church in Watford, England, three years ago to assist in the opening of the country of Albania, where she has served as a regional missionary. Her work has involved teaching English as a second language, working with children, and in helping to develop a new district.

**Carlos and Noemi Fernandez** are from Argentina. They pastored a church in Phoenix, Ariz., for seven years. For the past two years, Carlos has been serving as director of the Cono Sur Field, which includes

source development and compassionate ministries in Europe and south Asia. They have three children: Christina, Joannes, and Dorothea.

**Alberto and Lilliam Guang** have served in Costa Rica and, most recently, in evangelism and theological education in Mexico. Alberto is from Ecuador, and Lilliam from Costa Rica. They have two children: Elieth and Pablo.

**Gary and Kathy Hughes** have pastored in Wyoming and Colorado. The past two years they have served in administration of the Caribbean Region office and in theological education on the region.

**Michael and Do-Yea Park** are from Korea. The Korean Church of the Nazarene sent them to Moscow, where they started a church. Recently, they have moved to Kazakhstan to pioneer the work of our denomination. They have two children: Yung-Min, 13, and Chan-Song, 11.

**Daniel and Margarita Pesado** are from Argentina. They served as regional missionaries for several years in South America. Two years ago they went to Spain, where they have been involved in leading the work of the Church of the Nazarene. They have three children: Natalia, 14, Ignacio, 13, and Federico, 11.

**Nikolaj and Lydia Sawatzky** have served in the Eurasia Region office in the area of communications for the past five years. Nikolaj was born in Kazakhstan and Lydia in Siberia. They have three children: Denis, 10, Sophie, 9, and Tabea, 7.

**Audrey Simpson** is from Scotland originally. Her local church in Thetford, England, and several friends have sponsored her for the last five years to assist in opening our work in Romania, where she has been recognized as a regional missionary by the Eurasia Region office.

**Jay and Teanna Sunberg**, who are from Kansas, went to Moscow, Russia, three years ago to help open the work for our church. They have a one-year-old girl, Alexandra.



**New Missionary Appointees.** Left side from bottom to top: Jay and Teanna Sunberg, Natanael and Rita Cardoso, Alberto and Lilliam Guang, Michael and Do-Yea Park, Audrey Simpson, Ruben and Monica Fernandez. Right side from bottom to top: Daniel and Margarita Pesado, Greg and Amy Crofford, Hilary Evans, Lydia and Nikolaj Sawatzky, Brigitte and Hermann Gschwandtner, Kathy and Gary Hughes, Noemi and Carlos Fernandez.

The candidates, who will continue in their present assignments, received career missionary appointments. They are as follows:

**Natanael and Rita Cardoso** are from Brazil, where Natanael was involved in theological education and Rita was a medical doctor. They went to Portugal two years ago and are now involved in theological education and compassionate ministries.

**Greg and Amy Crofford** pastored in Sedalia, Mo., before going to Côte d'Ivoire four years ago. They have been involved in ministerial training.

Paraguay, Uruguay, and Argentina. They have three children: Adriana, Karina, and Carlos.

**Ruben and Monica Fernandez** are from Argentina. For the past three years, they have served in Costa Rica, where Ruben directs the seminary. They have two children: Juan, 13, and Andres, 9.

**Hermann and Brigitte Gschwandtner** are from Germany. He has traveled extensively the last few years throughout the Eurasia Region, assisting the church in entering new areas. Their focus will be re-

## General Board News

The General Board at its 74th Session, February 22-24, 1997, took action on several items. In addition to the appointment of missionaries, two significant items are reported below. (Additional news and highlights will be reported in the May issue of the *Herald of Holiness*.)

### Name Changes for Two Headquarters Entities

Two entities within the Communications Division at the International Center have undergone a name change. Publications International has become World Mission Literature Ministry, and Media International is now Nazarene Communications Network Productions.

These actions, recommended by the Communications Department of the General Board, more clearly define the ministry provided by these entities.

World Mission Literature Ministry is responsible for working with 75 languages around the world where the Church of the Nazarene has been established. Ray Hendrix, director of World Mission Literature Ministry, coordinates the funding requests from literature committees around the world. Hendrix said, "Our new name better reflects our global purpose and mandate to develop the printed page to help spread the gospel around the world. I'm grateful for the action taken by the General Board."

Nazarene Communications Network Productions, also known as NCN Productions, provides full-media services for the church from the planning stage through the marketing and delivery phase. According to Dave Anderson, director of NCN Productions, the new name reflects the close relationship the entity has with NCN. "As part of the core of the communications process, we are trying to help the church keep abreast with the technology in the media field as we move into the 21st century," Anderson said.

### Church Enters Three New World Areas

The Church of the Nazarene has officially entered three new countries: Burkina Faso, the Republic of Congo (often referred to as Congo), and São Tomé and Príncipe. The board's endorsement brings the total number of world areas for the denomination to 116.

All three new countries are part of the Africa Region. Burkina Faso is located in West Africa north of Ghana and Côte d'Ivoire. Congo is in central Africa west of Zaire. São Tomé and Príncipe, area number 116, is an island nation off the coast of West Africa.

Burkina Faso and Congo are predominately French-speaking countries, while the language of São Tomé and Príncipe is Portuguese.

## NCN Launches RadioNet on Internet

The Nazarene Communications Network (NCN) launched the NCN RadioNet on the Internet on February 23, 8 to 10 P.M. (CST), during the opening plenary meeting of the General Board. Additional broadcasts took place on February 24 during two general meetings.

The first broadcast featured the annual report of the Board of General Superintendents, given by Donald D. Owens.



Kim Meek

The broadcasts on the second day covered business meetings, which highlighted the appointment of missionary candidates.

"For the first time in our history, Nazarenes around the world were able to listen to the proceedings of the General Board without traveling one mile," said Kim Meek, NCN program manager.

The simulcast is accessed via the Internet by using RealAudio software. "With continued advances in technology, RealAudio offers to us a global advantage to communicate the gospel through NCN," said Chuck Smith, administrative director of Information Technology. "RealAudio is only the beginning of advanced technology that is becoming a part of our denomination."

According to Meek, NCN RadioNet will serve as the location for other simulcasts of denominational events, such as General Assembly. In addition, NCN RadioNet will carry World Mission Radio broadcasts, weekly newscasts, and other audio resources on a regular basis.

In addition to the Internet, the General Board evening meetings were broadcast on satellite via EchoStar's Dish TV Network, channel 900, which was available to those with NCN channel access.

### "Books in Mission" Donation Requested

World Mission Literature Ministry (formerly Publications International) is requesting that every Nazarene who attends General Assembly donate a book, new or used, to the "Books in Mission" program. These books will be sent to a Nazarene college or university in a non-U.S.A. world area.

According to Ray Hendrix, di-

rector of World Mission Literature Ministry, religious books, especially on the topic of holiness, as well as any good literature are acceptable. Drop off a donated book at the World Mission Literature exhibit at General Assembly.

For more information, call 816-333-7000, ext. 2420, or E-mail <wml@nazarene.org>.



## Executive Committee of General NWMS Council Meets in San Antonio

The Executive Committee of the General NWMS Council met January 23-25 in San Antonio, the site of the 18th General Convention of the Nazarene World Mission Society (NWMS). Each quadrennium the group meets at the convention location to familiarize leadership with the area and plans for the event, as well as handling other items of business.

"The Executive Committee accomplished quite a bit in the short time we met," remarked Nina Gunter, general NWMS director.

Along with discussing plans for the convention, the committee reviewed the work of the NWMS. According to Gunter, total missions giving for the year was almost \$52 million. In the United States and Canada, 25 of the 84 districts paid the General Budget in full or overpaid it, an increase of 4 districts over last year. On the local level, 41 percent of the churches in the U.S.A. and 26 percent in Canada overpaid the General Budget, for an overpayment of more than \$977,000.

Mission education credits increased more than 200,000, reflecting the revised guidelines for mission education. Gunter commented, "The revisions provide more opportunities for people to learn about missions in a variety of learning methods, from reading to interacting with a missionary to hands-on projects locally and around the world."

The Executive Committee made plans for:

- "Wings for the Gospel," a denomination-wide children's project cosponsored by NWMS and Children's Ministries to raise \$250,000 to help buy an airplane for Nazarene Mission-Air

- NWMS Resource Conference for pastors and NWMS presidents of large churches (250+ in Sunday

morning worship average attendance) and district presidents in the United States and Canada

- District NWMS Presidents' Gathering III for March 18-22, 1998

- NWMS segment to be added to the *World Mission Video Magazine* each quarter for informing and equipping pastors and mission leaders

- Alabaster 50th Anniversary observance in 1999

"The NWMS team has been giving it their best shot as they aim for eternal goals," Gunter said. "They are champions."



Gunter

## Stone to Preside at 1997 CHA Convention

Jack Stone, president of the Christian Holiness Association (CHA) and general secretary for the Church of the Nazarene, will preside over the annual convention at the Hyatt Regency in Lexington, Ky., April 15-17, 1997.



Stone

The theme of this year's convention, "Living in the Spirit," focuses on John 16:13 as found in *The Message*. Special speakers include Stone, William Ury, Andrew S. Miller, Luke Keefer Jr., Diana Swoope, David Gyertson, and Martha Garvin. Several seminars are also scheduled.

To obtain additional information, contact Marlin Hotle, administrative director, at 423-457-5978.

## Lewis Appointed to Northern Michigan District



Lewis

Curtis Lewis Jr., 55, has been appointed superintendent of the Northern Michigan District effective March 1. The Board of General Superintendents, with Jerald D. John-

son in jurisdiction, made the appointment after conferring with Bill Sullivan, Church Growth Division director, since Northern Michigan is a Phase 2 district.

Lewis has been pastor of North Little Rock, Ark., First Church since 1994. Previous pastorates include: Oklahoma City Western Oaks; Dayton, Ohio, Parkview; Grove City, Ohio; Houston Spring Branch; Springfield, Ill., First; Champaign, Ill., First; and Willingboro, N.J.

A graduate of Trevecca Nazarene College and Nazarene Theological Seminary, Lewis earned a D.Min. from Trinity Lutheran Seminary.

Lewis and his wife, Patsy, have two children.

## NTS, NNC, and Boise First Church Unite for Evangelism

Charles Shaver, professor of evangelism at Nazarene Theological Seminary (NTS), led a team of five students to Boise, Idaho, in January to take part in spiritual renewal at Boise First Church. Jerry Cordell, pastor, hosted the NTS team composed of Shaver, Kathy Czanderna, Norb Fischer, Joey Heidler, Craig Taylor, and Grant Zweigle.

About 40 students from Northwest Nazarene

College (NNC) enrolled in a four-hour seminar on witnessing. Also, Shaver and his students visited classes at NNC to tell about the seminary.

Of the more than 100 people who received spiritual help, the NTS students dealt with

25 seekers. According to Shaver, one student reported with excitement that this was his first experience of praying with someone to receive Christ.



(L. to r.) Taylor, Shaver, Heidler, Fischer, Zweigle, Rev. and Mrs. Cordell, and Czanderna.

## Olathe College Church Receives NCM's First Good Samaritan Award

Nazarene Compassionate Ministries (NCM) presented its first Good Samaritan Award to College Church in Olathe, Kans., on December 22, 1996. Gustavo Crocker, administrative director of NCM International, made the presentation.

Crocker praised the church for its long history of giving to NCM. "College Church has been the single largest donor during the life of Nazarene Compassionate Ministries," Crocker said. "On behalf of the millions of people who are being touched by NCM, it is our privilege to give to College Church the 1996 Good Samaritan Award. This church represents the life of the Good Samaritan, who gave his time, his resources, and his love. Thank you for your compassionate lifestyle."

After receiving the award, Pastor J. K. Warrick paid tribute to the lead-



**J. K. Warrick (right) receives the Good Samaritan Award from Gustavo Crocker.**

ership and vision of former pastor, General Superintendent Paul Cunningham, and to the generosity of the congregation and its commitment to furthering the kingdom of God.

Since 1988, College Church has given over \$305,000 to NCM International, a yearly average of almost \$34,000.

When asked why the church has placed such a strong emphasis on giving to missions and compassionate ministries, Daniel Vanderpool, associ-

ate pastor, responded, "It all started with a late mortgage and a vision." Vanderpool explained that in 1966 the church faced financial strain and struggled to make a mortgage payment. While praying, Dr. Cunningham, the pastor, felt the Lord saying that He wanted the church to raise \$1,000 yearly for missions. He brought this request to the then-small congregation, asking each family to give \$100 for missions by the following Sunday. Cunningham led the way by giving \$200, which he borrowed from the bank. By Easter the congregation had raised \$1,300.

According to Vanderpool, the struggling congregation began to get its eyes on giving to others. The rest is now history. As the church has grown in size, the church has remained faithful to its vision of becoming world Christians.

NCM created the Good Samaritan Award in 1996 as a way of recognizing meritorious support of Nazarene Compassionate Ministries.

## 25th Anniversary Celebration of NIROGA

*The year-long celebration of old blessings and new beginnings will commence at our SAM reception at the 1997 General Assembly. It will reach its peak at Glorieta, the setting for the very first NIROGA, September 8-13, 1997. Join the NIROGA family and find spiritual and personal growth, relaxation, and preparation for Kingdom service.*

**NIROGA is a retreat program sponsored by Nazarene Adult Ministries, for mature adults 55 and above.**

### Attend a Senior Adult Retreat in one of these beautiful 1997 settings

#### ☐ **Branson, Missouri**

April 28—May 2, 1997

Retreat Director: Marge Owens

Set in the heart of the rolling Ozark Mountains, Branson is noted for its music talent from around the country. The inspiring Christ of the Ozarks and the world-famous Passion Play are within easy distance of this quaint town and reflect the spiritual tone of this NIROGA experience.

#### ☐ **Glorieta, New Mexico**

September 8-13, 1997

Retreat Director: Charles Case

Now in its 25th Anniversary year, Glorieta has become a tradition amid the beautiful Sangre de Cristo Mountains, where nature accentuates the presence of the Lord. Don't miss the worship, praise, fellowship, laughter, and fun of being with others who celebrate your Christ and Lord!

#### ☐ **Schroon Lake, New York**

September 22-26, 1997

Retreat Director: Randy Cloud

Nestled among the Adirondack Mountains, Schroon Lake offers a picturesque setting aflame with the changing colors of fall foliage. The spiritual tone of the fellowship and services completes the picture as God's presence leaves an indelible mark on our lives.



**Senior Adult Luncheon: "San Antonio Afternoon Serenade."**—June 20 at the Sunday School Ministries Convention. Join the NIROGA crowd at the Hyatt Regency for a relaxing luncheon featuring concert pianist, Jerry Nelson, and vocalists, Mike and Denise Cork. We will begin our 25th Anniversary Celebration of NIROGA and share a meal from our pasta station. For details or tickets at \$15.95 each, contact our office.

**For detailed informational brochures about our 1997 NIROGAs, check the appropriate box(es), clip this ad, and mail to:**  
**NIROGA, 6401 The Paseo, Kansas City, MO 64131**



# Shattered!



by Doris Louise Seger

**I**t was a peaceful Sunday afternoon when I opened the door of my church office to practice the violin solo that I was to play during the evening service. As I stepped over the threshold,

I stopped, facing the worst moment of my life.

My violin lay crushed, the pieces scattered on the floor.

For a moment I was stunned—hardly breathing. Then I paced the hallway while someone

helped me by gathering the broken pieces and placing them in the case. Back in my office, our pastor knelt beside me and without saying a word, cried with me.

I had received my violin years earlier as a high school graduation gift from my parents. My parents could not easily afford such an expensive gift, but they knew that it was important to me.

Now I wondered, *Who could have done such a thing? Why? How can I forgive that person?*

During the next few days, my thoughts lingered on my favorite hymn:

"His love has no limit; / His grace has no measure. / His pow'r has no boundary known unto men. / For out of His infinite riches in Jesus, / He giveth, and giveth, and giveth again!"\*

As I meditated on those words, I wondered, *What good can come from this painful experience?*

A week later, the police located the vandal, a boy named Eric. What would my reaction be when I met him? Could I forgive him?

I went to Eric's home just a few blocks from my church, which is located on the rim of a low-income, high-crime neighborhood. The boy's mother opened the door and invited me into their living room. The father and son sat in silence. They knew why I had come.

When I looked at this skinny, blond 11-year-old, I understood that the real tragedy was not a shattered violin but a young life that seemed to be headed toward a shattered future. My impulse was to put my arms around him and try to protect him from the future.

As I explained to the family what the violin had meant to my life, the mother cried quietly. The boy said nothing. Could I forgive him? Yes, God's wonderful grace—not anything in me—en-

abled me to say, "I forgive you, and God will, too, if you ask Him."

My pastor told me that a few days later, he answered a timid knock on his study door. There stood Eric, scared, speaking hesitantly, almost inaudibly.

"Is there any work that I can do at the church to pay for a violin?"

Grateful to see this sign of a repentant heart, the pastor showed Eric from the Bible what God said: "All have sinned, and come short of the glory of God" (Romans 3:23) and "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (6:23). Eric rec-

ognized that no matter how hard he tried, he could never pay for a new violin, nor could he pay to have his sins forgiven.

"Jesus loves you," the pastor explained to Eric. "He knows all about you. He died on the Cross to pay for your sins and for the sins of the whole world." After they read again from the Bible, Eric asked Jesus to be his Savior. Eric was born again through Jesus Christ.

I purchased a new violin. But even if it were a Guarnerius, it would never compare with this "new creature" in Christ Jesus. And I learned anew that God's grace is sufficient to give me a forgiving heart.

\*From "He Giveth More Grace," by Annie Johnson Flint. Copyright 1941, renewed 1969, Lillenas Publishing Company. All rights reserved. Used by permission of Integrated Copyright Group, Inc.

## T THERE STOOD ERIC, SCARED, SPEAKING HESITANTLY, ALMOST INAUDIBLY.



# Get Ready for a VBS Adventure!

When you "sign up" with *Adventures Unlimited: Expedition to the Promised Land*, all your kids are an important part of the expedition team. They discover how God cared for the Israelites and just how much He cares for them!

The best way to check out *Adventures Unlimited* is to take a look at the *Director's Kit* **FREE for 30 days**. Call today for the VBS adventure of a lifetime!



To request your  
***Adventures Unlimited***  
***Director's Kit*** (HHV-497)  
or for a **FREE** catalog call:

**1-800-877-0700**  
(Fax: 1-800-849-9827)





# 1997 General NYI Convention

General NYI Convention brings together youth groups from around the globe to celebrate our heritage and set the direction for our future. A highlight of the convention is always the exciting "late nite" activities and meal functions sponsored by NYI. This year is no exception—you and your youth will want to participate in these fun activities:

## NYI World Party

Wednesday, June 18

Following the Opening Service, NYI will host this international fiesta, with each world area sponsoring a portion of the party by decorating it in the styles of their respective cultural traditions. Music, food, and "souvenirs" from different cultures around the globe . . . what a way to kick off the week!

## Celebration Rally & Planet Pizza

Friday, June 20

Celebrate the work God has done in San Antonio through the "One Heart—Many Hands" service project. We will also announce the host city for Nazarene Youth Congress '99 . . . and eat pizza 'til we pop!

## DISCOUNT ACTIVITY TICKET PACKAGES!

If you order tickets for all four Late Nite Activities by May 1, you'll receive your tickets at a discounted rate of \$40! Take advantage of this opportunity! All single ticket orders must be received by June 1 in order to qualify for the advance purchase rate. Don't wait . . . order your tickets now!

## Roam the River

Thursday, June 19

Roam the fabulous San Antonio Riverwalk, home to hundreds of restaurants and shops and affordable riverboat cruises for groups. You'll want to gather at the Villita Assembly Hall where NYI will be sponsoring hot dogs, hamburgers and great Christian bands.

## Fiesta Texas "Fun in the Sun"

Saturday, June 21

Spend a day with your family and youth group at this awesome Six Flags amusement park in San Antonio.

**Late Nite  
Activities  
& Meal  
Functions**

## District NYI Council Luncheon

Thursday, June 19 / 12:15PM / Marriott Rivercenter

District leadership is essential to an effective youth ministry. All District NYI Council members are invited to this special lunch.

## Teen Bible Quizzing Reunion Dinner

Friday, June 20 / 5:30PM / Institute of Texan Cultures

If you've ever been involved in this exciting program throughout the years, you'll definitely want to be at the first-ever Quizzing Reunion Dinner! See old friends, enjoy a good meal, and celebrate the rich heritage of the teen Bible quizzing program.

## Professional Youth Ministers' Luncheon

Saturday, June 21 / Fiesta Texas

All professional youth ministers are invited to join NYI for lunch at Fiesta Texas. More information will be sent directly to professional youth workers.

## Youth In Mission Reunion Dinner

Saturday, June 21 / 5:00PM / Marriott Rivercenter

Attention all Youth In Mission alumni! Anyone who's ever participated in Youth In Mission or Student Mission Corps will want to help celebrate the past 30 years of Nazarene college-age missions.

**Order your tickets now!!**

Name \_\_\_\_\_

Address \_\_\_\_\_

City/State/Zip \_\_\_\_\_

Phone \_\_\_\_\_

Make checks payable to "General Treasurer, Church of the Nazarene"; return this form, with your check or money order, to:

1997 NYI CONVENTION ACTIVITIES  
NYI MINISTRIES  
6401 THE PASEO  
KANSAS CITY MO 64131

## ADVANCE TICKET SALES

All advance ticket orders must be postmarked by 6/1/97

# OF TICKETS	NYI MEAL FUNCTIONS	COST	TOTAL
	District NYI Council Luncheon	\$18	
	Teen Quizzing Reunion Dinner	\$15	
	Youth In Mission Reunion Dinner	\$25	
# OF TICKETS	LATE NITE ACTIVITIES	COST	TOTAL
	NYI World Party	\$8	
	Roam the River	\$8	
	NYI Celebration Rally and Planet Pizza	\$7	
	Fiesta Texas "Fun in the Sun"	\$22	
	<b>DISCOUNT TICKET PACKAGE</b> (all 4 events) <small>*all discount package orders must be postmarked by 5/1/97</small>	<b>\$40</b>	

**TOTAL DUE**

*When we developed our new adult Sunday School curriculum, we asked hundreds of Nazarene teachers of adults to show us the way.*

# LISTEN, the Teacher Is Talking

by Mark K. Gilroy, director,  
*WordAction Publishing Company*

**W**here would the church be without adult Sunday School teachers?

They arrive at church at least 15 minutes early every Sunday morning—well, at least most weeks—to make sure there's a pot of coffee and a firm handshake ready to greet friends and visitors.

Before pulling into the church parking lot, they've already put in anywhere from one to four (and in many cases more) hours of preparation time.

They've written notes or picked up the phone to let someone know that they were missed last Sunday and to let someone else know that it was great to see them at church for the first time. They called

someone else to remind them it was their turn to bring doughnuts.

They've separated student quarterlies and take-home papers into neat stacks for distribution to their class members. They've put a couple of homemade posters on the bulletin board to publicize upcoming class activities. (Chances are that a spouse or sixth grade child actually made the poster.)

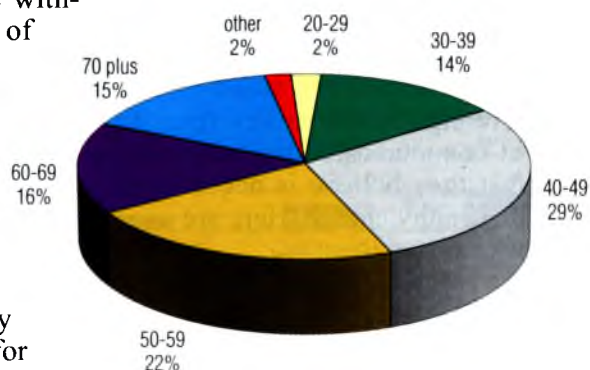
Where would we be without this stalwart group of unsung heroes who teach God's Word and provide personal care within our churches? We would be much less effective to say the least.

When we began work on the first totally new adult curriculum for

the Church of the Nazarene in over two decades, the one group that we knew we had to hear from was our adult teachers.

What they shared through a research project conducted by WordAction Publishing with the support of an independent research group was invaluable for the publisher and editors in knowing what

**Age of Teachers**







Rob Day

the teachers wanted in a new curriculum. But beyond that feedback—and, of course, the individual lessons they teach each week—there were significant survey results that communicated loud and clear what they believe is necessary for a healthy church. Here are just a few.

**The Bible comes first.** What was most important to our adult

teachers in a curriculum was Bible content. Ease of preparation and attractiveness mattered to them when it came to selecting curriculum—but only a little. Eighty-four percent of them cited biblical lessons as extremely important—a higher percentage than any other factor. And it didn't matter if the teacher was young or old—90 percent of teachers under the age of 39 and 88 percent of teachers over the age of

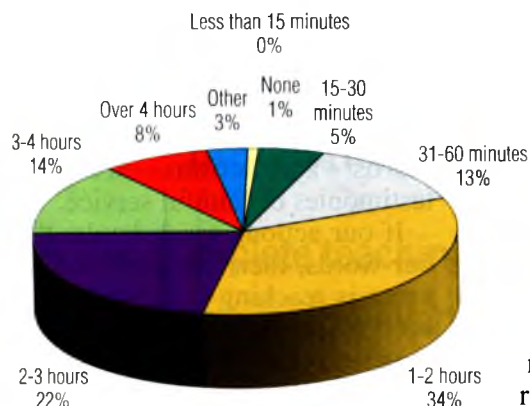
70—agreed on this point. “There’s more than enough silly notions out there,” a Texas teacher declared. “I want my students to know what the Bible says.”

After carefully evaluating what curriculum our adult teachers are using, we discovered that the strongest competition faced by Nazarene-developed materials is Bible studies that teachers have written themselves. Nine percent



of our teachers create their own Bible studies. Eighty-two percent use Nazarene curriculum. Whether our teachers work with our curriculum or do-it-yourself Bible studies, one thing is certain: the Bible must come first.

### Time in Lesson Preparation Each Week



And what did our WordAction users value most in our curriculum? Again, no surprise, it was the biblical content, followed closely by theological understanding. “What we need is sound doctrine,” a California teacher counseled. “I want my class members to get beyond mere chapter and verse Bible study. I want to see them immersed in the deep-principled rivers of truth that flow from the Bible.”

In a world of competing values and ideas, our adult Sunday School teachers remind us that

God’s Word is the foundational source for teaching truth.

**Identification with a denomination that is alive.** A lot of people pushing the independent church notion keep saying that denominational loyalty is a thing of the past. Maybe that’s wishful thinking on their part. Or maybe they haven’t talked to many Nazarenes. Over 80 percent of our teachers are using Nazarene-developed materials, which is a significant indicator of denominational loyalty.

It’s true our younger teachers under the age of 40 are more likely to use other curriculum options as well, including popular Christian books from a variety of authors, but bottom line, 74 percent of these younger teachers use Nazarene materials at least half the year.

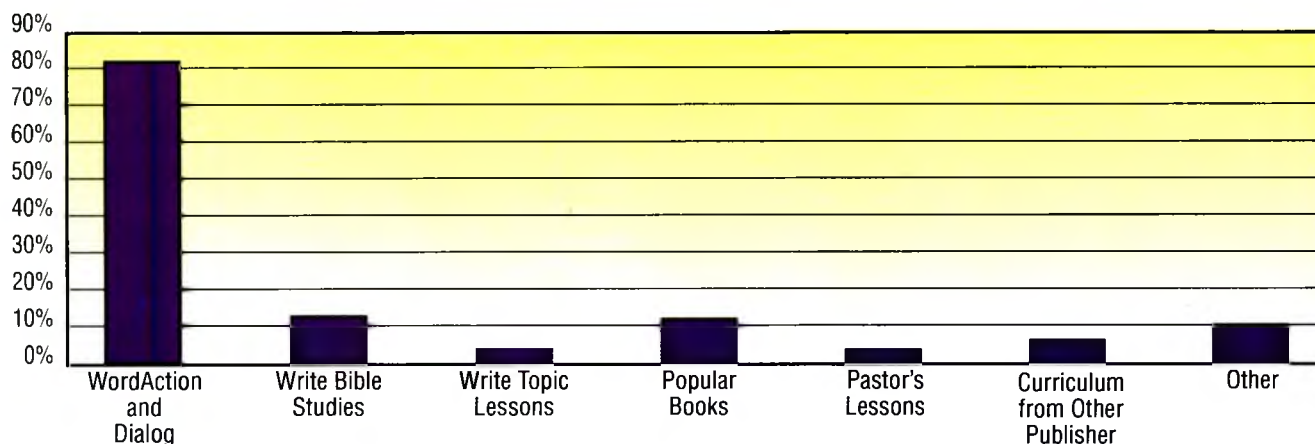
When our teachers were asked what kind of enrichment activities they were most interested in, the second highest ranking was training settings—like the TEACH Conferences—sponsored by the Church of the Nazarene. The only activity they ranked higher was meeting with other adult Sunday School teachers in their local church.

One of the fascinating differ-

ences that emerged based on the age of teacher might provide a clue on how denominational identification is expressed today. Our older teachers were much more interested in knowing that curriculum was developed by the Nazarene Publishing House (the general institution), but the younger teachers were more interested in the recommendation of their pastor (the local community). Both groups of teachers, I believe, are making a statement that what their church believes and practices matters to them, but the point at which they most identify with their church is different.

**Sunday School fosters spiritual growth.** Our adult teachers emphatically believe that Sunday School is a place where believers grow spiritually. They understand that Sunday School is not just for the kids and the teens, because learning and growth take place over a lifetime. They affirmed that adults need to be in a setting where the Bible is applied to life in the context of interaction with a caring Christian community. “We have made our Sunday School more than a time of fellowship and good-time Bible study,” one teacher reported. “We’ve developed small groups that meet beyond the class. Trust has developed that has brought about

### Curriculum Used

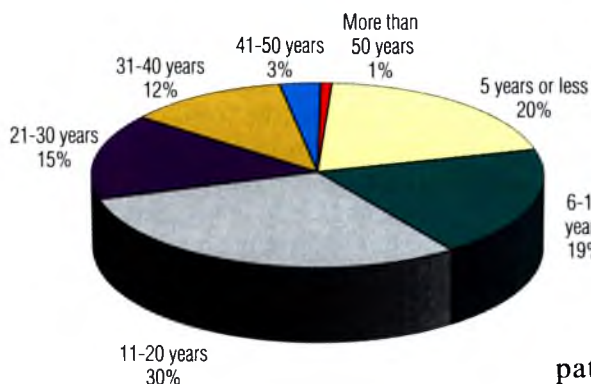




fantastic spiritual growth.”

Another teacher wrote, “As I have matured spiritually myself, the class sessions have become alive.”

### Years Teaching Sunday School



**Adult learners want to participate in education that's practical.** The ancient proverb says, “Tell me, I forget . . . show me, I remember . . . involve me, and I understand.” The preferred teach-

ing methodology of the vast majority—93 percent—of our adult teachers is discussion and other activities that involve adults in the learning process. They understand that learning and spiritual formation cannot be a passive, spectator sport. Sunday School is a place where the kind of interaction takes place that helps learners clarify and internalize truth.

There's another proverb that says, “The one who is doing is the one who is learning.” Because they are open to participation, our teachers make sure that everyone in their classroom has opportunity to both teach and learn. “My students are dealing with divorce, ex-husbands on drugs, teen children out of control, terminal disease, and bankruptcy. Pollyanna sweetness won't

help. The gospel applied to life seems to.”

**Faithfulness counts in ministry.** Eighty percent of our teachers have taught Sunday School for more than 5 years; 30 percent over 20 years; and incredibly, 1 percent indicated that they have taught Sunday School more than 50 years.

In an age that does not extol the virtues of long-term commitment, here is a group of people whose words—and actions—are living testimonies of faithful service.

If our actions speak louder than our words, then this group of servants is teaching lessons that will be “heard” by anyone who has eyes to “see.”

Along with the thousands who sit in their classrooms each week, I want to express to our adult teachers my sincere thanks for the many lessons they teach the Church of the Nazarene.

HH

**NewStart**  
Starting  
Strong New  
Churches to  
Reach People  
for Christ

**Q** How hard is it for newly started churches to survive?

**A** Most new churches do survive and in many cases thrive—when started the right way! Almost 90 percent of all new churches started by the Church of the Nazarene in the '80s are active. The churches that have been most successful in developing a healthy congregation and achieving total self-support, however, were started with two important resources:

- a core group
- financial support

Both of those resources come from the local church, which is why the *NewStart* strategy for starting new churches is based on local church sponsorship.

**Bottom line:** Is it hard for new churches to survive? All worthwhile endeavors are challenging—and a new church is no different. But when the right resources are carefully gathered, a new church has an excellent chance to survive—and thrive!

For more information on *NewStart*, call toll-free  
for a COMPLIMENTARY copy of  
*Starting Strong New Churches*  
**1-888-697-8278**  
**(N-W-S-T-A-R-T)**



# New WordAction Adult Curriculum!

Coming fall 1997 is a remarkable new adult curriculum from WordAction. New features make Bible study more dynamic—and easier to prepare.

- Two complete teaching plans every session
- A bonus session every quarter
- Fellowship and outreach ideas to provide a holistic approach to your adult group
- Promotional clip art
- All new graphics and format
- Enhanced student book with feature articles
- Reproducible teaching outlines
- **FREE** Bible Life Video magazine for leader preparation and session presentation
- Full-color overhead transparencies
- Exclusive Bible memory program—*Word to Live By*—developed especially for adults
- **LARGE PRINT** edition of student book
- **YOUNG ADULT** edition of *Adult Leader*
- You can still count on Bible expositions written by the best of our Holiness writers—the hallmark of our curriculum for decades.



**Look inside for more details . . .**



# FOR THE LEADER

## ADULT BIBLE FELLOWSHIP LEADER BOOK

You can anticipate the same Bible-based session plans you have always counted on. In a culture dominated by greed, lust, and brokenness, never has there been a greater need to present the Wesleyan-Holiness call to victorious living.

The new WordAction *Adult Leader Session Navigator* provides two complete session plans. For the group that prefers a traditional plan, there is a verse-by-verse discussion guide. Keen scriptural insights, probing questions, and great illustrations facilitate understanding and life application.

For the group that prefers a more interactive session plan, there is at least one Creative Presentation Option for each of the four steps of the session. A variety of activities facilitate discovery learning, life mapping, and commitment.

Of course, many leaders will want to mix and match components from both guides.

PLUS, the *Adult Leader* includes FELLOWSHIP and OUTREACH features. Learning and growth best take place in a context of warm and open relationships. This new feature provides creative ideas to be used both inside and outside of the session hour. Great ideas empower leaders and learners alike to invite friends and neighbors to adult Bible fellowship. Professional clip art gets the word out through bulletins and newsletters.



## WHY YOUR ADULTS NEED THIS SESSION

A brief explanation of how you and your group will benefit from the session's discussion.

### WORD TO LIVE BY

Committing God's Word to memory should be a goal of every Christian. Each week a *Word to Live By* verse corresponding with the session theme is provided.

### SESSION GOALS

The ideas and goals you are trying to get across.

### SESSION TRUTH

Provides the underlying theme/truth for the session.

## SCRIPTURE FOCUS

Complete scripture.

## SESSION IN CONTEXT

Helps you place the session's discussion in perspective with background information surrounding the scripture focus.

## SCRIPTURE EXPOSITION

Gives you an in-depth, practical examination and explanation of the scripture focus.

**Session 7, 1997**  
**Reveals How the People of God Came to Be**

### An Unlikely Beginning

**Scripture Focus**  
 Genesis 1:1-5, 22, 23, 25, 26

**Verse to Live By**  
 Because of the Lord's great love we are not consumed, for his compassions never fail. They are new every morning; great is your faithfulness (Lamentations 3:22-23)

**Session Goals**

- To introduce our adults to this session's Bible study on how the people of God came to be.
- To see how God created a people to reveal Himself to the world.
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- To see how God created a people to reveal Himself to the world.

**Session Truth**  
 The session truth is that God is the Creator of all things and He is the Father of all people.

**Word to Live By**  
 Committing God's Word to memory should be a goal of every Christian. Every week a *Word to Live By* is suggested for memorization. The complete weekly *Word to Live By* program for the year is included in the Adult Bible Fellowship study book. Each month you will find a poster in the adult Creative Presentation section that beautifully highlights a key verse from the adult Bible memory program. Be sure to display the poster in your session.

**Scripture Focus**  
 Genesis 1:1-5, 22, 23, 25, 26

**Session in Context**

**Scripture Exposition**

**Word Search**

**Why Your Adults Need This Session**

**Session Goals**

**Session Truth**

**Word to Live By**

## CREATIVE PRESENTATION KIT

- One-half hour video—five 6-minute segments—FREE for the first year!
- Twenty-six overhead transparencies—2 for each week—stimulate discussion and guide adults through the session outline.
- Reproducible handout masters provide a place for adults to write responses to lesson materials.
- Full-size, full-color Scripture poster displays an important study theme in an attractive format. Part of the *Word to Live By* memory program.

## ILLUSTRATED BIBLE LIFE

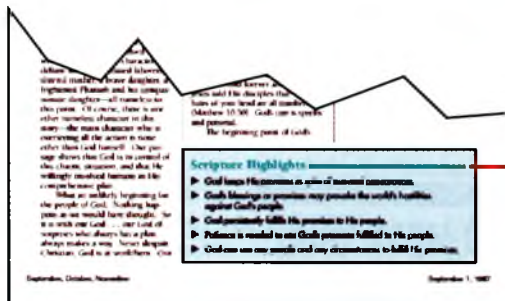
You can still count on this award-winning resource you have come to love through the years. NOW includes a selection of FULL-COLOR photos. *Illustrated Bible Life* follows the adult curriculum track with verse-by-verse commentary and intriguing feature articles. Indispensable for leaders—but also loved by adults who want to go deeper into God's Word.

## YOUNG ADULT LEADER EDITION

The *Young Adult Leader* guide is perfect for your college and career age classes—it almost feels like a magazine! Every issue features an article that explores the world of young adults today. Thirteen complete session plans target the real needs of the young adult. Includes outreach, ministry, and fellowship features.

### SCRIPTURE HIGHLIGHTS

The main points drawn from the scripture focus for the session.



## SESSION NAVIGATOR

Provides two teaching tracks interwoven for continuous flow of the session. The *Creative Presentation Option* track is boxed and shaded for ease of selection between the two tracks. Each session moves through four sections—Engage Interest, Explore the Word, Examine Life, and Exercise Your Faith.

### RESOURCE SYMBOLS

Resource symbols correspond with the *Leader Resources* menu at the beginning of the *Session Navigator*. Look for these easy-to-find symbols throughout the session plan for suggested use.

### LEADER RESOURCES

Enrich your session plan with selected resources from this menu. Resource suggestions include *Illustrated Bible Life* articles, *Creative Presentation Kit* items, and more.

### WORDSEARCH

Interesting background facts regarding the scripture focus.

### WORDPICTURE

Provides illustrative material to help you present the scriptural truths.





# FOR ALL GROUP MEMBERS

## ADULT BIBLE FELLOWSHIP STUDY BOOK

Each group member will find *Adult Bible Fellowship* study book easy to read and full of insights every session. Includes *Scripture Focus* in BOTH NIV and KJV, feature articles, exclusive *Word to Live By* memory program, *Session Truth*, *Session in Context* articles, *Scripture Exposition*, *WordSearch* and *WordPicture* insights, and more—all in TWO-COLOR.

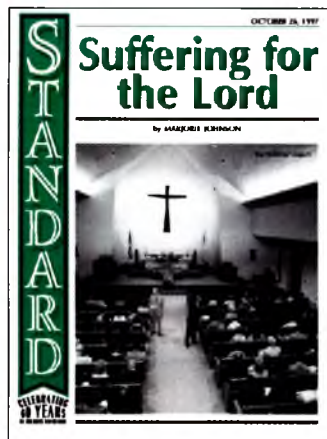


**O**ur scripture focus reveals a situation endowed with great promise. After

**O**ur scripture focus reveals a situation endowed with great promise.

## LARGE PRINT EDITION

You asked for a large print edition for group members, and now you've got it! An exact duplicate of the *Adult Bible Fellowship* in a readable 14 point Berkeley.



## STANDARD

An eight-page weekly take-home magazine provides stimulating leisure reading. Includes fiction, poetry, true experiences, and more.



## SESSION CASSETTES

You can prepare anywhere for next week's session with WordAction tapes. Features session exposition and commentary.



## COME YE APART

Study God's Word every day with devotionals that correspond with *Adult Bible Fellowship* sessions. Written by both laypersons and clergy.

## HOW TO ORDER

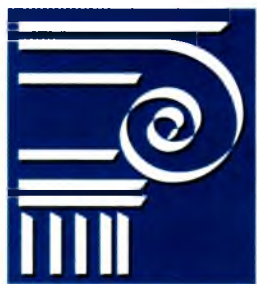
WORDACTION CURRICULUM IS ORDERED THROUGH YOUR LOCAL CHURCH'S QUARTERLY SUNDAY SCHOOL ORDER FORM.

## FREE GIFT!—

Order the *Creative Presentation Kit* for the fall 1997 quarter and receive a

**FREE WordAction coffee mug!**





# THE UNHERALDED



by J. Wesley Eby

## From Drug Addict to Minister “By the Grace of God”

**F**or Robert Pickle the path from injecting speed to preaching the gospel has been filled with land mines. Marijuana and speed. Motorcycle gangs. Two murder targets. Courts and jails. Handcuffs and shackles. Yet, once the bombs exploded, they brought him to his knees and to the Savior.

The son of Frank and Shirley Pickle, Robert grew up in Pleasant Grove, Texas, and married Deanie while still in high school. His introduction to drugs came while serving in the military. He started with marijuana but quickly escalated to cocaine, acid, and every drug known. His favorite was methamphetamine, or speed. “I put a needle in my arm twice a day, 7 days a week, for 18 years,” he says. “In fact, I almost killed myself the first year I used speed.”

After his armed services stint, he joined a motorcycle gang, his way of life for almost two decades. During this time his arms and back were covered with tattoos, indelible symbols of his rebellious lifestyle.

At the age of 31, he learned how to cook speed. “This is where you hit the big time,” he says. “This is what they call the kingpin.” He admits that he made more money than he could spend in a lifetime. “At one point,” he says, “I wore \$35,000 worth of gold and diamonds. I looked better than Mr. T. I ran people’s lives and really felt I was king.”

But Robert’s life was not one of the lived-happily-ever-after type. His days were filled with hiding, intrigue, and danger. His story, undoubtedly, would serve as a surefire plot for a TV police drama. Twice, marked for murder, he faced rifles, pistols, and machine guns. Twice, there was a shoot-out. And twice, he was saved “by the grace of God,” he quickly testifies, a phrase that comes from his lips easily and sincerely.

Yet, he describes this time of his life with these

words: “To me this was fun. This was the way to live. And I did not care who I hurt in the process, whether it was my friends or family.”

In June 1989, the “fun” abruptly halted. Robert was arrested in Arkansas when he was turned in by an informant “customer.” Suddenly, his power and wealth were stripped away. Suddenly, he was no longer the kingpin. Suddenly, his friends were gone. Only his family stood with him “by the grace of God.”

Because he transported drugs across state lines, he was sentenced in federal court to a 12-year prison term for conspiracy to manufacture methamphetamine with the intent to sell. Since Arkansas does not have a federal prison, he was placed in the Seagoville Correctional Institution near Dallas, Texas, not far from his family. “Again, by the grace of God,” Pickle says.

While awaiting his trial, still in the county jail in Arkansas, his life took a drastic change. With nothing better to do, he started reading a book, *The Hiding Place*, that seemed to draw him. “I didn’t read this



Robert Pickle (right) with Mark Armstrong, his pastor of the Mineola, Texas, Church of the Nazarene.



book looking for God,” Robert writes. “I simply read of a lady, Corrie Ten Boom, who lost a father, brother, and sister in German concentration camps. She had served time in three of these camps herself. Yet, she survived with a sense of peace, and I wanted to find out where she got this peace.”

Pickle learned that Corrie Ten Boom had written a sequel, *Tramp for the Lord*. He asked his mother to obtain it for him. As he delved into this second book, he came across this statement: “No pit is so deep or dark God’s love is not yet deeper still.” Robert says that it was as if a light had come on in his head. “I was in a deep and dark pit, and I needed Him, whom Corrie said could reach me.”

On September 8, 1989, Robert got on his knees in the jail. As he prayed, he confessed he was a sinner and wanted to change. He told God the Father that he believed in Him and His Son, and he needed Jesus in his life. “As I uttered a silent *amen*, a most wonderful peace washed through me.” Later when he received his sentence, he admits he was devastated, yet he testifies, “God’s peace never left me.”

As a new Christian, the next few months weren’t easy at all. Drugs were abundant, even behind prison walls. Overwhelming temptation caused Robert to slip several times. “You can’t escape drugs,” he declares. “If you want them, they’re there.” When he was finally caught, he spent 39 days “in the hole,” the inmates’ term for solitary confinement. Pickle admits that he failed the Lord because he wouldn’t listen to Him.

Robert views Seagoville as his “wilderness” time, where he learned to rely on God for every need. He testifies that “God was circumcising my heart.” While God worked on the inside, He also worked on the outside, “circumcising” bad habits. After two years, the Lord delivered Pickle from cigarettes and his foul language.

As Robert grew in the faith, Christ impressed upon him the scripture, “But seek first his kingdom and his righteousness” (Matthew 6:33, NIV). From that time on, Robert had a burden for studying the Word, and he devoted the remainder of his incarceration to Bible study. Pickle used group Bible studies for evangelism, helping other prisoners find the peace he had discovered. For Robert, maturing in Christ became a daily event, and he relished this new, exciting lifestyle.

The year 1993 was a significant one in Pickle’s imprisonment. First, he learned that his sentence would be shortened four years “by the grace of God.” Second, the Lord brought the people of Mineola, Texas, Church of the Nazarene into his life. Through the pastor, Andy Hughes, and the laypeople, Robert was ac-



**Pickle (extreme right) praying with four inmates who requested and received Bibles at the Seagoville prison.**

cepted into the church family and nurtured. Hughes believed in this prisoner, and under the pastor’s tutelage, Pickle started the ministerial course of study. Later that year, the church voted to grant him a local minister’s license. As Robert puts it, “I began a new course of study in love and holiness from a loving church.”

Thus began Pickle’s education in the Church of the Nazarene, which continues to the present time. When Hughes left the Mineola Church a few months later, his successor, Mark Armstrong, continued Robert’s training. Like Hughes, Armstrong saw in this tattooed, long-haired ex-druggie a man whom God was calling to preach. He saw in Robert a man who would be able to reach people for Christ that he never could. Under Armstrong’s direction, Pickle conducted a Nazarene extension Sunday School and worship service, completed the first year of ministerial studies, disciplined inmates, and distributed Bibles and Christian literature.

At this point in Pickle’s growth, Satan attacked again. The enemy knew that deep inside Robert was the desire for speed. Even though, “by the grace of God,” he had not “done” drugs for four years, temptation hounded him. Fear. Fear that he would fail. That’s how the devil fought this child of God. Then a brother in Christ led Robert to receive the Holy Spirit. Here is his testimony: “On January 31, 1995, I was entirely sanctified. I was baptized in the Spirit, and all fear was washed away. Now I truly know what it means to live in victory . . . and to abide in the Spirit.”

During the seven-year imprisonment, Robert’s wife and parents faithfully visited and supported him. On April 22, 1996, he was released from the Seagoville facility to a halfway house for six months.

Today, Pickle is a free man “by the grace of God.” He works in Mineola as a machine operator for American Recreation. He is a member of the local Nazarene church, yet his ministry extends far beyond the local congregation in this small, eastern Texas town.

Upon request, Pickle visits schools and youth facilities throughout the area, including Dallas, to speak to

young people about saying no to drugs. Often he enters wearing handcuffs and leg shackles, accompanied by a law enforcement officer. As the audience watches, the officer removes the encumbrances. Then Robert talks about being free from speed and the needle. Although he cannot give his salvation testimony, he is permitted to answer all questions from the audience. His pastor reports that every time Robert speaks, someone will ask the appropriate question, allowing him to talk about his freedom in Christ.

Robert is riding a motorcycle again, but this time with Christians. As chaplain for the local chapter of the Christian Motorcycle Association, he ministers to the bikers of a God-honoring "gang."

He continues to work with the Nazarene extension Sunday School in the Seagoville prison. Through contributions from his family and Mineola Nazarenes, Bibles, Sunday School materials, the *Herald of Holiness*, and *World Mission* magazine are distributed to inmates who request them. At the present time, two prisoners who were won to Christ by Pickle are enrolled in the ministerial course of study and are being tutored by Pickle himself.

Robert believes he has the message to prevent prisoners from returning to the lifestyle that resulted in their incarceration. He uses the indelible symbols on his arms, the tattoos, to help convey to people without hope the truth that God can reach them, even down in their deep, dark pits. Robert Pickle—one of the Kingdom's unheralded—has left the path of drugs to the path of service in the Kingdom "by the grace of God."

HH

## NCN Announces Launch of Satellite Broadcast System



The Nazarene Communications Network is expanding to include a denominational satellite broadcast system, utilizing EchoStar's digital satellite, known commercially as Dish TV Network.

The NCN channel on Dish TV Network will begin a regular broadcast schedule of eight hours per month (two hours a week) in September 1997. Programming will be designed specifically for the Church of the Nazarene.

The purpose of the NCN satellite system is to resource every area of the denomination and its leadership with training, inspiration, and information.

"This new delivery system will provide unlimited possibilities for the church to achieve multiple goals, including training, news distribution, leadership development, and live broadcasts of denominational events," says Kim Meek, program manager for NCN.

For more information, visit the Internet NCN web page at <[www.nazarene.org](http://www.nazarene.org)>. To order an NCN Dish TV Network satellite system, call the toll-free number, 1-888-663-8975.

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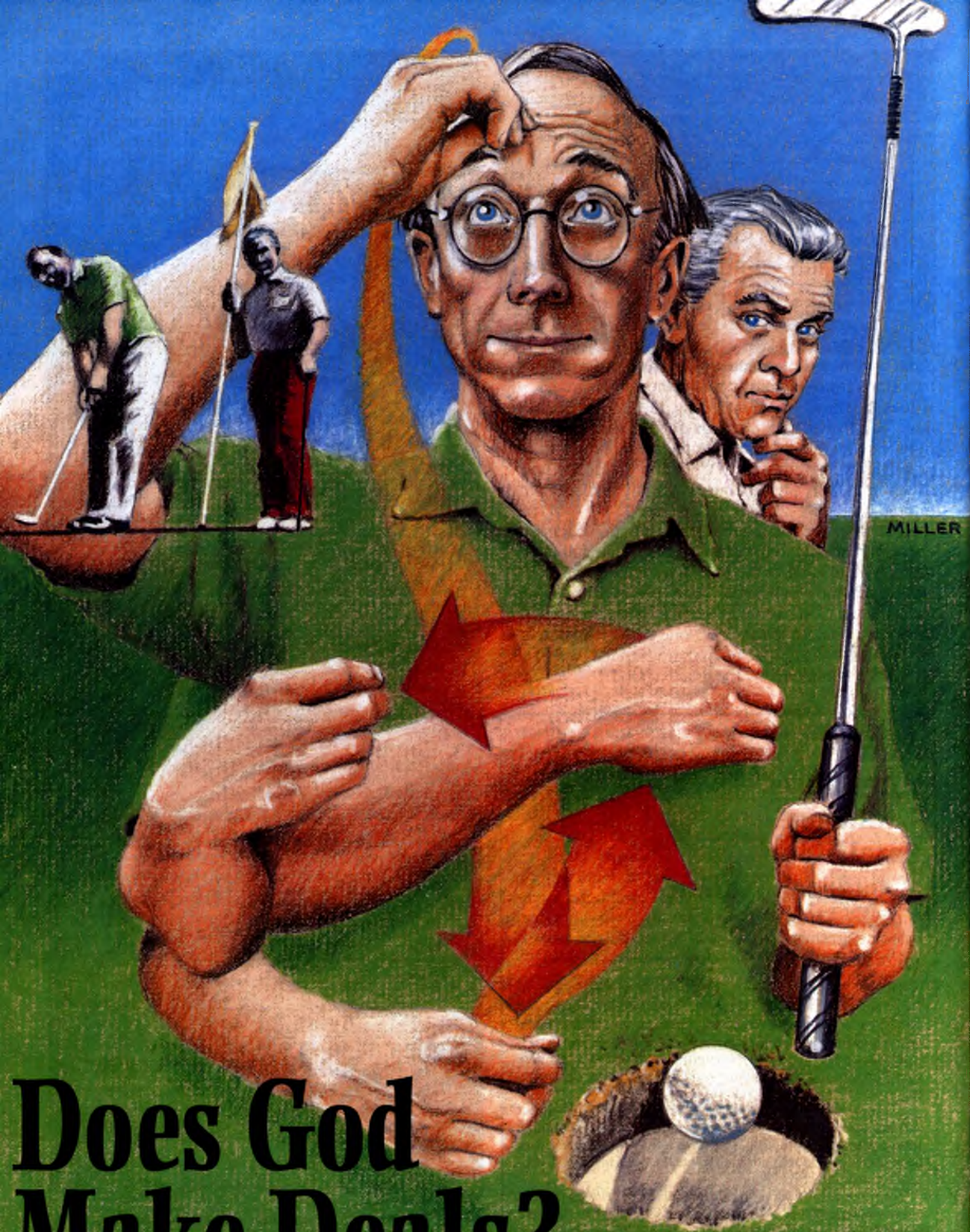
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# Does God Make Deals?

by Gene Van Note



**F**riday afternoon. Just like any Friday afternoon until, late in the day, Al's supervisor told him that the company had been "bought out" and all the key people were being laid off.

For all his adult life, more than 30 years, Al Whisler had worked in the trucking business. As he puts it, "I've had a lot of jobs in trucking during my lifetime. I'd be out of a job on Friday and go to work somewhere else on Monday."

But not this time.

Nine months would pass before he received another check on a regular basis. Let's listen to Al.

"I couldn't find a job anywhere. I couldn't figure it out. After all, I'd paid my tithe and gone to church every Sunday. I got to the place where I was angry with God."

On another Friday afternoon a few years later, Al talked quietly with a friend as they shared the summer twilight aboard the *Missouri River Queen*, where our group had gone to dinner. As the waves splashed against the side of the boat, Al talked about his spiritual struggle. He reflected on some folk he had known around the church who insisted that God "makes a deal" with people. According to them, if you go to church and pay your tithe, God is obligated to get you a job.

During those months of unemployment, Al wondered. What if they were right? Questions crept in. Had he kept his end of the bargain? Did God know how things are supposed to work? Can He be

trusted? Just questions. But tough questions. Unsettling questions.

Sometimes life forces us to face the same questions Al asked during those nine months. Either God doesn't know the rules, doesn't follow them, or we've been "sold a bill of goods" about the value of religious faith.

Are we like the golfer who was

## IT DOESN'T MEAN A THING IF YOU CAN'T PUTT!

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paired with a stranger for a round of golf? The stranger was a priest in civilian clothes. It just happened that the priest was playing the game of his life, leading by several strokes, when they came to the 16th green. As the priest approached his ball, he made the sign of the Cross in front of his chest. Then he crouched over his ball and stroked it smoothly into the center of the cup—42 feet away.

The other golfer, who was not used to being beaten, said, "Every time, just before you putt, you make some motions in front of your chest. What does that mean?"

The priest answered, "It doesn't mean a thing if you can't putt."

Is religion like that? Is the power that moves mountains the result of our clenched fist and resolute will? Is religious faith like the golfer? It doesn't mean a thing if you can't putt!

Some people think so.

Harry had been a welder. He had served the Lord for 83 of his 88 years. At the age of five, at his mother's knee, he came to know Jesus Christ as his Savior. Harry was the most gentle, most authentic Christian I've ever known. He was not very well educated, having been forced to leave school after the sixth grade to help support the family. Sometimes his naiveté caused him problems.

Now, at 88, Harry was a blind resident of a nursing home. His son began to call him several times a week—long distance.

A kind thing to do?

Not really.

Harry's son had become enamored with a "name it, claim it" group. Their doctrine is simple, "God wants you to be healthy; all you have to do is believe. If you have enough faith, you can be healed."

"Pops," Harry heard his son say on the phone several times a week, "you could see if you wanted to. All you need is more faith."

The phone calls drove Harry into deep depression. He had been told that he would never see again because glaucoma had destroyed the optic nerves in his eyes. Yet, perhaps it was his fault. Perhaps he could see again—if only he could muster up enough faith. But he remained blind. And in addition to his blindness, he was a sinner. He had served Jesus all his life. Now he wouldn't make it to heaven. That's what he concluded from his son's phone calls that challenged his ability to believe. He had tried, but he couldn't make it work.

Harry regained his faith, but on-



ly after a caring relative asked the son not to talk to his father about healing again, and a compassionate pastor spent many hours with the troubled old man.

Remember Al? We met him earlier on the third deck of the *Missouri River Queen*. After nine months, Al finally found a part-time job—25 hours a week with a company that needed help to unravel some difficult shipping problems. It wasn't enough to pay the bills, but along with his wife Dorothy's income, they were "getting by."

Before long, other companies began to call Al for advice on getting the best deal or the fastest delivery time on their merchandise. Since he had lots of free time and 30 years of trucking experience, he answered their questions. One day, Al decided he didn't have the money to drive around town doing research and meeting people, so he sent the company a bill.

As soon as he began to charge for his work, the calls increased. Now, after about five years as a consultant in the trucking business, Al has more than enough work to keep him busy in a new career he didn't plan to enter. Let's listen to him again.

"Six years ago, I hoped to find something I could hold onto until I reached 62, and then I'd retire. Now, I don't know when I'll retire, I'm having such a good time."

Al paused, looked across the river at the skyline of Kansas City splashed by the dying sun, then added, "It's remarkable the way God worked things out. I couldn't see it at the time, but as I look back, I can see that even when I was angry with God, He was working things out. It really was a miracle—but I can see it only as I look back over my life."

Does God know how things are supposed to work?

Al is convinced that He does.

And so was Harry, before he quietly went to see his Lord face-to-face a few days ago.

## MASCULINE JOURNEY

# Men Ministering to Pastors

MARK METCALFE



Mark Metcalfe is a senior technical writer, husband, and father of four who lives in Chelmsford, Massachusetts.

IN SIXTH GRADE, Terri Wojun stereotyped pastors' kids (PKs) as either "goody-two-shoes" or "rotten brats." Up until the time she made this proclamation, I didn't think that having a father in the clergy was any different from having a father in another profession. Dad and Mom had four boys, several dogs, and seven churches, but my air force uncle's family moved around more often than we did. So why the distinction of being a PK?

A pastor's family lives under the scrutiny of others who expect a higher level of moral constancy out of them than they often do for themselves or others. This results in burdensome social pressures on the entire family, but especially on the PKs. During our formative years, my brothers and I were not known for our angelic presence at local and district events. My dad lamented more than once the choices his sons were making. And a lot of our choices had to do with who we were and who our dad was.

Maybe we can begin to see the dynamic pressures that are brought to bear on parsonage families when we consider

the demands on a pastor and the visibility of PKs. Our pastor is with us when our families go through desperate situations; at the hospital to be with our new babies or dying relatives; at the nursing home visiting lonely people; performing weddings for our children; officiating at the funerals of our loved ones. Very rarely are these events convenient for the pastor's family, but the pastor is there when our families are in crisis or need.

Also, like it or not, the pastor's family shares in this calling. On one occasion, my brother John took a call from a woman who was contemplating suicide. No one was home, so he fielded the call. That is a lot of pressure on a teenager, and not many laypeople's homes get such calls.

Because a pastor is responsible to care for many families, sometimes his own family can get neglected. When these pressures and demands accumulate, PKs may rebel, hampering your pastor's ability to minister to the congregation. As men, here are just a few ways we can help our pastor and his family succeed:

**As men,  
let's look for  
opportunities to  
share the  
pastor's load.**

- Let's look for opportunities to share the pastor's load so that he can give more attention to his own family. You

and I don't have to be pastors to be ministers.

- Let's consider "pastoring" the minister's sons. Sometimes PKs need a pastor to talk to instead of a parent who happens to be a pastor.

- Let's be careful to use positive terms when referring to a PK. A child will often live up to (or down to) what others say about him or her.

My fellow brothers, we can make a tremendous difference in our churches by ministering to the family that ministers to us.

# Angels

**ROB L. STAPLES**



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

TELEVISION VIEWERS during recent months have been visited by a host of angels, although not necessarily a "heavenly" host! At least we can give credit to the TV industry for being willing to gingerly treat some religious themes, even if the orthodoxy of the programs sometimes leaves a bit to be desired.

Since I have never, as far as I know, been literally "touched by an angel," I am no authority on the subject. Therefore, I cannot say if all angels sing and talk like Della Reese, or if the "Death Angel" is as gentle in real life (or real death!) as he is on the screen. Still, it is nice having something on TV besides an overdose of sex and violence.

So—altogether now—let us give three cheers for the angels! And, if nobody is looking, perhaps we can sneak in one furtive cheer for Hollywood!

Unfortunately (or maybe fortunately), the Bible does not give us much concrete information about angels. Well, "concrete" may be the wrong word here—you can buy concrete angels at those roadside statuary shops

that I often see in the Ozarks where I sometimes go "to get away from it all." Anyway, although the Bible says a lot about angels, what it says is not easily systematized.

Sometimes in the Bible it is unclear whether angels are ethereal beings or humans in a certain role. For example, Lot's two visitors are called "angels" in Genesis 19:1, but a few lines later (vv. 10 and 12) they are called "men." Which were they—men or angels? In some Christian art and hymnody, Jacob is portrayed as wrestling with an angel, but in Genesis 32:24 it is a "man." Then when the wrestling match is over, the "man" informs Jacob that he has been wrestling with God! Things get even more complicated when we read that the devil has angels too (Matthew 25:41). The Book of Revelation tells us that each of the seven churches of Asia had an "angel," which probably means the pastor of the church.

So what (or who) are angels? Both the Hebrew and Greek words for angel simply mean "messenger." In Hebrews 1:14, the angels are called "ministering spirits." Whatever (or whoever) they are, they are messengers who minister. Maybe sometimes human beings fill that role. And maybe there is an order of extrahuman spiritual beings in God's vast creation whose service is to minister both to God and to His children.

Whoever (or whatever) they are, there are some cautions that should be observed in our understanding of angels:

1. Angels are not mediators of salvation. "There is one God and one mediator between God and men, the man Christ Jesus" (1 Timothy 2:5,

NIV). An elaborate theory of angels, such as the Jews developed during their Exile in Babylon, runs the danger of putting angels in an intervening position between God and us. This danger prompted the author of Hebrews to proclaim that the Son was greater than the angels and that we have direct access to God through Jesus Christ.

2. Angels are not examples for us. We are not commanded to imitate the angels. (After all, according to one tradition, based loosely on a few scattered texts and augmented by poets like Milton and Dante, a third of the angels sinned and fell from heaven!) Jesus is our only Example.

3. Belief in angels must not supplant belief in the work of the Holy Spirit. When conscious of being guided and guarded by a Divine Presence, we must be careful lest we ascribe to the angels that which is really the Spirit's work, thus putting an extra layer of insulation between us and God.

On the positive side, belief in angels has value in teaching us that God's creation is vast and rich. If God has other orders of intelligent beings besides human creatures, it only exalts the wonder of His creation and the power of the Creator.

**"Touched by an angel"—  
is this for real?**

Related to that is the further consideration that belief in angels makes us aware that we are not alone in the universe. When we feel alone, there is comfort in the psalmist's assurance that "the angel of the LORD encamps around those who fear him, and he delivers them" (34:7, NIV). In such times perhaps we can experience what it really means to be "touched by an angel."



# WORDS & MUSIC

*Reviews of recently released books, music, and tapes*



## **Discipleship Journal's 101 Best Small-Group Ideas**

*Deena Davis (Colorado Springs: Nav-Press, 1996, 144 pages, paperback, HH089-109-9506, \$11.00)*

Leaders of small-group ministries will welcome this collection of group process methods. Davis has gleaned the 101 best ideas from many editions of *Discipleship Journal*, published by the Navigators. The book is not about small-group theory but a collection of hands-on resources loaded with practical ideas and tips that just about any group can use quite easily.

The activities are arranged by topics such as fellowship, Bible study, prayer, evangelism, Christian service, leadership, and missions.

Sunday School teachers as well as small-group leaders will find some of the methodologies in this book helpful.

—*Herb Landis*

## **God as Loving Grace**

*Barry L. Callen (Evangel, 1996, 351 pages, paperback, HH091-603-5654, \$14.00)*

An author who holds to the subject can be a pleasure or a bore. It depends on whether the writer is focused or merely narrow-minded. Happily, the case of Dr. Barry Callen is the former. The professor of Christian studies for 30 years at Anderson University and editor of the *Wesleyan Theological Journal* focuses on God's gracious love as the motivation for creation, free will, Scripture, sanctification, and mission.

God didn't need us. A perfect being has no needs. Instead, the creation flowed out of the love among the Members of the Trinity. This love underlies all the Trinity's dealings with us. Callen quotes John Wesley on why a God of love does not predetermine our destinies. "If God were thus to exert His power, there would certainly be no more vice; but it is equally certain, neither would there be any virtue."

When the Bible is seen as flowing from a God of loving grace, two extremes are avoided. On the one hand, God's gracious overtures to us undercut an aloof, deistic God. On the other

hand, the Divine's unobtrusive way of calling and inviting shrink the possibility of inerrant inspiration.

Likewise, Callen's focus leads him away from the prairie theology's contractual sanctification. Instead, his Wesleyanism inclines toward sanctification as loving the Lord and our neighbor.

Callen affirms that the Church exists for mission. Yet he goes beyond other Wesleyan theologies to where the international Church of the Nazarene has to go. He asks how other cultures understand our mission. "Westerners think in individualistic terms . . . Africans think of Christ reigning over the world of spirits. Asians seek biblical images relating to Christ's reign over the entire cosmos. Latins ask how the reign of Christ will manage to alter oppressive political structures." Our theology calls us to do mission in harmony with these cultures and traditions.

This book will disturb the reader seeking answers without mystery. But it is must reading for Nazarenes who find "the fellowship of perplexity is goodly fellowship, far superior to the fellowship of easy answers."

—*Kendall Hughes*



## **The Journey Home**

*Bob Benson with Karen Dean Fry (Beacon Hill Press of Kansas City, 1997, hardback, 160 pages, HH083-411-6464, \$15.99)*

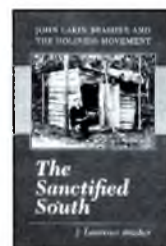
In commemoration of the 10th anniversary of Bob Benson's death, his wife, Peg, and family friend and writer Karen Dean Fry offer you a rare opportunity to share intimately in the life journey of this special man. The thread that's woven through the tapestry of *The Journey Home* is the personal reflections from many whose lives Bob touched, including James Dobson, Amy Grant, Gloria Gaither, and others. Their words are a tribute to his legacy.

Those who walked closest with Bob say he knew how to get the most out of life. *The Journey Home* is for people who need to hear Bob for the first time and for people who need to hear him for the first time—again. You'll look at life differently after you hear Bob talk.

He'll help you hear the unspoken lessons your families, your circumstances, and the world around you are teaching. He invites you into the wonder of the ordinary.

But Bob's words are the most important words in this book: "I think Jesus is saying to us, 'You're going out to live life. Don't take too good care of yourself, find some things that count, stick your neck out, spill some blood, spread some love. The sin is not in breaking rules—it's in holding back.'" Like the Savior he loved, Bob speaks softly. Listen.

—*Rose Corazza*



## **The Sanctified South: John Lakin Brasher and the Holiness Movement**

*J. Lawrence Brasher (Urbana and Chicago: University of Illinois Press, 1994, 260 pages, cloth, HH025-202-0502, \$29.95; cassette tape, HHTAX-1142, \$13.95)*

Methodist John L. Brasher (1868—1971) was a leading holiness camp meeting and revival preacher from Alabama, a close friend of contemporaries C. W. Ruth, H. C. Morrison, and Bud Robinson, whom he outlived by a generation. He was associated briefly with J. O. McClurkan's work in Nashville and for a decade edited *The Way of Faith*, published in Atlanta. As president of John Fletcher College in Iowa, he influenced G. B. and Audrey Williamson. He lived past his 103rd birthday and left a voluminous collection of manuscript, photographic, and audio materials now at Duke University. The Brasher Springs Camp in his native state still exists as one of dozens of Methodist-related camp meetings.

This illustrated biography focuses on the soul of Wesleyan-Holiness preaching—its content, cadences, and homiletical devices. The author, Brasher's grandson, is an ordained minister and church historian with specialty in analyzing rhetoric and folklore.

A cassette tape distilled from over 40 hours of Brasher's recorded sermons and stories is available from the publisher as an accompaniment.

—*Stan Ingersol*

## Learning to Lead from Your Spiritual Center

Patricia D. Brown (Abingdon Press, 1996, 149 pages, paperback, HH068-700-6120, \$9.99)

Anyone who takes joy in the opportunity of being a leader also understands equally the difficulty in living up to high expectations. In the Christian community especially, we expect much from our leaders. Patricia Brown attempts to address the common but uneasy problems that accompany the Christian leader. For a Christian, leadership must be a Spirit-centered activity. Brown explains that this functions as more than mental stability or another form of self-improvement. This is not merely the state of a psychologically well-adjusted person. Instead, it comes about within a person who is attentive and responsive to the Spirit's work.

She does an extraordinary job of defining pitfalls that often confront leaders. Asking tough questions, she challenges the tendency for us to be self-deceptive. It would be worth reading this book to gain these insights; however, I found the prescriptions for solution less enlightening.

From much of Brown's exposition regarding the shortfalls of "self-help" strategies, one might expect a fresh, new challenge for Christian leaders. However, she seems in practice to stray from her initial indictment (the critique of self-help type solutions) by embracing her own form of self-affirmation. In the end, this book changed focus. The success of a "spirit-centered leader" had less to do with the work of the Holy Other. "It depends on your spirit." Without devaluing her excellent critique of Christian leadership in the modern world, it is at this point that her line of thought seems contradictory. I would therefore recommend the book with some reservation.

—Brian Postlewait



### If God Be for Us

Camp Kirkland (Allegis Publications, book, HHMB-747, \$4.25; cassette, HHTA-9213C, \$10.99; CD, HHDC-9213, \$14.99)

This 20-minute musical service is a magnificent arrangement of songs and narrations calling America back to God. In a time when we hear so much about the sad state of affairs and moral depravity of our nation, this musical serves as a reminder about the One this nation was built upon and the freedom that we can only find in Him.

The narrations include words from Robert E. Lee's speech in 1864 about the need for intercessory prayer, the words of George Washington on Thanksgiving Day 1789 about our duty as people of God to pray, and the reminder that the signers of the Declaration of Independence were most of all placing their trust and hope in God for the well-being of our country.

The musical numbers are wonderfully orchestrated by the Nashville String Machine, and the vocal parts are fully voiced for any four-part choir. The service intertwines several familiar patriotic songs, such as "America the Beautiful" and "My Country, 'Tis of Thee," with some powerful songs, "Let Freedom Ring," "God of Our Fathers," and the title track, "If God Be for Us."

While it would serve its purpose best as an entire performance, a choir could perform this musical service in sections throughout a Fourth of July service, for instance. Several companion products include the songbooks, accompaniment cassettes and/or CDs, service folders, orchestrations, stereo cassettes, and cassette value pack, all available through Allegis Publications, which is a new imprint for Lillenas.

—Joel Beiler



## Praise and Worship Favorites

Marty Parks (Lillenas, HHMB-743, \$5.99)

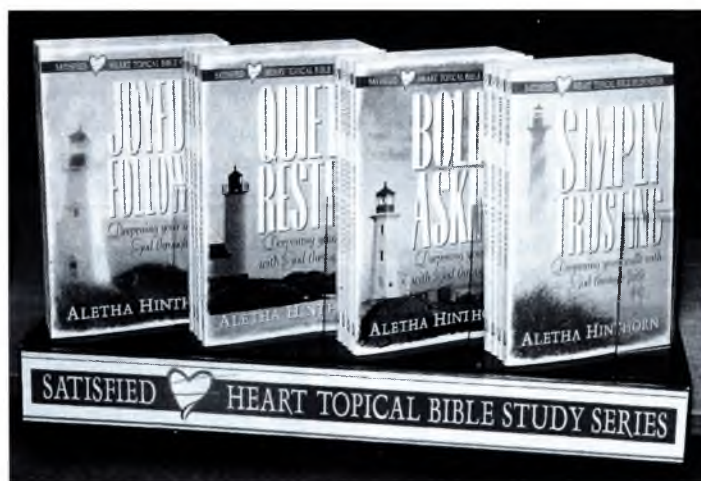
*Praise and Worship Favorites* is a delightful collection of classics arranged for the two-part choir. It is the newest release in the EASY 2 EXCEL line and brings top-quality music to even the smallest choirs.

Arranged, orchestrated, and produced by Marty Parks, *Praise and Worship Favorites* features 24 songs intertwined into 12 selections, half of which are medleys. Some of the familiar titles include "Lord, I Lift Your Name on High," "Change My Heart, O God," "Fairest Lord Jesus," and "Nothing but the Blood."

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—Joel Beiler

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# NAZARENE FAMILY



## MacMillan Elected President of Lakeland Holiness Camp



**Rev. Lorne MacMillan** is the newly elected president of the Board of Trustees of the Florida Holiness Camp Ground, Inc. MacMillan,

69, a retired Nazarene minister, was first elected to the board and then unanimously elected as the camp's fourth president. He was installed just prior to the 72nd annual camp meeting held February 13-23, 1997.

The nondenominational camp's purpose is to proclaim the Wesleyan-Holiness doctrine. About 2,000 people regularly attend the annual camp, which is located in Lakeland, Fla.

MacMillan praised the "wonderful atmosphere" of the camp, which has had a longtime relationship with the Church of the Nazarene. Rev. H. H. McAfee, the founder, was a Nazarene minister and superintendent of the Florida District.

MacMillan is a graduate of Eastern Nazarene College. He was a pastor in the Church of the Nazarene in Indiana for 25 years. In 1978 he was appointed superintendent of the Canada Central District, where he served until his retirement in 1992.

MacMillan and his wife, Joyce, live in Angola, Ind. They are the parents of two sons, David and Ray, and have four granddaughters.

## NASA Funds Grant to MVNC Professor



A proposal written by **Russell Gruhlke**, assistant professor of physical science at Mount Vernon Nazarene College (MVNC),

has been funded by the National Aeronautics and Space Administration (NASA). The grant is part of a fund proposal from Gruhlke and Margaret Tuma, a research scientist at NASA Lewis Research Center. Of the seven such proposals funded this year by the NASA Lewis Research Center, Gruhlke and Tuma's proposal ranked number one.

Gruhlke was awarded a NASA Summer Faculty appointment at the NASA Lewis Research Center last summer. This program is designed to enhance interaction between university professors and NASA scientists.

Gruhlke, who recently joined the MVNC faculty, received a doctorate in optics from the University of Rochester. He earned a master's degree from the University of California and a bachelor's degree from Pasadena College.

## Nazarene Appointed UMC Archivist

**Mark Shenise**

was recently promoted to the senior position of associate archivist for the United Methodist Church. The office, located in Madison, N.J., is the official archival repository for the UMC denomination.

Shenise is a minister on the Metro New York District of the Church of the Nazarene and an adjunct professor for the Northeast Extension of Nazarene Bible College.



## Bill Tate Dies

**Bill Tate**, 59, died on January 24 after a lengthy illness.

Tate was a leading layman on the North Carolina District, serving in various positions, including the District Advisory Board for more than 25 years. He is survived by his wife, Barbara (née Campbell); two sons, Steve and Scott; daughter, Beverly Stevenson; and four grandchildren.



(Above) 1996 West Texas District ordinand class (l. to r.): Rev. and Mrs. Corey Jones, Rev. and Mrs. Lee Lennon, Rev. and Mrs. Daniel Soliday, Rev. and Mrs. Jim Russell, and Rev. John Lewis.

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 **STEWARDSHIP  
DEVELOPMENT  
MINISTRIES**



# Vantage Point

DEAN NELSON



Dean Nelson teaches journalism at Point Loma Nazarene College.

IT LOOKED LIKE A SCENE OUT OF a low-budget movie. Men and women (I assume it was both—it was impossible to tell) in orange or tan suits, heads covered by helmets with plastic extensions fitting over their necks and into their suits. They also wore heavy gloves and boots. No flesh exposed. Breathing apparatus strapped on their backs.

They walked robotically up and down the hillsides, looking at the ground with each step. They carried shovels, axes, tanks with hoses. Anything suspicious was sprayed, chopped, and trampled.

Overhead a helicopter circled noisily. It was just above treetop level, leaning first at one angle, then another, like a mechanical hawk in search of the world's last rodent.

Between the peaks of the hills (Californians call them mountains) is a long, flat valley. It was filled with young people in the prime of their lives. T-shirts, shorts, headbands, baseball caps, maximum exposure. Frisbee football, volleyball in the sand, triple somersaults off the highdive, chicken fights in the shallow end, unassuming sunbathers tossed in the pool.

I was in a lawn chair, my sunblocked

nose in a book. Every once in a while I caught a glimpse of a slow-moving plane lumbering over the peaks, dangling a basket below it. That would be a dangerous hot-air balloon ride, I thought. Then the basket would dump its contents on the hillside—a clear sheet descending like a curtain.

On every roadway stood red transporters, engines running, ready to evacuate survivors in case the winds kicked up again, enraging the hiding coals that still had a mind to devour. Just the right breeze would combine coconut oil, chlorine, sweat, and smoke into the same pungent nasal invasion.

It was forest fire season in California.

But it was also retreat season. This hundreds-strong group of young adults had reserved this retreat site a year ago (the fire came without an invitation) and had retained me as their speaker for almost as long.

We weren't going to let a little forest fire spoil the fun.

It was a good retreat too. There were leadership seminars, Bible studies, bonding exercises, and opportunities to explore spiritual growth, gifts, and depth. Not to mention the worship services, featuring warm, witty, and challenging messages.

Still, when I looked up, I saw mechanized response units trampling, suspicious, hovering, fearful, waiting.

When I looked down, I saw singing, praying, playing.

Both groups oblivious of one another. One group was battling for survival, suffering casualties by the minute. The other was . . . well . . . retreating.

It didn't take much brooding to consider what it all meant.

From the valley, we were fine.

Just as long as we never looked up. H

**One group was  
battling for survival,  
suffering casualties  
by the minute. The  
other was . . . well  
. . . retreating.**

## Bottom of the Stack

The February issue of the *Herald of Holiness* is unusually good. Keep the fine articles coming. Also, I am pleased with the advertisement of Randal Earl Denny's new book *The Kingdom, the Power, the Glory*. I plan to order this.

However, will you please keep the front cover more in keeping with an example of holiness rather than Hollywood? I keep this issue at the bottom of the stack or turn it over. The back cover is better than the front.

Muriel Curry  
Griggsville, Ill.

## What Does He Know?

I read the article by Wesley D. Tracy, "Haircut" (Jan. '97) with dismay. My heart went out in sympathy to the daughter in the article. Does he know what it's like?

Does he know what it's like . . . to realize that your parent can't manage independently and not know what to do about it?

Does he know what it's like . . . to give an aging parent lots of time to get ready for an outing, only to arrive and find that he hasn't been able to dress himself?

Does he know what it's like . . . to notice in your rush to get your parent to an appointment on time that he is not clean?

Does he know what it's like . . . to be completely committed to a parent's care and have to take any opportunity to rush to do some errands?

It is very easy to sit in judgment in a barber's chair, but does he know what it is really like? No, he doesn't know what it's like.

Jacquie Hunt  
Lethbridge, Alta.

## January Great

Your January *Herald* was great! Your "Editor's Choice" and Dr. Paul Cunningham's "Viewpoint" ("Cosmic Dividends") were classics! The whole world should have the opportunity to read them. Venita and I are products of a church that never "broke 300" (although as SS superintendent, I led them to 270 once!).

The entire issue was full of good things, and the balance was great. Thank God for the church, our Publishing House, our doctrine, our mission, our leaders, our accomplishments, our facing of realities, and our future! The photo of the generals was excellent.

John Hancock  
Clearwater, Fla.

# Care for Soul and Care for Sabbath

MORRIS A. WEIGELT



Morris A. Weigelt teaches spiritual formation at Nazarene Theological Seminary.

ONE OF THE SIGNIFICANT SYMPTOMS of insubstantial spiritual life today is the way in which attention to the Sabbath has deteriorated. The Sabbath is a designated intermission for Creator attentiveness and creature awareness. The permission to stop our busy lives and deliberately focus our attention upon God has been transmuted into a day for catching up on other things. Instead of a day of rest, it has become a day of frantic activity carefully designed to protect us from self-knowledge and God-knowledge.

Persons who do attend worship services use the rest of the day for any variety of activities. Churches are responding to this secularization by holding worship services at times that will provide more leisure time for their constituents. The failure to connect care of Sabbath and care of self has resulted in a poverty of life for everyone concerned—including the direction of our national life. The Sabbath has become a day for shopping, sports, and restless activity.

A careful reading of the opening chapters of Genesis shows that the crowning event of creation was the hallowing of the Sabbath: "So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation" (Genesis 2:3, NRSV used throughout). But we have taken this day of "rest"

and made it into anything but a celebration of the beautiful world God has given to us.

The fourth commandment calls for the cessation from work to keep the Sabbath "to the LORD." The creation model is the focus: "For in six days the LORD made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the LORD blessed the sabbath day and consecrated it" (Exodus 20:8-11).

In an era when relative affluence did not normally permit a day of respite from toil, the gift of a Sabbath was a miracle. It was a reminder of grace: ultimately we do not provide for ourselves but trust fully in the provisions of the Creator. It is to be a day dedicated "to the LORD."

The call to observe grace and offer the day in gratitude to the Lord is unmistakable. The rhythm of attention to the demands of life in alternation with attention on the God who provides everything is essential.

When the fourth commandment is repeated in Deuteronomy, a second motivation is presented: "Remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm; therefore the LORD your God commanded you to keep the sabbath day" (Deuteronomy 5:15).

To observe the Sabbath is to commemorate the freedom that God has provided. The "mighty hand" and the "outstretched arm" are the sources of deliverance and redemption. To commemorate that exodus is to celebrate release and freedom. The celebration is not simply personal, but it extends to the socially disadvantaged and oppressed—not even the animals are excluded. Jan Lochman calls the Sabbath a "festival of freedom."

When the Pharisees began to upbraid Jesus about violations of the Sabbath, He

responded: "The sabbath was made for humankind, and not humankind for the sabbath; so the Son of Man is lord even of the sabbath" (Mark 2:27-28). He emphasized this message by even healing on the sabbath (Luke 6:6ff.).

When the writer to the Hebrews wanted to present the essential focus of salvation, he returned to the fourth commandment (4:4). He invites the people of God to a "sabbath rest"—a joyful or appreciative abandonment to God (v. 9) in which he invites God's people to "cease from their labors as God did from his" (v. 10). That rest is so crucial that he calls for decisive community strategy to make certain that no single person fails to enter that quality relationship (v. 11).

To return to these biblical reasons for keeping the Sabbath would:

1. Free us to more strategically nurture our relationship with God.
2. Help us grow in self-understanding.
3. Enable us to keep one of the fundamental commandments.
4. Significantly deepen our spirituality.
5. Rebalance the center of gravity of our lives.
6. Permit pockets of hidden holiness to leaven society.

**To observe the Sabbath is to commemorate the freedom that God has provided.**

7. Release us from the hectic and frenzied pace at which we live.

8. Enable an efficiency in the other six days that would be amazing.

9. Free us from being manipulated by the secular world in which we live.

10. Open us to be recipients of grace in new and more dynamic ways.

Care for the Sabbath and care for our own souls are intimately related to each other. To forfeit one is to invite deterioration of the other.





## Songs for Spring

### Dewdrop

A dewdrop  
Glistening on the hard-packed earth  
Shimmering in the first rays of  
dawn

Like a teardrop  
Filled from a pain beyond mortality  
Fallen as blood from the crown of  
the Savior

A blood drop  
Embodying a love unthinkable  
Spilling from above . . .  
a man  
a cross  
death

The heaven waits, breathless.

—Marlo Michelle Schalesky

### Faith

Extinguished?  
No spark  
Smoldering?  
Only cold gray  
Dust bed of ash?

But no  
Just stir and blow.  
Lo

A flicker  
A fingerling flame  
Lingering.  
Quick!  
Bring kindling.

—Katherine Short

### Hymn to God

*God gently weans us day by day  
From our affections on this earth,  
And stirs the fires within our breast  
For higher glories far away  
Where angels sing God's splendid worth,  
And saints enjoy their heavenly rest.*

*O God, our gaze is turned toward You.  
We long to see You in the sky;  
Our hearts give up their passions here,  
Exchanged for higher, heavenly view,  
When from earth's sorrows we shall fly  
And rush into Your presence there.*

*The rest of God is sweet release  
Where sins and trials press no more,  
Where God allows no heavy thing,  
No grief, no pain to spoil our peace;  
Where saints and angels God adore,  
Forever worship, praise, and sing.*

—Nancy Spiegelberg

### A Shaft of Light

A big bouquet of Shasta daisies,  
Transparent in the light,  
Reveals a radiant purity  
And glows with beauty bright.

The drop of sun that centers each  
Pins all the parts together.  
The petals all reflect the light,  
As white as any feather.

Once I thought them commonplace,  
But with new eyes I see  
That, centered with God's golden love,  
My life transformed can be.

—Alice Crane Behr

### Listen, Poets!

Now don't just o-o-o-oh and ah-h-h  
Over flowers.  
We fight principalities  
And powers.

—Elva McAllaster

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# GENERAL ASSEMBLY

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The Message of Hope*

Jeremiah 29:11, NIV



# THE CHURCH THAT CHRIST BUILDS

by William M. Greathouse,  
*General Superintendent Emeritus*

**J**esus said, “I will build My church” (Matthew 16:18, NKJV). The Church is Christ’s building, not ours.

“On this rock I will build My church,” He said.

What rock?

The rock of a Spirit-revealed confession that Jesus is the Christ, the Son of God (Matthew 16:16-17).

“For no other foundation can anyone lay than that which is laid, which is Jesus Christ” (1 Corinthians 3:11, NKJV)—the message of the crucified Jesus, “to the Jews a stumbling block and to the Greeks foolishness, but to those who are called . . . Christ the power of God and the wisdom of God. *Because the foolishness of God is wiser than men, and the weakness of God is stronger than men*” (1:23-25, NKJV, italics added).

Martin Luther was right. “The article upon which the Church stands or falls” is the gospel of justification by grace through faith alone, trust in the crucified-resurrected Jesus (Romans 4:25).

It is true, Christ builds His Church through *us*—*provided* we, His servants, are broken, truly sanctified, Spirit-filled, and anointed.

Simon Peter was not ready at Caesarea Philippi. He was not ready for a crucified Messiah. So after Simon’s confession and then his protest (“Far be it from You, Lord; this shall not happen to You!”), Jesus turned to him and said, “Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men” (Matthew 16:23, NKJV). Simon needed to die first (vv. 24-

IT’S EASIER  
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25)—to his human philosophy and to himself. But after he was sifted (Luke 22:31), after he was broken to his false self-confidence (Mark 14:72), after he was baptized with the Holy Spirit (Acts 2:1-4), he was ready. Following Peter’s message at Pentecost, 3,000 were converted! Therein we see the true secret of church advancement.

We do not build Christ’s Church by our brilliant preaching or our well-planned, well-executed methods. True, we may build our church by these means, but Christ’s Church requires much more.

Christ builds His Church with humbled, broken, Spirit-filled men and women like the ordinary, everyday people of the Book of Acts.

Preaching is essential: the Church “happens” when God-called preachers proclaim the gospel under the anointing of the Spirit, just as at Pentecost it happened.

Methods are important—but they are secondary. When methods become primary, they become idolatrous!

Christ is building His Church today. Around the globe that Church is growing and thriving in the power of the Spirit who came at Pentecost.

Christ builds His Church today, through you and me—if with Him we have died and with Him been raised in the Spirit.

“Unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain” (John 12:24, NKJV).

O Christ, let me die! Build Your Church through me!

Amen.

Cooper Jenkins Photography



## Devotion and Duty in Deuteronomy

# Joy in Worship

ROGER L. HAHN



Roger L. Hahn is professor of New Testament at Nazarene Theological Seminary.

*And it will be that you will bring everything which I command you to the place which the Lord your God will select for his name to dwell there; you will bring your whole burnt offerings and your sacrifices, your tithes and the contributions of your hand, and all your choicest votive offerings which you vow to the LORD, and you will rejoice in the presence of the LORD your God, you, your sons and your daughters, and your male and female slaves (Deuteronomy 12:11-12).\**

ONE OF THE ONGOING MISCONCEPTIONS of the Christian faith that popular society promotes is that the life of faith is dull and drab. From literary references to Jesus as the "pale Galilean" to the regular screen portrayals of preachers as sallow and sour, the stereotyping goes on. Though we think we know better, we may fall into a similar trap regarding the Old Testament. Our confusing the Hebrew *torah* with puritanical legalism often causes us to think of the Old Testament as grim. As is true for most misconceptions, reading the actual text and knowing the real people will quickly clear up the picture.

Deuteronomy 12 certainly contradicts the idea that the Old Testament is grim. Three times the word "rejoice" appears describing the worship Israel is to offer the Lord. The chapter contains a num-

ber of regulations regarding proper sacrifices, but the theme is joy. Joy in obedience. Joy in giving. Joy in the presence of God. We do not need to feel sorry for these Old Testament worshippers. We need to learn their secret.

The first concern of Deuteronomy 12 is the place of worship. Israel was not to worship at the shrines of her pagan neighbors (vv. 2-4) nor to choose for herself the most convenient place of worship (v. 13). Worship was to be offered in the place that God would designate (vv. 5-6). Further, verses 15-18 specify the kind of sacrifices that may be offered to God and where they may be offered. These commandments might seem restrictive, but verses 7, 12, and 18 all conclude that God's people will rejoice when they have been obedient. There is joy in obedience.

At a most simple level, we have two choices in our response to God's commands about worship. We can resist and argue against them, or we can submit and obey. C. S. Lewis testifies that for many years he had resented the biblical commandments to praise God. From his rational standpoint, it seemed self-centered and crass of God to be always commanding people to praise Him. Lewis never solved his problem—rationally. Rather, he met the Lord personally, and the very quality of his relationship with God caused him to praise God. He discovered that the commands to praise were not given to serve God's ego, but for our own good. Joy is a natural result of obedience to God, who instructs us in worship for our benefit, not for His.

Deuteronomy 12 also places great emphasis on sacrifice and sacrificial giving. Three times (vv. 6, 11, and 17), a list of sacrifices, offerings, tithes, contribu-

tions, and votive gifts or offerings appears. The mention of rejoicing follows on the heels of these lists of sacrifices in all three cases. Clearly, Deuteronomy does not perceive tithing and sacrificial giving to God as grim obedience. There is joy in giving back to God, who has already given us everything we have. It is certainly possible to appeal to wrong motivations for tithing. But that should not prevent us from embracing the joy that God built into giving. Our word "worship" comes from the root "worth." Nothing more clearly defines for us God's worth and worthiness than how much we are willing to give to Him.

Of all that Deuteronomy 12 associates with joy, the most important is the presence of God. Both verses 12 and 18 make it clear that the presence of God is the ultimate source of joy. The only importance of obedience and giving is that they make being in the presence of God possible. Disobedience and a stinginess with God lock us out of His presence. The great devotional writers have always known that we were created to be in the presence of God. No wonder there is joy in His presence.

You cannot create joy. You cannot force joy. Joy is the result of obedience, of giving, and of being in the presence of God. If the secular world is correct in saying that your Christianity is grim and dull, you know why.

**God must have some ego—  
always wanting us to praise Him.**

*For further study: (1) Study Philippians 4:4-9. Identify the elements of Christian living that Paul associates with joy. (2) Meditate on Psalm 19. Especially note how obedience to the law and rejoicing come together. (3) Write a log of the moments that brought you the greatest joy in life. Note whether you, God, or others were at the center of those moments.*

\*Scripture quotations are the author's own translation.

HH





## THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

**Q.** I guess I'm missing the point, but I can't make sense of Matthew 11:17. Please explain.

**A.** "We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented" is the saying you cite. It is used in the same type of setting in Luke 7. A useful paraphrase would go like this: "We played happy wedding music, but you would not join the celebration. We played somber funeral music, and you would not weep with us."

The traditional interpretation is that Jesus compared the people who heard the teaching of John and himself to pouting children who would not join the game because John and He would not play their games. They rejected the gospel because Jesus and John were not what they wanted in a Messiah and fore-runner team.

There is another intriguing interpretation offered by John Albrecht Bengel in *Gnomon of the New Testament*, 1773. He said that Jesus and John were the children on the curb who had each sung a different song that was rejected. John piped *funeral music* with his fiery preaching of judgment and his personal life of constant fasting and rigid discipline.

Jesus came, not fasting, but "eating and drinking" with sinners right and left, playing *wedding music*, inviting all to the marriage supper of the Lamb. John's music was too harsh. Jesus' music was too soft. So the people opted for unchanged lives marked by rigid law keeping or unrestrained license. They called John a fanatic full of the devil and Jesus a "wine-bibber" and friend of sinners. The point is that then and now, the wicked heart can find a way to reject the gospel in whatever way it is presented. The soul hungering

for God will find a way to respond to the gospel, as the disciples of Jesus and John illustrated. They heard hell-fire from John. From Jesus they heard, "Come unto me . . . and I will give you rest" (Matthew 11:28). The seekers for God heard and found Him in both kinds of music. The hard of heart proved that you can ignore the divine music of God.

**Q.** I have been taught that in entire sanctification, inward sin is cleansed, the heart purified, as one is filled with and guided by the Holy Spirit. How could a person in this condition ever sin again? Wouldn't their every act be holy?

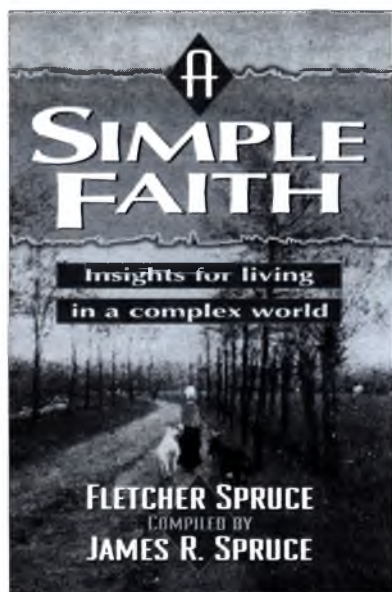
**A.** We do believe and teach that in entire sanctification sin is cleansed, the heart purified, and the believer is filled with the Holy Spirit. But we have never taught that such a state of grace took away free will. The capacity to be tempted and to yield to temptation remains. No one was more holy than Adam and Eve in Eden. But they were free to sin—and did.

To claim that since one has been made holy, all deeds thereafter are holy acts is self-deception and self-righteous sin of the rankest sort. It has led many to indulge in the grossest sins and claim the deeds were not evil because of their advanced spirituality.

The holiness that God bestows in sanctifying grace is not a static thing. God does not give out a "stock" of holiness (John Wesley's term). You are not made holy once for all with a lifetime supply delivered in advance. The cleansing of the heart is, as Wesley so clearly taught, a moment by moment affair. The filling of the Spirit is a moment by moment breathing of God within the soul. For all our present holiness, Wesley said, we would be devils the next moment without the cleansing of the blood of Jesus. We must learn this lesson well.

This does not mean that the sanctified believer should live in fear, constantly feeling his or her spiritual pulse. If you find sin on your hands, the important thing is prompt confession and a quick return to God (as Hannah Whitall Smith taught us). If we do this, the blood of Jesus Christ goes right on cleansing us from all sin, as 1 John 1:7 teaches.

## TIMELESS TRUTHS



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## Deaths

**RUTH LANE AMES**, 94, Olivet Nazarene College nurse for 23 years, Hot Springs, Ark., Dec. 13. Survivors: daughters, Evangeline Rypchinski, Marilyn Hoffer, Patricia Henley; 8 grandchildren; 17 great-grandchildren.

**RUBY ARNOLD**, 90, Winter Park, Fla., Sept. 22. Survivors: son, Robert; daughter, Dorothy Raney; four grandsons; one great-granddaughter.

**CARL AUBREY**, 84, Kansas City, Mo., Jan. 21. Survivors: wife, Elizabeth; sons, Rev. Gayland, Carl, Rev. Stanley; daughters, Carolyn Bird, Eleanor Wright; 15 grandchildren; 30 great-grandchildren.

**EARL BAIRD**, 71, Seattle, Wash., Nov. 26. Survivors: wife, Dorothy; three children.

**MARY BROOM**, 81, Port Charlotte, Fla., Feb. 3. Survivors: husband, Gordon; sons, Don, Ted, Gordon Jr.; daughter, Darlene Kellerman; seven grandchildren; six great-grandchildren.

**JOHN CHAPMAN**, 69, Fort Worth, Tex., Nov. 26. Survivors: wife, Willadene; daughter, Donna Gilbert; two grandchildren.

**RAY CHRISTY**, 73, Clarksville, Tenn., Jan. 6. Survivors: wife, Marie; son, James; daughter, Brenda Russom; three grandchildren; one great-grandson.

**WILLIAM COLLINS**, 82, Toronto, Ont., Jan. 23. Survivors: wife, Kay; sons, Edward, William, Robert; sisters, Bessie Hall, Rhoda Matthews, Sadie Turnbull; six grandchildren.

**JULIA I. EARL**, 92, Grand Island, Nebr., Jan. 19. Survivors: daughters, Ardyce Earl, Marian Pucci; brother, Keith Bailey; two grandchildren.

**REV. ROBERT BRUCE FITZGERALD**, Duncan, Okla., Jan. 10. Survivors: wife, Marie; son, Robert; brother, Guy; sisters, Mary Lou Rogers, Fairy Gauldin.

**REV. C. E. FLESHMAN**, 87, Cape Girardeau, Mo., Jan. 9. Survivors: son, Rev. Harold; daughter, Linda Tichenor; five grandchildren; seven great-grandchildren.

**RAYMOND A. FOSTER**, Glendale, Calif., Dec. 14. Survivors: wife, Rhoda; sister, Esther Martin; three nephews; one niece.

**THOMAS H. FOSTER**, 75, Fort Worth, Tex., Nov. 23. Survivors: wife, Maud; sons, Donald, Thomas; daughter, Dianne Book; eight grandchildren; seven great-grandchildren.

**LOUIS J. GOULETTE**, 92, Seattle, Wash., Feb. 2. Survivors: wife, Aleatha; brother, Thomas.

**DON HARDER SR.**, 68, Sioux Falls, S.Dak., May 30. Survivors: wife, Lois; son, Don; daughter, Deb Erickson; five granddaughters.

**RUBY FAY (MARTINDALE) HILLERY**, 98, Bethany, Okla., Nov. 17. Survivors: sons, Lee, Paul; daughters, Vivian Chambers, Wilma Norsworthy; 11 grandchildren; 20 great-grandchildren.

**RUTH WHITE HOOVER**, 90, Mountlake Terrace, Wash., Dec. 29. Survivors: husband, Virgil; sons, Roy, Marvin; daughter, Janet; three grandchildren; three great-grandchildren.

**MARGARET HORNBAKER**, 99, Newton, Kans., Nov. 21. Survivors: son, Bill; daughter, Eva May Harper; 4 grandchildren; 10 great-grandchildren.

**ANNA HOUSEWORTH**, 90, Selinsgrove, Pa., Jan. 18. Survivors: daughters, Betty Gearhart, Marietta Stevens.

**HILDA RAE JOHNSTON**, 59, Jackson, Miss., Feb. 13. Survivors: husband, Jewel;

two children; three grandchildren; two great-grandchildren.

**DEWEY B. KING**, 79, Beaumont, Calif., Oct. 27. Survivors: wife, Geraldine; sons, Danny, Ronnie; daughter, Bonnie Maxwell; seven grandchildren.

**MARGARET E. KING**, 80, Mississauga, Ont., Jan. 7. Survivors: son, Curtis; brother, Ralph; four grandchildren.

**MARY E. LAWRENCE**, 80, Baltimore, Md., Jan. 17. Survivors: brother, George Culver; sister, Ruth Taylor; nieces and nephews.

**LETA LOUGHMILLER**, 96, Oklahoma City, Okla., Jan. 5. Survivors: daughter, LaWanna Isaacs; sister, Beatrice Meeks; two grandchildren; five great-grandchildren.

**OTTILLIE (TILLIE) LOWE**, 85, Meridian, Idaho, Oct. 17. Survivors: son, Vern; daughters, Wanda Jordan, Jackie Zarr; 11 grandchildren; 13 great-grandchildren.

**MATTIE L. MARTIN**, 100, Houston, Tex., Jan. 12. Survivors: daughter, Donna Seawright; two grandchildren.

**GERTRUDE C. MATHIESON**, 99, Vancouver, Wash., Nov. 30. Survivors: daughters, Marie Engles, Clara Hydorn; four grandchildren; seven great-grandchildren; one great-great-grandson.

**LENIGH A. MATTHES**, 90, St. Louis, Mo., Jan. 10. Survivors: son, George; daughters, Greathea Waddle, Bernita Dragic.

**DORIS OGDEN**, 92, Escondido, Calif., Feb. 1. Survivors: husband, Dr. L. A.; sons, Rev. Charles, Rev. Lawrence, Loren, Dale; daughter, Donna Sago; eight grandchildren; nine great-grandchildren.

**CLAUDE PICKENS**, 86, Stafford, Kans., Jan. 20. Survivors: wife, Helen; son, Rev. Charles; daughter, Joyce Vaughn; five grandchildren; one great-grandchild.

**EUGENE SHEELY**, 69, Fort Worth, Tex., Dec. 28. Survivors: wife, Winifred; daughters, Debra Lane, Tonia Wooldridge; three grandchildren.

**REV. LYMAN D. SMITH**, 102, pastor of many years in South Dakota, Oregon, Idaho, Utah, and Arizona; Escondido, Calif., Nov. 25. Survivors: daughter, Lorene Elam; two grandchildren; two great-grandchildren.

**RICHARD C. SMITH**, 90, Long Beach, Calif., Feb. 7. Survivors: wife, Bessie; sister, Mary; nieces.

**REV. WILLIAM P. SMITHSON**, pastor of 37 years, all in the state of Georgia; Albany, Ga., Dec. 25. Survivors: daughter, Peggy Kaney; two granddaughters.

**KATHY SUZANNE ELZEY STANLEY**, 47, Oklahoma City, Okla., Oct. 31. Survivors: husband, David; parents, Rev. and Mrs. Lee Roy Elzey; sisters, Diana, Peggy, Janet.

**TED T. WALKER**, 63, Shreveport, La., Dec. 27. Survivors: wife, Evelyn; son, Warren; daughter, Wendy Shrauner; five grandchildren.

**VERNON M. WARREN**, Lakeland, Fla., Jan. 3. Survivors: wife, Clara; sons, Rev. David, Dale, Ronnie, Paul; daughters, Phyllis Thomas, Janice Jeter, Virginia Deal; sister, Dorothy Carson; 16 grandchildren; 4 great-grandchildren.

**ROBERT MACKENZIE YEATS**, 73, Kitch-

ener, Ont. Survivors: wife, Isobel; son, Fraser; daughters, Linda Werstine, Gillian; brother, Jim; sisters, May Laidlaw, Rita Balsillie; two grandchildren.

## Births

to **DANIEL** and **DEBBIE BRAATEN**, Lee's Summit, Mo., a girl, Alexis Cara, born Dec. 5, adopted Jan. 8.

to **CECIL** and **LISA BROWN**, Durango, Colo., twin girls, Ashley Ann and Brittney Christine, Oct. 15.

to **TIM** and **LISA DIXON**, Louisville, Ky., a girl, Olivia Taylor, Nov. 5.

to **STEPHEN** and **ANITA (CARLEY) FE-LAND**, Yukon, Okla., a boy, Curtis Alan, Nov. 12.

to **GARY** and **JANICE (LYNCH) GREENO**, Pacific Grove, Calif., a girl, Brittney Janae, Aug. 30.

to **KEITH** and **KATHY (ESKINS) IREY**, Marion, Ohio, a boy, Kaleb Andrew, Jan. 21.

to **MARK** and **FAITH (LAND) MADDOX**, Humble, Tex., a girl, Bethany Leigh, Dec. 19.

to **JOHN** and **CHERYL (PHARAOH) RIGGS**, Henryetta, Okla., a girl, Madelyn

Grace, Dec. 8.

to **DON** and **PAM (BILLINGS) WEBER**, Kirkland, Wash., a boy, Joshua Donald, Nov. 13.

to **MATT** and **JENI (PHARAOH) ZIM-MER**, Yukon, Okla., a girl, Carissa LeeAnn, Jan. 10.

## Marriages

**REBECCA LYNN BODEN** and **CHARLES KEVIN MCCORMICK**, Dec. 28 at Newport, Ky.

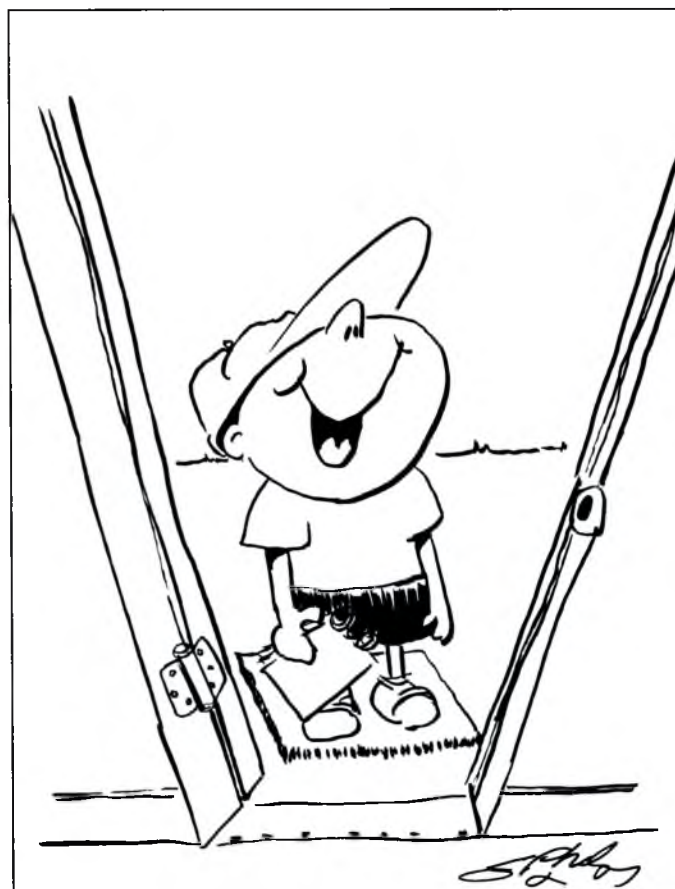
**MARTINA J. OSSWALD** and **JOHN R. MOORE**, Apr. 5 at Melbourne, Australia.

**TIFFANY RICH** and **DEREK DORRIS**, Nov. 30 at Bethany, Okla.

## Anniversaries

**DUANE** and **JEAN GOODEN**, Topeka, Kans., celebrated their 50th anniversary July 13 with a reception given by their children at Fairlawn Church of the Nazarene. The Goodens have two daughters, four grandchildren, and one great-grandchild.

**REV. DEAN** and **THELMA HERMAN**, Curtis, Nebr., will celebrate their 50th an-



"Hi, I'm . . . No Ma'am, I'm not a Mormon,  
I'm your paper bo . . . No Ma'am, I'm not  
Jehovah's Witness, I'm your paper b . . .  
No Ma'am, I'm not a Moonie, I'm your paper . . .  
No Ma'am, I'm . . ."



niversary May 24 with a reception hosted by their eight children 2-5 p.m. at the United Methodist Church, in Curtis.

DANIEL and MADELINE HITCHENS SR., Salisbury, Md., celebrated their 60th anniversary Dec. 25 at a dinner given by their family.

DUANE and NELROSE MALONE McKAY, Pasadena, Tex., celebrated their 50th anniversary Dec. 27 with a reception given by their three children.

## Announcements

CINCINNATI (OHIO) LOCKLAND CHURCH will celebrate its 75th anniversary Apr. 20 with District Superintendent Harold Graves speaking in the 10 A.M. service.

Former pastors, members, and friends are invited. For more information, contact Rev. Eugene Campbell, 335 W. Wyoming Ave., Cincinnati, OH 45215, 513-563-6919.

MUNCY (PA.) TWIN HILLS CHURCH will celebrate its 25th anniversary Apr. 6-13 with District Superintendent Talmage Haggard and former pastors speaking. A dinner will follow the morning service Apr. 6.

Former members and friends are invited. For more information, call 717-433-3652.

ROCKTON (ILL.) STATELINE COMMUNITY CHURCH will celebrate its 40th anniversary May 17-18 with an open house Saturday, a 10:30 A.M. Sunday service with former pastor J. L. Garmon speaking, followed by dinner and an afternoon service with District Superintendent Crawford Howe speaking.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact Pastor Robin Bucklin, 14053 Nazarene Dr., Rockton, IL 61072, 815-624-7418.

SALEM (OREG.) FIRST CHURCH will celebrate its 85th anniversary May 10-11 with a Saturday evening banquet and a Sunday morning celebration at the Salem Armory with H. B. London speaking.

Former pastors, members, and friends are invited. For more information, contact Merry Brateng, 503-375-2625.

WEST MONROE (LA.) FIRST CHURCH will celebrate its 50th anniversary Apr. 27.

Special activities include quartet singing and dinner on the grounds.

Former pastors, members, and friends are invited. For more information, call 318-322-8257.

## FOR THE RECORD

### Moving Ministers

RAUL BALLESTEROS, from Albuquerque, N.Mex., to Socorro, N.Mex.

MARK J. BANE, from St. Louis (Mo.) Southwest, to Albuquerque (N.Mex.) Sandia

PAUL M. BARBER, from Lewiston (Idaho) First, to Tillamook, Oreg.

STEVEN J. CALLIS, from associate, Columbia (S.C.) First, to pastor, Lexington (S.C.) Shepherd Community

JEAN R. CHERRY, from Brocton (Mass.) Manchester Comm. Bible Fellowship, to Randolph (Mass.) Haitian

JOHN B. CLAYTON, from Mount Vernon, Va., to Wells, Maine

TERRY W. DOUGLASS, from Colorado Springs (Colo.) Central, to Drumright, Okla.

PHILLIP W. EDWARDS, from Science Hill, Ky., to Mount Vernon (Ind.) First

ERIC M. FRITZ, from associate, Eureka, Ill., to associate, Lenexa (Kans.) Central

HAROLD E. HENDERSON, from pastor, West Chester, Pa., to associate, Fairview Village, Pa.

RONALD E. JACKSON, from Strong, Maine, to Pittsfield, Maine

WILLIAM C. KLAUSNER, from associate, Hermitage, Tenn., to pastor, Mount Calvary, Tenn.

CURTIS L. KOSCHESKI, from Donalsonville, Ga., to Albany (Ga.) First

ERNEST H. LABELLE, from pastor, Albuquerque (N.Mex.) Heights First, to pastor, El Paso (Tex.) Trinity

BRIAN LOGIN, from associate, Columbia (S.C.) Northeast Community, to associate, Winnsboro, S.C.

M. KEITH MacASKILL, from student to pastor, Cambridge (Ont.) Preston

VERNON R. MARSH, from Middleton, N.S., to Kensington, P.E.I.

MARIO R. MEJICANOS, from student to pastor, Santa Fe, N.Mex.

DOUGLAS W. PAVEY, from Louisville (Ky.) St. Matthews, to Bloomington (Ill.) Fairway Knolls

DAVID M. PERSELL, from associate, Des Moines (Iowa) Eastside, to associate, Goodlettsville, Tenn.

C. H. (HOKE) ROBINSON, from student to pastor, Myrtle Beach, S.C.

MICHAEL D. SHIPMAN, from associate, Santa Ana (Calif.) First, to associate, Riverside (Calif.) Arlington Avenue

DAVID F. SORRELL, from Milwaukee, Wis., to Iowa City, Iowa

JEFFREY T. TACKABERRY, from pastor, Terre Haute (Ind.) South Side, to associate, New Albany (Ind.) Eastside

RICKY D. TOOLEY, from associate, Sandersville, Ga., to associate, Lawrenceville, Ga.

JOSEPH E. WATKINS JR., from associate, Sierra Vista, Ariz., to associate, Yuma (Ariz.) Desert Springs

## Moving Missionaries

ANDRUS, PAUL and BERNICE, Argentina. Furlough Address: c/o First Church of the Nazarene, 2099 E. Main St., Chattanooga, TN 37404

COOPER, JIM and BETTY, Brazil, Stateside Address: 919 MacDuff Ct., San Jose, CA 95127

GREEN, ROD, Israel, Stateside Address: 2808 Catalina Dr., Anderson, IN 46012

HOFFERBERT, STEVEN and DEBORAH, U.S. Assignment, Stateside Address: 2016 E. 144th Terr., Olathe, KS 66062

JONES, DANIEL and ANNETTE, Swaziland, Field Address: P.O. Box 1460, Manzini, SWAZILAND

KAMMERMANN, CINDA, Kazakhstan, Field Address: KAZAKHSTAN, Akmoia 473024, Box 547, Miss Cinda Kammermann

LEUPP, RODERICK and STEPHANIE, Asia-Pacific Nazarene Theological Seminary, Furlough Address: c/o Rockwell S. Brank, 1788 Wainwright Rd. S.E., New Philadelphia, OH 44663

MOWRY, JONATHAN and KATHY,

Ukraine, Furlough Address: 6447 Craford Ave., Norfolk, VA 23518

NORRIS, LONNIE and CONNIE, Russia. Furlough Address: 11435 Leo Rd., Fort Wayne, IN 46845


ROTZ, JIM and CAROL, Kenya, Field Address: P.O. Box 53067, Nairobi, KENYA

SCHUBERT, PAT, Africa Regional Office. Permanent Address: P.O. Box 2784, Wilro Park 1731, SOUTH AFRICA

SRADER, DUANE and LINDA, Italy, Field Address: Via Milano, 22, 22063 Cantu (Como), ITALY

STROUD, PAUL and NETTIE, Ghana, Stateside Address: 10501 Blue Spruce Rd., Oklahoma City, OK 73162-6758


WALKER, DON and MARY LOU, Zimbabwe, Field Address: Church of the Nazarene, P.O. Box 3106, Bulawayo, ZIMBABWE



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# NEWS OF RELIGION

## NAE President Named to U.S.A. State Department Subcommittee

Don Argue, president of the National Association of Evangelicals (NAE), will cochair the newly formed Religious Persecution Subcommittee of



Argue (left) with Albright

the State Department's Advisory Committee on Religious Freedom Abroad, according to an NAE press release. The committee will report directly to President Clinton and to Secretary of State Madeleine Albright.

Twenty religious leaders and scholars who are members of the advisory committee met during February for the first time and talked with Albright and First Lady Hillary Clinton.

Albright encouraged the leaders that theirs was an important role in shaping United States foreign policy.

"The committee was unified that action must be taken to deal with religious persecution," Argue stated. "Even as the committee met, they were reminded that Christians around the world are suffering." Argue was favorably impressed with the commitment of the State Department and the administration to deal with the problem.

Argue has been recognized by the Clinton Administration for his leadership in fighting religious persecution following the 1996 NAE Statement of Conscience Concerning Worldwide Religious Persecution.

The Church of the Nazarene is a member of NAE.

## Praying Through the Window III

The year of October 1, 1996, to October 31, 1997, has been designated as "Praying Through the Window III" by the Christian Information Network (CIN) of the New Life Church in Colorado Springs, Colo. This global effort focuses on the 10/40 Window's 1,739 unreached people groups.

"Praying with Power: Empowering Ordinary People for Extraordinary Exploits" was the theme for a conference held February 12-15 in Colorado Springs to train and equip believers to pray effectively.

CIN is encouraging participation in a "prayer journey" to one of the 10/40 Window countries to pray for the lost. Team members spend extended time in prayer walks. According to CIN, prayer journeys do not include evangelism or mercy ministries.

## Saying No to Liquor Ads on Television

The Joseph Seagram Company's decision to air whiskey ads on television ends a 50-year ban on hard liquor advertising. According to an NAE report, beer companies alone have advertising budgets of nearly \$600 million annually. Whether directly or indirectly, alcohol is the leading cause of death and injury among teenagers.

Last year, Rep. Joseph Kennedy (D-Mass.) introduced legislation to ban the advertising of hard liquor on TV and radio. NAE says that Kennedy deserves the thanks of Christians for tackling the liquor industry.

President Clinton criticized the distilled spirits industry for dropping its voluntary ban on such ads. He called alcohol and tobacco "two of the biggest dangers facing our children."

Seagram, however, is moving ahead with its advertising campaign.

## Shattered Lives. Broken Dreams. No One Left to Pick Up the Pieces



Despite her inherited wealth, Hannah Vaughn considers herself plain and ordinary—a feeling reinforced for years by her father.

A thousand miles to the northwest, Dovie Ivey is happily married but has suffered through traumatic pregnancies, each ending in the death of a desperately wanted child.

Farther south, Edward Carroll and his two children have come to a temporary standstill following the unexpected death of Edward's wife and the children's mother.

Hannah, Dovie, and the Carrolls—each is at a crossroads that will test their fortitude and their faith in God. Each faces odds that seem tantamount to certain defeat.

*Turn Northward, Love* is the fourth book in the *Wildrose Series* created by best-selling author Ruth Glover.

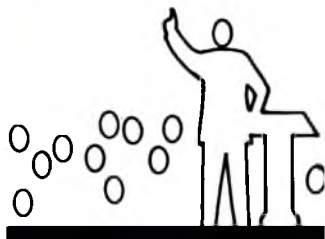
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# EVANGELISTS' SLATES



**ABBOTT, DAN:** Rogue River, OR (Valley of the Rogue Chapel), Apr. 20-23

**ADAMS, JERRY:** Kirklint, IN, Apr. 6 A; Indianapolis, IN (Speedway), Concert, 13 A; Brazil, IN (First), Concert, 13 P; Indianapolis, IN, 18; Cicero, IN, 27-30; Mooresville, IN, May 3; West Baden, IN (Springs Valley), Concert, 4; Indianapolis, IN (Meridian Street), Concert, 10; Brooklyn, IN, Concert, 11; Indianapolis, IN, 29; Decatur, IL, 31—June 1\*

⑦ **ARMSTRONG, LEON AND LINDA—THE ARMSTRONGS:** Georgetown, IL (Olivet), Apr. 1-6; Greensburg, IN (Community), 8-13; Clymer, PA (Penns Manor), 15-20; Franklin, PA, 22-27; St. Bernice, IN, 30—May 4; Odon, IN, 6-11; Salisbury, MD, 13-18; Litchfield, MN, 21-25; Alberta, MN, 27—June 1

**BAGGETT, DALLAS:** Madison, AL (First), Apr. 6; Decatur, AL (Larkwood), 20; Chattanooga, TN (East Lake), 22-27; Bentonville, AR, May 18; Scottsboro, AL, 25

**BAILEY, J. D.:** Cambridge City, IN, Apr. 2-6; Cedar Rapids, IA (First), 9-13; Fortville, IN, Holiness Crusade, 25-27; Danville, IN (Calvary), May 7-11; Royersford, PA, 18-21

**BAKER, RICHARD C.:** Woodfield, OH, Apr. 8-13; Leavittsburg, OH (First), 15-20; Meadville, PA, 22-27; West Lafayette, OH, May 27—June 1

**BALLARD, DON:** West Memphis, AR, Pulpit Supply, Apr. 27

**BELZER, DAVE AND BARBARA:** Chrisman, IL (Dana), Apr. 8-13; Fairfield, IA, 15-20; Sikeston, MO (Eastside), 22-27; Larned, KS, 30—May 4; Mauston, WI, 6-11; Boyne City, MI (Morgan Street), 13-18

**BENDER, TIM—THE TIM BENDER FAMILY:** Niagara Falls, NY (Ninety-First Street), Apr. 1-6; Greens Fork, IN, 8-13; Indianapolis, IN, 15-20; Stonewood, WV (Clarksburg), 22-27; Berkeley Springs, WV, 29—May 4; Buffalo, NY (First), 6-11; Arcade, NY (Crossroads), 20-25

**BENSON, MICHAEL W.:** Ellicott City, MD (Baltimore First), Apr. 6-10; Kansas City, MO (First), 12-16; Owosso, MI (First), 20-23; Sterling, IL (First), 30—May 4; Glen Burnie, MD (Marley Park), 11-14; Lancaster, KY, 18-22

⑦ **BOND, GARY AND BETH:** Loveland, CO, Apr. 6-13; Indianapolis, IN (First), 16-20; Elkins, WV, 23-27; Monticello, IL, 30—May 4; Wilmington, OH, 7-11; Morenci, MI, 16-25

**BRISCOE, JOHN:** Denver, CO (Eastside), Concert, Apr. 4-6; Riverton, WY (First), 13; Seattle, WA (Ballard), Concert, 27; Anchorage, AK (Hillcrest), Concerts, May 7-25

**BROWN, ROGER N.:** Eldon, MO, Apr. 13-17; Fortville, IN, 25-27; Oakland City Zone Crusade, IN, 29—May 4; South Charleston, WV (First), 28—June 1

**BURKHALTER, PAT AND DONNA:** Greenfield, IN (Stringtown), Apr. 2-6; Carmi, IL, 9-13; Belleville, IL (Emmanuel), 16-20; Iberia, MO, 23-27; Cedar Rapids, IA (Oakland), 30—May 4; Ankeny, IA (Hope), 7-11; Winterset, IA, 14-18; Wichita, KS (Trinity), 21-25; West Memphis, AR, 28—June 1

⑦ **CANEN, DAVID:** Lenoir City, TN, Apr. 1-6; Elizabethton, TN, 8-13; Decherd, TN, 15-20; Blairsville, GA, 22-27; Gordonsville, TN, 29—May 4; Charleston, WV (North Side), 6-11; Wurtland, KY (First), 20-25

**CANFIELD, DAVE—EVANGELISTIC MINISTRIES:** Greensburg, KY (Summersville), Apr. 2-6; Lynn, IN, 16-20; Creola, OH (Point Rock), 23-27; Easton, MD, 30—May 4; Shadyside, OH, 14-18

**CASSELLMAN, GERALD H., JR.:** Somerset, PA, Apr. 6-9; Monongahela, PA, 13-16

**CASTEEL, HOWARD:** Jerseyville, IL, Apr. 8-13; Montgomery City, MO, 15-20; Clarence, MO, May 7-11

**CERVANTES, RUDY—HEAVENLY TRUMPET MINISTRIES:** Dayton, OH (First), Concert, Apr. 6; Brighton, MI, Concert, 13 A; Warren, MI (Warren Woods), Concert, 13 P; Macomb, MI (Bethel), Concert, 20 A; Carthage, MO, Concert, 27 A; Springfield, MO (Grace), Concert, 27 P; Branson, MO, NIROGA, 28-30; Springfield, IL (First), Concert, May 4 A; Rockledge, FL (Cocoa First), Concert, 11 A; Tampa, FL (First), Concert, 11 P; Coshocot, OH (First), Concert, 18 A; Wadsworth, OH, Concert, 18 P; Cedar Rapids, IA (Oakland), Concert, 25 A; Cedar Rapids, IA (First), Concert, 25 P

**CHANEY, BARBARA:** Legonier, PA, Apr. 18-19; Waterville, ME, District Women's Retreat, 25-26

**CLAY, D. E.:** Jane Lew, WV (Valley View), Apr. 27-30; Belpre, OH, May 3-7; Sunbury, OH, Faith Promise, 14-18; London, OH, Faith Promise, 28—June 1

**COVINGTON, NATHAN:** Goodland, KS, Apr. 2-6; Dexter, MO (Southwest), 9-13; Tulsa, OK (Regency Park), 16-20; Scott City, KS, 23-27; Waldron, AR (First), 30—May 4; Williston, ND, 7-11; Sidney, MT (First), 14-18; Kankakee, IL (Limestone), 21-25; Winchester, IN, 28—June 1

**CURRY, RICK:** Inez, KY, Apr. 3-6; Flatwoods, KY (First), 8-13; Anniston, AL, 16-20; Glasgow, KY, 27-30; McAndrews, KY, May 1-4; Spieland, IN, 7-11; Ringwood, OK, 18-21; Bloomington, IN (Zion), 25-28

**DELL, JIMMY:** Syracuse, KS, Apr. 6-9; Conneaut, OH (Kelloggsville), 12-16; Pioneer, OH, 17-20; Noblesville, IN, 23-27; Streator, IL, 30—May 4; McComb, MS (First), 7-11; Keokuk, IA, 18-21; Wichita, KS (First), 28—June 1

**DESKINS, GROVER C.:** Huntingdon, PA (McConnells-town), Apr. 22-27

**DIEHL, ROB AND DEBBIE—DYNO-MIGHT MINISTRIES:** Kansas City, MO (First), Children's Crusade, Apr. 13-16

**DOROUGH, WILLIAM M.:** Harrison, AR, Apr. 8-13; Mansfield, AR, May 4-11

**DOVE, KENNETH:** Savannah, TN, Apr. 6-9; Nashville, TN (Whites Creek), 13-16; Dickson, TN (First), 20-23; Woodlawn, TN, May 1-4

**ERICKSON, DAVID AND CAROL—TRI-LOVE MINISTRIES:** Reading, PA (Calvary), Family Crusade, Apr. 2-6; Hershey, PA, Family Crusade, 9-13; Roanoke, VA (East Gate), Family Crusade, 23-27; Troy, OH (First), Family Crusade, 30—May 4; Hagerstown, MD, Family Crusade, 14-18; Greentown, OH, Family Crusade, 21-25; Highland, IN, Family Crusade, 28—June 1

**EVERMAN, WAYNE:** Olive Hill, KY, Apr. 1-6; Inez, KY (Turkey Creek), 8-13; Winchester, KY, 15-20; Blanchester, OH, 22-27; Lexington, OH, 30—May 4; Mansfield, OH (Grace), 6-11; Washington, IN, 14-18

**FLORENCE, ERNEST E.:** Benton, IL (First), May 11-14

**GESSNER, DON AND SHIRL:** Mitchell, IN, Apr. 3-6; Shelbyville, IL, 9-13; Hardy, VA, 16-20; Temple, TX (First), 23-27; Martinsville, IN (First), 29—May 4

⑦ **HAINES, GARY:** Kalamazoo, MI (First), Apr. 5-9; Huntington, IN (First), 12-16; Rogers, AR (New Hope), 26-30; Otisville, MI (Richfield), May 10-14; Pottsville, MI, 15-18; Canton, IL (First), 24-28

**HAY, JOHN F.:** Knoxville, IA, Apr. 2-6; Bethany, OK (Jernigan Memorial), 9-13; Mount Vernon, IN (Point Township), 23-27; Martinsville, IN (First), 29—May 4; Brownstown, IN, 14-18

**HAYES, ALVIN B.:** Claremore, OK, Apr. 13-18

**HICKS, JOHN DAVID:** Sterling, CO, Apr. 2-6; Redmond, WA, 13-16; Randle, WA, 20-23; Grandview, WA, May 4-7; Gresham, OR, 11-14

**HILL, WILLIAM G. AND KATHRYN:** Chesterhill, OH, Apr. 2-6; New Boston, OH (First), 16-20

**HOGUE, CHAD:** Willshire, OH (Countyside), Apr. 6-9; Oak Hill, OH, 13-16; Atoka, OK, 30—May 4; Many, LA, 6-11; Houston, TX (Alleff), 14-18

**JORDAN, JOE:** Harlem, OH, Apr. 2-6; Chillicothe, OH, 9-13; Logan, OH, 16-20; Springfield, OH, 22-27

**JUNEMAN, JOHN AND TRINA:** Rio Linda, CA (Sacramento), Apr. 13-16; Carmichael, CA (Valley Oaks), 20-23; Redmond, OR, 27-30; Bremerton, WA, May

4-7; Oak Harbor, WA, 11-14; Issaquah, WA, 18-21\*

**LAXSON, WALLY AND GINGER:** Hillsboro, OH, Apr. 2-6; Hampton, VA, 13-16; Pittsfield, IL, 20-23; Eureka, IL, 27-30; Woodward, OK, May 4-7; Henryetta, OK, 11-14; Pensacola, FL, 15-18; Franklin, TN, 23-25

**LEE, BRAD AND LORI:** Marshall, IL, Concert, Apr. 6 A; Blackwell, OK (First), 10-13; Ames, IA, Faith Promise, 18-20; Bonner Springs, KS, 27-30; Webb City, MO, May 3-4; Osseo, MN, Concert 18 A; Sioux Lookout, ON, 25\*

**LEIDY, ARNOLD—UPWARD CALL MINISTRIES:** Muncie, IN (Riverview), Apr. 2-6; Wapello, IA, 9-13; Roxana, IL, 16-20; Lafayette, GA (Harrisburg), 30—May 4; Bloomingdale, GA, May 7-11; Kingsland, GA (Kings Bay), 16-18; Glen Burnie, MD, 29—June 1

**LENDERMAN, ALAN AND SHERRY:** Johnson City, TN, Concert, Apr. 13 A; Kingsport, TN (First), Concert, 13 P; Bristol, TN (First), Concert, 20; Estill Springs, TN, Concert, 27; Lebanon, TN (West View), Concert, May 4 A; Murfreesboro, TN, Concert, 4 P; Chuckey, TN (Philadelphia), Concert, 11; Smyrna, TN, Concert, 18

**LEWIS, JOHN—WHITE DOVE MINISTRIES:** Odessa, TX (Faith), Apr. 2-6; Shawnee, OK, 9-13; Cheyenne, WY (Grace), 16-20; Tularosa, NM, 23-27; Florence and Canon City, CO (Lincoln Park), Joint Revival, May 4-11; Oklahoma City, OK (Portland Avenue), 13-18; Ponca City, OK (First), Concert, 25 A

**LIDDELL, P. L.:** Mount Blanchard, OH, Apr. 9-13; Dayton, OH (Northridge), 29—May 4; Clyde, OH, 6-11

⑦ **MANLEY, STEPHEN—CROSS STYLE PROCLAMATION:** Asheville, NC (First), Apr. 2-6; Seneca, SC, 9-13; Park Hills, KY (Covington First), 16-20; Dayton, OH (First), 23-27; East Rockaway, NY, 30—May 4; Elmira, NY (First), Elmira/Corning Crusade, 7-11; Gaithersburg, MD, 14-18; Atchison, KS, City-Wide Crusade, 21-15; Lancaster, OH, 28—June 1\*

**MAY, JOHN W.:** Warsaw, OH, Apr. 3-6; Steubenville, OH, 16-20; Moundsville, WV, 23-27; Mercer, PA, May 7-9

⑦ **MILLHUFF, CHUCK R.:** South Charleston, WV (Davis Creek), Apr. 9-13; New Albany, IN (East-side), Zone Indoor Camp Meeting, 16-20; Newell, WV (Glendale), 23-27; Man, WV, 30—May 4; Columbia, TN (Grace), 7-11; Ottawa, KS, 14-18

**MILLS, CARLTON—SECOND TOUCH EVANGELISM MINISTRIES:** Warren, OH (Champion), Apr. 2-6; Oklahoma City, OK (Pennsylvania Avenue), 9-13; Spring Arbor, MI, 16-20; Flint, MI (West), 23-27; Belle, WV, 30—May 4; East Falmouth, MA (Cape Code), 7-11; Camby, IN, Indianapolis District SAM Retreat, 17; Williston, VT (Burlington), 18-22; Wallingford, CT, 25; Newport, VT, 28—June 1

**MITCHELL, MARCIA L.:** Walla Walla, WA, Apr. 6\*, 20\*, and May 4\*, 18\*

**MONCK, JIM:** Fostoria, OH (First), Apr. 13-16; Fredericktown, OH, 17-20; Red Bluff, CA (First), May 1-4

**MORGAN, EARL AND NORMA:** Mishawaka, IN (First), Faith Promise Convention, Apr. 12-13; Goshen, IN, 20; Pittsburg, PA (Lincoln Place), Faith Promise, May 3-4; Vicksburg, MI (Chapman Memorial), Faith Promise Convention, 16-18

**NAJARIAN, BERGE AND DORIS:** Hutchinson, KS (Westside), Faith Promise, Apr. 19-20; Meade, KS, Missions Service, 23; Emporia, KS, Faith Promise, 25-27; Colorado Springs, CO (Trinity), Faith Promise, May 16-18

**OYLER, CALVIN AND VIRGINIA:** Herington, KS, Apr. 1-6

**PALMER, MIKE:** North Vernon, IN, Apr. 6-9; Bartlesville, OK (First), 16-20; Indianapolis, IN (Southport), 27-30; Mexico, MO, May 4-7; Dexter, MO (First), 11-14; South Haven, MI, 18-21; Fenton, MO, 29—June 1

**PARKS, TOM AND BECKY:** Lyons, KS, Apr. 6-9; Springfield, IL (South Side), 13-16; St. Louis, MI, 20-23; Battle Creek, MI (Morgan Road), 27-30; New Berlin, WI (Milwaukee First), May 4-7; Richland Center, WI, 11-14; Auburn, IL, 18-21; Topeka, KS (Oakland), 28—June 1

⑦ **PERDUE, NELSON S.:** Bel Air, MD, Apr. 2-6; St. Marys, OH (First), 9-13; Fort Wayne, IN (Lake Avenue), 16-20; Bedford, IN, Bedford Zone Indoor

Camp, 22-27; Choctaw, OK, May 7-11; North Huntingdon, PA (Norwin), 14-18; Spencer, WV, 21-25; South Charleston, WV (First), 28—June 1

**PETTIT, ELAINE C.—EVANGELISTIC MINISTRIES:** Springfield, OH (Maplewood), Apr. 2-6; Lexington, KY (Lafayette), 9-13; Detroit, MI (Grace), 20-23; Bay City, MI (First), 27-30; Fostoria, OH, May 4-7; Pontiac, MI (Silverlake), 11-14; Fairborn, OH (Whitview), 18-21; Dayton, OH (Beavercreek), 29—June 1

**POWERS, E. CARL—PROCLAMATION MINISTRIES, INC.:** Laurel, MS (First), Prayer Seminar, Apr. 20-23

**REAGLE, R. L.:** Grove City, PA, Apr. 16-20

**REED, SHERMAN:** Fort Sheridan, IL, Apr. 4-6; Orlando, FL, 7-11; Huntington, IN (Northside), 15-20; Fairland, IN (Trilon Central), 22-27

**ROACH, JERRY L.:** Dickson, TN (Jason Chapel), Apr. 5-9; Wyoming, IL, 10-13; Nashville, TN (Blake-more), 16-20; Smyrna, TN, 27-30; Carthage, TN, May 4-7; Concord, NC (Springdale), 10-14; Tullahoma, TN (Westside), 16-18; Erwin, TN (Harmon Memorial), 25-28

⑦ **ROSE, WAYNE:** Murphysboro, IL, Apr. 1-6; Shelbyville, IL, 8-13; Bedford, IN (Davis Memorial), 15-20; Ashdown, AR (First), 23-27; Globe, AZ, 29—May 4; Evansville, IN (Trinity), 6-11; Evansville, IN (Beacon), 13-18

**SHERWOOD, SCOTT AND SHERRY:** Alton, IL (Hillcrest), Apr. 2-6; Ferguson, MO (St. Louis), 7-11; Granite City, IL (First), 9-13; West Milton, OH, 16-20; Minot, ND (Southside), 23-27; Casey, IL, Youth Revival, May 1-4; Oregon, IL, 7-11; St. David, IL, 14-18; Lake Jackson, TX, Youth Evangelism Project, 19-25; Payson, AZ (First), Vacation Bible School, 27—June 1

⑦ **SMITH, DUANE:** Jackson, OH, Apr. 1-6; Orrville, OH, 9-13; Georgetown, PA (Imperial), 16-20; Cory, IN, 23-27; Columbus, IN (First), 30—May 4; Wellston, OH, 7-11; Ortonville, MI (Lake Louise), 14-18; Monroeville, IN, 21-25

**SMITH, MICKEY G.:** Fort Wayne, IN, Apr. 1-6; Kurtz, IN, 8-13; Somerset, KY (First), 16-20; Boonville, IN, 23-27; Rock Hill, SC (Oakdale), 30—May 4; Houston, MS (Pearson Chapel), 6-11; Casclilla, MS (Rosebloom), 13-18; Millington, TN, 25-28; Covington, TN, 29—June 1

**TAYLOR, EMMETT E. AND MARIE:** Madill, OK, Apr. 30—May 4

**TAYLOR, ROBERT:** Cullman, AL (First), Apr. 6-9; Columbus, OH (Whitehall), 13-16; Henderson, TX, 20-23; Indianapolis, IN (Castletown), 27-30; Chrisman, IL, May 4-7; Portland, IN, 11-14; Inver Grove Heights, MN (Grace), 18-21; Fairfield, OH, 25\*

**TAYLOR, RON:** Henderson, KY (United), Apr. 15-20

**THORNTON, WALLACE:** Wabash, IN, 15-20; Connersville, IN (First), 22-27; Griffith, IN, 29—May 4; Joliet, IL, 6-11\*

**ULMET, BILL:** Enid, OK, Apr. 3-6; Maryville, TN, 8-13; Hastings, MI, 16-20; Portland, MI, 27—May 1; Greenville, MS (First), 4-7; Bamberg, SC, 14-18; Huntington, WV (Walnut Hills), 21-25; Lansing, MI (Zion), 28—June 1

**VECCHI, PETE:** Waukegan, IL (First), Apr. 6-9; Fairborn, OH (First), Pulpit Supply, 13; Union City, IN, 22-27; Tiffin, OH, Sunday Service, May 4; Morrow, OH, Anniversary Weekend, 16-18

⑦ **WELLS, LINARD:** Jeffersonville, IN (First), Apr. 1-6; Hurricane, WV (First), 8-13; Pineville, WV, 15-20; Shelbyville, IN (First), 22-27; North Royalton, OH (State Road Community), 29—May 4; Carey, OH (Ridge Chapel), 6-11; Petersburg, IN, 13-18; Monroe, LA (First), 20-25; Effingham, IL, 27—June 1

**WOMACK, PAUL W.:** Columbia, MO (First), Apr. 2-6; Moravia, IA, 9-13; Longview, TX (First), 20-23; Lamoure, ND, 27—May 4; Fenton, MO, 11-14; Glen Carbon, IL (Glenview), 18-21; Seymour, MO (Dogwood), 28—June 1

**YOUNG, TIM:** Crystal Lake, IL, Apr. 2-6; El Paso, IL, 9-13; Kankakee, IL (Eastridge), 16-20; Waterford, PA, 23-27; New Cumberland, WV, 30—May 4; Terra Alta, WV, 7-11; Orient, OH (Southwest Community), 14-18; Arkansas City, KS, 28—June 1

⑦ Tenured Evangelist is recognized by the church as a lifetime assignment. (See Manual 407.3)

\*Denotes Non-Nazarene Church

# Come and Dine

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

REV. VICTOR PENTZ TELLS OF one December when an invitation to a party arrived in his mailbox. It was a festive holiday greeting with a time, date, and handwritten personal invitation saying, "We're having a party; hope you can come."

Victor and his wife were delighted!

There was only one problem: there was no signature, no RSVP telephone number, no return address on the envelope. They had no idea who had invited them to the Christmas party.

What if the same mistake had been made on all the invitations?

Imagine an individual or a couple preparing for the party, sprucing up the house, and making Christmas goodies. Finally the evening of the party arrives, and all is ready.

They wait and wait. When it is clear that no one is coming, those who sent the invitations extinguish the candles as a deep emptiness settles over them.

Imagine throwing a party and nobody showing up. How devastating! But it has happened before. In Matthew 22:1-14 is a story, told by Jesus, which is similar. It is the story of a king preparing a party, a wedding banquet for his son.

What must it have been like in the house of the king as they waited for the arrival of the guests? Everything

was ready; a great feast had been prepared. Out beyond the walls of the king's house, the servants were going door-to-door announcing that the time had come and all was ready.

It's at this point that the story begins to vibrate with expectancy and hope. The banquet will soon begin. And then we read, incredibly, "but they refused to come" (v. 3, NIV).

The king simply cannot believe it. There must be some mistake. So graciously, he sends other servants, saying that the feast is ready. Please come.

Still they do not come. As Luke tells the story, he records their excuses. One has just purchased a field and must inspect it. Another has purchased five teams of oxen. Still another has just been married. Then, adding injury to insult, we are told in Matthew that some would-be guests killed the king's messengers. The king is "enraged."

The real problem, of course, was not that their calendars were so occupied that they couldn't fit the king in. The real problem was that their minds and hearts were occupied. The thing that gives me a chill as I read the story is how closely we identify with these busy people.

There's nothing inherently evil about the errands and appointments that keep us sprinting from *The Today Show* through *The Tonight Show*—running from meeting to meeting, shuttling children, making deals and plans, and all the rest. There is the danger of an almost imperceptible shift of life: where you stop running it, and it starts running you.

The parable before us is a warning.

- Beware of the way that busyness puts a stranglehold on your inner life.
- Beware of those perilous days

through which you sprint, out of touch with all except the nuts and bolts of life.

• Beware of "the golden handcuffs," the shackling power of possessions.

Remember that nothing fails quite like success without God.

The king in our story is not about to let those who would not come thwart his desire to have a feast. So he says to his servants, "Go to the street corners and invite to the banquet anyone you find" (Matthew 22:9, NIV).

Soon the wedding hall is filled with guests as waves of hungry men and women flock to the table of the king. This is a great picture of the gracious invitation of God.

However, the story does not end there; it takes a kind of strange twist. Because some who were invited would not have been dressed appropriately for such a banquet, the king provided robes and gowns at the door for those who needed them.

Here, then, is the shocker. When the king arrived, he noted a man lacking the wedding clothes. The monarch then had his servants remove him from the banquet hall (22:12-13).

This business of being dressed properly for the Kingdom is serious business, isn't it? Not only must we accept the invitation, but also we must

**The business of being dressed properly for the Kingdom is serious business.**

be properly attired. We should say with the prophet Isaiah: "For he has clothed me with garments of salvation and arrayed me in a robe of righteousness" (61:10, NIV).

The story begins with a gracious invitation and ends with a call to holiness. We do not merit the invitation; we are bums at a banquet. Yet we are welcomed and then made righteous by the grace of the King. Good news! Come and dine!

HH



## Lillenas Music and Drama Conference Breaks Attendance Records

The annual Lillenas Music and Drama Conference, held February 6-8, 1997, in the Kansas City area, was the largest ever with more than 1,100 participants. According to Paulo Barros, conference coordinator, this was the first time attendance has topped 1,000.

The music section of the conference was held at Col-

lege Church in Olathe, Kans., while the drama portion ran concurrently at First Church in Kansas City, Mo.

Highlights from the conference included a concert by The Martins and Hicks and Cohagan; a drama performance by Crosswalk with music by Larry Campbell and Friends; and a performance by Roger Bennett, pianist for the Cathedrals. Also, two new musicals, one each by Lillenas and Allegis, were premiered. One featured the choir and orchestra of College Church.

The 1998 conference is being planned for February 5-7.



Reading session at music conference led by Tom Fettke, composer.

## Floods Devastate Three African Countries

Heavy rains and subsequent flooding caused by recent cyclones in three South African countries have affected more than 1.5 million people, including hundreds of Nazarenes. More than 600,000 in Malawi, 400,000 in Mozambique, and 500,000 in Madagascar have suffered.

Nazarene missionaries have confirmed that numerous Nazarene churches, parsonages, and members' homes are flooded, some completely underwater. Several have been totally destroyed.

NCN news correspondents in Africa reported that many Nazarene families lost everything—food, clothing, homes, and crops. Even though there have been many fatalities, as of the first reports, no Nazarene lives have been lost.

In some areas, 100 percent

of the rice and other major cash crops were destroyed. The most pressing needs at present are food, medicines, and personnel.

It will take several weeks to determine the extent of the devastation because communication in the affected areas is difficult.

Gustavo Crocker, administrative director of Nazarene Compassionate Ministries International, is calling the church to pray and assist with this disaster. Contributions, which are designated a 10 percent mission special, may be sent to the general treasurer for the Church of the Nazarene, earmarked for the "Africa Floods NCM." In Canada, checks should be made out to "Church of the Nazarene Canada" and sent to the Brampton, Ont., office.

## Thanksgiving Offering Total Announced

The 1996 Thanksgiving Offering total is \$9,642,602, an increase of \$434,804, according to Steve Weber, director of Stewardship Development Ministries. "Each year Nazarenes join to show their support of missions in a tangible way through the

Thanksgiving Offering," Weber said. "Because of their generous gifts, many people who otherwise may never have known of Christ's love and redemption will receive the gift of salvation He freely gives to those who accept it."



Weber

## P&B Pays \$27 Million in Benefits in 1996

More than \$27 million in benefits were paid from plans administered by Pensions and Benefits U.S.A. in 1996, according to Don Walter, director. These payments included \$11.5 million in "Basic" Pension Plan and benevolence benefits, \$11 million in TSA and IRA retirement plans, \$1.6 million in life insurance and disability insurance claims, and \$3.3

million in medical and dental claims.

"We consider it a privilege to administer these benefit plans on behalf of the various church employers and those who are employed by them," Walter said. "The General Board and the Board of Pensions and Benefits U.S.A. make certain the church's money is administered professionally and prudently."



Walter

## Reddick Selected to Chair ONU's Fine Arts Division

Don Reddick has been named to head the Fine Arts Division of Olivet Nazarene University (ONU), according to Gary Streit, vice president for academic affairs. Reddick will replace Harlow Hopkins, who retires at the end of this school year.

Reddick, an ONU graduate, holds a master's degree in music education from the University of Illinois, where he is pursuing a doctorate.

"A product of Olivet's music department, Don has a sense of Olivet's history, tradition, and culture," Streit said. "His continuing gradu-

ate work and educational background equip him well for key music department teaching needs."

Reddick has been Kankakee First Church's director of music for the past three years. He will assist with the music at the General Assembly this summer. Also, he has been asked to plan the music program for the International Laymen's Conference to be held in 1998 in Nashville, Tenn.

Reddick lives in Bourbonnais, Ill., with his wife, Dena, and their two children, Britney and Blake.



Reddick



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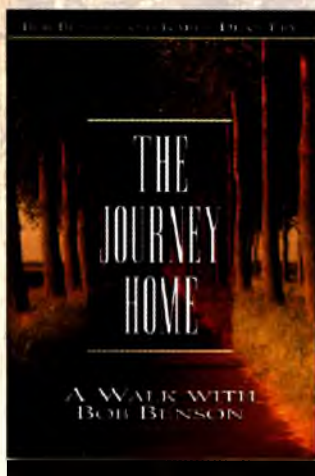
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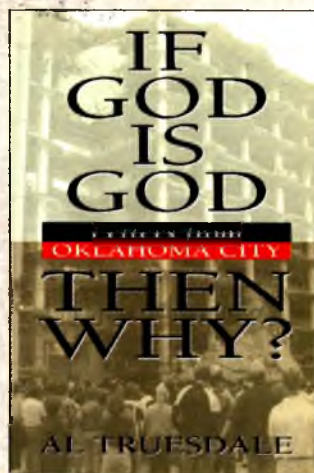
"In a world of deaf-mutes, he was our ears. When we were blind to

the simplest things, he was our eyes. When we reenacted Babel with our loud disagreements and petty differences, he spoke softly. And the gentle truth of what he whispered rose above the din to call us back to love again. He was a hearer, he was a seer, he was a poet."

—Gloria Gaither

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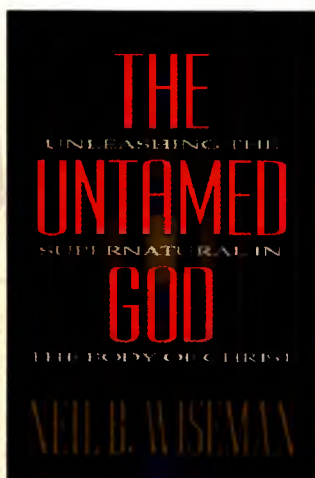
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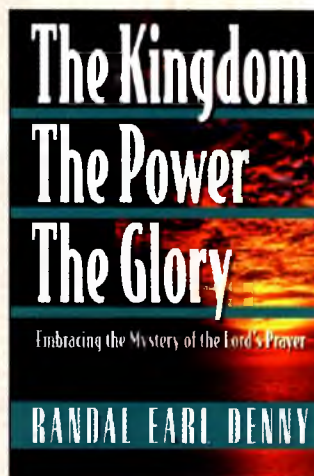
and challenges us to seek more of His miraculous movement in our lives.

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