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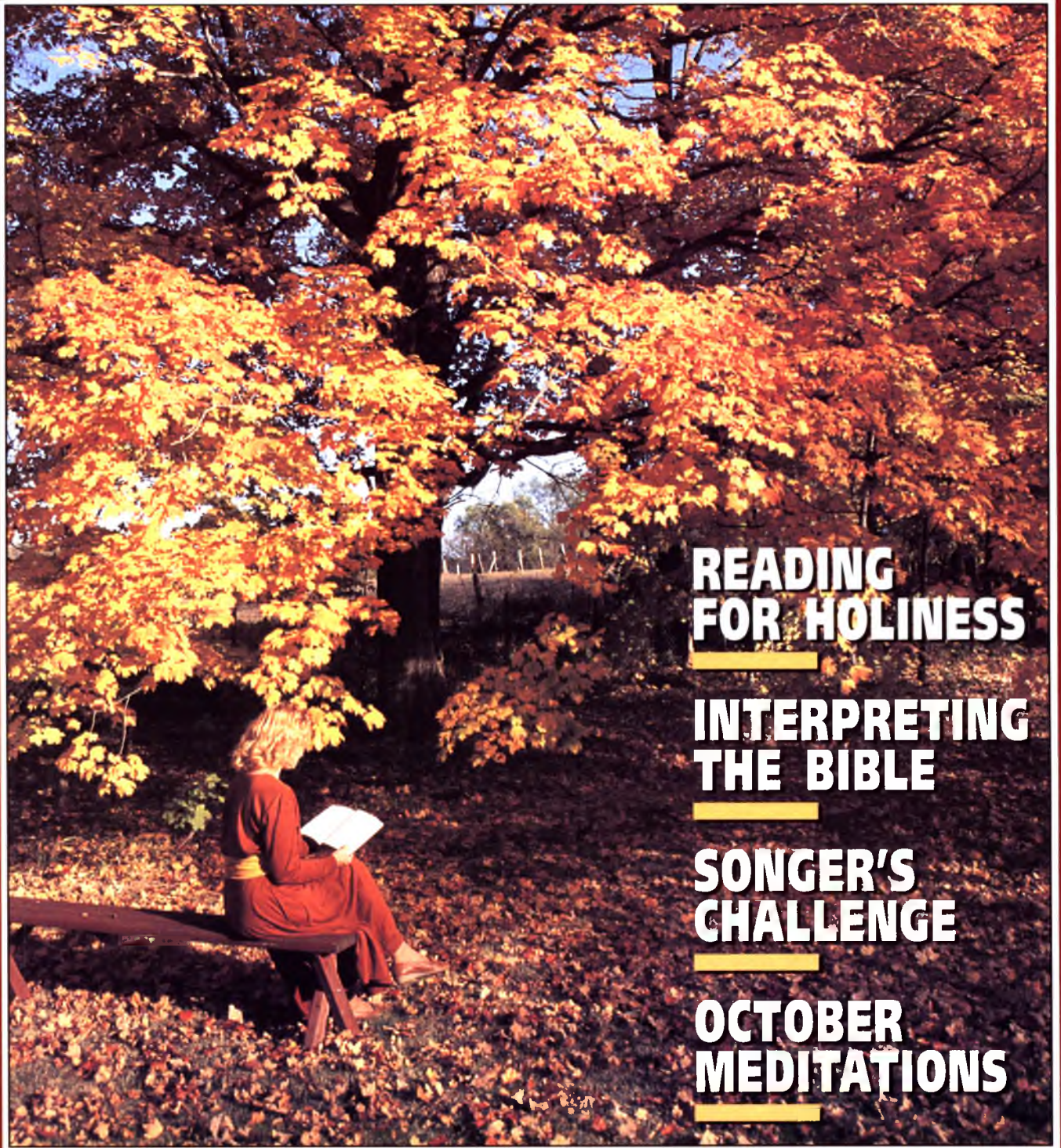
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Herald of Holiness

OCTOBER 1996

CHURCH OF THE NAZARENE



**READING
FOR HOLINESS**

**INTERPRETING
THE BIBLE**

**SONGER'S
CHALLENGE**

**OCTOBER
MEDITATIONS**



PREACHERS

**Help
Nazarene Bible
College
Equip...**



CHURCH MUSICIANS



CHRISTIAN EDUCATORS



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Finding the Right Things in the Bible

WESLEY D. TRACY



I'M SURE NEITHER GOD nor the Early Church leaders wanted it this way. But ever since the Bible was canonized in the first centuries of the Christian church, it has been one of the world's most controversial books.

Witness all the troubles we have caused as we say we are following God's Word. We've called each other names ("literalists," "biblical illiterates") and split our churches over how we interpret the Scriptures. We've scrapped and fought over what the Bible says and means—with each other and with other religions ("crusades" is how we described what happened in the Middle Ages).

All this mischief begins with the very first chapter of the very first book. Out of what we read in Genesis 1—3, some of us have erected elaborate schemes about how and when the world was created; others of us think we have a "myth" and reject it completely. We have taken God's direction to "subdue" as license to plunder, violate, and use the earth for our selfish, individualistic purposes. We've even developed theories about superiority and inferiority in how the sexes relate to each other, about who rules whom—all on the basis of the first 80

verses of the first book of God's Word. None of which is the purpose of this book. Genesis appears in the Bible for one purpose: not to tell us how or when the world was created, but by whom.

"God created the world," Genesis 1 tells us. To emphasize the point, Genesis 2 says the same thing in a little different form. And then, as though to make sure we get it, Genesis 3 shows us what happens when humans take over and try to make themselves the center of God's creation.

Indeed, this is the message of the whole Bible. Things go orderly and according to plan when God is allowed to control. The world soon gets messed up into an ever sorrier state when humans take over.

Yet, the Bible tells us God doesn't give up in the face of sin and evil. As Diane Zaerr puts it: "God continues to use the natural order, family, culture, and social and political systems to sustain life and to limit the forces of evil."

How hard it is for us to keep the focus on God. From the very first, humans have sinned by shifting that focus. Adam and Eve's sin was to put themselves at the center of the universe, trying to make God fit around their schemes rather than they around God.

We continue the same idolatry today. We do it when we rush to the Bible for rules or blueprints on how we or others should live. We do it when we use the Scriptures for our rationale for drawing boundaries and building walls we want to erect in the first place.

Yes, the Bible does give us guides

and blueprints for living. Sometimes we need boundaries and walls. But that is not its primary purpose.

The primary purpose of the Bible is to lead us to God. It serves as a revelation of God to humans, foremost in the person of Jesus, then in how God deals with all the assorted characters and personalities who lived at the time of this revelation.

Thus, we must come to the Bible with our hearts set on knowing God. Once having met God, the guides and examples of the Bible take on a whole new light.

Jesus summarized all this, counseling you first to love God. *Then* love your neighbor as yourself. That is the essence of the law and prophets.

To come to the Bible the other way around is to lose sight of this purpose of the Scriptures. When we approach them first to see how we or our

The editor's choice this month is to ask you to listen to a good Mennonite talk about the Bible.

neighbor should live, we take the focus from God and put it where it does not belong—on ourselves.

Our challenge today—keep the focus on God. As we do, we find a model of love, kindness, and purity that will challenge both our *being* and our *doing*. This is what we should be seeking when we come to the Bible.

—by J. Lorne Peachey, editor of the *Gospel Herald*.

1. Diane Zaerr, "What We Believe About Creation and Our Calling as Human Beings," *Gospel Herald*, Sept. 12, 1995.

44

FEATURES

- 8 Songer's Challenge**
PRISCILLA RAUE
- 12 Your Pastor Is an Endangered Species**
H. B. LONDON AND NEIL B. WISEMAN
- 18 Living into the Future**
ANTOINETTE ADAM
- 20 17 Principles to Help Us Interpret the Bible**
RYAN AHLGRIM
- 22 Stepping into the Word**
BRUCE L. MEADE
- 24 Reading for Holiness**
WESLEY D. TRACY
- 26 Keep Christ First**
WESLEY D. TRACY
- 34 A Tree Grows in Oklahoma City**
J. CUMMINGS
- 38 The NBC Convocation: A Rich Tradition**
RON ATTIG

POETRY

- 36 October Meditations,** *DOROTHY MADDEN*

CONTINUING COLUMNS

- 4 General Superintendent's Viewpoint,** *WILLIAM J. PRINCE*
- 5 Into the Word,** *ROGER L. HAHN*
- 30 Masculine Journey,** *MARK METCALFE*
- 31 In a Woman's Voice,** *REBECCA LAIRD*
- 33 Over 60,** *C. ELLEN WATTS*
- 45 When You Pray,** *E. DEE FREEBORN*
- 46 Observer at Large,** *JOHN C. BOWLING*

DEPARTMENTS

- 1 Editor's Choice,** *WESLEY D. TRACY*
- 3 Signs,** *MICHAEL R. ESTEP*
- 6 The Readers Write**
- 7 Nazarene Family**
- 14-16, 42-44 News**
- 17 Evangelists' Slates**
- 40 October's 10-Point Quiz**
- 47 Marked Copy,** *MARK GRAHAM*
- 48 Late News**



18



22



26

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SIGNS

Samuel

MICHAEL R. ESTEP



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

I LOVE TO HEAR HOW GOD creates His kingdom here on earth as well as in heaven. Regional Director Brent Cobb recently shared with me the dynamic way God is doing just that in South Asia.

Samuel Yangmi was born to Tibetan parents in a Burmese refugee camp. When Communist troops unleashed their terror against the refugees, driving them back across rugged mountains into famine-stricken Tibet, Samuel's mother rushed to the mission to give her baby to the Christians. More than 20 years earlier, the missionaries had adopted two orphaned Tibetan girls. One of them, Ester, adopted the Tibetan infant boy, giving him his biblical name, Samuel.

Ester and her husband became missionaries. When Sam was ready for high school, his family came to Missouri so his dad could go to Bible college. Afterward, his folks went to Thailand as missionaries to work among the Lisu tribal people. Sam stayed to attend college.

After two years in college, Sam went to Thailand for an internship in the Golden Triangle—where most of the world's opium is grown. He saw

the need to study agricultural missions to help the hill tribes people learn to grow tea, coffee, and other cash crops rather than opium.

Sam heard about MidAmerica Nazarene College. He decided to enroll there because of its agrimissions program. He studied under the late Charles Morrow, Dr. Larry Fine, and others. Sam was soon sanctified at MANC, where he developed a love for the Church of the Nazarene.

Through the efforts of Sam and his wife, Lumae, the Church of the Nazarene was able to enter Thailand in 1989. Within four years, the Yangmis, with their four daughters, had become key members of the missionary team.

Sam speaks Tibetan, Burmese, Lisu, and Lahu, in addition to English. He's leading a great work among the hill tribes, where nearly entire villages of people are coming to Christ. Drug addicts are being set free, thousands of people are being transformed, scores are being called to the ministry and trained.

Letters are coming to Sam from relatives in Tibet, asking him to bring the Church of the Nazarene there. Some

are Lisu people who never left; others returned from their refugee trauma in Burma. With both Burmese and American citizenship, Sam is, perhaps, the only person in the West who can freely travel in northern Burma and across its western border into Nagaland, where other relatives live.

A tragedy forced a young couple in a Burmese refugee camp to give up their infant son for others to care for. But, in the providence of God, Samuel Yangmi has become a Moses to deliver his people—and bring many, along with them, to the Promised Land!

**Saved by
missionaries,
Sam is returning
the favor.**

A People of One Book

by William J. Prince

Authority. In our age, the word spawns shady images of heavy-handed government agencies, businesses, parents, even religion. We live in a society that questions authority, that challenges the right of someone or something else to establish rules, regulations, or standards for living. The recent acts of anarchy in the U.S. and abroad speak loudly of the antiauthoritarian sentiment that permeates society.

Perhaps this explains why the Holy Scriptures are challenged by so many. This is a relatively recent phenomenon that can be traced to the mid-17th century and the Age of Enlightenment. Out of this movement came rationalism, which spawned such religious movements as deism. Adherents, such as Thomas Jefferson, challenged the miracles of the Scriptures, choosing to believe only that which could be proven by reason.

However, the battle over the authority of the Bible really began in the latter part of the 19th century as liberal theological scholars began questioning the reliability of the Bible. An attempt to demythologize the Scriptures resulted in challenges to the veracity of the Old Testament as well as to the miracles of Christ, the Virgin Birth, and even the resurrection of Jesus.

As Christians, this may worry us, but it should not. The prophet Isaiah declared, "The grass withers, the flower fades, but the word of our God stands forever" (40:8,

NASB). We in the Church of the Nazarene join with many other branches of the Church of Jesus Christ when we affirm that the "books of the Old and New Testaments" are "given by divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation" (Article IV, *Manual*). The Bible is indeed God's Gift of communication to all who will read it and act upon its precepts. It is the written

**ONLY THROUGH THE POWER OF
GOD COULD SUCH A BOOK BE
CREATED, AND THE ONLY SUCH
BOOK IS THE BIBLE.**

Word, inspired by the Holy Spirit, which brings to us, by faith, the Living Word—Jesus Christ.

The criticism against the authority of the Bible has not resulted because anyone has proven the Scriptures to be untrue. Rather, opposition has stemmed from critics presupposing that the Scriptures are not to be trusted. Taking such a position finds proponents putting faith in themselves rather than God. As Augustine said, "If you believe what you like in the gospel and reject what you do not like, it is not the gospel you believe, but yourself."

But the Bible is not authoritative just because the *Manual* declares it so. There are many rea-

sons why we trust the Bible as our Rule for life. Here are three:

First, Jesus himself accepted the authority of the Word. To accept what Jesus said about himself and yet to reject what He said about the Scriptures is inconsistent. How can we believe what Jesus said about going to prepare a place for us or that He is the Way, the Truth, and the Life if we don't also believe what He said about Adam, Noah, Jonah, and the rest of the Old Testament? Repeatedly in His teaching, Jesus made reference to the validity of the Scriptures. After His resurrection, we find him sharing with the travelers on the road to Emmaus from Moses and the prophets "the things concerning Himself in all the Scriptures" (Luke 24:27, NASB).

Second, the apostles accepted the Scriptures as valid. In Paul's first letter to the Thessalonians, he said, "And for this reason we also constantly thank God that when you received from us the word of God's message, you accepted it not as the word of men, but for what it really is, the word of God" (2:13, NASB). The apostle Peter considered the writings of Paul to be valid as Scripture. He says as much in his second letter: "Regard the patience of our Lord to be salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you, as also in all



continued on page 45

The Power of Memories

ROGER L. HAHN



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

*And you will remember all the way that the Lord your God led you these forty years in the desert in order that he might humble you, testing you to know what was in your heart, if you would keep his commandments or not. And he humbled you, and he allowed you to be hungry, and he fed you with the manna that you did not know nor did your fathers know in order that he might cause you to understand that mankind does not live on bread alone, but mankind lives on all that comes out of the mouth of the Lord (Deuteronomy 8:2-3).**

MEMORIES ARE IMPORTANT. Memories influence our decisions. Good memories make us feel confident and encourage us to try similar new experiences. Bad memories undermine our confidence and make us fearful. They cause us to try to avoid circumstances like those of our bad memories. For most of us, reality is a combination of good and bad things. However, we tend to remember only one or the other.

The verb “remember” is one of the important words in Deuteronomy. God knew that Israel needed to remember the good things He had done for them in the past. They also needed to remember that they had spent an extra 39 years in the desert because of their lack of faith and their disobedience. Deuter-

onomy 8 calls Israel to remember the wilderness or desert experience. They are also to remember that God’s grace had been sufficient for them at every step of the way.

Deuteronomy 8:2 states that the purpose of God’s leading Israel 40 years in the desert was to humble them by testing them to know what was in their hearts. Numbers 14 describes the refusal of Israel to enter Canaan according to God’s timetable. However, once they learned of the consequences of their decision, they changed their minds and tried an immediate invasion, which failed badly. Israel’s history was a story of moral fickleness, spiritually bad timing, and theological inconsistency. For them to have a future as God’s people, He would need to know Israel’s heart.

It is fascinating that verse 2 describes testing as the method by which the Lord would know Israel’s heart. We might assume that His divine knowledge would enable Him to know our hearts in advance. Whether that is true or not, God does not make His decisions about the unfolding of His relationship with us on the basis of divine foreknowledge. Rather, God tests us to know our hearts. We are free to keep His commandments and follow His heart or to reject His will and break His heart.

Verse 3 provides more details of Israel’s humbling experience. The Hebrew root of the word translated “to humble” means to be poor or to be without resources. One of God’s common methods of testing us to know our hearts is to gradually take away the human resources on which we are tempted to rely. The Israelites’ ability to earn a living either by making bricks or working as shepherds was taken away in the desert. If they were to eat, they would have to rely on the Lord.

The lesson that Israel was to learn was that neither bread nor the ability to earn a living to buy bread is the source of life. Mere human existence is the gift of God, not the achievement of human effort. More important than mere existence is the full biblical understanding of life. Such abundant life is the product of “all that comes out of the mouth of the Lord.”

The Hebrew text of the last part of verse 3 is worded in a curious way. It does not say that human beings will live on “every word that comes out of the mouth of the Lord.” Rather, the text says we will live on “all that comes out of the mouth of the Lord.” In addition to effective and powerful words, God’s breath as an expression of His Spirit comes out of His mouth. We live by the effectively spoken Word of God and by the Spirit of God. Failure to learn that lesson will deprive us of the life God intends for us to enjoy.

Memories are powerful. God intends for us to remember the good things He has done for us. He also intends for us to remember the things we did not find so pleasant that He used to test us to see if we have come to know that He is the ultimate Source of life.

For further study: (1) Study Numbers 13–14. How do the responses of Israel reveal their hearts? In what areas do

God intends for us to remember the good things He has done for us.

their responses also reveal your own heart? (2) Study Matthew 4:1–11. Describe how Jesus’ response to temptation is a model for us of the kind of remembering that Deuteronomy 8:2–3 calls for. (3) Write a brief prayer asking God to examine your heart to see what resources you rely upon. Ask Him to teach you to rely upon Him by bringing to your mind the memories of what He has done for you in the past.

*Scripture quotations are the author’s own translation.

HH

THE READERS WRITE



Help on Sanctification

Dr. Diehl,

Thank you for the wonderful article you wrote for the June *Herald of Holiness*. I have already used the article in helping a young lady understand sanctification. . . . Your clear definition of sanctification was just what I needed.

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What a privilege to be a part of a church that believes there is a lot more to Christianity than simply being forgiven. We are finding people really hungry for the Holy Spirit. Your article has made our job a little easier as we try to revive a concept that so often our older saints haven't really comprehended!

Anita Curry
Louisville, Ky.

Usable for Therapy

I appreciated the article by Mark Larson titled "Coping with a Depressed Spouse," which appeared in the July 1996 issue of the *Herald of Holiness*. I thank Mark for sharing his experience with us. The suggestions he made are excellent. The spouse of a depressed mate needs support and encouragement. I will use his article in my counseling and therapy practice.

E. A. Glendenning
Wheelerburg, Ohio

Confirmed

I wish to thank you for the excellent article "Tiptoe Through the Tulips," which appeared in the June issue of the *Herald*. It's a piece I have clipped as a "keeper." The author has confirmed once again the rightness of our position regarding eternal security. Thank you, *Herald of Holiness*!

Ken Price
Nashville, Tenn.

Peaceful Psalm

Congratulations on giving a page in the July *Herald* to the 23rd psalm in fresh words, on such a peaceful picture. I've considered framing it.

We especially appreciate Grider's historical background on Pentecostals in the July issue.

We are glad that you have an E-mail address.

Russ and Pattie Boyes
Manitoba, Canada

Back to the Gospel

The article "Back to the Gospel: Depoliticizing the Church in '96" is very timely.

I have been afraid to speak out as the article has, afraid of being un-Christianized for my opinion. Thank you. I believe the cure has become almost as bad as the disease.

Robert S. Hall
London, Ohio

Legislating Morality

In "Depoliticizing the Church in '96," Tom Sine seems to place Christians who work for peaceful government improvement in the same category with those who advocate violent rebellion. As far as legislating morality, it works very well in Singapore, and it used to work in America when penalties for wrong behavior outweighed the pleasure. The Nazarenes used to be famous for trying to legislate morality.

Stan Severson
Claremore, Okla.

August Issue Enjoyable

I especially enjoyed the article "How Long After the Altar Service Will Holiness Keep on Working?" by Rev. John Conlon. . . . I believe if we had more preaching such as this, we would not have to write articles such as "Your Pastor's Success Is in Your Hands" and "Can We Save the Pastors?" . . . Then we could have more articles as written by Dr. Jerald D. Johnson, "Looking Back—Looking Forward."

Ralph L. Moulton
St. Petersburg, Fla.

NAZARENE FAMILY



Century Celebrated



K. R. Hunt of Victoria, B.C., celebrated his 100th birthday recently. He became a member of the Church of the Nazarene in Claresholm, Alta., in 1915 and later transferred to Lethbridge,

Alta., when the church was established there in 1923. He has served in many capacities in the local and district church (Canada West) and was a member of the General Board from 1932 to 1936. For the past 25 years he has carried on a letter ministry to a large number of friends and family, offering spiritual help and encouragement.

Chinese Baby Makes Their Dreams Come True



Laura Stein/The Tri-Graphic

David and Cindra Collver with their pride and joy—Melody Marguerite Yun Collver.

After 10 years of trying to have their own children without success, **David and Cindra Collver** didn't want to wait a long time to go through the normal routine of adoption, so they jumped at the chance to adopt a baby from an orphanage in China. Their desire led them to **Su Yun**—a girl found Jan. 5 of this year abandoned in a railway station.

"It's a leap of faith," said Cindra, who traveled to China with her mother to get the infant because David had to work. "There's a lot of fear that it will backfire, and you won't be able to bring her home."

Her faith was challenged when Cindra was prevented from picking up the child at the appointed time because the infant had an infection. "My mom and I

bawled," Cindra said. "That was the hardest, to go all that way for a baby and not bring her home."

Within two days, she was united with her baby, and they were on a plane back to the United States and their home in Crescent City, Calif. The infant's name is now Melody Marguerite Yun Collver.

The Collvers spent \$16,000 to get Melody. This included \$3,000 to the orphanage; \$5,000 to a nonprofit agency; \$2,000 for travel to China; and \$6,000 for a translator, travel within China, paperwork, and other expenses.

The Collvers attend the Brookings, Oreg., Church of the Nazarene, where Cindra is minister of music. "Melody is a joy to us and to the entire church," said David. "God has truly blessed us."

Ordinations

(Below) **1996 Rocky Mountain District ordinand class (l. to r.): General Superintendent Paul G. Cunningham, Rev. Bryce and Vicki Roberts, Rev. Mark and Annie Baer, and District Superintendent Larry D. Coen.**



(Above) **1996 New England District ordinand class (front, l. to r.): Rev. Marcella Charles, Rev. Harold Jr. and Karen Berrian, Rev. Philip and Rhodora LaFountain, Edith and Rev. Pierre-Louis Zephir. (Back) District Superintendent Ken Mills, Rev. Sandra and Rev. John Estey, Rev. Mark and Melissa Mann, Rev. Warren Jr. and Mary Washburn, Rev. Randy and Pamela Smith, Rev. Rebecca and Robert Turcott, and General Superintendent Paul G. Cunningham.**



(Above) **1996 Canada Quebec District ordinand class (l. to r.): District Superintendent Carlton F. Harvey, Marie and Rev. Gerard Mesuma, Rev. Linda and Rev. Scott Stargel, Rev. Wilbert-Tony and Marie Paul, General Superintendent James H. Diehl, and District Secretary Leslie McAusland.**

Glenn Songer, the first graduate of MANC to earn a Ph.D., is helping to make life a little bit better on this planet through science.

SONGER'S CHALLENGE

by Priscilla Raue

Most mornings, Dr. J. Glenn Songer is in his laboratory at the University of Arizona in Tucson a couple of hours before anyone else arrives. Clad in boots, jeans, and Western shirt, rather than starched white lab coat, this tall, broad-shouldered third-generation Nazarene looks more like a rancher than a scientist.

A methodical man, he uses this quiet time to review the lectures he'll deliver that day. In addition, he makes last-minute checks on the details of the day's planned lab activities. Rapid scientific advances make regular analysis of all his work a must.

As a microbiologist in the Department of Veterinary Science, Songer has his own laboratory. There, he supervises the work of more than a dozen graduate students, staff, and visiting foreign colleagues.

Like detectives, he and his team collect, examine, and analyze information. Their clues are found in the activity of bacteria that

cause animal diseases.

To find answers leading to the arrest, cure, or prevention of a disease, Songer explains, "We need to know how the organisms get into the animal and establish themselves, as well as how the animal reacts to them."

Songer works hard at revealing what's hidden and at fitting together parts of the puzzle in order to contribute to a solution. But that suits him. He's quick to describe himself as "an integrator by nature."

"I can't, for instance, separate my Christian faith from my work," he said. "I try to be someone who can be taken at face val-

ue, no matter whether you see me at home, at church, or in the lab."

Most of his research has been developed by Songer himself. His approach to it reflects his life view of "all parts working together."

"It starts when I see some problem faced by veterinarians or animal producers," he said. "I wonder, 'Can I have some impact on that, perhaps make it easier to diagnose or even prevent?'"

"Then I tease the thing apart to find the key element we need to understand in order to solve it. Finally, I turn it into a planned experiment to find the answer.

"Generally, it's a long way between what we know now and what we need to know for a solution," Songer said. "We fill that gap by accumulating information, step-by-step, from many sources. So every project is a teamwork effort.

"Seldom is one person totally responsible for a major discovery. When effective treatments or cures are found, it's nearly always through the efforts of more than one person working over a long period of time."



Dr. Songer assists student Jennifer Kim in preparing to run a DNA sequencing gel.

University of Arizona

SINCE SHEEP AND GOATS ARE SUCH A BASIC PART OF THE ECONOMY OF DEVELOPING NATIONS, SONGER'S WORK WITH THESE ANIMALS HELPS A LOT OF PEOPLE.

Scientists working to "fill in the gaps" can be tempted to compete with one another to get credit for the part they play in finding the cause or cure for a disease or developing a vaccine. Songer feels there's no need for that.

"As a Christian, I know who I am and where I'm going. I prefer to just move ahead and get something positive done," he said.

While that something positive generally involves research on animal diseases, according to Songer, "it's surprising how often our work overlaps with human disease research."

For example, one of his long-term projects examines a common intestinal bacterium known to cause food poisoning. It began following the death of a Canadian child who became ill while on va-

cation in the Caribbean. It uses specimens from both animals and people.

"We've developed a technology for diagnosing these infections that's unique. No one else uses this application," he said. "It's exciting to examine things no other person has ever looked at before and be able to contribute new information toward a solution."

Other current research involves an animal bacterium similar to the one responsible for diphtheria in humans. It causes inflammation of the lymph nodes in sheep and goats.

Recently, Songer spent a whole day directing more than a dozen people working on one phase of this study. Animals that were previously vaccinated had to be inoculated with the bacteria all on the

same day. Follow-up would include examinations at intervals over the space of two weeks.

"This is our longest-term project and is important because sheep and goats are a major part of the agricultural economy in many developing nations," he said. "These animals are often the wealth of the average citizen. When our research leads to better animal health or reproduction, if it helps improve meat quality or hides, then it also improves the lot of the people."

Songer isn't a veterinarian but has worked with sick animals and knows how they look and act. And he's done autopsies, so he knows what the outcome of infections can be. Few microbiologists have that advantage.

"To the people of a developing

country, the lab work I do may be less meaningful than the fact I can understand their animals and what goes on in the field," he said. "I'm able to stand at the pasture fence with farmers or vets and look at sick animals with an understanding of the production problems and disease conditions that affect them."

With the aid of grants, Songer often travels abroad to conduct re-

search. Most trips are short, since he's usually there as a consultant to confirm theories of other scientists, review lab techniques, or discuss findings. However, during longer stays, he studies bacteria obtained from samples already collected or will collect his own samples from the animals themselves.

One 10-day trip took him to Taiwan, where he worked with shrimp, eel, and frog producers, an industry he confesses to know little about.

"But I could help because I do understand the interaction of bacteria with animal cells," he said. "So when I returned to the lab, I could examine the bacteria causing the problem, tear them apart, and look for the thing that allowed them to establish themselves in the animal."

Of course, Songer uses many scientific tools in his search for answers. But, he said, the computer has been the single most important tool in increasing his produc-



Priscilla Raue

Glenn Songer concentrates on the task of operating the sound system at the Oro Valley (Arizona) Church of the Nazarene.

tivity. That's because so much of his work involves communication. A laptop accompanies him wher-

IT'S EXCITING TO EXAMINE THINGS NO OTHER PERSON HAS EVER LOOKED AT BEFORE AND BE ABLE TO CONTRIBUTE NEW INFORMATION TOWARD A SOLUTION."

Invaluable Inheritance

Glenn Songer is a third-generation Nazarene. His parents, Joe and Bettie Songer, live in Ames, Iowa, where Glenn was born.

"There were times during my schooling when circumstances would have made it easy to quit," Glenn said. "But my parents' encouragement helped me keep going."

"Like most parents, they gave their lives for their six children. Because of them, I came to understand that all parents literally sacri-

fice themselves for the benefit of the family."

Pam Songer, Glenn's wife, also grew up in a Nazarene family. Her parents, Paul and Ruth Cole, live in Kansas City.

The examples of their parents undoubtedly contribute to the fact Glenn and Pam, along with their children, Ashley and Alistair, are faithful in their attendance at the Oro Valley Church of the Nazarene. Glenn operates the sound system for early morning worship

services, as well as singing solos and with groups. He's careful and prayerful when choosing his music, many times using old hymns for their clear messages.

Besides their obvious spiritual influence, Glenn's parents impressed on him the importance of a good education. So, nearly 20 years ago, Glenn became the first graduate of MidAmerica Nazarene College to earn a Ph.D. degree.

Since education is so important to him, Glenn travels exten-

sively to explain the results of his research. Often this means attending international scientific conferences or visiting governmental agencies. In addition, he speaks at meetings of groups like the U.S. Animal Health Association.

As a public educational service, he makes himself available as a resource person to veterinarians and professional groups, as well as to junior and senior high schools for career days.

As a teacher, Glenn is a thought-

ful listener, and this sometimes provides opportunities to counsel students with personal problems.

"In the university environment, people either don't have time or don't take time to deal with students on a personal level," he said. "It's unusual to find someone willing to go out of their way to be helpful or kind. But that's the way I, as a Christian, have a chance to witness."

—Priscilla Raue

ever he goes in the world. With it, he not only writes scientific publications but also can begin planning his research, even while abroad.

Through E-mail and list serves, he keeps in touch with colleagues around the world and does a lot of committee work. He lists items needing attention, and the whole group gets the same information. All responses go to everyone too.

"In the computers here at the university, we store large amounts of data for instant retrieval," he said. "We also enter our own DNA and protein sequences and then analyze them. After that, the computer will compare them to all known genes from the GenBank and show us similarities and differences."

Songer also uses the computer as a teaching tool, carefully preparing materials with the same attention to detail that marks his experiments.

"To help other teachers, we're developing a library of scanned images which can be accessed through the Internet," he said. "Professors at colleges with limited resources can preview them and download whatever they choose. With classroom monitors or video projectors, images can then be viewed during later lectures."

Images will soon be available on two compact discs, although some are already on Songer's home page (address: <http://www.microvet.arizona.edu>).

As a teacher, Songer is a quiet-spoken man, as careful of his words as he is with his scientific techniques.

"I believe the life I live before my students and the opinions I express, the things I say, and the way I say them are very important," he said.

"Christianity isn't generally held in high esteem in the secular

universities in America. The Nazarene college atmosphere doesn't prevail here. Students here are surrounded by people who are self-centered and self-serving.

"That's why I see interaction with students during the years they're making decisions about lifestyle and values, careers and marriage, as a significant part of my work. Most of them are on their own for the first time in their lives and looking for security and acceptance—wherever they can find it," he said. "I can't affect the lives of all 35,000 students, but I can influence a few of those I come in contact with."

In this challenging environment where skeptics are the norm and people are quick to see pretense, Songer said, "C. S. Lewis spoke of the importance of being a transparent Christian. I want to be like that, a what-you-see-is-what-you-get person."

HH

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CRYSTAL SEA

Did You Know?

YOUR PASTOR IS AN ENDANGERED SPECIES

A Wake-up Call to the Local Church

by H. B. London and Neil B. Wiseman

Editor's Note: Pastor Appreciation Month in October provides a great opportunity to "overwhelm [the pastor] with appreciation and love!" (1 Thessalonians 5:13, TM). Coauthors H. B. London and Neil B. Wiseman, two churchmen with combined Nazarene pastoral service of nearly 60 years, recently finished a book titled Your Pastor Is an Endangered Species (Chariot Victor). The following is excerpted from that book.

As we talk with pastors, spend long hours after conferences, ride to and from airports, and read the mail, we hear a cry from their hearts. They want to do ministry, to help transform lives, to make a significant difference—but they feel stymied by pressures, constraints, and frustrations.

Pastors live in a world that never stops—where the average workweek is between 55 and 75 hours. One in eight is bivocational or multivocational, and 70 percent of their spouses work outside the home—meaning either or both are secularly employed to keep themselves in ministry.

What Makes a Pastor's World Unique?

Pastors live in a world of continuous unfinished tyranny, where they can't shut their office door at the end of a day knowing everything is finished. There's always another

Bible study, sermon, phone call, committee, hospital call, home visit, or gathering clamoring for attention. When someone dies or gets married or is hospitalized, even the well-crafted schedule has to be abandoned and caught up later. Sometimes later is a long time coming.

Pastors live in a world of guilt about their families. Most want a Christ-exalting family life that models marriage and parenting for their congregation. But that's tough to accomplish when they often spend more time with other people's kids than they spend with their own and more time with other adults than with their spouse.

Pastors reside in a world of decreasing approval. Where a pastor was once among the most visible, well-educated, and revered citizens, a recent Gallup Poll shows clergy are ranked 56th out of 100 admired professions.

Pastors serve in a "me-centered" world where church members and attenders are becoming more and more apathetic. In many corners of the church world, we have watered down the message of the gospel until it's hardly recognizable. Some pastors doubt whether they can make much of a difference in times like these.

What Can Be Done to Improve These Situations?

Some drastic steps must be taken to encourage, renew, restore, resource, compensate, and



Media International/Lee Rudeen

What Pastors Wish Laypersons Knew About Ministry

Consider this short but important list:

1. Criticism always stings.
2. Progress often produces conflict.
3. Ministry is a way of life rather than a job.
4. Every pastor needs spiritual self-care.
5. Preaching takes time and soul energy.
6. Caring for persons drains pastors emotionally and spiritually.
7. Pastors want ministry to matter to laypersons.
8. A pastor's ministry and marriage are always closely connected.
9. No pastor chooses burnout.
10. Opinions are not final—yours or the pastor's. ☐

love pastors into greatness. We are losing ground in the clergy personnel pool with fewer recruits, increased early retirements, forced resignations, and more pastors who are running in place and not getting anywhere.

Ultimately, the issue is not vocational or cultural but spiritual. The church has become passionless in many ways. We are more lukewarm than we like to admit. The church sits powerless, like a gun shell without powder, looking the part but not making much of a difference.

All these factors make many pastors feel discouraged and wondering if their lives really matter. As we talk and pray and cry with pastors, they ask, "What do we have to do? What do we have to say? Where do we have to go? What lengths do we have to take?" Our question—can't something be done now?

Do We Have Biblical Guidance?

In Ephesians 4:11-13, the apostle Paul gives nine significant reasons why pastors are always needed. It's an incredible list. In 1 Thessalonians 5:12-13, Paul advises that pastors are to be cherished in love for their work's sake, for their leadership in the Lord, and for their warning and instruction. In 1 Timothy, Paul calls for double honor: "Elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching" [5:17, NIV]. Try giving your pastor double honor. Be careful, because the double honor idea may shock him or her at first. Try doubling the encouragement, support, friendship, and money because your pastor needs it and because it is the right thing to do. Author Paul Barackman shines a glaring light on the realities: "The

church of Jesus Christ may well be proud, and humbled, that through the years so many dedicated men and women have borne privation of this world's goods that they might minister to the church. Ability to preach and teach the gospel is a gift not found every day. It deserves to be valued more highly than it is."

Does Conscientious Care for a Pastor Help a Church?

Doubling and tripling love for a pastor often produces several wonderful surprises: (1) a fulfilled, loved pastor works harder with more loving motivation; (2) a church soon starts to reflect the new perspective of the pastor; (3) God can be expected or even obligated to bless a church that does everything possible to keep its pastor spiritually, physically, and emotionally healthy.

The time has come for every church to reevaluate and reenergize their pastoral relationships. It's time to strengthen ministers everywhere. The Church can't get along without them, and we don't want to try. Let's come alongside the man or woman of God—to lift, to pray, to sacrifice. Try praying for your pastor's spiritual prosperity. God wants His Church spiritually strong and valiant, but that can't happen without spiritually vibrant shepherds. The Head of the Church wants every pastor loved into greatness, encouraged into nobility, and inspired into making God's will a delightful reality for the pastor and the church. Why not, with all our hearts, give our pastors what they need and long for? It will help them lead us into the spiritual and social renewal our world needs so badly.

Your Pastor Is an Endangered Species may be purchased from Nazarene Publishing House (H1156-476-5857, \$16.99) or your Christian bookstore.

H

What Can Congregations Do to Show Love to Pastors?

Using the three A's—affirmation, appreciation, and admiration—works well. No matter if you have been your pastor's thorn in the flesh, you can change. No matter if you have been one who draws stamina and strength from a pastor but never returns anything, you can start providing emotional and spiritual support for your pastor. No matter if you think

of your pastor as a rock of spiritual strength who needs nothing from anyone else, you can become an affirmer. If you have never thought to encourage your pastor, you can start now.

Anyone can turn good intentions into loving deeds by using some of the 49 ways listed in the book to express affirmation to one of the most important people in

your life. Show your pastor and family that they are loved in tangible ways. It is a gift you give your pastor, but it also is a gift of new motivation you and your church will receive from your pastor. Affirming, appreciating, and admiring is the best way to help your pastor enjoy ministry for a lifetime even as it brings out the best initiative and loyal service from

the man or woman of God.

Remember to give intangible gifts too. Try giving love, trust, acceptance, purity, followership, Christ-centeredness, faithfulness, fairness, and unity.

Perhaps the most valuable gift laypersons can give pastors or themselves is to be authentically Christian, both inside and outside the church. ☐

East Appointed Chair of Appalachian Committee



Mark East, pastor of Middlesboro, Ky., First Church of the Nazarene, has been appointed chairperson of the Appalachian Strategy Committee, according to Tom

Nees, Multicultural Ministries director. East was appointed following the resignation of Merlin Provance. Provance recently accepted the position as senior adult minister at South Charleston, W.Va., First Church.

"The Appalachian Strategy Committee includes district superintendents, pastors, and laypersons who provide regional planning in the Appalachian region for the beginning and growing of Nazarene churches," Nees said. "Mark is well trained, experienced, and recognized within and outside the Church of the Nazarene as a leader of Appalachian ministries."

In addition to his duties as pastor of the Middlesboro Church, East is the founder and director of Appalachian Compassionate Ministries, Inc. He serves on the Appalachian Ministers Educational Resource Center (AMERC) and the board of the East Central Extension of the Nazarene Bible College. He is also a moderator for the Consultation of Appalachians in Developmental Ministry (CADM) for World Vision.

"I would like to see 100 new churches in the Appalachian region uniting compassion and evangelism by the year 2005," East said. "This will require 10 mentors, 300 indigenous leaders of compassion evangelism, plus 31,000 prayer team leaders—100 praying for each leader and mentor."

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Young People Minister Around the World



Nazarene young people, sponsors, and representatives from NYI and the World Mission Division gather in Phoenix before departing on summer ministry assignments around the world. The training sessions were hosted by Phoenix Orangewood Church of the Nazarene.

Almost 70 college and university students participated in Youth In Mission projects this summer. The young people met for training in Phoenix in early June before leaving on assignments at 17 sites around the world. These included ministry in Albania, Australia, the Azores, Kyiv (formerly Kiev), Montreal, Moscow, Portugal, Vol-

gograd, India, Swaziland, Michigan, New York City, Philadelphia, San Francisco, and Atlanta. Sponsored by Nazarene Youth International, Youth In Mission is approaching its 30th year of touching lives. For information on hosting a team, contact YIM, 6401 The Paseo, Kansas City, MO 64131, or phone 816-333-7000, ext. 2210.

Porters Honored



Jerry and Toni Porter were honored at the 1996 Washington District Assembly following a year when they lost their daughter, Amy, to cancer. (Above) District Secretary Terry S. Sowden presents the Porters with a love offering from the churches on the district.

ONU Gathers Books for Africa Nazarene University



Olivet staff members load the 200 boxes of books collected by ONU faculty, staff, students, and alumni for Africa Nazarene University in Nairobi, Kenya.

Olivet Nazarene University recently responded to a plea for books from Africa Nazarene University in Nairobi, Kenya. In order to receive final accreditation this fall, the university needed 100,000 books for its library. Early in May, a committee was formed at ONU to organize the project. Students, staff, faculty, and alumni responded by donating 5,000 new and used books.

"That's about how many volumes the Benner Library adds to its collection in a two-year period, so this is truly a major accomplishment," said Kathy VanFossan, director of the Ben-

ner Library and chairperson of the committee to collect books for ANU.

George Garvin, a Chicago businessman and member of the ONU Board of Trustees, provided a truck to pick up the 200 boxes containing the books and made the connections for shipment to Africa.

Dr. Leah Marangu, a 1965 graduate of Olivet, was recently elected vice-chancellor of ANU. She and her husband, Dr. John Marangu, are charter members of the Church of the Nazarene in Kenya.

Casa Robles Celebrates Golden Anniversary

The public is invited to attend the 50th anniversary of Casa Robles Missionary Retirement Center from 2 to 4 p.m. October 12. Casa Robles is located in Temple City, Calif., just four miles south of Pasadena.

"When we look back to 1946, it was the sacrificial giving of the members of the NWMS that allowed for the foundation of Casa Robles Nazarene Missionary Retirement Center," said Charles Gates, director of Casa Robles and former missionary. As a result of the current generosity of Nazarenes, the Casa Robles 50th Anniversary Offering goal (\$135,000) to purchase

needed items for the center has been exceeded.

Individuals are encouraged to visit the five-acre campus on October 12 to view what their giving has provided and to meet the retired missionaries. Some of the new additions to the campus are a furnished multipurpose building, a bricked walkway, and a van for transporting the missionaries.

"Your prayers and attendance on October 12 will mean much to the Casa Robles missionary family as together we celebrate God's goodness through one half century of service," Gates said.

Flooding Affects Kentucky Church

The Ashland, Ky., Plaza Church of the Nazarene sustained heavy damage in a flood Tuesday evening, July 30. Pastor Sidney Tucker received a call early Wednesday morning that the church had been flooded. When he arrived, he found more than two feet of water in the Family Life Center and about eight inches of water in the main building.

In addition to carpet and equipment losses, two 1992 vans were heavily damaged.

The flood was caused by a down-pour of more than seven inches of rain in the course of a few hours. Damage to the church could reach \$1 million. The church carried insurance, but coverage was limited for flood damage.

The church runs a day care and K to fourth grade elementary school, which were damaged by the rains. Arrangements were made to secure a temporary facility for the children, according to Tucker. "The community has poured out their support, with 75 to 100 volunteers, fast-food restaurants providing food, and churches offering use of their facilities until we can move back into our building," Tucker said.

Finkbeiner Leaves SNU



Southern Nazarene University's Jerry Finkbeiner has resigned. Finkbeiner, head coach of the Lady Redskins and three-time NAIA National Coach of the Year, is leaving his

position to become the head women's basketball coach at Oral Roberts University in Tulsa, Okla. Finkbeiner leaves SNU after seven successful seasons.

E-Mail Herald of Holiness
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Nazarene Is New Prime Minister of Swaziland



Nazarene Prime Minister Dlamini (center right) confers with Swazi government officials.

Sibusiso Barnabas Dlamini has been appointed prime minister of the Kingdom of Swaziland by His Majesty King Mswati III, according to Africa Regional Director Richard Zanner. Dlamini is the son of the late Rev. John Dlamini of Endingeni, a Nazarene pastor; and brother of the well-known Samuel Dlamini.

"It is a great honor and recognition of our denomination in Swaziland that a Nazarene would be asked to take this position," said Louie Bustle, World Mission Division director. "Nazarenes around the world should rally in prayer behind Mr. Dlamini as he begins this new assignment."

Educated in Nazarene schools and a current Nazarene church member, Dlamini was formerly a minister of finance until he joined the headquarters of the World Bank in Washington, D.C., as a deputy director.

PLNC Receives Grant

Point Loma Nazarene College will be the recipient of a \$750,000 grant from the Howard Hughes Medical Institute in Chevy Chase, Md. The funds will be used to support research experiences for science students and will provide equipment, an outreach program for high school students, summer research opportunities, and faculty development.

The Hughes Medical Institute will

Louisiana Again Leads *Herald* Campaign

Louisiana again led all other districts in the annual *Herald* subscription campaign, according to Wesley D. Tracy, editor of the *Herald of Holiness*. Louisiana reached 120.9 percent of its goal. This was the sixth consecutive year that Louisiana has led in the annual subscription drive.

Districts in the U.S. and Canada were divided into three groups based on average Sunday morning attendance: group one (7,301 and up), group two (4,501 to 7,300), and group three (up to 4,500).

Southwest Indiana was the top district in group one for the second year in a row, reaching 68.7 percent of its goal. It was followed by Kansas (57.1%) and North-eastern Indiana (53.3%).

Illinois was the top district in group two for the third consecutive year with 66.1 percent of its goal. Joplin (55.6%) and Houston (54.3%) were the other top districts in this size category.

Louisiana was followed in group three by Alabama South (90.8%) and

Southeast Oklahoma (69.4%).

Daniel J. Mappus, pastor of the Robeline, La., Friendship Church, directed the campaign for the Louisiana District (Ralph West, superintendent); James Shearer, pastor of the Chrisman, Ill., Church, directed the campaign for the Illinois District (Allen Dace, superintendent); and Gary A. Williamson, pastor of the Oakland City, Ind., Church, directed the drive for the Southwest Indiana District (M. V. Scutt, superintendent).

Mappus, Shearer, and Williamson will all receive gift certificates from Nazarene Publishing House.

"We are grateful to these district coordinators and their superintendents for the special efforts they gave to promoting the '95-96 *Herald* campaign," said Tracy. "Were it not for these and the other coordinators on the district and local levels, the *Herald* would have no ministry."

The theme for the 1996-97 campaign is "Discover the *Herald*!"



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distribute \$45.4 million this year to 52 colleges and universities, with awards ranging between \$600,000 and \$1.6 million.

"These colleges and universities do an excellent job of preparing students for careers in scientific research, teach-

ing, medicine, and related fields," said Purnell W. Choppin, president of the institute. "Our goal is to get students of all ages, including women and minorities, involved in real scientific exploration instead of just memorizing facts from books."

EVANGELISTS' SLATES



ARMSTRONG, LEON AND LINDA—THE ARMSTRONGS: Waterloo, IN, Oct. 1-6; Moline, IL (Community), 8-13; Louisville, KY (Freeway), 15-20; Rantoul, IL, 22-27; Portland, MI, 29—Nov. 3; Fort Wayne, IN (Elmhurst), 5-10; Greensboro, NC, 20-24.

BAGGETT, DALLAS: Decatur, AL, Oct. 5-6; Nashville, TN, Retired D.S. Retreat, 16-18; Birmingham, AL, 18-20; Birmingham, AL (Forestdale), 23-27; Scottsboro, AL, Nov. 3; Lauderdale, AL, 10.

BAKER, RICHARD C.: Georgetown, IN, Oct. 1-6; Chesterhill, OH, 8-13; Canton, OH (South), 15-20; Summersville, WV, 22-27; Monongahela, PA, 29—Nov. 3; Archdale, NC, 5-10.

BELZER, DAVE AND BARBARA: Masontown, WV, Oct. 1-6; Lexington, KY (First), 8-13; Arcola, IL (First), 15-20; Kingman, KS, 22-27; Grand Forks, ND, 29—Nov. 3; Tucuman, NM, 5-10; Boise City, OK, 12-17.

BENDER, TIM—THE TIM BENDER FAMILY: Newport, TN, Oct. 1-6; Shelbyville, TN (Hill Top), 8-13; Elizabethton, TN, 15-20; Hedgesville, WV, 23-27; Shirley, TN, 29—Nov. 3; Spiceland, IN (Garhage), 6-10; Chattanooga, TN (Calvary), 12-17.

BOCK, DON: Waverly, OH, Oct. 2-6; New Boston, OH (First), 9-13; Lizenmores, WV, 16-20; Enon, OH, 23-27; South Solon, OH, Nov. 3-10; Chillicothe, OH, 13-17; Spencer, WV, 20-24; Rubyville, OH, Dec. 31.

BOND, GARY AND BETH: Fostoria, OH (First), Oct. 2-6; Garner, NC (Raleigh First), 8-13; Lexington, KY (Lafayette), 16-20; Springdale, AR, 27-30; Henryetta, OK, Nov. 3-6; Duncan, OK (Oak Avenue), 10-13; Ashabula, OH (First), 17-24.

BOOMER, ERIC J.: Butler, IN, Oct. 6-11; Pioneer, OH, 13-18; Midland, MI (Nease Memorial), 20-24; Creston, OH, 27—Nov. 3; Wyoming, MI (Grand Rapids Clyde Park), 5-10.

BROWN, ROGER N.: Streator, IL, Oct. 1-6; Vincennes, IN (First), 29—Nov. 3; Princeton, IN, 24-27.

BURKHALTER, PAT AND DONNA: Ponca City, OK (St. Luke's), Oct. 2-6; Woodland Park, CO, 9-13; Bloomfield, IA, 16-20; Fairfield, IL, 23-27; Georgetown, IL (Olivet), 30—Nov. 3; San Antonio, TX (East Terrell Hills), 6-10; Dallas, TX (North), 13-17; Mattoon, IL (East Side), 20-24.

BUSBY, PAUL W.: Lanett, AL, Concert, Oct. 6 A; Cullman, AL, 13-15; Bessemer, AL (First), Concert, 20 A; Millbrook, AL, Concert, 27 A; Montgomery, AL (Capital City), 27 P.

CASTEEL, HOWARD: Annapolis, MO, Oct. 4-13; Killbuck, OH, 15-20; West Lafayette, OH, 22-27.

CERVANTES, RUDY—HEAVENLY TRUMPET MINISTRIES: Salem, IL (Grace), Concert, Oct. 6; Sterling, CO, Concert, 13 A; Sheffield, AL (First), Concert, 27 A; Cullman, AL (First), Concert, 27 P; Englewood, CO (Denver First), Concert, Nov. 3 A; Denver, CO (Grace), Concert, 3 P.

CLAY, D. E.: Mount Vernon, OH (Evangelical), Faith Promise, Oct. 6; London, OH, 9-13; Nashville, TN, Retired D.S. Retreat, 16-18; Arcadia, FL, Nov. 24.

COLDIRON, WILLIAM T.—PREPARED HEART MINISTRIES: Albany, KY (Highway), Oct. 1-6.

COVINGTON, NATHAN: Greenville, TX (Peniel), Oct. 2-6; Springfield, MO (Scenic Drive), 9-13; Atlanta, TX, 16-20; Florian, LA (Cenchrea), 23-27; Nixa, MO, 30—Nov. 3; Meeker, OK (Horton Chapel), 6-10; Las Cruces, NM (First), 13-17; Fort Morgan, CO, 20-24.

DELBIDGE, M. E. (GENE): Rawlins, WY, Oct. 3-6;

Terra Bella, CA, 13-17; Dallas, OR, 20-24; Sheridan, WY (First), Nov. 3-7.

DELL, JIMMY: Flint, MI (First), Oct. 2-6; Payson, AZ (First), 9-13; Longview, WA, 19-23; Laingsburg, MI, 24-27; St. Joseph, MI, 30—Nov. 3; Oak Harbor, WA, 9-13; Stockton, CA (Delta), 16-20; Moscow, ID, 21-24.

DENNISON, MARVIN: Republic, MO (First), Oct. 14-20; Crown Point, IN (South Lake), 25-27; Tiffin, OH, Children's Crusade, 28—Nov. 3; Sanborn, NY (St. Paul's), 5-10.

DICKINSON, PAUL R.—MINISTRIES OF HOPE: Gagetown, MI, Oct. 23-27; Lansing, MI (Central), Nov. 13-17.

DIEHL, ROB AND DEBBIE—DYNO-MIGHT MINISTRIES: New Port Richey, FL (Trinity), Children's Revival, Oct. 25-27; Lakeland, FL (Lake Gibson), Children's Revival, 26; New Port Richey, FL (Trinity), Zone Camp Meeting Children's Services, Nov. 10-15; Orlando, FL (Restoration), Compassionate Ministry—Street Ministry, 18-25.

DOVE, KENNETH: Nashville, TN (Radnor), Oct. 1-6; Nashville, TN (Donelson), 8-13; Helena, AL (Trinity), 16-20; Westmoreland, TN (Highland), 23-27; Gallatin, TN, 30—Nov. 3.

ERICKSON, DAVID AND CAROL—TRI-LOVE MINISTRIES: Lynchburg, VA, Family Revival, Oct. 9-13; Malden, MA (First), Family Revival, 16-20; Bangor, ME, Family Revival, 23-27; Mishawaka, IN (First), Family Revival, Nov. 6-9; South Bend, IN (First), Family Revival, 13-17; Portage, IN (Grace), Family Revival, 20-24.

EVERMAN, WAYNE: Coal Grove, OH, Oct. 2-6; Catlettsburg, KY (Durbin), 8-13; Ashland, KY (Cannonsburg), 16-20; Catlettsburg, KY (First), 21-27; Winchester, KY, 30—Nov. 3; Irvine, KY (First), 6-10; Flatwoods, KY (First), 12-17.

FADER, WES AND MARY: Dover, DE, Oct. 2-6; Cambridge, MD, 9-13; Selingsgrove, PA, 15-20; Franklin, PA, 23-27; Meade, KS, Nov. 3-6; Lawrence, KS (First), 10-13; Crawfordsville, IN, 17-20.

FARRIS, MICHAEL AND MARY JANE: Gardner, KS, Oct. 6; Minerva, OH, 13-16; East Palestine, OH, 17-20.

FAULK, RAY A.—MANNA MINISTRIES: Panama, OK, Oct. 9-13; Carl Junction, MO, 16-20.

FRANK, RICHARD: Cordova, SC (Orangeburg Southwest Terrace), Oct. 8-13.

GESSNER, DON AND SHIRL: Pittsburg, IL, Oct. 2-6; Bethany, OK (Jernigan Memorial), 9-13; Tascaloosa, AL (Holtens Heights), 16-20; Spiceland, IN, 23-27; Ottumwa, IA (Trinity), Nov. 3-6; Salem, IL (Grace), 12-17; Martinsville, IN (First), 20-24.

HAINES, GARY: Davenport, IA, Oct. 5-9; Macomb, IL, 10-13; Gahanna, OH (Columbus Shepherd), 19-23; Logan, OH, 24-27; Rock Island, IL, Nov. 2-6; South Charleston, WV (First), 9-13; Hagerstown, MD, 16-20; Keokuk, IA, 30—Dec. 4.

HANCOCK, TIM: Akron, OH (Kenmore), Oct. 6-9; St. Marys, OH (First), 13-16; Clinton, OH, 20-23; New Brighton, PA, 27-30; Winchester, IN, Nov. 3-6; Anderson, IN (Parkview), 10-13; Pea Ridge, AR, 17-20; Rogers, AR (First), 21-24.

HAYES, ALVIN B.: Overland Park, KS (Antioch), Oct. 9-13; Cozad, NE, 16-20; Fort Madison, IA, 27-30; Lamore, ND, Nov. 13-17.

HEADLEY, RICK AND LUCILLE—LIGHHOUSE MINISTRIES: Parkersburg, WV, Oct. 2-4; Belington, WV (Weaver), 29—Nov. 3.

HICKS, JOHN DAVID: Sumner, WA, Oct. 6-9; Seattle, WA (Highland Park), 13-16; Dinuba, CA, 20-23; Woodburn, OR, Nov. 3-6; Gresham, OR, 10-13; Snohomish, WA (Clearview), 17-20.

HILL, BEN E.—BIBLE EXPOSITIONS: Schenectady, NY, Oct. 8-13; Plattsburgh, NY, 22-27; Clinton, MO, Nov. 5-10; Spooner, WI, 12-17; Minneapolis, KS, 19-24.

JACKSON, PAUL AND TRISH—JETSTREAM MINISTRIES, INC.: Laurel, MI, Oct. 4-6.

JACOB, THOMAS J.—CHURCH WITHOUT WALLS: Hilliard, OH (Mill Run), Oct. 6-9; Newcomerstown, OH, 13-17; Waverly, NY, 20-23; Columbus, OH (Warren Avenue), 27; Westerville, OH, 30—Nov. 3; New Richmond, OH, 6-10; Tilden, IL, 17-20.

JORDAN, JOSEPH R.: Chattanooga, TN (East Lake), Oct. 1-6; North Ridgeville, OH (Calvary Ridge), 9-

13; Rarden, OH, 21-27; Richmondale, OH, 29—Nov. 3; Zanesville, OH (Northside), 17-20.

JUNEMAN, JOHN AND TRINA: Piedmont, MO, Oct. 9-13; Cimarron, KS, 16-20; Olathe, KS (Westside), 23-27; Jacksonville, FL (Oak Hill), Nov. 6-10; Waco, TX (South Manor), 13-17.

LAMBERT, HUGH: Houston, MS (Pearson Chapel), Oct. 1-6; Casilla, MS (Rosebloom), 13-16; Tupelo, MS, 20-23; Senatobia, MS (N.O. Nabors Memorial), 24-27; Greenville, MS (First), Nov. 3-6; Laurel, MS (First), 7-10; Houka, MS, 20-24.

LAXSON, WALLY AND GINGER: Baton Rouge, LA (First), Oct. 9-13; Logan, WV, 16-20; Saint Clair, MO (Parkway), 23-27; Pekin, IL (First), 30—Nov. 3; Fortville, IN, 6-10; Cullman, AL (First), 13-17.

LECKRONE, LARRY AND TAMLA: Lewisburg, PA (Crossroads), Sept. 28—Oct. 2.

LEIDY, ARNOLD: Glen Carbon, IL (Glenview), Oct. 2-6; Jerseyville, IL, 9-13; Alton, IL (Hillcrest), 16-20; Ogden, IL, 23-27; Elkhart, KS, Nov. 1-3; Page, AZ (Lake Powell), 6-10; Payette, ID, 13-17; Carlsbad, NM (First), 20-24; Spring, TX, 27.

LEWIS, JOHN—WHITE DOVE MINISTRIES: Lamesa, TX, Oct. 2-6; Tishomingo, OK, 8-13; Siddle, LA (First), 20-27; Baton Rouge, LA (First), Concert, 27 P; Oklahoma City, OK (Moore), 30—Nov. 3; Claremore, OK, 6-10; Belle Chasse, LA (New Orleans Westbank), 13-17.

LIDDELL, P. L.: Warminster, PA, Oct. 2-6; Bloomington, IN, 8-13; Rising Sun, IN, 22-27.

MACEachern, WARREN A.: Cranberry, PA (Faith), Oct. 8-13; Mercer, PA, 22-27.

MANLEY, STEPHEN—CROSS STYLE PROCLAMATION: Temple, TX (First), Oct. 2-6; San Antonio, TX (First), 9-13; Columbus, GA (Macon Road), 16-20; Princeton, WV (First), 23-27; Smyrna, GA, 30—Nov. 3.

MAY, JOHN W.: Chester, WV, Oct. 2-6; Charleston, WV (North Side), 9-13; Carey, OH (Ridge Chapel), 23-27.

MAYO, H. C.: Cove, AR (Pleasant Grove), Oct. 2-6.

MEAD, DWIGHT E.: East Peoria, IL, Oct. 13-20; Fairbury, IL, Nov. 12-17.

MEREDITH, DWIGHT AND NORMA JEAN: Benton, IL (First), Oct. 18-20; Carey, OH (Ridge Chapel), 23-27.

MILLHUFF, CHUCK R.: Muncie, IN (First), Oct. 2-6; Greenville, SC (First), 9-13; Deridder, LA, 16-20; Olathe, KS (College), 27—Nov. 3; Bluffton, IN, 8-10; Binghamton, NY, 13-17; Garden City, KS, 20-24.

MILLS, CARLTON—SECOND TOUCH EVANGELISM MINISTRIES: McCrory, AR, Oct. 1-6; Mena, AR, 8-13; Siloam Springs, AR, 15-20; Waldron, AR (First), 22-27; Alva, OK, 29—Nov. 3; Batesville, AR, 5-10; St. Cloud, FL, 13-17; Plant City, FL (Wagoner Memorial), 19-24; Danville, VA (Calvary), 26—Dec. 1.

MINGLEDORFF, WALTER R.: Fort Walton Beach, FL, Oct. 9-13; Shelbyville, TN (Hill Top), 15-20; Tuscaloosa, AL (First), Homecoming, 27.

MONCK, JIM: Sand Springs, OK, Oct. 2-6; Crowley, LA (Ebenezer), 23-27.

MOORE, NORMAN: Flint, MI (Central), Oct. 3-6; Paradise, CA, 11-13; Denville, NJ (Lakeland First), 19-23; Topeka, KS (Fairlawn), 27-30; Bethany, OK (First), Nov. 3-7; San Diego, CA (Linda Vista), 8-10; Sedona, AZ (Village of Oak Creek), 22-24.

MORGAN, EARL AND NORMA: Eaton Rapids, MI, Faith Promise, Oct. 6; Vicksburg, MI (Chapman Memorial), Faith Promise, 18-20; Flint, MI (First), Faith Promise, 20-27; Oregon, IL, Faith Promise, 25-27; Spring Arbor, MI, Faith Promise, Nov. 2-3; Mattoon, IL (First), Faith Promise, 9-10.

PALMER, MIKE: Perry, OK, Oct. 6-9; Redkey, IN, 13-16; Nashville, TN (Bethel), 20-23; Iberia, MO, 27-30; Ottumwa, IA (Trinity), Nov. 3-6; Rolla, MO, 10-13; Midwest City, OK (Bresce), 17-20.

PARKS, TOM AND BECKY: Brunswick, GA (First), Oct. 6-9; New Martinsville, WV, 13-16; Baltimore, MD (Parkville), 19-23; St. Albans, WV, 26-30; Bradford, PA (First), Nov. 3-6; Baltimore, MD (Dundak), 10-13; Bloomsburg, PA, 17-20.

PERDUE, NELSON S.: Valparaiso, IN, Oct. 2-6; Galipolis, OH, 9-13; Grand Rapids, MI (First), 16-20; Circleville, OH (First), 23-27; Asheville, NC (First), 30—Nov. 3; Paden City, WV, 6-10; Princeton, IN, 13-17; Overland, MO (St. Louis

Overland), 20-24.

PETTIT, ELAINE C.: Cadillac, MI (Cherry Grove), Oct. 1-3; Powhatan Point, OH, 6-9; Kalkaska, MI, 13-16; Ann Arbor, MI (First), 20-23; Mount Vernon, OH (Evangelical), 27-30; Jefferson, OH, Nov. 3-6; Doylestown, OH, 10-14; Xenia, OH, Prayer Seminar, 15-17; Albany, GA (First), 20-24.

POWERS, E. CARL—PROCLAMATION MINISTRIES, INC.: Borger, TX (Trinity), Prayer Seminar, Oct. 9-13; Lawton, OK (First), 27-29.

REED, SHERMAN: Ames, IA, Oct. 1-6; Portland, OR (Rose City), 13-16; The Dalles, OR, 22-27; Fort Sheridan, IL, Nov. 1-3; Pickford, MI, 12-17; Kendallville, IN, 19-24.

RICKEY, HOWARD L.: Ottisville, MI (Richfield), Oct. 6-9; Harrison, OH, 13-16; Delaware, OH, 27-30; Wooster, OH, Nov. 3-6; Willard, OH, 10-13.

ROSE, WAYNE: Springfield, IL (First), Sept. 29—Oct. 2; Stonington, IL, 3-6; Brownstown, IN, 8-13; Cory, IN, 15-20; Falls City, NE, 22-27; Frankfort, KY (East), 29—Nov. 3; Wichita, KS (Trinity), 5-10; Colorado Springs, CO (Springs of Faith), 12-17; Goodland, KS, 19-24.

SCHOENER, MALCOLM—HEART AND HOPE MINISTRY: Augusta, ME (First), Oct. 2-6; Newark, OH (East), 9-13; Chillicothe, OH (Westside), 27-30; Pleasantville, OH, Nov. 5-10; Wellston, OH, 17.

SHERWOOD, SCOTT AND SHERRY: Milton, PA, Sept. 28—Oct. 2; Wellington, KS, 6-9; Lewistown, IL, 12-17; Montgomery City, MO, 20-24; Rockford, IL (First), 27-31; Kansas City, MO (St. Paul's), Youth Retreat, Nov. 1-3; Galesburg, IL (Faith), 10-13; Lake Jackson, TX, Youth Retreat, 15-17; Eureka, IL, 19-24.

SMITH, MICKEY G.: Calhoun City, MS, Oct. 1-6; Laurens, SC, 8-13; Rock Hill, SC (First), 15-20; Pelion, SC, 22-27; Huntington, WV, 29—Nov. 3; North Vernon, IN, 6-10.

SMITH, DUANE: Canton, IL (First), Oct. 2-6; Franklton, MO, 9-13; Mount Vernon, MO, 16-20; Mountain Home, AR (Twin Lakes), 23-27; Texarkana, TX (First), 30—Nov. 3; Benton, AR (First), 6-10; Mount Vernon, IN (Point Township), 13-17; Portland, IN, 19-24.

STRICKLAND, DICK: Maysville, KY, Oct. 2-6; Baton Rouge, LA (First), 9-13; Logan, WV, 16-20; St. Clair, MO (Parkway), 23-27; Greensburg, IN (Community), 30—Nov. 3; Fortville, IN, 6-10; Kankakee, IL (First), 17-20.

TAYLOR, EMMETT AND MARIE: Cache, OK (Koham Memorial), Holiness Convention, Oct. 20-23.

TAYLOR, ROBERT: Akron, OH (Arlington), Oct. 6; Point Pleasant, WV, 13-16; Fort Wright, KY (Covington Central), 20-26; New Castle, IN (First), 27-30; Lakeland, FL (Lake Gibson), Nov. 3-6; Selma, IN (Harris Chapel), 10-13.

THORNTON, WALLACE: Martins Ferry, OH, Oct. 1-6; Bedford, KY, 8-13; Princeton, IN, 15-20; Coldwater, MI, 22-27; Spartanburg, SC, Nov. 3-10.

ULMET, BILL: Covington, GA (First), Oct. 2-6; Macon, GA (Shurlington), 13-20; Council Bluffs, IA (Emanuel), 22-27; Kalamazoo, MI (South Side), 30—Nov. 3; New Castle, IN (South Side), 8-9; South Pittsburg, TN, 10-13; Battle Creek, MI (First), 17-20; Fort Smith, AR (Trinity), 21-24.

VECCHI, PETE: Crothersville, IN, Oct. 11-13; North Syracuse, NY (Community), 16-20.

WELLS, LINARD: Shelbyville, IL, Oct. 1-6; Mesquite, TX, 15-20; Marion, IL (First), 22-27; Vincennes, IN (First), 29—Nov. 3; Mackey, IN, 5-10; Salem, IL (Grace), 12-17; Bedford, IN (First), 19-24.

WOMACK, PAUL W.: Mattoon, IL (First), Oct. 2-6; Corpus Christi, TX (Trinity), 13-17; O'Fallon, MO, 20-23; Peoria, IL (North Side), 27-31; Apple Valley, CA, Nov. 3-6; Johnson, KS (Bethel), 13-17; Enn, TN (Griffin's Chapel), 20-24.

WRIGHT, E. GUY AND LIL: Greentown, OH, Oct. 2-6.

YOUNG, TIM: Paris, IL (First), Oct. 1-6; Collinsville, IL (First), 9-13; Sikeston, MO, 16-20; Winterset, IA, 22-27; Kempton, IL, 30—Nov. 3; Belleville, IL, 6-10; Fairview, OK (Cedar Springs), 13-17; Vici, OK, 20-24.

LIVING INTO

Christians of all ages need to keep growing. Stagnation may set in at any stage of life, but for the over-60 generation, intentional growth is a special challenge.

The radical lifestyle change forces on us can be devastating for growth.

We may be surprised at the means God uses to stimulate growth. Just "as an eagle stirreth up her nest" (Deuteronomy 32:11), so God may stir up our own nest.

A change of address was a constant during my working life. When I acquired a home of my own, I was sure I would never move again. My miniscule bit of real estate gave me a sense of belonging, of rootedness I had never had before.

A mockingbird came for his daily feast to my holly tree; an overarching maple bough shade-cooled my living room; butterflies hung on the graceful tassels of my butterfly bush. I watched my neighbors' kids grow up and participate actively in the life of our community. It remains in memory the "beloved community." Eventually, I had to leave because of violence, but that was the act of an outsider: a purse snatcher who punctuated his theft by brutally knocking me down.

When a word from Deuteronomy 1:6 began to nudge me, "You have stayed on this mountain long enough" (NEB), I resisted the idea. But when my purse was snatched for the third time a block and a half from my home, this time in midafternoon daylight, I knew I could no longer feel safe there.

At one Housing and Urban Development (HUD) location, the director said, "You'll get priority because of what happened to you." But a few days later, she called to say, "They don't count that as personal abuse. This refers only to wives who have been beaten up

by their husbands in their own domicile." My name went to the end of the list. A long one.

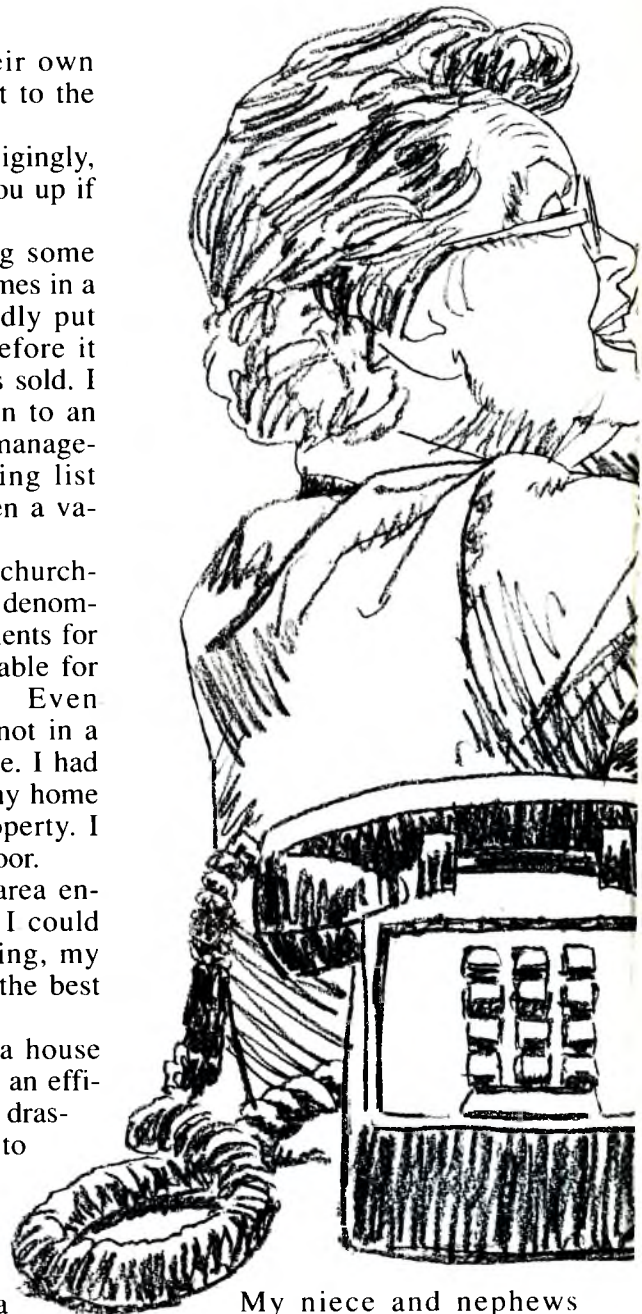
A young friend said obligingly, "We'll be glad to rough you up if that gets you in."

Having heard how long some had to wait to sell their homes in a sluggish market, I hurriedly put my house up for sale. Before it reached the market, it was sold. I had applied for admission to an apartment under church management but was on a waiting list with no assurance of when a vacancy would occur.

A friend took me to a church-managed home of another denomination which had "apartments for independent living" available for immediate occupancy. Even though the location was not in a safe area, I applied at once. I had no choice. The buyer of my home needed to vacate her property. I was grateful for an open door.

And within a 13-acre area enclosed by an iron fence, I could walk without fear. Walking, my favorite exercise, is still the best exercise for the elderly.

To fit the contents of a house (small though it was) into an efficiency apartment required drastic changes. I would have to jettison most of the furniture, though I kept small pieces that gave me a sense of continuity. But the notes and books of a teacher and writer! I tried to reduce the files and gave away what books I could force myself to part with, but before I had finished sorting, moving day arrived.



My niece and nephews loaded the impossible jumble into their two minivans, and off we went. It took months to unscramble it all.

Apparently it was not a good

THE FUTURE

by Antoinette Adam

What old age
—or a chance



time to arrive at the new location. Maintenance men who ordinarily are available were all tied up in getting houses and grounds ready for an impending ceremony. The locker I had been promised was

not accessible. Boxes that could have been put away sat around in the crowded quarters for months.

"Please leave everything as is, and I'll get at it gradually," I begged. But with the best of intentions, my helper said, "I'll just make a path through the maze so you can get around without getting black-and-blue marks."

We were both exhausted; this was no time for a clash of wills. She was tall; I was 5 feet, 1 inch. From her angle of vision, that pile looked quite different.

By piling cartons one upon another, a quite orderly arrangement was achieved. But after she left, I found I could not budge the cartons, for the heaviest seemed to be on top, and places where I might have put the contents were blocked. Her well-intentioned efforts only served to delay the task.

Accommodating personalities have learned to smother their own wishes. But with a sudden flash of insight, I realized what had been happening to me: I was withdrawing into narrower and narrower parameters of freedom. The losses may be slight, but they accumulate. Slowly I seemed to have lost my right to myself. Diminishment may be self-imposed.

Had I been mistaken in coming here? But the guidance had been so clear. The words of the apostle Paul kept recurring to me: "Always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father" (Ephesians 5:20, RSV). For everything? Did the apostle really mean that?

Now began a phantasmagoria that could have been overwhelming but by prayer's alchemy became an experience of growth.

I had been assured I could have my own phone, but I noticed that

it was strangely silent. My friends sent lovely cards but also notes of distress: "We can't reach you; what has happened to you?" I discovered my phone was not connected with an outside line. It was for in-house communication only!

The calls that could have been of inestimable support had become a disturbing worriment to my friends. It took a month and persistent pressure before the matter was resolved. I learned we must never accept what is unacceptable.

**SLOWLY I SEEMED TO HAVE
LOST MY RIGHT TO MYSELF.
DIMINISHMENT MAY BE
SELF-IMPOSED.**

One night I woke up to see if my name was still in the phone book. It was not. As long as my name appeared, I felt I had an identity. Now I was a nonentity. It precipitated a greater sense of detachment, of lostness, than I have ever experienced. The night grew darker about me.

Upon what flimsy tissue is our self-concept sometimes built.

In my own home, I had had an acoustic ceiling put in my bedroom to muffle the noise of traffic from a nearby thoroughfare. Here, in a building set back from the street, I had not anticipated the variety of sound effects that tortured the night. The first night, a dull thud of a drip from a faucet beat a tattoo on a stainless steel sink somewhere above me. An overheated engine in the refrigerator ground on for weeks before a friend was able to

continued on page 41

PRINCIPLES TO HELP US INTERPRET THE BIBLE

by Ryan Ahlgrim

When the church struggles with a thorny theological or ethical issue, many people quickly quote a Bible verse and say, "That settles it!" I've done that myself.

But the longer I'm a pastor, the less satisfied I am with this approach. Interpreting the Bible is simply not that easy. Like it or not, the task of biblical interpretation involves skills and spiritual sensitivities beyond the strength of Samson.

We sometimes think we can avoid the difficulties of interpretation by relying on the "plain" meaning of Bible verses. But even a simple sentence requires interpretation. For instance, the statement "I never said she stole my wallet," has seven completely different "plain" meanings, depending on which of the seven words of the sentence is stressed. Hearers can interpret this statement correctly only if they know the intent of the speaker. In simple face-to-face communication, this is usually not a problem. But the Bible is not simple face-to-face communication. At least four factors make interpreting the Bible especially difficult.

First, the Bible comes from a very different time and culture. We do not share the same mind-set, assumptions, or experiences of the Bible's authors, so we can never fully understand an author's intent. No matter how much we learn from archaeology, anthropology, sociology, and history, we will never be able

to put ourselves completely in the author's context and share the author's full meanings.

Second, the Bible is in a different language, and there is no such thing as an exact translation. All translations of the Bible are already interpretations by the translators because often there are no exact word equivalents between English and the biblical languages. The fact that the Bible is written in ancient languages containing obscure words and phrases only makes the task more difficult.

Another complicating factor is the incredible diversity within the Bible: Old Testament, New Testament, law codes, narrative, poetry, proverbs, oracles, discourse, letters, visions, and more. These different types of communication are often offered from different

viewpoints, with different information, and with different ideas. Pulling all of this diversity together to form a coherent message is a task that the church throughout history has never satisfactorily completed.

The biggest interpretive hurdle of all is that, unlike all other literature, we believe the Bible has a present meaning for us today. It is not enough for us to discover the author's meaning for the original audience. We must then make a bridge to our time and situation and discover the meaning God intends for us today. Building this bridge to the present is the central task of biblical interpretation.

IT IS NOT ENOUGH FOR US TO DISCOVER THE BIBLICAL WRITER'S MEANING FOR THE ORIGINAL AUDIENCE. WE MUST THEN MAKE THE BRIDGE TO OUR TIME AND DISCOVER GOD'S MEANING FOR US.



Richard Lord

We need principles of interpretation to guide us in accomplishing this task. The better our principles, the more secure our bridge will be.

The following 17 principles of biblical interpretation grow out of years of study and influences from many directions. The book *Slavery, Sabbath, War, and Women* by Willard Swartley (Herald Press, 1983) is particularly helpful. None of the 17 principles is entirely adequate—there are problems and unanswered questions in each. But I offer them for consideration and discernment.

1. The Bible is the human witness to God's fullest self-disclosure. The Bible is also the product of the Spirit's guidance of the faith community over several centuries of formation and canonization. It is therefore our foremost guide, source of nurture, and authority for faith and living. Its message is relevant today for all major aspects of life, including the social, political, and economic.

2. Individual verses, passages, and books are subject to the constraints of historical context, culture, and the personalities of the authors. But the overarching themes and principles that run throughout the Bible and the biblical story as a whole express God's authoritative Word for the faith community. Thus, when interpreting ethical instruction, the Bible's moral principles normally take priority over specific counsel if they appear to be in conflict.

3. Justice for the oppressed and love for all people are central moral principles of the Bible. These principles

should function as interpretive starting points for the ethical content of the Bible.

4. The spirit and intent of a passage takes priority over its literal meaning. Legalism is contrary to biblical principles.

5. We need to identify our own biases, prejudices, and cultural influences and let the Bible critique us. Thus, if our reading of a passage is self-serving or leads to self-righteousness, we have misinterpreted it.

6. Reading the Bible holistically means discerning the overall pattern and movement. We need to listen to the whole voice of Scripture on a particular topic and to relate particular verses and passages to the message of the entire Bible.

7. The Bible speaks with widely diverse voices, and we should not artificially harmonize this diversity. As Swartley has stated in *Slavery, Sabbath, War, and Women*, "Certain parts of the biblical witness critique other parts." For instance, Job critiques the Psalms, Ruth critiques Ezra, and James critiques a particular interpretation of Paul. We need to hear the truth on both sides and then relate them, for no single voice of Scripture sufficiently describes or speaks the whole truth.

8. God's ultimate self-disclosure in history is the ministry, death, and resurrection of Jesus. The rest of the Bible should be understood in relation to Jesus. Thus, in general, the New Testament is ethically more

continued on page 32



H. Armstrong Roberts

STEP INTO THE SCENE
AS "THE APOSTLES' FELLOW-
TRAVELLER," TO HEAR
THE "SONGS OF
MOSES AND THE LAMB."

STEPPING

by Bruce L. Meade

This Bible study exercise is based on a method constructed by Richard Baxter more than 300 years ago. Baxter was a British Puritan pastor, and his Bible study method appeared in the book *The Saints Everlasting Rest*.

John Wesley liked the book so well that he abridged it (softening the natural Puritan harshness) and made it required reading for his preachers. Thus, this method of study, which Baxter called "soliloquy," sprang up like a growing plant in Wesleyan soil.

Recently in a retreat Bible study, this method was used with Luke 12:13-21. With each step, I have included some of the notes that I made during the actual exercise.

I. INFORMATION

1. *Read the passage at least twice.*
2. *Think about the text and preach it to yourself.* Baxter advised preaching it after the manner of "the most affecting heart-melting minister."*
3. The self-addressed sermon is to have a threefold pattern:

A. *Explain the text.*

I took it to mean that a right relationship with God is more valuable than diamonds or dollars. How would you explain it? _____

B. *Support the text with other scriptures.*

I thought of the rich young ruler, who turned his back on Jesus because he couldn't let go of his money. What passages come to your mind? _____

C. *Apply the text to your own life.*

I thought the scripture was telling me that it was more important to make a life than to make a living. How does it apply to you? _____

II. EXAMINATION

1. *Examine your heart on the issues the text raises.* Baxter advises, "Discover thy neglect . . . chide thy heart. . . . So far as . . . thou hast been faithful . . . turn it to encouragement."

2. *Note your lacks and weaknesses.*

I noted my temptation to trust in my own ability to

INTO THE WORD

make money rather than trusting God. Also, my love for the good life. What about you?

3. *Praise God for victories gained.*

My paper was blank. What about yours?

III. DEHORTATION

We didn't know the word—Daniel Webster didn't either—but Baxter apparently used it to mean “warning.”

1. *Warn yourself:* “Admonish your heart . . . threaten thyself,” Baxter said.

2. *Renew your vows to God.*

I wrote down: “I don't have to make money; I do have to answer to God's call on my life.” What warnings does the text have for you?

IV. CONSOLATION

1. *Rejoice in the loving patience God has shown toward you.*

2. *Celebrate hope and comfort that come when you commit your whole life to God.*

I wrote, “Status symbols may be important to people, but God is not impressed.” You can improve on that, right?

V. EXHORTATION

1. *Write down what you intend to do about what you have learned from this text.* Baxter says to show your written promise “to thy heart the next time it loiters.”

2. *State when you will act on this promise.*

I wrote that I would let my subscription to the *Wall Street Journal* expire. I did too.

After these five “preludes to soliloquy,” the soul is ready for adoration and praise to God. This can be best achieved, Baxter believed, by stepping into the Bible scene. The worshiper is to picture the scene and in the mind's eye step into it and become a firsthand observer of what is going on. Baxter urges stepping into the scene as “the apostles' fellow-traveller,” to hear the “songs of Moses and the Lamb,” to stand “by Abraham” at the covenant making, to hear the Lord say, “Come, ye blessed of my Father,” or “stand in the room [place] of Stephen” as he prays for his killers.

VI. STEPPING INTO LUKE 12:13-21

1. *Imagine the setting,* the temperature, time of day, sounds, smells, animals, people, and so on.

2. *Note the characters in the story:* the apostles, the multitude, the questioner, Jesus, the rich fool, God.

3. *Close your eyes as you picture the scene.* In your imagination, step into the scene and experience the event.

4. *Jot down your feelings, the meanings that are communicated, the insights you receive.*

What character do you most identify with?

What new insights did you receive?

What did you perceive to be Jesus' mood and attitude?

My notes went like this:

The occasion occurred as Jesus was preaching and teaching His way from Galilee to Jerusalem. So on a hillside somewhere in between Galilee and Jerusalem is where it all happened.

It must have been in the morning of an early spring day, as Jesus is apparently going to be crucified within a few weeks. Even in early spring, it will be hot in Palestine, so as soon as the dew dries up and before the scorching of the afternoon, the multitude gathers. That would put us in a time window of 8 A.M. to 11 A.M., I guess.

I close my eyes and imagine that I am there. The multitude is gathering in the valley with their kids, donkeys, and a few camels. I stand as close as I can, without being disruptive, to where Jesus is instructing His chosen “staffers” as they sit on the grassy hilltop on the shady side of a row of cedars. I want to hear what He is saying to them. He urges them to trust in God, who notices even one sparrow that falls, rather than trust in the hypocritical legalism of the Pharisees, the local spiritual heroes (12:1-7).

continued on page 30



For nearly two millennia, Christians have called their prayerful quest to encounter God through Bible reading *lectio divina*.

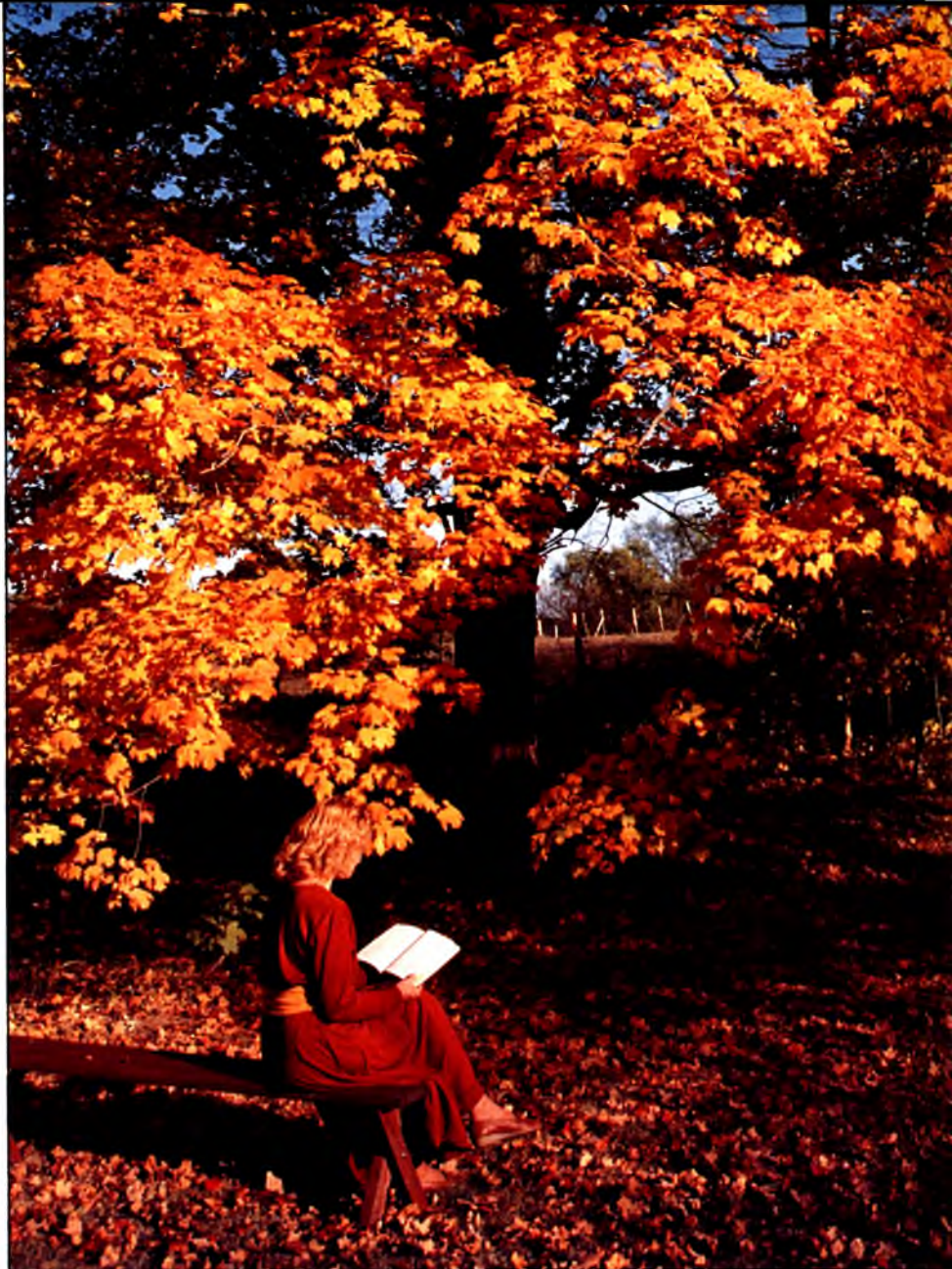
The Latin phrase literally means “sacred” or “divine reading.” But through the centuries, it has often been called “reading for holiness.”

It is a devotional term, not a doctrinal term. That is, it is not about a second definite work of grace subsequent to regeneration. Rather, it has to do with focusing on a passage from the Word of God, allowing the text to master us, saturate, permeate, and cleanse our hearts dusty from those places “where cross the crowded ways of life” (F. M. North).

Reading for holiness is not really a method of Bible study; rather, it “is a disciplined form of devotion . . . done purely to come to know God, to be brought before His Word, to listen.”

Analytical, critical, and informational study of the Bible is important, but that is not the focus of *lectio divina*, reading for holiness. In this exercise, we are not trying to see how much content we can cover, but instead, to use the words of Dietrich Bonhoeffer, the German theologian who died in a Nazi prison camp, we come “to meet Christ in His Word. We go to the text curious to hear what He wants to let us know.”

Robert Mulholland, in *Shaped by the Word*, points out that too much of our Bible reading is merely informational—we try to learn all the facts we can, especially those that reinforce our own beliefs—but we need to give more time to simple yielding to the text’s message. Our habits, our inherited theological treasures that must be defended, our personal goals, and our prejudices have



D. Jeanne Tiner

READING FOR HOLINESS

THE TEXT WAS
TASTED, SAVORED,
CHEWED, SWALLOWED,
AND CONSUMED.

by Wesley D. Tracy

been made into a “self-constructed facade” that protects us against any new insights.³ *Lectio divina* gives the Bible and God a chance to get past our defenses to bring us life-saving grace. “We need time to slow down . . . to let go of the controls. We need time to relax in order to prepare our hearts for formational [rather than merely informational] reading.”⁴

Reading for holiness is not pragmatic. Getting a sermon, preparing a lesson, making a report, winning a theological debate, and all other self-serving pragmatics are out of bounds when it comes to *lectio divina*. Reading for holiness is about the quest to hear what God is saying to us through a particular text.

The Christians of the third and fourth centuries, who were probably the first to refine *lectio divina*, approached each text believing that God had a personal message for them in it. “They did not assume that the message indicated the

meaning of this scriptural text for the whole church for all time but felt ‘Right now, here, today, at this moment, God has something to say to *me*.’ So they approached *lectio* with great devotion and a sense of expectation.”⁵

Reading for holiness can be done in groups or individually. Personal reading requires a place of privacy because you will read the text aloud. In ancient times, reading was a different sort of event. Books were scarce and expensive. Further, they were not to be read silently without moving your lips. Books were written and read to be heard as well as seen. “One reads, in the ancient sense of that word, with one’s mouth and one’s ears.”⁶ Reading was an oral experience. Reading the Bible, the believer became both proclaimer and hearer.

Since the book was soon to be circulated to others, the reader would carefully read and commit much of it to memory. Repetition of particular words and phrases was an integral part of the exercise. “Thus the consoling word, the arresting phrase, the sentence that challenges us to the core, is repeated over and over again and consigned to the memory, remains forever available.”⁷

Long ago, Christians referred to the meditative repetition of the text as “eating the Word.” By that they meant that the text was tasted, savored, chewed, swallowed, and consumed as they repeated, received, and internalized the message of the text.

It is hard to separate reading for holiness, *lectio*

divina, from prayer. The tasting, savoring, chewing of the text leads naturally into prayer. “Through . . . the Word of God proclaimed and heard, we are drawn into the presence of God, into the heart of God, to be in perfect harmony with the divine will.”⁸ Harmony with His will is the holiness the believer seeks. What began as a dialogue ends in a harmonious duet.⁹

Some Christians speak of *lectio divina* in terms of repentance. They do not mean the repentance of a rebel sinner seeking to be born again. Rather, they refer to the meaning of the term repentance (*metanoia*), “to turn.” As they withdrew for reading for holiness, they were *turning back* to the Word, turning from the

cares, chores, and noise of the world to the cleansing, restoring reading of the Word.¹⁰

WHAT BEGAN AS A DIALOGUE ENDS IN A HARMONIOUS DUET.

Find a quiet time and place and try reading for holiness, *lectio divina*. Close out the noise of the world and

fill your mind with a verse or short passage from the book of the Bible that you have been studying. Be systematic in your study. No “textual roulette,” no selecting random texts, no going back to the two or three passages that always make you feel better. Study straight through a book or chapter.

Read the text aloud. Repeat it several times. Emphasize different words and phrases. Taste, savor, chew—then pray. Offer a meditation, a prayerful response. Say it out loud, write it down. Read the text again. You will fail sometimes to still your heart—the phone will ring, you will have forgotten to take out the trash, a nagging problem will keep you agitated. But keep trying. This spiritual discipline has been effective for some 1,800 years, at least.

Note that the difference between Christian meditation and the meditation taught by Eastern religions and New Age practitioners is that they ask you to *empty* your mind and let whatever may drift in have unfettered access to the core of your being. In Christian meditation, you *fill* your mind, not *empty* it. You fill your mind with a noble thought, a verse of scripture, a Bible truth.

Following is a model of one person’s *lectio divina* in interaction with Isaiah 57:13-21 as found in the *New English Bible*. You may wish to use this model, even this very exercise. Do not feel bad if you cannot finish the whole exercise at one sitting. This one will take an hour or more. You will note that in this per-

continued on page 28



Dr. Kent Hill delivered the keynote address, citing nine characteristics of Wesleyanism.



Wesley Harmon, SNU, joins the town meeting fray.



KEEP CHRIST FIRST

"Keep Christ first!"

With these words, Harlow Hopkins closed his remarks to the 450 Nazarene educators at the June Faith, Learning, and Living Conference. Hopkins retired this year after 47 years as student and teacher at ONU.

Hopkins's closing line aptly interpreted the Faith, Learning, and Living Conference theme: "Incarnational Curriculum." Through lectures, panel discussions, workshops, fellowship, and worship, educators explored the "faculty and future of Nazarene higher education" in light of our Wesleyan-Holiness heritage. The past was

examined with appreciation, the present weighed with openness, and the future envisioned with optimism.

According to Dr. Jerry Lambert, education commissioner, the attendance was "remarkable," the energy level "positive and intense," and the morale "higher than ever."

Highlights of the conference included a powerful address by Dr. Kent Hill, ENC president, titled "Wesleyan to the Core: Observations on Carrying On the Tradition." Hill proclaimed nine essential elements of Wesleyanism as he explored scriptural authority, traditional Christian beliefs, genuine ecumenism, justifying grace, transforming (sanctifying) grace, Trinitarian theology and the power of the Spirit, effective wit-

Bob Andringa, president, Coalition of Christian Colleges, commends and challenges Nazarene higher education.



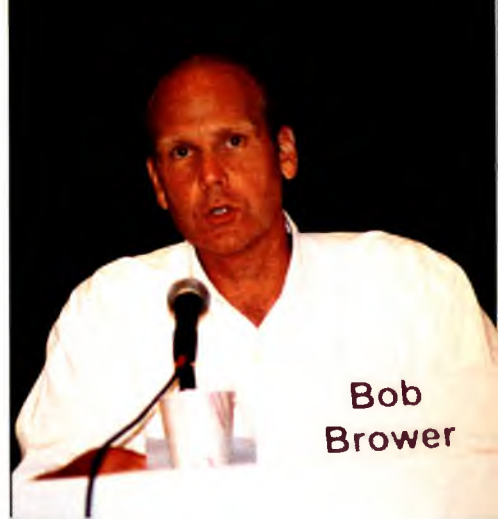
SNU seniors Tim Frazier and Gina Womack give the students'-eye view of Nazarene education.





Even the lunch breaks became times for spirited discussions.

Dr. Bob Brower, president of NPH, shared as a panelist in the "town meeting" on "The Church/College Dialogue."



Bob Brower

nessing, accountability, and compassionate ministries.

Bob Andringa, president of the Coalition of Christian Colleges, addressed the conference, citing the generous way that the Church of the Nazarene has dealt with its schools. He also cited the Wesleyan heritage as stated by Kent Hill as almost perfectly fitted to fuel Christian colleges everywhere as they face the challenges and opportunities of the 21st century.

Dr. John A. Knight, general superintendent, challenged the conferees at the closing banquet with a stirring address on "Christian Intellectualism and Nazarene Higher Education."

More than 60 workshops and seminars were conducted as part of the conference. Some dealt with areas of academic disciplines, some with the roles of teachers and administrators,

while others dealt with specialized topics such as nontraditional education, science and religion, the Wesleyan worldview, and characteristics of future students. Dr. Michael R. Estep addressed two workshops via satellite uplink, demonstrating electronic use of educational resources available through the Nazarene Communications Network.

The conference planning committee was chaired by Dr. Gordon Wetmore, NTS president, and guided by General Superintendent Paul Cunningham. The June 22-26 conference was hosted by SNU. President Loren Gresham's official welcome declared that "this conference is meant to focus on our [college teachers and administrators] as the living, breathing curriculum of our students." Professor Hopkins's parting words echoed this goal: "Keep Christ first!"

—Wesley D. Tracy



Harlow Hopkins urges Nazarene educators to "Keep Christ first!"

Dr. Maxine Walker, director of the Wesley Center for 21st Century Studies (PLNC), addresses a concurrent session on "Articulating a Wesleyan Worldview."

Dean Blevins, TNU, Jan Lanham, ENC, and Herb Prince, PLNC, lead a workshop for religion department professors.



Morris Weigelt, NTS, delivers a tribute to A. Elwood Sanner.



READING FOR HOLINESS

continued from page 25

son's journal, not every phrase receives emphasis. That is all right. The next time he reads this passage, the Spirit may impress other phrases upon his consciousness. Notice that the Meditation, Prayerful Response in the last three sections is left for you to provide.



Kingswood Images

READING FOR HOLINESS

Isaiah 57:13-21



Step 1: TEXT

These idols of yours shall not help you when you cry; no idol shall save you.

The wind shall carry them off, one and all, a puff of air shall blow them away (v. 13).

Repetition with Emphasis (taste, savor, chew)

These *idols* of yours shall not help *you* when you *cry*; no idol shall save you.

The *wind* shall carry them off, *one and all*.

These idols of yours, a *puff of air* shall blow them away.

Meditation, Prayerful Response

O God, have I set up idols in my soul? Have I taken the deepest hungers of my heart to idols for satisfaction? Do I depend on my job, on my family, on sports and diversion to satisfy the hunger for God that You have planted in my heart? Break down every idol, and help me trust only in You. My hope is in You—my idols are playthings of the wind.



Step 2: TEXT

But he who makes me his refuge shall possess the earth and inherit my holy hill (v. 13).

Repetition with Emphasis

He who makes *me* his refuge shall possess and *inherit*.

He who makes *God* his refuge shall possess the earth and *God's* holy hill.

Meditation, Prayerful Response

O God, I want to find my refuge in You. Please, O my God, be my *safe place*. You *are* my safe place. But why do I seek You, my Refuge, so seldom? Make me hunger for *Your* earth, for *Your* holy hill. May I thirst for You, my Refuge.



Step 3: TEXT

Thus speaks the high and exalted one, whose name is holy, who lives for ever:

I dwell in a high and holy place with him who is broken and humble in spirit, to revive the spirit of the humble, to revive the courage of the broken (v. 15).

Repetition with Emphasis

I dwell, I *dwell* with him who is broken.

I *dwell*, I *dwell*, with him who is humble.

The high and exalted One whose name is Holy dwells with him who is *broken* and *humble*.

I dwell with him to *revive* the *spirit* and *courage* of the *humble* and *broken*, the humble and *broken*.

Meditation, Prayerful Response

O Lord, my Lord, my sins have broken and humbled me. I am unworthy that You should *dwell*, *take up residence* with me. How can the high and exalted God whose *name* is *Holy* live with me?

I am so busy, Lord, so tired, so weary. My life is so filled with distractions that I have neglected You. I am used up. I have nothing left, *nothing left*, but Your promise to *dwell*, to *live with*, the broken and the humble.



Step 4: TEXT

I will not be always accusing,

I will not continually nurse my wrath. . . .

For a time I was angry at the guilt of Israel;

I smote him in my anger and withdrew my favour.

But he ran wild and went his wilful way (vv. 16-17).

Repetition with Emphasis

I will not be *always accusing*,
I will not *continually* nurse my *wrath*.
I *was* angry. I smote him and *withdrew* my favor.
But he *ran wild*, ran wild, and went his *wilful way*.
I *will not be always accusing*.

Meditation, Prayerful Response



Step 5: TEXT

I cured him and gave him relief, and I brought him comfort in full measure, brought peace . . . peace for all men, both near and far . . . so I cured him, says the LORD (vv. 18-19).

Repetition with Emphasis

I *cured* him and gave him *relief*,
I brought him *comfort* in full measure . . .
brought *peace* . . . *peace* for all . . .
so I cured him.

Meditation, Prayerful Response



Step 6: TEXT

Thus speaks the . . . one, whose name is holy, . . .
I dwell . . . with [the] broken and humble . . .
to revive the spirit . . . to revive the courage . . . (v. 15).

I brought him comfort in full measure, brought peace (vv. 18-19).

But the wicked are like a troubled sea,
a sea that cannot rest,
whose troubled waters cast up mud and filth.
There is no peace for the wicked,
says the LORD (vv. 20-21).

Repetition with Emphasis

I *dwell* with him who is *broken* to *revive* the spirit . . .
to *revive* courage, to bring *comfort* in full measure and *peace*. But the *wicked* are like a troubled sea,
a sea that *cannot rest*.
There is no *peace* for the *wicked*.

Meditation, Prayerful Response

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3. Robert Muiholland, *Shaped by the Word* (Nashville: Upper Room, 1985), 110.

4. *Ibid.*, 58.

5. Maas and O'Donnell, 46-47.

6. *Ibid.*, 46.

7. *Ibid.*

8. *Ibid.*, 48.

9. *Ibid.*

10. *Ibid.*, 49.



THANK YOU PASTORS

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into ministry in the Spirit
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Time Well Spent

MARK METCALFE



Mark Metcalfe is a senior technical writer, husband, and father of four who lives in Nashua, New Hampshire.

THE HERITAGE WE HAVE is rich and full. Young people, look around and take note of the hoary-headed ones whose experiences in the Lord serve as beacons for you to follow. The first generation of Nazarenes is almost gone, and soon many of our second- and third-generation Nazarenes will precede us to glory.

Our elders have a habit of leaving holes in our lives when they obey God's call to come home. They also leave us with places of responsibility, calling us to carry God's truth to the generation that follows us—to take our places as “living stones” (1 Peter 2:5, NIV), standing on the foundation that was laid for us by our forerunners.

Peter knew that life was short when he quoted Isaiah, saying, “All men are like grass, and all their glory is like the flowers of the field; the grass withers and the flowers fall” (1 Peter 1:24, NIV). In one of his sermons, my dad said, “Is Jesus coming soon? I don't know what ‘soon’ is. When I was 20, I thought Jesus would come before I was ordained. Then I got busy preaching and working and rais-

ing sons. It wasn't very long ago that I began my ministry—and more than 40 years have gone by! I have less time now to live than I have lived! I have less time to serve than I have served! I shall see Jesus soon, one way or another! If Jesus doesn't come in your lifetime, it will be still a very, very short time until you are in His presence.”

It seems that the revelation that time is limited confronts us suddenly—perhaps most often when we face the unexpected loss of someone we love. But death is part of life. Barring accident or illness, the old precede the young, and then the young get old. But the Word encourages us: “Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope” (1 Thessalonians 4:13, NIV).

We will grieve their passing differently than those who do not know Christ, because we have the hope of seeing them again, and it will be sooner than we think. Those who have gone before us may turn around in heaven to ask, “Are you here so soon?” We, too, may be surprised at how soon it will be!

Time is the only real currency we have. Like the kings of Judah, all of our earthly efforts boil down to a single evaluation as to whether or not we “did what was right in the eyes of the LORD.”

Spend your time on things of eternal value such as love, generosity, mercy, and forgiveness. Let us seek the fellowship of our elders who can help to guide us as we move along that short time line toward eternity. The Word of God guarantees that it will be time well spent. **H**

**Time is the
only real
currency
we have.**

I don't want to eavesdrop, but this is good stuff. I notice that another guy is wanting in on this too. In fact, he nudges me as he moves past. Now he is blocking my view. A rude sort of middle-aged, bearded businessman, he looks like to me. Probably runs a finance company or maybe a collection agency.

I can't believe it. He is butting right into Jesus' staff meeting! “Teacher,” he blurts out, “I know You're busy, and I hate to interrupt, but I've got a major problem. But You could settle it if You ordered my brother to divide the inheritance with me 50-50. You see, this old business of the firstborn getting a double portion just doesn't jibe anymore. Would you . . .”

Jesus turns slowly (as my math teacher used to do just before he sent you to the principal's office). “Listen, Mister, if you think that I came to this world to divide up denarii and dollars, you do have a major problem. What you inherit doesn't concern Me—it's not even important.”

Then, still addressing His disciples yet speaking loudly enough for us all to hear (see 12:41), Jesus tells the story of the rich fool.

VII. STEP OUT OF THE SCENE

1. *Step out of the scene, knowing you can always go back if you wish.* Step out and write a letter or memo to some person or persons in the scene. Tell them whatever is on your heart. Write only two or three paragraphs.

2. *If you are willing, be prepared to share with the group.*

I decided to write to the jerk who interrupted the staff meeting. I named him Harve, short for Harvey. I don't know why. But here's my letter:

Dear Harve:

I'm afraid, Harve, that you are a bumbling fool. How dare you interrupt the Lord with a request to make your brother cough up some cash. You greedy rascal—you don't have a clue as to what the gospel is about. I bet you run a pawnshop or a finance company. I bet you overcharge widows and schoolkids.

No one needs to listen to the Carpenter more than you. Remember He and His group are living what He preaches. They were all working men—IRS, fishery, carpenter—they all left their jobs for something deeper and far more important. They know that it is better to make a life than to make a living.

Stop stewing over trying to get a piece of your older brother's double portion of the inheritance—you are wasting your life.

Notice that the Carpenter didn't even think what was number one on your list was important enough to solve. He would think that that bumper sticker on your camel cart is just plain stupid: "Money isn't everything, but it's way ahead of whatever is second."

But Harve, old boy, you probably don't even know what rich is, yet you have given your life for the pursuit of money. But I'll bet you don't have a 100 grand C.D. or even 1,000 shares of IBM. But at least you are now famous. You are the dumbbell who so badly misunderstood what Jesus was about that you became a universal horrible example. You inspired a parable on greed. Thanks—because of you, we all are better off. You helped us avoid the dumb mistake you made . . . or have we?

Maybe I need to hear the Carpenter again.

Thanks, Harve, I think I hear Him calling my name too.

BLM

All the citations of R. Baxter are found in *The Saints Everlasting Rest* by Richard Baxter, ed. William Young (Philadelphia: J. B. Lippincott Co., 1909), 350-92.

H

IN A WOMAN'S VOICE

Do Your Homework

REBECCA LAIRD



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

TRUE STORY. A smart, articulate, thoughtful, and highly recommended college student nearing the end of the school year eagerly receives an assignment as a summer intern in a local church. The church staff, building upon previous positive experiences with interns, begins laying plans to utilize the intern's time and energies. The able pastor, as a matter of course, takes the news of the intern to the church board. And here's where conflict enters the story. Turns out the intern is female, and some of the board members don't believe a woman can have a call to preach—let alone test her wings in their pulpit. So the pastor, facing strong opposition, adds one more sad task to his long list of things to do—he has to tell the intern she's not wanted. Why? Simply because of her gender and that alone.

I'd categorize this story as an avoidable tragedy. Seems this church, like many others in our denomination, has failed to do its homework. Nearly a century ago, in 1898, the constitution of the First Church of the Nazarene stated: "We recognize the equal right of both

men and women to all offices of the Church of the Nazarene, including the ministry."* In 1908 at Pilot Point, Texas, where regional holiness groups officially formed the Pentecostal Church of the Nazarene, the Rev. Mary Lee Harris Cagle (church planter and evangelist who organized more than a dozen churches and pastored several others) insisted that the new *Manual* include an article specifying the denomination's choice to license and ordain women to preach and function in pastoral offices. The motion carried. Only then did P. F. Bresee speak out, saying that the ministry of women, like men, was rooted in apostolic privilege and did not require special provision. After all, in that gathered assembly, 13 percent of the elders and 15 percent of the licensed ministers were women. In other words, Bresee believed that everyone already knew that God called and used both men and women equally

as ministers of the gospel. Wasn't it obvious that women and men would continue to function in all offices of the church?

Bresee overestimated the new Nazarenes. Nine decades later, a local church board, like many others across the nation, doesn't seem to know that Nazarenes

have always ordained women. Their decision to turn away a called and gifted servant of God on the basis of her gender is not in keeping with Nazarene history, the holiness tradition of ordaining women, nor with Wesleyan biblical interpretation. Sure, there are many Christians who hold differing views of women's leadership roles—but the Nazarene stance is clear. Always has been. It's time we did our homework.

**Manual of the Church of the Nazarene* (Los Angeles, 1898), 16.

H

relevant for the church than the Old Testament, and the example of Jesus expresses the basic intent of God more than other examples in either testament.

9. The Old Testament has its own integrity and should be read without importing artificial meanings derived from the New Testament. As Christians, we believe the New Testament carries forward the principal themes and dreams of the Old Testament, so there is a dynamic movement that sweeps from Genesis to Revelation; but the New Testament is not a correction of the Old Testament.

10. When seeking to interpret the present meaning of the Bible, it is usually best to begin by discerning its past meaning—specifically, a particular author's original intent. The historical-critical method is particularly helpful in recovering the most probable meanings of the original authors.

11. The meaning of a passage is not limited to its ideas but also includes the effects it produces in the reader's emotions and soul. Stories, in particular, involve our emotions and have meanings for our soul rather than our intellect. We must read a story or passage as a whole and pay attention to what the text is doing to the reader each step of the way.

12. We need to discern the original purpose and function of biblical stories so as to avoid misusing them. Not all biblical stories were meant as moral examples.

13. The present meaning we get from prophetic books is not predicting events but rather confronting the present culture with God's will and hope. Once the historical and cultural context of a book is fully understood, the interpreter should discern dynamic parallels between the prophet's situation and our own. It is usually not wise or helpful to attempt to find present-day fulfillment of supposed biblical prophecies—as though ancient prophets were specifically

addressing the late 20th century.

14. Many parts of the Bible (especially narratives) have metaphorical or symbolic meanings as well as literal meanings, and we need to explore the deep truths embedded in metaphorical meanings. However, possible metaphorical meanings should not contradict the author's intent.

15. The present meaning of individual passages always goes beyond the meaning intended by the original authors. The books of the Bible are not simply historical documents that we excavate for ancient meanings, but they are sacred books conveying the continuously speaking Word of God. In addition, every generation of the faith community brings new experiences, circumstances, and learnings to the Bible, resulting in new readings, meanings, and applications. The history of the church amply demonstrates that there is no single or final meaning in any biblical passage; rather, meaning is continuous and plural. The church should continue exploring the plurality of meanings and testing them to discern the most helpful meanings for today. The Bible does not change, but the Word of God continues to speak.

16. Reason, experience, and the tradition of the faith community are also sources of authority and truth. These sources should be placed in dialogue with the Bible. The Bible can critique these sources, and these sources can illuminate and clarify God's Word in the Bible.

17. Interpreting the Bible is an individual task, a scholarly task, and a community task. The Bible should be in the hands of all believers, to be interpreted individually. The Bible must also be studied by scholars to help bridge the gap between the past and the present. But all interpretations, individual and scholarly, are finally tested over time by the life of the faith community—locally, denominationally, and in the church universal. The faith community should also listen to the interpretations of those outside the church, because the boundaries of God's kingdom are surprising and unknown.



Pontius' Puddle



Stone's Throw

C. ELLEN WATTS



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

HAVING ONE EAR that is deaf to certain sounds has its advantages. I have read peacefully while a thousand Indianapolis 500 hopefuls "vroomed" across the tube. Slept through hailstorms, jangling phones, and kids going barf in the night. And missed hearing a thrice-told joke. Still, since the ear is connected to the mouth by an auditory canal barely an inch and a half long, and since the tongue occupies a good share of the mouth, having a bum ear can also lead to trouble.

My mother dealt regularly with a child she claimed came with a tongue "hinged in the middle and flapping at both ends." "Hearing something," she often told me, "in no way obligates one to repeat it." "In fact," she might add, "it often shows a fine command of the English language to say nothing."

Wow. I suspect my friend wishes she'd known that.

"Guess what's in store for so-and-so," she whispered as she sat next to me at a ladies' event.

I couldn't.

"She's going to be a you-know-what," my friend confided.

No problem. Since my original you-know-what title has been multiplied by 15 and my friend is a great-you-know-what, we both knew that a you-know-what is a good thing to be.

My day being full, I soon excused myself, thanked our hostess, and departed early. Halfway through the second stoplight, I remembered I'd intended to congratulate so-and-so concerning her impending you-know-whathood. Since it was too late for that (in reality, it was too early), I continued with my errands.

At home, I reached for the ringing phone and recognized the voice of my friend.

"We who are hard of hearing should never repeat a word before having all facts confirmed. I misheard what I overheard. Now I'm having to call and make my crooked path straight," she confessed. "It's not so-and-so who's going to become a you-know-what, it's what's-her-name!"

"No problem."

"Not for you, maybe, and I only told two people. But, my dear, I congratulated the wrong person!"

"Taste," I could have told her, "is the ability to shut one's own mouth before somebody else does."

Instead, as we laughed together over her harmless mistake, I couldn't help thinking, "There, but for a busy morning, go I who could so easily have been the first to offer congratulations."

My friend worried on, "What if the words I overheard had been words that could have hurt someone?" "The tongue has the power of life and death" (Proverbs 18:21, NIV) came to mind.

The gentle and gladsome bit of gossip repeated by my friend had not been unkind. In a very real sense, her words had had to do with life. What's more, if what she had overheard had contained so much as a hint toward the vicious, I knew beyond doubt that, like my mom, she would have chosen to leave such a stone unthrown.

True, Mom was wrong about the hinge and the flapping. But about all that other stuff, she was right on. She was also the first to remind me that if I couldn't say something good about a person, then I'd best say nothing at all.

While Mom was not yet a Christian when she said all that stuff, she would have liked the wise words of O. R. Card:

"Among my most prized possessions are words that I have never spoken." Likely Brothers

"Taste is the ability to shut one's own mouth before somebody else does."

Solomon (Proverbs) and James (chapter 3) would also have had her respect.

Since Mom never lost so much as a decibel of hearing, I guess I'm left with a choice. Either listen up and get my stories straight, or keep whatever I think I heard to myself.

The same probably goes for my friend.

H

A Tree Grows in Oklahoma City

by J. Cummings

An ancient elm tree, scarred but intact, stands as a memorial on the site of the former Alfred P. Murrah Federal Building in downtown Oklahoma City.

Its disfigurement is the result of an evil act that claimed the lives of 168 persons (including 8 Nazarenes) and injured hundreds of others. Its adornment is simple—a purple bow—an understated testimony to the thousands of lives that were changed forever on that April morning in 1995.

On April 19, 1996, hundreds of persons—survivors and the families of those who died, rescue workers, members of the clergy, and members of the community who came together in the spring of 1995 to help the hurting—gathered at the site of the former Murrah Building to remember the victims of the tragic bombing. It was a time to reflect and to call on God to continue to meet the needs of those affected by this horrendous act.

Curt Bowers, Nazarene Chaplaincy Ministries director, traveled to Oklahoma City to be with other Nazarene chaplains on the first anniversary of the bombing. Among these was Bobby Altstatt (see “From the Ashes,” *Herald of Holiness*, August 1995). Altstatt accompanied rescue workers as they pulled bodies from the rubble and also served as a member of a team that met with family members to inform them of the sta-

tus of their relatives.

On this first anniversary, Altstatt joined with Bowers and two of the team members with whom he had searched, prayed, and cried. “I felt privileged to stand under the ‘Survivors’ Tree’ with



two of the three men who stood in prayer under those same branches almost a year earlier,” Bowers said. “On this day, however, they had come together to lend their support to the families and friends who returned to this site in an effort to bring some closure to their year of grief.

“The memorial service was

gripping, but the most moving portion occurred when I was asked by Chaplain Altstatt to accompany the children, relatives, and friends of a precious mother—the last person to be recovered from the building—to lay a wreath on the spot where her body was found. As the names of the 168 dead were called one by one, I listened for the name of this mother and followed the chaplain and the family members to the spot where their loved one was killed. It moved me as I heard this tenderhearted chaplain invoke our Savior’s name on behalf of this grief-stricken family.

“Next to me was a Hispanic family kneeling on a grassy spot where they, too, were paying respect and asking God to help them survive their grief. A few yards away was a Black family—on their knees—concluding their time together with the Lord’s Prayer. Racial lines were crossed as we bonded together as one in the bond of Christ. Faithfully, Christ poured out His comfort and consolation on us all.”

“And the leaves of the tree are for the healing,” says John (Revelation 22:2b, NIV). The elm tree standing in downtown Oklahoma City is a visible reminder that there is hope for the brokenhearted—for those who have suffered the loss of brothers, sisters, fathers, mothers, children, neighbors, coworkers, and friends. That hope is the Spirit of God—our true Comforter.

HH

PASTORAL CARE WEEK

**OCTOBER 21-27
1996**

Honoring Nazarene Chaplains who minister "beyond the walls" of our churches to provide pastoral care.



Pastoral Care Week, sponsored by the Congress on Ministry in Specialized Settings (COMISS), highlights the work of pastoral caregivers in such places as correctional institutions, counseling centers, health-care institutions, workplace, Veterans Administration, Civil Air Patrol, law enforcement, fire departments, international chaplains and the military.

Our Nazarene Chaplains are engaged in spiritual warfare extending beyond the secure, friendly fellowship of the local church. Just like our missionaries, our full-time chaplains need the support and encouragement of prayer partners.

Chaplaincy Ministries, through the District Chaplaincy Directors, is executing a powerful Prayer Network for Chaplains (Operation PNC) to build ties of prayer and encouragement from local churches to our Nazarene chaplains and families.

Chaplains need YOUR prayers as they represent Christ and as they demonstrate His love in these needy places.



CHAPLAINCY MINISTRIES

"Love is what motivates and gives purpose to what we do."



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OCTOBER MEDITATIONS



Poems for Autumn

by Dorothy Madden

The Country Road

There is a wandering country road,
With memories clear today,
To a one-room school standing there—
Loved scenes of yesterday.

The clover meadow still and sweet,
And meadowlark's clear call,
Where stands the black-eyed Susans
To welcome one and all.

Beside this winding country road,
Past fields of standing corn,
I see clearly the old farm,
The place where I was born.

And flowing swiftly by, the stream
With memories old and sweet;
Its rippling singing seems to say,
"Come, cool your weary feet."

Each autumn it is good to stroll
Along this country way;
For it's the time for me that binds
Yesterday with today.

Thoughts

Had you thought?
Did you know?
The little brook
Would lose its song
If all the rocks
Should be removed,
And it glided
Silently along.

October's Song

It's raining yellow leaves today,
Tree's lower limbs are bare;
And there's a sweet pugnacity
Of excitement in the air.

The excitement speaks of autumn.
The years drop off, a lightened load.
Ah, to wander as a child again,
On down a country road.

Past woodland flowers fading,
This zest, this tang will stay,
And set my heart to singing,
It's raining yellow leaves today.

The Old Church Bell

An echo of the old church bell
In our little town,
For many years I heard it drift,
Softly floating down.

The sound of that old church bell
Rings out on autumn air
To welcome those who stop to hear,
As harvest reapers share.

The mellow sounds of that old bell,
As soft as thistledown,
Chimes out our prayers to heaven,
And calls God to our town.

Weary hearts are lifted
At its lovely ringing sound,
And as it rings the message out,
God's people gather round.

The music of that old church bell—
May it forever ring.
It lifts the soul and cheers the heart,
As thankful songs we sing.



October's Bright Fall Weather

October's bright fall weather
With ruffling, balmy breeze;
Gently floating, twisting,
Red and yellow leaves.

Landing softly on the ground,
As Mother Nature waits
To snuggle them into her breast,
Packed safely against the gates.

Goldenrod and sunflowers tall
Sway gently in the air,
Smiling, stately bending,
Without a single care.

Golden fruit hangs heavy,
Inviting to be shed,
Dropping silently among the leaves,
Seeking winter bed.

Sweet asters by the roadside
Bring memories fast and sweet,
Hovering in the shadow
Among crimson sumac feet.

I scuff along this lonely path,
And memory's bell rings loud.
How lovely October's countryside,
Far from the maddening crowd.

While these memories flood my soul,
My heart is light again,
And I can face the daily task
With renewed faith in Him.

THE NBC CONVOCATION: A Rich Tradition

by Ron Attig

The Apostles' Court, with its landmark Ward Bell Tower, has been the aesthetic center of the Nazarene Bible College campus for 21 years. It is the site for the annual NBC Convocation held during commencement weekend.

I have been a part of the campus community long enough to remember when the Apostles' Court was just a dream. In the summer of 1973, I arrived to find a developing campus. The future site for the court was marked by several short concrete staircases leading to a plateau graced by natural grass and scrubby cactus. Some students found it a convenient place to practice their golf.

It wasn't long before the major engineering feat of installing the bell tower began. The grading of the land and preparation of the foundation for the bell tower were fascinating to observe. During the summer of 1974, 31 tons of iron beams were lifted into position—the tallest weighing 12 tons and reaching 90 feet into the heavens. It was incredible.

As the school year progressed,

the physical detail of the court was completed. Twelve walkways representing the apostles projected from the center, leading in all directions.

The 1975 commencement season featured the dedication of the Apostles' Court. Dr. L. S. Oliver, then president of NBC, asked Pro-

each year to match students' personalities with what we know about the apostles. The diversity is clearly evident. I have always taken seriously the responsibility of casting the characters. I am continually observing students to discern their skills, temperament, and readiness. That process often takes

two to three years.

At the dedication, Chaplain G. B. Williamson read the scripture that introduced the apostles. It is fitting that the Williamsons' youngest son, John, NBC's present chaplain, carries on the tradition today.

The Nazarene Bible College tradition is a heart-stirring event. The outdoor setting, with spectacular Pikes Peak and the front range of the



1996 commencement ceremonies at the Apostles' Court at Nazarene Bible College in Colorado Springs.

fessor Audrey Williamson to prepare an appropriate ceremony to mark the occasion. She immediately enlisted my assistance. As we discussed the possibilities, it was decided that we should have students dramatically portray the characters of the apostles. Mrs. Williamson wrote the scripts, and 11 men enrolled in our speech class were summoned to participate. In selecting students to portray apostles, an effort is made

Rocky Mountains as a backdrop, becomes an incredible natural sanctuary. The carillon of the bell tower calls the participants to the court for the beginning of the Convocation. Notes of praise permeate the Apostles' Court as choir voices magnify the Lord. As the brass plays "A Charge to Keep I Have," a sense of commitment swells. Stationed in the walkways, each apostle speaks his lines with a convincing air. After the 11 faithful



Commencement at NBC includes a special presentation by graduating seniors who portray the apostles (above, l. to r.): Dominic Carlow as Jude, Eric McHugh as James the Son of Alphaeus, and Kevin Pittman as Simon Zelotes.



(Left): Graduate Darrell Tennefos makes a vow to pursue God's commission throughout his life as part of the Convocation at NBC.

apostles have spoken, it is difficult to escape the solemn reminder of Judas, the betrayer. His walkway remains vacant. A torch ceremony, originating at the first graduation, was combined with the apostles' pageant. This combined service has come to be known as the Convocation. Listening to the graduates in the torch ceremony as they voice their vows of faithfulness to God's commission for them is nearly more than the heart can take. Tears are sometimes the most appropriate response. The Convocation is a convincing demonstration of the transforming power of Jesus' love. We are reminded of the relationship the apostles had

**WE ARE REMINDED OF
THE RELATIONSHIP THE
APOSTLES HAD WITH
CHRIST, HOW THEY
BECAME LEADERS
OF THE CHURCH
AND
CONTENDERS FOR
THE FAITH.**

with Christ, how they became leaders of the Church and contenders for the faith.

The students of Nazarene Bible College are like the apostles in that they, too, are second career adults entering ministry. The same dedication, faithfulness, and boldness of the first-century apostles characterizes the men and women who leave Nazarene Bible College to fulfill God's call in Kingdom work. They are literally taking the light of the gospel to the ends of the earth.

Ron Attig has been professor of speech and communications at Nazarene Bible College since 1973.

HH

October's 10-Point Quiz

1. The church that recently made news by offering a handgun certification class in its sanctuary is:

- A. Peachtree Baptist Church, Atlanta, Georgia
- B. New Hope Christian Fellowship Church, Plano, Texas
- C. Oliver Memorial Church, DuBarry, Montana

2. The *Fig Leaf Forum* is:

- A. the new Anne Tyler novel
- B. a Church of God in Christ seminar on modesty
- C. a North Carolina "Christian nudist" newsletter

3. What percent of Americans, according to the Akron National Surveys, embrace tongues-speaking and identify themselves as Pentecostals or charismatics?

- A. 3% B. 7.2% C. 17% D. 31%

4. In evangelical denominations, some 63 percent of Pentecostals/charismatics practice faith healing. What percent of Pentecostals/charismatics in mainline Protestant denominations practice faith healing?

- A. 25% B. 10% C. 73%

5. The rock star who recently had a church named after him that sings songs like "I Hate Myself and I Want to Die" rather than Christian hymns is:

- A. Kurt Cobain
- B. Little Richard
- C. Chuck Berry
- D. Sam the Sham

6. According to a *USA Today* poll, what percent of Americans think that doctor-assisted suicide for terminal patients is OK?

- A. 75% B. 45% C. 25%

7. The Colorado Civil Rights Commission is recommending "protected class" status for:

- A. retarded adults
- B. crime victims with bodily injuries
- C. homosexuals

8. The continent that sent the most highly educated immigrants to the U.S. last year is:

- A. South America B. Europe C. Africa

9. According to *Harper's Magazine*, Bob Dole's favorite song is:

- A. "Faith of Our Fathers"
- B. "Deep and Wide"
- C. "You'll Never Walk Alone"
- D. "Home on the Range"

10. The median age of Nazarene pastors is:

- A. 47 B. 39 C. 53 D. 28

Answers:

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

WORDACTION

DID YOU KNOW?

HOW'S YOUR DIET?

Our youngest child, Zachary, age two, with the encouragement of five indulgent brothers and sisters, has a highly developed sweet tooth. His vocabulary in the kitchen centers around the phrase, "Me want cookie, Mommy." Mom and Dad are working hard to teach Zachary that ice cream, cake, and cookies must follow green beans, applesauce, and chicken.

Most everyone agrees that a well-balanced diet is essential to good health.

In the same way, a solid approach to Christian education is based on the principle that learners of all ages need a well-balanced diet of truth. That diet must include both Testaments of the Bible, key theological and spiritual formation issues, and age-appropriate tasks—all topped with a methodology that emphasizes life application and change.

Did you know that WordAction invests significant time and energy into developing a study sequence for each age level that meets all the daily, weekly, yearly, and lifetime requirements for a well-balanced diet of truth? For example, every elementary child that goes through Nazarene Sunday School will walk through all the major sections of the Bible three times, memorize 72 key verses, cover all the Articles of Faith, and much more. Our youth delve into hot topics more than the children, but still within the framework of biblically based diet. We believe that even adult learners, many who have read through the entire Bible several times, need a diet that is biblically and theologically sound. That's why we introduce only two Dialog Series titles per year. The WordAction philosophy is that electives provide adult learners with a positive opportunity to select a topic that is of particular relevance, but that all classes need to spend significant time each year in expositional Bible study, out of which life application follows.

Take a walk through the learning environment in your own church for yourself. When it comes to the question of truth—how's your diet this year.

—Mark Gilroy
WordAction Director



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LIVING INTO THE FUTURE

continued from page 19

adjust it. One night in the firehouse down the street, the last fireman out failed to turn off the alarm, and it blasted nonstop for 20 minutes. Several renegade burglar alarms clanged at intervals through the night because no one knew how to turn them off.

In this normally quiet and well-run apartment building for independent living, the goblins were out to get me. One day I took my rubbish to the basement and went through a door with a lighted Exit sign above it. But it did not lead outside. When I turned to go out the way I came in, I found that the door had locked behind me. I was in an unfrequented area—locked in.

Calling for help and pounding on the metal door, I was sure someone would hear me. But no one came. In desperation, I pounded harder until my knuckles hurt and my voice was hoarse. Minutes ticked by. Even though I could hear voices above me, nobody responded.

Fortunately, the plumber happened into the building, and the women in the small lounge above me appealed to him: "There's someone screaming and yelling down there—we don't know what to do."

"Don't know what to do? Didn't you call security? That's what those guards are for—that's all you have to do," and he dashed for the elevator. I had been locked in for one hour.

A few days later, friends called to say they were coming to see me. I was delighted. Since I do not drive, their visit was most opportune. I was to need them, for after they called, I suddenly lost the vision in my left eye. The right eye was not affected.

ONE NIGHT I WOKE UP TO SEE IF MY NAME WAS STILL IN THE PHONE BOOK. IT WAS NOT.

They made it possible for me to see my ophthalmologist at once. But she could find no cause for the condition and referred me to a neuroophthalmologist. More examinations and even a vascular study by laser revealed no pathology.

I began to wonder if I was imagining things! But no—the strange condition had a name and is fully

described in a medical dictionary: "a maurosis fugax," due possibly to stress—not surprising under the circumstances.

The odds are against a repetition of such a concatenation of events as I had experienced in the last few months. Change is difficult for the elderly, but upheaval that could be devastating can be made into a servant.

One day in prayer it came to me: the very circumstances I found so difficult were reshaping me—"whatever happens . . . is what God in Christ wills for you" (1 Thessalonians 5:18, NEB). I laughed with joy. Hadn't I asked that I might grow as a Christian?

Because the Bible is not like an ordinary book but is God's Word to us, His "words . . . are spirit, and they are life" (John 6:63). They shifted the focus of my seeing from the situations to God, and I began to praise Him "always and for everything." Not just "in every thing" (1 Thessalonians 5:18), but *for*.

Whatever the years may bring, turbulence can become an opportunity for growth. As praising God in matters small and great becomes habitual, we are "made new in mind and spirit, and put on the new nature of God's creating" (Ephesians 4:23-24, NEB). And acquiring a good habit is growth. **H**

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NEWS OF RELIGION

Media Has Liberal Bias

A survey by the Roper Center and the Freedom Forum confirms an earlier study's findings that the news media in Washington, D.C., has a strong liberal bias. The survey of 139 Washington Bureau chiefs and congressional correspondents found that in 1992, 89 percent voted for Bill Clinton, 7 percent voted for George Bush, and 2 percent voted for Ross Perot. These compare to national election returns of 43 percent, 38 percent, and 19 percent respectively and indicate a bias far to the left of most voting Americans.

When asked about political affiliation, the respondents indicated their preferences as follows: 50 percent Democrat, 4 percent Republican, and the rest independent. They classified themselves in the following categories: 61 percent liberal to moderately liberal; 9 percent conservative to moderately conservative.

Evan Thomas of *Newsweek* said, "They blame us, but this is true. There is a liberal bias. It's demonstrable. . . . There is a liberal bias at *Newsweek*, the magazine I work for."

Million Men in Washington

Promise Keepers, the ministry that attracted almost a million men to 22 conferences this year, says it is working to hold a prayer meeting of a million men on the Mall in Washington next fall. No date has been set for the event, which has been under consideration for several years. PK now has offices in 38 states and affiliations in Canada, Australia, and New Zealand.

Faith Grows in Hong Kong

More than 300 churches have formed in the past three years and cell groups have exploded in Hong Kong, which will revert to the control of China in July 1997. According to Sam Ling of the Institute for Chinese Studies at the Billy Graham Center in Wheaton, Ill., Hong Kong residents are less fearful of next year's takeover than are Westerners.

The pending takeover of the former British colony has resulted in a vacuum of older leadership, with many of Hong Kong's 1,300 churches being led by pastors under the age of 30.

Churches are holding prayer rallies

and minicrusades in each of Hong Kong's 19 districts. More than 800 churches participated in the March for Jesus last year, and churches are cooperating in an effort to mail gospel booklets to 1.5 million households, to be followed by visits from Christians.

"Few people are as open and aggressive in their faith as the Chinese Christians," said Christian apologist Ravi Zacharias. "The way China goes will shape the world definitively for the next century."

S.A. Cuts United Way Ties

Several Salvation Army groups have severed affiliations with the United Way in the last few years after having their funding severely reduced. Groups that have left the United Way include affiliates in Washington, D.C.; West Palm Beach and Key West, Fla.; New Bern, N.C.; and Harrisonburg, Va.

In Washington, the UW increased the number of agencies it funds from 260 to 850, giving a smaller slice of the pie to the Salvation Army, the American Red Cross, and the Boy Scouts. Some of the new agencies help the poor, while others deal with the environment and art.

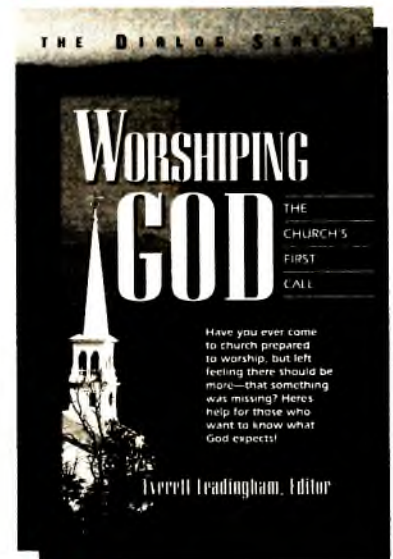
"The donors wanted a choice," said Brian Ferguson of the Metropolitan Washington United Way. "There are other people out there doing God's work, and the Salvation Army has to recognize that." The Washington Salvation Army will try to make up for the lack of UW affiliation through direct solicitation of businesses and the public.

A/G Volunteers Answer Calls

Volunteers have prayed with some 80,000 telephone callers since the Assemblies of God 1-800-4PRAYER line began taking calls in 1994. According to A/G sources, persons have become Christians, marriages have been restored, jobs have been provided, physical healings have occurred, financial needs have been met, and people have been delivered from drugs in answer to prayers.

Sandra Clopine, coordinator of the National Prayer Center, said volunteers don't counsel callers, but simply pray with them. The most frequent topics for prayer are relationship problems and physical needs.

*Have you ever
left church feel-
ing something
was missing?*



What is supposed to happen when we gather to worship? Oh, we all know to sing the first, second, and fourth stanzas of a hymn together, and then make a polite comment regarding the pastor's sermon when the service is over. But worship, sometimes even for the most committed of Christians, can be done without considering all that God desires to happen. Here's help for those who want to know what God expects!

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BEACON HILL PRESS
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Deaths

HAROLD L. BARRICK, 78, Cuba, Ill., July 3. Survivors: wife, Lela; sons, Gordon, Kenneth, Ronald, Bruce; daughters, Carolyn Churchill, Martha Knowles, Elaine Wilcoxon; mother, Edith; brother, John; sisters, Mary Woods, Helen Stroud, Mae Hoskins; 16 grandchildren; 1 great-granddaughter.

REV. PAUL E. BEST, 67, Whittier, Calif., July 7. Survivors: wife, Marjorie; children, Robin, Dale, and David.

MINNIE EDNA CRAUSWELL, 90, Homestead, Fla., June 26. Survivors: sons, Charles, John, Jerry, James; daughters, Mary Whitney, Beatrice Mosley, Ann Hohenstein; 13 grandchildren; 13 great-grandchildren; 1 great-great-grandchild.

REV. JAMES F. DUNLAP, 88, pastor of 40 years, Florence, Ala., July 19. Survivors: sons, Kenneth, James. Rev. Don; daughter, Kathryn Riley.

MABEL GIBSON, 89, Anderson, Ind., June 17. Survivors: daughter, Barbara Williamson; sister, Gertrude Jarrett, three grandchildren; three great-grandchildren.

MARTHA ELIZABETH GRESHAM, 84, longtime teacher at Nazarene colleges, Bethany, Okla., June 15. Survivors: husband, Paul, son, Southern Nazarene University President Loren Gresham; one granddaughter; four nieces.

EARL HARRIS, 77, Merrillville, Ind., July 9. Survivors: wife, Berl; son, Michael; daughters, Jeanne, Cynthia; five grandchildren; one great-grandson.

ZELMA HIPPLE, 79, Tucson, Ariz., Apr. 12. Survivors: sons, Perry, Craig; four grandchildren; one great-grandson.

RALEIGH H. ISAACS, 73, Oklahoma City, Okla., Apr. 2. Survivors: wife, Lawana; daughters, Shelley Nichols, Jamie Horowitz; brothers, Aubrey, Walter; sisters, Genevieve Mullins, Bernice Mullins, Marlene Briscoe, Mildred Fahrner; five grandchildren.

LEPHA V. KIRK, 93, Melrose, N. Mex., July 12. Survivors: nephews, Leon and Ronald Cooper.

HARRY B. LEMOND, 65, Waterford, Mich., July 15. Survivors: wife, Carolyn; one brother; six sisters.

CORA MAE MCGUIRE, 85, Neodesha, Kans., July 23. Survivors: husband, Rev. O. A.; sons, Roger, Ralph; daughters, Evelyn Brock, Lois Tyree; 10 grandchildren; 12 great-grandchildren; 2 stepgreat-grandchildren.

JAMES HARVEY (BUD) MILLER, 63, Houston, Tex., July 28. Survivors: wife, Helen; sons, Paul, Jim; daughters, Karen Mercer, Ruthie Jones.

PAUL E. MILLER, 79, Cardington, Ohio, May 6. Survivors: wife, Margaret; son, Kenneth; daughters, Judy Dye, Anita Dolens; nine grandchildren; eight great-grandchildren.

FRANCES E. PENN, 78, Mexico, Mo., July 31. Survivors: husband, Lewis; sons, David, John; daughters, Jane Anderson, Joyce Felt; sister, Judy Sutton; 10 grandchildren; 11 great-grandchildren.

CREIGHTON PETRY, 81, Crowley, La. Survivors: sons, Jeffrey, Donald; daughters, Karen, Melba, Sharon Gawthorpe, Wanda Hoffman, Shirley Rosinski, Beverly Grant; 4 sisters; 4 brothers; 15 grandchildren; 7 great-grandchildren.

REV. KENNETH J. PRICE, 69, Nashville, Tenn., July 25. Survivors: wife, Meryl; son, Lanny; daughter, Reta.

CHARLES ALVIN POWELL, 59, San Jose, Calif., July 14. Survivors: wife,

Elayne; father, Dean; daughter, Joi Donnelly; sisters, Lynda Schallenberger, Debbie Bogdanis; three grandchildren.

REV. LEWIS R. RUSHTON, 80, pastor of 55 years, Sanford, Fla., July 28. Survivors: wife, Anna; son, Daniel Mills; daughters, Miriam Ethier, Thelma Rogers, Elizabeth Peterson, Vivian Howard; nine grandchildren; five great-grandchildren.

AUDREY L. SCHLAMB, 89, Lakeland, Fla., July 7.

GEORGE W. SCHNITZLER, 76, Peoria, Ariz., June 30. Survivors: wife, Iva; mother, Addie; daughters, Sylvia Harca, Sarah Augustinovich; brothers, Edward, Joseph, Frank, Charles, Stanley, Clifford, David, Gail, Norman; sisters, Mary, Ruth, Freda, Betty, Martha, Jo Anne; five grandchildren; two great-grandchildren.

E. HAROLD SHEMORY, 51, Selinsgrove, Pa., Mar. 10. Survivors: wife, Patricia; son, Scott; one brother; one sister.

ANNA SMITH, 91, Crossville, Tenn., June 12. Survivors: sons, Willard, Kelley, Paul, Gene; daughters, Joyce Norrod, Dorothy Savage, Bernese Swallows; sister, Jessie Mae Lynn.

REV. PAUL SNELLENBERGER, 77, pastor of 39 years, Eureka, Ill., June 28. Survivors: wife, Evelyn; daughters, Shaari Massey, Ruth Stromberg, Paula Bard, Susie Wyss; brothers, Lewis, Kenneth; eight grandchildren.

MARY ALICE STEWART, 65, Knoxville, Ill., May 12. Survivors: sons, Jim, Jerry, Mark, Joe; daughter, Rebecca Kilburn; 3 brothers; 2 sisters; 13 grandchildren; 3 great-grandchildren.

REV. EVERETT STONE, 89, Eugene, Oreg., Feb. 15. Survivors: wife, Bertha; daughter, Helen Burger; stepdaughter, Beth Nehler; stepsons, Lee and Stephen Plummer; brother, Leroy; 10 grandchildren; 14 great-grandchildren; 1 great-great-grandson.

WILLIAM H. VANKOUGHNET, 80, Deland, Fla., July 19. Survivors: daughter, Nancy Scott; brother, Leslie; sisters, Ruby, Violet, Esther, Ann; one grandchild.

REV. LLOYD WILKINSON, 92, registered evangelist/song evangelist, Columbus, Ind., June 22. Survivors: wife, Chrystal; son, Rev. Melvin; daughter, Margaret; one grandson.

REV. PETER J. WOLPE, 92, pastor of more than 37 years, Pasadena, Calif., July 12. Survivors: sons, David, James, Joseph, John; daughter, Catherine Martin; brothers, Joseph, George; nine grandchildren; six great-grandchildren.

MARY IDA ZEMAN, 73, Spring Valley, Ill., Feb. 11. Survivors: sons, Joe, Jack; mother, Olive Roegle; sister, Betty Krysiak; grandchildren and great-grandchildren.

Births

to **BRYAN** and **KAREN CARNATHAN**, Mechanicsburg, Pa., a girl, Brianna Elizabeth, June 11.

to **RAYMOND JR.** and **BARBARA (BROWN) CRISSMAN**, Selinsgrove, Pa., a boy, Patrick Raymond, June 12.

to **MATTHEW** and **DENISE (MESSIMER) HOKE**, Selinsgrove, Pa., a boy, Trevor Matthew, June 12.

to **RUSSELL** and **LEE ANN (TRYTHALL) POLSTER**, Clarksville, Tenn., a boy, Matthew Joseph, July 20.

to **MARK** and **ANGELA (TROUTMAN) RAKER**, Selinsgrove, Pa., a girl, Brooke Elizabeth, Feb. 25.

to **JEFFREY** and **LEANNA (BROWN) SNYDER**, Selinsgrove, Pa., a boy, Ian Walter, Mar. 12.

Marriages

GRACE HORNER HODGES and **BERYL R. DILLMAN**, Apr. 27 at Bloomington, Ill.

TONYA ANN REICHENBACK and **MATTHEW EUGENE SNYDER**, July 13 at Selinsgrove, Pa.

YVONNE MARIE SLEAR and **KENNETH ROBERT O'NEILL**, June 15 at Selinsgrove, Pa.

DARLENE KAY ZEIDERS and **ROBERT EDWARD HAUPPT**, Mar. 30 at Selinsgrove, Pa.

Anniversaries

BUELL and **SARAH ESTES**, Edmond, Okla., celebrated their 50th anniversary Feb. 2.

REV. GEORGE and **MARGERIE GRAW-BURG**, Claremont, Calif., celebrated their 50th anniversary June 29 with a dinner-reception given by their son, two daughters, and their families.

JOHN and **LORENA GRUHLKE**, Visalia, Calif., celebrated their 50th anniversary June 9 with a dinner-reception given by their two daughters, two sons, and their families.

WENDELL and **JOYCE HONEA**, Kenai, Alaska, celebrated their 50th anniversary Aug. 4 with an open house given by their children.

The Honeas have 4 children and 12 grandchildren.

ALLAN and **SHIRLEY MILLER**, Milwaukie, Oreg., celebrated their 50th anniversary Aug. 31 with the renewal of their vows and an open house given by their four children.

HAROLD J. and **MAE WILLIS**, Nampa, Idaho, celebrated their 60th anniversary July 14 with a special sacrament, concert, and reception given by their daughter, two grandchildren, and two great-grandchildren at College Church of the Nazarene.

Announcements

EAST BREWTON (ALA.) FIRST CHURCH will celebrate its 75th anniversary Oct. 20 with Rev. Roy T. Nix speaking, music by One Accord Quartet, and special afternoon activities. The celebration will kick off a week of revival with Rev. Nix.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact Pastor John Mark Moore, 334-867-9473, or Mary Lois McGowin, 334-867-6672.

GRAFTON (W.VA.) BLUEVILLE CHURCH will celebrate its 30th anniversary Oct. 20-27 with special services featuring former pastors and district superintendents and a catered banquet Saturday evening, Oct. 26.

For more information, contact Pastor Louis Staubs, RD 2, Box 107, Grafton, WV 26354, 304-265-4186.

MEDFORD (OKLA.) CHURCH will celebrate its 75th anniversary Nov. 10.

Rev. Mark Ramsey encourages former pastors, members, and friends to attend or send greetings. For more information contact the church, Box 62, Medford, OK 73759; 405-395-2535.

MEEKER (OKLA.) HORTON CHAPEL CHURCH will celebrate its 50th anniversary as a Nazarene congregation and its 90th anniversary as a community center of worship with special services Oct. 13. Northeast Oklahoma District Superintendent Russell Human will speak in the 11 A.M.

and 2 P.M. services, with his wife, Ruth, speaking in the 10 A.M. Sunday School hour. Special music will be presented by John and Karen Parker.

Former pastors, members, and friends are invited. For more information, contact Pastor Dwain Young, Rte. 1, Box 98, Meeker, OK 74855; 405-258-0102.

PLATTSBURGH (N.Y.) CHURCH will celebrate its 75th anniversary Nov. 15-17 with a 6 P.M. Friday informal get-together, Saturday noon dinner with former pastors sharing and special words from District Superintendent Charles Zink, and 9:30 A.M. and 6 P.M. Sunday services with General Superintendent Emeritus Eugene L. Stowe speaking.

Former members and friends are invited. For more information, call 518-561-1961 or 518-561-2743.

PORTLAND (OREG.) FIRST CHURCH will celebrate its 90th anniversary Nov. 15-17 with Dr. Reuben Welch speaking.

Former pastors, members, and friends are invited. For more information, contact the church, 6100 S.W. Raab Rd., Portland, OR 97221; phone: 503-297-6100; fax: 503-297-1164.

TACOMA (WASH.) FIRST CHURCH will celebrate its 80th anniversary Oct. 13 with an 11 A.M. service followed by a time of fellowship.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact Pastor Kevin Newburg, 3640 S. M. St., Tacoma, WA 98408; 206-475-5340.

TUCUMCARI (N.MEX.) FIRST CHURCH will celebrate its 75th anniversary Nov. 5-10 with revival services with Rev. David Belzer.

Former pastors, members, and friends are invited. For more information, contact Pastor Dwight Rowe, 524 S. First, Tucumcari, NM 88401; 505-461-3313.

FOR THE RECORD Moving Ministers

GEORGE F. BOYLE III, from student, Nazarene Theological Seminary, to associate, Morgantown (W.Va.) Pierpont

RICHARD L. CHAMBERS, from Congo, W. Va., to Man, W. Va.

LARRY CHANDLER, from Bloomfield, Iowa, to Bettendorf, Iowa

JOHN and **MARY DANNELS**, from students, Nazarene Bible College, to pastors, Iowa Falls, Iowa

DALE P. DAVIS, from Sparta, Wis., to Selma (Calif.) First

VAUGHN R. DAVIS, from Follansbee (W.Va.) First, to Colliers, W. Va.

STEVE DAWSON, from Ketchikan, Alaska, to Larimore, N. Dak.

O. VINCENT FLIPPO, from pastor, Mason City, Iowa, to associate, West Des Moines, Iowa

TRACY L. GORMAN, from associate, Portage (Ind.) First, to associate, Richmond (Va.) Southside

ANDREW F. GROSSMAN, from Selma (Calif.) First, to Mount Shasta (Calif.) Abundant Life

CHARLES H. HAYES, from Hutchinson (Kans.) Westside, to Richland Center, Wis.

JAMES H. LYNCH, from pastor, Pine Bluff (Ark.) Oak Park, to associate, Fayetteville, Ark.

DARIN MILLION, from student, Nazarene Bible College, to pastor, St. Maries, Idaho

JOHN OBRECHT, from Benton, Ky., to Mount Pleasant (Mich.) First

RICK PEARSON, from associate, Oskaloosa (Iowa) First, to associate, Indianapolis (Ind.) First
JAMES A. STOREY, from Vincennes, Ind., to Chariton, Iowa

Moving Missionaries

FRENCH, DONALD and DARLENE, Japan Christian Junior College, Stateside Address: P.O. Box 814, Enumclaw, WA 98022

MORRIS, DENISE, Japan Christian Junior College, Temporary Address: c/o Mariko Takahashi, Bethel House, 7-17 Higashi, Karuizawa Machi, Nagano Ken 389-01, JAPAN

THRASHER, MARVIN and PATTI, Papua New Guinea, Furlough Address: c/o William Thrasher, 1416 110th Pl., Knoxville, IA 50138-9304

TRESSLER, COOKIE, Guatemala ITN, Furlough Address: 324 Allegheny St., Boswell, PA 15531

Recommendations

The following has been recommended by his respective district superintendent:

LARRY R. PHELPS, evangelist, 1417 Peachfield Dr., Valrico, FL 33594, by Gene Fuller, Central Florida District.

Directory

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Notice

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

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

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

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

Please include your name and phone number and send your information to:

**Herald of Holiness
c/o Vital Statistics
6401 The Paseo
Kansas City, MO 64131**

T. Crichton Mitchell Dead at 80

Dr. T. Crichton Mitchell, distinguished preacher and scholar, died August 18 due to complications following ulcer surgery. His wife, Elizabeth, and pastor, Rev. Geoff Austin, were at his bedside. He had undergone surgery August 10 and seemed on his way to recovery when internal bleeding took his life.



Dr. Mitchell served pastorates at Thomas Memorial Church, London; Paisley, Scotland; and Bolton First Church, at the time the largest Nazarene church in Britain.

Many remember him as a distinguished professor. He taught Wesleyan theology and preaching at European Nazarene Bible College, Nazarene Theological College (Manchester), and Nazarene Bible College, Colorado Springs.

Dr. Mitchell was the author of five books, including *Meet Mr. Wesley* and *Charles Wesley—the Man with the Dancing Heart*, both published by Nazarene Publishing House. In addition, he edited *The Wesley Century* in *Great Holiness Classics* and contributed to the *Beacon Dictionary of Theology*. He was a regular contributor to journals and periodicals, including the *Wesleyan Theological Journal* and the adult Sunday School lessons for the Church of the Nazarene.

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Mitchell did not attend high school or college. J. Kenneth Grider said that he was "probably the most significant self-taught Wesleyan-Holiness scholar-preacher since Adam Clarke." Trevecca Nazarene College honored him with the D.D. degree in 1964, even as Olivet was preparing to do the same.

Before coming to Nazarene Bible College, Mitchell had made at least nine preaching tours of the U.S. He preached or lectured in all of the Nazarene colleges in North America, as well as Nazarene Theological Seminary. Many regarded him as one of the most outstanding holiness preachers of the 20th century.

Following his retirement from NBC, Dr. Mitchell lived for a time in Raleigh, North Carolina, before returning to his native Scotland.

Dr. Mitchell is survived by his wife, Elizabeth; daughter, Ruth (Pitts); and sons, Jim and Ian. Following cremation on August 24, a memorial service was conducted by Rev. Geoff Austin, Dr. Hugh Rae, and Rev. David Tarrant at the Erskine (Scotland) Church of the Nazarene.

Contributions to the memorial fund benefiting Nazarene students may be sent c/o Rev. Geoff Austin, 11 Buckie, Erskine, Renfrewshire, PA8 6EE, Scotland, U.K. Messages may be sent to Mrs. Mitchell at 61 Homemount House, Gogosside Road, Largs KA30 8QS, Scotland, U.K.



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his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction" (3:15-16, NASB).

Third, the Early Church accepted the apostolic writings as valid. When the canon of Scripture (the books that make up our Bible today) was finally ratified by the Council of Carthage in 397, it was based on the decision of the church that had found the 27 books of what we now call our New Testament to be valuable tools for teaching faith and practice.

Beyond this, consider the unity that permeates the Bible. These 66 books were written by more than three dozen authors—kings, poets, peasants, philosophers, priests, prophets, fishermen, farmers, scholars, soldiers, statesmen, a tax collector, a tentmaking rabbi, and a Gentile doctor—over a period of 1,600 years. Yet, from Genesis to Revelation winds a thread of God's love and hope for humanity and of His promises, not to mention the fulfillment of hundreds of prophecies. Try getting that many authors today to write a work that has such unity or power that speaks to humanity on every level. Only through the power of God could such a book be created, and the only such book is the Bible.

We may judge the Bible, but in reality, it is the Bible that will judge us. John Wesley understood this well when he said, "I want to know one thing—the way to heaven; how to land safe on that happy shore. God himself has condescended to teach the way: For this very end He came from heaven. He hath written it down in a book. O give me that book! At any price, give me the book of God! I have it: Here is knowledge enough for me. Let me be a man of one book."

May we be a people of one book.

HH

Try a Prayer Walk

E. DEE FREEBORN



E. Dee Freeborn teaches spiritual formation at Nazarene Theological Seminary.

I COULD ALMOST set my watch by his timely walk each morning. Finally, curiosity got the best of me, and I asked him about his punctual sojourn past our house every day. It was his daily prayer walk with God. That was my first encounter with walking and praying, but not the last.

A prayer walk can be like walking on holy ground no matter where the path may lead, whether neighborhood, woods, park, or outside the office building. It is a simple way to "get away from it all" and thereby "find it all."

Of many benefits in a prayer walk, five are worth our attention for this short article. First is the joy of *remembering*. A prayer walk, engaged over time, can become a pilgrimage toward wholeness. It can be a time for building up memories, of watching the changing landscape and the changes in you. Some of my fondest memories are from my childhood when the only thing we could do was walk. Our walks became priceless

journeys, and so they can be for you as you look back over the days, weeks, and months walking and praying.

Second, it can be a time for *renewal*. How we need to "have life, and . . . have it more abundantly," in the words of Jesus (John 10:10). Developing a prayer walk can be an important part of your spiritual fitness program. Something happens when our bodies get involved in our worship and devotion. Prayer walking is a great way to exercise both body and soul.

Third, prayer walking opens us to *repentance* and confession. The change in environment triggers a new way of looking at our lives, of seeing things as they really are. We are energized and encouraged toward the change of mind and heart to which the Scriptures call us.

Fourth, it is a time of *retreat*, so desperately needed by so many. A 20-minute walk with God on a private "retreat" powerfully alerts our souls to the presence of God. The wind in the trees speaks softly of His presence, the gentle gurgle of a small stream reminds us He is available. We begin to agree with the psalmist, "The heavens declare the glory of God; the skies proclaim the work of his hands" (19:1, NIV).

Finally we *return* and continue our attitude of prayer even as the benefits of exercise endure after the workout is over. What happens on the trail is carried back into our busy lives and continues to make an impact. It is a matter of developing a life of prayer, not just a prayer life.

HH

**Our walks
become
priceless
journeys.**

The Jekyll and Hyde Syndrome

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

DR. HENRY JEKYLL was an upright, respectable, Victorian English gentleman. Yet deep within him there resided an alter ego, a kind of second personality, which was empowered and released by the use of a self-administered drug that he developed.

When used, it transformed him into a much different person, one who assumed the name of Mr. Edward Hyde.

The story of Dr. Jekyll and Mr. Hyde can be read at several levels. Children often like it because it is an adventure story, and they enjoy the mystery and drama of it.

On an adult level, however, it is another kind of story, one that brings to mind the testimony of the apostle Paul in Romans chapter 7.

There, it is as if we have a reading from Paul's spiritual journal. He writes:

I do not understand what I do. For what I want to do I do not do, but what I hate I do. . . . I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do—this I keep on doing. Now if I do what I do not want to do, it is no longer I

who do it, but it is sin living in me that does it (vv. 15, 18-20*).

Paul says, in essence, "There's been a takeover, a hijacking. I find myself not in control. I am a walking civil war. I am a Jekyll and Hyde. Some days I'm up and victorious; but other days this inner, shadowed self seizes control, and, although I want to do right, I do not."

He is not saying, "I am never good." He is not saying, "I always fail." He is not confessing to some great crime: "I robbed a bank in Corinth or killed a man in Athens."

Rather, he simply declares, "I too often fail to do what I know I ought to do, and even more than that, I sometimes do the very thing I do not wish to do. In my words, deeds, and attitudes, I experience an inner conflict. I am such a contradiction to myself."

It's not that he doesn't know what is right or doesn't want to do what is right. "For I have the desire to do what is good, but I cannot carry it out" (v. 18).

This is not an "understanding" problem nor a "will" problem. This is a *power* problem. "I do not have the strength of spirit to overcome this other force within me that seizes the reins of my life and causes me to do the very thing I wish not to do."

It is not his humanity, his physical flesh, that causes him to be at war with God. The problem is not that we are human; the problem is that, even as believers, there remains within us the root of sin, the carnal nature, this old man who continually grabs the reins of life and pulls us aside from what we know is right and even from that which we will to do. "As it is, it

is no longer I myself who do it, but it is sin living in me" (v. 17).

This is not just Paul's diary we are reading. It is ours as well. The problem for all is the sin nature residing deep within us. Paul calls it "this body of death" in verse 24.

Is there no remedy for this sin that keeps surfacing in our life? Are we like Dr. Jekyll at the end of the story when he can no longer keep Mr. Hyde restrained?

Must we remain captives all our lives? Will we live our lives being repeatedly defeated spiritually? No!

God has made provision for us, not only to be forgiven, but to be set free from this grip of sin within. And the provision God has made is the sanctifying presence of the Holy Spirit, who can put to death the old self and set us free.

This is made clear in Romans chapter 8, which begins: "Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death" (vv. 1-2).

He goes on at verse 9: "You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you."

"There's been a takeover, a hijacking."

The answer to spiritual defeat is to be found in the presence and power of the Holy Spirit. Too many people are still living in Romans 7 when they could be living in Romans 8!

Winning the war within does not come by fighting harder but by full surrender to God. Corrie ten Boom put it this way: "Don't wrestle, nestle."

*All Scripture quotations are from the *New International Version* of the Bible.

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

What's Wrong with This Picture?

It was a beautiful, cool day in July—perfect weather for a baseball game. Cathy and I sat together about 15 or 20 rows behind Joey, who was sitting with a friend. He is at that age where we sometimes embarrass him by sitting too close. Just ahead and to our right sat about 35 or 40 mostly older junior high kids. I didn't pay much attention to them at first, but it wasn't long before they were attracting more attention than anything else in the area.

The kids talked—loudly. One girl brushed her long hair for several minutes. Another girl spoke to a friend (shouting down the row around four other girls). A young lady poked a friend, and they laughed out loudly. One boy and girl passed the time kicking each other in the shins and giggling (must be some strange new courtship ritual). These kids were oblivious to what was going on beyond their band. That they were annoying others seemingly made no difference.

An usher who saw the discomfort of others seated nearby asked the youths to quiet down. He was answered with laughter. The poor man finally walked away in embarrassed retreat.

When the kids weren't talking loudly and shoving one another, they were jumping up and running out of the arena. I didn't count, but one guy who did said he counted almost 60 trips.

"I can't believe people would act like that at a ball game!" you say. Me neither. In fact, I have never seen kids act like that at a ball game. If they did such stuff at a Royals game here in Kansas City, they would be asked to leave and would quickly be escorted to the gate if they didn't change their behavior.

No, we weren't at a ball game. I just said it would have been a great day for one. All of what I have just described happened on a Sunday morning—in church!

I looked around to see if any parents were nearby. If so, they didn't make a move to address the problem. Perhaps they were too embarrassed. Surely they cared.

How do you respond to a situation like this? These were not "bus" kids. These

were young people (ages 13-16) who had been raised in the church. Yet they might as well have been at the beach or a party. Talking was nonstop—throughout the music, throughout the preaching, even during the altar call.

As I contemplated this situation later, I was ashamed that these kids had so little respect for God. But I was also angry—at them for their insensitivity and at their par-

ents for not being concerned enough to check out what their cherubim were doing during worship services.

Don't think that I don't like kids. I love 'em. They are our future. But if what I saw that morning was representational of the future of our church, we are "in a heap o' trouble."

A friend told me a story about a preacher who noticed his son was leaving the sanctuary during his sermons. A few minutes later, a young lady would leave the service. Shortly before the end of the message, the son and the young lady would reenter the sanctuary—separately. This went on for a number of weeks. One Sunday the preacher watched as the young people left the service. That morning, he decided to wrap up his sermon 10 minutes early. As the congregation was singing the closing hymn, the pastor slipped from the platform and out the side door. Lo and behold, there were his son and the girl in his office—making out.

The pastor was embarrassed, but not nearly as badly as his son and the girl. Like the concerned pastor, maybe we need to risk embarrassment to teach our kids reverence for the things of God. Any child (barring those with mental or physical handicaps) can sit in an auditorium relatively quietly for an hour and 15 minutes.

We adults need to be mindful of the need to show respect for the things of God and somehow transmit this concern to our kids. To fail to do so hurts our kids and (worse) the cause of Christ.

Mark G

Son of Nazarenes Killed on Flight 800

Elias (Eli) Viera Luevano Jr., 42, was killed in the July 17 crash of TWA Flight 800 off Long Island, New York. Eli, who had worked for TWA for 17 years as a flight attendant, was not originally scheduled to work that date but had traded with a colleague who needed to study for an upcoming exam.

Eli and his immediate family were living near Barcelona, Spain. He is survived by his wife, Denise Goodrick Luevano; two children; his

parents, Mr. and Mrs. Elias Luevano Sr., who are members of the Fremont, Calif., Church of the Nazarene; and five siblings.

There have been several memorial services for Eli, one at his parents' church in Fremont, where over 475 attended, including some 20 TWA associates, some of whom gave tributes to Eli. Eli had attended the Fremont church and was active in several Christian organizations.

Smith Follows Smith in West Virginia South



Mervin C. Smith

Mervin C. Smith, 47, was elected superintendent of the West Virginia South District August 2, according to General Superintendent Paul G. Cunningham. Smith was elected on the ninth ballot and accepted the call. The election was prompted by the retirement of District Superintendent C. Harold Smith.

Mervin C. Smith was ordained in 1976 on the West Virginia District and had served in West Virginia for his entire pastoral career. At his election, Smith was pastor of Charleston Southeast Church, where he had served since 1984.

Smith holds a master's degree and doctorate from In-

ternational Bible Institute Seminary. He and his wife, Robin, have two children, Kristi and Misty.

C. Harold Smith served as superintendent of the West Virginia South District from 1983 to 1996. Prior to this, he pastored churches on that



C. Harold Smith

district, including Parsons, Mannington, Newell First, Hurricane First, and Charleston First. He is a graduate of Trevecca Nazarene College and Nazarene Theological Seminary. Mount Vernon honored him with the doctor of divinity degree in 1989.

Smith and his wife, Oma-jean, have two daughters, Jan Elizabeth and Jennifer.

Church Burns in the Caribbean



Construction of the new Castries Church of the Nazarene

The Castries Church on the island of St. Lucia in the Caribbean burned July 19 according to John Smee, Caribbean regional director. Castries was the first Nazarene church on the island.

Smee said the congregation was in the process of constructing a new building on an adjacent site and that many supplies for the new church were stored in the basement of the old building that burned.

Rev. Wilvin Clarke, superintendent of the Windward Islands District, said that everything in the 60-year-old sanctuary was lost, including

benches, chairs, offering plates, a Communion table, the pulpit, and a first aid cabinet.

The police and fire departments suspect arson. Indications are that the fire was started by gasoline. It has also been reported that attempts have been made to burn at least two other churches on the island. According to Rev. Clarke, police say they received a call indicating that further attempts would be made to destroy other churches.

The church had some insurance coverage, but it will not begin to cover the damage incurred.

Family Spared Following Heavy Rains

Four Nazarene families in Joliet and Palatine, Ill., were affected by flooding caused by recent heavy rains in the greater Chicago area. Damage was so extensive that the families involved were forced to move to temporary housing.

"Miracles still happen!" according to Jerry Harris, Nazarene Disaster Relief coordinator. Harris said the Ron Harris family narrowly escaped disaster. The family was in the basement packing belongings. When they went upstairs for a break, they

heard a loud noise. When they investigated, they discovered nearly two-thirds of their basement wall had caved in—right where the family was working a few minutes earlier. "If they had not taken that break, they would all have surely died," said Bob Anderson, pastor of Joliet First Church.

The local Nazarene congregation rallied to help the flood victims with the cleanup, and a special flood fund was set up to help the victims.

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