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Wesley D. Tracy (Editor)
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Herald of Holiness

JANUARY 1995

CHURCH OF THE NAZARENE

NAZARENE NOVELIST, DONNA FLETCHER CROW

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PRACTICING
HOOLINESS





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A Gift That Keeps on Giving

Trout Complex

WESLEY D. TRACY



I'M SITTING HERE by my midwinter fireside anticipating trout season. About two times a year, I spend two days wading trout streams. Those hours in crystal clear streams watching my favorite fish have probably kept my blood pressure down to a tolerable level, and they also taught me some things about trout.

I know that again this year I will catch trout because I have come to understand them. They are so much like people that it isn't funny.

For example, a trout is a sucker for anything new. Many a time I have walked up to a pool where a dozen fishermen were catching little or nothing. Upon observing that they were all using similar lures, I would put on something altogether different, something new, and catch a fish and a few unfriendly glares.

Last year on my first trip, I arrived in the afternoon. Hordes of people lined the banks, and every trout in the county was spooked. But I had found a brand-new bait. I waded into waist-deep white water and soon caught two nice rainbows.

Trout are not the only ones who can't resist trying anything that glitters like new. Think about it.

The only thing better than a killer new bait is to have the good fortune of attracting two trout on the same retrieve. A trout who would let your fake minnow go by untouched if it

was the only fish in the area suddenly just has to have it when another fish shows interest. Whichever fish wins ends up in the skillet. Know any people who have done dumb things just to win? Think about it.

Trout also emulate people by repeating destructive behaviors. Last August, I caught a trout that already had a hook in its lip and three plastic worms in its gullet. People are like that. This year, 1995, would be a good year to stop repeating destructive behaviors. Why be like a dumb, dead trout?

When the trout won't bite, sometimes you can make them mad enough to attack a fish hook. Spot a trout suspended a few inches beneath the surface and keep putting a fly right in front of his nose. Do it in 20 rapid-fire casts. Sooner or later, the trout gets so mad that it attacks a fish hook. That's mad, but not too smart. Know any people—? Think about it.

There's another thing about trout. They devour their own comrades. I stood with an empty creel at Bennett Springs last year wondering what I could do to wake up the trout who all seemed intent on an afternoon nap. Then I noticed that suddenly there were trout all around me. About 40 trout seemed to materialize from nowhere. They swarmed past me going upstream. I turned and looked. They were swarming to a spot 10 yards behind me where a fisherman was cleaning his fish in the stream. The trout eagerly devoured their comrades.

Several anglers quickly put on red and white baits. Dropping them in the stream where the remains of the cleaned fish were drifting, two men

and a boy caught their limits in minutes. Moral: as the fish devoured their comrades, they themselves were destroyed. Think about it.

During 1995, I'm going to try to avoid chasing things just because they are sparkling and new—even if they flutter enticingly like a Mepps spinner.

In this issue of the *Herald*, you can find guidance that may help you at that point too. In "Words of Faith" by Rob Staples, you will encounter the heart of what the Christian faith teaches about salvation. In these days when isms galore clutter the spiritual landscape, sound doctrine is more important than ever. Read also Paul M. Bassett's splendid article "Practicing Holiness."

January is the month for the Nazarene Theological Seminary Offering. We have given three pages to telling the seminary's story. Notice that the articles mentioned above are written by NTS professors, as are the col-

Why be like a dumb, dead trout?

umns *Into the Word* and *Rhythms of the Spirit*.

Notice, as well, a new development in the *In a Woman's Voice* column. During 1995 you will hear from several Nazarene women in this column. This month's writer is Janet Williams.

We hope that this edition will help you get the new year off to a great start.

HT



Why NTS Is Important to All of Us

by Paul G. Cunningham

Iknew I was called to preach when I was 12 years of age. On the one hand, I was awed by the fact that God was choosing me for such a special life. On the other hand, I was terrified at the thought of spending my life doing something that called for special skills I didn't believe I possessed.

After college, my reluctant preparation led me to Nazarene Theological Seminary. Connie and I arrived in Kansas City with our used furniture and overloaded Chevy. I didn't really want to be there, but I knew in my heart that I had made the right decision. In spite of such inner assurances, I was deeply troubled. Connie and I both were working full-time, and I was carrying a full course load at school. Finances were less than adequate, and the combination of pressures tempted me to fold our tent and go into some kind of work that would better suit my perceived ability.

In the midst of all this, I was coming to terms with my new environment at seminary. Somehow, the atmosphere of that grand institution began to reach out to me in a very special way. I soon discovered the prayer room, where I frequently went to pour out my frustration and discouragement to God. I regularly attended the chapel services where I found encouragement and inspiration in spite of my personal dilemma over God's will for my life.

While I was impressed with the classroom brilliance of the professors, even more impressive was the daily manifestation of Christ's presence in their lives.

I also sensed the sincerity and transparent commitment of my fellow students. They were on a journey of

faithful obedience to the will of God for their lives.

The combination of all these elements began to deeply penetrate the core of my soul. I couldn't step through the doors of the school without feeling as though God was reaching out to me to enfold me in His care and keeping.

I began to realize I was maturing in several ways. Intellectually, I was growing through the stimulating, rigorous, and rewarding academic environment. Emotionally, I was gaining new stability through the magnificent modeling by rock-solid professors

IT IS A VITAL INSTITUTION FOR OUR GREAT CHURCH.



whose various life experiences combined to make them able teachers of "The Way."

And, of course, spiritually, I was growing as I never had before—so much so that I began to confront the reasons why I continued to be in conflict with my call to preach. Thankfully and predictably, the Holy Spirit began to open my eyes. When we come to God with honest, open, seeking hearts, He is sure to respond.

I remember the morning clearly. I was alone in our apartment before going to work. I knelt down by our bed and confessed my discouragement to God and told Him I was very weary of my struggle over this call to preach

and that I couldn't go on this way.

God began to speak to me softly and tenderly, telling me my problem was the fact I had a secret room in my life, a place where I kept things locked away—like my terrible fear of failure. He showed me how this tendency was really a lack of trust in Him. I began to realize my reluctance to accept His call resulted from the fact that I didn't think I had the ability to do it. I was right—I didn't. But that day He reminded me that He would give me everything I needed to fulfill His call on my life. What I needed to do was unlock that secret room and let the Holy Spirit in to bring sanctifying power and purity to this unsundered area of my life.

That is what I did—I made an unconditional surrender of my life to Him, and He sanctified me wholly just as the Word promises in 1 Thessalonians 5:23-24. Now instead of fear in doing His will, He gave me a strong delight. My life has never been the same.

I am convinced God used the NTS experience to help bring this new reality into my life. If I hadn't gone there, I fear I would have allowed my discouragement and conflict to force me to take another road for my life-work.

I know there are many students who could testify to similar life-changing experiences through NTS. It is a vital institution for our great church, and that is why NTS is important to all of us. And, that is why we must work to keep it strong. I believe there are many other young people who deserve the opportunity for NTS to do for them what it did for me.



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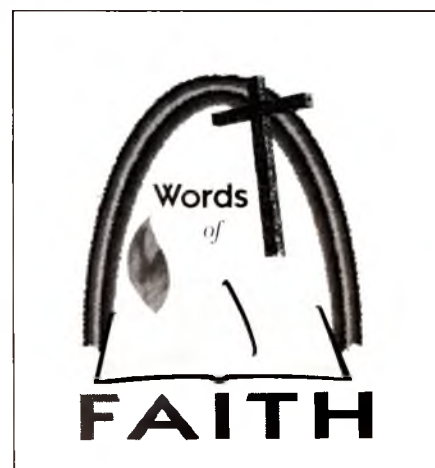
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Grace-Graffiti

MORRIS A. WEIGELT



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

EUGENE PETERSON's paraphrase of Psalm 17:7 reflects the inner-city environment in which he pastored: *"Paint grace-graffiti on the fences; take in your frightened children who are running from the neighborhood bullies straight to you."*¹

In this psalm, David is begging God to come to his aid in an obviously difficult situation. He is quite certain of his own integrity (vv. 3-5), and expects that God will respond to his cries for protection.

The NRSV translates the 7th verse, "Wondrously show your steadfast love, O savior of those who seek refuge from their adversaries at your right hand."

Peterson shifts the metaphor to a contemporary form of communication and invites God to "paint grace-graffiti on the fences." My mind began to wonder what grace-graffiti would look like. How would they be recognized as grace-graffiti? Just how would they point to the Savior of those who seek refuge in Him?

I tried to visualize this whole grace process. In my mind's eye, I saw a cup (representing my life) turned upside down and missing the gifts of grace. I then pictured a cup set on its edge, and all of the grace that poured into it immediately spilled out of the opposite side.

I determined to set my cup right side

up and receive every drop of grace I could. In my mind, I even made the cup bigger and chose the motto: "Fill My Mug, Lord!"

I find myself longing to join God in painting grace-graffiti everywhere I go. So many frightened children don't know where to go for protection and restoration. I would be so happy for the Lord to "wondrously show [His] steadfast love."

So I changed the picture on the screen of my mind from a big mug waiting to be filled to a sponge soaking up grace from every direction. Then, whenever pressure is applied from any direction, I will bleed grace—and the grace-graffiti will become visible.

One day when I had saved a cranberry tea bag in its aluminum foil carrier, I embraced a friend who had just made a major spiritual breakthrough. After the hug, he had a cranberry stained heart-shape on his T-shirt. Was that grace-graffiti?

A young convert testified that the Holy Spirit affected every *faucet* of his personality. He meant *facet*, but wouldn't it be great to drip grace every time pressure is applied?

My friend, Gene, was in the last stages of an excruciating death by cancer. A friend asked him to give a Bible study. Gene came out of the drug-induced numbness and presented a Bible study. The friend repeated that Bible study in the local jail, and an inmate found Christ. The letter of testimony from the prisoner was read at the funeral a few days later. Even in death, he was painting grace-graffiti.

Another friend carries a burden for the homeless and addicted of the inner city. He has chosen to leave a comfortable suburban situation to bring hope and help to them.

My father was a grace-graffiti painter

in a rural setting. He intervened for a family whose child was misdiagnosed by the school system and was about to be placed in a home for the retarded. Mom and Dad extended love and grace to that family in many ways. Today, that child, as an adult, is making a significant contribution.

Sitting in a restaurant yesterday, I heard a man lift up his voice in thanking before he and his friends ate. Grace-graffiti indeed!

At a crucial point in my life, another person who was obviously hurting himself sat beside me and offered to weep with me. Another offered me a totally unexpected embrace in a professional setting.

Again and again, the Holy Spirit has poured grace into my life through books and magazines—grace-graffiti in print.

My studies in 2 Corinthians have revealed an apostle who deliberately waded back into a most painful setting to intentionally spell out the grace-graffiti of God's love and care. Paul writes: "But thanks be to God, who in Christ always leads us in triumphal procession, and through us spreads in every place the fragrance that comes from knowing him. For we are the aroma of Christ to

I find myself longing to join God in painting grace-graffiti everywhere I go.

God among those who are being saved and among those who are perishing."²

The "fragrance that comes from knowing Him" becomes the best tool of evangelism. Paul understands his whole life to be an expression of grace-graffiti.

May our lives help God paint grace-graffiti on every wall! Then frightened children will be able to find their way home to the Savior!

1. Eugene H. Peterson, *The Message: Psalms* (Colorado Springs: NavPress, 1994), 22.
2. 2 Corinthians 2:14-15, NRSV



Paul G. Cunningham, Donald D. Owens, James H. Diehl, William J. Prince, Jerald D. Johnson, John A. Knight

New Year's Greetings to Nazarenes Around the World

The Board of General Superintendents looks to the new year of 1995 with great anticipation, challenge, excitement, reality, commitment, and, above all, **hope**. The deep needs of men, women, youth, boys, and girls cry out to us from every corner of the globe. But the good news is the risen Jesus can meet and satisfy every need!

We are genuinely encouraged by the signs of revival and renewal we are seeing in the church. The Holy Spirit has been moving in an unusual way this fall on our Nazarene college campuses. Reports have come in about pastors' and lay retreats that truly were anointed by God. Letters and calls tell of a new breath of the Spirit blowing upon many of our congregations. We thank God for these fresh, new victories, but we also encourage every Nazarene to "open the windows" and invite the breeze of the Holy Spirit to refresh your heart, home, church, college, or institution.

We urge you to pray for "a year verse" from the Word to guide you through 1995. Here is the promise God has led us to: "Fear not, for I am with you; be not dismayed, for I am your God. I will strengthen you, yes, I will help you, I will uphold you with My righteous right hand" (Isaiah 41:10, NKJV).

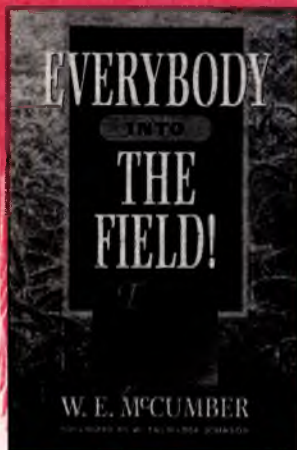
May we enter the new year with strong confidence in the Head of our church—Jesus Christ!

The Board of General Superintendents
James H. Diehl, secretary

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THE READERS WRITE



Grace and Integration

During the ordination service at the South Carolina District Assembly, I was overwhelmed with a feeling of pride at being a Nazarene. . . . When we moved to South Carolina in 1970, we were new Nazarenes and very young Christians. . . . There was one area of the church that deeply disturbed me. To the best of my knowledge, it was completely segregated in South Carolina. At this year's assembly, there was a Black pastor singing in the elders choir. Three Black pastors are on the district, and one of the ordinands was a Black woman. I am so proud to be a part of a church that welcomes all people and allows every one to answer the call of God. Integration didn't come in my time. . . . It came in God's time when people . . . were willing to listen to God's quiet voice.

*Cheryl Albert
Greenwood, S.C.*

Dancing

I really appreciated your detailed answer to the question regarding the church's position on dancing in the September issue. I agree with you 100 percent! Sadly, questions like these are just symptoms of a trend that is taking us away from the mission to which our church was called to fulfill—"Holiness Evangelism!" If we don't hold to our mission, the Lord will call someone else to do the job.

*Bill Hogg
Port Glasgow, Scotland*

Evangelist Feature

Thank you for the great piece in the October *Herald of Holiness*. I have never seen anything like it in my 35 years of unbroken evangelism. Evangelists are a genuine order of the ministry. God gave us a place in the church. Thank you for recognizing it!

*Chuck Millhuff
Olathe, Kans.*

Evangelism: Alive and Well

Thank you for your recent positive story on our 20th-year anniversary as minister of outreach and evangelism at First Church. The article had a warmth and caring to it that I greatly appreciate. You have been so gracious to publish this kind of news. I believe it is so

crucially important to highlight the cause of evangelism in the Church today.

God has given me the privilege of living a life of excitement. A few days ago, I took a seminary couple to call on Keith and Laura Fitzsimmons, both accountants. I had called on the couple a year ago, and shared the gospel. They were not ready to respond. Now, a few days ago, as they heard the gospel again—they both gave joyous, powerful testimonies to accepting Christ. They are growing, studying the Word, and excited about Christ. They plan to join First Church Oct. 30. A couple won and a seminary couple trained in class are now trained on the job!

In January, I will take six seminarians to a crusade of about 12 churches in Jacksonville, Fla. There will be nightly preaching, a witnessing seminar on Saturday, and personal evangelism calling.

Thank you again, brother.

*Charles "Chic" Shaver
Leawood, Kans.*

Fie on Halloween

When our five-year-old son came home from school wanting to be a dinosaur for Halloween, the article on Halloween (thank you, Danny Goddard) encouraged us to say what we have been wanting to say for years. We said that there is absolutely nothing wrong with dressing up like a dinosaur or getting a lot of candy, but our family would not be observing Halloween in any way because it is a holiday based on death, destruction, demons, and the devil. We would be violating our Christian convictions to participate in a holiday in which Christ has no part. Our son cried a little, but understood, and actually was relieved that we had finally taken a stand.

Allowing our children to "have a little fun" on Halloween is like the Israelites sending their kids to the feasts of Baal. I believe God would have us "come out from them and be separate."

*Annette Finger
Frankfort, Ky.*

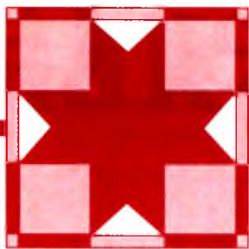
Halloween Folderol

We have become obsessed with all the special interests that clamor for our attention.

In the October issue, there is an article titled "Holiness and Halloween." . . . The author tries to impose a guilt trip on the readers because a small segment of our society and a smattering of evidence in history indicates that Halloween is central in Satan worship. So what?

If I can influence ONE child (and open the door to a family) by having a masquerade party in a controlled atmosphere where Christ can be honored, then I am following the mandate of Christ when He said, "Inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto me."

*Timothy D. Singell
Fort Walton Beach, Fla.*



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The Divorced Family

Because of my recent divorce and interest in helping my three children survive the trauma and thrive, the article "Grandparenting After the Children Divorce" (October 1994) caught my eye. I appreciated much that author Caroline Ray had to share but felt I needed to bring one statement to your attention. In her "The 'Do' List," number 11 says, "If you have other children from normal homes, do make every effort not to appear to favor your 'poor grandchildren from a broken home.'"

In the reading and studying I have done in the last year, the importance of the children realizing that we are still a family and always will be has been one of the recurring issues . . . In our fear of "looking like" we accept divorce, we are risking further hurt to those who need our love and support.

Beverly R. Hawkins
Norman, Okla.

Heralding Holiness

Wow—start to finish, the October *Herald* was a holiness magazine. Thanks!

Linda Schrollor
Farmington, N.Mex.

Donna Fletcher Crow

by Jeanette D. Gardner

Donna Fletcher Crow has a distinct ministry and a unique calling.

Her ministry? Being a writer with almost 30 books and dozens of shorter pieces to her credit.

Her calling? Though she lives in Boise, Idaho, Donna is an encourager of the faith in Great Britain.

Thoroughly Nazarene, Donna is a third-generation Nazarene on both sides of her family. “That’s just about as far back in Nazarene church history as you can go,” she says. “One of the projects that launched me into professional writing was the play *Called unto Holiness* about the founding of the denomination.”

Her husband, Stanley, is a second-generation Nazarene. They even met while students in Nazarene halls of higher education—only the halls were hundreds of miles apart. Idaho-born-and-bred, Donna practically grew up on the campus of Northwest Nazarene College. She even went to junior high school on the NNC campus. So when it came time to go away to college, Donna decided to head for sunny California. Pasadena College, now Point Loma, was her choice. Stan went to NNC, although his native Nebraska was on the Bethany zone.

Both college debaters, Donna and Stan met when NNC and Pasadena participated in a regional debate tournament in Bakersfield, California. “The next semester, I transferred to NNC,” Donna said. Donna and Stan were later debate partners for NNC and won a superior rating in a national tournament.

They were married at Christmas-time during their senior year. After graduation in 1964, the couple headed to Boston, where Stan attended Harvard Law School in Cambridge,

Massachusetts, and Donna taught school—English, of course.

After Stan graduated from law school, they returned to Boise, Idaho—where it was natural to settle their roots in Boise First Church of the Nazarene. “I’ve stayed a Nazarene because I believe what we teach. I wholeheartedly believe our Wesleyan holiness theology,” Donna said.

I’VE STAYED A NAZARENE BECAUSE I BELIEVE WHAT WE TEACH.”

“I also appreciate the web of connections in the church,” Donna said. “You can go anywhere in the world and have ‘family’ there. A few years ago, our older sons went to Europe. I had them met at practically every train station by Nazarene missionaries. They had a wonderful time. Last year, friends at our Sharpe Memorial Church in Glasgow were an enormous help in my research in Scotland.

“Once people see Christ and get to know God’s love, they need a fellowship group where they can grow. Our local church and our denomination offer that.”

Once at Boise First Church, Donna began dabbling in what is now her full-time ministry. She became drama minister and directed plays for the church. In the late 1960s and early 1970s, the Lillenas drama

ministry had not yet blossomed, and selections of existing Christian drama were exceedingly limited.

“Once we had done *The Robe* and *A Man Called Peter*, that was it. I started writing plays and sketches so that we would have something to perform.” Most of them have since been published by Lillenas.

A friend from church pushed Donna to explore her writing potential. “They say, ‘Write what you know,’” Donna said. “I was a mother, so I wrote cookbooks and children’s books. Then I spent years doing anything that came across my desk—curriculum, personal experience stories, program builders, embarrassingly bad poetry. My poetry’s still embarrassing, but I write it anyway.

“That was an important time of learning my craft. Attending Christian writers’ conferences was especially helpful. My goal, though, was always to write historical novels.” And that’s where her spiritual calling began to take a more vital role.

It’s hard to discern whether Donna’s ministry came out of her calling—or whether her calling is a result of her ministry. Both started when she was a child.

Donna, an only child who grew up on a farm, always loved stories from her Scottish and English heritage. “In the third grade, I wrote a story about Sir Lancelot,” Donna recalls. “I thought that was the only possible story to write. I was amazed that no one else wrote about knights and dragons. In junior high, I was introduced to English novels. They became—and remain—the focus of my reading.”

When Donna began writing historical novels, they naturally grew out of her reading and her own heritage.

Several years passed, however, before she discovered that her pas-

Woman with a Vision



Things that really matter to Donna Fletcher Crow—her family and her books. She is the most prolific Nazarene novelist yet.

Sinclair Photography

sion for Great Britain was far stronger than just an interest. "People asked, 'Why do you write English stories?' I always wanted to say, 'What else is there?' but usually came up with something like, 'Well, I've always read English authors and that's my ancestry—maybe it's genetic memory or something.'

"In more recent years, though, I've come to understand this focus as a spiritual call. My feelings about England and Scotland are the same feelings missionaries have for the countries to which they've been called," Donna explains.

"I have prayed for Great Britain

MY ONLY REASON
FOR WRITING—
OR FOR DOING
ANYTHING—IS TO
GLORIFY GOD."

every day for at least 15 years. At first, it was as simple as 'God save the Queen.' Now I spend a major chunk of my prayer time praying for revival in the UK [United Kingdom]. That has helped me understand my writing focus. I thank the Lord for my calling—it's my greatest joy even though it's also my heaviest burden."

Donna is currently writing the second of three epic novels on the spiritual heritage of Great Britain. Her first, the award-winning *Glastonbury*, covered 1,500 years of Christian history in England. Donna refers to the second book, *Caledo-*



Sinclair Photography

“My children think I write my historical novels from living memory. But I don’t quite use a quill pen.”

nian Quest, as “the spiritual biography of Scotland.”

Last year, the last of her “Daughters of Courage” series was released by Moody Press. The trio of books, *Kathryn*, *Elizabeth*, and *Stephanie*, focuses on Idaho history and on her own family’s stories including, naturally, strong lacings of Scottish traditions. The series is also being promoted by Guideposts Books.

This year, the second of her Lord Danvers Mysteries has been released. These are Victorian mystery novels that combine true and fictional crimes along with strong Christian themes. The titles are *A Most Inconvenient Death* and *Grave Matters*.

Crossway Books is in the midst of rereleasing her “Cambridge Chronicles,” originally published in the 1980s. This series tells the story of the Evangelical Movement beginning with John and Charles Wes-

ley in *A Gentle Calling*. Originally a four-book series, Donna will be adding two more to the collection to take the series to the end of the 19th century with D. L. Moody and Hudson Taylor in *Into All the World*.

Choosing to write historical novels was not the easiest route Donna could have taken. Her novels focus on people who really lived and events that really occurred. That means she must do an enormous amount of research.

That’s a task Donna loves.

So far, she’s taken five research trips to Great Britain. But the research starts long before Donna sets foot on distant shores. The first step in research is exhaustive reading on her general topic. Then, as ideas for the book begin to form, she narrows her reading to certain geographical areas, time periods, and people. Finally, she spends about three

months setting up a research trip. She corresponds with museums, libraries, and individuals to arrange visits and interviews.

Once in the UK, Donna spends at least a week reading in the British Library in London, then travels to the settings of her stories to immerse herself in the history and culture of the land. She interviews people, visits museums, gets lost, reads family histories, and sometimes examines the personal belongings of her historic characters. Letters they actually wrote hundreds of years ago are her favorite find.

Each trip to Great Britain results in two or three novels. The epic novels take two or three years to write. She manages the shorter books in a few months.

How do those in Great Britain feel about an American writing English stories?

“The British love their history and love to share it,” Donna says. “Descendants of my characters have helped me by welcoming me to their homes and sending me research about their ancestors. I was even received by a Duke and Duchess when researching *To Be Worthy* for the Cambridge series.

“I have also found them to be quite merciless when I make mistakes. I try very hard to avoid errors, but sometimes absolutely stupid ones creep in—then I’m merciless on myself.

“I’ve been very pleased at the reception of *Glastonbury* in England. It has had some very kind reviews. I was interviewed on two radio programs when I was there. Last fall, a village dramatized scenes from the book for their village festival.”

Donna’s goal is not just to turn out good literature (although that’s important to her) or to gain acclaim (although that’s fun). The ministry of writing goes deeper than that.

“Only spiritual goals are important,” she says. “My only reason for writing—or for doing anything—is to glorify God. Each of my books has a theme, but I’ve found that the overall theme of my writing is God’s grace, because it was coming

to an understanding of grace that changed my life. I always try to show people of real faith and how faith works as a natural part of their lives—how they grow spiritually. And I hope to provide something my readers can use beyond entertainment—although I hope my stories are entertaining too.”

How does Donna’s family feel about her ministry and calling? Do they ever feel she is more interested in past times in the British Isles than in their current and future lives?

Donna has worked hard to maintain the balance. “I believe God made me a wife and mother before He made me a writer,” she explains. “When the children came home from school, I always left the typewriter. We just have one child at home now, 14-year-old Elizabeth. But I still follow this practice.” Son Stanley, Jr., an astronautical engineering graduate of the United States Air Force Academy, is serving as a captain in the US Air Force; Preston, an NNC graduate, is in a Ph.D. program in computer science at Dartmouth; and John is in his third year at the United States Military Academy at West Point, with a major in military history.

Donna writes six hours a day, which she says “seem like about 20 minutes,” and produces 10 pages of copy—“if things go well.” But she admits that maintaining balance can be hard to do. “Sometimes I feel like a victim of jetlag, bouncing between the world in my head and the world my body is in. And I’m perfectly capable of getting lost driving to the grocery store.” One trick that helps her to shift gears is to put on an apron when her writing time is over.

In return, Donna’s family is very supportive of her ministry. “They’re an absolute blessing—I don’t know how any wife or mother could do this, or anything else, without her family’s support.

“They’ve shown their support in very basic ways. Stan bought paper and postage stamps to get me started. He bought my computer and taught me how to use it—which took incredible patience. And



Sinclair Photography

Afternoon tea, daily at 3:30. A long-established tradition at the Crows’.



they’re all great about pitching in when I have emergency deadlines. They’ll cook meals and do laundry when it’s necessary, and when I’m away researching or teaching at writers’ conferences.

“But the most important thing is the moral support: like back rubs, and making me laugh, and saying things like, ‘Wow, Mom, that ad makes you look almost professional.’

“Perhaps most important of all, my husband is my prayer partner. Prayer is really the basis for everything. We pray over my writing just as we pray for all aspects of our lives.”

With such a busy schedule, how does she remain an effective and efficient person? She focuses.

“My motto is ‘Reject Popular Culture.’ I have three goals. First of

all, I want to be faithful in prayer. That’s primarily my vision of praying for revival in Great Britain.

“Second, I want to be a diligent worker. That is the time I spend working on my books.

“Third, I want to be an obedient servant—and that’s my service to my family. Having set those priorities, I use them as a checklist for myself and call myself up short when I’m not doing what I should be doing.

“I will be very happy if there comes a time in my life when I can do more of a hands-on ministry. But right now, the praying and the writing are what I can do.”

In coming days, be on the lookout for Donna’s powerful novels. And considering the spiritual power this outstanding lady believes in, don’t be surprised when you hear about revival in Great Britain!

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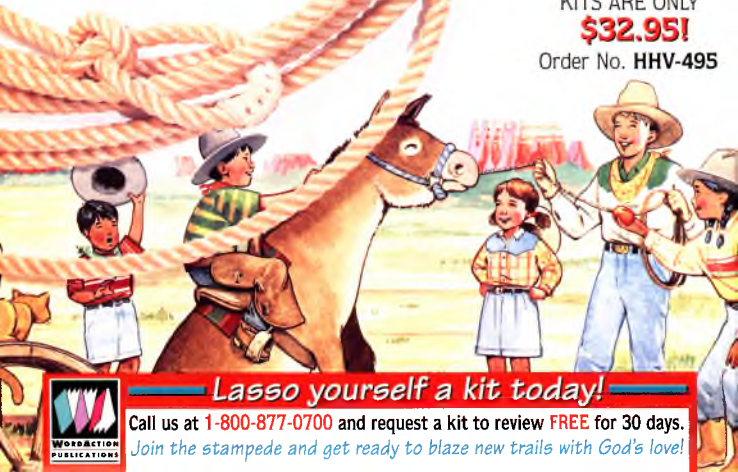
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From Temple to Treadmill

C. ELLEN WATTS



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

WHEN IT COMES TO EXERCISE, I'm with former U.S. President Harry S. Truman who said, "Take a two-mile walk every morning before breakfast, get it over with and get on with what you know you're going to like about your day."

Actually, Mr. Truman didn't say all of that. Anything after the comma is my own philosophy. Getting jerked upright by an alarm to splash cold water over my face, struggle into sweats, and hit the sidewalk while half the neighborhood is still asleep is not my idea of fun. Further, having Norm do all this with a grin and still remember the house key is nothing short of galling. Of course Norm has a mother who, at 91, can still bend over and touch her tennies flat-handed.

By the time we have circled the park, I am starting to think about breakfast. I don't know why. I will not be fixing anything scrumptious like scrambled eggs and hot biscuits oozing with melted butter and marmalade. I will instead act as slave to the lower part of the triangle that has replaced the cartoons on the back of some cereal boxes. I may

also think darkly of John the Baptist. Locusts and wild honey. Fat and sugar. Top of the nutrition triangle. No-no's.

Or, I may remember my Civil War veteran friend and his idle son from times past and take heart.

Each morning, while the son lolled in a chair on the porch, the dapper old gentleman donned gray spats and, with the aid of an ebony cane, took a long walk. Always, at the end of his walk, he came into the meat market where I worked to buy chicken or fish for their dinner. On Saturdays, he also bought a sizable, well-marbled steak to please his son. He chose his own small Sunday steak with care and instructed me to please trim the rest of the fat.

The son (they say) died in his chair on the porch at age 43 with an empty potato chip bag in one hand and a half-eaten sausage in the other.

My veteran friend made it to the ripe old age of 108.

Could be that Arnold Glasow was right when he said, "Your body is the baggage you must carry through life. The more excess baggage, the shorter the trip."

The truth is that while we all live in bodies that are constantly being vandalized by time, this whole business of doing what's healthy would be easier if God had zapped a few other commands onto those stones along with the Big Ten: Thou shalt have no breakfast until after thou hast walked. Thou shalt consume

only those foods that sprout from the soil and that echo the dry crunch of oats. Eight glasses of water shalt thou drink daily, that thy days may be long upon this earth and thy body free from that which would pollute.

Instead of direct instructions, we must decide what it means to "keep our bodies under" and how to deal with a "god" that hangs suspiciously out over the belt like a stomach. Daniel, of course, sets a pretty good example. Except, what would a pip-squeak teenager understand about addiction to butter pecan pie? Reality didn't hit me until after cholesterol claimed squatters rights in my arteries. It appears that while tending the temple does not guarantee either freedom from illness or longevity, it does involve more than picking chewed gum off the bottom of a pew.

Looking after our health needs can be especially discouraging to us for whom diet and exercise no

"Your body is the baggage you must carry though life. The more excess baggage, the shorter the trip."

longer seem to do much aesthetical good. Still, since a good deal of me has started to settle like cold gravy in a tube sock, a push back from the table and an early morning walk lends energy to my day and gives me a sense of well-being.

If that isn't enough, I can take courage in the fact that Jesus never owned an '89 Crown Vic. He walked.

HH

First Latin American Theology Conference Held

Twenty-nine theological school directors, academic deans, and extension education directors met in Lima, Peru, for the first Latin American Theology Conference Oct. 21-24. The meeting was a cooperative effort of the South America Region and the Mexico and Central America Region, according to Christian Sarmiento, conference coordinator.

The conference had two main objectives: to focus on the character and mission of Latin American Nazarene theological schools and to examine how the two regions could better share resources and avoid duplication of efforts.

Resource persons for the conference included Jerry Lambert, Nazarene education commissioner, and Gordon Wetmore, president of Nazarene Theological Seminary. Lambert gave an address titled "Why Theological Education Is One of the Forces for the Mission of the Church." Wetmore spoke on the theme "The New Direction That Nazarene Theological Seminary Is Taking Toward a Better Spiritual Development." Wetmore also served as the morning devotional speaker.

Regional directors Bruno Radi and

Mario Zani also made presentations.

"The conference was devotional, practical, and academic," said Sarmiento. "There was a sense of the presence of God and of fellowship."

Others who spoke at the conference included: Federico Melendez, Christian Sarmiento, Ruben Fernandez, Ramon Sierra, Alberto Guang, Eduardo Duque, and Alfred Swain.

United Methodists Seek Dialogue with Nazarenes

Mel McCullough, pastor of Bethany, Okla., First Church and president of the



General Board, recently spoke to the United Methodist Commission on Christian Unity and Interreligious Concerns, according to *United Methodist Daily News*. The 40-member,

New York-based commission invited McCullough to its semiannual meeting in Oklahoma City Oct. 4-8.

Bruce Robbins, staff executive for the commission, said the encounter with McCullough was "highly significant." Four bishops of the United Methodist

Church participated in the meeting.

"The vitality and practice of scriptural holiness in the Church of the Nazarene has a lot to teach us today," said Robbins. "We haven't had sufficient contacts with other churches that came out of the Wesleyan tradition."

McCullough's presentation emphasized that the Church of the Nazarene began as a coming together of several groups, not just as a split with Methodism. He also explained Nazarene distinctives in worship, higher education, missions, evangelism, and compassionate ministry.

"They wanted to know more about the mission of the Church of the Nazarene and how our roots relate to the Wesleyan Revival," said McCullough. "It was a very responsive group, especially along the lines of being true to the historic Christian gospel and letting this be the foundation for compassionate ministry and social action."

Some commission members expressed surprise that Nazarenes were so involved in social ministries. Patricia Farris, a commission member and pastor from Los Angeles, expressed gratitude for the significant work of the Church of the Nazarene in downtown Los Angeles.

World Mission Division to Offer Free Quarterly Video

The World Mission Division plans to release a quarterly *World Mission Video Magazine* beginning in April 1995, according to Director Louie Bustle. Video subscriptions to pastors or NWMS presidents will be free of charge.

The project is being produced by Media International. The video magazine will be designed for use in a variety of settings, according to Jim Kersten, senior project manager for Media International. Roy Stults is executive producer.

"It is our hope that people will use the various segments as discussion starters and educational tools," said Kersten. "They will be useful for NWMS meetings, Sunday School classes, Faith Promise events, and even entire congregations."

The video will have a newsmagazine format. Feature stories and news

reports will be produced in clearly marked segments so that portions may be used for specific audiences within the church. Each video will be approximately 60 minutes in length.



Working on the new *World Mission Video Magazine* are (l. to r.): Jim Kersten, Dave Anderson, Roy Stults, and Louie Bustle.

Features for the first several videos will include: the Nazarene response to the crisis in Rwanda, the Houston

Thrust project, news from the six World Mission regions, a children's program describing "What Is a Missionary," NWMS 80th anniversary activities, and a feature on the use of media in the church.

"*World Mission Video Magazine* could be one of the most beneficial tools for involvement in the mission of the church around the world," said Bustle. "We believe God is going to use these videos to inspire the church to impact the world."

Pastors will receive a "Free Video Subscription Offer" card with the upcoming issue of the Nazarene Publishing House *Communicator*. A voluntary donation of \$30 per year is requested to help defray the cost of distribution.

For subscription information, call Media International, 816-333-7000, ext. 2392.

Europe Hosts Second NCM Conference

Representatives from 25 countries gathered near Rotterdam, Netherlands, for the second European Nazarene Compassionate Ministries Conference Oct. 10-14, according to Franklin Cook, Eurasia regional director. The conference was held in the new facilities of the Vlaardingen Church of the Nazarene.

The theme of the four-day event was "Compassion as a Lifestyle." More than 150 delegates participated in workshops, special presentations, and evening rallies. Attendance at the rallies neared 300.

"The blend of cultures, languages, traditions under the spirit of Christ, and the impulse of compassion were remarkable," said Cook. "According to the testimonies of many of the delegates, lifestyles will be changing."

The conference hosted several delegations from works in newly opened countries including Russia, Ukraine, Bulgaria, Romania, and Albania.

Richard Zanner, Africa regional director, served as the keynote speaker. Other featured speakers were William Prince, Louie Bustle, and Jim Purcell.

The meeting was cochaired by Cor Holleman, director of Compassio Mundi (part of the International Resource Partner Network), and Meritt Mann, European NCM coordinator.

An emotional moment at the conference came during a Thursday morning address by Billy Mitchell of Northern Ireland. Prior to his conversion, Mitchell was imprisoned for acts of terrorism as a member of the Ulster Volunteer Force.

Mitchell announced to the crowd that the Progressive Unionist Party had authorized him to declare that at midnight that night, the Combined Loyalist Military Command would lay down its arms. They apologized for any grief caused and expressed hope that differences would never again be resolved by conflict.

Mitchell also informed the conference that much of the input to the document declaring the peace initiative was drafted in the NCM Center in Belfast. The crowd broke into spontaneous applause, followed by a prayer



The compassionate ministries delegation from Spain listens to Gustavo Crocker translate conference activities.

of thanksgiving and the singing of the Doxology.

Other presentations were made by Phillip McAlister, Northern Ireland; Ed Meenderink, Netherlands; Clive Burrows, European Nazarene Bible College; and Mary Schaar, ENBC.

Gustavo Crocker, development training director for NCM, gave several presentations. He is following up with key leaders through further regional training programs.

Sunday School Emphasis Closes on High Note

Attendance in Nazarene Sunday Schools on rally day of the fall emphasis (Oct. 30) reached 428,544. That's an increase of 4,626 over the total for the same day one year earlier, according to Talmadge Johnson, Sunday School Ministries Division director.

Central Florida, under the leadership of District Superintendent Gene Fuller and Chairman Wayne Hilburn, led all other districts in the U.S. and Canada in Sunday School attendance on rally day with a total of 11,754.

South Carolina District, led by Superintendent James Bearden and Chairman Kevin Ulmet, outpaced all other districts in numerical increase with an addition of 954 during the campaign. South Carolina also led in percentage gain over last year's base with an increase of 16.37 percent.

"I think the vision to reach people with a new sense of urgency and follow-up is just beginning," said Johnson, who has been in the post since July 1. "I am encouraged about the prospects of new levels of commitment to revitalizing the Sunday School."

Districts maintained statistics in five categories during the "All Hands on Deck" emphasis. The top five districts and their superintendents in each cate-

gory were:

Average Attendance: Kansas City, Keith Wright (9,091); North Central Ohio, Jack Archer (9,021); Oregon Pacific, Gerald Manker (8,890); Washington Pacific, Hugh Smith (8,874); Central Ohio, Herbert Rogers (8,292)

Numerical Increase: South Carolina, James Bearden (+954); North Central Ohio, Jack Archer (+493); Kansas City, Keith Wright (+458); East Tennessee, Thomas Cox (+386); Alabama North, B. J. Garber (+379)

Additions to the Responsibility List: Houston, J. W. Lancaster (878); Arizona, Bill Burch (711); Oregon Pacific, Gerald Manker (680); Kentucky, Lowell Clyburn (674); Dallas, W. M. Lynch (669)

Percentage Increase: South Carolina, James Bearden (16.37%); Alabama South, Phillip Sessions (10.86%); Alabama North, B. J. Garber (10.28%); East Tennessee, Thomas Cox (8.19%); Southwest Latin American, Alejandro Sandoval (6.87%)

Morning Worship Recruits: Virginia, Charles Thompson (1,742); Southern Florida, Byron Schortinghouse (1,137); Houston, J. W. Lancaster (940); San Antonio, James Blankenship (673); and North Florida, D. Moody Gunter (571).

European Leader Injured



Hermann Gschwandtner, coordinator of Eastern European Ministries for the Eurasia Region, was confined to bed following a near fatal auto accident Nov. 1. He was diagnosed with broken vertebrae behind the heart.

A Nazarene missionary for 4 years, Gschwandtner was in a one-car accident that destroyed his vehicle. "He must have had a higher power riding with him," declared an auto expert upon examining the wreckage.

Prior to his missionary service, Gschwandtner served as director for World Literature Crusade in Germany and Eastern Europe. The former pastor of Frankfurt, Germany, First Church has helped to establish Nazarene works in Russia, Ukraine, Romania, and Albania.

Nazarene Dies in Indiana Commuter Flight Tragedy

Valarie Jean (nee Patton) Ferryman, 44, of Mooresville, Ind., died Oct. 31 as a result of injuries sustained in an airline accident.

Ferryman was a passenger on American Eagle Flight 4184 en route from Indianapolis to Chicago's O'Hare International Airport. The turboprop commuter plane, flying in windy and icy conditions, crashed in a muddy soybean field at Roselawn, Ind. All 64 passengers and four crew members were killed.

Services were held Nov. 10 in Greenwood, Ind. She was a member of Indianapolis, Ind., Southwest Church of the Nazarene.

She is survived by her husband of 27 years, Chris; a son, Michael; her parents, George and Imagee Patton; two sisters, Ruby Sheahan and Pam Roark; and three brothers, Robert, Ray, and Jerry Patton.

Ferryman was a senior executive with Osco Drugs, a firm she served for 23 years. She was a native of London, Ky.

Heart to Heart Targets Balkans with Aid/Bears

Heart to Heart International joined forces with U.S. Muslims, Serbs, Croats, Jews, and students to provide medical relief and supplies for children in the war-torn Balkan region. In addition, they plan to ship school supplies as well as 50,000 teddy bears, donated by Hallmark Cards, to lift the children's spirits.

"A donation of \$10 allowed us to send \$100 of pharmaceuticals, medical supplies, school supplies, and a teddy bear to alleviate suffering for innocent victims of war," said Gary Morsch, Nazarene physician and Heart to Heart chairman. "We gave them a holiday gift like they'd never seen before."

The stated purpose of the project was to unite people of various ethnic origins to serve as an example of cooperation and peaceful coexistence.

"Our interest was in the universal ethic of helping children affected by the ravages of war," said Mark Levin, rabbi of Congregation Beth Torah in Kansas City. "As authentic humanitarians, we must be interested in all world problems. There are Jews in all the



American students tote teddy bears and school supplies while singing a song of peace. The children joined with Heart to Heart to make the new year special for their peers in the Balkans.

[Balkan] states, but the broader interest is for peace everywhere—to end suffering wherever possible."

The project collected supplies throughout November and December. They were then sorted, inventoried, and scheduled for shipment in January.

Heart to Heart worked with the Office of Foreign Disaster Assistance and the U.S. State Department to insure the safe transportation of the shipment. The supplies were distributed equally among the various ethnic groups.

"Our efforts were a humanitarian interest, especially for the children," said Hanif Khalil, chairman of the Council of Mosques for Greater Kansas City. "We wanted to bridge the gap between religious communities—unite forces—to help the children in need."

"We don't have to see eye to eye in order to work shoulder to shoulder and heart to heart," said Levin.

Heart to Heart International is a two-year-old relief organization based in Olathe, Kans. It is operated largely by Nazarenes.

Sociologists Call Meeting

The Association of Nazarene Sociologists of Religion recently announced their 14th annual conference will be held March 30—April 1 at the King Conference Center, Nazarene Headquarters. The theme for the meeting is "Called unto Holiness, Praise Bands, and the Apostles' Creed: A Conference on Changing Worship Styles."

The conference is open to sociologists, theologians, clergy, students, and other interested persons.

The conference will feature a special video presentation by William Willimon, chaplain to Duke University.

Several research papers by sociologists will also be presented.

A panel of ministers will be utilized during the conference. They are: Randall Davey, Steve Green, Jesse Midendorf, and Tom Wilson.

For further information or reservations, write to: Jon Johnston, Pepperdine University, c/o Social Science Division, Malibu, CA 90263; or phone 816-333-7000, ext. 2239.

New Representatives Elected to General Board

Stephen Green and Keith Wright were recently elected by mail ballot to fill vacancies on the General Board, according to General Secretary Jack Stone. They were elected by the district advisory boards on the regions they represent.

Green has served as senior pastor of Pasadena, Calif., First Church for the past two years. He is an alumnus of Bethany Nazarene College, Nazarene Theological Seminary, and Vanderbilt University.

Green, representing the Southwest U.S.A. Region, fills the vacancy left by John Calhoun upon his election as pastor of the Manhattan, N.Y., Lamb's Church.

Wright has served as the Kansas City District superintendent since 1990. He is an alumnus of Northwest Nazarene College and Southwest Theological Seminary.

Wright will represent the North Central U.S.A. Region. He fills the vacancy left by Hiram Sanders upon his election as president of Nazarene Bible College.



Lillenas Publishing Company recently honored Ken Bible for his compilation, *Master Chorus Book*. It has sold more than 800,000 copies, making it the best-selling nonhymnal publication in Lillenas's 70-year history. Pictured are (l. to r.): Harlan Moore, director; Robert L. Foster, NPH president; Ken Bible; and Hardy Weathers, NPH marketing director.

Newly Ordained Ministers



1994 Canada Central District ordinand class (l. to r.): Rev. Gerald and Sherry Wood, Rev. Christabell and Silva Salvalingham, and Revs. Deryl and Beverly Price.

1994 Northeast Oklahoma District ordinand class (l. to r.): District Superintendent Russell and Ruth Human, Rev. Brian and Sherri Blankenship, Rev. Steven and Rhonda Lester, and General Superintendent Jerald D. and Alice Johnson.



1994 Southwestern Ohio District ordinand class (l. to r.): District Secretary Wesley K. Poole, Rev. and Mrs. William J. Bockhorst, General Superintendent Jerald D. Johnson, Rev. and Mrs. Charles O. Switzer, and District Superintendent Harold B. Graves.



1994 Pittsburgh District ordinand class (l. to r.): District Superintendent J. Roy Fuller, Rev. Kippy L. and Nancy Rupert, Rev. Randall S. and Charletta Rupert, Rev. Terry L. and Helen Weyman, Rev. Kenneth L. and Merlene Bennett, Rev. William H. and Cheryl Shanor, Rev. Bryan P. and Wendy Lamberton, Rev. David E. and Kathryn Kopka, Rev. William T. Young, and General Superintendent Donald D. Owens.



1994 Iowa District ordinand class (l. to r.): front row—Rev. and Mrs. Delbert Rittgers, Rev. and Mrs. Dennis Dillon, Revs. Louis and Ann Pfleger; (back row) General Superintendent William J. Prince and District Superintendent Gene C. Phillips.

1994 Chicago Central District ordinand class (l. to r.): General Superintendent William J. Prince, Rev. Russell and Judy Booton, and District Superintendent E. Keith Bottles.



1994 Michigan District ordinand class (l. to r., front row): Revs. Paul and Nanette Evans, Rev. Richard A. and Karen Losee, Rev. Kenneth J. and Teresa Garner, District Secretary Randall K. Hartman, General Superintendent Jerald D. Johnson; (back row) Rev. J. Mitchell and Yalonda Combs, Revs. D. Keith and Geneva Silvernail, and District Superintendent C. Neil Strait.



1994 Illinois District ordinand class (l. to r., front row): Rev. and Mrs. James T. High, Rev. and Mrs. Steven A. Boze, Rev. Estella R. Jones, Rev. and Mrs. Tracy L. Gorman; (middle row) Rev. and Mrs. Myeong Mo Kim, Rev. and Mrs. Michael L. Smith Sr., Rev. and Mrs. Glenn Newton; (back row) General Superintendent James H. Diehl, Rev. and Mrs. Walter F. Sheets, Rev. and Mrs. Ron R. Barr, and District Superintendent Allen H. Dace.

Lee Dies at Home

Charles Ross Lee, former Indianapolis District superintendent, died at his Lakeland, Fla., home Nov. 1. The 82-year-old minister was struck by an apparent heart attack as he prepared to speak at a luncheon for retired ministers in Plant City, Fla.



Services were held Nov. 5 at the Highland Park Church in Lakeland. An additional memorial service was held Nov. 9 at the New Castle, Ind., Southside Church.

Lee is survived by his wife of 57 years, Grace; his son, Ted R.; his daughter, Virginia G. Frame; three grandchildren; and five great-grandchildren.

The Lees moved to Lakeland in 1987 following 11 years of retirement in New Castle, Ind. They served in the Indianapolis District parsonage from 1967 to 1976.

The Lees served 39 years of pastoral ministry in Indiana, Ohio, and Michigan. As pastor of Richmond, Ind., First Church, Lee led the denomination with 1,805 in Easter Sunday School attendance in 1958.

An alumnus of Olivet Nazarene College, Lee was ordained in 1937 on the Michigan District. Olivet awarded Lee the honorary doctor of divinity degree in 1974.

Lee was the first student body president at Olivet and the first of three generations of his family to graduate from there.

Olivet Receives \$1 Million

Olathe, Kans., businessman Donald Bell has pledged a \$1 million gift to Olivet Nazarene University, according



ONU President John Bowling, flanked by Donald and Faith Bell, receives the first check establishing the \$1 million gift to the university.

to President John Bowling. The gift was announced at the university's board of trustees meeting Oct. 4.

The gift will be used to establish the "Donald H. and Faith N. Bell Family Endowment Fund." The pledge will provide academic scholarships in perpetuity through the university's foundation.

"I fell in love on this campus," Bell said. "It was through this [college] experience that [my wife and I] fell madly in love with each other. So I wanted to do something to allow that to happen to other young people."

Bell is a 1953 graduate of ONU.

Bell entered business in 1976 after 19 years in music ministry. His business holdings include Bell Enterprises, Don Bell Homes, Brittany Savings Corporation, Security Savings Bank, and Caldwell Banker Brittany Bell.

\$1 Million Donated to TNC

Trevecca Nazarene College has announced receipt of \$1 million from William and Jean Graves of Birmingham, Ala.

The gift is a memorial to Graves's parents, James Elmer and Johnnie Boyd Graves, longtime members of the Franklin, Tenn., Nazarene Church and Nashville First Church. Graves stated that his parents deeply valued Trevecca, since his brother, Harold B. Graves, superintendent of Southwest Ohio District, and his sister, Margaret Graves Henderson of Covington, Ga., both graduated from there.

"Mr. and Mrs. Graves beautifully displayed the life of Christian holiness and played a significant role in my own life as a young minister," said William M. Greathouse, general superintendent emeritus and former pastor to the Graves family.



Jean and Bill Graves (l.), along with Harold and Betty Graves (r.), visit with TNC President Millard Reed following the announcement of their \$1 million memorial gift.

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Friends Count

JANET SMITH WILLIAMS



Janet Smith Williams is an ordained elder in the Church of the Nazarene and has served the church as preacher, evangelist, and as a professor at Nazarene Bible College.

"SHE'S LIKE MY SECOND SKIN," a friend said, distressed about a fractured friendship, "and it is too important for me to let it go." I remembered reading about the need to work at friendships, that they don't happen automatically. My friend worked on the relationship and repaired it.

How fortunate she was to recover a true friendship. It reminded me of Bacon's essay "On Friendship" when he said, "It redoubleth joys and cutteth griefs in halves." Somewhere in my journey I heard that we are fortunate if we have five close friends in a lifetime.

It doesn't matter at which stage we find ourselves—we all need friends. Our five-year-old granddaughter visited us, and we were treating her to a week at a children's art class. After the first session, with little response to my questions about the class, I had doubts about the wisdom of sending her to it. The next day, as we arrived early, she sped across the room to a different table. I watched. Soon a little girl joined her. After class, bubbling with excitement, she told me about her new friend. I'm sure the adventure in friendship was at least as valuable as the art instruction.

When I finished my demanding work schedule where I saw colleagues, students, and staff daily, I realized moving out of one lifestyle into another meant I needed more than casual acquaintances. I needed friends with common interests and shared beliefs—friends for spiritual strength, for laughter, for fellowship, and for lunch or coffee or ice cream. I needed more than a handshake or a brief visit at church, or a phone call when something was needed of me. I needed friends who wanted me, just me. So during devotions one day, I prayed almost inadvertently what I call "a slip of a prayer" for friends and went on to "more important requests."

Sometime later I joined a large Bible study for women where I knew no one. In the later smaller group, I was fed by their testimonies and rejoiced in their prayers.

Then I sought out other friends who didn't have demanding schedules either. I needed to share with other women common bonds, similar concerns, and different viewpoints.

During devotions about a year later, it was like God leaned low and spoke my name. I quieted my mind and said audibly, "Yes, Lord." He reminded me of my "slip of prayer," and said, "Count!"

So I started counting. I have two wonderful friends from the Bible study. When we are together, the one is full of news of God's leading. The other leaves me quite speechless, for not only is she able to quote many Bible passages, but she can readily find almost any scripture verse without a concordance. Their freshness is like a river flowing into me.

I have another friend that I have coffee with or we ride together in the car someplace. Most of the time, as soon as

we begin our conversation, we both see the funny side of it and laugh and laugh. When we leave each other, refreshed in mind and body, I'm reminded of Proverbs 17:22, "A merry heart doeth good like a medicine."

I always look forward to lunch with Donna, for the flow of topics—social, political, or religious—never ends. We just stop until next time. It's like a "friendly discussion . . . as stimulating as the sparks that fly when iron strikes iron" (Proverbs 27:17, TLB). How great to challenge the cobwebs in our minds.

Of course, there is my second skin friend too. She epitomizes the poem "Friendship," written by Dinah Craik in *The Best Loved Poems of the American People* (Garden City Books). Oh, the comfort—the inexpressible comfort

of feeling safe with a person,
Having neither to weigh thoughts,
Nor measure words—but pouring them
All right out—just as they are—
Chaff and grain together—
Certain that a faithful hand will
Take and sift them—
Keep what is worth keeping—
And with the breath of kindness
Blow the rest away.

Remembering my "slip of a prayer," I lifted my heart to God and said, "You are so wonderful."

**All you need to be among
the fortunate of earth is
five good friends.**

What happened to me in my quest was the answer given to Elizabeth Barrett Browning when she asked Charles Kingsley, 19th-century clergyman and novelist, about the secret of his life. She asked, "Tell me, that I may make mine beautiful also." He replied, "I had a friend."

Editor's note: You will encounter a number of different Nazarene women through this column throughout 1995.

HH

Foundations of the Faith in Philippians

On Having and Being Models

ROGER L. HAHN



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

*Brothers and sisters, join each other in imitating me and keep your eyes on those who live in this way just as you have us for a pattern (Philippians 3:17).**

IT IS HARD TO OVERESTIMATE the importance of role models. Most learning that truly changes lives takes place through relationships. Teachers teach by showing students how to solve problems. Craftsmen learn their trade by apprenticeship under a master craftsman. It is a strangely modern idea that people can become mature and committed Christians without spiritual role models. The apostle Paul was convinced that his converts should live in a community of believers who modeled the Christian life.

Philippians 3:17 is one of several verses in which Paul urged his readers to “imitate” him. Some folks are offended by such exhortations. They feel it was insufferable arrogance that motivated Paul to ask his readers to imitate his life. Others grant to Paul enough saintliness to make such demands, but they could never imagine such words on their own lips. Both groups misunderstand Paul.

The context of this call for imitation includes Philippians 3:9-16. Paul’s

statement in verse 12, “I am not claiming that I have already grasped all of Christ nor have I already reached perfection,” does not sound like spiritual arrogance. The life the Philippians were being called to imitate was a life of pursuing Christlikeness. It was a life of aspiring to further holiness. The larger context of Philippians 3:9-11 describes that life as conformity to Christ in both His death and resurrection. 1 Corinthians 11:1 catches the idea more fully as Paul there urges, “Become imitators of me as I am an imitator of Christ.”

Verse 17 makes it clear that Paul is not on an ego trip when he calls for the Philippians to imitate him. The second half of the verse calls on us to “keep your eyes on those who live in this way just as you have us for a pattern.” “Those who live in this way” and “us” are plural! Paul was willing for his readers to imitate anybody and everybody who conducted their lives according to the pattern of Christlikeness described in Philippians 3:9-16. The apostle envisioned the church as a community of people whose lives could safely be imitated.

The community context works two ways in Philippians 3:17. The church should contain a number of believers whose lives can be imitated. But Paul also envisioned the church working together to imitate the Christlike lives of their models. The Greek word that he used here is a compound word that is slightly different from the word used in all the other New Testament passages on being imitators. A most literal attempt to show the difference would lead us to translate the word as “co-imitators.” Because of this compound word, many commentators translate the beginning of verse 17 with phrases like, “Join in

imitating,” or “be united in imitating.” Paul envisioned all the Philippian believers making it their combined church goal to imitate him as he imitated Christ.

The danger of Paul’s exhortation is not arrogance but artificiality. The truest form of imitation is unconscious. A relationship characterized by great love or admiration often leads to unconscious imitation. Natural following of a role model is more genuine than a mechanical mimicking of the external habits and quirks of another person.

Paul hoped for a church in which people both had and were models. As many of us contemplate New Year’s resolutions, perhaps one of those resolutions should be to seek out a role model or several role models. If we cannot say with Paul, “Imitate me as I imitate Christ,” we are in need of significant spiritual help ourselves. The Church—and the world—will have role models. What kinds of models depends on us.

For further study: (1) Read the following verses and their surrounding contexts: 1 Corinthians 4:16; 11:1; Ephesians 5:1; 1 Thessalonians 1:6 and 2:14. What further insights to these verses contribute to our understanding Paul’s call to imitate him? (2) Read

Was Paul on an ego trip when he said “Imitate me”?

John 15—17 and mark all the places in which our relationship with Christ is compared to Christ’s relationship with God. Reflect on the meaning of those passages in light of Paul’s command to imitate him. (3) Pray that God would provide you the right role models you need to move ahead in your walk with Christ. Pray that he will help you become the right role model for someone else.

*Scripture quotations are the author’s own translation.

HH

You heard them again, right? New Year's resolutions galore? Some folks make them with good intentions. Some make them only to break them before the year is hardly begun. Some make them halfheartedly. And then there are those who make a resolution not to make resolutions!

But there is one resolution that we all could well afford to make. It is the resolution to learn more about our Christian faith, to enlarge the vocabulary of our "belief" system and increase our understanding of some key words that relate to what we believe.

God created the universe simply by uttering words. Since we are made in God's image, the words we use exert tremendous creative power. And since we are fallen creatures, this creative power can be turned to evil ends.

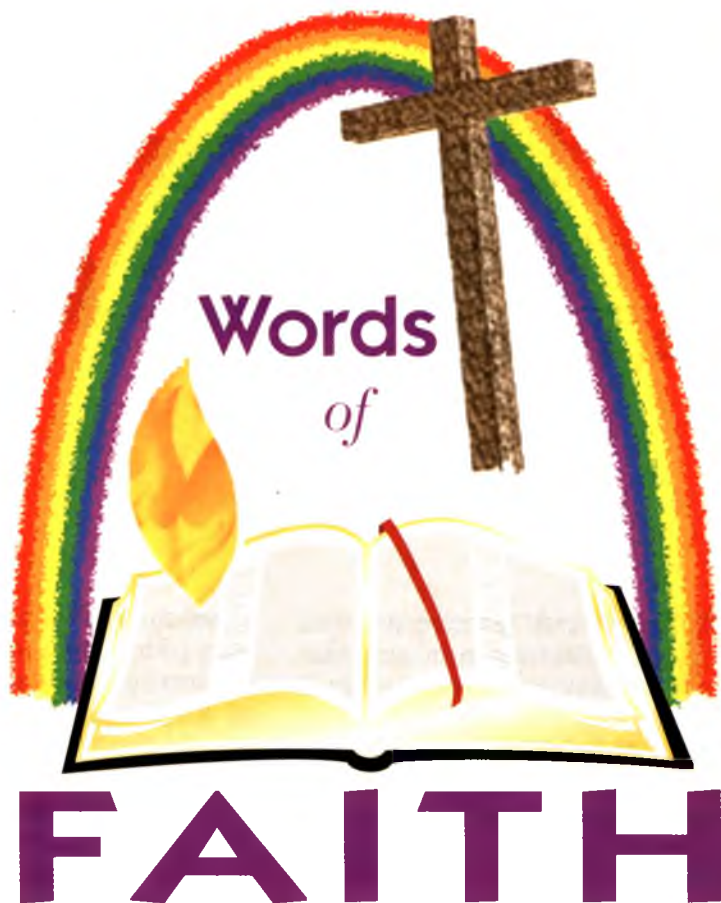
In one sense, human beings create language. But in another sense, language creates us. The words we know and use help to make us who we are. If there were no words, it would be impossible to communicate our thoughts. But if there were no words, it would be impossible to think the thoughts in the first place. The more words we know and understand, the more thoughts we can think.

Close your eyes and try thinking about something—just anything. For example, imagine you are in a boat on a lake in the midst of a storm. Such a thought would be impossible if you did not have access to words like "boat," "lake," and "storm," or at least some equivalent terms to represent the objects you have imagined. Language is one of the things—one of the more important things—that make us human. We would be less

than human if language did not exist, although it is not necessary that our words be uttered. Even the mute person thinks thoughts that are represented by words.

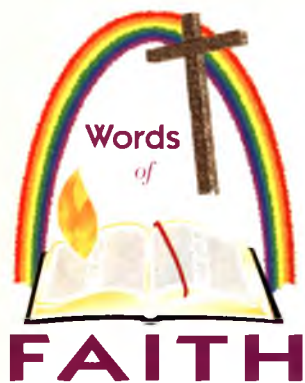
There are some key biblical words that help to create our Christian existence and define our Christian selfhood. Especially important are the words that relate to our salvation. We will examine a few of them here. At least three of these words are found in Ephesians 2:8-9: "For it is by *grace* you have been saved, through *faith*—and this is not from yourselves, it is the gift of God—not by *works*, so that no one can boast" (*emphasis added*, NIV). We will begin with those three, and add others.

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Computer graphic: Rich Houseal

The rainbow represents the rainbow around God's throne (Revelation 4); the cross represents Jesus Christ; the tongue of flame, the Holy Spirit; and the book is the Bible. Our "Words of Faith" rest on this foundation.



GRACE

The word “grace” represents the foundation of our relationship to God. What is grace? One of the oldest definitions is “God’s unmerited favor.” The key word is “unmerited” or undeserved. Because of sin and its effects, grace is undeserved but drastically needed by all human beings.

I once heard a well-known theologian lecture on grace. He told of a friend from Michigan who was motoring to Florida and stopped at a restaurant in Georgia to eat breakfast. He ordered a typical American breakfast—eggs, bacon, toast, and coffee. When the waitress set the plate before him, he asked her, “What is that glob of white stuff on the plate?” “Grits,” the waitress replied. He protested, “I did not order grits.” And she replied, “That’s correct, sir; down here you don’t order them, and you don’t pay for them, but you get them anyway.”

After telling that story, the lecturer remarked, “That is what grace is—we didn’t order it, and we don’t pay for it, but we get it anyway; grace is grits and grits is grace!” An amusing analogy, but not bad. Not bad at all.

From beginning to end, the Bible is a book about grace. It is a mistake to think the Old Testament is only a book of law and the New Testament a book of grace.

Creation itself is an act of divine grace. The giving of the Law and the institution of sacrifices were all for the purpose of pointing a people toward a salvation they needed but did not deserve. In short, they were acts of grace.

But, for the Christian, grace is centered in Jesus Christ. Jesus is “the face of grace.” Divine grace is not *confined* to the life and work of Jesus, but it is *defined* by that life and work. “The law was given through Moses; grace . . . came by Jesus Christ” (John 1:17, NIV).

JESUS IS THE “FACE OF GRACE.”

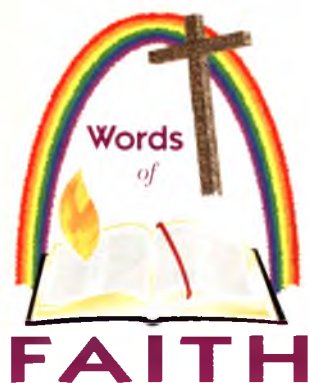
In New Testament Greek, the word *charis* (grace) is related to the word *charisma* (gift). Thus, grace has a giftlike character. It always comes as something we did not deserve, did not purchase, did not earn. The benefits of grace come to us as “the gift of God” (Ephesians 2:8).

Since grace is the gift of God, and since God is sovereign, we cannot control grace. We cannot program it, predict it, or corral it.

We cannot say, “Lo, here” or “Lo, there.” When we think it will come from the east, it comes from the west. When we think it will come from the north, it comes from the south. Grace is full of surprises. It ceases to be grace when it ceases to be “amazing” grace!

Grace is free. It transcends every legalistic way of thinking, every system of moral bookkeeping, every calculation of rewards and penalties; no tariff can be imposed on it. It is God’s doing, and it is marvelous.

Wesleyans often speak of “prevenient grace.” The word “prevenient” means literally “to come before” (from the Latin *prae*, before, and *venire*, to come), hence “preceding.” The term refers to the grace of God that comes before salvation, or the grace that we are given even before we respond to God in faith. This does not mean, however, that there are different kinds of grace, as if the grace before we are saved is different from the grace by which, and after which, we are saved. There is a continuity of grace; it is all of one piece. In one sense, all grace is prevenient. All of God’s saving action precedes our own response. Long before we ever believed, even before we were born or conceived, God did what He needed to do to bring about our salvation. That is what grace means. ■



FAITH

Salvation is “by grace,” but it comes to us “through faith” (Ephesians 2:8). Faith is the human response that allows grace to do its full work in us.

What *is* faith? When asked by his Sunday School teacher to define faith, a lad replied, “It is taking something for true when you know it isn’t so.”

He was completely wrong, but skeptics sometimes seem to think that is what we Christians are doing. In this modern age, they say, modern Christians surely know better than to believe in God and the Bible, but they go to church on Sunday pretending that it is all true. If that is what faith is, surely the believer is in trouble!

Sometimes faith is contrasted with knowledge. Some things we know to be true, and some things we just believe to be true. For example, we know that in outer space there are other planets. Some people believe there is life on some of those planets. Now suppose we finally learn that there really is life on some far-off planet. Then that which was only *believed* will become *known*. Faith will have given way to knowledge. This implies that the more knowledge we attain, the less faith we need, and that faith is inferior to knowledge. If that is what faith is, once again the believer is in trouble! But this is not the concept

of faith expressed by Paul when he says that knowledge will pass away, but faith remains (1 Corinthians 13:8, 13). Faith, then, in its biblical meaning, is not something inferior to knowledge.

Sometimes the word “faith” is understood in the sense of “The Faith,” that is, the whole body of truth that has come down to us through the historic Christian tradition, “the faith that was once for

FOR CHRISTIANS, FAITH IS NOT INFERIOR TO KNOWLEDGE.

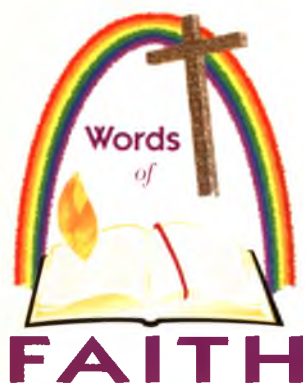
all entrusted to the saints” (Jude 3, NIV). This understanding is certainly valid; there is an objective deposit of truth that constitutes the intellectual content of the Christian religion. But it is a subtle step from this valid understanding to the invalid idea that saving faith is merely an intellectual assent to this body of truth. Even the demons have this kind of faith (James 2:19).

Although there is an intellectual content to faith, the faith through which one is saved is more than

that. It is personal trust in God. As such, faith is a way of knowing. To have faith in God is to know Him—not merely to know *about* Him.

It is a personal knowledge that is more than intellectual; it is an intimate personal knowledge that is willing to put one’s trust in God. The Hebrews, more than the Greeks, understood knowledge this way. For them, knowledge was not a mere collection of facts in the head, nor a grasp of abstract principles. Knowledge was personal, or better, interpersonal. The Hebrews described the sexual union of man and wife as a “knowing” (“Adam knew Eve his wife; and she conceived, and bare Cain,” Genesis 4:1). So to have faith in God is to *know* Him, personally and intimately, after the analogy of two persons knowing each other in the marriage bond.

Saving faith is not merely “believing *that*,” but “believing *in*.” I may believe *that* there is life on other planets, and I may believe *that* God exists. Of course, one who comes to God must, as a minimum, “believe *that* he exists” (Hebrews 11:6, NIV). But salvation comes when we believe *in* God, putting our complete trust in Him. When we confess our faith in the words of the Apostles’ Creed, we do *not* say “I believe *that* there is a God,” but rather, we affirm our trust *in* Him by saying “I believe in God the Father Almighty.” ■



WORKS

Paul says we are saved “not by works” (Ephesians 2:9, NIV). But we must not misunderstand the place of good works in the Christian life. Three wrong conclusions could be twisted from the truth that salvation is “by grace . . . through faith.”

First, a person could wrongly say, “Since we are saved by grace and not by anything we do, then *I can do nothing about it*. God grants salvation or He doesn’t. Either way, it is His decision, not mine. Nothing I do will make any difference.” This conclusion could logically be drawn from the doctrine of absolute predestination or unconditional election. Of course, believers know that our good works are not something for which we can take credit. We know we are unworthy of the gift of salvation, but the gift of salvation by grace does not eliminate our own responsibility. Paul admonished, “Work out your salvation with fear and trembling,” emphasizing human responsibility, and then he immediately added, “for it is God who works in you to will and to act according to his good purpose” (Philippians 2:12-13, NIV).

A second erroneous conclusion could be, “*Since I am saved by grace, I do not need to do anything at all.*” This is a form of what is known as “Quietism,” which teaches that the believer is relieved of the necessity of doing good

works. Certainly, good works are not a means of earning salvation, but this does not mean they have no value. Good works are the *fruit* of salvation, not its *root*. As Martin Luther said in his *Treatise on Christian Liberty*, “Good works do not make a good man, but a good man does good works.”

A third wrong conclusion could be, “Since I am saved by grace and not by works, then *I can do*

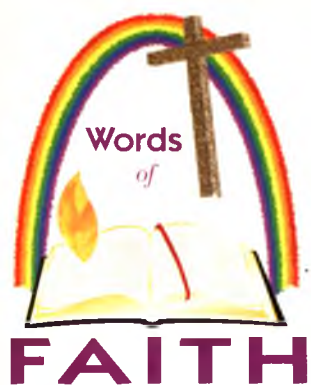
GOOD WORKS ARE THE *FRUIT* OF SALVATION, NOT ITS *ROOT*.

anything I please.” This is the error known as Antinomianism (Gr. *anti* = against; *nomos* = law), which holds that grace has freed us from the necessity of keeping the law of God. This conclusion could logically be drawn from the doctrine of “eternal security” or “once saved, always saved.” Since we were saved by grace as a free gift, our salvation has no relation to anything we do. But the true Christian never says, “anything goes.” To do so would be what Dietrich Bonhoeffer called “cheap grace.” Paul was combating cheap grace when he said, “Shall we go

on sinning so that grace may increase? By no means!” (Romans 6:1-2, NIV). Grace is free, but it is not cheap!

Works are never meritorious. That is, they do not earn us anything before God. God does not consider them as “brownie points” or “merit badges.” Wesley insisted that, for salvation, faith was necessary immediately and directly, but that good works (he called them “fruits meet for repentance” in the words of John the Baptist) are necessary only conditionally, if there be time and opportunity for them. “Otherwise,” he said, “a man may be justified without them, as was the thief upon the cross” (*Works* 6:48).

One might wonder how the parable of the prodigal son would have ended if Jesus had carried it a little further. Would the prodigal, when he went to bed that night, after feasting on stall-fed barbecued veal, have said to himself, “This is great! A full stomach and now clean sheets! Father didn’t even say I had to work to pay off what I squandered. I think I will just sleep in tomorrow morning.” No! He surely would have been up early and working in the fields, perhaps even before the elder brother got there. Not because he had to, but because the father’s forgiveness had been so overwhelming he wanted to work for him out of sheer gratitude for the acceptance freely bestowed on him. ■



ATONEMENT

We may gain insight into the meaning of atonement by breaking the English word down as: *At-one-ment*. Thus, atonement has to do with being in accord or bringing together two estranged parties. Sin breaks relationship with God, but God's love restores the possibility of having the relationship restored.

The Atonement is a supreme mystery. Why was it necessary for the sinless Son of God to die such an ignoble death in order for our sins to be forgiven? Why couldn't God just inspire the prophets and apostles to tell us we were forgiven?

It is significant that there has never been an "official" theory or explanation of atonement adopted by any church council or inscribed in any of the historic creeds. What we have are attempts, both in the New Testament and in the history of doctrine, to view the Cross from different angles and describe it in various images or models that are more like illustrations than explanations.

Four major Atonement models in the New Testament are discussed by Michael Lodahl in *The Story of God: Wesleyan Theology and Biblical Narrative* (Beacon Hill Press of Kansas City, 1994, pp. 158-65). His treatment will be summarized here.

The four main New Testament concepts are *reconciliation*, *propiti-*

tiation, *liberation*, and *participation*. Corresponding to these concepts are four major views of Atonement that theologians have proposed throughout Christian history. Each view sees Jesus in a different light—as Prophet, Priest, Prince, and Presence.

Jesus as *Prophet* is the *Reconciler* who both speaks and lives God's reconciling word to humanity. This model declares that Jesus' death on the Cross was a demonstration of God's love that is able to dispel our fear of God and inspire our hearts to love both God and neighbor.

Jesus as *Priest* is the *Propitiation* for our sin. To propitiate a

debt that humanity owed. And as the sinless God-Man He was able to do so. Calvinists modify this model to suggest that Christ's death was not the payment of our debt to God but the punishment for our sins that Christ takes upon himself. But the idea of punishment is not the best category under which to understand the Cross.

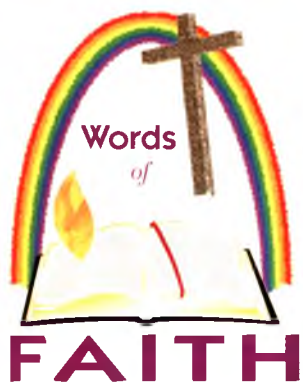
A third model is Jesus as *Prince* who *liberates* us from the bondage of sin. On the Cross, Jesus won a decisive victory over Satan, sin, oppression, rebellion, and apathy. Jesus the Prince, the Son of the King, is the royal Fighter who comes to our rescue and frees us from all that oppresses us. This model is appropriate for today's world in which we see sin's effects as oppression, addiction, and violence. Jesus the victorious Prince is the only deliverer.

Finally, Jesus as *Presence* is a model that focuses on the fourth New Testament concept, *participation*. In this model, atonement is brought about not by Christ's death alone, but by the Incarnation as a whole. The Incarnation is the "enfleshment" of God, of God's descent into human finitude and suffering, even to the point of death. By taking human nature upon himself, God in Christ redeems it.

These four models do not exhaust the meaning of Calvary. It is fortunate that the Church never adopted any one of them as "official." The wonder of the Cross is such that in any age, as the historical and social conditions change, the theology of Atonement may be described by the use of images and models that are meaningful within the context of those conditions. ■

JESUS THE VICTORIOUS PRINCE IS THE ONLY DELIVERER.

person is to appease, to win over, or to avert that person's anger. This model suggests that human beings owe complete obedience to God, but, because of their sin against an infinite God, they are incapable of giving such obedience and thus have incurred an infinite moral debt. God could not lightly cancel the debt. The debt must be paid by human beings, since they incurred it, but only God was capable of paying it. So God became human in Christ, so that as human He could pay the



JUSTIFICATION REGENERATION ADOPTION

These three terms will be treated together because they cannot be distinguished chronologically or experientially. We are justified, regenerated, and adopted all at once. All are parts of Christian conversion, and we cannot distinguish them by looking into our hearts and analyzing our experience.

But we *can* distinguish them *theologically*, in terms of what God does for us when He saves us. In the one religious experience, He justifies, regenerates, and adopts us, but the three are distinctly different aspects of God's saving action.

These terms can best be understood by comparing and contrasting them with each other.

"Justification" is a legal or judicial term. That is, it comes from the language of the law court. In justification, we are acquitted of our guilt and treated as if we had never sinned. In justification, considered by itself, we are *declared* to be righteous, but not actually made righteous.

But God justifies no one whom He does not also *regenerate*. If "justification" is a term derived from the courtroom, the term "regeneration" comes from the delivery room. It is a family term. It speaks the idea of birth, of a new life coming into existence. "Regeneration" and "new birth" are synonymous terms; to be "regenerated" means to be "born again." In regeneration, we are not merely declared righteous, we are *made* righteous.

Justification is what God does *for us* by His Son; regeneration is what God works *in us* by His Spirit. In justification, we are saved from the *guilt* of sin; in regeneration, we are saved from the *bondage* of sin, and the *power* of sin is broken.

JUSTIFICATION IS WHAT
GOD DOES *FOR US* BY HIS
SON; REGENERATION IS
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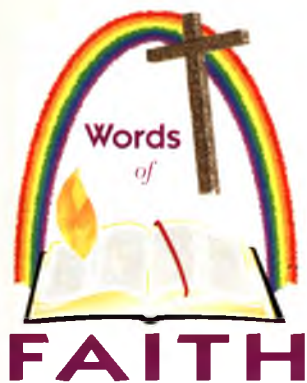
The terms "justification," "regeneration," and "adoption" are metaphors. In a sense, they are illustrations. It is as if the New Testament writers, trying to describe what it means to be a Christian, cast about for suitable metaphors. In one sense, they would think, being a Christian is something like being acquitted in a courtroom trial. God the righteous Judge, who knows we are sinners, has pronounced the "not guilty" verdict and set us free. It is the father of the prodigal treating the son as if he had never left home. That is justification.

But that one metaphor does not say it all. In another sense, being a Christian is something like being

born, or even (and here the metaphors get a bit mixed) like being raised from the dead. We who had no life, or were dead in trespasses and sins, have been brought to life by the life-giving Spirit. Regeneration, or new birth, is a fitting metaphor. Interestingly, it is the most *feminine* of the biblical terms for salvation. In the human realm, giving birth is the act of a woman. This shows a "feminine" side of God. In regeneration, divine life is given to us by grace. Birth is always a gift; we never give birth to ourselves. We cannot enter into new life by our own effort but are totally dependent on God's "motherly" deliverance and nourishment. This is the new birth, or regeneration.

One metaphor alone would not carry all the meaning. Nor can the above two say it all. A third New Testament metaphor for conversion is *adoption*. This figure of speech is like justification in that it is a legal term, taken from the language of the law court. But adoption is, in another sense, like regeneration in that it is a "family" term. It says that we who were once the children of the devil have been adopted into God's family where Christ is our Elder Brother and we are joint-heirs with Christ (Romans 8:15-17; Galatians 4:4-7, NRSV).

These three metaphors, then (justification, regeneration, and adoption), are the chief ones by which the New Testament writers attempt to tell us what it means to be a Christian. ■



SANCTIFICATION

Of all the “words of faith” we have considered thus far, sanctification is doubtless the most precious to persons in the Wesleyan-holiness tradition. It is perhaps also the most misunderstood, due to the fact that in this tradition the word is used in several senses, each sense depicting an important aspect of salvation.

In its broadest sense, sanctification is the lifelong process by which Christians become the “saints” they were called to be (1 Corinthians 1:2; Ephesians 1:1, NIV), “perfecting holiness out of reverence for God” (2 Corinthians 7:1, NIV). It is the process of moving step by step, by grace, toward our destiny. And what is our destiny? It is defined by the *imago Dei* (the “image of God”) in which we were created (Genesis 1:27, NIV). In our sin, we turned away from our destiny. The “image” that is our destiny is now defined by Jesus Christ, who is “the image of the invisible God” (Colossians 1:15, NIV), and “the radiance of God’s glory and the exact representation of his being” (Hebrews 1:3, NIV). Into that same image we “are being transformed” (2 Corinthians 3:18, NIV). In short, our destiny is “to be conformed to the likeness of his Son” (Romans 8:29, NIV).

From its human side, sanctification basically means a commitment toward Christlikeness. This commitment has been called “consecration.” It is not a Christlikeness that can be attained by exerting human strength in the “imitation of Christ,” but one that is the gift of grace and to the reception of which we are to be continually open. “Now we are children of God, and what we will be has not yet

been made known. But we know that when he appears, we shall be like him” (1 John 3:2, NIV)!

Within this total scope of sanctification, there are various submeanings to the word. Wesleyan theology holds that sanctification is both gradual and instantaneous. Speaking of salvation, which he said consisted of “two grand branches, justification and sanctification,” Wesley said:

All experience, as well as Scripture, show this salvation to be both instantaneous and gradual. It begins the moment we are justified, in the holy, humble, gentle, patient love of God and man. It gradually increases from that moment . . . till, in another instant, the heart is

MAY THE GOD OF PEACE
HIMSELF SANCTIFY YOU ENTIRELY”

(1 THESSALONIANS 5:23, NASB).

cleansed from all sin, and filled with pure love to God and man. But even that love increases more and more, till “we grow up in all things into Him that is our Head”; till we attain “the measure of the stature of the fulness of Christ.” (Wesley’s *Works* 6:509)

Let us analyze that statement, for it contains the various senses in which Wesleyans use the term “sanctification.” That which “*begins the moment we are justified*” is often called *initial sanctification*, which is one aspect of the conversion experience.

This sanctification, which begins at conversion, “*gradually increases from that moment.*” This may be called *gradual* or *progressive* sanctification.

“*Till in another instant, the heart is cleansed from all sin, and filled with*

pure love to God and man.” This is called *entire sanctification* and is the most distinctive aspect of the Wesleyan understanding of holiness. All historic churches believe in sanctification, but some deny the possibility of *entire sanctification* in this life.

“*But even that love increases more and more.*” Both before and after the instantaneous work of *entire sanctification*, the gradual work of sanctification goes on. Sanctification is never a “static state” that “does not admit of a continual increase” (Wesley’s *Works* 6:5). Some holiness writers believe that sanctification is always instantaneous and never gradual. They claim that there is the “instant” of *initial sanctification*, and another “instant” of *entire sanctification*. The work that God does in the heart both before and after *entire sanctification* they call growth in grace. Other holiness writers, John Wesley among them, call this the gradual aspect of sanctification. To argue over this seems to be splitting hairs over matters that have a distinction but no significant difference. I prefer to stick with the original Wesleyan understanding that sanctification has both instantaneous and gradual aspects. Of course *entire sanctification* is instantaneous. There comes an instant when, in the words of Wesley quoted above, “*the heart is cleansed from all sin,*” but *sanctification* in its broadest meaning is both/and.

We may also speak of *final sanctification*, which occurs at the resurrection, when the scars that sin has left on us will be forever healed. The point is that there are several senses in which Wesleyans use the term “sanctification.” To understand these different senses is to be a better informed Christian.

The bottom line is “it is God’s will that you should be sanctified” (1 Thessalonians 4:3, NIV). “May the God of peace Himself sanctify you entirely” (5:23, NASB).

PRACTICING HOLINESS

by Paul Merritt Bassett
*Professor of the History of Christianity,
Nazarene Theological Seminary*



Several strands of practiced holiness are woven into Christian history, and most of them can be followed through the whole course of it. All are not equally authentic expressions of the faith. In fact, some even prove to be spiritually unhealthy, though authentic Christians have perpetuated them. But all of them assert the desire to love God with all of the heart, soul, mind, and strength, and neighbor as self.

In this short article, perhaps we can see three of the strands with sufficient clarity to understand ourselves. We will look at the idea that one practices holiness in order to be justified, at the notion that one practices holiness in order to be sanctified, and at the thought that one practices holiness because one is sanctified.

1. Practicing Holiness in Order to Be Justified

The idea that we must be holy before God can justify us plagues Christianity, even Protestantism. In the New Testament, folks given to that idea infested the congregations in Galatia, and apparently the problem was known in Ephesus and Corinth too. To all of these, Paul wrote of salvation by grace alone through faith.

Since Paul's day, this idea of attaining sanctification in order to be justified has taken two forms. Positive sorts have believed that by heaping up holy thoughts, holy words, and holy deeds, one may merit justification. Gloomier sorts have thought that they will earn justifying approval by getting rid of unholy thoughts, unholy words, and unholy deeds.

The *Akoimetai* represent the positive side. They were Syrian monks active in the fifth to seventh centuries. Their founder, Alexander, yearned to fulfill the commandments of the New Testament and of Christian tradition perfectly. Hearing in the Liturgy that the angels, pure creatures, sing the *Gloria* 7 times a day, he organized his monks, surely not angelically pure, to sing it 70 times 7 around the clock, kneeling each time. That's how they got their name; *Akoimetai* means "the sleepless."

Among the less optimistic were attempts to gain salvation by negative holiness, as it were. Martin Luther was one of these people before his evangelical discovery. He joined a strict monastic order and aligned with the most rigorous group within it. He tried to rid himself of guilt by starving, scourging, and sleeplessness, by pilgrimage, penance, and prayer.

The Holiness Movement, too, has known this sort of misguided piety, this spiritually mercenary sanctity. The keeping of behavior rules, official and traditional, has sometimes been offered as a way to guarantee entry into eternal life. Nowadays, the more often proffered means is "good attitudes." "Get your attitudes in order, and God will save you."

2. Practicing Holiness in Order to Be Sanctified

This second form of practiced holiness may need a bit of explaining. One thinks here of those who exercise piety hoping to develop an attitude of piety, or of those who engage in deeds of love in order to gain the *habitus*, the disposition, of loving. The practitioners of this sort

of holiness know themselves to be justified, to be forgiven Christians.

Among these persons once stood that attractive medieval mystic Henry Suso. "Stood," we say, because he finally moved beyond practicing holiness to obtain sanctification, to practicing holiness to express sanctification.

In his autobiography, *The Life of the Servant*, he tells us that he experienced a radical conversion at age 18. But, in an effort to rid himself of a tendency still to be selfish and prideful, and in yearning to taste to the full the joy of the salvation he possessed, he devoted himself to rigorous asceticism for a decade. Among his disciplines were the wearing of a cross on his back, a cross studded with nails pointing inward; and since sleeping brought personal pleasures, he sought to avoid it and to spend the time in prayer—standing. Finding that he had to sleep some, lying down, he kept wearing his cross, and his hair shirt, and made his bed uncomfortable.

Remember, he had peace of soul concerning his conversion. This was settled. But he wished to perfect that peace, to heat his love for God to the degree of consum-

ing all else. He saw the physical body as the chief obstacle to perfect love. So he sought its total discipline.

Suso's experience is not uncommon. Many have thus practiced holiness to gain sanctification. Knowing beyond doubt

that they are justified, they find difficulty in loving God and neighbor without reserve—selfish, egocentric reserve. They yearn for the fullness of joy at which their conversion hints. Often, they know that the key is love, so they doggedly set about to perfect love and find an enemy, *the* enemy, in their own character. So, holiness becomes a matter of self-discipline in an attempt to free the spirit to love God and neighbor perfectly.

The Holiness Movement has seen this sort of practice of holiness too. In fact, in its sincerity and desire to keep the whole counsel of God, it has often inadvertently encouraged those seeking sanctification first to become holy. The whole matter of "surrender" is sometimes put in these terms. One gives up this, then that (usually something cherished); one accepts this, then that (usually something unpleasant). Then, when the appropriate degree of giving up and accepting has been done, one is thought to be ready for entire sanctification.

One would in no way reflect ill upon the process of consecration that is surely involved in entire sanctification. One would point out, however, that if entire sanctification comes as a *result* of consecration or surrender, it is not then a gift of grace but a reward for works. This, of course, would be clearly contrary to the Scripture.

THE LIFE OF HOLINESS IS A LIFE LIVED OUT OF THE EXPERIENCE OF ENTIRE SANCTIFICATION, NOT A LIFE LIVED IN HOPE OF GAINING IT.

3. Practicing Holiness as an Expression of Entire Sanctification

John Wesley's great discovery was that entire sanctification, no less than justification, is a gift of grace. This means, then, that the life of holiness is a life lived out of the experience of sanctification, not a life lived in hope of gaining it. So Wesley says, clearly, in his sermon "The Scripture Way of Salvation."

"Do you believe we are sanctified by faith? We know you believe that we are justified by faith; but do not you believe, and accordingly teach, that we are sanctified by our works?" So it has been roundly and vehemently affirmed for these five-and-twenty years: but I have constantly declared just the contrary; and that in all manner of ways. I have continually testified in private and in public, that we are sanctified as well as justified by faith. And indeed the one of those great truths does exceedingly illustrate the other. Exactly as we are justified by faith, so are we sanctified by faith. Faith is the condition, and the only condition, of sanctification exactly as it is of justification. It is the *condition*: none is sanctified but he that believes; without faith no man is sanctified. And it is the *only condition*: this alone is sufficient for sanctification. Every-one that believes is sanctified, whatever else he has or has not. In other words, no man is sanctified till he believes: every man when he believes is sanctified.

Early in his career as leader of the Methodists, Wesley responded to some dissenting clergy of Reformed persuasion who saw sanctification as a matter of doing no harm and doing good. Wesley, in contrast, insisted on the inward character of the work: "I believe it to be an inward thing, namely, the life of God in the soul of man; a participation of the divine nature; the mind that was in Christ; or, the renewal of our heart after the image of Him that created us" (*Journal*, Thursday, Sept. 13, 1739).

Finally, it is out of this inward change that holiness comes: "And I am consistent with myself, as well as with the Bible, when I affirm, that none shall be finally saved by any 'faith' but that 'which worketh by love,' both inward and outward holiness" ("Thoughts on Salvation by Faith" [1779]).

Also of a piece with this is Wesley's oft-quoted sentiment that there is no holiness but social holiness, no true religion but social. Not only is holiness of life a product of holiness of heart, and *not* the reverse, but it must also be said that there is no holiness of heart that does not produce holiness of life. Entire sanctification cannot be attained by living a holy life; entire sanctification pro-

duces a holy life. And a holy life is necessarily a life in society, interacting with society.

Luther, who never came as far along as Wesley in his "optimism of grace," still came to understand that sanctification, like justification, is a gift of grace and not a product of works. But he still tended to see it in medieval terms. For Luther, sanctification was the process through which we are actually *made* righteous, having been *declared* righteous in justification. This process is begun by grace and maintained in grace. Works, good works, then became both the vehicle of sanctification and the expression of sanctification and are not our own. Our good works are God working in and through us.

So, like Wesley, Luther says that the practice of holiness is an expression of sanctification, but he would mean something other than what Wesley meant by saying it. For Wesley, true holiness of life begins in entire sanctification. That is to say, by grace we are granted perfect love to God and neighbor, and holiness of life is the expression of that gift. For Luther, true holiness of life begins when we are, at justification, declared holy in

Christ (when holiness is imputed or accredited to us). It becomes increasingly a matter of our being made actually holy as sanctification proceeds to change us in a lifelong process.

So, for Wesley, holiness is a product of entire sanctification. For Luther, holiness is both a source and a result of sanctification, but sanctification cannot be entire until "the article of death." For both, the practice of holiness depends upon sanctification. One does not practice holiness to gain justification or sanctification. For both, sanctification is a gracious gift that works its way, by the grace and presence of the Holy Spirit, in a life of holiness. From first to last, it is God who works in us, both to will and to do of His good pleasure (Philippians 2:13).

I have not dilated upon the assets and liabilities of the three modes of practiced holiness presented here, though I hope they are clearly implied. Obviously, I am convinced of the truth of the third way, that true holiness of life will—must—be a product of entire sanctification.

What must also be obvious is a fear that "the holiness lifestyle," as it is now being called, will be made over into an engine of works righteousness, a collection of schemes for saving and sanctifying ourselves. Entire sanctification, like justification, is a gift of grace. And it issues in the life of holiness, which is begun by grace, matured by grace, and brought to its glorious finale by grace. "Without me, you can do nothing."

How perceptive are we of our own place in the history of the faith?

HH

Soft-selling the Gospel?

Many pastors are "spoon-feeding" sentimentality to their parishioners when they should be teaching hard truths, according to Duke Divinity School ethicist Stanley Hauerwas. "You need to say, 'It's time to die,'" Hauerwas told a group of pastors and bishops at Roanoke College, an Evangelical Lutheran Church in America school in Salem, Va.

Hauerwas said pastors

often fear exercising authority because they don't want to appear authoritarian, yet believers need direction. He went on to say that the situation in education is similar. He said the modern university is afraid of students and treats them as "customers they have to please rather than people who must submit" to a discipline.

"Subjection of talent to discipline produces character," said the Duke professor.

Divorce More Damaging than Homosexuality

Christians should worry more about divorce and less about homosexuality, according to William Bennett, former secretary of education. In a recent Christian Coalition conference, Bennett said that in terms of damage to children, "what divorce has done to this society" cannot be compared with the homosexual movement.

David Boaz of the Cato

Institute recently chastised conservative publications for being overly "obsessed" with homosexuality. He cited the case of Cobb County, Ga., which recently passed a resolution against homosexuality. Twenty percent of the children in the county are born out of wedlock. In addition, the county boasts two divorces for every three marriages.

For the Premillennialist Who Has Everything

Religious advertising has come to cyberspace. A computer evangelist recently ran an advertisement on *Compuserve* that read, "Helps Others After the Rapture."

The ad is for a video presentation and is described as:

"A special 15-minute video message your loved ones will find after the Rapture, displayed in a beautiful picture frame, with instructions to view if you are missing."

The price for this service is only \$29.95, plus shipping and handling.

Swindoll Installed at Dallas

Charles Swindoll was installed as the fourth president of Dallas Theological Seminary Oct 27. The author of more than 40 books and the speaker on the popular radio

program "Insight for Living," Swindoll spoke on the theme "Charting a Bold Course."

Swindoll is a graduate of DTS. He succeeds Donald Campbell.

Free Methodists Die in Crash

Kenneth Leech and Alan Ramm, denominational leaders in the Free Methodist Church, were killed in the recent Indiana commuter flight tragedy, according to denominational officials. A memorial service directed by Free Methodist Bishop Gerald E. Bates was held at the denominational headquarters Nov. 21.

Leech and Ramm were in Indianapolis for the annual meeting of the denomination's Board of Administration, which adjourned Oct. 29. Leech preached in Spring Arbor, Mich., the day before

American Eagle Flight 4184 crashed en route to Chicago Oct. 31.

Leech, 56, served as superintendent of the Great Britain and Northern Ireland Conferences. His family held memorial services Nov. 12 at Fullwood Free Methodist Church, Preston, England. He is survived by his wife and adult children.

Ramm, 53, served as administrator to Leech. He is survived by his wife and grown children. The family held services Nov. 11 at Garstang Free Methodist Church, Preston, England.

Partisan Ads Against the Law?

The Federal Election Commission has filed a \$1.26 million suit against the Christian Action Network (CAN) of Lynchburg, Va., according to *National and International Religion Report*. The suit is based on the FEC's claim that the network improperly funded partisan advertisements during the 1992 presidential campaign.

Federal law currently prohibits tax-exempt organizations from using contributions to support the election or defeat of candidates for political office.

The suit alleges that CAN

ran radio and television advertisements that claimed Bill Clinton supported job quotas and special rights for homosexuals. Clinton was the Democratic nominee for president at the time.

Martin Mawyer, CAN president, contends that the ads did not support any candidate. Mawyer claims that the FEC filed the suit after he refused to pay a \$125,000 fine as a settlement in the case.

CAN reports an active support base of 60,000 persons who contributed \$2.2 million in 1993.

Feminists Continue to Re-imagine

A recent follow-up to the 1993 "Re-Imagining" conference drew about 500 participants to a meeting in Minneapolis.

Conference speaker Rita Brock said some feminist theologians say the doctrine that Jesus died for people's sins makes God a bystander to abuse. Brock is a member of the Christian Church (Dis-

ciples of Christ) and associate professor of humanities at United Methodist-related Hamline University. She posed the question, "If Jesus' death was necessary to save people, were the people who hated and killed Him doing God's will?"

Sponsors said the conference was underwritten by the registration fees of participants.



Pastor Honored for 30 Years

The congregation of **Warren Woods, Mich., Church of the Nazarene** recently recognized their founding pastor, **James Mellish**, upon his 30th anniversary as their pastor. The special day was highlighted with a limousine ride for the parsonage family and nearly 1,100 in morning worship.



The Warren Woods Church, Warren, Mich., recently honored their pastor of 30 years with a grandfather clock and a \$4,000 love offering. Pictured are Jim (l.) and Marilyn Mellish.

During his tenure, Mellish has led the church through 14 building expansion programs at their present location. In addition, 14 persons have assisted Mellish with staff ministry. The church currently employs six associate ministers.

The church estimates Mellish's ministry at Warren Woods has included more than 300 weddings, at least 350 infants dedications, more than 34,000 pastoral calls, and at least 4,000 sermons.

The church, which began with 24 charter members, currently averages more than 750 in morning worship.

Church Board Surprises Pastor in Pahokee

The church board of **Pahokee, Fla., Church of the Nazarene** surprised their parsonage couple, **Bill and Mikki Dever**, with a week of appreciation activities last October. The membership of the church vowed not to explain to the couple what was happening until the week was complete.

The week began with a formal dinner with the pastor and church board at a layman's home. On Tuesday, the parsonage was treated to a large basket of gifts and treats as well as maid service for a day. Wednesday was marked with the placement of gifts throughout the church building followed by an ice cream social after church.

On Thursday, the parsonage received a complementary dinner to feed their visiting daughter's family, who "just happened" to be visiting that week. Friday brought two new sets of bedding.

On Saturday afternoon, the Devers

were caught off guard with a "This Is Your Life" presentation. The program was highlighted by the attendance of another pastor who was saved under the Devers' ministry.

The Devers' final surprise was the gift of a Caribbean cruise, complete with spending money.



Bill (r.) and Mikki Dever relax during an exhausting week of adulation by their parish.

Detroit First Church Removes the "Phew" from the Pews

Detroit, Mich., First Church was recently recognized by national media as one of two churches in the U.S. providing a fragrance-free seating option to parishioners. The section offers persons with a low tolerance for odors a place to worship in peace.

"In our church, I used to notice the strong smells of perfume, shampoo, hair spray, or even the makeup people wear," said **Jean Staten**, church secretary and 12-year member. "I would get a stuffy nose and block up to where I couldn't sing. And when you can't sing, you can't enjoy worship."

Staten would find herself in an awkward situation when a person with a particularly strong fragrance sat next to her in church.

"What could I do?" said Staten. "I couldn't get up and move. It's such a sensitive issue, and I wouldn't want to offend anyone."

For more than a year, Staten has joined two

dozen or more worshipers in a special section in the balcony.

"This is a '90s concern," said **Annette Green**, president of the Fragrance Foundation of New York. "Usually fragrances reflect what's going on in the society around us. And in the '90s, people just want to lower the volume altogether."

"I know it makes going to church a lot easier for people like me," Staten says. "I don't have to sit and suffer any more."



Fifty seats in the balcony of Detroit, Mich., First Church are reserved each Sunday as a fragrance-free section. Only one other church in the nation is known to provide such a haven.

Local Church Aids Rwanda

The Winnipeg, Manitoba, Elmwood Church of the Nazarene recently completed a four-week emphasis on world hunger and poverty by raising more than \$2,500 for Rwandan relief. The original goal was \$1,000.

The emphasis was spearheaded by the church's NWMS council and NWMS president Irene Argyle. By taking advantage of a Canadian government matching program, the gift translated into more than \$10,000 worth of food shipped to the African continent.

The Church of the Nazarene is one of 12 denominations in Canada supporting the Canadian Foodgrains Bank, according to Pastor Douglas Woods.



Pastor Douglas Woods (l.) and NWMS president Irene Argyle (center) present \$2,500 to Melody Goetz, communication coordinator for Canadian Foodgrains Bank.

(Photo by Gordon Keeley)

Nazarene Leads Civic Worship



Pastor John Bowen (l.) prays with a respondent to an altar call at a community ecumenical service in Central Square, Cambridge, Mass.

John Bowen, pastor of Cambridge, Mass., First Church of the Nazarene, was recently called upon to conduct an outdoor ecumenical worship service in his community. The service served as the kickoff to World Fair.

The fair, sponsored by the City of Cambridge, attracted more than 25,000 citizens. It featured music, food, and arts from countries all over the world.

The A Cappella Choir from Eastern Nazarene College provided music for the worship service. They also joined the mayor of Cambridge in a march down Massachusetts Avenue to open the event.

In addition, Cambridge First Church coordinated a gospel music bandstand for the fair.

Teacher Makes Kentucky Top Ten



Irmgard L. Williams, 28-year teacher at South Heights Elementary, Henderson, Ky., was recently named one of the top 10 educators in the state. The honor qualified her to compete for Teacher of the Year.

A graduate of Trevecca Nazarene College, Williams serves on the Kentucky District NWMS Council. She is a member of Henderson First Church.

Evangelism Team Hits Tanzania

Nine persons from six states joined together last summer to form an Evangelism Work and Witness Team to minister in Tanzania.

The team held two evangelism schools, giving 140 pastors and lay evangelists tools for winning others to Christ. They also taught how to disciple new converts to help them develop into strong Christians.

The program included extensive visitation to present the gospel.

Through the course of two weeks, the team presented the gospel to 1,121 persons. Of these, 714 accepted Christ as their personal Savior.

The trip ended with two nights of public crusades. The first night, 1,500 attended the service, while the second night attracted more than 3,500.



The Evangelism Work and Witness Team to Tanzania included (l. to r.): Lori Beiler, New Holland, Pa.; Eunice Weber and Ruth DeLong, Colorado Springs, Colo.; missionary Daryl Stanton; Kerri Adler, Burlington, N.J.; Brent Hulett, Kansas City, Mo.; Elsie Hunter, Kansas City, Mo.; Ruth Rosenwinkel, Burns, Tenn.; Mary Jo Brewton, Tucson, Ariz.; and Beverly Burgess, Kansas City, Mo.

Nazarene Attains 50 Years of Perfect Attendance

Vermelle Hinson was recently recognized by Rock Hill, S.C., West Main Church for 50 years of perfect Sunday School attendance.

Hinson, a charter member of the church, serves as church board secretary and church organist. She has been the local NWMS president for 44 years and Sunday School treasurer for 50 years. She has served on the District NWMS Council since 1947.

Hinson also maintains correspondence with more than 130 missionaries.

Hinson is an administrative specialist in the Winthrop University School

of Business. When asked what she does in her spare time, Hinson replied that she had none.

"It has become part of my life to be involved in the church," Hinson said. "I love helping people and try to do my part."





THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

Q. At our community Good Friday service, the speaker made it sound as if the Crucifixion didn't really count. He made a big point of his idea that we are redeemed by the power of Easter and not by Christ's death on the Cross. He said that the Romans crucified thousands of Jews, so Jesus' crucifixion wasn't anything special. What do you think of this idea?

A. There's a lot of that going around lately. Some people do this to counter the emphasis of liberation theology which, at the grass roots, at least, celebrates Jesus as a revolutionary who died for the cause—thus inspiring people today to do the same. In this context, the Resurrection is sometimes overshadowed.

It is more likely, however, that your speaker was echoing the teachings of certain liberal Protestant theologians who have for decades been embarrassed with the primitive, bloody aspects of traditional Christianity. They really believe that blood sacrifice, and a God who would require such goings on, is the product of primitive religion and, therefore, is something that mature Christianity should outgrow.

Most of these teachers subscribe to some form of Abelard's moral influence theory of the Atonement. The example of God sending His own Son to enlighten us is a noble example that should inspire us to be kind, merciful, and loving. This probably should be called something other than an Atonement theory because there is little, if any, atonement in it. But it is different from the traditional Protestant penal satisfaction and substitutionary theories. A look at the current sinful scene that in our world raises the question of whether humankind needs "inspiring" or "redemption."

The proponents of this notion argue that the death of Jesus was not unique, only His resurrection. They point out that (if Josephus can be trusted) the Romans executed more than a million Jews. The unique thing about Christ is, they say, not that He died, but that He arose. Of course, some of this crowd do not believe in the Resurrection, so they claim that the Incarnation itself was more redemptive than the crucifixion. The result is that the Crucifixion of our Lord is trivialized.

Some of these theologies can make very cogent presentations, but there is one thing wrong with their position. It is contrary to the plain teaching of Scripture! Paul believed that the death of Christ was central to redemption: "Our paschal lamb, Christ, has been sacrificed" (1 Corinthians 5:7)*; "We have been justified by his blood" (Romans 5:9); "In him we have redemption through his blood" (Ephesians 1:7); "You who once were far off have been brought near by the blood of Christ" (Ephesians 2:13). Jesus himself said, "This is my blood of the covenant, which is poured out for many for the forgiveness of sins" (Matthew 26:28). Hear the writer to the Hebrews: "He entered once for all into the Holy Place, not with the blood of goats and calves,

but with his own blood, thus obtaining eternal redemption" (9:12). Peter agrees: "You were ransomed . . . not with perishable things like silver or gold, but with the precious blood of Christ" (1 Peter 1:18-19). Count John in on this: "The blood of Jesus Christ his Son cleanses us from all sin" (1 John 1:7); "To him who loves us and freed us from our sins by his blood" (Revelation 1:5).

Dozens more passages might be cited. But let it suffice to say that from the five sacrificial animals of Abram (Genesis 15), to the five bleeding wounds of the Passover lamb on the doorposts in Exodus, to John the Baptist's hailing of Jesus as the sacrificial "Lamb of God," the crucifixion of Jesus our Savior is central to our redemption. My advice: Keep on singing "The Old Rugged Cross" on Good Friday and "He Arose" on Easter. There is no reason to make these integral elements of the Atonement diminish one another. The whole mission of Christ is redemptive. The birth, life, death, and resurrection of Christ can be properly thought of as a great redemptive act of God.

*All Scripture quotations are from the New Revised Standard Version of the Bible (NRSV).

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

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January's 10-Point Quiz

1. What percentage of children in America today live with their biological parents?

- A. 40% B. 50% C. 60% D. 70%

2. According to NBC's "Dateline," the average wedding in America today costs:

- A. \$1,000 C. \$12,000
B. \$5,000 D. \$17,000

3. What percentage of eligible voters in the U.S. today are registered to vote?

- A. 59% B. 69% C. 79% D. 89%

4. What percentage of world technology was developed by the United States in 1994?

- A. 30% B. 40% C. 50% D. 60%

5. What is the life expectancy for a child born in the 1990s?

- A. 70 B. 75 C. 80 D. 85

6. In what percentage of fatal automobile crashes are alcohol and drugs a factor?

- A. 25% B. 35% C. 45% D. 55%

7. What is the projected population of the planet Earth by 2030?

- A. 6.5 billion C. 8.5 billion
B. 7.5 billion D. 9.5 billion

8. What is the world's largest city?

- A. Tokyo C. Calcutta
B. New York City D. Mexico City

9. How many cities of the world are projected to have more than 1 million inhabitants by the year 2000?

- A. 125 B. 175 C. 200 D. 300

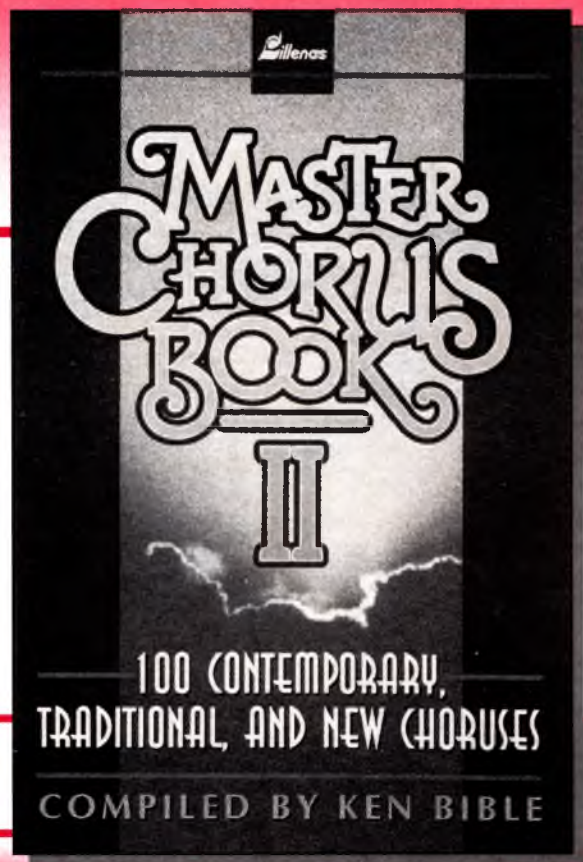
10. Life expectancy in industrialized nations is presently 74 years. What is it in developing countries?

- A. 70 B. 67 C. 63 D. 59

Answers:

1-B; 2-D; 3-A; 4-A; 5-B; 6-C; 7-C; 8-D; 9-D (20.9 million); 10-C
more than 1 million now); 10-C

Source: Hiram F. Reynolds Research Institute
Robert H. Scott, Director



MASTER CHORUS BOOK II

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*For where your
treasure is,
there will your
heart be also.*

Matthew 6:21

A black and white photograph of a person's hands writing in a ledger. The ledger is open on a table covered with a lace tablecloth. The person is wearing a striped shirt and glasses. A cup of coffee is visible in the upper right corner. The ledger has columns for dates, descriptions, and amounts. The following table represents the data written in the ledger:

DATE	DESCRIPTION	AMOUNT
7/7/58		
7/7/59		
7/7/60		
7/7/61		
7/7/62		
	DeLo's Groceries	36.75
	Seal's Supermarket	981.36
	Mortgage Co.	653.78
	Water Co.	61.00
	Electricity	85.31
	Car	360.00
	TITLE	150.00
		6000.00
		5923.25
		4281.89
		4329.11
		4268.11
		4175.00

Be Held Accountable **TITHE**

NTS—a Golden Anniversary

Thoughts on the denomination's first graduate-level institution from its beginning to its second half century

Dr. Donald D. Owens, speaking at the 50th Anniversary convocation for Nazarene Theological Seminary on September 27, 1994, referred to the first convocation address by Dr. J. B. Chapman at the opening of the first semester at NTS in the fall of 1945. Dr. Owens' address was titled "Guarding the Water Hole for the Next Fifty Years." Dr. Chapman's address was titled "What We Expect of Our Seminary."

One convocation was looking ahead only. The second convocation was looking both backward and forward.

The similarities in the two addresses are striking. The difference gives some evidence of the perspective of the two times.

The encouraging common themes deal with the call for Christ-likeness in character, clarity of doctrine, and the primacy of great biblical preaching. The concerns for faithfulness to our mission as a holiness seminary tie the eras together.

The added themes of Dr. Owens' address are the products of our times. The Church of the Nazarene is being called upon to be an international church. As such, the role of Nazarene Theological Seminary in Kansas City has changed from being the theological seminary to being a senior partner in the worldwide development of growing institutions for ministerial education. As such, the funding base for NTS will need to be a carefully balanced formula of general church investment in its future leaders along with endowments and gifts. This re-

lationship will provide scholarships and funding enhancements while allowing the seminary to be governed in its mission and objectives by the board of trustees.

Dr. Chapman emphasized the strong need for the link between Nazarene colleges (universities) and NTS. That theme is still being emphasized as new levels of collaboration allow Nazarene youth called to ministry to be nurtured by their denomination from Sunday School through graduate school.

Dr. Owens' address was a strong and fitting beginning of a year of celebration of the 50th Anniversary. A strong reference to Dr. Chap-



man's convocation address and his perceptive projection of current conditions set a keynote for this 50th Anniversary year. As the year progresses, the initiatives and goals of NTS will unfold and reveal the strong resolve by which NTS engages its missions and objectives as it moves with its denomination into the 21st century.

As 36 colleges/universities and seminaries of the Church of the Nazarene around the world grow in their effectiveness and in their service to the mission of the denomination, Nazarene Theological Seminary



in Kansas City purposes to serve as a flagship for this system. A flagship, not in condescension, but in service. A flagship that, because of its historic strength and symbolic relationship to International Headquarters, can serve as an advocate in partnership with growing institutions around the world given to ministerial preparation.

This 50th Anniversary year, especially as the second half of the year turns its view to the future, will give evidence of the servant heart of this institution and of its resolve to stay true to its mission and objective as a servant of the church and of the Holiness movement in the 21st century.

Two convocations. Two great men. One strong message of challenge to Nazarene Theological Seminary to fulfill its mission.



By God's grace, supported by the prayers of thousands, NTS will not fail.

Gordon Wetmore,
president, NTS

Charge from the Past

Excerpts from J. B. Chapman's address at the first convocation of Nazarene Theological Seminary, September 28, 1945

This institution is not an afterthought, not even a recent thought. Those familiar with the history of education in the Church of the Nazarene and in the Holiness Movement of which our church is a part, will bear witness that from the beginning, the purpose—the most frequently expressed purpose—in the founding and fostering of our schools of whatever type and grade was that of preparing men and women for the ministry and for foreign missionary work.

❖ This seminary is a specialized school. It is really built, speaking from the educational approach, upon our colleges, for the matriculants are required to be college graduates. Those who come here have already been going to school on the average of 16 years. They have supported their profession of love for learning with extended application, and are here through no compulsion save their own inner urge. It is the obligation of any church to provide for the expert training of its ministers, and the seminary is the Nazarene answer to this obligation for us.

❖ The students who come here come because they are stirred by the ideal of becoming not only ministers of Jesus Christ, but good ministers of Jesus Christ. We feel that the church has met a heavy obligation by providing the seminary, and we propose that the church will support and strengthen the institution in days to come from its sense of obligation both to its ministry and to its people.

❖ We expect that men and women from this place shall go to the most neglected pastorates, to home missionary projects, and to the most challenging tasks presented by our Foreign Missionary enterprise. The acquisition of true knowledge and efficiency ministers to humility. Only the shallow are proud.

❖ We want preachers who are saved and sanctified, pure in heart, and consistent and loyal in conduct. We want preachers who bear heavy

themselves that she may expand and prosper. We want cultured preachers whose personalities shall not hinder them in being channels for the gospel. We want preachers who can bring heaven and earth together in revivals of old-time religion. We want preachers who can be simple enough for the understanding of the children and spiritual enough to minister successfully to our old people. We want preachers who can measure arms with men in professional and business life, and who can yet measure out the simple gospel to the denizens of the slums. We know well what we want. We have founded this seminary in the hope that it will help us secure the type and caliber of preachers called for.

❖ We expect that the men and women who come here will be better preachers than they would have been if they had not come. And a little improvement on the part of many will justify our efforts. From this institution in the future will come, we believe, sound, efficient men and women of God to extend the borders of our Zion, to help our church stay orthodox and spiritual, to contribute to our literature, and to give tone and standing to our church everywhere.

❖ We assure Dr. Benner and his staff of our love, confidence, and co-operation, and above all, of our sincere prayers. May the God of the past be our God in days to come and lead us on to the accomplishment of His high purpose in you of the seminary and in us who are your beneficiaries. **HH**



General Superintendent J. B. Chapman at an early NTS chapel service. He is flanked by President Benner and members of the first NTS faculty.

Nazarene Archives

burdens for the salvation of men, and who count not their lives dear unto themselves. We want preachers who can be all things to all men that they may by all means win some. We want preachers who are willing to expend the time and effort required to become possessors of the content of our glorious gospel and who are willing to lay themselves out to learn the preaching art in its best and age-long approved form. We want preachers who can preach. Preachers who will pray. Preachers who obey God, regardless of the consequence. Preachers who are true to the church and ready to bury

Challenge for the Future

*Excerpts from Donald D. Owens' address at the 50th Anniversary
convocation of Nazarene Theological Seminary,
September 26, 1994*

The mission statement that the NTS community has agreed upon and publishes is as follows:

Nazarene Theological Seminary purposes to prepare men and women for the practice of Christian ministry primarily in the Church of the Nazarene. The seminary is committed to the Wesleyan-Arminian theological tradition, grounded on faith in Christ and on Scripture as understood within that tradition, with special emphasis on the doctrine of entire sanctification, which leads to holiness of heart and life. The education offered stands in the context of classical theological education while incorporating engagement with applied disciplines for the practice of ministry.¹

This mission statement seems clear enough. It should be owned by all publics related to the institution and guarded by all who care for its future.

❖ Working closely with the Board of General Superintendents, Dr. Benner [the first president of NTS] recruited an outstanding faculty of seasoned churchmen: Stephen S. White, Mendell L. Taylor, Ralph Earle, Russell V. DeLong, and L. A. Reed. Additional faculty of like merit followed. This keen attention to faculty recruitment is maintained by the Board of General Superintendents to this day. We understand a great deal about educational institutions and the needs of the global church, and we keep our eyes on the water hole.

❖ I applaud NTS on dedicating specific faculty in assisting students in their spiritual formation and attitude for ministry. This is sorely needed! The incarnational principle is difficult to assess, and more so to come by; but it is at the heart of what we are about . . . developing Christlike-ness for all times and all places.

❖ There are a reported 5,038 alumni of Nazarene Theological Seminary. Where are they? Where have they been? What have they

of six of our colleges are NTS alumni. Nineteen of the full and adjunct professors and administrators of NTS are also graduates of the seminary. Thank God for all of these servant-leaders in the Church of Christ! Christian writing, books, and resourcing the denomination are examples of contributions and purpose.

❖ The future of this seminary cannot afford to be too closely tied to General Budget allocations. That source is under constant pressure by the demands of the international church. This is creating problems of marathon proportions. So major breakthroughs should not be anticipated. Having said that, I assure you that the seminary is a high priority with the Board of General Superintendents. We pledge our continued support.

❖ An entire new generation of Nazarene scholars is being educated, creating a fantastic pool of future religion faculty for our educational system. These budding theologians and teachers need guidance and maturation at appropriate water holes themselves if our springs are to be clean and pure.

❖ A strong and predictable faculty, a fulfilled and dependable staff, an excited and exciting student body, a confident and loyal constituency, and the Lordship of Christ over all our endeavors are strong allies for the future of Nazarene Theological Seminary. It is indeed our water hole . . . let us guard it . . . well for another 50 years!



General Superintendent Donald D. Owens, flanked by President Wetmore and the NTS faculty, speaks at the 50th Anniversary convocation.

Brad Elsborg

done? It would be great to know. We do know that there are hundreds of pastors, associates, chaplains, and evangelists serving somewhere every day. There are 30 alumni currently serving as district superintendents, 140 who are career missionaries, 10 serving as department heads at the International center, and 2 serving as general superintendents.²

In addition there are alumni serving on the faculties of all of our Nazarene institutions in the U.S. and Canada and in the two graduate seminaries in Costa Rica and the Philippines. The department heads

1. NTS Catalog, 1994-95, p. 33.

2. Ron Galloway, business manager, NTS, in a memo dated July 25, 1994.

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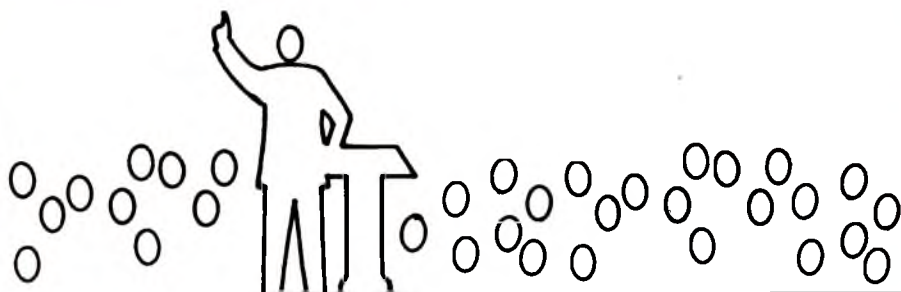
March

Alabama North
Alabama South
Chicago Central
Colorado
East Tennessee
Eastern Kentucky
Kentucky
Metro New York
North Carolina
Southwest Indiana
Tennessee
Virginia
Wisconsin

April

Dakota
Eastern Michigan
Iowa
Missouri
Navajo Nation
New Mexico
North Arkansas
Northwest Oklahoma
South Arkansas
South Carolina
Southwest Indian

EVANGELISTS' SLATES



BALLARD, DONALD K.: Millington, TN, Jan. 22; Millington, TN, Feb. 19

BENSON, MICHAEL: Wichita Falls, TX (First), Jan. 18-22; Ironton, OH (First), 25-29; Gallatin, TN, Feb. 1-5; Greensburg, KY, 8-12; Fort Scott, KS (First), 15-19; Yakima, WA, 22-26

BOICOURT-SHANK, MARLA: Dexter, MO (First), Jan. 17-22; St. Joseph, MO (First), Feb. 4

CANFIELD, DAVE—EVANGELISTIC MINISTRIES: Racine, OH, Jan. 4-8; Columbus, OH, 15; Hershaw, WV (Lens Creek), Feb. 15-19; Albany, OH (Point Rock), 22-26

CASTEEL, HOWARD: North Little Rock, AR (Friendly Chapel), Jan. 18-22; Little Rock, AR (Calvary), Feb. 1-5

COVINGTON, NATHAN: Mitchell, SD, Jan. 11-15; Willmar, MN, 18-22; Harrah, OK, 25-29; Sapulpa, OK, Feb. 8-12; Wickes, AR, 15-19; Longview, TX (First), 22-26

CRANDELL, DONNY: Malden, MO (Heritage), Jan. 11-15; Sebastian, FL (First), 22-25; O'Fallon, MO, Feb. 8-12; Lodi, MO, 22-26

CURRY, RICK AND JENNIFER—EVANGEL MINISTRIES: Andalusia, AL (New Providence), Jan. 8-11; Monroeville, AL, 15-18; East Brewton, AL, 22-25; Naples, FL, Feb. 7-12; Clearwater, FL (Central), 14-19

DOOLITTLE, KEVIN AND KAREN: Ridgeway, PA, Jan. 6-8; Harrington, DE, 11-15; Birmingham, AL (First), 22; Vero Beach, FL, Feb. 3-5; 17-19; Melbourne, FL (First), 10-11; Spring Hill, FL, 21-26

DUNMIRE, RALPH AND JOANN: Wimauma, FL (Community), Jan. 25-29; Oak Hill, FL, Feb. 1-5; Huntington, WV (First), 19-22

ELLINGSON, LEE: Yukon, OK (Richland), Jan. 25-29; Westlake, LA, Feb. 7-12; Winstboro, LA (First), 14-19; Interlachen, FL, 21-26

FADER, WES AND MARY: Delta, PA, Jan. 20-22; Asheboro, NC, 26-29; Old Fort, NC, Feb. 1-5; Corona, CA (Canyon Community), 15-19; Las Cruces, NM (First), 22-26

GESSNER, DON AND SHIRL: Brooksville, FL, Jan. 5-15; Ashland, KY (First), 18-22; Salem, IL (Grace), 25-29; Terre Haute, IN (First), Feb. 7-12; Hardy, VA, 14-19; Terre Haute, IN (First), 22-26

HAINES, GARY: Sacramento, CA (Arden), Jan. 7-11; Live Oak, CA, 12-15; Tempe, AZ, 21-25; Ontario, OR, 26-29; Sulphur Springs, TX, Feb. 4-8; Fort Smith, AR (First), 9-12; Decatur, GA (Atlanta First), 18-22; Riverdale, GA (Timberlake), 23-26

HAMCOCK, TIM: Tiffin, OH, Jan. 8-11; West Memphis, AR, 15-19; McCrory, AR, 22-25; Atlanta, TX, 29—Feb. 1; Wellston, OH, Feb. 5-8; Shreveport, LA (Huntington Park), 19-22; Winter Haven, FL (First), 23-26

HUGHES, PENNIE NICKELS—PENNIE NICKELS WORLD MINISTRIES: Albuquerque, NM (First Indian), Jan. 1-4; Paquette, NM, 5-8; Phoenix, AZ (First Indian), 9-11; Mesa, AZ (Lehi), 12-14; Gila Bend, AZ, 15-18; Tucson, AZ, 19-22; Parker, AZ, 23-26; Needles, CA, 29—Feb. 1; Somerton, AZ (Cocopah), 2-5; Winterhaven, CA (Quechan), 6-8; Winterhaven, CA (Indian District Conference), 9-11; Brawley, CA, 12-15; Haxtun, CO (Clarksville Buffalo Grass), 22-26

IRWIN, DION: Downey, CA (Telegraph Road), Feb. 19-26

JONES, TERRY AND LAQUITA: McAllen, TX (First), Jan. 15-18; Harlingen, TX (First), 25-29; Fort Wayne, IN (Lake Avenue), Feb. 11-12; Richland, WA (First), 15-19; Rockledge, FL (Cocoa First), 22-26

JUNEMAN, JOHN AND TRINA: Albuquerque, NM (NIBC), Jan. 8; Midland, TX (First), 11-15; Albuquerque, NM (NIBC), 18; Eagle River, AK, 22-25; Anchorage, AK (District Men's Retreat), 26-29; Anchorage, AK (Chapel of the Cross), Feb. 1-5; Oklahoma City, OK (Metroplex Fellowship), 8-12; Odessa, TX (First), 15-19; Kansas City, KS (Bethel Glen), 21-26

KEENA, EARL E.: Oroville, CA, Jan. 13; Riverside, CA, Feb. 10-11

LECKRONE, LARRY: Myrtle Beach, SC (First), Dec. 31—Jan. 4; Arcadia, FL, 11-15; Florida Concerts, 25-29; Bradenton, FL (First), Feb. 1-5; Kings Mountain, NC, 14-19; Champaign, IL (First), 21-26

LEIDY, ARNOLD: New Mexico Concerts, Jan. 1-31; Ropesville, TX, 31—Feb. 5; Durango, CO, 11-12; Lubbock, TX (Monterey), 15-19; Phoenix, AZ (First), 22-26

LOVE, HOWARD A.: Princeton, IL, Feb. 12-15*

MANLEY, STEPHEN—CROSS STYLE PROCLAMATION: Phoenix, AZ (Orangewood), Jan. 11-15; Covington, KY (Eastside), 18-22; Albuquerque, NM (NIBC), 23; Coal Valley, IL, 25-29; Albuquerque, NM (NIBC), 30; Marysville, CA, 31—Feb. 5; Albuquerque, NM (NIBC), 6; Riverside, CA (Arlington Avenue), 8-12; Albuquerque, NM (NIBC), 13-19; 20; Springfield, MO (Grace), 22-26

McMAHON, MICK AND HELEN—VICTORY MINISTRIES: Patterson, CA (New Hope), Jan. 6-8A; Oakdale, CA, 8P-11; Oakhurst, CA (Oakpark), 13-15; Riverbank, CA, 24-29; Blythe, CA, Feb. 7-12; Kingman, AZ, 21-26

MEREDITH, DWIGHT AND NORMA JEAN: South Bend, IN (First), Feb. 24-26

MILLHUFF, CHUCK R.: Nampa, ID (Lakeview), Jan. 4-8; Butler, MO, 11-15; St. Joseph, MO (Northside), 18-22; Lincoln, NE (First), 29; Colorado Springs, CO (NBC), 30—Feb. 2; Cincinnati, OH (Laymen's Retreat), 3-5; Yukon, OK, 8-12; Winter Haven, FL (First), 22-26

NAJARIAN, BERGE AND DORIS: Clermont, FL, Jan. 27-29

PALMER, MIKE: Rock Hill, SC (West Main), Feb. 5-12; Nashville, TN (Grace), 17-19; Des Moines, IA (First), 26—Mar. 1

PARKS, TOM AND BECKY: Galesburg, IL (First), Jan. 6-8; Saint Louis, MI, Feb. 3-5; New Lenox, IL, 10-12; Paris, IL (First), 17-19; Aroma Park, IL, 26—Mar. 1

PETTIT, ELAINE: Coldwater, MI, Jan. 8 A; Grand Rapids, OH, 17-22; Fort Meade, FL, Feb. 1-5; Danville, AR (Grace Chapel), 8-12; Mentor, OH, 15-19; Goodrich, MI (Christ Community), 26—Mar. 2

REAGLE, R. L.: Monongahela, PA, Jan. 14-15

RICKEY, HOWARD L.: Manchester, OH, Jan. 15-22; Lexington, KY, Feb. 7-12; Blanchester, OH, 15-19; Jeffersonville, OH (First), 26—Mar. 1

ROSE, WAYNE: Punta Gorda, FL, Jan. 8-15; Miami, FL (South Miami Heights), 17-22; Muldrow, OK, 31—Feb. 5; Heavener, OK, 7-12; Cleo Springs, OK, 14-19; Hennessey, OK, 21-26

ROTH, RONALD W.: Knoxville, TN (South), Jan. 17-22; Goshen, AR, 30—Feb. 5; Winfield, KS, 7-12; Monroe, LA (First), 21-26; Joplin, MO (Calvary), 28—Mar. 5

RUNYAN, DAVID: CROATIA, Jan. 1-6; ENGLAND, 8-10; Crowley, LA (Ebenezer), 17-22; Pitcher, OK, 25-29; Mattoon, IL (First), Feb. 2-5; Anchorage, AK (Hillcrest), 12-19; Juneau, AK, 21-26

SMITH, DUANE: West Coast Concerts, Jan. 1-31; Borger, TX (Trinity), 31—Feb. 5; Tahlequah, OK, 8-12; Morrilton, AR, 15-19

STANFORTH, KEN: Los Angeles, CA (Eagle Rock), Jan. 8-12; Los Osos, CA (El Morro), 29—Feb. 2

ULMET, BILL: Rock Hill, SC (Grace), Feb. 8-12; Orangeburg, SC (Memorial), 19-22; Rock Hill, SC (Oakdale), 26—Mar. 1

WELLS, LINARD: Garland, TX, Jan. 10-15; Cisco, TX, 17-22; Denver City, TX, 24-29; Brownwood, TX (First), 31—Feb. 5; Mount Pleasant, TX, 7-12; Benton, AR (First), 14-19; Mitchell, IN, 21-26; Franklin, IN, 28—Mar. 5

WIGGS, B. G.: Johnson City, TN, Feb. 7-12; Cleveland, MS (First), 14-19; Albertville, AL (First), 21-26; Chattanooga, TN (East Lake), 28—Mar. 5

WOMACK, PAUL: Texarkana, TX (North), Jan. 18-22; Mount Vernon, TX, 25-29; Rogersville, MO, Feb. 1-5; Mount Vernon, IL (First), 8-12; Lamoure, ND, 15-19; Alton, IL (Hillcrest), 22-26

WRIGHT, E. GUY AND LIL: Hortense, GA (Waynesville Trinity), Jan. 4-8; North Brunswick, GA, 11-15; Belleville, GA (Trinity), 18-22; Port St. Joe, FL, Feb. 1-5; Bonifay, FL, 8-12; Marianna, FL, 15-19; Blountstown, FL, 22-26

YOUNG, TIM: Glenpool, OK, Jan. 8-11; Tulsa, OK (Southwest), 12-15; Taylorville, IL (First), 20-22; Carmichael, CA (Valley Oaks), 24-29; Covina, CA (Valley Center), 31—Feb. 5; Los Angeles, CA (Highland Park), 7-12; Nebo, IL, 14-19

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Deaths

LEVANCH LITSEY ALBERTSON, 81, Dallas, Tex., Nov. 13. Survivors: nieces, Mary Litsey, Sue Kanady, Wilma Johnson; two great-nieces; five great-nephews.

ELWOOD A. CAMERON, 57, Ogdensburg, N.Y., Sept. 1. Survivors: wife, Mary; daughters, Christine Rogers, Sheri Dafee, Bonnie Cameron; son, Robert-Allen.

ESTHER M. DRAKE, 83, Grand Junction, Colo., Apr. 6. Survivors: son, Paul; daughters, Margaret Ellis, Mary Logan, Martha Glazier, Marlene Dere, Esther Lucas, Patricia Eirish; sister, Ruth McCrary; 15 grandchildren; 20 great-grandchildren.

MILDRED SPEAKES EDWARDS, 90, Oklahoma City, Okla., Aug. 30. Survivors: daughters, Helen Silvey, Ann Moore; 3 brothers; 2 sisters; 6 grandchildren; 13 great-grandchildren.

HOWARD A. FOULDS, 89, Lansdale, Pa., Mar. 17. Survivors: wife, Anna; daughter, Shirley Dean; son, Paul H.; 6 grandchildren; 11 great-grandchildren.

MARGARET F. GRIGGS, 90, Nashville, Tenn., Oct. 28. Survivors: a son, Maurice Jr.; daughters, Frances Elizer and Carolyn Piro; a sister, Mildred Barnes; seven grandchildren; and nine great-grandchildren.

MAURICE ELMO GRIGGS SR., 94, Nashville, Tenn., Oct. 7. Survivors: his wife of 72 years, Margaret F.; a son, Maurice Jr.; daughters, Frances Elizer and Carolyn Piro; a sister, Mildred Barnes; seven grandchildren; and nine great-grandchildren. He sang in the choir and Senior Male Quartet at Nashville First Church for 60 years.

CLIFFORD D. KRANICH, Ocala, Fla., Oct. 5. Survivors: wife, Janice; daughter, Nancy Devins; son, Gregory; sister, Edith Branch; brothers, Loren, Melvin, Irving; five grandchildren.

ESTHER WADDY PINCKARD, 74, Nampa, Idaho, Nov. 12. Survivors: husband, Delbert; daughter, Esther M. Knapp; son, Rev. Phil; four grandchildren.

ELMER ERNEST ROPER, 101, Victoria, B.C., Nov. 12. Survivors: son, G. Lyall; daughters, Frances Kettelhut and Irene Coulter; 10 grandchildren; 18 great-grandchildren; and 2 great-great-granddaughters.

As a member of the Cooperative

Commonwealth Federation party, he served for 13 years in the Alberta legislature. He also served as mayor of Edmonton from 1959 to 1963.

A native of Ingonis, N.S., Roper's ancestors were among the first British settlers of eastern Canada.

RAY A. SAUER, 90, Nampa, Idaho, Aug. 1. Survivors: wife, Virginia; two sons, Don, Gary Paul; six grandchildren.

GRADY O. STYERS, 63, Collinsville, Okla., Nov. 5. Survivors: wife, Louise; son, David; daughter, Grace Ann; two brothers; one sister.

LEONARD VICKERY, 84, and AMELIA VICKERY, 88, Huntington, Ind., Sept. 4 and Sept. 5, respectively. Survivors: sons, Rev. Eugene, Don; daughters, JoAnn Pasko; Patricia Rittenhouse; 19 grandchildren; 29 great-grandchildren.

ETHEL WHITE, 86, Bethany, Okla., Oct. 4. Survivors: husband, Rev. Bud; 2 daughters; 1 sister; 5 grandchildren; 10 great-grandchildren; 1 great-great-grandchild.

HORACE T. WILSON, 94, Paradise, Calif., Nov. 1. Survivors: son, James E.; three grandchildren; nine great-grandchildren.

Births

to ROLAND AND RHODA (TROUTMAN) DEETZ, Selinsgrove, Pa., a girl, Kahla Marie, Apr. 9

to SCOTT AND PAULETTE (TINK) KNEBEL, a girl, Laurin Ruth, Oct. 26

to REED AND EMILY (LISTENBERGER) LYON, Indianapolis, Ind., a boy, Baret Abshire, Aug. 1

to ROBERT AND SANDY (WILLIAMON) McCRARY, Kingsport, Tenn., a boy, Elliot James, Oct. 3

to GEORGE AND SHARLA (LISTENBERGER) SILBERNAGEL, Colorado Springs, Colo., a boy, Andrew Isaac, June 24

to SCOTT AND ROSALYN (REYNOLDS) TURCOTT, Marion, Ind., a boy, Seth Robert, Nov. 7

to WARD AND JENNY (CUNNINGHAM) WILLIAMS, Overland Park, Kans., a girl, Catherine Elizabeth, Oct. 24

to GARY AND DARLENE YARBERRY, Gulfport, Miss., a girl, Savannah Rose, Oct. 18

Marriages

ROBIN LYN HEINTZELMAN and MICHAEL SCOTT ADAMS, Oct. 15, at Selinsgrove, Pa.

FOR THE RECORD Moving Ministers

DAVID A. ACKERMAN, from student to pastor, Denver (Colo.) Eastside

RONALD D. ANZALONE, from pastor, Gardner, Kans., to associate, Shawnee, Kans.

JAMES D. ASHFORD, from Flinton, Mich., to Flint (Mich.) Westgate

JOSEPH L. AUGELLO, from Toledo (Ohio) Northpoint, to The Plains, Ohio

DONALD K. AULT, from Highland, Mich., to Gagetown, Mich.

J. D. BAILEY, from Oklahoma City (Okla.) Trinity, to Oskaloosa (Iowa) First

KENNETH R. BALCH, from student to pastor, Worcester, Mass.

PHILIP BEDWELL, from Collingdale, Pa., to Minot (S.Dak.) First

DENNIS E. BELUS, from Gulfport, Fla., to Mount Gilead, Ohio

JERRY L. BIMBER, from associate, Dublin (Ohio) Northwest, to pastor, Chicago (Ill.) Oak Park

CURTIS C. BLACKWILL, from Union, Oreg., to Lewiston (Idaho) Orchards

EDWARD J. BOARDMAN, to pastor, Fessenden, N.Dak.

ROBIN E. BUCKLIN, from associate, Wahiawa (Hawaii) English, to pastor, Butte, Mont.

WILLIAM BURDINE, from Flint (Mich.) Westgate, to Flint (Mich.) Eastgate

MARK A. CALLISTER, from West Bend, Wis., to Excelsior Springs, Mo.

GEORGES CAROLE, from special assignment, Ivory Coast, to pastor, Barrie, Ont.

MIKEL L. CHEEK, from associate, Marley Park, Md., to pastor, Cardington, Ohio

DAVID E. CLOUSE, JR., to pastor, Rogersville, Ark.

TIMOTHY R. COLE, from associate, Mountain Home (Ark.) Twin Lakes, to pastor, Madill, Okla.

LARRY CRUM, from associate, Warren (Mich.) Woods, to pastor, Rochester Hills (Mich.) First

JOCQUE W. DEALE, from Portland (Oreg.) Brentwood, to Woodburn, Oreg.

PAUL E. DECKER, from Beulah, N.Dak., to Norfolk (Nebr.) Faith

MERRILL W. DEWEY, to pastor, Sebastian (Fla.) First

DIRK R. ELLIS, to pastor, Worth, Ill.

BYRON C. FORD, from Yuba City (Calif.) Feather River, to Sun Valley (Nev.) Shepherd of the Valley

MARK FOWLER, from Columbus (Ohio) Mifflin, to West Somerville, Mass.

DAVID D. FREESE, from Indian Head, Md., to Piqua (Ohio) First

KATHERINE FREIBURGER, to pastor, Goodrich (Mich.) Christ Chapel

RUPERT F. GAGE, from Seth, W.Va., to Mount Airy (Md.) New Market Valley Fellowship

WILLIAM GREENE, from student, Nazarene Bible College, to pastor, Forsyth (Mo.) Trinity

ROBERT D. HALL, from Clatskanie, Oreg., to Angels Camp, Calif.

STEVEN W. HALL, from Rogersville, Ark., to Topeka (Kans.) Oakland

ANDREW HEER, from associate, Fort Scott (Kans.) West Park, to pastor, Palco, Kans.

ROBERT L. HESTER, from Carnegie, Okla., to Stafford, Kans.

WILLIAM HOUK, from Gainesville (Fla.) Trinity, to Wichita (Kans.) Olivet

TERRY M. HUDSON, from Toronto (Ont.) Queen Street, to Mississauga, Ont.

BRENT D. HULETT, from associate, Kansas City (Mo.) First, to pastor, Grandview, Mo.

JONATHAN JAYMES, from Lapeer, Mich., to Oxford (Mich.) North Oakland Community

PAUL JETTER, from Piqua (Ohio) First, to Piqua (Ohio) Upper Valley Community

J. DENNIS JOHNSON, from pastor, Nampa (Idaho) First, to district superintendent, Tennessee

DANIEL B. KUNSELMAN, from Ashland (Ky.) Plaza, to Newark (Ohio) First

BRET M. LAYTON, from Hamilton (Ont.) Millville Avenue, to Charleston (W.Va.) Elk River

ROBERT D. LEWIS, from Pinellas Park, Fla., to Sebring, Fla.

ROBERT W. LEWIS, from Gagetown, Mich., to Lapeer, Mich.

PAUL D. MacPHERSON, from student, Nazarene Theological Seminary, to pastor, Leonardtown, Md.

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(GA) (month) (day) (year)

CHRIS MANBECK, from Lake Wales, Fla., to Wichita (Kans.) Indian Hills
 JON D. MARTIN, from Cody, Wyo., to Montrose, Colo.
 JOHN M. MELLISH, from Chesapeake (Va.) First, to Highland, Mich.
 PETER MIGNER, from associate, Lakeland (Fla.) Lake Gibson, to pastor, Maynard, Mass.
 RONALD C. MULBURN, to pastor, Bloomingdale, Ind.
 MYRON G. MONIZ, from Worcester, Mass., to Bath, Maine
 GARY W. MOORE, from missionary to pastor, Eugene (Oreg.) Fairfield
 GARY L. MORGAN, from Cincinnati (Ohio) Norwood, to Akron (Ohio) Kenmore
 RODNEY Q. MURPHY, from associate, Kansas City (Mo.) Rescue Mission, to pastor, Hamilton (Ont.) Mountain
 O. BRUCE NEESE, from Chicago (Ill.) Oak Park, to Centralia, Ill.
 ROY A. PEDERSEN, from Topeka (Kans.) Fairlawn, to Spring Valley, Calif.
 ROGER RICKETT, from Wasco, Calif., to Quincy, Calif.
 TIMOTHY W. SHEA, from associate, Boise (Idaho) First, to pastor, Gladstone, Mo.
 BERNIE G. SLINGERLAND, from associate, Colorado Springs (Colo.) Broadmoor Bluffs, to pastor, Kansas City (Mo.) Hope Center
 K. MICHAEL SPARKS, from Rockville, Ind., to Kankakee (Ill.) Limestone
 DAVID STEELE, from student to pastor, Trinidad, Colo.
 ROBERT T. TATTIE, from Calgary (Alta.) East, to Lethbridge, Alta.
 JOHN H. THARP, from Cuba, Ill., to Geneva, Ind.
 BUCK W. TRAYLOR, from Calvary Ridge, Ohio, to Ridge Chapel, Ohio
 BRADLEY W. WARKENTINE, from Sidney, Ohio, to Tipp City, Ohio
 DENNIS E. WELCH, from student, Nazarene Bible College, to pastor, Colorado Springs (Colo.) Indian Heights
 JEFFERY A. WOLFE, from associate, Frostburg, Md., to pastor, McGehee, Ark.
 SUSAN J. WOLFF, from student, Nazarene Bible College, to pastor, Mount Shasta (Calif.) Central
 ALFRED B. WOOD, from Magnolia, Miss., to Huntsville (Ala.) University

MICHAEL ZITA, from Milan, Italy, to pastor, Orkney, Ont.
 Correction: M. GENE WILSON did not move to Ponca City (Okla.) St. Lukes. He remains at Midwest City (Okla.) Bresee. We regret the error.

Announcements

ANDERSON (IND.) FIRST CHURCH will celebrate its 80th anniversary Feb. 19. Celebration services with General Superintendent James H. Diehl speaking will be at 10 A.M. and 2 P.M. A dinner will follow the morning service.

Former members and friends are invited to attend or send greetings. For more information, call 317-643-3137.

GLENDALE (ARIZ.) CHURCH will celebrate its 75th anniversary Feb. 25-26. Saturday's activities include a 3 P.M. buffet dinner, a video of the "Olden Days," and a panel of speakers at 6 P.M. Sunday morning services (8:00, 9:30, and 11:00) will feature former pastors speaking.

Former members and friends are invited to attend or send greetings. For more information, contact 7702 N. 59th Ln., Glendale, AZ 85301 (602-937-7298).

HUTCHINSON (KANS.) FIRST CHURCH will celebrate its 90th anniversary Feb. 19.

Former members and friends are invited to attend or send greetings. For more information, contact 4290 N. Monroe, Hutchinson, KS 67502 (316-662-1283).

Recommendation

The following has been recommended by his district superintendent:

JIM PALMER, evangelist, P.O. Box 298, Pasadena, TX 77501-0298 (800-447-2677), by J. W. (Bill) Lancaster, Houston District.

Moving Missionaries

ALEXANDER, MRS. ANNE, Africa Nazarene Theological College, Stateside Address: 9642 Halsey Rd., Apt. 105, Lenexa, KS 66215

CAUTHRON, DR. HAL and NANCY, Africa Nazarene Theological College, Stateside Address: P.O. Box 515, Bethany, OK

73008

CORNETT, REV. LARRY and ELAINE, Kenya, New Field Address: P.O. Box 16184, Nakuru, KENYA, EAST AFRICA

DISANTE, MR. ED and CHARLEEN, Madagascar, Furlough Address: 428 N. Hanover St., Carlisle, PA 17013

GAILEY, REV. ROB and WANDA, Malawi, Field Address: P.O. Box 5566, Limbe, MALAWI, CENTRAL AFRICA

GILBERT, REV. RON and DIANNA, Ghana, Field Address: P.O. Box 7847, Accra North, GHANA, WEST AFRICA

HELSTROM, REV. BRIAN and JEANIE, Sweden, Stateside Address: 15911 W. 150th, Olathe, KS 66062

HICKEL, DR. JACK and JANE, Swaziland, Field Address: RFM Hospital, P.O. Box 14, Manzini, SWAZILAND

HUGHES, REV. KENDALL and FAYE ANNE, Dominican Republic, Field Address: c/o Lynx Air—SD/RD, P.O. Box 5600, Fort Lauderdale, FL 33340-5600

KANIS, REV. JAKOB and INA, Botswana, Sweden, Field Address: 1445 Penrose, Olathe, KS 66062

LEUPP, DR. RODERICK and STEPHANIE, Philippines, Field Address: Ortigas Avenue Extension, Kaytikling, Taytay, 1920 Rizal, PHILIPPINES

MERRITTS, MISS MARJORIE, Papua New Guinea, Field Address: P.O. Box 376, Mt. Hagen, WHP, PAPUA NEW GUINEA

MOUNTS, DR. TONY and RITA, Papua New Guinea, Furlough Address: c/o Mary Mounts, 1713 Hatteras Dr., Lexington, KY 40504

WEISEN, MR. JAN, Swaziland, Furlough Address: 1613 S. McCabe, Spokane, WA 99216

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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 church announcements at least three months prior to the issue you want the notice to be printed in.

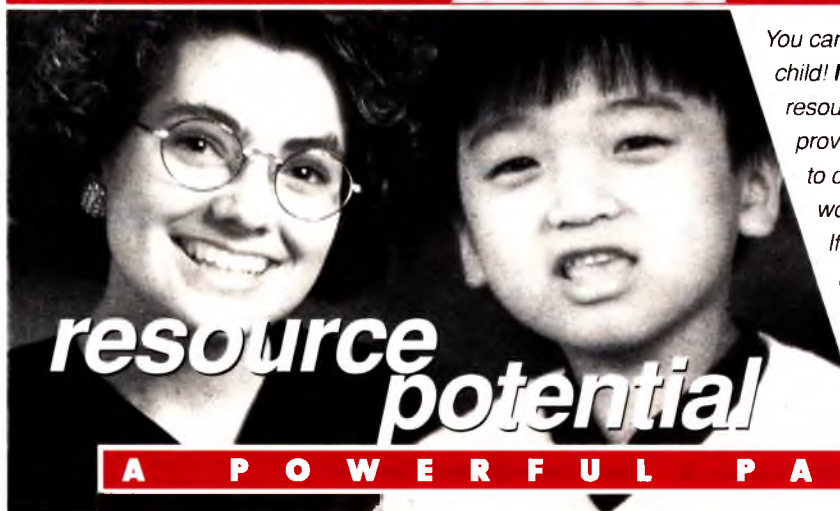
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Avoiding “Jonah” Thinking

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

WHAT COMES TO MIND when you hear the name Jonah? Most folks think of the great fish that swallowed this reluctant missionary. The story of Jonah, however, is not the story of a great fish—it is the story of a great God!

The Book of Jonah contains a total of 597 Hebrew words, 48 verses in English. The great fish, mentioned only three times, is not the main character. Nor is the prophet Jonah, though the story revolves around him and bears his name. The main character is God. This is the story of the response of a loving God to a needy people.

As the book opens, Jonah receives a commission from God to go to the city of Nineveh and to speak out against the sins of the Ninevites. Jonah, however, resisted this call.

I suppose there are many of us who might be reluctant to be cross-cultural missionaries. A sense of inadequacy, fear of the unknown, the demands on family, a language barrier—any one of these may contribute to a person's reluctance concerning missionary service. To be a missionary is a costly endeavor.

However, it was not on the basis of any of these issues that Jonah chose

not to go to Nineveh. Rather, he resisted because the Ninevites were his enemies, and he did not want them to experience the mercy of God.

For Jonah, God was to be reserved for the Jews. God was a possession to be kept—not shared. Jonah understood the character of God, but he did not embody it. He knew that God was a God of love, but Jonah did not love.

The Book of Jonah was written to tell the Jews that God was and is a God who loves and is interested in all people, even the vilest people on earth. This same message was eloquently echoed in the ministry of Jesus.

In the Gospel of Matthew, we read:

He [Jesus] answered, “A wicked and adulterous generation asks for a miraculous sign! But none will be given except the sign of the prophet Jonah. For as Jonah was in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth. The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and now one greater than Jonah is here” (Matthew 12:39-41, NIV).

Just as Jonah was buried three days in the deep and came forth alive, so Jesus was buried and came forth on the third day. Jonah was the sign of God's justice and love to the Ninevites, and Jesus is our sign.

This Jesus-Jonah parallel declares that “God's purpose is to save, not to destroy.” Just as God used Jonah to help save the city of Nineveh, He uses the death and resurrection of Christ to provide salvation for all nations.

The story of Jonah makes it clear that God's greatest miracle is not saving Jonah from the deep, but His forgiving Jonah and Nineveh—and you and me—because of His love and grace.

The Church of the Nazarene has been, from its earliest days, a church with a strong missionary zeal. We now have work in well over 100 world areas, and our missionary commitment remains strong.

However, the church is approaching a very important crossroad. The Church of the Nazarene is now growing at a faster rate outside the U.S. than it is within. As a result, we have been dealing for several years with the issue of the internationalization of the church.

With our efforts to find the best way to remain one church and to coordinate our efforts worldwide, there comes, from time to time, a subtle temptation to think in terms of “us” and “them.” That is “Jonah” thinking.

It may be easy for some in the North American church to not want to give up control. Others in the international church may resist what appears to be paternalism. Yet, I think the Church is responding well to

God was and is a God who loves and is interested in all people, even the vilest people on earth.

these natural processes and challenges.

We have discovered and embraced an important lesson. A lesson that first came to Jonah and was then amplified and empowered by Jesus. **The lesson is this: “us” and “them” become “we” in Christ.** This oneness, which crosses political, cultural, and racial lines, is cause for great celebration as we continue to go into all the world to make disciples. H

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Notes from an editor's journal

by Mark Graham, Managing Editor

You Got a Problem?

Is it just me or are kids today bonkers? The other day, Cathy, Joey, and I were checking out the free hot dogs and soft drinks at the grand opening of a new mega computer store. After snarfing a few dogs (with Diet Cokes, of course), we decided to go inside and check out the prices.

Cathy and I browsed through rows of modems, Macs, and CD-Roms while Joey headed directly to the video games. It wasn't long before he found the most popular spot in the whole place (for kids)—a virtual racing game, complete with a race car-shaped cockpit in which the player sat, shifted gears, and drove while viewing the race-track on a mammoth TV screen. It was awesome. There was one catch. The line was growing longer and longer because one 13-year-old would not end his turn.

Joey informed me that he had been waiting for almost 15 minutes, but this guy wouldn't leave. Not known for timidity, I glared down upon him for a couple of minutes. Then I suggested that since others were waiting, he should give them a chance to play. His response floored me. I couldn't hear all of it, because I didn't have my hearing aid in, plus he was mumbling at a very low volume, but I did hear some profanity and, "You got a problem with that?"

Have you ever wanted to smack someone in the face (in a Christian sort of way)? My blood pressure must have shot up. Cathy and Joey looked at me agog wondering what I would do next. I wondered what I would do next. No child had ever spoken to me with such an attitude, and I really didn't know how to respond. I considered telling a manager or taking Joey by the hand and walking away. The boy's friend, who was sitting on the edge of the car, saw that the situation was getting uncool, so he quickly exited to another part of the store. I didn't like being ignored, and I didn't like being the object of a rude kid's scorn, so I reached over to the computer that was running the program and deftly plunked the escape key.

The game stopped. I stood there waiting to see what the kid would do. He heaved a sigh and sat there staring blankly ahead for about a minute. Then he slowly rose, hit the escape key, and resumed his game—for about a minute.

As Joey drove the race car, Cathy said,

"Now you see what teachers (she is one) face every day of their lives." I still couldn't believe that a child would speak to an adult in such an obnoxious fashion—if for no other reason than that it might not be healthy for a kid to say such things to a

person who outweighs him by 150 pounds.

The encounter with the kid controlled me for a couple of days. How could a child respond to an adult with such disrespect? Cathy told me to forget it. "Don't take it personally," she said. "Many of the kids we see in school have no respect for adults or anyone else."

Her statement continues to bother me, and the question that loops through my brain again and again is why? Are kids mean? Are they angry? If so, why? Are parents allowing their kids to talk this way at home? What does the future hold for our society when such kids are working in the jobs of business and government or are raising their own children?

Perhaps the problem lies with parents who give their kids a lot of stuff minus any discipline. Perhaps it comes from children being raised in dysfunctional environments. Perhaps it is the absence of Christ in a child's life. Or maybe it's a combination of these things. Anyway, it highlights the value of parents training their kids well.

Does your church consider its program for kids important? Did you say, "No," the last time you were asked to teach a kids' class?

If we want persons to live by the "Golden Rule" as adults, we better start teaching it and modeling it while they are kids.

Mark G

Communications Division Launches Computer Bulletin Board System

The Communications Division has launched a bulletin board system (BBS) to provide instant news and information to Nazarenes with computers.

Located in the Nazarene News Service offices, the BBS is accessible 24 hours a day to anyone with a personal computer and a modem.

"We see it as an information tool," said Michael R. Estep, Communications Division director. "It is here to help Nazarenes stay informed about what is happening in their church around the world."

Copies of the Nazarene News *Weekly Summary* and the text from the NWMS Prayer Line are placed on the BBS each week. Information from other entities at Nazarene Headquarters will be added in the future.

Persons phoning the Nazarene News BBS may download the *Weekly Summary* or the Prayer Line information in text form, which can be used in church bulletins or newsletters.

The board also serves as a place for Nazarenes to communicate with one another via E-mail (electronic mail). "They can share prayer requests, discuss topics, or just say 'hello' electronically," said Mark Graham, Nazarene News senior editor, who is SYSOP (system operator) for the BBS, along with assistant Nazarene News editor Bryan Merrill.



Bryan Merrill, assistant editor for the Nazarene News Service, works on the BBS as co-SYSOP.

"We want it to serve as an electronic gathering place for the Nazarene family."

The Nazarene News BBS is part of the Nazarene Net developed by Les Campbell,



Campbell

a Nazarene layman in Edmonton, Alta. Campbell, who has operated a BBS in Edmonton for years, envisions a network of computer bulletin boards for Nazarenes. "Nazarene Net was created to establish a union of Nazarenes for the purpose of binding us together in the love of Christ and to provide a means of communication for fellowship," said Campbell.

A marketing representative for John Deere Co., Campbell says God laid a burden on him almost four years ago about using his computer skills to help bring Nazarenes together. "I want to use my computer resources and knowledge for Christ," said Campbell, who has already established a computer network for the pastors across his own Canada West District.

Currently, there are five locations on the Nazarene Net. They include: Red Eye BBS, Edmonton, Alta., Les Campbell SYSOP (403-472-8089); Olivet Nazarene University, Kankakee, Ill., Dan Lundmark SYSOP (815-939-5187); Nazarene News, Kansas City, Mo. (816-523-6016); All For Christ, Viroqua, Wis., Milton Watson SYSOP (608-637-8089); and CompuMission Concepts, Albuquerque, N.Mex., Larry Scott SYSOP (505-291-8559).

The Nazarene Net also offers callers a gateway to the information highway via the Internet. Campbell has just

Nazarenes Affected by Tropical Storm

More than 500 persons were killed and 50,000 Haitians displaced by Tropical Storm Gordon. Initial reports indicated that many Haitian Nazarenes were affected.

Orlando, Fla., Central Church canceled revival services Nov. 16 because of official warnings of heavy rains by the storm. Two properties owned by Central Church were flooded.

There were no injuries or additional property loss among Nazarenes, according to J. V. Morsch, Southwest regional director for Nazarene Disaster Response.

In Florida, the storm generated more than 20 inches of rain in 5 days, causing 6 fatalities and dozens of injuries. More than 60,000 acres of winter vegetables were damaged by flooding.

Nazarene missionaries have returned to Haiti following the recent occupation of the country. Relief and development programs are in operation, according to Steve Weber, Nazarene Compassionate Ministries director.

"The schools have opened, and the government has lifted the embargo," said Weber. "This means that our people can buy food and clothing at a reasonable price."

Though the news from Haiti is encouraging, Weber indicates that the future is yet to be determined.

"All aspects of the church have been devastated by the embargo," said Weber. "Medical clinics are without medicines, and our schools are in need of additional food to continue their hot lunch programs, which take place in more than 100 Nazarene primary schools."

"Most of our people are without work. The chronic poverty of Haiti has increased many times over by the embargo of the past three years."

There are nearly 60,000 Nazarenes living in Haiti, according to Weber.



Hot lunch programs in Haiti continue unabated by recent political unrest and devastation by Tropical Storm Gordon.

Anyone wishing to respond to the needs in Haiti may send contributions for the NCM fund to: General Treasurer, for "Haitian Nazarenes," 6401 The Paseo, Kansas City, MO 64131. In Canada, contributions should be sent to: Church of the Nazarene Canada, No. 7, 3800 19th St. N.E., Calgary, AB T2E 6V2.

installed software that will allow persons to phone any BBS on the Nazarene Net and send or receive mail from persons on the Internet. The only requirement is that they must know the E-mail address for the person they are trying to contact. "This would allow Nazarenes to communicate even with missionaries in faraway places, if they have an address on the

Internet," said Campbell.

Campbell plans to poll the various bulletin boards to pick up and deliver the Internet mail.

Persons interested in starting new boards on the Nazarene Net or desiring more information may contact Campbell at 403-476-0047 (voice) or write: 9512-178A Ave., Edmonton, AB T5Z 2G7.

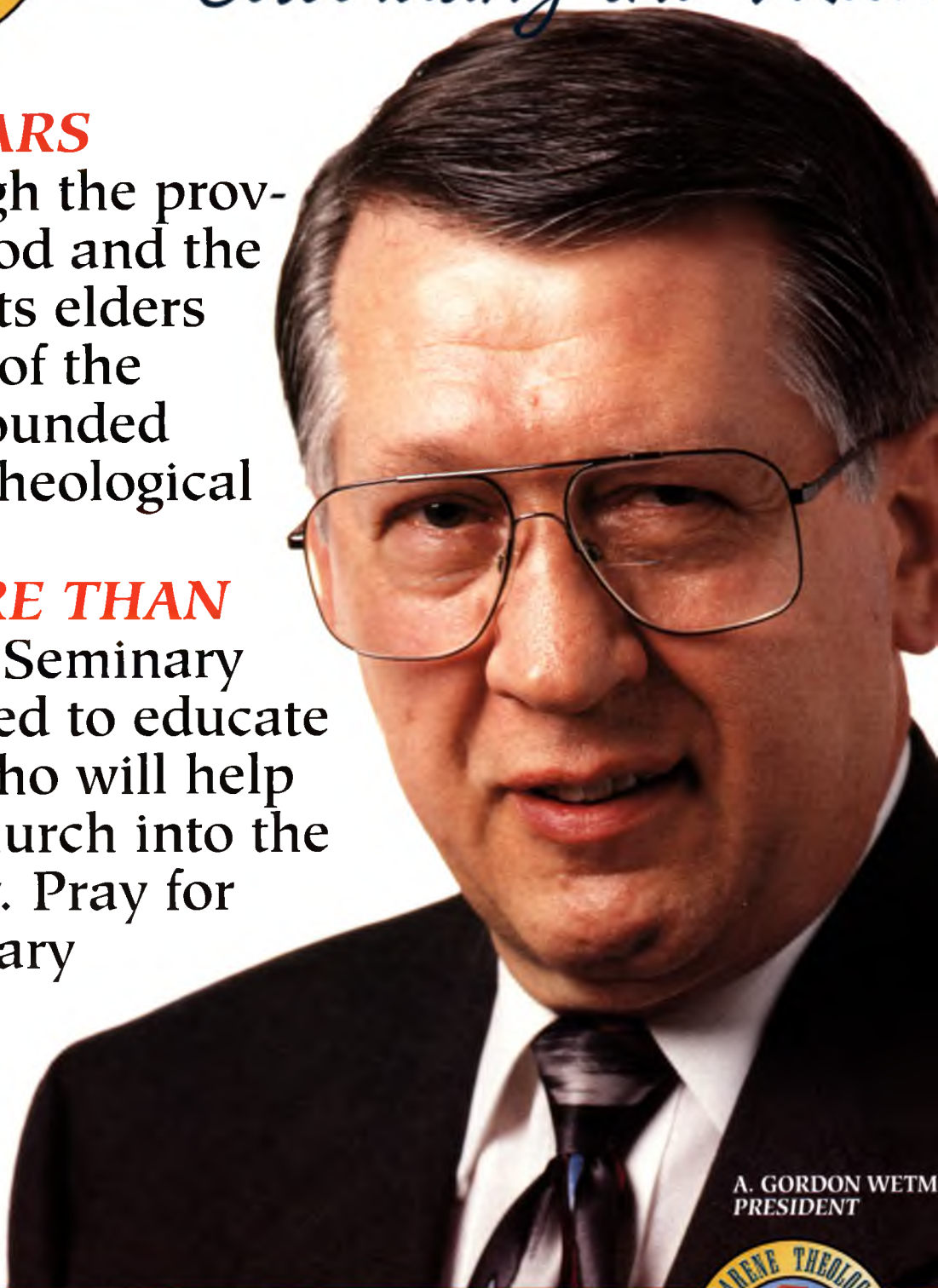


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